

Southern Churchman

Vol. LXXXIII. RICHMOND, VA.,

JANUARY 5, 1918.

No. 1



FORMS OF PRAYER

For Public and Private Use
IN TIME OF WAR

A neat pamphlet of sixteen pages, containing additional suffrages for the Litany and a large number of prayers and intercessions methodically arranged, with suggestions for public use in Services of Intercession. The greater part of these prayers, marked with an asterisk, have been approved by the Bishops of the following Dioceses:

Albany, Bethlehem, Central New York, Delaware, Easton, Erie, Harrisburg, Long Island, Maryland, Newark, New Jersey, New York, Pennsylvania, Pittsburgh, Southern Virginia, Virginia, Washington, and others.

SECOND THOUSAND; ENLARGED

Southern Churchman Company
Richmond, Va.

Price, 5 cents each, or 50 cents a dozen, postpaid.

EDUCATIONAL

The Protestant Episcopal Theological Seminary in Virginia

Established A. D. 1823

The ninety-fifth session will open on Wednesday, September 18, 1918.

Special Students Admitted

For catalogue and other information, address the Dean or Secretary.

Theological Seminary

Alexandria, Va.

The Theological Department OF THE

University of the South

An integral portion of the University, where the student of Theology meets in the frank intercourse of a common life, with the student of Science on the other.

For Catalogue Address

THE DEAN,

Sewanee, Tenn.

The General Theological Seminary

CHELSEA SQUARE, NEW YORK.

The next Academic Year begins on the last Wednesday in September.

Special Students admitted and Graduate Course for graduates of other Theological Seminaries.

The requirements for admission and other particulars can be had from THE DEAN, 1 Chelsea Square, New York, N. Y.

ST. HILDA'S HALL

A School for Girls. Charles Town, W. Va.

Under the auspices of the Bishops of the Diocese (Episcopal). Near Washington. College Preparatory and elective courses. Music and Art. Athletics under trained Director. Open air classes.

MARIAH PENDLETON DUVAL, Principal
Past 16 years principal of Stuart Hall, Va.

Episcopal High School

Near Alexandria, Va.

The seventi-ninth year of this School for Boys opened September 19, 1917. Modern equipment throughout. Catalogue on application.

A. R. HQXTON, B. A., Principal

Emerald Hodgson Hospital

—AND—

TRAINING SCHOOL FOR NURSES
UNIVERSITY OF THE SOUTH,
Sewanee, Tenn.

A Church institution where the best training to be had for development of Nurses. For further information, address

REV. W. S. CLAIBORNE, Supt.

For the Southern Churchman.
The New Year.

F. Colquhoun Fisher.

I know not what the coming year
May bring of good or ill,
What cup of joy or cup of woe
For us the year may fill;

But this I know, the hand that shaped
This world for righteous ends;
The destiny of that world holds,
And to its purpose bends.

So come what may of good or ill,
'Tis from the hand of God;
A blessing it must prove at last,
Be it caress or rod.

L'Envoiy.

With courage greet the coming year,
Away with craven fear,
The Love that guides the Hand that smites,
In mercy is severe.

Prayer for Soldier Sons.

O God of infinite mercy, hear the mothers of this land as we plead before Thy throne for the loved ones we are sending forth to battle for the right. Though our hearts are bowed with sorrow, we pray not for ourselves; all our prayers, O God of love, are for them, the priceless treasures of our lives. We are willing to suffer, and, if need be, to die, for our country.

We would gladly give our lives to save these loved ones, dearer to us than life itself, who are going out to fight foes, seen and unseen, to face all the horrors of the battlefield, and perchance to die, that others may live, but by no word or look will we hold them back when duty calls them to save others.

Give them the manhood to meet this supreme test of life; give them strength of body, of mind and soul to do battle for the right, and to succor the women and children. Arm them with Divine power to smite evil; fold them in Thy loving arms; yea, though they walk through the valley of the shadow of death, may Thy presence banish every fear and Thy rod and Thy staff comfort them.

For three long years the men of our allies have battled for us as for their own homes, and their loved ones have endured the sorrows which now we must face. Our men go forth to help save us from ruin and the world from barbarism. We suffer, but we glory in their manhood. We dedicate our lives to this great cause that we may serve behind the lines while they carry forward the flag of civilization. The prayers of a world in agony, for whom these loved ones are fighting, are lifted up to Thee for these men.

They are offering all that earth holds dear, because they have heard Thy voice calling them to the noblest work to which lives were ever consecrated. Thy love, O God, our Father, excels all human love, so we leave them with Thee. To Thee have we committed them. They are Thine, created in Thy image. Into them Thou hast breathed the breath of life in its largest and divinest sense.

In their sacrifice, offering their lives that others may live, they are following in the footsteps of the Son of God Himself who died to make men free from the power of evil. We trust them, O God, to Thy infinite love, and to Thy ever-watchful eye. Hold them as in

The Bishop Payne Divinity School

The accredited Seminary of the Church for training colored men for the ministry. The thirty-ninth session opened September 21, 1917.

For catalogue and information, apply to
REV. C. B. BRYAN, Dean,
Petersburg, Virginia.

CHATHAM Episcopal Institute

FOR GIRLS

CHATHAM, VA.

Rt. Rev. A. M. Randolph, D.D., LL.D., Episcopal Visitor
Rev. O. Orlando Pruden, Rector. Beautiful and healthful location, 10-acre campus. Modern equipment. Athletics, Gym, College Preparatory. Music, Art, Domestic Science, Expression. Certificate admits to leading colleges. Catalog.
Mrs. Elizabeth May Willis, B.F., Principal, Box 13



The Virginian Home and Training School

For the Feeble-Minded and Epileptic.
Established 1893.

For terms and information, address
MISS M. GUNDRY,
Falls' Church, Fairfax County, Va.

ST. MARY'S, An Episcopal School for Girls. Founded 1842. Full College preparation and two years advanced work. Music, Art, Elocution, Domestic Science and Business, 14 Modern Buildings. 25-acre Campus in mild Southern Climate. Moderate rates. Address
REV. GEO. W. LAY, D. C. L., Rector
Box 19, Raleigh, N. C.

National Cathedral School

For Girls. Fireproof building in Cathedral Close of 40 acres. 100 resident pupils. College certificate privilege. Music, Art, Advanced, and Special Courses.

THE BISHOP OF WASHINGTON.

President of the Board of Trustees.

JESSIE C. McDONALD, M. S., Principal.
HELEN L. WEBSTER, Ph. D., Academic Head.
Mount St. Alban, Washington, D. C.

WANTED

YOUNG MEN AND WOMEN TO PREPARE for the hundreds of splendid positions now open and calling for trained help. Concise and thorough courses in stenography, shorthand, bookkeeping, penmanship and stenotypy. We train for Business Employment and Success. Positions sure. Send for catalog and terms.

BRISTOL COMMERCIAL COLLEGE,
BRISTOL, TENN.

the hollow of Thy hand, for they are doing Thy work and fulfilling the teachings of Him who spake as never man spake, when He taught that greater love hath no man than that he is willing to lay down his life for others.

"Average human experience is determined by the character of average human activity; it is the response which God provides out of the infinitude of His resources to the demand which the average will and the average faith of man makes upon Him. But what if there were a human will which conceived an object of endeavor far nobler than the average? What if there were a faith which, faced by a difficult situation, was inspired to a demand upon God grander than the ordinary man ever dreams of? Must not God, by virtue of the very uniformity of His nature, respond to such an exceptional will and such an exceptionally faith in a correspondingly exceptional manner? Would not this exceptional response constitute a new departure in human experience?"—A. G. Hogg, "Christ's Message of the Kingdom."

The New Year.

'Tis midnight's hour, and everywhere
Rests on the air,
A holy hush
As if the world in silent prayer
Were looking up to God.
And gently drooping, soft and white
As feathers in
Their downward flight,
The snowflakes fall, and veil from sight
The paths o'er nature trod.

And when the morning's golden beams
Shall rouse the world
From slumber's dreams,
O'er all the hills and vales and streams
A spotless robe shall lie;
A robe of unseen hands outspread,
A shroud to wrap
The old year, dead.
A clean page for the new, instead,
Dropped from the bending sky,

So, Heavenly Father, may Thy grace
As kindly cover
Every trace
Of my sad wanderings from Thy face;
Let not one spot remain.
Before me lies the new-born year,
Each page as yet
All white and clear,
Oh, help me write it in Thy fear
And keep it free from stain.

Here, in the solemn hour, I raise
My heart to Thee
In thankful praise
For all the good that crowned my days
Throughout the old year, gone.
Unto the new I cannot see,
I know not what
'Twill bring to me,
I only know Thou lovest me
And still wilt lead me on.

—Selected

The Epiphany Call.

The Epiphany season unfolds or manifests the wonderful truths of Christmas, but also emphasizes another great truth upon which we desire to dwell. The truth is that the intensive perfection which we behold in the character of Christ was of such a nature that it could not be confined. Christ could not possess such qualities as we ascribe to Him and enjoy them alone. Because the greatest of those virtues was love, and because love necessarily goes out to those upon whom it is bestowed, we are invited during the Epiphany season to behold the extensive aspect of the character of Christ. The extension of His incarnation is not only symbolized in the perpetuation of the Eucharistic Memorial, but it is seen especially in His command that His gospel should be preached to all nations. Just as Christ could not "enjoy alone" the divine virtues that He possessed, so cannot we "enjoy alone" our participation in them, or as it has well

been called, our "appropriation" of them.

Selfish, exclusive Christianity is as impossible a thing as black whiteness.

The Epiphany season is therefore the time above all others at which we are reminded of our obligations to others—to those at home or abroad whom we may bring to a saving knowledge of Christ. The two great spheres of opportunity that present themselves are those which were conspicuous at our last General Convention, namely, Social Service and Missions. Heathen both at home and abroad need our help.

It is our duty carefully to preserve due proportion in the amount of time, study and money that we devote to the various departments of the great extensive work of the Church. The parish has its claims upon us, and the "man of Macedonia" is constantly crying, "Come over and help us." Let us listen to both calls. They are both legitimate and imperious. Let us beware of individualism and of parochialism. Intensive work for ourselves or

for the parish, in proportion as it deepens and strengthens within us a truly Christ-like character, will of necessity drive us beyond the limits of personal interest or of parochial development into the great world of opportunity beyond. We will acquire a vision like that of Jacob Riis, of Carey, of Livingstone, of St. Paul. Our slogan will be, "The whole wide world for Jesus." Our dearest hope will be that God may in some way use us in accomplishing a modern Epiphany. Our prayer will be that, as we tell the world of the Word that "became flesh and dwelt among us," all nations may behold "His glory, the glory as of the only begotten of the Father, full of grace and truth."—Church News (Mo.)

"He puts the fodder too high," was the comment on the sermons preached by a theological professor.

No person amounts to much in this world who has not at some time fought a battle.

R. Geissler, Inc.
56 West 8th St. New York City.
* Church *
Furniture
Furnishings
Decorations
Fabrics and Embroideries.
Established 1877

Miller & Rhoads

"The Shopping Center."

For the retail Dry Goods and Department Store trade.

In the heart of Richmond, when you are here; and Our Mail Order Department Serves you at your home.

BROAD AND GRACE STS.

CORNER 6TH ST.

RICHMOND, VA.

PREPAREDNESS FOR THE CHURCH

Why should not the Church prepare for its work when businesses in all directions are doing so for their work?

We are Specialists in helping answer all questions for the efficiency of the Church, furnishings, Lighting, Ventilation, Acoustics, etc.

Consult us and expert information will be submitted. Correspondence solicited.

J. & R. LAMB

23-25-27 Sixth Avenue

NEW YORK

Southern Churchman

Catholic for every truth of God; Protestant against every error of man.

REV. EDWARD L. GOODWIN, D. D.,
Editor.

SOUTHERN CHURCHMAN COMPANY,
Publishers.

Vol. LXXXIII.

RICHMOND, VA., JANUARY 5, 1918.

No. 1

EPIPHANY.

Epiphany follows Christmas logically and necessarily, Jesus being what He was and is. He came not on a private errand, but for our sake, for the world's sake, and every purpose of His mission demanded that He be manifested unto men. If He was the light, then the light must shine abroad. If He was life and truth and love, then He must extend and expend Himself. If He came to save men, He must reach them, and if He would make them what He Himself is, they must know Him. The Christ, then, must be revealed and made known to all men. This, and not the isolated fact that wise men from afar were wondrously led to seek and find Him, is the lesson of the Epiphany.

An essential element in the incarnation of the Son of God is its universality. It is for every soul and every people and every generation in their every interest and relation and sphere of activity. Christ is the fulness of life, and nothing that affects human life, making it less or more, better or worse, is outside the range of His divine concern and operations. Whether there be one lowly soul in a secret place seeking grace of forgiveness and strength for the humble task of a single day, or the great composite soul of a mighty people groping for truer ideals and a larger liberty or rising in protest against ancient wrongs and errors, it is Christ who answers the aspiration which He has inspired, making it one more step in their knowledge of Him. He is come to touch and permeate human life everywhere and everhow, renewing, uplifting, sanctifying, making it worthy and blessed. As He is revealed unto men He is able to impart the fulness of the divine favor. As He personally enters into their lives and hearts and is acknowledged in all their ways can He give them life indeed. But except as He is manifested in His truth and power and spirit His mission falls as a light unseen, a truth unknown, a love refused and thrown back upon itself unsatisfied.

The purpose and desire of our Lord in this respect is very plain indeed. And equally so is the fact that He expects and desires every soul to whom He has imparted His life and thereby

made him His own, to be sharer with Him in this design. If one is made a partaker of Christ, a recipient in any degree of His salvation and spirit, surely he cannot willingly, or without conscious dereliction, fail to be of one mind with His Master in this longing endeavor that He be manifested unto all men, and to welcome the responsibility laid upon Him of making His name known in the earth. Otherwise he is failing to receive Christ in His fulness and is refusing a very essential element in his own salvation. But strange to say, this is a conception which some Christians have been slow to grasp. So narrow and unworthy is their idea of what it is to be a son of God, so mechanical or commercial is their view of what salvation is and how it is wrought in the soul, that they miss its crowning grace and glory, which is fellowship with Christ in His divine adventure for the world's redemption. In manifold ways may this fellowship be evidenced, for it is a many-sided Christ with a wondrously wide mission whom we serve; in one way only can it be gained, by cultivating the spirit which is His, and letting the mind be in us which was also in Christ Jesus, who counted not His heavenly majesty and glory a thing to be grasped and held, but to be surrendered and vacated that He might bring redeeming life to His brethren, to make them know God in the revelation of His Son.

To be partaker with Him in that high enterprise is His challenge to every soul that names His name. The call comes in terms that are so familiar, the cause is presented in guises that are so homely and commonplace, that we may easily miss the inspiration of the one and the worth and dignity of the other, failing to see the Christ in them. Now it is missions presenting an unceasing claim, and now an opportunity for personal service in the ministrations of the Church; now a demand for large sacrifices in behalf of a great and righteous cause, and now the appeal of a single case of sorrow or need or sinfulness for a sympathizing heart and a helping hand in His name; now a wrong to be righted, now a load to be lifted, now a word in season to be spoken, now a little child to be

taught a lesson of love; now only the daily life to be lived and its duties done on a high, unselfish, spiritual plane; but always Christ to be manifested and His ways to be made known among men, that He may see the travail of His soul and be satisfied.

It costs something now as in the days of His flesh. The blood of the Innocents and the flight into Egypt remind us of that, and the cross on which the Christ was lifted up to draw men unto Him assures it. But the cost has its great compensations. It is the purchase price of the finest fruition of our lives, the shining badge of those who are the friends of Christ.

To Our Subscribers:—Please bear in mind the congested condition in all railway traffic at the present time, and the consequent delays in the mail service, and if your paper does not reach you promptly have patience until you are sure where the fault lies before writing to us about it. We are doing our best to see that you receive your paper regularly and promptly. Copies not received after due time will be supplied by us as far as possible upon notification.

Kindly address all matter intended for the Editor, not to his private address, but to him at Southern Churchman Office, Richmond. This will save delay, as he is at his office or in direct touch with it daily, and please do not make checks payable to him, but to the Southern Churchman.

THE SIGNIFICANCE OF JERUSALEM IN THE HISTORY OF THE WORLD.

A Sermon

Preached by Rev. Wallace E. Rollins, D. D., Professor of Church History in the Virginia Theological Seminary, in the Bethlehem Chapel of the Holy Nativity, Washington Cathedral, Mount St. Alban, the Fourth Sunday in Advent, December 23, 1917, on the occasion of a special service of thanksgiving for the recovery of Jerusalem.

"Rejoice ye with Jerusalem, and be glad with her, all ye that love her: rejoice for joy with her, all ye that mourn for her."—Isaiah 66:10.

We have met together to-day to celebrate, with joy and thanksgiving, an event that has sent a thrill throughout Christendom; an event that has deeply stirred the emotion of all Jews, Mos-

gether to celebrate an event of world-wide significance, for the occupation of Jerusalem by Christians on December 11, 1917, after an almost continuous Moslem possession of 1,280 years, will have, in the language of the British Prime Minister, "a profound influence on the history of the world."

It is most fitting that we should assemble here in this Bethlehem Chapel in the capital of our country to give humble and hearty thanks to Almighty God for so great a gift. It is fitting also that, in the midst of our praise, we should pause to meditate on the Significance of Jerusalem in the history of the world.

For at least thirty-three hundred years Jerusalem has wielded, either directly or indirectly, a profound, and often a determining, influence upon the destinies of the world, and this influence has not been due to the fact that she has ever been a great political and a military capital like Rome or Constantinople, or a great center of commerce like Tyre or Corinth, or a great intellectual center like Athens or Tarsus or Alexandria. Nor has her great influence been due to a highly favored location; for she sits on a high and barren Judean plateau, thirty-four miles from the sea, and isolated from the great highways between the East and the West, bare of many of the necessities of life.

Her power has been due solely to her history and to her sacred associations. She became the religious capital of the world and the most venerated sanctuary on earth because she was the bearer of a Divine message to the world. It was here on this barren spot, to quote the words of her greatest historian, that "She arose who, more than Athens and more than Rome, taught the world civic justice and gave her name to the ideal city that men are ever striving to build on earth, to the City of God that shall one day descend from heaven—the New Jerusalem. For her builder was not Nature nor the wisdom of men, but on that secluded and barren site the Word of God, by her prophets, laid her eternal foundations in righteousness, and reared her walls in her peoples' faith in God."

When Jerusalem first comes into the clear light of history—about 1,400 years before Christ—she is a fortress, of no ordinary strength, under a Semitic chieftain Abd-Khiba, who held his position under the king of Egypt. The name of the city even then was "Urusalim." All this and much more we learn from the Tel-el-Amarna Tablets, eight of which were written from Jerusalem itself.

About the year 1000 B. C., as every child knows, this fortress was captured from the Jebusites by King David. It is interesting to recall that David, contrary to the customs of his time, generously spared the lives and the property of the inhabitants—a thing that has seldom happened in its many subsequent captures. David made Jerusalem the capital of all Israel. He brought the sacred ark there and made Jerusalem the religious center of the twelve tribes.

Solomon built a magnificent temple of stone on Mt. Moriah for the wandering Ark. He greatly increased the population and the buildings of the city. "If he found it little more than a fort he left it a city."

In the eighth century it was for full fifty years the scene of the inspired ministry of Isaiah. He is the real creator of the spiritual Jerusalem. He became the interpreter of her divine mission, of God's purpose through her to the whole world. It was, as has

been suggested by George Adam Smith, the advance of Assyria in the eighth century B. C. that made Israel for the first time realize the world as a whole, just as the aggressions of German militarism in this twentieth century have forced America out of her provincialism and have made her, for the first time, conscious of the world as a whole and of her mission to the world.

In the year 621 B. C. the Law was discovered in the Temple, and, as a result, a great reformation was begun. Worship was centralized at Jerusalem. Henceforth there was to be but one altar. Henceforth the nation was really the city—the rest of the nation was but the outskirts of Jerusalem.

In 586 B. C. Jerusalem was captured and destroyed by Nebuchadnezzar and many of its inhabitants were deported to Babylon. But, though in a strange land, their hearts turned ever to Jerusalem. "By the waters of Babylon, there we sat down, yea, we wept when we remembered Zion."—Psalm 137:1.

"If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy."

The exiles returned to their land in the year 537 under Cyrus, king of Persia, and in a few years more a new temple was built and dedicated, and later still in the year 458 her walls were rebuilt by Nehemiah.

I will not speak of Jerusalem's tragic history during the Greek period—of its many sieges, captures, and desecrations, as, for example, "the Abomination of Desolation" in the time of Antiochus Epiphanes in the year 168 B. C.

The glory of the city revived in the year 165 B. C., when Jerusalem became, and continued for nearly a century to be, the capital of a more or less independent Jewish state.

In the year 63 B. C. it was captured by Pompey for the Romans, and was under Rome when our Lord was born.

The Holy City was most intimately associated with our Saviour's life and ministry. In was this city which He visited as a boy. It was here that He drove the money-changers from the temple. It was to this city that He went up to attend the Feasts. It was here that He had His memorable conversation with Nicodemus. It was into this city that He made His triumphant entry. It was in this city that He instituted the Last Supper. It was the city which He loved and over which He wept. It was the scene of His trial and condemnation and He was crucified just outside its walls. It was here also that He arose from the dead and it was in the sight of this city that He ascended into heaven. These events, all occurring within the brief space of a few months, have given to Jerusalem a glory and a pathos that can never fade away, and have made it for Christians the most venerated spot in all the world.

In 66 A. D. the Jews rebelled against the Roman Empire and in the year 70 Jerusalem was captured and destroyed by Titus. One million one hundred thousand Jews are said to have perished in the awful struggle and 97,000 were taken prisoners.

The fourth century of our era marks a new epoch in the history of Jerusalem. The Emperor Constantine became a patron of Christianity, and built a magnificent church—the Basilica of the Holy Sepulchre—on the site of the tomb of our Lord. His mother, Helena, built the Ascension Church on the Mount of Olives.

In the year 637 A. D. occurred one of the saddest events in all the tragic history of Jerusalem. The city was besieged by the Khalif Omar and his Arabian Moslems. The Patriarch of Jerusalem was Sophronius, one of the most learned bishops in the Church, and one of the ablest defenders of the faith, and who deserves to rank with the great Athanasius. Under his inspiration the Christians fought valiantly for four months, but resistance was hopeless. Sophronius agreed to surrender the city if the Khalif himself should come to the walls and receive it. Omar agreed, and, entering the city, forced the aged patriarch to be his guide to the holy places. Omar erected a mosque of wood on the temple area which bears his name to this day, and which is the most sacred spot to Moslems, next to Mecca. On this same spot a magnificent stone building—the Dome of the Rock—was built in 688 A. D. by Khalif Abd-al-Melik. That great black dome shines in the sunlight to-day almost exactly as it did 1,229 years ago.

Late in the eleventh century Palestine was overrun by the Seljuk Turks—rude and savage tribes from Central Asia. Jerusalem was captured. Many Christians were imprisoned and many sold into slavery. Christian pilgrims were mistreated. All this led to the Crusades—those romantic episodes in history whose glamour affects us still. A burning zeal took hold of the Christian world to be in possession of

"Those holy fields,
"Over whose acres walked those blessed feet,

"Which fourteen hundred years ago
were nailed

"For our advantage on the bitter
Cross."

Millions of lives were lost in the attempt to win the Holy Sepulchre. Jerusalem was captured by the first Crusaders in 1099. For eighty-eight years a Latin kingdom was set up in Jerusalem (1099-1187)—Christian in name, but not always in deed. Whatever may be said of the misguided zeal and the cruelties of the Crusaders, the fact remains that they bear eloquent testimony to the idealism of the Middle Ages, for they came to her, "not like most other invaders, because she was the road to somewhere else, but because she was herself, in their eyes, the goal of all roads, the central and most blessed province of the world." It is with gratitude that we now recall the fact that generous, idealistic France took the leading part in the crusades. The crusades began and ended in France.

In the year 1517 the Ottoman Turks captured Jerusalem, and, with the exception of a brief period of Egyptian occupation, have held it to the present time. Thus the adherents of Islam have held Jerusalem, with a few brief intermissions, since 637 A. D. Of this time the Ottoman Turks have held it almost continuously for 400 years.

Such is a fragmentary sketch of the history of Jerusalem. It is a tragic history. No city in the world has had a more tragic one. But now at last her day of deliverance has come! Two weeks ago to-day, as all the world knows, Jerusalem was surrendered to the British forces, under General Allenby. On December 11 the official entry took place. General Allenby entered the city reverently and on foot through the historic Jaffa Gate. Near this gate is a breach in the walls made to allow the proud Emperor of Germany to enter in state in 1898, but this breach was not used on this historic occasion. The commander-in-chief

lems and Christians. We are met to-day accompanied by representatives of his own army, and by the commanders of the French and Italian detachments, and by a military representative of the army of the United States. Once more the inspired prophecy of Isaiah has come true:

"Break forth into joy, sing together. ye waste places of Jerusalem: for the Lord has comforted His people, He hath redeemed Jerusalem. The Lord hath made bare His holy arm in the eyes of all the nations, and all the ends of the earth shall see the salvation of our God."—Isaiah 52:9-10.

The City of Jerusalem during its long history has been besieged more than fifty times and has been captured almost as often. But this capture of Jerusalem by the British is, in many respects, unique among all its conquests.

Never before has so much consideration been shown by any captor for the city and for its sacred places. Turkish guns, concealed near the city and upon the Mount of Olives, fired upon the British troops, who did not reply for fear of injuring the Holy City, but with great bravery stormed the guns with rifle and bayonet. As a result, not one stone of the city has been broken or torn down by its capture.

Never before has a conquering army shown such consideration for the inhabitants of Jerusalem. Not one of its 60,000 inhabitants was killed or even injured.

Never before have the inhabitants of the city welcomed a conquering army with clapping hands, with shouts and tears of joy. Never before in the long list of conquerors—Babylonian, Persians, Greek, Roman, Arabian, Turkish, Crusader—has a conqueror been acclaimed by the inhabitants, as was General Allenby. Flowers were strewn in his path as he entered the city by Jews, by Moslems and by Christians! What a tribute to the character, to the fairness, the justice and the generosity of our valiant ally, Great Britain!

There is one other respect in which this deliverance of Jerusalem will, we devoutly trust, prove unique. All other deliverances have been temporary. This, please God, shall be permanent. Never again shall the Holy City be turned over to the cruelties of the unspeakable Turk, nor shall it ever be dominated again by his still more unspeakable masters in Berlin.

What will be the results of this last great deliverance?

Pilgrims will flock again in ever-increasing numbers to worship at the sacred places of the Holy Land. Jerusalem will be made sanitary, and pilgrims will have every care and guidance. The holy places will be reverently guarded and protected.

Archaeologists will have the opportunity, unhampered by Turkish bigotry and interference, to make fresh discoveries which will illuminate and confirm our sacred narratives. The old Jerusalem is buried from twenty to forty feet below the present city. Scientific investigation will settle many a disputed question of topography and will bring to light many new facts in regard to the city of Christ and His Apostles.

It may be that many Jews of all lands, inspired by prophecy, and by their intense affection for the land of their fathers, will return to Palestine and build again a Jewish state, under British or allied protection.

But the greatest result of this last deliverance of Jerusalem will be its immense influence upon the sentiments of mankind—upon the scattered Jews throughout the world, upon the many

millions of Moslems, and upon Christians of every name. The military importance of the capture of Jerusalem may or may not be great, but the world, after all, is ruled by its sentiments and affections, and it may be that December 11, 1917, will yet prove to be the turning point in this great war. At any rate, the great significance to us of this capture of Jerusalem is that it is one more step in the great world-wide battle for righteousness, liberty and peace. One more stone has been laid in the building of that Ideal City which men are ever striving to build on this earth—the City of God that shall one day descend from heaven—the New Jerusalem.

May God grant that America shall do her part in the building of that city!

THE LOST CHORD.

(A chapter from "The Cross at the Front," by Thomas Tiplady, Chaplain of the Forces. Fleming H. Revell Company, New York.)

Last night I cycled into the neighboring village to make inquiries about a lad who had perished in the fighting. As I drew near the church I heard sounds of music floating out through the shattered windows. If a seraph had stood in the streets of the village and sung heavenly songs to us, he could hardly have caused greater surprise to the occasional passers-by. The village lies forsaken. Every house is in ruins, or bears the marks of shells. There, at the crossroads, where the sentry stands, a shell burst a few weeks ago. The soldier on duty felt no pain and needed no burial. Now, on the same spot, stood another soldier wistfully listening to the music of the church. The civilians have fled, and taken their belongings with them. A stranger race—an aforesaid enemy—guards for them their land. The heroic breed is not dead, and in that youthful sentry is seen the England of a thousand years. I blessed him as I passed him; for in him I saw all the undimmed and undying glory of the race.

I placed my bicycle against the church wall, and sought the back entrance. The right-hand corner of the priest's garden wall had been blown away. The damaged archway had been propped up with a pole, and the path was blocked by a large shell-crater. The door of the vestry was off its hinges, and the floor was littered with books, vestments, and debris. Stepping over obstructions, I passed into the chancel. What a sight! A shell had been hurled through the centre of the wall immediately above the altar. The wall was two and a half feet thick, but it had broken before the invader like brown paper. A hole two yards wide gaped like a wound. The picture above the altar had been blown into a thousand fragments, and these were lying about the floor and window-sills. The altar, with its ornaments, lay crushed beneath a mass of masonry. The windows and the communion-rail were shattered to pieces and scattered far and wide. A lump of stone had been carried from above the altar into the pulpit. A still larger stone had been hurled to the other end of the church and lay in the central aisle. It seemed the work of some mad giant—some Samson insane with sorrow for the loss of his eyes. Stones had smashed through the back of the movable pews and, with bits of the communion-rail, strewn the floor and the seats. Plaster from the ceiling, fragments from the lamps, and stained glass from the windows crunched under my feet. I

felt as guilty as if I were treading on lilies. I understood Jeremiah's tears. Chairs lay on the floor overturned, like cripples, and no one lifted them. The unheinged side-door leaned helplessly against the wall. It was a scene of desolation—a holy place desecrated by the dance of devils. Yet, looking down from a picture on the wall, was the sweet face of the Virgin. Straining to her breast her beautiful Babe, she seemed to be shielding Him from the horrible happenings about Him. But the figure of the suffering Saviour nailed against the wall on the opposite side showed how impotent even a mother's love may be.

Out from the soul of the organ came a chord sweet as the fragrance of violets at the unsealing of a maiden's letter, and "dear as remembered kisses after death." It was the Lost Chord of Germany. All unconsciously the English lad at the French organ was calling up the spirit of old Germany to witness the havoc of new Germany in the temple of the God it has ceased to worship.

At the peril of his life he was touching those ivory keys. Straight before him gaped the great hole above the altar. Yet he played on. A few days before he had leapt over the parapet amid a murderous fire, and, armed with bomb and bayonet, had sought the evil heart of a race that has become the disgrace and terror of mankind. But now the war was forgotten. He was back in the old days, and he heard not the sound of the guns. Peace wrapped him round as with a phalanx of angels' wings. By the incantation of his music he had called up the soul of old Germany as in the ancient days the Witch of Endor called back the soul of the sad-eyed Samuel. It sang of the shame and sorrow brought upon it by its children. "Hear My Prayer" trembled upon the air as from a soul in pain. Crushed beneath the iron heel of the Prussian, like a daisy beneath the hoof of a stamping war-steed, the ancient spirit of Germany cried for deliverance. The Hymn of Hate deafens in the streets which once echoed to the sacred melodies of young Luther. The grieved spirit of Mendelssohn turns away from the lifeless churches of his own land, as Paul turned away from the synagogues of his countrymen. Passing over the desolation of No Man's Land, he enters a ruined shrine and finds at the organ one with whom he may commune, and together the German musician and the English soldier pray for the return to the Fatherland of the gospel that makes men great. "Hear My Prayer." Will God hear, and send a new Luther to save Germany from the new tyrant and the new superstition? Or will He let the nation perish in its sins?

The prayer of Mendelssohn died away into silence, and a message of comfort floated through the ruined church. "O rest in the Lord; wait patiently for Him, and He shall give thee thy heart's desire. O rest in the Lord." It was a song of hope to the broken-hearted nations which have been swept into the vortex of this world-tragedy. It floated out through the shattered windows, and I saw a soldier quietly listening without. Oh that the bereaved and anxious might hear it, and rest in the Lord! The priest of the church was away in the trenches, but God had sent to us from heaven a prophet of the old and better Germany. The voice of Mendelssohn grew still, and there came to us the voices of English men and English women sweetly singing of the faith that had made light for them the valley of the shadow of death, and

bidding us be of good courage. They had sung the hymn on the sinking deck of the Titanic—and they were singing it still:

Nearer, my God, to Thee,
Nearer to Thee;
E'en though it be a cross
That raiseth me,
Still all my song shall be,
Nearer, my God, to Thee,
Nearer to Thee.

"Though like the wanderer," the lad could not be silent. He lifted up his voice and sang with the heavenly visitors. Then came the sound of other voices. They were from over the sun-daring sea. Under their influence we forgot the ruined church. We were home again. The melody, "I hear you calling me," passed out through the broken windows and wafted our spirits over the waters as on the wings of angels.

"It's enough to break a man's heart, isn't it, sir?" said a soldier who had just entered the chancel, and was looking at the ruins. From the soul of the organ came the answer:

Rock of ages, cleft for me,
Let me hide myself in Thee.

There was one sanctuary left unscarred; one Rock that towered above the surging floods of hate and lust; and the lad at the organ had found it.

While I draw this fleeting breath,
When my eyelids close in death,
When I soar to worlds unknown,
See Thee on Thy Judgment Throne,
Rock of ages, cleft for me,
Let me hide myself in Thee.

He was a simple soldier—a private in the Rangers—who a few days before had seen hundreds of his comrades fall at his side as he charged through a triple curtain of fire, and he was playing, from memory, the songs that soothed his spirit. He was holding companionship with the truths by which men live, and for which men die. And he brought from the soul of the organ the chord which modern Germany has lost, and which no nation can lose and live. The German dead on the slopes around are the silent witnesses.

CHURCH WAR COMMISSION.

\$500,000 Needed on January 27.

As has been already stated in the Church press, the Church War Commission will within a few weeks call upon the Church for a contribution of \$500,000 for the prosecution of its work. This work, let it be noted, is not conducted in rivalry with that of the Y. M. C. A., but is supplementary to it. As Dr. Mott has well said, the Y. M. C. A., composed of laymen, and the commissioned and voluntary chaplains, being the clergy, are indispensable to each other in the work of the Church for the men of the Army and Navy.

Bishop Lawrence, President of the Church War Commission, writes in regard to the contribution, which will be asked on January 27, as follows:

"The question is often asked, is the money that we are spending for campaign work in our Diocese to count towards that \$500,000? The answer is, no. The analogy of the methods of our Board of Missions is a good one. Each Diocese does a certain amount of missionary work in its Diocese, in addition to that which it contributes to the Board of Missions, for the general work of the Church, that money to be distributed by the Board where it is most needed.

"A number of the Dioceses have heavy camp expenses. Others have none. Those that have heavy camp expenses will support them and also give towards this general fund. If, however, there comes a request from any one of those Dioceses for an appropriation from the general fund to help them in their Diocesan camp responsibility, the War Commission can draw from the one-half million dollars for that help. For illustration, the Diocese of Pennsylvania has a budget of perhaps \$50,000 for expenditure in its Diocese. It is planning to raise \$100,000 towards the War Commission. Its total campaign therefore will be \$150,000. The \$100,000 will be used by the War Commission for distribution where most needed.

"On the other hand, some Southern Diocese may be very heavily loaded with camp expenditure. Its resources are strained to the utmost. It will do everything in its power to support the work in its borders. It will, as a matter of church loyalty, make some contribution to the general fund; and then the War Commission may send back to that Diocese an appropriation from the general fund to reinforce the Diocese in its heavy campaign responsibilities, hence every Diocese should give towards this campaign as they give towards general missions. Those with heavier responsibilities will receive aid from the general fund. Those Dioceses which have light campaign responsibilities must be depended upon for large gifts, hence the difficulty of the War Commission making any exact apportionment, although they may, from their central point of view, suggest a rough figure.

"This, however, is the one war call of the Church. Men and women of the Church have given in large figures for the excellent work of the Y. M. C. A. and loyalty to the Church will prompt them also to give in large figures to their own Church work."

The Great Commission

THE AFTERMATH OF THE PILGRIMAGE.

A Letter from the Office of the Woman's Auxiliary.

This war had not been long upon its dreadful way before it roused a feeling among English Christians which impelled them to call for a Nation-wide Mission of Repentance and Hope.

Stirred by that call, there was formed the Society of the Pilgrimage of Prayer. This Pilgrimage was taking place in the summer before our Woman's Auxiliary to the Board of Missions was to hold its Triennial meeting, in October, 1916. It was there resolved that American Churchwomen also should enter upon a Pilgrimage of Prayer.

Its method has been described and its progress related in the pages of our Church papers, especially in those of "The Spirit of Missions." Both methods and progress differed from those pursued in England. With us, the Church Year from Advent 1916 to Advent 1917 made up the cycle of our pilgrimage, and the prayers arose week by week from diocese after diocese until the round of the American Church and its missions had been made. The subjects of our prayers were chosen while we were still a neutral people,

but in their petitions for unity, peace and the coming of the Kingdom among man, every purpose of the prayers we use to-day is found.

In the January number of "The Spirit of Missions," the official record of this Pilgrimage Year was ended, but since those pages were printed some word has come from distant places, without which that record would not be complete, and we give them in here that our Churchmen may not lose their incentive.

As far back as last May a committee of preparation was formed for the District of Hankow, and its week in the following October was kept with daily celebrations in some churches and less frequent Communion in others and with prayer-meetings planned by native and foreign clergy and led by Bible women, members of the Woman's Auxiliary and Juniors, and the girls of St. Hilda's School. The Rev. S. C. Hwang preached on Chinese Unity to Chinese women, and the Rev. A. M. Sherman conducted a Quiet Hour for the foreign women of the Wuchang compound. In Ichang a little company of five—one an Englishwoman and one a Churchwoman from Virginia—joined in English intercessions. In Changsha the arrival of thousands of soldiers from Szechuan combined with rain in torrents failed to keep a company of twenty sincere and earnest souls from the two celebrations and two afternoon meetings that had been planned. In one period set apart for continuous intercession men and women of Ichang both took their share. From that station, one thousand miles up the Yangtze, Deaconess Ridgely writes: "It seems easy to pray earnestly. I am sure we were feeling the power of all the weeks of prayer that went before."

China's week most happily included the Feast of All Saints, which to our Christians is as a second Easter, and Mrs. Gilman, President of the District Branch of the Auxiliary, says: "I think a week of prayer for the whole Auxiliary at All Saints' time each year would be a lovely thing."

From Japan, Deaconess Knapp writes that in Tokyo there was a daily celebration in the Cathedral at 6:45, with special prayers at evensong, and Mrs. Wallace adds: "The prayers and Litany for Missions, so helpful at this time, will not cease to be of use in future years."

In Kyoto District the priests in charge at mission stations were asked to have a celebration on the Sunday and to speak at one of the services upon prayer. The Rev. Mr. Powell, of St. John the Evangelist's, Boston, visiting in Kyoto at the time, conducted two Quiet Days, one for the workers in that city and its neighborhood and one for those on the west coast. Kyoto's week immediately preceded that of their special anniversary evangelistic meetings, and this gave the Christians a special object for prayer, which surely added to the efficacy of the meetings of the succeeding week.

In Cuba thirty-eight Havana women gathered for a special service with their Bishop; the priest of the colored mission at Limonar sent out a Pilgrimage leaflet to the Spanish speaking people; the Juniors at Guantanamo had a Corporate Communion when about fifty communicants assembled, and there, and in the Hooker School in Mexico, the pupils received daily instruction in the subjects of the petitions of the Pilgrimage.

At the end of the year those who had been praying in their separate places in their appointed weeks were asked to join in the closing week of

prayer, and we can well believe that thousands of hearts re-echoed the thought expressed by a worker in the Virginia mountains, who wrote: "It seems as though every year ought to be a Pilgrimage Year. I don't see any use in stopping!"

To those of us who have been on pilgrimage, not one week only, or two, but through every week of this year, there has ceased to be the thought of stopping; the necessity is on us more than ever for **keeping on**. Are not too many in our Church and nation still too like what a correspondent in a small country place in England says of her neighbors: "This is practically a very godless little backwater, and though there is scarcely a house where there has not been a great loss, and for all there is the terrible anxiety, yet prayer seems to be the last thing wished for. It was very awful to me, when after two years I came home from France, where every day the services in the little Roman Catholic church were attended by every one and on Fridays there were special services and prayers.

"I do think if our great desires can be prayers, they are made. For we work, we all have incessant work, and the greatest anxieties, for over three years. It seems as though one could never be away from the awful grandeur of this sacrifice! And the splendid friendship between the two great English speaking peoples, both living, working and dying for the same mighty cause, is the greatest help—the spiritual bond most of all.

"It seems very beautiful and fitting, the beautiful unity of souls this Pilgrimage plan makes."

So, if the Pilgrimage Year has taught its followers anything, it must have taught us this—the absolute necessity for prayer. The Blessed Lord, who is our Great Example, had a work to do to which He gave incessant toil, but a part of that labor of His most laborious earthly life was performed in the silence of the night and in the loneliness of the garden where He wrestled in prayer with God. It will be happy for us not to wait till loss and suffering and sorrow intensified drive us, like our friends in France, to our churches and to our knees. In the Sacred Feast spread before us for our strength and blessing, in the opening before God the desires of our hearts for the restoration of this world through the coming of His Kingdom, we shall find that which He would have the seed and root of every deed of love to our fellows—believing and confiding love and trust in Him.

There will always be some fresh advance before our pilgrim. Two papers lately issued mean immediate opportunity.

In 1846 there was established by the society known as "The World's Evangelical Alliance" what they call "The Annual Universal Week of Prayer." During this week, January 6-12, 1918, they ask "all Christians" to "pray daily" for such objects as "the Universal Church," "the Nations and their Rulers," "Missions among Moslems and Heathen," "Home Missions and the Jews," "Families, Schools and Colleges and the Young." And in the week, January 18-25, the members of our own World Conference on Faith and Order are asking us to pray earnestly for "the Reunion of Christendom" and for "the blessing and guidance of all efforts to that end."

"Of all efforts."—There is a hope that springs undying in our hearts

through all these darkest days. We feel it as Christians and non-Christians are brought into a new and close comradeship and understanding, born of a common struggle; we feel it in the drawing together of helping companies under the leadership of the same White Companion; we feel it as our President of the Board of Missions and his one associate venture perilous waters and the untried risks of the West Coast of Africa to remind us—what we are so prone to forget—that the world wide, age long warfare is always on. And this hope is sure and certain as God's promise, and its fulfillment each passing day draws nearer, for, "The dayspring from on high hath visited us, to give light to them that sit in darkness and in the shadow of death, and to guide our feet into the way of peace."

Letter to Missionary Givers, from Bishop Lloyd.

Bishop Lloyd, before leaving on his mission to Liberia, left the following message for the contributors to the Church's work under the auspices of the Board of Missions during the fiscal year 1916-1917:

"This is to thank you again for your help. Your co-operation in the Church's Mission during the past year has meant blessing to the work, and I trust to you also.

"It is true we have a deficit of \$143,000 in our Missionary treasury. But this, I am sure, is but a passing phase—a lack which the Church will care for when she has become adjusted to life under war conditions.

"It must be remembered that heretofore the undesignated legacies have been used to keep down deficits, which was not the case in the year just closed. The Church through General Convention spoke against this unwise policy and hence these legacies have been reserved for strengthening and advancing the work. Under the old policy the deficit would not have occurred; but the Church wants to meet her own obligations. She is no longer content to use up the gifts of the departed in meeting the responsibilities of the living. We can thank God that this day has come.

"You will be pleased to know that the One Day's Income Plan reached a total of \$132,286.08. Without it we should have had a deficit of alarming proportions. But, heartening as this total is, the most encouraging feature is that over two thousand new contributors were added to the list of the Plan's friends. The value of this Plan will always consist in enlisting each year new thousands who, by thus consecrating the income of one day as a thank offering, additional to their usual gifts through the parish, will come to realize what a personal and intimate share each one has in accomplishing that which our Lord entrusted to us as His co-laborers. The devotion and increased interest thus stirred in the hearts of its friends—that is the richness the One Day's Income Plan brings to the work. The splendid total of the offerings is secondary.

"Let our prayers to our Heavenly Father be filled with thanksgiving for what He has enabled us to do; with intercession that other thousands may be led to grasp the beauty of this service; with supplication for blessing on the work, and on the workers who must be strengthened to carry the Message of the Prince of Peace more vigorously to those who know not the Father, while at the same time we are espousing the cause of righteousness

and freedom on the battlefields abroad.

"If we do this, we can enter upon the new year with every confidence that the Church will be found completely faithful and that God will abundantly prosper our handiwork. Thank you again.

"Very truly yours,
"A. S. LLOYD."

A Chinese Christian educated in this country and now practicing law in Shanghai sends some interesting information to a friend in the United States with regard to the present situation in China;

"China's policies are still complicated. The dissolution of Parliament and the extrusion of the *de jure* President showed on the part of Chinese militarists now in power at Peking that they have neither idea of nor respect for constitutional government and have ridden roughshod over the liberties of the people. Consequently the country is again on the verge of splitting into halves and each making grimaces against the other and fighting mountain pass battles in the interior, while famine, flood and pestilence run riot in the land. The country has entered into the war and the entry was made an excuse to plunge the country into civil commotion first by the attempt to restore the monarchy and then by restoring the republic with the militarists entrenched in arbitrary power. The government of China to-day is nothing but an oligarchy very much like the military clique in Berlin or Potsdam, and until it is dissolved or driven out and exterminated there will be no peace in this fair land, just as there is none in Europe. The problem of China is the same as that of the West. Militarism versus democracy. Both sides or regions of the world problem must be met and faced and fought out and one faction must win. I am hopeful that the cause of democracy will prevail in the West, so that the moral victory and the moral forces that that victory will release and strengthened will help defeat the forces of evil in this land.

"Some of our best public men have been proscribed by the militarists by the methods of Czarism, Sutanism and Manchuism and Kaiserism. All these isms are blood brothers in spite of racial and climatic differences. The worst is the revived Manchuism in China, for in its path is nothing but destruction with no redeeming feature; it is degrading to China and morally bankrupt and is but hastening the country to absolute ruin. I can liken the system and condition of this country to nothing in history. It is even worse than the gradual decay, the vices, the utter rottenness of Rome in its lowest depths of degradation. Such is China in politics and in big business and in society, both of which latter is sucked dry and demoralized by the relentless vampires masquerading under the cloak of officialdom. The country will need your prayers and American assistance if it is going to survive."

This must always be the truth which must underlie all understanding of the Incarnation. Man belongs to God. The human nature belongs to the Divine. It came to its best only by entrance and possession of it by Divinity. The Incarnation, let us always be sure, was not unnatural and violent, but in the highest sense supremely natural. It is the first truth of all our existence that man is eternally the son of God. No man who forgets or denies that truth can really lay hold of the lofty fact that God entered into man.—Phillips Brooks.

Church Intelligence

Congratulations to Bishop Brooke.

At its last quarterly meeting, the Board of Missions learned that on the Feast of the Epiphany, Bishop Brooke, of Oklahoma, would observe the twenty-fifth anniversary of his consecration. It placed the enclosed minute upon its records.

"The Board of Missions congratulates the Right Rev. Francis Key Brooke, D. D., upon the completion of twenty-five years as Missionary Bishop of Oklahoma. Going to his field at the Church's call in the pioneer days, Bishop Brooke has seen Oklahoma grow into one of the greatest States of the Union, embracing two missionary districts. His devotion to duty, his forgetfulness of self, his readiness to serve the humblest of God's children—these and many other qualities have endeared him to the people of the Church and of the State. The Board of Missions sends greetings to Bishop Brooke, his clergy and his people, and wishes them God-speed as they go on in their work together for the upbuilding of the Church in their great Commonwealth.

Resignation of the Missionary Bishop of Utah.

In view of the findings of the Commission of House of Bishops appointed to examine his case, the Missionary Bishop of Utah has addressed the following letter to the Presiding Bishop.

Bishop's House,
Salt Lake City, Utah.

Dec. 20, 1917.

The Right Rev. Daniel S. Tuttle, D. D.,
74 Vandeventer Place, St. Louis, Mo.
Right Reverend and Dear Sir:

Having received the report of the Commission authorized by the House of Bishops to inquire into the whole subject of my loyalty and my usefulness as Bishop of Utah, in which report the Commission unanimously advises me to resign, I, therefore, acting on that advice, hereby tender you my resignation as Missionary Bishop of Utah to take effect whenever it is accepted. This action is taken with the distinct understanding that there are no charges standing against me touching my good character or integrity, for if there be any such I insist upon a trial of them.

My reason for submitting this resignation is not merely to comply with the advice of the Commission to which I had previously pledged myself.

The Commission, speaking, I take it, for the House of Bishops, maintains (first) that war is not an unchristian thing and that no Bishop may preach that this war is unchristian, and (second) that a Bishop should not express the opinion that peace can be secured otherwise than by the prosecution of the war when the government and the preponderance of the membership of the Church believe otherwise.

Those conclusions I cannot accept; for I believe that the methods of modern international war are quite incompatible with the Christian principles of reconciliation and brotherhood, and that it is the duty of a Bishop of the Church, from his study of the word of God, to express himself on questions of righteousness, no matter what opinion may stand in the way.

I had hoped that, notwithstanding the "excited condition of public opin-

ion" referred to by the Commission, there might be room in the Church for a difference of opinion on the Christianity of warfare and ways of attaining peace, and that, if so, it was preeminently the duty of one supposed to be a leader of the Church to voice his convictions on those subjects. But the Commission makes it perfectly clear in its report that a Bishop should resign before venturing to differ from others on such a Christian problem, or to express opinions at variance with the government. To me, that seems evidently to mean that the Bishops of the Church should be followers and not leaders, and I have no desire to remain in such an anomalous position.

I have, therefore, authorized the Council of Advice of the District to act as Ecclesiastical Authority of the same with full responsibility for the maintenance and conduct of the work from the first of January, 1918, until my resignation shall be acted upon, and I have for the same period offered myself to the General Board of Missions for any work they may wish to delegate to me.

Faithfully yours,

PAUL JONES,
Bishop of Utah.

VIRGINIA.

Rt. Rev. R. A. Gibson, D. D., Bishop.
Rt. Rev. W. C. Brown, D. D., Coadjutor.

The Bishop of Virginia requests that all the clergy will heed the War Call of the Church War Commission and make ready their subscriptions for the last Sunday in January, when a general collection will be taken all over the country. The War Call of the Church is for \$500,000 for the equipment of our Chaplains and for the war work of the Church for a year.

The Rev. L. Valentine Lee, assistant minister of St. Paul's Church, Richmond, and Miss Margaret L. Clendon, daughter of Mr. and Mrs. Gilbert Clendon, of Richmond, were married on Wednesday, December 26, in St. Paul's Church, by the rector, the Rev. W. Russell Bowie, D. D.

The Rev. R. Cary Montague, City Missionary of Richmond, will take pleasure in calling upon out-of-town Church people or their friends who may be in Richmond hospitals, if notified of their coming. Address 1011 Park Avenue, Richmond, Va.

The Rev. Arthur Gray, Sr., of Lawrenceville, has accepted the position of Chaplain at the Home for Homeless Boys, Covington, in the Diocese of Southern Virginia.

EAST CAROLINA.

Rt. Rev. Thomas C. Darst, D. D., Bishop

Resolutions.

In response to the call of Bishop Darst, the committee of men and women representing the Diocese of East Carolina met at St. Mary's School on Wednesday, December 5. After an inspection of the school buildings and attendance upon a reception tendered the visitors by the rector and faculty of the school, the committee assembled in the Library and entered upon a full discussion of the Relation of the Diocese of East Carolina to the Movement Which Has Been Inaugurated by the Trustees of St. Mary's School to Raise a \$250,000 Fund. After a serious consideration of every aspect of the subject and the part that is expected of the Diocese of East Carolina, the fol-

lowing resolutions were unanimously adopted:

Resolved, That it is the sense of the Special Committee called to consider the campaign for \$250,000 for St. Mary's School in its relation to the Diocese of East Carolina: (1) That we heartily endorse the plan of the Trustees and pledge our co-operation in carrying out the same in our Diocese; (2) It is further the sense of this committee that notwithstanding the many worthy calls of the present day that the necessity of the school requires, that we press the matter at this time and enter into the plan and make our canvass in the Diocese of East Carolina immediately after the completion of the canvass now going on in the Diocese of North Carolina, which will be about the first of February, 1918; (3) That the Bishop appoint a special committee to co-operate with the Special Representative of the Board of Trustees in carrying out the canvass in the Diocese of East Carolina, and that the Bishop himself be ex officio chairman of said committee.

Mr. George C. Royall, of Goldsboro, was appointed active chairman of the committee called for in the resolution, and Bishop Darst announced that he would appoint the other members of the committee after due consideration. The Bishop has since appointed Major B. R. Huske, Fayetteville; Mr. C. S. Chamberlain, Kinston; Mr. Frank Wood, Edenton; General James I. Metts, Wilmington.

Grafton: Bishop Darst consecrated St. Mark's Church, Grafton, on Tuesday, December 4, assisted by the Rev. George F. Hill, rector of St. Paul's Church, Greenville, and the Rev. Howard Allgood, who has the pastoral care of the new church.

The Rev. Basil Walton is temporarily in charge of the churches in Aurora, Edward and Bonneron.

The Rev. Daniel G. MacKinnon, D. D., has entered upon his duties as rector of Christ Church, New Bern.

WASHINGTON.

Rt. Rev. A. Harding, D. D., Bishop.

A Notable Service was held at the Bethlehem Chapel of the Washington Cathedral on the afternoon of Sunday, December 23, in thanksgiving for the recovery of Jerusalem. A large number of clergy were in the procession and in the congregation were present the British Embassy, representatives of the French Embassy, and many other distinguished officials of our own and other governments. The sermon was preached by the Rev. Wallace E. Rolins, D. D., of the Theological Seminary in Virginia, and appears by his kindness in another column of this issue.

LOUISIANA.

Rt. Rev. David Sessums, D. D., Bishop.

The Ninety-fifth Birthday of the Rev. A. Gordon Bakewell, D. D., was celebrated at Trinity Chapel, New Orleans, Sunday, December 16, from 5 to 7. A song service was held, to which all the Daughters of the Confederacy and the many friends of Dr. Bakewell were invited.

Since 1837 Dr. Bakewell has been identified with New Orleans and his life work has endeared him to thousands, not only in New Orleans, but throughout the South. After living

through the siege of Vicksburg, Dr. Bakewell was made Chaplain of the Confederate prison at Andersonville, Ga.

ARKANSAS.

Rt. Rev. Jas. R. Winchester, D. D., Bishop.
Rt. Rev. E. W. Saphore, D. D., Suffragan.

Archdeacon Demby Accepts.

In a letter to Bishop Winchester, Archdeacon Demby accepts his election as Suffragan Bishop for Colored Work in the Diocese of Arkansas, subject to the canonical requirements.

The Rev. E. T. Demby was ordained deacon in this church in 1898, and priest the following year, by Bishop Gailor. He had previously been engaged in teaching in a colored college. He has since served in Tennessee, Missouri, Illinois and Florida. He has been for several years Archdeacon of Colored Work in the Diocese of Tennessee and principal of the Hoffman Industrial Institute, Keeling, Tennessee.

SOUTH CAROLINA.

Rt. Rev. W. A. Guerry, D. D., Bishop

The Church and the War in South Carolina.

The War Commission has made an appropriation of \$6,000 for the work of the Church at the cantonments in South Carolina.

The Rev. E. A. Penick, Jr., has resigned the rectorship of the Church of the Good Shepherd, Columbia, and began work as a voluntary chaplain at Camp Jackson January 1.

The Rev. R. L. Merriman, of Marion, and the Rev. Oliver J. Hart, of Charleston, have made application to become official chaplains in the Army.

The Rev. A. G. B. Bennett is a voluntary chaplain at Camp Jackson, Columbia.

The Rev. E. S. Willett is working among the colored troops at Camp Jackson and Camp Gordon.

The Rev. Robert E. Gribbin, of the Diocese of East Carolina, who began his ministry at Grace Church, Charleston, as assistant, is a voluntary chaplain at Camp Sevier, Greenville, S. C.

A Service Flag, containing sixty-seven stars, was unfurled recently in Grace Church, Charleston, the Rev. William Way, rector. A patriotic address was made by Judge Francis D. Winston, of North Carolina, and special music was rendered by the choir. The flag bears sixty-seven stars, equal to one-fourth of the men who are regular communicants of the church.

HARRISBURG.

Rt. Rev. J. H. Darlington, D. D., Bishop.

The tenth anniversary of the rectorship of the Rev. G. F. G. Hoyt as rector of St. Paul's Church, Columbia, was celebrated on Wednesday evening, December 19. About three hundred parishioners and friends of the parish gathered to do honor to the occasion. The Bishop was present and made an address of congratulation. He was followed by a Russian artist, Dimitri Romanoffsky, who spoke on conditions in Russia. Congratulatory addresses were also made by neighboring clergy and various ministers of the town. Mrs. Hoyt was presented with a gold pin set with jewels by the women of the

parish, and Mr. Hoyt with a purse well filled with gold by the members of the congregation. The Bishop in his address read a letter from the Board of Missions of the Diocese, which referred to the spirit shown by this congregation toward its work. The Sunday-school here has held the banner, which the Board awards annually to the school that contributes most per capita to Diocesan Missions, for three years in succession.

NEW YORK.

Rt. Rev. David H. Greer, D. D., Bishop.
Rt. Rev. C. S. Burch, D. D., Suffragan.

Institute of Applied Christianity. A Unique Enterprise.

An Institute of Applied Christianity has grown out of the work of the Seabury Society of New York. This work, as may be recalled, began under the late Bishop Potter and at first consisted of furnishing volunteer lay readers for Church extension in the Bronx. Later the same men started what is now the Cambridge Conference of Church Workers. They have also served religious and daily newspapers of the country for twenty years, and have profoundly affected the Christian publicity of all America through service of Church news to practically all of the great daily papers of all principal cities east of the Rocky Mountains. The Society has furnished volunteer lay readers to start no fewer than twenty-four new churches, seventeen of them now large parishes.

The Institute of Applied Christianity is the first in the country. It is on lines of Institutes of Applied Science, teaching Christ's Economy as those Institutes teach the laws of physics. In its first year, 1917, 242 clergymen were conferred with personally, 1,000 laymen were under instruction for longer or shorter periods, and formal addresses were given by Institute laymen before the Diocesan Convention of Connecticut, and the Presbyterian Ministers' Associations of New York and Philadelphia. The 1,000 laymen referred to were from practically every religious body, including Roman Catholic. The Institute serves all Christian bodies for two reasons. One is that laymen of bodies other than the Church appeal to it for help. The other is that divisions of Christian bodies are on the side of doctrine and evangelism. There are no divisions in Christ's Economy. Furthermore, Bishop Burch, the Rev. Dr. Slattery, the Rev. Dr. Van de Water, and other Church leaders who are members of the Institute Council and helped to formulate its program, advised the policy which is followed.

Very early prominent Church leaders of New York began to contribute money to the Seabury Society, it being known what were its aims, viz.: To teach laymen to do Christian work; to promote scientific management of Church work; to provide parishes with trained workers, and the Church as a whole with Church Engineers. These leaders have included, most of them giving year after year for ten or twelve years, Bishop Courtney, Bishop Greer, Bishop Burch, the Rev. Dr. W. T. Manning, the Rev. Dr. C. L. Slattery, Samuel Mather, of Cleveland; Granger A. Hollister, of Rochester; R. Fulton Cutting, William Edmond Curtis, J. Pierpont Morgan, Charles Steele, Lewis L. Clarke, William P. Clyde, William R. Peters, Eugene H. Outerbridge, Robert L. Pierrepont, E. P. Dutton, Francis Lynde Stetson, Robert S. Brewster, Mrs. Percy R. Pyne, Mrs. Clarence M. Hyde, Mrs. Whitelaw Reid, Mrs. E. H. Harriman, Mrs. J. Hull Browning, Mrs.

James May Duane, Mrs. J. Henry Watson.

Some twenty foremost educators of the country have assisted, some of them at times during the past six years, in formulating a Course of Instruction for the Institute. This Course is scientific and pedagogical. It is wholly on the material side in its relation to the spiritual, and carrying it out duplicates the work of no other Christian agency, Y. M. C. A., missionary society, social service commission, or Brotherhood.

Three instructors comprise the active Institute staff, but efforts are making to secure a fourth. They are Eugene M. Camp, founder of the Seabury Society and author of the Institute text book, "Christ's Economy," to which Bishop Burch wrote the introduction; D. Webster Wylie, of the Wylie Teachers' Training School, and Millard F. Taylor, a founder of one of the Bronx parishes, and now chairman of the Executive Committee of the Institute. There are six guildmasters available for part time work. Many clergymen and laymen are also available on occasion.

In addition to the contributions of friends of the effort, some progress has been made toward supporting memberships, \$5 each, in sufficient numbers to pay the expenses, or most of them. Almost all of the work is volunteer, and a campaign is now on to secure 800 members. The instruction is given in churches, under auspices of Men's Clubs and Bible classes, but for the period of January to May, 1918, five training centres are to be maintained for the holding of monthly conferences of leaders. Two of these are in New York, two in Brooklyn, and one in Newark. One of those in Brooklyn is in the porch of St. Luke's Church in Clinton Avenue, the Rev. Dr. H. C. Swentzel, rector, and the one in Newark is in the parish house of St. Paul's, the Rev. R. C. Ormsbee, rector. The annual meeting of the Institute, the first since its organization, is to be held on January 21 at the Delta Kappa Epsilon Club, New York.

A Laymen's House in the Madison Square district is possible through the kindness of a communicant of Grace parish, and here is a Guild hall seating 100. This winter exhibits of applied Christianity—what the Church is doing for enlisted men, world missions, and the social service of the Church in New York—are to be made, with addresses by prominent Christian leaders. Were it not for the war it would be possible to command financial support sufficient to make possible the proposed Summer Conference on Greenwood Lake, for which some subscriptions are in hand. If it can be brought about, a small conference is to be held there in July and August, 1918.

Commemorative and New Year Services at the Church of the Holy Communion.

The closing of the old year and the opening of the new have always associated with them an unusual interest in the Church of the Holy Communion, the Rev. Henry Mottet, D. D., rector. Perhaps the earliest service in commemoration of the departed held in this city, outside the Roman Catholic Communion, was instituted by Dr. Muhlenberg, in 1847. On the last day of the year, at 8 P. M., the congregation takes part in a deeply impressive service, at which are read the names of all those called home in the twelve-month past.

Then at 11:30 P. M. follows the Watch Service, ending just at midnight. With the beginning of the New Year the whole congregation receives the Holy Communion.

A dozen or more years have proved the essential value of the unusual service which is held on New Year's morning at 11 o'clock. It is a Communion Service, with a specially adapted Collect, Epistle and Gospel. The music is just as jubilant and uplifting as it is Christmas and Easter; and the sermon is specially prepared for the day. Every year this service attracts a steadily increasing number of attendants drawn from far and wide. There are some—relatively they are the minority—who begin the year in revelry. There are thousands who would begin it in the heavenly Father's House. Conscious of their dependence on Him, they would submit themselves to His direction, consecrate themselves to His service, and meet and commune with their Elder Brother at His Holy Table, asking for His constant companionship all along the road of 1918. The day must come when every God's House will see and recognize this impressive yearning and this divine aspiration.

None can foresee what the year 1918 holds in store for the nations of the world. How better spend a portion of its first day than in thought and resolve and prayer in the house of Him who is the God of all the Nations.

Reception to the Rev. Dr. Glazebrook.

Foremost Jews of New York, at the home of the former Ambassador to Turkey, the Hon. Henry Morgenthau, paid honor to the Rev. Dr. Otis A. Glazebrook and Mrs. Glazebrook at a reception tendered to them. This reception had as guests Jacob H. Schiff, perhaps the most honored of American Jews, and many others who work with him. A silver tea service was presented, and an address of high praise was made by the Rev. Dr. Stephen S. Wise. The occasion was in recognition of the relief work done by Dr. and Mrs. Glazebrook, while the former was United States Consul at Jerusalem. Much of the vast sum which the Consul handled, and handled well, was given by American Jews. In accepting the honor and the gift Dr. Glazebrook protested that he had done no more than his duty to man and to God.

The twenty-fifth anniversary of the laying of the Cathedral cornerstone was observed on St. John's day this year by the annual meeting of the Woman's Auxiliary to the Cathedral, Mrs. Henry W. Munroe president, and a meeting of the Cathedral trustees. In an address to the women Bishop Greer paid high tribute to women's part in bringing the Cathedral to its present stage of completion. He regarded the present war year as exceptional, in that it found the women burdened with war relief and yet loyal to the Cathedral and its plans. At the meeting of the trustees, figures were given of cost to date. Work upon the nave is ordered stopped, pending the tremendous war demands. It was announced that more and more the Diocesan work will be centred at the Cathedral, and that the Cathedral itself is to be more and more Diocesan. On January 8 a meeting of Diocesan friends of missions is to be held. It is the early winter effort to help the general missionary work of the Church.

OHIO.

Rt. Rev. W. A. Leonard, D. D., Bishop.

Freemont: On the fourth Sunday in Advent in St. Paul's Parish, Freemont, the Rev. A. I. E. Boss, rector, at the morning service the Bishop Coadjutor of the Diocese confirmed a class of nineteen, making a total of thirty-nine

confirmed by him in the parish during the last thirteen months. At this service, after a brief address to the class, the Bishop preached forcefully on the subject, "The Nation's Vocation." After the sermon the Bishop blessed a beautiful silk National flag and a Service flag, the gifts of Miss Minnie Failing, a devoted member of the parish. The Service flag bears nine stars, representing the nine men who have thus far entered the nation's service from this parish.

WESTERN MICHIGAN.

Rt. Rev. J. N. McCormick, D. D., Bishop.

Grace Church, Grand Rapids, the Rev. G. P. T. Sargent, rector, now has seventy-three men on her Roll of Honor. As the entire roll of the Church membership amounts to one thousand communicants, the members of Grace Church feel that they are doing their bit when it comes to sending out men to fight for her country. The parish is not a rich one, but Grace Church has contributed liberally toward the recent appeals for charity and war work.

At the time of the midnight service the Church was well filled on Christmas Eve, and almost every soldier and sailor who was able to be back for Christmas was in his place of worship.

The children's Christmas service was an unusual one, and took the form of a reverent interpretation of the Story of the Advent of the Christ-Child. The offering of the Church School presented to the Christ-Child by one of the Wise Men was a very large one for the children to give. Fifty dollars went to the suffering Armenians and \$35 was given as an Advent offering. The sacred interpretation of the Advent was written by Dean Bell. Then the children visited the various hospitals and homes, and also the homes of poor families in the city, distributing gifts.

The Union Epiphany Rally of the Sunday-schools of the Church in Grand Rapids will be held on January 13. All the Sunday-schools in the Diocese are invited to take part in this missionary rally, which begins the Lenten mite box offering drive. It is expected that a large number of delegates will be present.

The Standing Committee, of which the Very Rev. Francis S. White was the President, has elected the Rev. G. P. T. Sargent to take his place, pursuant to his resignation on account of his taking up war work in Waco.

The Rev. W. H. Jordan, rector of Grand Ledge Parish, has resigned and accepted a call from another Diocese.

The Rev. G. M. Brewin has resigned Holy Trinity Manistee, Michigan, to become rector of the Church of the Evangelist, Oswego, N. Y.

Is anything on earth more terrible than a repudiated ideal? A repudiation which carries with it an abandoned ambition? All men who have sinned know how terrible is the moment after their fall, when they wake up to the fact of something lost, that moment which is followed immediately by the sense of something incurred. But perhaps the most terrible thing that happens whenever a man sins is the repudiation of his ideal, the abandonment of the eternal purpose of God, the deliberate turning away from the mountain heights to walk on some middle pathway through life, the surrender of his destiny.—John Gardner.

New National Hymn—America and Her Allies.

By Washington Gladden.

Tune: Materna.

O land of lands, my Fatherland, the beautiful, the free,
All lands and shores to freedom dear are ever dear to thee;
All sons of Freedom hail thy name, and wait thy word of might,
While round the world the lists are joined for liberty and light.

Hail sons of France, old comrades dear!
Hail Britons brave and true!
Hail Belgian martyrs ringed with flame!
Slavs fired with visions new!
Italian lovers mailed with light! Dark brothers from Japan!
From East to West all lands are kin who live for God and man.

Here endeth war! Our hands are sworn! Now dawns the better hour,
When lust of blood shall cease to rule, when Peace shall come with power;
We front the fiend that rends our race and fills our homes with gloom;
We break his scepter, spurn his crown, and nail him in his tomb!

Now, hands all round, our troth we plight to rid the world of lies,
To fill all hearts with truth and trust and willing sacrifice;
To free all lands from hate and spite and fear from strand to strand;
To make all nations neighbors and the world one Fatherland.

"Constructive Criticism": Leadership.

The problem of the large metropolitan parish and the small country mission in matters spiritual is incidentally the same and the "x" in the solution of the problem is the same, and it is always found to be the priest, whether rector or missionary. The policy of a bank is outlined, in the main by the president, the sales force of a department store looks to the general manager for direction, and Churchmen, whether they admit it or not, look to the priest for leadership in everything that pertains to the welfare of the parish, especially in matters of a definitely spiritual nature. It is an easy matter for the clergy to call upon the laity to do something to help deepen the spiritual life of the parish, but the individual layman wants to know, "What will you have me to do?" Of course the laity should know, but nevertheless, they ask the question and it has to be answered.

It is not difficult to speak to a congregation in a general way of matters of spiritual import such as family prayer, meditation, Bible reading, preparation for communion, etc., but it is the quiet personal appeal, born of personal experience, that produces results and the personal appeal requires greater courage than the appeal to the multitude.

Where the clergy have set before their people a program for deepening the spiritual life of the parish and have led the way in carrying out that program there always has been a real response on the part of truly loyal Churchmen.

Our Lord's greatest appeals were made to individuals and very small groups of people rather than to the masses.—F. D. Tyner.

Christianity and the Community

Thy Kingdom Come on Earth

VAST SAVING OF WHEAT AND MEAT.

First Unofficial Report From Nation's Churches to the Food Administration Shows Definite Results—Allies' Needs to Be Met.

The National Food Administration has been in existence less than five months. For the first time in the history of this nation a mighty engine has been created for the control of the food supplies of America. The scheme is so big, so complex, that even yet a general public comprehension of it is not assured. Yet it is already certain that it is working as effectively as is the more easily comprehended scheme for creating a national army.

Powers granted to the board of which Mr. Hoover is the head are arbitrary, though discretionary. Only a tithe of these powers have yet been utilized. It was deemed wise statecraft, in view of the history and temper of the American people, to begin with moral suasion, and not with autocratic dictation that distinguishes the food control of the Teutonic powers, or the unlimited and automatic State authority instituted in France from the very beginning of the war.

A vast advertising campaign, based on an appeal to patriotic impulse, has been in full swing since early summer. The newspapers, the churches, the merchants, the railroads, and the hotels have been voluntary and willing participants in this campaign. It has flooded the nation with the slogan, "Food will win the war; don't waste it." For the better part of the last half year we have seen and heard that in nearly every newspaper, from most pulpits, from a host of shop windows, from billboards, from pamphlets and lecturers, and from street corner orators.

All this time the Food Administration has been carefully and quietly organizing the sources of supply, watching for technical violations of the law and punishing them, preparing data to fortify itself in its probable request in the near future for further remedial legislation. But the great work has been in publicity and in the moral appeal. As yet the screws have not been put on—not actually. No one has been obliged, under dire penalty of the law, to change his diet or curb his appetite. If he has had the price and has been willing to indulge himself, nothing has restrained him. The bread cards are yet to arrive; the meat tickets have not been printed. We have had but a slight foretaste of what may yet occur in the recent tendency of many stores to ladle out the sugar in limited doses.

Therefore, much cynical speculation has resulted. It has been predicted that time was being wasted; that the American people would not control their appetites, or change their diet, practically over night, merely on request. Earnest and well-meaning patriots have urged an immediate regulation of food on the European basis—a living ration to each citizen, to each guest, and to each dependent of the republic, but no more.

Now the time has come to ask the question: What has been accomplished by moral suasion? Is the gigantic publicity campaign a failure or a success?

How much essential foodstuffs have we saved?

And if we have made a substantial saving, it must be remembered that the contribution is practically voluntary, even though accompanied by a veiled threat.

The official answer is being prepared. The Food Administration expects to make an announcement in the near future, probably about the first of the coming year. It is a difficult and highly complex thing to determine, involving vast bookkeeping of a hitherto unorganized description. Reports by the score of thousands are being received and tabulated in Washington. However, in anticipation of this official report, necessarily delayed, it has been possible to arrive at the facts sufficiently to forecast it with satisfactory accuracy. George A. Cullen, who for three months was the chief of the Division of Co-operating Organizations of the United States Food Commission, has had access to a multitude of these reports and has been willing to make a digest of them and their meaning.

It seems that among the co-operating organizations are the railroads, the hotels and the churches. It would seem to be comparatively a simple matter to get accurate reports of savings from railroads and hotels, but the eating done in these public places is the much smaller amount of eating done by the people as a whole. In the effort to reach the substantial homes of the country the best avenue of approach seemed to be the churches. Therefore, early last summer an inter-denominational organization was effected. The only denomination not represented was the Lutheran. Catholic and Protestant, Christian Scientists, and all the creedless cults alike were whole-heartedly enlisted.

In the campaign of appeal during the first three months more than 20,000 churches participated. For the last two months a check has been made on the results accomplished among the families represented in these 20,000 churches. The average membership of these churches is around 200, or about 40 families each. The allowance made is on the basis of 5 to a family. This, then, represents about 4,000,000 Americans, surely an average and substantial part of the general community. And the Food Administration now knows what has been accomplished in food saving in the families reached by these 20,000 churches.

In general (and this statement is not official, but merely a private forecast based on cursory examination of the compilations) these 800,000 families (4,000,000 people) have for the last two months been averaging nine wheatless and fourteen meatless meals a week also.

That is the startling general statement. It will bear careful analysis, and is worth a little thought from each individual. If it leads into statistical computation, it must be remembered that the single ultimate aim of the Food Administration is the saving of so many millions of bushels of wheat and so many millions of pounds of meat. And this is where the saving comes—from the substantial families of the land. * * *

As the total production of beef cattle in the United States for 1916 was only 57,000,000 head, this would mean

that we are now saving meat through voluntary reduced consumption at the rate of slightly more than a quarter of our annual production of beef. The government has not said just how much meat it requires for the use of the Allies, but such a present as that 15,000,000 head of beef is thought to be ample.

The wheat figures (needs of the Allies) are more definite. Mr. Hoover said several months ago that in the coming year the Allies would require from the United States 210,000,000 bushels of wheat. As this country in 1916 produced 670,000,000 bushels, of wheat and consumed 590,000,000 bushels, that left us only 80,000,000 bushels for export. Somewhere we must find 130,000,000 bushels.

That was the problem of the Food Administration at the beginning of summer—to save 130,000,000 bushels of wheat from the normal consumption of the United States. That was the concrete object of the vast campaign for saving. If we take these church figures we will see just how near to making that saving the country is at this time. In the first year the United States will save 150,000,000 bushels of wheat, or 20,000,000 bushels more than is needed to supply the needs of the Allies.

To sum up: Judging by the reports from the churches of America made in the last few weeks, which represent the actual savings in meat and wheat accomplished when the saving campaign has reached its normal height of efficiency, it is safe to say that the moral appeal of the Food Administration has been a success, that if persisted in it will be sufficient to meet the immediately future demands of the Entente Powers, and that if the present rate of food economy is conscientiously maintained throughout the country among all classes there will be no need for drastic measures.

Of course, these statistics are not conclusive. The Food Administration has not made its final report. There are other elements to be considered than the churches. But what the churches have shown, beyond doubt, is the possibility of voluntary economy, together with its incalculable sum total, and the heightened value of unofficial organization.—Richard Barry, in the New York Times Magazine.

Peace.

"My Soul, there is a countrie,
Afar beyond the stars,
Where stands a winged Sentries
All skilfull in the wars.
There, above noise and danger,
Sweet peace sits, crown'd with smiles,
And One born in a manger
Commands the beauteous files.
He is thy gracious friend
And (O, my Soul awake!)
Did in pure love descend,
To die here for thy sake.
If thou canst get but thither,
There grows the flowre of peace,
The rose that cannot wither,
Thy fortress, and thy ease.
Leave then thy foolish ranges;
For none can thee secure,
But One, who never changes,
Thy God, thy Life, thy Cure."
—Henry Vaughan.

In Genesis we find the seeds or germs of all truth, and in Revelation we see its flower and fruit. The whole Bible is contained in Revelation as regards man fallen in the first Adam, and his possible redemption in the second man, the Lord from Heaven.—Robert Cameron.

Church Knowledge and Nurture

NEW TABLE OF LESSONS

Morning Lessons.

Evening Lessons.

Epiphany, Jan. 6	Is. 60	John 2:1-11	Is. 61:1-62:4	Rom. 11:13—end
M., Jan. 7	II Kings 14:23—end	Matt. 4:12—end	45:5-12	Matt. 15:10-31
Tu., Jan. 8	Jonah 1 and 2	Acts 13:1-13	45:14—end	Luke 17:1-19
W., Jan. 9	3 and 4	Mark 10:35-45	54	24:36-48
Th., Jan. 10	II Kings 15:8-31	Luke 9:46—end	62	Matt. 28:16—end
F., Jan. 11	Amos 1 and 2	III John	Jer. 35	Luke 7:1-10
S., Jan. 12	3 and 4	III John	Mal. 1	Acts 8:1-8
1 S. after Epiphany, Jan. 13	Amos 5; or Prov. 4	Heb. 13:1-21	Num. 24:2-24	Matt. 2

Epiphany: It is seldom that January 6 falls on a Sunday, and this year congregations have the great privilege of listening to the magnificent Isaiah 60: "Arise, Shine! for thy light has come!" It was once a stirring missionary appeal to God's ancient people and is still helpful, still needed. Responsibility rests upon those who have light to let it shine; and if this held for Israel of old, how much more strongly now for Christians, for those who have seen the light of the glory of God as it shines in the face of Jesus Christ! The New Testament lesson is the manifestation, the "Bethphany," of the glory of the Christ at the wedding in Cana of Galilee, as a result of which "His disciples believed on Him." The two lessons bring together the two main ideas connected with the whole Epiphany season: one, manifestation to the Gentiles; and the other that which is manifested, viz., God as revealed in our Lord Jesus Christ. (The latter aspect includes "theophany," or manifestation of God.)

The evening lessons are (1) Isaiah's prophecy of the Messiah and His work, which would be world-wide and cause the righteousness of the Church to "go forth as brightness"; and (2) St. Paul's discussion of the relative positions of Jew and Gentile in the providential ordering of the world, concluding with a paean of praise to God for the universality of His mercy and the depth of His riches of wisdom and knowledge; in startling contrast to Calvin's "horrible decretum."

The use of Isaiah 60 for the morning Old Testament lesson is, of course, an interruption of the Old Testament Historico-topical course, which is resumed on Monday with a brief account of the reign in the upper kingdom of Jeroboam, son of Joash, who persisted in the sins of the original Jeroboam, but who, in the providence of Jehovah, wrested out of the hands of the Syrians some territory they had filched from Israel. This is mentioned as having taken place in accordance with the word of God as spoken by the prophet Jonah. Without intending to imply that the book of Jonah was necessarily produced at this time, we have introduced it here as bearing specially on the Epiphany season. It is the great Foreign Missionary book of the Old Testament. We are on sure and certain historical ground in the use here of Amos, to be followed by Hosea, Micah and Isaiah, interwoven with historical material. While Amos is not distinctly missionary, it is implicitly so. The prophet is concerned with Jehovah not as the God of Israel merely, but as Creator of the universe (Amos 5:8) and of mankind, as the God who not merely brought up Israel out of Egypt, but also "the Philistines from Caphtor and the Syrians from Kir" (9:7). The Old Testament daily lessons in the evening are topically se-

lected to set forth the larger idea of God which was revealed to His people from the eighth century B. C. on, as their growing knowledge and contact with foreign nations made such larger conception necessary; laying the foundation for all future missionary work and the only possible basis of rational hope for humanity in this world or the next. The New Testament daily lessons are missionary in character.

C. B. WILMER.

Reality in Worship.

"Before thou prayest prepare thyself, and be not as one that tempteth the Lord."

... I am sure that some preliminary work of a private nature is necessary, some brief exercise such as the reading of a short Psalm, which will serve to detach us from the world, and remind us of the solemn nature of what we are going to do. I know that in these days the cares of life flow almost up to the Altar steps, still there is surely some little space that we can snatch for recollection. Few of us may be able, like George Herbert, to use the Churchyard for this purpose, yet all of us may find some place in which to say, "While that my soul repairs to her devotion, Here I entombed my flesh."

It does seem unthinkable that persons who hurry late to Church or arrive only just in time, and come talking up to the door, should be under the impression that they are about to worship. I well remember the chorus of gossip kept up by the members of a house party in a country Parish on their way to Church about the chance of the next day's sport or the details of last night's Bridge. Every one of them had a keen sense of incongruity in other matters, yet they seemed quite unaware that they were making themselves ridiculous in the sight of Heaven. As well as the joy in devotion, we want the seriousness of it. In one word we want reality. If only people would come to Church prepared, and intent on what is before them, what a joy worship would be, and what a power the Church would be in the nation's life. Until we get back the piety of worship we cannot be equipped as a Church. The world is waiting the appearance of real religion. Outwardly, of course, it scoffs at such, inwardly it respects it—I had almost said reverences it. The indifferent quality of our worship is one of the greatest hindrances to the spread of the Kingdom. In this respect, the very fact that it is the public witness to the existence of God, open to all sorts and conditions of men, ought to put us on our honor to make it real. An indifferent worship is worse than an inconsistent life, for the latter is remarked by a

Calendar and Collect

January.

1. Tuesday. Circumcision. New Year's Day.
6. Sunday. Epiphany.
13. First Sunday after Epiphany.
20. Second Sunday after Epiphany.
25. Friday. Conversion of St. Paul.
27. Septuagesima Sunday.
31. Thursday.

Collect for the Epiphany.

O God, who by the leading of a star didst manifest Thy only-begotten Son to the Gentiles; Mercifully grant that we, who know Thee now by faith, may after this life have the fruition of Thy glorious Godhead; through Jesus Christ our Lord. Amen.

few, the former is a stumbling-block to many. Let us see to it that by preparing ourselves, and invoking the Holy Spirit's aid, we "shew forth His praise" as those who have been "called out of darkness into His marvellous light."—The Treasury.

The best time for Bible reading is in the morning. The mind and body are fresh after the repose of the night, and the highest powers of thought may be brought to bear upon the portion selected. But with most people each recurring morning brings its own pressing tasks. Business cares, the daily toil, and the duties of the house are the first and most engrossing concerns. Some hours must pass with many before they can find time to sit down to any quiet reading. Let the plan be honestly tried by taking some words from God's Book for the meditation of the morning. Make for the month a fair, steadfast trial of the plan of studying the Bible when your powers are at mental high-water mark. Familiarity with the Psalms, the Gospels, the Epistles is gained a little at a time, by patient, daily reading—thoughtful, prayerful reading, too—which was prized by the soul as something worth treasuring. We shall all gain immeasurably in our influence as well as our comfort by giving more of our unwearied thought to the Holy Book. A few tired, sleepy, worn-out moments at night, and those only, are almost an insult to the Master whom we profess to serve.—Selected.

"I cannot pretend to care for many with whom I come into contact as much as I do for the few. But I can pray for them, and the feeling will more or less come in time. Just try to pray for some person committed to your charge—say for half an hour or an hour—and you will begin really to love him. As you lay his life before God, as you think of his needs and hopes, and failings and possibilities, as you pray earnestly for him as you would for some one whom you feel intense affection for; at the end of the time you will feel more interested in him, you will think of him not as one of a class, but as a separate, mysterious person. You will not, it may be, have time to pray for many in this way, but you will learn imperceptibly to extend your sympathy—to feel real love for many more. I advise you to keep a record of these prayers. It is quite worth your while to take practically a day off sometimes, and to force yourself to pray. It will be the best day's work you have ever done in your life. Remember that."—Forbes Robinson, "Letters to His Friends."

Family Department

A Psalm for the New Year.

O New Year, teach us faith!

The road of life is hard;
When our feet bleed, and scourging winds
us scathe,

Point thou to Him whose visage was
more marred

Than any man's; who saith,
"Make straight paths for your feet,"
and to the oppressed,

"Come ye to Me, and I will give you
rest."

Yet hang some lamp-like hope

Above this unknown way,
Kind year, to give our spirits freer scope,
And our hands strength to work while
it is day.

But if that way must slope
Tombward, oh, bring before our fading
eyes

The lamp of life, the hope that never
dies.

Comfort our souls with love—

Love of all human kind;
Love special, close, in which, like shel-
tered dove,

Each weary heart its own safe nest
may find;

And love that turns above

Admiringly; contended to resign.
And loves, if need be, for the love
divine.

Friend, come thou like a friend,

And whether bright thy face,
Or dim with clouds we cannot compre-
hend,

We'll hold our patient hands, each in
his place,

And trust Thee to the end.

Knowing Thou leadest onward to those
spheres

Where there are neither days, nor
months, nor years.

—Dinah Mulock Craik.

The Empty Places.

Throughout the long years which have passed since the Wise Men from the East worshipped the Child Who was born King of the Jews, there has been a great gathering of the peoples about that King. In spite of much apparent failure, grievous backslidings, terrible ignoring of privileges, wanton neglect of His first principles, blasphemous distortions of His teachings, and in spite of war and its indescribable horrors—in spite of all, there has been a great, noble, and varied assemblage of the nations of the earth about Him, there has been deep and earnest contemplation and learning of Him, the opening of many treasures for Him, the offering of priceless, acceptable gifts to Him.

In quiet villages, in noisy cities, in low-lying valleys and upon mountain sides, in great continents, and upon the islands of the sea, in the first few tragic years of the Christian Church's life—the time of fire and blood, in the age of heresies, disputations, questionings, in the age of prosperity, and temporal power, when the world was with the Church, in the time of Reformation, the breaking up of the old order of things, in our own age with its many and distracting forces, with its complex organization, with the stain of the most awful war of history upon it—in every age, under every condition, there have been those who sincerely and joyfully

have worshipped the Child of Bethlehem, who in His light have seen light, who in the contemplation of His Cross have learned the greatest things of life, those who for His sake and in His Name have been ready to do and to suffer, to deny themselves, to shun sin, to take up His Cross, and to grow into His perfect Stature.

There has been a great gathering of the nations there. In part what that first Epiphany foretold has been fulfilled. Yes, in part, but it has been in part only. Even in the midst of war, the Church cannot forget the Missionary Work which presses upon her in all ages and under all conditions—even under war conditions! Indeed not until the Redeemer's final commandment has been obeyed shall wars cease in all the world. There are places about that throne which never have been filled, there are gifts which never have been offered. Those places must be filled to make clear the meaning of the Epiphany picture. Those gifts must be offered before, to our dull eyes, the full glory of the Heavenly Child appears.

Every missionary appeal is an appeal that those empty places may be filled, that those gifts may be offered. The nations of the earth need Him desperately. There is a place beside the Magi for them. They need Him nationally, socially, individually; need Him as only men who sit in darkness need the light—in their hands are priceless treasures, in their natures is an unknown, unfathomed capacity for holiness and righteousness, worship and service. We are entrusted with the responsibility of helping to fill those empty places about the Redeemer's Throne!

The Epiphany picture is in itself a missionary appeal—an appeal that those nations who have not come may be given an opportunity to come and take their places before Him, and in His presence, and in His power, work out their destiny, fulfil their expectations, realize their national ideal, manifest some glory of the Saviour of all men, help forward the cause of Truth, Righteousness, and Peace, and thus each in their several ways help to hasten the time when "the Kingdoms of this world are become the Kingdom of Our Lord and of His Christ; and He shall reign forever and ever."—Dean D. T. Owen, in Canadian Churchman.

The Road to Blighty.

There are two faces—one of a nurse and one of a doctor—that Coningsby Dawson, Lieutenant Canadian Field Artillery, will always remember. He saw them during the days he spent in a hospital in France. He describes them as follows in Good Housekeeping:

"I arrived about nine on a summer's evening at the Casualty Clearing Station. In something less than an hour I was undressed and on the operating table. You might suppose that when for three interminable years such a stream of tragedy has flowed through a hospital, it would be easy for surgeons and nurses to treat mutilation and death perfunctorily. They don't. They show no emotion. They are even cheerful; but their strained faces tell the story and their hands have an immense compassion.

"Two faces especially loom out. I

can always see them by lamplight, when the rest of the ward is hushed and shrouded, stooping over some silent bed. One face is that of the Colonel of the hospital, gray, concerned, pitiful, stern. His eyes seem to have photographed all the suffering which in three years they have witnessed. He's a tall man, but he moves softly. Over his uniform he wears a long white operating smock—he never seems to remove it. And he never seems to sleep, for he comes wandering through his Gethsemane all hours of the night to bend over the more serious cases. He seems haunted by a vision of the wives, mothers, sweethearts, whose happiness is in his hands. I think of him as a Christ in khaki.

"The other face is of a girl—a sister, I ought to call her. She's the nearest approach to a sculptured Greek goddess I've seen in a living woman. She's very tall, very pale and golden, with wide brows and big gray eyes like Trilby. I wonder what she did before she went to war—for she's gone to war just as truly as any soldier. I'm sure in the peaceful years she must have spent a lot of time in being loved. Perhaps her man was killed out here. Now she's ivory-white with over-service and spends all her days in loving. Her eyes have the old frank, innocent look, but they're ringed with being weary. Only her lips hold a touch of color; they have a childish trick of trembling when any one's wound is hurting too much. She's the first touch of home that the stretcher-cases see when they've said good-by to the trenches. She moves down the ward; eyes follow her. When she is absent, though others take her place, she leaves a loneliness. If she meant much to men in days gone by, today she means more than ever. Over many dying boys she stoops as the incarnation of the woman whom, had they lived, they would have loved. To all of us, with the blasphemy of destroying still upon us, she stands for the divinity of womanhood.

"What sights she sees and what words she hears; yet the pity she brings to her work preserves her sweetness. In the silence of the night those who are delirious re-fight their recent battles. You're half-asleep when in the darkened ward some one jumps up in bed shouting, 'Hold your bloody hands up.' He thinks he's capturing a Hun trench, taking prisoners in a bombed-in dug-out. In an instant, like a mother with a frightened child, she's bending over him; soon she has coaxed his head back on the pillow. Men do not die in vain when they evoke such women."

Wayfarers.

The friendly faces that I meet
Upon the crowded city street!
I cannot know them, half or all,
Yet mine each kindly face I call.

The anguished faces that I meet
Upon the surging city street!
I cannot reach their wants and woes,
I pray for them to One who knows.

The hopeless faces that I meet
Upon the hard-paved city street!
I only know the sparrow's fall
Is marked by Him who loves us all.

The holy faces that I meet
Upon the common city street!
They summon me to lift my face
Toward farther heights of daily grace.

O faces that I daily meet
Upon Life's ever-changing street!
How think you when you glance my way?
Do I add aught unto your day?
—Ada M. Shaw in Sunday-School Times.

Handicaps Three.

Ann Louise had red hair. Ann Louise had freckles. Ann Louise was far taller, far larger than any other girl of her age in Boston. Now you must not imagine that Ann Louise did not know these faults which were hers. She knew them only too well. So aware of these handicaps three was Ann Louise that often she lay awake at night pondering whether it would be a sin to pray to God to change her hair, to remove her freckles, and to shrink her, just a little, in all directions.

I say she often pondered; still Ann Louise never did pray for these changes. Because each night after she had thought and thought, always she remembered that some children have white hair, some have a black skin, while still others are destined to become Fat Ladies of the Circus! When that thought crowded into her brain Ann Louise was usually very sleepy, not too sleepy, however, to smile at the funny fat-faced Circus Lady!

One morning at the breakfast table Mother handed Ann Louise a letter. Father took off his glasses, saying: "Well, well! Isn't there some mistake, Mother?" Brother laid down his knife and fork, inquiring: "Don't I get one, too?" Mother looked at Ann Louise, saying: "Read your letter to us, dear, so we can all share your excitement."

Ann Louise began: "Miss Martha Andrews requests the pleasure of your company at five o'clock on Tuesday, May first, 1917."

Returning his glasses to his nose, Father remarked: "Well, well, Mother! It seems to me we have a young lady daughter! That's the third party Ann Louise has gone to this winter." Brother grasped his knife and fork, remarking: "My, but you're lucky. Wish I'd been asked. It's May Day, too."

Ann Louise murmured softly, "I think I'll not go."

"Why, Ann Louise, not go to Martha's party! Of course you'll go, dear. You shall wear your pretty new smock frock."

As Mother finished speaking she saw tremendous tears trembling in the eyes of Ann Louise. Suddenly Father choked. The whole family had to fly to his rescue and pat him on his back before he could regain his breath. After that Ann Louise held Father's overcoat, opened the front door and waved him out of sight as he hurried down Beacon Street to his office. Then she started with Arthur for school.

On the way he said: "Look here, Sister, why won't you go to the party? Think if they should have favors and mottoes!"

"I'll tell you, Brother. 'Twould make Father and Mother sad to know. Cross yer heart an' promise neveh ter tell till yer die?"

"I promise," came the solemn answer.

"The girls laugh at me. They call me 'Jumbo.' They say, 'Where's the white horse? Here comes the red head!'"

"One girl says: 'What makes a spotted girl spotted?' The rest all call out together, 'Freckles.'"

"They oughter be ashamed. They arn't ladies. They'll be sizer-you two years from now. Your hair's twice as long an' thick as theirs. Your freckles, why, your freckles are the nicest kind of freckles I ever saw in my whole life!" burst from Arthur.

"If yer don't go to the party Mother and Father are sure to guess."

"Then I've just got ter go! I'd rather die than do it! Martha doesn't want

me. Her mother tells her to invite me 'cause I'm in her class at school."

* * *

Brightly shone the hair of Ann Louise. Tall and straight in fresh white muslin smocked with palest blue she stood. So cloudy was the day that the loathsome freckles were almost lost to view. Yet none of these things were in the mind of Ann Louise as she shook hands with Mrs. Andrews.

Instead she was thinking. "I'm doing it so's they won't be sad. I'm doing it so's they will never know how every one laughs at me 'cause I'm so homely and hideous!"

The party commenced. Tails were pinned recklessly upon a donkey by blindfolded girls; then every one went to Jerusalem. After that came a peanut hunt which ended in a perfectly new and exciting way. The lights were turned off. Dimly there appeared in the corner of the library a little old lady sitting behind a counter in a little old shop. Each peanut hunter received as many paper pennies as peanuts found. In turn they were told to go to the shop and buy anything they most desired.

First Dorothy Beardsley walked daintily forward, as she had found the greatest number of peanuts. Long golden hair, large blue eyes, cheeks of the pinkest, had Dorothy. Carefully she glanced at the little old lady's treasures before selecting what to her seemed the most attractive, a small china teaset.

Next came Elsie Humphrey, with black curly hair, flashing black eyes and deep dimples. At once she purchased a string of carmine beads and rushed back to exhibit them to the waiting girls.

Ann Louise walked slowly forward when her turn arrived. How big she felt! How red her hair! How countless her freckles! Well she knew the girls were whispering! Well she knew the girls were laughing. Yet on she walked. Quietly she decided upon a little green sewing basket. For a moment Ann Louise forgot the girls, remembering instead to drop her courtesy and say softly, "Thank you." No one asked to see her little basket.

One by one the girls walked to the shop. When Katharine Brooks' turn came she hurried to the little old lady. Many trinkets were gone, yet plenty remained. Katharine frowned darkly.

The little lady said: "Here is a paint box, here a pin-cushion and here a Japanese doll, and—"

"I don't like any of your things!" burst from Katharine.

"Wouldn't you like this pretty book?" questioned the little old lady anxiously.

"No; I wouldn't like anything you have. I would only like a little green sewing basket."

"I am very sorry," ventured the astonished old lady. "The only basket I had was sold some time ago—won't you change your mind and buy this little pin-tray?"

"No; I won't. I'll go home without anything at all." So spoke Katharine Brooks.

Not a sound could be heard for one whole minute. Ann Louise needed all her courage to say, "Little lady, she may have my basket if she wants it." Before any one realized what was happening Katharine had grabbed the little green basket held towards her. Silently she walked off to see exactly how it was made, exactly what is held.

Just then the lights were turned on. Lady and shop disappeared. Supper was waiting. Candles twinkled joyfully about the table, flowers nodded their

pretty heads. May baskets marked each place and in every way had Martha's mother planned a most delicious supper. Creamy soup and rolls, crisp chicken, tiny green peas and piles of remarkably shaped sandwiches. Ice cream and such ice cream! Every one had more than enough and the cake was angel food. Mottoes began to snap, tongues to fly. No longer did the girls whisper, they talked now—they laughed.

Too soon the going home time arrived. Too soon each girl found herself hurrying away laden with souvenirs. After all Ann Louise was really glad she had gone.

As her front door opened she heard Mother's voice at the telephone saying: "Oh, Mrs. Andrews, you mustn't be sorry. Why, no! If Ann Louise gave the basket away, I am sure she wanted to do so. Thank you very much for saying such kind things, Mrs. Andrews. We think her pretty nice ourselves. Thank you very, very much. Good-by."

"Why, Ann Louise, darling, here you are! What do you think Mrs. Andrews just telephoned? She says that of all the girls at the party this afternoon our Ann Louise was the sweetest and the loveliest. She says of all the women that will some day grow out of these little girls she is sure that our Ann Louise will be the finest!"

Before Mother finished speaking Ann Louise flew to her arms, sobbing: "But, oh! Mother! That doesn't change my size, my hair, or my skin!"

"No, darling, it doesn't. I am thankful to say it doesn't change our Ann Louise one single bit. Why is my dear girl crying when she should be so happy?"

Whereupon Ann Louise told Mother everything. Everything from beginning to end. Mother spoke not one word till Ann Louise was all through, then she said: "Ann Louise, do you remember the picture Father has in the back of his watch taken when Mother was a little girl?"

"Yes—and it's beautiful, Mother; sweeter and nicer than any of the girls at the party," breathed Ann Louise rapturously.

"Well, here comes Father to tell for himself why he wears it after all these years. Tell Ann Louise why you keep that picture in your watch, Father," Mother inquired.

Father took out his watch, opened it, looking first at Mother, then at Ann Louise with a queer little far-away smile.

"Why, because, first of all, I used to wish I had known Mother when she looked like this little sweet-faced girl. Then, at last, God gave me a little girl all my own who looks just like this picture. So much so, that at times I have to stop to be absolutely sure whose picture it is, Mother's or Ann Louise's."

As Father ended Ann Louise hurled herself into his arm, crying: "Father! Father! I'm so happy, so happy! Why didn't you tell me all this years ago? I'm glad to be big! I'm glad to have red hair! Yes, and I am even glad to have freckles! If I look the way my own Mother did!"

Father bent over Ann Louise, whispering: "Next time promise you will tell Mother and Father your trouble sooner. We always know a way out. That's just why we were put here."

Ann Louise has never forgotten the promise she made that night. The strangest thing of all is that the girls have started to tell Ann Louise their secret joys and even their hidden sorrow. Shall I tell you the reason? Why, simply because Ann Louise isn't afraid

of them any longer. She knows that her hair, her freckles and her size don't count nearly so much as her smiles or the things she does to make others happy. The fact of the matter is Ann Louise entirely forgets herself. She is really too busy to think about herself at all.—Edith B. White in Congregationalist.

Recognizing a Personality.

However carefully the virtues of obedience and respect for older persons may have been inculcated by thoughtful training, the time comes as a child grows older and approaches the adolescent stage, when he begins to feel his own importance as an individual, begins to reason independently and very likely to feel that he has certain rights that the customary restraints of family life have denied him—the right to choose for himself, to think for himself, to act without reference to parental control.

If parents are unwise and continue to treat children in this stage as they have treated them in the past, demanding unquestioning obedience and thwarting a will that is justly enough seeking to take its own responsibilities, they are likely to make them, if not outwardly rebellious, what may be far worse, inwardly protestant and possibly deceitful in following out their own way.

If they are wiser, they reflect that if a child can thus decide for himself what he thinks he ought to do, he is also old enough and sufficiently developed mentally to reason the matter out with an adviser. And parents—fathers of boys particularly—must remember that sometimes it may be necessary for them to yield as gracefully as may be; for there is a possibility that the child's stand may be quite reasonable. Such a yielding, wisely made, need not be interpreted as weakness and result in lack of respect; it will rather result in a new understanding and confidence, and a new sense of responsibility on the part of the boy.

"My Peace I Give Unto You."

Fresh as the dewdrops falling,
After the heat of day;
Sweet as the perfume-laden
Breath of the new-mown hay—

So to the aching spirit,
Bidding its sorrows cease,
Cometh the unseen Presence
Bearing the gift of peace.

Peace! like the calm of evening
Crowned by the sunset glow;
Peace! as a mighty river
In silent, ceaseless flow—

The "peace which passeth knowledge,"
Which none may ever win
Until the heart is ready
For Christ to enter in.

Come, then, O Peace of Jesus!
Great gift His presence brings
To lift His weary children
Above all earthly things

To give us glimpse of Eden,
Sweet Comforter, O come!
And safely through the shadows
Lighten our journey home.

—Donald Grant.

Is it a harsh judgment that the manuscript sermon is often used for the reason that the preacher wants to say more than he knows?

For the Young Folks

For the Southern Churchman.
We Thank Thee.

Margaret Frampton Harper.

We thank Thee, Father, for the light
And all that makes this world so bright;
For words and smiles and loving care,
And everything that gives us cheer.

We thank Thee, Father, for the night,
And for Thy guidance when our sight
Seems too dim for us to tread
The way which leads us home to God.

We thank Thee, Father, for this life,
For joy, for sorrow, for peace and strife;
And all that makes our life complete,
Until we reach the blood-bought seat.

We thank Thee, Father, for Thy Son.
And when our work on earth is done—
We would thank Thee for a place
Purchased for us by His grace.

The Giving Story.

There was once a little Prince who had everything in the world to make him happy. He had a kind father and mother who were king and queen; he had a velvet suit for every day in the week and two for Sunday; he had a little white pony and a great white dog, and so many toys that they filled several playrooms. There were ladies-in-waiting to tell him stories, and gentlemen-in-waiting to teach him to hunt and to ride, and many little pages to teach him new games and take care of his toys and find them when he lost them.

Yet the little Prince was not happy. Sometimes he sat looking at his window for an hour at a time looking down at the brown winding path in the forest that lay just below the palace. Here the little children from the village played, and the Prince liked to watch them.

"The Prince must be ill," said the King. "He plays very seldom now."

"He never smiles," said the Queen. "We must call the court doctor."

So the court doctor, looking very important, came and looked at the Prince's tongue, but all the time the little Prince was looking out of the window.

"See that boy down in the forest; he is giving a little girl a ride on his sled, and they are carrying home a green hemlock tree that he cut with his hatchet. It will be their Christmas tree, won't it? I wish I could go and see their gifts when the tree is trimmed," he said.

The court doctor shook his head. "The little Prince is not in need of medicine," he said. "What he needs is a gift that will give him more pleasure than any gift ever gave him before. That will make him quite well again."

It was very near the joyous Christmas-time, so every one in the whole court put on his thinking-cap and tried to think of a more beautiful gift than any other, which he could give to the little Prince to make him happy on Christmas Day.

The King bought a train of toy cars that could run, quite alone, on a set of toy tracks, and whenever they passed the little signal stations red or blue or green lights flashed.

The Queen bought a wonderful toy circus, in which there was almost every kind of a toy animal, and clowns that would jump, and doll trapeze performers, and dolls that would walk upon a tight rope. There were other gifts too—a ball

that had a covering woven of gold thread, and a white fur cloak, and a gold watch with shining jewels set in it, and a silver trumpet, and a box of a hundred toy soldiers with the officers in uniform like the uniform of the court, and a fairy book with gilded covers and colored pictures.

All these most beautiful gifts the little Prince found when Christmas dawned all white and green in the castle.

He started his cars, but when the little signal lights flashed he did not see them. for he was looking out of the window and down at the evergreen trees in the forest so white with snow. He set up his circus but when the toy clowns tumbled merrily over each other the little Prince was not watching them. He had seen some small footprints in the snow path of the forest, and he was watching them from his window. Suddenly the little Prince called for his own sleigh. He carried all his gifts down to it—the train of cars that would run alone, and the circus that had jumping clowns, the golden ball, the fur cloak, the watch, the silver trumpet, the box of soldiers, and the book of fairy tales with gilded covers and colored pictures.

No one saw the little Prince, wrapped in his fur cloak, drive away; every one else in the palace was enjoying his own Christmas gifts. Presently no one could have seen him if they had tried for he took the road that went through the forest, and followed the footsteps that he had seen from the castle window in the snow.

He knew whose footsteps they were. On and on they led until they stopped at the door of a very small house at the edge of the village. The little Prince thought that he had never seen so small a house in all his life before, but he thought, too, that he had never heard such happy laughter as came through the keyhole.

When they opened at his knocking the little Prince saw the same little boy and girl that he had seen in the forest, and there was the same little green hemlock tree that the boy had cut down. It was trimmed with a few gilded nuts and a string or two of popcorn and an apple.

There were no toys, but the children were dancing about the tree as if it shone with a hundred candles and were hung with a hundred toys.

When they saw the little Prince and watched him bring in from his sleigh all his wonderful toys, they could not say a word for their surprise.

"It is the Prince!" they said. They began bowing to him but he motioned to them to stop.

"I am only a little boy," he said, "and I have brought you some Christmas toys. I will stay and play with you awhile if you would like to have me."

The Prince had never had so splendid a time in all his life as he had then, playing with the boy and girl in the house that was smaller than any he had ever seen in all his life before. The boy could tell him about tiny animals that lived in the woods and were more wonderful than those in the toy circus, and the little girl told him fairy tales that were not in any book. The children themselves were happier, too, than they had ever been before playing with their new toys, and as the little Prince watched them he suddenly felt as warm and well and merry as if he were out in the sunshine of a summer day.

He still felt happy when he told the children good-bye and went home. It was

the joyous laughter of the little Prince that called the King and Queen and all the others to his playroom.

"Which gift is it that has made you well?" they cried, and then they looked around in surprise, for the Prince's Christmas gifts were not there. "Where are your gifts?" they asked.

"I gave them away," said the little Prince. "But I feel as if I had found a gift over there." He pointed to the forest. "It sings like a bird inside me."

So they understood about the little Prince. He had found on Christmas the gift that is best of all—the gift of unselfishness.—Carolyn S. Bailey, in Kindergarten Review.

A Belated Christmas Tree.

Everybody called them the "Ash" children, because their father was an ashman, and did nothing all day but haul ashes and trash. But sometimes he found things among the trash which brought joy to his family, for they were not hard to please.

They lived in a tumble-down house on the outskirts of a big city. They could not go to school because they did not have the right kind of clothes, and they had to take turns wearing the few shoes they possessed. So when Miny was out Jinny had to stay in.

And Christmas! Why this year it came and went, and they had nothing but some cake a kind woman gave their father, to his delight.

You see, their mother was dead, and there was no one to sew or wash their clothes.

Miny could cook a little, and when "Pop," as the children called their father, got his wages he always bought bread and potatoes, and once in a while a little coffee.

Abe and Chaddie, the twins, said they were going to be ashmen, too, some day, but Jinny said she did not think ashmen got very rich.

It was the twenty-fifth of February, and a bitter-cold day, so cold that they had stuffed so many rags in the window that they could hardly see out. By and by Jinny, hearing the sound of Pop's cart, opened the window and looked out. Then she shouted in glee: "Oh, come, Miny and Chaddie and Abe, see what Pop has brought—a Christmas tree!"

And sure enough, there in the cart was a discarded Christmas tree, yellow and faded, but just the same a Christmas tree. It did not take them long to rush out and help "Pop" bring it in, and if the rich Mrs. Wynne had seen the joy those Ash children had over that tree she would have been surprised indeed, for saucy little Bobby Wynne had looked at it critically in all its trimmed beauty and then said: "They have a prettier one at the Carter's house."

In a short time it was in a corner of the kitchen, and the belated Christmas began. Things from Pop's cart, boxes, tin cans, an apple or two, colored twine and all sorts of "trash" went on that tree, and then Jinny lit a candle and they all took hands and danced around it, "like the people in the book did," said Miny, who loved pictures. "Pop" sat back and smoked a pipe, and was glad he had not dumped the tree, as old Griggs had told him to do, saying: "Who wants a Christmas tree in February, man? Christmas is over long ago, and some people's mighty glad it is!"

It was late when the Ash children went to bed that night, but Christmas did not end that day. No, indeed; it lasted all week, and then they planted it in their yard, for Jinny said: "Well,

we have the tree anyway, and maybe next Christmas we'll find some prettier trimmin's like they have in the stores."

But they did not have to wait until "next Christmas," for the night before Easter there was a commotion in the back yard, and when Easter morning dawned, beautiful colored eggs hung all over the tree, and shoes and trousers and dresses and hats were piled up under it, and a big purple card with gold letters spelled the words: "Happy Easter to the Ash Children."

And I won't tell you what they did, for you can easily guess.—From the Pittsburgh Christian Advocate.

A Bit in Doubt.

That Willie Brown, he truly is
The worstest boy I know;
He teases me, he pulls my hair,
And hurts my feelings so
He makes such awful faces and
He rolls his eyes and grins;
If I was Willie I'd be scared
To have so many sins.

Last night he told me that there was
A goblin on the hill;
A nasty, squeezey, squoozy thing
What looks for kids to kill.
Of course I knew he made it up,
'Twas such a silly yarn;
But just the same I was afraid
To go up to the barn.

But sometimes Billie's awful nice,
And shares his sweets with me;
I guess I sort of like him when
He's good as good can be,
If he would only stay that way,
And not get rough and crow,
'Cause when he does I b'lieve he is
The worstest boy I know.

—Eva Clogg Hardy.

The Lady Who Wanted to Go to School.

Translated from the Chinese—By Martha Lee.

Once upon a time there lived a very pretty lady, and she wanted to go to school, but her father would not let her because there were no girls' schools and he did not want her to go to a boys' school.

One day she said to her father: "If I dress like a man, I promise you that you won't know who I am because I will look exactly like a man."

The father, however, said he would always know his daughter, no matter how she was dressed. But the lady was not so sure about that, so she got some men's clothes and put them on, and then she bought some fortune tellers' things and went to the door of her father's house and asked if she might tell his fortune. The servants led her in and she called her father. When he came in she began bowing, and her father said he wanted her to tell the fortune of his daughter.

"She is going to a boys' school and every one is going to take her for a boy," said the daughter. Then her father dismissed her. She immediately went around to the front. Here she met her father, and she was very glad to see that no one was with him, for she was going to take her costume off so he could see who she was. She stepped up to him and said:

"Father, do you know me?" She threw off her disguise as she spoke. "I am your own daughter, and you did not know me."

The father was astonished beyond words. He only stood and stared at her.

"Now," continued the girl triumph-

antly, "I can go to school and nobody will know me."

At last the old father found voice to speak with.

"You may go to school if you like," said the father sadly. At this the girl was delighted and went to a store to get her boys' clothes.

She came back a little later with a whole outfit of boys' clothes. The next day she started out to find a school. Her father was very sorry to see her go, but that did not stop his high-spirited daughter.

She had not gone far when she met a boy who was going to the same school that she was going to. So they both went along, very happy to think that they were going to the same school.

When they got there they were allowed to have a room together. They were both the best scholars in the whole school, and no one suspected her of being a girl, not even her room-mate.

When she had completed her studies she prepared to go home, and of course she thought her room-mate would get ready to go too, but he did not.

The day she was going away she asked him why he did not get ready to go too.

"I must stay here one year more, before I go," he said.

The girl was sorry to hear this, but nevertheless she went on home that day.

Her father was overjoyed at seeing his daughter again. And so great was his joy that he decided to have a feast. Many friends were invited to this feast and all of them had a fine time.

One man at the feast was very rich and well educated and also very handsome. So the father decided that this young man should be the one for his daughter to marry,* but his daughter did not want to marry this other man and she cried and entreated her father not to make her marry him, but the father was firm in his purpose and paid no attention to her. The daughter wanted to marry her boy room-mate, and though she did not succeed in getting her father to let her marry her room-mate, she did get him to wait till the end of the year, for it was then that her friend was coming home.

But her room-mate did not come as soon as the girl expected, and the father said that he was certainly not going to change the day of wedding again, so they had the wedding one day before the school-mate came home.

The next day he came, and when he got to the girl's house he found them at a feast, and it was the wedding feast of the girl. The girl was delighted to see her old friend again, but when her friend saw that she was a girl he was very much surprised, but glad too.

The wedding was over now and the girl was married to the other man, whom she did not like at all.

Her father would not let her marry the man she loved, but though they did not marry, they were always fast friends.

One day a note came from her friend saying that he was very sick and wanted to see her right away. She went as fast as possible to her friend, but she did not get there in time, for when she came to his bedside he was dead. She was very sorry that he was dead, and she had a grand funeral for him.

One day she decided to go and see his grave, so she made her servants get out her sedan chair and she went and got her best clothes on and set

*It is always the custom for Chinese parents to decide who their children are going to marry.

out in her chair. When she got to the grave she began to wail and cry.† And suddenly the grave opened and the girl was so sad that she just jumped right into the open grave. When the servants saw this they were very much frightened. Just as the grave closed one of the servants caught a piece of the girl's skirt and tore it off of her and then he and the other servants hurried home to tell the sad news.

As soon as the girl's husband saw her skirt and heard the news he ran away and hanged himself.

And that is

(The end.)

†Chinese always cry out loud when they go to their friends' graves.

The Little Red Balls.

Mary Ann Elizabeth and Bobby carefully looked on as big Cousin Madge from the city washed the cranberries and put them in a pan upon the stove. They were dark red and almost as big as the marbles Bobby had stowed away in a small wooden box.

"Do they grow in other countries than our own?" he asked.

"Yes," said Cousin Madge, "they also grow in Europe and in Asia. Shall I tell you how the foresight of one man developed the cranberry industry in America?"

"Oh, please do!" pleaded Mary Ann Elizabeth at once.

"In the Cape Cod district and in the marshlands of New Jersey the cranberries grow wild just as our common weeds grow wild here. Any person some years ago could pick them in the stray corners and in the marshes. The people sold them to the sailors, who were very fond of them.

"It was sixty years ago that a man, who bore the spider-like name of Webb, came to New Jersey. He was a hustler, although he had only one leg. During one autumn he picked cranberries and succeeded in selling them in his own neighborhood. Then he began to think of the possibility of growing cranberries for market.

"He noticed that the salt-water bogs where the cranberries grew wild were often covered with a coating of sand. He also noticed that in these sand-covered bogs the cranberries grew larger and had a better taste than those without the film of sand.

"And then and there poor old one-legged John Webb caught a big idea. He held on to it. He developed it. Out of his bog he jerked the stumps and other debris. He carefully leveled the surface and put on two or three inches of sand-covering. Then he planted slips from the wild bushes.

"Webb's work was a success. Since he blazed the way, the little red balls that help so much to make merry both Thanksgiving and Christmas have been cultivated, and now cranberries are a staple holiday food or embellishment."

"What does a plant look like?" queried Bobby.

"The cranberry plant," Cousin Madge continued, "may well be called a creeper. It is also an evergreen. The leaves are dark and shiny and about an inch long. They bloom in May or a little later, and the flowers have a beautiful rose-pink hue.

"The berries ripen in August and September. Then the armies of pickers arrive. The best of them will pick four bushels daily. The land yields about thirty-five barrels, or \$300 to the acre. So you see the growing of cranberries is very profitable and that we owe much to John Webb, who discovered their true value."

"Cousin Madge," asked Mary Ann Elizabeth, "how many kinds of cranberries are there?"

"Dears," she replied, as she peeped at the cranberries stewing in the pan upon the range, "the kinds are fewer than the fingers of one hand—just three in this country. They are the bell-shaped, the oblong or bugle, and the round or cherry, which is probably the kind you have most often seen at the market-house.

"Most of the cranberries are dark red, but their color varies from dark purple to pink. The cultivation of cranberries is an industry in New Jersey, Cape Cod and elsewhere; but the little red balls grow wild in marshes from South Carolina to Maine."—Evelyn Lee, in Pittsburgh Christian Advocate.

Telling the Good News.

In the first Book of the New Testament, St. Matthew tells us how an angel came to St. Joseph, who was the husband of the Blessed Virgin Mary.

This bright and glorious angel told Joseph that Mary was to be the mother of the Son of God. This Child was not to be named as children usually are—because some member of the family has a certain name; or because one name sounds prettier than another. He, being the Son of God, was to be named as God directed; and God sent this holy angel to tell Joseph that the Child was to be named Jesus. Now, the name Jesus meant that He was to save His people from their sins.

So you see, before our dear Lord was ever born, someone knew He was coming, and knew just what His Name was going to be, and why.

Long, long before that time a great prophet had said that a pure maiden was to bring forth a Son, who was to be called Emmanuel, which means God with us. It is one of the names our Lord has always been given. So you see our Lord was expected, and at least a few people knew that He was to be the Son of God, come down from Heaven to save His people and make them good.

When the angel had told Joseph all these things, we read that Joseph watched over Mary carefully and reverently, for he knew she was to be the Mother of Christ. He knew she was going to hold the Lord Himself in her arms, and wrap Him in tiny baby-clothes, and feed Him and keep Him well and strong, and teach Him all she could. This makes us see that white He was really and truly God, yet He also was really and truly man. For if He had not become really and truly man, He could not have understood us and sympathized with our every trouble and weakness and sorrow and temptation as He does; He could not have loved us as deeply and wonderfully as He does, either.

You see, He came down to earth and lived with mankind as man. So He knows how it is to be cold and hungry and tired and homeless and poor and forgotten and misused. And when we are grateful and thankful and happy because we are well taken care of He understands just why.

It is wonderful to have such a near and dear Friend, Who is always watching over us and loving us.

Because it is so wonderful, we must try to spread the story, and get people to come to church and learn about the God we worship and love. We must tell people about the Church, which our Lord came to earth to found. We must tell about her, and we must also live up to all the good and loving things

she teaches. For people will pay more attention if they see that we are living good lives.

We will be bringing sunshine and happiness and content into people's lives if we help them to love God; for God especially loves those who love Him and do His good work.—Shepherd's Arms.

Two Tin Clocks.

Grandfather and Arnold were sitting on the verandah of Arnold's home, waiting for the rest of the family to get ready for church. Grandfather was enjoying his visit, for he and Arnold were the best of chums.

"What time is your Sunday-school held?" asked grandfather.

"At twelve o'clock—right after preaching service," answered Arnold; "but I'm not going to stay to-day."

Grandfather looked at him in surprise. "Aren't you well?" he asked.

"Oh, yes, but I don't feel like it. It's too pleasant out of doors."

"I thought from your letters last winter that it took something pretty serious to keep you away from Sunday-school," said grandfather. "You wrote how you waded through the drifts during a regular blizzard one Sunday; and another time, when you had to stay at home on account of the grippe, you seemed nearly heart-broken."

"Oh, there was a contest on then—the reds and the blues! I was on the blue side and we won—true blues, you know; I didn't miss but one Sunday for five months, and I got six new scholars!"

"Good!" exclaimed grandfather. "How many have you got since?"

"I haven't tried since," replied Arnold. "When the contest was on every new scholar counted ten points, and I did some hustling, I tell you—asked all the scholars in my school if they went to Sunday-school anywhere, and if they didn't I got them to come to ours. It was against the rules to get them from another Sunday-school."

"I suppose you don't miss a Sunday very often," remarked grandfather.

Arnold looked a little embarrassed, and he felt relieved when grandfather went on without waiting for an answer. "Ever notice the little old clock on grandmother's kitchen shelf—the one she cooks by?"

"Without any glass over its face?" asked Arnold.

"Yes, that's the one," laughed grandfather. "Hard-looking ticker, isn't it? Your Uncle Bob bought it when he went away to school. He needed an alarm clock to get him up in the mornings when he didn't have mother to call him. His 'little tin clock,' he always called it. It went through the academy with him, and when the four years were over it bore the marks of many a scuffle. Its glass was gone, its sides were dented, and the end was broken from one of the hands. Bob thought it was too shabby to keep, so he threw it into the waste-basket with some paper, old shoes and other rubbish. When his trunk had gone and he was ready to leave for home he sat down a minute to take a last look at his room. It was very quiet, and in the stillness he heard the little tin clock ticking faithfully on in the waste-basket. He dug it out, put it into his coat pocket and brought it home, still ticking.

"Mother laughed when he set it on the kitchen shelf by the side of a new 'tin clock' which I had purchased for her a few days before. The new clock

was what Bob's had been when he bought it—bright and shining. Beside it Bob's looked worse than ever; but his ticked just as merrily as the new one. Did you ever think how much company a clock is, and how quickly you notice when it stops? Nothing will make a fellow feel more homesick. 'When I heard that little tin clock of mine ticking in the waste-basket,' Bob said, 'I couldn't bear to leave it. It seemed like throwing over a good old friend. It keeps dandy time!'

"We'll put it up in the back chamber," said mother.

"Well, the new clock worked fine all summer, but in the fall, when the nights were cool, we often found it stopped in the morning, though it had been wound the night before. We would set the hands along to the proper hour and shake it to start it going. For half a minute, perhaps, it would tick, then stop and refuse to go until it had been put on the stove and thoroughly warmed up.

"Then it began to get contrary if it didn't rest just so on the shelf, and we had to prop it up a little in front. We oiled it. Then we had it cleaned. Whenever anything was done to it it would go better for a time, then bother again. Finally we got tired of so much warming and coaxing. When mother wanted it to tell her if the eggs had boiled long enough, or if the cake was about done, just as likely as not it would be off duty.

"One day, when she was cleaning house, she brushed the dust from the 'little tin clock' in the back chamber, and for the fun of it wound it up. She thought no more about it until she was getting breakfast next morning, with the kitchen clock warming on the stove, as usual. Then overhead we heard the 'little tin clock' sound its alarm. It was seven o'clock, and it was telling Bob to get up, just as he had set it to do, though he was a hundred miles away. In less than two minutes that little old clock was on the kitchen shelf, and it has been there ever since—battered and scarred, but dependable. Whenever Bob comes home for a visit he looks at it and says, 'Little tin clock, you're all right!' What became of the other clock I don't know. We didn't consider it worthy even a place in the back chamber."

As grandfather finished his story Arnold's father and mother came out on

FINANCIAL

HOME DEFENSE

Includes financial provision for yourself and family. Have you a Savings Account?

National State and City Bank

1111 East Main Street, Richmond, Va.

WM. H. PALMER, President
WM. M. HILL, Vice-President
J. W. SINTON, Vice-President

JULIEN H. HILL, Cashier
R. E. CUNNINGHAM, Asst. Cashier
WM. S. RYLAND, Asst. Cashier

INCORPORATED 1832

Virginia Fire and Marine Insurance Company

Of Richmond, Va.

ASSETS - - - - - \$2,009,769.00

Wm. H. Palmer, President

E. B. Addison, Vice-President

W. H. McCarthy, Secretary

OUR FIGHT

To save our customers time, trouble and money is won.

THE BUDGET CHECK

Eliminates every unnecessary word and figure in the payment of your bills each month.

THE AMERICAN NATIONAL BANK

OF RICHMOND, VIRGINIA

the verandah, ready for church, and no more was said about either clocks or Sunday-school until preaching service was over. Then Arnold said, 'I'm going to stay to Sunday-school, grandpa. I've been thinking about those 'tin clocks,' and I'm going to be like Uncle Bob's.'—Ida Blaisdell Tibbetts, in St. Louis Christian Advocate.

Little children understood the Great Preacher's sermons because He always preached children's sermons. He called His disciples "My little children."

Jno. L. Williams & Sons

BANKERS and BROKERS

Eighth and Main. (P. O. Box 503.)
RICHMOND, VIRGINIA,

Transact a general Banking and Brokerage Business. Deal in Southern Investment Securities. Negotiable Railroad and Municipal Bonds.

Norfolk & Western Railway

ONLY ALL-RAIL LINE
TO NORFOLK

Quickest and Best Service

Pullman Parlor Cars

The Best Line to All Points West
Northwest and
Southwest

W. B. BEVIL, W. C. SAUNDERS,
Pass. Traff. Mgr. Gen. Pass. Agt.
Roanoke, Va.

C. H. BOSLEY

Dist. Pass. Agt., Richmond, Va.
Rates and information upon application

The First National Bank

OF

Richmond, Virginia

DESIRE
YOUR ACCOUNT.

CAPITAL & SURPLUS

\$3,000,000.00

3%

INTEREST IN SAVINGS DEPARTMENT.

Through the parcel post it is easy for you to dispose of your farm products to regular city customers at better prices. That customer can be found. Let the many readers who are watching these columns weekly, know that you have something to sell. Our classified department brings results. Let us tell you how.

Southern Churchman

SOUTHERN CHURCHMAN COMPANY

Publishers

815 East Grace Street, Richmond, Virginia

LEWIS C. WILLIAMS, President.

E. B. ADDISON, Vice-President.

REV. E. L. GOODWIN, D. D., Editor.

REV. JAS. D. GIBSON, Managing Editor.

Entered at the Postoffice in Richmond, Va., as second-class mail matter.

SUBSCRIPTION PRICE—After January 1, 1918 \$3.00 per year in advance. To the Clergy \$2.00. Six months \$1.50. Trial subscription 3 months 50 cents, 10 cents a copy. Foreign postage 50 cents additional. Back numbers not over 3 months old 10 cents each, over 3 months old 25 cents each.

For the convenience of subscribers, subscriptions are continued at expiration unless otherwise ordered. Notice of renewal, discontinuance, or change of address should be sent two weeks before the date they are to go into effect.

RECEIPT OF PAYMENT is shown in about two weeks by change of date on address label. If date is not properly extended after each payment notify us promptly. No receipt for payment will be sent.

Notice post office address. The exact post office address to which we are directing the paper at the time of writing **MUST ALWAYS BE GIVEN**. Our mailing list is arranged by post offices and not alphabetically.

Make all checks and money orders payable to the Southern Churchman and not to an individual.

ADVERTISEMENTS—Rates quoted on request. For Classified see head of that department.

Representatives wanted in each Parish, liberal commissions.

News concerning the church at large always welcome.

ATTENTION!

ENLISTED CHURCHMEN.

The Department of Army and Navy Work of the Brotherhood of St. Andrew

wants to get in touch with you and supply your needs in every possible way.

Write to us soon and tell us how you are getting along. You will find us prompt correspondents.

F. S. TITSWORTH,

Executive Secretary.

B. F. FINNEY,

Chief Secretary.

12th and Walnut Streets, Philadelphia, Pa.

PIPE ORGANS

If the purchase of an organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Kentucky, who manufacture the highest grade at reasonable prices

OAKLAND

A Home School for young boys to be tutored with the sons of Mr. and Mrs. Rosewell Page at their country home in Virginia. Address Mrs. Rosewell Page, Beaver Dam, Va.

GRACE HOSPITAL, MORGANTON, N. C., offers a course in medical, surgical and obstetrical nursing to young women in its registered school. Also experience in visiting nursing and social service work. Address Maria P. Allen, R. N., Supt.

THE BOARD OF MISSIONS.

Correspondence is invited from those who wish to know

What it does,

What its work signifies,

Why the work can be helped most effectively through the Board.

Address:

The Right Reverend A. S. Lloyd, D. D.,

President of the Board of Missions,

281 Fourth Avenue, New York.

Legal Title for Use in Making Wills:

The Domestic and Foreign Missionary

Society of the Protestant Episcopal

Church in the United States of America.

The Spirit of Mission. \$1.00 a year.

CANADIAN CLERGYMAN, EDUCATED in England, with eight years' experience and unexceptionable references, desires a Parish or locum-tenency. Extensive preacher, Scout Master, trained to full parochial organizations. Loyal Prayer Book Churchman, used to work among men and boys. Presbyterian, care C. A. Chambers, 97 Ferrier Avenue, Toronto, Ontario.

POSITIONS WANTED

AN EXPERIENCED TEACHER DESIRES re-engagement by January 7, 1918. English, Latin, French and Music. Address A. C. C. care Southern Churchman, Richmond, Va.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

Classified Advertising and Notices

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line, each insertion. Special rates to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

Marriages and Deaths

Marriage notices, not exceeding 40 words, \$1.00. Death notices, not exceeding 40 words, inserted free. Over 40 words at the obituary rate. Obituaries and resolutions, 20 cents per line. Six words to the average line.

Copy for this department must be received not later than Tuesday of the week in which it is intended to be published.

Ayres: Entered into rest, December 11, 1917, at his home, 427 Wohlers Avenue, Buffalo, N. Y., REV. GEORGE W. S. AYRES, Archdeacon of Buffalo. He is survived by his wife, Florence Cousins; son, Dr. William S., and daughter, Florence M.

Porter: Died in Columbia, S. C., October 13, 1917, in the sixty-third year of his age, the REV. THEODORE ATKINSON PORTER, of the Diocese of South Carolina.

H. C. LOWRY.

The subject of this sketch was born in Bedford County, Va., December 15, 1839, and died in the same county November 12, 1917.

In early life he seems to have been endowed with the attributes and qualities of a man rather than with those of a child. He always exhibited a great thirst for knowledge, and had a praiseworthy ambition "to know something, to do something and to be something." To accomplish these worthy ends, he made the classics, mathematics, history, philosophy, biography his trusted allies.

He literally burnt the midnight oil, and "drank deep of the Pierian Springs." He had vast powers of intellectual digestion and assimilation. The mere acquisition of knowledge, however, was not the goal of his ambition. This knowledge and the moral strength that accomplished it were a means to an end; for he always kept the uplift of humanity within the purview of this intellectual and moral activity. The aphorism of Sir William Hamilton, "There is nothing great in the world but man," appealed to him irresistibly and spurred him to unwonted activity. "I must work while it is yet day, for the night cometh when no man can work." He had an abiding faith in the fundamental principles of the Christian religion and in the dignity and worth of human nature.

The various positions of honor and trust which an admiring people confided to his keeping were filled with rare and conspicuous ability.

In all the relations of life, as son, brother, husband, father, citizen, law-maker, he met the duties and responsibilities of these several relations with a tact, a delicacy, a firmness, a patience, an intelligence that captivate our imaginations and challenge our highest admiration.

In effect, he said with Seneca, "I will so live as not to forget that I was born for others"; and again, "I have no possessions so real as those I have given to others."

With pardonable pride could he have said with Cicero, "I am sustained by the consciousness of a well spent life."

With the great apostle he believed that "faith without works is dead," and that the forces of Christianity, which are love, charity, hope, faith, are as constant as gravity and as eternal as the stars.

ACKNOWLEDGMENTS FOR ARMENIAN AND SYRIAN RELIEF, DECEMBER 19 to 31.

Previously acknowledged	\$192.00
Dec. 18, Helper, Richmond, Va.	10.00
Dec. 19, Mr. H. S. Green, Baltimore, Md.	5.00
Dec. 19, "A Friend," Trevilians, Va.	5.00
Dec. 21, Mrs. H. Shepherd, Cynwyd, Pa.	3.00
Dec. 21, Miss N. T. Gibbs, Lexington, Va.	4.00
Dec. 21, Mrs. Davisson, Crawford, W. Va.	11.00
Dec. 24, Mrs. W. S. Mason, Woodwill, Va.	3.00
Dec. 26 Miss M. B. Merriman, Cambridge, Mass.	2.00
Dec. 27, Miss E. H. Miller, Swarthmore, Pa.	5.00
Dec. 27, Miss V. M. Hopkins, Geneva, N. Y.	5.00

Dec. 29, Junior Auxillary, St. John's, Scottsville, Va.	4.00
Dec. 29, Whittle Memorial Mission, Home, Va.	50.00
Dec. 29, Mrs. Buchanan Beale, Hyattsville, Md.	10.00
Dec. 29, Mrs. Bailey Tyler, Haymarket, Va.	5.00
Dec. 31, Mrs. C. W. Tompkins, Guinea, Va.	2.00
	\$317.00

Broken Measures.

Life is full of broken measures,
Objects unattained;
Sorrows intertwined with pleasures,
Losses of our costliest treasures,
Ere the heights be gained.

Every soul has aspiration

Still unsatisfied;

Memories that wake vibration

Of the heart in quick pulsation,

At the gifts denied.

We are better for the longing,

Stronger for the pain;

Souls at ease are nature wronging,

Through the harrowed soil come strong-
ing

Seeds, in sun and rain.

—S. K. Bolton.

When we are filled with love it is easy to work for God; it is easy to reach the fallen and the lost, if we can only convince them that love is the motive power; it breaks down every barrier. What we need is to be baptized with the love of God. If we are filled with love, there is no danger of backbiting, or of one person starting a false report of another; if we can only be filled with the love of God, we are going to be a power all through life.—D. L. Moody.

Needed in Every Church Home

The Churchman's Year book, formerly The American Church Almanac, carefully revised and brought up to date. A record and guide of the Protestant Episcopal Church; gives the most recent data as to general and diocesan organization and the personnel of the Church, lists of parishes, complete statistics, and the names and addresses of all the clergy, etc., etc. Ready December 17, 1917.

Price 65 cents. In cloth 90 cents.

Postage Extra.

The "Red and Gold" Church Calendar, for the Sacristy or the home. Gives the Table of Lessons, and Order of Services for each day of the Church year, proper colors, Feast and Fast Days, etc., according to the traditional usage of the Protestant Episcopal Church. Ready now.

Price, single copies with ribbon hanger, 75 cents each.

Six or more to one address 65 cents each.

Two necessary publications, thoroughly loyal to your Church and its Prayer Book.

Published by The Churchman, 381 Fourth Avenue, New York, N. Y.

Sore Eyes

Granulated Eyelids,
Eyes inflamed by exposure to Sun, Dust and Wind quickly relieved by **Murine Eye Remedy.** No Smarting, just Eye Comfort. At Druggists or by mail 50c per Bottle. **Murine Eye Salve in Tubes 25c.** For Book of the Eye FREE ask **Murine Eye Remedy Co., Chicago**

EXCHANGE YOUR OLD BODY FOR A NEW ONE.

You can do it in three weeks and thereby renew your health. This article is written by a physician who has seen it demonstrated in numerous cases and explains how it is done.

Listen: If your weight is one hundred and thirty-three pounds your body contains eighty pounds of water, for, according to standard medical books, the human body contains sixty-seven and one-half per cent. of water. Now disease is invariably caused by impurities which we call poison, and these are readily dissolved by the right kind of natural mineral water. Drink ten gallons (eighty pounds) of Shivar Mineral Water (use no other water for twenty-one days), and you will have exchanged your old body for a new one, so far as the soluble part of it is concerned. The impurities will be dissolved and pass away. If you suffer with dyspepsia, indigestion, sick headache, rheumatism, gall stones, kidney or liver disease, uric acid poisoning, or other conditions due to impure blood, accept Mr. Shivar's liberal offer which appears below. Read the following letter carefully; then sign and mail it:

Shivar Spring,
Box 64 G, Shelton, S. C.
Gentlemen:

I accept your guarantee offer and enclose herewith two dollars for ten gallons of Shivar Mineral Spring Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if it fails to benefit my case you agree to refund the price in full upon receipt of the two empty demijohns, which I agree to return promptly.

Name _____

Address _____

Shipping Point _____

(Please write distinctly.)

NOTE:—"I have had the pleasure of serving the little church at Shivar Spring as Pastor for years, and am therefore well acquainted with Mr. Shivar and his associates, whom I gladly commend as honorable business men and worthy of the confidence of the public. I have personally derived great benefit from the use of the Shivar Mineral Water and have knowledge of its beneficial effects in a great number and variety of cases."—Rev. A. McA. Pittman.

New Year.

We are standing on the threshold, we are in the opened door,
We are treading on a border-land we have never trod before;
Another year is opening, and another year is gone;
We have passed the darkness of the night; we are in the early morn;
We have left the fields behind us over which we scattered seed;
We pass into the future which none of us can read.
The corn among the weeds, the stones, the surface mould,
May yield a partial harvest; we hope for sixty-fold.
Then hasten to fresh labor, to thresh, and reap, and sow,
Then bid the new year welcome, and let the old year go—
Then gather all your vigor, press forward in the fight,
And let this be your motto, "For God, and for the Right."

—Banner.

What do you know of the work of your

Church Temperance Society?

Rt. Rev. Frederick Courtney, D. D., President.
William Jay Schieffelin, Esq., Ph. D., Treasurer.
Rev. James Empringham, D. D., Gen'l Supt.

Send for free sample copy of "TEMPERANCE." This periodical has the largest circulation of any magazine of its kind in America. Address

Church Temperance Society

214 Metropolitan Tower, New York City

ORDER NOW

The 1918 Church Calendar

(“The Red and Gold.”)

For the Sacristy or the home. Gives the Table of Lessons, and Order of Services for each day of the Church year, proper colors, Feast and Fast Days, etc., according to the traditional usage of the Protestant Episcopal Church.

Price, single copies with ribbon hanger, 75 cents each.

Six or more to one address, 65 cents each.

SOUTHERN CHURCHMAN COMPANY,
RICHMOND, VA.

The South's Largest Clothiery

Invites your patronage

We've been perfecting our service and improving our producing facilities for nearly 40 years—and the benefits of it all are at your disposal.

Our Mail Order Department can serve you anywhere—deliveries free

Berry Coats for Ladies—Misses—
Girls and Boys—\$8.00 up.

Men's Suits and Overcoats, \$18.00 up.

Boy's Suits, \$7.00 up.

O. H. Berry & Co.
ESTABLISHED 1879
RICHMOND, VA.

R. L. Christian & Company

816-818 East Main Street

Richmond, Va.

Leading Fancy Grocer

AGENTS FOR

HUYLER'S CANDIES AND PETER'S
SWISS MILK CHOCOLATE

Special attention given to out-of-town orders.

Catalogue mailed on application.

Have you something to sell? Real estate, farm, business. A purchaser can likely be found through an advertisement in our classified department.

The Choice of Executors

is a matter of great importance. Every dollar you leave should be conserved in such a way that your heirs may enjoy the uninterrupted benefits of your life's work.

This Company is a careful and economical executor, trained in the law and business, sound in judgment, and seasoned in practical experience; its primary business is the administration of trust funds.

Correspondence invited.

Capital
\$1,000,000

RICHMOND TRUST
& SAVINGS CO.

7th & Main Sts.,
Richmond, Va.

Personal Notes

The Very Rev. Carroll M. Davis, Dean of Christ Church Cathedral, St. Louis, Mo., has returned from Rouen, where he served as chaplain of the Barnes Hospital Unit of St. Louis.

The Rev. F. W. Cornell, rector of Grace Church, Millbrook, N. Y., has resigned, and will on February 1, 1918, become a member of the Episcopal City Mission in New York City.

The Rev. Arthur B. Kinsolving, D. D., rector of St. Paul's Church, Baltimore, Md., preached on Sunday, December 9, at the Chapel of the United States Military Academy at West Point.

The Rev. Alexander W. Seabreeze, a retired minister of the Diocese of Easton, has moved from Port Deposit, Md., to 1704 Princess Street, Wilmington, N. C.

The Rev. G. A. Carstensen, D. D., who has accepted the rectorship of the Church of the Holy Rood, New York, entered upon his new duties on January 1.

The Rev. William L. Haupt has entered upon his duties as assistant to the vicar of the Chapels of the Nativity and the Resurrection, Washington. D. C., and should be addressed at 210 Thirtieth Street, S. W.

The Rev. Charles E. Taylor, formerly of the Diocese of Chicago, has become assistant minister at St. James Church, Brooklyn, N. Y., and should be addressed at 51 Irving Place, Brooklyn.

The Rev. Joseph W. Watts, who is in charge of Holy Trinity Parish, Ocean City, N. J., should be addressed at 1844 North Twenty-first Street, Philadelphia, Pa.

The Rev. Joshua B. Whaling, who has been elected Archdeacon of the Northwestern Convocation of the Diocese of Texas, will enter upon his duties on January 15.

The Rev. William Way, rector of Grace Church, Charleston, S. C., was unanimously re-elected president of the New England Society of Charleston, December 21. This venerable society has had only eight presidents in its history of ninety-eight years.

Mr. John S. Vernet, a postulant for Holy Orders from the Diocese of West Virginia, has recently enlisted in the navy. He was at the time of his enlistment a student at the University of West Virginia, at Morgantown, and is now stationed at the Naval Training Station, Newport, R. I.

The Rev. Francis A. Brown, on account of Mrs. Brown's health, has resigned the rectorship of St. Mary's Church, Manhattanville, New York City, and has taken work in California for a year. Address Redwood City, Calif.

The Rev. R. Y. Barber, city missionary in San Antonio (Diocese of West Texas), has resigned his work, and will take charge of Grace Church, Chanute, in the Diocese of Kansas, on the first Sunday after Epiphany.

The Rev. William T. Walsh, who has

accepted the call to St. Luke's Church, Convent Avenue, New York City, expects to enter upon his new work shortly.

Ordinations.

In the Church of the Good Shepherd, Raleigh, N. C., on St. Andrew's Day, Mr. Theodore Stroup was ordained to the diaconate by Bishop Cheshire. The candidate was presented by the Rev. Dr. A. R. Hunter and the sermon preached by the Rev. P. S. Gilman, of St. Paul's Church, Winston-Salem. Mr. Stroup is in charge of the Parish at Reidsville and the missions at Milton and Cunningham.

In St. Mary Magdalene's Church, Fayetteville, Tenn., on Sunday, December 9, the Rev. Henry F. Keller and the Rev. Ellis Miller Bearden were advanced to the priesthood by Bishop Gailor. The Rev. C. K. Benedict, D. D., Dean of the Theological Department of the University of the South, and the Rev. Professor Charles L. Wells, Ph. D., assisted in the service, and a number of the students from Sewanee were present. Mr. Keller has been deacon in charge of the church at Fayetteville for the past six months, and Mr. Bearden is taking a post-graduate course at Sewanee.

On December 9 in Christ Church, Greenville, S. C., the Bishop of South Carolina advanced to the priesthood the Rev. R. D. Malany. The candidate was presented by the rector of the parish, the Rev. Frank A. Juhan. The Bishop preached the sermon. Chaplain Fell, of Camp Wordsworth, joined in the laying on of hands.

In St. John's Church, Globe, Ariz., on December 12, the Rev. F. M. Johnson, Jr., was advanced to the priesthood by Bishop Atwood. The candidate was presented by Archdeacon Jenkins, and the sermon preached by the Rev. Fuller Swift, rector of St. Clement's Church, El Paso, Texas.

On December 4, Bishop Atwood ordained to the diaconate in Trinity Cathedral, Phoenix, Mr. Lawrence Kelly, who has been in charge as lay reader of St. Paul's Mission, Yuma.

On December 21, in the Church of the Holy Cross, Mt. Pleasant, Tenn., the Rev. James C. Mitchener was advanced to the priesthood by the Rt. Rev. Thomas F. Gailor, D. D. The candidate was presented by the Rev. Prentice A. Pugh, and the Rev. George I. Hiller was present and assisted in the service. The Rev. Mr. Mitchener becomes rector of the Church of the Holy Cross, Mt. Pleasant.

In the Church of the Redeemer, Brookhaven, Miss., on December 14, the Rev. Harry Perry was advanced to the priesthood by the Rt. Rev. T. D.

Bratton, D. D., who also preached the sermon. The candidate was presented by the Rev. George Gordon Smeade, D. D. Mr. Perry continues in charge of Brookhaven and associated missions.

In Trinity Church, Janesville, Wis., the Rev. Henry Willmann, rector, on Sunday, December 16, Bishop Webb, of Milwaukee, advanced to the priesthood the Rev. Milo Blanchard Goodall, presented by the Rev. M. Bowyer Stewart, who also preached the sermon. Mr. Goodall is in charge of the work at St. John's, Evansville and St. Martin's Brodhead, Wis.

On St. Thomas' Day, in Christ Church, Gary, Ind., the Bishop of the Diocese of Michigan City advanced to the priesthood the Rev. Nicolo Accomando, who was presented by the Rev. W. D. Elliott, rector of the Parish. The sermon was preached by the Bishop. Mr. Accomando is in charge of the Italian work in Gary.

Deaths.

The Rev. George W. S. Ayres, Archdeacon of Buffalo, died suddenly on Tuesday evening, December 11, aged sixty-two years. The funeral was held from St. Paul's Church the following Friday afternoon, the rector, the Rev. Charles A. Jessup, D. D., officiating, assisted by the Rev. Cameron J. Davis and the Rev. Nathan W. Stanton. The body was taken to Staatsburg-on-Hudson for interment.

The Rev. George Buck, retired, died in Southington, Conn., on December 9, aged eighty-seven years. The funeral services were held from St. Paul's Church, Southington.

The Rev. John Edgecumbe, aged eighty-six, and rector of Christ Church, Cranford, N. J., for the past twenty-five years, died suddenly Sunday, December 15, while making an appeal to the congregation for charity to aid the Parish poor.

The Rev. John Henry Houghton, D. D., for twenty-five years, rector of St. Mark's Church, Denver, Colo., died recently at Cherrylin, Englewood, Colo., where he had retired a short time ago, and where he was in charge of St. George's Church.

Richmond, Fredericksburg & Potomac R. R.

To and from Washington and beyond—Daily.

Leave Richmond	Arrive Richmond
▲ 6.5 AM	† 8.40 AM
† 6.5 AM	† 7.50 AM
† 8.27 AM	† 12.01 PM
† 7.50 AM	† 2.50 PM
† 7.52 AM	† 5.40 PM
† 8.20 AM	† 8.0 PM
† 8.50 PM	† 7.50 PM
† 9.35 PM	† 9.35 PM
† 10.35 PM	† 10.35 PM
† 11.35 PM	† 11.35 PM
† 12.40 PM	† 12.40 PM

Richmond-Washington Local, Lv. 11.50 PM, week days; 12.15 PM, Sundays; Ar. 11.25 AM, daily. Fredericksburg Accom. week days, Lv. 11.15 PM; Ar. 11.10 AM. Ashland Accom. week days, Lv. 12.25 AM, 6.30 PM; Ar. 10.30 AM, 4.42 PM.

▲ Baggage ticket and baggage offices not open for this train. * Main St. Sta. † Byrd St. Sta. (stopping at Elba). ‡ Elba Sta.

THIS SPACE BELONGS TO

SYDNOR & HUNDLEY

...FURNITURE...

RICHMOND, VA.

WATCH FOR THEIR FURTHER ANNOUNCEMENT

Church Furnishings, Memorials, Etc.



CHURCH VESTMENTS

EMBROIDERIES

Silks, Cloths, Fringes, Etc.

CLOTHING for CLERGYMEN

COX SONS & VINING

72-74 Madison Avenue, New York



CHURCH FURNISHINGS

Gold, Silver and Brass

Church and Chancel Furniture

Write for Catalogue
for Episcopal Churches

W. & E. SCHMIDT CO.

308 Third Street, Milwaukee, Wis



GRANITE AND MARBLE MEMORIALS

Largest Stock in the South
We pay the freight and
guarantee safe arrival

The Couper Marble Works

(Established 65 years)
264-268 Bank St., Norfolk, Va.

CHURCH EMBROIDERIES

Stoles, Eucharistic Vestments, Surplices, Altar Hangings, Burses and Veils, Markers, etc. All materials supplied.

The only studio importing exclusively English unfading silks, Damasks, fringes, linings, pure gold metal threads, etc.; and using Standard Church of England patterns and designs.

English silk stoles, plain.....\$3.50
English silk stoles, outline crosses.....\$4.50
English silk stoles, handsome crosses.....\$5.50
English silk stoles, best hand embroidery, from.....\$8 up to \$50

Handsome embroideries unsurpassed in workmanship executed at short notice. Special Altar linens embroidered in England. Testimonials from all over the world.

Real lace repaired, made over and cleaned. Many years experience in Europe in lacemaking.

THE CATHEDRAL STUDIO
Lucy V. Mackrille, 11 W. Kirke Street
Chevy Chase, Md.
30 min. by trolley from U. S. Treasury, Washington, D. C.

R. Geissler, Inc.

56 West Eighth Street, New York

Memorials
FOR THE CHURCH
Furniture — Windows — Fabrics

Ecclesiastical and Domestic Art Worker.

Memorial Windows, Leaded Glass, Monuments, Decorations, Church Furnishings in Wood, Metal, Stone.
Artistic Bungalow construction complete or plans only.

CHARLES F. HOGEMAN,
45 Seventh Avenue, New York City.

Painted and Leaded Glass

How painful it must be to a family who have perpetuated the memory of their loved ones in seeing their same style of window, same pose, same coloring, same everything, in another person's memorial window—all that they had cherished as theirs was anybody's. Why? Because intending purchasers will ask for a catalogue and, in consequence, choose a window that has probably been placed all over the country, when by writing to me they can get not only their own ideas carried out, but a new and original one and my guarantee that their window will never be duplicated.

Get my actual finished specimen miniature window with prices. Compare these with others.

ELLWOOD POTTS

Workrooms: 4639 Haverford Ave.
Philadelphia, Pennsylvania

O. Luetke's Art Works Church Furnishings

IN METAL, WOOD, MARBLE, ETC.
Est. 1886. 328-332 Seventh Ave. New York

Brotherhood of St. Andrew

Guilds and all Church organizations desiring to assist their treasury can find no better way than by representing the SOUTHERN CHURCHMAN. And at the same time you will do a good work by placing the SOUTHERN CHURCHMAN in homes where there is no Church paper. Write to-day for full particulars.

SOUTHERN CHURCHMAN,
Richmond, Va.

PLEASE mention the SOUTHERN CHURCHMAN when you write to our advertisers.

Thoughts For the Thoughtful

Wealth is not in having much, but in depending on little.—Ex.

The easiest sin to commit is often the hardest to repent of.—Ex.

When men hide their sins, they usually put them in an incubator.—Ex.

"His face was as the face of an angel:" accordingly they stoned him.—Ex.

The way to find more light is to search for it with the light you have.—Ex.

We are not made rich by what we can get, but by what we can't lose.—Ex.

Greatness is achieved not by direct and eager chase, but while we are looking for something else.

One reason why St. Paul accomplished so much was that he never tried to do anything in his own strength.—Ex.

For such as I
His grace came forth
To save me for His own;
For such as I
His love He gave
To make His glories known.

O man, forgive thy mortal foe,
Nor ever strike him blow for blow;
For all the souls on earth that live
To be forgiven must forgive.
Forgive him seventy times and seven;

For all the blessed souls in heaven
Are both forgiving and forgiven.
—Tennyson.

Peace does not mean a callous calm. Peace comes from adjustment, health of soul. Peace grows on the stalk of love, in the cluster of the other spiritual graces, "joy, patience, gentleness, meekness, goodness, fidelity, self-control." Peace is part of the Mosaic we call Christian character; a beatitude from the Holy Spirit's indwelling.

"Trust in the Lord." Faith cures fretting. Sight views things only as they seem, hence her envy; faith has clearer optics to behold things as they really are, hence her peace. "And do good." True faith is actively obedient. Doing good is a fine remedy for fretting. There is a joy in holy activity which drives away discontent.—C. H. Spurgeon.

Christianity is simply coming to Christ and staying with Him. It is nothing else. That is Christianity. "Whether we live, to live unto the Lord; or whether we die, to die unto the Lord." To come to Him is to be made alive, when we share His life and shall share it forevermore. To come to Christ is the beginning of communion, and communion is partnership, and partnership is eternal glory.—J. H. Jowett.

In life—not death—
Hearts need fond words to help them
on their way;
Need tender thoughts and gentle sympathy,
Caresses, pleasant looks to cheer each
passing day;
Then hound them not until they useless
be;

In life—not death—
Speak kindly. Living hearts need sympathy.

—Selected.

What can we do? We can pray. Modern knowledge is showing more and more the reasonableness of prayer. Mind is now known to touch mind, and thought to influence thought. The united direction, the sustained intention of many minds will reach other minds. We give up prayer, because we so often pray amiss, without intensity, without fervor, and there is no answer. God, in Whom are the spirits of the blest, in Whom are gathered up the aspirations and the high thoughts of countless generations—God waits, ready, if we earnestly ask, to pass on to those who need our strength, our faith, our hope.—Canon Barnett.

TREMENDOUS VALUE FOR 15c.

The Pathfinder, Leading Weekly Magazine of Nation's Capital, Makes Remarkably Attractive Offer.

Washington, D. C., (Special.)—People in every section of the country are hurrying to take advantage of the Pathfinder's wonderful offer to send that splendid illustrated review of the whole world thirteen weeks for 15 cents. It costs the editor a lot of money to do this, but he says it pays to invest in new friends, and that he will keep the offer open until the Pathfinder passes the 250,000 circulation mark, which will be in a few weeks. Fifteen cents mailed at once with your application to Pathfinder, 137 Douglas St., Washington, D. C., will keep the whole family informed, entertained, helped and inspired for the next three months.—Adv.

Hides and Furs

Twenty-four hours after we receive your shipment of hides and furs you receive payment for them. Reference, banks of Lynchburg. Dixie Hide, Junk & Supply Co., Lynchburg Va.

A WAR TIME BOOK BARGAIN

IMPORTED CLOTH BOUND SETS OF STANDARD AUTHORS

Best Standard Authors

Six volumes to each set. Library cloth binding; gold decorations; large, clear type; duetone illustrations; thin Bible paper; 3,000 pages to each set.

NEW IMPORTED

Editions Complete

Purchased direct from the Edinburgh publishers and offered to Southern Churchman readers.

War is destroying the book market abroad and makes it possible to present this opportunity to you. Nelsons, the famous Bible publishers, overstocked with new editions, turned to this country for buyers, and sold the sets for the mere cost of paper and binding. The opportunity is most unusual—the books are a real bargain—but the offer is limited, and to get the sets you must act promptly.

Famous authors, including DUMAS, KIPLING, STEVENSON, SHAKESPEARE, POE, HUGO.

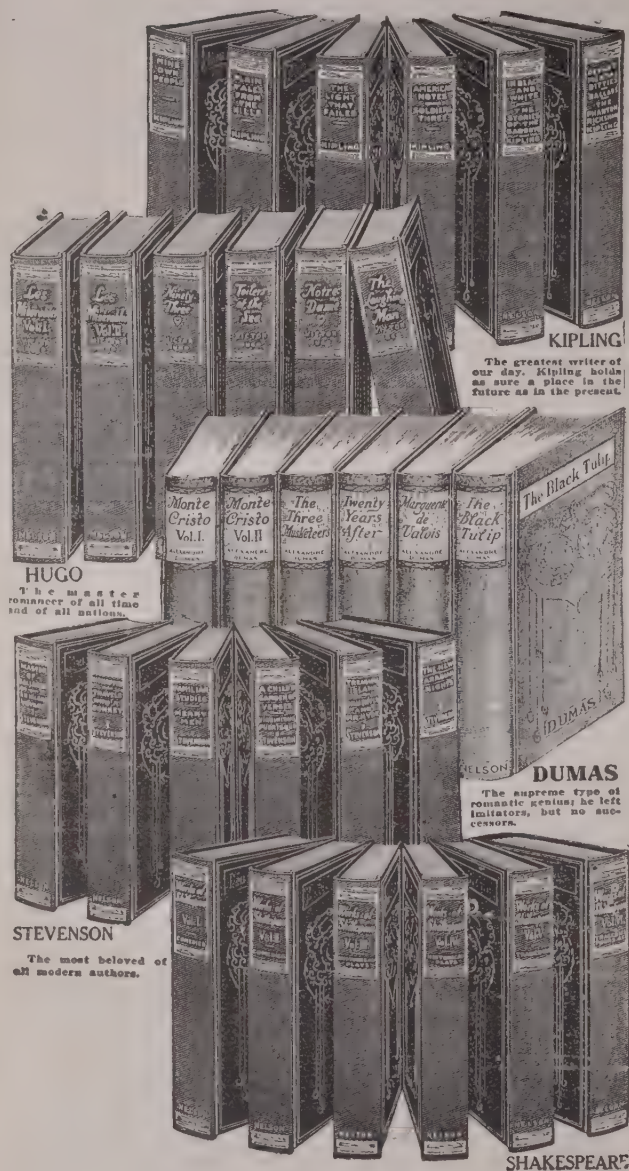
The binding, paper, type and size of these standard sets are uniform, and the same price—\$1.95 per set—will prevail as long as the sets on hand last.

Think of getting your favorite author—that particular writer whose books you have long desired—in size and weight that are adapted exactly to hand, or pocket, or bag—that in a word are just what your ideas of a book are for comfort and utility—and at a price lower than you have ever known, or may ever know again for good books.

Six Books for the Price of one---Act Now

Grasp This Opportunity Today !

Tear Off Coupon, Fill I , and Send to Us Now



HUGO
The master
romancer of all time
and of all nations.

KIPLING
The greatest writer of
our day. Kipling holds
as sure a place in the
future as in the present.

DUMAS
The supreme type of
romantic genius; he left
imitators, but no suc-
cessors.

STEVENSON
The most beloved of
all modern authors.

SHAKESPEARE

Booklovers Home Library

Southern Churchman, Richmond, Va.

I accept your Booklovers Home Library offer. Enclosed please find \$..... (money order, check or currency) for which please send me..... cloth bound sets of Standard Authors, as checked below:

.....Dumas
.....Hugo

.....Poe
.....Kipling

.....Stevenson
.....Shakespeare

Name.....

Address.....

Note.—Each set is \$1.95 for the six volumes. If you wish your books sent **All Charges Prepaid**, add 25c for each set selected. Select one or more sets and send in your order to-day. **Special**—For any of these sets and a year's subscription to the **SOUTHERN CHURCHMAN** at \$2.00, send us \$3.95 and receive the books delivery charges paid. Books or paper can go to different addresses if desired.

Southern Churchman

Vol. LXXXIII. RICHMOND, VA.,

JANUARY 12, 1918.

No. 2



The Man

who safely invests his money at 6 per cent.,
wins out in the long run!

He will be worth more money in the wind-up than the
man who dabbles in the stock market and tries to get
rich quick.

We have for sale to conservative investors some 6
per cent. bonds in \$500 and \$1,000 denominations, suit-
able for safe people to put their money in.

Full particulars given upon request.

Virginia Trust Co.,

1106 East Main Street,
RICHMOND, VIRGINIA.

Established 1892.
The Safe Executor.



EDUCATIONAL



The Protestant Episcopal Theological Seminary in Virginia

Established A. D. 1823

The ninety-fifth session will open on Wednesday, September 18, 1918.

Special Students Admitted

For catalogue and other information, address the Dean or Secretary.

Theological Seminary

Alexandria, Va.

The Theological Department OF THE

University of the South

An integral portion of the University, where the student of Theology meets in the frank intercourse of a common life, with the student of Science on the other. For Catalogue Address THE DEAN, Sewanee, Tenn.

The General Theological Seminary

CHELSEA SQUARE, NEW YORK.

The next Academic Year begins on the last Wednesday in September. Special Students admitted and Graduate Course for graduates of other Theological Seminaries.

The requirements for admission and other particulars can be had from The DEAN, 1 Chelsea Square, New York, N. Y.

ST. HILDA'S HALL A School for Girls. Charles Town, W. Va. Under the auspices of the Bishops of the Diocese (Episcopal). Near Washington. College Preparatory and elective courses. Music and Art. Athletics under trained Director. Open air classes. MARIAH PENDLETON DUVAL, Principal. Past 16 years principal of Stuart Hall, Va.

Episcopal High School

Near Alexandria, Va.

The seventy-ninth year of this School for Boys opened September 19, 1917. Modern equipment throughout. Catalogue on application.

A. R. HOXTON, B. A., Principal

Emerald Hodgson Hospital

—AND—
TRAINING SCHOOL FOR NURSES
UNIVERSITY OF THE SOUTH,
Sewanee, Tenn.

A Church institution where the best training to be had for development of Nurses. For further information, address

REV. W. S. CLAIBORNE, Supt.

"When thy judgments are in the earth, the inhabitants of the world learn righteousness."—Isa 26:9.

"Man has tried his own way and failed. His achievements of wisdom and might are crumbling before our eyes. Hunger, cold, disease, and death inhabit Europe. Sorrow fills every home. Millions linger within prisons and as many more writhe in agony in hospital or on the battle field. It is the day of God's judgment. Man's works are being tested and they do not stand the test. The fierce light of God's truth beats pitilessly upon our secret shams.

"The hour calls unmistakably to penitence and confession. Even our days of so-called peace were filled with the spirit of jealousy, suspicion, greed, and selfishness. No individual or nation can face the fierce light of this hour without a consciousness of wrong. Our first enemy is self. Before victory must come the forgiveness of our own sins, and the cleansing of our own hearts. The guilt of sin never seemed so terrible.

"There never was such a call to prayer and never such an incentive to united prayer. We are cast down by a common sorrow, overwhelmed by a common calamity, conscious of a common guilt.

"But the day of God's judgment is also the day for new visions of His love. In all the sorrow. He suffers more than we. It was not in the days of peace and prosperity, but when the dreams of the people had proven untrue and hearts were breaking that Isaiah caught that matchless vision of Him who was wounded for our transgressions, upon whom was the chastisement of our peace, and with whose stripes we are healed. So now through the smoke of a burning world, we see the same tender face, and in the midst of the fearful roar of battle we lift a clear voice of praise and adoration.

"His judgments also are a call to hope, and not to despair. The fierceness of His wrath is to burn the dross not the gold. His holiness, which hates the sin, lays the foundation for enduring civilization. Up from the ruins of war we see the ascending walls of His Kingdom."—Fletcher S. Brockman.

The man who is not afraid of little sins will soon be a slave to big sins.—Ex.

The Bishop Payne Divinity School

The accredited Seminary of the Church for training colored men for the ministry. The thirty-ninth session opened September 21, 1917.

For catalogue and information, apply to REV. C. B. BRYAN, Dean, Petersburg, Virginia

THE CHATHAM EPISCOPAL INSTITUTE FOR GIRLS

College preparatory, Music, Art, Domestic Science, Expression. Certificate admits to leading colleges. New buildings. Ten-acre campus. Athletics. Gymnasium. Terms moderate. Catalogue and views Mrs. Elizabeth May Willis, B. P. Prin., Rev. C. O. Pruden, Rector.

Box 13.

Chatham, Va.

The Virginian Home and Training School

For the Feeble-Minded and Epileptic.

Established 1893.

For terms and information, address MISS M. GUNDY, Falls' Church, Fairfax County, Va.

The Divinity School of the Protestant Episcopal Church in Philadelphia.

Founded by Bishop Alonzo Potter in 1862.

Special students admitted. Privilege of attending course of special study at the University of Pennsylvania.

For information address the Rev. George G. Bartlett, S. T. D., Dean, 5000 Woodland Avenue.

National Cathedral School

For Girls. Fireproof building in Cathedral Close of 40 acres. 100 resident pupils. College certificate privilege. Music, Art, Advanced, and Special Courses.

THE BISHOP OF WASHINGTON.

President of the Board of Trustees.

JESSIE C. McDONALD, M. S., Principal.
HELEN L. WEBSTER, Ph. D., Academic Head.
Mount St. Alban, Washington, D. C.

The Chamberlayne School

A COUNTRY BOARDING AND DAY SCHOOL FOR BOYS AT RICHMOND, VA.

Seventh session begins September 20, 1917. Location: Stop 25, Westhampton Line. New buildings. Ten acres of ground. Two large athletic fields. Boarding department limited to 25. For catalogue, address

C. G. CHAMBERLAYNE, A. M., Ph. D.

1311 N. 1st St.

Maryland and Kentucky are the only States where race-track gambling is legalized.

Mexico is the only country where this curse is sanctioned by the government.

R. Geissler, Inc.
56 West 8th St. New York City.

* Church *
Furniture
Furnishings
Decorations
Fabrics and Embroideries.

Established 1873

Our Dead.

Nothing is our own; we hold our pleasures

Just a little while ere they are fled;
One by one life robs us of our treasures—

Nothing is our own except our dead.

They are ours, and hold in faithful keeping,

Safe forever all they took away;
Cruel life can never stir that sleeping;
Cruel time can never seize that prey.

How the children leave us! and no traces
Linger of that smiling angel band;
Gone, forever gone, and in their places
Weary men and anxious women stand.

Yet we have some little ones still ours;
They have kept the baby smile, we know,
Which we kissed one day and hid with flowers,
On their dead white faces long ago.

Is love ours, and do we dream we know it,
Bound with all our heartstrings as our own?
Any cold and cruel dawn may show it,
Shattered, desecrated, overthrown!

Only the dead hearts forsake us never;
Love that to death's loyal care has fled,
Is thus consecrated ours forever,
And no change can rob us of our dead.

—All the Year Round.

Love Towards God.

If you love God to-day with all your heart, you will love Him to-morrow with a purer love and a larger heart, and each succeeding day of life will increase your love and deepen your ap-

preciation of God. Then when the evening of life approaches and the eye grows dim and the pulse grows weak, you will be willing and eager to meet God face to face, for He is the God of love.—Alex. C. D. Noe, in Mission Herald.

FORMS OF PRAYER

For Public and Private Use
IN TIME OF WAR

A neat pamphlet of sixteen pages, containing additional suffrages for the Litany and a large number of prayers and intercessions methodically arranged, with suggestions for public use in Services of Intercession. The greater part of these prayers, marked with an asterisk, have been approved by the Bishops of the following Dioceses:

Albany, Bethlehem, Central New York, Delaware, Easton, Erie, Harrisburg, Long Island, Maryland, Newark, New Jersey, New York, Pennsylvania, Pittsburgh, Southern Virginia, Virginia, Washington, and others.

SECOND THOUSAND; ENLARGED

Southern Churchman Company
Richmond, Va.

Price, 5 cents each, or 50 cents a dozen, postpaid.

DO NOT DISAPPOINT The Children of your Church School

BUT GET AN ORDER IN AT ONCE
FOR COPIES OF

The Lenten Offering Number of THE SPIRIT OF MISSIONS

(THE FEBRUARY ISSUE)

It is always a success. Last year the children sold 100,000 copies, which added \$5,000 to their mite-chests.

TERMS

Orders will be received for any number of copies at five cents each, providing they are sold for ten cents, the other five cents being added to the Lenten Offering of your school. Credit is not allowed for unsold copies. Accounts payable by May 1st.

THE SPIRIT OF MISSIONS, 281 Fourth Ave., New York

Southern Churchman

Catholic for every truth of God; Protestant against every error of man.

REV. EDWARD L. GOODWIN, D. D.,
Editor.

SOUTHERN CHURCHMAN COMPANY,
Publishers.

Vol. LXXXIII.

RICHMOND, VA., JANUARY 12, 1918.

No. 2

COMMON WORSHIP.

A correspondent wishes us to "say something about congregational responses and singing," being persuaded that it is not as general and hearty as it ought to be, and having a friend that thinks that "the chants are intended only for the choir."

One would like to speak a timely word on this really important matter; though there is little that has been left unsaid to urge people to this spiritual duty.

This dear old Church of ours, guided by the wisdom and experience of all the past ages of the Church as well as by her own sure instincts, has given and prescribed responsive forms of prayer and praise as being incalculably the best method of quickening and voicing the devotion of the worshippers and of securing that agreement in thought and spiritual aspiration which is implicit in the idea of common or united worship. It is needless to insist upon that, or to show how agreeable this method is to the word of God, to the best and most cherished traditions of the Church, or to the laws of psychology which govern the working of our own hearts and minds. In the Book of Common Prayer, the very name of which expresses its purpose, she has given us the choicest devotional material of God's saints, we may say from the time of Moses, for the most part the fruit of divine inspiration, arranged and adapted for the use of congregations worshipping in unity of spirit, with one mind, one heart, one voice. It is meant to be corporate worship, not only signifying but securing the fellowship and oneness of Christ's people in His body, the Church. Herein, also, it is intended that every Christian shall exercise one of the functions of his holy and royal priesthood, offering not only for himself but for all the people the sacrifice of prayer, intercession and praise unto God. The priesthood of the Church inheres in the congregation, the body of Christ's people, the presbyterate or eldership being its instructor, its president or leader, and in part its mouthpiece, but only in part. The great corporate priesthood is meant to

be conscious and articulate, offering unitedly and with intention its spiritual sacrifices, and receiving the fruits thereof, not alone individually and each one in his own heart, but in the unity and fellowship of the whole congregation agreeing together and acting together in this holy service. Hence the services of the Church are responsive without an exception, every member of the congregation being directed to take his part, to voice his confession, his petition, his thanksgiving and adoration, not only in his own person, but in the name and on behalf of the entire congregation and the whole Church; and to do this audibly and openly.

Again, one great enemy to intelligent and genuine worship, the greatest, we suppose, except the sin that is in us, is that mental inertness and emotional lethargy which is so ready to overtake us when we are comfortable, conventional, and idle. Too often these conditions meet when one is in church, especially when one has come with no better purpose than to be read to, preached to, sung to and prayed about. Unluckily, some of the accessories of our public worship may be too readily perverted to encouraging this state of mind. Having nothing to do, what is to prevent one from sinking into a physically satisfying condition of semi-somnolence? The remedy is to have something to do, something to say, something to think about that requires close attention and mental alertness, something to recall us continually to self-recollection. Here we have another purpose and use of the regularly recurring responses and those parts of the service in which the worshiper is expected to take a conspicuous and articulate part. They serve to keep him awake and attentive and to form these habits within him, and this is no small matter, as every one knows who has seriously tried to control his volatile mind and vagrant thoughts for one short hour.

Other reasons suggest themselves why the responses should be made and their proper parts of the service taken by the congregation with united voice, and that a good loud one. We say it adds to the heartiness of the service,

and that is a good word. It puts heart into it, not only for one's self but for one's neighbor. Worship that is not "heartly" is a poor and unworthy offering to God and of small benefit to the soul. But heartiness and sincerity are contagious, just as inattention and indifference are. The psychology of a congregation, like that of a mob, is a curious thing. As one studies it from the vantage ground of the desk or pulpit he can almost see the contrary forces contending for the control of the composite mind and attention of the unit before him. On the one hand the earnestness and concentration of a few devout worshippers here and there is having its gracious effect on those around; on the other the careless attitude, the vacant glances, even the roving thoughts of a few spread their depressing influence about them like a cold fog and visibly benumb the spiritual activities which were being warmed into life. So the battle goes on through the whole service with varying fortunes. One notices how small a thing may concentrate or distract the general attention, warm or chill the atmosphere of devotion. The aggregate mind of the congregation seems to be in a state of neutrality, ready to be swayed this way or that by any positive influence if no more than a thought-wave. It is really very impressionable. Mark the heartfelt "Amen" which follows the prayer for a beloved sick person in a village church, or a patriotic prayer in time of war, as compared with the ordinary response to the Collects.

With this in mind the value of the responses in worship is apparent. They break the monotony which induces inattention. They convey something of the alertness and devoutness of one worshiper to those about him. They recall the careless and fortify the diffident and tone up the whole spiritual atmosphere. All of which implies and demands that they should be reverently, promptly and audibly, even emphatically, made. The General Confession, the Psalter and the Creed ought to be seasons of spiritual awakening in the Morning or Evening Service, while every "Amen" should testify that the intervening silence has not been that of lethargy and forgetfulness, but

of concentrated thought and devout aspiration.

Something, too, may be said for the worshiper in surplice and stole at the desk or in the altar rails. He has his own devotions to offer, his own wandering thoughts to discipline and control. But withal he is deeply concerned that the service should be a helpful and inspiring one to the congregation, and his heart is cheered by their responsiveness or chilled by their silence or indistinguishable mumblings. He is often criticised because the service seems dull and lifeless, and by the very persons who are themselves to blame. Suppose he read or recited his part of the service with no more animation or apparent interest than the congregation puts into their part. Suppose he muttered the Commandments or the suffrages in the Litany in the same listless manner in which the people make their responses. Then there would be just ground for criticism, but until he does, the mote and the beam should be looked for in their proper places.

As to singing, every one who can sing ought to sing. If one cannot sing very well perhaps he would better not sing very loudly. If he cannot sing at all the scriptural alternatives are, to "make a joyful noise" or to "make melody in (his) heart" unto the Lord. The latter is usually preferable in this case unless the tune is a loud and triumphant one. Nowadays choirs who understand their business expect the congregation to join in the hymns at least, and select tunes that make this possible. If they are really wise and considerate they apply the same principle to the chanting as far as practicable. The congregation should appreciate the choir and be in sympathy with it, but not be overawed by it. It is their leader and helper, but not their substitute. In singing praise unto our God.

Wider!

If there is one word that we need to mark over our churches and over our missionary organizations and over our own lives to-day, it is the word urged at the Missionary Congress in London in 1888, when one told of a young artist who had just begun his work under one of the great masters. As the young artist was at work, the master stood watching him for a while, and then took up a piece of charcoal and wrote the one word over his work, "Amplius." Wideness! The power was there, but everything was drawn in and contracted and huddled upon itself. "Wider!" the master wrote over the work. And as we are considering this great purpose to-day we hear the voice of the great Master, who is speaking to us, "Amplius now; wider, wider yet!" Wider penitence for our sin, wider forgiveness of our foes, wider Christian sacrifice and Christian service. Not narrower, but wider and wider yet.—R. E. Speer.

Letters to the Editor

In this department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letter to the Editor" will appear in our columns except over the signature of the writer.

PRAYERS FOR THE DEAD.

Mr. Editor: For some time I have been following the articles in your correspondence columns on "Prayers for the Dead." It is an unfortunate term at best, and the arguments against, strangely remind one of the arguments used against prayer in general. Arguments will not get us anywhere. It seems to me the whole question resolves itself into this: God would have us bring everything in our hearts before Him. The Psalmist says, "Pour out your hearts before Him." How can any one forget the dear ones who have passed into the nearer presence of God? If we remember "all Thy servants departed this life in Thy faith and fear" in a general way, why should it be wrong to remember one of these servants by name in the privacy of our hearts? If it be right to pray for a person at the point of departure, why should it be wrong to pray five minutes afterward? Is not God just as tender-hearted as before? Why should we keep the thought of our cherished ones away from God? I am grateful that there are already "Prayers for the Dead," so-called, in our beautiful Prayer Book, so the enriching along this line bring no terrifying thoughts to me.

S. J. HEDELUND.

Fergus Falls, Minn.

Mr. Editor: I read with interest and appreciation the eirenical letter of the Rev. Martin Damer, in your issue of the 22nd ultimo, on prayers for the dead. I am not less anxious than he for an amicable adjustment of this question, and beg to say that what I am about to write is animated by the same spirit.

Mr. Damer makes two assertions, which I respectfully question.

First. That the New Testament Church was robbed of this boon—I. e., praying for the dead.

As we have only a scant record of the worship of the New Testament Church, this is a rather gratuitous assumption. The apostles were used to prayers for the dead, and when the early liturgies come into the light we find they contain very beautiful and comforting prayers for the dead.

Second. That "the great trouble with prayers for the dead was their giving hope for future repentance."

That may or may not be the case. Personally, I hold as a pious hope that there may be such an opportunity. But none of us has the right or authority, however we may fear such to be the case, to say that any particular soul is absolutely lost, for we do not know. So charity, at least, demands we extend the benefit of the doubt.

But the whole question of prayers for the dead depends not on a future probation, but on the origin and primary purpose of prayer. Why do men pray, and why is prayer necessary for ourselves and others? Is it an arbitrary requirement on the part of God?

These are questions to which I have given much thought, trying to arrive at some solution satisfactory to my mind. I beg to state some of my conclusions, subject, however, to correction from those who are wiser and more spiritually advanced than I am.

(a) Prayer arises out of the relationship in which we stand to God, as His intelligent creatures, dependent on Him, and with capacities for knowing, loving and obeying Him.

(b) Prayer for one another arises from the fact we are members one of another, in this dependence and capacity for knowing, loving and obeying God.

(c) Prayer is for maintaining and strengthening this relationship between ourselves and God on the one hand, and between ourselves on the other, whereby we grow in grace and the knowledge of God, which is eternal life, and mutually build up ourselves. For spiritual growth is social in character. (See Bishop Butler's Sermons on the Constitution of Human Nature.)

As long, therefore, as this relationship between God, ourselves and one another exists, prayer is effectual and avaleth much in its working.

The obligation of prayer arising first from our natural creation is intensified by our new creation in Jesus Christ. Over those who are in Christ, spiritual death, i. e., absolute separation from God, has no dominion, whether in this present existence or in the next. Our relationship to God and one another remains unbroken and unaltered in the Body of Christ. They who have passed from us are as much one with us and we with them as they were when here. We continue to share in the same life organized and developed according to the same principles, mutually influencing and being influenced by each other. If prayer is available and necessary on this side of the veil, it must continue so to be on the other, as essential to spiritual growth and life.

The conclusion of Sir Oliver Lodge, which he gives us in the third chapter of the third part of his recent book, "Raymond, or Life and Death," is very apt and to the point. Whatever may be thought as to the character of the evidence upon which he formed it, I find it is entirely in keeping with what I have gathered from Holy Scripture, so I give it for the consideration of those objecting to prayers for the dead.

"The Universe is one, not two. Literally there is no 'other' world except in the limited and partial sense of the other planets. The Universe is one. We exist in it continuously all the time; sometimes aware of a group of facts on one side of a partition, sometimes aware of another group on the other side. But the partition is a subjective one; we are all one family all the time, so long as the link of affection is not broken. And for those who believe in prayer at all to cease from praying for the welfare of their friends because they are materially inaccessible—though perhaps spiritually more accessible than before—is to succumb unduly to the residual evil of past ecclesiastical abuses, and to lose an opportunity of happy service."

UPTON H. GIBBS.

La Grande, Ore.

The Evangelists were not authors, but editors; they reduced the oral tradition to writing, and therefore it is that their books are entitled, not the Gospel of, but the Gospel according to Matthew, Mark, Luke.—David Smith.

WATCHING THEIR FLOCKS.

Idaho is a great sheep-raising State. Its mighty mountains, snow-clad in winter, make famous pastures in summer. Its bare foothills, its clear starry skies make the old story seem very realistic when one sees these watching shepherds. Here is a letter from a clergyman from far-away Idaho:

J. B. Funsten,
St. George's Rectory,
New Meadows, Idaho.

My Dear Bishop: Here is where the shy and pensive Shepherds keep watch over their flocks by night as they did in the days of Our Lord. The town-folk call them "Sheep Herders," but I always speak of them as Shepherds. For they whom Our Lord immortalized were not different than these who feed their flocks on the Mountains of Idaho.

It is a pretty picture to see these lonely creatures in the Wilderness, when the night begins to fall, with their dogs by their side and the sheep settling down for the night; while the sighing of the pines and the eternal hush of the rugged Mountains speak of a mystery, a glory, a history, far in advance of Egyptian Pyramids. These with their silvery locks, the snow-capped Mountains, look down in pity on the Shepherds and their flocks.

The bleating of the sheep and the quiet tramp of the Shepherd, with his dog at his heels, brings back to our memories the Song the Angels sang to the Shepherds on the Plains of Bethlehem of Judea, "Glory to God in the Highest!"

Make friends of the Shepherds, for they were the first who saw the Son of God, "wrapped in swaddling clothes and lying in a Manger." Oh, holy crib, I wish that I'd been there to hide my face at the glorious sight of Him who inhabiteth Eternity, and felt the thrill of the Shepherds who heard the Angels sing, "Peace on Earth, Good Will to Men."

WILL S. J. DUMVILL,
The Rt. Rev. James B. Funsten, D. D.,
Boise, Idaho, Dec. 20, 1917.

TWO STORIES.

The Rev. D. F. Hoke.

I want to tell two stories; one about Absolution and the other about Service. It not infrequently happens that a simple incident or personal experience will impress some essential truth upon the mind more effectually than a labored disquisition.

A lady of my acquaintance was the matron in a public institution in which were employed a number of Irish servants. One morning, in her hurry to take her place in the breakfast-room, she dropped her brooch, and meeting the chambermaid going up to her room she asked her to look for it, saying that it must have rolled under the dresser. Later in the day, however, the girl reported that she had been unable to find it.

The matron reported the matter to the principal. He satisfied himself that the girl had taken the brooch, but was unwilling to accuse her of the theft. "Let us wait," he said, "until the priest comes and the girl goes to confession." In a short time the priest made his periodical visit, and the next morning the missing brooch was found in the top drawer of the dresser in open view. The drawer was locked, but access was had by lifting the marble top. Doubtless having carried out the instructions of the priest, he gave her absolution and quieted her conscience. Be that as it may, he failed

to require what would have been a real benefit to the poor girl, namely, that she go herself to the matron and confess her fault and ask for her forgiveness. It would have been freely given, and that would have been, for her, a true absolution.

She was a clear-eyed, graceful girl with beautiful auburn hair crowning her well-poised head. Her chosen service was to teach a class of about thirty children of from seven to twelve, mental defectives, in an institution in the poorer quarter of the city. "No," she said, "I cannot teach them much, if anything. I only try to amuse them and bring a little joy into their poor, empty lives, and perhaps a ray of light into their beclouded minds."

The writer was invited to be present at their Christmas tree. Turning at random to one little girl, he asked, "How old are you?" "Twelve." "Do you know that I knew your teacher before you were born?" She gave no answer, but lifted her vacant, watery eyes to her teacher's face, and for a moment at least they were illumined with the light of love.

Doubtless the angels looked down with gladness upon the teacher as she caught the awakening gleam, and stooped to kiss the upturned face of the defective child.

WORK OF THE CHURCH WAR COMMISSION IN FRANCE. LETTER FROM BISHOP M'CORMICK.

My Dear Bishop Lawrence:

It is good to get your Christmas and New Year's greetings.

I have been in and about Paris most of the time so far on account of three things:

First. The necessary organization of the office and the popularization of our work among Church people and others in the city.

Second. The three weeks of anti-typhoid inoculation.

Third. The arrangements as to military passes. I have had an interview with General Pershing, and the matter of the passes is in process of adjustment.

I have had several conferences with Mr. Carter, the head of the Y. M. C. A., and with members of his staff, and am co-operating with him in every possible way. He is a high-grade man, very sympathetic with us and thoroughly to be trusted.

Bishop Brent has been here for some days and is now on a Y. M. C. A. tour, which is, perhaps, the beginning of his work with them. He is in a Y. M. C. A. uniform and seems quite fit. I understand that his headquarters will be in Paris and I shall, therefore, see him frequently. Bishop Lloyd came over from London, on his way to Liberia, accompanied by Archdeacon Schofield, and spent eight days, returning to London yesterday. He preached at the American Church on December 9, and then went on a flying tour arranged by Mr. Carter for the purpose of giving him at least a glimpse of conditions. Bishop Israel is still waiting for his Base Hospital. Meanwhile he has been making very acceptable addresses to the men on the Y. M. C. A. circuit. Just now he is within the British lines visiting the Deputy Chaplain General. He seems much improved in health and spirits. He is exercising the jurisdiction over the American churches in Europe, and has sent Murray to Rome to relieve Lowrie for three months.

As to the registration, we are attempting to catalogue all the men in

the service and all war workers attached to our Church, wherever we can find them. We have already something like 300 names on our list, which is growing rapidly. I am sending each one a Christmas card and am having printed some thousands of cards, announcing the services of the American Church in Paris and the fact of my having my office there. These cards we will take out to the men wherever we go.

I have formed a Chaplain Auxiliaries of about twenty of the most prominent Churchwomen in the city, and am putting them into touch with the individual chaplains and their men. Through these ladies we are accumulating and distributing large numbers of books and periodicals, and we are having 3,000 pairs of woolen socks made and sent to the Chaplains for distribution, 1,400 of which have been forwarded.

As I wrote Bishop Perry, Dr. Watson has been very considerate and has given us the use of the large room on the second floor of the Parish House, with light and heat. As soon as Bishop Israel returns, he and I together will make a substantial donation to the expenses, as both light and heat are very dear. I am looking for an extra helper in the office, who can be here when either Mr. Ross or I, or both, should be out of the city, and who can assist with the correspondence, which is becoming increasingly large.

I have made several visits outside the city to camps and hospitals and canteens, and hope next Sunday to be in one of the large troop centers, where arrangements are being made for giving the men their Christmas Communion. Last Sunday I was to have been within the lines, but the engagement was cancelled by wire for military reasons, which could not be explained. Such is war!

I have seen and conferred with the following Chaplains: Messrs. Sherrill, Taylor, Bayard, Peabody, Talbot, Rollins, and Danker, and have corresponded with all the rest. Among our clergy in the Y. M. C. A. I have seen and conferred with are Messrs. Patrick, Cate, Kinsolving, Rathbun, Cleveland, Cooke, Ferguson and Lusk, and have written the rest of them. I have also seen Mr. Van Keuren, who is with the Red Cross. I have co-operated with Dean Beekman in his Soldiers' and Sailors' Club, which is a most useful piece of work, and I have had an interview with Chaplain Pierce, who is now acting as a Major, in charge of all burial arrangements for American soldiers.

In regard to the additional Clergy coming over, I have already written at length that unless they secure commissions as Chaplains, they would have to come under the Y. M. C. A. or the Red Cross, as there is almost no chance to use men independently.

As to the American University Union, I should say that in addition to its general value as a University Club, it has the advantage of giving to the men a decent and enjoyable social centre and also of putting them into touch with really wise advisers such as Professors Nettleton, Van Dyke, Lansing and Vibbert, who may be of unusual help to a man in time of perplexity or emergency.

As to moral conditions, there is no doubt that difficulties arose at first, and to some extent continue, but matters are being straightened out and regulations are becoming stringent. Men will not be allowed in Paris on leave, and the Y. M. C. A. has been asked to prepare large recreation centres, in places like Aix-les-Bains, where

the men can have a good time without unnecessary temptations. I think it might fairly be said that matters are improving and that the military authorities are quite awake to the necessity for control, and wherever necessary, for punishment.

As to the requirements of Chaplains, it is manifest that the first thing needed is a small car or other means of transportation. I think that Edwards is the only man who has a car of his own. A car is better than a motorcycle, as it gives a man a chance to carry supplies and to take helpers with him. In some cases Battalions are one hundred and fifty miles from each other, and in many cases, if not in most, portions of the Regiments are widely separated. The car question would have to be settled in America, as it is practically impossible to obtain cars here. I do not think it necessary for the Chaplains to have moving picture machines or anything of that sort, as they can best be looked after by the Y. M. C. A. We need additional Prayer Books and some more of your Service Books. I am trying to get Bibles from England, as many of the men have asked for Bibles rather than Testaments. There is always a need for readable books and periodicals.

In conclusion, the men seem glad that we are here and that the Church is officially represented. They talk freely about their home Parishes and about the services. Last Sunday afternoon, in a driving snow storm, three young aviators walked a long distance to attend the service here. Two of them were from Brooklyn and one from Philadelphia, and they were good types of hundreds like themselves. Three men have come long distances to me, in Paris, for Confirmation. When I was at the base of the ambulance service, a few Sundays ago, a fine, tall Sergeant said to me, "Bishop, are you going to give us the Holy Communion?" and when I replied "Yes," said, "I'm so very glad, as it may be my last." He was going, the next day, to an exposed position. The Communion Service seems to be that which the men really prefer.

I heard from Dr. Maxon that in his Base Hospital there were four hundred men, mostly suffering from such diseases as measles and mumps. We shall have to do what we can to keep the men in good spirits this winter and to try to brace them up and cheer them.

With regards and best wishes, believe me,

Sincerely yours,
JOHN N. M'CORMICK.

Steps Upward.

Take the guide's strong hand and go,
Though his name be sorrow;
Do not fear to climb with him
To a clearer morrow.
He can take thee where the night
Passes to divinest light.

Pain holds out a hand to thee,
Take it, never shrinking;
Lift thy feet and rise with him
Higher than thy thinking.
He who follows pain's behest
Has at length most perfect rest.

God has heard thy prayers. Be glad
Thou art in His keeping;
Morning songs may sweetest be
After nights of weeping.
Sad one, thou shalt sing again
In the sunshine after rain.

—Marianne Farningham.

Church Intelligence

Special Session of the House of Bishops, New York, April 10, 1918.

A special session of the House of Bishops is hereby called, to convene in the Church Missions Home, 281 Fourth Avenue, New York City, at 10 A. M. Wednesday, April 10, 1918.

The Purpose of the Call Is:

I. To act upon the proffered resignation of the Rt. Rev. Paul Jones, Bishop of Utah.

II. To consider, and, if deemed best, to proceed to fill the vacancy likely to exist in the missionary District of the Philippines.

III. To act upon any other business that may lawfully be presented at a special session.

The Bishops are invited to send to the Secretary of the House any names of persons suggested for the expected vacancy in the Philippine Islands.

Each Bishop is requested to return as early as convenient, on the slip provided, to the Presiding Bishop, the statement whether he will be able to attend or no.

DANIEL S. TUTTLE,
Presiding Bishop
St. Louis, Mo., January 4, 1918.

Consecration of the Rev. Robert LeR. Harris, D. D., Bishop-Coadjutor-Elect of Marquette.

The Presiding Bishop has taken order for the Consecration of the Rev. Robert LeRoy Harris, D. D., Bishop-Coadjutor-elect of Marquette, as follows:

Time—Thursday, February 7, 1918.

Place—St. Mark's Church, Toledo, Ohio.

Consecrators—The Presiding Bishop, the Bishop of Ohio, the Bishop of Marquette.

Preacher—The Bishop of Michigan.

Presenters—The Bishop-Coadjutor of Southern Ohio, the Bishop-Coadjutor of Ohio.

Attending Presbyters—The Rev. Bates G. Burt, the Rev. H. St. C. Hathaway.

Master of Ceremonies—The Rev. George P. Atwater.

Deputy Registrar—The Rev. E. G. Mapes.

DAN'L S. TUTTLE,
Presiding Bishop.

The Work of the War Commission of the Church in Military Training Camps.

Voluntary chaplains have been appointed in nearly all of the cantonments, and in many of the National Guard and other camps. Voluntary chaplains whose salaries are paid in whole or in part by the War Commission are appointed upon the nomination of the Bishop in whose Diocese the several camps are located. In certain of the camps diocesan or provincial committees make final appointment of chaplains and pay their salaries from their own treasury. The General Fund of the Commission is used to supplement these resources where needed.

The camps in the Southeast are being rapidly supplied with well selected chaplains.

At Camp Jackson, Columbia, S. C., the Rev. Edwin A. Penick, Rector of the Church of the Good Shepherd, Co-

lumbia, has left his parish to give his whole time to his duties as chaplain.

The Rev. Robert E. Gribben, of St. John's Church, Wilmington, N. C., has been invited to accept the position of voluntary chaplain at Camp Sevier, Greenville, S. C., where the Rector of Christ Church has been doing indefatigable work for the soldiers who attend his services and frequent the parish house in large numbers.

The Rev. Bertram E. Brown has been requested by the Bishop of North Carolina, Bishop Cheshire, and the War Commission to move to Charlotte as voluntary chaplain at Camp Greene.

At Spartanburg, S. C., the Rev. W. H. K. Pendleton, Rector of the Church of the Advent, has been spending most of his time in serving the troops at Camp Wadsworth. The Commission has provided for an assistant in his parish in order that his pastoral work in the camp may continue.

Within the past two months these camps have been visited and local arrangements made for them by Bishop Perry, Dr. Mockridge and Dr. Milton.

The Commission has appointed Dr. Milton, with the permission of the Bishops of North Carolina, South Carolina and Georgia to be official visitor at the camps at Spartanburg, Greenville, Columbia, Charlotte and Augusta. Dr. Milton spent ten days after Thanksgiving in conference with the chaplains at all of these five points arranging for services and equipment. For the four camps in North and South Carolina the Commission has provided \$6,000 on account of salaries for voluntary chaplains.

The Rev. E. S. Wittell has been appointed by Bishop Guerry in charge of the work among the negro troops at Camp Jackson, Columbia, S. C.

The Rev. G. Irvine Hiller, Rector of St. Peter's Church at Nashville, Tenn., has left his parish to accept the Commission's appointment as voluntary chaplain at Camp Gordon, Atlanta. His duties at the camp began January 1.

Bishop Knight, who represents the Commission as visitor in the South and Southwest, reports vigorous work done at Camp Sheridan by the parishes in Montgomery. The Rector of Grace Church, Anniston, is active at Camp McClellan.

The Rev. Lee W. Heaton has been on duty for two months as voluntary chaplain at Camp Travis, San Antonio, Tex., under the personal supervision of Bishop Capers. The Church of the Transfiguration, New York City, has sent a member of its clergy, the Rev. Dwight Cameron, to be chaplain at Camp Kelly, Anniston, and becomes responsible for his salary.

Bishop Knight and Mr. W. D. Cleveland, of Houston, Tex., are representing the Commission and making tours of all the camps in Texas this month.

The Rev. Samuel N. Dorrance has resigned his position as Rector at St. George's Church, Central Falls, R. I., to become voluntary chaplain at Jefferson Barracks, St. Louis, Mo. The War Commission nominated Mr. Dorrance to the Church Club of St. Louis, which becomes responsible for his salary and the local arrangement of his services at the camp.

The religious director of the Y. M. C. A. in one of the cantonments writes about the voluntary chaplain who has been appointed by the Church War Commission: "I want to thank you for sending us your representative. I consider him an ideal man for the place. We are more accustomed to hear of our men only when they are subject to criticism, but I appreciate the work of your chaplain so much that I deem it a privilege to remind

you of our joy in working with a man of his strength, breadth and vision."

The Board of Missions, acting upon the suggestion of the War Commission, has requested Bishop Thurston, of Eastern Oklahoma, to move to Fort Sill as voluntary chaplain at Camp Doniphan for three months or more.

The Rev. Herman Page, Jr., has been appointed by the Commission as voluntary chaplain at Camp Lewis, American Lake, Washington, on the nomination of the Bishop of Olympia.

The Rev. Charles F. Collins enters upon his duties as voluntary chaplain at Camp Pike, Little Rock, Ark.

The salaries of voluntary chaplains which have been provided by the Commission up to the present time amounts to \$21,500.

The Church War Commission calls upon the Church for \$500,000 for the work of the Church in 1918. The War Commission is going to trust to the patriotism and loyalty of church people without creating an elaborate campaign organization. Until January 27 there will be a quick process of education of the Church, reaching the climax on January 27, when there will be a great contribution in all the churches. In order that that contribution may be adequate work must be done throughout the Dioceses and Parishes. The Bishops and clergy have already received a foreword on the subject. Literature will go out. It is hoped that the clergy will, on each and every Sunday in January, speak a strong word so as to keep the subject before the minds of the people. Envelopes and pledge cards will have been received some ten days before the 27th, and it is hoped that, either through the personal work of the laity or through the mail, that these envelopes and cards will be in the hands of the people, in order that they may make up their minds as to their gifts before the 27th.

The Alumni and Students of St. John's University, Shanghai, have raised and placed in the hands of President Pott \$11,000 as their share of the \$15,000 needed for the new University Gymnasium, to be erected in memory of the late Professor F. C. Cooper.

Dr. Pott has personally secured from friends in this country \$2,500, and needs \$1,500 more to make good his part of the pledge to the building fund.

General Theological Seminar: The annual meeting of the Board of Trustees of the General Theological Seminary will be held on Wednesday, January 16.

On the previous evening the mid-winter reunion of the Alumni will be held in the Refectory after Evensong (6 o'clock). The Rev. C. Malcolm Douglas is Chairman and the Rev. John Keller is Secretary of the Committee of Arrangements.

Camp Chaplains in New Jersey.

The Diocese of New Jersey is fortunate in having two civilian Chaplains and one United States Naval Chaplain on the ground at the three encampments within her borders. At Camp Dix, the Rev. Karl M. Block is in charge of St. George's Chapel and Club House, address Wrightstown, N. J. At Camp Vail, the Rev. Thomas A. Conover has been appointed temporary Chaplain and may be addressed, care Y. M. C. A., Camp Vail, Little Silver, N. J. At the Fourth Naval Base, Wicksahickon Barracks, Sewells Point, Cape

May, N. J., the Rev. Ernest L. Paugh, one of our Clergy, is the Naval Chaplain.

These Chaplains will be very much helped in their work if the rectors or parents of any of the young men stationed at Camp Dix, Camp Vail or Sewells Point will send them their names and their regimental company.

VIRGINIA.

Rt. Rev. R. A. Gibson, D. D., Bishop.
Rt. Rev. W. C. Brown, D. D., Coadjutor.

Oak Grove, Westmoreland County: A public meeting was recently held at Oak Grove for the purpose of organizing the Community Library, which has been made possible by the generosity of a Baltimore gentleman formerly a resident of Oak Grove, and the efforts of the Rev. W. S. Llewellyn Romilly, rector of Washington Parish.

The library contains nearly one thousand volumes. The management is in the hands of a board of six persons elected from the community.

In honor of the first President of the United States, whose birthplace is near Oak Grove, the library has been named "The Washington Library of Oak Grove."

SOUTHERN VIRGINIA.

Rt. Rev. A. M. Randolph, D. D., Bishop.
Rt. Rev. B. D. Tucker, D. D., Coadjutor.
Rt. Rev. A. C. Thomson, D. D., Suffragan.

To the Clergy and Laity of the Diocese of Southern Virginia.

The War Commission of the Episcopal Church, of which Bishop Lawrence, of Massachusetts, is Chairman, has been authorized by the Church to make provision for the spiritual care of the soldiers and sailors of our Communion in the cantonments at home, as well as for those who are already serving their country on the battlefield of Europe.

The Government provides Chaplains for the Navy and Army, and helpful work is being done, both at home and abroad, by the Army Young Men's Christian Association.

The number of Army Chaplains, however, is still very inadequate, and only a small proportion of these are Clergymen of our Church. The value of the philanthropic and religious work of the Young Men's Christian Association cannot be overestimated, but this organization is not a Church, and cannot give to our men the spiritual ministrations to which they are entitled.

It is the evident duty of our Church, whilst heartily co-operating with all other spiritual agencies, to provide her own services and the Sacraments for her own children.

Bishop McCormick, of Western Michigan, and Bishop Israel, of Erie, are, with the aid of our Chaplains and members of the Brotherhood of St. Andrew, doing faithful work in caring for our men abroad. They need, however, more Chaplains of the Church. The Commission is endeavoring to supply this need, and, at the same time, to place volunteer Chaplains in every training camp and cantonment in this country, who shall minister to the men who belong to our own Communion, as only they can. We expect to have two Chaplains appointed for our Diocese.

The money to support these Chaplains, and to provide their necessary equipment, must come from the Church. No money will be expended in buildings, as the services can be held and

the Sacraments can be administered in the Y. M. C. A. huts.

To meet these needs, which should make their own appeal to every member of Christ's Church, the War Commission asks for one-half a million of dollars—to be provided by an offering from every congregation on Sunday, January 27.

The Commission asks, as the quota of the Diocese of Southern Virginia, for seventy-three hundred dollars.

Your Bishops urgently appeal to the Church people of our Diocese to make this offering for Christ and for our sons, on Sunday, January 27, and to give notice of the offering at every service between now and then.

Every member of the congregation should endeavor to give a dollar, or at least fifty cents, but as there may be many who cannot do this, we trust that those who are able will give as generously as they can.

Where the parish is without a minister, and there is no service for the appointed Sunday, it is hoped that the vestry will arrange, through the help of earnest men and women, to secure the offerings of the people.

Your Bishops feel that the sacredness of this appeal will be felt by all of our people. There is no community which has not sent its sons to serve the country in this great hour of need. There has been made, through the Red Cross and other agencies, liberal provision for the physical care and comfort of our soldiers and sailors. It should be a willing and a loving duty to provide for their spiritual welfare, so that they may have, in the time of danger and need, the ministrations of their own Church and the help of the Blessed Sacrament.

Your Bishops, with a prayer to God to open the hearts of His people to this call, lovingly appeal to the congregations of this Diocese to do their duty, as the sons of Virginia and of our dear Church have always done.

Send the offering, as soon as possible after it has been made, to the Rev. Joseph B. Dunn, D. D., Treasurer Diocesan War Commission Fund, St. Paul's Rectory, Lynchburg, Va.

May God strengthen and comfort the people of the Diocese in these days of stress, and enable them to do, with ready wills and loving hearts, their full service to Christ and to our country.

Faithfully and affectionately yours;
ALFRED M. RANDOLPH,

Bishop.

BEVERLEY D. TUCKER,

Bishop Coadjutor.

ARTHUR C. THOMSON,

Bishop Suffragan.

The Indian Mission in Amherst.

As the former rector of the churches in Amherst, I should like to commend to the consideration of the different churches the work done and the needs of the Indian Mission. The work for the past six months has been under the care of Miss Isabel Wagner, a most efficient and capable worker. She is doing a splendid work and should have the hearty support of the churches in Virginia. The need of the people for clothing is very great. As a rule many boxes are sent every year, but this year, owing to the interest which has been shown in Red Cross and other war work, the Indians have not received enough clothing to keep them warm.

Almost any kind of clothing can be used, that which is needed by newborn babies, to old men and women.

These people are a kindly simple

folk, and have in them the making of splendid Christian men and women.

Though I am no longer connected with this work, I will take the greatest pleasure in answering any letter of inquiry. Everything for the Mission should be sent to Miss Isabel Wagner, whose post-office and freight and express address is Amherst, Va.

GEO. E. ZACHARY.

Emmanuel Church, Kempsville: By the will of Miss Susan Ingram, of New York and Norfolk, who died recently, the sum of \$10,000 is left to Emmanuel Church, Kempsville, Princess Anne County, the Rev. R. J. Alfriend, rector.

Six hundred dollars is left to the Norfolk Protestant Hospital to maintain a room in memory of her parents. Dr. and Mrs. John Ingram.

Christmas in Roanoke was celebrated with the usual hearty services and Sunday-school celebrations. At both St. John's Church and Christ Church the Armenian and Syrian sufferers came in for special consideration and offerings.

The Rev. Claudius F. Smith, rector of Grace Church, Lynchburg, whose resignation has been reported in the papers, has decided to remain in the parish. Mr. Smith did not actually present his resignation, but it became known that he expected to do so. He changed his purpose, however, at the earnest request of the vestry and congregation, and other organizations and individuals all over the city, who expressed their appreciation of the splendid work that he is doing.

The Rev. David H. Lewis, rector of Trinity Church, South Boston, has received his appointment as Y. M. C. A. Secretary, and expects to sail for France shortly.

The Rev. George Gordon Smeade, LL. D., Archdeacon of Mississippi, was the preacher at St. Paul's Salem, on the Fourth Sunday in Advent.

MARYLAND.

Rt. Rev. J. G. Murray, D. D., Bishop.

Patriotic Service for Deaf-Mutes.

On the evening of Friday, December 28, the Chapel of Grace and St. Peter's Church, Baltimore, was filled with an enthusiastic congregation of deaf-mutes, their children and friends, assembled for their Annual Christmas Festival.

Preceding the program of gift-giving, an inspiring patriotic service, including the presentation and blessing of a beautiful silk standard, the united gift of the members and friends of the Mission, was held. The vested choir of deaf-mute women, followed by the Rector of the Church, the Rev. Romilly F. Humphries, and the Minister in charge of the Mission, the Rev. Oliver J. Whildin, advanced up the aisle of the Chapel singing in the sign language of the Deaf, "Onward, Christian Soldiers," after which a short service of Evening Prayer was held. Hymn 194 followed, during the singing of which the flag-bearer came slowly up the aisle, entered the chancel and stood at the Gospel side of the Altar while the Dedication Prayers were said. Then came the placing of the flag, the pledge of allegiance, the salute and the singing of the "Star Spangled Banner" by choir and people synchronously in the

silent language and orally. A most beautiful and soul-stirring address by the Rector, interpreted into the sign language by Miss Olive Whildin, a daughter of the Minister in charge, was made, after which all sang the Doxology.

It is proposed shortly to place in the Chapel a Service Flag having a star for each one of the sons of deaf-mute parents of Maryland who have been called to the colors, and it is known that the number of the stars will not be few.

WASHINGTON.

Rt. Rev. A. Harding, D. D., Bishop

Institution of Rector: In the presence of a large congregation on Sunday morning, December 30, the Rt. Rev. James B. Funsten, D. D., Bishop of Idaho (acting for the Bishop of Washington), instituted the Rev. Meade Bolton MacBryde as rector of Grace Church (S. W.), Washington. The impressive service, with appropriate and well rendered music; Bishop Funsten's stirring sermon, and the presence of a large number of men in uniform, gave to the occasion a peculiar solemnity which will long be remembered by those present.

SOUTH CAROLINA.

Rt. Rev. W. A. Guerry, D. D., Bishop

Against Closing the Churches.

The Right Rev. William A. Guerry, Bishop of South Carolina, has given the following statement for publication:

"Of course, every good citizen sympathizes with the effort of the government to conserve coal, food and all supplies which will help us to win the war. But in this crisis it seems to me unfortunate that there should be any suggestion from representatives of the government that the Christian churches should be closed on Sunday in order to save coal.

"If this is a war of principles, or, as the President has expressed it, to make the world a safe place for democracy, it must be evident to every thinking man that you cannot make the world a safe place for democracy until you first make it a safe place for the Kingdom of God; and that there never has been a time when people needed more than now the inspiration and consolation of their religion. Therefore, instead of shortening our services and reducing their number by any plan of co-operation, it seems to me that we ought to encourage our people to go to church more frequently than they do.

"To conserve fuel by holding union services would result in fewer people attending church. Local attachments would be weakened and responsibility for attendance on one's own parish church would be undermined. The advantages to be gained would be doubtful. In this time of war I am not in favor of doing anything which would tend to decrease church attendance, which would undoubtedly result if this plan were adopted.

"It strikes one as rather inconsistent in this great national crisis when religion should mean so much to our people that representatives of the Fosdick Commission at Charleston and elsewhere should seriously propose the opening of 'movies' on Sunday afternoon. If fuel is going to be saved anywhere let it be in the 'movies' and not in the churches. People can do with less amusement, but we cannot af-

ford to dispense with religion. I feel very deeply that it is a mistake at this time to endorse any movement which tends to undermine a man's religious convictions. While we are conserving food and fuel we need to conserve even more moral and spiritual influences in the life of the nation."

GEORGIA.

Rt. Rev. F. F. Reese, D. D., Bishop.

Brunswick; Service Attended by Greek Sailors.

On Friday, December 28, a British steamer brought in seventy-two Greek sailors who had been picked up a short distance from Gibraltar, where their steamship had been attacked by a German submarine. The crew were put into small boats and set adrift upon the ocean. They were in these boats twenty-one hours without food or water, and scantily clothed, for the Germans had taken off their clothing, and were brought to this port by said British steamer. After being passed upon at Quarantine they were put ashore at Brunswick and the rector of St. Mark's Church, the Rev. R. E. Boykin, finding them about dark, immediately set to work to provide means for their relief in which he was most loyally sustained by the Greek citizens of Brunswick and others, who have done everything in their power for their fellow countrymen in distress. Saturday their company in New York telegraphed them one thousand dollars.

On Sunday morning they phoned around to know about the services at St. Mark's Church, where the local Greeks attend for ministrations, and the whole crew of seventy-two (as not one had been lost) attended services in a body. It was the usual celebration of the Holy Eucharist. After the Rector had said the Nicene Creed in its proper place, he turned to the Greeks, through an interpreter, and told them to say the Creed in their own language, which they did, and then sang a hymn of thanksgiving for their safe deliverance from the enemy and from the dangers of the sea; and our own choir sang a hymn immediately afterwards. The Rector then made an address through an interpreter to the Greeks, speaking of their safe deliverance and how meet it was that they should gather in God's house to give thanks in a body. This was the first time they had ever been in an Anglican or Episcopal church, but they did not seem at a loss to know what to do, but of course remained standing during the entire service.

There will be a celebration at midnight on January 6, the 7th being the Christmas of the Orthodox. This will be for the local Greeks, as the sailors will be leaving in a few days for New York to go back to take their places aboard ship. The Greeks here always look to us for ministrations, and so notified their fellow countrymen when they landed here in distress, where they could be ministered to both physically and spiritually.

ARKANSAS.

Rt. Rev. Jas. R. Winchester, D. D., Bishop.
Rt. Rev. E. W. Saphore, D. D., Suffragan.

The Colored Suffragan Bishop-Elect.

The following letters have been received by Bishop Winchester in regard to the recent election of Archdeacon Demby as Suffragan Bishop.

Bishop Gailor says:

"I received your letter some days ago and was not surprised to hear that

Archdeacon Demby had been elected Bishop-Suffragan. His letter to me was a model of humble and consecrated willingness for service. His going rather upsets my work, and for the present I shall not try to fill his place, but await the trend of events."

From Rev. F. C. Steinmetz:

"You have taken a great forward step in dealing with the colored people. There is no doubt in my mind that you have blazed the way toward success. I congratulate you on your pioneer faith; it is good to have a Bishop in the Church who is not afraid to lead."

Also the following from a colored clergyman:

My Dear Bishop:

I am writing to express the great joy that is in my heart, by reason of the recent election of Archdeacon Demby to the Episcopate. We all feel quite sure, in this section of the country, that you have made a very wise choice, for we know of no one who is so admirably suited to discharge the functions of that high office in the Church.

We are especially grateful to the Diocese of Arkansas and her most worthy Bishop for taking what we consider to be the grandest step that has ever been taken by the American Church, in relation to her work among the colored people of this country.

The Diocese of Arkansas has actually done what others have spoken of doing and intended to do, but yet have never had the courage to actually undertake. The name of Bishop Winchester will go down in history as that of the one man who had sufficient confidence in the negro race to actually do something. We are justly proud of the Bishop of Arkansas, and cannot but express our appreciation and gratitude.

Archdeacon Demby is a loyal and devoted son of the Church, and I predict that the Church will never have reason to regret the wise choice that she has made.

With all our hearts, we thank you for bringing this thing to pass.

FREDERICK A. GARRETT.

Memphis, Tenn.

Trinity Cathedral, Little Rock: Since the coming of the Very Rev. Rufus B. Templeton, D. D., as Dean of Trinity Cathedral, this splendid old Cathedral Parish has taken on new life. The attendance at the various services has greatly increased; the old indebtedness has been cancelled; a new heating plant installed, and a new slate roof placed on the Cathedral. The appearance of the building has been greatly improved by the extension of the cornice and eaves, and the painting of all woodwork. Several memorials have been placed. Contract for the rebuilding of the organ has been let, and work will begin this month. This is to be a memorial to Mrs. Pierce, wife of Bishop Pierce, first Diocesan Bishop of Arkansas, by their daughter, Mrs. Elizabeth Lyman, who has been the organist in the Cathedral for over thirty years.

MISSISSIPPI.

Rt. Rev. T. DuB. Bratton, D. D., Bishop.

Aberdeen: Special services were held in St. John's Church, Aberdeen, on Sunday, December 23, in thanksgiving for the recovery of Jerusalem. The Holy Communion was celebrated by the rector, the Rev. J. W. Fulford, and many of the members of other churches in

Aberdeen communed with the congregation of St. John's. The offering was for the Armenian and Syrian Relief Fund.

NEWARK.

Rt. Rev. E. S. Lines, D. D., Bishop.
Rt. Rev. W. R. Stearly, D. D., Coadjutor.

Church Work at the Almshouse: For forty years there has been a Newark Almshouse Committee of Church women providing for a service at the City Almshouse one Sunday each month and in Christmas week providing a feast for the inmates, now about three hundred in number. Miss Emma V. Gordon, of Grace Church, Newark, who died a few weeks ago, was the most active person in the society and a remarkable woman for her wide friendship and her fine spirit. The Rev. Wynant Vanderpool has been the chaplain of the society. During these many years by the giving of small gifts a fund of \$2,500 has been accumulated, and this year at the time of the dinner it was announced that the whole sum had been set apart with the Diocesan trustees, the income to be used for the provision for the regular visitation by one of the clergy appointed by the Bishop.

Mrs. DeCatur Sawyer, long president of the Woman's Auxiliary, recently deceased, left a bequest to the Diocese of Newark of \$2,000, the income to be used for the maintenance of the Diocesan House of the future, in the meantime to be used for the provision of the rent of the offices for Diocesan uses.

The Cathedral Church: On the morning of New Year's Day, at the service of the Holy Communion, the Bishops formally accepted Trinity Church, Newark, as the Cathedral Church of the Diocese, and an address was made by Bishop Stearly.

The Rev. C. W. Popham, of Belleville, has been given leave of absence to serve as an assistant Y. M. C. A. secretary at Camp Dix, taking the place of Rev. A. W. H. Thompson.

The Rev. Edgar L. Cook has leave of absence for six months from his parishes to be on the staff of St. George's Chapel at Camp Dix with the Rev. Karl M. Block.

The acceptance of the rectorship of St. Paul's, Des Moines, Iowa, by the Rev. E. N. Owen, after a very successful rectorship for nine years at Maplewood, is announced.

The Rev. Sidney E. Sweet resigns the rectorship of St. Stephen's Church, Jersey City, to accept that of St. Paul's, Columbus, Ohio. Under his energetic leadership St. Stephen's Parish, with its nine hundred communicants and seven hundred Sunday-school scholars, has been made within nine years.

HARRISBURG.

Rt. Rev. J. H. Darlington, D. D., Bishop.

The new building at Natalie was formally opened for worship by Bishop Darlington on Sunday, December 23. He was assisted by the Rev. F. M. C. Bedell, rector of Trinity Church, Shamokin, and the Rev. Frank R. Allison, minister in charge of Kulpmont, Natalie and Coal Run. A choir of twenty voices went there from Kulpmont in a huge sleigh. The Bishop made the ad-

dress of the occasion. This building is one of several that have been built for use in the hard coal region. It is of wood and cost six hundred and fifty dollars. This includes no furniture. It has a basement, finished, which will serve a good purpose in the way of a place for social gatherings. This is the only building constructed for the purposes of worship in the place. Natalie, which is a coal town exclusively, is about two miles from Kulpmont. The building is known as St. Nathaniel's, Natalie.

LEXINGTON.

Rt. Rev. L. W. Burton, D. D., Bishop

The Very Rev. R. K. Massie, D. D., Dean of Christ Church Cathedral, Lexington, Ky., who has been absent for some time owing to ill health, is now much improved and expects to return to his charge soon. Though it will be necessary for him to be careful, and go somewhat slowly for some time, he is assured that in time he will be well and strong.

The Rev. R. E. Abraham, rector of Holy Cross Church, Brooklyn, N. Y., has accepted the charge of the parishes at Paris, Cynthiana and Nicholasville. Rev. Mr. Abraham left St. Mary's, Middlesboro, this Diocese, to go to Brooklyn in October, 1912, after faithfully serving that congregation for some seven years. A hearty welcome awaits Mr. Abraham upon his return.

An interesting service was conducted recently by the Rev. B. R. Allabough, General Missionary of the Mid-Western Deaf Mute Mission, in the chapel of the State School for the Deaf at Danville, Ky. This was Mr. Allabough's last service here, the reorganization of work among the deaf along provincial lines having removed the Diocese of Lexington from his jurisdiction. The Rev. H. L. Tracy, of Baton Rouge, La., is expected to succeed him here.

St. Mary's Church, Middlesboro, the Rev. Thomas L. Settle, minister-in-charge, has received through several of its communicants the gift of a \$1,200 pipe organ, equipped with electric blower. It was used for the first time on the Sunday before Christmas.

NEW YORK.

Rt. Rev. David H. Greer, D. D., Bishop.
Rt. Rev. C. S. Burch, D. D., Suffragan.

Churches and the Coal Shortage. Churches of this city suffered severely for lack of coal. The Fifth Avenue ones, including St. Thomas, take heat from a central plant, but that plant was hampered for lack of fuel, and was able on several occasions to heat one room only, and that insufficiently. On the first Sunday of the year, in several prominent churches, people sat through the services with wraps on—and the timid worshippers returned home after the processional. St. Bartholomew's had at one time less than two tons on hand. One Baptist church closed altogether. The Fifth Avenue Presbyterian closed its Sunday-school room, gave up its week night meetings, and centered its efforts on keeping its large auditorium warm. The Brick Presbyterian, celebrating its century and a half as a leading place of worship, was able to open its church on Sunday, and again on Thursday, but was compelled to give up all other

meetings, including its prayer meeting, and its noon day services.

Church for Spanish Speaking People: Attached to Calvary Church, the Rev. Theodore Sedgewick, rector, is a San Pablo Church Mission, the first Episcopal church in New York for Spanish speaking people. On the Feast of the Epiphany it launched a campaign to secure a building fund. The minister-in-charge, the Rev. V. A. Tuzzio, says there are thousands of Spanish families in the city who are not Roman Catholic. He also feels sure that the influence of a Spanish speaking church upon the Latin American situation will be great. Apart from the thirty thousand Spanish population, there are many students here from Cuba, Mexico and South America, and more are coming as result of the war. Some of them are to be educated here for work at home.

Reception of Archbishop of York: Preparations are making for the reception of the Archbishop of York in New York. Special emphasis is to be placed upon the old and the new Yorks, and in this emphasis the city will itself have some part. The Archbishop is to preach in the Cathedral, and on week days in Trinity Church. There will be a dinner by the Church Club, after the manner of that when the Archbishop of Canterbury came. The Rev. Dr. Manning, of Trinity, is to remain at Camp Upton through a good part of the winter, but has arranged for the adequate welcome to the distinguished English Churchman.

SOUTHERN OHIO.

Rt. Rev. Boyd Vincent, D. D., Bishop.

Celebration of the One Hundredth Anniversary of the Organization of the Church in Ohio.

The one hundredth anniversary of the organization of the Church in Ohio was celebrated by appropriate services in Trinity Church, Columbus, Ohio, on January 5, it being within the parish bounds of the present Trinity Church that the convention was held organizing the Diocese. Services were also held the afternoon of the same day at St. John's Church, Worthington, which is the oldest church in this State. A special car took all delegates from Trinity Church after luncheon to Worthington. Bishop Leonard, of the Northern Diocese, had charge of the morning services at Trinity Church, and Bishop Vincent, of the Southern Diocese, had charge of the service at Worthington. Historical addresses were delivered in the morning by Dr. Smythe, of Gambler, and in the afternoon by Mr. Joseph Doyle, of Stubenville.

Chapel to be Built Near the University. An option has been secured on a lot near the State University in Columbus for the erection of a chapel thereon, the chief purpose of which is to serve the students of the University. The work among the students has lately been placed in charge of the Rev. F. C. F. Randolph, recently transferred to this Diocese from Erie, Pa., who also has charge of Holy Spirit Mission, Columbus, and the mission at Granville.

A joint war commission has just been organized for the two Dioceses in the State of Ohio, for the purpose of financing and carrying on the work of the Church among the soldiers in the

various training camps, barracks, and cantonments located in the State. The sum of \$25,000 is to be raised by this commission, a large part of which is to pay for the erection of a church and parish house for the soldiers in Camp Sherman, near Chillicothe, Ohio. The Rev. F. L. Flinchbaugh has been in charge of the work at Camp Sherman as voluntary chaplain since the camp was laid out, using the portable chapel of the Diocese for his services up to the present time. He now returns to his duties as rector of Calvary Church, Clifton, and is succeeded by the Rev. T. W. Attridge, curate of Christ Church, Cincinnati. Officers of the Joint War Commission are: Bishop Leonard, President; Bishop Vincent, Chairman, and the Rev. F. L. Flinchbaugh, Executive Secretary.

Personal Notes

Rev. W. B. Sams, vicar of St. John's Church, Bainbridge, Diocese of Georgia, after five years' service, has resigned his work and accepted the vicarage of Christ Church, Cordele, Ga., in the same Diocese, and will enter upon his new duties on February 1st.

The Rev. J. H. McKenzie, D. D., who has been ill, is convalescent, and expects to take up his duties at Howe School at the beginning of the new term in January.

The Rev. Carl I. Shoemaker has accepted the position of assistant to the Rev. Elliot White at St. Mark's Church, Philadelphia, with charge of St. Michael's Chapel.

The Rev. C. R. D. Crittenton, formerly rector of St. Mark's Church, Palatka, Florida, is now rector of St. Paul's Church, Key West, Fla.

The Rev. A. R. B. Hegeman, D. D., rector of Trinity Church, Binghamton, N. Y., has resigned to accept the position of Archdeacon of Central New York. For the past few months Dr. Hegeman has been at Camp Wadsworth, Spartanburg, S. C.

The Rev. Walter Lowrie, rector of St. Paul's Church, Rome, Italy, sailed for America on December 12th. During his absence, the Rev. R. Irving Murray has been appointed minister-in-charge of St. Paul's.

The Rev. William E. Rambo is temporarily in charge of services at the Church of the Epiphany, South Haven, Michigan. His address is Covert, Michigan.

The Rev. R. E. Boykin, rector of St. Mark's Church, Brunswick, Ga., has accepted a call to Grace Church, Canton, Miss., and expects to leave for his new field on February 1.

The Rev. J. F. Burks, rector of Dettingen Parish, Manassas, Va., has accepted the call to the churches at Evington and Alta Vista, in the Diocese of Southern Virginia, and will take charge March 1.

The Rev. Wilson E. Tanner, rector of St. Andrew's Church, New Berlin, N. Y., has accepted the rectorship of Trinity Memorial Church, Binghamton, N. Y., and will begin his work there on Quinquagesima Sunday. He suc-

ceeds the Rev. A. R. B. Hegeman, D. D., who will become Archdeacon of Central New York.

The Rev. J. H. Randolph Ray, formerly rector of St. Andrew's Church, Bryan, Texas, is now Dean of St. Matthew's Cathedral, Dallas, Texas, having been instituted as rector on Sunday, January 6, by Coadjutor-Bishop Moore, whose successor as Dean Mr. Ray will be.

The Rev. Thomas L. Trott has taken up his work at St. Mary's Church, High Point, N. C., to which he was recently called.

The Rev. Hugh B. M. Jameson, rector of St. Peter's Church, McKinney, has resigned the charge and entered upon his duties as rector of St. Andrew's Church, Bryan, Texas, on Sunday, January 6th.

The Rev. Warren W. Way, rector of St. Luke's Church, Salisbury, N. C., accepted an invitation to preach to the soldiers at Fort Caswell, near Wilmington, N. C., on Sunday, December 30th.

The address of the Rev. E. M. M. Wright, rector of Holy Trinity Church (colored), Nashville, Tenn., is changed, from the Colored Y. M. C. A. to 1732 Heiman Street, Nashville.

Ordinations.

In the Cathedral at Faribault, Minn., on the third Sunday in Advent, the Bishop of Minnesota ordained to the diaconate Charles William Baxter, Samuel Hammon Edsall, Walter Herbert Stowe, Edward Fairbanks Cray, Ian Robertson, and, acting for the ecclesiastical authority of Colorado, De Forest Bardsley Bolles. The Rev. Dr. G. C. Tanner presented Mr. Edsall and the Rev. Dr. F. F. Kramer the other candidates. The Rev. H. M. Ramsey preached the sermon, and the Rev. Dr. J. K. Young read the Litany.

On St. Thomas' Day, December 21, in St. Peter's Church, Hazleton, Pa., the Bishop of Bethlehem advanced to the priesthood the Rev. Herman J. Knies, presented by the rector, the Rev. A. E. Clattenburg, and the Rev. Percy C. Adams, presented by the Rev. S. N. Kent. The sermon was preached by the Rev. Mr. Kent, Warden of Leonard Hall, and other Clergy present and taking part in the service were the Rev. Messrs. John Porter Briggs, W. H. Zeigler and J. P. Ware. The Rev. Mr. Knies is in charge of St. John's, Scranton, and the Rev. Mr. Adams is in charge of St. David's, Bangor.

In St. Luke's Cathedral, Orlando, Fla., on St. Thomas' Day, December 21, the Rev. Robert Dickey Tracy was advanced to the priesthood by the Rt. Rev. Cameron Mann, D. D., who also preached the sermon. The candidate was presented by the Rev. F. E. Alleyne, and the Very Rev. James G. Glass assisted in the service. Mr. Tracy will continue in charge of mission work near Miami, his principal mission being at Buena Vista.

In St. Paul's Cathedral, Detroit, Michigan, on December 26th, the Bishop of Michigan ordained to the diaconate Mr. Henry Midworth and Mr. Edgar L. Tiffany.

Patriotism consists not in waving a flag, but in striving that our country shall be righteous as well as strong.—James Bryce.

Christianity and the Community

Thy Kingdom Come on Earth

The War Commission of the Church is appealing urgently to all the Dioceses to organize effective response to the call for \$500,000 to finance the work of the Commission on behalf of the more than 65,000 men of our Church now in the military service of the nation. It is the purpose of the Commission to carry the spiritual ministrations of the Church to all the great centers of army and navy activities both here and abroad.

January 27th, the last Sunday of the month, is the day when all our congregations in the United States are asked to make offerings for the War Commission's work.



The following synopsis of the proceedings of the recent annual meeting of the Executive Committee of the Federal Council of Churches is an encouraging record of the manner in which the Christian forces of America are co-operating for spiritual service in this time of war.

The Executive Committee said:

"This is a time of heart-searching and revaluation of present forces and organizations, a realignment of churches in the interest of economy, efficiency, unity, the glory of God and the greater good of mankind.

"The Christian churches of America, with the nation, face world problems to-day. To meet these problems there must be thrift, co-operation, nationwide and world-wide vision, and greater unity of life and action.

"Groups of denominations, constituting one family, by reason of history, policy and doctrine, might well seriously and promptly consider the present-day providential call to unite, and thus meet the shortage of ministers, overcome administrative duplication, overlapping of territory, and overlooking of the needs of great sections of our land and of nations abroad."

Dr. William Adams Brown reported for the General War-Time Commission of the Churches. He gave a brief account of the plans of the Commission's work and the things which they had already accomplished, matters that were pending, lessons learned and the things hoped for.

Among the things accomplished he referred to the survey of religious conditions in the camps and cantonments, which was being furnished to different agencies at work; to the buildings that were being put up co-operatively in the neighborhoods of some great cantonments by the different denominational boards of Home Missions; to the work that has been done in community organization for the local church; to the activities for increasing the number of chaplains and improving their status, and defining the functions of camp pastors, bringing them into relation one to another and to the other forces that are at work in the community; to the preparation made for the religious care of interned aliens, for the welfare of negro troops and for improving the moral conditions of our soldiers here and abroad. He laid

stress on what had been done to bring about personal contact between leaders in the various agencies and to remove misunderstandings between them. He expressed the hope that the result of the Commission's work in the future would give both Church and public a greater vision of what the Church as a whole is doing, and so prepare the way for the better and more efficient Church which must face the task of reconstruction after the war.

Dr. Macfarland in his report said that largely owing to war conditions, various committees of the Council have entered into co-operation with committees of denominations not included in the Council's constituency, notably the Southern Baptist Convention, and the Lutheran bodies. The special committees appointed from time to time during the year included one on the Interest of the Negro Churches and People, the Committee on the Anniversary of the Protestant Reformation, and a Special Committee for Religious Work in the Canal Zone. The American Huguenot Committee had had reasonable success in securing funds for the French and Belgian Home Mission Work, and the work of Rev. Henri Anet, of the Franco-Belgian Evangelization Committee is highly commended.

The most important action ensuing from the special Washington meeting of the Federal Council was the ultimate appointment of the General War-Time Commission. The work of the Washington office was reviewed in its relationship not only to the General Committee on Army and Navy Chaplains, but to the General War-Time Commission and other Commissions.

The war relief movement had been continued in co-operation with the various war relief organizations until the time of the Washington meeting, when it was merged mainly into the American Red Cross Campaign. The co-operative relationships of the Council had been increased during the year, especially in relation to the government departments and organizations doing war work.

The section of the report entitled "International Relationships" was of unusual importance, and a new committee was reported to take up the question of co-operation between all the religious organizations doing evangelical work in France and Belgium. The report contained interesting correspondence with French Protestant bodies, with religious leaders in Holland, relative to closer co-operation with the evangelical forces in that country, and various messages of a fraternal nature from Great Britain, France, China and other parts of the world. Correspondence from Australia reported the organization of a Federal Council in that country.

Rev. Charles Stelzle, Field Secretary of the Federal Council, reported on the various publicity campaigns which he has conducted in behalf of temperance movements related to the Federal Council—the "Strengthen America" campaign, which will make use of the daily newspapers of the country for an entire year, the campaign conducted in the Washington newspapers while the Senate was discussing war prohibition, and the campaign of paid advertising in the labor papers of the United

States. He also referred to the labor temperance mass meeting of working men and open forums conducted by him during the past year in various parts of the country. Studies had been made of cities of 100,000 population, or over, which have been dry for a year or more, for the purpose of finding out how prohibition had worked out. The plans for the Campaign for the Conservation of Human Life, to be carried on during the next three or four years, were also outlined by Mr. Stelzle.

Upon the recommendation of the Commission on Temperance, the following resolution was adopted by the Executive Committee: "The Council reaffirms its conviction that total abstinence for the individual and prohibition for the State and nation is the path of wisdom and safety and commends the efforts of those individuals and temperance organizations as well as the attitude of those labor unions, manufacturers and business men, that encourage total abstinence and favor prohibition. The Council holds that the people of the United States should be given the opportunity to pass upon the question of national prohibition in accordance with the methods provided in the Federal Constitution.

"We recommend that the Temperance Commission be authorized to consider the immediate necessity of co-operation in temperance work in countries abroad and of advancing the temperance cause in missionary lands and that the Commission be authorized to confer with the Administrative Committee on this subject.

"We recommend that the Council reaffirm its position urging the imperative necessity of the prohibition of the liquor traffic for the period of the war, as expressed on pages fifteen and sixteen of the minutes of the special Washington meeting of May 7, 8, 9, 1917."

It was also voted that the substance of this resolution be telegraphed to Congress.

The Business Committee of the Executive Committee especially emphasized and commended the closing words of the report of the General Secretary: "Let us not forget that in this hour the Church of Jesus Christ has a task all its own. Most of the things we have been doing are but the preparation for our task, which is yet before us—to bring the nation to the sense of the infinite and the eternal; to bring the Church herself to the profound consciousness of her impotence to heal the nation with the virtue that goes out from her, as she stands in the plain, with her Master, unless with him she has continued in the mountain during the night, and entered into the consciousness of his unceasing prayer. Let us not forget the nation's soul."

A resolution regarding the organization of the churches for the promotion and study of Christian friendship was adopted, as follows: "Resolved, That the Executive Committee of the Federal Council of the Churches of Christ in America earnestly urges—

First. That each constituent body of the Federal Council which has not already done so shall form, as soon as possible, a denominational commission for effective co-operation with the World Alliance for promoting international friendship through the churches.

Second. That each denominational Commission which has already been established for co-operation with the American branch of the World Alliance

(Continued on Page 21.)

Church Knowledge and Nurture

NEW TABLE OF LESSONS

Morning Lessons			Evening Lessons		
1 S. after Epiphany, Amos 5:2-9	Heb. 13:1-21	Numb. 24:2-24	Matt. 2		
M., Jan. 13 Prov. 4					
Tu., Jan. 14 Amos 7	Jno. 1:1-28	Jer. 7	Gal. 1		
W., Jan. 15 Hosea 2:11-end	1:29-end	Is. 1:1-27	2		
Th., Jan. 16 Hosea 11 and 12	3:1-21	1 Sam. 4	3		
F., Jan. 17 Hosea 13 and 14	3:22-end	Deut. 6	4		
S., Jan. 18 Micah 6	4:1-42	8	5		
2 S. after Epiphany, II Kings 17:1-23; or Prov. 5:1-18	II Peter 3	Is. 11	Mark 1:1-15		
Jan. 20					

First Sunday after the Epiphany:

One of the greatest results of the modern study of the Bible and one not at all connected with any rationalism is the recovery of the prophets, or perhaps discovery. We have come to see that the prophet was the inspired conscience of his time, and this without at all ceasing to point his finger to the future; but rather the more. The rose bud growing on its bush does not the less tell of the full-blown rose to be because of having a life of its own related to its existing environment. Moreover, the prophets thus understood not only blazed the way for the Christ, but bring us to-day a social message addressed to nations; supplementing the New Testament, which speaks to individuals and to the Church. The New Lectionary, therefore, has undertaken to weave the prophetic teachings into the Old Testament narrative, so that the two mutually explain and illumine each other. Our first lesson this morning is Amos' appeal for justice and righteousness against ritualism; and a prediction of the Assyrian captivity. For a New Testament correlative we have selected from Hebrews a passage which shows that the priestly conception of religion (attacked by Amos), when interpreted through our Lord Jesus Christ, who actualized the true idea of sacrifice, comes out at the same point: "forget not to do good and to share with others; for with such sacrifices God is well pleased."

The general relevancy of Amos to the Epiphany session has already been pointed out. This particular chapter (and the same is true of the second lesson) follows the line of Collect, Epistle and Gospel for the day. St. Paul appeals for the true idea of sacrifice shown in a renewed mind and consecrated body; the Boy Christ gives a concrete illustration of this ("Wist ye not that I must be about my Father's business?"); and the Collect prays for the actualization of the same in our own experience (Cf. Gen. 22 and Heb. 10, same Sunday, Table I).

The New Testament Sunday evening lesson gives the evening congregation an opportunity to hear the connected story of the visit of the Magi, the Martyrdom of the Innocents, and the Flight into Egypt and Return, summing up Christmas and Epiphany teachings. The First Lesson is one of Balaam's beautiful prophecies of the future victory of God's Church in its triumph over opposing forces, a prophecy coming just after Balaam's experiencing the futility of offering to God rams and bullocks instead of a surrendered will (Cf. Mich. 6:1-8; in Saturday morning's lesson).

For week days we give in the morning further selections of both Amos and Hosea, prophetic of the coming captivity, paralleled by a course read-

ing of St. John's Gospel begun, the Gospel which is peculiarly appropriate throughout to the season of manifestation. In the evening the Old Testament selections bear on Amos' theme of the misuse of religious aids; while the Epistle to Galatians deals with the theme of Sonship to God, suggested by the story of the Boy Christ in the Temple.

C. B. Wilmer.

Neglect of God's House.

Neglect of God's house marks decline in religious life and is one of the characteristics of the backslider. Those who are wilfully guilty of it will be found to be in spiritual deadness or decline. If we wish the religious life of ourselves and our households to be strong and expanding, we will be careful to maintain our places in God's house. Where God records His name, God will be present, and so will be His people.

The best and worthiest and most substantial life of our own people and nation is found in those who delight in God's house and worship and who are found regularly in the services of the sanctuary. It is a matter of the gravest concern when an individual neglects God's house or when there is a tendency toward a general neglect of this holy and important privilege and duty.

It is not a question as to whether a certain minister is liked or not. It is not a question as to whether the church is beautiful and its music artistic and its services delightful. These are matters of secondary importance. The prime essential is that the soul shall meet God in the way of His appointment and worship Him, in company with other Christians, in the sanctuary. Where God is thus worshipped, every good element in life flourishes, and all that is desirable for human welfare finds advancement. Where God is neglected and His sanctuary is despised, there is threatened dark disaster, and swift judgment is on its way to execute the Divine displeasure. It cannot be well with those who part company with God.—Herald and Presbyter.

One cannot read the Old Testament without being conscious of a new and deep impression of the familiarity with which the patriarchs and prophets approached Jehovah. To them He was a partner in all their affairs; a Father Whom they never hesitated to take into their confidence about little things; the God Whom they importuned with reiterated and vehement earnestness about the things which pressed upon their hearts. To Abraham, Jacob, Joseph, David, etc., God was not an abstraction, but a reality. He was a real

Calendar and Collect

January.

1. Tuesday. Circumcision. New Year's Day.
6. Sunday. Epiphany.
13. First Sunday after Epiphany.
20. Second Sunday after Epiphany.
25. Friday. Conversion of St. Paul.
27. Septuagesima Sunday.
31. Thursday.

Collect For First Sunday After Epiphany.

O Lord, we beseech Thee mercifully to receive the prayers of Thy people who call upon Thee; and grant that they may both perceive and know what things they ought to do, and also may have grace and power faithfully to fulfil the same; through Jesus Christ our Lord. Amen.

person, Who took an abiding interest in all their plans and doings, to Whom they at once turned when most sorrowful for sin, confident that He would pardon them; with Whom they pleaded for their friends, that they also might be forgiven; in a word, one Who had to do with their entire daily life.

We live to-day at a great disadvantage, because we keep God at a distance. He is indeed practically not much in the thoughts of many men and women. They arrange the details of their homes, their business and their life without reference to the Divine Being, in Whose hands are the issues of life, and Who, at any time, can lay an arresting hand on these activities and summon us to another world.

The Sunrise Never Failed Us Yet.

Upon the sadness of the sea
The sunset broods regretfully:
From the far, lonely spaces, slow
Withdraws the wistful afterglow.

So out of life the splendor dies;
So darken all the happy skies;
So gathers twilight, cold and stern,
But overhead the planets burn;

And up the east another day
Shall chase the bitter dark away;
What though our eyes with tears be
wet?

The sunrise never failed us yet.

The blush of dawn may yet restore
Our light and hope and joy once more.
Sad soul, take comfort, nor forget
That sunrise never failed us yet.

—Celia Thaxter.

What Is a Church For?

Many of our modern churches resemble the Mother Church (in Jerusalem) in that we are loath to heed the command, "Go ye into all the world, and preach the gospel." It is easy to make ourselves believe that church attendance is an end in itself. It is pleasant to think of church services as expressly given to contribute to our comfort and entertainment. Beautiful singing, eloquent preaching, impressive rituals, and spacious edifices have their uses; but when these are conceived as a goal in themselves, church attendance may become the quintessence of selfishness. Christians are called together in the church service in order that they make disciples of the community, the State, the nation, world.—Edgar De Witt Jones.

Family Department

Lines.

"If all my years were summer, could I know
What my Lord means by His 'made white as snow?'"

If all my days were sunny, could I say
"In His fair land He wipes all tears away?"

If I were never weary, could I keep
Close to my heart, "He gives His loved ones sleep?"

Were no graves mine, might I not come to deem
The life eternal but a baseless dream?

My winter, yea, my tears, my weariness,
Even my graves may be His way to bless.
I call them ill, yet that can surely be
Nothing but good that shows my Lord to me."

—Ex.

D' Angiolo Bambino.

W. H. Morse, M. D.

"Shut your mouths and hold your tongues, or I'll break every bone in your bodies!"

Andrew Duro came in from the factory to find his two children and some of the neighbors' children at play boisterously in the kitchen. Mrs. Duro, at the stove preparing the supper, was laughing at the little ones' antics. This nettled the husband and father, and the next instant a blow from his hand sent his boy across the room, crying. The neighbors' children hurried out of the door, frightened at the angry man's behavior.

"Fine way for a tired man to come home and find bedlam loose!" he said. Then, to the boy: "Here! You stop that howling, and go up to your room! And now! Isn't supper ready yet?"

The boy left the room. The woman, knowing by experience better than to reply when her husband was angry, hurried to put the food on the table. When she and the little girl had sat down with him at the meal, his temper was still aflame.

"What, no meat!" he exclaimed. "Where is that meat?"

"Mr. Clark would not let Joe have any," the woman said. "He says we must pay what we owe him first."

"What! Don't believe it! I'll see!" Duro returned.

Leaving the table, he called up the stairs to the boy:

"Here, Joe! You go to Clark's market and get two pounds of steak!"

The boy came down, hesitated, and looked at his mother. The father started to strike him, and evading the blow, he went out. The woman and girl continued their meal, while Duro walked back and forth waiting for his son's return. Several minutes passed, and Joe did not come. Then Duro seized his hat and rushed out into the rainy night.

"Where is my meat?" he asked, as he entered the market.

The marketman looked up from his desk.

"Andrew," he said quietly, "your bill is too high now. Let me have something on it, and you can have the meat."

Duro brought his fist down on the desk threateningly, but before he could speak the marketman was on his feet.

"See here, Andrew! None of that!"

he said. "Don't come in here that way. Your anger can't go down here as it does at your house. Be careful. You treated your family like a brute when you came home just now, so the Hall children tell me. Be decent."

Duro, confronted by the stalwart butcher, turned on his heel.

"This ends your getting my custom!" he said. "I'll go elsewhere!"

He did so. He left the market and went to the saloon.

It was two hours later. Mrs. Duro, sitting sewing at the table, looked at the clock frequently, while the little girl studied her lesson. The husband and boy had not returned, and a dread was in her heart that the man had found Joe at the market and had punished him again, perhaps beating him insensible. How she did wish that Andrew would control his temper! They were Italians, and might have been as respected as any family had it not been for it. As it was, people looked on her and the two children in pity, and on Duro with fear.

Eleven o'clock. There was a noise at the outer door.

"Here they come!" the woman said.

The child, dreading her father's anger, slipped away to bed. The woman waited. No one came. She went to the door. There was a basket there, and—she took it in. A tiny cry. She took it to the light, and there, warmly wrapped, a baby lay. She called the little girl, Agnes. They examined the infant's clothing, and to the blanket they found a small card pinned. On it they read these words, in their own language:

"The Angel Baby, a Protestant, Episcopalian, Italian."

They were still busy over the basket when Duro returned. He had drank just enough to make him silly, and when he saw the foundling he declared that the angels had sent it, and that it was "good luck" for them to keep it. Agnes joined her father in the same wish, but Mrs. Duro demurred. She was too wise, however, to argue, and after giving the baby some milk, took it up to their room, Duro carrying a lamp. They had to pass through the boy's room, and there he lay in his bed asleep, having climbed in from the shed roof when he was sent out for the meat.

Andrew Duro went to work the next morning whistling. His Sicilian superstition had pronounced the foundling "lucky."

"Yes," he declared, when he came home to dinner, "we are going to keep the baby. It is ours."

The neighbors shook their heads, and said that the Duros had all they could do to support their family, and that Andrew, in his angry fits, would be sure to maltreat the foundling.

"Foundling!" Duro repeated. "No foundling! D'Angiolo Bambino! The angel child! The angels brought her. It is ours."

From that night the man behaved. The baby, whom they called Angela, was idolized by him, and loved by his wife and children. He abandoned the saloon, paid his grocery and meat bills, and kept declaring that the angels brought the infant. The selectmen, in their wisdom, merely said that if the

man was known to give way to his anger, the child would be taken to the almshouse.

When Easter came the entire Duro family went with the baby to the nearest Episcopal church, in a neighboring town, and had it baptized. It was not long after this that Duro found employment in that town and removed there. From that time they were identified with the Episcopal church, respectable, hard-working people. It was the year 1908.

On the first Sunday in Advent, 1917, the bishop made a special visit to the church for confirmation. There were two candidates brought forward by the rector—Joseph Duro, who was to sail for Naples as a volunteer in the Italian army, and Angela Duro, a black-eyed little girl of nine.

"Joe felt that he could not go without being confirmed," the rector said, "and asked to have his little sister confirmed with him. I vouch for Joe. He will do Christian work in the army. As for the little girl—he regards her as his inspiration."

Red Cross Membership.

Bishop William Lawrence.

A word to men. A New York man is just dropping his business, which has brought him in \$20,000 a year, to go to Europe for the Red Cross; no salary. "He does not talk about it; why do you mention it?" you ask. "Lots of men are doing the same thing. Some men are giving up bigger incomes, and thousands of mechanics and laboring men are dropping their wages and enlisting in the army and navy."

I mention it in order that every man in the country may feel that he is on call when his country wants him. Soldiers and sailors are ready to give their lives. All honor to them. The time, money and life of every citizen belongs to his nation. All honor, therefore, to those citizens who consecrate their time, and life in all sorts of war interests at home and abroad. Through the Red Cross opportunities of service are given to thousands of men who without the Red Cross would not know where to put their time and energies in the country's service.

A word to women. What an anxious, restless and unhappy mass the women of this country would be if they did not have some definite work to do for the boys and men in the camps and trenches and hospitals! In every village, town and city groups of women are gathered together making bandages for the soldiers. Out upon the farms and plains lonely women are knitting sweaters and muffers. As their fingers work, their minds move also, with the thought of what they are doing for those who are fighting to defend their homes. No one can calculate the steadiness and sincerity which the Red Cross work gives to millions of women.

A word to the boys and girls. Whether you are at school or at work, you can do something for the soldier and sailor and the Red Cross. You can save your pennies and nickels up to one dollar, and become a member of the Red Cross. Lots of you can make it five dollars. You can go after the men and women of the town and get them to join the Red Cross.

In passing twenty people in the street to-day, you pass one Red Cross member. When you have lifted the membership from five million to fif-

teen million, you will meet one Red Cross member in every seven people that you pass. Why not make it five? One out of every five people in the country, men, women and children, Red Cross members. Twenty millions of members will do it. Why not try?

For the Southern Churchman.

Peace and Trust.

Eugenie Du Maurier.

Oh, for the peace of a perfect trust, my loving God, in Thee;
Unwavering faith, that never doubts
Thou chooseth best for me!
Best, though my plans be all upset; best,
though the way be rough;
Best, though my earthly store be scant:
in Thee I have enough.
Best, though my health and strength be
gone, though weary days be mine,
Shut out from much that others have:
not my will, Lord, but Thine!
And even though disappointments come,
they, too, are best for me;
To wean me from this changing world,
and lead me nearer Thee.
Oh, for the peace of a perfect trust
that looks away from all;
That sees Thy hand in everything, in
great events or small!
That hears Thy voice—a Father's voice—
directing for the best,
Oh, for the peace of a perfect trust, a
heart with Thee at rest!

Thrifless and Shiftless.

It is so easy for most of us to be poor. We have never thought we could be rich and were not content in believing we could get a few dollars ahead. We have never learned the lesson of thrift. Recently we heard this story which carries its moral in an age when a man must save, grind, or starve:

"When an old uncle of mine died and left me a little bequest of \$545, my first impulse was to 'even it off'; and if it hadn't been for an old friend of my father's I think I would have succeeded in neatly paring it down into zero.

"What are you thinking of doing with that money?" he asked casually one day.

"Well," I replied, "I think I'll just take that \$45 and go for a little lake trip, and then I'll have \$500 to put in the bank."

"Why \$500?" he said. "Why not \$545?"

"Oh," I replied, "you might as well have an even amount."

"Do you suppose you could spare me \$5?" he asked, suddenly.

"Why, yes," I replied a little surprised that he should ask to borrow money of me; but I handed it to him.

"All right, then," he said; "here's \$5"—handing me back that same bill. "If you'll just put this with that \$545 you'll have \$550, and that's a nice even amount. Now, if you'll put that in the bank, in three months it will have earned \$5.50 more; and surely in the meantime you can scrape together \$44.50, and then you'll have an even \$600 instead of \$500."

"Well, what could I do with \$600?" I asked, not very much impressed, as the difference didn't seem worth the trouble.

"One thing you could do," replied the old gentleman, "would be to ask your banker to buy a \$1,000 bond for you, or rather, to lend you the extra \$400, keeping the bond as security, and then it wouldn't be long before you would have \$1,000, which for 'even

amount' is a little better than \$500."

"Then with pencil and paper he showed me carefully just how long it would take.

"Of course, you don't have to do it if you don't want to; but I have noticed," he went on thoughtfully, "that this business of having a little by you is pretty much a matter of the way your mind works. Some people always want to even things off in money matters, others want to even up. And once you get started at it, thinking up isn't much harder than thinking down. For instance, if I showed you thirteen cents, you might say, 'I can spend three cents for popcorn, and then I'll have a dime'; or you could say, 'If I put two cents with that I'll have fifteen cents.'"

"It's the downhill people, the people who follow the path of least resistance, the people who slice off a little, who never get anywhere in life."—Selected.

Evelyn Chambers' Day.

Evelyn Chambers turned her head sleepily—blinked, then, with great suddenness, opened her eyes full wide, almost at the same instant throwing back the clothes and landing upright on the floor.

With an ecstatic little squeal she pounced upon a shimmering blue kimono draped over the footboard. "Oh! oh! oh!" she exulted, holding it against the fresh rosinness of her cheeks. Next moment, on the floor, she was pulling on new pumps over a pair of delicate silk stockings. "Exact!" she approved, satisfiedly, and crossing to a window picked up a parcel from the table and shook out a length of sheer white. "Everything's just as I wanted," she nodded happily. "Wonder if I got that purse I've been hinting about?"

Wrinkling her pretty brow she gazed searchingly about the room. "Uh-ha," she laughed, and sprang toward the mantel where it lay; half concealed, behind a tall vase. Opening it, she took out a five-dollar gold piece.

As she crossed to the dresser her eyes were very bright. "I don't know how mother ever coaxed that five dollars out of father," she said, "together with the muslin. But I suppose he knew if he gave me the muslin, I'd just have to get it made. Mother got the pumps and kimono and stockings with her egg money, I know."

Dexteriously she coiled her hair about her shapely head. "I love birthdays," she confided to the girl facing her from the glass. "Let's see—what'll I do this one?" for from the time she was a wee tot, the birthdays had been in a very special way hers—days in which she might do whatever she pleased, within the bounds of reason.

She had fallen into the habit of making no birthday plans beforehand. Along up to eleven or twelve years she had gloried in planning parties—out of town trips—picnics; but from that time on she had left planning to the whim and mood of the day.

Her hair finished, she stood looking out across the clean, clear morning with the glorious wonder of spring all about, thinking—wondering—planning. "I believe," she decided at length, "I'll have a party. Mother always has something extra cooked up, and there's plenty of time to do a little more. I haven't had a party, now, for ages; not since I was a little tot." The light in her eyes deepened slowly; the pink in her cheeks changed to red. "And I won't do a single grown-up

thing," she declared. "We'll just be kiddies again."

With girlish abandon she stretched her arms high above her head. "I don't feel a bit like seventeen!" she laughed joyously. "I feel just like seven, instead."

Swiftly she finished dressing and flew, as if on air, down the stairs through the hall, and into the sun-filled dining room where her mother was just pouring her father's coffee.

Pausing behind her chair she kissed her, half carelessly; then turning to her father she greeted him in the same manner. "You dears!" she laughed. "I'd like to say, 'thank you' a million times over. What's the best way to begin?"

The tired face of her mother brightened a moment. "Were they all right, dearie?" she inquired anxiously.

"To a dot." Evelyn sipped her coffee daintily. "But you didn't answer my question."

"That's for you to decide," said her father a little dryly.

"By having the best birthday of all," smiled her mother, pushing aside her untasted toast.

Evelyn dimpled. "I'm going to have a party," she confided jubilantly, "and invite all the girls and boys in the class. There's twenty-four, if they all come, and I guess they all will. I'm going to 'phone them to come early, and that we'll just be kiddies and eat cookies and candy and ice cream; and dance on the lawn and play drop handkerchief, if we want to; or dolls!"—she giggled, "or any other old thing. And maybe," a stray breeze from the open window caught a few loose strands of gold and waved them about her cheeks, "we'll even make mud pies. How I did love mud pies! and we'll have tea out under that first row of maples." She drew a long breath.

"It's quite an undertaking," commented her father, rising a little stiffly, "to cook for twenty-four. Did you think of that, my girl?"

"Evelyn will help, I know," countered Mrs. Chambers quickly. "I'll get right at the baking in ten minutes."

"And then, at the same time," said Mr. Chambers, "it costs quite a penny to provide candy and ice-cream for twenty-four."

A queer, tense little silence settled for a moment about the room.

"I've three dollars more egg money," announced Mrs. Chambers. "That will go quite a way."

"I thought you were saying that for a hat," said the man, and went out abruptly, closing the door with considerably more force than was necessary.

Evelyn chuckled. "I guess you had hard work to get that dress, and that five dollars out of dad," she said. Then, with the quick changefulness of youth, "Didn't you used to have birthdays, mamsie, too?"

Raising a thin hand Mrs. Chambers tucked a gray lock behind her ear. "You forget, dearie," she replied gently, "that I lived in an asylum until I was fourteen, when I went to work for my board. Not but that they were good to me, and all that, but there wasn't any such things as birthdays or—home. I said then that if I ever had a girl she should be a girl."

Evelyn gasped. For the first time she sensed—though dimly—the difference between her mother's youth and her own. "And you never—never had a party, or a present, or—or—any kind of a jollification?" she cried aghast.

"There, there, child." Her mother was moving briskly about. "It's all

gone now, an' I dare say it's just as well. We must get to work. Better get at your telephoning, and find out how many can come so I can plan the baking."

"My best white's a little soiled," frowned the girl.

Unconsciously her mother drew a tired breath. "Then, I'd best wring it out, first thing," she decided, "so it can be drying. And when you go for it look in my closet and see what's the best thing for me to wear, and if it needs washing or pressing."

Evelyn skipped gayly from the room, but her face was grave and there were little lines between her eyes. "I suppose," she thought soberly, "it is a lot of work, and mother looks awful old, somehow, to-day." Opening the closet door she glanced ruefully at the two worn skirts hanging lonesomely there. "They're both horrid," she muttered. "Mother ought to have something new."

Another moment and the threadbare skirt dropped to the floor and with wide, bright eyes she stood staring into the spring day; but all she could see was the rows upon rows of dainty blue and pinks and whites that hung in her own closet.

A queer little lump got into her throat. "Praps, though," she evaded, "she doesn't care about 'em now. Praps folks don't after they get over being young." Then—next breath—"And to think—just to think she never had a birthday present!"

"Evelyn!" It was her mother's voice. "Hurry, child!"

"Coming." Leaving the skirt where it lay in a little heap, Evelyn crossed to the window for a moment dropped to her knees—Evelyn was just learning how to pray. Then—her eyes clear—she ran down the stairs.

"Changed my mind, mamsie," she cried brightly. "Guess I don't want a party, after all."

In wondering amaze she watched the quick relief fill her mother's eyes, and then, in womanly understanding, passed it by. But her head lifted with an added grace; and a new and deeper beauty crept into her eyes. "Mother," she said, "it's my day and I'm going to—give it to you. You're not going to do a stroke of work to-day. And every one of those presents are yours. You need a kimono, because after this I'm going to be house-girl every Sunday. That's your birthday present for last year. And you need a white dress and a new purse, and a—a gold piece. And we'll change the pumps. No—no"—as she caught the quick denial in her mother's eyes. "You always let me have my way on birthdays, and you'll!"

She caught her breath with a quick, incredulous gasp. "Why, mother," she choked, "you look—ten years—yonger! What—what?" Then, with a sudden glow, "By next week you won't be more'n six." Next minute she was at the telephone: "Oh, Aunt Janie," she cried, "can't you come over in your runabout and carry mother off for the day? . . . What? . . . Yes." A little singing note crept into her voice. "It is my day—the very, very dearest day of them all."—Lucy D. Stearns, in *The Congregationalist*.

"Go it while you are young," and you will not "go it" when you are old. The chances are that you will not "get there," and if you do, that you will not be able to go. A man must "bear the yoke in his youth" if he would have a free neck when he is old.—Ex.

For the Young Folks

A Rainy-Day Game.

A little soap and water
And a little pipe of clay
Will make the time go faster
On a rainy day.

Bubbles in the bowl of water,
Bubbles in the air,
Bubbles on the mantelpiece,
Floating everywhere.

Molly had a clay pipe,
Dickey had another;
Nothing could be better for
A sister and a brother.
—From the February St. Nicholas.

Marigold.

You would think this was a flower, wouldn't you? It was, and it wasn't. Marigold was as pretty as a flower, any time, but he was just a noisy, chattering, foolish pet of a very lonely little girl who lived away out in a thinly settled neighborhood, and had no playmates. All her brothers and sisters were grown-ups, some married, and all gone from the old home.

Lorena was a very quiet, thoughtful child, shy, and with little to say to any one except her pets; but she was very fond of animals and fowls and played with them all day long. She understood the wants and needs of her pets and was tender with them. They were equally fond of her.

Lorena had two dear little white kittens, a dog, and a young rabbit. One bright day Bunny got out of her pen and the dog caught and killed it. Her grief was intense, though quiet. And it was a long time before she felt she could trust Prince again.

A married sister was visiting her mother the day of the rabbit's tragic death. "Never mind, Honey," consolingly, "your brother is going to town to-morrow, and I'll send by him an egg to put with yours for the little white bantam to sit on. If it hatches you'll have a pet even Prince will not bother." And that was all big sister would say. Lorena wondered and wondered, but though mamma shrewdly guessed, she knew the pleasure would be all the greater for a little mystery.

So the next morning Lorena's brother came with the largest, whitest, smoothest egg she had ever seen. Every day, and several times during the day, she would go to see if the hen had hatched out the wonderful egg. At last the time was up. The white bantam, all fluffed up with pride and achievement, led her changeling offspring out of the henhouse—and a strange looking baby it was for the little white mother to carry! Just a soft, downy, golden gosling! Lorena was almost as delighted with it as was the fussy little hen, and in a short time it took to following its mistress about, and finally deserted the poor foster-mother. From the color of its garments she called the gosling Marigold, and kept to it even when he was a fine gander. He followed her all over the place, chattering wildly every time she looked at him.

The farmhouse was old and in need of repair. The back porch had sheered off from the main part, leaving a two-

inch crack by the door of one room. Lorena went over the house to hunt her pet, who was lost. She could hear his voice with a note of distress; it sounded almost at her feet, and almost was, for Marigold, in search of his mistress, had missed his footing and fallen through the two-inch crack of the veranda. He was lying on the sill on the flat of his back, feet in air wildly paddling—and squeaking pitifully. He was badly frightened and nearly exhausted. It took the combined efforts of Lorena and her mother to get him out. And then how he did talk; jabber, jabber, jabber—legs wide apart, neck stretched out, tail fluttering, he poured out a stream of gratitude and self-gratulation for long after the rescue. He was not injured, but was rather silent the remainder of the afternoon.

The next morning Lorena, the gosling following, stepped through the room on to the porch and turned to see that her pet got safely across. When he came to the crack, he stopped, looked at it, started as if to turn away, looked again—turning his head from side to side, and wagging his absurd tail—then backing and fluttering his wings, jumped across the chasm, landing beyond danger. Flirting his wings and tail and poking his head in advance of his body, he made a rush for his mistress, and told her how scared he was, and how smart, to thus get over safely! She was of his opinion, and hugged him ecstatically. Thereafter, when he wished to go on the porch, he either jumped the crack or would back away and patter off to another room that entered on the porch, without a crack, and go out that way.—The Child's Hour.

A Four-Footed Rescuer.

Nan stood still in the snow and laughed at the funny picture made by her brother Keith, and Maggie, the old horse, for both boy and horse were on snow-shoes.

"I thought I could make her some. I've seen pictures of horses out West with snow-shoes on. She can pick her way around pretty lively already," explained Keith.

"Of course she can! Maggie can do 'most anything when she gives her mind to it. Doesn't she look wise over it! Keith, if you're going up to the camp with supplies this morning, I'm going, too."

"That's just what I want you to do, Nan. Have you noticed there hasn't been any smoke from the cabin this morning?"

He pointed to the little cabin in plain sight on a shelf of the mountain high above them. His father had been up there four days now, cutting timber.

Nan looked startled as her eyes followed Keith's. "No, I didn't notice," she said, "and I hope mother didn't. I'll have the baskets ready by the time you've hitched Maggie into the sled."

The look of the cabin increased their uneasiness as they drew near. When they stepped inside and saw that it was empty Nan turned a pale face to her brother.

"The bunk hasn't been slept in and the fire has been out for hours! O, Keith, if he has been up in the tim-

ber all night, hurt by a tree or something!"

The timber was some distance farther up and hard to reach. It would take them some time to get to it.

"Come on!" Neither turned from the door and seized the horse's head. "We must take Maggie. We couldn't carry him ourselves if—"

He left the sentence unfinished as he tried to turn the horse around. To his surprise, Maggie jerked away from him and planted her snow-shoes defiantly in the drift.

"O, dear, if she's going to have one of her contrary fits we can't do a thing with her! Do come, Keith, and leave the old thing alone," called Nan, who was already on her way to the timber.

"We've got to have her, I tell you. Come on, Mag, what's the matter with you?"

At this moment Nan, who had stopped to listen, came running back.

"O, Keith, she hears something!"

Maggie had broken away altogether by this time. She made a quick bolt for the cabin, started to go in and found herself wedged fast in the doorway. Then she threw up her head and gave a loud whinny, which was answered by a faint voice somewhere near at hand.

"Come on, Nan!" shouted the boy, as he dived under Maggie's nose into the cabin. "Father's here somewhere."

The place was only a shack, but a glance showed beyond doubt that no one could be there, and for a moment the searchers stood completely puzzled. Then Maggie whinnied again, and a voice, the voice of their own father, answered feebly, "Hello!"

With sudden thought Keith seized an ax and in a minute had torn off one of the rough boards that formed the back wall of the cabin. There, under a ton or two of snow that had slid down against the cabin from a sharp slope behind it, lay his father, stiff and nearly insensible, but otherwise unharmed. The projection of the cabin roof, which ran down almost to the ground at the back, and saved him from being crushed by the snowslide and the crevices in the board wall, had admitted air enough to keep him alive.

"I should have been done for, though, in a little while," he said later, as he sat by the fire with a bowl of hot sup Nan had just made. "It happened last night and I held out pretty well till this morning. I must have gone off in a stupor, so that I didn't hear your voices at first, but I roused up enough to call after you, and of course Maggie heard me. Her old ears are quicker than yours or mine, and she always knows my voice. It was her whinny that finished bringing me to my senses."

"We shouldn't have noticed a sound if Maggie hadn't heard you," declared Keith. "We should have gone up there and left you under that snow."

Nan was searching for the biggest apple in the basket for the old horse at the door.

"Next time we're in trouble," said the girl, rather shakily, "we'll ask Maggie's advice the first thing. Won't we, old girl?"

But Maggie didn't seem interested. She just munched her apple contentedly there in the doorway.—Mabel S. Merrill, in the Continent.

Love makes long service short and hard service easy. Nothing is pain which love does. And this is gospel obedience.—W. Romaine.

For the Southern Churchman.

The Naughty Sun.

Dorothy H. Gilles.

Last night I stayed up very late,
I saw the sun to bed.
He drew a blanket made of clouds
About his sleepy head.

And, peeping o'er the eastern hill,
In dress of silver white,
His dainty, little mother, Moon,
Was wishing him "Good-night."

But though I watched, and watched, and watched,
When nurse went downstairs,
I never saw that naughty sun
Kneel down and say his prayers.

The Despised Seed Onions.

"I've done set out all the large ones, father," said Harry. "I'm going to throw all those little old things away—I've got the bed full."

The little old things Harry was speaking about were small onion sets. Harry lived in the country and had been helping his father in the garden by putting out the onion bed.

Mr. Byrd stood looking down at the small sets for a moment before replying.

"Looks like it's a shame to throw all those away just because they are little," he said at last. "If they were put out carefully and tended like the larger ones they would make big, fine onions. Of course, they're troublesome to put out, but it seems to me they ought to have a chance to show what they could do in the way of growing. It just doesn't look right to throw them away because they are little."

Harry looked at his father, then looked down at the tiny onion sets.

"I guess I could rake up another bed for those, father," he said slowly. "I didn't think about them wanting a chance to grow or anything like that."

"Suppose you do that," returned Mr. Byrd, "and whatever you raise you may have for your own, to sell or do what you please with."

Harry, looking at the slender little sets, had grave doubts about their growing into anything big enough to sell, but he made up his mind to give them a chance, so he set about to make the best bed for them that could be made by a small boy, and when it was finished he carefully put out the little onion sets—not one was thrown away. He was a very tired little boy when the last one had been planted, but his father came by and said it was a very fine looking bed, indeed, and so Harry almost forgot how his knees and back hurt. He felt very proud of the work he had done, even if the little sets refused to come up and grow for him.

Six days later Harry went down to the garden one morning to see if there was any sign of growing things in his onion bed; there had been a warm, gentle spring rain during the night, and Harry gave a little cry as he looked. His onion bed was covered with tiny green shoots—not one little set had failed to come up. He ran back to tell his father the wonderful news.

"And will they keep growing, father?" he asked.

"If they are worked, they will," said Mr. Byrd heartily.

"Then you can just bet they'll grow," answered Harry.

And they did grow, for never was an onion bed better tended.

There came a day at last when

Harry's father said the onions were ready to be taken up. And when they were all up and measured, there were five bushels.

Harry's face fairly beamed with pride.

"Just think, father," he said, "I was going to throw them away 'cause they were so little."

"Little opportunities, like little onions, often grow into big ones," returned Harry's father. "Always remember the lesson of the little onions, my son, and do not forget, among other things; that kind acts, however small they seem, may be seeds that will grow into something big and fine, so plant as many little seeds of kindness as you can."—Ex.

The Presentation of Christ in the Temple.

The Blessed Virgin Mary was a Jewish maiden; so of course our Lord was taught to follow the Jewish customs. St. Mary and St. Joseph took Him to the Temple for the Presentation, which was the way Jewish male children were offered to God.

It was also the rule to bring a sacrifice along with the child; so Mary, being poor in this world's goods, brought two young pigeons as a sacrifice.

There was in Jerusalem an old man, whom God had told that he should not die until he had seen the Saviour of the world. He was a good man, and his name was Simeon.

So, when our Lord was brought to the Temple, God the Holy Ghost led the old man to the Temple also. When Simeon saw Jesus he took Him up in his arms and blessed God, and said he was now ready to die; for his eyes had seen the Saviour, whom God had sent into the world to give light unto all people.

Then Simeon spoke to Mary, and told her some of the wonderful things he knew our Lord was going to do; how He would save His people, and how she would suffer greatly because her Son suffered.

Then an old woman, a prophetess named Anna, who stayed in the Temple fasting and praying, came in where Jesus lay in the arms of old Simeon. And she also gave thanks to God, seeing that our Lord was that Saviour whom God the Father had promised to the world.

Now, after all these wonderful things had taken place, Mary and Joseph took the Holy Child and went to their own city of Nazareth. So you see, no matter how great and how kingly Jesus Christ was, He was not too proud to go back to the little town where His mother and her husband belonged, and grow up as a good and obedient boy should. We are told that He minded His mother and Joseph, and grew to be a strong, beautiful Boy; and that His mother's heart was made glad because He was so sweet and loving and thoughtful.

Perhaps the lesson for us, in this great story of the Presentation of our Lord, is that we must each one offer himself to God when we are little. God needs even little children, and loves them tenderly and deeply.

We read in the Bible about how dearly our Lord Himself loved little children; and we believe that in Heaven the spirits of children who have passed beyond do follow Him and love and serve Him always.

None of us is too little to say to God, "I want to be Thine, and I want to do what Thou wouldst have me do."

Dear God, teach me the work that is mine to do for Thee in this great world!"—Shepherd's Arms.

Great-Grandma's Sunday Shoes.

"What a funny little block of wood! The top of it's all prickly with little points."

Eric turned it over and over in his hand, curiously.

"And see what a funny little sofa this is Eric Bunce!"

"Sofa? It's just a bench, made out o' nothing but pine wood!"

"Well, it's got a cunning, deep-down seat in one end, with leather over it. I guess the other end's a table. It's queer."

"Everything's queer up in this old attic. Let's go and ask great-grandma. She knows everything."

"An' maybe she'll say, 'It reminds me.' An' that'll be splendid. I do thing great-grandma's 'reminds' are just as nice, Eric Bunce!"

"So do I, Annis Em'ly! Come on!" And away the children scampered to great-grandma's sunny room.

"A bench, dearie?—bench?—bench? Why, that must be father's old shoemaker's bench, that old Uncle Nehemi! Marlin used to sit on when he came round shoemaking. Oh, yes; and that's the old block of shoe-pegs you've got in your hand, Eric. Bring it here, dearie. See, he used to cut off a slice, and then break off the pegs like matches. That's the way shoe-pegs were made when I was a little girl. The shoemaker came round once a year, and stayed long enough to make up shoes for the whole family."

"Oh, my! How funny," laughed Annis Em'ly. "Just the way mother's dressmaker does! Did he make your boots, too, great-grandma?"

"Everybody's. The men-folks had heavy cowhide boots, and we girls had calfskin ones that we thought were nice enough for anybody. Uncle Nehemi made them very daintily, we thought."

Great-grandma's tone had a hint in it. Annis Em'ly—she was named for great-grandma—tucked her feet up under her petticoats hurriedly, and wished she hadn't complained because her new boots were so homely.

"Tell some more, please do," she said hastily. "Tell 'bout how they buttoned 'em or laced 'em."

"Laced always. Uncle Nehemi used to make his own lacings out of leather. He cut off thin strips, and then rolled them hard between boards to make them round. We children always used to be standing round, watching him do everything. It was a great treat. And that reminds me!"

"Oh, goody! A 'remind'!" shouted Eric. And Annis Em'ly ran to call the other children.

"Come, quick!" she cried. "Great-grandma's 'reminded'!"

Great-grandma took off her spectacles to laugh. She shook so hard they would tumble off.

"That reminds me what happened to my Sunday boots once. I didn't laugh then! Oh, dear me, no! How I cried! It meant a good deal to lose your Sunday boots in those days. You see, in summer we children always went barefoot. And Sundays we carried our shoes and stockings in our hands, and put them on under Deacon 'Bial Peters' big oak, and then took them off again to walk home. Church was three miles away; and it would have worn them out too much to wear them all the way—dearie me, yes! Well, this Sunday we got there early, and thought we'd leave our shoes un-

der the oak and run down to the cranberry creek for a wade. Mother never allowed us to on Sunday, but we went."

Great-grandma's sorrowful gaze rested on Annis Em'ly with a dreamy look, as if she thought Annis Em'ly were her own long-ago, naughty self.

"We went. When we came back Deacon 'Bial's old ram was just chewing up my second shoe. Oh, dearie me!"

That was the end of great-grandma's "remind." There wasn't any moral.

"Great-grandma never says morals. She looks 'em!" Eric said.

"She wasn't laughin' when she got through. She looked sorry," Annis Em'ly said thoughtfully. "Most a hundred years is a long time to stay sorry in, Eric Bunce."

"Well," Eric said wisely, "then you must mind your mother!"—Annie Hamilton Donnell, in Zion's Herald.

Baby's Fingers.

Thumpkins says, "I'm stout and strong."

Pointer says, "I'm nimble."

Tall-man says, "I'm very long,

I shall wear a thimble."

Feeble-man says, "I come next,

With a ring on, maybe."

Little-man says, "I'm so small,

I'm the finger baby."

—Selected.

An Able Helper!


A little ragged boy named Jim, belonging to a mission school, received one day a card, on which were printed the words, "Mighty to Save." He put it in the pocket of his ragged jacket, carried it home, and at night, before going to sleep, he tried to spell it out; but he could not understand it. He resolved to ask his teacher about it next Sunday, and he did so. Jim was a weak-minded little fellow. The rude boys in the court called him "Soft-headed Jim." Yet he was trying to be a Christian, and was a good-natured boy.

His teacher tried to show him that "Mighty to Save" referred to Jesus, and that the meaning of those words was that He would put His arms round us, and would always help us when we were trying to do right. Jim made up his mind to try and do some good at home, and hoped that the one "Mighty to Save" would help him. So when he woke the next morning he was thinking how he would begin. His father and mother were both drunkards. They lay there, sleeping heavily. His little brother Tom, whose legs had been broken by his father in one of his drunken sprees, and who, after weeks of suffering, was just able to sit up, was leaning on his elbows, longing for something to eat.

"Jim," said little Tom, "I'm awful hungry. Couldn't yer get me something to eat?"

"I wish I knowed where to get it, Tom," said Jim. "I've just got 'quainted with one that can help."

Then he went over to the other corner of the room, and, kneeling down, he offered this simple prayer: "Oh, dear Jesus, mighty to save, will yer show a poor feller how to get a few crusts of bread, or somethin', for his little brother, who is sick and starvin'?" Do, dear Jesus, and do it quick. Amen." Then he ran out of doors and got into the street. The pavements were covered with snow. A lady opened the front door of one of the houses and said to her little girl: "Who can we get to clean the snow off the pavement?"



For Whooping Cough, Spasmodic Croup, Asthma, Sore Throat, Coughs, Bronchitis, Colds, Catarrh.

Don't fail to use **Cresoline** for the above ailments, and often fatal affections. It is recommended.

It is a simple, safe, effective and drugless treatment. Vaporized Cresoline stops the paroxysms of Whooping Cough and relieves Spasmodic Croup at once. In asthma it shortens the attack and insures comfortable repose.

The air carrying the antiseptic vapor inspired with every breath, makes breathing easy, soothes the sore throat, and stops the cough, assuring restful nights. Cresoline relieves the bronchial complications of Scarlet Fever and Measles and is a valuable aid in the treatment of Diphtheria.

Cresoline's best recommendation is its 38 years of successful use. Send postal for Descriptive Booklet.

FOR SALE BY DRUGGISTS

THE VAPOR-CRESOLINE CO., 62 Cortlandt Street, New York
or Leeming-Miles Building, Montreal, Canada.

"Oh, ma'am, can I clean off the snow?" said little Jim.

"You? Why, you are such a little fellow!"

"Yes'um, I'm little, but I'm strong. And Him that's mighty to save is going to help me."

The lady did not know what he meant.

"Come into the hall, my boy," she said. "It's too cold to stand talking here?" While Jim was warming himself by the stove she asked him what he meant by what he had just said. In a simple, earnest way Jim tried to explain his meaning. While he was speaking the lady's heart was touched, and her eyes were filled with tears. Then she went into the kitchen, and returned with a lunch.

"Eat this, little Jim," she said, "and then you can clean the pavement."

"I will clean the pavement first, ef you please, ma'am. I'm in a hurry to get back to poor Tom."

The pavement was soon cleaned, and Jim returned to the door. There he received a package, which the lady said was to pay for his service.

Jim ran home as fast as he could go. Tom saw him enter the room, carrying a bundle. "Oh, Jim, have yer got something for me?" he asked.

Jim opened the box, and as he saw the nice things in it he had to shout for joy. As for Tom, tears and smiles were chasing each other over his pale, eager face. He clasped his hands for joy, and asked: "Oh, Jim, where did you get all these good things?" And then his voice grew sad, as he added: "Jim, yer're a good brother, an awful good brother, and I love yer; but yer didn't steal them, did you? Remember the commandment yer learned at school, and taught me."

"No, little Tom, I'd starve 'fore I'd steal; an', Tom, much as I love yer, I'd rather you'd starve, too, 'cause then we'd go up there, you know," said he, pointing upwards. "Eat away, Tom; Him that's mighty to save helped me to get these."

"Where does he live? Is he an angel?" asked Tom, while eagerly devouring one of the nice sandwiches which Jim had brought.

"He's better and stronger than all the angels. He's the king of heaven," said Jim, reverently.

"Why, Jim, where could you a seen Him?" asked Tom, in a great wonder.

In answer to this Jim explained about the one mighty to save; how he had gone to Him and prayed for help, to find bread for his starving brother. "An', Tom," said he, "I'll never be afraid of nothin' while I live—no, nothin'."

"Not of pa knockin' yer over the head, and throwin' sticks, and the poker, and the ugly iron chair at yer? Oh, Jim, ye'll be afraid of that, won't yer?"

"No, never. Why, Tommy, didn't I tell yer that the arms of Him that is

mighty to save is aroun' me? If father shu'd kill me," and his voice sank lower, "it wouldn't be me layin' here with the blood spurtin' on the white face and the rags, I'd—I'd be—oh, Tommy, I'd be in the arms of Jesus. Just think of that! ain't it comfortin' to think of Him that's mighty to save?"

The boys thought their parents were fast asleep, but they had been awake for some time, with their eyes shut, listening to all the little ones were saying. Tom lay back on his bed, feeling very comfortable after eating three nice sandwiches.

Jim said: "Let's save these big slices, with the nice meat 'tween 'em, for father and mother."

"I'm willin'," said Tom, "but they'd rather have somethin' to drink."

"Poor father! poor mother!" said Jim.

"Does yer pity 'em, Jim?" asked Tom.

"Pity 'em and love 'em too," said Jim.

"How can yer when they are so cruel to us, beatin', and jawin', and poundin' everythin' aroun'?"

"I do, 'cause I ought," said Jim; "an', Tom, mebbe Him that's mighty to save will do somethin' for them. I'm prayin' for them."

"He wouldn't for them, Jim; they're too bad."

"Teacher said He'd save to the uttermost. I can't remember all she said; but I think they's the uttermost, an' ef Him that's mighty to save 'ud put His arms about 'em He'd lift 'em up. But, Tom, I'm goin' out now to get somethin' for father and mother with the money that kind lady gave me."

Before going out he noticed that his father and mother had turned their faces to the wall, but he didn't know that they were weeping bitterly. While the boy was out buying some coal and coffee and milk and sugar, they lay there thinking of their wicked lives, and of those wonderful words, "Mighty to save."

Jim came back. The hot coffee was soon ready. He and Tom had drank a cup of it, and were waiting for their father and mother to wake up.

"I wish they'd wake up, Tom."

"Mebbe they'll pound you when they do."

"I ain't 'fraid, yer know, with the mighty one to help me."

"Jim! little Jim!" his father called.

Norfolk & Western Railway

ONLY ALL-RAIL LINE
TO NORFOLK

Quickest and Best Service

Pullman Parlor Cars

The Best Line to All Points West
Northwest and
Southwest

W. B. BEVIL, W. C. SAUNDERS
Pass. Traff. Mgr. Gen. Pass. Agt.
Roanoke, Va.

C. H. BOSLEY

Dist. Pass. Agt., Richmond, Va

Rates and information upon applica-
tion

FINANCIAL

HOME DEFENSE

Includes financial provision for yourself and family. Have you a Savings Account?

National State and City Bank

1111 East Main Street, Richmond, Va.

WM. H. PALMER, President

WM. M. HILL, Vice-President

J. W. SINTON, Vice-President

JULIEN H. HILL, Cashier

R. E. CUNNINGHAM, Asst. Cashier

WM. S. RYLAND, Asst. Cashier

INCORPORATED 1832

Virginia Fire and Marine Insurance Company

Of Richmond, Va.

ASSETS - - - - - \$2,009,769.00

Wm. H. Palmer, President

E. B. Addison, Vice-President

W. H. McCarthy, Secretary

OUR FIGHT

To save our customers time, trouble and money is won.

THE BUDGET CHECK

Eliminates every unnecessary word and figure in the payment of your bills each month.

THE AMERICAN NATIONAL BANK

OF RICHMOND, VIRGINIA

He hastened to him, thinking something strange had happened, for his father had never spoken to him so gently. Jim, God bless you! Jim, Him that's mighty to save is near me, boy. I'm going to follow Him too." And so he did. And the mother did the same.

This led to a blessed change in that family. It became a very happy family, and it was all brought about by the help which Jesus gave to that dear little boy, Jim.

The First National Bank

OF

Richmond, Virginia

DESIRE
YOUR ACCOUNT.

CAPITAL & SURPLUS

\$3,000,000.00

3%

INTEREST IN SAVINGS DEPART-
MENT.

Jno. L. Williams & Sons

BANKERS and BROKERS

Eighth and Main. (P. O. Box 503.)
RICHMOND, VIRGINIA,

Transact a general Banking and Broker-
age Business. Deal in Southern Invest-
ment Securities. Negotiable Railroad
and Municipal Bonds.

Through the parcel post it is easy for you to dispose of your farm products to regular city customers at better prices. That customer can be found. Let the many readers who are watching these columns weekly, know that you have something to sell. Our classified department brings results. Let us tell you how.

Southern Churchman

SOUTHERN CHURCHMAN COMPANY
Publishers

815 East Grace Street, Richmond, Virginia
LEWIS C. WILLIAMS, President.
E. B. ADDISON, Vice-President.
REV. E. L. GOODWIN, D. D., Editor.
REV. JAS. D. GIBSON, Managing Editor.
Entered at the Postoffice in Richmond, Va., as
second-class mail matter.

SUBSCRIPTION PRICE—After January 1, 1918
\$3.00 per year in advance. To the Clergy \$2.00. Six
months \$1.50. Trial subscription 3 months 50 cents,
10 cents a copy. Foreign postage 50 cents additional.
Back numbers not over 3 months old 10 cents each, over
3 months old 25 cents each.

For the convenience of subscribers, subscriptions are
continued at expiration unless otherwise ordered. Notice
of renewal, discontinuance, or change of address should
be sent two weeks before the date they are to go into effect.

RECEIPT OF PAYMENT is shown in about two
weeks by change of date on address label. If date is not
properly extended after each payment notify us promptly.
No receipt for payment will be sent.

Notice post office address. The exact post office ad-
dress to which we are directing the paper at the time of
writing **MUST ALWAYS BE GIVEN.** Our mailing
list is arranged by post offices and not alphabetically.

Make all checks and money orders payable to the
Southern Churchman and not to an individual.

ADVERTISEMENTS—Rates quoted on request.
For Classified see head of that department.

Representatives wanted in each Parish, liberal com-
missions.

News concerning the church at large always welcome.

ATTENTION!

ENLISTED CHURCHMEN.

The Department of Army and Navy Work
of the Brotherhood of St. Andrew

wants to get in touch with you and
supply your needs in every possible way.

Write to us soon and tell us how you
are getting along. You will find us
prompt correspondents.

F. S. TITSWORTH,
Executive Secretary.

B. F. FINNEY,
Chief Secretary.

15th and Walnut Streets, Philadelphia, Pa.

PIPE ORGANS

If the purchase of an organ is con-
templated, address HENRY PILCHER'S SONS,
Louisville, Kentucky, who manufacture
the highest grade at reasonable prices

OAKLAND

A Home School for young boys to be
tutored with the sons of Mr. and Mrs.
Rosewell Page at their country home in
Virginia. Address Mrs. Rosewell Page,
Beaver Dam, Va.

GRACE HOSPITAL, MORGANTON, N. C.
offers a course in medical, surgical and
obstetrical nursing to young women in its
registered school. Also experience in
visiting nursing and social service work.
Address Maria P. Allen, R. N., Supt.

THE BOARD OF MISSIONS.

Correspondence is invited from those who
wish to know

What it does,
What its work signifies,
Why the work can be helped most ef-
fectively through the Board

Address:

The Right Reverend A. S. Lloyd, D. D.,
President of the Board of Missions,
281 Fourth Avenue, New York.

Legal Title for Use in Making Wills:

The Domestic and Foreign Missionary
Society of the Protestant Episcopal
Church in the United States of Amer-
ica

The Spirit of Mission, \$1.00 a year.

CANADIAN CLERGYMAN, EDUCATED IN
England, with eight years' experience
and unexceptionable references, desires
a Parish or locum-tenency. Extensive
preacher, Scout Master, trained to full
parochial organizations. Loyal Prayer
Book Churchman, used to work among
men and boys. Presbyter, care C. A.
Chambers, 97 Ferrier Avenue, Toronto,
Ontario.

POSITIONS WANTED

WANTED BY A LADY OF EXPERIENCE
a position as housekeeper in a hotel
or institution. Reference exchanged.
Address 42, care Southern Churchman.

REFINED LADY WITH EXPERIENCE
desires position as nurse-companion for
invalid lady. Best reference. Address
M., care Southern Churchman.

Classified Advertising and Notices

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of
20 cents per agate line, each insertion. Special rates to contracts of any length. A rate of 15 cents per line is made
to persons seeking positions. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week in which it is intended that the first
insertion shall appear.

HELP WANTED.

WANTED A MOTHER'S HELPER. ONE
preferred who has had some ex-
perience with babies. Also a woman
for domestic purposes. References re-
quired. Mrs. James H. Hutchison, 21
Ramsey Avenue, City Point, Va.

THE ORDER OF THE DAUGHTERS OF THE KING.

An organization for the women of the
Church throughout the world (communi-
cants of good standing in their parishes)
for the spread of Christ's Kingdom, es-
pecially among women, and for the
strengthening of the Church's spiritual
life by means of constant prayer and
personal service.

The order calls for a corporate Com-
munion by every Chapter on the third
Sunday of each month at the early cele-
bration, and a Bible class is desired in
every parish.

Handbooks at the office of the Order,
Room 55, 281 Fourth Avenue, New York.

Marriages and Deaths

Marriage notices, not exceeding 40 words, \$1.00
Death notices, not exceeding 40 words, inserted free.
Over 40 words at the obituary rate. Obituaries and
resolutions, 20 cents per line. Six words to the average
line.

Copy for this department must be received not later
than Tuesday of the week in which it is intended to be
published.

Chamberlayne: Died at the Columbia
Hospital, Columbia, South Carolina, Sat-
urday, December 15th, in the thirty-ninth
year of his age, LEWIS PARKE CHAM-
BERLAYNE, youngest son of the late
Captain John Hampden and Mary Wal-
ker (Gibson) Chamberlayne, and beloved
husband of Bessie Mann Chamberlayne.

Fitzhugh: Died at the residence of
her nieces, Misses Buckner, near Gaines-
ville, Prince William County, Va., Decem-
ber 22, 1917, VIRGINIA A. FITZHUGH.
The deceased was a native of Fredericks-
burg, Va.

"Blessed are the dead who die in the
Lord."

Slaughter: Died suddenly at her home
in Danville, Va., December 12, 1917,
MATTIE CARTER, beloved wife of S. J.
Slaughter, and daughter of the late Jesse
T. and Nettie Carter.

"Blessed are the dead who die in the
Lord."

Watters: Entered into Life Eternal
January 2, 1918, at 8:30 P. M. from the
Home for Incurables, Washington, D. C.,
LYDIA GATES WATTERS, wife of the
late Rev. Paxson Watters. Funeral in
St. James Church, Wilmington, N. C.
Interment in Oakdale Cemetery, Wil-
mington.

Wickens: Entered into the rest that
remaineth to the people of God, CEDRIC
A. H. WICKENS, the only son of his
mother, and she a widow, aged twenty-
two years, a soldier in the British army,
died of wounds November 7, 1917, at Jeru-
salem on the battlefield. Cedric was the
loved nephew of the Rev. Edwin
Wickens, of All Saints Hospital, Fort
Worth, Texas, who has been and now is
a missionary of over forty years stand-
ing in Texas. Cedric was universally
beloved for his uprightness and truth-
fulness. A devout Churchman, bap-
tized, confirmed and communicant. In all
things he loved God, was devoted to his
poor mother, and a brave soldier to his
country. While only a private, yet the
king of England (George) and the Queen
Mary sent loving messages to the dis-
tressed mother. May he rest in peace
and light perpetually shine upon him.

MRS. ANNA THORNTON MURRAY.

In Leesburg, Va., Monday, November
26, 1917, ANNA THORNTON MURRAY,
widow of Judge Stirling Murray, of Lees-
burg, and daughter of the late Dr.
Thomas Miller, of Washington, D. C. A
beautiful life, full of deeds of love and
kindness, closed in full assurance of faith,
relying on the saving grace of the Lamb,

that was slain. Many beautiful tributes
have been paid to the character and in-
fluence of this lovely Christian woman
from the Sons of the Confederacy, the
Loudoun Chapter of the United Daugh-
ters of the Confederacy, of which she
was the only president, and we append
the tribute of the King's Daughters,
showing her loyalty and devotion to the
Church of which she had been a devoted
and consistent member all her life:

"The St. James Circle of King's Daugh-
ters desires to put on record an expres-
sion of its deep sense of loss in the
death of its first and only president, Mrs.
Stirling Murray, which occurred in Lees-
burg, Va., Monday, November 26, 1917.

"Seeing the urgent need of a new
church, Mrs. Murray, in the year 1888,
was instrumental in organizing one
Parish society, its object being to assist
in building the church and to bring the
young members of the congregation into
active service. The society flourished,
thousands of dollars were added to the
building fund and the work of the King's
Daughters became a power in the com-
munity.

"When the new St. James was finished
and paid for, our President found an-
other great need, this being a Parish
House. In this cause she became most
zealous, and the first large contribution
in money came from her. As her repre-
sentatives we should do all in our power
to carry out this her earnest desire.
When the house is built it will now be
a memorial to her as well as to all those
of this Parish who, having finished their
course on earth, do now rest from their
labors.

"Mrs. Murray will be sorely missed in
this community, where she was always
ready to help the poor and afflicted and
the old soldiers of the Lost Cause, but
in St. James church her loss will be
most keenly felt, for the welfare of the
church was ever the object nearest her
heart.

"To the members of her family our
society will tender its sincere sympathy,
with the hope that in the general resur-
rection they, with our beloved president
and the King's Daughters, may together
behold the King in His beauty."

IDA L. RUST,

ELIZABETH WUSELEY,

LOUISA T. DAVIS,

Committee.

Leesburg, Va.

ACKNOWLEDGMENTS.

Please acknowledge the following con-
tribution to the Education Society in Vir-
ginia during December:

St. James, Richmond	\$ 40.00
St. John's, Wilmington, N. C.	6.00
Theological Seminary Chapel	27.18
Wicmoco Church	5.50
Overwharton Parish	1.00
Kingston Parish	13.95
Grace, Richmond	25.00
Immanuel, Old Church	3.00
St. John's, Tappahannock	5.00
St. Paul's, Haymarket	5.00
St. Paul's, Ivy	3.00
St. Paul's, Alexandria	5.39
Greenway Court, White Post	4.00
Trinity, South Boston	20.56
St. Mark's Richmond	7.17
Leeds Parish	4.00
St. John's, Petersburg	6.30
St. Thomas, Richmond	10.00
Abingdon Church, Gloucester	3.00
St. Phillips, Southport, N. C.	5.00
St. Paul's, Richmond	48.50
St. James, Leesburg	5.00
Westover Parish	5.00
St. James, Warrenton	15.00
St. John's, McLean	3.00
Emanuel, Brook Hill	25.00
St. Stephens, Port Norfolk	8.39
Cople Parish, Westmoreland Co.	7.88
O. H. Funsten	125.00
P. P. PHILLIPS, Treas.	

Alexandria, Va., Jan. 1, 1918.

To labor and not to see the end of
our labors; to sow and not to reap; to
be removed from the earthly scene
before our work has been appreciated,
and when it will be carried on, not by
ourselves, but by others—is a law so
common in the highest characters of
history that none can be said to be
wholly exempt from its influence.—
Stanley.

CHRISTIANITY AND THE COMMUNITY.

(Continued from page 12)

shall take active steps for securing in the local churches of its own group the study at some time during the coming winter of a brief course on Christian internationalism.

Third. That each local Church Federation be urged to adopt as an integral part of its regular activity for the upbuilding of the Kingdom of God,

A HEALING SPRING AT YOUR DOOR.

Here is a very unusual and peculiar offer—one that you rarely meet with. It evidences the greatest faith on the part of its maker and inspires confidence. It is made by an earnest and enthusiastic man, who not only thinks, but knows from personal experience that he is right. He proposes to give you the equivalent of a three weeks' visit to a Mineral Spring of most remarkable restorative powers and make no charge if you are not benefited. His offer has been accepted by several thousands of sufferers in all parts of the United States, and his records show that only two in a hundred on the average report no benefit.

If you suffer with dyspepsia, indigestion, rheumatism, gall stones, kidney, bladder or liver disease, uric acid poisoning, or other condition caused by impure blood, take Mr. Shivar at his word and sign and mail the following letter:

Shivar Spring.

Box 64-H, Shelton, S. C.
Gentlemen:

I accept your guarantee offer and enclose herewith two dollars for ten gallons of Shivar Mineral Spring Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if it fails to benefit my case, you agree to refund the price in full upon receipt of the two empty demijohns, which I agree to return promptly.

Name _____

Address _____

Shipping Point _____

(Please write distinctly.)

NOTE:—"I have had the pleasure of serving the little church at Shivar Spring as Pastor for years, and am therefore well acquainted with Mr. Shivar and his associates, whom I gladly commend as honorable business men and worthy of the confidence of the public. I have personally derived great benefit from the use of the Shivar Mineral Water and have knowledge of its beneficial effects in a great number and variety of cases."—Rev. A. McCa. Pittman.

the program of the Commission on International Justice and Goodwill, as set forth in the report of the Pittsburgh Congress, and to take steps, as soon as may be practicable, to form a committee for its promotion."

Manhood.

The principal effect of Christian faith upon man's moral life is to be found neither in the scruples which it induces regarding certain sins, nor in the positive duties which it enjoins, but in the transcendent value it places on personality. The New Testament is a treatise upon self-respect. The central theme around which all its harmonies are composed is the spiritual nature, the permanent continuance, the infinite value, the boundless possibility of man. The great affirmations of the Christian Gospel that God created men and loves them, that they are immortal and that God needs them to perfect His work, merge their influence in raising man's valuation of himself.—H. E. Fosdick.

What do you know of the work of your

Church Temperance Society?

Rt. Rev. Frederick Courtney, D. D., President.
William Jay Schieffelin, Esq., Ph. D., Treasurer.
Rev. James Empringham, D. D., Gen'l Supt.

Send for free sample copy of "TEMPERANCE."
This periodical has the largest circulation of any magazine of its kind in America. Address

Church Temperance Society

214 Metropolitan Tower, New York City

ORDER NOW**The 1918 Church Calendar**

("The Red and Gold.")

For the Sacristy or the home. Gives the Table of Lessons, and Order of Services for each day of the Church year, proper colors, Feast and Fast Days, etc., according to the traditional usage of the Protestant Episcopal Church.

Price, single copies with ribbon hanger, 75 cents each.

Six or more to one address, 65 cents each.

SOUTHERN CHURCHMAN COMPANY,
RICHMOND, VA.

The South's Largest Clothiery

Invites your patronage

We've been perfecting our service and improving our producing facilities for nearly 40 years—and the benefits of it all are at your disposal.

Our Mail Order Department can serve you anywhere—deliveries free

Berry Coats for Ladies—Misses—
Girls and Boys—\$8.00 up.

Men's Suits and Overcoats, \$18.00 up.

Boy's Suits, \$7.00 up.

O. H. Perry & Co.
ESTABLISHED 1879
RICHMOND, VA.

R. L. Christian & Company

816-818 East Main Street

Richmond, Va.

Leading Fancy Grocer

AGENTS FOR

HUYLER'S CANDIES AND PETER'S
SWISS MILK CHOCOLATE

Special attention given to out-of-town orders.

Catalogue mailed on application.

Have you something to sell? Real estate, farm, business. A purchaser can likely be found through an advertisement in our classified department.

The Choice of Executors

is a matter of great importance. Every dollar you leave should be conserved in such a way that your heirs may enjoy the uninterrupted benefits of your life's work.

This Company is a careful and economical executor, trained in the law and business, sound in judgment, and seasoned in practical experience; its primary business is the administration of trust funds.

Correspondence invited.

Capital
\$1,000,000

RICHMOND TRUST
& SAVINGS CO.

7th & Main Sts.,
Richmond, Va.

The Second Look.

What may be called the "second look" may save many a thoughtful person from a mistake or may open the road to happiness. When he has his first glimpse of autumn's glowing leaves falling to the earth, he may feel regret at what seems merely the death of the leaves. A second look shows him that the leaves are forming a winter coverlet for the wild flowers which, because the leaves have fallen, will blossom anew in the spring. When one greets a new acquaintance, at first

TREMENDOUS VALUE FOR 15c.

The Pathfinder, Leading Weekly Magazine of Nation's Capital, Makes Remarkably Attractive Offer.

Washington, D. C., (Special.)—People in every section of the country are hurrying to take advantage of the Pathfinder's wonderful offer to send that splendid illustrated review of the whole world thirteen weeks for 15 cents. It costs the editor a lot of money to do this, but he says it pays to invest in new friends, and that he will keep the offer open until the Pathfinder passes the 250,000 circulation mark, which will be in a few weeks. Fifteen cents mailed at once with your application to Pathfinder, 137 Douglas St., Washington, D. C., will keep the whole family informed, entertained, helped and inspired for the next three months.—Adv.

Pictures Always Attract

You are interested in anything that improves your entertainments, Bible lessons, missionary lectures, etc.—and holds the attention of the children and young people of the church.

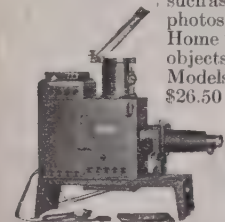
Note the marked advantages of the

Bausch and Lomb
BALOPTICON
THE PERFECT STEREOPTICON

The superior optical equipment of the Balopticon produces especially sharp, clear, vivid images—faithful reproductions of the original subject.

In the Balopticon, a newly developed gas-filled Mazda lamp gives brilliant illumination, is absolutely automatic and noiseless.

Combination models for the projection of both lantern slides and opaque objects, such as maps, post cards, photos, etc.—\$45 up. Home model for opaque objects only, \$35 up. Models for slides only, \$26.50 up.



Bausch & Lomb
Optical Co.,
545 St. Paul St.
Rochester, N. Y.
Leading American
Makers of High-grade
Optical Products.

glance the stranger may seem reserved, proud, or self-conceited, yet the second look—a longer acquaintance—discloses more pleasant characteristics, and often leads to a valued friendship. In the same way, some persons at first look upon the Christian life as hard, dull and unpromising, whereas the deeper knowledge which the second look gives, shows one's Christian friends to be cheery, useful and winsome, and discloses the joy of serving Christ. So we may treat all experiences of life: the first glance attracts the attention, the second look sees beneath the service to the vital fact below.—Anon.

Delayed Kindness.

Dr. Johnson wrote to Chesterfield: "The notice which you have been pleased to take of my labors, had it been early it had been kind, but it has been delayed till I am indifferent and cannot enjoy it, till I am solitary and cannot impart it, till I am known and do not want it." There was a time when the praise and patronage of Chesterfield would have been balm to the sore and sad heart of Dr. Johnson. But Chesterfield waited until Dr. Johnson's position was established and his reputation made. How like to Chesterfield we are in kindly words and

kindly deeds! We put them off until they are meaningless or valueless. Let us deal more sensibly with our fellow men. Let us cheer the man who is struggling to get his feet on the first rung of the ladder of fame. Let us help the man who is down and out, and who longs for another chance to make good. Let us interest ourselves in the young men and women who are just starting out in life that we may cheer them in their hours of gloom and discouragement. "Had it been early, it had been kind." Let us make haste with our kindness.—Watchman Examiner.

Richmond, Fredericksburg & Potomac R. R.

To and from Washington and beyond—Daily.

Leave Richmond		Arrive Richmond	
▲ 5.15 AM	† 8.40 AM	† 7.55 AM	‡ 8.50 PM
* 5.27 AM	† 12.01 PM	* 12.40 PM	† 9.35 PM
† 7.50 AM	† 2.50 PM	† 2.50 PM	* 10.35 PM
* 7.52 AM	* 7.40 PM	† 6.25 PM	* 12.35 PM
* 8.20 AM	† 8.00 PM	* 6.30 PM	† 12.40 PM

Richmond-Washington Local, Lv. 11.50 PM, week days; 11.15 PM, Sundays; Ar. 11.25 AM, daily. Fredericksburg Accom. week days, Lv. 11.15 PM; Ar. 11.10 AM. Ashland Accom. week days, Lv. 11.25 AM, 6.30 PM; Ar. 11.30 AM, 5.42 PM.

▲ Elba ticket and baggage offices not open for this train. * Main St. Sta. † Byrd St. Sta. (stopping at Elba). ‡ Elba Sta.

WHEN WRITING OUR ADVERTISERS
PLEASE MENTION THIS PUBLICATION

Miller & Rhoads

"The Shopping Center."

For the retail Dry Goods and Department Store trade.

In the heart of Richmond, when you are here; and Our Mail Order Department Serves you at your home.

BROAD AND GRACE STS.

CORNER 6TH ST.

RICHMOND, VA.

THIS SPACE BELONGS TO

SYDNOR & HUNDLEY

...FURNITURE...

RICHMOND, VA.

WATCH FOR THEIR FURTHER ANNOUNCEMENT

PREPAREDNESS FOR THE CHURCH

Why should not the Church prepare for its work when businesses in all directions are doing so for their work?

We are Specialists in helping answer all questions for the efficiency of the Church; furnishings, Lighting, Ventilation, Acoustics, etc.

Consult us and expert information will be submitted. Correspondence solicited.

J & R LAMB

23-25-27 Sixth Avenue

NEW YORK

Church Furnishings, Memorials, Etc.



CHURCH VESTMENTS

EMBROIDERIES

Silks, Cloths, Fringes, Etc.

CLOTHING for CLERGYMEN

COX SONS & VINING

12-74 Madison Avenue. New York



CHURCH FURNISHINGS

Gold Silver and Brass

Church and Chancel Furniture

Write for Catalogue
for Episcopal Churches

W. & E. SCHMIDT CO.

308 Third Street. Milwaukee, Wis



GRANITE AND MARBLE MEMORIALS

Largest Stock in the South
We pay the freight and
guarantee safe arrival

The Couper Marble Works

(Established 65 years)
264-268 Bank St., Norfolk, Va.

CHURCH EMBROIDERIES

Stoles, Eucharistic Vestments, Surplices, Altar Hangings, Burses and Veils, Markers, etc. All materials supplied.

The only studio importing exclusively English unfading silks, Damasks, fringes, linings, pure gold metal threads, etc.; and using Standard Church of England patterns and designs.

English silk stoles, plain.....\$3.50

English silk stoles, outline crosses.....\$4.50

English silk stoles, handsome crosses.....\$5.50

English silk stoles, best hand embroidery, from.....\$8 up to \$50

Handsome embroideries unsurpassed in workmanship executed at short notice. Special Altar linens embroidered in England. Testimonials from all over the world.

Real lace repaired, made over and cleaned. Many years experience in Europe in lacemaking.

THE CATHEDRAL STUDIO

Lucy V. Mackrille, 11 W. Kirke Street

Chevy Chase, Md.

30 min. by trolley from U. S. Treasury, Washington, D. C.

R. Geissler, Inc.

56 West Eighth Street, New York

Memorials

FOR THE CHURCH

Furniture — Windows — Fabrics

Ecclesiastical and Domestic Art Worker.

Memorial Windows, Leaded Glass, Monuments, Decorations, Church Furnishings in Wood, Metal, Stone.

Artistic Bungalow construction complete or plans only.

CHARLES F. HOGEMAN,

45 Seventh Avenue, New York City.

Painted and Leaded Glass

How painful it must be to a family who have perpetuated the memory of their loved ones in seeing their same style of window, same pose, same coloring, same everything, in another person's memorial window—all that they had cherished as theirs was anybody's. Why? Because intending purchasers will ask for a catalogue and, in consequence, choose a window that has probably been placed all over the country, when by writing to me they can get not only their own ideas carried out, but a new and original one and my guarantee that their window will never be duplicated.

Get my actual finished specimen miniature windows with prices. Compare these with others.

ELLWOOD POTTS

Workrooms: 4639 Haverford Ave. Philadelphia, Pennsylvania

O. Luetke's Art Works Church Furnishings

IN METAL, WOOD, MARBLE, ETC.
Est. 1886. 328-332 Seventh Ave. New York

Brotherhood of St. Andrew

Guilds and all Church organizations desiring to assist their treasury can find no better way than by representing the SOUTHERN CHURCHMAN. And at the same time you will do a good work by placing the SOUTHERN CHURCHMAN in homes where there is no Church paper. Write to-day for full particulars.

SOUTHERN CHURCHMAN,

Richmond, Va.



McShane Bell Foundry Co.

BALTIMORE, MD.

CHURCH, CHIME and PEAL

BELLS Memorials a Specialty

Thoughts For the Thoughtful

Love anoints every gift with its own blood.—Ex.

Singing in sorrow is the sign of God's saints.—Ex.

It costs more to be proud than it does to be generous.—Ex.

The mistakes of love are better than the perfections of selfishness.—Ex.

Men who have lost their innocence cannot preserve their courage.—Lord Clarendon.

It is one thing to be overtaken by a fault, and another thing to overtake it.—P. Henry.

It is only human nature to judge your adversary in his worst suit of clothes.—Burroughs.

God still loves a cheerful giver as much as He did when the widow gave her two mites.—Ex.

God needs intelligent service as much as He needs a loyalty that is willing to go to the stake.—Ex.

To live is only the first act of life; the second act of life is that of out-living ourselves.—Lacordaire.

"Here is a small word which may help greatly: God always answers prayer. He has three answers to prayer: 'Yes'; 'No'; 'Wait.'"

The gladness most worth having is that which is at hand, growing by to-

day's highway. Pluck it; it will be a present delight and a future treasure in memory's store.—Bishop Charles H. Brent.

Some one illustrates meekness by saying that it is like one of those fragrant trees which bathes with its perfume the ax that smites into its wood. The meek man gives back love for hate, kindness for unkindness, sweetness for bitterness.—Emma C. Fisk.

We must take time to speak to Him of our work and His work; of our need and responsibility; of our sorrows and of our joys; of our defeats and of our victories. That is the practice of this fellowship, and we need to take time for these things.—Campbell Morgan.

And Christ, whom I would serve in love and fear,

Went not away to rest Him, but to do

What could be better done in heaven than here,

And bring to all good cheer.

—Walter C. Smith.

Christianity centers in an allegiance to a person. Christians do not worship a memory, they follow a living leader. The men and women who have best served their kind have done it to lay some offerings at His feet. In the annals of the heroism of our race there are no chapters to compare with those that chronicle the deeds done on this earth for the love of Christ.—Silvester Horne.

"Once it was my working,

His it hence shall be;

Once I tried to use Him,

Now He uses me;

Once the power I wanted,

Now the Mighty One;

Once I worked for glory,

Now His will alone."

If one sign surer than any other be chosen to mark the progress of the Divine life, it is when sanctity prevails even in the minutest points of character, and in ordinary ways. The least look, the faintest expression, the casual act, may tell more of the secret power of Jesus in the soul than world-faded acts of self-devotion.—T. T. Carter.

Never yet did there exist a full faith in the Divine Word (by whom light as well as immortality was brought into the world), which did not expand the intellect while it purified the heart; which did not multiply the aims and objects of the understanding while it fixed and simplified those of the desires and passions. In our present state it is little less than impossible that the affections should be kept constant to an object which gives no employment to the understanding, and yet cannot be made manifest to the senses. The exercise of the reasoning and reflective powers, increasing insight, and enlarging views, are requisite to keep alive the substantial faith of the heart.—S. T. Coleridge.

MURINE Granulated Eyelids,

Sore Eyes, Eyes Inflamed by Sun, Dust and Wind quickly relieved by Murine. Try it in your Eyes and in Baby's Eyes.

No Smarting, Just Eye Comfort

Murine Eye Remedy At Your Druggist's or by

mail, 50¢ per bottle. Murine

Eye Salve, in Tubes 25¢. For Book of the Eyes—Free.

Ask Murine Eye Remedy Co., Chicago

Hides and Furs

Twenty-four hours after we receive your shipment of hides and furs you receive payment for them. Reference, banks of Lynchburg. Dixie Hide, Junk & Supply Co., Lynchburg Va.

The Southern Churchman

Wants 5,000 New Subscribers in the Next Year

Rather a big undertaking! True! But it CAN be accomplished, if all will help. It means just ONE new subscription secured by each of our present subscribers. If you have not the time to get that subscription will you not help us in our effort by filling out the following blank and mailing to us? Do it now. We thank you.

SOUTHERN CHURCHMAN,
Richmond, Va.
GENTLEMEN:

The following are names of those who do not subscribe to the *Southern Churchman*. They might become interested. Please send each a sample copy of your paper.

Name.

Address.

1.
2.
3.
4.
5.

Southern Churchman

Vol. LXXXIII.

RICHMOND, VA.,

JANUARY 19, 1918.

No. 3



The Churchman

is one of the best mediums we use in advertising.

Because its readers are precisely the class of people we desire to reach.

That is to say, conservative, safe people—who have money!

Later on we will talk about two other matters—which should be of interest.

But just now we are selling some 6 per cent. bonds in denominations of \$500.00 and \$1,000.00 which we can unhesitatingly recommend.

Full particulars on request.

Virginia Trust Company

The Safe Executor

RICHMOND, VIRGINIA

P. S.—Let us say this to strangers: No person has ever purchased the kind of 6 per cent. bonds we sell and later regretted it—so far as we know. And that covers a period of 26 years.



EDUCATIONAL



The Protestant Episcopal Theological Seminary in Virginia

Established A. D. 1823

The ninety-fifth session will open on Wednesday, September 18, 1918

Special Students Admitted

For catalogue and other information, address the Dean or Secretary.

Theological Seminary

Alexandria, Va.

The Theological Department OF THE

University of the South

An integral portion of the University, where the student of Theology meets in the frank intercourse of a common life, with the student of Science on the other.

For Catalogue Address

THE DEAN,

Sewanee, Tenn.

The General Theological Seminary

CHELSEA SQUARE, NEW YORK.

The next Academic Year begins on the last Wednesday in September.

Special Students admitted and Graduate Course for graduates of other Theological Seminaries.

The requirements for admission and other particulars can be had from

The DEAN, 1 Chelsea Square, New York, N. Y.

ST. HILDA'S HALL

A School for Girls. Charles Town, W. Va.

Under the auspices of the Bishops of the Diocese (Episcopal). Near Washington. College Preparatory and elective courses. Music and Art. Athletics under trained Director. Open air classes.

MARIAH PENDLETON DUVAL, Principal
Past 16 years principal of Stuart Hall, Va.

Episcopal High School

Near Alexandria, Va.

The seventy-ninth year of this School for Boys opened September 19, 1917. Modern equipment throughout. Catalogue on application.

A. R. HOXTON, B. A., Principal

Emerald Hodgson Hospital

—AND—
TRAINING SCHOOL FOR NURSES
UNIVERSITY OF THE SOUTH,
Sewanee, Tenn.

A Church institution where the best training to be had for development of Nurses. For further information, address

REV. W. S. CLAIBORNE, Supt.

The Old Pastor's Dismissal.

"We need a younger man to stir the people,
And lead them to the fold,"
The deacons said, "We ask your resignation,
Because you are growing old."

The pastor bowed his deacons out in silence
And tenderly the gloom
Of twilight hid him and his bitter anguish
Within his lonely room.

Above the violet hills the sunlight's glory
Hung like a crown of gold,
And from the great church spire the bell's sweet anthem
Adown the stillness rolled.

Assembled were the people for their worship;
But in his study chair
The pastor sat unheeded, while the south wind
Caressed his snow-white hair.

A smile lay on his lips. His was the secret
Of sorrow's glad surcease,
Upon his forehead shone the benediction
Of everlasting peace.

"The ways of Providence are most mysterious,"
The deacons gravely said,
As wondering-eyed and scared, the people crowded
About their pastor—dead.

"We loved him," wrote the people on the coffin
In words of shining gold;
Above the broken heart they set a statue
Of marble, white and cold.
—Christian Advocate.

O grant that nothing in my soul
May dwell but Thy pure love alone;
O may Thy love possess me whole,
My joy, my treasure and my crown;
All coldness from my heart remove,
May every act, word, thought, be love.
—Gerhardt.

THE CHATHAM EPISCOPAL INSTITUTE FOR GIRLS

College preparatory, Music, Art, Domestic Science, Expression. Certificate admits to leading colleges. New buildings. Ten-acre campus. Athletics. Gymnasium. Terms moderate. Catalogue and views Mrs. Elizabeth May Willis, B. P. Prin.,
Rev. C. O. Pruden, Rector.

Box 13.

Chatham, Va.

The Virginian Home and Training School

For the Feeble-Minded and Epileptic.

Established 1892.

For terms and information, address

MISS M. GUNDRY,

Falls Church, Fairfax County, Va.

National Cathedral School

For Girls. Fireproof building in Cathedral Close of 44 acres. 100 resident pupils. College certificate privilege. Music, Art, Advanced, and Special Courses.

THE BISHOP OF WASHINGTON.

President of the Board of Trustees.

JESSIE C. McDONALD, M. S., Principal.

HELEN L. WEBSTER, Ph. D., Academic Head.

Mount St. Alban, Washington, D. C.

WANTED

YOUNG MEN AND WOMEN TO PREPARE for the hundreds of splendid positions now open and calling for trained help. Concise and thorough courses in stenography, shorthand, bookkeeping, penmanship and stenography. We train for Business Employment and Success. Positions sure. Send for catalog and terms.

BRISTOL COMMERCIAL COLLEGE,

BRISTOL, TENN.

ST. MARY'S. An Episcopal School for Girls. Founded 1842. Full College preparation and two years advanced work. Music, Art, Elocution, Domestic Science and Business. 14 Modern Buildings. 25-acre Campus in mild Southern Climate. Moderate rates. Address

REV. GEO. W. LAY, D. C. L., Rector
Box 19, Raleigh, N. C.

Nothing More.

Simon of Cyrene bore
The cross of Jesus; nothing more.
His name is never heard again,
Nor honored by historic pen;
Nor on the pedestal of fame
His image courts the loud acclaim.
Simon of Cyrene bore
The cross of Jesus; nothing more.

And yet, when all our work is done,
And golden beams the western sun
Upon a life of wealth and fame—
A thousand echoes ring the name—
Perhaps our hearts will humbly pray:
"Good Master, let the record say,
Upon the page divine, 'He bore
The cross of Jesus'; nothing more."
—Sunday-school Times.

R. Geissler, Inc.
56 West 8th St. New York City.

* Church *
Furniture
Furnishings
Decorations
Fabrics and Embroideries

Established 1877

New Every Morning.

Every day is a fresh beginning,
Every morn is the world made new,
You who are weary of sorrow and sin-
ning,

Here is a beautiful hope for you—
A hope for me and a hope for you.

All the past things are past and over;
The tasks are done and the tears
are shed;

Yesterday's errors let yesterday cover;
Yesterday's wounds, which smarted
and bled,

Are healed with the healing which
night has shed.

Yesterday now is a part of forever,
Bound up in a sheaf which God holds
tight,

With glad days, and sad days, and bad
days, which never

Shall visit us more with their bloom
and their blight,

Their fulness of sunshine, or sorrow-
ful night.

Let them go, since we cannot re-live
them;

Cannot undo and cannot atone;
God in His mercy receive, forgive them!
Only the new days are our own;
To-day is ours, and to-day alone.

Here are the skies all burnished
brightly,

Here is the spent earth all re-born,
Here are the tired limbs springing
lightly

To face the sun and to share with
the moon

In the chrism of dew and the cool
of dawn.

Every day is a fresh beginning,

Listen, my soul, to the glad refrain,
And spite of old sorrow, and older sin-
ning,

And puzzles forecasted and possible
pain,

Take heart with the day and begin
again.

—Susan Coolidge.

There is nothing finer in the world
than human characters revealing God
to others, and so revealing Him that
God is better understood and commu-
nion with Him is made more easy. It
was in this value of friendship that
Randell Harris said, "I never ask God,
or hardly ever, for outward things; I
do not know that I ever asked Him
for glory or honor, and I hope I never
shall; and I very seldom ask Him for
material things apart from the King-
dom; but I sometimes say things like
this: that if God will give me three
or four good friends, I think I can
manage to continue to the end, be-
cause love is the machinery of life
and the motive power." The world
esteems nothing more highly than gen-
uine friendship, and every such friend-
ship is a proof of the soul's friendship
with God.—Dr. Peter Ainslie.

FORMS OF PRAYER

For Public and Private Use
IN TIME OF WAR

A neat pamphlet of sixteen pages, containing addi-
tional suffrages for the Litany and a large number of
prayers and intercessions methodically arranged, with
suggestions for public use in Services of Intercession.
The greater part of these prayers, marked with an as-
terisk, have been approved by the Bishops of the follow-
ing Dioceses:

Albany, Bethlehem, Central New York, Delaware,
Easton, Erie, Harrisburg, Long Island, Mary-
land, Newark, New Jersey, New York,
Pennsylvania, Pittsburgh, South-
ern Virginia, Virginia, Wash-
ington, and others.

SECOND THOUSAND; ENLARGED

Southern Churchman Company
Richmond, Va.

Price, 5 cents each, or 50 cents a dozen, postpaid.

Miller & Rhoads

"The Shopping Center."

For the retail Dry Goods and Department Store trade.

In the heart of Richmond, when you are here; and **Our**
Mail Order Department Serves you at your home.

BROAD AND GRACE STS.

CORNER 6TH ST.

RICHMOND, VA.

THIS SPACE BELONGS TO

SYDNOR & HUNDLEY

...FURNITURE...

RICHMOND, VA.

WATCH FOR THEIR FURTHER ANNOUNCEMENT

PREPAREDNESS FOR THE CHURCH

Why should not the Church prepare for its work when businesses in all directions are doing
so for their work?

We are Specialists in helping answer all questions for the efficiency of the Church, furnishing,
Lighting, Ventilation, Acoustics, etc.

Consult us and expert information will be submitted. Correspondence solicited.

J & R LAMB

23-25-27 Sixth Avenue

NEW YORK

Southern Churchman

Catholic for every truth of God; Protestant against every error of man.

REV. EDWARD L. GOODWIN, D. D.,
Editor.

SOUTHERN CHURCHMAN COMPANY,
Publishers.

Vol. LXXXIII.

RICHMOND, VA., JANUARY 19, 1918.

No. 3

THE CHURCH PENSION FUND AND THE OLD PENSIONERS.

Through the courtesy of the Secretary of the Church Pension Fund we are publishing in this issue the Minutes of the Meeting of the Trustees held on December 18 ultimo, so far as they refer to the distribution of the assets of the Fund among the various interests committed to their keeping. Mr. Sayre, fearing that these resolutions would seem too long or too technical for publication in the Southern Churchman, has also very kindly furnished us with a brief summary or explanation of the action of the Trustees. This we append to the more lengthy report, but are giving both as containing matter of general interest to the Church.

They will be read with a distinct feeling of disappointment and regret by many who are interested in the fate of the old pensioners upon the General Clergy Relief Fund and the Diocesan Funds, which have been merged with the Church Pension Fund. The resolutions show the full purpose of the Pension Fund to meet all the obligations assumed when these older Relief Funds were taken over, and the large amount of money segregated to guarantee their payment would indicate that these obligations were very considerable. No estimate of the amount required is given, and perhaps it has not yet been actuarially computed. Of course, however, a large portion of the amounts paid on this account will be returned when the last of these old pensioners shall have passed away and the funds of the old Relief Society, and perhaps others, shall revert to the Pension Fund.

But the Trustees of Pension Fund seem to have found no way, with the means at their command, to increase the meagre relief formerly paid these veterans whose day's work was done before March 1, 1917, and their dependents, or to place them on a more nearly equal footing with those who shall come after. It is this that will cause a pang of regret in the heart of the Church, and make her feel that in her zeal and liberality in creating a great system for pension relief in the future she has been less than generous

to those whose present claim was the first upon her consideration.

For it can hardly be said that all the promise that the Church held out to these veteran disabled clergy and their widows and orphans have been fulfilled in the guarantee of the Pension Fund that the grants that were being paid them on the first of last March should be continued. This guarantee will be made good, for the Fund is abundantly able to care for it; and it may be said that this is a better asset than the unassured annual grant of the General Clergy Relief or of diocesan societies, but of this we are not sure. During the fifteen years in which the Rev. Alfred J. P. McClure served with such faithfulness and with such remarkable results as the Secretary and Financial Agent of the old Relief Society, the receipts of that Society from all sources increased from about \$63,000 to about \$184,000 a year, and were still increasing as were those of the diocesan societies. A thorough system of co-operation between this general Society and those of the various dioceses had been established. All proper beneficiaries were known and listed, and sympathetically ministered to as far as possible. The increase in their number would have been only the normal increase incident to the growth of the number of clergy in the Church, which is very slow. The vested funds as well as the annual contributions for their relief were steadily growing. The royalties on the prospective new Hymnal would in a few years have added to them very largely. To be sure, the whole system of pension relief dependent upon voluntary offerings and the interest on comparatively small invested funds was entirely unsatisfactory, in that it afforded inadequate relief and lacked the assurance of stability; hence the splendid scheme of the Pension Fund as a substitute for it in the future. But the fact remains that for the pensioners then receiving aid the old system was full of promise that the relief afforded them from year to year would grow with the ever growing liberality of the Church and its realization of its duty in this regard. This hope was destroyed for them at a blow when the

Pension Fund came into being. So far as they were concerned the streams of the Church's generosity were cut off or turned into other channels. A tax bill to meet future claims takes the place of the old appeals based upon past services. Mr. McClure's splendid work in bringing the Church to an apprehension of its duty toward them was suspended. The old societies which so lovingly, however inadequately, looked after their welfare were merged into or co-ordinated with the new system which has its eye fixed upon the future only and whose efforts are to provide beforetime for pensioners who are yet to be. They are assured, as an incidental measure, of just what they happened to be receiving a year ago, and that this will never be any more. The fact that this small grant is only worth sixty per cent of what it was even a year ago makes no difference, there is no one now to investigate their need or to plead their cause. Their claim has been adjudicated, and a cast-iron system, wonderfully adapted for its acknowledged purposes of providing for future pensioners, has absorbed all the sources of supply but can afford them no further relief.

We are not trying to place the blame for this. The Pension Fund is working under its charter and the canon of the General Convention, and we doubt not is meeting strictly every obligation which they impose. But somewhere the Church has made a serious blunder—has done an unintentional injustice to veterans in her service whom she loves and honors.

Mr. Sayre asks that attention be called to the very successful operation of the Church Pension Fund during its first fiscal year. But the ten months between March 1, 1917, and January 1, 1918, over 80 per cent of all the possible pension assessments were received at the New York office. "The Trustees think," he continues, "that this is a remarkable record for the first ten months of a new system, and that it shows how cordially the Church is supporting the pension plan of the General Convention. They feel that they can look forward with confidence to the time when the payment of the

pension assessment will become practically automatic in every parish and other organization served by a clergyman of our Church and when, therefore, the intent of the General Convention that every clergyman in active service should be covered by pension protection shall be fully carried out."

Which makes us regret all the more keenly that those who have served the Church so faithfully in the past, and as a rule on salaries so much smaller than those which are now paid, should be forever barred from receiving any benefit from a system otherwise so admirable as well as successful.

The Southern Churchman Greatly Improved.

From The Witness.

It is a pleasure to note the great improvement recently made in the Southern Churchman. It is printed on a much better quality of paper than heretofore, and more attention is being given to its mechanical make-up. It will be strengthened at an early date in every department, and its usefulness enhanced by a larger corps of editors. In order to meet the increase in the cost of publishing the paper, the rate of subscription will be advanced on January 1 to \$3 per year for the Laity and \$2 per year for the Clergy. To branch out so extensively in the face of war prices shows a strong faith on the part of the publishers in their subscribers and advertisers, and in the field from which they must draw their support. The Rev. Dr. Goodwin, who is the editor, is making the Southern Churchman a first class family Church paper, and we are glad to speak a good word for it. We congratulate the publishers and wish them every success in their new undertaking.

We beg to thank our vigorous young contemporary, The Witness, for such a kindly notice; and to add our congratulations and good wishes to those of the Bishops and others which appear in its first anniversary number. In a short year, and that a trying year for even well-established publications, The Witness has won a deserved and recognized place among our Church papers. Of its goodly editorial staff three have been consecrated Bishops within the year, and a fourth awaits consecration. We don't know how the publishers manage it, but it is still published, at Hobart, Indiana, at one dollar a year.

Have we ever sacrificed any wish, any ambition for Christ's sake? Have we ever sacrificed any time for Christian work? Have we ever promptly refused a profitable business proposition in order to do a definite Christian service? Have we actually ever sacrificed any money for a good cause? Have we ever really denied ourselves something that we very much wanted to take the money for some one else more needy than ourselves? If not, we do not and cannot know the meaning of this word "love."—Edgar De Witt Jones.

Book Notices

(All books reviewed at any time in this column may be ordered, at the publisher's price given, plus postage 15 cents, from the book department of the Southern Churchman.)

The High Call. By (the Rev. Dr.) Ernest M. Stires, rector of St. Thomas' Church, New York. E. P. Dutton & Company. Pp. 180. \$1.50 net.

There is a deep significance in the practical unanimity with which the Clergy of the Church have been speaking to their people on the war and the various issues connected with it. From its beginning many of them found it difficult, and some impossible, to observe the request of the President and maintain an attitude of neutrality. It was so manifestly a conflict between right and wrong, between principles allied with the Kingdom of God and those which were earthly, sensual and devilish, that one could not mistake it or remain indifferent to it. When America took her stand at last the Clergy did not wait for the advice of Bishops or the action of Councils, but with one accord and as in duty bound made it their business to impress upon their congregations the righteousness of our cause, the moral and religious considerations connected with it, the high motives which they should set before them and the willing sacrifices which they were called upon to make. And in so doing they have not for a moment supposed that they were substituting patriotism for religion or departing from their normal task of declaring the counsel of God.

That so influential a pulpit as that of St. Thomas', New York, would give no uncertain sound on these and kindred subjects was quite to be expected. In the volume before us Dr. Stires has collected fourteen sermons on topics connected with the war, preached between February 18 and November 11, 1917. They are published at the desire of some who heard them, and will gratify many who did not. The sermons are thoughtful, direct and stimulating. They point to the highest ideals but also to the practical pathway of service and sacrifice by which they are to be reached. The language of religious truth is used in the discussion of national issues and is not found out of place. They interpret the best and noblest impulses which are animating our people to-day and awakening in them a new sense of spiritual values in mundane duties. Their publication was worthy and timely, and we hope for them the wide circulation which both their topics and the treatment of them deserve.

The Religion of the Church: As Presented in the Church of England. A Manual of Membership. By Charles Gore, D. D., Bishop of Oxford. American Edition. Young Churchman Company, Milwaukee. Pp. 183. 75 cents, cloth; 50 cents paper.

We suppose Bishop Gore would be acknowledged as the leading exponent to-day of that school in the Church of England and in America which has adopted the name of Catholic, at least of its more conservative wing, and that his statement of its

views and teachings may be accepted as representative. This little book is of value, therefore, as giving that conception of catholic religion which is held and taught by that large and influential school of thought. We do not understand that the author claims that his views are identical with the teachings of the Church of England. As intimated in the title of the book, it is a system "presented in," not by, that Church. And in his preface the learned Bishop says: "This little book is intended as a summary statement of the religion of the Catholic Church. It is intended to meet a need, which is just now clamorous—the provision of a manual of instruction for the members of the Church of England." The inference is that the Church has failed to instruct her members, or to instruct them adequately or correctly; hence the clamorous need which our author discovers of additional instruction in certain things which are, indeed, held and taught by some in the Church, though not by the Church herself. We could wish, however, that this distinction had been made plainer, for the uninstructed reader will not always be able to draw this important line for himself.

The book seems to us rather a medley. There is so much in it that is true in the highest sense, and that is so admirably put, that one wishes it could be sifted out from the dubious, the outworn and the supererogatory. Sometimes Bishop Gore, like all the best writers of his party, seems to us to chafe under the bonds of fourteenth-century traditionalism and to make as though he would cast them from him, but they are too strong for him. If all Church leaders would be content "to leave off learning where God leaves off teaching"; or at least, after the manner of the Church, leave extrascriptural doctrines and devices to be held by those who like them and not to be urged upon those who do not, how simple, free and redolent of sweet charity would "The Religion of the Church" Catholic be seen to be!

Father Stanton's Sermon Outlines: From His own Manuscript. Edited by E. F. Russell, M. A., St. Alban's, Holborn. Longmans, Green and Co., London and New York. Pp. 236. \$1.75.

Here is some of the sermon material, as far as it was written down, of a great and useful preacher who had learned the difficult art of fixing his mind and heart on a text until he had gotten down to the roots of it, and then selecting from its stores just what he would give to his people without attempting to exhaust it—or them. As examples of this essential method of pulpit preparation these outlines are admirable and ought to stimulate the ambition and efforts of every clerical reader. In matter they are also suggestive and illuminating to an unusual degree, and in the main thoroughly evangelical. There are about one hundred of the outlines, covering the Church year from Advent to Easter.

Stowe's Clerical Directory of the American Church. (Formerly, Lloyd's Clerical Directory.) Edited and Published by the Rev. Andrew D. Stowe, Minneapolis, Minnesota. Pp. 418. \$3.00.

This publication, which has been long expected and was unfortunately delayed by a fire in the printing office involving a total loss of the material prepared, at last appears in good shape and attractive dress. It is a compen-

dium of information concerning the Clergy which is indispensable to those who have occasion to know something of their personal history and services, and is alone in its particular field. It also contains Diocesan and Parochial statistics and other cognate matter. It seems to be as free from errors as could be expected in such a mass of data, and the publisher is to be congratulated on his work.

The Living Church Annual and Churchman's Almanac. A Church Cyclopedia and Almanac: 1918. Young Churchman Company, Milwaukee. Pp. 515. 90 cents, cloth; 65 cents, paper.

This Annual is an institution which is too well known to require commendation. It is wonderfully complete and accurate, the two qualities which are desired in a publication of this kind. The present issue is fully up to the standard hitherto set.

THE CHURCH PENSION FUND.

Minutes of the Meeting of the Trustees, December 18, 1917.

The first annual meeting of the Trustees of the Church Pension Fund took place, in accordance with the rules, and in accordance with notices sent to the Trustees by the President of the Fund, at the offices of the Fund, 14 Wall Street, New York City, on Tuesday, December 18, 1917, there being present the Right Reverend the Bishop of Massachusetts, the Right Reverend the Bishop of New York, the Right Reverend the Bishop of Pennsylvania, the Rev. Dr. McIlvaine, the Rev. Dr. Stires, Mr. Mather, Mr. J. P. Morgan, Mr. William Fellowes Morgan, Mr. Peabody, Mr. Sayre, Mr. Truesdale and Mr. Yarnall. * * *

The Chair laid before the Trustees a report from the Executive Committee as follows:

Resolved, That the assets of the Church Pension Fund shall, until otherwise ordered by the Board of Trustees or the Executive Committee, be distributed among the following eight accounts, namely: I. Accrued Pension Liabilities Account; II. Permanent Pension Account; III. General Clergy Relief Fund Account; IV. General Clergy Relief Fund in Liquidation; V. Merged Diocesan Funds Account; VI. General Convention of 1907 Account; VII. General Account; VIII. Hymnal Account.

These accounts shall, until otherwise ordered by the Board of Trustees or the Executive Committee, be constituted as follows:

I. The Accrued Pension Liabilities Account shall consist of all assessments received, in accordance with the rules, on behalf of clergymen whose names stood upon the canonical roll of this Church on March 1, 1917, and of payments and subscriptions to the initial reserve to the amount of \$5,064,000, as of March 1, 1917. From this account shall be paid the pensions voted by the Executive Committee to those clergymen whose names stood upon the eligible list on March 1, 1917, and to their families.

II. The Permanent Pension Account shall consist of all assessments received, in accordance with the rules, on behalf of clergymen whose names shall have been added to the canonical roll of this Church subsequent to February 28, 1917. From this account shall be paid the pensions voted by the Executive Committee to these clergymen and to their families. The treas-

urer is authorized to borrow, if necessary, on behalf of this account from the Accrued Pension Liabilities Account (I) or the General Account (VII).

III. The General Clergy Relief Fund Account shall consist of the moneys and securities transferred from the General Clergy Relief Fund to the Church Pension Fund under the agreement of merger approved April 13, 1917, the income of which is unencumbered and as to which the Church Pension Fund is not limited or prescribed as to the expenditure thereof beyond the general purposes of the General Clergy Relief Fund; and of legacies made in the name of the General Clergy Relief Fund under wills executed prior to April 13, 1917. The income of this account shall be used in making payments to beneficiaries who stood upon the roll of the General Clergy Relief Fund at the date of the merger, and when, by the death of these beneficiaries, the income is released, it shall be paid to the General Account (VII) until the expenditures made out of the General Clergy Relief Fund in Liquidation (IV) shall have been reimbursed. Thereafter the income of the General Clergy Relief Fund Account (III) shall be held subject to the directions of the Board of Trustees or the Executive Committee in furtherance of the objects for which the Church Pension Fund was created by the General Convention, and according to the intent of the donors of the moneys in the said General Clergy Relief Fund Account (III).

IV. The Church Pension Fund on account of the General Clergy Relief Fund in Liquidation shall consist, for the time being, of payments and subscriptions to the initial reserve to the amount of two million dollars (\$2,000,000). In so far as may be necessary by the inadequacy of the income of the General Clergy Relief Fund Account (III), payments shall be made from this account to the beneficiaries of the General Clergy Relief Fund who stood upon the roll of that Fund at the date of its merger with the Church Pension Fund, and to their families, in accordance with the directions of the Board of Trustees or the Executive Committee. The Treasurer is authorized, from time to time, to make such transfers from the General Clergy Relief Fund in Liquidation (IV) to the General Account (VII) as may be possible through the progress of the liquidation of the liabilities of the former General Clergy Relief Fund.

V. The Church Pension Fund on account of Merged Diocesan Funds shall consist, for the time being, of payments and subscriptions to the initial reserve to the amount of one million dollars (\$1,000,000). In so far as may be necessary by the inadequacy of the income of a merged diocesan fund, payments shall be made from this account to the beneficiaries of merged diocesan funds in accordance with the directions of the Board of Trustees or the Executive Committee. The Treasurer is authorized, from time to time, to make such transfers from the Merged Diocesan Funds Account (V) to the General Account (VII) as may be possible through the progress of the liquidation of the liabilities of the merged diocesan funds.

VI. The General Convention of 1907 account shall consist of the moneys and securities collected by the Commission appointed by the General Convention of 1907 and transferred to the Church Pension Fund under the resolution of the General Convention of 1913 and the Canon of the General Convention of 1916.

VII. The General Account shall consist of the following: Legacies to the Church Pension Fund; the income of the General Clergy Relief Fund Account (III) after disbursements to the beneficiaries of the General Clergy Relief Fund are no longer necessary, until the payments made out of the General Clergy Relief Fund in Liquidation (IV) shall have been reimbursed; the income of the diocesan funds merged with the Church Pension Fund until in the case of each diocesan fund the expenditures made on its behalf out of the Merged Diocesan Funds Account (V) shall have been reimbursed; all moneys and subscriptions to the initial reserve not distributed in other accounts; moneys held by the Church Pension Fund pending the determination of their proper use. The income of this account shall be disbursed in accordance with the rules formulated by the Board of Trustees or the Executive Committee in furtherance of the objects for which the Church Pension Fund was created by the General Convention. From the income of this account shall be paid the grants to beneficiaries of diocesan funds with which the Church Pension Fund is under contract in pursuance of agreements entered into before March 1, 1917; the appropriate transfers shall be made as of March 1, 1917. The Treasurer is authorized to make, from time to time, such transfers from the income of this account to the income of the Accrued Pension Liabilities Account (I) as may be necessary to provide for additions to the eligible list authorized after March 1, 1917; the appropriate transfers shall be made as of March 1, 1917. The Treasurer is authorized to make such transfers from the General Account (VII) to the Merged Diocesan Funds Account (V) as may be necessary to carry into operation mergers with diocesan funds entered into by specific resolutions of the Board of Trustees or the Executive Committee, for which the present appropriation to the Merged Diocesan Funds Account (V) is insufficient.

VIII. The Hymnal Account shall consist of moneys specifically received by the Church Pension Fund for the purposes of the Hymnal. The Treasurer is authorized to transfer moneys and securities in this account to the Church Hymnal Corporation, when the said corporation shall have been organized and be ready to begin operations.

The Treasurer shall also be authorized, from time to time, to create separate accounts on behalf of the diocesan funds merged with the Church Pension Fund.

All of the moneys and securities of the Church Pension Fund, with the exceptions hereinafter specified, shall be deposited with the Assistant Treasurer in one account entitled "The Church Pension Fund," but the records of the Church Pension Fund shall show the distribution of money and securities among the various accounts in accordance with this resolution. All vouchers shall show from which account the payments are made, and all resolutions appropriating money shall specify from which account said appropriation shall be paid.

The securities held in the General Clergy Relief Fund Account (III), and any investments made from the money of the said account, or any reinvestments made, shall be kept by the Assistant Treasurer, separately for the benefit of the said account.

The securities received in accordance with any merger with a diocesan fund, or any investments made from money received in accordance with such merger, or reinvestments made,

shall be kept by the Assistant Treasurer separately for the benefit of said diocesan account, in accordance with the terms of each merger.

These resolutions shall become effective on the first day of January, 1918. The Treasurer is authorized to credit the Church Pension Fund on account of the General Clergy Relief Fund in Liquidation (IV) with such payments made between April 13, 1917, and December 31, 1917, inclusive, as shall have been in excess of the income of the former General Clergy Relief Fund for the same period.

The report of the Executive Committee was adopted.

The Trustees then adjourned.

Attest:

MONELL SAYRE,
Secretary.

This action of the Trustees of the Church Pension Fund may be summarized as follows:

1. The sum of \$5,064,000, the amount originally asked of the Church, is segregated for the express purposes for which it was asked and given—accrued liabilities.
2. Two million dollars (\$2,000,000) is set apart as a guarantee, to enable the Church Pension Fund to pay the grants of the General Clergy Relief Fund.
3. One million dollars (\$1,000,000) is set apart as a guarantee, to enable dioceses to merge their diocesan funds with the Church Pension Fund.
4. The assets of the General Clergy Relief Fund are segregated perpetually, and after reimbursing the Church Pension Fund for its expenditures on account of the merger will be used according to the intent of the donors.
5. The money collected by the commission appointed at the General Convention of 1907, of which the Rev. J. J. Wilkins was financial agent, is segregated, to be used according to the intent of the donors.
6. The guarantee accounts of \$2,000,000 and \$1,000,000 respectively will eventually be freed, owing to the termination of the present grants of the General Clergy Relief Fund and of merged diocesan funds, and to the repayment to the Church Pension Fund of its payments made to such beneficiaries. The \$3,000,000 will then constitute a reserve in the hands of the Trustees, the income of which will enable it to extend the benefits of the pension system to the clergy and their families.

The Church Pension Fund Trustees have thus devoted three million dollars (\$3,000,000) to make sure that the beneficiaries of the General Clergy Relief Fund and of the merged diocesan funds receive throughout their lives the grants that have been pledged to them.

SOMEWHERE IN FRANCE WITH BISHOP ISRAEL.

Letter from Rev. Roy I. Murray, the Bishop's Companion.

"He travels fastest who travels alone"; but he who travels alone is likely to miss certain thrills which are inevitably to be got by one travelling with the Bishop of Erie. Apart from that, speed, as such, is hardly to be hoped for on French railroads under present conditions. No matter the place, no matter the distance, one snatches such fragments of "petit déjeuner" as are vouchsafed and lumbers to the station at the crack of dawn. Follows the inevitable and inevitably courteous examination, by the

military authorities, of safe conducts, and, lately, the purchase of "billets militaires"—military tickets of astounding cheapness and minute proportions—so small that, once ingulfed in the fastness of one's trench-coat pocket, their discovery at the day's end is usually a matter of involved and embarrassed search. I say "at the day's end" for, again no matter the place or the distance, it is always after dark before the one is reached and the other covered.

When we left Paris on October 11 it was still possible, under certain conditions, to travel on military passes. Recently, however, in accordance with the familiar French proverb, "We have changed all that," and elaborate identity books are now necessary, containing one's photograph, of carefully prescribed size and character, an itinerary, a safe conduct and a paper which must be seen and stamped by designated authorities whenever a stop is made overnight.

We were making this time for the sea—the Bishop having been "loaned" by the American Red Cross in which he is chaplain of Base Hospital No. 20, at the request of the Y. M. C. A., to add to his appointed work addresses to soldiers on "the line." The train was as cold as usual—colder, we thought, as we left the suburbs of Paris to cut north and west across Normandy. We arrived at night, as usual, and, again as usual, in a blinding downpour of rain.

There was one room left at the hotel, a room of three beds—an embarrassment of riches, for Madame, in the office below stairs declined to rent the room unless we could manage to include a third member in our party. Presently we were again outside, breasting the rain for the next port of call, where matters were satisfactorily arranged. One falls naturally into naval phraseology—the town was blue with sailors—American sailors, everywhere. That and the smell of the sea down below the great fortifications—the sound too of American slang—made the next day's sunshine all the brighter.

The Bishop began at once to inspect the recreation and other quarters provided for the men. Most homelike of all, perhaps, was the restaurant, with typewritten menus in English, and food wonderfully good and reasonably cheap—happy combination—at the hands of two or three young Belgian women—refugees—of invaluable bilingual accomplishment. The Bishop was advised to try for peach jam—did try for it—got it, and was glad. Peach jam, asked for in English and eaten in the company of one's own people, crowded elbow to elbow—a corner of home in a town so old that the handiwork of Julius Caesar's soldiers is still pointed out to wondering American eyes.

One had to push through groups of French children to get to the door of the recreation building, just up the street. Inside were the usual rows of tables covered with well-worn magazines—the usual French railway posters—wonderfully done, many of them—seen on the walls across clouds of smoke—the usual groups gathered around the piano at the far end of the room. Everywhere men in navy blue—all, that is, except a few—survivors of the gun-crew of a merchantman torpedoed fifty miles off the coast in last night's storm of wind and rain. They told it gravely, simply—the shock to the ship, the explosion—then the life-boats, and, worst of all, how they heard across the darkness cries for help which could not

be answered. We saw them later in another town—these same men—not barefooted this time, not in mufti of necessity, but smart in new uniforms, about to leave again for their appointed work, the conveying of another ship out across those same treacherous waters. It brings the war nearer home to meet men like that! And they are here by thousands, with more coming continually.

It is to reach these men with his message of encouragement and good cheer, his frank, earnest exhortation to our soldiers and sailors that they uphold here in the old world the splendid traditions of our young America—it is for this, in great part, that Bishop Israel is going from camp to camp along the "American Front." Following a carefully worked out schedule, he has made over sixty addresses in as many crowded huts. Some central town or village is chosen as a sort of temporary headquarters, and from there, by touring car, by ambulance, sometimes by army truck or motor side car, the Bishop makes his way to neighboring points where the men are collected.

This town where we are now, for example, the last on the present schedule, is the centering point of five roads, along which, each afternoon and night, the Bishop has been making his Apostolic pilgrimage.

For it is that. Most of his Erie friends would perhaps fail to recognize their Bishop in the person who climbs out of a mud-covered motor at one of those points which, at night, seem, each of them, situated exactly in the middle of nowhere. Designed or not, they are very much alike, these "Somewheres in France," especially at night. In place of the pastoral staff of tradition these present sheep are sought out by the light of a modern electric torch. But they are not far to seek. One of those low, darkened buildings will be the recreation hut, and the men have heard that he is coming and gathered there, often in hundreds. The shepherd adventures confidently through the mud—one goes through mud in France, and not across it—arrives at the door and enters.

There they are, gathered about the inadequate stoves, playing checkers and dominoes at the tables, reading, writing their letters, listening to familiar phonograph records or to such music as can be wrenched from the long-suffering piano—listening sometimes to both, and to both at once! A rough counter at the far end marks the canteen, and behind it rows of shelves, American tobacco, chocolate, chewing gum, candy and other eatables. The place is a fog of khaki, spread over with blue smoke; these soldiers, or, less frequently, marines, sometimes with much more than a sprinkling of French troopers. Not a cathedral surely, but what a congregation. And, before the Bishop has finished, indications of something more than merely human presence. News of what is happening along the line, incidents of interest taken from experiences at other camps, examples of that devotion to the cause which are to be found among our men everywhere, the call to put on that invisible, impregnable armor of the spirit without which no man, soldier or other, can fight his battle to its glorious conclusion—those of you who know him at home begin to recognize in the uniformed, belted figure standing there on an empty soap-box, your Bishop and your friend.

"That's all, boys, and thank you." Then, across the instant's silence, a crash of applause. These men have

listened, have understood, have appreciated. Afterwards they gather about the Bishop in groups—the time has come for the personal word. Gradually the hut empties; soldiers go early to bed.

"Gosh," one man said on the way out of the hut at M—, "I wish he'd have come here on a Sunday, I'd like to hear that man preach once!" He did not know that he had heard a sermon; one which, in all probability, he will never forget.

"Can the Church rise to the present opportunity?" anxious men are asking everywhere at home. Can she? If you doubt it, ask that man climbing back into the muddy automobile. It may be that he will not hear you; his hand is on the arm of the soldier who holds the door of the car open: "What name? Why, boy, I know your father, back home."

"You'll know me, too, Bishop, after this," the straightforward answer comes, "if we get back!"

* * * * *

We leave here tomorrow morning—at six-thirty!

"ATTENZIONE!"

By W. H. Morse, M. D., Hartford, Conn.

"'Attenzione!'"

"Nella casa!"

"Certo!"

It was in the mission reading-room. The conversation was between two Italians at one of the tables. One of them had the Southern Churchman in his hand, and had called the other's attention to the advertisement of the Department of Army and Navy Work of the Brotherhood of St. Andrew, headed "Attention!" and soliciting correspondence with enlisted Churchmen. He had read the first word to the other, whose reply, "Nella casa!" meant that he thought it referred only to American, "home-made" soldiers, not to any others. And the answer, "Certo!" meant that his friend agreed with him.

There was a touch of sadness in their quiet words. It was evident to me as to what the reason was. They both had relatives and friends in the Italian army. One had two sons, young men who had attended St. Paul's Episcopal Mission. The other had a brother, or brother-in-law, who had been a member of the Brotherhood. I went to the table and sat down beside them.

"You hear from the boys?" I asked.

"O, yes, sir. They write some letters by."

"Now, see here!" I said, indicating the advertisement. "That does not mean 'homemade,' American, soldiers only. The boys must have written, or will write, some interesting things home. If, some time, you can tell me things that they have written, I warrant it will be of interest enough to give to the readers of the Southern Churchman."

They argued that the boys were not "home-made," but the next evening they brought the letters, and from them I gained several items, which, I am sure, will interest the readers of the Southern Churchman, as, really, the Italian Protestants who have been called as reservists to their colors from America are rich in true missionary zeal.

That which I will give is free translation, and just as written.

"A French officer heard what I said, and he said to me that he had sat in the sun to hear many priests, but the

words of Jesus Christ seldom had he heard them until what I said, which was His words that he said to Miss Mary and Miss Martha."

"There was a swearer, who was named Francis, and he admired St. Francis much. I said, 'Stop! You make those oaths about St. Francis' Lord!'"

"This was a vice-brigadier of the revenue service, and he was examine our goods when we came. So he found my prayer-book, and said it so much added to my pack weight, and to leave it. I said that was one part my arms, if he please. 'You superstitious American!' was all he said, and he let it be."

"One was an old peasant woman, and she brought chicken eggs. Victor was then reading some Bible verses, which he does. She, the woman, saw it, the Bible, and she looked, and then by-by said to Victor like this: 'It a Protestant Bible-book?' Sure, Victor told her. Then this was what she ask: Had he another? He said he could get her another. Then she said she was glad, and this that she said, was: 'My Eldora will be well!' She meant a daughter who had consumption. 'My Eldora will be well, and I know others of same sickness who I will get by, with her.' I found out, and Victor found out, that long of years ago some priest had burnt Protestant Bibles, and some consumption people the smoke in smoked, and got well. What? Old woman Victor's Bible to burn to make daughter and some others get well!"

"D'Alta and me we got many to sing. Those heard us. So they catch off the songs too, which are of hymns, like 'Per te la vita mia!' ('I gave my life for me!'), many others. And it is like much as if it was to a meeting in the hall at home, for lots sing, and are not Protestants, not anything."

"I am more sorry to see some die who not anything about a church are care. Those curse priests, and want nothing to be with religion. So when I open some chance it is to open my Testament and my prayer, from my prayer-book, for them. All will not pay listen to me some. Some do, and are happy."

"I was heard of some priests who say 'Grosso peccato!' ('a grave sin!') when they find those Protestant Bibles with some of us from America; but none priest has this said to me. . . . A priest ask to take my Testament. I said he could. See! He put on his canvas gloves first, before he took it, like a surgeon afraid of germ (not German) gets on rubber gloves. I do not know. What did he want it? He gave it back, about soon, and said some Latin or Spanish. Not a chaplain."

"I got a bit of America on my Testament cover pasted, which is a flag, a small one. . . . They call us George Washingtons, we from America."

What Is Worship?

"To sit quiet in a pew in the house of God is not all of worship. A man's body may be in a pew and his mind and heart be a thousand miles away. Worship is concentration. Body, mind, soul fixed on God, communing with God: that is true worship. The Spirit comes into the heart of the worshipper, and brings the things of God to him. He prays, and praises, and becomes conscious of God. The truth is applied by the spirit to the individual heart, and the worshipper becomes conscious that he has been sitting in a heavenly place with Jesus Christ."

Letters to the Editor

In this department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letter to the Editor" will appear in our columns except over the signature of the writer.

DENMARK, SCHLESWIG-HOLSTEIN AND PRUSSIA.

Mr. Editor: One sees much in the papers nowadays about the lost provinces of France, Alsace-Lorraine, and as the President says, it is a question in which we are vitally interested as well as Germany. There is, however, a similar question on which Americans are not so well informed, yet which must come up for settlement. It is the question of the lost provinces of Denmark, Schleswig-Holstein. It is the old story of "Might makes right" and that small nations have no right to existence. Prussia tried to take them in 1848, and incited rebellion, but the rebels and Prussia were beaten in a three years' war. In 1864 and '65 the attempt succeeded when two powerful nations, Prussia and Austria, combined to rape Denmark. It was merely one of Bismarck's unholy schemes to prepare the way for war with Austria.

Take a map and look at the northern part of Germany on that little peninsula, and it will not take one long to see that the names of cities and towns are Danish, only the ending "borg" has been changed to "burg." The Kiel Canal is on stolen Danish territory. In fact, clear down to Hamburg the territory is Danish. Centuries ago great earthworks were thrown up to protect the Danes from the fierce German tribes. These earthworks, called "Dannevirke," may be seen to-day. Holstein, the Danes are not so keen about to-day, because it has been Germanized long ago, and originally was settled by "Frisians," or as we know them, Hollanders. Schleswig, however, is Danish to the core, and for nearly fifty years has been ground under Prussian kultur. Prussia promised that province should go back to Denmark whenever the people should, by popular vote, indicate such to be their desire. But Prussia has taken care that vote never should be taken. It is an interesting fact that the famous saying, "A scrap of paper," originated with Bismarck, when receiving a delegation of Danes from Schleswig he abruptly broke off the reminder as to Prussia's promise with the words, "It is nothing but a scrap of paper." In Fabricius' history of Denmark, the last words are these: "The north Schleswig population endure the bitter struggle for national existence in firm trust that the final word has not yet been spoken by history. The unanimity and concord there is a shining example and a prophetic voice for the Danish people."

Germany gives the official population of Danes in these provinces as 162,000, but these figures are subject to suspicion; the fact is there are nearer 200,000. In this war the Danes of these provinces have suffered more in proportion than any other part of Germany, yes, more than Alsace-Lorraine, because there many soldiers have deserted to France. The awful

list of killed and missing seems to show that it is Germany's intention to kill off Danish sentiment. Denmark is a little country with only three million, but her heart and soul is with the allies. To enter the war would mean a second Belgium. The President has said that each nationality must have the right to work out its own destiny. In the light of these words Danes everywhere lift up their hearts, and believe the final word of history is soon to be spoken, for no peace would be just without the return of Schleswig to Denmark, and the shadow of fear taken from that little country.

S. J. HEDELUND.

Fergus Falls, Minnesota.

THE SELECTION OF NEGRO SUFFRAGAN-BISHOPS.

(Abridged.)

Mr. Editor: * * * We plead for a change of method in the selection of negro Suffragan-Bishops. It is not the sincerity, or good intentions, of the white Bishops which are questioned. Such are the conditions of life that apart from the ripest experience of the negro priesthood, as a whole, such cannot always prudently and wisely make selection of the best men to work among and for another race. What we suggest is most simple, but we believe, in view of the actual situation, is the most satisfactory method that can be pursued.

Let any Bishop who is seriously thinking of utilizing the services of a negro Suffragan-Bishop, address a proper communication to each and every colored priest in the country, who has been in the priesthood for fifteen or more years, and invite from him the names of three colored clergymen, respectively, his first, second and third choice for the office of a Bishop. When he shall have tabulated the results of the canvass he will be better situated for making his selection. By such a method, responsibility is thrown upon the colored priesthood, and as it is this same priesthood that, humanly speaking, must make the attempt successful, it should be given a fair opportunity to demonstrate its zeal in this particular matter.

* * * Certainly, no harm can come by a trial of the method we have suggested. On the contrary, we believe that the greatest good will be accomplished for the whole work, the country over, by means of such a method in the selection of Suffragan-Bishops to work among the colored race.

GEORGE F. BRAGG, JR.

Baltimore, Md.

The Great Commission

With Bishop Lloyd to Liberia.

Since Bishop Lloyd sailed for Africa many Church folk must have been studying their Atlases and Gazetteers, and so feel better acquainted with Liberia than ever before. Some may have read the book on the little republic, "Liberia," by Francis Starr, professor in the University of Chicago, published in that city in 1915; some have sent to the library at the Church Missions House and borrowed from its shelves one of the quaint old volumes,

"History of the African Missions of the Protestant Episcopal Church," by Mrs. E. F. Henning (1849); "Day Dawn in Africa," by Mrs. Anna M. Scott (1858); others have looked through files of missionary reports and The Spirit of Missions; and all with the same intent, that when Bishop Lloyd comes home with his story they shall be the better able to appreciate what he will have to tell. And we cannot doubt that as their knowledge of Liberia, of its past, its present, its future, has increased, their prayers have been more constant for Bishop Lloyd, for Archdeacon Schofield, his companion, and for the mission to which they have gone.

The latest review of the field appeared in an article by Miss M. S. Ridgely, of Cape Mount, which was printed in two sections in The Spirit of Missions for July, 1917, pp. 501-503, and October, pp. 716, 717, and which sketched the mission from her twelve years' acquaintance.

Before Bishop Lloyd sailed another woman conversant with the West Coast was consulted, and Miss Woodruff's calm, matter of fact statements were reassuring to friends to whom the words "West Coast" represent certain illness and much risk. A woman who has ten times crossed the Atlantic and spent five terms in Liberia should know something of what she speaks. "Africa is not at all terrible as Africa," was Miss Woodruff's verdict. "Under present conditions Bishop Lloyd may not be able to do all he would like and could do at other times, but there is no reason why he should not be comfortable." "Every one does not have the fever; after five years Miss Conway has just had her first at all serious attack." "People imagine a great deal." "Provide for both warm and cool weather." "Be careful, and use common sense." What good advice for visitors to new places, even not Africa!

A warm welcome, kind care, friendly suggestions for health and comfort, all these might be expected; but rides by canoe, ox cart or hammock must be depended on for the interior, the uncertain, infrequent steamer for the coast, unless—and the chance seemed most uncertain—the mission launch, "John Payne," were not out of commission.

Our latest letter from Mrs. Moort at Bromley, twelve miles up the St. Paul's River, gives a cheering glimpse of what our Commission to Liberia may find.

"The eighth year of our school life opens with a large enrollment of girls. The farm clearing has been extended, and there is prospect of a good yield of breadstuffs. The kitchen garden, too, promises good results, for the girls, with the matron, have spent much time in planting and caring for cucumbers, tomatoes, string beans, egg plants, collards and okra. The store-rooms, cooking, bread-making, laundry, dormitories, in fact, the entire building, are under the care of the matron and her young assistant, who are indefatigable in training the girls in useful ways. We have a Guild and Chancel Society, and the girls are being taught to care for the chapel at Bromley. The Bible and Prayer Book lessons are carefully kept up. The girls are improving in singing and are learning to give more expression to the beautiful words they sing. I am hoping that a class will be ready for confirmation when we are again privileged to have a Bishop with us."

When Mrs. Moort thus wrote she did not dream that Bishop might be Bishop Lloyd, and among the happiest ex-

periences of his visit must be a confirmation such as this.

Japanese Y. M. C. A. Sends Deputation to American and Allied Armies.

Bringing a gift of \$10,000 to aid the Y. M. C. A. in this country—\$5,000 of this sum having been contributed by the emperor and empress of Japan on Christmas Eve as an expression of appreciation of the splendid work done by the Y. M. C. A. in the Japanese army at the time of the Russo-Japanese war—Major-General N. Hibiki, of the Imperial Japanese Army, and chief of the Japanese Y. M. C. A. deputation to the allied armies, presented greetings to the Federal Council of the Churches of Christ in America, in New York City, at the meeting of the Administrative Committee on January 10th.

Major-General Hibiki emphasized the importance of the Christian leadership of Japan in the Orient, and urged the necessity for missionary work in that country. "For," said he, "if we win Japan for Christ, we win Asia."

The deputation of the Japanese Y. M. C. A., which Major-General Hibiki represents, has been sent to the allied armies and will visit the camps here and in Europe and also the British, French and Italian Army headquarters. They have brought flags and gifts from Japan which they will distribute in the various centers.

Major-General Hibiki was chief of the commissariat during the Russo-Japanese war. He has been a director of the Y. M. C. A. for many years, and his interpreter, Mr. K. Yamamoto, is Secretary of the Y. M. C. A. in Tokyo. General Hibiki stated that there are already many Christians in the administrative departments of the Japanese government and high in positions of responsibility. When these numbers can be multiplied two or threefold, he says, the international policies of Japan will certainly become Christian.

Deaconess Hargreaves' Work Among Igorots.

General Leonard Wood, writing to a friend concerning the work done by Deaconess Hargreaves among the Igorots at Basao in the Bontoc District of the Philippine Islands, says:

"I have personal knowledge of Deaconess Hargreaves' excellent work in the Philippines. She has rendered a long, brave and unselfish service and one which has been of very real value to all who have come under her kindly and intelligent supervision, and her example of courage, self-sacrifice and devotion to duty is something which we can all copy with profit."

Church Intelligence

Meeting of the Executive Committee of The Board of Missions.

The Executive Committee of the Board of Missions met in the Church Missions House, New York, on January 8, 1918. There was a small representation present owing, no doubt, to the interrupted transportation facilities.

The Treasurer's report for November and December showed a net decrease over the same months last year of \$24,155. This may be accounted for by the fact that these were the first two months of the year, whereas in 1916 the year closed October 1.

From the domestic field we received

and acted upon the resignations of Mrs. S. W. Small, of North Dakota; Miss Elizabeth Roscoe, of Oklahoma; Miss E. D. Whitmore, of Tennessee, and Deaconess F. B. Affleck, of Utah. Miss Nellie Freeman was appointed in place of Mrs. Small, and Miss Katrina E. Patterson in place of Miss Roscoe.

Deaconess Emma J. Smith was appointed, at the request of the Bishop-elect of Salina, for work in that district.

Gratifying news was received from the Bishop of West Virginia that the Diocese would try to get along without the extra \$200 appropriation made for negro work in May of last year. The Board expressed its great appreciation of this act.

Under the authority given it by the board, the Executive Committee granted an appropriation of \$5,000 from the Undesignated Legacies for St. Mark's Colored School, Birmingham, Ala.; \$1,000 for a new mission building at Fresno, Cal., in the District of San Joaquin; and \$3,000 for a church at Lake Andes, District of South Dakota. A further distribution of the Undesignated Legacies will be taken up at the February meeting of the Board.

A resolution had been received from the Synod of the Province of New England asking the Board to consider basing its appointment for the Dioceses on their current expenses rather than on gross receipts. The Board has considered many times the desirability of basing the apportionment on current expenses. This has also been considered by the Committees on Apportionment each year ever since the adoption of the apportionment plan. They have always agreed that the apportionment for General Missions should bear a direct relation and proportion to the gross receipts for all purposes in each Diocese. Even should the Board consider it desirable to base the apportionment on current expenses, a serious difficulty would be found in the fact that the Parishes and Missions, and therefore the Dioceses and Districts, make such varying annual reports to their Conventions and include under "current expenses" such different classes of items that it would be unjust and impracticable to attempt at the present time at least to base the apportionment to the Dioceses and Districts for General Missions upon "current expenses."

After any standard form of reporting has been recommended by the Commission on Business Methods, and adopted and acted upon by all the Dioceses, it might be possible to make such a change, if then thought best.

The Board continued the arrangement with the Diocese of Washington for the employment of the Rev. David W. Curran as special representative in the Diocese and Province of Washington for another year.

From the foreign field, the resignations of Miss Margaret C. Graves from the Philippines, and the Rev. Edward K. Thurlow from Anking, were received and accepted.

A new pay table and pension scheme for native Bible women in the District of Shanghai was adopted.

Bishop Suffragan A. C. Thomson and the Rev. G. F. Rogers, of the Diocese of Southern Virginia, were present and spoke in behalf of the industrial school and farm for mountain children and homeless boys, desiring an appropriation of \$10,000 to build a power and heating plant in order to make available new buildings which would increase the accommodations of the school by providing for 120 additional boys. This matter was referred to the next meeting of the Executive Committee for careful consideration.

Meeting of Synod of the Second Province, New York, January 8.

The feature of the Provincial Synod of the Second Province, meeting in New York last week, was the spirit running through it that the Church in the Province and in the nation must bring its methods up to date. It must get hold of the common man. It must change its plans for the better. Many things that have been are not as good as they ought to be. Hugging of them must stop. Such sentiments came out repeatedly in the discussions, but they were even more apparent in the remarks one heard between sessions.

One Archdeacon said:

"The Church must modernize herself. She must distinguish between essentials of the faith, which are to be held, and non-essentials that are mere churchly ways and of no particular value. Men as men must be come up with, poor and rich, broad and middle class. It is not a question of union with other bodies as back numbers as many of the methods of the Church, and as weighted down with history as we are, but one of union with men as they are. Our boys are going to France. That is, they are going into the greatest school of human experience, the supreme test of spiritual faith. If the Church marks time while they are away, and does not come somewhere near meeting these men half way on their return, they will have small use for the Church. And I cannot blame them."

The Cathedral, Synod Hall, Bishop's House and Deanery are heated from one central plant, and the plant was put to the severest test. The Christmas festival, when the Cathedral was filled, there was not a particle of heat. Bishop Greer got on for days with heat in only two rooms. On the opening night of the Synod, with a dinner in the undercroft of Synod Hall, there was little heat and the meeting, planned for the hall itself, was held around the tables with members and guests wearing their wraps. Coal was not to be bought, and the heating plant was not built for such weather.

A striking feature of the Council addresses was the talk of Bishop Lines, President of the Synod, and best business Bishop in the Church. He analyzed finances, memberships and other data, including gifts, and set forth in the limelight the real operations of Church men, especially men. His address was much discussed, and attracted attention of business men in and out of the Church. The story is familiar—much talk by laymen and small performance, many appeals for money and small average gifts, scores of criticisms that the Church does not do and few willing to recognize they are the Church and must themselves do, thousands trying to work in Europe and forgetting the home base. Commenting upon it, Bishop Greer referred to President Wilson's address to Congress, and added that "the leaven of democracy is working in the Church."

Resolutions were adopted calling for equal pay for equal work, whether by women or by men, standing firm on child labor, rejoicing over Palestine being in British hands, condemning those who would exploit food or fuel, and squarely favoring the early adopting of the amendment to the national constitution forbidding the manufacture and sale of whiskey and beer. It seemed to be the belief that at an early date women will be admitted to convention and Council. The date of future Council meetings was changed to October.

Army and Navy Scriptures.

Immediately on the entrance of the United States into the world war, the American Bible Society prepared special editions of the Bible, the New Testament, the Book of Proverbs, the Book of Psalms, and the Gospel according to St. John, for the especial need of the soldiers and sailors. These were bound in khaki or khaki-colored cloth, or a blue cloth where that color was preferred for the navy. These volumes all had in them a page for the name, address and service, and another page for memoranda.

Between May first and December thirty-first, 1917, the society has sent out, in addition to all its ordinary and regular work, 1,232,463 copies of these special army and navy editions. Funds to care for the expenses connected with this distribution are now being solicited.

SOUTH CAROLINA.

Rt. Rev. W. A. Guerry, D. D., Bishop

Soldiers Build Church.

The first church built by the soldiers at any army camp in the United States is now in course of construction at Camp Wadsworth, Spartanburg. The funds for the material and the work are both provided by Colonel Cornelius Vanderbilt, One Hundred and Second Engineers. The plans show that it will be a handsome structure. Dr. Horace R. Fell, formerly rector of St. Alban's Church, Highbridge, N. Y., is chaplain of the One Hundred and Second Engineers.

The Rev. A. S. Thomas Accepts Call to Columbia.

The people of Cheraw, without regard to Church affiliations, regret very much the resignation of the Rev. A. S. Thomas, as rector of St. David's Church. Mr. Thomas has been rector of this church for over nine years, and has, by his devotion to duty, his exceptional ability as a preacher, and his good mixing qualities, won for himself universal popularity. He has done a great work among the poor, not only in, but out of his congregation. He planned and built the new church a few years ago, which stands as a monument to his faithful and untiring efforts. He was captain of the Home Guards, recently organized, and Chairman of the County Committee on Food Conservation. Mr. Thomas has accepted the call from the Church of the Good Shepherd, Columbia, where he will give special attention to work among the soldiers of Camp Jackson.

VIRGINIA.

Rt. Rev. R. A. Gibson, D. D., Bishop.
Rt. Rev. W. C. Brown, D. D., Coadjutor.

All-Day Conference of Woman's Auxiliary.

The Woman's Auxiliary of the Richmond Convocation of the Diocese of Virginia convened in all-day Conference in St. Paul's Church, Richmond, Wednesday, January 9, with Miss Louisa Davis, Diocesan President, in the chair, who gave as the aim of the gathering on that occasion that "we feel a personal responsibility for impressing others with a realization of the great need of mankind for Christ in this crisis of the world's history."

To this end many pertinent questions were presented and discussed, resulting in enthusiastic expression and

conference of opinions designed to broaden and awaken increased interest in the local branches.

Mrs. Osgood, Educational Secretary, urged the need of greater information which leads to more active interest and intelligent understanding of the Mission problem.

Miss Sallie Dean spoke in behalf of the "Mission Study Class," pleading the formation of more classes, and it is to be deplored that all of our branches do not avail themselves of this great privilege.

Mrs. C. W. Culp gave a short talk on Box Work, which is growing, and is truly a strong call of humanity which is no small factor or unimportant one in our work.

Miss Neely, the leading speaker of the day, gave a very fine definition of Missions, wonderfully interesting, enlightening and helpful, expanding particularly on work in Japan, its influence and results upon that nation where she has been very successfully putting forth her energies for fifteen years.

Miss Randolph presented the cause of Thrift Stamps, ably advocating their sale, and, while it is not strictly in our line of work, at this time when war and war work are all-absorbing topics it was well timed and welcome.

The discussions, addresses and conference in general were most helpful, and we trust every Auxiliary member present may take home for active service the enthusiasm and information gained at its sessions.

The ladies of St. Paul's who so kindly ministered to our needs deserve warm praise and thanks for such consideration.

M. B. C.

The Richmond Clericus held its annual election of officers at the meeting on Monday morning, January 14, the Rev. W. H. Burkhardt, rector of Grace Church, being elected President, and the Rev. J. Lewis Gibbs, rector of the Church of the Good Shepherd, Forest Hill, re-elected Secretary. Addresses were made by the Hon. R. Carter Scott, in regard to the War Commission's appeal for \$500,000; by Dr. Ennion G. Williams, in regard to the method of administration of the Holy Communion, and by Mr. Royall E. Cabell in regard to the Government's War Saving and Thrift Stamp campaign. The Rev. J. J. Gravatt, Jr., rector of the Church of the Ascension, Frankfort, Ky., was a visitor to the Clericus.

The Rev. W. Russell Bowie, D. D., rector of St. Paul's Church, Richmond, has been presented with full equipment for a chaplain with an ambulance unit by the members of his congregation. Dr. Bowie, who expects to sail shortly for the war zone as chaplain of the McGuire Hospital Unit, has been granted an indefinite leave of absence by the vestry of St. Paul's.

Brandy Station: A handsome brass cross was presented to Christ Church, Brandy Station, by Mrs. Greanor Neale, of Richmond, and Mrs. J. C. Miller, of Brandy Station, as a memorial to their father and mother, Mr. and Mrs. Louis P. Nelson.

During his lifetime, Mr. Nelson took an active interest in the work of the Parish, and gave the land on which the church and rectory stand.

On the Sunday before Christmas a service flag was placed in the church by the rector, the Rev. Alexander Galt.

WEST VIRGINIA.

Rt. Rev. W. L. Gravatt, D. D., Bishop.

The Rev. R. Cary Montague, Grace Church, Elkins, regretfully said goodbye to his friends in the Northwestern Convocation, as he has been called to act as city missionary of Richmond, Virginia. Dr. Montague, while regretting to leave the congregations at Elkins and Davis, and his many friends in the "dear old Diocese of West Virginia," considered that the position he has accepted offers great opportunities for Christian work. He has done good work at Elkins and Davis, and will be much missed by both congregations. Mr. Montague acquired quite a reputation through his very efficient administration of the affairs of the Deaf, Dumb and Blind Asylum at Romney before he took up the work of the ministry at Elkins and Davis.

Wheeling: St. Matthew's Men's Club has been re-organized, and has entered into the work mapped out with enthusiasm. Their intention is to keep before them the comfort, and pleasure of the boys at the front and in the training camps. As a beginning, twenty barrels of apples were sent to Camp Lee, Virginia. Hundreds of magazines, books, etc., have been collected for shipment to the soldiers. Over thirty young men have gone from St. Matthew's Parish into the service of their country, and there are eighteen names on the service flag of St. Luke's, while St. Andrew's has four names on the roll of honor.

Gift to Sheltering Arms Hospital: Some years ago, some Churchmen on Cabin Creek, Kanawha County, under the leadership of Rev. P. N. Macdonald, now rector of Trinity Church, Morgantown, raised \$180 toward the building of a church at Carbon, in Fayette County. The building has never really been begun, and after conferring with Bishop Gravatt, the money has been turned over to the Sheltering Arms Hospital. We must not forget the needs of this hospital. There is a danger that in responding to the numerous calls from the many organizations doing war relief work we may do this. Who that knows the history of this noble work can fail to be struck with the unselfishness which has characterized the management during all the years of its existence. Founded in 1886, by the Rt. Rev. George W. Peterkin, first Bishop of the Diocese of West Virginia, it has grown from a very small beginning—thirty-five patients in the first year of its existence—until, in 1916, three thousand patients received its benefits, only twenty-five of whom were connected with the Episcopal Church. These people came from eighteen different nationalities and twelve religious denominations. "Protestant Episcopal in its burden because founded by that Church, undenominational in its benefits, because for all patients of all Creeds, nationalities and colors." The appeal is being made for linen, and the Woman's Auxiliary is doing what it can to meet the need. In these days of large, very large, requests, \$1,500 asked for seems small.

NEW YORK.

Rt. Rev. David H. Greer, D. D., Bishop
Rt. Rev. C. S. Burch, D. D., Suffragan.

Ordination: Bishop Greer ordained in the Cathedral on Sunday, January 13, the Rev. Leighton Williams, D. D., for many years a Baptist pastor in New York, an educator of prominence in the country, and a brother of Mr.

Mornay Williams, one of the best known of New York Baptist laymen. The Rev. Dr. Williams came into the Church a year ago, and has worked as a layman near New Paltz, which is near his home on the Hudson.

Two new rectors of Washington Heights parishes are the Rev. Dr. G. A. Carstensen, of Holyrood, and the Rev. William T. Walsh, of St. Luke's, the former succeeding the late Rev. Dr. Stuart Crockett, and the other the Rev. Dr. G. Ashton Oldham, who is now rector of St. Ann's, Brooklyn. The Rev. Dr. Carstensen, once rector in Indianapolis, for some years rector of Christ Church, Riverdale, and long takes up a word that is shrdluonto prominent in the Church Congress, takes up a work that is provided with ample equipment and is located in one of the best parts of upper Manhattan. The Rev. Mr. Walsh comes from splendid service at St. Mary's in the Bronx, his first parish after having been received into the Church from the Roman Catholic Paulist Fathers. St. Luke's Parish is closely associated with the history of Alexander Hamilton, its rectory being the Hamilton homestead, and is one of the large and growing Manhattan Parishes.

EAST CAROLINA.

Rt. Rev. Thomas. C. Darst, D. D., Bishop.

The Rev. R. E. Gribbin held his last service at St. John's Church, Wilmington, on Epiphany Day and left on January 8 to take up his new duties as volunteer chaplain under the Church War Commission at Camp Sevier, Greenville, S. C.

The Rev. L. T. Hardin, after serving for several weeks as locum tenens at the Church of the Good Shepherd, Wilmington, has returned to his Parish at Clinton, N. C.

The Rev. Thos. N. Brincefield, of Warren, Arkansas, has accepted work in Gates and Hertford Counties.

The Rev. Basil Walton is temporarily in charge of Aurora, Bonner-ton and Edward in Beaufort County.

LOUISIANA.

Rt. Rev. David Sessums, D. D., Bishop.

The New Orleans Item, a few days before Christmas, carried a full page of attractive matter, "published in the interest of religion by leading citizens of New Orleans and with the special co-operation of five churches" of the city, among them being the Free Church of the Annunciation, the Rev. Clarence N. Bispham, rector, and Trinity Church, the Rev. Robert S. Coupland, D. D., rector.

TENNESSEE.

Rt. Rev. Thos. F. Gallor, D. D., Bishop.

Calvary Church, Memphis, the Rev. Dr. W. D. Buckner, rector, is the first in the city to display a regular service flag for the members of its congregation now in the service of the great war. This flag, which contains thirty-seven stars, hangs below the Stars and Stripes. Thirty-four of the thirty-seven are commissioned officers, and all branches of the service are represented.

In the entrance of the church is also placed the Honor Roll, containing the names of the men represented by the stars in the service flag.

Christianity and the Community

Thy Kingdom Come on Earth

The War Commission of the Church is urging the Bishop and Clergy in all the Dioceses to organize their congregations in such way as to secure a generous and imaginative response to the Commission's appeal for \$500,000 in the offering of January 27th.

The success of the appeal will depend upon the publicity given it. If the Church leaders present the matter to the people enthusiastically, the money will be given in a way that will make the gifts and the giving both a blessing.

One of the wonderful results of this time of war has been the way in which its great issues have waked in good people an altogether unprecedented generosity. We are beginning really to appreciate what we have often not had the daring to believe—that our Christian congregations can do in the Master's name far greater things than they have ordinarily attempted, and that the spirit and power of the congregations increase when they are faced with large, unselfish challenges. The gifts which are being released now may well expand for all time to come the Church's conception of what can be done when a great motive is made clear.



The ratification of the prohibition amendment to the national constitution seems to be proceeding rapidly. The legislature of Mississippi was the first to act. Then the governor of Virginia, in his message to the newly convened legislature, recommended the ratification of the amendment on the ground of the admirable results in Virginia of prohibition. Now, as we go to press, it is reported that the legislature of Kentucky has voted to help make the nation dry. "Et tu, Brute!"



The Synod of the Province of Sewanee endorsed these recommendations of the Committee on Country Church and Rural Life, and if they are followed out, there will be dawning a new day of power for the country church:

"1. That each Diocese of the Province be urged to provide a Committee on Country Church and Rural Life, either in connection with or independent of the Diocesan Commission of Social Service.

"(a) To investigate and report on the status of the Church in rural districts.

"(b) To make a study of the country church and rural life problem and its literature.

"(c) To make recommendations of such methods as may be adaptable to the various local needs revealed by their investigation and study.

"2. That Clergy and other workers engaged in country church work be urged to make local surveys of their various fields of labor, ascertaining the social, educational, economic, moral and religious conditions as they exist and describe in a report to their Diocesan or the Provincial Committee what they are doing to meet these conditions.

"3. That the Theological Department of the University of the South, within the Province of Sewanee, as well as the General Theological Seminary and other seminaries of the Church, be urged to supply in their

libraries a country life bookshelf, and that the attention of their students for Holy Orders be called to the importance and the possibilities of this subject.

"Recommendations were also made for a campaign of publicity and education through the Church press, and the Sewanee Summer School. This should apply also to the Gulfport, Blue Ridge and St. Mary's Conferences.

"It is also suggested by the committee that:

"1. Every Diocesan committee make a map of the Diocese, showing the live and decadent rural churches; the circuits of the rural Clergy, and the rural strategic points within the Diocese, whether served by the Church or not.

"2. That the Clergy and lay workers in rural sections make maps of their respective fields, showing location of church, families and members, the other religious bodies at work in the same field and their membership, and the unchurched families or individuals in their communities.

"3. That the Clergy and lay workers co-operate with State and secular agencies for advancing the community welfare. State Departments of Education, Agriculture and Board of Health; County Board of Education, State University and College of Agriculture. Write and find out how to help the community through these agencies.

"The function of the Church in rural sections is:

"To teach fundamental religion.

"To act as inspirer and leader in the cultural life of the community.

"To be the social unifier and center of the community.

"The problem of the country church is the fulfilling of her function in terms of the fundamental needs of the people."



Of very exceptional value is the "War Service Bulletin, No. 5," on "Labor Problems of War Time," just issued by the Joint Commission on Social Service.

Of it the Secretary of the Commission writes:

"It is the aim of this new bulletin, as you will see from the foreword, to call attention to some important matters which have been comparatively ignored amid the pressure of war-time activities of the Church, as well as of the nation. The experience of England in the early days of the war, which is dealt with somewhat fully in the first part of the bulletin, points a lesson for America. It is most necessary that the Church at large should be thinking of these problems, and especially that the various social service agencies of the Church and their leaders should be cognizant of them. Though doubtless much of the material contained in the bulletin enclosed is familiar to you, it may not be so to all the members of your Social Service Commission, or to your Clergy in general. We hope, therefore, that you can promote the circulation of this bulletin.

"Of the first four of our War Service Bulletins we distributed gratis upwards of 16,000 copies. This last bulletin, containing more material than any previous issue, has cost us ten or eleven cents per copy, and we are setting that

price on it—though this is not intended to interfere with its circulation in cases where the price is not available."

The scope of the bulletin may be seen from this paragraph from the foreword and from the table of contents, as follows:

"The war has on the whole aggravated rather than palliated the problem of industry. In a world-wide struggle of democracy against autocracy it is increasingly evident that in the interests not only of efficiency but of fair play more substantial justice must be rendered to the manual toilers, on whose willing efforts our military success ultimately depends, than has ever been rendered to them in time of peace. There is evidence, despite the at times almost hysterical pre-occupation with our soldiers and their problems, of an increasing disposition to recognize the needs of the "second line of defense," which really so far outnumbered our actual fighting forces in the ratio of ten or fifteen to one. Even should the war be protracted to a point where our present military establishment would be increased from approximately two to five or six millions, or even more, there will still in all probability be upwards of twenty million men and women, if not older children, engaged in "productive" processes. It is the interests of this large number of our fellow-citizens which the nation has sometimes been in danger of forgetting in its endeavors to train and to safeguard from noxious influences the soldiers and sailors who are to fight America's battles on land and sea."

"A Tendency to Relax Industrial Standards.

The Experience of England.

A Lesson for America.

Industrial Unrest: The Necessity for Maintaining Standards.

Labor's Right to Organize.

Wanted—A Federal Board of Industrial Control.

The Need of a National System of Labor Exchanges.

Protection of Women and Children.

Compensation for Industrial Accidents and Diseases.

Labor After the War.

Chronology of Labor Conservation.

Resolution adopted by the Executive Committee of the American Association for Labor Legislation, March 23, 1917.

Recommendations of the National Child Labor Committee: "What Shall We Do for the Children in Time of War?" (October, 1917.)

Tables Showing Wages, Hours, Conditions Among Women Workers in Munition Plants at Bridgeport Conn.

Statements of Representative Officials and Organizations Concerning Labor Standards in Wartime.

Pamphlets and Magazine Articles on Wartime Industry, Especially of Women and Children.

Effect of Hours on Output.

"A Great Army—30,000,000 Strong."

The humblest servant in His house who can do nothing more than talk to a few children, or carry a cup of cold water to a fainting one, or place a few flowers on the table in the sick room, or read a few verses from a psalm, or sing a few stanzas of a hymn to an aged Christian, may rejoice in the consciousness that his little work is finding a place in the grand plan that has its sweep through the centuries; that the little ripple of his love is helping the flow of the tide that is to cover the earth with glory; that his feeble heartbeats are in unison with the pulses of the eternal God.—James Owen.

Church Knowledge and Nurture

NEW TABLE OF LESSONS

Morning Lessons.		Evening Lessons.	
2 S. after Epiphany, Jan. 20	II Kings 17:1-23; or Prov. 5:1-18	Is. 11	Mark 1:1-15
M., Jan. 21	II Kings 17:24—end	John 4:43—end	Eph. 1:1
Tu., Jan. 22	II Chron. 12:13	5	2
W., Jan. 23	13	6:1-21	3
Th., Jan. 24	14:1—15:15	6:22—end	Gal. 1
(Eve St. Paul)			
F., Jan. 25	Ecclus. 39:1-10	II Tim. 3:10—4:8	Acts 26:1-29
(Conver. St. Paul)			
S., Jan. 26	II Chron. 18:1—19:3	John 7:25—end	Eph. 6:10—end
Septuagesima S., Jan. 27	II Chron. 28:27-29—end	Matt. 19:16—end	Luke 13:1-30
		II Esdras 7:1-29	

Second Sunday After the Epiphany:

The first lesson in the morning records the fulfilment of the prophecy of captivity contained in last Sunday's lesson, together with the prophetic historian's analysis of the reasons why it came to pass. The king of Assyria was the instrument of the divine discipline; and it was due to the fact that the children of Israel though redeemed from Egypt and enabled to occupy the Promised Land for the purpose of weeding out false religions and planting therein the worship of the true God and the practice of His righteousness, had themselves yielded to their heathen environment. The material fact that Assyria was stronger than Israel did not, in the mind of the prophets, explain what happened. The Commission on Revision of the Lectionary calls attention to the value of thus bringing prophecy and fulfilment into juxtaposition: prophecy of captivity last Sunday; captivity this Sunday, and we modestly invite comparison with the way in which prophecy and fulfilment are separated and confused in other Lectionaries. For the New Testament lesson we have used St. Peter's warning not to treat heedlessly or with mocking contempt the teaching of God's prophets with reference to the final judgment upon this world. St. Peter harks back to the judgment inflicted by the flood (used by the New Lectionary in Advent of year 1), thus endorsing the principle that historical instances of judgment are to be taken as guarantees that God will continue to do what He says through His prophets that He will do. Connection with Epiphany season in general is to be found (a) in the fact that judgment is part and parcel of divine manifestation, though in the Prayer Book assigned to the fifth and sixth Sundays after the Epiphany; and (b) in the relation of the Church to the Gentile world. The Church to-day must be true to its mission and serve that world or itself go into captivity to that world and its sins. Moreover, the very Collect for peace on this Sunday is based upon faith in God's providential ordering of this world in matters both temporal and spiritual, and owes its origin to the "stormy times of Gregory the Great," when "barbarian invaders were harrying the empire" (Sanders: Message of the Church). Again, the "Bethphany" of the Christ to and through a transfigured home life (gospel for day) receives comment in the analysis of social conditions by Amos and Hosea, used to lead up on week days to this particular Sunday.

In the evening, our Lord's manifestation as Son in baptism and temptation (following on the boyhood of last Sunday's gospel) is preceded by Isaiah's prophecy of the Messiah as

endowed by and working through the Spirit. In the week-days, the history of the upper Kingdom is concluded by the origin of the Samaritans (Monday), and on Tuesday, we go back and pick up the thread of lower Kingdom, which will be carried forward to the Babylonian captivity and beyond. St. John's Gospel is continued in the morning and Ephesians read in the evening for the teaching on missions.

C. B. WILMER.

The Bible.

The Bible is the record of the Revelation of God made to man. That is what it professes to be, that is how it claims to be read, and that is how we must judge it. It is not a text book of history or science; it has but one purpose and end, to show forth the revelation of God through the ages. In so doing it records also man's perception of God during the same time. God sent His teachers and prophets; men learned from these in just the same way that men learn now. The Bible gives the record of the teaching of the prophets and the failures, as well as the successes, of men to receive and act upon this teaching. More than this, God spoke through His prophets unto His people in the language they could understand; for instance, God took a Semitic tribe and revealed unto them His essential unity and Himself as the Creator of all things, but in so doing He did not disclose to them modern science as man has come to learn it. He took what they knew and accepted; He spiritualized their crude ideas. Taking a belief in the creation of the world that required many gods, He took away from it all debasing thoughts and declared through Abraham and Moses, His servants, that "all things were made by Him, whether they be things on earth or things in heaven." This is the great lesson of the first chapter of Genesis. As St. Paul tells us, "the Law was our schoolmaster to bring us to Christ." The Bible, therefore, is the record of God's educating men into the full revelation of Himself in Christ Jesus. So in reading and studying the Bible we must consider the time and conditions under which each book was written. We must not expect to find the ethics of David as thoroughly Christian as those of St. John; the knowledge of a child is not that of the full grown man.—The Witness.

Two Attitudes.

In speaking of the dearth of candidates for the ministry these two thoughts come uppermost. Parents are directing the aspirations of their boys into worldly rather than distinctively churchly channels of recompense, be-

Calendar and Collect

January.

1. Tuesday. Circumcision. New Year's Day.
6. Sunday. Epiphany.
13. First Sunday after Epiphany.
20. Second Sunday after Epiphany.
25. Friday. Conversion of St. Paul.
27. Septuagesima Sunday.
31. Thursday.

Collect for Second Sunday After the Epiphany.

Almighty and everlasting God, who dost govern all things in heaven and earth; Mercifully hear the supplications of Thy people, and grant us Thy peace all the days of our life; through Jesus Christ our Lord. Amen.

Collect for St. Paul's Day.

O God, who, through the preaching of the blessed Apostle St. Paul, hast caused the light of the Gospel to shine throughout the world; Grant, we beseech Thee, that we, having his wonderful conversion in remembrance, may show forth our thankfulness unto Thee for the same, by following the holy doctrine which he taught; through Jesus Christ our Lord. Amen.

cause they count the pursuit of money as the highest good of life; and parents who are sympathetic towards the ministry as a vocation for their sons are fearful of presenting the claims of God as superior to the claims of mammon lest they be responsible for committing their boys to a life-long martyrdom of predilection. As a further elaboration of the falsehood of both these attitudes we may say: Nothing is more needed by people today than a revival of those spiritual ideals which played so large a part in their earlier history, and a re-appraisal of the value of those soulful ideals which have apparently become obscured by the opportunities offered for material prosperity. It is still true that "the love of money is the root of all evil," and that one of the evils is the loss of the sense of the value of character above circumstance. Moreover, if the parent is the vice-regent of God, it is inconceivable that parental responsibility and opportunity should be discharged by emphasizing the demands of the human at the expense of the prerogatives of the divine. We must put first things first, and, seeing all things in their just proportions, play fair to all concerned; God, the Church and the child.—Canadian Churchman.

God Understands.

It is so sweet to know
When we are tired, and when the hand
of pain
Lies on our hearts, and when we look
in vain
For human comfort, that the heart
divine
Still understands these cares of yours
and mine.
Not only understands, but day by day
Lives with us while we tread the earth-
ly way,
Bears with us all our weariness, and
feels
The shadow of the faintest cloud that
steals
Across our sunshine, ever learns again
The depth and bitterness of human
pain.

—Selected.

Family Department

Abraham's Tent.

An aged man came late to Abraham's tent.

The sky was dark, and all the plain was bare,

He asked for bread; his strength was well-nigh spent,

His haggard look implored the tenderest care.

The food was brought. He sat with thankful eyes,

But spake no grace, nor bowed he toward the East.

Safe sheltered here from dark and angry skies,

The bounteous table seemed a royal feast.

But ere his hand had touched the tempting fare

The Patriarch rose, and, leaning on his rod—

"Stranger," he said, "dost thou not bow in prayer?"

Dost thou not fear, dost thou not worship God?"

He answered, "Nay." The Patriarch sadly said:

"Thou hast my pity. Go, eat not my bread."

Another came that wild and fearful night.

The fierce winds raged, and darker grew the sky;

But all the tent was filled with wondrous light,

And Abraham knew the Lord his God was nigh.

"Where is that aged man," the Presence said,

"That asked for shelter from the driving blast?"

Who made thy master of thy Master's bread?"

What right hadst thou the wanderer forth to cast?"

"Forgive me, Lord," the Patriarch answer made,

With downcast look, with bowed and trembling knee.

Ah me! the stranger might with me have stayed,

But, O my God, he would not worship Thee."

"I've borne him long," God said, "and still I wait,

Couldst thou not lodge him one night within thy gate?"

—Wallace Bruce.

For the Southern Churchman.

The Angel of Little Sacrifices.

Eugene du Maurier.

"Tick! Tock! Tick! Tock!" reiterated the sitting room clock, with monotonous persistency, reminding those present that the time for retiring had past. But the farmer and his daughter stayed on regardless of the fleeting hours. Neither had spoken for an entire sixty minutes. The man reclined in a high-backed arm-chair oblivious to all else but his ugly blackened clay pipe. The daughter sat gazing listlessly into the fire, an open letter in her hand.

"'Tis eleven years ago to-night since mother died," she remarked sadly. A sudden strong gust of wind shook the door of the outside kitchen, making it creak dismally as it swayed, to and fro, on its rusty hinges. The old man stirred uneasily in his chair, and glanced nervously behind him.

"Yes, it's eleven years to-night," he

replied, with an effort to appear at ease. Both again lapsed into silence. Presently the old man glanced across at his daughter and said: "Who did the letter come from?"

"From James Cooke, father."

"From James Cookt, eh? Why, it's many a long day since you heard from him, Bessie. What's he been doing with himself? He's been gone some years."

"He wrote to tell me that he's just been married, father," the woman replied. Although she tried to speak calmly and bravely, a sympathetic ear would have discovered the sound of unshed tears in her tremulous voice.

"Married, eh?" the old man remarked with a chuckle. "Well, well, the Book says it is not good that a man should be alone. He was a nice young fellow. I hope he has found a good wife."

"So do I, father," replied the daughter very gently.

"Bessie!"

"Yes, father."

"It has been a puzzle to me that you and James never made it up. I always thought he was fond of you. But women are queer-fish. They let a good man go, and pine after a fool who doesn't care a button for them." Bessie made no reply. But she read the letter through carefully for a second time.

"My Dear Bessie,—I have taken you at your word. You said it was no use waiting. And I began to reckon it wasn't. So I married a little girl down here last year. It was so lonesome coming back night after night to cold, cheerless lodgings, with never a soul to smile at a man. And I'm fond of company, you know. I tried to bear up, and told myself that I had no right to marry any other woman but you. If I felt lonesome, why, you felt lonesome, too. And it wasn't your fault. Then, one night, coming home from chapel meeting, all of a sudden I took hold of her hand and asked her to marry me. That's how it all happened. And we were married two weeks ago to-day. She's a kind-hearted little thing, and can't seem to do enough for me. Good-bye, my dear friend. Don't think any less of me. My best respects to your father. Your sincere friend, James Cooke."

"Bessie!"

"Yes, father."

"What did you keep him hanging on for, all those years, if you didn't intend to marry him? I didn't like to say anything about it at the time. But now it's all past and gone. I must say you treated him badly. He was a good enough man for you, wasn't he?"

The woman's face twitched painfully. She answered in an almost inaudible whisper: "Yes, father, James was a very good man. But I could not marry him. That's all about it."

"You couldn't marry him? Why not?"

"I do not want to say any more about it, father. James is married now. And there's an end of the whole business."

"All right, Bessie! As you please. But the day will come when you won't have any one to look after you. And as you've been a kind girl to me, I'd like to see you comfortable with some good man before—before—" The old

man stopped abruptly, and glanced up timidly at his daughter. But she didn't appear to have heard what he said. She sat staring at the blazing logs, thinking, thinking, thinking of the past and of possibilities now forever lost.

Six years ago James Cooke had come to make his last appeal to Bessie to marry him. He was employed on the railway and had received a good appointment in Omaha, and he came either to obtain her promise to marry him or to say good-bye. Six years ago. It seemed like six hundred. How hard he had striven to overcome her conviction that to marry him would be contrary to what she felt to be her duty toward her father.

"Let him come live with us," James had said.

"No," said Bessie, tenderly, "it would break his heart to leave the old farm. He'd never consent."

Then James Cooke, driven to desperation, cried angrily: "Seems to me he's a selfish old man. Parents are everlastingly talking about the duty of children. But they often forget that parents have duties."

"Hush, James! He never tried to make me stay. I never even spoke to him about it. I couldn't, you know, because I promised mother when she died that I would never leave him."

"Then you have quite made up your mind, have you?" he asked, in a strained voice.

"Yes, James. But don't speak unkindly to me. It is hard enough to let you go without having you angry with me." And with a sob she put her head on his shoulder. And he stroked her hair, and spoke a few, kind, gentle words of affection. Suddenly an overwhelming desire to choose the happier lot took possession of her. For an instant she wavered. Then with one supreme effort, she held herself erect, and cried: "Leave me, leave me now. Be a man! And God go with you."

He glanced into her eyes. He saw there was no hope.

"Good-bye, Bessie," he said, mournfully. Like one turned to stone she watched his retreating figure. "James!" she gasped in an agony of grief. "James! Come back!" But he was already far away. An hour later he left the village.

"Bessie, hand me down the Bible, please," said her father. Bessie walked over to the book-shelf, took down the book, and put it in the old man's hands. Slowly he turned over the pages until he came to the book of Proverbs. Then half aloud he read: "Who can find a virtuous woman? for her price is above rubies. The heart of her husband doth safely trust in her, so that he shall have no need of spoil. She will do him good and not evil all the days of her life. She seeketh wool, and flax, and worketh willingly with her hands."

"'Tis a wonderful book, Bessie, a wonderful book," he muttered. Then glancing up furtively at his daughter, he inquired in a tone of voice that sounded almost anxious: "Bessie, I've been a good father to you, haven't I?"

"Yes, father, you've always been good to me," she replied, evidently surprised at this unusual remark from her father, who had exacted so much and given so little in return. But then he was a lonely old man. He had never meant to be selfish and unreasonable, she thought.

"I wonder how you'll get along without me, Bessie," he continued. His voice shook perceptibly.

"Hush, father! You must not talk like that. You will live a long time yet."

The old man chuckled to himself. "I wasn't thinking of dying, Bessie," he remarked significantly.

"That's right, father. Why, you're a younger man than many a one half your age," she replied cheerfully.

"Do you think so? Do you think so, daughter?" A look of eager hope came into his eyes.

"Of course I do. Any one with half an eye could see that," she said in a tone of mild surprise.

"Bessie, I've got something I want to tell you. I've been trying to make up my mind for five weeks. But I never knew quite how to do it."

"What is it, father? You are not ill, are you?" she inquired anxiously.

"No, daughter! I never felt better in my life. By the way, how long is it since Jared Blake died?" he asked.

Bessie glanced up in astonishment.

"About four years, father," she said.

"What made you think of him?"

"I was just wondering. I met his widow to-day when I was down to the post-office. It seems he left her thirty thousand dollars with the farm."

"Did he, father? I am glad to hear it. She was a good, kind wife to him."

"So the neighbors tell me, so the neighbors tell me," he remarked hastily. He acted very self-conscious.

"What were you going to tell me just now, father?" Bessie asked.

"I—I—I was—going—to—tell you that I am going to marry Jared Blake's widow," he blurted out sheepishly. "I—just—wanted to know what you thought of her."

"Father!" Bessie cried. And her face lost all its healthy glow. She stood staring at him in a strange, vacant manner as though unable to realize what he meant.

"Well! well!" he ejaculated testily. "What have you got to say against it?"

"Nothing, father. Do whatever you think is for the best."

Both remained silent for a moment. The clock struck the midnight hour. The old man got up out of his chair.

"Reckon it's time to go to bed," he remarked.

"Yes, father. I reckon it's about sleeping-time," the woman answered wearily.

"I Press On."

The meaning of life will be determined not only by what we put into it and leave out of it, but also by what we emphasize. First things must be put first. Little things, good enough in their places, too often become evils when brought to the front and unduly enlarged. Jesus stood in a position to judge things aright. He could and did give a true estimate of the true worth of things. He knew the things that are of supreme worth, and He warns us time and again that if we neglect these things we do so at our eternal peril.

Jesus was never more in earnest than when He said, "Seek ye first the Kingdom of God and His righteousness, and all things else will be added unto you." If we would seek that Kingdom first, then we must strive to enter in. We must strive to conduct ourselves as sons and daughters of the living God. No one ever came nearer attaining this ideal than the Apostle Paul. And the reason that he attained such a high state of efficiency, as a follower of Jesus Christ, was because of the characteristic suggested in the words of the text—ambitious, "I press on."

Paul was ambitious to secure the prize of the high calling of God in Christ Jesus. He pressed on. No one mere man has done so much for the world through the Church as the Apostle Paul. He kept one aim steadily in mind. In his preaching he was determined to know nothing among them, "Save Jesus Christ and Him Crucified." In his public life his one desire was to finish his course with joy, and the ministry which he had received from the Lord. One increasing purpose ran through all his Christian career that he might serve Christ, know Christ and become like Christ. If we might select from His own writings a fitting inscription for his memorial, we could find it in the combination of these two expressions, "To me to live is Christ," "This one thing I do." His was a worthy ambition and he had a right to beseech us, "Be ye followers of me, even as I also am of Christ."—Ex.

For the Southern Churchman. The Man of Nazareth.

Grace Imogen Gish.

There was a Man of Nazareth
And everywhere He went
The people loved and followed Him
And worked in sweet content.

There was a Man of Nazareth
And little children learned
To nestle in His tender arms
And all things evil spurned.

There was a Man of Nazareth
So kind and good and sweet,
That where He walked the lilies bloomed
And bowed to kiss his feet.

Oh, Christ, Thou Man of Nazareth,
We need Thee so to-day.
Be Thou our Guide, our Helper, Friend,
Our everlasting Stay!

Personal Experience of God.

How pertinent in these days of bravery and self-sacrifice on the battle fields of Europe are those stirring words of the great statesman prophet, "The people that do know their God shall be strong and do exploits!"

The most interesting portions of the Bible and of history are those which tell us about the people who knew God. There is a charm about these stories, a thrill about those biographies that never fail to move us when we read them. The shortest yet most profound biography ever written is this: "Enoch walked with God, and he was not, for God took him." Who can describe the sweet aroma and the strong helpfulness of that life in daily communion with God?

Witness the great triumph of Noah, a preacher of righteousness to an atheistic age, who built an ark—the wonder of all beholders—to the saving of his house and the race. What but a deep, abiding knowledge of God could have kept him true and courageous in the face of scorn and ridicule? What but an intimate knowledge of God could have prompted Abraham to leave home and kindred to go to a strange land, to become the father of a multitude and of the faithful, the friend of God?

The story of Joseph is unequalled in all the literature of the world. Whence the charm, the sweetness, the fascination, the uplifting power of this simple, natural tale? Joseph knew God. His acquaintance had begun as a child running his father's errands, enduring his brother's scorn and envy; it had increased from year to year through all the trying vicissitudes of his ad-

venturous life. Through suffering, through triumph, through submission, and through power, in the prison and on the throne, his intimacy with God remained the same.

It was given to Moses to talk with God face to face, reflecting the glory of God, because he had learned to companion with God; in the care of his godly mother, in the magnificent court of Pharaoh, in the silence of the desert tending the sheep, or transforming a rebellious race of slaves into a great nation, always was he on intimate terms with God.

David learned to know God; on the grassy hillside watching his sheep and drinking in the beauties of nature, composing and singing his deathless psalms to the music of his harp, reigning over God's people and leading them to victory over their foes; fleeing from Saul and Absalom; it mattered not when and where, even in the anguish of remorse and the bitterness of confession of sin, David knew God, and that is why we love to read the story of his life.

Elijah knew God, and that is why he could defy all the prophets of Baal on Mount Carmel and score a victory for God against the entrenched forces of idolatry.

Through privation and suffering and anguish and cruel testing Job came into a blessed deeper intimacy with his Maker and gave to all succeeding generations a sublime example of loyalty to God in the face of a fiery furnace of trial.

Because of the majestic, beatific vision of God and the humbling vision of himself, Isaiah gave to the world the sublimest messages ever spoken or penned.

And Daniel lived in such intimate acquaintance with God that he was able to reveal God's secrets to men and foretell his purposes, to scorn the king's dainties, to come unharmed from the den of lions.

Jesus of Nazareth learned to know God at his mother's knee, from his devout foster father, in the Jewish schools, through the Old Testament, in the carpenter shop, among the doctors in the temple, in the silent watches on the mountain top; never man entered into such close and intimate and sacred relations with the Heavenly Father as he, and that is why he has influenced the world so profoundly and wrought such marvelous transformations among men.

What is the secret of the prodigious labors and herculean accomplishments of Paul? Is it not in the fact that he knew God and had a transforming vision of Christ which never left him?

Time would fail to speak of countless others since then who have achieved mighty victories through intimate acquaintance with God—Ridley, Craumer, Wycliffe, Huss, Knox, Luther, Calvin, Savonarola, David Livingstone, William Carey, Chinese Gordon, Frances Willard, D. L. Moody, Spurgeon, the Wesleys, Billy Sunday. Men have come to know God in the European war trenches, and women left behind have learned to know him through labor and anguish and prayer and tears.

Surrounded by such a cloud of witnesses, there comes to you and to me the call to intimate acquaintance with God, that power and strength and courage may enter into our souls to fight His battles and win His victories; for the "people that know their God shall be strong and do exploits."—Isaac B. Mershon, in Herald and Presbyter.

Efficiency for What.

A young man of twenty-four stepped into a business office in a large city and walked up to a desk where an elderly man sat examining a bundle of papers.

"Look at that, father!" the young man said with a smile of pride. "I've made nearly one hundred on my efficiency chart! What do you think of that?"

The business man looked up at his son with a smile and a feeling of pride at his appearance, and then his eye fell on the list of questions put by the efficiency bureau that had interested the young man to compete with many others for first place.

1. Are you physically sound and free from all trace of disease?
2. Can you apply yourself to mental labor without great fatigue?
3. Are you an exact mathematician?
4. Do you have any bad habits?
5. Would you be willing to employ yourself in a business that required honesty, quickness of judgment, keen intellect?
6. Are you quick to see and take advantage of a business opportunity?
7. Are you in debt? If so, how did you become so?
8. Do you have extravagant habits of dress, amusements, or social life?
9. Can you secure good letters of recommendation from business men in the city who know you?
10. How much money have you ever earned, and how did you earn it?

The father read the list and then, without a word, reached for a sheet of paper and put down the following:

1. Are you a Christian? Would you follow the teachings of Jesus if to do so should result in the loss of money and position?
2. Do you have some great cause of humanity at heart, and are you ready to give your heart's enthusiasm for it?
3. Are you as active and as useful in some church as you are in your business of money-making?
4. Do you pray and read the Bible daily?
5. Are you planning to do a man's part by sharing in the burden of good citizenship?

The father handed these questions to his son. The son read them, and his face paled and grew red by turns. He faltered. His father was a distinguished and deeply consecrated man who had lived consistently the life outlined in the questions. The son respected him as he respected no other man.

"Father," he said finally, in a low voice, "that is real efficiency. I am going to try to live up to it; but right now I cannot answer those questions honestly and pass. It will take me a long time to qualify."

"It will take you all your life," his father said, gravely.—Youth's Companion.

Times of Refreshing.

We do not often hear now of parochial missions. Why not? Surely there is need for special effort and prayer in these "last days." Other churches are bestirring themselves and calling their people to the confession of their sins and an opening of their souls' windows to let in the flood of light and grace the Blessed Spirit is waiting to bestow. He is waiting on us; let us respond promptly and gladly. Christ is knocking patiently at the door; we must open the door if we would have Him come in and "sup" with us, and "abide" in our hearts.—H. T. S.

For the Young Folks

Syd, the Strenuous.

When Syd is six,
Who now is only five,
No more display of any baby tricks,
He's going to shed his kilts, as I'm alive,
When he is six.

When Syd is Six,
What wonders will arrive!
A really-true nickel watch that ticks;
A cart and pony, too, for him to drive,
When he is six.

When Syd is six
He's going to swim and dive
And shoot—in fact, my brain is in a fix
To think of anything he won't contrive
When he is six.

When Syd is six—
I hope we shall survive,
I hope we won't be turned to lunatics
From hearing of the strenuous way he'll strive
When he is six.

—Rose Mills Powers, in Pilgrim.

An Indoor Nutting Frolic.

Mamma had been telling us all about the jolly times she had when she was a little girl going a-nutting, until you could really imagine you were right there in the woods with her, gathering nuts.

"Was it anything like a picnic?" asked Molly.

"The very jolliest kind of a picnic," answered mamma. "All through the mellow golden weather of late September and the early part of October we were waiting, and by we, I mean not only the girls and boys, but all the furry squirrels too, for a visit from whom? can you guess?"

But we couldn't guess.

"Why, Jack Frost, to be sure. Then down the woodland paths, scattering the rustling leaves of red and gold, came a merry group of girls and boys—"

"And squirrels, mamma," interrupted Ruth.

"Yes, and squirrels, too, Ruth, but they take the time, usually, when the boys and girls are safe at home. Oh, yes, these little creatures of the woods are very wise, and keep a sharp lookout for the two-legged funny folk. These timid, bright-eyed squirrels are the gardeners of our wild woods, children; did you ever think of that?"

"But how, mamma?" asked Newel.

"They sow the seed, dearie, from which spring more nut-bearing trees, perhaps a stately oak or maybe a hickory tree."

"Wouldn't I just like to shinny up one of those trees and make the nuts fly!" cried Newel.

"Well," said mamma, "as you cannot go to the woods, suppose we do the next best thing and have an indoor nutting frolic!"

"How?" asked Newel rather soberly.

"Oh, I know how," laughed mamma, "and you will know bye and bye."

"When is bye and bye?" asked Molly.

"Let me see," returned mamma, "today is Thursday; say that bye and bye means Saturday, from three to five."

"It's a party!" Newel exclaimed.

"Good!" cried Molly.

"Goody-two-shoes!" cried Ruth, hopping up and down on one foot.

"Whom shall we invite, mamma?" I asked.

"You may each invite one little guest," answered mamma.

Now, perhaps you think mamma had given us an easy part, but when you have about 'leven intimate friends, as I have, and want to invite every single one of the 'leven, it is quite hard to decide on one. But with mamma's help, we finally chose. They were three girls and one boy who seldom get invited to parties.

When the guests had all arrived mamma took us directly to the nursery, which is really a play-room, as we are too big to need a nursery any more.

"This is a nutting frolic, children," said mamma, "and one of the greatest delights in going a-nutting, is to have someone shake the nuts from the trees while the remaining number of boys and girls scamper around under the trees, and gather up the nuts as they come down in showers. You see I have suspended from the chandelier a paper bag which is filled with nuts, and as the nuts come tumbling down you may all scramble for them the same as the boys and girls do who go a-nutting in the real woods, under real trees."

Well, if we didn't have a jolly, good time. The first bag was filled with hickory nuts and when it broke, as Lillian—Lillian was Molly's little friend—struck at it with papa's cane, down came the nuts, pitter, patter, scatter, and away they rolled, helter-skelter, but it was all the more fun diving after them.

"Before I hang another bag, let me tell you something about the hickory nut," said mamma. "If you will examine the outer covering, you will see that it has no regular opening; but in drying it cracks irregularly, allowing the nut to fall out, while butternuts and some others have to be forcibly removed from their outer coats. The hickory is the favorite nut of the bushy-tail squirrel tribe, who lay up a good store for winter use."

"I'd like to be a squirrel for just about a day; I'd lay up a good store of hickory nuts, wouldn't you, Newel?" said Harvey. Harvey was Newel's guest.

It was Gracie's turn next. Walnuts came tumbling out of her bag.

"Oh, won't you please tell us something about walnuts?" said Gracie, turning to mamma, without stopping to pick up one single nut.

But as Gracie was my company, I gave her half of what I picked up.

"Gladly," returned mamma. "By its name, English walnut, you would think, very naturally, that it was a native of England, while in reality it is a native of Persia. Persian kings at one time held these nuts in such high regard that the common people were not allowed to eat them, they being reserved for their majesties alone."

"Well, I call them pretty selfish kings," said Gracie.

The next bag, which Helen brought down with a thud, was filled with chestnuts. Helen was Ruth's company.

"Um," said Harvey, "my favorites!" as he made a dive under the couch.

"Yes, Harvey," said mamma, "chestnuts are now general favorites, although in former times they were scorned by the Romans."

"Why?" asked Harvey.

"I suppose they considered them too common for their refined taste. The largest chestnut-tree on record was one that stood at the foot of Mount Aetna, in Sicily, which measured two hundred and four feet in circumference. It is said that a company of a hundred cavalry once found refuge in its hollow trunk, from which it was called 'The Chestnut of the Hundred Horsemen.'"

"Doesn't your mother know lots?" whispered Lillian to me.

That's what all the children say when they come to our house. I think mamma must try to find out interesting things to tell us, p'raps more than their mothers do. I know when I go to their homes, we just go off and play by ourselves; the mothers don't seem to want to be bothered; but our mamma is different; we never seem to trouble her.

"Now it's Harvey's turn," cried Newel, as mamma tied the fourth bag to the chandelier.

"Filberts!" cried Harvey.

"Yes," said mamma, "named from Saint Philbert, whose day, August 22nd, fell in the nutting season. In England, the nuts must ripen sooner than with us. It is said that the scholars who attended Eton School had to earn their holiday for gathering nuts. You will think, perhaps, it was a very funny way to earn a holiday when I tell you about it. They were obliged to write verses on 'The Fruitfulness of Autumn and the Deadly Cold of the Coming Winter.' How would you young people like to earn a holiday in that way?"

Then mamma hung another bag and motioned to Ruth to hit it quick. Ruth did, and down came a shower of pecans. Well, if we didn't scramble to get out of the way of that shower!

"That makes me think of a little story told of the cruel Emperor Nero," said mamma, laughing at our antics; "he took delight in going to the theatre in disguise, and from an upper gallery pelting down nuts upon the bald head of the praetor who sat below."

"What's a praetor?" asked Ruth.

"A civil officer among the ancient Romans, dear," answered mamma. "And did he sit there and let Nero pelt him without shying any back?" demanded Harvey indignantly.

"Hur! he'd shied back. Nero would have cut his head off!" cried Newel.

"How did he know it was Nero if he was in disguise?" asked Gracie and I together.

"Fortunately he recognized his assailant or no doubt he would have resented the insult. It is said that he was afterward rewarded for bearing the injury to his pate so good-naturedly. Now, Molly, it is your turn; but before you strike the bag, I will lay this big sheet of brown paper on the rug, and I am going to ask you to touch the bag very gently. Now!"

And what do you think was in the bag? Salted almonds.

"This the very best of all," we said, as we sat on the floor around the sheet of brown paper.

"There are only two bags left," said Helen with a sigh.

"But hasn't it been fun!" said Lillian.

"Oh, mamma, you didn't tell us anything about pecans!" said Newel.

"Or almonds!" said Gracie.

"I don't know very much about either," said mamma. "The pecan is a species of the hickory and grows chiefly in the Mississippi Valley and in Texas. Of the almond there are many different varieties of one species, such as bitter, sweet, thin-shelled and thick-shelled. It is a native of the Mediterranean region and Western Asia."

"Your turn!" cried Newel, handing me the cane.

"Butternuts! I love them," I cried. "You told me once, mamma, that they were related to the walnuts."

"Quite true, dear, they belong to that family. Now, Newel, you know they say, the last, the best of all the game."

"Look out, here goes," cried Newel, and peanuts came tumbling all about our ears.

"Peanuts differ from all other nuts, children, in this way," said mamma; "it is the fruit of a trailing plant instead of a tree. The fruit is a hard pod, usually containing two or three seeds which ripen beneath the soil."—G. W. Fielder, in *The Young Churchman*.

The Wind.

I saw you toss the kites on high
And blow the birds about the sky;
And all around I heard you pass,
Like ladies' skirts across the grass—
O wind, a-blowing all day long,
O wind, that sings so loud a song!

I saw the different things you did,
But always you yourself you hid.
I felt you push, I heard you call,
I could not see yourself at all—
O wind, a-blowing all day long,
O wind, that sings so loud a song!

O you that are so strong and cold,
O blower, are you young or old?
Are you a beast of field and tree,
Or just a stronger child than me?
O wind, a-blowing all day long,
O wind, that sings so loud a song!

—Robert Louis Stevenson.

Room for Elizabeth.

When the burning of the orphan asylum made it necessary to "farm out" the little inmates until new quarters could be found for them, Mrs. Bennett consented to take seven-year-old Elizabeth rather reluctantly, for she felt that the noise and disorder a child would bring into the house might disturb her husband, a studious man, who greatly valued the quiet of his leisure hours.

"May I pretend you're my really aunt?" asked Elizabeth, the first morning at breakfast.

Mrs. Bennett looked at her husband with a questioning smile.

"Of course you may," he answered for her, "and I'll be your uncle temporarily."

"What's temp'rarily?"

"For a short time," replied Mrs. Bennett.

"Is it two weeks?"

"Well, maybe, dear; we'll see."

"I'd like to have it to be two weeks. Do we have oranges every day?"

"Yes, dear."

"Sallie Connors, she has an aunt and an uncle, and they come to the 'sylum' and bring her candy and apples, but they ain't rich enough to have her visit them. They've got lots of children of their own. You haven't got any, have you?"

"No. Now, Elizabeth, eat your oatmeal."

"Yes'm, I'm eating it. It's funny God didn't send you any little chil-

dren, when this is such a nice place, and oranges every day. Oh, goody, sirup! We hardly ever have sirup at the 'sylum.'"

Mr. Bennett looked at his wife and smiled. "Put it on thick, Dora," he said.

One cold morning when the house was chilly, Mrs. Bennett tied a little shawl around Elizabeth's shoulders. Greatly to her surprise, the child burst into tears.

"Why, what is the matter, my dear?" she asked.

"I don't look like a girl with an aunt when I wear this shawl; I look like a 'sylum girl.'"

"Why, bless you, child, I wore it when I was little."

"Were you an orphan?"

"No, but I wore that little shawl. I thought it was pretty."

"I don't. I hate it."

"Don't make her wear it, Dora," quickly interposed Mr. Bennett, who saw that his wife was about to try a little discipline. "Elizabeth isn't a 'sylum girl' now; she's visiting us. Come here, youngster, get on my lap and I'll take off that shawl, and to-day Aunt Dora shall buy you a nice little sweater."

"Uncle," Elizabeth's arms went around his neck, "I wish you and Aunt Dora weren't just nick uncle and aunt."

"Nick, child, what is that?"

"Why, uncle and aunt are only nick-names for you. I wish they were really and truly names."

"How is it, Dora?" Mr. Bennett's eyes glistened above the curly head on his shoulder. "Would you rather be nick or really and truly?"

"Oh, I'd rather be really and truly," cried Mrs. Bennett, and slipping down on the floor at her husband's knees, she clasped both his hand and Elizabeth's in her own.

By and by, when Elizabeth was made to understand that she was not to be sent back to the "sylum," she said, very gravely, "I guess God didn't send you any children, so there'd be room for me."—Exchange.

The Wildcat and the Woman.

Translated From the Chinese by Martha Lee (11 Years Old).

There once lived an old woman, and she made her money by spinning and making mattresses and selling them.

One day she put her cotton on the roof to dry. When the evening came the old woman went to get her cotton and she found that a wildcat had stolen all of her cotton. When she saw this, she began to threaten to hang the wildcat. At last he grew angry and he said:

"You will never hang me, for I am coming this very night and I am going to bite you till you die." Here he stopped to show two rows of terrible white teeth to the poor, trembling woman. "And no matter how much you beg and cry I will not spare your life."

The old woman was in despair when she heard this, but she knew it would do no good to beg and cry, so she just sat down in her house and cried. Just then a troll who happened to be passing, stopped and asked the old woman what was the matter, and the woman told her tale of woe.

"Oh, don't cry, I can get you out of this trouble easily enough if you will only do as I tell you."

The old woman promised, so the troll gave her six eggs and one hun-

dred packs of needles and four knives. Then he said:

"Put the eggs in the boiler with some lime and water, and take the needles out of their cases and stick them with the points out on your bed curtain and put two of the knives on your door and the other two knives on your stove near the boiler."

The woman listened carefully and said she would do everything he said. Then the troll left a very happy woman in the place of a sad one.

Just before the woman went to bed she fixed everything as the troll had told her to do. And then she went to bed. She had not been there long when the wildcat came. When he opened the door he got his hand cut off by one of the knives, this made him howl with pain, but he went on into the house. When he came to the stove he looked into the boiler, and the eggs and lime jumped out and put out his eyes, but still he would not stop. As he groped blindly around the knives on the stove cut off his other hand, but still he made up his mind to get to the bed if he didn't kill the woman, so on he went. When he got to the room where the bed was he started feeling about, at last he came to the bed. He grabbed at the curtain, and all of the needles stuck fast to him, and this was too much for the cat to bear, so he rushed from the house and was never seen again. The woman lived happily ever after.

In Treasures of the Snow.

I wonder if, when we go out some morning and find it snowing hard, we stop to think that God is giving the snow? Perhaps we think only of sliding down hill, and of wrapping up warmly in furs and leggings and mittens and warm caps; maybe we think of snow-men and snowball battles and sleigh-rides. With all these joys I know it isn't easy to be thinking about God.

And yet, if God did not think to give us the snow, we would never have had any such thing.

A great many people say, "Oh, I don't like to have the snow come! It has to be shoveled away, and it gets one's feet wet and cold, and then it has to melt and make everything muddy and dirty and messy. I would like to live in some country where they have no snow at all." I have heard people say that, haven't you?

God made a very wonderful thing when He made the snow. And it is very necessary to the earth and to us. Let us think a little about snow. It is really rain-water frozen, you know; but it is not hard and harsh like hail or ice. It is soft and gentle; and when it comes down and covers the dry plants and roots it makes a thick blanket over them and protects them from the fierce winds and bitter frosts. Then in the spring it melts away and softens up the earth, and the sun streams down warm and bright, and the roots awaken and grow.

The Bible tells us many things about snow. Mankind does not always stop to think how wonderful snow is, and what a wonderful place it has in the general plan of earthly vegetation. The Bible reminds us that snow is one of the things which do the will of God, for He sends it to us. It reminds us, too, that if it were not for snow, grains and plants would not grow, and we would not have food to eat.

Then there is another thing the Bible tells us. You know how white and clean and beautiful and fresh snow is, and how it makes the world look as

though a layer of spotless cotton-batting had been spread over everything in sight. Well, when we think of sin, we think of something that must be dark and soiled and ugly; we know that it makes our souls so, and we cannot find any beauty in it.

So God tells us that if we believe in Him and love Him and serve Him truly all the days of our lives, the sins which we have committed must be "washed away," and that our souls will be made as white and beautiful as snow.

Then again He tells us that even though we may have sinned terribly, and our souls are all dark and stained and disarranged, if we are truly sorry, and want to love Him. He will make our souls clean and white again through His great love—and we shall still be as "white as snow."

So you see, besides being such a help to us in earthly ways, snow is a very beautiful way of explaining cleanliness and purity and whiteness of spirit. I think God must have loved the snow and enjoyed making it, don't you?—Shepherd's Arms.

Annie and the Mocking-Bird.

"It's too bad you've sprained your knee, Bobby," said Mrs. Brown, as she seated herself in the little living-room, after doing the supper dishes. "I wanted you to run over to Aunt Sarah's and get a skirt pattern for me so that I could cut out my work tonight and be ready to begin on it early in the morning."

Bobby was sorry, too, and he said so, though he added bravely, "I could go anyway, mother. I could hop along and it won't hurt very much, besides it isn't far, you know."

"No, it isn't very far," answered his mother quite positively, "but you are not going to run any risks with that sprained knee." Then she added thoughtfully, "I would go myself only I'm expecting your father to call me up over the telephone just any minute, and I don't want to leave the house at all for fear I might miss him."

Nobody looked at Annie Lee all of this time, and nobody made any signs at all of expecting anything of her, but still she felt sort of uncomfortable.

Her knee was not sprained, she was not expecting any one to call her over the telephone, and she was almost as old and as tall as Bobby Brown, besides it was neither very far to Aunt Sarah's, nor yet very dark outside.

Annie Lee was learning how to read, and she could read stories in story papers when she tried very hard. She was trying quite hard now, and I am sure would have succeeded only that she couldn't keep her eyes fixed on the page. Her sight kept wandering to the open doorway, and through it, out into the gathering dark outside.

Annie Lee did not like the dark at all. It gave her a queer feeling, as if something big and soft and smothery were closing in all around her so that she couldn't get out at all.

She understood just how queer it made her feel but maybe other people might think she was afraid, for she noticed that they never asked her to run out in the dark any more.

She didn't at all like people to think that she was afraid, but she was more and more sure every minute that some people did think that.

Everything was quite still and nobody in the room said a word, and yet Annie Lee thought she could feel them thinking, "Don't ask Annie Lee to go, she's afraid of the dark!"

It isn't at all pleasant to feel that people are criticizing you in their minds, and Annie Lee couldn't get interested in the story she was trying to read, so she sat quite still and did nothing at all.

Then she heard a noise outside, a strange, wonderful, beautiful noise.

"Oh!" she gasped, and leaning eagerly forward in her chair she asked, "What is it, aunty?"

"What is what, child?" said Mrs. Brown, not looking up from her reading.

"She means the mocking-bird," said Bobby. "They don't have mocking-birds where she lives."

"Where is he?" asked Annie Lee, gazing with a new interest out into the darkness.

"Oh, he's outside in the trees somewhere," answered Mrs. Brown carelessly as she went on with her reading.

Now, where Annie Lee lived they were not used to hearing birds sing outside at night. "Who's out there with him?" she asked at length.

"Nobody, goosey," said Bobby, "they sing at night lots of times."

"I sh'd think he'd be afraid," breathed Annie Lee in a whisper.

"Why should he be afraid?" asked Mrs. Brown laying aside her paper at last.

"Afraid of the dark," answered Annie Lee so softly that you hardly could hear her.

Then Aunt Brown laughed merrily. "Why, child," she said, "there isn't anything to be afraid of. The dark isn't anything—it's just nothing at all—nothing but a big, kind shadow that comes over the world to rest our eyes, and why should any one at all, even a little bird, be afraid of a shadow?"

That was a new thought for Annie Lee, and she sat very still while she thought about it, and listened to the brave little singer outside in the shadow.

Then she jumped up and said brightly, "I'll run and get your pattern, aunty."

Then before any one could say a word against it her willing feet were



The juice of two fresh lemons strained into a bottle containing three ounces of orchard white makes a whole quarter pint of the most remarkable lemon skin beautifier at about the cost one must pay for a small jar of the ordinary cold creams. Care should be taken to strain the lemon juice through a fine cloth so no lemon pulp gets in, then this lotion will keep fresh for months. Every woman knows that lemon juice is used to bleach and remove such blemishes as freckles, sallowness and tan and is the ideal skin softener, smoothener and beautifier.

Just try it! Get three ounces of orchard white at any pharmacy and two lemons from the grocer and make up a quarter pint of this sweetly fragrant lemon lotion and massage it daily into the face, neck, arms and hands. It naturally should help to soften, freshen, bleach and bring out the roses and beauty of any skin. It is simply marvelous to smoothen rough, red hands.

running down the path to Aunt Sarah's house, and all the way she was saying to herself, "Thank you, little bird, for not being afraid of the dark, for not being afraid of a shadow!"

Pretty soon she came safely back into the lighted room with the wished-for pattern in her hand.

"Thank you, dear," said Mrs. Brown gently. "Were you afraid?"

"Course not," answered Annie Lee smiling brightly, "I'm a good deal bigger than a little mocking-bird."

Then she sat down with her story paper and enjoyed her story.—Frances Morton, in Sunday-school Times.

Odd Geographical Facts.

The following list of odd things about the earth that the average person does not know has been compiled by Professor R. H. Whitbeck, of the University of Wisconsin geology department:

Did you know—

That the Pacific end of the Panama canal is farther east than the Atlantic end?

That Venice, Italy, and Montreal, Canada, are in about the same latitude?

That if an express train had started out from the earth for the planet Neptune at the birth of Christ, and had traveled sixty miles an hour day and night ever since, it would not yet be half way there?

That Cuba would reach from New York to Chicago?

That the mouth of the Amazon River is as near to Europe as it is to New York?

That Texas is larger than Germany and as large as 212 Rhode Islands?

That when measured in degrees of longitude, San Francisco is about in the middle of the United States, including Alaska?

That the entire continent of South America lies farther east than Florida?

That Glasgow, Scotland, is in the same latitude as Alaska?

That, if the southern end of Chile, South America, were placed at Florida, that single country would extend northward entirely across the United Guide.

Norfolk & Western Railway

ONLY ALL-RAIL LINE
TO NORFOLK

Quickest and Best Service

Pullman Parlor Cars

The Best Line to All Points West
Northwest and
Southwest

W. B. BEVIL, W. C. SAUNDERS
Pass. Traff. Mgr. Gen. Pass. Agt.
Roanoke, Va.

C. H. BOSLEY

Dist. Pass. Agt., Richmond, Va.
Rates and information upon application

FINANCIAL

HOME DEFENSE

Includes financial provision for yourself and family. Have you a Savings Account?

National State and City Bank

1111 East Main Street, Richmond, Va.

WM. H. PALMER, President
WM. M. HILL, Vice-President
J. W. SINTON, Vice-President

JULIEN H. HILL, Cashier
R. E. CUNNINGHAM, Asst. Cashier
WM. S. RYLAND, Asst. Cashier

INCORPORATED 1832

Virginia Fire and Marine Insurance Company

Of Richmond, Va.

ASSETS - - - - - \$2,009,769.00

Wm. H. Palmer, President

E. B. Addison, Vice-President

W. H. McCarthy, Secretary

OUR FIGHT

To save our customers time, trouble and money is won.

THE BUDGET CHECK

Eliminates every unnecessary word and figure in the payment of your bills each month.

THE AMERICAN NATIONAL BANK

OF RICHMOND, VIRGINIA

Jno. L. Williams & Sons

BANKERS and BROKERS

Eighth and Main. (P. O. Box 503.)

RICHMOND, VIRGINIA,

Transact a general Banking and Brokerage Business. Deal in Southern Investment Securities. Negotiable Railroad and Municipal Bonds.

I am sorry for the man or the woman who feels alone in the world. Why, there are thousands waiting for you, my friend, claiming the ties of brotherhood and needing your help—yes, and ready to help you in return. Just forget yourself for a moment and do something for somebody, and see how your sense of loneliness will vanish.—Dr. Floyd W. Tomkins.

The First National Bank OF Richmond, Virginia

DESIRE
YOUR ACCOUNT.

CAPITAL & SURPLUS
\$3,000,000.00

3%

INTEREST IN SAVINGS DEPARTMENT.

Through the parcel post it is easy for you to dispose of your farm products to regular city customers at better prices. That customer can be found. Let the many readers who are watching these columns weekly, know that you have something to sell. Our classified department brings results. Let us tell you how.

Southern Churchman

SOUTHERN CHURCHMAN COMPANY
Publishers

815 East Grace Street, Richmond, Virginia

LEWIS C. WILLIAMS, President.

E. B. ADDISON, Vice-President.

REV. E. L. GOODWIN, D. D., Editor.

REV. JAS. D. GIBSON, Managing Editor.

Entered at the Postoffice in Richmond, Va., as

second-class mail matter.

SUBSCRIPTION PRICE—After January 1, 1918 \$3.00 per year in advance. To the Clergy \$2.00. Six months \$1.50. Trial subscription 3 months 50 cents, 10 cents a copy. Foreign postage 50 cents additional. Back numbers not over 3 months old 10 cents each, over 3 months old 25 cents each.

For the convenience of subscribers, subscriptions are continued at expiration unless otherwise ordered. Notice of renewal, discontinuance, or change of address should be sent two weeks before the date they are to go into effect.

RECEIPT OF PAYMENT is shown in about two weeks by change of date on address label. If date is not properly extended after each payment notify us promptly. No receipt for payment will be sent.

Notice post office address. The exact post office address to which we are directing the paper at the time of writing **MUST ALWAYS BE GIVEN**. Our mailing list is arranged by post offices and not alphabetically.

Make all checks and money orders payable to the Southern Churchman and not to an individual.

ADVERTISEMENTS—Rates quoted on request. For Classified see head of this department.

Representatives wanted in each Parish, liberal commissions.

News concerning the church at large always welcome.

ATTENTION!

ENLISTED CHURCHMEN.

The Department of Army and Navy Work of the Brotherhood of St. Andrew

wants to get in touch with you and supply your needs in every possible way.

Write to us soon and tell us how you are getting along. You will find us prompt correspondents.

F. S. TITSWORTH,

Executive Secretary.

B. F. FINNEY,

Chief Secretary.

11th and Walnut Streets, Philadelphia, Pa.

PIPE ORGANS

If the purchase of an organ is contemplated, address **HENRY PILCHER'S SONS, Louisville, Kentucky**, who manufacture the highest grade at reasonable prices

OAKLAND

A Home School for young boys to be tutored with the sons of Mr. and Mrs. Rosewell Page at their country home in Virginia. Address Mrs. Rosewell Page, Beaver Dam, Va.

GRACE HOSPITAL, MORGANTON, N. C., offers a course in medical, surgical and obstetrical nursing to young women in its registered school. Also experience in visiting nursing and social service work. Address Maria P. Allen, R. N., Supt.

THE BOARD OF MISSIONS.

Correspondence is invited from those who wish to know

What it does,

What its work signifies,

Why the work can be helped most effectively through the Board

Address:

The Right Reverend A. S. Lloyd, D. D.,

President of the Board of Missions,

281 Fourth Avenue, New York.

Legal Title for Use in Making Wills:

The Domestic and Foreign Missionary

Society of the Protestant Episcopal

Church in the United States of America.

The Spirit of Mission, \$1.00 a year.

POSITIONS WANTED

WANTED BY A LADY OF EXPERIENCE a position as housekeeper in a hotel or institution. Reference exchanged. Address 42, care Southern Churchman.

REFINED LADY WITH EXPERIENCE desires position as nurse-companion for invalid lady. Best reference. Address M., care Southern Churchman.

WANTED AT ONCE BY EXPERIENCED lady, position as nurse-companion to invalid or mother's helper. Address A. T., care Southern Churchman.

WIDOW, EPISCOPALIAN, NO CHILDREN, age 41, whose disposition is bright, happy and full of life, wishes a home where she is willing to fill the requirements of homemaker; can and

Classified Advertising and Notices

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line, each insertion. Special rates to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents. Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

will keep a home in order, shop, clean, mend, but will not cook unless an emergency arises when she will prove most capable. She wishes time to sew and do for herself as she would in her own home; can nurse the sick, care for children, and still is not a trained worker. Salary \$7.00 per week. Reference, bankers, Episcopal clergyman and private parties. Would like a home where the parties go away for the summer. Only those wishing the services of a lady not a trained worker need answer the ad. Address "Helpful," Southern Churchman.

HELP WANTED.

WANTED A MOTHER'S HELPER. ONE preferred who has had some experience with babies. Also a woman for domestic purposes. References required. Mrs. James H. Hutchison, 21 Ramsey Avenue, City Point, Va.

WANTED TWO CAPABLE HOUSE mothers, a knowledge of plain cooking necessary. Apply to Blue Ridge Industrial School, Dyke, Va., George P. Mayo, Superintendent.

Marriages and Deaths

Marriage notices, not exceeding 40 words, \$1.00. Death notices, not exceeding 40 words, inserted free. Over 40 words at the ordinary rate. Obituaries and resolutions, 20 cents per line. Six words to the average line.

Copy for this department must be received not later than Tuesday of the week in which it is intended to be published.

Taylor: Fell peacefully asleep in God, January 7, 1918, after a brief illness, in the fifty-sixth year of his age, the REV. ARTHUR RUSSELL TAYLOR, priest, beloved rector of St. John's Church, York, Diocese of Harrisburg. He had completed more than a quarter century of ministry, during which he was successively rector of St. John's Church, Manakato, Minn., Trinity Memorial Church, Warren, Pa., and for the last eleven years of St. John's Church, York, Pa. He served the Diocese of Harrisburg in many official positions, among them on the Standing Committee, the Board of Missions and as delegate to the General Convention. Dr. Taylor was a graduate of Lafayette College, from which he received the degrees of Master in Arts and Doctor of Divinity, and of Seabury Divinity School, from which he received the degree of Bachelor of Divinity. He was a frequent and forceful contributor to the thought of the day through current periodicals. All who knew him felt the charm and cheer of his personality, and were heartened by the faith of his message:

"Underneath are the Everlasting Arms."

Gibbs: Died December 18, 1917, at the residence of her nephew, Fairfax C. Jones, 300 North Rowland Street, Richmond, Va., MRS. LEE V. GIBBS, widow of Dr. William H. Gibbs. She is survived by one sister, Mrs. William Ellis Jones.

The funeral service was from the Church of the Holy Comforter, December 20th, at 12 noon. Interment at Shockoe Cemetery.

MRS. ALFRED B. SHEPPERSON.

Entered into life, December 4, 1917, FRANCES LUPTON, daughter of William L. Johnson, D. D., forty years rector of Grace Church, Jamaica, Long Island State. Other relatives were Rev. William Allen Johnson, D. D., professor at Middleton, Conn., Theological School; Rev. Samuel Roosevelt Johnson, D. D., professor at General Theological Seminary, N. Y.; Rev. George B. Johnson, D. D., chaplain to Bishop Hall, Vermont, later mission-

ary in the West Indies; Rev. Daniel Johnson, D. D., rector of St. Mary's Church, Brooklyn; Theodore Folhemus Johnson, second vice-president of the Atlantic Mutual Insurance Company, New York. Among her early ancestors were Gaspar Cole and de Rapella—Rapella, Italy, being named for the family—a nephew of Coligni; Abraham Van Janssen, the historical painter; Sarah Janssen de Rapelle, the first white child born on Long Island; Barent Johnson, killed in the battle of Long Island. Mrs. Shepperson, a graduate of Packer Collegiate Institute, was for years one of the managers of the Church Charity Foundation Orphanage, a visitor for the Bureau of Charities, and the Association for Improving the Condition of the Poor, and a teacher at Christ Church Chapel, Brooklyn. Her early married life was spent in the South, always beloved. She was a fine equestrienne and possessed a rare voice. She published Church music, her father and mother being early contributors to the Churchman and other Church papers. She was especially fond of poetry and flowers. She was noted for her hospitality, generosity and patriotism. The last time she was out, it was to attend a patriotic service. Through years of suffering, she was patient and cheerful. She leaves two married daughters, a deaconess connected for years with St. Luke's Church, Brooklyn, grandchildren and great-grandchildren. The interment was at Jamaica, Long Island. Her life was full of those "little unremembered acts of kindness and of love." To her "death was just an incident in life, for it is all life, here or there." One day, after listening to some beautiful verses, she said: "Well, after all, I am the resurrection and the life, sums it all up, more simply and finely: He that believeth in me, though he were dead, yet shall he live, and whosoever liveth and believeth in me shall never die."

ACKNOWLEDGMENTS FOR ARMENIAN AND SYRIAN RELIEF, JANUARY 1 TO 14.

Previously acknowledged	\$317.00
Jan. 1, Miss Eleanor Jones, Brad-	
dock Heights, Md.	1.00
Jan. 2, Mrs. J. F. Snow, Wicomico,	
Va.	5.00
Jan. 2, Mrs. G. W. Raster, Royal	
Oak, Md.	5.00
Jan. 4, Mrs. Emily Merriwether,	
Bedford, Va.	5.00
Jan. 4, St. Mark's Church, New	
Glasgow, Va.	3.18
Mrs. Lorenzo Lewis, Alexandria,	
Va.	3.00
St. John's Sunday-school, Scotts-	
ville, Va.	5.00
Mrs. Samuel Scott, Glasgow, Va.	5.00
Miss A. O. White, Frederick, Md.	1.00
Jan. 6, Grace Chapel, Haymarket,	
Va.	6.00
Friends, Williamsburg, Va.	3.50
In memory of H. T. B.	5.00
All Saints' Sunday-school, Union,	
W. Va.	6.50
	\$371.18

MISS ANNIE DOUGLAS GRAY.

As the bells rang out for a new day and a new year, ANNIE DOUGLAS GRAY, beloved daughter of the late Algernon Sidney Gray and his wife, Annie Henderson, entered into the Paradise of God. She was born in Harrisonburg, Va., October 3, 1842. She leaves a sister, Mrs. Foxhall Daingerfield, and nephews and nieces, great-nephews and great-nieces, whose home in Kentucky her salutary presence had blessed. She had been an invalid for many years, but in all that time her work, her love, her prayers went out for the Church of God and all that concerned it. We would feel that life was full of new perils if we believed her death had left us unguarded by the bulwark of her prayers, but her own vivid faith in the communion of saints makes us sure that she is not less loving, nor less prayerful in the very presence of Him who ever liveth to make intercession for us. From its first publication, the Southern Churchman had been a beloved visitor to her mother's home, and from generation to generation it has been a guide and inspiration to her family. As the growing weakness to which, two days later, she succumbed was creeping over her, she said, "I cannot read my Church-

man to-day. Tell me what it says about all our interests, especially the Syrians and Armenians." Her dying hours were touched with ecstasy that Jerusalem was in the hands of those who acknowledged the Prince of the house of David as its lawful King.

Her life since earliest youth has been entirely devoted to work for Christ and for those He died to save. Bishop Capers, then her rector, as Dean of Christ Church Cathedral, once said of her, "Miss Annie's heart yearns over all sinners and outcasts and sorrowful people—lepers, prisoners, fallen women—till she seems more than anybody I have ever known to be partaker of our Lord's passion. To think of her is to think of the words, 'If we suffer, we shall also reign with Him. If we be crucified with Him, we shall also be glorified together.'"

The House of Mercy in Lexington owes its inception largely to her. Emanuel Church in Harrisonburg is built on her work and prayers. And God only knows how many of those who greeted her in Paradise on New Year's morning would never have heard of God, who so loved the world, but for "Miss Annie." No wonder that through our tears we seem, nearly to see her shining as the stars. Years and years before the blessed mission now under the charge of Archdeacon Neve was begun in the Virginia mountains, a man charged with murder was brought to Harrisonburg for trial. "Miss Annie" visited him tirelessly, but it seemed impossible for him to accept the love and forgiveness of which she told him, good news that he had never dreamed of before. As the day of his execution approached, she was in agony of mind about him, and knelt all night at her window begging that God would touch the stony heart and give His poor, untaught child an heart of flesh. When she went to the jail for her daily visit, as soon as she saw her poor friend, she knew her prayers were answered, even before he said, "Oh, Miss Annie, I have found my Saviour!" He acknowledged his sins and made such reparation as he could to those whom he had wronged. Mr. David Barr prepared him for baptism and gave him the Holy Communion.

Faithful to her promise that she would herself see that his body was given to his children for burial, this sensitive, delicate woman stayed with him to the hour of his execution, and in the jail till all was over. Just before he left his cell for the last time, they knelt together and at the very last the condemned man prayed, "O Lord Jesus, bless my poor people in Shifflett's Hollow and send your light to save them from their sins and to give the children a better chance, and take my soul. You died for it. Amen."

Thirty-five years later, as she lay dying, Annie Gray heard new evidence of the blessed work in all that part of Virginia and said, "God never forgets." After she was so weak that the loving ones who watched beside her thought she would not speak again on earth, she said clearly and happily, "Jesus Christ, the same yesterday and to-day, and forever."

All her life and work was illumined with the bright expectation of our Lord's second coming, and never did life more clearly prove that "every one who hath this hope purifieth himself, even as He is pure." It seems to us a beautiful thing that the last words of the second lesson on the evening that she lay breathing more softly, till the last breath fluttered out, just as the New Year bells

rang joyfully, were these: "Behold I come quickly. Amen. Even so. Come, Lord Jesus."

LETTERS THAT INSPIRE CONFIDENCE.

I wish very much that every reader of the Religious Herald could spend sufficient time in my office to read the thousands of letters which I have received from all parts of the country. I have printed several hundred of them in a booklet, but I wish you could see the originals, for I would like for you to realize the wonderful results which they report in the relief of dyspepsia, indigestion, persistent headache, rheumatism, gall stones, kidney, bladder, and liver diseases, uric acid poisoning, and other conditions due to impure blood.

Before my own health was restored by Shivar Mineral Water and I purchased this Spring, and before I received all of these letters from sufferers, I didn't take very much stock in advertisements like this. I therefore cannot blame you if you doubt, but, my friend, I am absolutely convinced that the Shivar Spring is the greatest restorative mineral spring ever discovered, not excepting the famous Spas of Europe. I have shipped this water to thousands of sufferers in all parts of the United States, and they almost invariably report either permanent restoration or beneficial results. That is why I make the guarantee offer contained in the following letter. Sign it now and mail it:

Shivar Spring,
Box 64-J, Shelton, S. C.
Gentlemen.—I accept your guarantee offer and enclose herewith two dollars for ten gallons (two five-gallon demijohns) of Shivar Spring Water. I agree to give the water a fair trial in accordance with instructions which you will send, and if I derive no benefit you are to refund the price in full upon receipt of the two empty demijohns, which I agree to return promptly.

Name.
Post Office.
Express Office.
(Please write distinctly.)

NOTE:—"I have had the pleasure of serving the little church at Shivar Spring as Pastor for years, and am therefore well acquainted with Mr. Shivar and his associates, whom I gladly commend as honorable business men and worthy of the confidence of the public. I have personally derived great benefit from the use of the Shivar Mineral Water and have knowledge of its beneficial effects in a great number and variety of cases."—Rev. A. McA. Pittman.

The South's Largest Clothiery

Invites your patronage

We've been perfecting our service and improving our producing facilities for nearly 40 years—and the benefits of it all are at your disposal.

Our Mail Order Department can serve you anywhere—deliveries free

Berry Coats for Ladies—Misses—
Girls and Boys—\$8.00 up.
Men's Suits and Overcoats, \$18.00 up.
Boy's Suits, \$7.00 up.

O. H. Derry Co.
ESTABLISHED 1879
RICHMOND, VA.

R. L. Christian & Company

816-818 East Main Street
Richmond, Va.

Leading Fancy Grocer

AGENTS FOR
HUYLER'S CANDIES AND PETER'S
SWISS MILK CHOCOLATE

Special attention given to out-of-town orders.

Catalogue mailed on application

Have you something to sell? Real estate, farm, business. A purchaser can likely be found through an advertisement in our classified department.

The Choice of Executors

is a matter of great importance. Every dollar you leave should be conserved in such a way that your heirs may enjoy the uninterrupted benefits of your life's work.

This Company is a careful and economical executor, trained in the law and business, sound in judgment, and seasoned in practical experience; its primary business is the administration of trust funds.

Correspondence invited.

Capital
\$1,000,000

RICHMOND TRUST
& SAVINGS CO.

7th & Main Sts.,
Richmond, Va.

Personal Notes

The Rev. William Page Dame, D. D., of Baltimore, Md., who was obliged to resign his position as chaplain of the Fifth Regiment, Maryland National Guard, on account of parochial affairs, has now been appointed chaplain of the Second Regiment of Maryland State Guard, now being recruited.

The Rev. Charles F. Collins, of Jonesboro, Ark., is now at Camp Pike, Little Rock, Ark., as voluntary chaplain.

The Rev. A. E. Whittle, of the mission in Porto Rico, who was advanced to the priesthood by Bishop Garland at Atlantic City, N. J., on December 27th, sailed at once for England, where he hopes to secure a chaplaincy in the British Army.

The Rt. Rev. Walter Taylor Sumner, D. D., Bishop of Oregon, and Miss Myrtle Mitchell, of Negaunee, Mich., were married on January 1 in the Cathedral of St. Peter and Paul, Chicago, by Bishop Anderson.

The Rev. Douglas H. Atwill, a son of the late Bishop Atwill, of West Missouri, has been appointed by the Bishop-Coadjutor of Missouri, to be rector of St. Augustine's Church, St. Louis. Mr. Atwill expects to take charge on February 1.

Deaths.

The Rev. Arthur Russell Taylor, rector of St. John's Church, York, Pa., died on January 7, after a brief illness, in the fifty-sixth year of his age.

Depositions.

Acting under the provisions of Canon 33, in All Saints' Cathedral, Milwaukee, Wisconsin, Saturday, December 8, 1917, in the presence of the Very Rev. Charles N. Lathrop and the Rev. Harwood Sturtevant, I deposed from the ministry of the Church, Rev. Wallace Herbert Blake, Presbyterian, he having declared in writing his renunciation of the ministry of this Church, and having been suspended for the six months previous. This action being taken for causes not affecting his moral character.

Wm. Walter Webb,
Bishop of Milwaukee.

(Acting for the Bishop of Western Michigan, now on Canonical leave of absence, at his request and that of the Standing Committee of the Diocese of Western Michigan.)

What do you know of the work of your Church Temperance Society?

Rt. Rev. Frederick Courtney, D. D., President.
William Jay Schieffelin, Esq., Ph. D., Treasurer.
Rev. James Empringham, D. D., Gen'l Supt.

Send for free sample copy of "TEMPERANCE."
This periodical has the largest circulation of any magazine of its kind in America. Address

Church Temperance Society

214 Metropolitan Tower, New York City

WAR

Prophecy and the Jews "Startling Fulfillment of the Prophecies Concerning the Jews in the Last Days."

By the Rev. Jacob H. Rosenberg, Supt. of the Hebrew Christian Association.

We are sure that it will open the eyes and convince anyone who will read it. It is impossible to secure stronger proof of the inspiration of the Scriptures, also of the fact that we are living in the end of this age, than is found in this booklet.

Written by a converted Jew, an ordained minister of the Gospel who has made a careful study of prophecy from a Jewish point of view. You will be impressed in reading this pamphlet with this fact, that the finest interpreter of the Scriptures is the converted Jew. The facts contained are positively startling and intensely interesting.

Millions Should Be Scattered Broadcast.

Price per single copy, 10c; 60c a dozen, or \$4.00 per 100, postpaid.

We would suggest that you order one dozen copies. The proceeds of the sale go for Jewish Evangelization. You cannot invest in a better and more needed cause. We know of no better way to arouse profound interest in the most vital theme of the New Testament, namely, the closing of this age or the second coming of our Lord and Saviour Jesus Christ. Order from

HEBREW CHRISTIAN ASSOCIATION,
118 15th AVE. NORTH, NASHVILLE, TENN.

Order Fertilizers Now or You May Have to Do Without Them This Season

The freight congestion is serious. You will help yourself, us, the railroads, and the Government by giving your order for Fertilizers NOW to your dealer. If all the farmers do this, the dealer can then "bunch" his orders, and be able to order his cars of fertilizers loaded to full capacity. The Government urges that all cars be so loaded.

When the goods arrive haul them home, and put them into your barn until you are ready to use them. If the movement of railroad cars becomes any more serious you may not get a pound of fertilizer at any price.

Our 50 factories, and distributing points are so well located geographically as to enable us to get fertilizers to you with minimum amount of hauling.

Virginia-Carolina Chemical Co.

Incorporated

V-C Sales Offices

Richmond, Va.
Norfolk, Va.
Alexandria, Va.
Durham, N. C.
Winston-Salem, N. C.
Baltimore, Md.

Charleston, S. C.
Columbia, S. C.
Jacksonville, Fla.
Cincinnati, Ohio.
Shreveport, La.
New York City.

Atlanta, Ga.
Savannah, Ga.
Columbus, Ga.
Mt. Pleasant, Tenn.
Memphis, Tenn.
Montgomery, Ala.

V-C Fertilizers

Church Furnishings, Memorials, Etc.



CHURCH VESTMENTS

EMBROIDERIES

Silks, Cloths, Fringes, Etc.

CLOTHING for CLERGYMEN

COX SONS & VINING

474 Madison Avenue, New York

CHURCH EMBROIDERIES

Stoles, Eucharistic Vestments, Surplices, Altar Hangings, Burses and Veils, Markers, etc. All materials supplied.

The only studio importing exclusively English unadorned silks, Damasks, fringes, linings, pure gold metal threads, etc.; and using Standard Church of England patterns and designs.

English silk stoles, plain.....\$3.50

English silk stoles, outline crosses.....\$4.50

English silk stoles, handsome crosses.....\$5.50

English silk stoles, best hand embroidery, from \$5 up to \$50

Handsome embroideries unsurpassed in workmanship executed at short notice. Special Altar linens embroidered in England. Testimonials from all over the world.

Real laces repaired, made over and cleaned. Many years experience in Europe in lacemaking.

THE CATHEDRAL STUDIO

Lucy V. Mackrille, 11 W. Kirke Street
Chevy Chase, Md.
30 min. by trolley from U. S. Treasury, Washington, D. C.

R. Geissler, Inc.

56 West Eighth Street, New York

Memorials
FOR THE CHURCH
Furniture — Windows — Fabrics

Ecclesiastical and Domestic Art Worker.

Memorial Windows, Leaded Glass, Monuments, Decorations, Church Furnishings in Wood, Metal, Stone. Artistic Bungalow construction complete or plans only.

CHARLES F. HOGEMAN,
45 Seventh Avenue, New York City.

Painted and Leaded Glass

How painful it must be to a family who have perpetuated the memory of their loved ones in seeing their same style of window, same pose, same coloring, same everything, in another person's memorial window—all that they had cherished as theirs was anybody's. Why? Because intending purchasers will ask for a catalogue and, in consequence, choose a window that has probably been placed all over the country, when by writing to me they can get not only their own ideas carried out, but a new and original one and my guarantee that their window will never be duplicated.

Get my actual finished specimen miniature windows with prices. Compare these with others.

ELLWOOD POTTS

Workrooms: 4639 Haverford Ave
Philadelphia, Pennsylvania

O. Luetke's Art Works Church Furnishings

IN METAL, WOOD, MARBLE, ETC.
Est. 1886. 328-332 Seventh Ave. New York

Brotherhood of St. Andrew

Guilds and all Church organizations desiring to assist their treasury can find no better way than by representing the SOUTHERN CHURCHMAN. And at the same time you will do a good work by placing the SOUTHERN CHURCHMAN in homes where there is no Church paper. Write to-day for full particulars.

SOUTHERN CHURCHMAN,
Richmond, Va.

PLEASE mention the SOUTHERN CHURCHMAN when you write to our advertisers.

CHURCH FURNISHINGS

Gold Silver and Brass

Church and Chancel Furniture

Write for Catalogue
for Episcopal Churches

W. & E. SCHMIDT CO.

208 Third Street, Milwaukee, Wis.

GRANITE AND MARBLE MEMORIALS

Largest Stock in the South
We pay the freight and
guarantee safe arrival

The Couper Marble Works

(Established 65 years)
264-268 Bank St., Norfolk, Va.

Thoughts For the Thoughtful

Christ was an attentive listener.

The Church does not keep men wholesome by the refrigerator method.

"God has never tried to make a man who could please everybody."

"One Paradise only there is, and that where the Lord God is the Light."

Freedom's battle once begun,
Bequeathed by bleeding sire to son,
Though baffled oft, is ever won.

What is rightly regulated love but moral power of the highest order? As St. Paul puts it, "The love of Christ constraineth us." Love is the very muscle and fibre of moral force.—Canon Liddon.

Sunday is not rightly observed in the home where the children hate to see it come.

They healed sick hearts till theirs was broken,
And dried sad eyes till theirs lost sight;

We shall know at last by a certain token
How they fought and fell in the fight.

—Sir Edwin Arnold.

If you are on a railway train, your falling asleep will not hinder you from reaching your journey's end. If you are in Christ you will pass into glory, even though you may do so in a state of insensibility.

One secret act of self-denial, one sacrifice of inclination to duty, is worth all the mere good thoughts, warm feelings, passionate prayers, in which idle people indulge themselves.—Cardinal Newman.

Jesus lifted with His pierced hand empires off their hinges, and turned the stream of centuries out of their channel, and still governs the ages.—Jean Paul Richter.

No plan for the betterment of mankind which does not make perfection of character the primary aim is likely to be of permanent good. However well devised, it will break down by its inherent defect.

What a trouble these branches are in! So much to see to in getting out their leaves! So much to see to in expanding their buds! If they would give their attention to abiding in the Root, everything would go on better. Then the Root would take care of it all, and leaves and buds would soon come right.—Selected.

Voice of our God, O yet be near!

In low, sweet accents whisper peace;
Direct us on our pathway here,

Then bid in Heaven our wanderings cease.

We shrink from any precise or dogmatic statements concerning a future of which we know nothing. It is absolutely enough for us to believe that our future lot will more than satisfy us, even though our hearts were a hundredfold more exacting than the tenderest heart can be. The heart of God will be satisfied—that is enough.—Selected.

The secret of the unique combination of strength and gentleness, of force and unselfishness in Jesus, lies in the motive of His life. His aim was

to serve. "I am among you as one that serveth." Men have sought for ornaments and trophies, for implements and servants, for honor and distinction. Christ sought for none of these. Unlike the kings of the Gentiles He exercised His authority merely to do good. And this magnificent ideal cuts across the law of the survival of the fittest with sharp distinction. Imported into our international relationships and into our class divisions it would revolutionize the world.—Herbert Parrish.

A little boy takes a rose which he has just plucked from a bush in the garden, and plants it in a pot with earth, and brings it to his father, saying, "Father, look at my rose!" The father pities the boy's delight, for he knows the flower must soon wither away for want of root. And so the great Father in Heaven looks down at the plans we make without Him and He knows they must shortly wither and die. Nothing can succeed but that which is rooted in God.—Wade Robinson.

Sore Eyes

Granulated Eyelids, Eyes inflamed by exposure to Sun, Dust and Wind quickly relieved by Murine Eye Remedy. No Smarting, just Eye Comfort. At

Druggists or by mail 50c per Bottle. Murine Eye Salve in Tubes 25c. For Book of the Eye FREE ask Murine Eye Remedy Co., Chicago

Hides and Furs

Twenty-four hours after we receive your shipment of hides and furs you receive payment for them. Reference, banks of Lynchburg. Dixie Hide, Junk & Supply Co., Lynchburg Va.

Let Us Show Our Thanks ... to You for Helping Us! WE WANT 5,000 NEW SUBSCRIBERS

... TO THE ...

Southern Churchman

WITH YOUR CO-OPERATION WE CAN GET THEM, AND THIS IS WHAT WE WILL DO:

Until Ash Wednesday, February 13th, we offer:

THE SOUTHERN CHURCHMAN

For twelve months, the regular subscription price for which is \$3.00

AND

A copy of "THE CHILDREN'S YEAR"

By W. Russell Bowie, the price of which is \$1.00

FOR THE PRICE OF THE PAPER ALONE

\$3.00

The value of the Southern Churchman, we trust, speaks for itself.

It is the oldest of all our Church papers.

To thousands of individuals and families it has been long endeared.

To-day, in the living present, it seeks to bring to all its readers, both old and young, the evangelical message of Christ's spirit in the life of His Church.

"THE CHILDREN'S YEAR" is a volume of fifty-two talks with children by the Rector of St. Paul's Church, Richmond.

Of this book, now in its second edition, the dean of the Theological Seminary in Virginia has written:

"These five-minute talks by Dr. Bowie should be extensively used by the clergy as a stimulus and a model. Sunday School teachers also must find these talks very useful in their delightful illustrative quality as helps in pointing lessons through pictorial language and familiar objects. The volume should have its place in every Sunday School library as well as on every rector's study table."

To take advantage of this offer you should act quickly.

If you do not now subscribe to the SOUTHERN CHURCHMAN, seize this opportunity. If you yourself are a subscriber, secure a subscription from someone else.

The book and the paper may be mailed to different addresses.

Fill out this blank and return to-day:

THE SOUTHERN CHURCHMAN:

Enclosed please find \$3.00.

Send the Southern Churchman for one year to

Send one copy of "The Children's Year" to

Yours truly,

Southern Churchman

Vol. LXXXIII. RICHMOND, VA.,

JANUARY 26, 1918.

No. 4



Inquiries

are continuing to come in from Churchman readers.

In response to the advertisement about the safe 6 per cent. bonds we are now selling to conservative investors. Denominations, \$500.00 and \$1,000.00.

Full particulars given upon request.

One can place his or her money in this security and then sleep.

Virginia Trust Co.,

The Safe Executor

RICHMOND, : : VIRGINIA
Founded 1892

EDUCATIONAL

The Protestant Episcopal Theological Seminary in Virginia

Established A. D. 1823

The ninety-fifth session will open on Wednesday, September 18, 1918

Special Students Admitted

For catalogue and other information, address the Dean or Secretary.

Theological Seminary

Alexandria, Va.

The Theological Department OF THE

University of the South

An integral portion of the University, where the student of Theology meets in the frank intercourse of a common life, with the student of Science on the other.

For Catalogue Address
THE DEAN,
Sewanee, Tenn.

The General Theological Seminary CHELSEA SQUARE, NEW YORK.

The next Academic Year begins on the last Wednesday in September.
Special Students admitted and Graduate Course for graduates of other Theological Seminaries.

The requirements for admission and other particulars can be had from
The DEAN, 1 Chelsea Square, New York, N. Y.

ST. HILDA'S HALL A School for Girls.
Charles Town, W. Va.
Under the auspices of the Bishops of the Diocese (Episcopal). Near Washington. College Preparatory and elective courses. Music and Art. Athletics under trained Director. Open air classes.
MARIAH PENDLETON DUVAL, Principal
Past 16 years principal of Stuart Hall, Va.

Episcopal High School Near Alexandria, Va.

The seventy-ninth year of this School for Boys opened September 19, 1917. Modern equipment throughout. Catalogue on application.

A. R. HOXTON, B. A., Principal

Emerald Hodgson Hospital

—AND—
TRAINING SCHOOL FOR NURSES
UNIVERSITY OF THE SOUTH,
Sewanee, Tenn.

A Church institution where the best training to be had for development of Nurses. For further information, address

REV. W. S. CLAIBORNE, Supt.

Once more, once more into the fire they go,

With their dreamed and undreamed deeds of the coming years
Put to the chance of a shell or a bayonet's blow—

With a smile in their eyes made bright by a touch of tears,
And a laugh on their lips, they have gone to meet our foe!

To-day they fight for a freedom newly born,

For the earth is weary of kings and the spawn of kings,
And out of the throes of a world with anguish torn

Shall rise a peace no glory of conquest brings,
Like the peace that came to the earth on Christmas morn.

We have sent our best to the world's last great crusade,
They shall not come back till the world at last is free!

For the Old World calls to the New, and, unafraid,

Our youth go forth to their fame and their agony,

For God will judge in the end, and His price be paid!

—Arthur Hobson Quinn.

"On the Highway—What of the Boy?"

They sat just in front of me, a father and son. The conductor came along and asked for their fares. The father gave the conductor a nickel and the conductor asked the boy for his fare. The boy looked at his father, and the father told the conductor that the boy was not six. He looked eight or ten, and the conductor insisted on the fare, but the father persisted that the boy was under age. The expression on the boy's face was pathetic. He knew that his father was lying, and the father knew that the boy knew, and the boy knew that the conductor knew, and the boy was mighty unhappy. What of the boy? Handicapped by a dishonest father even before he has had a chance in the world, taught to lie and to steal by the man to whom he naturally must look for an example. What of the boy in the years to come? What of all the boys who are handicapped by their fathers? What of the boy who will have to say in the dark days ahead, "Well, how could I help it, my

THE CHATHAM EPISCOPAL INSTITUTE FOR GIRLS

College preparatory, Music, Art, Domestic Sciences, Expression. Certificate admits to leading colleges. New buildings. Ten-acre campus. Athletics. Gymnasium. Terms moderate. Catalogue and views Mrs. Elizabeth May Willis, B. P. Prin., Rev. C. O. Pruden, Rector.

Box 13.

Chatham, Va.

The Virginian Home and Training School

For the Feeble-Minded and Epileptic.

Established 1893.

For terms and information, address

MISS M. GUNDY,

Falls' Church, Fairfax County, Va.

The Bishop Payne Divinity School

The accredited Seminary of the Church for training colored men for the ministry. The thirty-ninth session opened September 21, 1917

For catalogue and information, apply to

REV. C. B. BRYAN, Dean,

Petersburg, Virginia

The Divinity School of the Protestant Episcopal Church in Philadelphia.

Founded by Bishop Alonzo Potter in 1862.

Special students admitted. Privilege of attending course of special study at the University of Pennsylvania.

For information address the Rev. George G. Bartlett, S. T. D., Dean, 5000 Woodland Avenue.

The Chamberlayne School

A COUNTRY BOARDING AND DAY SCHOOL FOR BOYS AT RICHMOND, VA.

Seventh session begins September 20, 1917. Location: Stop 25, Westhampton Line. New buildings. Ten acres of ground. Two large athletic fields. Boarding department limited to 25. For catalogue, address

C. G. CHAMBERLAYNE, A. M., Ph. D.

Richmond, Va.

father seemed to think it was all right?"

What of the boy whose father never spends a night at home with his family? What of the boy who has never seen his father attend a service of the church? What of the boy who has never known what it is to spend an hour with his father as his father's "chum"? What of the boy, and what of the father?—Wayfarer.

They are slaves, who dare not be, In the right with two or three.

—Lowell.

R. Geissler, Inc.
56 West 8th St. New York City.

* Church *
Furniture
Furnishings
Decorations
Fabrics and Embroideries.

(Published by Request.)

Lieut. Edwin A. Abbey, Killed in Action
April 10, 1917.

This was his last letter:
France, Good Friday,
April 6th, 1917.

Dearest Mother and Father:

We are going up to an attack in a short time, and I am going to leave this note, to be sent to you, in case, by God's will, this is to be my final work.

I have made my communion, and go with a light heart and a determination to do all that I possibly can to help in this fight against evil for God and humanity.

I do not think of death or expect it, but I am not afraid of it and will give my life gladly if it is asked.

It is my greatest comfort that I know you, too, will gladly give all that is asked, and live on happily doing all that can be done, grateful to God for His acceptance of our sacrifice.

To-day the news came to us here that the United States had joined the Allies, so I go with the happy consciousness that I am and you are fighting for our dear flag as thousands of Americans have before us in the cause of liberty.

It may be a comfort to you to know that I have a great company of comrades, men and officers, all filled with determination and cheerful courage.

My dearest love to Sue and Howard and their dear children, Margie and Billy. My heart is full of gratitude for having such love as they have given me. My dearest love to all my friends.

Now, dearest mother and dearest father, I will say good-bye for a time. You have given me my faith which makes this so easy for me, and a wonderful example and inspiration of courage and unselfishness.

All my love and God bless you both.

Your son,
Edwin.

Every time the preacher opens the Bible before his congregation, he should expect that somebody will hear God speak.—Ex.

What do you know of the work of your

Church Temperance Society?

Rt. Rev. Fred Eck Courtney, D. D., President.
William Jay Schieffelin, Esq., Ph. D., Treasurer.
Rev. James Empringham, D. D., Gen'l Supt.

Send for free sample copy of "TEMPERANCE."
This periodical has the largest circulation of any magazine of its kind in America. Address

Church Temperance Society

214 Metropolitan Tower, New York City

FORMS OF PRAYER

For Public and Private Use
IN TIME OF WAR

A neat pamphlet of sixteen pages, containing additional suffrages for the Litany and a large number of prayers and intercessions methodically arranged, with suggestions for public use in Services of Intercession. The greater part of these prayers, marked with an asterisk, have been approved by the Bishops of the following Dioceses:

Albany, Bethlehem, Central New York, Delaware, Easton, Erie, Harrisburg, Long Island, Maryland, Newark, New Jersey, New York, Pennsylvania, Pittsburgh, Southern Virginia, Virginia, Washington, and others.

SECOND THOUSAND; ENLARGED

Southern Churchman Company
Richmond, Va.

Price, 5 cents each, or 50 cents a dozen, postpaid.

Miller & Rhoads

"The Shopping Center."

For the retail Dry Goods and Department Store trade.

In the heart of Richmond, when you are here; and **Our Mail Order Department** Serves you at your home.

BROAD AND GRACE STS.

CORNER 6TH ST.

RICHMOND, VA.

Our Resolution

that whatever our willing sacrifice
for liberty—

Our ideals for *home comfort* and *hospitality* shall persevere throughout 1918.

That we shall plan for "*Better Homes*" in which *good Furniture* is considered a profitable investment in life-long satisfaction.

SYDNOR & HUNDLEY

PREPAREDNESS FOR THE CHURCH

Why should not the Church prepare for its work when businesses in all directions are doing so for their work?

We are Specialists in helping answer all questions for the efficiency of the Church, furnishings, Lighting, Ventilation, Acoustics, etc.

Consult us and expert information will be submitted. Correspondence solicited.

J & R LAMB

23-25-27 Sixth Avenue

NEW YORK

Southern Churchman

Catholic for every truth of God; Protestant against every error of man.

REV. EDWARD L. GOODWIN, D. D.,
Editor.

SOUTHERN CHURCHMAN COMPANY,
Publishers.

Vol. LXXXIII.

RICHMOND, VA., JANUARY 26, 1918.

No. 4

THE CHURCH WAR COMMISSION.

On next Sunday, January 27, the War Commission of the Episcopal Church asks the Church for \$500,000 for her special and distinctive work in the Army and Navy of the United States, at home and over the seas, for one year.

This Commission, as our readers will remember, was appointed by the Presiding Bishop in August or September last. Rightly divining the mind of the Church under the conditions which had arisen he acted in this matter simply as her spokesman, and his course met with unanimous approval which has since been voiced by the House of Bishops at St. Louis and by the several Provincial Synods which have lately been in session. Since its organization the Commission has been busily at work and has already accomplished large results. Especially, it has thoroughly surveyed the field and knows how and where its services are to be rendered, has co-ordinated the several agencies in the Church which are helping on various lines and assigned to each its fitting tasks, and has already its representatives in almost if not quite all of the cantonments and naval stations here and abroad.

Let it be again noted that the work of the Church, through the Commission, is supplementary to that of the Y. M. C. A. and other agencies engaged for the social, moral and religious welfare of our soldiers and sailors. The work is so large and varied, the interests at stake are so tremendous, that there is neither room nor reason for rivalry or jealousy. The Y. M. C. A. welcomes every accredited helper in the overwhelming task of ministering in spiritual things to the million and a half of America's young men gathered under such unwonted circumstances, and seeks his co-operation while affording him every assistance; and the same, we believe, is true of the regular chaplains who are so utterly inadequate both in number and equipment, for the services demanded. Moreover, none of these other agencies, with the exception of the few Episcopal chaplains, is qualified for or can undertake the distinctive work of the Church in ministering to her own sons. In addition to all else that is offered

them, these men need the ministry and services and sacraments of their Church with an urgency that is hardly equalled elsewhere. A moment's thought on the part of any devout Churchman will fix this fact beyond the reach of argument. The Church would be strangely delinquent and oblivious of her sacred duty as well as her highest interests if she failed or faltered in supplying this imperative need to the utmost of her power.

The supply of chaplains regularly appointed for the great army we are gathering and training, is pitifully small, and the government seems to be relying upon the voluntary aid of the churches in supplying the enormous deficiency. We are told that in great cantonments of from twenty-five to fifty thousand men there will be found from two to five or six chaplains, or one to ten thousand men. In many of the smaller camps and stations, and in regiments in process of formation, there can be none at all.

The chief work of our Commission is to place volunteer chaplains of our Church, with the permission of the authorities, in as many of these camps as possible, and supply them with the facilities and equipment necessary for their ministry. They also, in co-operation with the Brotherhood of St. Andrew, locate picked laymen, men specially qualified for this work, as Y. M. C. A. secretaries or workers. With an eye to the whole great field they also supplement the efforts of local churches situated near the camps and guard against inefficiency or overlapping. As the men are sent to France they follow them. Bishop McCormick and numerous helpers are already there, supplied to a large extent with the names of the Church's sons who have gone over and the units to which they belong. As more and more of our men go across to meet the crowning test and win the war the demand upon the resources of the Commission in men and money for service abroad will increase greatly, while new drafts taking their places in training camps at home will allow no reduction in the force at work here.

It is just another call, urgent, beseeching, imperative, upon those who stay by the staff in behalf of those who go to battle. The appeal is both

to our patriotism and our piety. One's imagination is stirred as one thinks of the extent of this work and its immeasurable spiritual import. Surely it is little enough that the Commission is asking in Christ's name, and no Churchman will be willing that his contribution, representing some real sacrifice, shall be wanting when the free-will offerings of the Church are gathered in.

The Treasurer of the War Commission is Mr. Arthur E. Newbold, Care of Drexel and Company, Philadelphia, Pennsylvania. Contributions should be sent direct to him.

But since this address may be forgotten, and many of our readers will lack opportunity to contribute through regular parochial channels, the Southern Churchman will acknowledge and forward promptly contributions made through its office.

The Churchman's Year Book; Continuing the American Church Almanac. 1918. Vol. LXXXVIII. Churchman Company, Publisher, 381 Fourth Avenue, New York. Pp. 582. Paper, 65 cents; cloth, 90 cents net.

This standard publication, hitherto the American Church Almanac, has been taken over by the Churchman Company, and appears under a new title. It retains all the features which have made it popular in previous years, and doubtless under its new ownership will continue to improve with age. Its arrangement of the Calendar is the most complete we have seen, since on Holy Days the regular lessons for the day of the month as well as the special lessons for the festival are given. This is specially desirable where a Saint's Day falls on Sunday, giving the minister the opportunity of selecting the lessons he desires. It is also nearly free from extra-rubrical notations.

Clergymen's Retiring Fund Society of the Protestant Episcopal Church in the United States; Twenty-second Annual Report; 1917-1918.

The report shows this admirable Society to be in an excellent condition. We strongly recommend to our clerical readers who are not acquainted with its purpose and advantages to send for this report and other information to the Rev. Henry Anstice, D. D., Financial Secretary, 281 Fourth Avenue, New York.

THE UNBENEFITED PENSIONERS.

We are publishing below extracts from some of a number of letters we have received within the past few weeks in regard to the present disabled clergy who are excluded from the benefits of the Church Pension Fund. These and other letters have been withheld in the hope that the Trustees of the Pension Fund would feel justified in affording the relief so sadly needed and so richly due these veterans in the Church's service, but since receiving the record of their action in the matter there is no longer any reason for putting to silence these voices.

Mr. Editor: * * * Will you permit me to send you several letters that came to me after my communication appeared in the Southern Churchman?

Case A.—"I was glad to see your article in the Southern Churchman on 'Old Pensioners.' I am one of many suffering from the technicalities of the Pension Fund. The fact that it would apply only to pensioners after March, 1917, was not emphasized in the appeals, but 'justice' was. Many lay people gave, believing that all old clergy would be taken care of. And I believe that the magnificent sum was given with this instinctive thought. But no move is made in that direction. In fact, I am told that those who have written the pension authorities have emphatically been given no satisfaction. The cruelty and injustice of the past will be perpetuated until the present generation of old clergy die off, and may God hasten the time. * * * 'To him that hath shall be given.' I hope those in authority in the Church will take this matter up. Do you think we can expect this?"

Case B.—"I was a beneficiary for \$300 from the Clergy Relief Fund. I was delighted at the thought that I was to receive \$300 in addition, making a total of \$600. Six hundred dollars would have made me very comfortable, but I am told, 'No you are not eligible.' I am seventy-eight, and have been in the active work since 1870."

I have other cases before me; but if the situation, as pictured by these two examples does not bring pity and shame to every thinking man and woman, a multiplication of cases will not. * * * The men in the pulpits who made the appeals, and the men in the pews who gave the money, thought that by "accrued liabilities" were meant all the old clergy who were already getting the meager pensions from Diocesan or Clergy Relief Funds; and that for these this special provision was intended.

Mr. Editor: Having read Rev. Mr. Hartzell's letter in your paper of November 17, may I say that here is where the shoe pinches us. Under the former system each year the retired men were gradually receiving an increase and had hopes. In case of urgent necessity the Rev. Mr. McClure never failed to assist. His whole heart and soul seemed to be with the old clergy who laid foundations in years gone by at remarkably low salaries—salaries which today would be looked upon as ridiculous for a clergyman to accept. When the new system came all our hopes were destroyed. No hope any more of an increase. Poor and all as that fund was, we accepted it, feeling we had helped to raise it and would receive an increase as it grew.

I know myself retired clergymen who today have not a change of clothing for the winter months. When in the harness in past years the Woman's Auxiliary to the Board of Missions used to help on account of the meagre salary. Once a clergyman is retired, that help ends. I am nevertheless persuaded that under the new system we are not to be forgotten when affairs become adjusted. Nevertheless, my opinion is that it is so just and worthy a cause that it is well to keep the matter before the Church through our Church papers.

Mr. Editor: Pardon an old clergyman (seventy-eight) writing to thank you for your noble editorial, "The Older Pensioners and the Church Pension Fund." I think that the Southern Churchman is the only Church paper that takes up our cause. God bless you for it. I have been for forty-five years in the ministry—never out of work. How the \$600 would comfort and help me! God bless and prosper the Southern Churchman!

Mr. Editor: I have read with pleasure Dr. Egar's strong article, your timely editorial, and Bishop Olmsted's splendid letter on the subject of the Church Pension Fund.

As even our Bishops did not understand that this fund would be of no benefit to those clergy who had retired before March 1, 1917, I feel that the laity have not been stupid in the same understanding.

A large proportion of the laity gave generously to the fund, believing that every loved aged clergyman, in whom each individually was interested, would be a beneficiary. Therefore, it seems that these aged ones have a rightful claim to a share of this fund.

A sad mistake, to put it mildly, has been made by beginning at the wrong end; helping the clergy first who could best afford to wait! The aged clergy who retired before March 1, 1917, at best, can live but a few years longer, while some may pass away this winter, which, from the present outlook, promises to be a hard one on all in straightened circumstances.

Therefore, when the Trustees meet during this month of December, it is to be hoped that with a clear vision they will see their duty, take quick and decisive measure to right this grave mistake. What they do, may they do quickly, while there is yet time.

Mr. Editor: I have read with interest the letters of late in the Southern Churchman relative to the distribution of the Church Pension Fund, and the share, or no share, of it to be paid the aged clergymen who had retired before it was collected. Permit me to say in behalf of these clergymen and the donors of the pension that many, if not all, of us are shocked at our most aged and consequently most dependent clergy being denied their just share of this sum. I doubt if the \$8,000,000, or even \$5,000,000, would have been subscribed if such terms had been known. I express the hope that the committee in charge of this sum will see that it is due, not only to the retired clergy, but to the many donors of this \$8,000,000, that they correct any technicality which may prevent a just sharing of it.

Another correspondent calls our attention to the following extract from the preliminary report of the Joint Commission on the Support of the Clergy (now incorporated as the Church Pension Fund), made to the General Convention of 1813, page 78:

"Those already retired before the complete system goes into operation and the widows and minor orphans of clergymen previously deceased must be provided for. This should be done at the commencement of the fund's operation and will require careful actuarial investigation to be accomplished with safety out of the fund for the accrued liabilities, and yet provide a living for all. The annuities already received by these individuals from existing societies must be taken into consideration, with the relation of these societies to the Central Fund. This will be a complicated process to work out on a basis of strict equity to all concerned, but with patience it can be done."

CO-OPERATION OF CHURCH ORGANIZATIONS.

By (Mrs.) D. H. Moitoret.

"New occasions teach new duties," but they go farther than that. The new occasions which have grown out of the world-wide war have brought new opportunities of service, and new blessings in service. They have proven the value of co-operation and the wisdom of a harmonious interlacing of all agencies organized to serve the men in the field, and to provide an efficient avenue of service for those who remain at home.

The Department of Army and Navy Work of the Brotherhood of St. Andrew in the United States, has the most intimate association with enlisted men of any Church agency to-day. Every day scores of letters are mailed to soldiers and sailors, and each day brings back some replies. They are glad to be remembered, those boys in the far off camps and training stations, and are delighted when a letter has found its way even across the seas to the other side. The Church is following them, and it gives them courage to know of it.

Many of these letters from the field contain requests, ranging all the way from Bibles to cook books, French magazines and Sunday supplements. While the Brotherhood solicits these requests, it does not attempt to fill them directly, another agency is provided for that purpose, and almost every day requests of this nature are forwarded to the Church Periodical Club headquarters at New York City, where they are given prompt attention.

At the suggestion of this department, the Church Periodical Club has sent supplies of reading matter to various camp hospitals, it has entered subscriptions for magazines especially asked for by the boys, and it has supplied doctrinal pamphlets to men ready for confirmation or baptism. It has given such splendid co-operation all through the work that the Brotherhood is looking eagerly forward to a like relationship with all Church organizations doing war work under the steady hands of the War Commission, whose members are doing yeoman service in supplementing and co-ordinating all branches of service.

BUSINESS MEN AS HEROES.

Americans are not given to self-sacrifice. True, the war is developing this spirit, but prior to the time when President Wilson announced that we would take a stand to "make the world safe for democracy," self-sacrifice was not regarded as an American characteristic.

On the contrary, many of our friends across the seas accused us of being materialistic. And with good reason. While Great Britain, France, Russia and Italy were standing the brunt of

the German onslaught, the United States was waxing fat on war profits.

But what a change has come over the country since that historic Good Friday when Congress decided that a state of war existed between the United States and the Teuton. How the American people have responded to the demands made upon them. What millions have been poured out for the Red Cross and the Y. M. C. A. How nobly Americans have supported the Liberty Loan.

After all, it was discovered that Americans were not materialistic. The heart of the country was right. A nation of business men, trained along business lines, they had made their individual interests a first consideration until President Wilson showed them that there were more important things than individual interests. Then America woke up.

With the organizing of the national army, the Church discovered that it was confronted by a problem and an opportunity, and the challenge is putting the Church to a severe test.

But the Brotherhood of St. Andrew, that splendid laymen's organization which seeks by personal work to bring men—men in all stations of life, business and professional men, clerks, machinists and laborers—into closer touch with the Master, the Brotherhood of St. Andrew saw in the war a wondrous opportunity.

The Department of Army and Navy was organized; and then came a call to laymen to do the unprecedented thing. It was contrary to every American conception of "good business"; this call to prominent men to lay aside their work for several months, perhaps for several years, and go into the army camps to organize groups that will combat the every-day sins which the soldiers encounter.

There was no reward in dollars and cents. It was to be a labor of love. A labor involving sacrifice of business interests and separation from family.

It takes a big-hearted man to engage in service as a camp secretary of the Army and Navy Department of the Brotherhood of St. Andrew. It is the supreme test. Jesus counseled His followers to leave their business, their families, their all, and "follow Me," and here was a twentieth century application of His command.

Let it be said to the glory of the Brotherhood that there was a ready response. Thirty-seven have enrolled for service, and more are coming.

They come from the Eastern coast cities, from the Middle West and from the Pacific coast. No sectional lines mark this work of self-sacrifice. They come from North, South, East and West—these heroes of the business world who are ready to lay aside everything for the service of the Master.

They come from all professions and business occupations. A life insurance man of Chicago—one of the biggest in the country—lays aside his work and goes into the camps. A manager in Marshall Field's great store, in the same city, responds, "I will."

Philadelphia and New York, gigantic marts of trade and commercial interests, furnish their quota. Business has not stifled Christianity. When the call comes for heroes the men stand forth. A nurseryman lays aside an old and long established business to obey the call to duty. A lawyer arranges to have his partners take care of his interests while he goes to France. A chief clerk in a Pennsylvania railroad office lays down his pen to don the khaki uniform of a Brotherhood camp secretary.

A retired business man, who has de-

voted much time to civic betterment, decides to enlarge his usefulness by giving his service for his country's betterment. A transportation agent for a Hudson river boat line says, "There is more important business than I am called upon to perform," and goes into the camps. The head of an advertising agency in New York City searches his heart and arrives at the conclusion that there is something in life superior to advertising.

The sales manager of an engineering company, decides to become a sales manager for Jesus Christ, knowing that the biggest business of his career lies ahead.

A retired business man of New York, noted for his personal man-to-man work as a member of the Brotherhood of St. Andrew, enrolls as a camp secretary to increase his sphere of usefulness.

The owner of a hardware store goes to Camp Dix. A life insurance solicitor of Vancouver, British Columbia, decides to enlarge his business by writing insurance for the life hereafter.

A lawyer of Columbia, South Carolina, takes up the larger work. A life insurance man of Birmingham, Ala., goes to Camp McClellan. A Chicago insurance broker responds, giving his services for the duration of the war.

An art designer in New York; a sales agent of the Quaker Oats Company, of Chicago; a printer of Stamford, Conn.; a manager of the National Biscuit Company, Norfolk, Va.; the manager of a publishing company of Atlanta, and a partner in a land title company in Jacksonville, Florida, hasten to enroll.

It is a magnificent roll of honor. Every American will be proud of them. Because these men, by their service, embody the spirit in which America entered the war.

How many more will volunteer during the next month?

Will you be one?

There is no surer or better way of earning that "Well done, thou good and faithful servant."

(Editor's Note.)—Those desiring fuller information concerning the Brotherhood's war work are requested to correspond with the Army and Navy Department, Brotherhood of St. Andrew, Church House, Philadelphia, Pa.

CHURCH WAR WORK.

A Few Outstanding Facts.

1. Young men are the greatest asset of the Church. Hitherto they have been scattered in business, in college or in their sodalities. To-day they are massed in camp and ship. We must go with them.

2. The nation, the Red Cross and the Y. M. C. A. are behind the men and they know and feel it. Seventy thousand Churchmen are in the army and navy. What are they going to think of the Church if she does not let them know that she is behind them? When they come home will they care for her if she has not cared for them?

3. Those who return home at the close of the war are to be the leaders of national life in the next generation. Is the Church going to lose them or is she going to guide and inspire them, making the country strong in spiritual force and the Church effective through their strength?

4. The Church will never be the same that she was before the war. We shall have new heavens and a new earth. These men who have faced death, looked into the other life, have asked and answered deep questions and have deep spiritual problems. Has the Church no message for such men?

Spiritual leadership is needed at the front as well as military leadership.

5. Our Church has a contribution to make to the religious life of the army. The order of the Church, its reverence and dignity of worship, its sacramental spirit, its traditions of personal, pastoral work fall in happily with the habits of soldier and sailor.

6. A camp or a ship is a great, systematized organization. Officers and men have hearts. A chaplain can be the human, sympathetic, invigorating force.

7. We at home have the blessings of the ministry, the services and sacraments. Why should the men in service go without them? Why should not soldiers and sailors have the living ministrations of their Church?

8. The great impulse of patriotism brings the churches together. Chaplains and laymen of all faiths are working in spiritual sympathy. We must have a part in this.

9. A chaplain is not only a pastor and priest, but postmaster, censor, letter writer, banker and man of all work.

10. In the trenches, on the battle front the chaplain goes with the men. He is beside the wounded and the dying. He takes their last messages. He gives words of comfort and the assurance of a loving Saviour. He administers to those who are offering their lives for us.

11. Five hundred thousand dollars is to be raised to reinforce the work we have begun. Some Dioceses will spend many thousands of dollars in war work in their own borders and will not call for a dollar of the General Fund. Other Dioceses with masses of soldiers will need heavy reinforcement.

This is sure: The work overseas and on the ocean is the work of the whole Church. Every Diocese and missionary district, no matter how heavy its military responsibilities, will make contribution towards the general fund of \$500,000.

"MOONLIGHT" CANTONMENTS

For Mountaineers of the Southern Appalachians. Why Not?

By Martha S. Gielow.

"The time has come when every cove in the Appalachian Mountain Range is sending forth its splendid physical manhood for national defense; but, alas! the lack of educational qualification will cause thousands of these Highlanders to be rejected (as was the case in the Spanish-American War) by the nation they would serve and defend with their lives."

The above quotation is from the letter of a patriotic woman living in a Lodge in the North Carolina mountains, where she is calling for aid in establishing a "centre" where, as she says, "we might disseminate information and knowledge so woefully needed by the unprepared Mountain Volunteers."

Yes, the highlanders of the Southern Appalachian Mountains will certainly respond, as they have ever done to their country's call. There is little tolerance of disloyalty in the mountains. These sons of the hills will swarm down from their coves to defend the flag which some of them may never have seen. No need of naturalization here, no need to teach patriotism and compel respect to the flag.

The Southern Mountaineers have ever been among the Nation's best and truest defenders of human rights and the principles of democracy and free-

dom. Patriotism steadily burns in the hearts of these isolated descendants of revolutionary patriots.

The centuries of neglect of this fine native stock, hidden away in the remote regions of "forgotten men," cannot be laid entirely at the door of the Southern Appalachian States. It must rest as well upon the Nation, which should, long ago, have taken stock of this undeveloped, native-born human asset.

The Appalachian mountaineers hold a unique place in the history of this country. Their ancestors were among the pioneers of liberty. The mountaineers turned the tide of battle at King's Mountain and Cowpens, and made possible the surrender of Cornwallis at Yorktown. History records their bravery and valor. The names of Sevier, Campbell, Shelby and Boone are remembered; yet tens of thousands of the mountain descendants of revolutionary patriots who fought with those leaders have been practically lost to the Nation for nearly two hundred years. Through no fault of their own, they have been isolated by geographic conditions and poverty from the outside world; and though cut off from education and progress, and as President Frost of Berea says—"more destitute of all the opportunities that go with progress and education than any other people of our race in the world," these mountain people still preserve many of the finest traits of the Anglo-Saxon race, and possess the undaunted loyalty of their English-American ancestors.

Is it not up to America to see to the educational preparedness of her mountain defenders? They are even now coming down from their coves in answer to her call. There will, of course, be many a qualified mountain enlistee who has made his way through some of the scattered mountain schools, such as the Lincoln Memorial, at Cumberland Gap, Tenn.; Berea and Hindman, Kentucky; Plumtree, Oneida, Christ School, N. C., but they will be as drops in the ocean compared to the thousands that have had no chance in those splendid schools or in any other schools. The question is often asked, Why do not these Southern States take care of their own illiteracy? The reply is: School funds are secured in part by per capita taxation and distributed in proportion to the local population, and in the remote, sparsely settled, poverty-stricken districts enough money cannot be raised to pay efficient teachers and keep the schools open. In view of the unprecedented educational problems and complexities with which these States contend, it seems that the Federal Government, in the present emergency, should take a hand in furnishing of the quick aid that is needed to qualify these belated, loyal citizens for their country's service.

Why not a Cantonment for the mountaineer? The "Moonlight" schools in the Kentucky mountains for adults have proven what can be done with "grown-ups." Mrs. Cora Wilson Stewart, founder of the moonlight schools, says she has known them to learn to read and write within two weeks. As incredible as it may seem, it has been done; and with a training of six months in an Army Cantonment, the mountain boys could be prepared, educationally and otherwise, as soldiers of whom Uncle Sam may well be proud. Why not a few special Mountain Army centers? "Moonlight" and daylight Cantonments, where Federal instruction can be given to the manhood that may be found unqualified for service in the regular Army training camps? They have had some practice in shoot-

ing to be sure, for it is a mountaineer's boast that he can always shoot a squirrel through the eye. Why not a Hun? Give him a chance to try his hand in that direction, at least. Surely it seems a timely opportunity for the Nation as well as for the Mountaineer, that training centers for their preparedness be made a part of the great Cantonment program. Let us not only have mountain Cantonments for soldiers, but "centres" for the training of the sturdy mountain girls for nurses! Uncle Sam needs this native element as never before, and there are "war mothers"; and many willing workers in the field ready to help with garnering of a mighty army of home defenders from the Highlands of our Southern Appalachian Mountains.

Letters to the Editor

In this department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letter to the Editor" will appear in our columns except over the signature of the writer.

BISHOP JONES' LETTER OF RESIGNATION.

Mr. Editor: Thoughtful and intelligent clergymen, I have no doubt, experienced positive pain in reading the letter of resignation of the Bishop of Utah.

Straws in the current show the direction in which the river flows, and the utterances of the Bishop of Utah on various occasions show indisputably the actual animus of the man in regard to this whole question.

It is charitable to infer that the Bishop is guilty of self-deception, and that this "camouflage" (verbal) may be honestly used by him in consequence of the possibilities of the human mind in this direction under strong temptation.

The evil of passing over the wording of his resignation unnoticed resides in the fact that if his literal statement is true, he is a martyr to high principle and courage of personal conviction, rather than the victim of moral blindness and personal prejudice.

There are many people who do not think deeply who will accept the assertions of the Bishop of Utah at their face value. He practically asserts that the noble band of men who constitute our House of Bishops are in "favor of war," and are narrow and intolerant toward him as indicated by the restriction of his privilege as "a leader" of his Diocese. His whole statement is utterly unjust and should not pass without question.

It is well said by a recent writer, "I know of no clearer index to the character of any man than the way in which he looks at the issues of the great conflict between barbarous militarism and Christian civilization."

Add to this a quotation from the September Forum, which expresses the truth mildly, "It would be difficult, if not impossible, to denounce the German government unjustly or to accuse it of any crime of which it is not guilty, there being no crime known to history which it has not committed."

If a Christian gentleman can argue justly that this national issue, internationally considered, is not a matter

of vital import to our Christian republic then the shade of Cain need not blush when he looks the Almighty in the face and says, "Am I my brother's keeper?"

If a Bishop of the Church is blind to the moral and humanitarian status of a case like this, vast in its scope and eternal in its moment, he need not be surprised if the Church fails to recognize his fitness for its leadership. The least he can do is to retire from his office without reflection upon other Bishops of at least a higher humanitarian standard of thought and action.

W. M. WALTON.

Summerton, S. C.

"STRAINING AT A GNAT," ETC.

Mr. Editor: "Straining at a gnat and swallowing a camel" has long passed into the vernacular as a forcible proverb of hypocrisy. The mental picture is vivid of the insincere man gasping, strangling, "straining at a gnat," and later opening his mouth wide to "swallow the camel." A poor substitute would be the clumsy figure of speech of the same man slowly "straining out the gnat." No wonder English speaking people for three hundred years have preferred the former translation as it now is in the Authorized King James Version of the Scriptures. Other changes of beloved and accustomed phraseology are not likely to prove more popular. Notably, why omit the "imprecatory psalms" from the Psalter of the Book of Common prayer, if, as we have been taught for thousands of years, they are a part of the Word of God, inspired by His Holy Spirit? After all, may they not have been put there to remind us that while St. John, by the same Spirit, tells us that "God is Love," St. Paul says, "Our God is a consuming fire," and that "it is a fearful thing to fall into the hands of the living God"? The present world conditions seem to confirm this idea. If Gerizzim smiles upon one side of our way, Ebal rises threateningly opposite, while Calvary alone is our sure refuge.

It seems regrettable that the committees of the English and American churches should feel impelled at this time to plan changes, or the omission of these imprecatory Psalms from their accustomed place in the church service. Such omission seems like "straining at the gnat" of unpleasant phrases and "swallowing the camel" of disregard of the inspired Word of God. The exact words of the Book of Common Prayer are embalmed in the hearts of generations, to many of whom any change whatever would be as unwelcome as an attempt "to paint the lily, to gild refined gold or add a perfume to the violet!"

MRS. FIELDING LEWIS TAYLOR.
Ordinary, Virginia.

The Great Commission

Deaconess Knapp in Tokyo.

Miss Julia C. Emery.

Deaconess Knapp, formerly Dean of St. Faith's Training School for Deaconesses, New York, who went out to Japan last fall, has taken up her abode at No. 1 Tsukiji, Tokyo, in the large house on the end of the property recently purchased for the new St. Luke's Hospital. The house stands on

the site of the old American Legation, and has ample grounds around it. The lower floor of the building is now used, and most actively, by the Tokyo Chapter of the Red Cross for its headquarters and work-rooms, and Deaconess Knapp and her Japanese pupil and friend, Miss Saito, find a delightful home in one wing of the fine old mansion.

In November they gave a house warming, which was largely attended by American, English and Japanese, and through her residence in the house the deaconess is able to serve as hostess, coming into daily contact through the Red Cross with large numbers of the English speaking community in Tokyo.

Miss Saito is at work in Miss Tsuda's school, and is making some most agreeable English speaking Japanese friends.

Deaconess Knapp has already reached the point where she must choose the most vital things, and decline those less pressing. Her classes number more than fifty individuals, and include doctors and nurses of St. Luke's Hospital and government officials. With English speaking Japanese she can give advanced instruction on religious and social service lines; but she paints an attractive picture of herself seated with gentle Japanese ladies at her tea table, and, by means of sacred pictures and her own few words of Japanese, dwelling with them upon the things of Christ.

It is not strange that the thankfulness of her heart should impel her to close a recent letter with the words, "I do not want to write any letter about my new and wonderful work without thanking my friends for their prayers. It is the great volume of prayer which is being offered in many quarters which is my great support."

A Day of Intercession at the Missions House.

To strengthen the missions of the Church in this time of bewildering opportunity we shall observe Friday, February the first, as a Day of Intercession.

Though the business of the office will go forward without interruption, prayers and intercessions will be offered in the chapel throughout the day for the propagation of the gospel, the welfare of the workers, and the safe return of the President of the Board.

Beginning at nine o'clock there will be a celebration of the Holy Communion, after which intercessions will be continued until five o'clock by various members of the office force.

At Noonday Prayers there will be a short address. The officers ask that you will remember us in your prayers that day. If you happen to be in the neighborhood of the Missions House we shall, of course, look for you to join with us in our supplications.

Church Intelligence

A cable received at the Missions House from Bishop Lloyd, presumably from Monrovia, reads, "Comfortable passage." A later cable, dated Monrovia, Africa, reads, "Interesting reception."

English Services in Japan: Every year sees an increasing number of tourists going to the Orient. Church people visiting Japan will be glad to

know that they will find English services as follows:

In Tokyo: Holy Trinity Cathedral, Tsukiji, Holy Communion, 8 A. M.; Morning Prayer and sermon, 11 A. M.; Evening Prayer, 6 P. M.

In Kyoto: St. Mary's Church, Okazaki, near Miyako, Holy Communion, 8 A. M.; Evening Prayer and sermon, 4 P. M.



Archbishop of York.

Most Rev. Coemo Gordon Lang, Archbishop of York, will visit the United States in March as the guest of the War Commission of the Episcopal Church. It will be his first visit to the United States, and the second time that an English Archbishop has come to this country. It is expected that the Archbishop will arrive in time to speak in the Cathedral of St. John the Divine on March 3.

The War Commission of the Episcopal Church at the present time is raising a fund of \$500,000 for religious work in camps both in this country and in France. Rt. Rev. William Lawrence, Bishop of Massachusetts, is Chairman of this Commission.

The present Archbishop of York is the eighty-ninth to hold this position in the Church of England. In the House of Lords, in precedence, he is outranked only by the King, the Archbishop of Canterbury, and the Lord High Chancellor.

The present Archbishop of York is considered one of the ablest speakers in the House of Lords. He is the son of a Presbyterian clergyman, his father having been Moderator of the Presbyterian Church of Scotland. He was formerly Bishop of Spetney, and Preacher at St. Paul's Cathedral in London. He became Archbishop of York in 1908.

While in this country the Archbishop will visit Boston, Cleveland, Chicago, Philadelphia, St. Louis, Baltimore and Washington, where he will preach on Easter Sunday. The present plan is that the Archbishop will speak at the noon-day services at Trinity Church in New York during all the week of his arrival.

A hotel for American women in Paris has been opened by the War Work Council of the Young Women's Christian Association. The building is the well-known Hotel Petrograd, formerly Hotel St. Petersburg, 33 rue Caumartin, near the Madeleine and the Opera.

The house accommodates two hundred and twenty-five and is available to all American women engaged in war relief work. The house is already filled with women in uniform—workers of the Red Cross, the Young Women's Christian Association, the Fatherless Children of France and other relief associations. A social room and evening entertainments for both men and women make the house a center for American life.

VIRGINIA.

Rt. Rev. R. A. Gibson, D. D., Bishop.
Rt. Rev. W. C. Brown, D. D., Coadjutor.

Death of Mrs. Landon R. Mason.

Mrs. Lucy Ambler Mason, wife of the Rev. Dr. Landon R. Mason, rector emeritus of Grace Church, Richmond, died suddenly at her home on Thursday afternoon, January 17. While Mrs. Mason had been in ill health for some time, her death was very sudden and unexpected, and a great shock to her family and friends.

The funeral services were held from Grace Church on Saturday morning and were conducted by the Rev. William H. Burkhardt, rector, assisted by Bishop Gibson and Bishop Brown. Interment was in Hollywood.

Mrs. Mason was Miss Lucy Ambler, daughter of the Rev. John Ambler and Anna Mason, and was born in Fauquier County. She was married to Rev. Landon Randolph Mason November 9, 1875, and is survived by Dr. Mason and six children: Miss Lucy Randolph Mason and Mrs. Taylor Burke; of Alexandria, and Lieutenant Randolph Fitzhugh Mason, of Camp Lee; John Ambler Mason, of Baltimore, and Lieutenant Landon Randolph Mason, of the English Royal Engineers, now fighting near Jerusalem.

Mrs. Mason had lived in Richmond for twenty-six years, and was known and beloved all over the city as a friend of the poor and needy, regardless of creed or race. No call for help was ever refused by her. She was President of the Virginia Mission for Lepers, and her work for these unfortunate people was untiring.

Service for Deaf Mutes: About fifty-five deaf people of Richmond and vicinity with their children assembled in the Parish House of St. Andrew's Church, for a Christmas social on the evening of December 28. A brief service and address by the Rev. H. C. Merrill, missionary to the deaf, was followed by the distribution of gifts and the serving of refreshments. Credit for the success of the social is due Mrs. R. L. Chiles, the city visitor to the deaf, and her assistants, and it is hoped that it may become a regular feature of the work in Richmond.

The Rev. C. O. Dantzer, pastor of All Souls' Church for the Deaf, Philadelphia, was in Richmond recently and took a service for the Rev. Mr. Merrill in St. Andrew's Sunday afternoon, January 13.

WASHINGTON.

Rt. Rev. A. Harding, D. D., Bishop

In Christ Church, Washington Parish, Washington, D. C., the Rev. David Ransome Covell, rector, on Saturday, January 13, was held a patriotic and religious service of unusual character and interest.

Three flags were presented: A handsome silk American flag in memory of Brevet Brigadier-General Archibald Henderson for thirty-nine years head of the marine corps and for thirty-five

years yestryman and senior warden of Christ Church, a church flag as a memorial to the Rev. Kemper Bocock, poet, journalist and loyal Churchman, a service flag in honor of the thirty men who are representing the parish in the national service.

A color guard of marines presented the American flag in true service style. After the acceptance speech by the rector, the whole congregation gave the flag salute, and Joseph Tonneis, of the United States Navy, sang the Star Spangled Banner.

A detachment of sailors unfurled the church and service flags, which were suspended high in the church between the pillars.

Sunday, January 20, the Rev. R. B. Mitchell, a member of the Board of Missions of New York City, and recently returned from a tour of the East, was the preacher at the eleven o'clock service, and also at the Annual Missionary Rally of all the Sunday-schools in the eastern section of town, held at Christ Church this year at 3:30 in the afternoon.

SOUTHERN VIRGINIA.

Rt. Rev. A. M. Randolph, D. D., Bishop.
Rt. Rev. B. D. Tucker, D. D., Coadjutor.
Rt. Rev. A. C. Thomson, D. D., Suffragan.

The General Board of Religious Education has issued a program of patriotic service and a copy for each officer and teacher in the Sunday-schools of the Diocese of Southern Virginia is sent to the superintendents this week with the following letter:

To the Rectors, Officers and Teachers of Our Sunday-Schools.

The Diocesan Board of Religious Education is sending you a program of war activities, arranged by the General Board, and asks that you read it carefully and apply it to your school in such ways as commend themselves to you. We realize that schools differ, and that therefore what works in one does not work in another. We also realize that the program is somewhat indefinite. It could not be otherwise; but it is of great importance that each Sunday-school be linked up by active work to this great world war for righteousness. If plans, other than those in the leaflet, suggest themselves to you, please let the Board have the benefit of them. They may help some others, as this whole problem is in the experimental stage.

Diocesan Board of Religious Education.
Edwin R. Carter, President.
Hampton, Va.

The Virginia Episcopal School, located near Lynchburg, opened after the Christmas vacation with seventy-nine scholars. Twenty-five applicants had to be declined for lack of room. Every nook and corner of the school is full and the health and general condition of the scholars are excellent, all starting in with vigor and enthusiasm. The new chapel is well under way and will fill a great need for this school. It is of colonial architecture, matching the present large building, and fitting in with the general scheme of the plan. The chapel will seat about two hundred.

The temporary gymnasium has been completed and fills a great need at the school, especially during this prolonged bad weather. The boys spend much time in this building.

The new bridge spanning the ravine has been completed. This makes the approach to the school much more delightful. The new athletic field is also under construction.

Things are moving along splendidly at this institution and all interested are greatly encouraged at its progress.

The Convocational Board of Religious Education met in Lynchburg on Friday, January 11. The Rev. T. D. Lewis, of Sweetbriar, is Chairman and the Rev. T. F. Opie, of Pulaski, Secretary.

While the various branches of work were considered the Board devoted most of the time to discussing arrangements for the next Summer School to be held in Lynchburg in June. The Lynchburg local committee, together with the Board, are making timely provision as to faculty and place of meeting, with the determination to make this the best of Summer Schools of Southwest Virginia.

The Ministers' Association of Bristol, Va., on learning of the resignation of the Rev. Hunter Davidson, who has removed to Kent Island, Md., adopted resolutions of regret at his departure and of high appreciation of his work in Bristol and of his character and worth. Mr. Davidson had been a member of the Ministers' Association and at one time its President.

Bishop Tucker has designated two of the Diocesan Clergymen to serve as voluntary chaplains, one at Camp Lee and the other at Hampton and Newport News.

SOUTHERN FLORIDA.

Rt. Rev. Cameron Mann, D. D., Bishop

Annual Convocation.

The twenty-sixth annual Convocation of Southern Florida was held in St. Luke's Cathedral, Orlando, on January 8-10. The opening service was held at 8 P. M. on the 8th, Evening Prayer being said by the Rev. James H. Davet, of Bartow, and the Rev. F. E. Alleyne, of DeLand.

Bishop Mann's official address to Convocation was received with closest interest. He set forth clearly the present conditions of the various phases of Church work in this large district, for both white and colored people, and for both earnest work carried on along important lines, pastoral and institutional.

Among many important points emphasized by the Bishop was his earnest desire that Southern Florida should take steps toward becoming an independent Diocese instead of a missionary district, the chief obstacle now being the endowment fund necessary before effecting this change.

Immediately after this service the formal organization of Convocation was briefly made, the one committee then appointed being that on credentials, consisting of the Rev. F. A. Shore, of Arcadia, and the Rev. W. W. Williams, of St. Petersburg.

Convocation assembled for business at 9:30 A. M. on January 9. The Rev. G. A. Ottman was appointed secretary and Rev. W. B. Curtis as his assistant.

A telegram of affectionate greeting and hearty good wishes was sent to Bishop Gray. The following officers were reappointed:

Treasurer—Mr. Frederic H. Rand, Sanford.

Registrar—Very Rev. J. G. Glass.
Council of Advice—Very Rev. J. G. Glass, Rev. A. S. Peck, Mr. A. Haden, Dr. E. M. Hyde.

The report of the Treasurer, Mr. F. H. Rand, was received with interest, as was that of Rev. R. P. Cobb, rector of the Cathedral School. Convo-

cation passed a unanimous resolution of gratitude to Rev. and Mrs. Cobb for their splendid work at this school.

The following delegates were elected to the Provincial Synod, which is to be held in Louisville next November: Clerical, the Very Rev. James G. Glass, Rev. C. E. Patillo, D. D., of Tampa; Rev. G. A. Ottmon, of Ocala, and Rev. S. F. Reade, of Fort Pierce. Lay delegates, Messrs. L. H. Lothridge, of Tampa; Captain George McConnell, of DeLand; C. S. Crook, of St. Petersburg, and A. D. West, of Mulberry.

Luncheon was served on the 9th and the 10th to all delegates of Convocation and of the Auxilliary.

At the afternoon session a helpful address was given by the Rev. L. G. Wood, Field Secretary of the Board of Missions, in behalf of the diocesan movement for a wider use of the Duplex Envelope System through a general "every-member canvass." Convocation attested hearty approval of such plan by unanimous rising vote, the date and details to be later decided by Bishop Mann, with Rev. Messrs. Wood and Patton.

In the evening a delightful reception was held by Bishop and Mrs. Mann at Bishopstead.

After the Holy Communion and Morning Prayer a final business session was held on January 10. Plans were discussed for completing the Diocesan endowment fund, and decision made for vigorous action in effort to accomplish this within the year, enabling the next Convocation to petition the General Convention of 1919 to make Southern Florida a Diocese.

The next Convocation will be held at Sanford.

NORTH CAROLINA.

Rt. Rev. Jos. B. Cheshire, D. D., Bishop.

Women's Missionary Organizations Meet.

At the governor's house there was held on January 11 an inspiring meeting of all the women's missionary organizations of Raleigh, the wife of the governor, Mrs. F. N. Bickett, presiding. This meeting was held under the auspices of the Auxilliary branches of Christ Church and the Church of the Good Shepherd, and the music room and halls of the executive mansion were crowded. The general theme was "The Need of the Times: A Great Missionary Advance," and representatives from the Presbyterian, Baptist, Roman Catholic, Methodist, Lutheran, Christian and Episcopal Missionary Societies and from the three colleges for women in Raleigh spoke. Mrs. Bickett spoke on "The Plattsburg of the Missionary Advance," and urged attendance in June at the Blue Ridge Missionary Conference—the Missionary Education Movement Conference nearest this part of the country.

The meeting closed with prayer and the National anthem.

WEST TEXAS.

Rt. Rev. Wm. T. Capers, D. D., Bishop.

Associate Mission, Kenedy.

Some months ago Bishop Capers organized an Associate Mission, with Kenedy as the center, including Beeville, Karnes City and Runge, and placed the Rev. Upton B. Bowden in charge. The work is growing steadily and there is promise of it soon becoming one of the strong centers of Church life in the Diocese.

On the morning of the Feast of the Epiphany, the Bishop dedicated the

Hutcheson Memorial Rectory at Kenedy. The Bishop celebrated the Holy Communion, assisted by the Rev. Mr. Bowden, and preached in St. Matthew's Church to a large congregation, which included members of the churches in Runge and Karnes City.

At the close of the service the Bishop, minister and vested choir led the congregation to the rectory, where the Bishop delivered a brief historical address, in which he stated that the building had been erected by money bequeathed by the late Rev. Dr. Hutcheson for that purpose. Dr. Hutcheson was born of English parents on Eleuthera Island (one of the Bahamas), October 31, 1831. He graduated from the Virginia Theological Seminary in the class of 1854. Ordered deacon in 1854 by Bishop Meade of Virginia, and priested by Bishop Whittingham of Maryland in 1855. Of the sixty-three years of his ministry forty-six were spent in Texas, of which forty were in the Missionary District and Diocese of West Texas. The Bishop further stated that the lot on which the rectory stands was purchased with funds raised by Mr. Percy Harriman, and that the property stood free of all encumbrances; the title to the same being vested in "the Bishop and Standing Committee" in trust for the mission. After the address the Bishop presented the keys of the building to Mr. Bowden, formally placing the building in his charge and keeping. He then solemnly dedicated the home to the purpose for which it was erected.

News Notes From San Antonio.

Two camp chaplains are now at work in San Antonio, the Rev. Lee W. Heaton and the Rev. Dwight Cameron. Chaplain Cameron is working at Kelly Field, the Aviation Camp. His salary is being paid by the Church of the Transfiguration, New York City, where he served as curate. With the Clergy of the city co-operating, a distinct advance is being made in caring for the approximately 125,000 soldiers in and near San Antonio.

A service flag has recently been dedicated in St. Mark's Church, San Antonio, the Rev. W. B. Stevens, Ph. D., rector, with eighty stars on it, two of them in gold for men who have given their lives for their country.

On Wednesday, January 2nd, a luncheon was tendered General J. W. Luckman by all the Clergy of the city, as a testimonial to his vigorous and high-minded stand on vice conditions in San Antonio. Bishop Capers presided, and addresses of appreciation were made by clergymen representing all the religious bodies in the city.

Announcement has been made of the San Antonio Teacher Training School, which will be held for a period of fifteen weeks, and will have its sessions in the parish house of St. Mark's Church. The courses will include one on "Child Study and Pedagogy," by Miss Edna McNeil, one on "The Christian Year," with the Rev. Leonard B. Richards as instructor, and one on "Christian Missions," with the Rev. W. B. Stevens, Ph. D., as instructor.

San Antonio Church people deeply regret the departure of the Rev. R. Y. Barber, city missionary, who has left to take charge of Grace Church, Chanute, Kansas. Mr. Barber has done most effective work as city missionary, and has also had charge of St. John's Church, St. Philip's colored congregation, and has been chaplain of the Southwestern Asylum for the Insane.

WYOMING.

Rt. Rev. Nat. S. Thomas, D. D., Bishop.

St. Michael's Mission.

The staff of workers at St. Michael's Mission for the Arapahoes, Wind River Reservation, Wyoming, has just been augmented by the addition of a number of competent teachers, who are re-adjusting the work and grading the schools under the direction of Mrs. B. S. Cooper. Mrs. Cooper has rendered invaluable service to St. Michael's from the moment of its origin, both in actual work in the establishment of the Mission and in interesting the friends of Wyoming in this noble cause looking to the welfare of the Arapahoe. Mrs. Cooper is now in charge of the teaching and house force. Her home, the Glebe House, is the social center at which teachers and scholars find a ready welcome.

The Rev. Rowland F. Philbrook, in charge of the work of Christ Church, Glenrock, has been elected Secretary of the Glenrock Commercial Club.

The Rev. S. A. Huston, rector of St. Mark's Church, Cheyenne, was in Washington, D. C., attending a Conference of the Federal Board for Vocational Education, December 19, 1917. Mr. Huston attended this Conference as President of the Wyoming State Board of Education, inasmuch as State Commissioner Creager was unable to be present. As a result of the Conference the Adjutant General requested the co-operation and assistance of the Federal Board in developing some plan

NEW MEXICO.

Rt. Rev. F. B. Howden, D. D., Bishop.

The Rev. W. S. Trowbridge has accepted the call to become rector of the Church of the Holy Faith, Santa Fe. Recently he has been acting as Archdeacon, with residence at Albuquerque. But for several years has been Dean of Trinity Cathedral, Michigan City, Indiana. In becoming rector of the Church of the Holy Faith, he takes work at a place full of attractive, historic associations, and where there is an important field of labor.

PITTSBURGH.

Rt. Rev. C. Whitehead, D. D., Bishop.

Church War Commission: A Diocesan Committee has been formed, consisting of seven prominent clergymen and eleven laymen, to co-operate with the Church War Commission in raising that part of the \$500,000 Fund for Church Work in the Camps, Cantonnments and over the seas, which has been apportioned to the Diocese of Pittsburgh. The Rev. E. S. Travers, rector of Trinity Church, is chairman of the committee; the Rev. Dr. H. A. Flint, of the Church of the Nativity, Crafton, secretary, and Mr. Henry has set \$23,000 ashrdlueaincmfwypp Chalfant, treasurer. The committee Diocese, and is busily engaged in distributing literature and laying plans for a grand ingathering from every Parish and mission in the Diocese, on Sunday, January 24.

St. Peter's Church, Pittsburgh, the Rev. E. H. Ward, D. D., rector, has been sadly bereaved in the last two or three months by the death of its senior and junior wardens, Messrs. Harvey Childs, Jr., and Samuel R. Patterson and that of another vestryman, George N. Munro, Esq. Mr. Childs was senior warden for fifteen years, and Mr. Patterson junior warden

for thirteen years. Mr. Munro was the oldest member of the congregation, having reached the ripe age of eighty-four years.

PENNSYLVANIA.

Rt. Rev. P. M. Rhinelander, D. D., Bishop.
Rt. Rev. T. J. Garland, D. D., Suffragan.

Death of the Rev. Dr. Duhring.

The Rev. Herman Duhring, D. D., well known throughout the Church in the United States, died in Philadelphia, Pa., on December 30, after a long illness, aged 77 years.

Dr. Duhring was born in Philadelphia, where he received his early education. He was a student at the Virginia Theological School from 1860 to 1861, when that institution was closed until the end of the Civil War. He completed his course at Kenyon College, Gambier, Ohio, received his degree in 1863 and was ordained a Deacon and appointed assistant at Holy Trinity Chapel, Philadelphia. He was advanced to the Priesthood in 1868, and became the rector of All Saints' Church, where he continued in charge until 1888, when he was elected Rector Emeritus. In 1889 he was elected Superintendent of the Episcopal City Mission, which position he held until the time of his death. He was a member of the General Board of Religious Education, Dean of the Convocation of South Philadelphia. Corresponding Secretary of the Sunday-School Association, and had been the Editor of the American Church Sunday-School Magazine from 1905 to 1915.

SOUTH DAKOTA.

Rt. Rev. H. L. Burleson, D. D., Bishop.
Rt. Rev. W. P. Remington, D. D., Suffragan.

Consecration of Bishop Remington.

The Rev. William Proctor Remington, D. D., was consecrated Bishop Suffragan of the Missionary District of South Dakota on Thursday morning, January 10, in St. Paul's Church, Minneapolis, Minn., in the presence of a large number of the clergy and laity of the Diocese, and of a congregation which crowded the church to the limit of its seating capacity. Holy Communion was celebrated at 8 o'clock by the Very Rev. Edwin B. Woodruff, Dean of Calvary Cathedral, Sioux Falls, S. D., and formerly rector of St. Clement's Church, St. Paul, and Morning Prayer was said at 9:30 by the Rev. Stanley S. Kilbourne, rector of Gethsemane Church, Minneapolis. The Consecration Service began at 10:30 with the processional hymn, "Glorious Things of Thee Are Spoken." The Rt. Rev. Daniel S. Tuttle, D. D., Presiding Bishop of the Church, was the celebrant of the service of the Holy Communion, and presided at the office of consecration. The Rt. Rev. John Poyntz Tyler, D. D., Missionary Bishop of North Dakota, read the Epistle, and the Rt. Rev. Frank Arthur McElwain, Bishop of Minnesota, read the Gospel. The Rt. Rev. Charles David Williams, D. D., Bishop of Michigan, was the preacher, taking for his text St. Mark 10:42-45.

The Bishop-Suffragan-elect was presented by the Rt. Rev. Hugh L. Burleson, D. D., Bishop of South Dakota, and the Rt. Rev. Irving P. Johnson, D. D., Bishop Coadjutor of Colorado. The Certificate of Election was read by the Rt. Rev. Theodore P. Thurston, D. D., Bishop of Eastern Oklahoma, and formerly rector of St. Paul's Church, Minneapolis; the Evidence of Ordination, by the Rev. George S. Keller, a member of the Standing Committee of the Diocese of Minnesota; the Testimonial of the Bishops, by the

Rev. Alfred G. Pinkham, Secretary of the Standing Committee; the Consent of the Standing Committees, by Mr. Charles B. Lyon, a member of the Standing Committee. After the Promise of Conformity, the Litany was said by Bishop Burleson.

The Consecrators were Bishops Tuttle, McElwain and Tyler; Bishops Williams, Thurston, Johnson and Burleson took part in the laying on of hands. The attending Presbyters were the Rev. James E. Freeman, D. D., rector of St. Mark's Church, Minneapolis, and the Rev. Edward M. Cross, rector of St. John the Evangelist's Church, St. Paul. The Rev. Frederick D. Tyner was the Master of Ceremonies.

At the close of the service luncheon was served to the guests in the Parish House, at which short talks were made by Bishops Tuttle, Burleson, Johnson, Williams, McElwain and Thurston, the Rev. Dr. Dewey, pastor of Plymouth Congregational Church, Minneapolis, and Mrs. Remington.

Bishop Remington made an earnest and appropriate response to all that had been said.

The night following his consecration Bishop Remington left for Camp McPherson, Atlanta, Ga., to resume his duties as Chaplain of Base Hospital No. 26, the University of Minnesota Unit. On his return from service in France he will take up his work in South Dakota.

NEW YORK.

Rt. Rev. David H. Greer, D. D., Bishop.
Rt. Rev. C. S. Burch, D. D., Suffragan.

Churches of New York are hard hit by the coal order. Far more than had been supposed were found to be without adequate supply, and some with coal on hand felt the Government order covered them. Hence, on the first Sunday some churches omitted services, and almost all cut out weekday meetings. The holiday Mondays were promptly taken advantage of to appeal for Church workers and to train them. There was doubling up of accommodations, churches loan heated rooms to civic societies and the opposite. The steam-heating plants, designed to supply large numbers of buildings, failed in scores of instances. So far as heard from there were no protests from churches or Church officers, but immediate consent to obey the Garfield order, and to do so to the end.

The Church's Contribution to War Work: The Rev. Dwight Cameron, of the staff of the Church of the Transfiguration; the Rev. Dr. G. C. Houghton, rector, and Miss Amy Hore, private secretary to Bishop Lloyd, are the latest Church contributions of workers to the war. The parish continues the salary of Mr. Cameron, and he is stationed as volunteer chaplain at Anniston, Ala. Miss Hore goes to the ordnance department for special work. The Rev. John G. Mabry, at one time member of Calvary parish staff, is reported to hold a commission in a newly formed tank regiment already in France. The commission is a military one.

The Rev. Dr. Ernest M. Stires, speaking on general missions in St. Thomas' Church on the third Sunday of this month, answered indirectly some of the assertions, then just, made by United States Senator Chamberlain, of Oregon, to the effect that our Government has failed in its entire war program. He had for part of his text an expression from a New Testament verse about turning the world upside

down. "Some things were made to go upside down," observed Dr. Stires, "and often the wrong way, in our opinion, is the way God determines to be the right way. Besides," he added, "some things turned upside down soon adjust themselves to the new method and go better than before. Because everything is not prepared in a few months we are not to conclude that a democratic form of government is a failure, or that we should have spent the last twenty years getting on a military preparedness basis. A democracy is flexible, but while it sometimes fails at the outside it always succeeds in the end as other methods do not. I take a hopeful view. Men and women who live for ten years will witness such changes for the better as it were worth while to live to see. More than that, the men and women who are permitted to have part in the Christian work of the coming decade are to be envied."

The Home and Foreign Mission Boards of the United States and Canada, meeting through their executives in New York last week, found Foreign Mission gifts of the societies of the two countries named to have been \$20,405,000, or almost exactly the amount of the preceding year. There was a very slight decline in American societies, but those in Canada increased \$100,000 in incomes. The home figures were not compiled in time to be presented. Secretary John R. Mott, speaking at the dinner of the united societies, asked for sympathy for Russia and missionary co-operation. There was a generally hopeful outlook on the part of all of the secretaries, first that incomes will not fall off this coming year, and second, that for societies to take the lead in helping Red Cross, European relief and even Liberty Bonds will not be to the prejudice but rather to the help of their respective societies. It was pointed out that British and Scotch societies have increased their incomes year after year since the war began.

Personal Notes

The Rev. Custis Fletcher, formerly rector of Christ Church, Temple, Texas, will, on February 1, take up his duties as rector of Grace Church, Paducah, Ky.

As has been previously noted in our columns, the Rev. Walter Lowrie, rector of St. Paul's Church, Rome, Italy, having found it necessary to return to America, the Rev. Roy Irving Murray has been appointed minister-in-charge during his absence.

The Rev. Daniel LeBaron Goodwin, formerly of Laporte, Ind., has entered upon his work as rector of St. Peter's Parish, Lakewood, Ohio.

The Rev. Oliver M. Fisher, of Youngsville, Pa., has accepted the call to the rectorship of St. Stephen's Church, Rochester, N. Y., and will take charge immediately.

The Rev. H. C. Stone, founder of the Stoneman's Fellowship, Philadelphia, has received a chaplain's commission from Governor Brumbaugh and will work among the Pennsylvania troops in France. During his absence the Fellowship will be governed by a board of seven, with Mr. F. P. Coggeshal as chairman.

The Very Rev. Robert K. Massie, D. D., Dean of Christ Church Cathedral, Lexington, Ky., has recovered his health and resumed his duties.

The Rev. James Williams, of Astoria, N. Y., has been appointed minister-in-charge of the Church of the Holy Cross, Brooklyn, N. Y., and will commence his duties there on February 1.

The Rev. Edward H. Eckel, assistant minister of St. John the Evangelist Church, St. Paul, Minn., will succeed the Rev. Edward L. Roland as rector of St. Paul's Church, Minneapolis, Minn. Mr. Roland has accepted the rectorship of St. Bartholomew's Church, Chicago.

Ordinations.

In St. Paul's Church, Springfield, Ill., on St. Thomas' Day, the Rev. Messrs. Henry Herbert Firth and Egbert Adolphus Craig (colored) were advanced to the priesthood by Bishop Sherwood. The candidates were presented by Archdeacon Edward Haughton, rector of the Parish, and the sermon was preached by Archdeacon John C. White. The Rev. W. F. Dawson, of St. Peter's, Chesterfield, and the Rev. Arthur Wilson, of St. Barnabas, Havana, assisted in the service. The Rev. Mr. Firth will continue his work as rector of St. Paul's, Carlinville, and Mr. Craig will continue to be priest-in-charge of St. Luke's, Springfield.

On Sunday, December 30, in Trinity Cathedral, Omaha, Nebraska, the Bishop of Nebraska ordained to the diaconate Mr. Henry F. Selcer and Mr. William D. Foley, of the senior class at Seabury Divinity School. The Dean of the Cathedral and the Rev. A. H. Marsden presented the candidates, and the Dean preached the sermon. After their graduation in May, Messrs. Selcer and Foley will be assigned to work in the Diocese of Nebraska.

On Sunday, December 30, in St. James Church, South Bend, Ind., the Rt. Rev. John H. White, D. D., advanced to the priesthood the Rev. Ray Everett Carr, who was presented by the Rev. H. R. White, of St. James. The sermon was preached by the Bishop.

Deaths.

The Ven. Charles J. Sniffen, Archdeacon of the Diocese of Western Massachusetts since 1906, and Associate Editor of *The Witness*, died suddenly in Greenfield, Mass., on Saturday, January 5. Funeral services were conducted in St. Paul's Church, Stockbridge, by Bishop Johnson, of Missouri, assisted by the Rev. Arthur Gammack and the Rev. George Granville Merrill. The interment took place at Stafford, Conn., Bishop Johnson and Bishop Acheson officiating.

Deposition.

Notice is hereby given that on Saturday, December 22, 1917, in the Bethlehem Chapel, Washington Cathedral, Washington, D. C., and in the presence of the Rev. Dr. William L. DeVries, Canon of Washington, and the Rev. D. Wellington Curran, I did pronounce and record the deposition from the ministry of this Church of Thomas Hubert-Jores, Presbyter, under the provisions of Canon XXXIII, Section 1, he having declared in writing his renunciation of the ministry of this Church.

(Signed)

Alfred Harding,
Bishop of Washington.

Christianity and the Community

Thy Kingdom Come on Earth

This is the final week in the campaign of education on behalf of the War Commission of the Church before the great offering from all the congregations of the country to support the Commission's work is gathered on next Sunday, January 27th.

The question must naturally have been asked by many persons—what is the relation of the work the War Commission proposes to do to that of the Y. M. C. A., for which the people of the churches already have given so generously?

The most concise answer to that question is found in the War Commission's Bulletin, No. 2. On the back cover of that bulletin is this letter from Mr. John R. Mott, the executive head of the International Y. M. C. A.:

"Our camps need laymen and clergymen just as much as our towns do. The Y. M. C. A. is a body of laymen. Commissioned and volunteer chaplains are clergymen. Together they represent the Church. Both are indispensable to our army and navy.

"They should seek in every way in their power to support each other. The Association cannot perform the functions of the Clergy. Its desire and purpose is to strengthen the hands of the Clergy in every way in its power."

In more detail, the bulletin says:

The United States Government equips its surgeons and paymasters, but does not appropriate a dollar for the equipment of its chaplains. The Church must do it.

The Episcopal Church must have \$500,000 for war work for 1918. The Church must follow its seventy odd thousand boys and men to the camps across the seas, and to the trenches. They must feel that their Church as well as their country is back of them.

This bulletin tells exactly how the Church's War Commission Fund will be used. Every dollar contributed will be devoted to actual war work.

Commissioned chaplains must be equipped. It will cost \$100,000.

The chaplain has nothing but his commission. He needs service books and an altar. In France his regiment of 3,600 men is billeted in villages along five, ten and fifteen miles; he needs a Ford car or motorcycle.

He is the personal friend of the men: when pay is late he lends them small sums and is repaid on pay-day.

He writes letters for the men, hence his need for a typewriter.

The chaplain is the postmaster of the regiment, its censor, statistician and banker.

In his daily visits at the hospital gifts of delicacies, cigarettes, chewing gum, story books and printed prayers are in demand.

If his regiment is at a distance from the Y. M. C. A., he needs a regimental tent, a film machine and a talking machine.

Every day brings to the Commission's office requests from chaplains in this country and France for items of equipment.

The War Commission must supply it.

The Church War Commission will supply voluntary chaplains to aid com-

missioned chaplains. It will cost \$100,000.

The number of commissioned chaplains is at present utterly inadequate for an army of two million men. The Church must supplement the chaplains with volunteers whose special charge will be the Churchmen in the service.

To-day camps of 30,000 and 40,000 men have only six or eight chaplains, and scores of camps and posts have no chaplains at all.

The Church War Commission is placing strong clergymen in camps throughout the country as volunteer chaplains. They are there with the cordial approval of the commandants. They work in co-operation with the Y. M. C. A., in whose tents they often live.

Dr. Manning, rector of Trinity in New York, is now voluntary chaplain at Camp Upton; Bishop Capers, of West Texas, is in charge at the San Antonio Camp. Many of the strongest men in the Church are doing this great service.

The Church War Commission Fund will maintain a register of all members of the Church who are in the national service. It will cost \$5,000 to do it.

The great Honor Roll of the Church, drawn from all the Parishes in the country, is being card catalogued in the office of the War Commission.

These names and addresses of the tens of thousands of Churchmen and boys are for the use of the Clergy and parents.

The War Commission by its many connections with the camps, its agencies here and in France, will, as far as military regulations allow, help parents, relatives and friends to gain information as to where our boys are and how they are getting along.

The Church War Commission will assist Parishes near cantonments. \$50,000 is needed for this purpose.

Great camps of 40,000 soldiers are sometimes set alongside a village or small town. The Parish church is naturally overwhelmed.

The Church, through the War Commission, must come to the rescue; we must help the Bishop give the rectors of those churches the assistance of men well-fitted for the work.

As illustrations, the church at Spartanburg, South Carolina, and the church at Vallejo, California, near the great Mare Island Navy Yard, are able to minister effectively to the thousands of soldiers and sailors who test the capacity of the buildings at every service.

The Commission is planning similar reinforcement at many points.

The War Department is tying together and directing all the co-operating agencies of the Church engaged in war work. \$95,000 is needed for this.

Through the Brotherhood of St. Andrew, the Commission is placing in all the larger camps laymen who are above draft age.

These men, a number of whom are men of large business training, are making this patriotic sacrifice of their time. The Y. M. C. A. has given them the status of secretaries; they thus come into the closest personal touch with the men and boys of the Church.

The War Commission must carry its

work overseas. \$100,000 is required for this.

The year 1918 will see a great American army fighting in France. The War Commission is already represented overseas by Bishop McCormick, of Western Michigan.

The need for voluntary chaplains and other assistance of the Church on the battle-line will become increasingly great. The Church must carry its ministry and sacraments to the men who are ready to go "over the top."

Promptness is the essence of war strategy. Confident of the support of the Church, the War Commission has already begun work.

William Lawrence, Chairman,

James De Wolf Perry, Jr.,

Executive Officer.

The Church War Commission.



The National Commissioner of Internal Revenue is asking the co-operation of the Clergy in impressing upon their people the duty of paying their income tax cheerfully and promptly as a patriotic duty. The commissioner says:

"The Treasury Department requires the immediate response of over six million citizens who have not been asked, heretofore, to pay a tax on their personal incomes. They have bought Liberty Bonds and War Savings Stamps as a safe and profitable investment, but now they must do more. The income tax section of the new war revenue law increases from about 465,000 to more than six millions the number of persons who are called to pay a percentage of their incomes towards the government's needs. Some may not welcome this opportunity, so new and unfamiliar to them. They may not respond promptly and cheerfully, unless they feel—

"That such tax contribution is their patriotic duty, even privilege.

"That they owe this duty to their government and to justice and righteousness.

"That they owe it to 'Our Boys' at the front, who freely offer their lives.

"That to fight for one's country is no more a binding obligation than to help bear the expense of those who fight.

"That lending money to the government, investing in its securities, is not enough—that a direct share of all income should be gladly yielded.

"That the universal brotherhood of man requires consecrated income not less than consecrated lives.

"That the defense of freedom is now a duty and privilege laid upon the American people, to be borne, whatever its cost, for the safety of coming ages.

"Every citizen, whether born on American soil or who came from a foreign land to enjoy American opportunity and freedom, must bear his part of the burden of government which gives him its protection and the blessings of its institutions. No man has a right to these precious things who is not willing to pay his fair share of their cost."

Making war taxes, declares Senator Simmons, puts the legislator in the position of the facetious minister at Ocean Grove, who took a little girl on his knee and said, "I don't love you, Nelly." All the ladies on the breeze-swept veranda laughed, but little Nelly frowned and said firmly: "You've got to love me." "Got to? How so?" asked the minister. "Because," said Nelly, "you've got to love them that hate you—and I hate you!"

Church Knowledge and Nurture

NEW TABLE OF LESSONS

Morning Lessons		Evening Lessons	
Septuagesima Jan. 27	II Chr. 28:27—29—end; or Amos 8	II Ead. 7:1-29	Luke 13:1-30
M., Jan. 28	II Chr. 30:1-12	Mark 1:1-31	Hosea 4:1-9
Tu., Jan. 29	30:13—31:1	1:32—2:12	5:1—6:3
W., Jan. 30	31:2—end	2:13—3:12	6:4—7—end
Th., Jan. 31	Is. 10:5-27	3:13—end	8
F., Feb. 1	II Chr. 32:1-19	4:1-34	9
Purification B. V. M.			
Eve, Feb. 1		Ex. 13:11-16	Heb. 10:1-10
Day, S., Feb. 2	I Sam. 1:20—end	Hag. 2:1-9	I John 3:1-8
S., Feb. 2	II Kings 19:1-19	Hosea 10	I Cor. 12:27—13:13
Sexagesima Feb. 3	II Kings 19:20—end; or Jer. 18:1-17	Rev. 12	Isa. 30:8-21
			John 4:1-42

With Septuagesima Sunday we make a fresh start in the Church year. We have been looking back to Christmas; we now look forward to Easter and to Lent as preparation for ourselves knowing the power of His resurrection. There is an intensity about the Church's message in Collect, Epistle and Gospel. "Many" are called, but few chosen. Mere work does not count; only the spirit of the workmen. We may "bear the burden and heat of the day" and even then lose out. Hence the necessity of definiteness of aim and complete self-mastery. The more that is realized the greater our humility, and the realization that after all we must throw ourselves on the mercy and goodness of God. The Old Testament lessons in Prayer Book Lectionary are, afternoon, Jer. 22:13 to end, rather too historical for general use and placed by New Lectionary in proper historical connection (first week Lent); and morning, Jer. 5:10—end, very, suitable, but given year I as alternate for this Sunday, and also given year II in historical connection (Sexagesima week). English and Canadian Lectionaries begin Genesis on this Sunday. The New Lectionary gives the story of Joseph as introduction to Lent in year I and for to-day, Hezekiah's reformation. This is psychologically sound, since example is at least as inspiring as precept; needs shortening, however. Perhaps: 29:1-11, 15-29. The second lesson is in keeping with the day: "What shall I do to gain eternal life?" and also leads up to the Gospel. Moreover, the idea of following Christ and of regeneration deepens the reformation thought of the first lesson. The second lesson for the evening is keyed to the same earnestness of other Scriptures. The question, more or less of a speculative character, "Lord, are there few that be saved?" is rebuked with the terrible exhortation, "Agonize to enter in the narrow door." After all is over, many will "seek" to enter, but no power is equal to prizing open the door that yields only to faith and penitence. The Old Testament selection is one of the most striking to be found in the Apocrypha, and is not included in the Prayer Book selections. The idea of passing through a straight entrance into true freedom, the very idea our Lord stresses, is illustrative by a narrow river emptying into the fullness of the sea, and by a narrow pathway leading into a city "full of all good things." The conclusion (verse 28, 29) is a prophecy of the death of the Messiah.

For week days the historical course is continued in the morning, and the Gospel according to St. Mark is begun. In the evening, selected passages from 1 Corinthians are given, touching on

true wisdom, necessity of right use of the means of grace and of personal liberty, right relations to our fellow members of the Church, and the meaning of love, which is what the all-day laborers in the vineyard lacked.

C. B. WILMER.

Twilight Sundays.

By Sarah Cecelia Jukes.

Septuagesima, Sexagesima and Quinquagesima Sundays. These three Sundays seem to form a landmark in the Church year. They stand as a witness of no great act; or of no great doctrine; but they are the turning point from the consideration of the birth and early years of our Lord, to the consideration of His suffering, life and death for us men and our salvation. The great fact upon which all teaching previous to the Pre-Lenten Sundays, is the fact of the Incarnation. From now on until Easter-tide, the great fact is the Atonement. These two facts sum up the whole doctrine of the Church of Christ, concerning His mission and His work while here on earth.

We begin during these Sundays to look forward toward Easter, instead of backward to Christmas, and in that journey towards Easter we must pass as did the Master, through the valley of the shadow of His own suffering, life and death.

What do we mean by the Atonement? It is the means whereby Almighty God has brought back fallen man into union with Himself. He did this by sending His only Son, Jesus Christ, to the earth, and to be made man. Man had become sinful; and we read, "the wages of sin is death," but Jesus our Saviour, being God as well as man, being without sin, suffered death for all sin. That we might have a part in this freedom from sin, He instituted a way, a mystical way, by which we might each become a part of His Body. His victory over sin and death is our victory, because we have been made part or members of Him in Holy Baptism. But the death of one person no matter how good he may be cannot pay the penalty of another's sin, even the death of a loving Saviour, cannot atone for our sins, only by sharing in it. We must do our part. God always sends His gifts upon conditions. We must fulfil these conditions if we want to get the benefit of the gift. You will remember God offered to give Solomon anything he liked to ask. Solomon did not ask for riches or a long life, he chose something far better. He asked for wisdom that he might do his duty. This pleased God so much that He promised to give him all the other things as well on

Calendar and Collect

January.

1. Tuesday. Circumcision, New Year's Day.
6. Sunday. Epiphany.
13. First Sunday after Epiphany.
20. Second Sunday after Epiphany.
25. Friday. Conversion of St. Paul.
27. Septuagesima Sunday.
31. Thursday.

Collect for Septuagesima Sunday.

O Lord, we beseech Thee favorably to hear the prayers of Thy people; that we, who are justly punished for our offenses, may be mercifully delivered by Thy goodness, for the glory of Thy name, through Jesus Christ our Saviour, who liveth and reigneth with Thee and the Holy Ghost, one God, world without end. Amen.

condition that Solomon would walk in His ways and keep His commandments. God's conditions for Holy Baptism are repentance and faith.

Love Unexpressed.

The sweetest notes upon the human heartstrings
Are dull with rust;
The sweetest chords, adjusted by the angels,
Are clogged with dust;
We pipe and pipe again our dreary music
Upon the selfsame strains,
While sounds of crime, and fear, and desolation
Come back in sad refrains.

On through the world we go, an army marching
With listening ears,
Each longing, sighing for the heavenly music
He never hears;
Each longing, sighing for a word of comfort,
A word of tender praise,
A word of love to cheer the endless journey
Of earth's hard, busy days.

They love us and we know it; this suffices
For reason's share;
Why should they pause to give that love expression,
With gentle care?
Why should they pause? But still our hearts are aching
With all the gnawing pain
Of hungry love, that longs to hear the music,
And longs and longs in vain.

We love them, and they know it; if we falter,
With fingers numb,
Among the unused strings of love's expression,
The notes are dumb.
We shrink within ourselves in voiceless sorrow,
Leaving the words unsaid,
And side by side, with those we love the dearest,
In silence on we tread.

Thus on we tread, and thus each heart its fate fulfils,
Waiting and hoping for the heavenly music beyond the distant hills.
The only difference in the love in heaven
From love on earth below
Is: here we love, and know not how to tell it,
And there we all shall know.

—C. F. Woolson.

Family Department

Our Daily Bread.

One longing fills my heart, that else
With earthly cravings would o'erflow;
One pure desire within me dwells
Amid desires I would forego.
One longing deep that day by day
Sweeps every lesser wish away.

It is not that I choose no more
Between the shadow and the sun;
That vanities no longer lure;
That sweet and bitter are as one;
But that this longing day by day
Sweeps every lesser wish away.

If now I triumph, now I fail,
Or now attain an inward peace,
If now temptations sore assail,
All things this longing but increase;
And, oh, this longing day by day
All gains, all losses doth outweigh.

It is for Thee, for Thee alone,
Who art beyond all language dear;
In life, in death, Thou only One
Who stoopest low, who drawest near;
For Thee I hunger day by day,
And pray the more, the more I pray.

Come, daily bread of gracious taste;
Sweet manna endlessly supplied;
Thou hidden Joy that cannot waste;
Our Wayside Strength, however tried;
Come, blessed Jesus, day by day,
Lest we should faint beside the way!

Come, God and Saviour, to Thine own;
Revealed to faith's anointed eyes,
Make Thou Thy very presence known,
Though veiled in holy mysteries;
And, oh!—the sum of all I pray—
Sweep Thou at last the veil away!

For the Southern Churchman.

The Joy of Tithing.

Eugenie Du Maurier.

"Mother, I'm just disgusted with Mrs. Lewis. She's the richest woman in the parish, and she says she won't give us a cake for our Junior Auxiliary tea. I do get so dead tired of goody-goody people who love to hide the little they do under a bushel."

"Why, daughter, I am afraid you are misjudging Mrs. Lewis. I never heard of her being selfish, and as to doing missionary work, don't you know that she has several 'substitutes' in various parts of the world?"

"Yes, mother, I know she has, and the work she does with her club girls is perfectly wonderful. You know that fine girl, Dolores, to whom she has taught Spanish, went last spring to Mexico to teach the little children, and Mrs. Lewis paid her expenses. Dolores has two cousins who are deaconesses, and Dolores went to live with them, of course it was pleasanter and far safer for her to be with them, the girl has done some wonderful work with the little Mexican children. The American consul where Dolores went, turns out to be a college chum of two of Mrs. Lewis' brothers, and the long and short of it is that he fell in love with Dolores, and they were married the day before Christmas. And Juanita, another of Mrs. Lewis' girls, has gone to take Dolores' place. Both these girls knew kindergarten. The work must be fascinating—telling those little ones the story of Jesus' love."

"Well, dear, I do not think that proves

Mrs. Lewis to be selfish. Rather the contrary, and the story about Dolores is beautifully romantic to say the least. He seems to have sent Dolores down into Mexico for some great wise purpose of His own. And in the larger sphere of consul's wife she will be able to do much good. I understand this consul was a minister's son."

"Yes, mother," hesitatingly; "but all these really big things Mrs. Lewis does cannot make me change my opinion about her selfishness. All the Auxiliary girls say the same thing."

"Aren't the girls rather determined to misjudge? But, what reason did Mrs. Lewis give for not giving towards the Auxiliary tea?"

"Oh, she does not believe in raising money for Church work in that way. She believes in tithing. As to tithing I reckon she gives far more than tithing. But what would I give if I tithed?"

"Well, let us see," suggested her mother. "Your father gives you three dollars a month for pin money alone. Did you ever think of tithing that amount?"

Eunice blushed. "No, mother, I never did. Sometimes I've given a dime and sometimes a quarter, but more often nothing. There are always girls to treat, and extras to buy."

"Well, that is something you could give each month. Then there was the ten dollars Uncle Bart sent you for a birthday gift."

Eunice's face was more scarlet than ever.

"And, then the ten dollars Aunt Lucy gave you. Just count up how much that is you might have given during December, at least."

A few days later Eunice and one of the Auxiliary girls were calling at the Home for Invalids, where they had taken flowers, fruits and magazines. Eunice had been doing some writing for one of the crippled ladies while Lois had been darning for another. They had met in the hall to go home, when they heard the noise of several automobiles. Looking from one of the hall windows, they saw a line of them drawn up at the entrance of the home.

"Oh," said an old lady, gleefully, "the cars have come again. Mrs. Lewis said little Jane was to go this time. I hope she's better than she was this morning."

"Well, if Jane's sick you can go in her stead," said a querulous faced woman whose wheel chair was close up to a flower-boxed window.

"Oh, but I went last time," was the answer. "I do wish you could go once, Mrs. Black."

"Not me, thank you, with my aching bones," answered the other.

"'Twould do you good, Mrs. Black; that it would, to see all the improvements in the city since you've been here," cheerily.

"Mayhap, it would. But I'll not leave this house 'til I go out never to come back."

"Oh," said another woman, "don't talk so, Mrs. Black. God wants for us to enjoy the little pleasures He sends us, and Mrs. Lewis gets sad when she sees us down in the dumps. She says we're mistrustin' the Almighty when we keep ourselves rebellious."

"Mrs. Lewis is an angel of mercy to us all," said Blind Nancy.

"Mrs. Lewis," gasped Eunice.

"Yes, she sends her ottermobiles twice a week," said the querulous one.

"But she doesn't know we know who

sends 'em, though," said the cheerful one. "She doesn't want us to know."

"But it takes a bunch o' shut-in women like us to ferret it out," chuckled the querulous one.

Eunice and Lois walked thoughtfully away. Presently they stopped at the home of one of Mrs. Lewis' girls, who did wonderfully beautiful bead and basket work.

"Oh," she exclaimed, enthusiastically, "do come in. I've some money for your Auxiliary tea. I've been tithing. Mrs. Lewis taught us, you know, about it in our club. For the matter of that, what hasn't she taught us? She taught me my work that I'm earning my living at, this bead and basket work and my embroidery. And the best of it is that I'm making a good living at it besides being able to stay at home with my invalid mother and old grandmother. Mrs. Lewis is my best customer, too. When I make a sale I put it in a little book, and make out what a tenth of it is. And I have a small jelly glass that I keep it in. The very thought of filling that glass makes me happy. That's what tithing has done for me. I was a mighty sullen kind of a girl until I found Mrs. Lewis to straighten me out. The trouble about my jelly glass is that I can't keep any in it; for I hear so many calls for help from different places. Did you know we'd adopted a little French child? Grandma's knitted some stockings, a cap, a muffler, mittens and a sweater for the poor little tot."

Eunice and Lois thanked Kathleen for her donation, and started on their way. There seemed no ends to the things Mrs. Lewis was doing along lines in which mere money had no place.

"Suppose you and I try tithing, too, Eunice," suggested Lois. "We both spend lots of money on little, foolish things. My allowance comes to-night. I'm going to put by a fifth of it for this month, and a tenth the balance of the year. Won't you, too?"

"Yes, I will," assented Eunice. "I'll begin with the five dollars I have left of what Uncle Bart gave me for my birthday. Think of those girls of Mrs. Lewis' denying themselves to support a war child! We ought to be ashamed of ourselves."

"Well, I am," answered Lois. "Did you know that Mrs. Lewis went several times a week to Washington to teach the soldiers French and Italian?"

"Yes, father told mother at breakfast, he thinks Mrs. Lewis one of the world's wonders."

"I'm sure Mrs. Lewis wouldn't agree with your father, Eunice. I never heard of a more unassuming woman."

The last day of January came. The Junior Auxiliary girls were gathered in the parish house.

"Who ever would have believed such a pile of money could have come from our tithing?" laughed Eunice. "And here's a nice check from Mrs. Lewis, and this short message: 'Isn't the new way more fascinating than the old?'"

"Indeed it is," answered another girl, thoughtfully.

"And I never was so joyously happy in my life," declared another girl.

"Girls," said Lois, "I know we are all doing a great deal of Red Cross work. But, don't you think we might manage to adopt a poor little war child? Mrs. Lewis' girls are going to take a second French child. It seems to me among us we ought to be able to deny ourselves if those girls who have to work for their living can."

"I think so, too," agreed Eunice. "Think of that deaf, crippled, old grandmother of Kathleen's doing so much!"

"Well," teased May, "I reckon being deaf doesn't disable her hands or her mind."

"And certainly not her eagerness to do for others," said Edna.

The first Sunday in February Dr. Collins preached from the text, "Bring ye all the tithes into the storehouse, that there may be meat in my house, and prove me now, herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it."

Then he told the story of Mrs. Lewis' club of girls, and the Junior Auxiliary girls, and urged his people to begin the system of tithing, as only such giving can bring the greatest joy to the giver, as being most acceptable to the Lord. "Of course many of you can give far more than only a tithe. But do give the tithe first always and as much afterwards as you see fit. As the girls at their last meeting said it made their whole lives different."

"Did you know," asked Lois' mother, when some of the church members waited in the vestibule after service for the rain to cease, "that Mrs. Lewis gives not only one tithe, but nine of them? Oh, no, she did not tell me. She does not even guess that I know. I am simply telling you of the fact because many persons have been criticising Mrs. Lewis for not dressing more fashionably."

"Yes," chimed in Lois, "and for living in an unfashionable neighborhood. She lives in an apartment in one of her own houses near the business section, because it is convenient for her girls to go there. And those girls do have such glorious times there. I went with Kathleen one day last week to visit the club. Those girls never waste one moment. Their hands were occupied all the time, sewing and knitting. And Mrs. Lewis was playing such ravishing music on the 'Strad' she seldom shows us society people. I tell you, Mrs. Lewis' crown is going to be just brilliant with stars of service. Kathleen took me because she wanted me to have a wee glimpse of the enormous amount of good Mrs. Lewis is doing, and of which the world knows nothing. She says all sorts of social service people misjudge because Mrs. Lewis prefers to make no display of what she has accomplished. You see she does not want her light made to shine too brilliantly."

"No wonder Mrs. Lewis always looks so cheery," said Mrs. Placker, "when she is putting so much cheeriness into the lives of other people. Did you know her Christian name is Cheerful Amy?"

"Oh, Mrs. Placker," laughed Eunice. "And that means cheerful friend. And she is that kind of a friend to a wider circle than her club girls," thinking of the old ladies at the Invalids' Home.

"Well, I should say," exclaimed Tommy Collins. "I know more'n any of you think. Well, I do guess!"

How American Red Cross Helped Give Christmas Cheer in France.

American and French soldiers in hospitals and in the trenches in France, and thousands of children in the war zone, received the aid of the American Red Cross in celebrating Christmas.

The American Red Cross provided for a Christmas party and entertainment in every American base hospital, and a Christmas tree in every ward where there were sick and wounded American soldiers and sailors. Every American soldier had a Christmas bag containing tobacco, cigarettes, soap, shoe strings, wash cloth, towel, tooth brush and large handkerchief filled with candy.

Christmas trees were arranged for at some of the training camps. One hundred thousand socks containing gifts were given to the French soldiers in trenches,

and fifty thousand Christmas bags were distributed among the wounded.

In two towns the American Red Cross hospitals arranged Christmas parties for the children. The first real old-fashioned, before-the-war kind of Christmas since 1913 was prepared for children of French refugees, cripples and tuberculosis soldiers by the American Red Cross. After three Christmas-less years, the children of the devastated region had almost forgotten to put out wooden shoes, which the French place where American children hang stockings. The American Red Cross sent books, toys, bunnies, dogs and balloons for thirteen hundred children near Ham, Nesle, and Noyon. It provided for the distribution of toys sent by an American newspaper, to six thousand children, and sent thirty-six boxes of toys and clothing to two thousand refugee children south of Verdun.

Extensive preparations were made to bring Christmas cheer to children in many other districts, and to give useful presents to refugees and sick in different hospitals throughout France. Christmas fetes were held in fifteen tuberculosis hospitals, at one of which the soldiers will act a play of their own construction in honor of the American Red Cross. Games, cigarettes and comforts have been sent to twelve schools where war cripples are being trained for new trades. The Society of Friends distributed three-quarters of a ton of American Christmas candy to children in twenty villages where the Quaker groups gave Christmas tree parties.

The Cross of Red.

Over the dying, over the dead
Silently bending; her Cross of Red
No longer a shield from shot and shell,
No longer a truce from ruthless hell;
But wavers she never when sounds the cry
From the field where our heroes bravely die.

Forward she goes with untiring tread,
Gently she tends them till life has fled
From the mangled forms of the soldiers brave

Dying for freedom they hoped to save;
Tenderly folding their hands at rest
She stills the sobs in her aching breast.

Onward, still onward, in fields of blood,
The Red Cross Nurse midst the battle flood

Gropes her way through the wounded and slain

Soothing the victims in mortal pain,
Never a falter, though great the fear,
For God with sustaining Love, is near.

—Martha S. Cielow.

Courtesy Leslie's Weekly.

The Dew-Drop Shared.

"Poor Isabel. What will she do? Think of lying in bed, quite flat, not even bolstered up, and not being able to use her eyes either, so she can't read, nor do anything to divert herself for months. How is she going to bear it?"

"The question is how are we going to help her? Surely in this neighborhood garden of girls as we have been called, we can find blossoms enough and sweetness enough to make it a little brighter and better for Isabel. Here comes Lucia. She is better than the rest of us at planning. Let us see what the neighborhood can do."

Lucia joined Katherine, Helen and the rest upon the broad piazza, and the friendly circle of neighborly, loving-hearted girls talked over the circumstances that had taken one of their choice members from all outside life

and shut her into a sick-chamber, for a long recovery.

"It is a happy thing for Isabel, and for us, too," said Helen, "that she is not denied company. The doctor says she must not have too many with her at once, but that she must have companionship and diversion, to help her get well, by making it easier for her to lie still, and do almost nothing herself."

"Suppose we see if we can systematize matters a bit," said Elizabeth, the orderly one, who fished always to have a plan to work by, and then to work the plan. But Elizabeth was not especially imaginative, and the conditions were so new that she was baffled by them.

It was Lucia, as might have been expected, being fertile in expedients, who led on to a satisfactory arrangement by asking, "What is your specialty, Katherine, Helen, each of you, that can be turned into entertainment for Isabel? Think a minute."

"Could I read to her?" asked Helen in a tone half doubtful, half hopeful.

"You are the very one," said Lucia. "But we have several in our garden of girls hereabouts, who should take turns in this." And so they planned the reading—the sort of books, the readers, and the regular times possible for them to serve, Katherine's instrumental music, and such items as would help in the cheering-up business in which they wished to engage.

It would take too long to enumerate all that was to be done for Isabel, the dainties to be concocted for her delectation, when allowed to devour them without restriction, the flowers to be taken and other expedients tried to relieve the monotony and weariness of the dear one's sick chamber.

"I wonder what Patty can do," said Eleanor, as the circle scattered. "She is so busy all the time, and so quiet, that maybe we should not expect much of her. Yet she is a dear thing, and we must not leave her out of the planning and the expecting."

"I'll slip over when she comes home, and tell her all about it. She will help in some way," said Katherine.

Katherine kept her word. Patty, sometimes called "the old-fashioned girl," but in the kindest fashion was grateful for the thought of her in the concoction, and said she longed to help, and would think it over. There was a wistful look in her eyes as she said it. Afterwards she thought and thought, and all to no purpose, it seemed. "The others all have more to give, because they can do more, and have more time to do it than I," she decided. Patty helped her father in a very modest little business, where there was certainly no excitement, no novelty in the daily happenings.

She was pondering the matter painfully the next morning, when her eyes fell upon the quotation on her wall-calendar for the day. It was Mrs. Browning's beautiful encouragement:

"The least flower with a brimming cup
may stand
And share its dew-drop with another
near."

"I wonder what is my dew-drop," was the sudden suggestion that came to Patty. But she could not decide. Everything about me and in what I do is so commonplace," she lamented, forgetting that the commonness of the dew is beneficent. Without deciding, Patty went regularly to Isabel's chamber. Her leisure was time redeemed from other things, and came when the other girls were unlikely to be visitors.

Patty just went and made quiet little listening visits. She had a silent way of showing sympathy with whatever Isabel wished to talk of that was comforting, and her attention was unwavering. Isabel said Patty's visits came like the dew from heaven—quietly, refreshing, unfailing.

What was her dew-drop? Just companionship. Love made it sparkle as she shared it.—The Presbyterian.

Remember the Soup-Kettle.

"Don't put into the garbage-can what should go into the soup-kettle," writes Herbert Hoover in Good Housekeeping, and continues:

"Nourishing soups can be made from scraps of meat and from vegetables that are usually thrown away. You will be surprised to find what a little bit of this and a little bit of that will make. Let us, at this time, utterly refute the old saying that the wastes in the kitchen of a prosperous American household would feed a French family."

A high culinary authority adds: "It is much more important to have a scrap basket in the pantry than in the parlor. No housekeeper can over-estimate the value of utilizing even spoonfuls of left-over vegetables, the solitary steak bone—unless scorched!—the broth the corned beef was boiled in—the half cup of gravy, celery and parsley-leaves—which may be dried and stored in bottles—in fact, everything that is good, however small in quantity. Some housekeepers keep the regular stock pot going and into it put all sorts of remnants such as those mentioned above. Some prefer to make stock from trimmings sent with roasts (which should always be required,) cooked bones, carcasses of fowls, and minced vegetables. To this, cleared, they add the various distinctive vegetable leftovers as required. The soup course, planned and supplied in this way, need hardly cost twenty-five cents extra a week, the milk soups being served on those days when surplus from the regular milk supply permits of them."

A Father Owes His Children a Christian Education.

Practically all fathers recognize that they owe their children an education, but there are still multitudes of professing Christian men who do not seem to realize that they owe their children a Christian education. It is passing strange that fathers and mothers will bring up their children with the greatest care in the nurture and admonition of the Lord until they are sixteen or seventeen years of age and then send them off to school or college without the slightest inquiry into the religious influences of that school or college. As a result many of the boys and girls from our Christian homes are being sent to schools and colleges where their minds and morals are poisoned for life. I have seen one splendid young fellow after another go from Christian homes to such colleges and have seen them return utterly indifferent to religion. When you think of sending your child to college, your first question ought to be: "What will be the moral and spiritual influence of that college on my child?" Fathers, you owe your children a Christian education.—Christian Observer.

Shortly before Mr. Gladstone died he said that the sense of sin had died out in England. How about this country now?

For the Young Folks

It's Fun to Scrape the Pan.

When mother's baking day comes round,
I'll tell you what I do;
I wait until all's nice and brown,
And then I know she's through,
And then she'll call me pretty soon,
And say: "Come, little man;
I'll give you my big mixing spoon,
And you can scrape the pan."

And so I scrape the golden dough,
All fragrant with the spice,
I must admit, of all I know,
There's nothing quite so nice.
The cakes are crisp and brown and good,
And how I make them go!
But I would have her, if I could,
Just have them all stay dough.

Some day when I'm a great big man
I'll marry me a wife,
And then I think I have a plan
To be happy all through life.
I'll tell her when she goes to bake:
"Remember, if you can,
And use just half the dough in cake,
And let me scrape the pan."
—American Cookery.

What Little Dog Don Did on Sunday.

Little Dog Don was a Puritan dog; that is he was one of a household that kept Sunday very differently, from what is the common way now. Those who spend their Sunday mornings rowing on the lake, riding about the parks in their autos all Sunday afternoon and going to the theater Sunday evening, suppose that such a Sunday as Little Dog Don knew must have been "awful." But it wasn't. And even as a little boy himself grandfather had such good times on Sunday that he loves to think of them now. To be sure he went to Sunday-school once every Sunday and to church twice, but it was a beautiful day in the home and lovely in the orchard and the twilight in the fields was something to make one recall the poet's "light that never was on land or sea." And Little Dog Don loved Sunday too, in his little dog way.

He knew when Sunday came just as well as did his little master. On week days he was always up early looking out for some sort of fun; chasing the squirrels up the maples or scaring the hens into the apple trees or hunting for rats in the great barn where the twenty or thirty cows were fed and milked. But on Sunday he got up late and then trotted along sedately and very quietly behind grandfather when he went out to do the chores, like feeding the chickens—such flocks of them!—and giving the bossy calves each a pail of milk and making sure that the little gray colt had his handful of oats when the big horses had almost a peck apiece. On Sunday everybody about the house, even the hired girl in the kitchen and the hired man from the stables, lived like kings, indeed better than some kings live now in this awful war-time. They had all they could eat other days, but on Sunday they ate "bread and honey," or something just as good—from Thanksgiving to Easter, for example, sausages and buckwheat cakes! Why the last were so good that grandfather has his buckwheat sent to him yet from the same mills, and his apples from the same orchard, and his grandchildren think they are just as good now as he found them fifty or sixty years ago.

But the reason grandfather says Little Dog Don knew when Sunday had come is because on other days he used to follow grandfather all around the yard, but on Sundays never. Grandfather used to start for Sunday-school at nine o'clock, which is about the time his grandchildren are getting up, isn't it? Little Dog Don would sit very quiet while grandfather was reciting his seven verses at prayers after breakfast—those seven verses made up the Sunday-school lesson for the day. Grandfather is so glad he learned those precious Bible verses then because he can say them yet, although he has had to learn heaps and heaps of things since in six or eight languages, but those Bible verses are the best things he ever learned and they have done him lots of good, and he loves his Bible more than ever, just because he knows how much those verses have done for him. Little Dog Don used to follow him to Sunday-school, but he never went in because he went to church once and he thought the sermon too long and the bass viol too loud. So he never went again.

You see it was this way. It was such a lovely little church, not quite so big as St. Paul's in London nor so beautiful as Cologne Cathedral; but after attending great functions in the world's greatest temples grandfather sometimes thinks "dearer to God are the prayers of the poor."

The church to which grandfather used to go was a tiny little church, painted white, with green blinds and a little tin steeple, but some of the loveliest saints God ever made used to go in and out its door.

One Sunday Little Dog Don thought he would go to church too. He was a cunning little dog so he waited until everybody else had gone and then he trotted down the little lane between his home and the church; and he then waited about the church door until somebody opened it and Little Dog Don slipped in. He did not know what to do next because all the people were shut into their own pews and every pew had a door and every door had a "button" and was shut. But he saw at the other end of the church one place, kind o' high, and a man standing up there and talking. So Little Dog Don marched down the aisle and up the pulpit-steps and sniffed at the minister's boots. After that he went to the front of the platform and sat down to look over the pews, and sure enough there he spied grandfather! Down from the pulpit came Little Dog Don and he headed straight for the place where he saw his little master, who opened the pew door and pulled him quickly in and tucked him under the pew seat. He whispered to Little Dog Don to "be good," and he was "just as good as pie," until the choir began to sing, when out popped Little Dog Don, jumped up on the pew cushion, rearing up on his hind legs and placing his little white paws upon the back of the pew that he might see the choir in the gallery at the end of the church opposite the pulpit. What puzzled Little Dog Don most was the music between the verses. There was a "melodeon" in the gallery and a big bass-viol, too, and when the man made the big fiddle go loud, Little Dog Don thought it was a big dog growling and he began to bark, because little as he was he was a pretty good scrapper and

he wouldn't take a growl from any dog. But grandfather clapped his hand over Little Dog Don's mouth and held on tight and carried him out of the church, all the other boys and girls in the pews laughing, the choir giggling, and they said the minister had to duck behind the pulpit pretending he was picking up something, a pin, I guess, it took him so long to find it.

Grandfather gave Little Dog a lecture about it that afternoon, and Little Dog Don understood enough of it not to go to church again. But every pleasant Sunday afternoon he would wander off by himself just as regularly as if he carried a dollar watch. He would be gone from two to four hours. Everybody in the village knew Little Dog Don and people used to tell us that they saw him Sunday afternoons miles away, down by one or the other of the two rivers which came together four miles from grandfather's home, or up on the wonderful hills that shut in the beautiful valley. Down by the river there were "oceans" of violets and up on the hills just a wilderness of wild honeysuckles. But before five o'clock Little Dog Don was sure to be seen coming into the garden through a hole in the fence, because five o'clock Sunday the folks had their Sunday dinner. My, what a dinner that was! Grandfather has had all kinds of feed since from a soldier's hard-tack to a menu-de-luxe in Paris, Berlin and Vienna, but he does not believe there ever was a better table spread than a well-to-do American farmer had every Sunday—fifty or sixty years ago. The cellar was full, the granary was full and the smoke house was full, and Little Dog Don never forgot the hour or was late one minute when Sunday dinner was to be served. And now in these meatless, wheatless, sugar-measured days every Sunday grandfather thinks of the happy, over-flowing days of his boyhood, and says to himself sometimes—kind o' low so Mr. Hoover won't hear him—I'd rather be a Little Dog Don in my father's house of sixty years ago than a cabinet minister in Washington when America has taken half the world to board.

Beautiful as were the Sundays of the long-ago, the Sunday evenings were more beautiful still. It was then the family would gather round the open fireplace and, if the weather was rainy or cool, we would have a fire of "pine knots," the indestructible knobs of wood, filled with resin, which remain after the log itself has all disappeared. And when they were laid on the hearth and a match touched to them, they would fill the room with warmth and light. The older folk would sit in the rockers and the younger on stools, and Little Dog Don, always present, would curl up in grandfather's lap. In the very earliest days we had only an accordion, they call it a "harmonica" now, for our instrument, but we thought it very fine. And so the last hour was spent in reading the Psalms—the 104th was our favorite—and then we would recite the Lord's Prayer together, and after that we would sing,

"Blest be the tie that binds."

Happy is the man who has such memories of days when Sundays were Sabbaths, when we all felt the powers of a world to come, when even little boys and little dogs seemed nearer to heaven than saints have seemed since for such is the ideal childhood of which Wordsworth said—

"Heaven lies about us in our infancy."

—The Presbyterian.

Popping the Corn.

This is the way we drop the corn,
Drop the corn to pop the corn;
Shower the tiny lumps of gold,
All that our heaping hands can hold;
Listen awhile, and tilthe and bold—
Hip, hop! Popcorn!

This is the way we shake the corn,
Shake the corn to wake the corn;
Rattle the pan and then, behold!
What are the tiny lumps of gold?
Pretty wee white lambs in the fold!
Tip-top popcorn.

—Congregationalist.

Mary Ellen's Umbrella.

Mary Ellen was so very busy watching the big raindrops trickle down the windows of the school-room that she misspelled three words and could not answer when her turn came in geography. Mary Ellen had an umbrella which she loved better than almost anything else she possessed. She was so anxious to begin a plunge homeward, safely housed beneath it, that she had no mind left for lessons. To be sure, one of the umbrella's sides drooped miserably and its handle was broken. But it was an umbrella; and it was hers. It was the first umbrella Mary Ellen ever had.

When school was over, Mary Ellen held it proudly over Marion Jenkins, the little lame girl, till one of Marion's yellow curls caught on a button on her coat. Mary Ellen was helping undo the tangle, when suddenly a gust of wind swept around the corner, and, filling the umbrella with air like a balloon, it carried it rolling and tumbling, down the street.

"Oh, my umbrella! My darling umbrella!" cried Mary Ellen. She darted after it, catching it just as it was starting to roll down the steep bank toward the Key Highway, over near the city jail. Mary Ellen was too late. Another of her dear umbrella's bows was broken, making it unfit for even Mary Ellen to carry. Mary Ellen could not keep back her tears. She had loved her umbrella, and now it was little better than a wreck.

When Mary Ellen stopped at her gate to wipe away the tears, so that mother need not see how foolish her little girl was, she found her mother was not at home, but an old woman was standing on the vine-covered porch, waiting for the rain to cease.

"I've been very sick and dare not get wet," she explained to Mary Ellen. Mary Ellen politely invited her to come into her mother's little sitting-room, and pretended not to notice the woman's threadbare coat and frayed dress. She put the little woman in her mother's little sewing-chair, made her a cup of tea, and while the poor battered old black bonnet was drying by the kitchen stove, Mary Ellen was entertaining the little woman with stories about her school. At last the woman decided that she must wait no longer.

"If I only had an umbrella," she said, "I might at least keep my shoulders dry, and maybe could keep from being sick again."

"Is mine too awfully broken?" asked Mary Ellen, but the tears streamed over her cheeks as she tenderly opened it.

The little old woman took it gladly. "I don't mind its being broken, dearie; and I'll return it in as good shape as it is now," she promised. Then she limped away down the street, Mary Ellen eagerly watching her.

For days there was a sad weight at Mary Ellen's heart. But one morning a strange boy came to the door and thrust in Mary Ellen's umbrella, and

a note that had been sent with it. Mary Ellen seized her beloved umbrella and hugged it before she noticed that it was not the old, warped, handle, but a new, whole one. She opened it cautiously, as she had often done before, but the side refused to droop. Mary Ellen shook it easily, then harder, but each triangle remained stretched to its fullest size.

"O mother, mother! Just look!" she exclaimed.

Mother finished reading the note. Then she looked up. "It was the umbrella-mender's mother to whom you loaned your umbrella, Mary Ellen," she explained. "He says that mending an umbrella is a very little thing compared with the kindness you showed a poor old woman."

Mary Ellen stared. "Why," she stammered, "lots of people wouldn't have carried my umbrella at all."

"It wasn't the umbrella, dear, that she appreciated," said mother. "It was the kindness you showed in offering your poor, crippled treasure to a stranger. I have no doubt that even she was a little ashamed of the umbrella, but the kindness was a very different thing."

Mary Ellen was thoughtful. "I suppose nobody can tell then, by looking at a thing, whether there's a kindness in it or not. But it paid that time."—Eugene Du Maurier, in *The Christian Register*.

Enlist For the War!

"If I were just old enough to enlist!" cries a boy with shining eyes looking eagerly at the line of khaki figures marching by.

"If I were only big enough to go as a Red Cross nurse!" sighs a girl longingly.

"What chance have we to show our patriotism?" say some other boys and girls, in tones of discontent.

You can't go as nurses or soldiers, but you have the best kind of chance to show your patriotism! It may not seem very exciting, but it will be serving your country better than any American boys and girls have ever been able to serve it before. It is such an important part of war work that the government has appointed a special department to look after it. You know that the great difficulty in the countries at war is to raise enough food for the soldiers and for those who stay at home. There are starving children in Europe. France has desolate stretches of ground where rich farms used to be. Crops must be tended by the women. "Food will win the war," say those who know. The United States must not only feed her own people, but she must help to feed her Allies; and in order to do this everyone must be careful about what they eat and what they throw away. "Food conservation" is the phrase you will hear often. It simply means using food rightly and not wasting any of it and doing without food that is not actually necessary to health and strength.

This is where the boys and girls can help. Your fathers and mothers will have a hard time having "meatless days" and "wheatless days," if the children complain: "Why can't we have white bread?" "Why can't I have some sugar to make candy?" "Why must we do without meat to-day?" Whiney remarks like these make the task of "food conservation" in the home much harder. More than that, the people who complain about such things are not true to their country! It's an unpatriotic way to talk!

Herbert Hoover, who is at the head of food conservation in this country, asks everyone to help him. He has in-

dorsed the pledge of the Junior Army of the Food Release, which was written by Mrs. Hattie T. Harl. The public schools of Council Bluffs, Iowa, have adopted it also, and the national commissioner of education approves of it. Follow it! Tell others about it! That's a splendid way to serve your country in this time of war.—Christian Advocate.

A Child Helper.

Our Lord had cured so many sick and ailing people and had done so much good that whenever He appeared on the streets a little group gathered. Then He would stretch out His hand and heal someone and more and more people would come to listen and watch.

One day Jesus went up into a mountain with His disciples. It may have been that He had something special to say to them, or He may have gone for rest and quiet. We do not know.

Very soon the people found out where He was and they gathered about Him until there were five thousand in the company. They listened all day to His teaching, and Jesus knew they must be hungry. So He said to Philip: "Where can we buy bread, so that they may have something to eat?"

Philip did not know. They were far away from any town and he may have thought that no one among the apostles had money enough to pay for bread for so many. So he said: "Two hundred pennyworth of bread is not enough for them so that every one may have a little."

Then into the company came a boy, eager to help. He had only five loaves and two fishes, hardly enough for one person, but he gave it gladly, and Jesus accepted it. He told His apostles to have the people sit down on the soft green grass.

What a hush of expectancy there must have been when they were all seated. Even the little children would fold their hands and be still as they watched.

Jesus took the bread and thanked God for it. Then He gave it to His apostles to distribute among the people. In the same manner He gave God thanks for the fish and the disciples gave them to the people until every-

one had all they wanted. Afterward Jesus told them to gather up the pieces that were left over and they filled twelve baskets. Yet, until they brought them to Him there were only five loaves and two fishes.

It was because our Lord was God that He could do such wonderful things; but you see the little boy and the apostles had a share in it, too. Isn't it good of Jesus to let us help in His work? We ought to be very eager to bring whatever we have to Him, money, talent, or time, so that He may bless and use it.—Shepherd's Arms.

Pussy's Burial.

The cemetery was beneath
A green cedar so high;
The mourners were the Jersey cow
And pussy's child and I.

The tombstone was a piece of slate.
And daisies were the shroud;
I cried a little to myself;
The kitten purred aloud.

Why Myra's Report Was Good.

"I'm most sure Myra isn't going to keep up with our grade," Alice said to her mother. "She's the nicest little girl, but she does make funny mistakes in her lessons, mamma. You just ought to hear her spell, and her writing is dreadful! The other day Miss Smith had us write letters to her about our vacation, you know, and if you'll believe it, Myra began 'Miss' with a little instead of a capital, and Smith with a little 's.'"

"Myra hasn't been going to school very long, has she?" Alice's mother inquired.

"No, mamma; she started in only two weeks ago, but I'll tell you what I think." Alice dropped her voice a little. "Myra isn't half so quick and bright as some of the other girls. Now there's Sadie, her cousin. She's just the same age, and they've been in school just the same time, but her letter to Miss Smith was fine. She didn't make any such funny mistakes."

"Well, we'll see," mother said wisely. "Perhaps Myra will surprise you yet."

But the next day Alice came home from school with something more to say about Myra's "funny mistakes."

"We wrote our letters to Miss Smith on the blackboard to-day, and you ought to have seen how funny Myra's was. She began Monday with a little m!"

"Well, well!" said mother. "And did she write Miss Smith's name with little letters, too?"


"No, mamma; she got that part right this time. But she didn't know the days of the week had to begin with capitals."

Still another day and Alice had something else to tell mother.

"Myra isn't getting along so very well with her number work. She said to-day that three times eight was twenty-six! But she told me that she was going to study the three table like everything when she went home."

"Myra got 'perfect' in number work to-day," Alice announced next afternoon. "Miss Smith says she knows the three table best of any of us now. And it's a funny thing, mamma, but her Cousin Sadie got a low mark in arithmetic. It wasn't such a very big mistake, but it's the same one she's made several times, and Miss Smith said that's what she doesn't like—to have us go on making the same mistake over and over again."

"I see," said mother, thoughtfully.



For Whooping Cough, Spasmodic Croup, Asthma, Sore Throat, Coughs, Bronchitis, Colds, Catarrh.

Don't fail to use Cresolene for the relief of whooping cough, croup, and other fatal affections of the throat and lungs. It is a simple, safe, effective and drugless treatment. Vapo-Cresolene stops the paroxysms of Whooping Cough and relieves Spasmodic Croup at once. In asthma it shortens the attack and insures comfortable repose.

The air carrying the antiseptic vapor inspired with every breath, makes breathing easy, soothes the sore throat, and stops the cough, assuring restful nights.

Cresolene relieves the bronchial complications of Scarlet Fever and Measles and is a valuable aid in the treatment of Diphtheria.

Cresolene's best recommendation is its 38 years of successful use. Send postal for Descriptive Booklet.

FOR SALE BY DRUGGISTS
THE VAPU-CRESOLENE CO., 62 Cortlandt Street, New York
or Leeming-Miles Building, Montreal, Canada.

It was at the end of the month that Alice reported with mingled surprise and satisfaction that Myra had received one of the very best reports in school.

"Most all her marks were good, and Miss Smith read them out to the rest of us. She said she felt proud of Myra—she'd been afraid at first that Myra wasn't going to be able to keep up with our grade, but that she had done finely. She never'd seen anybody improve so fast. And the reason, Miss Smith said, is because Myra never lets herself make the same mistake twice. She said that kind of girl always comes out right in the end. It's a funny thing, mamma, but Sadie didn't have such a good report. She passed in everything, but she didn't have such high marks as Myra did. Miss Smith didn't say anything about it, but I know what Sadie's trouble is. She goes right on making the same mistake over and over again!"—Pittsburgh Christian Advocate.

The Biggest Snowball.

Mr. Briggs is an old gentleman who is always doing something to make children happy.

Last winter he promised a sled to the youngster who could roll the biggest snowball. Jamie tried, and Maud tried, and so did Loretta and Jean. But they were little people, and the snow was damp and heavy, and they got very tired.

**GIRLS! MAKE A
BEAUTY LOTION
WITH LEMONS**

At the cost of a small jar of ordinary cold cream one can prepare a full quarter pint of the most wonderful lemon skin softener and complexion beautifier, by squeezing the juice of two fresh lemons into a bottle containing three ounces of orchard white. Care should be taken to strain the juice through a fine cloth so no lemon pulp gets in, then this lotion will keep fresh for months. Every woman knows that lemon juice is used to bleach and remove such blemishes as freckles, sallowness and tan and is the ideal skin softener, smoothener and beautifier.

Just try it! Get three ounces of orchard white at any pharmacy and two lemons from the grocer and make up a quarter pint of this sweetly fragrant lemon lotion and massage it daily into the face, neck, arms and hands. It should naturally help to whiten, soften, freshen and bring out the roses and beauty of any skin. It is truly marvelous to smoothen rough, red hands.

Wood's Seeds

—For 1918—

The patriotic duty of farmers and gardeners everywhere is to increase crop and food production. Intensive farming and gardening, and the liberal use of fertilizers, together with proper rotation of crops, so as to increase and improve the fertility and productiveness of the land, are all vital and necessary considerations at the present time.

Wood's Descriptive Catalog

For 1918 gives the fullest and most up-to-date information in regard to all

Farm and Garden Seeds

And tells about the best crops to grow, both for profit and home use.

Write for Catalog and prices of Grass and Clover Seeds, Seed Potatoes, Seed Oats, or any Farm Seeds Required.

Catalog Mailed Free On Request.

T. W. WOOD & SONS,
SEEDSMEN, Richmond, Va.

Then Loretta said, "Let's all roll a snowball together! It will be ever so much bigger and rounder!"

So they did.

When Mr. Briggs saw the great snowball they had rolled, his face shone with delight. But then it grew puzzled.

"Now, who rolled this snowball?" he asked.

"We all did!" they cried.

"But I promised one sled to one little boy or girl," Mr. Briggs sighed. "And here is one snowball, but four children. Whatever shall I do?" And he wrinkled his forehead. "I have it! I shall give one sled; but it shall be big enough for the four of you, and I shall give it to you all. Won't that be jolly?"

So the sled was bought, and they have the finest times you can imagine. Mr. Briggs even slid down hill on it once himself, just to show the four happy little folks that he wasn't too old to have a good time.—Shepherd's Arms.

Jno. L. Williams & Sons

BANKERS and BROKERS

Eighth and Main. (P. O. Box 503.)
RICHMOND, VIRGINIA,

Transact a general Banking and Brokerage Business. Deal in Southern Investment Securities. Negotiable Railroad and Municipal Bonds.

The First National Bank

OF

Richmond, Virginia

DESIRE
YOUR ACCOUNT.

CAPITAL & SURPLUS

\$3,000,000.00

3%

INTEREST IN SAVINGS DEPARTMENT.

FINANCIAL

You Can Help

1. Yourself
2. Your country

By wasting nothing and by putting your surplus dollars in bank

National State and City Bank

RICHMOND, VA.

Wm. H. Palmer, President

Julien H. Hill, Vice-Pres. and Cashier

J. W. Sinton, Vice-Pres.

R. E. Cunningham, Asst. Cashier

Wm. S. Ryland, Asst. Cashier

Jesse F. Wood, Mgr. Savings Department

INCORPORATED 1832

Virginia Fire and Marine Insurance Company

Of Richmond, Va.

ASSETS - - - - - \$2,009,769.00

Wm. H. Palmer, President

E. B. Addison, Vice-President

W. H. McCarthy, Secretary

OUR FIGHT

To save our customers time, trouble and money is won.

THE BUDGET CHECK

Eliminates every unnecessary word and figure in the payment of your bills each month.

THE AMERICAN NATIONAL BANK

OF RICHMOND, VIRGINIA

THE TIME FOR THRIFT

Yesterday has gone, never to return. Tomorrow is not yet born.

The only time that we are sure of, that really belongs to us, is TO-DAY.

To-day—not tomorrow—is the time to start to practice THRIFT—to spend less and make more; to save steadily and systematically.

To-day—not tomorrow—is the time to open a Savings Account in this institution.

With the wages of to-day lay the foundation of a successful tomorrow.

ORGANIZED 1866

The Union Bank of Richmond

1104 EAST MAIN STREET

Resources over \$2,300,000.00

Southern Churchman

SOUTHERN CHURCHMAN COMPANY
Publishers

815 East Grace Street, Richmond, Virginia
LEWIS C. WILLIAMS, President.
E. B. ADDISON, Vice-President.
REV. E. L. GOODWIN, D. D., Editor.
REV. JAS. D. GIBSON, Managing Editor.
Entered at the Postoffice in Richmond, Va., as
second-class mail matter.

SUBSCRIPTION PRICE—After January 1, 1918
\$3.00 per year in advance. To the Clergy \$2.00. Six
months \$1.50. Trial subscription 3 months 50 cents,
10 cents a copy. Foreign postage 50 cents additional.
Back numbers not over 3 months old 10 cents each, over
3 months old 25 cents each.

For the convenience of subscribers, subscriptions are
continued at expiration unless otherwise ordered. Notice
of renewal, discontinuance, or change of address should
be sent two weeks before the date they are to go into effect.

RECEIPT OF PAYMENT is shown in about two
weeks by change of date on address label. If date is not
properly extended after each payment notify us promptly.
No receipt for payment will be sent.

Notice post office address. The exact post office ad-
dress to which we are directing the paper at the time of
writing **MUST ALWAYS BE GIVEN**. Our mailing
list is arranged by post offices and not alphabetically.
Make all checks and money orders payable to the
Southern Churchman and not to an individual.

ADVERTISEMENTS—Rates quoted on request.
For Classifieds see head of this department.
Representatives wanted in each Parish, liberal com-
missions.

News concerning the church at large always welcome

HARDMAN PIANO—Perfect order, one of
the best of this very fine manufacture.
Not only a bargain, but a sacrifice
price. Almost new. Manly B. Ramos,
106 North Seventh Street, Richmond.

ATTENTION!

ENLISTED CHURCHMEN.

The Department of Army and Navy Work
of the Brotherhood of St. Andrew

wants to get in touch with you and
supply your needs in every possible way.
Write to us soon and tell us how you
are getting along. You will find us
prompt correspondents.

F. S. TITSWORTH,
Executive Secretary.
B. F. FINNEY,
Chief Secretary.

11th and Walnut Streets, Philadelphia, Pa.

CHURCH ORGANS—Yes, you can have
them tuned, repaired and played upon
by a real organist. Asbury Church just
bought a \$2,500 style. Get my specifi-
cation and bid. Phone Manly B. Ramos,
106 North Seventh Street, Richmond.

PIPE ORGANS

If the purchase of an organ is con-
templated, address **HENRY PILCHER'S SONS**,
Louisville, Kentucky, who manufacture
the highest grade at reasonable prices

OAKLAND

A Home School for young boys to be
tutored with the sons of Mr. and Mrs.
Rosewell Page at their country home in
Virginia. Address Mrs. Rosewell Page,
Beaver Dam, Va.

GRACE HOSPITAL, MORGANTON, N. C.,
offers a course in medical, surgical and
obstetrical nursing to young women in its
registered school. Also experience in
visiting nursing and social service work.
Address Maria P. Allen, R. N., Supt.

THE BOARD OF MISSIONS.

Correspondence is invited from those who
wish to know

What it does,
What its work signifies,
Why the work can be helped most ef-
fectively through the Board

Address:
The Right Reverend A. S. Lloyd, D. D.,
President of the Board of Missions,
281 Fourth Avenue, New York.

Legal Title for Use in Making Wills:
The Domestic and Foreign Missionary
Society of the Protestant Episcopal
Church in the United States of Amer-
ica

The Spirit of Mission. \$1.00 a year.

POSITIONS WANTED

WANTED AT ONCE BY EXPERIENCED
lady, position as nurse-companion to
invalid or mother's helper. Address
A. T., care Southern Churchman.

Classified Advertising and Notices

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line, each insertion. Special rates to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

HELP WANTED.

WANTED A MOTHER'S HELPER. ONE
preferred who has had some ex-
perience with babies. Also a woman
for domestic purposes. References re-
quired. Mrs. James H. Hutchison, 21
Ramsey Avenue, City Point, Va.

WANTED TWO CAPABLE HOUSE
mothers, a knowledge of plain cooking
necessary. Apply to Blue Ridge In-
dustrial School, Dyke, Va., George P.
Mayo, Superintendent.

THE ORDER OF THE DAUGHTERS OF THE KING.

An organization for the women of the
Church throughout the world (commu-
nists of good standing in their parishes)
for the spread of Christ's Kingdom, es-
pecially among women, and for the
strengthening of the Church's spiritual
life by means of constant prayer and
personal service.

The order calls for a corporate Com-
munion by every Chapter on the third
Sunday of each month at the early cele-
bration, and a Bible class is desired in
every parish.

Handbooks at the office of The Order
Room 55 221 Fourth Avenue, New York

Marriages and Deaths

Marriage notices, not exceeding 40 words, \$1.00
Death notices, not exceeding 40 words, inserted free.
Over 40 words at the obituary rate. Obituaries and
resolutions, 20 cents per line. Six words to the average
line.

Copy for this department must be received not later
than Tuesday of the week in which it is intended to be
published

Graves: Entered into rest on Decem-
ber 11, 1917, after years of illness, MRS.
SUSAN V. GRAVES, widow of Captain
Richard W. Graves, of Louisa County,
Va., and daughter of Dr. Julian Kean
and Mary Callis Kean.

Irvine: At Williamson, W. Va., on
November 21, 1917, JOHN HUGER, aged
three years, son of Dr. Guilford Irvine,
entered into glory.

"And Jesus said, For of such is the
kingdom of heaven."

Milton: Entered into rest January 14th
FANNIE DUNCAN, wife of W. T. Milton,
of Clarke County, Va., and daughter of
Stephen and Louisa Pollard Duncan.

"Whosoever liveth and believeth in Me,
shall never die."

ANNIE DOUGLAS GRAY.

At Kingston, the home of her sister,
Mrs. Foxhall A. Dalgnerfield, near Lex-
ington, Ky., on December 31, 1917, en-
tered into rest, ANNIE DOUGLAS GRAY.
She was born in Harrisonburg, Va., on
the 3rd of October, 1842, the daughter
of Colonel Algernon S. Gray, of that
place, who was conspicuous in social and
political life in the years preceding and
following the war, and of his wife, Annie
Henderson, of the well known Hender-
son family of Loudoun County, a
woman of unusual ability and accom-
plishments. While attending Dr. Phillip's
School for Girls at Staunton, Va., now
Stuart Hall, Miss Gray was confirmed
in the Church of her choice and inheri-
tance, by Bishop Johns, and continued a
faithful servant of the Cross until her
life's end. On the founding of Emmanuel
Church in Harrisonburg by the late Rev.
Henry A. Wise, she took a large part in
the work of the Parish, especially in the
Sunday-school, and there are yet those
who remember, with grateful affection,
the sweetness and charm of her earnest,
intelligent teaching.

The life of service and loyalty of this
saintly woman was not confined to her
own communion, but wherever sympathy
was appropriate and assistance needed,
she carried the spiritual comfort and
consolation of her prayers and the bene-
faction that, only a delicate Christian
thoughtfulness and generosity inspires.
Truly all her life she went about doing
good, visiting the sick, comforting the
sorrowing, aiding the poor and oppressed
from whatever cause, always with the
love of God in her heart and the light of
the consecrated servant of Christ in her
presence and personality. It was the

large things of life that appealed to her—
love, charity, gentleness, service and to
these she gave all the strength of youth
as well as of maturity, passing away
with the last hours of the dying year
in the sweet serenity and fullness of old
age—with loving and tender hearts at
her side and adoration of the Master on
her lips, "Jesus Christ, the same yes-
terday, to-day and forever." Her re-
mains were brought from Kentucky to
Virginia, and interred in Woodbine Ceme-
tery in Harrisonburg, there to mingle
with the dust of her kindred until light
everlasting shines upon her.

J. I. II.
Harrisonburg, Va., Jan. 16, 1918.

RESOLUTIONS ON DEATH OF VIR- GINIA WHITCOMB TAYLOR.

At a meeting of St. Stephen's Guild,
Wethampton, on Monday, January the
14th, a committee was appointed, and
the following resolutions were drawn
up:

Whereas, it has pleased our heavenly
Father to take unto Himself His faith-
ful servant, our co-worker and friend,
Virginia Whitcomb Taylor;

Whereas, the death of this Christian
woman is a sad loss to our community;
therefore be it

Resolved, That St. Stephen's Guild has
lost a generous and efficient member.

Resolved, That the community has lost
a friend ever-ready to help in time of
need, and one always sympathetic in any
enterprise for the good and happiness of
others.

Resolved, That we, the members of St.
Stephen's Guild, gratefully cherish the
memory of this noble Christian woman,
and are encouraged by her fine example
and enthusiasm in all good works.

Resolved, That a copy of these reso-
lutions be spread upon the minutes of
the Guild, and that a copy be sent to
her bereaved husband, Mr. Edgar D. Tay-
lor, and her sister, Mrs. Hugh M. Taylor,
and to the Southern Churchman with an
expression of sincerest sympathy from
the Guild.

JUANITA MASSIE PATTERSON,
MARY BINFORD HOESON,
EUGENIE NEWMAN KNOX,
Committee appointed by the President
of St. Stephen's Guild.

WONDERFUL EGG PRODUCER.

Any poultry raiser can easily double
his profits by doubling the egg pro-
duction of his hens. A scientific tonic
has been discovered that revitalizes the
flock and makes hens work all the
time. The tonic is called "More Eggs."
Give your hens a few cents' worth of
"More Eggs" and you will be amazed
and delighted with results. A dollar's
worth of "More Eggs" will double this
year's production of eggs, so if you
wish to try this great profit maker,
write E. J. Reefer, Poultry Expert,
6401 Reefer Building, Kansas City,
Mo., who will send you a season's sup-
ply of "More Eggs" Tonic for \$1.00
(prepaid). So confident is Mr. Reefer
of the results that a million dollar
bank guarantees if you are not abso-
lutely satisfied your dollar will be re-
turned on request and the "More
Eggs" costs you nothing. Send a dol-
lar to-day or ask Mr. Reefer for his
Free poultry book that tells the ex-
perience of a man who has made a
fortune out of poultry.—Adv.

Richmond, Fredericksburg & Potomac R. R. To and from Washington and beyond—Daily.

Leave Richmond	Arrive Richmond
* 4.00 AM	+ 8.00 AM
* 6.00 AM	+ 11.25 AM
* 7.05 AM	+ 1.55 PM
* 8.05 AM	+ 6.00 PM
* 8.40 AM	+ 8.10 PM
	+ 9.05 PM
	+ 9.45 PM
	+ 12.5 PM
	+ 1.50 PM
	+ 1.30 NL
	+ 2.42 NL

Richmond-Washington Local, Lv. 22.15 PM,
week days; 24.15 PM, Sundays; Ar. 21.45 AM,
daily. Fredericksburg Accom. week days, Lv.
24.15 PM; Ar. 24.15 AM. Ashland Accom. week
days, Lv. 27.30 AM, 6.30 PM; Ar. 26.35 AM, 1.30 PM
*Elba ticket and baggage offices not open
for this train. *Main St. Sta.
†Byrd St. Sta. (stopping at Elba). ‡Elba Sta.

Order Fertilizers Now or You May Have to Do Without Them This Season

The freight congestion is serious. You will help yourself, us, the railroads, and the Government by giving your order for Fertilizers NOW to your dealer. If all the farmers do this, the dealer can then "bunch" his orders, and be able to order his cars of fertilizers loaded to full capacity. The Government urges that all cars be so loaded.

When the goods arrive haul them home, and put them into your barn until you are ready to use them. If the movement of railroad cars becomes any more serious you may not get a pound of fertilizer at any price.

Our 50 factories, and distributing points are so well located geographically as to enable us to get fertilizers to you with minimum amount of hauling.

Virginia-Carolina Chemical Co.
Incorporated

V-C Sales Offices

Richmond, Va.
Norfolk, Va.
Alexandria, Va.
Durham, N. C.
Winston-Salem, N. C.
Baltimore, Md.

Charleston, S. C.
Columbia, S. C.
Jacksonville, Fla.
Cincinnati, Ohio.
Shreveport, La.
New York City.

Atlanta, Ga.
Savannah, Ga.
Columbus, Ga.
Mt. Pleasant, Tenn.
Memphis, Tenn.
Montgomery, Ala.

V-C Fertilizers

The South's Largest Clothiery

Invites your patronage

We've been perfecting our service and improving our producing facilities for nearly 40 years—and the benefits of it all are at your disposal.

Our Mail Order Department can serve you anywhere—deliveries free

Berry Coats for Ladies—Misses—
Girls and Boys—\$8.00 up.

Men's Suits and Overcoats, \$18.00 up.

Boy's Suits, \$7.00 up.

O. S. Perry & Co.
ESTABLISHED 1879
RICHMOND, VA.

R. L. Christian & Company

816-818 East Main Street
Richmond, Va.

Leading Fancy Grocer

AGENTS FOR
HUYLER'S CANDIES AND PETER'S
SWISS MILK CHOCOLATE

Special attention given to out-of-town orders.

Catalogue mailed on application.

Have you something to sell? Real estate, farm, business. A purchaser can likely be found through an advertisement in our classified department.

The Choice of Executors

is a matter of great importance. Every dollar you leave should be conserved in such a way that your heirs may enjoy the uninterrupted benefits of your life's work.

This Company is a careful and economical executor, trained in the law and business, sound in judgment, and seasoned in practical experience; its primary business is the administration of trust funds.

Correspondence invited.

Capital
\$1,000,000

RICHMOND TRUST
& SAVINGS CO.

7th & Main Sts.,
Richmond, Va.

If You Value Your Health

Read Every Word of This Remarkable Story

It is told by one who has himself experienced the Regeneration in Health which he encourages you to seek by the self-same means.



THE STORY OF A GREAT DISCOVERY.

The hardships of a traveling salesman's life had wrecked my health. My family physician diagnosed my case as chronic gastritis, brought on by disease of the liver and complicated by kidney trouble. I consulted specialists in Columbia and New York who confirmed his diagnosis. Months passed, I grew worse and was finally compelled to give up my work.

By chance I heard of some wonderful recoveries which had resulted from drinking the water of a little spring in the Mineral Belt of South Carolina, a picture of which spring appears on this page. In desperation I tried it. On the second day I thought that I could notice some improvement; at the end of the first week my appetite and digestion had returned and I was much stronger; at the end of the third week I felt that I was completely restored. That was eight years ago and I still enjoy perfect health.

Knowing that it had restored my health and believing that it had saved my life, I bought the Spring.

I then determined to see whether the water would restore others as it had me. During the year I shipped ten gallons absolutely free of charge to each of one thousand sufferers from chronic diseases. Only four reported "no benefit" from the ten gallons. The other nine hundred and ninety-six reported decided benefit or complete restoration. Many claimed that the water had saved their lives.

I realized that I had discovered one of the world's greatest mineral springs, and I decided to devote the remainder of my life to it. But how could I make the world listen; how could I make them believe my story? The precious water was running to waste while thousands were suffering. I said, I will make them believe me by showing my faith in them and in the restorative power of the Spring. I will tell them that the water shall cost them nothing if it fails to benefit.

The world listened!! Some wrote for proof and I sent them the letters which I had received from their fellowmen. Others accepted my offer without question. Thousands have written me reporting relief and permanent restoration from a great variety of chronic diseases.

But some of the water still ran to waste for lack of belief. I determined that every drop should be used to relieve the suffering of humanity. To this end I requested a physician friend of mine to come to see me. At my desk I opened my mail and showed him the letters from men and women from all parts of the country who had suffered and who had found relief. I gave him my letter file and induced him to spend several days reading my past correspondence with those who were using the water. I showed him the chemical analysis and letters from physicians explaining the medicinal properties of the water.

He believed, and as a result he has written this announcement for me.

WILL YOU BELIEVE?

I do not ask your implicit faith; only enough to try the water for three weeks as I did. I estimate that I drank about ten gallons, and I, therefore, offer gladly to ship you two five-gallon demijohns on my guarantee that if you find that it does not benefit you I will promptly refund the price, which is only \$2.00. You must promise to drink the water in accordance with the instructions which I will send you and return the empty demijohns. I make you the sole judge as to whether the water has benefited you. I guarantee to refund your money if you are not benefited. I hope you will feel perfectly free to accept my offer.

This offer is extended to all who suffer with any chronic disease, except cancer and consumption; but I especially recommend the water for the treatment of stomach, liver, kidney and bladder diseases and for rheumatism, gout, uric acid poisoning, gallstones, diabetes, nervous headache and general debility resulting from impure or impoverished blood. These are the diseases most frequently mentioned in the thousands of letters which I have received; but my offer is open to any one who suffers from any chronic ailment. Yours sincerely, N. F. SHIVAR, Proprietor.

FILL OUT THIS COUPON AND MAIL IT TO-DAY

SHIVAR SPRINGS, Box 64-P, Shelton, S. C.:

Gentlemen—I accept your guarantee offer and enclose herewith two (\$2.00) dollars for ten gallons (two 5-gal. demijohns) of Shivar Spring Water. I agree to give the water a fair trial in accordance with the instructions which you will send, and if I report "no benefit" you are to refund the price of the water in full, upon demand and upon receipt of the two empty demijohns, which I agree to return within 30 days.

Name _____ P. O. _____

Express Office _____

EVERY MAIL BRINGS LETTERS LIKE THESE.

Savannah, Georgia.
Mr. N. F. Shivar, Shelton, S. C.:

Dear Sir—As you are well aware, in 1909 I was suffering with indigestion, stomach and liver disorders and all its train of horrifying phenomena for several months. I had lived on milk, soft eggs, shredded wheat, a very insufficient diet for an active working man, and, of course, from disease and starvation was in a very low state of nervous vitality and general debility. I ordered 10 gallons of your Mineral Water, which I used continuously, reordering when necessary, and in four months from date I began drinking it gained 29 lbs., was strong and perfectly well and have worked practically every day since. It acts as a general renovator of the system. I prescribe it in my practice, and it has in every instance had the desired effects. It is essential to use this water in as large quantities as possible, for its properties are so happily blended and in such proportion that they will not disturb the most delicate system. It is purely Nature's remedy.

A. L. R. AVANT, M. D.
DuPont, Georgia.

Shivar Spring, Shelton, S. C.

Gentlemen—I have suffered for years with nervous indigestion and kidney troubles. Derived more benefit from the Shivar Spring Water than from months at Hot Springs, Ark., and numerous other springs. I consider it the very best water extant.

AUGUSTUS DU PONT,
Lexington, Virginia.

Mr. N. F. Shivar, Shelton, S. C.: Dear Sir—I suffered with intestinal indigestion and the Shivar Spring Water has completely restored me. I would gladly recommend it to all suffering with indigestion, kidney and liver trouble. My father had kidney trouble last fall and he thought Shivar Spring Water saved his life. Respectfully, MRS. HARVEY DIXON.

Roper, N. C.
I am anxious to get more of the Water. It has done me more good than anything I have ever tried for rheumatism.

MRS. H. C. EDWARDS.

Warrenton, Va.
It is doing my rheumatism so much good. My limbs are beginning to feel like new ones.

MRS. JAMES R. CARTER.

Columbia, S. C.
Mr. N. F. Shivar, Shelton, S. C.: Dear Sir—Until a few weeks ago my wife was a chronic sufferer from gallstones. She was stricken critically ill and nothing but morphine seemed to relieve her pain by rendering her unconscious. Rev. A. J. Foster, pastor of Shandon Baptist Church of Columbia, S. C., advised me to take her immediately to Shivar Spring. On consulting my physician he agreed that it would be best to do so without delay. In about three days after arriving at the Spring, she was apparently relieved and had regained her appetite. She has suffered no ill effect of the trouble since. Please publish this for the benefit of sufferers.

J. P. D.

P. S.—I suffered for eight years with kidney trouble and inflammation of the bladder. After using this water only a few days, I am entirely relieved and suffer no more effect of the trouble whatever.

Church Furnishings, Memorials, Etc.



CHURCH VESTMENTS

EMBROIDERIES

Silks, Cloths, Fringes, Etc.

CLOTHING for CLERGYMEN

COX SONS & VINING

11-74 Madison Avenue, New York



CHURCH FURNISHINGS

Gold, Silver and Brass

Church and Chancel Furniture

Write for Catalogue
for Episcopal Churches

W. & E. SCHMIDT CO.

308 Third Street, Milwaukee, Wis



GRANITE AND MARBLE MEMORIALS

Largest Stock in the South
We pay the freight and
guarantee safe arrival

The Couper Marble Works

(Established 65 years)
264-268 Bank St., Norfolk, Va.

CHURCH EMBROIDERIES

Stoles, Eucharistic Vestments, Surplices, Altar Hangings, Burses and Veils, Markers, etc. All materials for sale.

The only studio importing exclusively English unfading silks, Damasks, fringes, linings, pure gold metal threads, etc.; and using Standard Church of England patterns and designs.

English silk stoles, plain.....\$3.50

English silk stoles, outline crosses.....\$4.50

English silk stoles, handsome crosses.....\$5.50

English silk stoles, best hand-embroidery, from \$8.00 up to.....\$50.00

English silk burse and veil with crosses, \$12.00, \$15.00, \$18.00.....\$20.00

Handsome embroideries unsurpassed in workmanship executed at short notice. Special altar linens embroidered in England. Testimonials from all over the world.

THE CATHEDRAL STUDIO
of Lucy V. Mackrille
11 W. Kirke St., Chevy Chase, Md.
30 min. by trolley from U. S. Treasury, Washington, D. C.

R. Geissler, Inc.

56 West Eighth Street, New York

Memorials

FOR THE CHURCH

Furniture — Windows — Fabrics

Ecclesiastical and Domestic Art Worker.

Memorial Windows, Leaded Glass, Monuments, Decorations, Church Furnishings in Wood, Metal, Stone. Artistic Bungalow construction complete or plans only.

CHARLES F. HOGEMAN,
45 Seventh Avenue, New York City.

Painted and Leaded Glass

How painful it must be to a family who have perpetuated the memory of their loved ones in seeing their same style of window, same pose, same coloring, same everything, in another person's memorial window—all that they had cherished as theirs was anybody's. Why? Because intending purchasers will ask for a catalogue and, in consequence, choose a window that has probably been placed all over the country, when by writing to me they can get not only their own ideas carried out, but a new and original one and my guarantee that their window will never be duplicated.

Get my actual finished specimen miniature windows with prices. Compare these with others.

ELLWOOD POTTS

Workrooms: 4639 Haverford Ave.
Philadelphia, Pennsylvania

O. Luetke's Art Works

Church Furnishings

IN METAL, WOOD, MARBLE, ETC.

Est. 1886, 328-332 Seventh Ave. New York

Brotherhood of St. Andrew

Guilds and all Church organizations desiring to assist their treasury can find no better way than by representing the SOUTHERN CHURCHMAN. And at the same time you will do a good work by placing the SOUTHERN CHURCHMAN in homes where there is no Church paper. Write to-day for full particulars.

SOUTHERN CHURCHMAN,
Richmond, Va.



McShane Bell Foundry Co.

BALTIMORE, MD.

CHURCH, CRIME and PEAL

BELLS Memorials a Specialty

Thoughts For the Thoughtful

"Singing in sorrow is the sign of God's saints."—Ex.

The prospects are as bright as the promise of God.—Judson.

Whatever the Christian prays for, he ought to be willing to live and die for.—Ex.

All God's spiritual gifts are eternal. His peace is eternal peace.—Rev. Jno. Clark.

When the best things are not possible, the best may be made of those that are possible.

"If you want Christ in your home be sure He will see the open door, come in, and abide there. But He will not force an entrance."

I hold it an impossibility for a man to have his heart full of God's love, and yet be doing nothing for his brother.—Quintin Hogg.

Every Christian should be like Christ, should live with Christ, and find the fountains of His being in Christ. Through such lives Christ can speedily win the world to Himself.—R. E. Speer.

"The only true basis of the social structure is self-renouncing love. One with God is not only a majority, but victory; which is not measurable by immediate results, but by the fruitage of eternity.—N. W. Wells.

I believe that wherever guidance is honestly and simply sought, it is certain-

ly given. As to our discernment of it, I believe it depends upon the measure in which we are walking in the light.—A. L. Newton.

It is not our own patience, justice or kindness that we are to show to those around us, but the pity and forbearance of Christ, whose Spirit dwells within us. Our own virtues will not endure the strain and friction of daily life; we must lean wholly on Him.—Selected.

As some rare perfume in a vase of clay pervades it with a fragrance not its own,

So when Christ dwelleth in a mortal soul,

All heaven's own sweetness seems about it thrown.

—Selected.

We need to cultivate the sense of God. If we had a friend to whom we never wrote or spoke and of whom we almost never thought she would soon cease to be a friend. God wants to be thought of, to have all of life referred to Him, to be made the central power in our lives.—Selected.

Be thy duty high as an angel's flight, Fulfil it and a higher duty will arise Even from its ashes. Duty is infinite, Receding as the skies.

Were it not wisdom, then, to close our eyes

On duties crowding only to appall? No; duty is our ladder to the skies,

And, climbing not, we fail.

—Robert Leighton.

The science of to-day has taught us that there are rays of light that can penetrate the densest substance. But these rays can be evolved only when the atmosphere of earth has been excluded. And such wonders have their counterpart in the spiritual sphere. Those who can escape from the influence of earth, and rise above the seen and temporal,

have eyes to see and ears to hear the sights and sounds of another world; and with united voice they testify that God is with His people, and His word is true.—Sir Robert Anderson.



MURINE Granulated Eyelids,

Sore Eyes, Eyes Inflamed by Sun, Dust and Wind quickly relieved by Murine. Try it in your Eyes and in Baby's Eyes.

YOUR EYES No Smarting, Just Eye Comfort

Murine Eye Remedy At Your Druggists or by mail, 50¢ per bottle. Murine

Eye Salve, in Tubes 25¢. For Book of the Eye—Free.

Ask Murine Eye Remedy Co., Chicago

Hides and Furs

Twenty-four hours after we receive your shipment of hides and furs you receive payment for them. Reference, banks of Lynchburg. Dixie Hide, Junk & Supply Co., Lynchburg Va.

Norfolk & Western Railway

ONLY ALL RAIL LINE TO NORFOLK

QUICKEST AND BEST SERVICE

Pullman Parlor Cars.

The best line to all Points West, Northwest and Southwest.

W. B. BEVIL, W. C. SAUNDERS,
Pass. Traff. Mgr. Gen. Pass. Agt.

Roanoke, Va.

C. H. BOSLY

Dist. Pass. Agt., Richmond, Va.

Rates and information upon application.

Let Us Show Our Thanks ... to You for Helping Us! WE WANT 5,000 NEW SUBSCRIBERS

... TO THE ...

Southern Churchman

WITH YOUR CO-OPERATION WE CAN GET THEM, AND THIS IS WHAT WE WILL DO:

Until Ash Wednesday, February 13th, we offer:

THE SOUTHERN CHURCHMAN

For twelve months, the regular subscription price for which is. \$3.00

AND

A copy of "THE CHILDREN'S YEAR"

By W. Russell Bowie, the price of which is \$1.00

FOR THE PRICE OF 'THE PAPER ALONE'

\$3.00

The value of the Southern Churchman, we trust, speaks for itself.

It is the oldest of all our Church papers.

To thousands of individuals and families it has been long endeared.

To-day, in the living present, it seeks to bring to all its readers, both old and young, the evangelical message of Christ's spirit in the life of His Church.

"THE CHILDREN'S YEAR" is a volume of fifty-two talks with children by the Rector of St. Paul's Church, Richmond.

Of this book, now in its second edition, the dean of the Theological Seminary in Virginia has written:

"These five-minute talks by Dr. Bowie should be extensively used by the clergy as a stimulus and a model. Sunday School teachers also must find these talks very useful in their delightful illustrative quality as helps in pointing lessons through pictorial language and familiar objects. The volume should have its place in every Sunday School library as well as on every rector's study table."

To take advantage of this offer you should act quickly.

If you do not now subscribe to the SOUTHERN CHURCHMAN, seize this opportunity. If you yourself are a subscriber, secure a subscription from someone else.

The book and the paper may be mailed to different addresses.

Fill out this blank and return to-day:

THE SOUTHERN CHURCHMAN:

Enclosed please find \$3.00.

Send the Southern Churchman for one year to

Send one copy of "The Children's Year" to

Yours truly,

Southern Churchman

Vol. LXXXIII. RICHMOND, VA.,

FEBRUARY 2, 1918.

No. 5



Inquiries

are continuing to come in from Churchman readers.

In response to the advertisement about the safe 6 per cent. bonds we are now selling to conservative investors. Denominations, \$500.00 and \$1,000.00.

Full particulars given upon request.

One can place his or her money in this security and then sleep.

Virginia Trust Co.,

The Safe Executor

RICHMOND, : : VIRGINIA

Founded 1892

EDUCATIONAL

The Protestant Episcopal Theological Seminary in Virginia

Established A. D. 1823

The ninety-fifth session will open on Wednesday, September 18, 1918.

Special Students Admitted

For catalogue and other information, address the Dean or Secretary.

Theological Seminary

Alexandria, Va.

The Theological Department OF THE

University of the South

An integral portion of the University, where the student of Theology meets in the frank intercourse of a common life, with the student of Science on the other. For Catalogue Address THE DEAN, Sewanee, Tenn.

The General Theological Seminary

ONELESA SQUARE, NEW YORK.

The next Academic Year begins on the last Wednesday in September. Special Students admitted and Graduate Course for graduates of other Theological Seminaries.

The requirements for admission and other particulars can be had from The DEAN, 1 Chelsea Square, New York, N. Y.

ST. HILDA'S HALL A School for Girls. Charles Town, W. Va. Under the auspices of the Bishops of the Diocese (Episcopal). Near Washington. College Preparatory and elective courses. Music and Art. Athletics under trained Director. Open air classes. MARIAH PENDLETON DUVAL, Principal. Past 16 years principal of Stuart Hall, Va.

Episcopal High School

Near Alexandria, Va.

The seventy-ninth year of this School for Boys opened September 19, 1917. Modern equipment throughout. Catalogue on application.

A. R. HOXTON, B. A., Principal

Emerald Hodgson Hospital

—AND—
TRAINING SCHOOL FOR NURSES
UNIVERSITY OF THE SOUTH,
Sewanee, Tenn.

A Church institution where the best training to be had for development of Nurses. For further information, address

REV. W. S. CLAIBORNE, Supt.

When the Roses Died.

Do you remember when the roses died,
(So long ago we scarce can count the years!)
And whispered as they passed, a message grim
That brought to our charged hearts a thrill of fears.

Across the sunlight of our lives there crept
A shadow that bespoke a storm of pain;
We dared not look into each other's eyes
Lest we behold our own dread grief-restrain.

Long, long ago that shadow came,—and fell;
And then another, and another, too,—
Even as petals from the roses fall
When Death's sad lips their beauty seek to woo.

But what if roses die? 'Tis not for aye;
And what if loved ones pass beyond our ken?
They enter Gardens where the roses live,
And some day we shall find them all again.

So, in that faith we find serenest peace
As o'er the dull old ways of earth we plod,
Leaving our prayers of love, like deathless blooms,
To lie, all-fragrant, at the feet of God!
—From "A Voice From the Silence," by Anna B. Bensch.

A single act may change the current of a man's whole life. One choice made in a moment, often lightly—and the future will never be the same again. Let a man do one noble deed, and play the hero even for one hour, and the world will be richer to him ever after, and he will have the comradeship of noble souls. But let a man play the coward or the cheat, not twice but once, not openly but secret, and life will be meaner, and the world a poorer place, until the threescore years and ten are run. There are great joys which meet us in an instant, but the light of them shall shine on till the grave. And there are choices we are called to make which made in a moment will determine everything.—G. H. Morrison.

There is only one way by which we can reach our desired goal—that is, to get up and go.

The Virginian Home and Training School

For the Feeble-Minded and Epileptic. Established 1893. For terms and information, address MISS M. GUNDRY, Falls' Church, Fairfax County, Va.

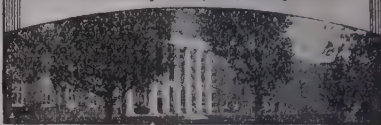
The Bishop Payne Divinity School

The accredited Seminary of the Church for training colored men for the ministry. The thirty-ninth session opened September 21, 1917.

For catalogue and information, apply to REV. C. B. BRYAN, Dean Petersburg, Virginia

CHATHAM Episcopal Institute

FOR GIRLS CHATHAM, VA. Rt. Rev. A. M. Randolph, D.D., LL.D., Episcopal Visitor Rev. C. Orlando Iruden, Rector. Beautiful and healthful location. 10-acre campus. Modern equipment. Athletics, Gym, College Preparatory, Music, Art, Domestic Science, Expression. Certificate admits to leading colleges. Catalog. Mrs. Elizabeth May Willis, B.P., Principal, Box 13



WANTED

YOUNG MEN AND WOMEN TO PREPARE for the hundreds of splendid positions now open and calling for trained help. Concise and thorough courses in stenography, shorthand, bookkeeping, penmanship and stenotypy. We train for Business Employment and Success. Positions sure. Send for catalog and terms. BRISTOL COMMERCIAL COLLEGE, BRISTOL, TENN.

National Cathedral School

For Girls. Fireproof building in Cathedral Close of 40 acres. 100 resident pupils. College certificate privilege. Music, Art, Advanced, and Special Courses. THE BISHOP OF WASHINGTON, President of the Board of Trustees. JESSIE C. McDONALD, M. S., Principal. HELEN L. WEBSTER, Ph. D., Academic Head. Mount St. Alban, Washington, D. C.

ST. MARY'S, An Episcopal School for Girls. Founded 1842. Full College preparation and two years advanced work. Music, Art, Education, Domestic Science and Business. 14 Modern Buildings. 25-acre Campus in mild Southern Climate. Moderate rates. Address REV. GEO. W. LAY, D. C. L., Rector Box 19, Raleigh, N. C.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION



R. Geissler, Inc.
56 West 8th St. New York City.

* Church *
Furniture
Furnishings
Decorations
Fabrics and Embroideries.

ESTD. 1877

Book Notices

(All books reviewed at any time in this column may be ordered, at the publisher's price given, plus postage 15 cents, from the book department of the Southern Churchman.)

A Voice From the Silence. Poems. By Anna B. Bensel. With an Introduction by Bishop Brent. Sherman, French & Co. Boston. Pp. 90. \$1.00.

A reading of Miss Bensel's "A Voice From the Silence" is like an evening's intercourse with a saint, one saintly not with piety only, but with the seven spirits, from "the spirit of wisdom" to "the spirit of the godliness." Let one read the book through at a sitting and one will find oneself "in the spirit," transported by the conversation of an other-worldly sage.

None of us has too many friends of this quality, intercourse with whom tones us up to celestial pitch, and the publication of Miss Bensel's book adds a treasure to any purchaser's equipment of friends. It will bring into any house a contribution that far transcends that of the ordinary visitor. It certainly has a mission which answers the author's query in her modest and touching verses "To an unpublished book."

"No, little book! I have dreamed your birth,

But you may not come while I live to know:

Suppose I should chance to be going forth

Into unknown space when you come in so!

* * * *

Little dream-book! but the world is cold,

And it may have nothing but scorn for you:

Perhaps it were best that you should not come

Unless God gives you a mission to do.

Say, little book, do you think it would be

Best in the dream-land to sleep with me?"

The book's characteristics are all good. It is spotlessly ingenuous; for it is plain as day that every verse was written out of the need of giving words to feelings, instead of for public credit or revenue. It is interested in all life, temporal and spiritual; the author's lack in sight and hearing have not brought to naught her gift for active membership in a world from which the impairment of two-fifths of the senses would exclude a thinner personality. It has sanctity: it is full of evidences of deep intimacy with God imminent and transcendent.

Miss Bensel's spiritual life is, as her poems show, not a solitude with God, but a sharing in the life of the great family. Her sightlessness has not made her blind to the Church visible, nor prevented her from the most real participation in it. The two poems to two of her parish priests, "Our Chief" (now Bishop Brent), and "The Christmas 'All Hail'" (to her present vicar), tributes which any priest might covet, prove what a devoted and well-nourished child of the Church is the author.

Blessed is the Church from whose people come such meditations as those of this "Voice From the Silence."

H. E. K.

Christianity is no appeal to selfishness, but a call to self-surrender and self-dedication. It appeals to men only in so far as they "lose" themselves and lay aside all self-seeking. Nor is it, as some have contended, merely an individualistic religion, as if its mission were exhausted in the "saving" of individual souls. Its message is essentially social, and concerns the present order and present needs of the world. The salvation of a soul means something nobler and wider than mere deliverance from personal consequences of sin in a future state.—R. L. Ottley, D. D.

A CRUSADER OF FRANCE

Translated from the French of Captain Ferdinand Belmont

Introduction by

HENRY BORDEAUX

MISS KATHARINE BATES

In a letter to the publisher says: "I have read every word of A Crusader of France, moved to the depths of my soul by its poignant spiritual beauty. It gives, too, the clearest picture of actual war conditions, day after day and week after week and month after month, that I have ever seen." \$1.50 Net. Postage Extra. All Bookstores. E. P. DUTTON & CO., 681 Fifth Avenue, N. Y.

What do you know of the work of your Church Temperance Society?

Rt. Rev. Fred McK Courtney, D. D., President.
William Jay Schieffelin, Esq., Ph. D., Treasurer.
Rev. James Empringham, D. D., Gen'l Supt.
Send for free sample copy of "TEMPERANCE."
This periodical has the largest circulation of any magazine of its kind in America. Address

Church Temperance Society

214 Metropolitan Tower, New York City

Miller & Rhoads

"The Shopping Center."

For the retail Dry Goods and Department Store trade.

In the heart of Richmond, when you are here; and Our Mail Order Department Serves you at your home.

BROAD AND GRACE STS.

CORNER 6TH ST.

RICHMOND, VA.

Our Resolution

that whatever our willing sacrifice

for liberty—

Our ideals for home comfort and hospitality shall persevere throughout 1918.

That we shall plan for "Better Homes" in which good Furniture is considered a profitable investment in life-long satisfaction.

SYDNOR & HUNDLEY

PREPAREDNESS FOR THE CHURCH

Why should not the Church prepare for its work when businesses in all directions are doing so for their work?

We are Specialists in helping answer all questions for the efficiency of the Church, furnishings, Lighting, Ventilation, Acoustics, etc.

Consult us and expert information will be submitted. Correspondence solicited.

J & R LAMB

23-25-27 Sixth Avenue

NEW YORK

Southern Churchman

Catholic for every truth of God; Protestant against every error of man.

REV. EDWARD L. GOODWIN, D. D.,
Editor.

SOUTHERN CHURCHMAN COMPANY,
Publishers.

Vol. LXXXIII.

RICHMOND, VA., FEBRUARY 2, 1918.

No. 5

A CHALLENGE TO THE CHURCH'S FAITH.

We have received from that stalwart advocate of Church unity, the Rev. Dr. Ainslie, of the Disciples' Church, the following note and the stirring and timely paper which accompanies it, to which we are glad to give a conspicuous place. It touches the most serious concern of the Church of Jesus Christ today and is deserving of the most candid and prayerful consideration.

Editor The Southern Churchman,
Richmond, Va.:

My Dear Brother:

At the instance of Dr. Newman Smyth, I am taking the liberty of sending you the inclosed paper, asking for its publication and approval in your journal, if possible. These are extraordinary days, and it is hoped we will be able to find some method whereby we can do the Christian work in the army with greater satisfaction.

Very sincerely,
PETER AINSLIE.

Baltimore, Md.

To Our Fellow-Believers in All the Churches; Greetings:

The present crisis confronts the Church with the possibility of coming forth from the war either with a diminished or a vaster power. To-day the churches must face realities. A divided Church cannot stand.

To-day everywhere the people are combining their industries to make the allied nations one mighty power in the war. Even on the lower plane of economics the churches are not uniting to save waste as in many places they might do. How many tons of coal and units of electricity might be saved if thin congregations in large edifices should consent this winter to worship together!

Far more than this: To-day the Young Men's Christian Association represents Christianity before the world. The many churches stand as an unorganized, scattered line of support behind its well organized line of volunteers. As they go forward the separate church-units are not in position to let the world know that behind them stands the reserve power of the whole Church of God. To-day some of our ministers at the front, forgetting the denominational names of the churches that sent them, on battle fields and in hospitals are working side by side as servants and priests of God. At home they are held apart.

To-day the government of the United States is apportioning chaplains among

the different denominations. The Red Cross only for our charity; our denominational names and churchly vestments for our religion!

These things ought not so to be. The crisis of Christianity requires the subordination of all things divisive. Without prejudice to existing personal relations or official fidelities, the whole Church is called to-day to make one sacrificial offering of all things held to be of value in one great venture of faith for God. To-day we should take counsel not of our fears but of our hopes, as did our fathers before us. To-day our fears may be our disloyalties.

Bishops, clergymen, laymen—shall we loiter in the way, disputing about many things, when in the suffering of the world our Lord is crucified afresh for the sin of modern civilization? The hour commands unity. By some decisive act our faith in it should be made fact. That might be done if, for example, as a war measure we should put in cantonments, in regiments and on battleships chaplains and ministers, from whatever Church they may come, commissioned not by their own communion only, but by joint ordination or consecration sent forth with whatsoever authority and grace the whole Church of God may confer, bearing no mark upon them but the sign of the Cross. At some single point of vital contact—that or something better than that—the Church might act as one.

Something must be made visible fact of unity to-day, if the Church—the one Church of the many churches, the only Church which the Lord Himself had faith enough in God to pray for—is to become to-morrow the power of God to save the world. This cannot be too long postponed. These times require quick decisions. Can we suffer the churches to-day to forget that before the week of His passion our Lord gave the barren fig tree but one year more in which to bear fruit or be cut down? This parable may be for the Church now.

Therefore we, the undersigned, representing different communions, lay before you this appeal for action, asking for response and for such suggestions as may seem to you timely.

This paper bears the signature of eighty-two representative clergymen and laymen of the following Christian denominations: Baptist, Congregationalist, Disciples, Episcopalian, Friends, Lutheran, Methodist, Moravian and Presbyterian. We suppose they are those to whom the paper could be presented without delaying its publication,

for there is no reason why thousands of names could not have been added if it had been necessary. The signers of our own Church are: George W. Pepper, the Rev. Dr. Edward L. Parsons, Bishop Charles D. Williams, the Rev. Dr. Randolph H. McKim, the Rev. Anson Phelps Stokes, Samuel Thorn, Jr., the Rev. Charles C. Scoville, the Rev. Dr. Stewart Means, the Rev. George L. Paine, Burton Mansfield, the Rev. John N. Lewis, the Rev. Francis B. Whitcomb, the Rev. Dr. Hugh Birchhead, the Rev. John W. Suter and the Rev. Francis L. Palmer.

It seems to us this challenge is directed with especial emphasis to our own Church. Will she be bold enough, believing enough, inconsistently consistent enough, to answer it; to cut through quite a lot of red tape, to muzzle in the emergency a few of her canons, to adopt a war measure in war times when the King's business requires haste? If the suggestion made in the appeal is the most practical one by which "the Church might act as one," will she adopt it? Or else, will she suggest some other way more practical, more emphatic, more radical, more self-sacrificial?

Fortunately a special meeting of the House of Bishops has been called to assemble in New York on the tenth of April next. We believe that whatever action they might be led to take in this direction after prayerful consideration would meet with the approval of the Church and be ratified without question by the next General Convention. Or that even a called meeting of the General Convention would be justified if out of it might come some strong, vital, compelling action, worthy of this great Church and her avowed longing for unity, worthy of the great spiritual impulse toward that end which is being felt in all the Churches, and worthy of the time in which we are living and the momentous movements which are sweeping all the earth toward a new realization of brotherhood under the supreme law of liberty, righteousness and love.

Will this Church, taking the word of Christ as her sole guide, set her face to the future and meet the occasion?

SAFEGUARDING OUR LOYALTY.

One reads with regret just at this time the reports that come from Washington of criticisms, investigations and dissatisfactions in regard to the preparations for war made by the national government. To a large extent they are doubtless inevitable, however much to be regretted. Our government is a large and intricate institution. At present it is engaged, in its many departments, in an enormous and a very hurried task for which it was as unprepared by experience as it was in resources. Almost in an instant its activities, in certain directions at least, had to be increased an hundredfold. New and untried problems arose demanding instant solution. New machinery had to be put into operation to meet emergencies which allowed no time for experimentation or gradual adjustment. New methods had to be adopted for which there were no precedents to guide. The worst mistake would have been to delay action until possible mistakes could be foreseen and prevented. The greatest carelessness would have been a too deliberate carefulness. Of necessity there would arise differences of opinion, errors in judgment, oversights, and here and there a failure of efficiency in the enormous and involved accomplishments of the past nine months. What else could have been anticipated? And with that keenness of vision in which hindsight is proverbially superior to foresight these are now being discovered and exposed and exploited. Besides the proper agencies by which mistakes must be detected and corrected, there is enough political astuteness and personal jealousy and self-assertiveness to see to that. This again was to be expected at about this time. The result will be some improvement in efficiency and strengthening of weak places, together with some wasted energy and additional friction, some political capital made or lost, and, we fear, some lessening among thoughtless or misinformed people of that confidence in and support of the government which is so essential in the present crisis.

It is this last which is chiefly to be deprecated, and which every patriotic citizen ought to guard against and neutralize to the full extent of his influence and opportunity. It is a responsibility which should be felt by every thoughtful man and woman, not only to maintain his or her own loyalty and enthusiasm but to clarify and guide the currents of feeling and opinion which flow through the community, encouraging, instructing or rebuking as the need may be. This is the people's war, as we have often been reminded and as is becoming more evident every day, and it is to be lost or won by the united, intelligent and self-sacrificing purpose and determination of the whole people in supporting and furthering the demands and efforts of their government. The country has re-

sponded with a remarkable unanimity and alacrity to the calls both for service and sacrifice which have thus far been made upon it. It shows a solidarity of sentiment, a reasoned enthusiasm, a common instinct of patriotism, a morale, which is our greatest asset and the foundation of all our strength. Upon this broad base is built the hopes we are holding out to the distressed nation of Europe, our allies, as well as our own confidence in victory for faith and freedom. But this common sentiment and courageous purpose must be kept unimpaired, must be made yet more united and determined, if it is to meet the demands which will increasingly be made upon it and remain staunch, unwearied and undismayed. Its fibre and consistency will be tried again and again, and woe betide us if it should fail!

This high spirit of patriotism, the morale of the great army of the people, will not necessarily take care of itself and maintain its heroic quality. It cannot live on presidential proclamations or the expectation of splendid victories quickly gained. Except where it is founded on intelligent apprehension and deep convictions it is subject to fluctuation and loss of vitality. It may stand the test of immediate sacrifice and break under the long strain of repeated disappointment and capacious faultfinding. Enthusiasm is easily dampened and confidence undermined when ignorance and pessimism get in their work. And these will have their day sooner or later. The wisacre who knows it all, the persistent inventor of evil tidings, the carping critic of whatever he does not understand, the slacker at heart with his petty grievances, the narrow-minded champion of selfish rights—wherever found these are the enemies of the republic whose insidious work must be counteracted and whose voices must be put to silence by wiser and more worthy counsels. They must not be allowed to discourage the soul of this people upon whose constancy and good-will so much depends or to weaken their hands. It is not difficult to expose the ignorance or the animus of these foolish talkers, indeed they will expose themselves in answer to a few well-directed questions. But their unfortunate influence should not on that account be underrated. There is need of the willing, courageous, self-sacrificing loyalty both of the wise and the unwise in this difficult time. The cultivation and guardianship of such a loyal spirit, with an intelligent public opinion and a high standard of patriotism, is no small part of the duty of every right-minded citizen to his community and no unworthy contribution to his country's cause.

For several weeks we have been obliged, on account of the tie-up in freight traffic, to use a somewhat inferior quality of paper in printing the Southern Churchman, which we hope our readers will pardon. A large supply of paper has been for long weeks

somewhere on the way from the mills. "Fireless Mondays" will for a while interfere somewhat with our office work, and if there should be a slight delay in the appearance of any issue we are sure of the indulgence of our subscribers.

Letters to the Editor

In this department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letter to the Editor" will appear in our columns except over the signature of the writer.

THE AUTOMATIC PENSION FUND.

(Note.—The following letter was intended by the writer for publication before the meeting of the Trustees of the Church Pension Fund on December 18. It was received by us too late to appear before that date, and was therefore withheld on the supposition that the records of that meeting would give a full answer to the questions in which so many of the contributors to this fund, and the former recipients of its benefits, are interested; namely, the present amount and status of the fund, and why its income is not being distributed according to the intention of its donors and of the Church. The minutes furnished us, however, are silent on these points, simply stating that "the General Convention of 1907 account shall consist of the moneys and securities collected by the Commission appointed by the General Convention of 1907 and transferred to the Church Pension Fund under the resolution of the General Convention of 1913 and the Canon of the General Convention of 1916." We are therefore publishing the Rev. Mr. Prevost's letter, slightly abridged, for the information of those who are interested in the terms under which the Automatic Pension Fund, or the General Convention of 1907 Fund, with the additions made to it by the General Clergy Relief Fund, was created.—Editor, S. C.)

Mr. Editor: The Church has a vital interest in the securities and wills and other assets and trust funds turned over by the General Clergy Relief Fund to the Church Pension Fund. None of these is of more vital importance to the Church, but especially to the clergy, who contributed largely, than that known as the fund for Automatic Pensions at sixty-four. The idea first took form and was inaugurated by the General Clergy Relief Fund, which collected some \$30,000 before the General Convention of 1907, took the matter up by appointing the General Clergy Relief and Pension Fund Commission, "to raise a sum of not less than five million dollars to be added to the General Clergy Relief Fund, for an old age pension for the clergy of the Church, which shall be available as a right by reason of age and honorable service." This Commission raised about

\$300,000 for the purpose, which it turned over to the General Clergy Relief Fund Trustees, who for seven years faithfully distributed the income of said Fund to all the clergy in the Church who had reached the age of sixty-four, and which was in accordance with instruction received from the Convention.

If what I hear on all sides is true, then a great injustice, not to call it by any harsher name, has been done to those who have been beneficiaries of this Fund. Every one of the many clergy with whom I have spoken or corresponded have confessed that they had not received their Automatic Pension, which was due them October 1. By right of age and honorable service these men are entitled to receive their Automatic Pension, and no one has the right to stop payment.

Any one familiar with the history of "Automatic Pensions at sixty-four" is aware that funds collected by the Five Million Dollar Commission were turned over in sums of \$10,000 or more to the General Clergy Relief Fund with the distinct understanding that the interest on these sums forming the Fund was "to be used only in relieving the needs or in giving pensions to those having reached the age of sixty-four."

What did the Church Pension Fund have in mind when its officers in conjunction with those of the retiring General Clergy Relief Fund issued a mutual statement to the Church as follows: "After that date (March 1, 1917) all liabilities of the General Clergy Relief Fund will be assumed by the Church Pension Fund and the assets of the General Clergy Relief Fund will be held under the trusts with which they are imprest." The recent stoppage of payment of the Automatic Pensions would suggest that these are words of opportunism irrespective of any moral obligation.

In the year 1907, at the General Convention in Richmond, Va., formal action was taken on the report of the committee on the Los Angeles Memorial constituting a commission to take in hand the raising of five million dollars for the General Clergy Relief Fund. The Commission was organized with Bishop Whitehead as its President and Dr. Wilkins as General Secretary. Many circular letters, folders, etc., were issued by the Commission under the names of its officers. I shall give only two extracts out of many that may be quoted to show the purpose and the character of information given to stimulate charitable impulses: "This, the Five Million Dollar General Clergy Relief Pension Fund Commission, appointed by the General Convention of 1907, and approved and commended by the General Convention of 1910, proposes to do, by providing an adequate pension by right of service for her clergy at age sixty-four, as distinguished from any sort of relief conditioned upon a confession of penury." Another quotation acknowledging the "Automatic Pensions at sixty-four," as being identical in purpose with that of the Commission, the Secretary in a folder declares: "We have enabled (giving due credit to the interest earned by 'the fund known as Automatic Pensions at sixty-four') the General Clergy Relief Fund to institute a clergy pension by right of service."

The Secretary of the General Convention, in a circular sent out to the clergy, referring to the action of the Convention and purpose of the Commission, uses the following language: "To be used by the General Clergy Relief Fund in payment of pensions to clergymen of our Church who have arrived at the age of sixty-four years."

The General Clergy Relief Fund also

from time to time issued statements to the same effect. I quote one of many similar statements: "In addition to the General Clergy Relief Fund there is a Commission appointed to raise five million dollars, the interest alone to be used for the pension of the clergy when they reach the age of sixty-four."

There seems to have been no doubt in the mind of the Church, the Commission, the General Clergy Relief Fund Society, or in the minds of the contributors to the Five Million Dollar Commission, as to the purpose of the Fund, namely, to give a pension at sixty-four by reason of long and honorable service. Can there be any question to-day as to the intent? In a legal opinion of the law firm, Messrs. Davies, Auerbach & Cornell, of New York, immediately after the General Convention of 1913, and called forth by the protests of certain beneficiaries as to the further uses to be made of the funds in the hands of the Five Million Dollar Commission, the following sentence was used: "The General Clergy Relief Society, whenever \$10,000 has been accumulated, that sum will be handed over for investment." Continuing, they say: "Without taking time to make quotations, it is apparent from the correspondence and literature submitted to us that response was made by the clergy and laity to the appeals of the Commission upon the distinct understanding that the final disposition of their gifts should be the investment of the same by your corporation (General Clergy Relief Fund) and the use of the income thereof for 'the pensioning by right of every clergyman of this Church at the age of sixty-four,' etc." And again with reference to authorizing disposition of funds that have been collected for a specific purpose. "The Five Million Dollar Commission, being the creation of the General Convention, is subject to the control of the Convention; that control does not embrace the right to direct the Five Million Dollar Commission to make a disposition of its funds contrary to the obligations assumed by the Commission, acting within the scope of its authority, towards its donors or pledgers."

Curiously, the General Convention of 1910 tried to pass a Canon giving the General Clergy Relief Fund full discretion in the distributing of what it then held of the Five Million Dollar Fund, but this was defeated, and afterwards the General Clergy Relief Fund expressed itself as having no discretionary powers, "except only that the years of service may be considered as fixing a proportion, the payment of pensions being a matter of course to every clergyman who has reached the age of sixty-four."

Why should the Church Pension Fund abrogate to itself a power greater than that of the General Convention and fail to meet not only the obligations which it promised to fulfil, but possibly even essaying to divert a fund into channels that were never intended by the contributors to that fund?

The legal opinion given two and a half years ago, referring to the merging of the General Clergy Relief Fund and the Church Pension Fund, declares: "The Enabling Act just passed by the Legislature of New York State, permitting the merger in question, cannot be effective, if by so doing an illegal act is committed."

In the meantime the sad fact remains that those who expected to get at least their usual annuity are now getting nothing. A still more regrettable fact, unlooked for by the vast majority of the Church, is that a large number of annuitants are receiving less than they did before the Church Pen-

sion Fund became effective, March 1, 1917.

JULES L. PREVOST.

Glen Loch, Pa.

THE CHURCH AND THE CHILDREN.

(Abridged.)

Mr. Editor: "We must arouse the churches to a greater responsibility for their children." These words are taken from an address by the Hon. Charles H. Johnson, Secretary New York State Board of Charities.

When outside organizations of the world are watching the Church and noting its shortcomings, is it not time that we who are in the Church and constitute its working and guiding force should arouse ourselves to the full measure of our opportunity and responsibility?

The world has at least a philanthropic interest in itself, and in many instances and ways it goes further. "The world for Christ" is the longing of many men who are now watching what others do who have taken up this work and on whose vigor and push it depends.

The source of earthly initiative and direction and spiritual administration for the Sunday-school must come, it seems to me, from the Church's commissioned ministry. If they neglect this work it will not only be uphill work, but almost impossible, for the laity to do it, or to get inspiration to make the attempt. Is it any wonder that some wayfaring men exclaim with disappointed and heavy hearts. "We must arouse the churches to a greater responsibility for their children."

LEWIS OSTENSON.

Oconomowoc, Wis.

WILL THE ARMY "LEVEL UP" OR "LEVEL DOWN."

The Brotherhood of St. Andrew Believes in the "Level Up" Process, and Its Camp Secretaries Are Quietly and Unostentatiously Working to Bring This About.

"You see," remarked B. F. Finney, chief secretary in charge of the field work of the Army and Navy Department of the Brotherhood of St. Andrew, "a leveling process is going on in the camps. Now the question is whether those fellows are going to level up or level down. It depends entirely on the Christian worker."

Which expresses the situation in a nut-shell.

The new United States Army is a vast melting pot, in which the young manhood of the nation, rich and poor, educated and uneducated, are thrown together. Army life has its advantages and its disadvantages; its trials and temptations. Thousands of the young men of America will benefit by their military training; they will develop strong, sound bodies and the discipline under which they find themselves will have a lasting and beneficial effect upon their character and lives.

On the other hand, many will succumb to temptation; they will feed the base passions and their military experience will develop in them all that is brutish and vile.

Here then are the two extremes between which hundreds of thousands of mothers' sons are marching. Here are the two magnets, each of which possesses great drawing power, which contend for the possession of the soldiers' souls.

The Christian workers in the camps, the Y. M. C. A. secretaries, the chaplains, and the Brotherhood of St. An-

drew camp secretaries have hurled themselves into the fight between good and evil, using every ounce of energy, every atom of influence they possess, to turn the faces of the enlisted men toward the higher goal.

One hears of strange things in the camps.

For instance, there is a brawny private in a certain Illinois regiment, a man of no religious profession, who has threatened to thrash any fellow who molests a quiet little Jew in his company, while the Jew says his prayers.

In another cantonment there is a young Jew who is so fond of his Irish "bunkie" that he makes it a point to be wakeful so as to rout the Irish boy out every morning "in time for mass."

These men will make good. They have the right spirit, and, with or without the assistance of the Church, they will come out of the war better and stronger.

It is the indifferent fellows who are in danger; the ones who do not care what happens. The man who is in this state of mind succumbs to almost any temptation.

The indifferent man is the one who gets drunk.

The indifferent man is the one who consorts with lewd women.

The indifferent man yields quickly to the seductions of the "little game of cards."

The camp secretaries of the Brotherhood of St. Andrew are reaching out for the "indifferent man."

Their "key men" in every company form little groups, and these groups exert an influence for righteousness.

Who can estimate the influence of these groups?

It is a work of man to man, soldier to soldier, comrade to comrade.

It is personal work; the word of advice quietly spoken; the firm handshake; the brotherly hand laid upon the shoulder.

Soldiers, as a rule, have no great respect for "sky pilots," but they are impressed when one of their own number, a brother in arms, quietly and unobtrusively does the little thing which only a Christian would take the trouble and find the courage to do.

And that is the Brotherhood way of working in the Army. It is the Brotherhood method of making the Army "level up" instead of "level down," to use Mr. Finney's words.

There are no big meetings, no preaching, no shouting, no psalm-singing.

The men go quietly about among their comrades, helping them in the hospital, helping them at their work, giving the right word of encouragement, urging them to attend the chapel services, bringing them to the celebrations of the Holy Communion; keeping them in touch with the Church.

God alone will know what will be the fruits of this quiet campaign.

It is the Brotherhood way, and it is a good one.

CRITICAL FOOD SITUATION IN FRANCE AND ENGLAND.

From the U. S. Food Administration.

A cable from British Food Controller Rhondra to the United States Food Administration declares that the food situation in England and France is critical.

"Compulsory rationing of essential foodstuffs is probable," said Rhondra, "and I view the situation with grave anxiety."

"I have repeatedly said in public and private that there is no reason for immediate alarm, although there is every

reason for strict economy and precautionary measures. These statements have in some instances been twisted into a declaration that there is plenty of food in England and France.

"The food position in this country, and as I understand it in France also, can now without any exaggeration be described as critical and anxious."

"As I am now unable to avoid compulsory rationing, I fear it will have to come with long queues of people awaiting in the severe weather in practically every town in England for the daily necessities of life."

Only the very poor, and men and women doing the hardest kind of manual labor, may have more than seven ounces of war bread a day in France from now on, according to advices from the French government. The entire French wheat crop has been requisitioned by the government.

This sacrifice has been accepted by the French people uncomplainingly on the government's explanation that only by such restriction can American reinforcements be transported in ships that otherwise would carry grain for their bread, and that in addition this grain for French bread can come from America only by virtue of its actual saving by reduced consumption of bread by the American people.

"These extremely severe measures," said the French statement, "especially the seven ounces a day, have deeply impressed public opinion."

Men who do hard manual labor get about twenty-one ounces of bread a day; women who are very poor or who are employed on hard work get about seventeen ounces a day; everyone else gets seven ounces, which is less than half of a pound loaf, or not more than four or five slices.

This bread is made of flour comprising all the elements of wheat except bran, with a heavy admixture of flour from other cereal grains, which is obligatory.

The price of bread is fixed by various government agencies all along the line between producer and consumer.

Baking of pastry or biscuits from flour that is fit for bread is prohibited. Confectionaries and other such shops are closed two days a week, and eating pastries in public is forbidden.

This is France, war ridden, uncomplaining. Speed the supply ships to France!

SAVE, SUBSTITUTE, SEND, OR SURRENDER!

The Great Commission

In Arizona.

Bishop Atwood sends the following information about progress in Arizona:

"The war adds very much to our work and our burdens. But on the whole we have been able to manage our work pretty well, although we cannot expand as much as we might desire. It was fortunate that we had begun several important enterprises a little while before war was declared. The Bishop's House is very satisfactory in every way, and, with the land on which it is built, is worth nearly \$20,000. All this has been paid with the exception of about \$2,000, the money for which has been advanced, so no obligation rests upon the property. It is a great asset to this Missionary Diocese. A good parish house has been

built at Prescott at a cost of from \$8,000 to \$9,000, and this also is paid for. It is a center of work for the whole community there. I dedicated it two weeks ago. The combined chapel and guild house in the important mining camp of Clarkdale has just been completed. Eight thousand dollars was given for this building by the daughter of Senator Clark, of New York. Money was given to us by two women not members of our Church for the building of "St. Luke's in the Desert" in Tucson. This will be opened in February and will carry on a work similar to what is being done at St. Luke's, Phoenix. I have recently ordained one man to the diaconate and one to the priesthood. I am hoping soon to secure two clergymen to take permanent charge of the work at Ray and at Clifton and Morenci. At Clifton we have bought a double house and are using a part of it for church services, retaining two rooms for the minister. Both Ray and Clifton are the centers of a mining population of twelve or fifteen thousand people, and they need permanent missionary ministers in place of the services now supplied by the Bishop and other clergy."

Country Missions in Haiti.

Miss Julia C. Emery.

On Saturday, January 19, the Rev. A. R. Llwyd, late rector of St. Luke's Church, Hot Springs, Ark., and now appointed, as Bishop Colmore's commissary, Archdeacon for Haiti, sailed from New York for Port au Prince. Archdeacon Llwyd goes to a field which to many of our Church people is practically unknown. The following letter received three days after the Archdeacon sailed presents an interesting account of the conditions that may welcome him, outside the city. It is written by Mrs. Battiste, who as a girl was with the Sisters in Baltimore. She is now Secretary of the Haiti Branch of the Woman's Auxiliary, and wife of the Rev. A. Battiste, in charge of the District of Leogane. The date is January 11.

"Just now everything seems to have come to a standstill in the life of the Church. The war has paralyzed nearly every branch of operation. Being entirely out of the way of contact, the people feel the effects of the war, but not the stimulating motive making it necessary to act.

"We began our round of Christmas visits on Christmas Eve, arriving in Leogane in time for the midnight celebration; and really we had such a cold wave we could have believed ourselves up North! The church was so packed that there was no kneeling room.

"Christmas morning we were at Bignon; St. Stephen's at Dufort; on St. John's at Deslandes; on Sunday it was Mitton Citronnier; Monday the farthest point, Asile Citronnier, where it began to rain, making the roads slippery and nearly impassable, and some places so dangerous that we had to get down and be dragged up the mountains by our guides, putting our feet in the footsteps of the horses that had preceded us, and all that in the bitterest of cold weather. We were so cold we had no heart to admire the beautiful scenery laid out before us and to give more than a passing glance at the orange and shaddock trees laden with their golden fruit, wasted for means of transportation on the crest of those mountains. New Year's Day we were at the real Oranger, still wet and cold. But weather makes no difference to those sturdy mountaineers; they simply drink a cup of coffee and go on.

their way rejoicing. This being the coffee season, every house is well provided with this wholesome beverage, and the chapels were full to overflowing with grown people and children. The day after New Year's we were at Petit Boucau, and still it rained; but the next day saw us, still in the rain, on our way to the city of Leogane, and on the Epiphany our little congregation at Thor kept their Christmas for which they had been preparing for weeks and weeks. The place was crowded, and we will soon have to build a chapel for them; but there is no help—everybody has their hands full as it is."

From Bishop Roots.

The many friends of Bishop Roots, of Hankow, who were not a little concerned about his health last summer, will be glad to know that in a recent letter the Bishop says:

"I never felt better in my life and I am sure that the visit to Shihnan has been not only a good thing from the point of view of our Mission work in general, but also of my personal health in particular. I have traveled a distance of about 300 miles over the hills and walked about two-thirds of the distance, possibly more than that, and the whole trip has been a delightful one in almost every way. I am quite sure, however, that there is no place in the Diocese where conditions are more primitive or the darkness and ignorance of heathenism more oppressive than they are in this Shihnan region, all of which, of course, makes this work all the more important."

Typewriters for Japan.

Japanese young women are beginning to make the acquaintance of the typewriter. Not a machine that writes the weird Chinese characters that constitute Japan's written language, but a real American machine that writes perfectly good English. This is one of the recent developments of St. Agnes' School, Kyoto.

Miss Etta McGrath, who went from St. Luke's Church, Montclair, N. J., last summer to be Bishop Tucker's Secretary and to help in a number of other ways, writes that on April 1 she is to become instructor of typewriting at St. Agnes'. The trouble is she has not a single machine other than the one she uses for Bishop Tucker's work. She needs three machines of standard make. Rebuilt machines, costing approximately \$50 each, will serve the need.

Would any young woman who is familiar with writing machines like to form a Typewriter Guild to supply at least one machine?

Would any business man, who knows the necessity and mechanical assistance of a typewriter in modern business, like to give another?

If the first two are given, there will be no difficulty in getting the third.

Mr. John W. Wood, 281 Fourth Avenue, New York City, will be glad to supply further particulars.

While Miss Julia C. Emery has given up her accustomed responsibilities at the Church Missions House, she still retains an office there, where she will be glad to welcome any of her friends.

The Church Periodical Club announces that its national headquarters, which have been at the Church Missions House, will be at 2 West Forty-seventh Street, New York City, after February 1.

Church Intelligence

ARMENIAN AND SYRIAN RELIEF.

Where the Money Goes.

An allotment of \$650,000 has just been cabled abroad through the American Committee for Armenian and Syrian Relief for distribution as follows:

Two hundred thousand dollars to Constantinople, to be distributed by American citizens attached to the Swedish legation.

Seventy-five thousand dollars to Beirut for the Lebanon region. The American College will have charge of these funds.

One hundred thousand dollars cabled to Jerusalem for distribution throughout Palestine. Consul Garrels, of Cairo, is in charge of the relief here until Consul Glazebrook, returns from America to Jerusalem.

These appropriations were made by the Executive Committee: Samuel T. Dutton, Cleveland H. Dodge, Henry Morgenthau, William B. Millar, George T. Scott, James L. Barton, Charles R. Crane and C. V. Vickrey, after consultation with Charles Beury, a Philadelphia lawyer who has just returned from a trip through western Persia and the Russian Caucasus. Others who have given valuable advice as to the proper proportioning of funds are Consul (the Rev.) Otis H. Glazebrook, of Palestine, and Consul W. Stanley Hollis, who has just returned from Beirut.

Sailors' Club House for Canal Zone.

Dr. George Sidney Webster, Secretary of the American Seamen's Friend Society, announced to-day the results of the conference with Governor Chester Harding, of the Panama Canal Zone, in which plans were made for the erection of a large sailors' club house at the zone which will provide social features for sailors in port at the Atlantic end of the canal.

According to Dr. Webster, whose society last year with its affiliated organizations cared for over 400,000 sailors in port, accommodations for the sailor at Cristobal, Colon, are badly needed. Governor Harding and other officials of the Canal Zone have stated the need for a sailors' headquarters and promises to give the project their co-operation.

Dr. Webster recently announced that \$65,000 had been raised to insure the building of a structure and to provide for partial maintenance. A lot centrally located in Cristobal has been secured from the government.

VIRGINIA.

Rt. Rev. R. A. Gibson, D. D., Bishop.
Rt. Rev. W. C. Brown, D. D., Coadjutor.

The Mid-day Lenten Services, under the auspices of the Richmond Clericus and the Brotherhood of St. Andrew, will be held as usual this year in St. Paul's Church from one to one-thirty P. M. every week-day during Lent except Saturdays and Holy Week. Following is a list of the speakers for the six weeks:

First Week—The Rev. Robert Nelson, rector of Christ Church, Blacksburg, Va.

Second Week—The Rt. Rev. Thomas C. Darst, D. D., Bishop of East Carolina.

Third Week—The Rev. Daniel G. MacKinnon, D. D., rector of Christ Church, Newbern, N. C.

Fourth Week—The Rev. S. Roger Tyler, rector Trinity Church, Huntington, W. Va.

Fifth Week—The Rev. H. H. Covington, rector of St. Paul's Church, Norfolk, Va.

Sixth Week—The Rev. A. B. Kinsolving, D. D., rector of St. Paul's Church, Baltimore, Maryland.

The Rev. William J. Morton, rector of Christ Church, Alexandria, is delivering a series of sermons on "The Unrecorded Sayings of Christ," which will deal with some of the most important and interesting of these sayings of the Master recorded outside of the New Testament, and which are yet believed by conservative Christian scholars to be authentic reports of Christ's sayings.

A service flag bearing thirty-six stars has been unfurled at Christ Church.

The Rev. J. Winslow Clarke, formerly rector of the Church of the Ascension, Highland Park, Richmond, and who is still canonically connected with the Diocese, is under the care of physicians in Utica, N. C. He is, however, able to attend to his duties at the Orphan Asylum there, of which he was virtually chaplain many years ago.

The following resolution was unanimously adopted at the meeting of the Ministerial Union of Richmond at the annual dinner, Tuesday night, January 22nd:

"In consequence of the fuel shortage and the necessity laid upon all good citizens to loyally co-operate with the government in its efforts to relieve the situation, the Ministerial Union recommends that the churches form themselves into groups and conduct union services Sunday evenings, and on such evenings during the week as services are desired."

ARKANSAS.

Rt. Rev. Jas. R. Winchester, D. D., Bishop.
Rt. Rev. E. W. Saphore, D. D., Suffragan.

Death of the Rev. J. E. Curzon.

The Rev. John E. Curzon, rector of St. John's Church, Fort Smith, Ark., died suddenly on Saturday, January 19. On Wednesday the Holy Communion was celebrated and the burial service said by Rev. J. W. Thompson in St. John's Church; the Bishop of the Diocese having had a celebration of the Holy Communion with the family on Monday. The interment will take place in the course of a few weeks at Clearmont, Pennsylvania.

The Rev. Mr. Curzon was born December 26, 1865, at Darien, Conn. He was educated at St. Stephen's College, New York, and received his theological training at Nashota, began his work in the Diocese of Fond Du Lac, and was ordered deacon by the Rt. Rev. John Henry Hobart Brown, and advanced to the priesthood by the Rt. Rev. Henry Niles Pierce, of Arkansas. His ministry was spent in the Diocese of Tennessee, Arkansas, Pennsylvania and Marquette. At one time he was Secretary of the Fifth Missionary Department.

He married Miss Evelyn Elizabeth Huston, of Clearmont, Penn., who, with two daughters, survives him.

Though rector of St. John's for less than a year, he had endeared himself to his congregation, and the people of Fort Smith by his devoted pastoral work. The Diocese of Arkansas has sustained a great loss in his death.

Letter From King George.

Bishop Winchester received the following letter from King George of England:

"Buckingham Palace,
"8th January, 1918.

"Right Reverend Sir:

"By command of the King I write to express to you His Majesty's sincere thanks for your kind letter.

"From it the King learns with deep appreciation of the feeling of joy and sympathy with which the Anglican Church of the United States received the news of the taking of Jerusalem by the British troops under the command of General Sir Edmund Allenby.

"The King can realize how the fact of your having visited Palestine and your personal knowledge of the Holy City, brings home to you, as it does to His Majesty, this stirring event in the history of Christianity.

"The King is touched by your assurance of America's joint prayers for the welfare of the President of the United States and of His Majesty, and he fervently reciprocates your inspiring sentiments that a righteous peace may ultimately be established among the nations of the world.

"I have the honor to be,

"Right, Reverend Sir,

"Yours very faithfully,

"Stamfordham,

"Private Secretary to the King."

TENNESSEE.

Rt. Rev. Thos. F. Gailor, D. D., Bishop.

Death of Mrs. Albion W. Knight.

Mrs. Albion W. Knight, wife of the Rt. Rev. Albion W. Knight, Vice-Chancellor of the University of the South, died suddenly on January 12 in Jacksonville, Fla., where she had gone with the Bishop only a few days previously, having been called there on account of the illness of her sister. Mrs. Knight, who was Miss Elise Hallows, of Florida, had been an invalid for many years.

Funeral services were held in St. John's Church, Jacksonville, by Bishop Weed, assisted by Bishop Gailor and Bishop Reese. Other clergy present were the Rev. Dr. V. W. Shields and the Rev. Messrs. I. H. Webber-Thompson and Milton R. Worsham. The interment was in Evergreen Cemetery, Jacksonville.

Memorial services were conducted in All Saints' Chapel, Sewanee, simultaneously with the services in Jacksonville.

NORTH CAROLINA.

Rt. Rev. Joe B. Cheshire, D. D., Bishop.

The Rev. Francis M. Osborne, special representative of the Board of Trustees of St. Mary's School, Raleigh, states that the campaign in North Carolina is about completed, and that the people of the Church are responding faithfully and generously to the appeal made in behalf of this school.

EAST CAROLINA.

Rt. Rev. Thomas C. Darst, D. D., Bishop.

Bishop Darst celebrated the third anniversary of his consecration as Bishop of the Diocese at St. James Church, Wilmington, on Epiphany Day.

The Clergy of the Diocese were well represented in the training camps of the South on Sunday, January 20, Bishop Darst and the Rev. R. E. Gribbin, volunteer chaplain, at Camp Sevier, Greenville, S. C., and the Rev.

Dr. W. H. Milton, member of the Church War Commission, at Camp Greene, Charlotte, N. C.

ATLANTA.

Rt. Rev. H. J. Mikell, D. D., Bishop.

Bishop William P. Remington, who was recently consecrated Bishop of Minnesota, is chaplain of the Unit No. 26 at the base hospital, now located at Fort McPherson, near Atlanta. Bishop Remington was consecrated in the uniform of the United States Army, and then left immediately for his post as chaplain.

The Rev. J. S. McCloud, of Nashville, Tenn., has been called to be rector of St. James Church, Macon, and it is understood that he will accept. Mr. McCloud is a graduate of Sewanee. He was formerly the assistant of Bishop Mikell when he was rector of Christ Church, Nashville.

The Rev. Randolph R. Chaborne has been appointed Chairman of the War Savings Committee for Cobb County, Georgia.

All Saints Church, Atlanta, the Rev. W. W. Memminger, rector, is keeping open house every Sunday afternoon for the soldiers at Camp Gordon. The soldiers respond in numbers. They are entertained and refreshed, and it is made as much like home as possible.

GEORGIA.

Rt. Rev. F. F. Reese, D. D., Bishop.

Meeting of the Archdeaconry of Albany.

The Archdeaconry of Albany held its semi-annual meeting in St. Matthew's Church, Fitzgerald, the Rev. J. W. Bleker, rector, January 22, 23, 24. The Bishop preached the opening sermon, other sermons being preached by the Rev. Messrs. W. B. Sams, W. W. Webster, and J. B. Lawrence. An interesting thesis was read by the Rev. R. N. MacCallum on "Democracy and Christianity." The Rev. J. W. Bleker read a review of "The Church Enchained." The One Hundred and Forty-third Psalm was carefully studied by the Clergy and discussed under the leadership of the Rev. John Moore Walker.

Three cottage prayer services were held, two of the Clergy going together to each place. It was decided to hold the next meeting in October in Christ Church, Valdosta. The main object of this meeting will be the Apostles' Creed.

At the business meeting held in Fitzgerald great interest was shown in the search of scattered communicants. The reports showed that in the past few years communicants have been found in ten counties hitherto untouched by our Church. It is arranged that regular ministrations be supplied to these communicants so far as possible. This shows very good progress in working out one of the main missionary policies of the Diocese, which is, to extend the Church into every county within our bounds.

SOUTH CAROLINA.

Rt. Rev. W. A. Guerry, D. D., Bishop.

Annual Convention of the Woman's Auxiliary.

The Woman's Auxiliary of the Diocese of South Carolina held its thirty-third annual Convention at Union, January 15-18, and throughout the proceedings sustained a record of high purpose and achievement. The open-

ing service was conducted in the Church of the Nativity, with the Rt. Rev. W. A. Guerry, D. D., and Dr. William C. Sturgis, speakers of the evening. The Bishop commended in glowing terms the work of the Auxiliary and stressed with forceful words the supreme necessity of putting first and foremost the Church and its activities as representing that power to which alone we may look for permanent and righteous peace, and held as a mistaken sense of proportion the neglect and sacrifice of spiritual things to the advancement of other interests, however vital and compelling. The Convention heard with pleasure the Bishop's announcement of the creation of a War Commission by the Church and the campaign to be inaugurated for its support.

Dr. Sturgis spoke, by request, on the subject of Prayer, and in eloquent, earnest appeal brought home to a large congregation present a realization of the power of prayer and the futility of the prayerless life.

At the celebration of the Holy Communion Wednesday morning the united offering was presented—the voluntary thank-offering over and above all pledges amounting to \$916 for the six months since the change of the fiscal year from May to January.

The business session of the Convention was called to order by the President, Miss Katie Lee, and the invocation was pronounced by Bishop Guerry. Addresses of welcome were delivered by the Rev. L. W. Blackwelder, rector of the parish, and by Mrs. J. W. Mixson, president of the local branch. Letters of greeting were read from Miss Lindley, General Secretary; Miss Alice Gregg, China, and Miss Uta Saito, Japan, and to them and Miss Emery, former General Secretary, messages of cordial appreciation were sent. Reports from all officers received close attention, and a marked feature of the Convention was the sustained interest of the delegates throughout the sessions. Especial interest was manifested in the daily noonday prayer for our country, our soldiers and sailors recommended for observance in the churches throughout the Diocese.

The Study Classes conducted by Miss Ford were attended with much interest. Mrs. C. T. Lundgren presided over the Junior Auxiliary sessions, and the Convention body enjoyed a Junior demonstration given by the local branch.

Thursday evening the Convention heard talks on "The Catawba Indians," by Mrs. Alexander Long; "Work Among the Negroes," by Mrs. W. P. Cornell; "The Mill Operatives," Graniteville, Miss Ford; Columbia, Miss Singleton; "The Red Cross," Mrs. Mixson; "Rural Districts," the Rev. A. R. Mitchell, Archdeacon.

The cordial hospitality of the people of Union was manifested in every way compatible with the crowded program, the reception at the home of Mrs. F. H. Garner proving a delightful occasion.

The month of January having been found undesirable as a Convention experiment, it was determined to revert to May in the Convention month, closing the fiscal year, however, in January, as recommended by the Board of Missions. Resolutions of appreciation of the faithful administration of the retiring President, Miss Lee, and other officers were voted.

The officers elected for 1918 are as follows:

President, Mrs. W. P. Cornell; Vice-Presidents, Mrs. A. P. Gaillard, Mrs. D. D. Taber, Mrs. J. J. Miles; Secretary, Mrs. T. M. McCarrell; Treasurer, Miss I. B. Heyward; Educational Sec-

retary, Miss M. P. Ford; Box Secretary, Mrs. F. P. Henderson; United Offering Custodian, Miss Virginia T. Singleton; Secretary of Junior Department, Mrs. C. T. Lundgren.

SOUTHERN FLORIDA.

Rt. Rev. Cameron Mann, D. D., Bishop

Meeting of Woman's Auxiliary.

The twenty-fifth annual Diocesan meeting of the Woman's Auxiliary was held in the Cathedral Parish, Orlando, on January 9th, Bishop Mann celebrating the Holy Communion for the women of the Auxiliary and guilds. The business session was called to order in the Chapter House by the President, Mrs. Cameron Mann, who gave an interesting and helpful address. Reports were given from Mrs. O. M. Eaton, of Lakeland, Vice-President; Mrs. J. J. Bridges, Secretary; Mrs. A. C. Moore, of Tampa, Treasurer; Mrs. E. W. Shaw, of Tampa, Treasurer of United Offering; Mrs. E. L. Bliss, Educational Secretary; Mrs. Huguenin, of Lakeland, President of the "Little Helpers," and Mrs. S. C. Thompson, of Ocoee, for the Church Periodical Club.

At noon prayers for missions were offered by the Bishop and an interesting address was given by Rev. B. W. Soper, of Coconut Grove, regarding the industrial school for colored people located at that point.

A resolution of sympathy was sent to Deaconess Parkhill, with regret over her absence through sickness.

The Committee on Nominations reported in favor of re-electing the present officers, the only change being placing Mrs. Benjamin Freer, of Winter Park, as Vice-President.

The annual meeting of the Junior Auxiliary was held in the afternoon in the Chapter House, the President, Miss Marian Cary-Elwes, presiding and giving a brief address. Mrs. H. Voorhis, Secretary-Treasurer, also spoke in behalf of this work.

Daughters of The King.

The twenty-second annual Local Assembly, Daughters of the King, was held on January 10 in the Cathedral Parish, Orlando, Bishop Mann celebrating the Holy Communion, and giving a helpful address to this Order.

A brief service, with earnest address by Dean Glass, was followed by a business session. The following officers were elected. Miss Corinne Robinson, Orlando, President; Miss Louise Hindry, West Palm Beach, Vice-President; Mrs. R. G. Lamberton, Tampa, Secretary, and Mrs. Fred Hand, Miami, Treasurer.

After completing routine business, a closing service was held in the Cathedral by the Rev. J. M. McGrath, of Ormond, who gave a forceful address on the power and work of the Holy Ghost.

DELAWARE.

Rt. Rev. F. J. Kinsman, D. D., Bishop

The Institute For Religious Education of the Diocese of Delaware was held in St. John's Church, Wilmington, the Rev. A. Richey, D. D., rector, on January 28, 29, 30. On Monday evening an address on "Religious Education" was made by the Rev. Dr. S. U. Mitman, and on Tuesday evening, the Rev. Dr. H. K. W. Kumm made an address on "Africa." The leaders in the several subjects were as follows: "Normal Mission Study," Dr. H. K. W. Kumm, of Summit, N. J.; "Teacher Training," Miss Helen I.

Jennings, of Pottsville, Pa.; "New Junior Plan," Miss Dorothy Giles, of Cold Spring-on-Hudson, N. Y.; "Missions in the Sunday-school," Rev. H. W. Stowell, Provincial Secretary for Missions.

LEXINGTON.

Rt. Rev. L. W. Burton, D. D., Bishop

Church of the Good Shepherd, Lexington, Destroyed by Fire. Letter from Bishop Burton.



Church of the Good Shepherd, Lexington.

Shortly before the hour for night service on Sunday, January 20, the Church of the Good Shepherd in Lexington, Ky., was destroyed by fire. A new location in a substantial and growing part of the city has been purchased, and the church removed thereto.

Under the inspiring and energetic ministry of the Rev. Dr. Richard Wilkinson, the indebtedness involved in this removal has been wiped out, and the church had later been enlarged and beautified at a cost of some \$9,500; and all but about \$1,500 of this sum had been pledged, and most of the pledges had been paid.

Pastor and people left their burning church when any salvage was clearly hopeless, and at a meeting nearby heroically resolved to build again, notwithstanding the exhausting effect of their previous gifts and labors.

It was my privilege to meet with them, and I promised to secure as much aid as possible from outside this city. Dean Massie and his Cathedral congregation, with quick sympathy, sprang enthusiastically to the financial assistance of the afflicted congregation; and Dr. Wilkinson has many friends in the community at large who will contribute toward the new church.

We must rebuild at once, and as attractively and commodiously as possible, if our beloved church would hold its own in the popular eastward part of the city of Lexington.

Lewis W. Burton,
Bishop of Lexington.

January 25, 1918.

LOUISIANA.

Rt. Rev. David Sessums, D. D., Bishop

The War Commission of the Diocese issued a letter to the people of the Diocese, urging them to co-operate with the Commission in their efforts to raise Louisiana's full quota of the \$500,000, the sum necessary to carry on the war work of the Church for

one year. Contributions should be sent to Mr. Warren Kearney, Treasurer, 520 South Peters Street, New Orleans.

PENNSYLVANIA.

Rt. Rev. P. M. Rhinelander, D. D., Bishop
Rt. Rev. T. J. Garland, D. D., Suffragan

Prize Awarded.

Last April a prize of one hundred dollars was offered by an unknown donor through the Social Service Commission of the Diocese of Pennsylvania

for the best essay on "The Field of Service Open to Members of Religious Orders in the Preaching of Social Righteousness." The Commission asked Bishop Brewster, of Maine; Professor Miller, of the General Theological Seminary, and Miss Vida Scudder to serve as judges. They have decided unanimously in favor of the essay of Mr. Alfred Scott Priddis, of the Cambridge Episcopal Theological School, to whom the prize is therefore awarded.

PITTSBURGH.

Rt. Rev. C. Whitehead, D. D., Bishop.

Annual Convention.

The opening session of the fifty-third Annual Convention took place at the Church of the Ascension, Pittsburgh, the Rev. Wyatt Brown, D. D., rector, on Tuesday evening, January 22. After a brief service the Bishop gave his annual address, followed by a brief charge.

He commented at some length on the war, its just cause, and the terrible lack of any nobleness of purpose or method on the part of the enemy. He cited several German utterances of years ago, foretelling the present conflict, and clearly indicating that the ultimate purpose of it on the part of the Germans was the humiliation of the United States and the demand for billions of money from this country to pay for the war.

He adverted to the wonderful delivery of Jerusalem from the Turkish domination, regarding it as an augury of the final triumph symbolized by the Holy City. The Bishop added an exhortation to the people to manifest true patriotism by the speedy payment of income tax now levied on six millions of persons, necessary for the prosecution of the Government's plans; at the same time the need of being careful not to neglect home duties, the Church, Sunday school, and the religious heads of the community; in or-

der that when the war is over there will be a worthy result, and not demoralization. Ninety-five million, at least, are those at home, and a mere handful go down to the battle for the preservation of the country, which lies, after all, in the hands of the great multitude at home.

The Bishop had much to say about the Episcopal War Commission. Four clergymen of the Diocese of Pittsburgh are serving in the Army, the Rev. Mr. Howell, of Sewickley; the Rev. Mr. Hawkesworth, of Sheridanville; the Rev. Mr. Brown, of Wilmording; and the Rev. Mr. Sanwell, of St. George's, Pittsburgh.

The Bishop created some surprise and much interest by saying that there ought to be elected for the Diocese a Suffragan Bishop; and that matter, no doubt, will come later for consideration.

In closing his address, the Bishop spoke as follows: "This year has for me personally a special interest. It is the fiftieth or Jubilee Year of my priesthood, and it is the golden wedding year of Mrs. Whitehead and myself. Both of these occurred a half century ago, but not, of course, on the same date. If I live until my seventy-sixth birthday in October, I invite the Diocese, its clergy and people, to celebrate with me the triple events. Already the courteous rector of this parish has accorded me the use of church and parish house for a Jubilee service and reception. In no other way can I invite all the members of the Diocese without exception to rejoice with me, except through the representatives of all the parishes and missions here assembled. Pray God our lives be spared for such a unique and joyful observance."

At the close of the service the Convention organized by the election of the Rev. Mr. Lamb as Secretary.

Wednesday morning was taken up with the reading of various reports.

A representative Committee was appointed to arrange for the proper observance of the Jubilee of the Bishop's ordination, comprising the Rev. Drs. Brown, Hills, and the Rev. Messrs. Slayton and Richards, and Messrs. E. T. Dravo, F. S. Bissell, R. W. Bailey, J. E. Brown, and G. H. Danner.

The Bishop strongly recommended in his address the wisdom of Insurance Endowment for the Diocese, and the Convention appointed a Committee to give this matter consideration and report to the next Convention.

The report of the President of the Saint Margaret Memorial Hospital showed very gratifying improvement in the condition of affairs.

As there would be a great demand for the work of the Social Service Commission in the present time, instructions were given that an assessment of \$500 be made for the use of the Diocesan Commission, the proportion due to the Joint Commission to be paid therefrom. Several items of special interest in connection with the war were placed in the hands of the Diocesan Commission for action.

There were repeated strong appeals made in behalf of the War Commission's Campaign, and the Bishop strongly commended the work of the Commission in its efforts to raise funds for its purposes. He read letters from Bishop Israel and from the rector of St. James' Church, Florence, telling of the needs in these churches, and requested the Convention to ask the War Commission to make an adequate appropriation if possible for the churches in Paris and Florence. for the purpose of helping the work and relieving the anxiety of those in charge.

The afternoon session was almost wholly devoted to the consideration of the Missionary work of the Diocese. The Treasurer reported the largest balance in the treasury for many years. The Archdeacon and several of the missionaries from the field made stirring addresses concerning the work; the President of the Woman's Auxiliary spoke in behalf of that organization, and Mr. W. A. Cornelius for the Brotherhood of St. Andrew. The Rev. Dr. Flint made a report for the Committee on the Missionary Survey of the Diocese appointed last year.

The Central Missionary Committee reported that for three successive years the Diocese had paid its apportionment for General Missions, and that a larger number of parishes than usual had this year paid or overpaid their allotment.

Changes in the Constitutions and Canons were ratified and adopted to bring them into harmony with the action of the Convention concerning better business methods in Diocesan matters.

A Special Committee was appointed to consider and report to the next Convention that part of the Bishop's address which had to do with a Bishop-Suffragan.

The Vestry of St. Stephen's Church, Wilkinsburg, presented a resolution to the effect that the parish was willing to consider the turning over of its property to the Board of Trustees for Cathedral purposes, and asked that the matter be referred to the Cathedral Committee of the Diocese.

A Diocesan War Committee was appointed, consisting of two clergymen and three laymen, to be known as the War Committee of the Diocese of Pittsburgh, the purpose being that such Committee should assist the General War Commission of the Church in every possible way. The Rev. Dr. Flint, of Crafton, is chairman of this Committee.

The following were elected members of the Standing Committee. The Rev. Drs. Hills, Brown, Vance and Shero, and Messrs. Hyndman, McClintic, Shoemaker and Snowdon.

Bishop's Anniversary: On the Feast of the Conversion of St. Paul, Bishop Whitehead celebrated the thirty-sixth anniversary of his Consecration at the Church of the Ascension, Pittsburgh. The service consisted of a celebration of the Holy Communion, with a brief address.

SALINA.

Rt. Rev. J. C. Sage, D. D., Bishop.

Consecration of the Rev. Dr. Sage as Bishop of Salina.

The Rev. John Charles Sage, D. D., was consecrated Bishop of Salina on Thursday morning, January 17, in St. John's Church, Keokuk, Iowa. Holy Communion was celebrated at 7:30 by the Rev. W. C. Hengen, and Morning Prayer was read at 9:30. The Consecration Service began at 10:30, with the processional hymn 249. The Rev. George Long was master of ceremonies, and the Rev. Felix H. Pickworth, deputy register. The Rt. Rev. Daniel S. Tuttle, D. D., Presiding Bishop of the Church, was the Consecrator, and the Co-Consecrators were the Bishop of Iowa and the Bishop-Suffragan of Chicago. Bishop Griswold read the Epistle and Bishop Morrison the Gospel. The Rt. Rev. Irving P. Johnson, D. D., Bishop Coadjutor of Colorado, was the preacher, taking for his text Acts 20:24.

The Bishop-elect was presented by Bishop Williams, of Nebraska, and Bishop Wise, of Kansas, and the at-

tending presbyters were the Rev. E. H. Rudd, D. D., and the Rev. Charles J. Shutt. The certificate of election was read by the Rt. Rev. Harry S. Longley, D. D., Bishop Coadjutor of Iowa. Certificates and testimonials were read by Dr. D. C. Morrow, the Rev. A. M. Lewis and Mr. H. W. Upham.

At the close of the service the visiting bishops and clergy were the guests of the vestry of St. John's Church at a dinner in the new Iowa Hotel, when short addresses were made by all the bishops present, and the Rev. John Dysart, of Dubuque, and the Rev. H. M. Babin, of Dixon, Ill., rectors of the parishes where Bishop Sage had been rector; Mr. Upham and Mr. G. C. Tucker, senior and junior wardens of St. John's, and several other of the clergy and laymen present. Bishop Sage made a graceful and appropriate address in response to all that had been said.

EASTON.

Rt. Rev. Wm. F. Adams, D. D., Bishop

Southern Convocation.

The winter meeting of the Southern Convocation was held in St. Peter's Church, Salisbury, the Rev. Herbert D. Cone, rector, January 8 and 9. The sermon Tuesday night was by the Rev. Louis L. Williams, using for his text 1 St. John 3:17, and therefrom making an appeal for the suffering Armenians and Syrians.

At the celebration of the Holy Eucharist the following day the appointed preacher being absent the sermon was preached by the Very Rev. Dean, S. A. Potter from Genesis 18:23-25.

In the afternoon a business session was held, followed by a discussion on "How Can the Attendance at Evening Prayer on Sundays be Increased?" In the debate which followed two theories were advanced: the loss of the idea of worship, due to the attempt to entertain and amuse, and the failure of parents to bring their children to the services of the Church. All Hallows Church, Snow Hill, the Rev. G. M. Galarneau, rector, was chosen for the May meeting, during the meeting of the Worcester County Woman's Auxiliary. At night the sermon was preached by the Rev. J. A. Brown from St. Mark 4:26-27.

The Rev. J. A. Brown, rector of Stepney and Spring Hill Parishes, who has labored in this Diocese during the past six years, has asked to be retired, from January 1. Mr. Brown has been actively engaged in the sacred ministry during the past fifty-three years.

The Rev. Hunter Davidson, of Bristol, Va., formerly from this section of Maryland, has accepted a call to Christ Church Parish, Stevensville, and has entered upon his work.

SPOKANE.

Rt. Rev. Herman Page, D. D., Bishop

An increased interest is being shown all over the District in the work of the Sunday-schools. Two successful meetings of the Spokane Clergy and their Sunday-school teachers have already been held this year at All Saints Chapter House, the first being addressed by Bishop Page, and the second by the Rev. Gilbert W. Laidlaw, rector of St. James Church, Pullman. In each case much interesting discussion resulted.

Holy Trinity Church, Spokane, the Rev. J. A. Palmer, rector, has under-

gone some extensive improvements, and it is now one of the most churchly edifices in the District of Spokane. Considering the limited space it would be very hard to conceive a better arrangement than has been made, and much credit is due to all who had a share in the work of reconstruction.

St. Thomas Church for the colored people of Spokane has as its new vicar the Rev. M. J. Stevens, of Epiphany, Hillyard. The congregations are steadily increasing, and the outlook is brighter now than for many years past.

NEVADA.

Rt. Rev. G. C. Hunting, D. D., Bishop

Death of Mrs. Ross Turman.

A very great sorrow has come to the Church in Nevada, in the sudden death of Amy S. Mott Turman, wife of the Rev. Ross Turman, vicar of St. Mary's Church, Winnemucca. Children and parents were in the Parish Hall for the Sunday-school Christmas tree. Presents were being distributed when Mrs. Turman was suddenly stricken and died in a few moments. The whole community grieves, for she had endeared herself to all. Her splendid life and faith were an inspiration. She willingly made her sacrifices and gave herself fully in leaving California and coming to Nevada to take up missionary work with her husband.

HARRISBURG.

Rt. Rev. J. H. Darlington, D. D., Bishop.

The mid-winter session of the Archdeaconry of Williamsport was held in Christ Church, Williamsport, Wednesday, January 16. With few exceptions all the Clergy of the Archdeaconry were present, including the Bishop. The regular session was preceded by a layman's meeting, which was held in Trinity House. For years past this occasion has been attended by from three to five hundred men. Owing to storm conditions and uncertainty of trains the number this year was reduced to about a hundred. Splendid addresses were made by Mr. George E. Wendle on "The Nation's Relations to Its Industries," and by Mr. Harry S. Knight on "The Individual's Opportunity in the Economic Readjustment." The Bishop made the closing address on "How to Win the Cross of Honor." St. Agnes' Guild of Trinity Parish served refreshments. The session of the Archdeaconry was chiefly characterized by an address made by the chancellor of the Diocese, C. LaRue Munson, Esq., on "The Need of Men," and an address by the Rev. F. M. C. Bedell, of Shamokin, on "Securing Men for the Ministry."

The Woman's Auxiliary of the Archdeaconry met in Christ Church synchronously with the Archdeaconry. At the special election Mrs. Stephen T. Hayt, Jr., was elected Vice-President of the Archidiaconal branch. Deaconess Newbold, missionary in Japan from this Diocese, made an address.

BETHLEHEM.

Rt. Rev. Ethelbert Talbot, D. D., Bishop.

The 1918 Convention of the Diocese of Bethlehem will be held in Trinity Church, Pottsville, and the Bishop of the Diocese, with the concurrence of the Standing Committee, has fixed the date for the fourth Tuesday in May (the 28th).

The winter session of the Archdeaconry of Reading was held at Christ Church, Reading (the Rev. Frederick A. MacMillen, rector), on January 7 and 8. On Monday evening at Evening Prayer, after greetings by the rector and by Archdeacon H. E. A. Durell, and a salutation by Bishop Talbot, there was a sermon by the Rt. Rev. Thomas J. Garland, Bishop-Suffragan of Pennsylvania. On Tuesday morning, the Rev. John Porter Briggs, rector of All Saints' Church, Shenandoah, read a paper on "The Loyalty of the Clergy to the Bishop and of the Bishop to the Clergy." This was followed by Bishop Talbot's talk on "The Loyalty of the Diocese to the General Church." In the absence of the Rev. Dr. Floyd W. Tomkins, of Philadelphia, who was to have conducted the Quiet Hour at noon, the Rev. Guy H. Madara, of Saint Clair, read his paper, "The Loyalty of the Clergy to the Clergy." Luncheon was served by the ladies of the Parish.

The Archdeaconry of Scranton held its winter meeting at St. Stephen's Church, Wilkes-Barre (the Rev. Frank W. Sterrett, rector), January 16 and 17. On Wednesday evening, Dr. J. Fowler Richardson gave an organ recital. After Evening Prayer the following addresses were given: "Work Among the Italians in the Diocese of Bethlehem," by the Rev. F. C. Capozzi, Italian missionary; "Missions in War Time," by Bishop Talbot. On Thursday morning there was an Exegesis by the Rev. Percy T. Olton, of Towanda, followed by "The Autobiography of a Modernist," by the Rev. E. J. Morris, pastor of the Puritan Church, Wilkes-Barre. "The National Service Commission" was the subject treated by the Rev. Seldon J. Haynes, pastor of the First Presbyterian Church, Kingston. The Rev. Robert P. Kreidler, of St. Luke's Church, Scranton, presented a paper on "The War Commission." Luncheon was served at the Hotel Sterling.

WESTERN MICHIGAN.

Rt. Rev. J. N. McCormick, D. D., Bishop.

The Diocesan Board of Religious Education met and elected as officers, Chairman, the Rev. G. P. T. Sargent; Secretary, the Rev. D. C. Huntington. They acceded to the request of the southwestern part of the Diocese to be set apart as a special division, and that they be allowed to develop the rural work in their district.

The Syrian Orthodox Church held their Christmas Midnight Service, according to Eastern time, January the 6. Grace Church, Grand Rapids, was loaned to them for this service.

Church Work Hindered: The terrible blizzards and shortage of coal and the order by Mr. Garfield closing the churches and parishes to but six hours a week, has hindered the work of the Church greatly.

rett, D. D., associate rector, will be acting rector.

The Rev. Clarence E. Ball has assumed his duties as locum-tenens at the Pro-Cathedral Church of the Nativity, South Bethlehem, Pa.

The Rev. Julian D. Hamlin, of Trinity Church, Bethlehem, Pa., has resigned, and has been appointed by the Bishop of Pennsylvania to army work at Camp Meade, Md.

The Rev. William Hall Williams has resigned as rector of All Saints' Church, Austin, Texas. After the first week in February he should be addressed at the Harvard Club of Boston, Boston, Mass.

The Rev. R. N. Willcox, formerly rector of St. James Church, Henderson, N. C., assumed his duties as rector of St. Luke's Church, Watertown, N. Y., last month. The Rev. A. W. Farnum, of Minnesota, succeeds Mr. Willcox at Hendersonville.

The Rev. J. Henry Brown, who has accepted the position of vicar of St. Augustine's Church, Savannah, Ga., expects to take up his new work about February 11. His address will be 440 Bolton Street, West.

For the present the address of Bishop Francis is chaplain of Base Hospital 32, American Expeditionary Force, via New York.

The Rev. Paul O. Keicher has resigned his work at the Church of St. Ignatius, New York, and is now at work in the Y. M. C. A. camp at San Antonio.

The address of the Rev. John Addams Linn, who is a Y. M. C. A. Secretary in France, is 12 Rue d'Aguesseau, Paris, France.

The Rev. Wilfred A. Munday, of Anthony, Kansas, has enlisted in the medical department of the United States Army, and is at present at Fort Logan, Colo.

The Rev. E. L. Tull has become assistant to Dean Hart at the Cathedral, Denver, Colo., and will have charge of the Sunday-school boys' work and the juvenile choir of the Cathedral.

The Rev. George St. G. Tyner has resigned as vicar of St. Augustine's Church, DeWitt, Nebr., to accept work in France with the Y. M. C. A.

The address of the Rev. Clarence D. Frankel, who is supplying in vacant Parishes and Missions of the Diocese, has been changed to 6330 Marchand Street, E. E., Pittsburgh, Pa.

The Rev. J. Norton Atkins has been transferred to Blowing Rock, N. C., in the Missionary District of Asheville, and plans are under consideration for the erection of a new church there.

Ordinations.

On Sunday morning, January 13, in the Cathedral of St. John the Divine, New York, Bishop Greer ordained to the diaconate Messrs. Acton Griscom, Leonard Twinem, Leighton Williams, D. D., and Gustave J. d'Anchise; and advanced to the priesthood the Rev. Messrs. Harold A. E. McClean, Albert J. M. Wilson, Lindley H. Miller, Kenneth R. Buchanan, Harold O. Boon and Kenneth I. Rice (for the Bishop of Oklahoma). The sermon was preached by the Very Rev. Dr. Fosbrooke, Dean of the General Theological Seminary. (Continued on page 22.)

Personal Notes

The Rev. H. H. D. Sterrett, rector of All Souls' Memorial Church, Washington, D. C., has been granted a leave of absence by his vestry, and is now chaplain, with rank of first lieutenant, in the Twenty-sixth Regiment Engineers, at Camp Dix. During his absence, his father, the Rev. J. M. Ster-

Christianity and the Community

Thy Kingdom Come on Earth

We put at the head of this page today with most cordial endorsement and with full desire to help in its wide publicity this recent statement by one of the secretaries of the Federal Council of Churches upon a matter to which the Christian people of this nation should be alert:

The pernicious doctrine sedulously instilled for two generations into the rank and file of the German people, asserting the intrinsic superiority of their race, religion and kultur and prophesying that they and their kultur are to secure world domination by military prowess, has been the chief cause of the present world tragedy.

A similarly pernicious doctrine of "white race superiority" is being sedulously instilled into the minds of the American people. Its advocates talk continuously of "white race world supremacy" and the "inevitable conflict of the white and yellow races for world dominion." This propaganda is preparing us for another world tragedy. If this psychological poison is not overcome soon enough by the appropriate anti-toxin, it is not difficult to foresee what the future has in store for the world.

The latest injection into the veins of the American people of this international poison, is a two column editorial in a recent edition of the New York American, from which the following quotations are taken. The editorial is no doubt reproduced in all the Hearst papers throughout the United States, which are more widely read by the rank and file of our people than any other papers in America:

"Americans * * * must be deeply alarmed by the success of Japanese diplomacy and the situation created by that diplomacy.

"We do not know whether there is a danger of the Japanese joining with Germany which makes our government so considerate of Japan, or whether our government is merely unsuspecting of the very obvious designs of Japan. * * *

"It is a thousand times more dangerous to the United States to have west Siberia fall into the hands of Japan than to have it in the hands of the Bolsheviks, or even to have it fall under the influence of the Germans. * * *

"What is to protect the United States itself from the attack which the then great Oriental nation, embracing China, Japan, Korea and western Siberia, may launch upon us? * * *

"The war in Europe, hideous as it is, is merely a family quarrel compared to the terrible struggle that will some day be fought to a finish between the white and the yellow races for the domination of the world. * * *

"The only battles (of the past) which count are the battles which saved white races from subjugation by the yellow races, and the only thing of real importance to-day is the rescue of the white races from conditions which make their subjugation by the yellow races possible. * * *

"The great problem with which the white races have to deal is the inevitable and irresponsible (irrepressible?) conflict of the white races with the yellow races for the dominion of the world. * * *

"Is it not time that the white nations settled their quarrels among themselves and made preparations to meet their one real danger, the menace to Christianity, to Occidental standards and ideals, to the white man's civilization, which the constantly growing power and aggression of the yellow races continually and increasingly threaten?"

Shall Americans complacently let this doctrine run its course until it plunges the world into another ocean of blood?

The true antidote for this poison is a campaign of education promoting fair dealing, honest statements of facts and constructive legislation. We should remove the humiliating conditions we now impose upon Asiatics. By such measures America can win the lasting good will of Asiatics and make of the alleged "yellow peril" a golden opportunity for the practice of genuine Christianity.



The report has been published and is now in circulation of the notable Conference on Law and Order, which was held last summer at Blue Ridge, North Carolina, to discuss particularly the problems of the right relationship of the races in the South. The delegates included college presidents, State Superintendents of Education, business men, lawyers, doctors, social workers, ministers, secretaries of the Young Men's and Young Women's Christian Associations.

For three days they discussed with great earnestness the conditions of lawlessness in the South and possible remedies for these conditions. The report of the proceedings under the title "Lawlessness or Civilization—Which?" may be secured from W. D. Weatherford, 1005 Independent Life Building, Nashville, Tenn.

The addresses dealt with the causes of the Northern migration of negroes, as the response not only to an economic law of supply and demand, but also as the reaction to certain social or anti-social aspects of life for the negro in the South; with court procedure and with lynching; with the falsity of the idea that lynching is in the end a protection to womanhood; with "Religion the Basis of Respect for Personality," and with "The Churches' Obligation."

The notable aspect of the conference was that it sought to crystallize the thought and opinion of Southern leaders for constructive treatment in and by the South of its social needs.



Here is an interesting news item from New York of recent date:

Rallies having for their aim the recruiting of new men to work as volunteers in churches of New York, in places of workers who have gone to war, will begin to-day. It is stated that the number of such workers now

at cantonments or in France is at least four thousand for the metropolitan district of New York alone.

The rallies are to be held under the direction of the Institute of Applied Christianity. Bishop Greer and the archdeacons of New York and Brooklyn, the authorities of the New York Presbytery, the Methodist Conference and others are calling for volunteer workers, especially men of ability who can give time on Sundays and some week nights. Laymen are wanted in some places to serve as ministers.



A problem which all sections of the country are likely to find themselves called upon to solve is typified by the situation in the State of Virginia as reported by the State Board of Health:

About four hundred and fifty doctors from Virginia have been called to war service, and more will be called. In many sections of the State there is only one doctor to a population of from one to two thousand. People are suffering now from lack of medical attention, and as the war progresses the suffering will be greater unless something is done at once. The sad experience of England and France has shown that the health of the civilian population cannot be neglected.

Public health nurses are to-day the most effectual means of off-setting the shortage of doctors. They must be had to help prevent sickness in order to reduce as much as possible the necessity for physicians.

The hospital graduate without special training in public health work cannot do much to relieve the situation. Under ordinary conditions a four to eight months' course is considered necessary to equip nurses to go into the field. To-day a serious war emergency confronts us, and it must be met.

The School of Social Work and Public Health in Richmond is offering, at the request of and in co-operation with the State Board of Health, a short emergency course in public health nursing, of six weeks. This course is, in addition to the regular four months' course which the school itself offers (beginning February 1st), which leads to a certificate.

There are to-day six positions, paying from \$900 to \$1,200, in the State unfilled and no nurses with adequate training can be found to take them.

God's Work.

In every moment of our days, when once our hearts are yielded to His service, God is working in us and through us. Hitherto, perhaps, our little world has only been large enough to hold self and the present. But gradually, through tender leadings and unfoldings, and, it may be, through pain and suffering, we come to learn life's lesson—that it is God's world, not ours; that our existence is not finished and rounded off here, but forms part of one vast scheme to which mind and heart and spirit expand and grow, while all the horizon round them grows and expands, too, until it touches the shore of the illimitable future, and we become conscious that earth and heaven are not so far separated but that the first is but the vestibule of the second—imperfect, cloudy, full of broken fragments, but still part of the same temple of God as that to which we shall pass in by and by.—H. Bowman.

Church Knowledge and Nurture

NEW TABLE OF LESSONS

Morning Lessons			Evening Lessons		
Sexagesima Feb. 3	II Kings 19:20—end; or Jer. 18:1-17	Revelation 12	Isa. 30:8-21	John 4:1-42	
M., Feb. 4	II Kings 20	Mark 5:21-6:6	Micah 1:1-9	I Cor. 14:1-19	
Tu., Feb. 5	II Chron. 33	6:7-44	2	14:20—end	
W., Feb. 6	Jer. 1	6:45-7:23	4:11-5—end	15:1-22	
Th., Feb. 7	2	7:24-8:13	6	15:35—end	
F., Feb. 8	3:12-4:2	8:14-9:1	7:1-7	II Cor. 1	
S., Feb. 9	5	9:2-32	7:8—end	3:2—end	
Quinquagesima Feb. 10	II Kings 22: or Eccles. 17:25-18:14	John 5	Isa. 52:13-53—end	I Pet. 4:12-5:11	

Sexagesima: The Report of the Canterbury Commission on Revision of the English Lectionary contains a suggestion that has been for some time in the minds of some of the American Commission, viz., to introduce each lesson by a few explanatory words. How would it do, for instance, to start the first lesson this Sunday morning in some such way as this: "Here beginneth the twentieth verse of the nineteenth chapter of the second book of Kings, being God's answer through His prophet Isaiah to the prayer of Hezekiah the King for deliverance from the army of the King of Assyria"? And perhaps the second lesson might be prefaced by the words: "Here beginneth the twelfth chapter of the Book of Revelation, being the prophecy of final deliverance from evil." The Old Testament selection comes in the regular sequence of the historico-topical course, and the New Testament lesson was taken according to the principle of correlating the two lessons with each other and at the same time carrying forward and upward to the Christian stage the principal point of the Divine Revelation on a lower plane. The deliverance of Jerusalem from the army of Sennacherib is not only an historical instance of God's Church defended by the power of God against adversity (Collect), but even fits the basis of petition, "Who seest that we put not our trust in anything that we do." It is in the same class with the capture of Jericho. But deliverance does not always come this way. Oftener faith means being co-workers together with God; and this is brought out in the second lesson. That the Church itself must go through the experiences of the Christ would seem to be plain amidst much that is mysterious in Rev. 12.

The same topic of deliverance is carried over into the evening by the Isaiah selection, being part of a discourse by the prophet against reliance upon Egypt (flesh). If in our efforts at self-deliverance we refuse the strength that comes from "quietness and confidence," then must God "wait that He may be gracious" unto us. The second lesson (rather long, it must be confessed) not only tells of the One who alone fully exemplified Isaiah's plea for the use of spiritual weapons, but supplements the prophet's one-sided argument against reliance upon the flesh. Isaiah 31:3, for instance (continuation of chapter 30), if it stood alone, might justify that pseudo-spirituality which denies the existence or rightful use of matter and secondary causes; but the life of the "Word made flesh" shows that true spirituality consists in the consecration and use of matter and material things not in their denial.

The week day selections in the morning continue the Old Testament course and begin Jeremiah, paralleling

that with the continuation of St. Mark's Gospel; and in the evening there are selections from Micah (who prophesied deliverance—see close of last chapter), accompanied by selections from I and II Corinthians which have as their theme spiritual power leading up to final victory over both sin and death and the transformation of Christians at last into the glory of their Lord.

C. B. WILMER.

For the Southern Churchman. The Purification of Saint Mary the Virgin.

Rev. Carroll Lund Bates.

Just two score days had passed away,
Since, in a lowly manger bed,
With Mary watching o'er His head,
Pillowed in straw, the Christ-Child lay.

"When the Hebrew mother forty days
Hath numbered," so the Scripture spake,
"Let her to God's House go, and praise
Jehovah, and an offering make."

"If worldly goods her lot have blessed,
A lamb shall then her offering be;
If poor, let her not be distressed,
Two turtle-doves shall be her fee."

Glad, then, when forty days had run,
Just at the rising of the sun,
With the sweet Christ-Child warmly
pressed
Close to her beating mother-breast,

With humble gift of doves a pair,
Bought with such coins as she could spare,
Mary set forth along the way
To God's blest City, there to pay

Her Hebrew vow, and to make sure
Her peace with God, with fervor pure—
Lo! at the Temple Simeon waits;
Vigil keeps he beside these gates.

Full many a year; and thus he prays:
"Most Holy Father, though my days
Wax many, hear me now this word—
Grant me to look on Israel's Lord."

And when she comes, sweet Mary mild,
Bearing on reverent arm her Child,
Simeon stands forth, the Christ-Child
takes,
While from his lips this glad song breaks:

"Now let Thy servant, Lord, depart,
As Thou hast promised: for mine eyes
Have seen that Saviour whom my heart
Has longed for, like a star arise."

"'Tis the world's Light—this holy Boy!
He will divide the night from day.
Sin from His face shall flee away:
Faith shall find here both Light and
Joy."

Sharp must the contending battle be
Ere it shall end with man made free,
Yea, e'en this holy Mother's heart
Sin will impale with cruel dart."

Calendar and Collect

February.

1. Friday.
2. Saturday. Purification B. V. M.
3. Sexagesima Sunday.
10. Quinquagesima Sunday.
13. Ash Wednesday.
17. First Sunday in Lent.
- 20, 22, 23, Ember Days.
21. Second Sunday in Lent. S. Matthias.
28. Thursday.

The Purification of St. Mary the Virgin.

(February 2d.)

Almighty and everliving God, we humbly beseech Thy Majesty, that, as Thy only-begotten Son was this day presented in the temple in substance of our flesh, so we may be presented unto Thee with pure and clean hearts, by the same Thy Son, Jesus Christ our Lord. Amen.

Collect for Sexagesima Sunday.

O Lord God, who seest that we put not our trust in any thing that we do; mercifully grant that by Thy power we may be defended against all adversity; through Jesus Christ our Lord. Amen.

Then spake another watcher there
Named Anna, whom many a fast and
prayer

Had chastened, till her soul's clear view
Saw deep into God's counsels true:

"Oh, Israel, now thy Saviour see!
Long hath the darkness brooded drear!
This Babe shall man's Redeemer be.
Hope of the world, I see Thee here!"

Saviour, we come Thy Name to bless.
Thee as our Lord we now confess,
Here lay our offerings at Thy feet,
Wait at Thy Cross for pardon sweet.

Take of our gold: no wealth can tell
The love of those who love Thee well;
But, Lord, if riches take their leave,
Our turtle-doves of Faith receive.

When darksome night succeeds our day,
When joys are hushed, when hopes decay,
When, through our suffering human heart,
We feel the pang of sorrow's dart—

Then, even as the aged Simeon's eyes
Saw, in his age, God's Christ arise,
May we see Christ: and, conquering,
At last our **Nunc Dimittis** sing!

God's Leading.

The clouds hang heavy 'round my way,
I cannot see;
But through the darkness I believe
God leadeth me.

'Tis sweet to keep my hand in His
While all is dim;
To close my weary, aching eyes,
And follow Him.

Through many a thorny path He leads
my tired feet;
Through many a path of tears I go,
But it is sweet.

To know that He is close to me,
My God, my Guide.
He leadeth me, and so I walk
Quite satisfied.

To my blind eyes He may reveal
No light at all,
But while I lean on His strong arm
I cannot fall.

—Dean Alford.

Family Department

The Master of My Boat.

I owned a little boat a while ago
And sailed a Morning Sea without a
fear,
And whither any breeze might fairly blow
I'd steer the little craft afar or near.

Mine was the boat, and mine the air,
And mine the Sea, not mine a care.

My boat became my place of nightly toil.
I sailed at sunset to the fishing ground.
At morn the boat was freighted with the
spoil

That my all-conquering work and skill
had found.

Mine was the boat, and mine the net,
And mine the skill and power to get.

One day there passed along the silent
shore,

While I my net was casting in the sea,
A man who spoke as never man before;
I followed him—new life began in me.

Mine was the boat, but His the voice,
And His the call, yet mine the choice.

Ah, 'twas a fearful night out on the Lake!
And all my skill availed not at the helm.
Till Him asleep, I wakened, crying, "Take,
Take Thou command, lest waters over-
whelm!"

His was the boat, and His the Sea,
And His the Peace o'er all and me.

Once from His boat He taught the curious
throng,

Then bade me let down nets out in the
Sea;

I murmured, but obeyed, nor was it long
Before the catch amazed and humbled
me.

His was the boat, and His the skill,
And His the catch, and His my will.

—Joseph Addison Richards.

For the Southern Churchman.

The Odd Wreath.

Frances Harmer.

"Margaret Burns has made our
wreaths for the parade," said Lotty
Sharp. "She has the cleverest fingers!
The flowers look just as if they grew
so! Do come and see."

So Mabel Carrington, the prettiest of
them all, and Sophy Grand, the sweet-
est, and all the others whom we need
not name, went into the little school-
room and saw Margaret's handiwork.

The wreaths—one each for the "Ban-
ner" class—lay on an old table cloth,
double folded and drenched in water,
and itself reposing on part of an old
rubber sheet. The petals of the flowers
must be kept from moisture, but the
stems needed all they could get. Marg-
aret, delighted with the results of her
toil, was delicately placing the last
wreath where it would receive its due
share of the sheet.

"Just seven, and 'We are Seven,'"
laughed Mabel. "When we have our
white dresses on, and these, we shall
look pretty nice. And Mabel, you must
be the odd one, to carry the banner,
and we will go in twos after you."

But all their plans for the Sunday-
school "Class Day," which was also
"Flower Day," failed to mature, for
one of the girls was hurried away to
join a party of relatives bound for the
mountains. Clara was delicate, and

her parents thought she must not miss
this chance of a summer in the Adiron-
dacks.

"There's an odd wreath," said Lotty,
when Clara's telegraphic summons and
almost telegraphic departure had been
fully discussed. "Now, who can be
Clara's substitute?"

"I vote," Sophy reddened with the
effort she was making, "I vote that we
ask Winifred Clarke to come back!"

It was just as if she had thrown a
tiny bomb! There was a sudden sil-
ence, of a different quality from that
of any ordinary pause in the gay con-
versation of the Banner Class.

Winifred Clarke's story had been one
of those tragic ones that sometimes
have to come into the knowledge of
the young and the gay. Every one
knew that her father's disappearance
had coincided with the loss of a large
sum of money from the store in which
he had been for so long one of the
most trained assistants. His wife

owned their small home. She was able
to make enough for her own needs and
Clara's by sewing. Departure from the
town did not seem wise, and was, in-
deed, hardly possible. So she stayed
on. But Clara had left school. School
had been too hard. For two or three
Sundays she had clung to her class,
but the difference in the manner of
her companions was quite perceptible
to nerves and sensibilities grown sud-
denly acute. She had turned away,
five weeks ago, and the girls had drawn
a breath of relief—trying to be kind,
somehow, had proved a strain. Clara
seemed no longer one of them as she
had been.

"It wouldn't be the truest kindness
to her, dear," Mabel Carrington an-
swered, after that electric silence. "She
would feel we only did it from charity,
and—"

Sophy made another effort.

"And charity is love, and oughtn't
all we do to be done by it?" she in-
terrupted.

The silence fell again, because they
all recognized the quotation. Dr.
Mayne had said those very words in
his last Sunday's sermon. His congre-
gation had wondered if he had Mrs.
Clarke in mind. But some of them
had been kind to her, only—not social-
ly.

"If you want to completely spoil our
Banner parade from the schoolhouse
to the church, and up the aisle to the
platform, by having in it a girl who'd
probably rather not be in it," began
Mabel, rather hotly, when Margaret
spoke.

"I shan't like to think of that wreath,
lying all by itself," her lips curled in
a little, whimsical smile. "That will
spoil my pleasure."

But they all knew now where Marg-
aret stood! Sophy gave her a grate-
ful glance. Still the group broke up,
with nothing settled.

It was Saturday, of course, when the
wreaths had been made. Saturday af-
ternoon when the news of Clara's de-
parture reached them. Now it was
Saturday, just before supper, when
they separated. Most of them were
rather silent at supper, thinking about
Sophy's suggestion. Mabel, who had
opposed that suggestion most deter-
minedly, was particularly quiet. And
when the meal was over she went out
into the garden. It was a beautifully
warm evening. She dropped onto her
favorite seat, a low chair under a tree,

and watched the people go up the
street. Presently a slight, bowed fig-
ure passed. With a start Mabel re-
cognized Mrs. Clarke. She was taking
home some work, evidently. Mabel felt
unaccountably uncomfortable at the
sight of her. Three months ago she
had walked so differently.

Then two other women passed.

"That Mrs. Clarke?" said one.

"Yes. I'm so sorry for her."

"So am I," the other speaker seemed
accepting a challenge. "At the same
time, I don't feel we can—"

They had passed on. Mabel, view-
ing her own attitude in another, didn't
like it!

Two more women passed by.

"Won't that poor Mrs. Clarke miss
her daughter?" said one. "Too bad to
have lost her, as well as—"

Mabel sprang to her feet. How had
Mrs. Clarke lost Winifred?

"Very sudden, wasn't it?" asked the
other, and then Mabel heard no more.

She stood still for a moment. And
then she realized that the girl she
wanted to talk to was Sophy. Any of
the others, except, perhaps, Margaret,
would try to comfort her, would tell
her that she had only done what was
perfectly natural in opposing Winifred's
return to the class. But, in crises, it
is not comfort we want so much as
the truth.

She sped along to Sophy's house.

"Have you heard," she said, "about
Winifred?"

Sophy shook her head.

"Mrs. Brown said her mother had
lost her," went on Mabel. "Is she
really—"

The word was too terrible. She did
not say it.

"Oh," cried Sophy, shocked. "Oh!"
The others came in, one by one. They
heard Mabel's news with deep regret.

"Just think," said one, "if we only
had gone to her this afternoon and
told her there was a wreath for her—
how different we would be feeling
now!"

"Dr. Mayne would say we always
ought to do just what we'd do if we
weren't to have a chance to do it
again," said Margaret, a little obscure-
ly, but her listeners knew what she
meant.

And just then Winnie Clarke walked
by!

For one moment the six girls held
their breath. The next, Sophy flew out
to her.

"Winifred!"

Winifred turned

"Winnie, we want you to—to—"

"To come with us and carry the Ban-
ner tomorrow, in the Banner Parade."
Mabel did nothing by halves. "You
will, won't you?"

"Your wreath is all ready," added
Margaret.

Winifred smiled happily.

"I'd love it," she answered, bright-
ly, not crushed with obligation, appar-
ently. "Especially as it's my last Sun-
day here. My mother is making me
go to Aunt Hope's for a time. Did you
know?"

"Not a word of it!" the girls cried
the negation in chorus, if their words
differed. "We—we wanted you."

When Winifred had gone the girls
looked at each other.

"Just in time, and only just," mur-
mured Margaret.

(Later, they knew that some rela-
tives were refunding the money taken
and that Mr. Clarke was making the
tremendous effort of trying to live down
his crime in the place where it was
committed. That was why Mrs. Clarke
wanted Winifred to be spared the ear-
lier difficulties of such a step.)

After the "Banner Parade" and the
pleasant, musical service, the flower-

crowned girls went out to a little hill at the back of the town. They were all happy in Winifred's happiness—she did not realize how hard a row her father would have to hoe—but under all was that sense of keen thankfulness that they had not lost an opportunity to extend a helping hand. Beneath their gay words was an unspoken determination never to lose any such chance. And, perhaps, in some of them, a dim sense of citizenship and of duty. But to outsiders they were just flower-crowned girls having a good time!

For the Southern Churchman.
"Lord, Teach Us to Pray."

Grace Imogene Gish.

Teach us to pray, when sunbeams dance
around us everywhere,
And earth seems wonderfully sweet and
fair
And ever gay.

Teach us to pray, in the great stillness
when we feel Thee near,
When day is done and shadows dark appear
O'er all our way.

Teach us to pray, that we may learn to
love and serve Thee well,
And, when life passes, be prepared to
dwell
With Thee for aye.

Food Conservationisms.

"If we discontinue exports we will move the German line from France to the Atlantic seaboard. That is the sententious way in which the Food Administrator puts the situation. Tons of statistics and argument could add nothing to it.

"My husband will not eat corn-bread and insists he must have meat every day as usual," says a troubled housewife. "What can I do?" This being war time, we are not in a fair mood to advise. But every such selfish man is doing his part to "discontinue exports" and "move the German line from France to the Atlantic seaboard."

In order to protect the nation's food supply from insect ravages the President has placed the arsenic industry of the country under direction of the Food Administration. A threatened shortage in the supply of arsenical insecticides caused this action. The potato bug, grasshopper, and crop-destroying worm must be looked after.

Do not be worried by any scare rumors about shortage of one thing after another. There are unscrupulous persons abroad, trying to produce runs on the retail stores by "starting" some unfounded report. One day it will be matches, another laundry blue, another salt, and so on. Set all these down as either malicious or designing. Live and buy and do as usual. When a real shortage in any staple article is likely to occur the Food Administration will give ample warning.

The war-emergency food inventory taken by the Department of Agriculture yielded some amusing results. Wrestling with the English language, a Syrian dealer in fruits and vegetables listed all his stock of vegetables as "vegetable fats." One woman was informed by a mischief-maker that the government intended to take all of her canned preserves in excess of a hundred jars. She promptly dug a large trench and buried all the rest where she was sure it would not be discovered.

Over in Europe there are millions of

men fighting our battles, and tens of millions of men and women back in the factories supplying the fighters with munitions and war supplies. The efficiency of all these fighters and workers can be measured and actually put upon a pair of scales and weighed. If we send them only as much wheat as we could spare from this year's crop after using what we have been accustomed to there would not be enough to nourish them. If we can by substitution save and send them only a small portion of what we normally consume they will be properly nourished. We can do it without harm to our stomachs and with great good to our consciences. Try it.

How long will the homes of our country allow it to be said that the hotels and restaurants are doing far more in proportion than they in saving the foods which we must ship to our allies if we are to win the war? This is a serious reflection upon the patriotism of our good people, and we do not believe they will willingly rest under it.

New York City is fast rivaling its former reputation for extravagance by a new one for food conservation, particularly in its magnificent hotels and eating places. The figures received by the Food Administration show immense savings in meat and wheat through the rigid observance of meatless Tuesday and wheatless Wednesday and other conservation measures. For instance, in the hotels and restaurants of New York on Tuesday, November 13th, the saving in meats amounted to 193,545 pounds, or 96.75 tons. The saving of wheat flour on Wednesday, November 14th, was 101,295 pounds, or 50.6 tons, or 517 barrels. And it must be remembered that this movement is only fairly under way.

What the homes are doing in comparison with the public eating places cannot be told as easily. The weekly report cards will show, in part, but the butcher's sales and the grocer's will furnish further figures. The interesting estimate is made by Mr. Bowman, chief of the hotels division of the Food Administration, that if the hotels and restaurants of the whole country save in the same proportion as those of New York, from this source alone the savings will furnish several shiploads of meat and wheat each week for our armies and allies.

Why Peter?

One of the strong characteristics of Peter was his willingness to admit his mistakes and try to do better. He has been criticized by countless generations of Christians for his denials of Jesus on the night of his trial in the home of Caiaphas. Many are they who have made harsh remarks concerning the fisherman-disciple's "fall from grace" on that occasion. But how did it happen that the gospel writers emphasized his experience so strongly? Why, Peter, is it you who are held up to condemnation on that eventful night? Where were James and Andrew? Where were Matthew and Philip? No testing of them is recorded. Did they flee so far from the guard about the Master as to escape all notice by the crowd? We wonder. And while wondering there comes a great rejoicing that Peter, the great resolute preacher of the Day of Pentecost, did not cover up the facts concerning his growth in discipleship. He lost out badly that early morning when the maid said, "You were one of 'em." But he made good later. He paid the price of penitence. He accepted the rebuke of his Risen Master in the presence of the others.

Then, profiting by his failure, he humbled himself and began over. Why is it Peter that we summon up when those who fail are in our mind? Because he showed men the practical value of forgiveness when one is honestly sorry for his sins. We know not where the ten were while Peter was denying Jesus. But we have the encouragement of Peter's experience and are bold to look up to our Lord and listen while He asks us, "Lovest thou Me?" And, as our hearts burn with shame as He forgives us and bids us render service to His "sheep," we thank God for Peter, and understand why that ardent disciple, in the hour of his reclaiming, made no secret of his fall.—Ralph Welles Keeler.

Something for the Churches to Think About.

Howard B. Grose.

That there should be dire want among the peoples associated with us in the war and luxurious living or wanton waste in our own land is out of tune with the divine teaching of true brotherhood. As a people we should realize the wrong of feasting sumptuously and forgetting the starving, suffering peoples of the world who are entitled by all the ties of humanity and religion to our prompt and full assistance.

There is one thing that our churches and all religious and fraternal organizations should at once take into serious consideration. That is the proper conduct, in such a time, of all the social functions at which meals or refreshments are served. In not one which I have attended, and the number has not been few, since I speak for the food conservation cause as often as I can find time, has there been any recognition of the fact that our people are asked to substitute some other breadstuff for white bread and other foods for meat. Apology after apology has been made, after the address had brought the necessity of substitution home to those in charge, but no attention had been paid evidently to the appeals put forth during the past months—appeals that ought to have made every church supper or lunch a model of food conservation and thus a patriotic object lesson.

The matter is now so serious that I put it squarely to the women in our churches, and in the synagogues and fraternal orders, that here is a splendid opportunity to set an example that will tell in the homes. A food conservation kitchen would be a most interesting feature in the churches; and church suppers that illustrated not only the principles of conservation and substitution, but also the palatableness of the substitute foods prepared from the recipes furnished by the Home Economics Division of the Food Administration, would assuredly be popular.

War breads, war cake, cornmeal dishes of a dozen varieties, rye-bread peanut-butter sandwiches, all sorts of novel dishes and delicious sugarless candies will make the social gatherings a help instead of a reproach and be preaching silent sermons along much-needed lines.

Many women have asked for some suggestions as to what they could do. Well, here is one way, and a way that would do more than many speeches to make food conservation a reality and a practice in multitudes of homes. And no one can impress the need of it too deeply in the light of the distress in France and Italy and the announcement of a war ration for the people of Great Britain.

For the Young Folks

The Prisoner.

You have a little prisoner;
He's nimble, sharp and clever,
He's sure to get away from you,
Unless you watch him ever.

And when he once gets out he makes
More trouble in an hour
Than you can stop in many a day,
Working with all your power.

He sets your playmates by the ears,
He says what isn't so,
And uses many ugly words
Not good for you to know.

Quick, fasten tight the ivory gates,
And chain him while he's young!
For this same dangerous prisoner
Is just your little tongue.

—Apples of Gold.

The True Story of Kitty White.

Kitty White listened attentively to all the plans. The family were eating breakfast, and Kitty White, dressed in a new blue ribbon, heard every single word.

She heard mother announce: "We will put her in that basket with the cover. It is loosely woven, so she will get plenty of air. On such a long trip that is really the only safe way to carry her."

She heard father say: "I have ordered the taxi to be here at nine o'clock sharp, to drive us down to the wharf. It takes some time to cross Boston at this time of year. We must allow plenty of time for checking the trunks."

She heard Frankie say: "I wish I could carry Kitty White in my arms instead of putting her in a basket. I'm afraid she'll be frightened with all the noises and queer smells, when she can't see a single thing but the inside of a straw basket."

Kitty White walked solemnly to Frankie's chair. She rubbed her spotless white fur coat against Frankie's new tan stockings. She decided to stay near her little master. She saw trunks, golf bags, and tennis racquets carried downstairs. She saw mother in her neat traveling suit, with Delia standing close behind holding umbrellas. She saw father go from the house carrying bags and suit cases and hand them to the driver. But what Kitty White looked the hardest at was the big wicker basket which Frankie held. At last her master spoke. She knew she must obey.

Come, Kitty; come, Kitty White, I'm going to put you into this nice clean basket and take you for a lovely trip. First we'll drive in a taxicab; then we'll sail in a boat; after that we'll take a ride on a train; then we will reach the station at Winthrop. Last of all, we will drive to our summer home. The very first thing I'll do is to give you a nice big saucer of fresh milk. You and I will both take a little kitty-cat nap. When we wake up the summer fun will begin."

Kitty White allowed Frankie to lift her gently into the basket. She sat rather awkwardly upon the soft pillow that her kind master had placed inside. One last pat, and Frankie bade her be a good Kitty White; then he fastened the top of the basket firmly. She could see no more. Kitty White felt herself lifted carefully by Frankie.

She knew he was stepping into the taxi. She listened to the chunk! chunk! chunk! of the engine, and decided to sit more peacefully upon her cushion.

Suddenly thump! thump! thump! went the whole world. Kitty White found herself rattling round her basket in a fashion most peculiar. She felt she could not stand it, till she heard a dear voice say:

"Now, Kitty White, that's all over. We're getting on the great big boat." Again she felt the basket gently lifted and carried. Presently she felt the basket set down on something solid.

A wild shriek caused her to jump wildly about. Kitty lost her head. There's no telling if she ever would have found it again even in that not-overlarge basket had she not heard her master's kind, firm voice say:

"Why, Kitty White, I'm 'pletely 'sprised! You're tipping the basket over an' over! As fast as I pick it up, you upset it! Don't you know that that sound is the whistle that starts the boat? Don't you know that we shall never cross this ferry unless the boat starts? Now behave like a well-mannered Kitty White or I'll be 'shamed of your traveling manners."

Kitty White hung her head with shame, though the basket covered her confusion. She hung her head so low that before she knew it she was fast asleep. The next sound she heard was "Chu! chu! chu!" What could that mean. No one told her, so she asked politely. "Mew?"

Again her master gave her comfort by saying: "We're on the train. No don't worry. I'll take care of you."

Her master gave Kitty White comfort, but it wasn't exactly the kind of comfort she liked best, still it helped. The basket trembled and shook. Her poor little heart beat wildly as the train stopped at the different stations. Her poor little claws clutched the basket desperately as the train puffed out again to resume its "Chu! chu! chu!"

It was one long nightmare, a nightmare never to be forgotten by Kitty White—one which she told to her children and to her children's children. With its telling, her fur and theirs never failed to stand on end.

At length it was over, drive and all. She felt the basket lowered for the last time. Frankie opened the lid to find poor Kitty in a truly disreputable condition. The new blue bow was torn to bits, the feathers of the pillow rose in a cloud as Kitty White leaped thankfully from her prison to the shelter of her master's arms.

The promised milk tasted most refreshing. Kitty White drank hers from a nice blue-and-white Japanese saucer, while her master drank his from a blue-and-white Japanese cup. When Frankie saw Kitty forget to wipe her milky mustache away, he remembered first to wipe his own mouth with a fresh handkerchief, then he wiped Kitty's with one of the feathers left in the basket.

I cannot tell you of all the joys and pleasures Kitty White and her master shared that summer. You know yourself what wonderful things happen almost every day when one is on a vacation. Yet how hard it is to tell just what one did when some grown-up says:

"Well, now, tell me all about your beautiful summer vacation!"

Still there is one thing more I must

tell you, because it is really a very strange thing indeed. No one has ever been able quite to understand it.

When the last week of vacation came the family were again eating breakfast. The family were again talking plans.

Mother said: "Frankie, you'd better find the basket to-day and get what is left of the pillow ready for our trip to Boston, so Kitty White can have a comfortable trip home."

Frankie answered: "I will, mother dear, but I don't think she liked it very much."

Father said: "There are many things one may not like very much, Frank, still even we big people have to do them."

Softly Kitty White arose. Softly she stole from the room. No one saw her go! When night came she could not be found! Her master was worried, but mother said:

"She'll come back in the morning, Frankie; close your eyes, dear, and go fast asleep!"

However, Kitty White did not come back in the morning, nor the morning following, nor indeed any morning at all. She was gone. Frankie thought she was stolen, but no one really knew.

Again the trunks, the golf bags, the tennis racquets, and luggage were carried downstairs. Again mother stood in her neat traveling suit while father helped the man with the bags. Quietly the little master walked to the shed. A queer lump rose in his throat as he picked up the empty basket to carry back to the city. No Kitty White! No need of comforting words or cheer! And summer all gone!

Yet when the trip was over and Frankie rushed from room to room of his own dear home, things didn't look quite so sad. In truth they would have been altogether perfect if only Kitty White were purring around.

School began, and four weeks went by. One morning as Delia was taking the milk bottles in she felt something push past her into the house.

Frankie thought he was dreaming, although he was sitting in the middle of the floor lacing up his new school-shoes, for he heard, "Mew, mew!"

The door pushed gently open, and in crept a thin, rather tired-looking Kitty White. Straight to the arms of her master she leaped. Such a purring song of joy you never heard!

"How did you ever go all that long distance the train went, Kitty White? How did you ever cross the water where the ferry-boat carried us? How did you ever find your way home through the crowded, noisy city? Tell me that, Kitty White!" cried her happy master.

A tear dimmed Kitty White's blue eye. Memories of that nightmare basket trip made her little heart stand still, but she never told how she managed that long, long trip by land and by sea, alone. She never told how she decided to steal from the house when these plans for returning in the basket were talked of. Kitty White never told, and, unless you can tell us how she managed it, I am afraid no one will ever know the true story of Kitty White.—Ethel Bowen White, in Christian Register.

For the Southern Churchman.
The Chimney Swallows.

Eugenie du Maurier

One evening, just when the sun was going down behind that portion of the town directly west from the wharves, and all the roofs and spires were purple against a glowing orange sky, some children ran up the dock towards the huge old furnace smokestacks. These poor little bits of humanity loved that

particular spot because the dock was wider than at any other place. And the dock was the playground of the children of the vicinity around the great wharves. From this point the small creatures could watch the incoming boats, the changing colors of the sunset sky and at high tide in summer dangle their bare feet in the waters of the river.

"Now, Billy," said a "little mother," "you sit down and watch the top of the chimney. And you sit here, Jimmy, where you can't fall in. Look up there, Mazie, what do you see?"

"Birdsies," lisped Mazie.

"Gee! Look at the birds! Will you?" exclaimed Billy. "Wait till I shy a rock at them."

"No, you don't," replied Mary firmly. "Those are Daddy's birds. I'll tell him to thrash you if you bother them. He showed them to me last night. Now watch."

All the children watched. The birds began to fly in a wide circle above the top of the old chimney. They had formed themselves into a regular procession. They circled and circled and circled. And all the time more birds arrived to join the procession, twittering in a curious excited way. This lasted for at least ten minutes. Then, suddenly part of the huge circle seemed to touch the chimney top and disappear.

"Why," gasped Billy. "they look as if they were pouring themselves right into that chimney like—like—"

"Like so much water. Yes, they're going in. See, they're almost gone. They're putting themselves to bed. They're chimney swallows. They sleep in there. See there!"

Two belated birds, too late to join the procession, scurried out of the darkening sky, and twittering frenziedly, hurled themselves into the mouth of the towering stack.

"They're policemen," said Billy. "They've sent all the others to jail."

"Then, what about that one?" asked Mary, as a last lone bird, all but shrieking as it scurried through the sky, hurled itself down the chimney.

"That one almost got caught," said Jimmy. "Gee! There's a big bird that was chasing it."

"A night hawk," said Mary. "Daddy

says there's always one late bird and one big hawk to chase it. Now, we must hurry back—it'll soon be dark."

As the old wharf, owing to the rotting of the thick planking, was full of pitfalls, even by daylight, the children hurried back to their home, chattering about the swallows.

"Will they do it again to-morrow night?" asked Billy.

"Yes, Daddy says they do it every night all summer long. That's their home. Early in the spring there's only a few swallows, but as the summer goes on there are more and more."

"Will oo take us to see the birdsies some nother nights?" asked Mazie.

"Yes, if you're real good."

"Does 'em take they's feathers off when they gets all ready to sleep," asked Mazie.

"Oh, Mazie, dear, of course not."

"Does 'em sing all night?"

"No, they sleep. And that's what you ought to be doing."

The Lame Boy.

He was little. He was lame. He was only six years old. His mother was a poor washerwoman, and they lived in a tiny room on a narrow street of a great city.

All day long he sat in his high chair, looking down into the narrow street. He could see by leaning forward a bit of blue sky over the tall warehouse opposite. Sometimes a white cloud would drift across the blue. Sometimes it was all dull gray.

But the street was more interesting. There were people down there. In the early morning men and women were hurrying to their work. Later the children came out and played on the sidewalk and in the gutters. Sometimes they danced and sang, but often they were quarrelsome. In the spring came the hand-organ man, and then everybody seemed happy.

The boy's sad little face looked out all day long. Only when he saw his mother coming did he smile and wave his hand.

"I wish I could help you, mother," he said one night. "You work so hard, and I can't do anything for you."

"O, but you do," she cried quickly. "It helps me to see your face smiling down at me from the window. It helps me to have you wave your hand. It makes my work lighter all day to think you will be there waving at me when I come home."

"Then I'll wave harder," said the little fellow.

And the next night a tired workman, seeing the mother look up and answer the signal, looked up, too. Such a little pinched face smiling down at him from the window, but how cheery the smile was! The man laughed to himself and waved his cap, and the boy, a little shyly, returned the greeting.

So it went. The next evening the workman nudged his comrade to look up at the "poor little chap sitting so patient at the window," and again the gay smile shone out as two caps waved in the air below him.

Days came and passed and the boy had more friends. Men and women went out of their way to send a greeting to him. Life didn't seem quite so hard to them when they thought how dreary it must be for him. Sometimes a flower found its way to him, or an orange or a colored picture. The children stopped quarreling when they saw him watching them, and played games to amuse him. It pleased them to see how eager he was to share in their good times.

"Tell the lad we couldn't get on without him," said the weary laborer

to the mother one night. "'Tis a great thing to have a brave heart. It makes us all brave, too. Tell him that."

And you may be sure she did.—Exchange.

A Forgiveness Account.

John and Gladys were out at the front of the house. Gladys was making a bead necklace for her doll. The beads were on a little work-table beside her. John was playing at trains. His train was a toy cart, with a funny collection of dolls and animals in it for the passengers. He was the engine himself, and he was steaming and whistling with all his strength.

"Don't come here, John," said Gladys, as he came near the table.

"Puff, puff," went this snorting human engine.

"Take care," cried Gladys again, as he came nearer to the table, "you'll spill my beads." Away John went, and soon forgot his sister's warning. The train came round the corner, and, before he knew, the table was upset and the beads scattered in all directions.

"Oh, John," cried Gladys, with an angry face, "what did I tell you?"

"I'm awfully sorry," said John, as he helped to pick up the beads. John was always sorry, but it did not make him careful. Gladys did not answer for a moment, but then she said, "Never mind, John, I'll forgive you." She remembered the lesson she heard on Sunday about Jesus telling Peter how he ought to forgive his brother seventy times seven times. Gladys was a hot-tempered girl, but had resolved to obey Jesus. She had been saying to herself—although John did not know—"I will forgive him 490 times, but after that—" She shut her lips tight. "I'll keep a forgiveness account," she thought, "so as to know when it's seventy times seven." Before she went to bed she wrote at the top of a clean page in a last year's exercise book:

"The Times I Forgive John."

And under this:

"Monday—For spilling my beads."

Then she remembered that very day she had upset a tower John had built with his bricks to show father when

Lemons Whiten and Beautify the Skin! Make Cheap Lotion

The juice of two fresh lemons strained into a bottle containing three ounces of orchard white makes a whole quarter pint of the most remarkable lemon skin beautifier at about the cost one must pay for a small jar of the ordinary cold creams. Care should be taken to strain the lemon juice through a fine cloth, so no lemon pulp gets in, then this lotion will keep fresh for months. Every woman knows that lemon juice is used to bleach and remove such blemishes as freckles, sallowness and tan, is the ideal skin softener, smootheners, and beautifier.

Just try it! Make up a quarter pint of this sweetly fragrant lemon lotion and massage it daily into the face, neck, arms and hands. It should naturally help to whiten, soften, freshen, and bring out the hidden roses and beauty of any skin. It is wonderful for rough, red hands.

Your druggist will sell three ounces of orchard white at little cost, and any grocer will supply the lemons.

Wood's Seeds

—For 1918—

The patriotic duty of farmers and gardeners everywhere is to increase crop and food production. Intensive farming and gardening, and the liberal use of fertilizers, together with proper rotation of crops, so as to increase and improve the fertility and productiveness of the land, are all vital and necessary considerations at the present time.

Wood's Descriptive Catalog

For 1918 gives the fullest and most up-to-date information in regard to all

Farm and Garden Seeds

And tells about the best crops to grow, both for profit and home use.

Write for Catalog and prices of Grass and Clover Seeds, Seed Potatoes, Seed Oats, or any Farm Seeds Required.

Catalog Mailed Free On Request.

T. W. WOOD & SONS,
SEEDSMEN, Richmond, Va.

he came home and John had not been the least cross with her. "I suppose I ought to count that on the other side," she said slowly. She then wrote on the opposite page:

"The Times John Forgives Me."

"Monday—For knocking down his tower."

That made them even.

One day she had the longer list, and another day John had it—sometimes they were even. So Gladys was beginning to feel very humble, and after a while said to herself: "I guess if I forgive all I can without keeping any list, it will take me all my life to make 490 times. Perhaps, after all, that was what Jesus meant. I will try."

The Forgiveness Account was not kept any longer; it had done its work. —Messenger for the Children.

Through the parcel post it is easy for you to dispose of your farm products to regular city customers at better prices. That customer can be found. Let the many readers who are watching these columns weekly, know that you have something to sell. Our classified department brings results. Let us tell you how.

Jno. L. Williams & Sons

BANKERS and BROKERS

Eighth and Main. (P. O. Box 503.)
RICHMOND, VIRGINIA,

Transact a general Banking and Brokerage Business. Deal in Southern Investment Securities. Negotiable Railroad and Municipal Bonds.

The First National Bank

OF

Richmond, Virginia

DESIRE
YOUR ACCOUNT.

CAPITAL & SURPLUS
\$3,000,000.00

3%

INTEREST IN SAVINGS DEPARTMENT.

FINANCIAL

You Can Help

1. Yourself
2. Your country

By wasting nothing and by putting your surplus dollars in bank

National State and City Bank

RICHMOND, VA.

Wm. H. Palmer, President

Julien H. Hill, Vice-Pres. and Cashier R. E. Cunningham, Asst. Cashier

J. W. Sinton, Vice-Pres.

Wm. S. Ryland, Asst. Cashier

Jesse F. Wood, Mgr. Savings Department

INCORPORATED 1832

Virginia Fire and Marine Insurance Company

Of Richmond, Va.

ASSETS - - - - - \$2,009,769.00

Wm. H. Palmer, President

E. B. Addison, Vice-President

W. H. McCarthy, Secretary

OUR FIGHT

To save our customers time, trouble and money is won.

THE BUDGET CHECK

Eliminates every unnecessary word and figure in the payment of your bills each month.

THE AMERICAN NATIONAL BANK

OF RICHMOND, VIRGINIA

THRIFT MEANS READINESS

The days of life do not always run smoothly.

Adversity snaps at the heels of prosperity and sometimes bites—bites hard.

Wages are not always high or work always plentiful.

Health does not always stay at high tide. Sometimes it ebbs.

It you have been caught short before, you surely do not intend to be caught short again.

Make THRIFT a habit. You can start a Savings Account with as small an amount as a Dollar.

ORGANIZED 1866.

The Union Bank of Richmond

1104 EAST MAIN STREET.

Resources over \$2,300,000.00

Southern Churchman

SOUTHERN CHURCHMAN COMPANY
Publishers

315 East Grace Street, Richmond, Virginia

LEWIS C. WILLIAMS, President.
E. B. ADDISON, Vice-President.
REV. E. L. GOODWIN, D. D., Editor.
REV. JAS. D. GIBSON, Managing Editor.
Entered at the Postoffice in Richmond, Va., as second-class mail matter.

SUBSCRIPTION PRICE—After January 1, 1918 \$3.00 per year in advance. To the Clergy \$2.00. Six months \$1.50. Trial subscription 3 months 50 cents, 10 cents a copy. Foreign postage 50 cents additional. Back numbers not over 3-months old 10 cents each, over 3 months old 25 cents each.

For the convenience of subscribers, subscriptions are continued at expiration unless otherwise ordered. Notice of renewal, discontinuance, or change of address should be sent two weeks before the date they are to go into effect.

RECEIPT OF PAYMENT is shown in about two weeks by change of date on address label. If date is not properly extended after each payment notify us promptly. No receipt for payment will be sent.

Notice post office address. The exact post office address to which we are directing the paper at the time of writing **MUST ALWAYS BE GIVEN**. Our mailing list is arranged by post offices and not alphabetically. Make all checks and money orders payable to the Southern Churchman and not to an individual.

ADVERTISEMENTS—Rates quoted on request. For Classified see head of this department. Representatives wanted in each Parish, liberal commissions.

News concerning the church at large always welcome.

HARDMAN PIANO—Perfect order, one of the best of this very fine manufacture. Not only a bargain, but a sacrifice price. Almost new. Manly B. Ramos, 106 North Seventh Street, Richmond.

ATTENTION!

ENLISTED CHURCHMEN.

The Department of Army and Navy Work of the Brotherhood of St. Andrew

wants to get in touch with you and supply your needs in every possible way. Write to us soon and tell us how you are getting along. You will find us prompt correspondents.

F. S. TITSWORTH,
Executive Secretary.
B. F. FINNEY,
Chief Secretary.

12th and Walnut Streets, Philadelphia, Pa.

CHURCH ORGANS—Yes, you can have them tuned, repaired and played upon by a real organist. Asbury Church just bought a \$2,500 style. Get my specification and bid. Phone Manly B. Ramos, 106 North Seventh Street, Richmond.

PIPE ORGANS

If the purchase of an organ is contemplated, address **HENRY PILCHER'S SONS**, Louisville, Kentucky, who manufacture the highest grade at reasonable prices.

OAKLAND

A Home School for young boys to be tutored with the sons of Mr. and Mrs. Rosewell Page at their country home in Beaver Dam, Va.

GRACE HOSPITAL, MORGANTON, N. C., offers a course in medical, surgical and obstetrical nursing to young women in its registered school. Also experience in visiting nursing and social service work. Address Maria P. Allen, R. N., Supt.

THE BOARD OF MISSIONS.

Correspondence is invited from those who wish to know

What it does,
What its work signifies,
Why the work can be helped most effectively through the Board

Address:
The Right Reverend A. S. Lloyd, D. D., President of the Board of Missions, 281 Fourth Avenue, New York.
Legal Title for Use in Making Wills:
The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.
The Spirit of Mission. \$1.00 a year.

POSITIONS WANTED

A LADY CAPABLE AND EXPERIENCED in caring for the sick, good housekeeper, desires position in care of invalid or companion. References given. Address S., Box 203, Front Royal, Va.

Classified Advertising and Notices

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line, each insertion. Special rates to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents. Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

HELP WANTED.

WANTED A MOTHER'S HELPER. ONE preferred who has had some experience with babies. Also a woman for domestic purposes. References required. Mrs. James H. Hutchison, 21 Ramsey Avenue, City Point, Va.

WANTED—RIVERSIDE HOSPITAL. Young ladies to enter training. Must have at least one year of high school. Apply to Miss E. T. Cook, Superintendent, Riverside Hospital, Newport News, Va.

Marriages and Deaths

Marriage notices, not exceeding 40 words, \$1.00. Death notices, not exceeding 40 words, inserted free. Over 40 words at the ordinary rate. Obituaries and resolutions, 20 cents per line. Six words to the average line.

Copy for this department must be received not later than Tuesday of the week in which it is intended to be published.

Moncure: At his home, Cownes, in King William County, Va., passed into life eternal Friday, January 11, 1918, TRAVERS DANIEL MONCURE, in the seventy-ninth year of his age. He was born in Stafford County, Va., many years ago he moved to King William County. He was a Confederate soldier. On the field of Chancellorsville he was promoted for gallantry, and later still rose to higher rank with a commission. He served (16) sixteen consecutive years as sheriff of King William County—four consecutive terms. He was a courtly, chivalric, noble-hearted man, much beloved and esteemed. He was a communicant of the Episcopal church, and gave to his pastor in his last days a beautiful testimony of his faith in our Lord Jesus. He married Miss Bessie Douglas, daughter of Major Beverly Douglas, late member of Congress many years. His wife survives him, and two brothers, John G. Moncure and Hector Moncure. May God our Saviour fill with His own Presence the void He has made in the lives of those who love him. They are sustained by the hope of meeting him in glory. T. H. LACY, Richmond, Va., Jan. 28, 1918.

Wheat: Entered into eternal life on January 6, 1918, at his home, "Lewiston," Lynwood, Va., JOHN CLARENCE WHEAT, son of the late Rev. Dr. James Clifton and Elizabeth Lewis Wheat. A brave man and true.

LIZZIE JACQUELIN MARSHALL.

Entered into life eternal, December 11, 1917, at Leeds, Fauquier County, in the seventy-third year of her age, LIZZIE JACQUELIN MARSHALL, daughter of the late James Keith and Claudia Hamilton Marshall.

She was called home suddenly, but the call found her ready to meet her Lord and Saviour, for she ever lived with Him.

A devoted and faithful communicant of the Episcopal Church from early girlhood, her religion was of that sweet and wholesome kind that the Church develops in those that love her ways and appreciate her ideals.

Unselfishness was the keynote of her character. Her time, her talents and her means were held in trust and were cheerfully given to those who needed them most.

To her the voice of conscience was duty, and her obedience was literal and uncompromising regardless of the sacrifice that it demanded, for so she learned Christ.

She sleeps in the shadow of Leeds Church, awaiting that day when she will hear the voice of her Master saying: "Well done, thou good and faithful servant," enter thou into the joy of thy Lord.

HENRY ARMAND LONDON.

HENRY ARMAND LONDON, of St. Bartholomew's Church, Pittsboro, N. C., departed out of this life into a better, the second Sunday after the Epiphany, January 20, 1918. He was born in Pittsboro March 1, 1846, and spent all his life in this small town, excepting the time of his service in the Confederate Army. He was a graduate of the University of North Carolina; became an able and distinguished lawyer; served his people and his State with advantage to

them and with honor to himself, in various positions of public trust, in both local and State affairs; and was known throughout North Carolina as one of her most useful, capable, upright and patriotic citizens. Few were more widely known or more universally esteemed.

He married early, and leaves a large family of sons and daughters to inherit his good name and to continue his faithful service in Church and State.

Brought up from infancy in the Church and by family tradition from colonial days associated with the most interesting and important events in the history of the Diocese, he was from boyhood a loyal and devoted Churchman, sustaining all departments of his work and interests by his devoted service, and illustrating her teachings in a pure and godly life. He had been for many years a vestryman and the treasurer of his Parish; faithful and useful member of the Diocesan Convention; and ever ready to respond to any call for his personal help or service. His was one of those quiet, but diligent and effective lives, which, however much valued as his was, while they are with us, are never fully appreciated until we miss them. J. R. C.

APPEAL FOR THE ENDOWMENT FUND OF "OLD POHICK," THE PARISH CHURCH OF MOUNT VERNON.

Again the 22nd day of February, Washington's birthday, is near at hand, with the Sunday following it, which is now generally regarded, not only in our communion, but in many others, and the country at large, as the Sunday set apart for contributions to the endowment fund of the historic Old Pohick Church, Truro Parish, Virginia, where Washington was a vestryman for twenty-two years. He was a member of the building committee of the present church, and a worshipper within its walls.

The restoration of this old church, which had been going on for a number of years under the generous support of many friends, has lately been completed through the devoted interest of the Vice-Regent of the Mount Vernon Ladies' Association of the Union, from the State of New York. There now remains in connection with Old Pohick the completion of its endowment fund, which has increased through a period of several years to the amount of a little more than \$3,000.00. This has been invested in good securities. Inspired by the success which has now crowned the efforts of the friends interested in the restoration of the church, this committee feels that it has but to hold steadily on its course in faith and unwavering purpose to reach its goal of at least \$50,000.00, as an endowment fund, the interest of which is to be devoted in part to the increase of the rector's salary, and in part to keeping the church in repair.

We, therefore, repeat the strong words of our Presiding Bishop, Dr. Tuttle, from last year's appeal: "It is a worthy one, if only it can get a hearing in these days of want and woe," and we might add to-day, of high purpose to win this war against the enemies of true righteousness and world liberty. There are appeals which must be answered, appeals for means to carry on this righteous war and appeals "clamoring on every side for help," but are there not some churches and some private contributors who can give of their offerings, large or small, to this worthy object this year?

Please make cheques to the order of the Pohick Church Endowment Fund, and remit to the banking house of Burke and Herbert, Alexandria, Va., or to the Rev. Samuel A. Wallis, D. D., Chairman of the committee.

Samuel A. Wallis, Theological Seminary, Alexandria, Va.

Mrs. Elizabeth B. A. Rathbone, Vice-Regent Mount Vernon Association.

Mr. Harrison H. Dodge, Superintendent Mount Vernon-on-the-Potomac, Va.

Mr. Rosewell Page, Richmond, Va.

Mr. Paul Kester, Alexandria, Va.

Col. Robert E. Lee, Ravensworth, Va.

Miss Elizabeth M. Sharpe, "Woodlawn Mansion," Accotink, Va.

Mrs. Lewis W. Heffle, "Gunston Hall," Virginia.

Mrs. Edwin F. Washington, D. C.

The Rev. E. W. Mellichampe, Rector of Pohick Church, Accotink, Va.

Order Fertilizers Now or You May Have to Do Without Them This Season

The freight congestion is serious. You will help yourself, us, the railroads, and the Government by giving your order for Fertilizers NOW to your dealer. If all the farmers do this, the dealer can then "bunch" his orders, and be able to order his cars of fertilizers loaded to full capacity. The Government urges that all cars be so loaded.

When the goods arrive haul them home, and put them into your barn until you are ready to use them. If the movement of railroad cars becomes any more serious you may not get a pound of fertilizer at any price.

Our 50 factories, and distributing points are so well located geographically as to enable us to get fertilizers to you with minimum amount of hauling.

Virginia-Carolina Chemical Co.

Incorporated

V-C Sales Offices

Richmond, Va.
Norfolk, Va.
Alexandria, Va.
Durham, N. C.
Winston-Salem, N. C.
Baltimore, Md.

Charleston, S. C.
Columbia, S. C.
Jacksonville, Fla.
Cincinnati, Ohio.
Shreveport, La.
New York City.

Atlanta, Ga.
Savannah, Ga.
Columbus, Ga.
Mt. Pleasant, Tenn.
Memphis, Tenn.
Montgomery, Ala.

V-C Fertilizers

The South's Largest Clothiery

Invites your patronage

We've been perfecting our service and improving our producing facilities for nearly 40 years—and the benefits of it all are at your disposal.

Our Mail Order Department can serve you anywhere—deliveries free

Berry Coats for Ladies—Misses—
Girls and Boys—\$8.00 up.

Men's Suits and Overcoats, \$18.00 up.

Boy's Suits, \$7.00 up.

O. N. Perry & Co.
ESTABLISHED 1878
RICHMOND, VA.

R. L. Christian & Company

816-818 East Main Street
Richmond, Va.

Leading Fancy Grocer

AGENTS FOR
HUYLER'S CANDIES AND PETER'S
SWISS MILK CHOCOLATE

Special attention given to out-of-town orders.

Catalogue mailed on application

Have you something to sell? Real estate, farm, business. A purchaser can likely be found through an advertisement in our classified department.

The Choice of Executors

is a matter of great importance. Every dollar you leave should be conserved in such a way that your heirs may enjoy the uninterrupted benefits of your life's work.

This Company is a careful and economical executor, trained in the law and business, sound in judgment, and seasoned in practical experience; its primary business is the administration of trust funds.

Correspondence invited.

Capital
\$1,000,000

RICHMOND TRUST
& SAVINGS CO.

7th & Main Sts.,
Richmond, Va.

PERSONAL NOTES.

(Continued from page 12.)

In Christ Church, Exeter, N. H., on the Feast of the Epiphany, Bishop Parker advanced to the priesthood the Rev. William E. Soule, who was presented by the rector of the Church, the Rev. V. M. Haughton. The Bishop preached the sermon. Mr. Soule, who is registrar of the alumni of the Academy at Exeter, will maintain services at the Church of the Redeemer, Rochester, and also have charge of the rural work in forty-five towns.

On the third Sunday in Advent, in St. Stephen's Church, Providence, R. I., the Bishop of Rhode Island advanced to the priesthood the Rev. Frank Thurston Hallett, who was presented by the rector, the Rev. George McC. Fiske, D. D. The sermon was preached by the Rev. Dr. Herbert McK. Denslow.

Deaths.

The Rev. William E. Allen, Sr., rector of the Church of the Good Shepherd, Atlantic City, died suddenly on Thursday afternoon, January 10, aged sixty-six years. The funeral was held from the Church of the Good Shepherd on Thursday afternoon.

The Rev. Alfred Louis Fortin, a retired minister of the Diocese of Albany, died at Waterloo, New York, on January 1.

The death is reported of the Rev. Douglas Ottinger Kelley, a pioneer minister of the Diocese of California. While one of the non-parochial Clergy of that Diocese, Mr. Kelley had for several years been first on the list of the Cathedral Staff for missions under the lead of Archdeacon Emery.

The Rev. Peter Wager, a non-parochial clergyman of the Diocese of Tennessee, died at his home in Memphis, Tenn., on December 28. Funeral services were held at St. Mary's Cathedral on Sunday, December 30, interment being in Elmwood Cemetery.

The Rev. William A. Long, rector of St. James Chapel, Lake Delaware, Delhi, N. Y., and formerly of Gloucestershire, England, died suddenly at Lake Delaware, on January 16, in his seventy-third year. Funeral services were held on Saturday, January 19, at the Church of the Transfiguration, New York, and interment was at Kensico.

The Rev. James William Jackson, in charge of the missions at Allendale and Ramsey, in the Diocese of Newark, died on Saturday morning, January 19, following an operation. Funeral services were held on January 22 in the Church of the Epiphany, Allendale, N. J.

The Philosophy of Joylessness.

"The philosophy of joylessness, pessimism, was revived just a century ago in Germany. Like the evil genie in the fairy tale that escaped from the fisherman's jar and, spreading along the shore, formed a mist; so the mist of pessimism has gotten out of the confines of philosophy and cannot be conjured back again. It is in the air. A recent age has experienced, as perhaps

WANTED 15,000 YOUNG MEN AND WOMEN

The Government has enlisted the aid of Draughon's College in securing 10,000 stenographers and thousands of other office assistants, making, so to speak, DRAUGHON'S a recruiting and training station for Government office assistants.

Miss Gilley, on recently completing, BY MAIL, Draughon's Bookkeeping—An eight-weeks' course—received the following from the Government:

(Copy of Telegram)
Washington, D. C.—Miss Vera Gilley, Murfreesboro, Tenn.: You are appointed bookkeeper Revenue Bureau, \$1,000.00 a year. Report 234 Treasury Bldg. ROPER, Commissioner.

Another Telegram
Washington, D. C.—Miss E. J. Laws (Draughon's), Nashville, Tenn.: You are appointed stenographer, \$1,100.00 a year, Surgeon-General, War Department. Report room 506 Mills Building. NINAS, Chief Clerk.

The foregoing telegrams are worded along the line of other telegrams the Government is sending almost

By the Draughon method of instruction—the method indorsed by business men—the necessary training can be taken BY MAIL just as well as at college, and at about one-sixth the cost. For rates on course BY MAIL or AT COLLEGE, write

Draughon's Practical Business College, Box 51,

Nashville, Tenn.

no former age did, the joylessness of unbelief, the sadness of mental attitude that is in the strait betwixt two, having hidden farewell to the high faith and yet finding nothing else to satisfy the longing of the soul."—Bishop Brewster.

SIGN YOUR NAME HERE.

If you suffer with any chronic disease that does not seem to be benefited by drugs, such as dyspepsia, indigestion, sick headache, neuralgia, rheumatism, gall stones, liver or kidney diseases, or any other chronic ailment involving impure blood, you are cordially invited to accept the liberal offer made below. It is a grave mistake to assume that your case is incurable simply because remedies prepared by human skill have not seemed to benefit you. Put your faith in nature, accept this offer and you will never have cause to regret it.

I believe this is the most wonderful Mineral Spring that has ever been discovered, for its waters have either restored or benefited nearly everyone who has accepted my offer. Match your faith in this Spring against my pocket-book, and if the water does not relieve your case I will make no charge for it. Clip this notice, sign your name, enclose the amount, and let this wonderful water begin its healing work in you as it has in thousands of others.

Shivar Spring,
Box 64 A, Shelton, S. C.
Gentlemen:

I accept your guarantee offer and enclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if it fails to benefit my case you agree to refund the price in full upon receipt of the two empty demijohns which I agree to return promptly.

Name

Address

Shipping Point

(Please write distinctly.)

NOTE:—"I have had the pleasure of serving the little church at Shivar Spring as Pastor for years, and am therefore well acquainted with Mr. Shivar and his associates, whom I gladly commend as honorable business men and worthy of the confidence of the public. I have personally derived great benefit from the use of the Shivar Mineral Water and have knowledge of its beneficial effects in a great number and variety of cases."—Rev. A. McA. Pittman.

DAILY to Draughon students, offering them \$1,000.00 to \$1,200.00 a year to begin on. If you prefer a position with a business concern, Draughon will guarantee it.

\$300.00 a Month
B. H. WILKINSON, Bookkeeper, Bloom Clothing Co., Lead, S. D., writes: "Draughon's Bookkeeping, which I took by mail, changed my position from clerk, at \$25 a month, to bookkeeper, at \$100.00 a month. Just accepted position with New York concern at \$300.00 a month."

\$5,000.00 a Year
W. O. PARSONS, Mgr., Equitable Life Assurance Society, Rome, Ga., writes: "On completing Draughon's Shorthand by mail, I accepted a position as stenographer, at \$75.00 a month; now making \$5,000.00 a year."

Sore Eyes
Granulated Eyelids, Eyes inflamed by exposure to Sun, Dust and Wind quickly relieved by Murine Eye Remedy. No Smarting, just Eye Comfort. At Druggists or by mail 50c per Bottle. Murine Eye Salve in Tubes 25c. For Book of the Eye FREE ask Murine Eye Remedy Co., Chicago

Hides and Furs

Twenty-four hours after we receive your shipment of hides and furs you receive payment for them. Reference, banks of Lynchburg. Dixie Hide, Junk & Supply Co., Lynchburg Va.

Norfolk & Western Railway

ONLY ALL RAIL LINE TO NORFOLK

QUICKEST AND BEST SERVICE

Pullman Parlor Cars.

The best line to all Points West, Northwest and Southwest.

W. B. BEVIL, W. C. SAUNDERS,
Pass. Traff. Mgr. Gen. Pass. Agt.
Roanoke, Va.

C. H. BOSLY
Dist. Pass. Agt., Richmond, Va.
Rates and information upon application.

Richmond, Fredericksburg & Potomac R. R.
To and from Washington and beyond—Daily.

Leave Richmond	Arrive Richmond
* 4:10 A.M. + 11:00 A.M.	+ 8:00 A.M. + 9:45 P.M.
* 6:00 A.M. + 11:25 A.M.	+ 12:50 P.M. + 10:25 P.M.
* 7:05 A.M. + 1:55 P.M.	+ 2:50 P.M. + 11:55 P.M.
* 8:15 A.M. + 3:00 P.M.	+ 6:00 P.M. + 1:30 Nt.
* 8:45 A.M. + 3:10 P.M.	+ 9:05 P.M. + 2:42 Nt.
+ 8:40 A.M.	+ 9:55 P.M.

Richmond-Washington Local, Lv. 8:15 P.M. week days; 8:15 P.M. Sundays; Ar. 21:45 A.M. daily. Fredericksburg Accom. week days, Lv. 8:15 P.M.; Ar. 8:15 A.M. Ashland Accom. week days, Lv. 7:30 A.M., 6:30 P.M.; Ar. 8:35 A.M., 1:30 P.M.

▲Elba ticket and baggage offices not open for this train. *Main St. Sta. †Byrd St. Sta. (stopping at Elba). ‡Elba Sta.

EARN \$10-\$20 A DAY AT HOME

Help to meet the big demand for Hosiery for us and your home trade.

Industrious persons provided with profitable, all-year-round employment on Auto-Knitters. Experience and distance immaterial.

Write for particulars, rates of pay etc. Send 3 cents in stamps.

Auto-Knitter Hosiery Co., Inc.
Dept. 82 E, 821 Jefferson Av., Buffalo, N. Y.

Church Furnishings, Memorials, Etc.

CHURCH VESTMENTS

EMBROIDERIES

Silks, Cloths, Fringes, Etc.

CLOTHING for CLERGYMEN

COX SONS & VINING

17-74 Madison Avenue, New York

CHURCH FURNISHINGS

Gold Silver and Brass

Church and Chancel Furniture

Write for Catalogue
for Episcopal Churches

W. & E. SCHMIDT CO.

108 Third Street, Milwaukee, Wis.

GRANITE AND MARBLE MEMORIALS

Largest Stock in the South
We pay the freight and
guarantee safe arrival

The Couper Marble Works

(Established 65 years)
264-268 Bank St., Norfolk, Va.

CHURCH EMBROIDERIES

Stoles, Eucharistic Vestments, Surplices, Altar Hangings, Burses and Veils, Markers, etc. All materials for sale.

The only studio importing exclusively English unfading silks, Damasks, fringes, linings, pure gold metal threads, etc., and using Standard Church of England patterns and designs.

English silk stoles, plain.....\$3.50

English silk stoles, outline crosses.....\$4.50

English silk stoles, handsome crosses.....\$5.50

English silk stoles, best hand embroidery, from \$8.00 up to.....\$50.00

English silk burse and veil with crosses.....\$12.00, \$15.00, \$18.00.....\$20.00

Handsome embroideries unsurpassed in workmanship executed at short notice. Special altar linens embroidered in England. Testimonials from all over the world.

THE CATHEDRAL STUDIO

Lucy V. Mackrille

11 W. Kirke St., Chevy Chase, Md.
30 min. by trolley from U. S. Treasury, Washington, D. C.

R. Geissler, Inc.

56 West Eighth Street, New York

Memorials
FOR THE CHURCH
Furniture — Windows — Fabrics

Ecclesiastical and Domestic Art Worker.

Memorial Windows, Leaded Glass, Monuments, Decorations, Church Furnishings in Wood, Metal, Stone.
Artistic Hungarian construction complete or plans only.

CHARLES F. HOGEMAN,

45 Seventh Avenue, New York City.

Painted and Leaded Glass

How painful it must be to a family who have perpetuated the memory of their loved ones in seeing their same style of window, same pose, same coloring, same everything, in another person's memorial window—all that they had cherished as theirs was anybody's. Why? Because intending purchasers will ask for a catalogue and, in consequence, choose a window that has probably been placed all over the country, when by writing to me they can get not only their own ideas carried out, but a new and original one and my guarantee that their window will never be duplicated.

Get my actual finished specimen miniature window with prices. Compare these with others.

ELLWOOD POTTS

Workrooms: 4639 Haverford Ave
Philadelphia, Pennsylvania

O. Luetke's Art Works Church Furnishings

IN METAL—WOOD, MARBLE, ETC.
Est. 1886. 328-332 Seventh Ave. New York

Brotherhood of St. Andrew

Guilds and all Church organizations desiring to assist their treasury can find no better way than by representing the SOUTHERN CHURCHMAN. And at the same time you will do a good work by placing the SOUTHERN CHURCHMAN in homes where there is no Church paper. Write to-day for full particulars.

SOUTHERN CHURCHMAN.
Richmond, Va.

PLEASE mention the SOUTHERN CHURCHMAN when you write to our advertisers.

Thoughts For the Thoughtful

Good taste is the flower of good sense.—Poincelot.

The greatness of our service depends on the Master, and not on the work.—Ex.

Obedience to the known will of God is the highest evidence of sincerity and belief.—Ex.

It is better to be saved in God's way than to be lost through having our own way.—Ex.

Success in life depends far more upon decisive action of character than the possession of what is called genius.

It is one of the beautiful compensations of life that no man can sincerely try to help another without helping himself.—Philip Bailey.

In a world of wider scope,
What here is faithfully begun
Shall be completed, not undone.
—Tennyson.

We may imitate Jesus by setting our hearts on doing our duty to the full; on giving our whole soul and spirit to the work God has given us to do, and never doubting the presence of heaven in our daily life.

Those who admit a general providence, but deny a particular one, seem to forget that generals are nothing but a collection of particulars; they are nothing but the sum total of particulars.—J. Seed

In the life of some poor, helpless sufferer the bed of pain may be the

meeting-place of many hearts, which are cheered and elevated by the sight of Christian endurance, and soothed and softened by the warm tide of Christian affection.—D. J. Vaughan.

Problems really add to the interest of life, and the solution of them gives the joy of victory. Jesus Christ's life was not a failure, it was a victory; He was never so victorious as when they tried to kill Him.—Dr. W. T. Grenfell.

The Lord needs not the tongue to be an interpreter between Him and the hearts of His children. He can interpret prayers, though not uttered by the tongue. Our desires are cries in the ears of the Lord of Hosts.—Thomas Manton.

The hope of the New Testament means absolute certainty about the future. Things hoped for are things not yet seen, but things which God guarantees to us, a something which absolutely belongs to us. Faith is the "title-deeds of things future."—J. H. Moulton.

Blessed is the man who has the gift of making friends, for it is one of God's best gifts. It involves many things, but above all the power of giving out of one's self, and seeing and appreciating whatever is noble and lovable in another man.—Thomas Hughes.

I need not leave the jostling world
Or wait till daily tasks are o'er,
To fold my hands in secret prayer
Within the close-shut closet door;
There is a viewless, cloistered room
As high as heaven, as fair as day,
Where, though my feet may join the throng,
My soul may enter in and pray.
—H. M. Kimball.

Mahomet delivered his message, men received it: of Mahomet himself they have no experience. But Christ—not

the truth He taught apart from Himself—Christ Himself is the effective Saviour of men in every age and country, and what is verified in Christian experience is that Christ Himself gives eternal life, quenches or subdues evil passions, and is the strength of all Christian righteousness.—R. W. Dale.

Whatever God will be to us in heaven He is to us in large measure on earth. We need not go through the world as paupers, seeing we have such treasure at hand. Our life need not be a wilderness waste, a flowerless garden, a waterless well, a bankrupt bank, a sunless day, since God is ours. Let us appropriate our treasures; let us seek a present heaven; let us believe that we have in God an unspeakable fund of blessing—a present love higher than the heavens, deeper than the sea, broader than the earth, and closer than the atmosphere; a present joy, keeping the heart young and warm, the face bright, the tongue musical; a present peace, keeping the soul unchafed and the life tranquil amid the strife of unfriendly voices; and a present grace enough for our sorest need, our darkest hour.—W. Pearce.

The man who claims that he is kept out of the church by the hypocrites in it doesn't object to them anywhere else. Business is full of them, and yet if he sees a chance to make money among them he will not stop for that. The theatre is full of them, and yet he will go there and pay out his money to see them. Society is full of them, and yet he never thinks of becoming a hermit. Married life is full of them, but that doesn't make him remain a bachelor. Perdition is made up of them, and yet he is not doing a thing to keep from going there. He would have you think he is trying to avoid the society of hypocrites, and yet he takes not a single step toward the only place where no hypocrite can go; and by his conduct proves that he himself is the biggest kind of hypocrite.

A WAR TIME BOOK BARGAIN

IMPORTED CLOTH BOUND SETS OF STANDARD AUTHORS



Best Standard Authors

Six volumes to each set. Library cloth binding; gold decorations; large, clear type; duetone illustrations; thin Bible paper; 3,000 pages to each set.

NEW IMPORTED

Editions Complete

Purchased direct from the Edinburgh publishers and offered to Southern Churchman readers.

War is destroying the book market abroad and makes it possible to present this opportunity to you. Nelsons, the famous Bible publishers, overstocked with new editions, turned to this country for buyers, and sold the sets for the mere cost of paper and binding. The opportunity is most unusual—the books are a real bargain—but the offer is limited, and to get the sets you must act promptly.

Famous authors, including DUMAS, KIPLING, STEVENSON, SHAKESPEARE, POE, HUGO.

The binding, paper, type and size of these standard sets are uniform, and the same price—\$1.95 per set—will prevail as long as the sets on hand last.

Think of getting your favorite author—that particular writer whose books you have long desired—in size and weight that are adapted exactly to hand, or pocket, or bag—that in a word are just what your ideas of a book are for comfort and utility—and at a price lower than you have ever known, or may ever know again for good books.

Six Books for the Price of one---Act Now

Grasp This Opportunity Today !

Tear Off Coupon, Fill I , and Send to Us Now

Booklovers Home Library

Southern Churchman, Richmond, Va.

I accept your Booklovers Home Library offer Enclosed please find \$..... (money order, check or currency) for which please send me cloth bound sets of Standard Authors, as checked below:

..... Dumas Poe Stevenson
..... Hugo Kipling Shakespeare

Name

Address

Note.—Each set is \$1.95 for the six volumes. If you wish your books sent **All Charges Prepaid**, add 25c for each set selected. Select one or more sets and send in your order to-day. **Special**—For any of these sets and a year's subscription to the **SOUTHERN CHURCHMAN** at \$2.00, send us \$3.95 and receive the books delivery charges paid. Books or paper can go to different addresses if desired.

Southern Churchman

Vol. LXXXIII. RICHMOND, VA.,

FEBRUARY 9, 1918.

No. 6



Inquiries

are continuing to come in from Churchman readers.

In response to the advertisement about the safe 6 per cent. bonds we are now selling to conservative investors. Denominations, \$500.00 and \$1,000.00.

Full particulars given upon request.

One can place his or her money in this security and then sleep.

Virginia Trust Co.,

The Safe Executor

RICHMOND, : : VIRGINIA
Founded 1892

EDUCATIONAL

The Protestant Episcopal Theological Seminary in Virginia

Established A. D. 1823

The ninety-fifth session will open on Wednesday, September 18, 1918.

Special Students Admitted

For catalogue and other information, address the Dean or Secretary.

Theological Seminary

Alexandria, Va.

The Theological Department OF THE

University of the South

An integral portion of the University, where the student of Theology meets in the frank intercourse of a common life, with the student of Science on the other.

For Catalogue Address

THE DEAN,

Sewanee, Tenn.

The General Theological Seminary

CHELSEA SQUARE, NEW YORK.

The next Academic Year begins on the last Wednesday in September.

Special Students admitted and Graduate Course for graduates of other Theological Seminaries.

The requirements for admission and other particulars can be had from The DEAN, 1 Chelsea Square, New York, N. Y.

ST. HILDA'S HALL A School for Girls.

Charles Town, W. Va. Under the auspices of the Bishops of the Diocese (Episcopal). Near Washington. College Preparatory and elective courses. Music and Art. Athletics under trained Director. Open air classes.

MARIAH PENDLETON DUVAL, Principal
Past 16 years principal of Stuart Hall, Va.

Episcopal High School

Near Alexandria, Va.

The seventy-ninth year of this School for Boys opened September 19, 1917. Modern equipment throughout. Catalogue on application.

A. R. HOXTON, B. A., Principal

Emerald Hodgson Hospital

—AND—

TRAINING SCHOOL FOR NURSES
UNIVERSITY OF THE SOUTH,
Sewanee, Tenn.

A Church institution where the best training to be had for development of Nurses. For further information, address

REV. W. S. CLAIBORNE, Supt.

Low Levels and Positive Sin.

There is a great temptation to us all to suppose that things are well enough with us so long as no one can point to any glaring transgression on our part. But one feels instinctively, if he cannot put it into words, that there is something deeply wrong about the life whose whole defense is simply that no one can charge it with outrageous doings. For the truth is that living on low levels is just as much an offense against God and our spiritual nature as it is to commit the positive acts which conscience condemns.

It is altogether probable that low standards of thought and feeling and belief are harder to fight against than direct and tangible evils. Oftentimes the real trouble with our lives is not in this or that particular thing which we are fighting against, but in the whole atmosphere of our life and the levels upon which we are living. And many a time it happens that we cannot fight the particular vice or evil tendency in ourselves by direct onset, but only by seeking a different spirit in which to live. Dr. Watkinson, in one of the illustrations of which he is a master, has told us of the African cattle which at certain seasons are visited by the terrible fly that drives them mad. They fight against it until they are exhausted, and in vain. Then there works in them an instinct which drives them gradually up into the higher lands, and at a certain level the pest stops. The pest cannot live at that altitude. Below that line all the efforts of the poor cattle to free themselves are in vain. Above it they are safe—and immune.

The same is true with ourselves. No matter how strenuously we fight with certain evils it is all in vain. While we still inhabit our present levels the fight will be uneven, and after really noble efforts are followed by many defeats we shall feel that things are over-weighted against us—and lose faith.

But it is easier for most of us perhaps to acknowledge downright transgressions than it is to plead guilty to a whole unworthy and ignoble plane on which we are living. Let us admit it if our atmosphere is bad and low. No one may charge us, perhaps, with many positive transgressions, we may reflect the average decency around us, but is the worst indictment which can

The Virginian Home and Training School

For the Feeble-Minded and Epileptic.

Established 1893.

For terms and information, address

MISS M. GUNDRY,

Falls' Church, Fairfax County, Va.

The Bishop Payne Divinity School

The accredited Seminary of the Church for training colored men for the ministry. The thirty-ninth session opened September 21, 1917.

For catalogue and information, apply to
REV. C. B. BRYAN, Dean
Petersburg, Virginia

THE CHATHAM EPISCOPAL INSTITUTE FOR GIRLS

College preparatory, Music, Art, Domestic Science, Expression. Certificate admits to leading colleges. New buildings. Ten-acre campus. Athletics. Gymnasium. Terms moderate. Catalogue and views
Mrs. Elizabeth May Willis, B. P. Prin.,
Rev. C. O. Pruden, Rector.

Box 13.

Chatham, Va.

The Divinity School of the Protestant Episcopal Church in Philadelphia.

Founded by Bishop Alonzo Potter in 1862.

Special students admitted. Privilege of attending course of special study at the University of Pennsylvania.

For information address the Rev. George G. Bartlett, S. T. D., Dean, 5000 Woodland Avenue.

The Chamberlayne School

A COUNTRY BOARDING AND DAY SCHOOL FOR BOYS AT RICHMOND, VA.

Seventh session begins September 20, 1917. Location: Stop 25, Westhampton Line. New buildings. Ten acres of ground. Two large athletic fields. Boarding department limited to 25. For catalogue, address

C. G. CHAMBERLAYNE, A. M., Ph. D.

1211 Master

be brought against us the low plane on which we have lived? When any one confesses that to himself things begin to go better. Sometimes a man is willing to take up that aspect of things. The publican was, as he cried, "God be merciful to me, a sinner." The Pharisee was not, but just kept to those details which hid from him that the whole tenor and savor of his life was bad.

The surest way to better acts is by way of a better spirit. And the most filial thing we ever do is when we come to God with the confession that

R. Geissler, Inc.
56 West 8th St. New York City.

* Church *
Furniture
Furnishings
Decorations
Fabrics and Embroideries.

the whole atmosphere of life has been wrong and ungenerous and ask him to renew in us a right spirit. Hammer away as we will at sins and failings, they never budge until we begin to live in His spirit. And our most Christian and courageous act is when we drop for a time our struggle with the definite faults and deliberately seek higher levels to which little by little we have become strangers. Walk by the Spirit, and ye shall not fulfil the lust of the flesh.

Just as the terrible insect perishes and falls away from the cattle when they reach a certain height, so too do vices and fears and disabilities and doubts wither when we get up into certain heights, and never until then. They cannot live in that air. Our malice and envy and quarrelsomeness cannot be directly smashed, but there is a Fellowship in which they do not fulfil themselves. Just as with earthly friends in whose presence our worst does not arise, so there is an opening for divine fellowship, and in it these bad emotions wither. The evil promptings may still come, but they do not flourish. There are spiritual results which only come to pass on the higher levels. Give them mountain air.

It is pleasant and surprising to see how a condition which would not change at all when we struck at it directly will begin to yield when we boldly drop the definite attack and begin to seek a different climate. As there are cases of sickness which will not alter in answer to medication, and not until the patient is taken into another air and put under different skies, so there are personal defeats which will continue as long as our spiritual level is unchanged. The point was well brought out by the parent who said

that often, in spite of all his best endeavors to correct some tangle in his children's make-up, nothing came of it, but whenever he dropped the definite faults and asked God to give the children his Holy Spirit, somehow everything went better. On our present levels our vices will master us; only with the mountain air of God's Word and Spirit may we deprive them of their power.—Sunday-School Times.

LINES.

I break the soil with anguished pain,
And sow with bitter tears;
My soul doth reap like golden grain
The gladness of the years!

I hear the winds that roar and roar,
The elements that rush.
My soul doth hear for evermore
The high celestial rush!

I toil with clouds till day is done,
In pastures dull and bare;
My soul doth shapen like a sun,
The common earth and air!

I win in darkness black as death
The scant bread of the sod;
My soul doth bring from fields of faith
The living sheaves of God.

—Selected.

A CRUSADER OF FRANCE

Translated from the French of
Captain Ferdinand Belmont

Introduction by
HENRY BORDEAUX

MISS KATHARINE BATES

In a letter to the publisher says: "I have read every word of A Crusader of France, moved to the depths of my soul by its poignant spiritual beauty. It gives, too, the clearest picture of actual war conditions, day after day and week after week and month after month, that I have ever seen."

\$1.50 Net Postage Extra All Bookstores.
E. P. DUTTON & CO., 681 Fifth Avenue, N. Y.

What do you know of the work of your Church Temperance Society?

Rt. Rev. Fred. McK. Courtney, D. D., President.
William Jay Schieffelin, Esq., Ph. D., Treasurer.
Rev. James Empringham, D. D., Gen'l Supt.
Send for free sample copy of "TEMPERANCE."
This periodical has the largest circulation of any magazine of its kind in America. Address

Church Temperance Society

214 Metropolitan Tower, New York City

Miller & Rhoads

"The Shopping Center."

For the retail Dry Goods and Department Store trade.

In the heart of Richmond, when you are here; and Our
Mail Order Department Serves you at your home.

BROAD AND GRACE STS.

CORNER 6TH ST.

RICHMOND, VA.

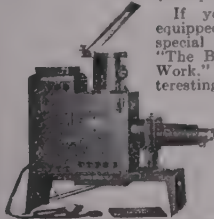
Recaptured Jerusalem

The recent capture of Jerusalem by British troops sent a thrill through all the Christian world. To many an absorbed audience the romantic story was retold—and given fresh value and interest by means of the

Bausch & Lomb

BALOPTICON
THE PERFECT STEREOPTICON

Current events, Biblical scenes, pictures for various entertainments, projected from lantern slides or from prints, postcards, etc.—almost without limit is the field of the Balopticon. And anyone can operate it—its gas-filled Mazda lamp is safe and simple. Various models: for slides, \$31.50 up; for opaque objects, \$42 up; for both, \$55 up.



If your church is not equipped, let us send you a special descriptive booklet, "The Balopticon in Church Work." You'll find it interesting.

Bausch & Lomb
Optical Co.,
545 St. Paul St.,
Rochester, N. Y.
Leading American
Makers of High-
Grade Optical Pro-
ducts.

Our Resolution

that whatever our willing sacrifice

for liberty—

Our ideals for home comfort and hospitality shall persevere throughout 1918.

That we shall plan for "Better Homes" in which good Furniture is considered a profitable investment in life-long satisfaction.

SYDNOR & HUNDLEY

PREPAREDNESS FOR THE CHURCH

Why should not the Church prepare for its work when businesses in all directions are doing so for their work?

We are Specialists in helping answer all questions for the efficiency of the Church, furnishings, Lighting, Ventilation, Acoustics, etc.

Consult us and expert information will be submitted. Correspondence solicited.

J. & R. LAMB

23-25-27 Sixth Avenue

NEW YORK

Southern Churchman

Catholic for every truth of God; Protestant against every error of man.

REV. EDWARD L. GOODWIN, D. D.,
Editor.

SOUTHERN CHURCHMAN COMPANY,
Publishers.

Vol. LXXXIII.

RICHMOND, VA., FEBRUARY 9, 1918.

No. 6

THE CHURCH PENSION FUND AND THE GENERAL CLERGY RELIEF FUND.

The Southern Churchman does not question the purpose of the Church Pension Fund to fulfil every legal obligation which it assumed when it absorbed by merger the former Clergy Relief Fund of the Church with its assets actual and prospective. There are, however, certain considerations which ought to be remembered in this connection, and which, as it seems to us and to many, impose a moral obligation upon the managers of the Pension Fund to extend to the old pensioners of the Clergy Relief Fund a more sympathetic considerateness, and a larger measure of relief out of the abundant funds provided by the Church for such a general purpose, than possibly the letter of the bond requires at their hands.

I. Until the day of its merger with the Church Pension Fund the General Clergy Relief Fund was the official agency of the whole Church for the special work committed to it. Its definite purpose and efficient methods were approved and commended by the General Convention and the Diocesan Conventions as in accord with the duty and the desire of the Church. It was not therefore a thing to be wiped out of existence as a failure, its sacred purpose ignored except as imposing an unwelcome financial burden which must be grudgingly borne for a time until its liabilities should be liquidated by the hand of death and its mission of charity forgotten. As its legal successor the Pension Fund should be the inheritor, not only of its assets, but of its traditions, its generous methods and large-hearted purposes, to the fullest extent possible.

II. The almost exclusive purpose of the Clergy Relief Fund was the immediate relief of the present needs of the already disabled clergy and the widows and orphans of deceased clergymen. It had accumulated from legacies, etc., exclusive of the Automatic Pension Fund, investments to the amount of approximately \$400,000; but the interest on these was used for current pensions, and when need arose there was no hesitation in sell-

ing the necessary securities to meet the present necessities of those dependent upon it. This policy was known and approved by its supporters and, indeed, was the secret of the esteem and confidence which was accorded this Society by the whole Church.

III. For the good-will of the Church was the great asset of the Clergy Relief Fund. It was being realized in the ever-increasing contributions for its support and the co-operation of the diocesan societies in its work. The plea of Dr. McIlvaine for "The Forgotten Man" was taken to heart. During the fifteen years of the Rev. Mr. McClure's incumbency as Treasurer and Financial Secretary the annual contributions from churches and individuals mounted up from \$23,000 to more than \$100,000 per annum, given to be immediately expended for pensioners. In addition it was known that bequests amounting to nearly one million dollars had been written into wills and life insurance policies which would accrue to the Society on the death of the testators. The story of the Clergy Relief Fund for the past twenty years shows in unmistakable terms that the Church desires her present pensioners to be increasingly well cared for.

IV. It was largely the work of the Clergy Relief Fund that prepared the way and made possible the far greater and more stable enterprise of the Pension Fund. It was the Relief Fund, more than any other agency, that stirred up the mind of the Church to a realization of her duty to provide an efficient pension system and to a willingness to undertake it, while the very success of the Relief Fund in appealing to the charity of the Church proved the inadequacy of that old method of meeting the desired end. For twenty years before the Pension Fund was thought of the Church was being educated for such a design and prepared to make its splendid offering of nearly nine million dollars for liabilities which were weighing heavily on its conscience.

V. It was considered imperative for the success of the Pension Fund that it should have possession of the whole field of pension relief, and that all other societies, general and local, should practically be absorbed by it.

To this end the Clergy Relief Fund surrendered its funds, surrendered its great prestige, surrendered the more than \$100,000 a year it was gathering from the free-will offerings of the Church for its beneficiaries, lost its life that it might gain it in the larger, stronger, more adequate operation of the Pension Fund. Only it would that they should remember its poor, the present pensioners for whose relief its life had been consecrated, with sympathy and at least undiminished aid. The latter was promised in terms of dollars and cents as of a fixed date and without regard to the decrease in its purchasing power. The sympathy had, unfortunately, to be taken for granted; it could not be written in the bond.

VI. The General Convention was the creator and ultimate custodian of the Clergy Relief Fund. It approved the merger of this Fund with the Pension Fund, but if the exact terms of the merger were ever presented to the Convention we cannot recall it, nor can we find them in its records. This does not mean that the General Convention, dazzled by the glamour of a splendid pension system so ably advocated, was forgetful of its debt to the beneficiaries of the Relief Fund. It was impossible to guard every point and stipulate every condition. In adopting the canon drawn up and presented by the Pension Fund for its own guidance, the broadest, most liberal and most indefinite canon that ever adorned our statute books, the Convention was simply trusting the Pension Fund, which it was making its sole agent in pension relief, to deal always fairly and generously as the Church ought to deal. It was understood that with an Accrued Liability Fund of five million dollars, with an additional \$450,000 to meet interest on deferred payments, the Pension Fund could only promise to continue the payments then being made to pensioners already dependent on the Church's bounty. But in any event it was pledged that they should not be losers under the new system. It was not supposed that a much larger amount than the required minimum could be raised, and so no legislation based on such a contingency was sug-

gested. It was understood that the Pension Fund would do the best it could for the old pensioners committed to its care, with whatever funds it could command.

VII. So also did the contributors to the Accrued Liabilities Fund trust the Pension Fund. It is perfectly true that it was fully explained that five millions must be raised to meet the liabilities of clergymen not yet retired before the system could go into effect. It is also true that the majority of smaller contributors paid little attention to this limitation if they knew about it at all. To them accrued liabilities meant the debt they already owed to the old clergy for whose insufficient support they had been giving aforesaid. And it was supposed that the larger the fund raised the better these former beneficiaries would fare. So when their sympathy and consciousness of accrued obligations abounded in an overflowing generosity, surpassing the amount required by over three million dollars, the whole Church rejoiced that now these old ministers and their wives and children would be put beyond the reach of want or the demands of charity forever. They did not realize, they cannot yet realize, that the custodians of their bounty had quite other views as to the disposal of it.

We submit therefore, in view of these facts, that the Church Pension Fund, having become at its own instance the sole agent and representative of the general Church in providing for the support of her pensioners who by God's providence became such before March 1, 1917, and the sole medium through which her bounty can reach them, is morally bound to meet the claims which their immediate and crying wants are making with the sympathetic consideration and generous relief which the Church herself has always felt and would unquestionably afford. Having at its own instance accepted the office and the assets of the Clergy Relief Fund, it is under every obligation to adopt also the approved policy of that Society, which was, first of all, to search out and minister relief to the present necessities of its actual beneficiaries to the full extent of its power. Having at its own instance become the custodian of a bounty far beyond its avowed requirements, and having its legal obligations amply provided for, it ought willingly to dispense a small proportion of this surplus for a present emergency from motives of at least ordinary human generosity, viewing its sacred trust not with the cold, calculating acumen of a Wall Street Insurance Company, but as the representative of a great Christian Church whose supreme law is love, which has never intentionally forfeited to any trusteeship her prerogative of being both liberal and just.

In urging these considerations upon the attention of the proper authorities, we are actuated by feelings of the ut-

most loyalty to the Church Pension Fund. In common with the whole Church we value its work and rejoice in its already great achievements. Its future success is dependent upon its retaining unimpaired the confidence and good-will of the Church which has been given to it in such a marked degree, and on this account also we commend the facts given above to its candid and generous judgment.

Book Notices

(All books reviewed at any time in this column may be ordered, at the publisher's price given, plus postage 15 cents, from the book department of the Southern Churchman.)

Some Lenten Books. Several of these little books have been on our desk for quite a long time, waiting to be noticed at the beginning of the Lenten season.

Before the Morning Watch. By (the Rev.) F. A. Iremonger. With an Introduction by the Bishop of London. Longmans, Green & Co. London and New York. Pp. 172. 90 cents net.

A whole book, and a most excellent one, on a single Psalm, **De Profundis**, Psalm 130. The writer, of whom the Bishop of London tells us a little in his appreciative introduction, is a wide reader and a deep, fruitful thinker who can follow a line of thought to an end. So many writers of devotional books come out just where they went in. Not so the author of these twelve chapters on themes vital to the Christian life, which are not only spiritual but instructive, full of sound learning, wise admonition and profound suggestion. To one who wishes to fortify the foundations of his personal religious life we recommend this book very strongly.

In the Day of Battle. By the Right Rev. H. L. Paget, D. D., Bishop of Stepney. With an Introduction by the Bishop of London. Longmans Green & Co. Pp. 157.

Written for the Lent of 1915 in England, this book is "an attempt to seek the guidance of the Lord's Prayer with regard to the present war." The author is sure that "neither thought, nor feeling, nor will can go astray under such direction. The freedom it gives us, the gentle restraint it imposes, are exactly what God means for us. Within its limits and confines we may indeed walk at liberty." Every chapter begins with a petition from the Prayer, and the writer applies its underlying truths especially to the duties and dangers of these days of stress. Another thoughtful and helpful book, and needful for these times.

The Riches of Prayer. By the author of the *Splendour of God*. With a Preface by the Rev. Canon Joyce, D. D. Longmans, Green & Co. Pp. 101. 90 cents.

This is a study of prayer as a fundamental principle of religion, based upon the reality of God and our relation to Him. It is considered as the necessary

result of God's revelation of Himself and man's acceptance of Him as so revealed. The subject is treated with great breadth and fulness and with a deep spiritual understanding. No one can read it without new conceptions of what it means—this "lifting up of the living soul to the Living God," and a new light upon the reason, the conditions and the blessedness of prayer. An excellent guide for intensive Lenten study.

Come Unto Me. Considerations on St. Mark's Gospel. By (the Rev.) Frank Inigo Harrison. With Commendatory Note by Bishop Cecil Hook, D. D. Longmans, Green & Co. Pp. 172. \$1.20 net.

Readings for every day in Lent, founded on the Gospel of St. Mark. Devout, and frequently fresh and suggestive, without being profound. But good examples of thoughtful study of Holy Scripture.

Self-Training in Meditation. By A. H. McNeile, D. D. Regius Professor of Divinity in the University of Dublin. Author of "Self-Training in Prayer," etc. Longmans, Green & Co. Pp. 72. 50 cents net.

A very useful little book on one of the primary needs of the Christian life, that of knowing how to read the Bible for spiritual nourishment and growth. It is practical, simple and thoroughly helpful. One could not wish a better guide for real Lenten work in one's closet.

The Living Sacrifice. Readings for the Forty Days of Lent, based on the Prayer of Consecration. By the Rev. Alanson Q. Bailey, B. D. With Introduction by Bishop Woodcock, of Kentucky. Edwin S. Gorham, New York. Pp. 180. \$1.00.

Here is something for those whose habits of religious thought are strongly sacramentarian. The book is pervaded with a tone of deep spirituality, though we cannot follow all of its teachings.

Church Year Sermons for Children. By the Rev. Phillips E. Osgood. George W. Jacobs & Co. Philadelphia. \$1.25.

No better book of sermons to children has ever come to the notice of the present reviewer than this. In its imaginative understanding of the child's instinctive interests, in the remarkable skill with which its subjects are arranged to follow the beautiful lessons of the Church Year, and in the convenience of its typographical arrangement, the book is equally admirable. The illustrations, sketched by Mr. Osgood himself, are quite as fascinating as the text.

W. R. B.

You can't mock God with lies. You can't offer Him devotion that isn't endorsed by the action of the life; you can't offer Him a petition that does not rest on the sanction of the deed; and in that hour when you and I are praying for those who dwell far away, when we really enter into the great longing of Christ's longing heart for all mankind and pray as He prayed for the other sheep, not of that Jewish fold, that they may all come and that there may be one flock and one Shepherd, we shall bring our wealth and we shall lay down our obedience also at his feet.—Robert E. Speer.

A CALL FOR UNITED PRAYER FOR THE MONTH OF MARCH.

The General War-Time Commission of the Churches, at the request of the War Commissions of several communions, sends out this call to the Church throughout the United States for the joint observance of the month of March as a time of special penitence and prayer and intercession. A booklet, "New Ventures in Faith," for the use of churches or of small groups or of individuals, containing meditations and suggestions for prayer for the entire month, and so arranged as to be of service in following months, has been prepared and can be obtained at ten cents per copy or \$10.00 per hundred copies from the General War-Time Commission of the Churches, 105 East Twenty-second Street, New York City, and from the War Commission of each denomination.

The last week of March begins with Palm Sunday and ends with Easter Day. The various communions will have their own special forms of observance of this week, and the Federal Council of the Churches will issue a special call with suggestions for these days.

In behalf of the General War-Time Commission of the Churches we venture to suggest the possibility of finding special occasions this year for interdenominational and community acts of co-operation and unity.

1. Hundreds of men have been called and hundreds more will be called from the ministry of the churches to service as chaplains in the army and navy. As chaplains they will be ministers not of their own denomination, but of the nation, serving in Christ's name all the sons of the nation enlisted in the army and the navy. Wherever from any community a chaplain goes forth to this great service we suggest that all the churches of the community join in a general consecration service, sending him forth, bearing the ordination of his own body, but with the blessing of all and with the consecration of the community from which he goes to the ministry of the nation.

2. It would not be right in view of fuel conditions that all the churches of the community should be kept open throughout the month, but we suggest that such arrangements be made as will provide some one open church or parish house throughout the entire month to which Christian people may resort by day and by night for prayer.

3. As a means of fellowship and unity in common intercession, as well as of just observance of the government's call for the husbanding of every resource, we suggest an enlarged number of union services among such churches as may find it possible, and especially we suggest a united community service of all Christian people in support of our present national duty.

4. Whenever it is found to be possible we suggest intercommunion celebrations of the Lord's Supper.

5. In a few months the government will summon the second enrollment of men under the military registration. In advance of the call we suggest that the churches in every community come into touch with all the men in Class 1 of the government registration so that when these men are summoned to the camps they may go forth with such a work of love and faithfulness already done in their behalf as may steady and uphold them in the life to which they go.

We are sure that the nation by diplomacy and on the field of battle will do all in its power to bring this great struggle to a just close and to restore peace to the earth, and we call upon the Church to use every resource

of power and faith and love to hasten the end of strife and to bring in the kingdom that is first righteousness, and then, peace and joy.

Robert E. Speer, Chairman.

William Lawrence, Vice-Chairman.

William Adams Brown, Secretary.

A Lenten Message From Bishop Guerry.

Dear Brethren:

Never in my recollection has the Church had such an opportunity to make Lent a time for the deepening and strengthening of the spiritual life of her children as that which it now affords us.

May I, on the threshold of this penitential season, seek to impress upon you the greatness of the opportunity and the special privileges which are ours.

First. Let me sound a note of warning: In the multiplicity of the claims that the war has made upon our time and our ability to give, there is real danger lest the equally important and urgent needs of the Church be forgotten. Our aim should be to serve both the Church and the nation. Neither should be sacrificed to the other. I do not think that the part that the Church has already played in this war, and the still greater contribution which she is destined, under God, to make when the war is over, has been sufficiently appreciated. There is a tendency quite noticeable in certain quarters to give less to the Church than formerly. The plea is being made that people have no time now for the various activities, missionary or otherwise, of the Church.

I can imagine no greater mistake that we could make at this time than to neglect the ministrations of the Church in the belief that by so doing we can better serve the State. Every forward step in the campaign for preparedness so far undertaken by the government, has been undertaken with the help and co-operation of the Christian churches. The conservation of food, the Liberty Loan, the work of the Y. M. C. A. and of the Red Cross have all been organized and launched through the Christian churches of the country. They have responded nobly and generously to every demand made upon them. Our Clergy are giving of their time and personal service without measure and without price to the work of caring for the social and religious needs of the officers and men in the various camps and cantonments in the State. Our War Commission, through its Executive Committee, of which Bishop Perry, of Rhode Island, is Chairman, has made large appropriations of money to send volunteer chaplains into our camps, and to provide them with all the necessary equipment for their work. The Church has demonstrated her ability to do things in this crisis. She is making large sacrifices to win the war, and is prepared to make still greater. The support of the Church in this hour of national peril, is, therefore, both a religious and patriotic duty. The flag and cross stand side by side in most of our churches, and in this great war of ideals and principles, they stand, or should stand, for the same thing.

Our people should, therefore, be ready to make greater sacrifices for their religion than ever before; and all should be made to realize how vitally and fundamentally important is the part that the Church is destined to play in this great world struggle.

I bid you, therefore, to a Lent of real self-denial and prayer. Let us practice such a self-denial that we who are back of the firing line may be said in some very true sense to share in the

privations and sacrifices of those who represent us at the front.

Lent affords us an opportunity to show our patriotism by a more rigid economy in all the expenditures of the home, and to make its practice an act and exercise of devotion for the good of our souls as well as for the good of the nation.

I respectfully urge upon our people at this time the value of intercessory prayer.

I bid you to pray for our country; for our President and all in authority; for our army and navy; for our Allies, and if it be the will of God for victory and success to our arms. Let us not forget, after the example of the Master Himself, to pray for our enemies, and especially that God would look down in compassion upon the sick and wounded.

Pray, also, for those who are near and dear to us that God would defend them from all dangers, both to soul and body. I desire to impress upon you the value of intercessory prayer, with specific requests for prayer, in connection with celebrations of the Holy Communion. If the Clergy will let it be known that they will present such special petitions as the people may desire to offer at certain celebrations of the Holy Communion, I am sure many would be glad to avail themselves of the opportunity.

As the war goes on these services of prayer and intercession will become more and more helpful and comforting. The sacrificial nature of the Eucharist with its emphasis upon the offering of life for service through sacrifice is that act of religious worship which comes nearest to expressing what is in the heart of the soldier who goes forth to fight his country's battles, and who also, should be in the heart and life of every individual worshipper who kneels to pray for those he or she loves and to offer himself or herself a willing sacrifice to God for service.

And, finally, this is a Lent when the Church throughout the world needs to pray most earnestly for the visible and organic unity of all Christians.

I verily believe that this frightful war could never have happened if we had had a united Christendom. And if wars are to cease in the future, it can only be when all men shall more fully realize their Onship in Christ, and there shall be on earth one worldwide visible Brotherhood and Communion, bearing its undivided witness to the unity of God's great family.

Let us, therefore, as individuals and as a Church repent us of our sins, and humble ourselves under the mighty hand of God and pray Him to make us more worthy and meet to do His will that He may use us to His glory and to the carrying out of His great purposes.

Faithfully yours,

WM. A. GUERRY.

Charleston, S. C., Jan. 3, 1918.

FROM BISHOP ISRAEL IN FRANCE.

In a letter from Bishop Israel to the Rotary Club of Erie, of which he is a member, he says:

My work, as you have no doubt seen from portions of personal letters which I understand have been published, has for the last three months, been along the line of the American front. This does not mean the trenches, as few of our soldiers have been there, and then only temporarily, as you know, for the experience, but in the preparation camps scattered among the French villages, many of which are within sound of the conflict.

I have had the privilege of meeting with many thousands of our soldiers, addressing crowds in the Y. M. C. A.

huts afternoons and nights and then meeting them personally afterwards. To talk from a soap box, table or chair in a dingily lighted, smoke pervaded, damp, cold hut to hundreds of men, who, with eager, upturned faces, are looking to you for encouragement and cheer, is most inspiring. And after the address to hear the cheers for both country and the cause for which we fight and to be overwhelmed with great strong handshakes of those crowding to meet you and to listen to the quiet word which indicates determination to be strong for the right, and hear many questions about home and relatives in other parts of the army, fills me with gratitude that it has been made possible for me to be here. On the other hand, my heart sinks with sadness as looking into those strong young faces I realize that thousands will never return to home and loved ones, and that many spared to return will, like the hundreds of English and French to be seen everywhere, be maimed and marred for life. Upon this thought it does not do to dwell. I fear you in America cannot realize how it broods and hovers over the countries at war. The freedom of nations and the liberty of the individual for which we fight, however, is God's cause, and we keep this to the front, whether in camp or city, and thus all sacrifice and suffering appear small.

I expect to spend my Christmas in the camps with our soldiers, feeling that participation in their deprivations and discomforts at such a time particularly will be appreciated by the thousands whom I expect to meet during the Holy Season. I am glad and grateful to be here, and beg of you all to pray daily that this terrible war may soon end by victory crowning our efforts, establishing a righteous and lasting peace.

Wishing you each and all a very blessed Christmastide and trusting that you will accept the blessing of your Bishop as coming from your associate and friend, I remain,

Sincerely yours,
ROGERS ISRAEL.

France, December 7, 1917.

AT CAMP LEE.

Percy J. Knapp, in St. Andrew's Cross.

(Mr. Knapp, the writer of this article, is the Brotherhood's Camp Secretary at Camp Lee, near Petersburg, Va. He gave up a fine position in New York in order that he might take up this work, and bring cheer to the lonely soldier away from home.)

* * * The men in the barracks nearest to us were from West Virginia, those coming from the cities being as a rule well educated. In fact many were professional men. There were also many from the mountain country. These mountain lads were a tall, raw-boned gaunt lot, and yet possessed a gentle simplicity, which drew us to them. Only a few had had the opportunities of school. Therefore, many could neither read nor write, never having been away from home, or traveled on a railroad train, their state of mind was a mixture of fear, homesickness, uncertainty and curiosity, with homesickness and loneliness strongly predominating. Many were physically ill, owing to their intense homesickness.

As they came into the building their eyes opened with wonderment. The piano, phonograph, books, papers, games and the big cheerful fireplace, with its crackling logs were so inviting. And then the strangers who greeted them with a hand grip, and arm about

their shoulders formed a circuit of comradeship and brotherhood.

It was all so new and strange, but somehow that greeting struck deep in their hearts, and kindled anew the fires of love and peace and contentment.

The breaking of home ties, the separation from loved ones, was a bewildering, inexplicable experience in the lives of these simple but royal good lads, and it had stunned them.

They were not bitter, they did not question or doubt the love of God, but in a dazed way they were groping for the reason. Not one was disloyal. They were ready and willing to fight fearlessly, they loved their God, country and flag, but for the moment they simply could not grasp the changed conditions.

I am ashamed to confess that when I first met these men, I wondered what was beneath those worn and unkempt coats, those collarless soiled shirts. But I recall that there was something in those clear eyes, a difference in the smile, and a warmth in the handshake and greeting, that I had never noticed so marked in men whom I had previously met. I did not have to wait long to find out that in these men, was to be found that priceless gift, Christian manhood. * * *

Several inquired if we were going to have Bible class, as they missed it so much. It was common to hear men say that they had not missed Bible class, and service at church in years. As one chap so aptly expressed it, "This yere place ain't no how like home, if we ain't goin' to hev no Bible class, and wurshup on Sabbath day." It was indeed a long, long way from being like home, but God showed He still loved His children when he sent the Y. M. C. A., the Brotherhood of St. Andrew and other men into the camps to help bridge the great gap between home and military life. Men are giving the best in their lives to fill this gap with love, service, devotion and brotherhood.

Could Neither Read Nor Write.

At 5:30 o'clock Sunday morning I was awakened by hearing some one walking about the building. Slipping into my clothes, I hurried out. It had been a cold night, and the supply of bedding being short, the boys had come over to get warm. There being no drills on Sunday, several hundred men were in the building. Writing paper and envelopes being furnished free, we urged them to write home, and in a short time long rows were bending over their letters.

I soon discovered a new opportunity for service, writing for the man who can neither write nor read. At first it was a little difficult, for on asking the fellow what he wanted to say, he would reply, "I dunno, jes' write anythin' you kin think." It was no easy task to think for the other fellow, and particularly so when it came to writing to their sweethearts! But where there is a will, there is a way, and so I succeeded in helping them.

One chap wanted "Mammy" not to worry, but to cook, and send him a chicken, and brother Bill to shoot and cook and send him some squirrels, and brother Cecil to send some chestnuts.

He had left behind his young wife and baby. She had to live on until he got his first pay, was a little patch of corn and an old mule. She had no living relatives, and he said his folks couldn't help "kase his pop and mammy could nohow agree, so jes unhitched." (Separated.)

You can imagine the anguish of this lad as he pictured her need and loneliness. As he told me the story of his life, his love for his Nellie and baby girl, his sobs shook the cot on which

we sat. He finished by saying, "He nowhow had lived a wicked life, and he knew God would tek keer of his Nellie and baby, but he was skeered she might lose her faith somehow." I don't know whether I spent more time in wiping my glasses so that I could see, or in writing that letter.

I thought I was an adept at writing tender and cheery letters to my little wife up North, but I tried to excell myself in that letter to his Nellie. As the boys say, it was a "peach," and as I read it over and over to him, smiles smoothed out the lines of his heart-ache. With my arm about him, we went out into the big warm social room for the service. It is wonderful what just a ray of God's sunshine will do for a man.

Another fellow wanted to write to his sister, which was comparatively easy. Then he wanted to write to his "woman" (sweetheart), and this was a task distinctly different. As he described Martha, I pictured a rosy cheeked country lass. After I finished the letter and read it to him he was delighted and said, "He reckoned he could no how think jes like that." Imagine my surprise when he requested the third letter, and this one to his other girl, Mattie, who really was the favorite! I had made that letter to Martha a masterpiece in love literature, and I did not dare to repeat in Mattie's letter. I saw trouble ahead with two such letters going to the same town, but was careful not to put any identifying marks, as I pictured law suits and shooting matches. But Mattie got her letter, and it was a work of art of its kind. Again the fellow clapped his hands with joy as I read the letter.

About 7:30 P. M., with nearly one hundred and fifty men present, we opened our Sunday evening service. Again such singing, then prayers, responsive reading, a chapter from the Bible, and a brief address. Before closing we asked if any man present wished to offer prayer. A great big six-footer threw off his army overcoat, and getting on his knees he "opened up." No prayer ever issued from the lips of a man that could excel the simplicity, earnestness and beauty of that prayer. As he finished another took his place, and again we were thrilled by the simple, pure, childlike faith so characteristic of the man who loves God with all his body, soul and mind.

Letters to the Editor

In this department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letter to the Editor" will appear in our columns except over the signature of the writer.

PENSIONS AND THE PENSION FUND.

Mr. Editor: I was very glad to see in your issue of the 26th instant some expression of opinion as to the case of the clergy retired before March, 1917. An impression seems to prevail that it would be a simple thing for the Church Pension Fund to pay such clergy as much as \$600 a year; but a little examination will show that there are great obstacles in the way of such a disbursement. I do not know how

many clergy were retired before the Church Pension Fund took charge of the pension business, but the report made to the General Convention of 1916 gave the number of beneficiaries as 700 in round numbers; which, I suppose, includes widows and orphans as well as clergymen. During the three preceding years these beneficiaries received \$360,000, or on the average, \$120,000 a year, which gave each one \$171.43. Supposing that this average results from an allowance of \$300 a year to each clergyman, it would, or rather, should, be increased in a like ratio if that stipend were doubled; in other words, the Church Pension Fund would have to pay out annually \$240,000, which is much more than the \$2,000,000 set apart by them for the ante-Martians will supply. Of course a good deal is assumed in these calculations, and they are probably too large; but they are correct enough to suggest what hindrances there are to keep the Church Pension Fund from paying stipends in the ratio of \$600 to the stipendiaries of the late General Clergy Relief; and to show that consideration is due them in this matter. There is, however, another matter in the hands of the Church Pension Fund for which they may be criticized without so much consideration; and that is the automatic pension for all clergy older than sixty-four years. Each October for six years before 1917 this pension was regularly paid. It averaged \$15 to each beneficiary. Last October it was not paid; nor has it been paid yet, though its payment is promised. It is not easy to think of any excuse for delay in the punctual distribution of this money. Perhaps it seems a trifle to men who are handling millions of dollars; but it is not a trifle to other men who are getting not more than \$300 a year; and the lack of it may be also the lack of much needed necessities of life—fuel, food or clothing.

ROBERT A. BENTON.

Norfolk, Va

A BETTER SYSTEM.

Mr. Editor: What you say in regard to a missionary deficit in your issue of December 15 is true; but back of what is caused by the war is another cause.

Offerings for missions depend in part upon the efforts of our spiritual leaders, the clergy. When large numbers of parishes and mission stations are vacant, having little or no pastoral care, and when there are many capable clergy without suitable employment, these conditions greatly reduce the amount that would otherwise be given for missions.

We often hear the cry, "a dearth of clergy," and again, "a want of means." The trouble is neither in a dearth of clergy nor in a want of means in the Church to support the clergy.

The real trouble is stated in the Living Church Annual for 1916, pages 5 and 6 (editorial). "Our system of bringing clergy into touch with parish work is simply atrocious. We need a better system whereby a priest may be transferred easily from one cure to another, without loss of time on his part, or long continued vacancy in the parish."

Here is a great need, "a better system." Times have changed. The parish system of fifty years ago works mischievously now in the small and weak parishes and in mission stations. The long continued vacancy is very harmful. Our own church people become discouraged; some grow careless and indifferent; children are not in-

structed and many are lost to us. Then, from the financial standpoint, see the loss. As a rule, people who have no pastor do not contribute to a pastor's support.

In this Province of the Southwest there are fully 4,000 communicants of the Church in vacant parishes and missions, or scattered where they have no pastoral care.

Under a better system put these people under pastoral care; remove the long continued vacancy; see then the financial gain. An average of ten dollars for each communicant would make a gain of \$40,000 a year.

Now our Church people have the means. See the eight millions and over raised for Church Pension Fund. See the money raised for Red Cross work and for the work of Y. M. C. A.—a good proportion coming from our own Church people. But how can any better system be brought about? It would of course take considerable time. There is great need, and when the need is more seen and felt, perhaps some action will be taken to put into effect a better system.

How can a beginning be made? I would suggest that a Board of Missions might appoint a missionary priest for a definite time (say five years) with a definite salary. If a Missionary Bishop is appointed for life, why not also make some suitable provision for a Missionary Priest? Both are giving a life service to the Church. Many other things could be suggested. The great need is a "better system."

D. A. SANFORD.

Gallup, New Mexico.

FOR SOUTHERN FLORIDA.

Mr. Editor: Word has come out of the Missionary District of Southern Florida that an attempt will be made to raise sufficient funds for the endowment of the district in order that the next General Convention may be petitioned to admit that district to the status of a Diocese.

Those of my readers who have given much thought to the subject of domestic missions will doubtless rejoice that one of our home Bishops has secured this vision, and is partially confident of the result. Bishop Brewer led the way for all domestic missionary Bishops. He showed how a missionary district could become an independent Diocese. He "planned wisely and acted with courage," as we ask God to cause our military men to plan and act. The result was that Bishop Brewer had a Diocese entirely surrounded (as far as the United States was concerned) with missionary districts.

Efforts have been made in the past to concentrate the missionary Bishops' minds on the accomplishment of this great thing in their respective fields. The last \$10,000 of the endowment was offered; offerings have been taken up for the endowment fund of a missionary district the Sunday after a Bishop had been consecrated for the district. But many of the missionary Bishops make no attempt to relieve the Board of Missions to the extent of making their district responsible, forever, for their salary.

Now, will the Church as a whole help Bishop Mann in his noble attempt? He needs \$26,000 to make good his plans. Surely there are two hundred and sixty people in this Church who would gladly give one hundred dollars each to accomplish this excellent thing!

A begging circular came to my desk this morning, which reads as follows:

Charity Camouflage: "This is an open season for charitable misrepresentations."

tations. The incentive to misrepresent was never so great as this year. * * * Probably over \$1,000,000,000 was given for charitable purposes in this country last year. Millions were given at Christmas time."

But the call of a home missionary district is free from camouflage, for any one of us can investigate the case. We have given right and left these last twelve months, without investigation, without questioning, trusting in the patriotism of people we never knew. We know Bishop Mann. We know the excellent record of Southern Florida under Bishop Gray and since his resignation. Knowing these things, can we refuse to do the thing that needs doing?

A EDWIN CLATTENBURG.

Hazleton, Penna.

Church Intelligence

A Chinese Bishop Elected.

The Diocese of Chekiang is the first of the eleven Dioceses of the Church in China to elect a Chinese to the Episcopate.

Bishop Graves writes that on December 11 the Rev. T. S. Sing, Archdeacon to Chekiang, was elected Assistant Bishop. This, Bishop Graves points out, is another step in advance and means much for the future of the Chinese Church.

The confirmation of the election will be one of the most important duties in the next General Synod, when it meets in Shanghai in April of this year.

(Chekiang is a Diocese of the Church in China and a Missionary District or See of the Church of England. Its Bishop is the Right Rev. Herbert J. Moloney, D. D., located at Ningpo.)

Fifth Annual Meeting of the Board of Education.

The annual meeting of the General Board of Religious Education was held in New York, January 29, 30 and 31, with a large attendance of members and visitors.

Bishops Burleson and Beecher came to present the needs of the preparatory schools of the West. They reported that many schools felt the need of some Church-wide plan for secondary education. At present there was no plan, and Church schools were constantly succumbing to the pressure of the difficulty of financial maintenance. The names of fifteen schools were listed which had given up work during the past year. There were many loyal Churchmen and women who were willing to devote their lives to Church preparatory schools, but they wanted to be sure that there was some plan by which the schools would be developed and supported. The Bishops claimed that it was necessary that there should be a Secretary of the Board, who would devote his entire time to Church preparatory schools.

The Board voted to provide a Secretary as soon as its income would permit. Provision was made for the traveling expenses of voluntary agents who in the meantime would make preliminary inquiries and assist in forming some plan for strengthening the work of the preparatory schools of the Church.

A committee consisting of Rev. Dr. Gardner, Bishop Lines, Bishop Reese, Dean Bartlett and Mr. Theopold was appointed to report at the next meet-

ing of the Board a plan by which the financial needs of the Church's educational work may be dealt with comprehensively as a responsibility of the whole Church.

Rev. Paul Micou, the Secretary of the Department of Collegiate Education, made his first report. The Board approved a plan by which the Department would make an effort to place the right man, properly equipped, in one college town each year; that a system of scholarships be established by the Collegiate Department by which students in a given university who are definitely training for service in the Church, might be awarded scholarships for their junior and senior years; that the Department raise a fund to make inquiries into the best methods of promoting religion in colleges and State universities; this inquiry should cover the kind of courses needed in religion, either within the curriculum or without, and the best methods for student worship and organization, and the peculiar kind of pastoral care which the unique college situation demands.

Dr. Gardner, the General Secretary, presented a report which covered five years, giving comparisons between conditions in the Church five years ago and the results achieved. Nearly every Diocese has passed a canon providing for a Board of Religious Education, and the eight Provincial Boards are recognizing opportunities for service, discovering leaders and organizing for the work in the future Provincial life that is bound to develop as the Church grows and meets enlarged needs. He stressed the progress made in providing text-books, in teacher training, co-operation with other educational forces, religious work in colleges, study of the problems of theological education, etc.

In response to many requests from rectors for topics and study outlines on the religious questions raised by the war, the Board voted to issue a pamphlet entitled, "Studies in Religion for War Times." This will be mailed to the Clergy immediately; it will contain topics and guiding questions for meditation and class study. It will also suggest Bible reading and books to aid discussion.

Dean Bartlett presented a report on the recruiting and support of candidates for Holy Orders. He showed that the supply of future clergymen was endangered. While the Church gained communicants at the rate of two per cent per annum, the Clergy increased by less than one per cent. During the quarter century, ending 1913, the communicants had increased 103 per cent, while the Clergy had increased but 23 per cent, in other words, communicants increased four times as rapidly as the Clergy who were to minister to them. The report showed also the disturbing fact that a large proportion of our Clergy came from Baptists, Methodists, Presbyterians and Roman Catholics. One Diocese reported "that fully half of the men entering our ministry to-day are importations." The Church is not self-maintaining and self-reproducing in the ministry.

While the war has partly created and partly revealed our needs, it has also given us the greatest chance in a half century for securing candidates. The sober and quickening influence of war should be supplemented by a clear and ringing call for enlistment in the greatest of all armies. The necessary agents to spread the call are at hand: chaplains, lay workers of the Brotherhood of St. Andrew, secretaries of the Y. M. C. A. and Red Cross—all might become recruiting sergeants for the Church.

The Board voted to request the aid of the chaplains and Church workers among the soldiers, in presenting the need of recruits for the ministry.

To the Men of the Province of Washington.

We are paying the bills for a small army of workers—2,800 and more.

What are they doing in the various so-called mission fields?

How do present world conditions affect them?

Has their work any influence on the great movements of to-day especially in the Far East?

You as an intelligent Christian and Churchman ought to be able to answer these questions. Can you?

The recent Synod of our Province felt that you should be able to do so, and instructed us to place the matter before you.

We, therefore, suggest that during Lent, 1918, one hour each week be spent by our men in groups, large or small, in every Parish and mission in the Province to acquaint themselves with the facts.

Some of our busiest laymen, finding how interesting the subject of modern missions is, are extending their luncheon hour once a week to discuss this subject; others meet down town after office hours; others at the home of one of the group on a week-day evening; others again at the rectory, church or Parish House, as is locally most convenient, on a week-day evening, or before or after service on Sunday.

The point is to gain the approval of the rector to form one or more groups, and to meet where and when is most convenient each week during the Lenten season. Your best method might be to turn your Men's Bible Class into a group during Lent.

The leader of such a group needs no special training. His duty is rather to start and direct the general discussion of the subject. Some simple book as a guide should be used, and each member should have a copy.

We recommend the "Why and How of Missions" or "Then and Now." A copy of these can be obtained free of cost from Wm C. Sturgis, Ph. D., Educational Secretary of the Board of Missions, Church Missions House, 281 Fourth Avenue, New York, also other interesting material giving facts and figures will be sent on request.

The "Spirit of Missions," or any other missionary magazine will help as additional reading.

Consult your rector. Start now!

Faithfully yours,

Wm. Cabell Brown,

George G. Bartlett,

David W. Howard,

J. Gibson Gantt,

Wm. R. Butler,

John W. Reynolds,

Stephen E. Kramer,

Standing Committee on Missions.

Y. M. C. A. War Council Drive.

A drive of the War Council of the Y. M. C. A., for the first grade men to go to France to superintend the distribution of \$50,000,000 subscribed by the American people, was started on December 1, and sought to find nine hundred and fifty men. Up to February 1 the Council examined seven hundred and ten men, and accepted an even six hundred. All of them have now sailed and have entered upon their work, or will do so within a few days. It is said that not all have been sent to France, but some to England and a few to other war fronts, the names of which cannot be given.

With these six hundred men, expected to be able to handle big affairs, individual financial arrangements were made in every case. Where men were able and willing to do so, they are bearing all of their expenses, and receiving no salaries. A considerable proportion are said to be in this class. There are some ministers in the number whose salaries are paid in whole or in part by congregations, and in one instance by a missionary society. Where the Council felt it must have a particular man, to meet great needs of administration and management, a minimum salary was agreed upon, in many instances far below that the men had been receiving.

In the six hundred list are Bishop Charles H. Brent, famous as Christian leader in the Philippines and now Bishop-elect of Western New York; A. M. Harris, banker, treasurer of the World's Sunday-school Association; Professor Harry Emerson Fosdick, of Union Seminary; President William A. Shanklin, of Wesleyan University; President William H. Crawford, of Allegheny College; John G. Pollard, who resigned as Attorney-General of Virginia to go to France; James C. Cassell, general superintendent of the Norfolk and Western Railway; John B. Howarth, a Detroit manufacturer, and Everett J. Lake, former lieutenant-governor of Connecticut.

Adult Bible Class Movement.

The Adult Bible Class movement of the International Sunday-school Association, with headquarters in Chicago, brings out the fact, in connection with a drive it is inaugurating; that Pennsylvania has the largest number of Men's Bible Classes and the most men in them, Illinois second, New York third and Ohio fourth, and that in respect to Bible study by men these States are far and away ahead of all other States.

The movement for men in Bible classes, always in connection with Sunday-schools, started some twelve years ago, and there are now 68,000 classes registered with the Association, besides many other classes existing but not registered. The number of men in these classes exceeds 2,500,000. Religious bodies contributing the largest numbers of men are, in order, the Disciples of Christ, the Presbyterians, the Methodists and the Baptists.

The Association announces, in connection with its drive for more classes, that all must be connected with Sunday-schools of churches in order to influence boys in the same schools, and hold them. Denver is trying for 10,000 men before Easter, New York for a class in every church, and Boston, Pittsburgh, Philadelphia, Indianapolis, Kansas City and Minneapolis are pushing the plan with greatest enthusiasm.

Officers of the Association say the excuse that workers have gone to war is getting stale. They say men are making the war an excuse, and there are plenty of men remaining. The claim is put forth that classes bring men to the churches that churches themselves cannot draw into them. Hence the Bible movement is a missionary propaganda of the first importance.

Interdenominational Conference on After-the-War Problems.

A preliminary conference on "After-the-War Problems" was held at Atlantic City, January 29-31, under the auspices of the Federal Council of the Churches of Christ in America. Among the subjects considered were reconstruction of the devastated districts of

Europe and relief of the local population now and after the declaration of peace; problems of child welfare; defectives and dependants, etc.; labor problems, including provision of employment for demobilized soldiers under proper conditions; economic reconstruction, involving the question of international control of raw materials, colonial possessions, etc.; financial problems, dealing with war debts and the cost of reconstruction, as above indicated; the substitution of some scheme of economic peace for economic warfare; and, lastly, propaganda by the Church along the above lines in the form of lectures, study courses, literature and oral propaganda in general. The conference particularly considered in connection with the above topics these three questions: What are the essential principles that Christians ought to support? What are the definite practicable methods that should be advocated? Where shall the Church function?

The Episcopal Church was represented through the Joint Commission on Social Service by its Executive Secretary, Rev. F. M. Crouch.

VIRGINIA.

Rt. Rev. R. A. Gibson, D. D., Bishop.
Rt. Rev. W. C. Brown, D. D., Coadjutor.

Main Building of Blue Ridge Industrial School Destroyed by Fire. Must Be Replaced Promptly.

The main building—Recitation Hall—at the Blue Ridge Industrial School, Dyke, was destroyed by fire on Thursday night, January 31. The origin of the fire is unknown. It was discovered about midnight, and had made such headway that none of the contents of the building were saved. The building contained five large class rooms, assembly room and library. In the cellar was stored about two thousand cans of vegetables and about seventy-five bushels of potatoes.

The building and contents were worth about \$6,000.00; insurance \$4,000.00. The loss is very serious, coming as it does in the midst of the session. Most of the classes will have to be suspended temporarily at least. There are one hundred and seven students, of whom eighty were in the boarding department.

It will be necessary to rebuild as soon as possible. Plans are now being drawn up for a building of native stone or brick, and better adapted to the needs of the school than the one destroyed, which was one of the first buildings erected.

This school was founded by the Rev. George P. Mayo about seven years ago. The work began in a log cabin and has steadily grown until to-day it represents an investment of \$45,000.00.

It is giving academic and industrial training to mountain boys and girls.

It has already accomplished a great and lasting good, and the future holds out unlimited possibilities for further usefulness to the poor boys and girls from the isolated country communities. It is imperative that the building destroyed be replaced by a better one. Funds for this purpose are urgently needed and should be sent to the Rev. George P. Mayo, Dyke, Va.

State Council of Defense Calls on All Virginia to Aid War Camp Community Service Campaign.

On January 31 State Council of Defense passed the following resolutions: "Whereas, the Commonwealth of Virginia has played a most important part in every war in which this nation has been engaged; and

"Whereas, in this great conflict more enlisted men will in all probability be trained in Virginia than in any other State in the Union; and

"Whereas, it is our patriotic duty to see that the camp communities be made safe for these enlisted men, and that Virginia extend to them the hospitality of which she is justly famed; and

"Whereas, this burden is too great to be borne solely by the immediate camp communities; therefore be it

"Resolved by the Virginia State Council of Defense, That we call upon the good people of Virginia to support most liberally with their dollars and their time the War Camp Community Service Campaign, which is being conducted in this State to raise Virginia's \$200,000.00 quota of the national fund. The Council calls upon the individuals and also upon the Chamber of Commerce, Rotary Clubs, farmers' organizations, the public schools, the ministers, the Woman's Clubs, the fraternal societies and all other agencies that have the welfare of our young men at heart, and that desire that America send overseas a clean army with a high morale."

"The spirit with which our soldiers leave America, and their efficiency on the battle fronts of Europe, will be vitally affected by the character of the environment surrounding our military training camps."

WOODROW WILSON.

Colonel Eugene C. Massie, Richmond, is Chairman, and John M. Miller, Jr., President of First National Bank, Richmond, is Treasurer of the War Camp Community Service Campaign for Virginia.

Dr. Bell's Return: The many friends of Dr. W. C. Bell, of the Virginia Seminary, will be glad to learn that the illness which necessitated his return from France is not of a serious or permanent nature. An acute digestive trouble developed which would not yield to treatment in France, on account of conditions of life and work at the front. A short period of rest is all that is needed to restore him to his normal condition. Dr. Bell will resume his regular work at the Seminary at the beginning of the spring term.

All Saints' Church, Richmond: The annual demonstration of the activities of All Saints' Church will take place Friday, February 8, at eight o'clock in the Parish House. Every organization of the church will have its headquarters attractively arranged, and some one will be on hand at each place to give information about that organization. The program will consist of music under the direction of Ernest H. Cosby; a talk by the rector, Rev. J. Y. Downman, D. D.; a short missionary play; a Boy Scout demonstration, and the raising of three flags—the United States flag by one of the Scouts, while everybody sings "My Country 'Tis of Thee"; the Christian flag by the girl with the best record in the Junior Auxiliary, Katharine Scott, while the congregation sings, "Fling Out the Banner," and the service flag (bearing fifty stars), by the girl who has done most Red Cross work, Martha Seal, while "Onward Christian Soldier" is sung. The service flag will afterwards hang in front of the church.

A similar meeting was held at All Saints last year, and proved a great success in visualizing the work of the church, and in bringing the working bodies together as a unit and showing their relation to each other and to the Church at large.

In St. Stephen's Church, Culpeper.

the Rev. Kensey J. Hammond, rector, a "Service Flag" was recently given by Major Edwin L. Slaughter. When hung in the church the occasion was made an opportunity for a patriotic service of prayer. Major Edwin Gibson presented the flag, and the rector received it: the major speaking of the duty of patriotism, and the rector of our relation to God in patriotism. Appropriate hymns were sung, and an offering received for the War Commission Fund of this church.

A "Service Flag" has also been hung in Christ Church, Brandy Station.

Union Lenten Services: The schedule of the union, afternoon Lenten services agreed upon by the Richmond churches is the same as that of previous years: Monday at St. Mark's; Tuesday at Grace; Wednesday at Monumental and Holy Trinity; Thursday at St. Paul's and Holy Comforter; Friday at St. James and St. John's; and Saturday at All Saints, St. Andrew's and Christ Church.

The Rev. William H. Campston, formerly rector of Trinity Church, Fredericksburg, who has been religious secretary at the Y. M. C. A. at Camp Sevier, S. C., has been transferred to Camp Jackson, Columbia, S. C., and assumed his duties on February 1.

SOUTHERN VIRGINIA.

Rt. Rev. A. M. Randolph, D. D., Bishop.
Rt. Rev. B. D. Tucker, D. D., Coadjutor.
Rt. Rev. A. C. Thomson, D. D., Suffragan.

St. John's Church, Bedford City: This Parish has one hundred and fifty-four communicants and has sent twenty-seven men for service in army and navy. There is hardly a Parish with a larger percentage of its young men in the service. The rector, the Rev. T. Carter Page, dedicated a handsome silk flag on Sunday, January 27, a gift of Mrs. John M. Smith.

Christ Church, Pulaski: The Rev. Thomas F. Opie has made most remarkable progress in the work in the growing town of Pulaski during the few months he has been in charge. The Bishop Co-Adjutor of the Diocese visited this Parish on Septuagesima Sunday and confirmed a class of ten. The Bishop preached a timely sermon for these days of anxiety and unrest from the text, "I will lift up mine eyes to the hills from whence cometh my help."

The Sunday-school has taken on new life; grown to such an extent that three new classes had to be formed. Also a Junior Brotherhood of sixteen members has been organized, which gives promise for good and valuable service. A new organ has been bought for this church to fill a long-felt need, and it is to be installed this month.

Civilian Chaplains: Bishop Tucker states that he has appointed the Rev. R. B. Nelson, of Blacksburg, as one of the civilian chaplains to serve from this Diocese. Mr. Nelson left for Hampton and Newport News on Monday, the 28th. While he is not certain where he will be definitely located, he will take a survey of that field and confer with the Bishop.

Mr. Nelson leaves one of the most important fields in the Diocese, since he ministers to a large number of students at the Virginia Polytechnic Institute, and has five or six missions scattered around through the mountain, in which mission work he has drawn a large number of the young men from the institute. Also he ministers to the

towns of Blacksburg and Christiansburg. Mr. Nelson is pre-eminently fitted to this service. During his absence the Rev. T. G. Faulkner, of Salem, will give one Sunday a month, and the Rev. C. F. Smith, of Lynchburg, and the Rev. G. O. Mead, of Roanoke, will give occasional services to help along in his home field.

The Rev. Arthur P. Gray, Jr., who for several years has been rector of the churches in Brunswick and Lunenburg Counties, is the civilian chaplain at Camp Lee. Mr. Gray is a man of great energy and devotion, and will do fine work in this camp. He leaves a very large field, which no doubt the neighboring churches will look after.

Vacant Fields: This great Southwest part of the State is manifesting the need of men in the ministry. There is no resident clergyman between Bristol and Wytheville. Rev. Mr. Davidson vacating Bristol, Rev. Mr. Hobson Abingdon and Rev. Mr. Opie Saltville and Marion. The Rev. E. A. Rich ministers alone to forty mission stations along the Clinch Valley and out in Tazewell and Giles Counties. Indeed, there are twenty counties with only four resident clergymen, and this field is white unto the harvest. May we hope that these great training camps will produce, after the close of this war, many recruits for Holy Orders.

SOUTH CAROLINA.

Rt. Rev. W. A. Guerry, D. D., Bishop.

Mid-day Lenten Services in Charleston.

Under the auspices of the Churchman's Club, mid-day Lenten services will be held at noon in St. Michael's Church, Charleston, the Rev. John Kershaw, D. D., rector. With the exception of Holy Week, when the services will be held Monday, Tuesday, Wednesday and Thursday, the services this year will be held Tuesday, Wednesday, Thursday and Friday.

Following is a list of the speakers: February 19, 20, 21 and 22—The Rev. James O. T. Huntington, D. D., Order of the Holy Cross, West Park, N. Y.

February 26, 27 and 28 and March 1—The Rev. A. E. Penick, Jr., chaplain United States Army, Camp Jackson, Columbia.

March 5, 6, 7 and 8—The Rev. James Milton, D. D., rector of St. James Episcopal Church, Wilmington, N. C.

March 12, 13, 14 and 15—The Rev. Rowland Cotton Smith, rector of St. John's Episcopal Church, Washington, D. C.

March 19, 20, 21 and 22—The Rev. C. B. Wilmer, D. D., rector of St. Luke's Episcopal Church, Atlanta, Ga.

March 26, 26, 27 and 28—The Right Rev. William A. Guerry, D. D., Bishop of the Episcopal Diocese of South Carolina.

ASHEVILLE.

Rt. Rev. J. M. Horner, D. D., Bishop.

The growth of the Church in the District of Asheville for the past year is indicated by the statistical reports of nearly all the Parishes and missions, lately sent in to the Secretary of the District.

Trinity Church, Asheville, shows a decided growth. During the year 1917 forty-nine persons have been baptized in Trinity Parish, and sixty-seven have been confirmed. Of the latter thirty were men and boys and thirty-seven women and girls. Thirty-five communicants have been added by transfer. The total additions to the communicant list having been one hun-

dred and two souls. The communicants of the Parish number seven hundred and fifty-seven, making Trinity numerically the largest Parish in the State of North Carolina. During the entire year, the attendance of the congregations at the morning services rarely failed to fill the church, and at the evening services have averaged over one hundred and twenty.

The financial exhibit of the Parish shows that sixty per cent of the communicants are subscribers to the support of the Parish, and within the year the subscriptions to missions have increased fourfold.

Recently a large service flag was dedicated and unfurled from the tower of the church. The flag has fifty-five stars, every branch of the service being represented.

In all of the patriotic activities in the community Trinity's members take an active and leading part.

The standing of this Parish is indicative of the influence the Episcopal Church is exerting in the communities of the Western North Carolina mountain country.

Bishop Bratton, of Mississippi, is to meet the Clergy and Laity of the District in Asheville on Sunday, February 10, in the interest of St. Mary's School.

KENTUCKY.

Rt. Rev. C. E. Woodcock, D. D., Bishop.

The Ninetieth Annual Council

The ninetieth annual Council of the Diocese of Kentucky was held at Christ Church Cathedral, Louisville, on Wednesday, January 23d.

The Council of the Diocese has heretofore been held in May, and it was quite an innovation to have it held during the month of January, particularly as this happened to be the most severe weather Louisville has experienced in the memory of its oldest inhabitants. In consequence the attendance was not up to the average, but in many respects the Council was quite as interesting as many that have gone before, and quite a number of important things were accomplished.

The principal subject touched upon by the Bishop in his address to the Council was, of course, the war and the relation of the Church to the young men now in preparation for the army and who will soon be sent to France.

The Bishop also recommended that a committee be appointed to look after the securing of an Archdeacon for work in the Missionary Districts in the Diocese.

The Council immediately appointed a committee to look into the raising of funds sufficient to support a deacon and gave this committee authority to appoint the Archdeacon upon recommendation of the Bishop. The men composing the committee made it certain that the funds to support an Archdeacon will be raised immediately and consequently this important branch of the work of the Church in the Diocese will be looked after during the coming year. Considerable routine business was transacted, such as a revision of the Canons to conform to the laws of the general Church with regard to changing the fiscal year to end on December 31, also the election of vestries and such other changes as are necessarily dependent upon the change of the fiscal year.

The sessions of the Province of Sevanee are to be held in Louisville in the fall of 1919. By resolution of the Council a committee was appointed to look after the entertainment of this important Convention.

The Archbishop of York was, by resolution of the Council, invited to visit Louisville during his tour of the United States. Dean Emeritus Craik was appointed Chairman of the committee to extend this invitation.

The Council will meet again January, 1919, at Christ Church Cathedral, Louisville. On account of the officers at present representing the Diocese having served only eight months practically all of them were re-elected for the current year.

Treasurer—Mr. Isham Bridges.
Chancellor—Hon. A. E. Richards; term expires 1921.

Trustees of the Diocese, terms expiring 1920, Messrs. D. A. Keller and H. B. Lee.

Standing Committee—The Rev. L. E. Johnston, the Rev. R. L. McCready, the Rev. John S. Douglas and Messrs. R. A. Robinson, Alvah L. Terry and George P. Walton.

Ecclesiastical Court—The Rev. Messrs. H. S. Musson, F. W. Hardy, G. C. Abbott, D. C. Wright and J. M. Maxon.

Delegates to the Provincial Synod—Rev. Messrs. John S. Douglas, H. T. Musson, G. C. Abbott, J. M. Maxon, F. W. Hardy and D. C. Wright, and Messrs. John J. Saunders, R. W. Covington, R. A. Robinson and John V. Pilcher, A. E. Richards and William Key.

LEXINGTON.

Rt. Rev. L. W. Burton, D. D., Bishop.

Change in Diocesan Secretary: The Rev. J. H. Gibbons, The Burton, Covington, Ky., rector Trinity Church and formerly Assistant Secretary of the Diocese, succeeds the Rev. George H. Harris as Secretary. Rev. Mr. Harris, owing to pressure of duties as Dean of Margaret College, and rector of St. John's, Versailles, resigned the secretaryship recently, which position he held for some years while rector of St. Peter's, Paris.

Noble Work Done for Needy of Lexington: Through the untiring labors of the Rev. Dr. Richard Wilkinson, rector of the Good Shepherd, Lexington, and the wise counsel of Dean R. K. Massie, of Christ Church Cathedral, the needy and suffering of Lexington were given seasonable relief during the recent cold spell, when coal was scarce and work stopped. Groceries and provisions were supplied, and two hundred tons of coal were distributed in suitable portions to fireless people without cost to them. In this work Dr. Wilkinson and Dean Massie were ably assisted by members of their respective congregations, leading citizens of Lexington, and members of other communities.

The work sprung out of the opening of the courthouse, which Judge Bullock had ordered on leaving his office Saturday afternoon, to afford a lodging place for any one who desired to avail themselves of such shelter through the promised cold of that night—for hundreds had no coal in their homes. Dr. Wilkinson, realizing that this was not going far enough to meet the situation, since no coal for heat meant no fire for cooking, and learning that no provision had been made for food, set to work to provide food for the needy and those gathered in the courthouse. Simultaneously, Dean Massie was organizing members of the Cathedral congregation for similar relief work at the Parish House. When this became known Dr. Wilkinson and Dean Massie united forces with the

courthouse as the center. Food was provided for over Sunday, and by Monday the body of workers had greatly increased, and the work grown to proportions beyond expectation. Groceries were bought and distributed by the wholesale, but as expeditiously and as carefully as possible. The city aided by giving to the workers right of way to fill orders for coal. Schools, closed for school purposes, were opened as a sort of permanent restaurants where the hungry were fed, as was being done at the courthouse, the schools being supplied with hot soup, coffee and sandwiches from headquarters. It is conservatively estimated that three thousand people were helped between Saturday night and the following Thursday. One feature of the work was the direction given workers, that no application must be turned down, and that until the worker could more closely investigate they must trust the people to make honorable appeals.

Evidence of the great need and the willingness to help meet the need is seen in the case of Major E. B. Ellis, who entered the courthouse merely to see what was "doing." Upon seeing what was doing he gave order to "go ahead and I'll stand by you," at the same time handing Dr. Wilkinson checks with which to draw on him for whatever he needed and instructing the bank to honor the doctor's signature.

So greatly did this movement meet the emergency that permanency has been given it through the formation of the "Emergency Committee of the Associated Charities of Lexington." The committee will co-operatively relate itself to the work of the Associated Charities of the city.

FLORIDA.

Rt. Rev. E. G. Weed, D. D., Bishop.

The fifth annual Convention of the Archdeaconry of Jacksonville was held in the Church of St. Michael and All Angels, Tallahassee, the Rev. J. H. Brown, rector, on January 17 to 20. The officers of the Convention are: The Rev. W. H. Marshall, President; the Rev. R. Z. Johnstone, Secretary; and Dr. R. E. Smith, Treasurer.

Thursday evening, January 17, Evening Prayer was said, followed by an able address by the President, the Rev. W. H. Marshall.

An enjoyable reception, with addresses by the citizens of Tallahassee, concluded Thursday's session.

There was celebration of the Holy Communion and sermon by Bishop Weed, on Friday, January 18.

At noon intercession for missions was said by the Rev. William T. Wood, after which the Woman's Auxiliary held a very interesting meeting.

On Saturday, after a celebration of the Holy Communion, a business session was held, when reports were received and routine business attended to.

On Saturday afternoon a very helpful Sunday-school session was held.

On Sunday morning the sermon was preached by the Rev. Mr. Marshall.

In the afternoon there was a Sunday-school session, after which a service was held, the Rev. William T. Wood and the Rev. R. Z. Johnstone being the principal speakers.

Splendid addresses were also made by Miss Ada Speight, of Gainesville, and Mrs. Kate Hubbard, of Pensacola.

On Sunday night an inspiring missionary meeting was held, when there were several addresses on the work of the Church among the colored people, and on missions in general.

On Monday and Tuesday the Clergy

and Lay Deputies to the Convention went over to the Council of the white Clergy and Lay Deputies and took a part in the sessions.

The Bishop expressed himself as being highly pleased with the proceedings of the Convention, and everyone present felt that much good would result from the very helpful meetings.

NEW YORK.

Rt. Rev. David H. Greer, D. D., Bishop
Rt. Rev. C. S. Burch, D. D., Suffragan.

The temperance people of New York, both city and State, are losing not a moment, and profess to entertain hopes of securing a legislature that will ratify the constitutional amendment. A big meeting was held in a church here on one of the Garfield holiday Mondays, chiefly to ministers, and the Church was represented by twenty or more. The Church Temperance Society was never so active as now, both State and national in its efforts. Conventions have been called for all principal cities of New York. In the coal shutdown saloons and breweries were included, due in part to the strenuous protest made by the temperance advocates, for in the initial orders schools were included but saloons were not. There is being entered upon throughout the Empire State such scrutiny of men who may be candidates for the legislature this fall, and such definite efforts to elect temperance candidates, as was never entered on before. Placards are to be conspicuously displayed giving names of States to ratify the amendment as fast as such ratification takes place.

The Rev. Dr. W. T. Manning, of Trinity Church, serving in war work at Camp Upton, on Long Island, is reported to have criticized the New York Sabbath Committee in an address delivered at the camp for its action in securing a transfer of the date of a parade of enlisted men in New York from Sunday to Monday. Dr. Manning argued in his address that American people are not seeing their enlisted men nearly as much as they ought to do, both for the good of the men and the people who are to wake up to the fact that they are in a war against Huns.

He is reported to have argued also that there could be no possible breaking of the Sabbath in such parade, properly conducted, and that people on such day have time to see the men, as they wish to do. He thought patriotic airs, played on Sunday by bands, a fitting expression of Christianity in its fight for democracy. The argument of the Sabbath Committee was that church services would be interfered with, and that Monday, a Garfield holiday, would answer as well. The committee carried its point.

At the annual service of the Church Mission of Help, held on Sexagesima Sunday in Trinity Church the Rev. Dr. Theodore Sedgewick, of Calvary Church, read the report saying that two hundred delinquent women are under the Mission's care, and that one of its workers is engaged at Camp Merritt in New Jersey, by arrangement with the Church's War Commission. Substantial progress was reported to be making, in spite of war conditions, a part of which is due to an enlarged educational plan which trains women under the committee's care to be stenographers, sales clerks, nurses and book-keepers.

Bishop Burch, who has recovered from gripe, and the Rev. Dr. John

Mockridge, of Philadelphia, were the speakers. Appeal was made for volunteer workers, the present number of eleven being wholly inadequate.

Personal Notes

The Rev. Henry B. Lee, Jr., rector of St. Paul's Church, Weston, W. Va., has accepted a call to Trinity Church, Towson, Md., and will take charge on April 1.

The Rev. D. W. Reid, of Middleburg, Vt., will succeed the Rev. William H. Cumpston as religious director at the Army Y. M. C. A., Camp Sevier, S. C. Mr. Cumpston has been transferred to Camp Jackson.

The Rev. Edward S. White assumed charge of the Church of the Holy Apostles, Chicago, on February 1.

The Rev. T. M. Bacon has assumed charge of work at Clovis, New Mexico, and should be addressed accordingly.

The Rev. Henry Davies, D. D., rector of Christ Church, Easton, Md., has been elected Chairman of the War Commission Committee of the Diocese of Easton.

The Rev. Reginald T. T. Hicks has resigned as rector of the Church of the Good Shepherd, Wichita Falls, Texas, effective February 1.

The Rev. E. L. Malone has accepted a second call to St. Paul's Church, Columbus, Miss., and took charge on February 1.

The Rev. J. P. McComas, of Trinity Church, New York City, has been appointed chaplain of the new Seventh Infantry, New York Guard.

The Rev. Nicholas Rightor, formerly of St. Michael's Church, Savannah, has become rector of Grace Church Parish, Lake Providence, La., with charge of the missions at Tallulah and Rayville.

The Rev. James A. Weagle, of the Church of the Mediator, Philadelphia, has been elected rector of St. Bartholomew's Church, same place.

The Rev. Carl H. Williams assumed charge of Indianola and associated mission fields in Mississippi, on February 7.

The Rev. R. W. Rhames will have charge of St. Andrew's Church, Fort Scott, Kansas, in place of Ascension Church, Burlington. He still resides at Girard, as rector of St. John's Church.

Deaths.

The Rev. Franklin Babbitt, for fifty-six years rector of Grace Church, Nyack, N. Y., died on January 24. Mr. Babbitt had held only this one pastorate since his ordination to the ministry, and built the present Grace Church edifice.

Go east or go west, nature is upon the track of the wrong-doer. The time shall come when in the hour of reflection reason shall read the law, conscience shall ascend to her judgment seat, memory will furnish the testimony, remorse will be the penalty, and the sowing of sin shall receive its harvest.—Dr. Hillis.

Christianity and the Community

Thy Kingdom Come on Earth

The supreme forces are often the silent ones. A multitude of men might hack with axes at the frozen snow and ice which has been blocking traffic all over the country, and yet make pitifully slow progress. But let the weather change and the thaw comes, and the barriers simply melt and vanish of themselves.

The same is true with the stubborn obstacles in the way of the world's moral and spiritual progress. The implements of our direct and violent efforts are often useless against them. What is needed is a change in the whole temperature of human thought and will.

After this war, if the highways which would lead to a true constructive peace are to be cleared for passage, there must be added to the expedients of statesmen the immeasurable, silent influence which can come only from the warmth of great ideals which, through this time of clouds and storm, are kept aflame.

Very loftily true are these words which begin a leading article on "Making the World Safe for Democracy" in the February number of "Association Men."

When this war is over we don't want to find that we have been deceived by a camouflage of victory. Some people are saying "we must win the war" who have never stopped to consider what winning really means. They speak as if the guns alone could decide all the issues which are at stake. It is well for us to eliminate this thought once and for all even from our sub-conscious thinking. If mere military force can win this war, then Prussianism has won; it has won whether the victorious forces plant their colors in Paris or in Berlin. We fight to destroy militarism, not to enthrone it. We fight because we believe the sword cannot prove the justice of a cause, not to commit our most sacred interests to its final arbitrament. This is not simply a war of destruction—we pay too great a price to leave the world a charnel house or a heap of ruins. We tear down that we may build. The tearing down is a necessity which we deplore; the building is the task which inspires us.

Our aim in the war is the establishment of a world brotherhood. Nothing is more dangerous in this hour so fraught with fateful influence upon all succeeding generations than that we should act upon a partial view of the war's issues. He is right who to-day makes the motto of his life: "We must win this war. We must strain every nerve and mortgage every resource until it is won. But it must be won for the future as for the present. The goal is not Berlin, but a world safe for democracy."

+

Attractively printed on a purple-ink folder, with the Lenten Collect forming a cross on the front cover, there has been issued by the Joint Committee on Social Service this "Lenten Sugges-

tion." Copies of it for distribution in the churches may be secured by a request to the Joint Commission, 281 Fourth Avenue, New York.

This is the text of it:

The Joint Commission on Social Service, true to the duty of social watchfulness committed to it, ventures to add its voice to the many enjoining strict self-discipline in the consumption of luxuries this year.

The Christian Church should be of special helpfulness to the government in this matter; for fruitful experience through the ages has accustomed it to fast and vigil. Modern thought has, to be sure, discarded the more ascetic extremes to which these customs were carried during the middle ages, and emphasizes rather the joyous truth implicit in the Incarnation: "Nor soul helps flesh more now than flesh helps soul." None the less, we are loyal at heart to the great Christian tradition, which has always stressed the need of mortifying our members that are upon the earth, for the sake of the soul's welfare. In the present crisis the old motive of personal sanctification is reinforced by the pure impulse of compassionate love. In face of the misery of a starving world, only a coarse and pagan obtuseness can claim more physical comfort than is needed to keep one fit for service. Each portion of rich food eaten at midnight restaurant or at home might have fed a hungry baby for a day. As Ruskin said, "The cruelest man living could not sit at his feast unless he sat blindfolded;" to-day, the bandage has been torn from our eyes.

To maintain personal expenditure at the same level as before the war, or carelessly to indulge in ephemeral and expensive pleasures, is not only to scout our patriotism; it is to deny our discipleship to Him who prepared for His ministry by fasting forty days. Dare we claim that our spiritual welfare can dispense with what He found helpful?

Discrimination is, of course, in order. Temporary distress will be caused by too rapid a suspension of trades which cater to the pleasures of wealth; yet with a little thought it is possible to find ways of employing people to the benefit of others rather than of oneself. Two principles of priority might well be observed: that we be slowest to withdraw patronage from trades which conserve not only the physical life but the mental and spiritual health and growth of producers as well as consumers; and that in what expenditure we allow ourselves, we select commodities of permanent value to the higher interests of the community.

Profound industrial readjustments lie inevitably ahead. The Christian conscience has a unique opportunity to regulate the consumption of life's necessities by Christian people on lines not automatic but reasonable and humane. Carefully planned personal self-control is the first step. Shall not such planning be an integral part, this year, of Lenten discipline?

+

A Committee of the Federal Council of Churches has organized a great movement for nation-wide advertising in favor of national prohibition. Over every advertisement is to appear an

eagle as the emblem, and the words, "Strengthen America!"

To any individuals or local committees who will co-operate with the movement and secure the insertion of the material in local papers, the committee of the Federal Council will furnish free one hundred and four pieces of copy—enough, that is, for two insertions each week for a year. If important situations develop which ought to be emphasized by special advertisements, these will be prepared and sent to all users of the material.

Here, for example, is one of the advertisements:

"Food Will Win the War."

It hits you in the face wherever you go—this slogan of the Hoover campaign for food conservation—"food will win the war!"

When the Senate's Committee on Agriculture was investigating the subject of foodstuffs, the liquor men denied that they consumed as much as the prohibitionists said they did—they declared that they used only one per cent. of the grain.

All right—let's take them at their word.

One per cent. of the grain will feed one per cent. of the people. This means one million people—because there are one hundred million of us in this country.

We shall probably send one million soldiers to France.

This means that the liquor men have been wasting enough foodstuffs to feed every last man who will go to the trenches!

If food will win the war—as Hoover says—then the liquor men have a fearful responsibility resting upon them when they deliberately waste the food which would give life and strength to our soldiers.

But what about the man whose vote gives the liquor men the right to do this?

Every vote for the "drys" will help save the soldiers at the front.

Have you a boy "over there"? Is he worth saving? Then vote "dry."

If you believe that the traffic in alcohol does more harm than good—help stop it!

Strengthen America Campaign.

Manhood.

The principal effect of Christian faith upon man's moral life is to be found neither in the scruples which it induces regarding certain sins, nor in the positive duties which it enjoins, but in the transcendent value it places on personality. The New Testament is a treatise upon self-respect. The central theme around which all its harmonies are composed is the spiritual nature, the permanent continuance, the infinite value, the boundless possibility of man. The great affirmations of the Christian Gospel that God created men and loves them, that they are immortal and that God needs them to perfect His work, merge their influence in raising man's valuation of himself.—H. E. Fosdick.

Church Knowledge and Nurture

NEW TABLE OF LESSONS

Morning Lessons			Evening Lessons		
Quinquagesima	II Kings 22 or Ezech. 17:25-18:14	John 5	Isaiah 52:13-53-end	I Peter 4:12-5:11	
Feb. 10					
M., Feb. 11	II Kings 23:1-30	Mark 9:33-10:16	Obadiah	II Cor. 4	
Tu., Feb. 12	23:31-24:4	10:17-45	Joel 1	5	
Ash Wednesday					
Feb. 13	Jeremiah 7:1-16	Luke 15	Isaiah 58	Matthew 9:1-17	
Th., 14	11	Mark 10:46-11:26	Joel 2:1-14	II Cor. 6	
F., 15	14:1-15:4	11:27-12-end	Joel 2:15-32	8:8-9: end	
S., Feb. 16	26	13	3	11:18-12:9	
I S. in Lent, Feb. 17	I Jer. 25:1-14; or II Esai. 1:4-end	Rev. 17	Dan. 1	Feb. 2	

Quinquagesima Sunday: The great reformation under Hezekiah, brought about through the influence of the prophets Micah and Isaiah (see Septuagesima Sunday) led up to the great deliverance of Jerusalem from Sennacherib (Sexagesima), but this was followed, as reformations are wont to be followed, by a reaction—under Manasseh, who “did that which displeased Jehovah, according to the abominable practices of the nations whom Jehovah cast out before the Israelites and shed ‘innocent blood until he had filled Jerusalem.’ He even put to death many of the prophets (Jer. 2:30). After a short reign of two years of Amon, son of Manasseh, Josiah came to the throne, under whom took place another reformation, begun by repairing the temple, an account of which forms the Old Testament historico-topical lesson for Sunday morning. Josiah’s reign marks an important epoch in Judah’s history, and it is interesting to note the several elements that were jointly effective therein: the priests, represented by Hilkiah; the prophets, including Zephaniah, apparently great-grandson of the other reforming King (Hezekiah) Jeremiah, and Huldah; the latter a woman. We may note in passing that this “Book of the Law” is one of the storm centres of modern critical study of the Bible. It evidently coincides with the middle portion of our Book of Deuteronomy, which book represents, according to a conservative critical judgment, “the germinal truths enunciated by Moses as they unfolded in the light of the later experiences of his race and under the inspired teaching of his successors in the prophetic office.”

In the New Testament correlative lesson (John 5) our Lord traces belief or unbelief in Himself back to one’s mental attitude toward the older revelation from Moses to John the Herald, and carries into the eternal world the great principle acted on by Josiah of judgment according to the Word of God.

In this there lies an important connection with the Epistle for the day, with its teaching that love is no mere emotion but sympathy, together with the Truth of God; while Josiah’s great reformation brought about by the union of Priest and Prophet is a grim comment upon the Great Tragedy at Jerusalem towards which our Lord marches (in the Gospel), the cause of which was the antagonism of priest to prophet (cf. Malachi 4:4, 5; Matt. 11:7-19). Altogether, Josiah’s reformation seems to furnish a more inspiring Quinquagesima lesson than the present Prayer Book, one of Lamentation over the Destruction of Jerusalem, which finds place in the New Lectionary just after the event (third week Lent).

The Sunday evening lessons—Isaiah’s prophecy of our Lord’s sacrifice and St. Peter’s comments thereon—are ob-

viously connected with the story told in the Gospel of our Lord’s journey to the fated city to act out the drama of sacrificial love. The morning Ash-Wednesday lesson, taken from the prophet whose writings come next, is Jeremiah’s appeal for true repentance against false use of Church and ritual, with which is given the story of the true penitent, the Prodigal Son. In the evening Isaiah’s description of the true fast, never more apposite than in these days of food conservation, is accompanied by our Lord’s exposition of what true fasting is in its inner essence, an expression of genuine sorrow.

C. B. WILMER.

Christ’s Inheritance.

The children of God are the inheritance of the Saviour. A child is worth more than all the cold gold and sparkling gems of the entire universe. What does Jesus care for the gold of this world? In heaven the streets are paved with it. What does He care for the diamonds of this world? In heaven the walls are studded with them. But His children, ah! they are the treasure of His heart; they are the gems of His crown. They are precious to Him, for they have been created in His own image. They bear the stamp of His eternal Spirit. They are His because He has bought them with His blood and recreated them by His Divine power. They are His. They are His inheritance.

The man with a family of good, clean, loving, happy, Christian children has a greater inheritance than has the man whose wealth is counted in billions. The parents of good children are drawing interest with every kind word and loving deed, with every mark of deference and appreciation expressed by their children. The childless miser is an object of pit.

Every sinner is a liability in the moral and spiritual economics of the universe. He is a traitor in the realm of Divine jurisdiction. He is a law-breaker in the government of the Creator.

But every faithful Christian is an asset to his Divine Lord. He is a part of his Saviour’s treasure. He is a soldier in his Master’s army; an under-shepherd of His flock. The true Christian bears the image of Christ. He talks like Him, walks like Him, acts like Him, shines like Him. True Christians are the Saviour’s medium for service. He reaches people through His people.

Christian friend, what kind of an inheritance has Jesus in you? Are you a gem with a blemish, a jewel that is tarnished; or are you a diamond sparkling with splendid consistency and an undimable lustre? How much interest does the Saviour draw from your life? Is His investment in your soul a profitable one?

Calendar and Collect

February.

1. Friday.
2. Saturday. Purification B. V. M.
3. Sexagesima Sunday.
10. Quinquagesima Sunday.
13. Ash Wednesday.
17. First Sunday in Lent.
- 20, 22, 23, Ember Days.
24. Second Sunday in Lent. S. Matthias.
28. Thursday.

Collect for Quinquagesima Sunday.

O Lord, Who hast taught us that all our doings without charity are nothing worth; send Thy Holy Ghost, and pour into our hearts that most excellent gift of charity, the very bond of peace and of all virtues, without which whosoever liveth is counted dead before Thee. Grant this for Thine only Son Jesus Christ’s sake. Amen.

Collect For Ash Wednesday.

Almighty and everlasting God, Who hastest nothing that Thou hast made, and dost forgive the sins of all those who are penitent; create and make in us new and contrite hearts, that, we worthily lamenting our sins and acknowledging our wretchedness, may obtain of Thee the God of all mercy, remission and forgiveness: through Jesus Christ our Lord. Amen.

The inheritance of our Saviour is in saints.—The Evangelical Messenger.

Our Missionary God.

1. Where must we go to find the beginning of Foreign Missions? To the heart of God the Father.
2. How did God begin Foreign Missions? By sending out the first missionary.
3. From where was that missionary sent? From heaven.
4. To what foreign country did he go? To this world of ours.
5. Who was that missionary? Jesus Christ our Saviour?
6. Why did God the Father send him? “God so loved the world that He gave His only begotten Son.”
7. If God had lacked the spirit of Foreign Missions, what about us? We should not have had a Saviour.
8. Did this great missionary stay in the foreign country? No; he returned to His Father’s house.
9. Who gathered around Him before he returned? His disciples.
10. What did He tell these disciples to do? Go into all the world and preach the Gospel to every creature.
11. If these disciples had not obeyed, what about our America? We would not today have a knowledge of His Gospel.
12. From what church did two missionaries go a few days later? From the church at Antioch.
13. What two men did they send? Paul and Barnabas.
14. Did Paul and Barnabas not have enough impenitent heathen to preach to at home? They had tens of thousands.
15. Should not their own city be evangelized first? God commanded them to go into all the world, to the uttermost parts of the earth.
16. Did God the Holy Spirit suggest that His disciples would go? No; He commanded.
17. If we are indifferent to Foreign Missions, what do we show? Unlikeliness and disobedience to God the Father.—Mrs. W. H. Dodge, in Presbyterian of the South.

Family Department

The Things I Miss.

An easy thing, O Power Divine,
To thank Thee for these gifts of Thine,
For summer's sunshine, winter's snow,
For hearts that kindle, thoughts that glow;

But when shall I attain to this?
To thank Thee for the things I miss?

For all young fancy's early gleams,
The dreamed-of-joys, that still are dreams;

Hopes unfulfilled and pleasures known
Through others' fortunes, not my own,
And blessings seen that are not given,
And ne'er will be, this side of heaven.

Had I, too, shared the joys I see,
Would there have been a heaven for me?
Could I have felt Thy presence near,
Had I possessed what I held dear?
My deepest fortune, highest bliss,
Have grown, perchance, from things I miss.

Sometimes there comes an hour of calm;
Grief turns to blessing, pain to balm;
A power that works above my will
Still leads me onward, upward still;
And then my heart attains to this—
To thank Thee for the things I miss.

—Thomas Wentworth Higginson.

The Second Number

(Founded on fact).

The Christmas parcel lay on the table ready for its long journey overseas to the Canadian Continent in France, and the soldier's mother stood gazing at the result of her labors.

It had not been easy to decide just what to send—there were so many circumstances to be considered in making a choice. First of all, Dick's little preferences must be consulted. The tobacco must be of his favorite brand, and the chocolates must have nuts in the center and not sticky cream. Dick never did like "soft" candies. He used to say that his taste in candies was like his taste in drinks—he had "no use for anything that wasn't hard." Taffy he liked; but then taffy was a poor traveller, apt to spread itself over the contents of the parcel and cement them into anything but a friendly alliance, so taffy was excluded. Socks, of course, had gone in, with his school colors knitted into the "cuff;" and a pipe and a book and an indelible pencil and some stationery, for Dick's last letter had been written right in the trenches on a leaf torn out of his diary. It was quite a costly parcel and it contained within it all the Christmas gifts of the family, for there was very little money to spare in the parson's household, and Margaret, too, had begged that her share might go to Dick along with the mother's and father's.

The little mother had consented, with a mental reservation as to a certain little parcel containing gloves and handkerchiefs bought months ago on the occasion of a visit to the nearest town. Margaret was always unselfish; and now she was working hard, trying to qualify for a business position while she was still only a child.

As her mother stood by the table in the sitting-room in the growing darkness, Margaret dashed in. Margaret

always seemed to have a little more energy of mind and body than was absolutely necessary. Her tall strong body, her thick unruly crop of black hair, her rosy cheeks and shining eyes matched well with her quick, almost abrupt movements and ringing voice.

"Why, motherkin, what are you doing, all alone in the dark? Is that Dick's parcel? I'd better carry it to the post-office before I take off my coat. It's beginning to snow, and the wind is cutting, but I love a wind. It makes me want to shout and throw my arms about and behave generally unlike a parson's daughter." The end of the sentence was marked by a hug which enveloped the slender mother and threatened to sweep her off her feet.

When she was released and Margaret had patted down her collar and smoothed her hair, she took up the parcel and looked at it doubtfully.

"I think I'll take it myself, Margaret," she said. "I'm not quite sure that it is under the maximum weight, and I want to get a label for the address at the store."

"Oh, no! motherkin," began Margaret impetuously, "I can't let you go out in the cold; and, besides, it's getting dark. I might just as well go now, I'm already dressed."

"No, darling, I have made up my mind to take it myself. But you might ring up the post-office and find out whether it should be mailed to-night, or if to-morrow morning would be time enough." A brisk conversation over the telephone ensued. The postmaster was old and deaf and liked to keep himself informed as far as possible with regard to all the village affairs. His slowness of apprehension always exasperated Margaret; and soon her explanations were audible all over the little house.

"A parcel—not a parson—a parcel—p-a-r-c-e-l. Yes, a parcel. No! I don't think packet is a better word. You don't talk of 'packet'-post, do you? A parcel for Dick—no, 'Dick,' not 'sick'—Dick. Yes, that's right—his Christmas parcel—I want to know about the mail when does the mail close? No—nothing to do with female clothes—to-night? In half an hour? Well—you positively must hold it for Dick's parcel. You can't promise—well, don't promise, just hold that mail till mother gets to the office."

Within five minutes the mother was hurrying down the village street, hugging the heavy parcel closely to her breast as if it were a substitute for Dick himself. Breathless, at last, she stood at the post-office desk, to write the label and fill out the customs declaration.

It seemed to take a long time, for her fingers were chilled and her hand trembled; but at last it was all done, and she handed the precious parcel to the postmaster.

He took the parcel, weighed it, and handed it back with the necessary stamps; then scanned the address critically as he received it again.

"Isn't it all right?" asked the mother. The postmaster hesitated a moment; then said gruffly, "You've forgotten the second number."

"The second number?" repeated the mother. "What do you mean? I didn't know the boys had more than one number, and I've put Dick's on the label."

"But the post-office asks for two numbers on each parcel now," explained the old man. "You see they can't be sure of finding the man it's addressed to."

"Not find the man it's addressed to! Not find Dick. Why, of course, they'll find Dick if the parcel is addressed correctly. Why shouldn't they?"

The mother paused for a reply, but the old postmaster only looked at her in silence; then the color ebbed slowly from her face.

"I understand," she said, "but I shan't put any other man's number on Dick's parcel—I don't know what number to put, anyhow."

The postmaster took off his spectacles and pointed over her shoulder to some one standing behind her.

"There's her son," he said. "He's not getting much of a Christmas box." In his deafness he spoke more loudly than he intended.

The parson's wife turned quickly. Behind her stood Will Jackson's mother, holding an untidy little package in her hand, evidently awaiting her turn to receive the postmaster's attention.

Will Jackson! The boy whom she had always distrusted and whose influence upon Dick she had always feared. How sorry she had been that he had enlisted at the same time as Dick, and she had hoped that the chances of war would separate them. And now it was suggested that she should write Will's number on Dick's Christmas parcel in case they could not find Dick. Impossible! Better let those little tenderly chosen gifts go to a perfect stranger than to Will. Mrs. Jackson stepped forward. She had heard the suggestion and seen the involuntary gesture of refusal with which it was received.

"Don't you trouble about my boy," she said, bitterly. "We'll look after our own, even if we can't do so much as other people. And what's more," she added, taking a pen from the desk, "I'll be a better Christian than you, although you're a minister's wife, for I'm going to write your Dick's name on my Will's parcel."

It was lucky that Dick's mother had a sense of humor, though it sometimes betrayed her at awkward moments. With a laugh of genuine amusement she in turn took up the pen and wrote Will's name and number clearly on Dick's parcel.

"Now let us shake hands over it, Mrs. Jackson," she said. "Our boys are probably facing the same dangers to-night, and you and I ought to help one another to be as brave as they are."

"Christmas won't mean much to us this year," said Mrs. Jackson. "Will away and little Mary in her grave, and the old man so hard put to it to get the work on the farm done, even though I help all I can." She held out her hand as she spoke and the parson's wife shook it warmly. The Jacksons did not belong to her husband's church; indeed, they had been actively opposed to their work, but the sense of fellowship in distress and a breath of the Christmas spirit of goodwill overpowered all other feelings.

"Suppose you and Mr. Jackson come over and eat your Christmas dinner with us," said the parson's wife. "It will be easier for all of us if we don't have empty chairs round the table."

"After all we've said against the parson and you," began Mrs. Jackson, nervously.

"You'll be all the more welcome," said the parson's wife.

The men of the 500th Battalion of the C. E. F. had just been relieved after a grilling time in the trenches.

They had taken the hill which was their objective, and had held it against counter-attack; and now, covered with blood and mud and glory, they were taking their well-earned ease in rest billets. They had suffered severely; and the ambulances had gone down heavily laden, but the battalion was thinking more of its gains than its losses. It was something to know that there was a chance of a wash and sleep in comparatively safe and comfortable quarters with some sort of a Christmas dinner to follow. But to more than one the sweetest thought of all was the probability of a mail from home.

And a big mail there was, in truth. Sacks of it, and the sergeant in charge was throwing parcels and letters to the men gathering round him.

"Here's one for you, Bill," he called, throwing to him Mrs. Jackson's parcel, now more untidy than ever, and bearing evidences of having been patched up with fresh cord on its way from Canada.

"Haven't you got one, Sergeant?" asked Bill, as he caught the flying parcel. "Too bad. I guess yours has got left behind somehow. I don't suppose there's much in mine; mother hasn't much to send, but it's good to get something from home at Christmas."

"Sure!" replied the Sergeant briefly. As he snook he stooped to pick up the paper Bill had dropped. "Why, Bill, look here. There's my name on the parcel as well as yours. What under the sun made your mother think of me?"

"Don't ask me," replied Bill. "Anyhow, she's done it, so I guess we'll have to share up. She didn't know you'd got your sergeant's stripes. I see."

"Well, my own mother doesn't know that yet," replied Dick. "It's not a week since they dropped on me from the skies. Now then, let's share up." And sure they did, and equally in spite of the Sergeant's remonstrances, breaking in half bars of chocolate, and even drawing lots between a handkerchief and a pair of bootlaces. (And when Dick's parcel arrived in time for the New Year they shared alike again.) "It was lucky for me your mother wrote my name on your parcel, Bill," said Dick, as they sat together smoking some Canadian tobacco after an excellent Christmas dinner. "I shouldn't have had a bit of 'Christmas' from home if it hadn't been for her, but I'm blowed if I can think what made her do it; I can't make it out."

"No more can I," confessed Bill candidly, "but it's surprising how friendly people seem to be getting at home. I suppose it's the war."

"And Christmas," added Sergeant Dick.—Adelaide M. Plumtree in Canadian Churchman.

Tired.

In perfect peace wilt Thou keep him
Whose mind on Thee is stayed.
Because he trusteth in Thee, Lord,
Naught can make him afraid.

We bring our weary minds to Thee
And rest them in Thy care.
Lord wilt Thou not accept this as
Our silent evening prayer?

For "prayer's the soul's sincere desire
Unuttered or expressed,
The motion of a hidden fire
That trembles in the breast."

Too tired to think, too tired to pray,
Beset by doubt and fear;
Lord, give us Thy peace this night,
And let us feel Thee near.

—Presbyterian Standard.

Food Conservationisms.

The girl students of a fashionable school in Connecticut are reported to have taken a pledge to eliminate all candy during the scholastic year. That is heroic—for schoolgirls. It is also practical conservation and co-operative patriotism.

Food conservation should be regarded as a moral and religious as well as a patriotic measure. It involves the spiritual quite as much as the physical well-being of the people. If the church people could be brought to a simpler and saner style of living it would mean immeasurable good to the nation and all the higher interests of the world.

The pinto and other colored beans are becoming popular in the West and Middle West as a substitute for the white bean, the crop of which last year was far below normal. Colored beans are at least equal to white beans in food value and many think they surpass in flavor. Since colored beans are 35 to 40 per cent. cheaper than white, and there is a surplus of them, the eastern housewife may save money by using them.

The Food Administration is not dealing primarily with prices, but with necessities—the food necessities of the men who are fighting our battles and of the peoples behind them. We all want lower prices—but we must send the needed food or lose the war. Let us drum that fact in.

The Food Administration plans regulative measures in connection with large increases in the catches of salt-water fish and hopes to get the prices down nearly to prewar level not later than May. The meatless days and generally reduced consumption of red meats needed for export greatly increased the demand for fish, and with a reduced production due to transfer of fishermen and fishing boats to naval service, up went the prices.

If you do not like the slight measures of food substitution called for here, where will you go to find more favorable conditions? Hunting for an answer to that question ought to convert one to food conservation all right.

Not only Federal food administrators in each State, but county food administrators in addition, in order to bring the Food Administration into immediate touch with all the people, is a plan proposed for general adoption, some States having already adopted it with great success.

The Federal food administrators of the entire country came together in conference in Washington January 8 and 9 to discuss problems and plans with the members of the Food Administration at the Capital. Every State in the Union was represented, and many important matters were considered by this large and influential body of representative men.

The Question of Pictures.

The indiscriminate hanging of pictures which has been so long the vogue is much to be deplored. A picture that is intrinsically good, and bears relationship to other things of interest, can always be used, but there are many pictures used to fill up space, or because they have beautiful frames, and not because the subject is appropriate or the picture itself is good. If one has no pictures to start with, good photographs of old masters or old colored prints are interesting.

The decorative quality of a picture is enhanced by the right background, the height at which it is hung, and its juxtaposition to other pictures. A modern picture is usually out of place on

an antique background, and an antique picture has not a good setting in a strictly modern room. It is, indeed, a special talent to know just how much a decorative object really decorates. To crowd the walls, even with very beautiful things, is to fall far short in artistic taste. Unless it is an exhibit where all things of a certain type or class are to be kept together, proper space should be allowed for each object, so that it may have its full decorative value.

The heightening or lowering of ceilings can be accomplished effectively by the use of picture molding. In a low-ceilinged room the picture molding should be placed within two inches of the top; in a high-ceilinged room eighteen inches to three feet is a good height.—Mrs. Van Rensselaer Schuyler in the November Good Housekeeping.

Shut In.

In the darkness and seclusion of a shadowed home or an invalid life, the finest Christian character may be developed. The lacemakers whose product is the costliest and best do not work in a glaring light. They are put, usually alone, in a darkened room, where the light of a very small window falls upon the pattern and work. They cannot see themselves or their surroundings. They see only the pattern and their effort to reproduce it. So it is with the believer. The providence that shuts one in is God's hand placing His servant where he may do the most perfect work. The pattern is illumined and the worker is obscured. The Lord increases; the worker decreases. The less of self one sees, and the more of Christ, the better it is to him. Transformation into Christ's likeness follows such a state. The conditions which shut in the believer, then, are oftentimes gracious conditions and are not to be deplored.

Who Invented Ice Cream?

Dolly Madison was famous for her beauty, grace and social charm, but, according to the Baltimore Sun, she has never been given due credit for her greatest achievement—the invention of ice cream. "Chroniclers tell us," says the Sun, "that she was the first to serve this national delicacy. She must have been a wonderful woman, gifted in everything from diplomacy to cooking. If every girl who eats a saucer of ice cream or a 'sundae,' or an ice cream soda, would put a penny in the plate to erect a monument to the inventress of ice cream, they would build a tower so tall that it would make the Washington monument look like a fence-post. While it was Dolly Madison who first made ice cream, they tell us it was the wife of a young naval officer, Nancy Johnson, who invented the ice cream freezer."

Few inventions have ever given more pleasure. The next time you go to a soda fountain drink an ice cream soda to Dolly, and the next time you eat a saucer of cream give thanks to Nancy.—Baptist Standard.

The new minister was invited out to supper. He was a bachelor, and when he helped himself to the biscuits for the third time he looked across the table to the hostess' little girl.

"I don't often have such a good supper as this, my dear," he said, in his most propitiatory tone.

"We don't either," said the little girl, smiling. "I'm awful glad you came."

For the Young Folks

When He Grows.

I wonder when it is I grow!
It's in the night, I guess,
My clothes grow on so very hard
Each morning when I dress.

Nurse says they're plenty big enough;
It's cause I am so slow.
But then she never stops to think
That children grow and grow.

I wonder when! I can't find out.
Why, I watch Tommy Pitt
In school for hours and I can't see
Him grow the smallest bit.

I guess that day we stay the same.
There's so much else to do
In school and play, so I must grow
At night, I think. Don't you?
—Youth's Companion.

For the Southern Churchman.

The Lesson of the Daisies.

Mary Ball.

Once upon a time there was a little girl named Catharine, and I am sorry to say that she was a very discontented little girl. Although she had everything to make her happy, she was very unhappy. She was a very pretty little girl, with beautiful brown eyes and lovely brown curls, which were thick around her head, and fell down her back in rich profusion. She was an only child, and very rich, so had everything her heart could wish for. I am afraid she was very much spoiled by her parents, who idolized her, and it grieved them very much to see her so unhappy. If she could not have what she wanted on the minute she would stamp her little feet and scream out and say, "I don't like this," or "I don't want that." Sometimes she would take her little fists and beat her nurse in the face. Was not that very naughty, as her nurse was so good and kind to her.

If any other little girl could see Catharine's play-room they would look with envious, longing eyes at the beautiful dolls and other toys. It was like a palace of playthings. When other children came to play with her she would often be very cross and rude, and would not lend them her things to play with.

One day Catharine was dressing to go driving with her nurse in her little pony carriage, when it began to rain in torrents, so that she could not go. She could go any day that she wanted, but just because it rained that day she just stamped her feet and threw herself on the floor in a rage, screaming and kicking, until her mother came in and told the nurse to put her to bed, which she did, and Catharine cried herself to sleep.

A wonderful thing happened in Catharine's life, which I am about to tell you. Catharine had always lived in a large city, and had never been to the country. She had been to the seashore in the summer, but those places were very gay, with crowds of people. Now her father and mother had gotten a lovely home in the mountains, where they were going to spend the summer. Yes, the beautiful blue mountains that seemed to be resting against the sky.

Sometimes beautiful snowy white clouds would come and rest upon them. Then again a mist or rain would hide them from sight, but it would pass off and you would see them looking as peaceful and blue as ever.

Little Catharine's summer home was on a high hill, with the blue mountains all around. There were also many other hills around, and also fields. Those hills and fields were covered with daisies, snowy white daisies, looking up to the sky with happy faces, with the beautiful sun shining down on them. Who does not love them? The children's flower!

When little Catharine saw the blue mountains she clasped her hands together, saying, "O, Mother! how lovely!" And when she saw the hills covered with daisies she said, "What are those white things?" The nurse told the little girl that those were daisies. Then Catharine ran among them clapping her little hands and saying, "How beautiful you are!" She would sit for hours and look in wonder at them. She seemed to forget to be cross when she was near them. One day as she sat there she began thinking, and she found herself saying to them, "Beautiful daisies, why is it you are always so happy, and I am never happy at home, but am always cross?" They, shaking their bright heads in the breeze, answered her, "We are happy because we are contented and love everything around us, and do not wish for what we cannot have. We love the dear old sun, who always smiles down on us, and we love the beautiful blue mountains, but we cannot go up there, as it is too high. We are content to stay in the fields and on the hills and look up at them. We love the little brook that is always laughing and singing as he passes us, but we cannot follow him to the river or the sea. We cannot be sweet like the little pink wild rose, or handsome like the rhododendron, or graceful like the lily, but we are just happy little daisies. And what makes us most happy is the pleasure we give to every one, especially children, as we are the child's own flower; they love us, and never pass us by, but always gather us and make us into chains and wreaths. They sometimes play with us all day, and sometimes we are taken to some sick person, or to some little child who cannot get out and play with us; and the joy of them is a pleasure to us. The secret of being happy is to make some one happy, and then be content with what you have, and do not wish for more. We are so happy that we always look up to the sky and thank God that He made us just happy daisies!"

Catharine grew very thoughtful, and said, "Thank you for what you have taught me. I have so much I could give away, and could do lots of things for others, but I don't!"

From that day Catharine began to improve, and she spent a lovely summer with the daisies. And when winter came and she returned home to the city she was like a different child, always ready to share with her friends her dolls and toys. At Christmas she had a lovely tree for the poor children and the joy it gave them made her the happiest child!

When she grew up she married, and she always brought her children to the daisy hills in the summer. She also

built a home for poor children and their tired mothers from the city, and brought them there for a rest in the summer, among the happy daisies, whose lesson she never forgot.

A Boy Hero.

The boys and girls of the Davy Nursery and Baby Shelter of Newark, N. J., marched quickly into the dining room, where the long white tables were spread for their supper. Of course not all the fifty children who lived in the house were there. The fourteen babies, too little to come to the table, had already had their bottles of warm milk and been tucked in their cribs. But thirty-six children fill a room pretty full.

They were all seated at the table, and supper had begun when the matron saw that one of the boys was missing. "John," she said, "Richard is not here. Will you go and hunt him up?"

John—John Savage is his full name—at once left his supper. He went into room after room, and at last went into the kindergarten room on the first floor. As he opened the door a stifling smell met him; then he began to choke, and, looking round, he saw smoke coming out of the large closet in which the kindergarten material was kept.

John was frightened when he saw this, for he knew at once that the house was on fire; and his first impulse was to cry "Fire!" as loud as he could. But though John was only eight years old, he thought of the other children in the home; and he remembered—what older boys and girls do not always do—what the teachers had told him at the fire drill. So, instead of screaming and throwing all the house into a panic, John went quickly and quietly back to the dining room, tip-toed his way up to the head of the supper table, where the matron was sitting, and whispered to her about the fire.

As soon as the matron heard this she called a man from across the street, who turned in an alarm. Then the signal for the fire drill was given, and all the older children, though they hated to leave their supper, marched safely out of the building, while the nurses carried out the babies. All this was so quickly done that by the time the firemen had come all the children were gathered in a pavilion in the rear; and through it all there had not been the least bit of panic, and no one was hurt, as so often happens when people become frightened.

Now there are two especial things that John did. Though he was only eight years old, he didn't lose his head when he came face to face with danger; and he remembered what had been told him when the time came to act on it. And it was because of this, because no older person could have acted with more coolness or more wisely, that John is counted a hero.—Adele E. Thompson, in Boys and Girls.

For the Southern Churchman Your Light.

Anne R. Wayland (aged 10 years).

God made in each tiny heart
A little burning light,
To shine out in the darkness
And through the blackest night.

Try hard to keep the light burning,
Aburning bright and true,
And if you do you soon will find
How easy 'tis for you.

Gussie's Hyacinth.

Gussie Magee heard the news in school and he immediately raised his hand, saying, "I'll be one of 'em."

Hastening home to his mother, he said, "Muvver, there's a rich gentleman has sent a lot of hyacinth bulbs down to our school and the boy or gyurl as grows 'em the best is goin' to get a prize. I'm goin' ter be the boy."

"Very likely, ain't it?" said his mother.

"Very," he answered. "Where can I find a pot?"

His mother stared.

"The flower pot, I mean, muvver, to put the bulb in."

"I ain't got none," she answered, and returned to her work.

"Muvver," coaxingly, "lend me a cent until Saturday. I'll hold some one's bag and give it yer back. I must have a pot or I can't put this 'ere bulb in."

"Can't," she said, "I've no money to waste."

"You'd giv' it ter dad if 'e wanted it fer a drink."

"I'd have ter," she replied, briefly. "That's why I can't give it you. A flower pot's a luxshery."

"Luxshery or not, I'm goin' ter git it," he said, and went out, looking round with sharp eyes for a pot, but it wasn't there to see.

"I've got ter make one, I suppose," he muttered, and into the first florist's he saw he went, and tapped with his finger on the counter.

The man came out and Gussie stood there and smiled.

"Well," said the man at last, "what do you want?"

"I want a flower pot, but I can't pay fer it, so I'll run an errand fer yer," said Gussie. "Don't mind how fer it is. I want to earn that flower pot. Chink's scarce at home. I'll post yer a letter, take out a parcel—anythin' yer like—fer a cent. I'll do it twice fer a cent, and four times if ye'll giv' me the mould in."

The man smiled. "What's it for?" he asked.

"Hyacinth! Prize! Two dollars!" said Gussie.

"Right you are," said the man. "You can have a pot and welcome, just to encourage you."

"I ain't beggin'," said Gussie. "I'm strong. I'll work it out." And the man let him.

So he got his pot, put in his bulb, and began the care of that flower every day, and every night dreamt what he'd do with the prize money. It needed a lot of care, but Gussie's father came home one evening in a state that he could not see straight, and he knocked the beautiful thing over. In the morning when Gussie got up it lay there in pieces.

Gussie set his lips and forgot to whistle for some days. One day as he was passing the florist's the man stood in the doorway.

"How's the hyacinth?" he cried.

"Dead," said Gussie. "Got knocked down."

"Oh, accident?" said the man.

"Yes," Gussie answered. "Public-house accident."

The florist stood there watching Gussie's sorrowful face, then, as the boy moved to go the florist stopped him, saying, "Come in a minute. How old are you?"

"Why, d'yer want a boy?" cried Gussie. "I'm ready fer yer."

"Stop a minute," said the florist. "I'll tell you what I'll do. You deserved that prize. I'll take you on Saturdays, and give you fifty cents every

Saturday for four weeks. Afterwards we'll see."

Gussie has been there now many more than four weeks, so you see, dear children, the Lord saw to it that even that which nearly broke his heart opened a door to something better.—Lutheran.

For the Southern Churchman.

Something to Do.

Thomas Waring (aged 13 years).

"It is our life outside of our work which counts mostly for our happiness."

Have you ever heard any one use such an expression as this? "I have nothing to do." And we wonder how many of us voice such an expression.

In the days gone by, after the day's work had been completed, the family would gather around the fire and spend a quiet evening in thoughts; now the world offers too many amusements for such quiet evenings in the home. The younger set, both boys and girls, have been forced into business for one reason or another.

The working woman, as a rule, is glad for a quiet evening at home, but on the other hand some women require more exciting relaxations than the home offers. But amusement does not always afford diversion.

When we have finished the day's work if we could find some kind of labor which is entirely different from labor which we have been doing all day long, we would not hear the cry of "I want something to do." This kind of labor would furnish the needed relaxation and the realization that the time is being utilized.

Do you ever close your eyes some evenings, when seated before a cheerful blaze, and let your thoughts fly over the ocean to the battle fields of France? The mother, sister, or wife who has some one in the service knows such scenes, but the other woman who is so fortunate—no, not fortunate, so unfortunate—as to have no one in the service, does she realize the dangers, the sacrifices and the perils of these men?

Life offers too many opportunities now for doing something for others. Can we afford, can we afford to shut our eyes to such opportunities? Let us ask ourselves this question, and read the answer in our hearts.

The Ten Commandments.

After the children of Israel came out of Egypt they traveled in the wilderness for about a year and then they came to a big mountain called Sinai. One day the top of the mountain was all covered over with clouds and the lightning flashed in the clouds and the thunder roared until all the people were badly scared.

God called Moses and told him to come up to the top of the mountain. He was not afraid to go, because he knew that it was God who was speaking to him, and that He would not hurt him. For forty days and nights Moses stayed up there talking with God, and God told him a great many things. He told him a great many things that He wanted all the people to do, and He told him that He wanted him to build a tabernacle where the people could go to worship Him, like we do when we go to church.

Before God told Moses to go back down the mountain to the people, He gave him something to carry with him to help him to remember what he had been told and that he might show it to the people. What God gave him was two pieces of stone like two big slates such as you use in school. On

these God had written something with His own hand. Suppose you had a letter written to you by the President of our country, you would prize it very highly and take the best care of it, so as not to lose it. What God gave Moses was the only letter He ever wrote with His own hand to anybody in this world.

This letter was not intended for Moses only, but for all the people who were at the foot of the mountain and for everybody in the world from that time to this, and for everybody that will ever live in the world.

You can find all that letter copied in the twentieth chapter of Exodus. Many of you have learned it by heart and probably all of you will learn it. We call it the Ten Commandments.

When Moses came down from the mountain he found that the people were acting very badly. They had made a calf out of gold and were calling that their god and were worshipping it. Moses was so troubled when he saw them doing this, instead of worshipping God, that he scarcely knew what he was doing, and he threw the two pieces of stone, that were called tables of stone, down on the ground, and they were both broken.

But God wanted Moses and the people and us to have this letter He had written, so He told Moses to come up to the top of the mountain again. Then he made two more tables of stone and wrote His letter on them again. Moses took them and carried them down the mountain and read the letter to the people. And he wrote them in the Bible so that we can read it.

We ought to try just as hard as we can not to break a single one of those commandments, because God gave them to us. He wants us to keep them, and He is always sorry when we break them. God loves us, and if we love Him we will try not to do anything to make Him sorry.

We ought to ask God every day to help us to keep all of His commandments, so that we will not break one of them.

If you do not know what any of these commandments mean, ask father and mother to tell you.—Presbyterian of the South.

Wood's Seeds

—For 1918—

The patriotic duty of farmers and gardeners everywhere is to increase crop and food production. Intensive farming and gardening, and the liberal use of fertilizers, together with proper rotation of crops, so as to increase and improve the fertility and productiveness of the land, are all vital and necessary considerations at the present time.

Wood's Descriptive Catalog

For 1918 gives the fullest and most up-to-date information in regard to all

Farm and Garden Seeds

And tells about the best crops to grow, both for profit and home use.

Write for Catalog and prices of Grass and Clover Seeds, Seed Potatoes, Seed Oats, or any Farm Seeds Required.

Catalog Mailed Free On Request.

T. W. WOOD & SONS,
SEEDSMEN, Richmond, Va.

Jno. L. Williams & Sons

BANKERS and BROKERS

Eighth and Main. (P. O. Box 503.)
RICHMOND, VIRGINIA.

Transact a general Banking and Brokerage Business. Deal in Southern Investment Securities. Negotiable Railroad and Municipal Bonds.

The First National Bank

OF

Richmond, Virginia

DESIRE
YOUR ACCOUNT.

CAPITAL & SURPLUS

\$3,000,000.00

3%

INTEREST IN SAVINGS DEPARTMENT.

Norfolk & Western Railway

ONLY ALL RAIL LINE TO NORFOLK
QUICKEST AND BEST SERVICE

Pullman Parlor Cars.

The best line to all Points West,
Northwest and Southwest.

W. B. REVIL, W. C. SAUNDERS,
Pass. Traff. Mgr. Gen. Pass. Agt
Roanoke, Va.

C. H. BOSLY
Dist. Pass. Agt., Richmond, Va.
Rates and information upon application.

WHEN WRITING OUR ADVERTISERS
PLEASE MENTION THIS PUBLICATION

FINANCIAL

You Can Help

1. Yourself
2. Your country

By wasting nothing and by putting your surplus dollars in bank

National State and City Bank

RICHMOND, VA.

Wm. H. Palmer, President

Julien H. Hill, Vice-Pres. and Cashier R. E. Cunningham, Asst. Cashier

J. W. Sinton, Vice-Pres. Wm. S. Ryland, Asst. Cashier

Jesse F. Wood, Mgr. Savings Department

INCORPORATED 1832

Virginia Fire and Marine Insurance Company

Of Richmond, Va.

ASSETS - - - - - \$2,160,195.00

Wm. H. Palmer, President

E. B. Addison, Vice-President

W. H. McCarthy, Secretary

OUR FIGHT

To save our customers time, trouble and money is won.

THE BUDGET CHECK

Eliminates every unnecessary word and figure in the payment of your bills each month.

THE AMERICAN NATIONAL BANK

OF RICHMOND, VIRGINIA

Thrift Brings Freedom

It is glorious to be free—to be free from worries and cares.

Life is uncertain. Some days bring health and happiness, other days sickness and trouble. At times money is plentiful, at other times it is very scarce.

But no matter what happens, thrifty men and women do not worry. They have a Savings Account upon which they may draw at any time to meet every emergency.

Have you?

We pay 3% interest.

ORGANIZED 1866.

The Union Bank of Richmond

1104 EAST MAIN STREET.

Resources over \$2,300,000.00

Southern Churchman

SOUTHERN CHURCHMAN COMPANY
Publishers
815 East Grace Street, Richmond, Virginia
LEWIS C. WILLIAMS, President.
E. B. ADDISON, Vice-President.
REV. E. L. GOODWIN, D. D., Editor.
REV. JAS. D. GIBSON, Managing Editor.
Entered at the Postoffice in Richmond, Va., as second-class mail matter.

SUBSCRIPTION PRICE—After January 1, 1918 \$3.00 per year in advance. To the Clergy \$2.00. Six months \$1.50. Trial subscription 3 months 50 cents, 10 cents a copy. Foreign postage 50 cents additional. Back numbers not over 3 months old 10 cents each, over 3 months old 25 cents each.

For the convenience of subscribers, subscriptions are continued at expiration unless otherwise ordered. Notice of renewal, discontinuance, or change of address should be sent two weeks before the date they are to go into effect.

RECEIPT OF PAYMENT is shown in about two weeks by change of date on address label. If date is not properly extended after each payment notify us promptly. No receipt for payment will be sent.

Notice post office address. The exact post office address to which we are directing the paper at the time of writing **MUST ALWAYS BE GIVEN**. Our mailing list is arranged by post offices and not alphabetically. Make all checks and money orders payable to the Southern Churchman and not to an individual.

ADVERTISEMENTS—Rates quoted on request. For Classified see head of this department. Representatives wanted in each Parish, liberal commissions.

HARDMAN PIANO—Perfect order, one of the best of this very fine manufacture. Not only a bargain, but a sacrifice price. Almost new. Manly B. Ramos, 106 North Seventh Street, Richmond.

ATTENTION!

ENLISTED CHURCHMEN.

The Department of Army and Navy Work of the Brotherhood of St. Andrew

wants to get in touch with you and supply your needs in every possible way. Write to us soon and tell us how you are getting along. You will find us prompt correspondents.

F. S. TITSWORTH,
Executive Secretary.
E. F. FINNEY,
B. F. Chief Secretary.

12th and Walnut Streets, Philadelphia, Pa.

CHURCH ORGANS—Yes, you can have them tuned, repaired and played upon by a real organist. Asbury Church just bought a \$2,500 style. Get my specification and bid. Phone Manly B. Ramos, 106 North Seventh Street, Richmond.

PIPE ORGANS

At the purchase of an organ is contemplated, address **HENRY PILCHER'S SONS**, Louisville, Kentucky, who manufacture highest grade at reasonable prices

OAKLAND

A Home School for young boys to be tutored with the sons of Mr. and Mrs. Rosewell Page at their country home in Virginia. Address Mrs. Rosewell Page, River Dam, Va.

GRACE HOSPITAL, MORGANTON, N. C., offers a course in medical, surgical and obstetrical nursing to young women in its registered school. Also experience in visiting nursing and social service work. Address Maria P. Allen, R. N., Supt.

POSITIONS WANTED

A LADY CAPABLE AND EXPERIENCED in caring for the sick, good housekeeper, desires position in care of invalid or companion. References given. Address S., Box 203, Front Royal, Va.

COMPANION-NURSE OF REFINEMENT, loyal service given, practical and experienced, desires position. References first class. Address D., 804 Lamb Avenue, Barton Heights, Richmond, Va.

A LADY DESIRES POSITION AS COMPANION in refined family. Best references. Address Widow, care Southern Churchman, Richmond, Va.

CLERGYMAN (OXFORD GRADUATE) desires locum tenency. Highest testimonials from his Bishop. Address Oxford, care of Southern Churchman.

HELP WANTED.

WANTED—RIVERSIDE HOSPITAL—Young ladies to enter training. Must have at least one year of high school. Apply to Miss E. T. Cook, Superintendent, Riverside Hospital, Newport News, Va.

Classified Advertising and Notices

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line, each insertion. Special rates to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents. Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

THE BOARD OF MISSIONS.

Correspondence is invited from those who wish to know

What it does,
What its work signifies,
Why the work can be helped most effectively through the Board

address:
The Right Reverend A. S. Lloyd, D. D., President of the Board of Missions, 281 Fourth Avenue, New York.
Legal Title for Use in Making Wills:
The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.
The Spirit of Mission \$1.00 a year.

THE ORDER OF THE DAUGHTERS OF THE KING.

An organization for the women of the Church throughout the world (communicants of good standing in their parishes) for the spread of Christ's Kingdom, especially among women, and for the strengthening of the Church's spiritual life by means of constant prayer and personal service.

The order calls for a corporate Communion by every Chapter on the third Sunday of each month at the early celebration, and a Bible class is desired in every parish.

Handbooks at the office of the Order, Room 55, 281 Fourth Avenue, New York

Marriages and Deaths

Marriage notices, not exceeding 40 words, \$1.00. Death notices, not exceeding 40 words, inserted free. Over 40 words at the ordinary rate. Obituaries and resolutions, 20 cents per line. Six words to the average line.

Copy for this department must be received not later than Tuesday of the week in which it is intended to be published

Calvert: Died on December 23, 1917, MRS. MARY LANDON ROSSER CALVERT, widow of C. C. Calvert and daughter of J. Travis Rosser and Mary Armistead Rosser. Upperville, Va.

Wingfield: In Petersburg, Va., on February 2, 1918, in her seventy-eighth year, ANNE M. D. WINGFIELD, widow of the Rt. Rev. J. H. D. Wingfield, Missionary Bishop of Northern California.

IN MEMORIAM.

Entered into eternal life January 10, 1918, MARY ARMISTEAD MOORE MATTHEW, beloved wife of Patrick Matthew, formerly of Scotland, daughter of the late Mrs. Susan Augustus Moore Righton, and niece of Miss M. E. Moore, of Edenton. Descended from a long line of distinguished ancestors, their noblest qualities culminated and found expression in her rare and charming personality.

She was a faithful member of St. Paul's Episcopal Church, and filled with honor the offices of President Bell Battery Chapter, U. D. C., Regent of the Penelope Barker Chapter, D. R., and was a member of the N. C. Colonial Dames. The many historical tablets erected in Edenton are a memorial to her, and mark her interest and love for her native town. Her memory will be cherished in the hearts of all who knew her, and she made life sweeter and fairer for all with whom she came in contact.

MRS. LANDON R. MASON.

In Memoriam.

The strife is o'er, the battle done;
The victory of life is won;
The song of triumph has begun.
Alleluia!

As they who loved her followed the bier up the aisle of Grace Church and heard the choir singing this hymn, it seemed the echo of her song of triumph as she entered the portals of heaven. It is impossible to compass in a few lines the breadth and length, the depth and height of Mrs. Mason's usefulness and character. It was the prayer of her life that God would develop and use her highest possibilities; which was abundantly answered in the varied undertakings that crowded her life. The Leper

Mission, of which she was the head, heart and brains; discharged penitentiary convicts followed up, and helped as needed; Spring Street Home for unfortunate young women, and a wide and varied field of charity.

Besides, she was a woman of unusual mental equipment and force. Though handicapped by ill health, she has been for many years a searching student of the Bible to the exclusion of other books, except the varied literature bearing on, and giving light to, the sacred pages. Unremittingly she dug deep into its treasures, revealing its jewels as found in symbols and prophecy. These notes, or writings, are carefully guarded by her family, and will some day be a revelation to Bible students.

The heart of Grace Church is throbbing with tenderest sympathy for her beloved husband, who has been the loving shepherd of this flock for a quarter of a century, and for each one of her dear children.

One Who Knew Her Well and Loved Her.

MRS. LANDON R. MASON.

In Memoriam.

Since the last meeting of Grace Church Branch of the Woman's Auxiliary there has been a sad, sad gap in its membership, January 17, 1918, MRS. LANDON R. MASON was called from her sphere of almost unparalleled usefulness in the earthly life to the blessedness of the life beyond. Whilst we deeply deplore our loss and miss her inexpressibly, we fully realize that to her the change is indeed a blessed one. Few persons walked as faithfully in the Master's footsteps as did Mrs. Mason. The sorrows and suffering of others ever touched a responsive chord in her sympathetic heart. A sympathy not expressed in mere words, but in deeds of relief and comfort, regardless of creed or race. Christ's own words, "Well done, good and faithful servant," "Inasmuch as you have done it unto Me," was doubtless her greeting in the better world.

Resolved, That we, the members of Grace Church Woman's Auxiliary, wish to express a sense of our loss and the hope that the memory of this noble Christian woman may stimulate us to live nearer to God and to all mankind.

Resolved, That this memorial be entered upon the minutes of our Auxiliary; that a copy be sent to the Southern Churchman and a copy to the bereaved family with the expression of our heartfelt sympathy.

L. LEIGH,
L. T. LEIGH,
V. A. GABER,
Committee.

RESOLUTION ADOPTED BY THE RICHMOND CLERICUS ON THE DEATH OF MRS. LANDON R. MASON.

Whereas, our heavenly Father in His wise providence has taken unto Himself the soul of our deceased sister, Mrs. Lucy Ambler Mason, wife of our beloved brother, Landon R. Mason, for many years a member of the Clericus:

Resolved, That the city of Richmond has lost a vital and inspiring force in all that made for the betterment of life. That the poor, the helpless and the lepers are deprived of a warm friend and advocate.

That Grace Church has lost a loyal and devoted member, one who has been a tower of strength.

That her large circle of friends will greatly miss her genial, spiritual and elevating presence.

That to our dear brother and his family we extend our tenderest sympathy, assuring him of our sincere devotion and praying that an all-loving God will abundantly bless and comfort him.

That these resolutions be spread on our minutes, and that a copy of them be sent to the Rev. Dr. Mason and also be published in the Southern Churchman.

J. J. GRAVATT,
J. Y. DOWNMAN,
J. W. MORRIS,
Committee.

Teste:
J. LEWIS GIBBS,
Secretary, Richmond Clericus.



"Every bag of V-C Fertilizer made 100 pounds of pork!"

"YOU remember in the spring, Bill, I applied V-C Fertilizer to that corn land. You were a 'Doubting Thomas.' You didn't think 'twould pay. Where no fertilizer was used, my yield was about the same as yours, but where the crop was fertilized, the yield per acre was 13 bushels more. It cost me about \$3 to get those extra 13 bushels.

"Now I've turned in my hogs. Those 13 bushels of corn will make more than 100 pounds of hog meat. It's just plain business sense to convert \$3 worth of fertilizer into \$20 worth of pork. 50 acres of my corn land will make \$1,000 more profit on hogs than was possible without V-C."

There are lots of men like Bill whose farms are under-productive because they do not replace the plant foods each crop extracts.

Others like Mr. McIver Williamson, of South Carolina, use from 1400 to 2000 pounds to the acre and not only make more corn — but make it at a much lower cost per bushel—and enrich the land as

well. They convert chemicals into cash.

V-C Fertilizers contain every element needed to make both stalk and grain.

Important to Order Early.

Freight cars are scarce. Give the dealer your order so that he can have cars loaded to maximum capacity.

Virginia-Carolina Chemical Co.
(Incorporated)

Richmond, Va., Norfolk, Va., Alexandria, Va., Durham, N. C., Winston-Salem, N. C., Charleston, S. C., Columbia, S. C., Atlanta, Ga., Savannah, Ga., Columbus, Ga., Gainesville, Fla., Jacksonville, Fla., Sanford, Fla., Montgomery, Ala., Birmingham, Ala., Mobile, Ala., Shreveport, La., Memphis, Tenn., Mt. Pleasant, Tenn., Baltimore, Md., Cincinnati, Ohio, Fort Wayne, Ind., New York City.

V-C Fertilizers

The South's Largest Clothiery

Invites your patronage

We've been perfecting our service and improving our producing facilities for nearly 40 years—and the benefits of it all are at your disposal.

Our Mail Order Department can serve you anywhere—deliveries free

Berry Coats for Ladies—Misses—Girls and Boys—\$8.00 up.

Men's Suits and Overcoats, \$18.00 up.

Boy's Suits, \$7.00 up.

O. H. Perry & Co.
ESTABLISHED 1878
RICHMOND, VA.

R. L. Christian & Company

816-818 East Main Street
Richmond, Va.

Leading Fancy Grocer

AGENTS FOR

HUYLER'S CANDIES AND PETIT'S SWISS MILK CHOCOLATE

Special attention given to out-of-town orders.

Catalogue mailed on application.

Have you something to sell? Real estate, farm, business. A purchaser can likely be found through an advertisement in our classified department.

The Choice of Executors

is a matter of great importance. Every dollar you leave should be conserved in such a way that your heirs may enjoy the uninterrupted benefits of your life's work.

This Company is a careful and economical executor, trained in the law and business, sound in judgment, and seasoned in practical experience; its primary business is the administration of trust funds.

Correspondence invited.

Capital
\$1,000,000

RICHMOND TRUST
& SAVINGS CO.

7th & Main Sts.,
Richmond, Va.

ACKNOWLEDGMENTS.

Please acknowledge the following contributions to the Education Society in Virginia during January:

St. Paul's, Alexandria\$15 47
 Christ, Norfolk 75 00
 Overwharton Parish 3 00
 Epiphany, Richmond 10 00
 Grace, Petersburg 25 00
 St. Andrew's, Richmond 15 00
 Christ, West River, Md. 14 00
 Trinity, Staunton 60 00
 Emmanuel, Greenwood 8 00
 Rev. George Boate 10 00

P. P. PHILLIPS,
 Treasurer.

Alexandria, Va., Feb. 1, 1913.

YOU WILL WRITE A LETTER LIKE THIS

I wish that I knew which one of the thousands of letters I receive would have the most weight with *you*, my friend. I can't quote all of them here, but I am going to ask you to read these carefully and then give me a chance to renew your health and make *you* write me one very much like them:

701 Barnard Street,
 Savannah, Ga., Dec. 28, 1910.
 Mr. N. F. Shivar, Shelton, S. C. Dear Sir: As you are aware, in 1909 I was suffering with indigestion, stomach and liver disorders and all its train of horrifying phenomena for several months. I had lived on milk, soft eggs, shredded wheat, a very insufficient diet for an active working man, and, of course, from disease and starvation was in a very low state of nervous vitality and general debility. I ordered ten gallons of your Mineral Water, which I used continuously, reordering when necessary, and in four months gained twenty-nine pounds, was strong and perfectly well and have worked practically every day since. It acts as a general renovator of the system. I prescribe it in my practice, and it has in every instance had the desired effects. It is essential to use this water in as large quantities as possible, for its properties are so happily blended and in such proportion that they will not disturb the most delicate system. It is purely Nature's remedy.

A. L. R. AVANT, M. D.
 Leeds, S. C., March 2, 1911.

I have tested your Spring Water in several cases of rheumatism, chronic indigestion, kidney and bladder troubles, and in nervous and sick headaches, and find that it has acted nicely in each case, and I believe that if used continuously for a reasonable time will produce a permanent cure. It will purify the blood, relieve acidity, stimulate the action of the liver, kidneys and bladder, aiding them in throwing off all poisonous matter.

C. A. CROSBY, M. D.

These are not selected cases nor are the results unusual. I receive thousands like them from physicians ministers lawyers, merchants, farmers, manufacturers and every conceivable profession. I want the satisfaction of receiving such a letter from *you*. No matter what your complaint may be. dyspepsia, indigestion, nervous headache, rheumatism, gall stones, kidney or liver disease, or any chronic ailment that has not responded to drugs. I invite you to match your faith in the Spring against my pocket-book. If the water fails to benefit you simply say so, return the empty demijohns and I will promptly and willing refund your money—every cent. Sign below:

Shivar Spring,
 Box 64 B, Shelton, S. C.
 Gentlemen:

I accept your guarantee offer and enclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if it fails to benefit my case you agree to refund the price in full upon receipt of the two empty demijohns, which I agree to return promptly.

Name.....

Address.....

Shipping Point.....

(Please write distinctly.)

NOTE:—"I have had the pleasure of serving the little church at Shivar Spring as Pastor for years, and am therefore well acquainted with Mr. Shivar and his associates, whom I gladly commend as honorable business men and worthy of the confidence of the public. I have personally derived great benefit from the use of the Shivar Mineral Water and have knowledge of its beneficial effects in a great number and variety of cases."—Rev. A. McA. Pittman.

WANTED 15,000 YOUNG MEN AND WOMEN

The Government has enlisted the aid of Draughon's College in securing 10,000 stenographers and thousands of other office assistants, making, so to speak, DRAUGHON'S a recruiting and training station for Government office assistants.

Miss Gilley, on recently completing, BY MAIL, Draughon's Bookkeeping—an eight-weeks' course—received the following from the Government:

(Copy of Telegram)

Washington, D. C.—Miss Vera Gilley, Murfreesboro, Tenn.: You are appointed bookkeeper Revenue Bureau, \$1,000.00 a year. Report 234 Treasury Bldg. ROPEL, Commissioner.

Another Telegram

Washington, D. C.—Miss E. J. Laws (Draughon's), Nashville, Tenn.: You are appointed stenographer, \$1,100.00 a year, Surgeon-General, War Department. Report room 506 Mills Building. NINAS, Chief Clerk.

The foregoing telegrams are worded along the line of other telegrams the Government is sending almost

DAILY to Draughon students, offering them \$1,000.00 to \$1,200.00 a year to begin on. If you prefer a position with a business concern, Draughon will guarantee it.

\$300.00 a Month

B. H. WILKINSON, Bookkeeper, Bloom Clothing Co., Lead, S. D., writes: "Draughon's Bookkeeping, which I took by mail, changed my position from clerk, at \$25 a month, to bookkeeper, at \$100.00 a month. Just accepted position with New York concern at \$300.00 a month."

\$5,000.00 a Year

W. O. PARSONS, Mgr., Equitable Life Assurance Society, Rome, Ga., writes: "On completing Draughon's Shorthand by mail, I accepted a position as stenographer, at \$75.00 a month; now making \$5,000.00 a year."

By the Draughon method of instruction—the method indorsed by business men—the necessary training can be taken BY MAIL just as well as at college, and at about one-sixth the cost. For rates on course BY MAIL or AT COLLEGE, write

Draughon's Practical Business College, Box 51,

Nashville, Tenn.

Waiting.

When will the battles end,
 Mother, O mother?
 Why must friend fight with friend?
 Brother with brother?

There is no answering,
 Daughter, my daughter;
 Now, when all tidings bring
 Tales of new slaughter!

Yes; but the God that we
 Bow to in praying;
 Is He not grieved to see
 Bloodshed and slaying?

Surely He hears the groans
 Rise from the city;
 Do not the very stones
 Cry out for pity?

Child, we must bend the knee;
 We—to our sorrow—
 Know but today, while He
 Knoweth tomorrow.

We in the darkness grope;
 He, that doth love us,
 Bids us still trust and hope:
 God is above us!

—Austin Dobson.

Christians might avoid much trouble and inconvenience if they would only believe what they profess—that God is able to make them happy without anything else. They imagine if such a dear friend were to die, or such and such blessings to be removed, they would be miserable; whereas, God can make them a thousand times happier without them. To mention my own case. God has been depriving me of one blessing after another, but as every one was removed, He has come in, and now, when I am a cripple and not able to move, I am happier than ever I was in my life before or ever expected to be.—Ex.

Pain and sorrow are not only salutary warnings against impurity and excess, but, when rightly borne, they uplift us in every other respect. They help us to endure "as seeing Him who is invisible," they make us yearn for unrealized ideals beyond our small moods and our vulgar comforts; they turn us from the near and the present to the distant and the future; they enable us to pass the death-doom on our mean and shivering egotisms. Take even the most innocent of all our sor-


rows—the aching anguish of bereavement. When they have lost those whom they have loved, has it not been to thousands simply as a golden chain between their hearts and God.—Dean

Farrar.

FOOT TROUBLES.

No Need of Them, Says Brooklyn Man, Who Has Evidently Solved a Big Problem.

According to the testimony of hundreds of people living in the southland and elsewhere, E. P. Simon, of 1589 Broadway, Brooklyn, N. Y., has successfully developed a system of shoe building having for its prime object the conquering of foot and shoe troubles. It appears that Mr. Simon's establishment has become national headquarters for people whose feet require his remarkable comfort shoe, known as the EzWear, but obtainable only of the inventor. Mr. Simon's new catalogue shows several hundred shoes that combine comfort with style at amazingly low prices and is now ready for free distribution.—Adv.



Vapo-Cresoline

For Whooping Cough, Spasmodic Croup, Asthma, Sore Throat, Coughs, Bronchitis, Colds, Catarrh.

Don't fail to use "Cresoline" for the distressing and often fatal affections for which it is recommended. It is a simple, safe, effective and drugless treatment. Vaporized Cresoline stops the paroxysms of Whooping Cough and relieves Spasmodic Croup at once. In asthma it shortens the attack and insures comfortable repose. The air carrying the antiseptic vapor inspired with every breath, makes breathing easy, soothes the sore throat, and stops the cough, assuring restful nights. Cresoline relieves the bronchial complications of Scarlet Fever and Measles and is a valuable aid in the treatment of Diphtheria. Cresoline's best recommendation is its 38 years of successful use. Send postal for Descriptive Booklet.

FOR SALE BY DRUGGISTS

THE VAPU-CRESOLINE CO., 62 Cortlandt Street, New York or Leeming-Miles Building, Montreal, Canada.

richmond, Fredericksburg & Potomac R. R.

To and from Washington and beyond—Daily.

Leave Richmond	Arrive Richmond
* 4.00 A.M.	† 8.00 A.M.
* 6.00 A.M.	* 11.25 A.M.
* 7.05 A.M.	* 1.55 P.M.
* 8.15 A.M.	* 2.50 P.M.
* 9.40 A.M.	* 4.00 P.M.
	* 5.05 P.M.
	* 6.00 P.M.
	* 7.05 P.M.
	* 8.10 P.M.
	* 9.15 P.M.
	* 10.20 P.M.
	* 11.25 P.M.
	* 12.30 P.M.
	* 1.30 P.M.
	* 2.42 P.M.

Richmond-Washington Local, Lv. 2.15 P.M. week days; 2.15 P.M. Suncoas; Ar. 21.45 A.M. daily. Fredericksburg Accom. week days, Lv. 2.15 P.M.; Ar. 2.15 A.M. Ashland Accom. week days, Lv. 2.30 A.M., 6.30 P.M.; Ar. 2.35 A.M., 3.01 P.M.

▲ Elba ticket and baggage office not open for this train. Main St. Sta. Byrd St. Sta. (stopping at Elba).

Church Furnishings, Memorials, Etc.



CHURCH VESTMENTS

EMBROIDERIES

Silks, Cloths, Fringes, Etc.

CLOTHING for CLERGYMEN

COX SONS & VINING

14-74 Madison Avenue, New York



CHURCH FURNISHINGS

Gold Silver and Brass

Church and Chancel Furniture

Write for Catalogue
for Episcopal Churches

W. & E. SCHMIDT CO

303 Third Street, Milwaukee, Wis



GRANITE AND MARBLE MEMORIALS

Largest Stock in the South
We pay the freight and
guarantee safe arrival

The Couper Marble Works

(Established 65 years)
264-268 Bank St., Norfolk, Va.

CHURCH EMBROIDERIES

Stoles, Eucharistic Vestments, Surplices, Altar Hangings, Burses and Veils, Markers, etc. All materials for sale.

The only studio importing exclusively English unfading silks, Damasks, fringes, linings, pure gold metal threads, etc.; and using Standard Church of England patterns and designs.

English silk stoles, plain..... \$3.50

English silk stoles, outline crosses..... \$4.50

English silk stoles, handsome crosses..... \$5.50

English silk stoles, best hand embroidery, from \$8.00 up to..... \$50.00

English silk burses and veil with crosses, \$12.00, \$15.00, \$18.00..... \$20.00

Handsome embroideries unsurpassed in workmanship executed at short notice. Special altar linens embroidered in England. Testimonials from all over the world.

THE CATHEDRAL STUDIO

Lucy V. Mackrille

11 W. Kirke St., Chevy Chase, Md.
30 min. by trolley from U. S. Treasury, Washington, D. C.

R. Geissler, Inc.

56 West Eighth Street, New York

Memorials
FOR THE CHURCH
Furniture — Windows — Fabrics

Ecclesiastical and Domestic Art Worker.

Memorial Windows, Leaded Glass, Memorials, Decorations, Church Furnishings in Wood, Metal, Stone.
Artistic Bungalow construction complete or plans only.

CHARLES F. HOGEMAN.

45 Seventh Avenue, New York City.

Painted and Leaded Glass

How painful it must be to a family who have perpetuated the memory of their loved ones in seeing their same style of window, same pose, same coloring, same everything, in another person's memorial window—all that they had cherished as theirs was anybody's. Why? Because intending purchasers will ask for a catalogue and, in consequence, choose a window that has probably been placed all over the country, when by writing to me they can get not only their own ideas carried out, but a new and original one and my guarantee that their window will never be duplicated.

Get my actual finished specimen miniature windows with prices. Compare these with others.

ELLWOOD POTTS

Workrooms: 4639 Haverford Ave.
Philadelphia, Pennsylvania

O. Luetke's Art Works

Church Furnishings

IN METAL, WOOD, MARBLE, ETC.
Est. 1886. 328-332 Seventh Ave. New York

Brotherhood of St. Andrew

Guilds and all Church organizations desiring to assist their treasury can find no better way than by representing the SOUTHERN CHURCHMAN. And at the same time you will do a good work by placing the SOUTHERN CHURCHMAN in homes where there is no Church paper. Write to-day for full particulars. SOUTHERN CHURCHMAN. Richmond, Va.



McShane Bell Foundry Co.

BALTIMORE, MD.

CHURCH, CHIME and PEAL

BELLS Memorials a Specialty

Thoughts For the Thoughtful

Joy is a necessity for the best work.

"The church that welcomes not the poor shuts its king outside the door."

Humility is to each of the Christian virtues what the accompaniment is to the song.

Even blessings that have been promised, and that are sure to come, have to be waited for.—H. C. Trumbull.

Honesty is a beautiful thing to preach about, but nothing preaches it like an honest man, or a true woman.

It is a poor heart and a poorer age that cannot accept the conditions of life with some heroic readiness.—R. L. Stevenson.

"He that worketh high and wise
Nor pauseeth in His plan.
Will take the sun out of the skies
Ere freedom out of man."

The richest gifts of God cannot be imparted at once, and man must wait in patience until the inward preparation to receive them is completed.—Selected.

"The duty of physical health and the duty of spiritual purity are not two duties; they are two parts of one duty, which is living the completest life it is possible for man to live."

Many are willing to have the Almighty God over them, provided He holds Himself ready to work miracles which will save them trouble; but not

If His miracles exact trouble.—Dr. J. H. Eccleston

Thy calmness bends serene above,
My restlessness to still;
Around me flows Thy quickening life
To nerve my faltering will.
Thy presence fills my solitude;
Thy providence turns all to good.
—Samuel Longfellow.

Let us never disparage the value of sure and certain belief about truth. Whatever compensations may come in its absence and delay, it is the ultimate purpose and ambition of the human soul, until it reaches which, it can never be satisfied.—Selected.

No man knows less of inward peace than the unoccupied. A leading secret of peace is work. Our Lord restored that sort of peace which comes with occupation pursued under a sense of duty.—Canon Liddon.

It does not matter how grammatical my prayer, nor how scriptural my phrases; if I allow anything whatever to occupy a place on the throne of my heart that the Lord Jesus ought to have, my prayer shall be hindered.—Charles Inglis.

The French speak of "assisting" at church services. In order to assist, we must be prepared for public worship: not by reading the Sunday Sewer, but by prayer, Bible reading and stillness of spirit. We get from public services in the House of Prayer according to what we take to the Holy Place.

The attainment of an honorable and useful life costs sacrifice. Present pleasures must be foregone or subordinated for the sake of a central moral purpose, and this fact, which looks so simple and unimpassioned in print, in life involves a sacrificial struggle whose depth and intensity the novelists and dramatists of the race have tried in

vain—adequately to describe.—H. E. Fosdick.

Mental satisfaction alone does not bring peace, if the heart remains unsatisfied. And that which satisfies the heart is beauty; that uncreated and eternal beauty of which all earthly beauty is but the shadow. Sooner or later trouble and death make havoc of temporal peace. Only one Being satisfies the affections in such sort, that the soul's peace is insured beyond risk of forfeiture.—Canon Liddon.

To those who hear Him and receive Him, there comes a peace and strength, a patience to bear, an energy to work, which is to the soul itself a perpetual surprise and joy, a hope unquenchable, a love for and a belief in fellowman that nothing can disturb, and around all, as the great element of all, a certainty of God's encircling love to us which conquers sin and welcomes sorrow, and laughs at Death and already lives in Immortality.—Phillips Brooks.

Some people dream of happiness as something that will come to them by and by, at the end of a course of toil and struggle. But the true way to find happiness is as we go on in our work. Every day has its own cup of sweetness. In every duty is a pot of hidden manna. In every sorrow is a blessing of comfort. In every burden is rolled up a gift of God. In all life Christ is with us if we are true to Him.—J. R. Miller.

We may strive by that devotion to the spiritual element in national life which even pure secularity of public methods still leaves possible, to hasten the day, which must come if Christ be what we know He is, when the idea of Jesus shall be the shaping and moving power of the Christian state; and among the happy sons of God the Son of God shall evidently reign, as the old phrase describes, "King of nations as king of saints."—Phillips Brooks.

Southern Churchman

Vol. LXXXIII.

RICHMOND, VA.,

FEBRUARY 16, 1918.

No. 7



It Seems

strange to us how a prudent man will continue to put off making his will.

Especially in such times as these—

When, on every hand, we see sudden and unexpected things taking place.

Come and talk or write to us about your will! We honestly believe we can give helpful suggestions.

No cost, and **confidential**.

Virginia Trust Co.,

The Safe Executor

1106 East Main St.,

Richmond, Va.

P. S. —A gentleman gave the date for his will yesterday and thanks us for one suggestion, which he said he had never thought of before

EDUCATIONAL

The Protestant Episcopal Theological Seminary in Virginia

Established A. D. 1823

The ninety-fifth session will open on Wednesday, September 18, 1918

Special Students Admitted

For catalogue and other information, address the Dean or Secretary.

Theological Seminary

Alexandria, Va.

The Theological Department OF THE University of the South

An integral portion of the University, where the student of Theology meets in the frank intercourse of a common life, with the student of Science on the other. For Catalogue Address THE DEAN, Sewanee, Tenn.

The General Theological Seminary

CHELSEA SQUARE, NEW YORK.

The next Academic Year begins on the last Wednesday in September. Special Students admitted and Graduate Course for graduates of other Theological Seminaries.

The requirements for admission and other particulars can be had from The DEAN, 1 Chelsea Square, New York, N. Y.

ST. HILDA'S HALL

A School for Girls. Charles Town, W. Va.

Under the auspices of the Bishops of the Diocese (Episcopal). Near Washington. College Preparatory and elective courses. Music and Art. Athletics under trained Director. Open air classes.

MARIAH PENDLETON DUVAL, Principal
Past 16 years principal of Stuart Hall, Va.

Episcopal High School

Near Alexandria, Va.

The seventy-ninth year of this School for Boys opened September 19, 1917. Modern equipment throughout. Catalogue on application.

A. R. HOXTON, B. A., Principal

Emerald Hodgson Hospital

—AND—

TRAINING SCHOOL FOR NURSES
UNIVERSITY OF THE SOUTH,
Sewanee, Tenn.

A Church institution where the best training to be had for development of Nurses. For further information, address

REV. W. S. CLAIBORNE, Supt.

Lent.

Welcome deare feast of Lent: who loves not thee,
He loves not Temperance, or Authoritie,
But is compos'd of passion.
The Scriptures bid us fast; the Church says now;
Give to thy Mother, what thou wouldst allow
To ev'ry corporation.

It's true, we cannot reach Christ's fortieth day;
Yet to go part of that religious way,
Is better than to rest:
We cannot reach our Saviour's puritie;
Yet we are bid, Be holy ev'n as He,
In both let's do our best.

Who goeth in the way which Christ hath gone,
Is much more sure to meet with Him, than one
That travelleth by-ways:
Perhaps my God, though He be farre before,
May turn, and take me by the hand, and more
May strengthen my decays.

Yet, Lord, instruct us to improve our fast
By starving sinne and taking such repast,
As may our faults control;
That every man may reveill at his doore,
Not in his parlour, banquetting the poore,
And among those his soul.
—George Herbert, 1593-1633.

Keep Your Head.

Emerson, you may remember, coming one night from Faneuil Hall, where a great political meeting had been held, found himself, like all the others in that audience wrought to a high pitch of emotion. His brain was on fire. For a time everything in the universe was concentrated into one burning point. As he came down the steps after the meeting and walked up the street under the stars—"the patient stars that climb each night the ancient sky," nature, he tells us, bent over him and laid her cool hand upon his brow and whispered, "Why so hot, my little man?"

The nation needs warm hearts and willing hands, but clear, cool heads. Do you remember the old colored preacher who was "raslin'" with the Lord in prayer? "Oh, Lord," he

The Virginian Home and Training School

For the Feeble-Minded and Epileptic.
Established 1893.
For terms and information, address
MISS M. GUNDRY,
Falls' Church, Fairfax County, Va.

The Bishop Payne Divinity School

The accredited Seminary of the Church for training colored men for the ministry. The thirty-ninth session opened September 21, 1917.

For catalogue and information, apply to
REV. C. B. BRYAN, Dean
Petersburg, Virginia

THE CHATHAM EPISCOPAL INSTITUTE FOR GIRLS

College preparatory, Music, Art, Domestic Science, Expression. Certificate admits to leading colleges. New buildings. Ten-acre campus. Athletics. Gymnasium. Terms moderate. Catalogue and views Mrs. Elizabeth May Willis, B. P. Prin.
Rev. C. O. Pruden, Rector.

Box 13. Chatham, Va.

ST. MARY'S, An Episcopal School for Girls. Founded 1842. Full College preparation and two years advanced work. Music, Art, Elocution, Domestic Science and Business. 14 Modern Buildings. 25-acre Campus in mild Southern Climate. Moderate rates. Address
REV. GEO. W. LAY, D. C. L., Rector
Box 19, Raleigh, N. C.

National Cathedral School

For Girls. Fireproof building in Cathedral Close of 40 acres. 100 resident pupils. College certificate privilege. Music, Art, Advanced, and Special Courses.

THE BISHOP OF WASHINGTON,
President of the Board of Trustees.
JESSIE C. McDONALD, M. S., Principal.
HELEN L. WEBSTER, Ph. D., Academic Head.
Mount St. Alban, Washington, D. C.

WANTED

YOUNG MEN AND WOMEN TO PREPARE for the hundreds of splendid positions now open and calling for trained help. Concise and thorough courses in stenography, shorthand, bookkeeping, penmanship and stenotypy. We train for Business Employment and Success. Positions sure. Send for catalog and terms.

BRISTOL COMMERCIAL COLLEGE,
BRISTOL, TENN.

shouted, "give me powah. Dat's what I want, powah, moh powah!" And finally an old sister sitting in the front pew called out, "Rev'nd, you don't need moh powah, you got powah enough; what you wants is ideas!"—Diocese of Chicago.

In these days of turmoil we have special need to "study to be quiet" and listen to God.

R. Geissler, Inc.
56 West 8th St. New York City.
* Church *
Furniture
Furnishings
Decorations
Fabrics and Embroideries.
Established 1874

A Lent Letter.

The motto "Look Up" will be a suitable word for our daily Lenten reminder. The trouble with many of us is that we look down. We are earthly, and not spiritual; we are material and not Christly; we keep our affections on things of the world and not on things that are heavenly. What troubles you and me, dear people, if we are conscientious, is, "the sins that do most easily beset us."

"My sins, my sins, my Saviour,
They take such hold on me;
I am not able to look up,
I cannot follow Thee."

And so in mercy Lent comes each year, when the way is dark, when our eyes are dim, when the fogs intercept our vision, when we are confused and bewildered and have lost the way, when we stumble, and grope, and are unhappy, and its note and call is, "Look up," look to the Divine Leader, look to God.

We repeat the Advent prayer so often that we forget its summons, "Let us cast away the words of darkness and let us put on the armor of light." And the Lent supplication we forget, "Create and make in us new and contrite hearts." And it all means, "Look up to Jesus, the Author and Finisher of our Faith." My loving message is, therefore, very simple. Strain the eyes of the soul, by many prayers, by many Litanies, by many tender services in the Church, by many sacraments of Communion, till you see clearly the way, and till the Holy Master is revealed as your Unfailing Friend. Keep a good Lent, for the days are gloomy and forbidding, with cruel wars and alarming rumors of war. Keep a better Lent than ever before, by making resolutions that you will not break, and by stricter obligations of denial and sacrifice; by more generous almsgiving, by more scrupulous fasting, and self-abnegation, by a more rigid rule to live through these forty days of loving privilege. Ask your rector to suggest a course of religious and helpful reading. Write out your own Lenten prayer, and carry it on your person, and use it frequently, and by these means, the obstructions and interferences with and darkenings of your spiritual vision, will gradually be removed, and you will see the path of right and holy living, and you will see Jesus Christ, your Helper, your Pattern, and your Saviour. May your Lent bring chastened joy and Easter victories.—Bishop William A. Leonard.

Hospitality.

Five or six years ago the Oregon Churchman printed this: "The story is told of a clergyman that, after preaching an interesting sermon on 'The Recognition of Friends in Heaven,' he was accosted by a hearer, who said: 'I liked that sermon and

next Sunday I wish you would preach another on the recognition of people in this world. I have been attending your church three years and not five persons in the congregation have so much as bowed to me in all that time.'" The moral of this veracious tale does not require pointing. Somehow the Anglican Church has acquired a reputation of aloofness which extends to relations between individual Churchfolk. There's a reason—to be sure. Several, in fact. Some of them are very good reasons, indeed. Some people who go to church on principle do not wish to be recognized. They go there to meet God, not men, and they are well content to be let alone with their thoughts and devotions. It scatters spiritual power to be intruded upon. This point of view is splendid, but it is unusual. The tactful person will be able to recognize it, and restrain his propensity to be hospitable. Again, considerations of reverence keep some of us from greeting strangers or friends with the heartiness shown in places of worship where reverence is a subordinate idea. So also, there is among us a traditional reluctance to lay bare our spiritual experiences, and persons who specially exemplify that trait seem to feel that greeting a fellow-worshipper belongs in the forbidden class. These are a few of the excellent reasons. Then there are not a few that have nothing good to be said about them. Summed up, they all spell selfishness in some form or other. But taking only the good reasons, isn't it working them rather hard when there can be such a case as that of the hero of our story? Three years is a long time. To take our reasons again: A man who is so spiritual-minded as to wish to conserve the grace of the service can really afford to share his gift with others. He is well worth getting acquainted with. Reverence can be preserved by using proper care in demeanor; irreverence is in the manner rather than the act of greeting. And as to our spiritual diffidence, the sooner we get over much of that the better. Remember St. Paul's words, "Use hospitality."

An Embertide Prayer.

O Almighty God, Who by Thy people hast caused Thy holy religion to be acknowledged and spread, fill us all, whatever our calling, with such glowing love for Thee that boldly and untiringly we may advance Thy truth among men. Increase the laborers in Thy vineyard; give to all Thy ministers, bishops, other clergy and their flocks courage, patience and charity. Support and comfort us under all sufferings and opposition, and at last, having turned many to righteousness, receive us safe from all defilements unto Thyself; through Jesus Christ our Saviour. Amen.

"Not as I will, but as Thou wilt." Words which have perplexed many a troubled soul! Yet as we speak of them to those whose life is an unbroken walk with God, we find that, unlike ourselves, they are not troubled by them. And if we go on to ask the reason for this unclouded faith, the saints will tell us just this: that once, long ago, they, too, were perplexed; but that there came a day when they ceased to wonder at the words, and began to pray them, and that from that day the light broke upon their souls.—F. A. Ironmonger.

What do you know of the work of your

Church Temperance Society?

Rt. Rev. Fredrick Courtney, D. D., President.
William Jay Schieffelin, Esq., Ph. D., Treasurer.
Rev. James Empringham, D. D., Gen'l Supt.
Send for free sample copy of "TEMPERANCE."
This periodical has the largest circulation of any magazine of its kind in America. Address

Church Temperance Society

214 Metropolitan Tower, New York City

Miller & Rhoads

"The Shopping Center."

For the retail Dry Goods and Department Store trade.

In the heart of Richmond, when you are here; and Our Mail Order Department Serves you at your home.

BROAD AND GRACE STS.

CORNER 6TH ST.

RICHMOND, VA.

PREPAREDNESS FOR THE CHURCH

Why should not the Church prepare for its work when businesses in all directions are doing so for their work?

We are Specialists in helping answer all questions for the efficiency of the Church, furnishing, Lighting, Ventilation, Acoustics, etc.

Consult us and expert information will be submitted. Correspondence solicited.

J. & R. LAMB

23-25-27 Sixth Avenue

NEW YORK

Southern Churchman

Catholic for every truth of God; Protestant against every error of man.

REV. EDWARD L. GOODWIN, D. D.,
Editor.

SOUTHERN CHURCHMAN COMPANY,
Publishers.

Vol. LXXXIII.

RICHMOND, VA., FEBRUARY 16, 1918.

No. 7

LENT.

It is with feelings of unwonted solemnity, almost of awe, that the Church enters upon the Lenten season in this year of grace. It is welcomed, we doubt not, by many hearts as never before, answering a longing desire or a need but half realized as the case may be. Its fitness, its timeliness, its importunateness has never been more evident. A time for heart-searching, for trying and examining ourselves to see if we are worthy to be living in these days when God is doing His strange work; for bringing every thought into judgment, every plan and scheme of living, every ambition and secret aspiration. A time for penitence, and new ideals for ourselves and new resolves. A time for bringing our weakness of soul to the Divine strength, our cares and burdens and those of a world in agony to cast them upon the Lord.

With one penitent heart, confessing our sins and the sins of our people; with one strong, importunate faith in the Living God Who is doing His own work in the world and in each life to which He can find entrance, let us pour out our hearts before Him and tell Him of our troubles, and hearken to what He shall say to our souls.

TRUTHS NEEDFUL FOR THESE TIMES.

Here is an extract from a letter of a thoughtful woman living in one of the great centers of population and influence in our country. It gives us food for thought:

"It is fearful—the failure on the part of many of our clergy to give the people what they are yearning for in these awful times. I live among people of intelligence and education who know little about religion and up to this time have cared less. But they are now trying to find their way to the Christ they have scorned all their lives. They go to these churches here and in most cases come away bewildered. Why do not the ministers at least try to help people to face the future? . . . The ministers are failing to grasp their opportunity. Can you not rouse them to the fact that people are longing for the fundamentals of the gospel?"

Our friend is in a good position to judge, and we believe her observation

that there is a yearning on the part of many in these times of anxious stress for something which they have scorned before, is very true. They may or may not know that it is the Christ they are needing and groping for, but they are more or less conscious that their old anchors are not holding fast. Their easy-going confidence that "tomorrow shall be as this day, and much more abundant" is being rudely disturbed, and the foundations upon which they have built their scheme of life are proving unstable. They are perplexed, they are amazed, they are growing afraid. Life is opening up before them on a wider scale, with a larger content, with greater possibilities and responsibilities and a fuller meaning than they had recognized before. They had meant to be right and do right according to their very narrow ideas of what a man or a woman is for, and in the days of peace wherein they trusted their philosophy of materialism and individualism and self-sufficiency, with a gloss of altruism, seemed equal to all demands. But things are different now. There are tales of cruelty and of steadfastness, of mingled suffering and heroism which jar their old notions of living. There are calls for self-sacrifice and costly renunciations, insistent, persuasive, alluring, for which their habitual rules of conduct make no provision, supply no inspiration, and, indeed, afford no justification. High ideals are held before them which overtop their former aspirations, for which manhood must die and the heart of womanhood must bleed. Life has a new value now, one's own or one's loved ones, because it can be sacrificed. And just before, but hidden in the shadows, is the future pregnant with dire possibilities, of which only "the great adventure" is certain.

Or one takes a wider view and sees a world-wide cataclysm whose breaking came suddenly at an instant; a destruction of material values, a clash of material forces, involving nations in agony and ruin and threatening the very processes of civilization. Human philosophies, human ambitions and aspirations, the attainments of man's proudest culture and most confident reasoning, are locked in a death-grapple amid the throes of a bleeding

world. The greatest results of human endeavor, the richest products of human genius and skill, the consummate fruits of the human brain and hand with all of nature's resources at command are consecrated to the red ravages of war, to the multiplication of human misery and the destruction of human life. Even morality assumes a strange guise, and hatred becomes almost righteous, and pity is rebuked and peace may not even be sought until the bitter price is paid which is beyond all computation.

Is there a God Whose Kingdom ruleth over all? Is there a Christ to Whom bleeding hearts and bewildered souls may flee for refuge, Whose cross and resurrection are the one source of light upon this dark chaos of human loss and failure? Is there an immortality beyond to which men may rise over their dead selves and find the lives which here they lose? Is there somewhere a wisdom, a righteousness, a redemption, which shall explain and justify and bring to an end ordained this sore travail of a sorrowful, sacrificial world? What wonder that men are asking, are longing to know the certainty of these things and are feeling their need to have a gospel preached to them which will stand the strain.

Is it true that in these times they fail to hear from the Church's pulpit anywhere the answer to their questioning, the strengthening message for their souls, in the simple, searching evangel of Jesus Christ? Was ever the gospel in its unadorned perfectness and self-evidencing power more needed than now, or more sufficient to comfort, to inspire, to illumine and to liberate the soul that receives it? Can it be that there are men bearing the commission of the Master who are so blind to the signs of the times, so slothful in bearing the King's word, that they are found preaching the old abstractions and refinements which bewilder the simple and needy and send them empty away? Are people indeed anywhere turning at last to the Church to hear of the Christ, the present, living, sympathizing, suffering Christ, and coming away unsatisfied and bewildered? Let every preacher take the question to heart, and at the foot of the Cross find both the need to which he is sent to

minister and the message which he is commanded to speak.

CHANGING CONDITIONS IN SOUTH AMERICA.

From a missionary standpoint South America has been known as "The Neglected Continent." Until a comparatively recent period it was largely overlooked as a field of missionary operations. And it was because of this that it remained for so long the Unknown Continent to so many of our American people. For it is a fact that Christian missions, far more than diplomacy, or commerce, or the travels and adventures of the globe-trotter, have served to bring the distant peoples of the earth within the range of popular knowledge and have created that practical sympathy for their conditions which is fast making the whole world kin. It was Moffet and Livingstone and Mackay and Hannington who practically put South Africa on the map. There are thousands whose sole knowledge of the South Sea Islands is associated with the names of Bishop Patterson and John G. Paton. We Episcopalians know very little about Korea, but the Presbyterians know it much better than they know Canada. So the Congregationalists and Baptists and Methodists know India and the Turkish Empire far better than we; but we know quite a lot about the Philippines, and Bishop Rowe and Archdeacon Stuck had made us very familiar with Alaska long before it was discovered by Jack London and the movies. When President McKinley handed his commission to his Minister to China he wisely reminded him that every woman in the United States who gave a nickel a year to missions in China was personally interested in that country and its relations with America.

Until recently there were few to tell us about South America and her people, at least outside of her great cities. Now this is changed, for North American missionaries of many churches are at work there and are sending home real information in regard to conditions as they find them, and more interest is being taken in these southern neighbors of ours than ever before. To this result the Panama Congress of two years ago contributed very largely, while other events have notoriously tended to draw our own and these Latin-American nations more closely together and to dispel the indifference on our part and the doubt and jealousy on theirs that has too long existed.

The Rev. Samuel G. Inman, Executive Secretary of the Committee on Co-operation in Latin America, has recently spent six months in a tour through practically all these countries from Mexico to the Argentine and back. He traveled in the interest of the thirty-one missionary societies represented in this great field, that they might work with more unity of effort

and correspondingly greater effect; but also with a distinct purpose of studying at first hand the present conditions, trend of thought and social developments of our great Southern Continent. He was afforded every advantage in forming his conclusions, meeting and conversing freely with leading men of various vocations and himself observing closely with a trained and sympathetic mind. In a pamphlet of nearly two hundred pages, printed for private circulation, Dr. Inman gives the results of his investigations and the impressions which he gained on this second and more extensive tour after a lapse of several years.

He finds religious conditions among the educated classes just as they have been represented heretofore. But now all classes, "having abandoned the only form of Christianity they have ever known, are fast becoming a people without religion." The laboring people, and less educated, have caught the infection of agnosticism, atheism and antagonism to all forms of religion. Socialism and anarchism are being adopted as substitutes. Believing that the Roman Church is in league with the land barons and oppressors of the poor, they are developing an intense hatred for Christianity, which they only know as presented by that Church in its most mechanical form. Since the Panama Congress the Roman Catholic Church has greatly enlarged its activities, but its forces are totally inadequate to minister to the religious needs of the population. Outside of the wealthy cities, even in the more advanced countries like Chile and Argentine, there is but one priest to from ten to twenty or more thousand people. Protestant missions are as yet only touching the great mass of ignorance and superstition here and there. In the heart of South America lies the largest boundary of unevangelized territory on the face of the globe.

This is the dark side of the picture. But Dr. Inman finds hope for better things in an increasing open-mindedness and spirit of inquiry among all classes. The world war has given a shock, not only to their economic prosperity, but to their philosophic theories and habits of thought. They are beginning to doubt their former ideals. They are studying the history and characteristics of nations which they have heretofore despised and are learning to understand the Anglo-Saxon point of view. Their antagonism to the United States and prejudice against her is breaking down. American diplomacy with its frank attitude of friendliness and our growing commercial relations are having their effect in the face of racial dislike and jealousy. They are feeling and yielding to the necessity of following the lead of their powerful sister nation and linking their destiny with hers. Political events of the past few months show this plainly. The way is opening for the extension of our influence and our ideals of civiliza-

tion to this great Continent as never before, and with it comes a tremendous responsibility which should be felt by both the State and the Church.

The great needs of Latin America are evangelization and education; both, but especially the latter, being directed to the training of a native Christian leadership in civil and religious life. The success of our own mission in Brazil on this line is evidence of its possibilities. They are intelligent and sensitive peoples for the most part, who are becoming conscious of their spiritual needs as they are growing dissatisfied with their proud isolation. They possess "the largest stretch of undeveloped fertile land and mineral wealth on the globe." One can hardly doubt the truth of Dr. Inman's forecast, that "just as the most remarkable developments of the nineteenth century took place in North America, so the most wonderful developments of the twentieth century will take place in Latin America," nor question his statement that "this is the crucial hour in which to direct this development into the formation of truly Christian Nations."

THE PRESENT PRESSURE TOWARD CHRISTIAN UNITY.

By the Rev. Carroll Lund Bates.

We are all realizing more keenly every day that the present condition of affairs is a Divine reprimand for the shortcomings of which we have been guilty. A great many are taking current events into the prayer closet, and all who do, bring us the same report, namely, that the present situation is clearly God's rebuke for certain well defined social sins.

That the war is a reprimand for worldliness and for the undue emphasis that we have put on money values is too obvious to require mention. Our situation is also a rebuke for the gross selfishness of that competition that has been so large a constituent in every sphere of human life. While the world has been hungry for something that would bind it into closer unity, an evil spirit, present throughout the social body, has been making not for unity but for separation. Class versus class would be the honest analysis of the state of society that we have falsely called Christian. Capital versus labor, and labor versus capital, has too often been the real significance of what we have called Christian business. Nation versus nation has not only been the Teutonic doctrine, but, if the rest of us have not professed this doctrine with our lips, we must yet confess that it has been the doctrine upon which the most of our international relationships have been planned.

The pacifists are wrong, this war is imperatively necessary to set these wrong things right; but the pacifists are right, for these wrong conditions that the war will have to correct should never have been allowed to be. Did we not have our Christ? Did He not tell us not to do the very things that we have done? The war, then, is right in that it has become a necessity, but the war is wrong in that it should not have become a necessity.

But the most painful rebuke that our present situation visits on us is that which the war administers to Chris-

tion itself. When this frightful rebuke fell upon us, it would have been a comfort to us if we could have escaped like homing pigeons, out of the general calamity, flown into the ark of the Church, and found that at least there we had shelter from the holocaust. But, alas, the wind of the same rebuke is sweeping the Church almost from its moorings. The same disease that has caused the war has infected the Church. The disease is division, and the one and sole cause of the disease is strife for prerogative. The cure for the disease is well expressed by St. Paul: "Let nothing be done through strife or vainglory. . . . Let each esteem other better than themselves. . . . Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus."

This war, caused by a selfish and grossly competitive internationalism, becomes a crushing rebuke to our sadly divided and selfishly competitive denominationalism.

It is worse than useless to gloss over the facts. I heard an able Presbyterian divine argue the other day that our diverse Christian denominations were merely so many regimental flags in God's united Christian army. That statement is eloquent perhaps, but the trouble with it is, it is not genuinely true. No, the war reveals the pathetic and deplorable reality of Christian divisions, and warns us of the great danger of them. Instead of being regimental flags in one army they are altogether too much like the flags of opposing armies on a battlefield. At no time in history has it seemed a more grotesque and intolerable anomaly that the tiny village should have three or four struggling little churches. When coal bins are empty, and when a hundred hands are stretched out, each deserving to have us fill them with alms for some worthy purpose, our excuses and apologies for an unchristian division of Christianity are brushed aside by facts.

Can anything, then, be done? Well, the point is that the present situation gives us notice that something must be done. Let us grant that to do anything at all with our unhappy divisions has become so very difficult, that we probably would never have done anything but to smile at them and condone them, had not the present pressure been applied. The pressure of this war is going to compel us to do a lot of things that we would never have done unless compelled. And this is one of them. We must heal Christianity's divisions before Christianity can heal the world.

Before any task is completed it must first be begun. The writer would merely suggest how we must begin this work of healing the divisions of Christianity.

Our divisions are caused by a state of mind and, if that be true, the way to begin their elimination is to begin to substitute a better state of mind for the bad one that has obsessed all of us. "Let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others." But who will claim that the divided camps of Christianity have done that? The essential spirit of division is that each denomination has been not merely persuaded of the truth of whatever item of Christian doctrine it is its peculiar province to emphasize, but that each has taken a very real "vainglory" in that; and, instead of "looking on the things of others," that is of finding and admiring what other portions of Christ's Body might have that was worth while, each denomination rather has tendered toward the cultivation of a selfish and competitive sect patriotism. This is the spirit that must be corrected before

there can be any hope of doing anything further.

I would merely suggest certain paths of more charitable and appreciative thought of one another that we must pursue before anything else can be hoped for.

Take our own case first. Our assets may be said to be: the historic ministry, deep faith in the Incarnation, the historic Creeds, a real sense of sacramental values. We cannot too highly value or love all these. But we must stop having "vainglory" in these. It is this that tends to cause us through them to add to division rather than to heal it. Our vainglory in them makes them appear to our Christian neighbors to be flags of pride or of self-assertive defiance. Valuing them and loving them, let us nevertheless "look on the things of others." Let us look for some of the perhaps admirable things that they have and that we have not. One item here that these war days discover to us—our liturgical service is wonderfully sufficient for all the ordinary days. But is it quite sufficient for times whose complexion may alter overnight? Why not some really free place in our service for extemporaneous prayer? Or is not the more serious question this—why not cultivate more earnestly, both ministers and laymen, the power to express ourselves fitly and freely in extemporaneous prayer?

Every Christian Communion might thus cultivate the ability, while appreciating what it individually has, not to be unduly puffed up about what it has. Let the Baptists practice immersion, but not glory over those who do not; but rather recommend it to the rest of us by a love of it that "vaunteth not itself." Let the various communions that have not liturgical worship also "look on the things of others" by studying with prayer and reverent spirit the historic English Prayer Book, not as "the Episcopal Prayer Book," but as what it is—nineteen centuries of gleanings from the prayers and praises of history's Christian saints. Let them consider whether there may not arise some day a great hungry call for a bond to unite Christendom organically, and then let them consider whether, when that day shall come, the bond of a historic ministry, not considered as a badge of pride, but as a good thing at hand and usable, may not be the cord that shall be adequate to bind up the lamentably broken Body of Christ. Let us all take note of how the exigency of these times rebukes materialism, and cries to heaven for a renaissance of Incarnation Faith; yet creates impatience with the trivial differentia of doctrine; and let us ask whether the Apostles' Creed is not competent both to furnish the nourishing wheat of doctrine and to eliminate the chaff. Let us note that a valuation of the Sacraments means that Christianity boils down into what God means that it should be, because that is what we principally need from it, help from above, real divinely given nourishment; "I am the Bread of Life."

The road to corporate Christian unity will doubtless be long, because it is beset by so many real and practical difficulties, but if we will try, we can at least clear the ground for it by striving in some of the ways I have suggested for a better and more charitable frame of mind.

The more a Parish does for the work of Christ at large, the abler it will feel to respond to the demands for its own needs. "There is that scattereth and yet increaseth; and there is that withholdeth more than is meet and it tendeth to poverty."

THE OAK HILL SUNDAY-SCHOOL.

A Noble Charity.

William Kavenaugh Doty.

During the winter of 1915-'16, I had the good fortune to spend several months as a guest at a pleasant old farm house in the Piedmont section of Virginia. It was called Oak Hill, and lying remote there amongst the red hills of Albemarle, it had weathered the winters of more than a century and sheltered the form of many a wayfarer along life's road. This ancient dwelling, the property of Miss Nelson, whose hospitality I was to enjoy, was rambling by choice, comfortable by nature, and cumbered with the additions of several generations. It was, indeed, a sign and symbol of antebellum life, one that had arisen in the days when the Revolution was modern history, and which now wore with a seemingly grace the grey mist of tradition, the grey mantle of the years.

Here I felt the thrill of a pilgrim, returning with staff and scrip to the land of his fathers. I experienced the enthusiasm of Washington Irving when first he set foot on the shores of England; I filled my lungs deep with Virginia air; I drank in the beauty of the far-spreading hills; I loved, each savoury dish; I delighted in the Virginian form of speech and accent—in fine, I found myself at last "where I had longed to be," in the romantic land that my youth had filled with so many colors and castles.

But my interest, centered really in the life at the old house and led me to investigate everything connected with its family—consisting of Miss Selma Nelson, her two cousins, and a young lady who taught in the village school.

One Sunday afternoon I saw a number of darkies, old and young together, approach the house from every point of the compass. Some were riding, some walking, and all were chattering in a happy way. I could not imagine the cause, unless the servants here were running counter to the orthodox rules of the establishment by giving a Sunday kitchen party. Enquiry, however, disclosed the fact that it was but the gathering of "Miss Selma's Sunday-school"—already a venerable institution of forty years' standing. This was her own private charity, here set apart from the busy world outside.

Such a thing as this "Oak Hill Sunday-school for negroes," conducted by a Southern lady, at her home, and for so many years, struck me as being at once a subject of as much interest to the sociologist as to, the Churchman. This interest led me to find out whatever I could about it, and what my investigation discovered was in substance as follows:

At Christmastide, in the year 1875, Miss Selma Nelson, her sister, Miss Charlotte, and her brother, Mr. Philip W. Nelson, late of the Confederate army, and his wife, removed to Oak Hill, near Stony Point, Virginia; and so soon as the family became fairly established in the new abode, the sisters turned their attention, as a missionary labor, to the instruction of the neighborhood negroes on Sunday afternoons; thus continuing a work that Miss Charlotte M. Nelson, the founder of the school, had carried on at Cloverfields, near Cismont in the same county, during a few years preceding.

The Sunday-school was opened, as I found, in the spring of 1876; and was at first conducted in the kitchen at Oak Hill. Interest increased with the growth of the work and encouragement



"Oak Hill," Albemarle County, Va.

and assistance began to come in from people, North and South. By their own labors, and by the assistance of friends in Virginia and elsewhere, Miss Charlotte M. Nelson and Mrs. Philip W. Nelson had a room designed, built and equipped especially for the use of the school.

From an early date, the chief source of aid other than money, has been the Massachusetts Auxiliary of our Church. Through Miss Harriett Caryl, then of Boston, now of Brookline, the Auxiliary became interested in the school at Oak Hill, and almost without an omission since the beginning of their contributions, boxes of useful, attractive and beautiful things have been forwarded at Christmas for the pupils. Miss Jennie McIntosh, of Boston, has been indefatigable in prompting these shipments. At one time the Sunday-school of Christ Church, Ray Ridge, Brooklyn, sent a beautiful box.

During the first years of the school at Oak Hill, Miss Charlotte Nelson and Mrs. Philip Nelson had the larger part of the work to care for. Miss Selma was away during a great portion of the year. They did practically everything then, Miss Charlotte making the warm hoods, ties and other gifts for the Christmas festival, while Mrs. Nelson's especial duty was to dress the dolls. Soon the boxes, already mentioned, were solicited at the North and have brought their annual joy ever since. After Mrs. Nelson's withdrawal on account of enfeebled health, and after the death of Miss Charlotte in 1899, Miss Selma continued the school, and has kept it up alone during the past nineteen years.

The greatest event of the year, as I was soon to discover, is the festival at Christmas. The first of these celebrations befell at the Christmas of 1876, and was held in the parlor at Oak Hill. A large decorated tree stood in the center of the room, decked with Christmas trappings. The gifts that Miss Charlotte and Mrs. Nelson had patiently made were distributed to the happy group of darkies. Thus the fashion was set, and so it has continued. I should say, however, that the merry-making and distribution of presents and prizes come not before, but immediately after, the services for the day—never to be dispensed with for any cause. The Christmas service consists of an especially prepared program of carols, recitations and any seasonable numbers that happen to suggest

themselves. Afterwards, the children receive their gifts. I saw some of them on that day step forth with the grave and solemn dignity of an Indian at a peace conference; I saw others with irrepressible joy hasten after their portions of happiness with outstretched arms. For each there was a square of cake, an orange, a bag of candy, and one, or maybe two, articles from the Auxiliary box. I found a queer pleasure, but a very human one, in watching the unusual performance.

The prizes were awarded at the same time—prizes of merit. There are no competitive prizes. The upper and lower classes receive what are known as the "Catechism Prizes." To any member of the former class who can repeat that portion of the Catechism from the beginning of the Creed to the Duties is given the prize, if he do so remarkably well. The upper class members to win the prize must recite from the beginning of the Creed through to what is known as the Desire, and sometimes they even master the latter. This also must be repeated remarkably well, and it is remarkable that so many of them go through with it without an error—saying, perhaps, in pronunciation and accent. There is one other set of prizes—called "Punctuality Prizes"—awarded at this time for such promptness and regularity as may be required.

As a source of instruction, Miss Nelson assured me that the Prayer Book was the "great standby." But other means were not ignored. There were in use Scripture question books, varying from time to time, and the Church Hymnal. Music has ever been a popular and attractive feature. The pupils have the privilege of selecting the hymns themselves, in which they join with the inimitable melody of the Southern negro, and they know nearly every hymn they sing by heart.

The "baby organ" upon which the accompaniments are played came through the generosity of no less a personage than the distinguished Phillips Brooks himself. For many years he was a contributor. Among the many others who have been contributors may be mentioned Mr. Edward Hancel, formerly of Charlottesville; Mr. C. M. Armstrong, of Wayne, Pennsylvania; Mrs. Greenleaf, of Cambridge, a sister to Longfellow; the Rev. F. L. Robinson, of Clismont; and Mr. Martin, of New York, who gave liberally toward the erection of the schoolroom. It is

interesting to know that he was not a member of our Church, but a Presbyterian.

The value of such an institution as the Oak Hill Sunday-school cannot well be estimated. Though many of the negroes have now drifted off to the cities, leaving the attendance not so large as formerly, still the school continues its good work with a yearly enrollment varying from fifteen to forty. The roll has included in different years from fourteen to one hundred members; these have ranged in ages from five to seventy-five; and it is not unusual to see a grandmother come in leading a small grandson. The second and third generations from the original pupils are now attending. Those who have gone forth have, in most instances, proven useful people, some as teachers, others as shopkeepers, seamstresses, artisans and mechanics.

Aside from its religious significance, the Sunday-school at Oak Hill has been of the greatest service in the elevation of the negroes of the county, morally, socially, and in an educational way. They have been taught to memorize (and have memorized many things of value); to recognize discipline; to respect the laws of God and man; and to know the proper attitude toward the white race. When I saw the workings and teachings of this institution, I was confirmed in my belief that the salvation of the negro must be worked out in the South, and by the aid and direction of Southerners. The Southerner understands the darky, he knows his peculiarities and shortcomings, and may best instruct him in becoming a better and less dependent citizen.

After forty-two years of useful work, the Oak Hill Sunday-school still continues its good offices. It is probably the oldest Sunday-school for negroes in the United States, and is one of the very few private organizations of its kind left in the country. In fact, I know of no other. Its influence for good will be a lasting memoria! to the unselfish labors of its founders.

Richmond, Ky.

UNION OF METHODIST CHURCH ORGANIZATIONS.

Methodist committeemen trying to bring Methodists of the United States into organic union are sitting at Savannah behind closed doors, but are expected later, to issue a statement showing results, or at least progress made, if any. There has been insistent demand on both sides that at least something definite be framed up to present to the General Conferences of the respective bodies, one in regular and one in adjourned session.

In advance of the formal statement it is understood by Methodists in general that at last an agreement has been reached concerning a disposition of the Methodist negro. This man has been in the way of union for some time. Methodist bishops, especially of the South, were regarded as conservative, and not long since were treated to a vigorous onslaught from Methodist laymen of the South, who argued for breadth and vision, good business and unity.

On what seems to be good authority it is stated that there are to be five regional conferences, four of them for whites and one for negroes. These are to be for the Northeast, the Northwest, the Southeast and the Southwest, the fifth to be general and to include negro members of Methodists, North and South. It is understood that the new name is to be the American Methodist Church.

In the hands of these regional conferences are to be placed all local legislation, and in the case of the negro one the election of Bishops, and supervision of their work. There is to be a General Conference, in which all Methodists are represented, and it is stated that administration of missions, care of aged ministers and educational work will be carried on by central bodies that act for all. The principal difficulty if adjusted, that of the negro and what to do with him, may make possible a union that is altogether the most ambitious yet brought about.

CONGREGATIONALIST CHURCH PENSIONS.

The Pilgrim Memorial Fund of \$5,000,000 to be raised by Congregationalists as part of their plans for the celebration of the three hundredth anniversary of the landing of the Pilgrims, will be based in its administration upon the Presbyterian Sustentation Fund, and is a rounding out of the Congregational annuity plans for ministers that was inaugurated in 1913. In this annuity plan there has been secured in five years about \$250,000. Congregationalists claim that some improvements have been made by them over both the Presbyterian Fund and the Episcopal Pension plan.

It is to be wholly optional whether Congregational ministers come into the plan or not. Only ministers of this religious body may come in at all. Every minister is now being urged to join and so reap the advantage. Under this plan ministers coming in pay the premium on \$100, and the Church at large that on \$400, making an annuity of \$500 to be gained at sixty-five years of age. A charge is to be made upon the income of the fund to help ministers whose salaries are under \$1,000 a year. The amounts of the premiums are determined upon the age of the minister at entering. The whole is not a pension but an annuity plan, and is regarded as more than equal advantage to the minister receiving a small salary.

This care of their ministers is the big financial aim of the landing of the Pilgrim anniversary, brought forward by descendants of these pilgrims. The other main financial feature is the raising, if possible of the Congregational benevolences to an even \$2,000,000 a year. The annuity plan for ministers allows admission up to December 31, 1921, and the new Memorial Fund is to become effective on January 1, 1922. The Rev. Dr. Herman F. Schwartz, of the Congregational Home Society, has already entered upon work in connection with this Memorial Pilgrim Fund.

Assurance: A theological student once called on Dr. Archibald Alexander, in great distress of mind, doubting whether he had been converted. The doctor said, "My young brother, you know what repentance is, what faith in Christ is. You think you once repented, and once believed. Now, don't fight your doubts; go all over it again; repent now, believe in Christ now; that's the way to have a consciousness of acceptance with God. I have to do both very often. Go to your room, and give yourself to Christ this very moment, and let doubts go. If you have not been His disciple, be one now. Don't fight the devil on his own ground. Choose the ground of Christ's righteousness and atonement and then fight him."

Church Intelligence

Meeting of the Board of Missions.

Twenty-five members were present at the regular meeting of the Board of Missions held in New York on Wednesday, February 6, 1918. The President is still absent in Liberia, and the Bishop of Washington presided in his place.

The Bishop of Kansas appeared before the Board with a carefully prepared plan for the better development of the work in his Diocese. It involved an additional appropriation of \$1,540 per annum, which was granted.

A communication was received from the Synod of the Province of Sewanee in reference to the better development of the mountain work within the Province. The Board adopted a resolution assuring the Province that it will do everything possible to strengthen the Church's work among the mountain people of the South. It arranged for a deputation of not more than three persons to visit the Dioceses and districts in the Province of Sewanee, having such work.

In the absence of a Provincial Secretary in the Province of the Pacific, the Bishop of Idaho very generously offered his services in any way in which he could be used. The Board accepted his offer with great appreciation, hoping that he would be able to accept any invitations to speak within the Province in this connection.

The District of Eastern Oklahoma asked for an increase in their apportionment from \$1,543 to \$1,750. The Board expressed great appreciation of this generous act.

Mr. Henry Lewis Morris, for seventeen years a most valuable member of the Board, died on January 9, 1918.

Mr. George Wharton Pepper, because of the great pressure of other matters, felt obliged to present his resignation both from the Board and Executive Committee. The Board recognized the many calls upon his valuable time, and felt it necessary to relieve him from his duties on the Executive Committee, but unanimously requested him, if possible, to reconsider his resignation from the Board.

Mr. William Fellows Morgan was elected a member of the Board to succeed Mr. Morris, and was also elected to the Executive Committee to succeed Mr. Pepper.

In the absence of the President the Board felt that there should be someone to act in an executive capacity representing the Board. Mr. John W. Wood, Foreign Secretary, was unanimously requested by the Board to act in this capacity.

Word was received through the Presiding Bishop of the illness of the Bishop of Honolulu and the need for an extended leave of absence.

There is great need for Christian literature in the vernacular in the mission fields in the Orient. At the last meeting of the Board, the Rev. C. H. Patton, D. D., of the Congregational Board, and on the American Section of the Committee on Christian Literature of the Continuation Committee of the Edinburgh Conference, presented this matter most fully to the members. We have, in the District of Kyoto, a missionary of exceptional ability in this line, and at the request of Bishop Tucker the Rev. Dr. Irving H. Correll was assigned to the work of translation.

The meeting adjourned to meet again

in May, when two days have been assigned for the transaction of the large amount of business which demands the attention of the Board.

Meeting of the Executive Committee.

The Executive Committee met at the Church Missions House on the day preceding the Board meeting.

A request was presented from the Bishop of Atlanta and the head of the La Grange Settlement, La Grange, Ga., for an appropriation of \$21,500 to further develop the work of the Settlement. The mill owners are deeply interested in this work and have volunteered the land and three-fourths of the cost of the construction of the desired improvements. The Executive Committee, while appreciating the value of the work done by the Settlement, regretted exceedingly that owing to the lack of funds it could not make the desired appropriation.

Mrs. Sarah M. Peppers was appointed missionary in the District of the Philippines, under the United Offering of the Woman's Auxiliary.

Pershing Asks For Chaplains.

This cable from General Pershing, emphasizing the great value of thoroughly equipped chaplains and urging an increase in their number, is perhaps the most striking evidence that has yet been given of the significance of the chaplains.

It would seem as though this message from General Pershing ought to strike a responsive chord, which would bring applications from men of the highest type.

General Pershing's recommendation as to the number of chaplains coincides with the bill now in Congress, introduced by the Federal Council, calling for one chaplain for every twelve hundred men.

Cablegram.

To the Adjutant-General, Washington.

For the Secretary of War:

1. In the fulfillment of its duty to the nation much is expected of our army and nothing should be left undone that will help in keeping it in the highest state of efficiency. I believe the personnel of the army has never been equalled, and the conduct has been excellent, but to overcome entirely the conditions found here requires fortitude borne of great courage and lofty spiritual ideas. Counting myself responsible for the welfare of our men in every respect it is my desire to surround them with the best influence possible. In the fulfillment of this solemn trust it seems wise to request the aid of the churches at home.

2. To this end it is recommended that the number of chaplains in the army be increased for the war to an average of three per regiment, with assimilated rank of major and captain in due proportion, and that a number be assigned in order to be available for such detached duty as may be required. Men selected should be of the highest character, with reputations well established as sensible, practical, active ministers or workers accustomed to dealing with young men. They should be in vigorous health, as their services will be needed under most trying circumstances. Appointees should, of course, be subject to discharges for inefficiency like other officers of the national army.

It is my purpose to give the chaplain corps through these forces a definite and responsible status and to outline,

direct and enlarge their work into co-operative and useful aid to the troops.
(Signed) PERSHING.

Annual Meeting of the American Church Building Fund Commission.

The Commission held its annual meeting on January 17 at the Church Missions House, New York City. The following officers were elected: President, the Rt. Rev. Charles Sumner Burch, D. D.; Vice-President, the Rev. Henry Anstice, D. D.; Secretary, the Rev. William W. Bellinger, D. D.; Treasurer, George Gordon King; Assistant Treasurer, E. Walter Roberts; Corresponding Secretary, the Rev. Charles L. Pardee, D. D.

The reports for the year showed seventeen loans granted, amounting to \$56,000; sixty-four gifts, amounting to \$27,320; and twelve grants, amounting to \$8,150. In addition to these payments, that ten loans, amounting to \$33,050; twelve gifts, amounting to \$4,550; and thirteen grants, amounting to \$10,150, had been approved for payment when the necessary papers were ready. Fifty-seven Dioceses and Districts have been aided during the year, and the list of jurisdictions to which the Commission has been of help at some time in its history now numbers ninety-six.

The report of the Treasurer showed that the Permanent Fund had been increased during the year by offerings in the sum of \$2,210.93 and by legacies in the sum of \$110,587.15, and that the Permanent Fund had reached the sum of \$658,908.46.

During the year legislation looking toward the enlargement of the scope of the Commission's work and a wider liberalization in methods, has been enacted and further enlargement is pending final action by the Supreme Court of the State of New York.

As a matter of regular business, loans amounting to \$9,050 were voted to the following Parishes and Missions: Epiphany Church, Atlanta, Ga.; St. Luke's Church, San Antonio, Tex.; St. Andrew's Church, Omaha, Nebr.; Church of the Heavenly Rest, Abilene, Tex.; and St. Matthew's Church, Chester, W. Va. Gifts amounting to \$8,450 were voted to the following Parishes and Missions: St. John's Church, Crawfordsville, Ind.; St. Stephen's Church, Petersburg, Va.; St. Paul's Church, Kenbridge, Va.; Church of the Holy Communion, Liberty, N. Y.; St. John's Church, Warrington, Fla.; Chapel of the Holy Cross, Porto Alegre, Brazil; Mission Church, Park Rapids, Minn.; Mission Church, Northome, Minn.; Grace Church, Falfurrias, Tex.; St. Andrew's Church, Aberdeen, Wash.; St. Luke's Church, La Union, New Mex.; St. James Church, Sanshan, China, and Old Donation Church, Bayside, Va.

Provincial Synod, Province of the Southwest.

The fifth annual Synod met in St. Paul's Cathedral, Oklahoma City, January 22, 23 and 24. The opening sermon was by Bishop Wise, of Kansas, on Religious Education, and the rest of that day was largely spent in interesting conference on that subject, the Rev. B. T. Kemmerer and the Rev. John S. Bunting, of St. Louis, being the leaders in the discussions. On that evening the Thanksgiving service, marking the twenty-five years of Bishop Brooke's work, was held, and addresses given by the Presiding Bishop, Bishop Thurston, of Eastern Oklahoma, and the Rev. Mr. Eckel, late Provincial Secretary, who spoke instead of Dr. John W. Wood, who was de-

tained by sickness. The next day at a luncheon, kindly addresses of good will and appreciation were made by the mayor of the city, an honored lawyer for the Chamber of Commerce and a member of the Cathedral Chapter, and some valued gifts were presented to Bishop and Mrs. Brooke. For the past year the Bishop had been trying to raise funds, in and out of the Diocese, to wipe out all debts, and though the war checked the success of this, still enough has been raised to clear several of the most valued church properties, and to endow a memorial room in All Saints' Hospital, McAlister, now in Eastern Oklahoma. This hospital was begun by Bishop Brooke in 1895.

It is expected that somewhat more will be raised before Easter and that King Hall, the house for women at the State University, will be largely freed from debt by then.

The other days of the Synod were devoted to useful planning for social service and war work at the army camps (nearly half the new army is in camps in this Province), and in planning for increased interest in missions. Useful institutes were conducted for the Woman's Auxiliary by Miss Lindley, Miss Withers and Mrs. Biller, Secretaries of the Auxiliary.

While inclement weather, fuel shortage and impeded railroad travel reduced the numbers, the Synod was fairly representative, ten Bishops, some forty Clergy and fifteen laymen attending.

The Rt. Rev. Theodore Payne Thurston, D. D., Bishop of Eastern Oklahoma, at the request of the Church War Commission and with the consent of Bishop Brooke, will be at Lawton, Oklahoma, in touch with Fort Sill and Camp Doniphan, for the next three months; and will be very glad to be of any service possible to parents of men there, and to the men themselves.

Bishop Thurston will help the chaplains in the camp, of whom there are now three, and also endeavor to strengthen the Church in the city of Lawton. His address will be care the Midland Hotel, Lawton, Okla.

Jerusalem For the Jews.

The Hebrew Christian Publication Society, which has been doing active work in enlightening the Jews of America in the truth of the Gospel, is now laboring with greater zeal than ever in view of the important changes that are expected to follow the capitulation of Jerusalem. The Allies are intent, not on the destruction of the Holy City, but in preserving it for God's chosen people. It is of greater importance now than ever before that the Jews of America should have the Gospel. This is the immediate task to which the Hebrew Christian Publication Society is addressing itself. It will welcome any co-operation on the part of Christian Americans who take an interest in the spiritual enlightenment of the Jewish race. Bishop Burch and the Rev. Dr. Van de Water are members of the Advisory Board of this Society.

Province of Washington—Work Among the Deaf.

The annual report of the Church Mission to the Deaf in the Province of Washington shows four clergymen actively at work among these lonely and oftentimes neglected folk within the Province and the adjacent Dioceses of New Jersey and West Virginia. The number of deaf reported in this territory is 13, 579, of whom 3,600 are

reached and ministered to by these missionaries at forty-eight stations. Services held, 705. By the periodical visits of these clergymen not only opportunity for public worship and instruction is afforded these silent people but pastoral visiting and individual instruction is given and other ministrations as there is need and the means of supplying it. Lay readers, parish visitors and Bible Class teachers also are locally employed in the work. The mission is fostered by a Committee of the Synod of the Province, and is, of course, under the direction of the Bishops, but is largely dependent upon voluntary contributions for its support. The Secretary and Treasurer of the Society for the Promotion of Church Work Among the Deaf is the Rev. Oliver J. Whildin, 220 East Lafayette Avenue, Baltimore, Md.

A Religious Survey of the Province of the Southwest has been compiled by the Rev. Edward H. Eckel, Field Secretary of the Province and published by order of the Synod. It is replete with statistical tables and other information giving a comprehensive view of the field of the Province in its physical and social aspects, the religious forces at work therein, and the part sustained by the Episcopal Church. It shows the great need of evangelization in this as in other newer sections of our country which is not appreciated in the large centers of the East, and presents to the mind of a thoughtful Churchman many problems which it were well if we pondered over more deeply.

SOUTHERN VIRGINIA.

Rt. Rev. A. M. Randolph, D. D., Bishop.
Rt. Rev. B. D. Tucker, D. D., Coadjutor.
Rt. Rev. A. C. Thomson, D. D., Suffragan.

Change in Place of Meeting of the Annual Council.

To the Clergy and Vestries of the Diocese of Southern Virginia.

It having been found impracticable, owing to the congestion caused by war conditions, to hold the meeting of the Diocesan Council in St. Paul's Church, Newport News, I hereby change the place of meeting to St. Paul's Church, Lynchburg, Va.

Acting under provision of Article II of the Constitution, I call the Council to meet in St. Paul's Church, Lynchburg, Va., on Tuesday, May 28th, at 10 A. M.

(Signed) Alfred M. Randolph,
Bishop of Southern Virginia.

The Diocesan Board of Religious Education met in Lynchburg, February 5, the Rev. E. R. Carter, President, in the chair. At this quarterly meeting of the Board matters of great importance were considered, chief among them was the increase of candidates for the ministry, and the Committee on Schools and Colleges was requested to present the claims of the ministry to the institutions of learning in the Diocese.

The Committee on Summer Schools reported that the Southwest Convocational School to be held at Lynchburg in June had every indication of being a successful school.

VIRGINIA.

Rt. Rev. R. A. Gibson, D. D., Bishop.
Rt. Rev. W. C. Brown, D. D., Coadjutor.

Stuart Hall, Staunton, Va.—A Fund to Be Raised for Its Debt and for Endowment.

Friends of Stuart Hall will learn with great gratification that a num-

ber of representative gentlemen of the Dioceses of Southern Virginia and Virginia met in Staunton, on Friday and Saturday, February 8 and 9, to formulate plans for relieving the school of debt, which has been a serious drawback to its growth and usefulness, and to take further measures for enabling this old and valued institution to enlarge its sphere of influence. After full consideration of the conditions it was determined to raise as soon as possible a fund of \$100,000.00, to be used for liquidating the debt on the school, for the endowment of scholarships and other necessary purposes. A committee was appointed, with Bishop William Cabell Brown as Chairman; Bishop Arthur C. Thomson, Vice-Chairman; Mr. William Meade Addison, Treasurer, and the Rev. R. C. Jett, D. D., Secretary, who are authorized to take all necessary measures for securing the desired amount.

The high standing of this old institution is well known. The Church could not afford to lose it or to have its usefulness impaired. It is felt that it must rather be set free to do in the future larger and more important work for the daughters of the Church in the South.

The Leper Mission.

In Memoriam: Our Heavenly Father having called unto Himself our beloved President, Mrs. Landon R. Mason, we, her co-workers in the Leper Mission, wish to express our admiration of her beautiful Christian character and appreciation of her unfailing charities. Dear friend all her life long to the afflicted lepers, giving of her time and her means to ameliorate the sufferings of these children of God.

"She had a tear for pity and a hand Open as day to melting charity."

She organized the Leper Mission in Virginia, and was President and Treasurer for nearly twenty years.

We extend to the bereaved family our heartfelt sympathy.

E. P. MERIWETHER,
MRS. ROBERT HARRISON,
MRS. SMOOT,
MRS. M'FADEN,
MISS ALICE LEIGH,
MISS LOU LEIGH,
MISS MAY POINDEXTER,

Announcement.

I beg to announce to all members of the Leper Mission and those interested in this good work that the Mission will be continued with Miss Evelyn Page Meriwether as President, assisted by Mrs. Robert Harrison. Some time ago Mrs. Mason chose Miss Meriwether and Mrs. Harrison to succeed her, and the Leper Mission is fortunate in having two such interested, earnest and capable women to carry on its splendid work. No more fitting memorial could be found for one who often said: "I want to be remembered in human lives and not in stone."

Lucy Randolph Mason.

Miss Meriwether's address is No. 2517 Grove Avenue, Richmond.

Soldiers', Sailors' and Marines' Club of Richmond, Virginia.

This club, maintained by the Episcopalians of Richmond, working through the Brotherhood of St. Andrew, at 505 East Grace Street, continues its useful work. Beds are provided to accommodate seventy-four persons, and provision is made for their entertainment. During Christmas an open house was provided, and nearly two thousand meals were served gratis. Many soldiers, sailors and marines from

distant sections of our country were given a taste of old time Virginia hospitality, and their appreciation was heart-touching. Many of these guests, on returning to their camps or battle-ships, wrote grateful letters to the officers of the club.

The morale of these men is a beautiful tribute to the high standard of our army and navy, for they have conducted themselves with the utmost propriety.

It is with sorrow and regret that Colonel Joseph V. Bidgood, the efficient former Secretary was compelled to leave his desk from sickness, and is still confined to his room.

The Brotherhood of St. Andrew here have reason to feel proud of the work they have undertaken in contributing to the pleasure and comfort of our soldiers, sailors and marines. Though conducted by an Episcopal organization, no distinction is made between any denomination, all who wear the service uniform receive a hearty welcome.

The Bishop of the Diocese requests that all of the Clergy send in their contributions for the War Commission of the Church to Mr. Arthur Newbold, care Drexel & Company, Philadelphia. The Bishop has requested Mr. Newbold to send him a statement of the whole amount received from the Diocese of Virginia.

WEST VIRGINIA.

Rt. Rev. W. L. Gravatt, D. D., Bishop.

The Northwestern Convocation.

The January meeting of the Northwestern Convocation was held in St. Matthias Church, Grafton, the Rev. G. Philip Jung, D. D., rector, January 22-24. The opening service was held on Tuesday evening, at which time the Convocation sermon was preached by the Rev. Jacob Brittingham, D. D., rector St. Luke's Church, Wheeling. On Wednesday morning Holy Communion was celebrated by Archdeacon Chrisman, assisted by the Dean, the Rev. H. B. Lee, Jr., rector St. Paul's Church, Weston. Business session followed immediately after. The Dean, having accepted a call to Trinity Church, Towson, Maryland, tendered his resignation, which was regretfully accepted. The Rev. Dudley Boogher, rector of the Church of the Good Shepherd, Parkersburg, was elected Dean to fill the unexpired term, and the Rev. J. H. Garner, rector Trinity Church, Moundsville, Secretary, to fill the unexpired term of Mr. Boogher. The Rev. R. E. L. Strider, rector St. Matthew's Church, Wheeling, read the Convocation Essay, taking for his subject "The Church, the Ministry and the New Age."

At the missionary service of the Convocation, Archdeacon Chrisman showed by charts and statistics the Church's progress in West Virginia, and made an earnest plea that laymen be used to a greater extent in the Church's work.

The Rev. Mr. Lee then made a brief address, presenting the need for men to meet the wonderful opportunities before the Church in this present world crisis.

The Rev. J. T. Carter, of Christ Church, Clarksburg, was chosen Convocation preacher for the September meeting, Archdeacon W. P. Chrisman being alternate. Archdeacon B. M. Spurr was chosen essayist, and the Rev. S. S. Moore, D. D., alternate.

The September meeting of Convocation will be held in St. Matthew's Church, Wheeling.

The hearty thanks of the members of Convocation were given the rector

and friends of St. Matthias' Church for their kind entertainment, and the very satisfactory arrangements for services and business sessions.

MARYLAND.

Rt. Rev. J. G. Murray, D. D., Bishop

St. Paul's Church, Baltimore, the Rev. A. B. Kinsolving, D. D., rector Mid-day Lenten services will be held every day from 12:20 to 12:50. Following is a list of the speakers:

February 14 and 15—Rev. Robert Johnston, D. D., Philadelphia.

February 18—The Rev. Clarence S. McClellan.

February 19—The Rev. E. Dering Evans.

February 20—The Rev. Samuel McComb, D. D.

February 21 and 22—The Rev. William H. Garth, Islip, Long Island, N. Y.

February 25—The Rev. William M. Dame, D. D.

February 26, 27, 28 and March 1—The Rev. George Craig Stewart, D. D., Evanston, Ill.

March 4, 5, 6, 7 and 8—The Rt. Rev. Charles Fiske, D. D., Bishop-Coadjutor of Central New York.

March 11, 12 and 13—The Rev. H. Percy Silver, West Point, N. Y.

March 14—The Rt. Rev. Alfred Harding, D. D., Bishop of Washington.

March 15—Bishop Murray.

March 18, 19 and 20—The Rev. Clifford G. Twombly, D. D., Lancaster, Pa.

March 21—The Rev. Wallace E. Rollins, D. D., Alexandria, Va.

March 22—The Rev. Romilly F. Humphries.

March 25—The Rev. G. Berkeley Griffith.

March 26—The Rev. W. L. De Vries, Ph. D., Washington, D. C.

March 27—The Rev. Philip Cook.

March 28—The Rev. John D. La Mothe.

March 29, Good Friday—Three-hour service, Dr. Kinsolving.

EAST CAROLINA.

Rt. Rev. Thomas. C. Darst, D. D., Bishop

St. Stephen's Church, Goldsboro, was the scene of an impressive ceremony on the morning of Sexagesima Sunday, when the Bishop of the Diocese instituted the Rev. J. H. Gibbons, Jr., as the rector of the Parish. A national flag was recently dedicated and placed in the choir of this church, and a service flag with twenty-two names has been presented by the Guild.

St. Paul's Church, Wilmington, celebrated its fifty-ninth Parish Day on St. Paul's Day. There was a celebration of the Holy Communion in the morning, and Evening Prayer was said with intercessory prayers for those engaged in war work in the afternoon. The missionary play, "The Light-Bearers," which was to have been given in the evening by the Junior Auxillary, had to be postponed to the following Wednesday.

Good reports have been coming in from the various Parishes concerning the offering made on Septuagesima for the Church War Commission. At St. James, Wilmington, whose rector, the Rev. W. H. Milton, is a member of the Commission, the offering amounted to \$1,200.00.

The Rev. J. N. Bynum, who for the past several months has been in charge of St. Philip's Church, Southport, and has been doing religious work at Fort Caswell, is in charge of St. John's

Church, Wilmington, for the month of February, after which he expects to take up work as a Y. M. C. A. Secretary in one of the camps.

Mr. Frank D. Dean, M. D., a postulant for Holy Orders in this Diocese, who has been studying at the Virginia Theological Seminary, is temporarily in charge of the Church of the Good Shepherd, Wilmington.

NORTH CAROLINA.

Rt. Rev. Jos. B. Cheshire, D. D., Bishop

The Rev. C. P. Willcox has accepted a call to St. James Church, Cedartown, Ga., and will move there about the first of March. He will be succeeded at St. Saviour's Chapel, Raleigh, by the Rev. C. C. Kelsey, of Belhaven, N. C. A Raleigh paper says this with reference to the departure of Mr. Willcox:

"The Rev. C. P. Willcox's regret at leaving Raleigh is reciprocated by all his Raleigh acquaintances. He is the type of man that any community should prize as a citizen. He has practiced Christianity as faithfully as he has preached it. The result is that he is loved by his parishioners as men are seldom loved by those among whom they move and live."

The Rev. Bertram E. Brown, of Tarboro, has been granted a three months' leave by his congregation, and has taken up work in the army with the Y. M. C. A. Mr. Brown will be greatly missed at Tarboro. In addition to a large congregation, he kept up eleven flourishing missions in the country near Tarboro, surrounding himself with a most faithful band of laymen, who assisted him in his work.

The Rev. Henry O. Nash, now at Southern Pines, N. C., has taken work under the War Commission, and will be stationed at Camp Green, near Charlotte.

An Every Member Canvass was held recently in St. Mary's Church, High Point, the Rev. Thomas L. Trott, rector. The Rev. W. W. Way, of Salisbury, preached at both services on Sunday, and on Monday evening a congregational meeting was held, when addresses were made by the Rev. John L. Jackson, of Charlotte; the Rev. Theo. Andrews, of Lexington; Professor W. R. Brown, of Greensboro, and several of the vestrymen.

HARRISBURG.

Rt. Rev. J. H. Darlington, D. D., Bishop.

The one hundred and twenty-fifth anniversary of St. Paul's Parish, Bloomsburg, was celebrated during the week beginning January 20 and ending with St. Paul's Day, January 25. All the living former rectors, with the exception of the Rev. John Hewitt, were present. They were the Rev. Messrs. David N. Kirkby, Rowland S. Nichols and James W. Diggles. Services were held daily. Bishop Darlington not being well and unable to be present on the evening of the 23, Bishop Talbot administered confirmation. The Rev. Rowland S. Nichols, now a chaplain in Camp Upton on Long Island, preached on the evening of the 24, in place of Bishop Darlington, on the work of a chaplain in the army. The celebration closed with a historical sermon by the Rev. Mr. Kirkby on St. Paul's Day. This was followed by a luncheon in the parish house, when addresses of congratula-

tions were made by several ministers of the town, one layman, Dr. Waller, at the head of the State Normal School in Bloomsburg, and by several of the visiting Clergy of the Diocese.

In the one hundred and twenty-five years of its history this parish has had twenty rectors in succession. It has been a record of constant progress. Its present "plant," consisting of church building, parish house and rectory, is among the finest in the Diocese.

The present rector, the Rev. Frederick O. Musser, became rector in 1912. He is also Archdeacon of the Archdeaconry of Harrisburg.

BETHLEHEM.

Rt. Rev. Ethelbert Talbot, D. D., Bishop.

The annual men's dinner of Trinity Church, Pottsville, the Rev. Howard W. Diller, rector, was held on Thursday evening, February 7. There were nearly three hundred men present, including men from a dozen Schuylkill County towns. The Rev. Dr. James F. Powers, rector emeritus, made the invocation, and the rector made a short address. Interesting addresses were made by the Rev. S. Ezra Neikirk, rector of St. James Church, Pittston; Mr. William R. Butler, of Mauch Chunk, and Bishop Talbot. Short speeches from the floor were made by Captain Reese and Major Moore, of the national army, who were home from Camp Hancock, Augusta, Ga.

The Schuylkill County Clericus met at Ashland on Monday, February 4th, as the guests of the Rev. Robert M. Kline, of St. John's Church.

LEXINGTON.

Rt. Rev. L. W. Burton, D. D., Bishop

Services at Cathedral: Two special services of interest have been held recently at the Cathedral in Lexington. The Feast of Lights, for the members of the Junior Auxiliary, held in the Parish House by the Cathedral Branch of the Woman's Auxiliary, with appropriate exercises followed by games. The service was made deeply impressive by the interpretation of the feast by Mrs. John Scott, with the aid of candles.

The second service, held in the church, commemorated the capture of Jerusalem, the Rev. Dr. Richard Wilkinson preaching the sermon. At his request Bishop Burton set forth a special service for the occasion "appropriate to the thankfulness that should fill our hearts because the city of the Great King is at last in Christian hands."

Church Services Affected: Cold weather, scarce coal and low pressure of gas have greatly affected church services in this Diocese. Several of the Bishop's appointments have been postponed by request of the congregations, on account of travelling conditions and the difficulty of making church buildings comfortable. In several places, for like reasons, services have been cancelled or held in private houses, Sunday-school being held in church rectories, where this was possible. With the moderation of the weather these conditions have been relieved somewhat.

The Daughters of the King celebrated their thirty-first anniversary at the home of Mrs. C. Ramager, Lexington. Reports from the President and

the Treasurer showed their work to be in a flourishing condition, both as to growth and finance. The organization presented the church with a set of handsome chancel rail cushions. Mrs. Ramager and her assistant, Mrs. Holmes, served refreshments.

At St. Andrew's Colored Church, Lexington, Bishop Burton dedicated an American flag, the gift of Captain Fred Herschler. Judge Lyman Chalkley, of the Law Department, University of Kentucky, Acting Lay Reader at St. Andrew's, presented the flag. Miss Curry Breckinridge spoke on the Work of the Red Cross, telling of her thrilling experience at the French front.

Interest in St. Andrew's Church is spreading, through Judge Chalkley, to the members of his "University Bible Class" (mostly students in his University Law Department), which meets Sundays at the Cathedral Parish House.

The class is raising funds for purchasing necessary articles for the church.

WESTERN MICHIGAN.

Rt. Rev. J. N. McCormick, D. D., Bishop

The United Lenten Services for the Church in the City of Grand Rapids are to be held in Grace Church this year. They are held on Wednesday evenings, and the several Episcopal churches unite with the congregation in joining in the services.

The speakers for these Wednesday night meetings will be as follows:

Ash Wednesday—The Rev. Howard R. White, of South Bend, Indiana.

February 20—The Rev. Francis R. Godolphin, Oak Park, Ill.

February 27—The Very Rev. Bernard Iddings Bell, Fond du Lac, Wis.

March 6—The Rev. R. H. Chalmers, Tiffin, Ohio.

March 13—The Rev. Dr. George Gunnell, D. D., Toledo, Ohio.

March 20—The Rev. W. H. Poole, Jackson, Michigan.

March 27—The Rev. Walter F. Tunks, Muskegon, Michigan.

NEWARK.

Rt. Rev. E. S. Lines, D. D., Bishop.
Rt. Rev. W. R. Stearly, D. D., Coadjutor.

A Day of Devotion and Conference: The Clergy of the Diocese came together at Trinity Cathedral and Trinity House, Newark, on February 4, on invitation of the Bishops for a Day of Devotion and Conference. About seventy-five were present, a very good number in view of the absences on duty, the detentions on the railways and the number of Clergy in the government service. Bishop Stearly had charge of the devotional service and the morning addresses, speaking of the importance of the personal character of the minister, his proper message and his work of ministration. In the afternoon the address was made by Bishop Lines, concerning the special duty of the Clergy and the Parishes toward the soldiers and the military camps; the influence of the war upon religion; the recruiting of the ministry from among the soldiers whose minds may turn to a desire to take up religious work.

Farewell Dinner For the Rev. S. E. Sweet: On January 30, three hundred people came together at Jersey City for a farewell dinner for the Rev. Sidney E. Sweet, who has resigned St. Stephen's to accept the rectorship of St. Paul's Church, Columbus, Ohio. It

was a very remarkable gathering; a great testimony to the regard in which Mr. Sweet is held. Brief addresses were made by the two Bishops, Judge Tennant, the Rev. Dr. Stoddard and others.

Clergy in War Service: The Rev. B. P. Tyler, Church of the Redeemer, Morristown, has been granted three months' absence to take services at Camp Merritt. The Rev. Carl Stridsberg has sailed for France for the Y. M. C. A. service. The Rev. C. W. Popham and the Rev. E. L. Cook are in service at Camp Dix. The Rev. Mr. Mabry, as chaplain in the regular army, is in France. Several other clergymen are expecting soon to be away in similar service.

The Rev. William O. Leslie, Jr., has entered upon the rectorship of Holy Cross Church, Jersey City.

The Diocesan Church Club met on the evening of February 4. Addresses were made on "Our Duty Towards the Colored People" by the Rev. Dr. Patton and Mr. William J. Scheffelin.

NEW YORK.

Rt. Rev. David H. Greer, D. D., Bishop
Rt. Rev. C. S. Burch, D. D., Suffragan.

New York's Lenten noon-day services will be cut in half this season by the fuel shortage. St. Bartholomew's and some other churches give up their meetings altogether, and there is disposition to unite on Trinity down town and Grace Church at Tenth Street. The coal situation on week days and Sundays improves hardly at all, and many churches of all religious bodies are using chapels, cutting out week night meetings, and uniting with their neighbors for Sunday evenings. The Wednesday night Lenten meetings are also given up in numbers of instances.

The Archbishop of York begins at Trinity Church on March 3 and remains one week. Bishop Greer has named a committee to welcome him, with Dean Robbins as its chairman. The Bishop has also issued an appeal to Parishes to save fuel as far as possible by union services. Washington's birthday meetings are planned at Trinity Church by the Brotherhood of St. Andrew, one a celebration at eight o'clock and the other a war meeting at eleven, with Bishop Perry and the Rev. Dr. Floyd W. Tomkins, of Philadelphia, as speakers.

Special Service for Enlisted Men: To five hundred sailors and soldiers in the Cathedral of St. John the Divine on the Sunday next before Lent, attending a service specially arranged for them, the Rev. Dr. Karl Reiland, of St. George's Church, rapped the Christian churches of New York, and charged that they do not stand for the Gospel of Jesus Christ.

"We have a great deal of Churchianity," he told them, "but very little Christianity. And until churches get Christianity they will not play a great part in winning this war, and in rebuilding the world after you men have made rebuilding possible."

There were present at the service General R. A. Mann, of the Seventy-seventh Division of the national army, with his staff, and a Camp Upton platoon of two hundred and fifty men. There were also present about the same number of sailors on leave from ships in the harbor, and from the naval reserve. The service was in great part musical, the address of the Rev. Dr. Reiland being more in the nature of a

welcome to enlisted men, to accompany the music, than a sermon of formal length.

There were shown in the Cathedral yesterday for the first time some flags loaned by Dr. Cronin, and one of them with some historic interest. They made an excellent display on the west or temporary wall of the crossing, and were mainly the flags of the Allies, but the American flag, holding the place of honor, was one that floated from the Eiffel tower in Paris, when that tower was dedicated nearly twenty years ago.

Lenten Preachers at Trinity Church: A distinguished list of preachers at the mid-day services in Trinity Church during Lent, which opens next Wednesday, is announced.

February 25 to March 1 are the only dates not already filled. This is due to the fact that the Rev. Fr. Figgis, C. R., of Mirfield, England, gave up the trip to this country after being shipwrecked shortly after sailing from the other side last week.

A cable message has been received by the Rev. Dr. Manning of the torpedoing of the British vessel on which the Rev. Fr. Figgis was a passenger. Fr. Figgis is a member of the Community of the Resurrection, an English clerical order.

February 13-15—Dean Robbins, Cathedral St. John the Divine.

February 18-21—Archbishop Worrell, Halifax, Nova Scotia.

February 22—(Brotherhood of St. Andrew Service.)

February 25 to March 1—Rev. Theodore Sedgwick, of Calvary Church, New York City.

March 4-8—The Rt. Hon. and Most Reverend, the Archbishop of York.

March 11-15—The Rev. Fr. Officer, O. H. C.

March 18-22—The Rev. H. P. Silver, chaplain United States Military Academy.

March 25—The Rev. Dr. Barry, St. Mary the Virgin.

March 26—The Bishop of New York.

March 27—The Suffragan-Bishop of New York.

March 28—(Maundy Thursday) the rector of Trinity Church.

March 29—(Good Friday) the Archbishop of York.

On Sunday, February 17, the preacher at the eleven o'clock service will be the Most Rev. Clarendon Lamb Worrell, D. D., D. C. L., Archbishop and Metropolitan, Halifax, Nova Scotia.

For the War Commission: As the fruit of a house to house canvas, conducted by thirty young men of the Church of the Holy Communion, New York, the collection for the Church's War Commission was brought up to \$1,018.80.

What is wrong with so many of our lives is the sense of futility and unproductiveness, the failure to see that it matters or counts for anything. There is nothing like a deepening of real religion for correcting the feeling and conviction of futility and inconsequence. Consecration to the highest things brings the joy of fruitfulness into a life which may have seemed insignificant and barren before. We may be obscure and small, but we stand for what is dear to God, and this is to have life made a worthy thing. It is the great redemption from insignificance.—Thos. Yates.

Personal Notes

The Rev. John Letcher Showell, of St. Anne's parish, Essex county, Va., has recently declined a call to Spring Hill and Stepney parishes, Quantico, Md., Diocese of Easton, his native Diocese.

The Philadelphia Divinity School recently notified the Board of Missions that it had taken pleasure in conferring the degree of S. T. D. on the Rev. A. A. Gilman, President of Boone University, Wuchang, China, and the Rev. L. B. Ridgely, Dean of All Saints' Divinity School, Hankow, China.

The Rev. Dr. George Gordon Smeade, Archdeacon of Mississippi, will spend one week of each month at Camp Shelby. He has just been invited by the authorities of the Southeastern Department of the Y. M. C. A. to speak at Camp McClellan for a week, beginning Monday, February 11th.

The Rev. R. D. Roller, D. D., rector of St. John's Church, Charleston, W. Va., for thirty years, has resigned. Dr. Roller has been elected rector emeritus and will continue to reside in Charleston.

The Rev. P. N. McDonald, rector of Trinity Church, Moundsville, W. Va., has accepted work with the Army Y. M. C. A.

The Rev. P. S. Atkins, of Morrisville, Pa., has been called to St. Matthew's Church, Sunbury, Pa.

The Rev. James H. Clarke, D. D., of Sistersville, W. V., has received a unanimous call to the rectorship of Christ Church, Ravenna, Ohio.

The Rev. B. J. Osborne, of Calvary Church, New York City, who was ordained deacon about six months ago, has been accepted for service in the aviation corps for flying duty.

The Rev. Robert Nelson Spencer entered upon his duties as rector of Grace and Holy Trinity Church, Kansas City, Mo., on January 27.

The Rev. Raymond S. Brown, first assistant at Calvary Church, New York City, has been serving as chaplain in France for several months.

Recompense.

If all my years were summer
Could I know
What my Lord means by His
"White as snow"?
If all my days were sunny
Could I say,
"In His fair land He'll wipe
All tears away"?
If I were never weary
Could I keep
Close to my heart,
"He giveth His beloved sleep"?

Were no graves mine
Might I not come to deem
The life eternal but a baseless dream?
My winter, yea, my tears, my weariness,
Even my graves may be
His way to bless:
I call them ill, but surely that can be
Nothing but good
That shows my Lord to me!
—Selected.

Christianity and the Community

Thy Kingdom Come on Earth

The General War-Time Commission of the Churches, of which Dr. Robert E. Speer is Chairman, and Bishop Lawrence is Vice-Chairman, has issued a bulletin on "How the Churches at Home Can Help to Prepare the Young Men of the Next Draft for the Life and Work in the Training Camps," which contains so many valuable suggestions that we reproduce it here in full:

I. Enthusiasm. Enthusiasm is a large part of the morale so vital to the work of successful soldiers. Young men should be led to adopt high ideals of service for the country and the world. The spirit of self-sacrifice should be made attractive. Idealism should be developed. Every young man should be brought to see the high and unselfish purposes which have led America into the war and be prepared to keep these ideals ever in the midst of his instruction as a soldier.

II. Instruction. Definite help ought to be given.

1. As to the care of the body, hygiene, etc.

2. In the care of the mind and its development in preparation for military life. In American history. They should read sane articles on the war, military life, etc.

3. Spiritual life. They should be made to realize the importance of the right kind of daily habits, the reasonableness even in military camps of daily Bible reading and prayer, including a man's fearless kneeling down and saying his prayers in barracks each night. The carrying and using of the Bible ought to be made as normal as the wearing of a uniform and carrying of a rifle.

III. Warning. The camp dangers should be presented to the young men in a clear, strong fashion. The life in camp is abnormal and the atmosphere is something different from anything they have breathed before. There is military authority to be reckoned with and adjustment to be secured. Young men ought to understand this before they go.

IV. Inspiration. Every young man has in him some measure of leadership, but in each community there are natural leaders who have not been adequately drawn out. They will be given rare opportunities in camp. Why not inspire young men with unselfish ambition to lead before they go to camp? Any young man who has led a Bible class or been successful in social or athletic activity and has elements of leadership ought to be quickened to use those natural gifts for a high, moral, patriotic and religious service to his fellows.

V. These four things might be provided in the following ways:

1. Regular instruction in young men's Bible classes might touch upon these points.

2. Special addresses might be given by the pastors, army officers, doctors, business men or specialists, at church services, especially evening services, and at men's dinners, men's clubs, etc.

3. A course of six or ten lessons held on week nights might be given embodying some of the points.

4. Special reading courses might be prepared and books circulated.

5. Right literature on the war should be gathered and distributed.

6. There might be organized in the church, or at least in the community some form of club of drafted men for social fellowship, mutual help, etc.

3. The churches could do such things as the following:

(1) Conduct conferences in various sections of the community for six or eight weeks, to which all of the drafted men in the vicinity could be personally invited. At these conferences a regular course of subjects might be presented, such as, for example:

"Why America is at War." "What is the Significance of the Selective Draft?" "The Marks of a Good Soldier." "How to Get Ready for the Training Camp." "What is a Camp Like?" "What to Avoid When One Gets to Camp." "The Compensations of Military Training." "Religion and the War." "The Soldier's Place in the New World Order After the War."

These conference sessions ought to have careful leadership. While each should be opened by competent speakers, military, educational or professional, there should be a leadership which will conduct a discussion and draw from the young men their problems and needs in the way of information. They should be more than a series of lectures or talks.

(2) Special addresses might be given at regular church services, mid-week meetings, men's clubs, men's Bible classes, etc.

(3) A carefully prepared and tactfully promoted effort might be made to interest the young men in the regular daily use of the New Testament, or the Prayer Book or Religious Manual of their own denomination. Thousands of young men might enter camps with a previous acquaintance with and love for the Scriptures, and with Testaments in their pockets, thus anticipating the efforts of the chaplains and Association Secretaries in the camps.

(4) Weekly lessons in a carefully arranged plan of study, with selected readings from standard handbooks, special pamphlets such as that in preparation by Rev. Frank Wade Smith, of the Methodist Sunday-school Board, might be conducted in the different sections of the community, in which the effort should be made to definitely enroll every drafted man.

(5) An organized effort might be made, along the lines of the "Cleveland Plan" now in preparation, to interview every one of the drafted men, using for this purpose, wise, reliable, representative laymen. These young men could be met in small groups, at convenient times and places. An evening given to a group of six to ten, would have tremendous meaning to the young men, and prepare for the more intensive work of the conference and classes.

(6) Special pamphlets on Personal Hygiene, Athletics, Bible Study, Military History, Military Organization, etc., should be circulated freely.

III. In the Community.

1. The daily papers might have a series of articles day by day, or weekly, on the Personal Preparedness of the Coming Soldier.

2. Mass meetings in public halls, with addresses of an inspiring character, mass singing of patriotic songs, military bands, all designed to arouse the latent enthusiasm and zeal of the coming soldier, and make him eager to

get at his big task, and get thoroughly ready to do it well.

3. The public libraries might set apart a section, with attractive bulletins, war posters, etc., to be devoted to patriotic and military books. A short reading course might be arranged, printed in pamphlet form and distributed widely.

4. The motion picture theatres might be interested to put on each week during the preparation period, the very best patriotic and war films, with screen bulletins calling attention to preparedness by the coming army.

5. The school boards might arrange examinations in certain subjects and offer prizes or certificates of merit on these examinations. They might also have special night classes in our military history, war aims, conversational French, first aid, personal hygiene, etc.

IV. Available Literature.

1. The war has produced a mass of books, stories, special articles, manuals and pamphlets. For the purposes we are considering a careful selection should be made by experts at Washington, who have access to documents published at government expense, but not yet in general circulation.

2. The Fosdick Commission, the War Council of the Young Men's Christian Association, the American Library Association and the American Red Cross have produced pamphlets on some of the subjects which should be considered and made a part of the course of training.

3. Among the widely used pamphlets and typical of others are the following: Friend or Enemy, Dr. Exner, Association Press.

Fight for Character, President King. Ten cents. Association Press.

Rational Sex Life, Dr. Exner. Ten cents. Association Press.

Life's Clinic, Dr. Exner. Ten cents. Association Press.

"The Red, White and Blue" series published by Committee on Public Information, Washington. Free.

"The War Information" series, Washington. Free.

"Reading Course for Citizen Soldiers, Government Bulletin No. 9."

"The Nurse and the Knight," McCowan. Ten cents. Association Press.

4. The following books are worth considering as a beginning of a library:

"The Man in the Ranks," Gallishaw-Lynch. \$1.00.

"American Red Triangle Handbook," Rudman. \$1.00. Association Press.

"Dynamite of Manhood," Dr. Gulick. Fifty cents. Association Press.

"Challenge of the Present Crisis, Fosdick. Fifty cents. Association Press.

"Our Army and How to Know It," Hopkins. Twenty-five cents. Scientific American Press.

"Student in Arms," Hankey. \$1.50.

"Plattsburg Manual," Military Course. \$2.00.

"The Modern Army in Action," General O'Ryan. \$1.50.

"Army and Navy Information," Major Falls. \$1.00.

"Historical Background of the War," Adkins. \$1.00.

"Diplomatic Background of the War," Seyman. \$1.00.

"Germany and the Next Republic," Ackerman. \$1.50.

5. The pamphlet already referred to, "The Church and the Drafted Man" will be suggestive. It is being prepared by Rev. Frank Wade Smith, Secretary for Religious Education for the New York Area of the Methodist Episcopal Church, 150 Fifth Avenue, New York City. This is for free distribution.

Church Knowledge and Nurture

NEW TABLE OF LESSONS

Morning Lessons.		Evening Lessons.	
1 S. in Lent, Feb. 17	Jer. 25:1-14; or II Ead. 1:4—end	Rev. 17	Dan. 1
M., Feb. 18	Jer. 35	Luke 4:1-32	2:1-23
Tu., Feb. 19	36	4:33-44	2:24—end
W., Feb. 20	17	5:1-16	3
Th., Feb. 21	18	5:17—end	4:1-18
F., Feb. 22	19:1—20:6	6:1-19	4:19—end
S., Feb. 23	22	6:20—end	5
Ember Day, Feb. 20	Ezek. 2:1—3:9	Matt. 13:44—end	Ezek. 3:10—end
Ember Day, Feb. 22	33:1-20	16:6-20	34:1-16
Ember Day, Feb. 23	34:17—end	17:14—end	Jer. 23:1-4
2 S. in Lent, Feb. 24	II Kings 24:5-17; or Esek. 18	Matt. 23	Dan. 6
St. Matthias, Feb. 24	I Sam. 2:12—end	Luke 12:13-44	Is. 22:15—end

First Sunday in Lent: When the American Revisers of the English Lectionary in 1790 (I believe) discarded the ancient plan of leading up to the redemption from Egyptian bondage on Easter by the preceding history and substituted prophetic passages for use on the Sundays and week days of Lent, they were guided by a true instinct in giving large place to the prophets Jeremiah and Ezekiel. What the New Lectionary aims to accomplish is to combine the two methods of treating Lent, the historical and the prophetic. Thus, in Lent of year I, we have given the experience of Israel in Egypt, leading up naturally to their deliverance on Easter, accompanied by prophetic passages in the evening; and this second year we give the prophets Jeremiah and Ezekiel in their true historical connection, viz., the experience of Judah in getting first into and then out of Exile. The Sunday morning lesson is the prophet's prediction of the Seventy Years' captivity of God's people for their sins, together with the prediction also that Babylon itself, their conqueror, should be punished for its sins (cf. Isaiah 10). Thus the captivity had a limit and meant discipline; and God's righteous wrath is but the punitive aspect of His love. For the second lesson we have ventured to seize on the spiritual meaning of Babylon as worked out in a chapter of Revelation, viz., a worldly and corrupt Church, in combination with worldly power itself, to be followed by the victory of the Lamb.

(Note: This chapter may be objected to on grounds of delicacy, but it is extremely important in its teachings and to the spiritual meaning of Babylon ought to be brought out.)

Amongst the writings that belong in the historical course for Lent is the book of Daniel; but for lack of space we have allowed it to overflow into the evening topical course, where the first chapter, the story of the three young men who stuck to the "simple life" in diet admirably illustrates the thought of the collect and the experience of the Master fasting in the wilderness (Gospel). The second lesson is keyed to the Gospel story rather than to the first lesson. Having Himself suffered being tempted, our Lord is able to succour them that are tempted. It is, however, not a bad correlative for the Daniel story; and as giving in condensed form the whole story of the Christ from His Birth up to and inclusive of His final triumph, "crowned with glory and honour," it gives the key note of Lent. It is only as we have fellowship with the suffering Christ (cf. Phil. 3:10, 11) and look forward to sharing in His triumph that

we can "keep Lent" to the fullest advantage.

For the week days we have given in the evening the Epistle of St. James for its practical teachings, especially on temptation; and in the morning we begin St. Luke's life of our Lord, starting just after the Temptation and going straight on through Lent to the Resurrection on Easter.

C. B. WILMER.

Home Lessons on the Life of Our Lord.

Many parents live too far from a Sunday school to send their children regularly. Some parents feel their own responsibility for the religious training of their children cannot be adequately fulfilled by sending them to Sunday school. Some of these would teach them at home; but have not convenient material for lessons.

One help is offered here for a few weeks in a study of our Lord's Life in outline. Not too much is attempted; only what may be accomplished with a reference Bible (Oxford, preferred) and a Prayer Book as text books. Yet even this may bring definite and real information with reasonable study and effort.

In giving scriptural references for written answers, the pupil's ideas are sought, and more than mere memorizing gained. At first it will be best for the answers to be written in class under the teacher's instructions. If written beforehand, these must be corrected by the pupils during the teacher's class instructions. Then they are to be memorized and recited to secure permanent results. To all this regular reviews given here at intervals will help. The questions vary in difficulty; for home classes of brothers and sisters contain always pupils of various ages. The teacher will select appropriate questions or supplement them for each one. Indeed these brief lessons ought to be enlarged and developed in interesting details in the actual instruction. The information is furnished here. The teacher is expected to furnish the enthusiasm and persuasion and be guide along this life-journey of our Blessed Lord.

1. What Priest does St. Luke write of, and in whose reign? Luke 1:5.
2. Name his wife and son. 1:5 and 13.
3. What would this son be (two things)? 1:15.
4. What would he do (two things)? 1:15 and 16.
5. What happened to Zacharias, not believing this? 1:20.
6. Give the name of the Virgin, and of the Angel sent to her in Nazareth. 1:26, 27.

Calendar and Collect

February.

1. Friday.
2. Saturday. Purification B. V. M.
3. Sexagesima Sunday.
10. Quinquagesima Sunday.
13. Ash Wednesday.
17. First Sunday in Lent.
- 20, 22, 23, Ember Days.
24. Second Sunday in Lent. S. Matthias.
28. Thursday.

Collect for First Sunday in Lent.

O Lord, who for our sake didst fast forty days and forty nights; give us grace to use such abstinence, that our flesh being subdued to the Spirit, we may ever obey Thy godly motions in righteousness and true holiness, to Thy honor and glory, who livest and reignest with the Father and the Holy Ghost, one God. World without end. Amen.

7. What did the Angel tell her to name her Baby? 1:31.

8. Tell the meaning of this Name and of Immanuel. Matt. 1:21 and 23.

9. What does His Name show He can do for you? 1 Tim. 1:15.

Lenten Stepping-Stones.

1. Examine yourself carefully before deciding how you will keep Lent this year. View the question from all angles. The forty days mean much to you and you will garner untold spiritual benefits if you will use them rightly.

2. Have a Definite Plan. Pledge yourself to attend certain public services, to give so many minutes daily to private devotion, to read so many chapters of the Holy Bible, of other devotional books, to put aside so much money each day for your Easter offering. Abstain from such articles of food, give up such habits as hinder you in your search for God's grace.

3. "Be of Good Courage." "Therefore endure hardness as a good soldier of Jesus Christ." Adhere to your pledges cheerfully and with persistence. Ignore all attempts from within or without to tempt you into giving up the observance of the great fast.

Place your feet firmly on these stepping-stones and you will cross the troubled stream of Lent dry-shod and enter into the glorious land of Eastertide with spirit renewed and in closer union with your Redeemer—Jesus Christ.—Selected.

Patient with others, but strict with myself;
Loving to give, and refusing all self;
Doing the right, though it brings me no fame;
Honoring Christ, because signed with His Name;
Helping the downcast, and cheering the sad;
Living our creed till it makes the world glad;
Fond of our work, of our friends, of our land;
Walking by faith, daily led by God's hand;
This is the pathway the saints all have trod,
This is the life hid with Christ's life in God.

—Bishop J. H. Darlington.

Reunion will not come primarily through intellectual convictions. Spiritual fellowship, sympathy of heart with heart, and mutual understanding must precede intellectual concord.—Cyril Hefner.

Family Department

The Lenten Call.

"Come ye apart into a desert place and rest awhile."

"Come ye apart and rest awhile,"

What tender words, and soothing!

Oh, traveler telling o'er the hill,

What care and fret removing!

The foxes live, the lilies blow

Safe in the Father's keeping,

Come, leave thy burden, rest awhile,

Thou, more than they, He's seeking.

The desert glows with God's repose,

God's spirit broods caressing,

The very clod is sweet with God,

In rest and prayer is blessing.

Then leave the things of time awhile,

Come, rest in fullest measure,

In times apart th' Eternal God

Reveals His richest treasure.

Awhile in peace His presence feel,

Then, rested, lift thy burden,

And hearten them that toil with thee,

In this lies half thy guerdon.

That task of thine is God-bestowed,

Thy laboring is praying,

God's messenger of Christ should go

To prodigals astraying!

Rest! Rest awhile. In peace refreshed,

Then work, more Christ-like, for thy

rest.

On Keeping Lent—a Good Illustration.

On the day after Ash Wednesday, as the Old Parson was returning from a sick call, his trolley car stopped at the door of the city's principal theatre, while a crowd of people, coming from its doors at the close of the matinee, got aboard. Into the seat beside him came a young woman, her eyes dancing with happiness, a happiness which did not fade when she saw by whom she was sitting. At her greeting he turned to find in her the daughter of his Junior Warden and one of his best Sunday-school teachers.

"Oh, Doctor," she said, "I have just had the most wonderful afternoon. You know Galli Curci has been singing here today. It is such a rare thing that we have good music in a town of this size and I am so glad I could go."

The Old Parson's face had a not unkindly sternness upon it, and he said nothing. The girl's smile fled at the lack of his responsiveness and she seemed for a moment puzzled. Then she said, "Oh, I suppose you think it's wrong to go because it's Lent. Well, Doctor, I don't. If it were just a question of going to the movies, or something one could go to any time, I should not have gone. But this is exceptional."

"You mean it is exceptionally enjoyable, I suppose," said the Old Parson. "You are willing to give up a little enjoyment for the sake of keeping this holy season, but not a great deal of enjoyment. Have you ever thought, my child, that it was not a little thing, but the joy and glory of Heaven itself, that the Lord gave up for you. I imagine there are arch-angels in Heaven who can sing even better than Galli Curci, yet Jesus forsook their music and heard instead the jeers of the mob on Calvary, because he cared a great deal about you."

The young woman was silent for a while and so was he. Then he commenced to see an increasing resentment burning in her reddening cheeks.

"That's not fair of you," she said. "I think I do love our Lord, but I can't believe that He wants me to deny myself the beauties and the glories of life for Him. I think Lent is a piece of un-Christian foolishness. I think it's a survival of a medieval misconception of life. Why should God want to punish me or have me punish myself? Is it not service that He wants rather than this sort of spiritual self-laceration?"

"You must not get excited about this thing, Miss Anderson," said the Old Parson, kindly. "The trouble with some of you young moderns is that you get a half truth and imagine that you have the whole truth. You have said that what Christ wants is service. You are absolutely correct in that. Nothing else can take the place of it. A Lent, for instance, which consisted in giving things up just for the sake of giving them up would not please God, because it would be such a silly thing. Almighty God does not like silliness, even holy silliness. But I think you have forgotten something that goes with the service. Where did you brother John spend his vacation last summer?"

"At Plattsburg, of course," said the girl. "You know that. He was in the training camp."

"Yes, I know it," said the Old Parson, "but I thought you might have forgotten. I suppose they were under rather severe discipline there, were they not? Or did they perhaps do just as they felt like while they were there?"

"Yes, indeed," said the girl, "the discipline was very strict; it had to be, you know, because there was so much for the boys to learn about the service of their country."

"Yes," said the Old Parson. "Before I took orders I served in the army and I know all about that. Did you ever hear of the Church being called 'the Church Militant'? I suppose you were brought up on 'Onward, Christian Soldiers' and 'The Son of God Goes Forth to War,' 'Fight the Good Fight,' and 'Am I a Soldier of the Cross?'"

The girl said nothing and he went on.

"Rightly looked at, Lent is an annual training camp for soldiers, the soldiers of the Lord. These soldiers have to fight in the world all the time and Lent is a time when they go apart for special discipline and extraordinary study and spiritual refurbishment of their armor and replenishment of munitions of war so that during the rest of the year they can fight the better. Lent is a Plattsburg Camp for Christian souls."

"Now a man who goes into training for the army is not allowed to pick and choose which regulations of the training camp he will keep and which he will neglect. He gets his orders from those in charge of the army and he keeps them whether he likes them or not. If the orders say he shall eat army rations and nothing else, he eats army rations and nothing else, even though he may have a great dislike for beans, which, in my day at least, formed the principal part of the diet. If there is a lecture on tactics going on he is present, and if the camp is supposed to be drilling he is at drill. If Galli Curci gave a concert in Platts-

burg and orders had been given for the men in training to stay in camp, do you think your brother would have been at the concert?"

"Especially this year, my daughter, it would seem to me that the Army of God ought to be glad to go into training. This year the whole world is on a great strain. The possible destruction of modern civilization is what we are facing. The need of a stern, virile, trained and determined Christianity is immensely great at this time. Considering our national situation, Lent comes at a peculiarly fortunate time."

"The world is marshaling its armies. Surely God wishes to marshal His army. I do not believe you have realized the situation. I am afraid you have not heard what those who have ears to hear are hearing the loud trumpet call of God. I am afraid you are making the same mistake which England made in the early years of the war. I am afraid you are saying this Lent 'Business as usual.' Do you know that you have gone two blocks past your street?"

The girl looked at him very seriously. "Do you know, Dr. Jones," said the girl, "that you have spoiled all the pleasure of my afternoon?" And then she smiled a little as she rose. "And the strangest part of it is that I am very grateful to you for having done so"—Mission Herald.

Christmas Packets Bring Great Joy to Our Fighting Men on Land and Sea.

The American Red Cross gave out, approximately, one million Christmas packets to members of the United States Army and Navy. No soldier or sailor spending the Great Holiday in any of the big camps or cantonments in this country, or in service abroad, was overlooked. Such men as were fortunate enough to go home on leave had their Christmas celebration with family or friends. There were many such. The Red Cross Santa Claus naturally left them off his list.

Captain O. P. Jackson, Chief of Staff to the Commander-in-Chief of the Atlantic Fleet, sent this message to the War Council of the American Red Cross:

"The men of the Fleet send New Year's greeting to the Red Cross, and thanks for Christmas gifts received this date."

"The Commander-in-Chief desires to add his appreciation of the excellent work of your organization, and to thank you for the Christmas gifts which cannot help but add to the determination of every one in the service to do his utmost to protect those at home by bringing this war to a successful conclusion."

General Pershing, commanding the United States' forces in France, and Admiral Sims, in command of the American fleet in European waters, expressed the appreciation of their soldiers and sailors for the work and devotion of the Red Cross women.

General Pershing sent this cablegram:

"Please express to women of American Red Cross sincere thanks of all ranks for Christmas greetings. The love and confidence of our women will make us all better men and better soldiers, and hold us firm in courage and determination to win."

Admiral Sims' message was:

"Officers and men of the United States naval forces operating in European waters deeply appreciate cordial message of love and sympathy from the women of the American Red Cross."

The message and the senders are alike an inspiration to the Navy."

Red Cross Christmas gifts were not confined to American soldiers exclusively. There were wounded soldiers in Italy who were remembered, as well as in France. In many places they were the only Christmas presents received. One wounded poilu said: "I do not know what we would have done for Christmas if it had not been for the Red Cross."

In the American camps in France each company assembled on the morning of Christmas day in its own barracks, and Red Cross workers gave out bags and presents to every man, amid cheers. The men were delighted with contents of Christmas bags. One soldier said:

"I'll bet it was a bunch of mothers who made up these bags. There's everything a fellow needs but does not know enough to buy."

The camps were filled Christmas day with men carrying Red Cross bags on their arms and smoking the first cigarettes they had had for days. Gramophones and records given companies by Red Cross were surrounded all day by crowds of singing and dancing soldiers. In hospitals the first present the sick soldiers saw on Christmas morning was Red Cross Christmas bags, which the nurses had tied to the beds after the men were asleep. The soldiers were awakened by singing of corals by nurses and in the afternoon there was a Christmas tree for every ward. The contents kept boys cheerful all day long. One said:

"The Red Cross was the best Santa Claus ever came to me."

At one great Christmas tree celebration a French Poilu in regular uniform with white cotton beard acted as Santa Claus and gave out Red Cross bags to our men. He said:

"My pack is small, for I am on my way to the trenches, but I bring you each a Red Cross bag in the bottom of my sack. I have a great present which I shall come back and give you next year—that is, VICTORY."—Red Cross Bulletin.

America in France.

Take them, O beautiful France,

Close to your generous breast;

Keep them, my dear dead sons,

Honored, beloved, at rest.

Under your glorious flag,

Under your red, white and blue,

Near to your gallant boys,

Bury my laddies, too.

France, there are tears in our heart;

Bravely we bite back our pain,

Proudly we try to smile

Over our children slain;

Over the soldiers we bore,

Over our bravest and best,

Over our loved and lost—

Lo, we will stand the test!

Sister and comrade and friend,

Lift up your heart and your head;

Mothers of men are we,

Mothers of noble dead!

Liberty, Justice and Right;

These are the price of their blood,

Shed on your sacred soil—

Glorious, gallant flood!

Steadfast, I come to your aid,

Steadfast, I stand by your side,

There where our heroes fell,

There where our great sons did.

Take them, then beautiful France,

Close to your generous breast;

Keep them, my dear dead boys,

Honored, beloved, at rest.

—W. E. P. French, Major, U. S. A., in the New York Times.

How the Workingman Can Help Food Conservation.

Among the most difficult people to reach on the question of substitution are the men who are doing hard, outdoor work. They, and usually their wives with them, insist that the workingman must have his meat three times a day.

Talk of calories and proteins is idle when a man not used to thinking along certain lines is thoroughly convinced that meat is a necessity at his every meal. This attitude is not confined to the workingman by any means, but it is especially important to him to be converted because of the saving to his pocketbook when all meats are so high.

Wherever possible, then, he is to be persuaded to give a fair trial to a new kind of luncheon, using, instead of his customary bread and meat, sandwiches made from rye bread and baked beans, and from rye or bran bread and peanut butter. Bought in large quantities, the peanut butter is the cheapest food at our command, for one tablespoon of it is equal in nourishment to an ordinary slice of meat. Though hearty, it is not so bulky as meat, and so the beans, also high in nourishment, and perhaps more satisfying to the stomach accustomed to meat, are good to use at the same time. Then, too, they are easy to cook, and that must be thought of, for the average wife of a workingman has not time to prepare "fussy" dishes.

If the man is full of doubt, let him start by taking one or two more sandwiches with him than he has been in the habit of having. When once he has found by actual trial that science is correct, and that certain other foods are fully as sustaining as meat, he is ready to take his place behind the Food Administration as a saver of meat.—M. B. Grose.

Dr. Chester's Errand.

It was a bright September morning, and Dr. Chester, a bit of a frown on his face, stood on the steps of Dorton Inn.

"I came here where I did not know a solitary individual for a much-needed rest. I want a long ride through the hills just by myself. I do not wish to talk or exert myself in any way," he was saying to himself.

"I wish that boy had kept out of my sight, for I am sure that he needs help in some way. And I know very well that I shall have no peace of mind unless I invite him to go with me and see if I cannot do something for him. Why I should flatter myself that every Tom, Dick and Harry I run up against needs my special counsel is more than I see. But the poor boy looks wretchedly discouraged—he's in a hole of some sort. I know—and it behooves you, Richard Chester, to help him out if you can. So here goes!"

The boy in question, a lad of sixteen or eighteen, stood at the further end of the piazza, his whole attitude one of boneless discouragement and indifference. The doctor walked briskly over to him.

"Good morning!" he said cheerfully. "You seem to be alone here and so am I. I'm off for a long ride in my car over the hills this glorious morning; will you not go with me?"

The boy's face brightened instantly. "There's nothing I should like better, for I did not know what to do with myself. I'm not quite up to tramping and time hangs heavy on my hands. But—wouldn't I bother you? I'm not very good company."

"Possibly you will not find an old

codger like me a very jolly companion," was the laughing reply.

"I will risk it if you will," replied the boy, as he sprang into the car.

It was indeed a glorious day, and the doctor drew in long whiffs of the invigorating mountain air.

"Such a day as this makes life seem worth living, does it not?" he said presently.

The young fellow's face clouded instantly.

"If you are making a success of life, it may," he answered, "but if everything has gone wrong, it makes one feel like giving up the struggle."

"But you see, my young friend, I do not believe in giving up the struggle under any circumstances. Tell me about your troubles—if you will, perhaps I can help you," said the doctor in such a sympathetic tone that the boy's eyes grew misty.

"I have wanted—ever since I was a little shaver—to be a big doctor. I have worked hard for it and I hoped to enter college this fall. But my father died suddenly this spring, and we found his estate greatly involved. I was taken sick with typhoid fever, and am up here to recuperate. I was not able to take the examinations, and could not have gone to college even if I had passed, for I must help my mother support the children. So you see I might as well give up first as last. I shall never have a chance to do anything worth while."

"O, my boy, but you are greatly mistaken! There's a glorious chance for you to do your God-given duty, and that is far better than to choose one's work."

"But I wanted—you do not know how I wanted to be a doctor so I could help people—poor people who perhaps would have to suffer or die because they could not afford a doctor—I meant to do so much good!"

"Well, if God wills, you may yet do good in your chosen way. If not, can you not be just as willing to do good in His way? The way may open yet for you to do as you wish. You must not give up at the first rebuff. God often leads us by devious ways to our desired haven, and we never fail to find that His way is best."

"Speaking of giving up, do you remember the old colored preacher's definition of perseverance? 'Fustly, to take hold; secondly, to hold on; thirdly and lastly, to nebber let go.'"

"I read once that David Graham Phillips, the writer, said he had manuscript after manuscript rejected before his first novel was accepted. Success is like skating, he said. 'When I was a boy another boy asked me enviously how I learned to skate so well. Just by getting up every time I fell down, I told him.' And that is the only way we win success in anything—nebber let go; get up every time you fall down, and go at it again."

"Get up now and do the task God asks of you faithfully and willingly. In time you will find something else will open up. The time will not be wasted if you are faithful to your duty. We do not arrive at greatness rapidly, you know."

"Some one says that when God wants to make an oak He takes one hundred years, but when He wants to make a squash He takes only a few months."

"Remember another thing: Success is spelled with four letters—w-o-r-k. Get well and strong—that is the duty of the moment; then help your mother bravely and cheerfully, and trust your Heavenly Father to open the way for you to attain your heart's desire—if it is the best thing for you."

It was a long, happy day, for the doctor had a rich fund of travel and

adventure to interest his companion.

"I can never, never thank you for giving me this day. I have never had anything like it in my life," the boy said to the doctor as they drew near the hotel again. "You have cheered and encouraged me, and given me a higher and better view of life. I shall be a better man, God helping me, all my life for your help this day."

"That's good, and as Benjamin

Franklin said to some one he had helped, pass it along to some one else when you have opportunity."

"I think I did have an errand," said Dr. Chester to himself as he went to his room, not quite as rested, perhaps, as he had hoped to be. "Somehow, I felt every time I looked at the boy that he needed some one to help him. I prayed to be guided where to go, and I am sure I was."—Kate S. Gates.

For the Young Folks

Saturday Night.

Placing the little hats all in a row,
Ready for church, on the morrow, you know;

Washing wee faces and little black fists,
Getting them ready and fit to be kissed;
Putting them into clean garments and white,

That is what mothers are doing tonight.

Spying out rents in little worn hose,
Laying by shoes that are worn through the toes;

Looking o'er garments so faded and thin;
Who but a mother knows where to begin?

Changing a button to make it look right,
That is what mothers are doing tonight.

Calling the little ones all round her chair;

Hearing them lispen their evening prayer;
Telling them stories of Jesus of old,
The Shepherd, who gathers the lambs
To his fold;

Watching them listen with childish delight,

That's what mothers are doing tonight.

Creeping so softly to take a last peep—
Silence the token of childhood's sleep;
Anxious to know if the dear ones are warm;

Tucking the blanket round each little form;

Kissing each little face, rosy and bright,
That is what mothers are doing tonight.

—Washington Star.

Money for the Mite-Boxes.

Dear Children of the Southern Churchman:

Lent has come again, and we are ready to try to fill our mite-boxes in response to the calls from our Bishop and Bishop Tuttle; but this year it seems harder than usual to think of ways to make money, as we are doing all we can for the Red Cross; and Mr. Hoover tells us not to use sugar or flour where it is not absolutely necessary, so we cannot sell candy and cakes as so many of the children have been used to doing; we must think of other ways to make money, for we do not want our soldiers on the firing line of the Church's army all over the world to think that we have forgotten them because we are thinking of our soldiers on the firing line in France, so we want to do as much for them as we always do.

Now the Southern Churchman wants to help you and wants you to help it, so we are going to make you an offer which we think will help everybody. You know there are some people in the church who do not take the Southern Churchman, some little children who do not have anything for their mothers to read to them on Sunday afternoons, and we think that if they knew about our paper they would be glad to have it come to them every

week. Don't you think this would be a good thing for you to do? Go to the people in your church who do not take the Southern Churchman and try to get them to subscribe to it. The price is \$3.00 a year, and out of every new subscription you get you send us \$2.25 and keep 75 cents for your mite-box, and for every person who has been taking the paper but owes for another year and pays you for it, you can keep 50 cents and send us \$2.50, so you can make right much money if you get only a few subscriptions, and you will be helping us and helping the people who do not read the paper now. We will be glad to send to any child who wants it a list of the people in his church who takes the paper now, except in Richmond; there are too many people here for us to copy their names. I am sure your Sunday-school teacher will help you do this. Maybe your whole class can work together. Think about it and write to us.—Southern Churchman.

How He Met Washington.

"When I was a boy," said Grandpa Colton, one twenty-second day of February, when we boys were keeping Washington's birthday, "we lived at Long Meadows, two or three miles out of Springfield, Mass., and when Washington made his presidential tour in 1789 it was my good fortune to see the Father of His Country.

"And you really and truly saw Washington?" we cried.

"Yes, lads, I not only saw the great man, but I shook hands with him, and he also gave me this silver pocket-piece as a token," and grandfather drew out from his pocket a worn silver dollar which he exhibited to us.

"O, how grand!" we cried. "Tell us about it, grandpa, and just how it happened," and we gazed delightedly at one who had seen the pater patriae.

"Well, you see, my father had been a militia officer and had served under Washington at Trenton and Monmouth; and so when he learned that his old commander was going to pass through Springfield on his tour through New England he made up his mind that he would drive over to see him. I was a boy ten years old, and I was a happy youngster, I tell you, when father said I could go, too.

"It was a dull, drizzly October morning when father harnessed the old farm horse to a lumber wagon, which had no springs, and we started for Springfield. We had to purchase some household supplies, and I remember father bought some codfish, molasses and salt at Stephen Brown's little store on the corner. We had some crackers and cheese for dinner, and as it was still raining we left our team in the First Meeting-House shed and waited on the porch of Zenas Parson's tavern.

"There was quite a crowd there, I

remember, and it kept increasing as the hours went by. It was as late as the middle of the afternoon when it ceased raining and the sun came out, and by that time there were a thousand people there all waiting to see Washington. The town authorities had sent out a troop of horses as an escort to the President, and presently a boy came running in and told us that Washington and his company were just half a mile away and would be along in a quarter of an hour.

"Everybody was all attention now, and it was not long before the President's escort appeared, followed by the great man himself. Washington rode in a great coach drawn by four horses. There were two gentlemen with him besides his secretary and six servants. There were extra horses to draw the coach when needed, and one of the servants led a stately white horse which Washington sometimes rode for a change.

"There was loud cheering when the coach drew up in front of the tavern and Washington alighted. He was a large, tall man with a commanding presence and rather a stern face. He was dressed all in black that morning and wore a cocked hat. He was rubbing his hands and bowing to the crowd when he chanced to see my father standing by the door. What do you suppose he did? He stepped forward with a smile on his face, and, grasping father's hand, exclaimed:

"Why, here's my old sergeant."

"And it's my old commander," said father.

"And the two stood there a long while, shaking hands and looking into each other's faces. Finally observing me, he inquired of father if I was his son. Father answered that I was and that I had come into town with him to see the President.

"And what is your name, my lad?" he asked.

"George Washington Colton," I replied as proud as a peacock.

"Washington laughed again as if delighted and pulled a silver dollar from his pocket and gave me.

"Come up this evening, sergeant, and sit with me and the other gentlemen," said Washington as we turned to go away.

"Father saluted and said that he would, and the great man and his suite walked forward into the tavern.

"I didn't know whether father really intended to keep his promise or not, but after we had milked the cows and done the chores he harnessed Old Dobbin again and attached him to the lumber wagon, and we started for Springfield. There was quite a crowd still around the hostelry, and I don't know how much New England rum was sold over Zenas Parson's bar that night, but it was no small quantity.

"Father had already sent his name up to Washington, and after a time Colonel Lear, his secretary, came down and escorted us upstairs. There were perhaps a dozen in the room, leading men of the town, when we entered, sitting around in various positions. As soon as Washington saw us he arose, and advancing to father, seized his arm and led him around and introduced him to every one in the room.

"Sergeant Colton was with me at Trenton and at Monmouth," he said, "the coldest night and the hottest day of the whole war. I found him a hero on both occasions, and this is his son, whom I am proud to say bears my name."

"All those big bugs made a lot of father, and he told them how he froze an ear while crossing the Delaware on that Christmas night when they captured the Hessians at Trenton. As for

me, I sat in Washington's lap for an hour, and he showed me his big silver watch and told me of his little adopted son, George Washington Parke Custis, who was about my age, he said. It was the most enjoyable time I ever experienced in my boyhood.

"The great man had torn his coat that morning and he inquired of his secretary if there was any one at the inn who could mend it. Colonel Lear brought up a young girl, who set about it very deftly, using her thread and needle with great skill. After she had performed her task he gave her a silver dollar, and because, he said, she looked like a little girl that he knew at home, he kissed her. That was the first time I ever saw your grandmother, boys.

"At the hour of ten the President arose very slowly, and courteously announced that it was his time for retiring, and bade everybody good-night. And we all arose, and bowing our adieus, went quietly out of the room. The last thing I can remember is of seeing that majestic figure bowing graciously to us as we took our departure. The silver dollar I have always kept, and it will be handed down to my great-grandchildren."—Fred Myron Colby, in the Standard.

Coasting.

Uphill, uphill,
With the sled;
Tugging, trudging;
Feet like lead.
Work comes first,
Then comes play;
Always that's
The wisest way.

Downhill, downhill,
See us go!
Flashing, dashing,
O'er the snow!
Labor gives
Pleasure zest.
Well-earned fun—
That is best.

—B. B. Ryder.

What Amy Said.

"There's a bad boy moved into the house next ours," said Bobby Magee to Amy Brown. "When my ball rolled into his yard he—he kept it. Then I threw a stone at him and he threw one back. He set his dog on my cat. And I can't begin to tell all the mean things he's done."

"That's too bad," said Amy. "A naughty little girl lived near me for a while, but I made her go away."

"How did you do it?" asked Bobby. "Do you suppose I could make Willie Travers move, too?"

"Why, of course, you could," said Amy, holding up one plump finger. "I did it by throwing things back."

"Throwing things?" said Bobby. "That is just what I did."

"Yes, but you threw the wrong kind of things. When Nellie threw a stone I threw an apple. When she found my paper dolls and tore them up, I made a funny little one out of an ear of corn and put it in the mail box. She pulled up my flowers once, but I gave her some pansy plants. After that she was nice."

"That sounds," Bobby said, "like something we learned at Sunday-school, about 'returning good for evil.' I guess I will try it with Willie. I'll invite him to my party."

"I think that would be very nice," said Amy. "We will all see that he has a good time."

"Thank You": A True Story.

Inga is a little Swedish girl only eight years old, whose home is in the country many miles from town.

Swedish parents teach their children to be very polite. Every little favor or gift meets with a prompt, "Thank you." It sounds very sincere, and if they are especially grateful the "thank you" is apt to be emphasized by a hand-shake. When the Swedish children eat a meal at a friend's home, upon arising from the table they smile and say, "Thank you very much for the meal." It is a very pretty custom.

Now, Inga is very fond of something all boys and girls enjoy, though she very seldom has it—only at Christmas. It is candy.

One day an aunt came to visit Inga's parents, and she brought a box of candy and gave it to Inga. Immediately Inga treated the entire family. Finally the box was put away, so as to save the candy as long as possible, but when it was brought forth the family once more was treated and the box again put away. Inga had just put the pretty candy box on the table, and was about to take a piece when her mother entered the room.

There were only three pieces left, and she had been very generous. Mother was busy and had not noticed the box. Inga could easily hide it away, but, no! she would be selfish were she to do that, so she called, "Come, mother, have some candy."

"Yes, dear," mother responded, but when she looked in the big box and saw only three pieces of candy left her mother-heart made her exclaim, "No, mother doesn't want any; keep it yourself, you have been so generous to all."

Back came the reply of her small daughter with such a sincere ring of thankfulness as almost made her gasp in surprise, for Inga wildly shook her mother's hand, exclaiming, "Thank you, mother; thank you very much, for not taking any."—M. E. G.

Penny and Turtles.

When the first strip of interstate road was constructed in our rugged Connecticut town, it happened that a silver thread of a brook that made its own zigzag course through the pasture and woodland was blocked at the foot of a slope. It seemed so inconsequential that no culvert or tiling was considered necessary. The road foundation of rock and loose stone through which the little stream was expected to filter formed a dam; and the water, as water has a way of doing, proceeded to find its level, and, as if it fancied that for the first time it was proving its individuality, it filled to overflowing an inconspicuous, fern-hidden grassy hollow, and then stretched itself out day by day up and down the rapidly forming embankment. We saw a pond gradually taking form and wondered if the busy river had time to miss it.

Before the summer had waned there was the shallow, grassy basin of a useless half acre filled with clear, cool brook water lying in the sunshine, mirroring sky and cloud and the near-by woodland.

When winter came the owner of the land awoke to the fact that here was a valuable and easily accessible ice supply; and the little pond was accepted not only as a picturesque addition to the locality, a convenience as a watering place for stock, but also as a valuable asset of the departed brooklet.

From the first the formation of the pond interested us. It seemed to enjoy being of consequence. It was impossible not to note the aquatic plants brought into life by the wonderful resources of the soil. The rapid growth was soon in bloom and bending over to admire the reflection in the bright water.

One morning there were exclamations of surprise at the discovery of a small turtle sunning himself upon a stump, monarch of his wee island.

We wondered where he came from, how he learned about the new pond, and if he had come to stay. We knew very little about turtles—"mud turtles" the country children almost invariably call them. Shortly there were two of the mysterious little strangers. The next summer there were baby turtles and in four or five years scores of them.

It was diverting indeed to drive that way on an early summer morning, especially when there were children guests, and count the turtles. It was not unusual to locate one hundred covering the stones and clinging to reeds, ferns and mossy stumps on the far edge of the water.

About that time a Skye terrier was sent to us from kennels in Pennsylvania that we named, for the State of his nativity, "Pensie," for short. Pensie soon became Penny with the neighboring little people. The name fitted so well that it stuck, for Penny was always turning up.

Penny discovered the turtles and soon began bringing tiny ones home in his mouth. The way being mostly uphill, the easy-going horse walked while mail was looked over and news-headlines read. The little dog trotted along behind the carriage and made no detours after squirrels or to familiar woodchuck holes.

At home he dropped his prize in the shrubbery near the drive; under the shade of a huge clump of syringas, and here they afforded him occupation, probably amusement, and possibly companionship. He could not harm them; for when he discovered his guests in the act of running away they would "shut up shop" and be safe.

Sometimes Penny dug a hole in the soft cool earth of the flower beds and buried his treasure. They were not long in digging to the surface; or he dropped them into his drinking basin, to which they seemed to have no objection, scrambling out when feeling the need of change. What they subsisted on we did not know, but they grew and kept pace with the family at the home pond.

When they became too many at the house we picked them up with tongs and carried them back in a small basket to their native place.

Late in the fall, when the turtles had hibernated, it was amusing to find Penny console himself with a small, flat oval stone that he picked up on the roadway. He kept it in the house the whole winter, carried it about; barked at it, poked it with his feet and nose, and ran after it when some one was considerate enough to give it the impetus of a roll.

Penny went the way of all good dogs, and the little oval stone was kept for a memorial. It was used as a paperweight and was known to the family and familiar friends as "Penny's turtle." Once a casual visitor inquired: "Is this your petrified turtle?" The story of the turtles had gone abroad and a new figure of speech added to the language.—Mrs. Annie Preston, in the Christian Register.

Jno. L. Williams & Sons

BANKERS and BROKERS

Eighth and Main. (P. O. Box 503.)
RICHMOND, VIRGINIA,

Transact a general Banking and Brokerage Business. Deal in Southern Investment Securities. Negotiable Railroad and Municipal Bonds.

The First National Bank

OF

Richmond, Virginia

DESIRE
YOUR ACCOUNT.

CAPITAL & SURPLUS

\$3,000,000.00

3%

INTEREST IN SAVINGS DEPARTMENT.

Norfolk & Western Railway

ONLY ALL RAIL LINE TO NORFOLK

QUICKEST AND BEST SERVICE

Pullman Parlor Cars.

The best line to all Points West,
Northwest and Southwest.

W. B. BEVIL, W. C. SAUNDERS,
Pass. Traff. Mgr. Gen. Pass. Agt
Roanoke, Va.

C. H. BOSLY
Dist. Pass. Agt., Richmond, Va.

Rates and information upon application.

WHEN WRITING OUR ADVERTISERS
PLEASE MENTION THIS PUBLICATION

FINANCIAL

You Can Help

1. Yourself
2. Your country

By wasting nothing and by putting your surplus dollars in bank

National State and City Bank

RICHMOND, VA.

Wm. H. Palmer, President

Julien H. Hill, Vice-Pres. and Cashier R. E. Cunningham, Asst. Cashier

J. W. Sinton, Vice-Pres.

Wm. S. Ryland, Asst. Cashier

Jesse F. Wood, Mgr. Savings Department

INCORPORATED 1832

Virginia Fire and Marine Insurance Company

Of Richmond, Va.

ASSETS - - - - - \$2,160,195.00

Wm. H. Palmer, President

E. B. Addison, Vice-President

W. H. McCarthy, Secretary

OUR FIGHT

To save our customers time, trouble and money is won.

THE BUDGET CHECK

Eliminates every unnecessary word and figure in the payment of your bills each month.

THE AMERICAN NATIONAL BANK

OF RICHMOND, VIRGINIA

Thrift and Little Things

Who are the men and women who become masters over great things? They are those who, first of all, become masters over little things.

Dollar bills and silver dimes are only little things, so little that they often trickle away in every direction—and yet they have formed the solid foundation for many a comfortable income through following the slogan:

Don't Waste! Save!

Start a Savings Account to-day.

ORGANIZED 1866.

The Union Bank of Richmond

1104 EAST MAIN STREET.

Resources over \$2,300,000.00

Southern Churchman

SOUTHERN CHURCHMAN COMPANY

Publishers

815 East Grace Street, Richmond, Virginia
LEWIS C. WILLIAMS, President.
E. B. ADDISON, Vice-President.
REV. E. L. GOODWIN, D. D., Editor.
REV. JAS. D. GIBSON, Managing Editor.
 Entered at the Postoffice in Richmond, Va., as second-class mail matter.

SUBSCRIPTION PRICE—After January 1, 1918 \$3.00 per year in advance. To the Clergy \$2.00. Six months \$1.50. Trial subscription 3 months 50 cents, 10 cents a copy. Foreign postage 50 cents additional. Back numbers not over 3 months old 10 cents each, over 3 months old 25 cents each.

For the convenience of subscribers, subscriptions are continued at expiration unless otherwise ordered. Notice of renewal, discontinuance, or change of address should be sent two weeks before the date they are to go into effect.

RECEIPT OF PAYMENT is shown in about two weeks by change of date on address label. If date is not properly extended after each payment notify us promptly. No receipt for payment will be sent.

Notice post office address. The exact post office address to which we are directing the paper at the time of writing **MUST ALWAYS BE GIVEN**. Our mailing list is arranged by post offices and not alphabetically. Make all checks and money orders payable to the Southern Churchman and not to an individual.

ADVERTISEMENTS—Rates quoted on request. For Classified see head of this department.

Representatives wanted in each Parish, liberal commissions.

Views concerning the church at large always welcome.

ATTENTION!

ENLISTED CHURCHMEN.

The Department of Army and Navy Work of the Brotherhood of St. Andrew.

wants to get in touch with you and supply your needs in every possible way. Write to us soon and tell us how you are getting along. You will find us prompt correspondents.

F. S. TITSWORTH, Executive Secretary.

B. F. FINNEY, Chief Secretary.

12th and Walnut Streets, Philadelphia, Pa.

PIPE ORGANS.

If the purchase of an organ is contemplated, address **HENRY PILCHER'S SONS**, Louisville, Kentucky, who manufacture the highest grade at reasonable prices.

OAKLAND

A Home School for young boys to be tutored with the sons of Mr. and Mrs. Rosewell Page at their country home in Virginia. Address Mrs. Rosewell Page, Beaver Dam, Va.

GRACE HOSPITAL, MORGANTON, N. C., offers a course in medical, surgical and obstetrical nursing to young women in its registered school. Also experience in visiting nursing and social service work. Address Maria P. Allen, R. N., Supt.

FOR SALE THREE OLD ENGRAVINGS, "The Burial of Latane," "Signing of the Declaration of Independence," "Signing the Death Warrant of Lady Jane Grey." Address Engraving, care Southern Churchman.

CENTRAL BUREAU OF EDUCATION, Paris, Ky., reopens and premises patrons the same faithful work for which it has been noted in past years.

POSITIONS WANTED

A LADY CAPABLE AND EXPERIENCED in caring for the sick, good housekeeper, desires position in care of invalid or companion. References given. Address S., Box 203, Front Royal, Va.

CLERGYMAN (OXFORD GRADUATE) desires locum tenency. Highest testimonials from his Bishop. Address Oxford, care of Southern Churchman.

BY A VIRGINIA LADY OF REFINEMENT position as companion for adults or children. Willing to travel. Address Companion, care Southern Churchman.

HELP WANTED.

WANTED—RIVERSIDE HOSPITAL—Young ladies to enter training. Must have at least one year of high school. Apply to Miss E. T. Cook, Superintendent, Riverside Hospital, Newport News, Va.

WANTED AN EXPERIENCED HOUSE-KEEPER for a household of fifty. Statement of experience and written testimonials must accompany application. Apply by letter or in person at 214 South Sycamore Street, Petersburg, Va.

Classified Advertising and Notices

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line, each insertion. Special rates to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

THE BOARD OF MISSIONS.

Correspondence is invited from those who wish to know

What it does,
 What its work signifies,
 Why the work can be helped most effectively through the Board.

Address

The Right Reverend A. S. Lloyd, D. D., President of the Board of Missions, 281 Fourth Avenue, New York.

Legal Title for Use in Making Wills:

The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.

The Spirit of Missions, \$1.00 a year.

Marriages and Deaths

Marriage notices, not exceeding 40 words, \$1.00
 Death notices, not exceeding 40 words, inserted free. Over 40 words at the obituary rate. Obituaries and resolutions, 20 cents per line. Six words to the average line.

Copy for this department must be received not later than Tuesday of the week in which it is intended to be published.

Holliday: Passed through the gates of death into life eternal on February 4th, 1918, from his home in Indianapolis, **WILLIAM JACQUELIN HOLLIDAY**, son of the late William Duncan and Ariana Ambler Holliday, of Winchester, Virginia.

Kelley: Entered into life eternal, at San Francisco, January 10, 1918, **REV. DOUGLAS OTTINGER KELLEY**, a native of Kelley's Island, Ohio. Age, seventy-four years.

Love: Died at Kansas City, Kansas, on the tenth day of December, 1917, **EDITH CARTER LOVE**, wife of the late Thomas R. Love, Jr.

Moncure: December 29, 1917, near Wide Water, Va., **LIDA HUNT**, wife of Robert Minor Moncure.

In the midst of home happenings our beloved often "fall on sleep." From an evening fireside awaiting the return of her son from his day's duties, God called her to her heavenly home.

Mrs. Moncure was the daughter of Ellen Patrick, of Charles Town, W. Va., and James Hunt, one time associate editor of Cincinnati Enquirer, and niece of late Mrs. W. H. Syme, of Washington. Her husband and sons, Edwin, Hunt and John Moncure, survive her.

Her eager soul was ever God-gazing, and we know that it now realizes its full vision of Him. That our faltering steps may not miss the high way she unflatteringly trod.

"We beseech Thee to hear us, good Lord"

RESOLUTIONS.

At a meeting of St. James Guild, Boydton, on Wednesday, January 23, a committee was appointed to draw up the following resolutions:

Whereas, it pleased God to call to Himself, on January 1, our loved member, Mrs. Lulie Baskervill Young; therefore, be it resolved,

1. That this Guild and St. James Church have lost a most faithful and active member.

2. That our community has lost one of its loveliest characters, a young woman, whose cheery disposition and purity of spirit endeared her to all.

3. That, in appreciation of her lovely qualities and her activities within our Guild, we render to her this tribute of love and respect, and tender to her family our sincere sympathy.

4. That these resolutions be spread upon the minutes of St. James Guild, be published in the Southern Churchman and the Chase City Progress, and copies be sent to her husband and parents.

ALICE FAULKNER.

H. ANNA WILLIAMSON.

MAUDE BRYSON.

Committee appointed by the President of St. James Guild.

ACKNOWLEDGMENTS FOR ARMENIAN AND SYRIAN RELIEF, JANUARY 19-30.

January 15, Blue Ridge Industrial School, Va. \$ 4.15
 January 15, Rev. Thomas Howell,

Amherst, Va. 5.00
 January 19, "Friend," Alexandria, Va. 1.00
 January 24, Mrs. F. H. Gatlin, Sutherland, Va. 1.00
 January 24, Children, Plemons, Tex. 1.30
 Total\$12.45

ACKNOWLEDGMENTS FOR THE LEPER MISSION.

From December 12, 1917, to February 1, 1918.

Mrs. C. W. Warren\$ 2.00
 Friend, Richmond 5.00
 Misses Nelson 5.00
 Junior Auxiliary, All Saints 5.50
 Mrs. Fred C. Hahr 25.00
 P. B. W. A. Winchester 1.00
 Mrs. M. B. Dupuy 5.00
 Miss Mary H. Marbury 2.00
 Miss Cornelia Watkins 1.00
 Miss May B. Poindexter 1.00
 Friend 1.50
 Mrs. T. S. Winn 1.00
 Mrs. Robert Norment 1.00
 Miss E. J. Nolting 25.00
 Miss Margaret Nolting 25.00
 Mrs. R. T. Irving 40.00
 Mrs. Heath C. Clark 11.00
 January Missionary Meeting 6.75
 Misses Murray 5.00
 Mrs. James Grammer 5.00
 Mrs. Margaret C. Shields 20.00
 Onancock, Va.

Total\$196.75

ACKNOWLEDGMENTS FOR THE WAR COMMISSION.

January 29, Jane R. Shaw, Charlottesville, Va.\$ 5.00
 January 31, Miss Cora Skidmore, Tunstalls, Va. 5.00
 Total\$10.00

BOOKS FOR SALE.—By a retired clergyman of the West.

(The name and address of this clergyman will be furnished upon request at this office. He is old and ill, and has already parted with most of his little property. He writes us: "I hate to part with these books, having taken the best care of them though perusing them in past years to advantage. But as our pension is not enough to carry me along I must part with these best of friends. Will ship them free of cost at any time."—Editor, S. C.)

Following fifty-five books for sale at \$25.00.

All in excellent condition.

4 vols. Old Testament Commentary, by Elliott.
 3 vols. New Testament Commentary, by Elliott.
 5 vols. Hours with the Bible, by Geikie.
 2 vols. Coals from the Altar—Cross.
 1 vol. Israel of God—Tyng.
 1 vol. Churchmen's Ready Reference.
 4 vols. Church Club Lectures.
 1 vol. Freedom in the Church—Allen.
 1 vol. Divinity of the Lord—Lidden.
 1 vol. Christ and Modern Unbelief—McKim.
 1 vol. Parish Lectures on the Prayer Book.
 1 vol. Future Leadership of the Church—Mott.
 1 vol. The Church and the Doctrine.
 1 vol. Christian Sacraments—Stone.
 7 vols. Ante-Nicene Fathers.
 1 vol. Church Reunion on the Basis of Lambeth Conference.
 1 vol. Science of Correspondence Elucidated.
 1 vol. Conflict Between Religion and Science—Draper.
 1 vol. Ordination Addresses—Wilberforce.
 1 vol. Prayer Book—Its History, Language and Contents.
 1 vol. Ecclesiastical Anglicance—Jennings.
 1 vol. Church and Creed—Prof. Monrovia.
 1 vol. Origin of Evil and Other Sermons—Monrovia.
 1 vol. Inspiration and Other Sermons—Monrovia.
 1 vol. Occupation of a Retired Life—Garrett.
 1 vol. The Abbe Laberde on the Impossibility of the Immaculate Conception.
 1 vol. Sermons, Old and New—Trench.
 1 vol. Defects of Modern Christianity and Other Sermons.

- 1 vol. Meditations on Life—Rowan.
 1 vol. Presbyterian Clergyman Looking
 for the Church.
 2 vols. Village Preaching for a Year—
 Baring-Gould.
 1 vol. Manual of Church History—Jen-
 nings.
 1 vol. Village Conferences on the Creed—
 Baring-Gould.

Waiting for the Morning.

Rev. 19:7.

There is no roof in all the world, of
 palace or of cot,
 That hideth not some burdened heart,
 nigh breaking for its lot.
 The earth is sunk in pain and tears,
 and closer draws the gloom;
 And balm for cure there can be none,
 till Christ the Lord shall come.

"O morn, when like a summer bird, my
 spirit shall go free—
 When I shall see Thee as Thou art,
 and be, my God, like Thee!
 Like Thee! like Thee! All spotless
 white—this heart, this will as
 Thine!
 O love of God, O blood of Christ, O
 grace and power divine!

"My Saviour, who doth know the thirst
 the longing spirit feels—
 O Bridegroom, now so long afar, why
 stay Thy chariot wheels?
 Were ever eyes so dim with grief,
 breasts so oppressed with care?
 Did ever hearts so yearn to catch Thy
 whisper from the air?"

Thou lonely one, lift up Thy head, ar-
 ray Thee for the feast;
 He that hath tarried long is near—the
 glow is in the East!
 O Morning Star, so soon to lead, Thy
 chosen one away—
 O Sun of Righteousness, bring in the
 everlasting day!
 —Waiting for the Morning and Other
 Poems.

R. L. Christian & Company

816-818 East Main Street
 Richmond, Va.

Leading Fancy Grocer

AGENTS FOR

HUYLER'S CANDIES AND PETER'S
 SWISS MILK CHOCOLATE

Special attention given to out-of-town
 orders.

Catalogue mailed on application.



WANTED— Both Vegetable and Animal Fats.

Fertilize Your Soy
 Beans and Peanuts

THE world needs both vegetable and animal fats, and is
 paying big prices for them. Thousands of farmers are
 growing soy beans and peanuts—feeding them to hogs—or
 harvesting and selling to oil mills.

Don't think of growing these crops
 without fertilizer. If you "hog down"
 the crop, V-C Fertilizers will greatly
 increase the yield—give you more pork
 from every acre. If you sell them as a
 money crop, you will find that every
 dollar invested in V-C Fertilizers
 yields rich returns.

Many think of these crops as le-
 gumes that help the soil. They do
 when you plow them up and turn them
 under. But nobody is burying soy beans
 and peanuts in this manner when they
 bring such excellent prices. They are
 invariably harvested, and when har-

vested they take away fertility, exhaust
 your soil—just as corn, cotton, and all
 other crops do. They must be fertil-
 ized. There are V-C Fertilizers made
 by formulas to suit these and every
 other Southern crop.

ORDER V-C NOW

Freight is congested—cars so
 scarce—that every farmer should give
 the dealer his orders now. V-C Crop
 Books tell how to make the most from
 every acre of soy beans, peanuts, or
 any other crop. They will be sent free
 upon request. Just write saying what crops
 you grow, and the books will be sent you free.

VIRGINIA-CAROLINA CHEMICAL COMPANY,
 INCORPORATED
 V-C Sales Offices

Richmond, Va.
 Norfolk, Va.
 Alexandria, Va.
 Durham, N. C.
 Winston-Salem, N. C.
 Charleston, S. C.

Columbia, S. C.
 Atlanta, Ga.
 Athens, Ga.
 Savannah, Ga.

Columbus, Ga.
 Gainesville, Fla.
 Jacksonville, Fla.
 Sanford, Fla.

Memphis, Tenn.
 Mt. Pleasant, Tenn.
 Birmingham, Ala.
 Mobile, Ala.

Montgomery, Ala.
 Shreveport, La.
 Baltimore, Md.
 Fort Wayne, Ind.
 Cincinnati, Ohio
 New York City

V-C Fertilizers

The Choice of Executors

is a matter of great importance. Every dollar you leave should be conserved in such a way that
 your heirs may enjoy the uninterrupted benefits of your life's work.

This Company is a careful and economical executor, trained in the law and business, sound in judg-
 ment, and seasoned in practical experience; its primary business is the administration of trust funds.

Correspondence invited.

Capital
 \$1,000,000

RICHMOND TRUST
 & SAVINGS CO.

7th & Main Sts.,
 Richmond, Va.

The Shadow.

By Elizabeth Carter.

The altar flame was white, the flowers red,
Through the hushed chancel, from the altar side,
Came the priest's prayer before the Living Bread,
He prayed, "O Saving Victim, opening wide—"

Rough scaffolding outside a shadow threw
On the tall window, veiled to hide the sun,
Crossbeams and bars, a tracery that grew
To a mute symbol of the day begun.

For, climbing, pausing, noiseless as a thought,
Black on the amber curtain's narrow span,
Among the bars and beams his hands had wrought,
There rose and crossed the shadow of a man.

A man—a carpenter. What breath of awe
Swept cold across our prayer-wrapt ecstasy,
In place of lights and kneeling priest we saw
A Workman's home in far-off Galilee.

Thy Church, Thy brother workmen!—
This we know—
(Help us, O Christ, the gulf is deep and wide)
We kneel in peace where the tall candles glow,
Thy brother workmen face the world—outside.

—From the Survey.

The Church and the Nation.

I do not believe that I am mistaken in saying that of all the ardent workers and supporters of the United States Government in this great crisis, the clergy of the Church have been most active and devoted in their loyalty and their labor. They have been conspicuous for their untiring efforts to create and encourage the spirit of patriotism not only in their own congregations, but they have gone out into the country districts and surrounding villages over the State and have made patriotic addresses in various public gatherings. They have been deeply interested in the work of the Red Cross, and have ministered to the soldiers in the camps wherever it has been possible for them to do so. There has never been the slightest thought of personal gain or selfish motive in this service. The Church has taken its positive and progressive attitude, officially, in this war, and there can be no question as to the desire on the part of the Church in all sections of the country to render every assistance within its power to the administration and to the nation in this supreme sacrifice of life and property for the preservation of our country and her sacred institutions. —Bishop Beecher.

Men are to pray not because they hope to change God's plan, but because God's plan is the wisest and most loving. They are to pray not with the idea of inducing God to be kind, but because He is kind. Christ revealed God as everywhere present—working in every life, searching every soul.—E. L. Hull.

An Appeal to Loyal Americans.

One good effect of this war is that it has aroused our people to the recognition of the truth that they have obligations to humanity and are citizens of the world. It is essentially the spirit of the Lord Jesus Christ, Who commanded His disciples to "go into all the world and preach the Gospel to every creature." In Christ's lofty idealism the nation is but a larger individual having moral relations with and obligations of service to all mankind.

Therefore, the man to-day who practices self-denial and makes sacrifices in order that the nation may efficiently render service for the good of humanity is exemplifying the spirit and obeying the law of Jesus Christ.

The United States, as a nation, has been forced to take up arms in the high endeavor to bring about a condition of enduring peace founded upon righteousness for all the peoples of the earth. And this means war, suffering and many sacrifices; but it is in the name and faith of that Word of God whom St. John saw in apocalyptic vision, "Faithful and true, and in righteousness judging and making war."

The loyalty of American men and women, who rally to the nation's service in this hour, is the kind of loyalty that supports the Church, gives to missions, encourages education and promotes the love of liberty, truth, justice and honor among men; for the salvation of the world and the incoming of the Kingdom of God.—Bishop Gailor.

Ye Shall Be Witnesses.

Forget not that your first and principal business as a disciple of Christ is to give the Gospel to those who have it not. He who is not a missionary Christian will be a missing Christian when the great day comes of bestowing the rewards of service. Therefore ask yourselves daily what the Lord would have you do in connection with the work of carrying the news of salvation to the perishing millions. Search carefully whether He would have you go yourself to the heathen, if you have the youth and fitness required for the work. Or, if you cannot go in person, inquire diligently what blood mortgage there is upon your property in the interest of Foreign Missions, how much you owe to the heathen because of what you owe to Christ for redeeming you with His precious blood.—Dr. A. J. Gordon.

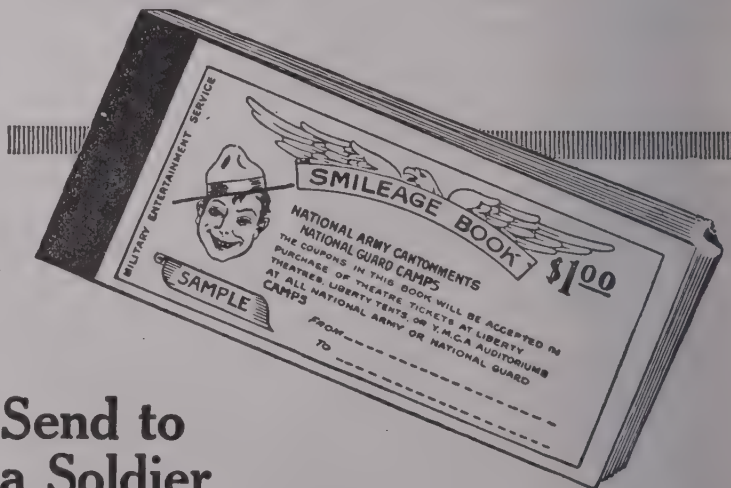
Richmond, Fredericksburg & Potomac R. R.

To and from Washington and beyond—Daily.

Leave Richmond	Arrive Richmond
* 4.00 AM	† 8.00 AM
* 6.00 AM	† 12.55 PM
▲† 6.15 AM	† 1.55 PM
‡ 7.05 AM	* 6.00 PM
* 8.25 AM	† 9.05 PM
† 8.40 AM	* 9.55 PM

Richmond-Washington Local, Lv. \$2.15 PM, week days; \$4.15 PM, Sundays; Ar. \$1.45 AM, daily. Fredericksburg Accom. week days, Lv. \$4.15 PM; Ar. \$4.15 AM. Ashland Accom. week days, Lv. \$7.80 AM, 6.30 PM; Ar. \$8.35 AM, 5.30 PM.

▲ Elba ticket and baggage offices not open for this train. * Main St. Sta. † Byrd St. Sta. (stopping at Elba). ‡ Elba Sta.



Send to a Soldier

HERE'S a royal gift for soldiers in training camps. A "Smileage Book" of tickets to "Liberty Theatre" entertainments.

Splendid attractions — top-notch vaudeville acts, concerts, lectures, motion pictures, etc., etc. Under government supervision. Clean, wholesome entertainment—laughter and fun galore. Your soldier will be delighted to receive a "Smileage Book."

Don't fail to send him one.

This space is paid for by
The Southern Churchman Co.

(so that every reader of this great newspaper may have an opportunity to send at least one Smileage Book to one of our Soldier Boys)

Facts About Smileage Books

- Smileage Books are books containing coupons entitling a soldier to admission to any entertainment held in Liberty Theaters, Liberty Tents, etc., National Army Cantonnements and National Guard Camps in U. S. A.
- Smileage Books are issued by Military Entertainment Committee, under supervision of War Department.
- Smileage Books containing 20 coupons cost \$1 each. Smileage books containing 100 coupons cost \$5.00 each. The price of entertainments range from five to twenty-five cents.
- Smileage books are for use in Liberty Entertainments in National Army Cantonnements and National Guard Camps only. They do not apply to naval training stations or other camps.
- Smileage Books are on sale by local Smileage Committees everywhere throughout the country.
- There is space on each book for name of soldier and name of person sending book. Smileage books are transferable to soldiers in Uniform. They can be used by Civilians only when accompanied by a soldier.
- Sixteen theatres have been built. Cha-taqua tents erected. A complete schedule of entertainments arranged.
- Smileage Books are needed for our million of soldiers. Buy yours today—send it at once to your soldier.

Church Furnishings, Memorials, Etc.



CHURCH VESTMENTS

EMBROIDERIES

Silks, Cloths, Fringes, Etc.

CLOTHING for CLERGYMEN

COX SONS & VINING

71-74 Madison Avenue. New York



CHURCH FURNISHINGS

Gold Silver and Brass

Church and Chancel Furniture

Write for Catalogue
for Episcopal Churches

W. & E. SCHMIDT CO.

208 Third Street. Milwaukee, Wis



GRANITE AND MARBLE MEMORIALS

Largest Stock in the South
We pay the freight and
guarantee safe arrival

The Couper Marble Works

(Established 65 years)
264-268 Bank St., Norfolk, Va.

CHURCH EMBROIDERIES

Stoles, Eucharistic Vestments, Surplices, Altar Hangings, Burses and Veils, Markers, etc. All materials for sale.

The only studio importing exclusively English unfading silks, Damasks, fringes, linings, pure gold metal threads, etc.; and using Standard Church of England patterns and designs.

English silk stoles, plain.....	\$3.50
English silk stoles, outline crosses.....	\$4.50
English silk stoles, handsome crosses.....	\$5.50
English silk stoles, best hand embroidery, from \$8.00 up to.....	\$50.00
English silk burse and veil with crosses.....	\$12.00, \$15.00, \$18.00.....
Handsome embroideries unsurpassed in workmanship executed at short notice. Special altar linens embroidered in England. Testimonials from all over the world.	\$20.00

THE CATHEDRAL STUDIO

Lucy V. Mackrille

11 W. Kirke St., Chevy Chase, Md.
30 min. by trolley from U. S. Treasury, Washington, D. C.

R. Geissler, Inc.

56 West Eighth Street, New York

Memorials
FOR THE CHURCH
Furniture — Windows — Fabrics

Ecclesiastical and Domestic Art Worker.

Memorial Windows, Leaded Glass, Monuments, Decorations, Church Furnishings in Wood, Metal, Stone.
Artistic Bungalow construction complete or plans only.

CHARLES F. HOGEMAN.

45 Seventh Avenue, New York City.

Painted and Leaded Glass

How painful it must be to a family who have perpetuated the memory of their loved ones in seeing their same style of window, same pose, same coloring, same everything, in another person's memorial window—all that they had cherished as theirs was anybody's. Why? Because intending purchasers will ask for a catalogue and, in consequence, choose a window that has probably been placed all over the country, when by writing to us they can get not only their own ideas carried out, but a new and original one and my guarantee that their window will never be duplicated.

Get my actual finished specimen miniature window with prices. Compare these with others.

ELLWOOD POTTS

Workrooms: 4639 Haverford Ave
Philadelphia, Pennsylvania

O. Luetke's Art Works

Church Furnishings

IN METAL, WOOD, MARBLE, ETC.
Est. 1886. 328-332 Seventh Ave. New York

Brotherhood of St. Andrew

Guilds and all Church organizations desiring to assist their treasury can find no better way than by representing the SOUTHERN CHURCHMAN. And at the same time you will do a good work by placing the SOUTHERN CHURCHMAN in homes where there is no Church paper. Write to-day for full particulars.

SOUTHERN CHURCHMAN
Richmond, Va.

PLEASE mention the SOUTHERN CHURCHMAN when you write to our advertisers.

Thoughts For the Thoughtful

"To be dead in earnest is to be eloquent."

When God tells us to rejoice it is a sin not to do it.

Do not wish, but will, to be at one with God.—Huntington.

The consciousness of ignorance lies at the root of true teachableness.

If the Good Shepherd is leading us there is no such thing as accident.

Doubt is not something to be proud of. It is an enemy to be fought.—Selected.

"Oh, make me feel it was my sin,
As if no other sin were there,
That was to Him who bears the world
A load that He could scarcely bear."

God wants to hear about whatever occupies our time and thought, not that He may be informed, but that we may keep in communion with Him.—Ex.

It is not so much the teaching of Jesus, which is very like that of the best of His predecessors in Israel, that accounts for His influence in the world. It is Jesus Himself.—Bosworth.

The Pentateuch shows the need of a Priest; the historical books the need of a King; and the poetical and prophetic books the need of a Prophet.—W. H. G. Thomas.

Hope never hurt any one, never yet interfered with duty, nay, always

strengthens to the performance of duty, gives courage, and clears the judgment.—Macdonald.

"Let the Church return to the life of prayer and give proof that she is willing to trust to spiritual means alone for success, and in that same hour the era of enduring conquest will begin."—William J. Dawson.

There are two-stones we may not dare to cast;
The stone of stumbling in our brother's way;
The stone of judgment at our brother's past—
We who like sheep have gone astray.
—Selected.

God dwells in the light of joy as well as purity, and instead of becoming more like Him as we become more miserable, and as all the brightness and glory of life are extinguished, we become more like God as our blessedness becomes more complete.—R. W. Dale.

Many mean things are done in the family for which moods are put forward as the excuse; when the moods themselves are the most inexcusable things of all. A man or woman in tolerable health has no moral right to indulge in an unpleasant mood.—J. G. Holland.

When tyrant feet are trampling
Upon the common weal,
Thou dost not bid us bend and writhe
Beneath the iron heel.
In Thy name we assert our right
By sword or tongue or pen;
And e'en the headman's axe may flash
Thy message unto men.
—John Hay.

The reason for a man's falling in a conspicuous emergency is often found in a long series of earlier failures at inconspicuous points of his. Evidently

telling the exact truth under all circumstances had not become an instinct of Peter's nature; and Judas was accustomed to small pilferings from the common treasury before he sold his Lord.—Adapted.

"We may not always be consciously thinking of God, only we must think of all things in and through Him, as we do not always look at the sun, yet see all things we know only by the sun's shining."

It is curious to note how many people insist on having all the Christian doctrines and sacraments explained before they will accept them. And the fact that the explanations are often partial and dim seems to them a reason for "disbelief." But who rebels against using electricity? And who has explained its nature and laws?

What it is to find God or to be found of God every devout man knows, but the secret cannot be told. We feel His touch and we know that the unseen Hand can be only His. There is a power upon us, and we need no visible sign or symbol to assure us that it is the power of the eternal. A light shines; we know that it is divine.—R. W. Dale.

The discovery of new truths puts no strain upon the Creed of Christendom; that Creed is not a brittle thing that it should break. What happens to the Creed when larger knowledge comes to man is simply what happened to it in your mind and mine when we passed from childhood into maturity—it takes on a grander meaning, is interpreted by a more worthy standard, in a word, is better appreciated than before. Christianity is a religion of light. It has everything to hope and nothing to fear from more light. Time may irradiate the Creed; it will never annul it.—W. R. Huntington.

A WAR TIME BOOK BARGAIN

IMPORTED CLOTH BOUND SETS OF STANDARD AUTHORS

Best Standard Authors

Six volumes to each set. Library cloth binding; gold decorations; large, clear type; duetone illustrations; thin Bible paper; 3,000 pages to each set.

NEW IMPORTED

Editions Complete

Purchased direct from the Edinburgh publishers and offered to Southern Churchman readers.

War is destroying the book market abroad and makes it possible to present this opportunity to you. Nelsons, the famous Bible publishers, overstocked with new editions, turned to this country for buyers, and sold the sets for the mere cost of paper and binding. The opportunity is most unusual—the books are a real bargain—but the offer is limited, and to get the sets you must act promptly.

Famous authors, including DUMAS, KIPLING, STEVENSON, SHAKESPEARE, POE, HUGO.

The binding, paper, type and size of these standard sets are uniform, and the same price—\$1.95 per set—will prevail as long as the sets on hand last.

Think of getting your favorite author—that particular writer whose books you have long desired—in size and weight that are adapted exactly to hand, or pocket, or bag—that in a word are just what your ideas of a book are for comfort and utility—and at a price lower than you have ever known, or may ever know again for good books.

Six Books for the Price of one---Act Now

Grasp This Opportunity Today !

Tear Off Coupon. Fill I , and Send to Us Now



Booklovers Home Library

Southern Churchman, Richmond, Va.

I accept your Booklovers Home Library offer. Enclosed please find \$..... (money order, check or currency) for which please send me..... cloth bound sets of Standard Authors, as checked below:

Dumas
Hugo

Poe
Kipling

Stevenson
Shakespeare

Name

Address.....

Note.—Each set is \$1.95 for the six volumes. If you wish your books sent **All Charges Prepaid**, add 25c for each set selected. Select one or more sets and send in your order to-day. **Special**—For any of these sets and a year's subscription to the SOUTHERN CHURCHMAN at \$2.00, send us \$3.95 and receive the books delivery charges paid. Books or paper can go to different addresses if desired.

Southern Churchman

Vol. LXXXIII. RICHMOND, VA.,

FEBRUARY 23, 1918.

No. 8



We Would

like for the readers of the *Southern Churchman* to remember one thing about the

VIRGINIA TRUST CO.

Namely, that its chief business is that of acting as Executor, Guardian and Trustee.

The company has been in business 26 years,

And prudent men and women in every section of the State have appointed this company executor in their wills.

It's safer and more economical than to appoint an individual.

Virginia Trust Co.,

The Safe Executor
RICHMOND, VA.

EDUCATIONAL

The Protestant Episcopal Theological Seminary in Virginia

Established A. D. 1823

The ninety-fifth session will open on Wednesday, September 18, 1918

Special Students Admitted

For catalogue and other information, address the Dean or Secretary.

Theological Seminary

Alexandria, Va.

The Theological Department OF THE

University of the South

An integral portion of the University, where the student of Theology meets in the frank intercourse of a common life, with the student of Science on the other.

For Catalogue Address

THE DEAN,

Sewanee, Tenn.

The General Theological Seminary

CHELSEA SQUARE, NEW YORK.

The next Academic Year begins on the last Wednesday in September.

Special Students admitted and Graduate Course for graduates of other Theological Seminaries.

The requirements for admission and other particulars can be had from THE DEAN, 1 Chelsea Square, New York, N. Y.

ST. HILDA'S HALL

A School for Girls.

Charles Town, W. Va. Under the auspices of the Bishops of the Diocese (Episcopal). Near Washington. College Preparatory and elective courses. Music and Art. Athletics under trained Director. Open air classes.

MARIAH PENDLETON DUVAL, Principal
Past 16 years principal of Stuart Hall, Va

Episcopal High School

Near Alexandria, Va.

The seventy-ninth year of this School for Boys opened September 19, 1917. Modern equipment throughout. Catalogue on application.

A. R. HOXTON, B. A., Principal

Emerald Hodgson Hospital

—AND—

TRAINING SCHOOL FOR NURSES
UNIVERSITY OF THE SOUTH,
Sewanee, Tenn.

A Church institution where the best training to be had for development of Nurses. For further information, address

REV. W. S. CLAIBORNE, Supt.

Lest We Forget.

If the victory for which our country and her allies are struggling with such tremendous earnestness and self-sacrifice is to be all that we would like it to be, and not in the end a bitterness and disappointment, it must be in its very essence a moral victory, and the triumph, in a righteous way, of righteousness and justice in the earth. This is God's world and ultimately a moral world, and in it immoral forces are futile, a delusion and a snare. The triumph that mere numbers or brute force may be able to bring us will not be a triumph in which we can long rejoice. To forget the great righteous issues of life which made the war from our point of view necessary; to let God drop out of sight in our struggle; to fail to consecrate our sacrifice with prayer and penitence and humility; to act as if we thought money and munitions and big battalions were all that we needed—is to make a real victory altogether impossible. Nothing will really avail us if God is forgotten and His will ignored.—Christian Guardian.

The Laity.—In a familiar Good Friday Collect we pray that every member of the Church in his vocation and ministry may truly and godly serve the common Lord. This means not only the deacons and the priests as well as the Bishop; it means the lay people of every variety of profession as well as the Clergy of all ranks. Service in Holy Orders is only one form of ministry in the Church of Christ. Bishops, priests and deacons have their special functions as organs of the body; but that is all. They do not make up the Church; they should not be its only ministers.

We need to be reminded that it is only in a secondary sense that the word "Laity" is used to distinguish unordained men from those who are ordained. In its primary sense the word distinguished the Christian people, the Lord's people (Laos), from those who were not baptized or reckoned among His servants and subjects. All of the Lord's people have their high privileges as members of the Church, and their corresponding obligations and duties. This is recognized in our Diocesan Council with its lay members, and in our Parochial organizations with their lay officers. Let it be recognized in the spiritual activity of all the mem-

The Virginian Home and Training School

For the Feeble-Minded and Epileptic
Established 1893.

For terms and information, address
MISS M. GUNDRY,
Falls Church, Fairfax County, Va.

The Bishop Payne Divinity School

The accredited Seminary of the Church for training colored men for the ministry. The thirty-ninth session opened September 21, 1917.

For catalogue and information, apply to
REV. C. B. BRYAN, Dean
Petersburg, Virginia

THE CHATHAM EPISCOPAL INSTITUTE FOR GIRLS

College preparatory, Music, Art, Domestic Science, Expression. Certificate admits to leading colleges. New buildings. Ten-acre campus. Athletics. Gymnasium. Terms moderate. Catalogue and views Mrs. Elizabeth May Willis, B. P. Prin., Rev. C. O. Pruden, Rector.

Box 13, Chatham, Va.

The Divinity School of the Protestant Episcopal Church in Philadelphia.

Founded by Bishop Alonzo Potter in 1862.

Special students admitted. Privilege of attending course of special study at the University of Pennsylvania.

For information address the Rev. George G. Bartlett, S. T. D., Dean, 5000 Woodland Avenue.

The Chamberlayne School

A COUNTRY BOARDING AND DAY SCHOOL FOR BOYS AT RICHMOND, VA.

Seventh session begins September 20, 1917. Location: Stop 25, Westhampton Line. New buildings. Ten acres of ground. Two large athletic fields. Boarding department limited to 25. For catalogue, address

C. G. CHAMBERLAYNE, A. M., Ph. D.
Headmaster

bers of the Body of Christ, and in their loyal witness to the teaching and example of Jesus Christ, to the faith and worship and discipline of His Church.—Bishop Hall.

The yoke of Jesus is the source of release from the chafing of daily life. There are relatively few who succeed in availing themselves completely of the relief that may be found in the Master's yoke; but the relief is there in spite of human failure. Every one who unites himself in complete trust with Christ finds it true that Christ is the great burden-bearer.—O. S. Davis.

R. Geissler, Inc.
56 West 8th St. New York City.

* Church *
Furniture
Furnishings
Decorations
Fabrics and Embroideries.

Established 1877

The Tragedy of Laodicea.

The greatest tragedy, after all, for men and churches, seems to be that they should be morally indistinguished, neither cold nor hot. That means that they will probably be sane, selfish, perhaps level-headed on a low level; but it will also mean that they will be without poetry, without enthusiasm, without much capacity for pity, without much room for faith, capable of seeing neither the golden glory of the heavenly city nor the red and angry glow of the inferno, capable only of seeing the every day narrow circle, capable of seeing that two and two make four, but incapable of asking why in the world they should not make five, or any other question that would thus open the gateway to the illimitable, the mysterious, the divine. It is a common type, this Laodicean type, the type that never takes risks, never knows what a spiritual adventure is, never prays as if God could hear, and never lives as if God were at one pole of the moral universe and the devil at the other. Let us rouse ourselves. Better a hundred blunders by attempting great things than a non-committal self-security which keeps the lower levels and never sees the sky. Better be a fanatic in some cause you think worthy than a cipher that never stands for anything either in this world or in any world where moral issues matter. Do not let us dread enthusiasm. The Gospel is an enthusiasm. Christ is an enthusiast. I am sure He welcomes the outbursts of affection, even if they be sometimes followed by reactions far more than a tepid reverence that never hears His heart calling, never sees His quivering face, as He bears the world's sin away. Let us be anything, rather than Laodicean. Better a daring anarchic agnosticism, storming the gates of mystery, blind, presumptuous, but awake, upon the quest of all the ages, than a Christian Church or a so-called Christian life out of which the note of reality, the pulse of life, have gone. Than that a man should say, "I have need of nothing," better far that he should say in any human language, however tragic, wild, or inarticulate, "I have need of God."—Alex. Connell.

The Glory of Service.

"Jesus knowing that He was come from God, and went to God, took a towel and girded Himself, and began to wash the disciples' feet," John 13:3, 4, 5.

I have heard the passage explained thus: "Although perfectly conscious of His very high birth and His very high destiny, Jesus nevertheless submitted to perform an act of humiliating service." I do not like that explanation. It makes the ministrant act of Jesus something foreign to His nature, something alien to His descent and to His goal. My reading of the passage is exactly the opposite: "Jesus, conscious

that He came from a land of love and went to a land of love, felt that there was no sacrifice and no humiliation in this particular act of service." He did not feel that He was stooping below Himself in washing the feet of the disciples. He had not the sense of doing anything unworthy of His royalty, disparaging to His claims of Sonship. It was not felt to be an act of condescension. It came natural to Him. The spirit of ministration was in His blood; He got it by heredity from His Father. In the light of His antecedents, in the light of His prospects, He was unable to help it. It was His native air, His primitive culture, the necessity of His being, the law of His life.

My brother, hast thou considered this argument for service? It is not because thou shouldst be humble that thou art called to serve; it is to prevent thee from being too humble. It is because service is a divine thing that God calls thee to it. It is not to humiliate thee that He bids thee work in the vineyard; it is to save thee from humiliation. In thy Father's land the servants are the upper circle. It is the lower circle that is waited upon, they whose lamps are gone out. Is it not written, "He shall carry the lambs in His bosom"—the weaklings of the flock? Wouldst thou always be a lamb, a member of the lower circle? Dost thou not hear a voice saying, "Come up higher?" Obey that voice, my brother. Put on thy menial robes. The apparel of the heavenly spheres becomes less gorgeous as we climb. The wedding-garment is a soiled garment. Thou shalt know the souls in front by the homeliness of their garb. They are dressed for the road, for the dust, for the mire. They have the livery of the hospital, the wrappings of the infirmary. They are weighted with implements of service. They carry the ligaments for wounds, the salves for pain. Men say, "Who are these that have the air of serving by day and by night? Who are these with apparel so stained, with robes so dyed?" And the answer comes clear from the pure



American Mas-todon Pansies

These possess the most robust vigor, largest sized flowers, superb rounded form, great substance, violet scent, and marvellous colors without limit. The quickest to bloom and most durable; the acme of perfection in Pansies. Seed, pkt. 10c. **CHILDS' GIANT KOCHIA.** Most decorative annual in cultivation, pkt. 20c. **CHINESE WOOL FLOWER.** Most showy of all bedding annuals, pkt. 10c. **ASTER AM. BEAUTY.** Gigantic pink flowers on two foot stems. Finest Aster, pkt. 10c. **SPECIAL OFFER**—These four greatest floral novelties FOR 25c, with booklet, "How to Grow Flowers," and Catalog. **OUR BIG CATALOG** of Flower and Veg. Seeds, Bulbs, Plants and new fruits FREE. We excel in quality and varieties. **JOHN LEWIS CHILDS, Inc., Floral Park, N. Y.**

heaven, "This is the whiteness of God; these are they in front of the throne."

Hold Fast.

May we discover and ever hold fast the faith that the Father, the Son, the Spirit, is the God of everlasting love, the one God blessed forever! May that everlasting Love shine forth in us, that we may glorify our Father in heaven, as He was revealed in the only-begotten Son, as He reveals Himself by His Spirit in the children of His adoption! May we be taught to enter into that unity which fills the spirits about the throne with all their wonder and worship and joy!—F. D. Maurice.

What do you know of the work of your

Church Temperance Society?

Rt. Rev. Frederick Courtney, D. D., President.
William Jay Schieffelin, Esq., Ph. D., Treasurer.
Rev. James Empringham, D. D., Gen'l Supt.

Send for free sample copy of "TEMPERANCE." This periodical has the largest circulation of any magazine of its kind in America. Address

Church Temperance Society

214 Metropolitan Tower, New York City

Miller & Rhoads

"The Shopping Center."

For the retail Dry Goods and Department Store trade.

In the heart of Richmond, when you are here; and Our Mail Order Department Serves you at your home.

BROAD AND GRACE STS.

CORNER 6TH ST.

RICHMOND, VA.

EASTER SUNDAY!

The great opportunity for the presentation of GIFTS and MEMORIALS to the church!

In order to assure completion and delivery in ample time for this festival, work should be in hand without delay. Consult the leading CHURCH SPECIALISTS now, in relation to any contemplated "Easter offerings."

Correspondence invited on any feature of church efficiency—furnishings, lighting, ventilation, equipment, changes, improvements. Consult us and expert information be secured.

J. & R. LAMB

Studios

23-25-27 Sixth Avenue
NEW YORK

Send for photographs of
executed work.

Send for illustrated
hand book.

Southern Churchman

Catholic for every truth of God; Protestant against every error of man.

REV. EDWARD L. GOODWIN, D. D.,
Editor.

SOUTHERN CHURCHMAN COMPANY,
Publishers.

Vol. LXXXIII.

RICHMOND, VA., FEBRUARY 23, 1918.

No. 8

HAS THIS CHURCH AN ANSWER?

Three and a half years ago, when the world stood aghast at the spectacle of nation after nation being drawn into the vortex of the most terrible war of all time, the question was freely asked, "Has Christianity failed? Otherwise, ought not its influence to have prevented this infernal outbreak of cruelty and death?" It was a frequent topic in the pulpit and religious press, and we well remember that in the spring of 1915 one after another of our Bishops, in his episcopal address, made it the subject for discussion, showing that it was not Christianity but the lack of it, the neglect of its teachings and the repudiation of its principles, that was responsible for the great disaster. It was to an appreciable extent the discussion of this question that brought home to our American people an understanding of what the causes of the war really were. Since this has become known little reproach against the religion of our Master is heard on account of it, in the English tongue at least. But there is a great deal to be said about the part Christianity has to play in the conduct of the war and in deciding how and with what results it shall end.

But while our holy religion itself has been exonerated, there is a strong and growing dissatisfaction and sense of delinquency in the Church, supposed to represent Christianity and to be the body or organ through which it acts and exerts its saving and sanctifying influence in the world. Is it as a whole measuring up to its opportunities and responsibilities in these times of change and reconstruction, of the clash of opposing forces, moral and spiritual, as well as material? With the growth of Christian intelligence as well as of Christian charity the conviction has long been gaining ground that a divided, discordant, distracted Church does not and cannot adequately present the whole truth of Christianity or marshal its full force for the world's salvation. And never has a growing conviction been more strongly fortified by facts or justified by the unmistakable logic of events than this, within the period of the war and because of its demands. It was not the religion of Jesus Christ

that failed to preach peace to the nations, to teach them to subordinate their selfish interests to the common good, to forego unjust gains and repudiate unrighteous ambitions; it was the Church, divided by selfish interests and pride of opinion into rival, contentious and contemptuous sects, that failed to teach and enforce what itself did not practise. When in all the earth the exigencies of the present distress as well as the hopes of that better future to which a war-weary world is looking calls aloud for unity and fellowship, when nation is joining hands with nations and party is blending with party and class with class, it is the Church which has so far been unable to put aside its jealousies and demolish its barriers and to speak and act in unison. What has been the result? Here in America at least, instead of the tremendous force of Christian sentiment in this great nation speaking with one compelling voice of divine authority, we have the twittering of an hundred voices almost lost in the general tumult. Instead of being able to act with controlling efficiency through agencies of its own, its power must largely be relegated to secular channels. Not to the Church and its ministry but to a voluntary association of laymen must be intrusted the sacred task of ministering to the moral and religious needs of the army. Not to the Church but to a secular organization developed for the purpose is committed the Christlike mission of extending our mercy and charity, and so exemplifying our religion of love and tenderness, to distant peoples. In other words, the Church, because of her divisions and jealousies, has been officially declared incompetent to perform the very offices with which she was intrusted by her Lord. A great crisis has arisen in the life of the world, mighty changes are imminent which will affect its destiny through all time, and the Church of Christ, which ought to stand forth as the visible embodiment and with the commanding authority of the Kingdom of God militant on earth, is impotent to gain a hearing or to demand respect, a force almost negligible among the many forces of good and evil striving for the mastery.

But, thank God, there are signs that

the Church, in at least some of its parts, is becoming conscious of the facts and is growing ashamed of itself and humbled before God. The necessity for unity in the Church is being felt, the demand for it is finding voice, as never before, at least among the Protestant Churches of America with which we of this Church have immediately to do. The old and vaunted substitutes for unity—federation and co-operation and ordinary Christian courtesy and good feeling—are being urged and used with good effect as far as they can go, which is a very little way indeed; but are plainly manifesting their inherent weakness and vice of concealing instead of curing the disease from which the Church is suffering to the death of half its powers. The want and the desire of something more real, more radical than this is showing itself in many ways.

This Protestant Episcopal Church of ours has for a long time stood forth as the advocate of a real Church unity. The story of her gracious and most sincere overtures in this regard is to be found, not only on the brightest pages of her own annals, but inscribed in the records of her sister Churches to whom she has gone with her invitations to prayer and conference. She alone has made in the past, and it still stands unrevoked, a clear-cut proposal as a basis of corporate unity. The other Protestant Churches recognize her position in this regard and, if not officially yet in the person of many of their influential and most thoughtful members, are looking to her for leadership and perhaps for the clue out of the maze of our difficulties.

Has this Church an answer for these anxious questionings, a message for a dissatisfied American Christianity, disturbed in its self-complacency and awakening to a sense of its weakness and inefficiency, of which she herself is a part? And if so, can it find expression, now, in the hour of opportunity?

Let it be noted that it is action, not academic discussion or diplomatic pronouncement, that is wanted. The World Conference on Faith and Order need not be anticipated. No compromise or surrender of any man's views or convictions need be suggested. No elaborate scheme for a universal con-

sensus of judgment or opinion could be attempted or foreshadowed. No abolition of existing ecclesiastical organizations is necessary. What is desired is some definite, practical demonstration in act that will break down some one barrier and make a beginning, provide a rallying point, manifest in one particular that self-abnegation, that bold venturesomeness, that high, self-forgetful faith and courage that will dare take a risk, dare throw down a defense, dare brave a danger, dare override a hundred prejudices, that the schisms in Christ's Body may begin to be healed. What is wanted now is to make a beginning.

We believe that some such action as that suggested in the appeal of Dr. Newman Smyth and his eighty-odd fellow petitioners as published in these columns three weeks ago, taken in the spirit so splendidly advocated by Bishop Anderson in his recent Hale Memorial Sermon on "The Work of the Church on Behalf of Unity," would meet with a response of grateful welcome from the Protestant Churches around us and go far toward opening the way for yet further steps toward the mobilization of the Church's dissipated forces. Is there in this Church and at this critical time the leadership, the courage, the bold, venturesome faith, that can bring it about? If so, may God set it free, and make this thing as a fire in our bones until it be accomplished.

Studies in Religion for War Times: The General Board of Religious Education, in compliance with their resolve at their late annual meeting, has issued in a neat pamphlet form, under the above title, a series of Outlines for Meditation and Discussion intended for use in any class or group of people who wish to study some of the spiritual problems of the hour. There are six of these studies, presented in the form of questions only, the answers to which are to be gained by thoughtful consideration and inquiry. The point is to induce people to ask the right kind of questions, which, even in case no categorical answer can be arrived at, will guide their thinking in the direction of truth and confidence and lead from temporal fact to eternal realities. While well adapted for Lenten work, the Studies are suited for use at any time and might well form an outline of pastoral instruction or for Bible Class work. Copies of the pamphlet may be had at the rate of two dollars a hundred from the G. B. R. E., 289 Fourth Avenue, New York.

The Church has never suffered through her zeal for expansion, and she never responds to mere mandatory decrees or false stimulation. Experience soon showed that Christian fidelity is best preserved and developed by imparting it through an ever-widening series of concentric circles—Jerusalem, Judea, Samaria and the world.—Bishop Brent.

Book Notices

(All books reviewed at any time in this column may be ordered, at the publisher's price given, plus postage 15 cents, from the book department of the Southern Churchman.)

The Soul of Lee. By One of His Soldiers, (the Rev. Dr.) Randolph H. McKim. Longmans, Green & Co., New York. Pp. 267. \$1.50, net.

Dr. McKim does not undertake to add another to the biographies of General Lee. His purpose is to convey in brief compass "a true impression of his genius as a soldier and his exalted character as a man." He thinks the occasion a timely one, when so many young men are offering their services in defence of democracy, to present for their inspiration the life and character of the great Virginian and American as well as a study of the strategy of this greatest soldier of his age. The army, which was so largely created by his genius and sustained by devotion to his person comes in also for a share of attention, and the exhaustive study which Dr. McKim is known to have given to the relative numbers engaged in the hard-fought contests in the War Between the States is manifest in his discussion of this point to which he devotes an interesting chapter. It is needless to say that Dr. McKim writes well and that his book is graphic and full of striking incidents. His leading purpose, to depict the soul of the great Southern leader in its transparent beauty and nobility, is never lost sight of, and he has made a worthy contribution to our knowledge of the man as well as of the cause with which his illustrious name will always be identified.

The Outer Courts. A Waking Dream. By M. Agnes Fox. With a Foreword by Bishop Brent. Longmans, Green & Co. Pp. 87. 75 cents, net.

Here is a little book that is not to be analyzed or criticized, but just to be read and to be glad of. The author warns us, quoting from Kingsley, that we "are not to believe one word of it, even if it is true." It is just an imaginative story of a soul that wakes up to find that it has passed from the Here to the There, and of what it discovers and how it fares during its first few days in the unseen world. Any one with a sufficiently vivid imagination, and who is not afraid to use it, as most people are, can construct the outer fabric and details of such a story and picture the framework of the life within the veil according to his own fancy. But not every one will make the spirit of their dream so consistent with the wholeness of life, so correlated with the stage that now is, so conformable to the laws which govern our personality here, as our author succeeds in doing. To picture the sameness of life without the familiar conditions of life is our difficulty. In the story the very human soul whose experiences are imagined doesn't find that difficulty at all, simply because he doesn't realize at first that the conditions have changed. He is as much astonished when he discovers that he hasn't on his body as when he learns that he isn't talking English. But these incidents are small beside the spiritual facts which come to him by experience and through human companionship.

We are glad that he didn't have to learn everything at once and be transformed into an absolutely perfect creature in the twinkling of an eye. It was foggy when he first got there, and he slept a good deal the first few days. But he made some delightful friends, who tell him that "if we are willing and obedient it is surprising how we get on," and that "we don't explain things up Here; we discover them, and that is so much better." What a rebuke to Dante and Milton and Bickelsteth, with their long-winded Angels!

We think, with Bishop Brent, that this little book will bring courage and consolation to those who read it.

COLORED SUNDAY-SCHOOLS.

A good lady misunderstood a remark in the article in our last week's issue on the Oak Hill Sunday-school and supposed that the author meant to say that this was probably the first Sunday-school for negroes in the United States. Of course he meant to make no such statement, but said that it is probably the oldest of its kind now being maintained. The Oak Hill School has been for forty-three years in continuous operation. Is there an older anywhere? If so may we not hear of it?

But our correspondent goes on to write of the Sunday-schools maintained for the servants in so many parts of the South in ante-bellum days:

"In South Carolina, my home for many years, Sunday-schools for the plantation negroes were kept by their owners, and when the lady of the house was sick or absent the daughters took her place regularly. My mother used an easy Catechism, written by Bishop Capers of the Methodist Church. I can remember the opening questions and answers: 'Who made you?' 'God.' 'What did He make you for?' 'His glory.' 'Who is God?' 'The Almighty Maker of heaven and earth.' 'This Catechism had the Lord's Prayer, Belief, ten Commandments and everything necessary for the Christian child, all in simple language.

"The churches in our towns and cities were built with galleries, or had seats at the back, where the negroes sat and worshipped and communed with their masters and mistresses.

"Sunday-school was held in the galleries before the morning service. One of the vestrymen being superintendent. The classes were taught by the ladies and gentlemen of the congregation, each feeling responsible, and having their place filled by a friend if called away for even one Sunday.

"After the war all this was changed. Churches were demolished and 'our people' (as we always called them) scattered. Later they preferred to worship in their own churches, and have their children taught, both in the Sunday and secular schools, by those of their own color."

But here is an older! Since the above was prepared for the printer we have the following from a lady, a native of South Carolina, who knows a Sunday-school for negroes which antedates the Oak Hill school:

"I read with a great deal of interest Mr. Doty's account of the forty year Sunday-school for negroes in Albemarle County, which he states is probably the oldest one in the United States; but Virginia always finds it hard to get

ahead of South Carolina, however much she tries.

"Mrs. Charles Sinkler, now long dead, started a Sunday-school for her negroes on the famous Eutaw plantation (where the battle between the English and Americans took place during the Revolution). She began it at least fifty years ago, probably more nearly sixty years now, as I think it began before the war, and it is still carried on by her daughter-in-law and granddaughters, in a chapel built for the purpose by her daughter, Mrs. Charles Cox, of Philadelphia.

"I have been to the Sunday-school myself and seen negroes of all ages there in attendance, and heard their recitations and excellent singing of our Church hymns. So the Sunday-school in Albemarle is not the oldest in the United States."

Alas that it had to be done, but it had to be done and we editors can understand it. Our valuable organ of the Southern Church, the *Southern Churchman*, comes out with a letter, "Owing to the increased cost of production the management of the *Southern Churchman* has found it necessary to advance the subscription rate. After January 1, 1918, the rates to the *Southern Churchman* will be \$3.00 per annum in advance." That's a pity, but they held out longer against the inevitable than did most papers. A friend has suggested that in view of the same conditions the subscription to the *Church News* should be advanced to seventy-five cents. He is well acquainted with the Diocese and says that we would not lose twenty subscriptions by the advance. We wish we dared make the move. If you won't tell it to the business man of your family, we will say confidently that it costs us fifty-five cents to get the paper to the subscriber on a fifty cent subscription.—*Church News* (Miss.).

Take courage, brother, and do it. Our business office tells us that our subscription list is growing right along under our advanced price—a rebuke to our timidity.—Ed. S. C.

THE LATE WILLIAM H. MEADE, D. D.

Memorial Sermon,

Preached on the Anniversary of His Death, January 13, 1918, in St. John's Church, Roanoke, by the rector, the Rev. J. W. Cantey Johnson.

* * * Dr. Meade was born on November 7, 1838, of a parentage committed to Virginia and the ministry of the Mother Church, and therein of marked distinction in the person of the Right Rev. William Meade, Bishop of Virginia, his grandfather. His natural course and pride were accomplished in the educational opportunities of the Episcopal High School, the University of Virginia, and the Virginia Seminary. He was ordained deacon at the Seminary in the year 1862, and in the following year, priest in the war church of the Confederacy—St. Paul's, Richmond. The ministry of the succeeding years was spent in the following Parishes: At first in Clarksville, Va., and then at Charles Town, W. Va., from 1864 to 1882, during those precious years of a fruitful ministry from the age of twenty-six to forty-four. The next four years were spent as rector of the Church of Our Saviour, Philadelphia.

It was then that the vigorous new city of Roanoke secured his services for the somewhat older Parish, St. John's. This was in 1886. He continued to be your rector until 1898.

In the middle years of his work here this present church building was constructed, a notable edifice, and on most acceptable lines of church architecture. The former church, on Commerce Street, serving as Christ Church until quite recently, was sold to the Methodists, to be later re-entered by the new congregation of Christ Church. For the next ten years, the last of his active ministry, we find Dr. Meade surrounded by the quiet, well ordered life of Chapel Hill, the seat of the University of North Carolina. After that he came among you again, as a retired priest, but ready to do service wherever he was needed, and always finding joy and comfort for himself in such services, and giving consolation to others. In my own ministry, he added richly to the meaning of our holy religion in his gentle presence, in his partaking and distributing the sacred elements of the Body and Blood of Christ, and by his occasional word of exalted Christian ideal and of blessed hope through Jesus Christ.

Reflecting upon his personality, and what he came to mean for us who were privileged to know him, some things stand out in him that especially we love to have linger with us. We cling to them as the sweet savor of his life.

First of all was his own personality. Always frail of body, and delicate of voice, as most of us knew him, it impressed everybody that his physical media of expression fitted the gentleness and quietness of the man's nature. And yet withal there was a stalwart heart and courage that found him strong either in adversity, or in opportunity to witness for his Master. There was a quaintness, not to be identified alone with keen intelligence and advancing years, but that was ever on edge for the genuinely humorous, and also saw and seized the apt comparisons of life or literature, giving to his companionship a certain lightness that was always happy, and beautifully tempered with Christian grace. Bishop Tucker, in his last Council address, referred to him in these words: "It was a benediction to know him. A man true to the traditions of his family, gentle and yet strong, scholarly, and full of spiritual fervor."

It is of these two last mentioned qualities, his scholarship and his spiritual life I shall speak in further characterization of Dr. Meade. There is evidence that his scholarship was always thorough, discriminating, and of that type which preserved the human and imaginative element in the study of truth. It was a natural consequence that he had left, in his advancing years, that certain mark of real learning, the ability and the zest to enjoy what had been learned, and the constant reaching out for fresh sources of inspiration for intellectual life. He had, happily indeed, the benediction of true scholarship; an appreciation of the books of his day, however far spent his day, with mental powers still keen to absorb the new literature, and yet able to keep a sane balance for more matured thought. He was alert and vigorous in public questions, sympathetic for certain advancements which were not yet popular in his native State.

And now, with reference to his spiritual life and his ministry, what is written is from the knowledge of this man of God in his years of retirement and, as I reflect others, from the knowledge of those who came in touch with his ministry from the time of his first coming to Roanoke.

It is to be remembered that Dr. Meade was nearly fifty years old when

he began his rectorship of St. John's Church. With very few exceptions, then, our knowledge of the man is in the middle and maturer years of his life. We knew him in the finer years of tempered balance. What, especially in a new city, was taken frequently for over-moderation and excess of conservation, was the result of a spiritual equanimity that saw further than the demand for more evident and material results. This spiritual ideal for the exercise of his ministry remained with him. "Let a man so account of us as of the ministers of Christ, and stewards of the mysteries of God." The time came to him, as it does in every ministry that preserves loyally its high trust, that men who saw materially, rather than spiritually, were not patient with the consistent preservation of his ideal. It was so with the dear Lord who sent him on his mission as a minister and priest among His people. With whatever humility, Dr. Meade could say of himself, "It is required in stewards that a man be found faithful;" he knew the high sense of a calling from above, a calling from God to witness in the things of God to the needs of man. These things possessed him. "With me," he could join in St. Paul's saying, "with me it is a very small thing that I should be judged of you or of man's judgment, yea I judge not mine own self—he that judgeth me is the Lord."

In this connection I cannot but think of the application of all this to the current quickly read thought of the day that makes of the ministry and its message the thing that the pew, the Donald Hankeys and the H. G. Wells would create. It is an apt saying; "No one can be trusted to define another man's vocation. Never can priest and prophet safely trust the layman to define the responsibilities and stewardship of the Church."

How truly did Dr. Meade live in his ministry, not apart from the world, but above worldly conceptions of that sacred office to which he had given his life as God's servant, and as the trusted steward of the mysteries of God.

Again, he kept himself independent of the worldling's view that wanted the minister to be hail fellow well met with the man of the street, and to play soft pedal on many of its weaknesses. How finely one of our Church papers put this recently:

"We do not know that it is essential that the clergyman should feel perfectly at home with the man of the world, but we are certain that it is more desperately necessary than his being a good mixer that he should impress the man of the world and the genial rake that the Church is fitted by its stewardship of the mysteries of God to tell worldlings some truths for their everlasting benefit that cannot be learned at the club or in the street."

"The patronizing nod that the parson, when he aims to be a good fellow, receives from the man of the world is not always worth all that it costs. It will carry him further towards the 'efficiency' for which he was ordained if he, through converse with the things of God, has come to understand the heart of a saint and has learned how to tell dying world-sick sinners the meaning of the forgiveness and the love of Christ."

The spirit, our friend had received "was not the spirit of the world, but the spirit which is of God." Surely his was "the mind of Christ." He laid "no other foundation than that which is laid, which is Jesus Christ." There was wisdom in his preaching as well as the clear evangel of the redeeming Christ. With the message of the

"Christ crucified" he spoke of "Christ the power of God and the wisdom of God." His repeated witness in word and life, and physical stature even, was that "the weakness of God is stronger than man." No doubt always, certainly as age came on, he more and more wrapped himself in the spirit of personal devotion. His knowledge of devotional literature was broad and thorough. It permeated his every public address. Those who have led the music of this church will remember the love of music that brought him often in bitter weather to choir practice and his reverent enjoyment of the Church's music.

When he laid down his life, long spent in the Master's service, somehow none of us, especially none who had been close beside him in the chancel, could think of death in that presence. There was so little of the body. There was so much of the spirit. In him life eternal was made visible.

THE MINISTRY AND THE NEW AGE.

An Essay read before the North-western Convocation of the Diocese of West Virginia, by the Rev. R. E. L. Strider.

(The Editor regrets the cruel treatment this excellent paper has received at the hands of his blue pencil.)

The mighty, worldwide catastrophe in the midst of which we find ourselves is making itself felt more and more in every aspect of human life. By the time the war shall have ended there will remain hardly anything just as it was before. It is inconceivable that the Christian Church remain unaffected. When peace is finally declared it will be a new world in which the Church will find herself. It will be a somewhat different humanity to which the Church must then direct her words and her energies. There will be thousands of cripples cast back upon our shores like driftwood from the sea; there will be mourners to be comforted, and bitter souls to be tempered and sweetened. Hundreds of thousands of young men will come back to us sobered and saddened by the glimpse they have caught into the black depths of war's hell, around whom the new race must crystallize. A wrecked world will need to be rebuilt, and humanity, rendered more thoughtful by its narrow escape, rehabilitated. For us in America, will dawn besides, those new cares and duties incident to the passing of our country out from provincialism and youth into the stern business of mature manhood and worldwide responsibility. In view, then, of these numerous changes it behooves the Christian Church to be making herself ready for the new and difficult day that lies ahead.

Will the Ministry of the Church, as at present constituted and equipped, be equal to the tasks of the future? Wherever the fault may lie, I am sure that I am not hopelessly pessimistic in saying that the Church will fail somewhat in attaining her high destiny in the new age if the efficiency of her official ministry be not somehow increased. If that be true then, how may the increase in efficiency be brought about? The answer will, partly at least, indicate the cause of the condition that makes the question necessary.

1. The first duty of the Church to the new ministry of the future falls under the head of her preparation of the Clergy for their work. That the training offered to young men looking

forward to the sacred ministry is inadequate, scarcely admits of reasonable denial. It is a readjustment and a modernizing that the seminaries stand in need of to-day.

There can be no question that many of the seminaries have been woefully deficient in their teaching of that most essential subject, Pastoral Theology. This should be the course in which students are taught how to apply the theories they may have learned to the practical details of the work in which they are about to engage. How can young theological students, having dipped into Hebrew, Greek, Sociology, Polity, Liturgies, Church History and Theology, be expected to go out and bring all this mass of theory successfully to bear upon the problems of modern life, unless they have also had a thorough course in Pastoral Theology? We might as well set out to make a man a musician by teaching him the history and theory of music. Pastoral Theology offers a sort of gradual transition from the academic curriculum to the sudden plunge into life's stern reality. An adequate course in this subject, pointing out the more troublesome problems, warning against dangers and pitfalls, with a sane discussion of methods, is both invaluable and indispensable.

I have examined the catalogues of many of our seminaries, and I have received the impression that Pastoral Theology is a minor subject, rather than in a sense the major of majors. If no more were accomplished than to impress the students with the importance of the study it would be much to be thankful for. Alas, some of us discover that Pastoral Theology is essential when we sit, like that famous classical personage, amidst the ruins of some wrecked parochial Carthage, and wonder how it all happened. The Church pays dearly now and then that the minds of her Clergy may be enlightened in the sadness of some tragic aftermath. Again, it is no disrespect to the scholars who occupy the chairs at our seminaries to say that they are not the ones to teach Pastoral Theology. They are too often out of touch with parish life. The one to teach this branch is he who comes fresh from the firing line of parochial duty. Every seminary should be endowed with a fund sufficient to call within its walls each year three or four clergymen, conspicuously successful in parish administration, to lecture on Pastoral Theology to the middle and senior classes. Such lectures would, of course, supplement the more academic discussions of the classroom.

A word or two on the teaching of business methods in our seminaries. A clergyman cannot be a specialist in complicated business matters. He is not expected to finance railroads and organize corporations. But he is expected to pay his debts, to keep a set of books, to understand something of the principles of banking, to live approximately within his salary, and to account in a business-like way for every penny not his own that passes through his hands. Even on that Olympus, where the gods of Episcopacy dwell, there has been at times shortcoming in certain of these respects. If young men entering the seminary have had no training to these ends they should not be allowed to begin parish work until they have had it. A portion of the middle or senior year could be devoted to the purpose, with the result that much sorrow and damage might afterward be avoided.

2. One very necessary requirement for greater clerical effectiveness is some sort of standard of efficiency. In

the business and professional world there is a standard to which all must conform, and that standard finds its sanction in a motive more vital than personal inclination or pride. I know the danger of applying worldly standards and tests to the affairs of the Church, and I do not for one moment counsel that. But I do think that when a clergyman is commissioned and guaranteed a living he ought to be made to know that the Church will not tolerate idleness and inefficiency, much less indifference, in the discharge of his duty. Clergymen at present are subject to scarcely any requirements of a definite nature. The Church has no standard of efficiency, and can only say, "Beware, young man, lest you deny an article of the Creed, or commit a crime; in which case you shall be tried." Why not say to a clergyman being instituted, in language that he cannot fail to comprehend, "You are placed in this Parish to be faithful, and if you will not be faithful you may be no longer steward." Such of the Clergy as are faithful would welcome such a supervision. Then the churches would know officially who is worthy, so that when positions of responsibility are vacant they would have something more definite and reliable to base their selection upon than the word of the would-be incumbent and his promoters.

3. One way to meet this problem would be to have a commission for the purpose of enabling clergymen who have been unsuccessful to secure other positions in the Church where their abilities could be used to better advantage, perhaps to their ultimate success. It is by no means fair to assume that because a man has failed in one position he will therefore fail in all. On the contrary, the presumption is that every man can do good work somewhere, and it is the business of the Church to help him find his place. There are men who would make excellent assistants, but cannot successfully administer a Parish. Some are born teachers. I have heard of those whose only qualification for clerical work seemed to be a good voice. Very well, let the Church show a willingness to aid such an one to find a position where reading the service will be the principal duty. One who has a talent for preaching, for administration, or for pastoral work, should be allowed to exercise and develop such powers, for they are all too rare. I am not pleading for specialization in the Church but only for official assistance to those who are trying to find their places.

4. As a means to this end, I believe the establishment of a longer diaconate would be valuable. At present the diaconate is a perfunctory formality in many cases. We have much to say about the three orders of the ministry, but practically we have only two. The diaconate is a period of time, too often shortened, and not an office at all. Young men are restive under it. They chafe at the delay, and fancy that their "work" is being interfered with by having to wait six months or a year for priest's orders. And the Church officially encourages such a feeling. Now, all this might be very different if the period of the diaconate were longer, say, five years, and if it were made a time of trial, probation and apprenticeship, upon which the whole future might depend. Before ordination to the priesthood there could be an investigation into the fruits and achievements of the diaconate to ascertain whether it were worthy of promotion to wider service. Such, we are taught, is the method pursued by Almighty God in bestowing the blessings of higher life, and it could, there-

fore, scarcely be construed as unworthy of the Church.

5. One more suggestion needs to be made. The Church must guarantee to the Clergy a living salary. All honor to her for her all too tardy awakening to the need of Clergy pensions. But now having safeguarded the rights of the superannuated and the dead, she should turn her attention to those who are still alive. * * *

These, then, are some of the duties which the Church owes to that new and better ministry needed to carry on her work in the new age. But the Clergy must do something to make that new and better ministry a reality.

6. We hear much to-day of the "humanity" of the Clergy, and assuredly the ministers of the gospel should be human. By all means let us be sociable, sympathetic, approachable and friendly, but let us never forget that the moment we cease to be indefinitely different from men of the world we begin to lose our usefulness as ministers. Even he who would entice us into the pleasures and amusements of the world will despise us if we forget who we are. * * *

The minister must estimate character above all else. Neither intellect, nor personal magnetism, nor ability as a preacher, nor anything conceivable, can take the place of character. The clergyman must exemplify as well as preach the gospel. His greatest sermons will be preached not on Sunday, but as he moves among his people during the week. When a ministry begins to esteem anything more than character that ministry already has become decadent. The new age will demand that the Clergy lead the way in the noble art of living. * * *

7. Preaching is one of the clergyman's richest opportunities. The pulpit when occupied by a strong, manly, righteous voice is one of the most far-reaching mediums for good known. Through the pulpit we instruct our people in the ways of truth and life; through the pulpit we strengthen the faint, encourage the baffled, soothe the sorrowing, convert the sinner; through the pulpit we educate public opinion on the great moral questions of the day. Happy is he who is called to stand in a pulpit and lift up his voice on the Lord's side. We hear it said that this age does not desire to be preached at, that the power of the pulpit is declining, etc., but it is not true. When the right kind of preaching is to be had the people gladly hear. Preaching based upon the ever-living Word, directed to men's and women's real needs, illustrated and enforced by reference to present-day problems and conditions, all delivered with sincere conviction—this sort never has gone, and will never go, out of fashion. Such preaching the people, both within and without the Church, are as ready to hear to-day as in the times of St. Paul, Savonarola or Phillips Brooks. I am quite sure that many of us could be more effective preachers than we are.

8. In regard to reading the service, it is lamentable how frequently we hear our service positively butchered, the inherent beauty of it but serving to intensify the unattractiveness with which it may be rendered. Reading the Prayer Book service well is first of all a question of naturalness and ease of manner. Attempts at dramatic and elocutionary flights spoil it, but a reverent attitude, supplemented by the voice that we most easily assume when we are not thinking of it, is all in the way of elocution that we need. Add to these a mind intent upon what is being read, not wandering to the four corners of space, and especially striving

not to be rehearsing the sermon while the service is in progress. Above all, let there be spiritual appreciation of what is being read. The lessons are sometimes unintelligible to the congregation because they are hopelessly so to us. If we really understand what we read, and think of ourselves as interpreters of it to the congregation, then there is nothing to fear.

9. And now before I close I must have a word on the personal touch of the Clergy. Inefficiency on the part of ministers of Christ is frequently due to failure to keep in close personal contact with the people. He who sees most of his people, who talks much with them face to face, who enters their homes and sits at their tables, who discusses their work with them, and shows an interest in all that concerns them, will do the most successful work. He who enters into the life of his people will be heard with interest and profit when he mounts the pulpit to preach. If we minister faithfully to the sick, comfort those who mourn, enter our people's homes regularly and as often as we can, remembering always that we, like the Master, are come to seek and save the lost, then we need not tremble for our stewardship.

There is a glorious future ahead for the Church. When the great war is over there will be a boundless field ready-prepared for the sowing, spread out before her. If the Church will but awake to the situation, endeavoring to realize what she owes to the equipment and safeguarding of those through whom she must do her work; and if the Clergy themselves will arouse their souls to the true nature of what they are called to do, ceasing to be clergymen in a half-hearted, partial sense, settling down under God to do their best; then we may meet the new age as eager men await the daybreak, with assurance and expectant hope. But be it known once for all that if the Church and the Clergy do not awake, then the new age will cast us aside like broken and useless tools. But I have no fears. God's arm is not shortened. The living Christ still works, and His gospel is still the one thing that the world cannot possibly do without. In that thought we take courage.

The world of men has become wearied unto death of man-made doctrines and denominational interpretations of Divine Truth. That world is clamoring for "unity" of Christian effort. The soul-hungry and spirit-starving man wants the follower of Christ to come to him with something real—wants him to "speak as one having authority." This world-man asks, "What is truth?" One said, "I am the truth!" So today the world-man wants the follower of that One to say, "I am feeding upon the Truth, and I can show you the Truth and you may abide in Him." Do not be led astray longer by the American clamor for "something new!" Your soldier boys and those with whom they are allied in their cold, far-away loneliness, offering their precious young lives for a democracy which shall be safe for the world, do not want those new things—they want the Simple Prayers and old love-borne gospel of the Truth! They want the assurance that the folks at home are learning to live vitally and pray affirmatively. A stricken world begs us of America to revive the true catholic power of faith with all the authority of "the Truth once delivered to the saints," not in any sectarian narrowness, but with a real and vital desire to bring about that unity which shall bring all men as one unto Him!—Rev. C. N. Tyndell; Lenten Letter.

BROTHERHOOD OF ST. ANDREW AT CAMP SHERMAN.

The enlisted man who uses profane language is made to do double duty washing dishes. This is the novel punishment decreed by one of the groups, working under the direction of the Brotherhood of St. Andrew Camp Secretary, at Camp Sherman, Chillicothe, O.

Reports from the Camp Secretaries indicate that the groups of enlisted men, in nearly every cantonment, are entering actively upon a program of personal work. These men discourage profanity, gambling and immorality. They encourage attendance at church service and at celebrations of the Holy Communion.

By kind words and thoughtful acts they help the "other fellow" on all occasions. Theirs is a mission of uplift. They are an army within the national army, working quietly and unostentatiously for righteousness. Who shall estimate the far-reaching effect of their endeavor?

A church has been opened for soldiers at Camp Sherman, bearing the name of the Church of the Centurion. (It will be distinctly a soldiers' church, as the name indicates, and it will minister to hundreds of enlisted men, irrespective of their denominational affiliations.

The church building has a social room, which is open every day and evening, a quiet, homelike place, where the men can read, write letters and swap experiences.

The Rev. T. W. Attridge has given up his work at Christ Church, Cincinnati, to take charge of the Church of the Centurion. He and Mrs. Attridge will live in the church building, and their presence will make the social room a real home for the men of the camp.

John T. Price, Camp Secretary of the Brotherhood of St. Andrew at Camp Sherman, is assisting the Rev. Mr. Attridge.

THE PALESTINE OF THE FUTURE.

(Church News Association, 52 East Twenty-fifth Street, New York.)

A commission composed of scientific men from the ranks of Jews of the United States, Great Britain and Russia will start early next month for Palestine, there to make careful surveys of boundaries, to study water supplies and sanitation, and to determine upon methods by which Jerusalem shall become a healthy city. The Russian members of the commission are already in London, where they have conferred not only with the British Government, but have also met representatives of that other strong branch of Judaism, the men from Spain. It is known that the British Government is anxious to have the commission in Palestine at the earliest possible moment, without waiting for the end of the war. It is not yet determined who shall comprise the American members of the commission.

A friendly discussion has arisen over the name of the political state which Jews of the world hope to establish in the Holy Land. The Jews of Jerusalem are said not to favor the name Palestine, oftenest employed by Jews of England and America, saying it has no significance. They favor Judea as the name, saying it rests on a historical and sentimental basis. It is said by Jews here to be the purpose of the British Government to bring into exist-

ence four small states, each to be politically independent, and under British protection, or the protection of the league of nations which is to follow the war. These four are Armenia, Lebanon, Judea, or Palestine, as may yet be determined, and Arabia, the last named the land of the Muslims. Judea is to extend on the north to Damascus and Beirut, but does not include those cities.

Jews of the United States and of Great Britain are each in the midst of campaigns for \$2,000,000, half in each country, to restore prostrate Palestine institutions, and especially to maintain the schools and carry on provisional government until such time as the republic can be set up. It is not held that this sum will be sufficient, but that it is a start. The American \$1,000,000 is subscribed up to \$800,000, and at the present rate of progress the goal will be reached early in March. Even Jews of Russia are assisting as far as they are able. They adopted the unique plan of imposing an income tax upon themselves.

Jews throughout the world express gratitude to Great Britain in terms that know almost no bounds. The reasons are not only that Jewish aspirations of two thousand years are now to be realized, but that British statesmen are actively interesting themselves in plans for the new Jewish state, and the welfare of the people at this crisis. For example, the British Government found time, the other day, to ask Jewish committees in London and New York whether they had seen to it that farmers in Palestine are supplied with seed for crops to be put in this spring. And along with the inquiry was an offer to fill a requisition for seeds.

Since the taking of Jerusalem the Jews of Palestine have set to work to revive their ancient tongue, unused for two thousand years. This tongue is the Hebrew of Bible times, only modernized where necessary. It is said to have become quite out of fashion, to utter words in any language employed before General Allenby took possession. Day and night schools have been set up to teach Hebrew, and letters to Jews of the world, coming from Palestine, are beginning to employ the tongue of twenty centuries ago.

Already it is planned to erect in Jerusalem the University of Jerusalem, to be the centre of Jewish culture and learning of the world. A site has been tentatively agreed upon, said to be about midway between the two great synagogues of the city. It is said that these synagogues are large enough to serve as the principal places of Jewish worship. Hence, at present no new and imposing synagogue is talked of. The commission soon to start from London, already referred to, will take up the matter of an educational system for Jerusalem and the entire Palestine state, and its relation to the University of Jerusalem.

With the aid of Zionist funds and enthusiasm there was recently founded a Jewish Institute of Arts and Crafts. Greatly crippled by war conditions and now to be restored, it has already done much to adjust one grave problem. For centuries it has been the custom of pious Jews of many countries to go to Jerusalem to pray and to die. They found the climate so healthful they often failed to die, and had to be maintained by charity. The Arts and Crafts Institute, interfering not at all with their praying, has taught these aged Jews to weave rugs, an easy and lucrative trade. However, these old men are but a small fraction of the institute's students. The far greater number are young men and women.

A WORD TO LETTER-WRITERS AT HOME.

(Church News Association.)

General Pershing in France, and the commanders of the cantonments throughout the Southern States, are appealing to parents of enlisted men to refrain from writing letters to sons and brothers that divert their minds from military training and patriotic ambitions. The government is asking churches to communicate these desires to parents and other friends of enlisted men, adding the information when so doing that if the war is to be won men who do the fighting must know not only military tactics but must also be imbued with the fighting spirit. Only so can the Huns be downed, say those in command of American boys. Similar desires were long ago expressed to the parents of England and France through the churches of those countries.

The commanders, in giving details, say that parents write all sorts of distracting news to the boys in the cantonments and in France—mortgages coming due and no money to meet them, buildings burned and details of losses, friends sick unto death and inquiries as to what to do if death actually comes, love affairs made and broken off, all to such extent that men are mentally unable to put their minds upon training, much less upon the aims of the war. The commanders are saying that this matter of letter writing to their men in training must be made a part of American military training of people at home. Ministers in many parts of the country are taking hold of the task of presenting the matter to families in their memberships and communities.

Her Children Shall Rise Up and Call Her Blessed.

Ida Mason Burke.

She walked the ways of earth, so sweet in little things,
So great in goodness; so ever swift to bear
Burdens too heavy for the sorrowful,
Nor faltered 'neath the weight of human care.

She walked with God. She was so pure in heart
She saw His presence in the least of men;
And ever listening to her Master's voice,
She learned through Him to call the outcast "friend."

And when at last God called her to Himself
Her spirit was so ready to be free,
That those who looked upon her sleeping, knew
It was not death, but crowning victory.

A Simple Message.

He that findeth his life shall lose it; and he that loseth his life for my sake shall find it.—S. Matthew 10:39.

The greatest find is one's self. And it is never accidental. The result is always by following along a prescribed course. That course consists of the willingness and determination to spend the best thought and activity for others. On the surface it appears to be loss. But actually it is gain. Christ established this course by His own matchless life—He really lived for men. Because of this He is the outstanding man. Only as we follow His example can we experience our largest self.—The Witness.

The Great Commission

Board of Missions—Receipts.

Mr. King reports that up to February 1 there was a falling off of \$14,699 from the receipts of the corresponding period of last year. Reminding us of the great needs confronting the missionary operations of the Church, he continues:

"In the present year of grace the opportunities before the Church are so immense that she is challenged, as never since history began has she been challenged before. Everywhere the mists of ignorance and oppression are rolling away. Nations, waking from the night of medieval barbarism, turn eagerly toward the dawn, and the flames of the Church's lamp must burn very brightly if she is to show them the way. And unless the rays are strong enough to penetrate into the farthest corners of the world, what then? We shall have failed in our greatest opportunity; have proved ourselves unworthy of our trust, unworthy of our men who have given all they had and gone forth to face death for our ideals.

"But we shall not fail. Once the people of our country realize that a need is vital, there is no question of their refusing to meet it. Our bill is high this year, higher too probably by \$200,000 than we expected it to be, because by so much has the war increased the rates of exchange for the China Missions. But the work is imperative and the bill must be paid. We ask you to help us, men and women of America, with full confidence in your answer. You have never failed us; you will not fail us now.

"GEORGE GORDON KING,
"Treasurer."

The Igorot children of Easter School, Baguio, Philippine Islands, have sent to Bishop Brent, who is now in France, \$24 for the relief of Belgian orphans. At a special service held for the Baguio people, \$50 were given and sent to Bishop Brent for any purpose that commended itself to him.

Some Chinese girls, inmates of an Orphan Asylum, desirous of having a part in the Lenten offering for missions, came to their matron with this request: "We haven't any money, but you pay money for what we eat every day. If we will, all forty of us, eat less every day will you figure up what you save on our food bill and let us have a mite box and put the money for the food we don't eat into it to help carry the message of Jesus to the people up in Shensi Province who haven't heard it yet?" The matron said she would do it for them, and on Easter morning there was one mite box with eight Chinese dollars in it and a little slip of paper with Chinese characters on it which mean "Scholars' Less-Food Contribution." When you think that ten cents will feed one scholar one whole day and there were eighty times ten cents in the box, it means that those forty girls went without right much food.

The Philippine Leper Mission: Mr. John W. Shannon, Treasurer of the Philippine Mission, says:

"The Philippines has the largest leper colony in the world at Culion Island. It houses over 4,500 people

and is said to be the most modern settlement in the world, which speaks well for this government. A small Protestant church graces the island and there are about two hundred in the congregation."

The Missionary as a Guide Book.

Some years ago in Tokyo I met Carl Crow. I was about to take my first plunge into China, and was then carrying in my grip Crow's guide-book to the country. "What suggestions have you for the trip?" I asked. "How can I see China best?" "Go to the missionaries," replied Crow. Then he modestly added that his guide-book was largely a compilation of information which he had collected from the missionaries. "They are the only people," he explained, "who really know the country." I have had frequent occasion to test this assertion and I feel impelled to record that it is profoundly true. The temples and the bazaars have their value in introducing one to the country, but they chiefly give one a glimpse of what the past has been. The people who are the present, and who are determining the future, cannot be found there. If one wishes to see the Orient that is, one will have to make very generous use of the missionary. And yet very few tourists see him at all. The missionary is often the one person available who understands both the language of the tourist and the language of the country; but more important is the fact that often he alone understands why one asks the questions one does. He knows the background of the questioner's mind and is at the same time intimately familiar with the life about which the question is asked. The English-speaking native may understand one's words, but unless he belongs to the very limited class of those who have been educated abroad he is practically at a loss to understand why any one would ask such a fool question anyhow.—From "What Asia Thinks of Missionaries," by Tyler Dennet in January "Asia."

Fellowship by Prayer.

Above all other means, prayer is the most efficient in creating and strengthening the consciousness of God's presence. The very act of prayer brings us into fellowship with Him to whom we speak. Think of prayer as Christ did when He sought the companionship as well as the guidance of His Father. It is not a duty, but a privilege; not a matter of petitioning, but of fellowship, seeking the inspiration and strengthening that comes with the sense of being with one who is an unfailing, sympathetic and sufficient Friend, in whose love is no flaw and whose wisdom never errs.—Selected.

A Prayer for Inward Peace.

Almighty God, Who art the only source of health and healing, the spirit of calm and the central peace of the universe; Grant to us, Thy children, such a consciousness of Thy indwelling presence as may give us utter confidence in Thee. In all pain and weariness and anxiety, may we throw ourselves upon Thy besetting care, that knowing ourselves fenced about by Thy loving omnipotence, we may permit Thee to give us health and strength and peace; through Jesus Christ our Lord. Amen.—("The Class Prayer" of the class in Personal Religion, St. Paul's Cathedral, Boston, Mass.)

Church Intelligence

FOR THE NEEDS OF THE GENERAL WORK OF THE CHURCH.

Important Action Taken, Looking to Raising One and a Half Million Dollars.

Upon the invitation of the officers of the Board of Missions, a number of Church men and women from the sections of the country included in Provinces I, II, III and V met at the Church Missions House recently to confer upon the possibility of taking steps to meet the present urgent needs in the Church's general work. It was recognized that 1918 is certain to be a critical year. Church people are giving much time and energy on behalf of war needs. Seventy-five thousand Churchmen are already in the ranks of the new army. Many of the clergy, some of them from the leading parishes of the country, are serving in connection with the War Commission or the Y. M. C. A. in the Army and Navy.

The Red Cross, the Y. M. C. A. and numerous war funds are making appeals to meet compelling war needs. Under these circumstances it is possible that the absolute requirements for the Church's Mission may be overlooked to some extent, unless they are placed fairly before the people of the Church. On the other hand, the wonderful response of the nation to the call of the Government through the Red Cross, and the more than generous gifts that have been made through other agencies, show clearly that the people of the country are not only ready to give for a cause that they consider vital, but are ready to make real sacrifices for it.

In view of this situation, the Conference considered the question:

Would it be right to allow this spirit of sacrificial giving to be expressed chiefly through agencies outside of the Church, while the Church makes no concerted effort to call forth a similar spirit of giving on behalf of the fundamental matters entrusted to her?

The Conference took note of such facts as these:

1. That the Board of Missions and the General Board of Religious Education closed their last fiscal year with deficits.

2. That the Social Service Commission has plans which it is unable to carry out for lack of funds:

3. That several of the schools federated under the American Church Institute for Negroes are hampered in their work because their incomes are insufficient to meet the increased cost of operation.

The question was asked:

Would it be practicable for these various agencies for once to make common cause and present to the Church in one statement the needs of the various activities for which they are responsible, instead of allowing each to carry its load alone? Would it be possible to go a step further and to ask the domestic missionary bishops, all of whom have to carry a heavy load of anxiety in providing for that portion of the salaries of their clergy not provided for by the appropriations of the Board of Missions, to pool their needs and so present to the Church a unified statement and make a united appeal on behalf of these needs?

After hearing the statement of conditions in the field at home and abroad

from the Rev. T. R. Ludlow, of China; Bishop Touret, of Western Colorado; Dr. Teusler, of Japan; Dr. Gardiner, of the General Board of Religious Education, and the Rev. F. M. Crouch, of the Commission on Social Service, the Conference appointed a Committee to formulate the judgment of the Conference for presentation to the agencies whose work had been under discussion. Upon the recommendation of the Committee the Conference adopted the following statement:

That this Conference recommends to the Board of Missions, General Board of Religious Education, and the Joint Commission on Social Service, that plans be adopted at once to make provision for an additional sum for at least one and one-half millions of dollars to provide for the immediate needs of the Board of Missions, General Board of Religious Education, and the Joint Commission on Social Service, and the American Church Institute for Negroes.

That the Conference further recommends that a complete expert study of the Church's work in all fields as well as the ability to give be undertaken immediately, and that a commission of the ablest men whose services can be secured be appointed or employed by the three Boards, to put before the Church a plan which will adequately support the work already undertaken as well as furnish necessary funds for increased activities throughout this country and the whole world.

That a Committee be appointed from this Conference to present these recommendations to the Board of Missions at its next meeting, and to the other Boards and Commissions at the earliest possible moment.

On February 6 the Committee, through its Chairman, Mr. Oliver J. Sands, of Richmond, presented the matter to the Board of Missions. The Board immediately appointed a committee of five, consisting of the Very Rev. Carol M. Davis, Rev. Dr. Wyatt Brown, Messrs. Oliver J. Sands, Charles E. Mason and Dr. J. H. Gillard, to study the report and make recommendations to the Board.

This committee, through its Chairman, Dean Davis, submitted the following resolutions, which were unanimously adopted:

Resolved, That the Board of Missions has heard with interest of the general plans proposed by a committee appointed at a conference of Church men and women on January the 30th for securing the means necessary to meet the needs of this Board during 1918 and learn from it the needs for the next five years and to determine the method to be adopted to meet these needs. The Board gives its cordial assent to the general purpose of the committee and authorizes it to proceed with a committee of five from the Board in a plan to create a national committee composed of representatives from dioceses and missionary districts in the country in such a way that each Province shall be represented. From this general committee an executive committee may be appointed to supervise the carrying out of the purpose of this resolution.

Resolved, further, That the Board of Missions requests the committee hereby authorized to consult with the General Board of Religious Education, the Joint Commission on Social Service and the American Church Institute for Negroes, or other like agencies of the Church, for the purpose of unifying and co-ordinating the needs of the Church and securing annually a sum sufficient to conduct adequately the various branches of the work of the Church.

Vigorous steps are now being taken

to secure the organization of the National and Executive Committee provided for by the resolution. While no date for the concerted effort has yet been decided upon, it has been proposed that the week April 28 to May 5, both inclusive, should be selected for this purpose.

The needs which it is proposed to meet by this special effort would include, among other things, the deficit of the Board of Missions, the heavy extra expense to which it has been put through its entrance into the Pension System on behalf of missionaries at home and abroad and the great rise in the cost of silver in the Orient, certain building operations to which it is already obligated, such as St. Luke's Hospital, Tokyo, the Church Hospital at Wuchang and St. Paul's College, Tokyo, the requirements of the Domestic Missionary Bishops in addition to the appropriations of the Board, the plans of the General Board of Religious Education to meet the opportunities resulting from the war in reaching the students of the country, and numerous other items.

High Cost of Foreign Exchange.

In even figures the American people are giving \$22,000,000 a year to spread Christianity throughout countries other than their own, and they are finding that the war and its effect upon exchange are costing them \$2,500,000, possibly more, for the payment of exchange. For example, one society that has extensive work in countries on a silver basis finds it costs \$500,000 a year more to buy the Mexican dollars required by those countries than the same dollars cost five years ago. Another society puts its added expense at \$375,000. These sums cover the exchanges on funds used not merely to pay salaries of missionaries, but to maintain schools, hospitals and in many instances to maintain native workers.

A curious condition is assisting remittances of American money to the Near East. There wealthy men and business houses, often of the Islam faith, fear the confiscation of their money. To get it out of the country, sometimes to use in business here, but oftener to invest and so keep it out of enemy's hands at home, are going to agents of American missionary societies and depositing it. The cable instructs the societies here to pay the money to banks or business houses, and the transaction is complete. The American money has never gone to the field—and yet it has. Exchange is saved and so is the expense of transmitting gold. So far as American societies can learn, every German missionary has been driven from every foreign field.

Armenian and Syrian Relief.

The office of the American Committee, No. 1, Madison Avenue, New York, reports generous contributions, \$125,493.99 having been received during the week ending February 5th. Advices from the workers administering relief in Western Asia, however, indicate the pitiable insufficiency of the means afforded them to meet the demands made by the suffering and privation to which they minister. Still larger contributions are needed to bring these destitute people through the winter and to enable them again to win their own support in some measure.

The Rt. Rev. Paul Jones, having offered to do any work at the Church Missions House or in the field that the Board of Missions might desire, the Board at its meeting on February 6

authorized the officers to make such arrangements as might be practicable to secure Bishop Jones' assistance for work at the Church Missions House until April 10, when it is expected that the House of Bishops will meet to consider his resignation as Bishop of Utah.

Late Tidings From Bishop Lloyd: A cable was received at the Missions House on the 13th instant from Bishop Lloyd, sent via Dakar Tabou, in which he reported that all was going well.

VIRGINIA.

Rt. Rev. R. A. Gibson, D. D., Bishop.
Rt. Rev. W. C. Brown, D. D., Coadjutor.

The Rev. John Lloyd, who is a private in Ambulance Company No. 33, at Camp Green, Charlotte, N. C., will be advanced to the priesthood by Bishop Gibson in St. Andrew's Church, Richmond, on Sunday, February 24. Mr. Lloyd will be presented by the rector of St. Andrew's, the Rev. J. F. Ribble, and the sermon will be preached by the Rev. E. P. Dandridge, of Petersburg.

Miss Helen Littell, of the Church General Hospital, Wuchang, China, will be in Richmond on Wednesday, February 27, and will speak in the Sunday-school room of St. Paul's Church at 4 o'clock in the afternoon, and in the evening at 8:15, at a drawing room meeting in the home of Mr. and Mrs. Thomas M. Moore, 819 West Franklin Street.

Miss Littell is one of the most interesting missionary speakers in the Church, and is remembered with much pleasure by a great many Richmond women, who had the privilege of hearing her in Charlottesville in November. An urgent appeal is made to all women, especially members of the Woman's Auxiliary, to take advantage of this opportunity to hear her speak.

The Rev. W. Roy Mason, rector of a large group of missions in Greene County, Va., will speak in the interest of mountain missions at St. James Church, Richmond, on Friday afternoon, March 1, at 5 o'clock.

Mr. Mason is an interesting speaker, and his long and varied experience in the mountain work qualifies him to present its cause with full understanding of its needs and promise.

SOUTH CAROLINA.

Rt. Rev. W. A. Guerrey, D. D., Bishop.

The Rev. A. Rufus Morgan, of the Missionary District of Asheville, N. C., has accepted work under the Bishop of South Carolina. Mr. Morgan will have charge of the work of the Church at three important points, viz., Bamwell, Allendale and Blackville.

The Rev. W. S. Poyner, rector of St. Andrew's Church, Birmingham, Ala., has accepted the call to the rectorship of St. John's Church, Florence, S. C.

The Rev. A. S. Thomas will remain as rector of St. David's Church, Cheraw, S. C., until April 1. After that date Mr. Thomas becomes rector of the Church of the Good Shepherd, Columbia, S. C.

The Rev. C. W. Frazer, of Cuba, has been called to St. Helena's Church, Beaufort, S. C.

The Rev. W. B. Guoin, rector of the Church of the Holy Comforter, Atlanta, Ga., has accepted the rectorship of St. Jude's Church, Walterboro, S. C., and

entered upon his duties the first Sunday in Lent.

The Rev. Oliver Hart has successfully passed the examination for a chaplaincy in the United States Army and is awaiting orders.

SOUTHERN VIRGINIA.

Rt. Rev. A. M. Randolph, D. D., Bishop.
Rt. Rev. B. D. Tucker, D. D., Coadjutor.
Rt. Rev. A. C. Thomson, D. D., Suffragan.

St. Luke's Church of Powhatan County is proud to have fourteen stars on her service flag, which was raised Sunday, February 17, near the chancel. The names are as follows: Brigadier-General Henry Jervey, Colonel James Jervey, Lieutenant-Colonel Charles Macon Wesson, Major B. Randolph Kennon, Captain William G. Kennon, Lieutenant Robert S. Pendleton, Second Lieutenant William Carter Lee, Second Lieutenant James Dudley Pendleton. The "noncoms" are: First Sergeant Robert R. Lee, Jr., Corporal George Lee, Corporal Edmund Pendleton, Cadet Wilton Johnson, Privates Jack Silverwood and John Richardson. With the exception of one these boys all volunteered. Corporal George Lee has seen service with the Canadian troops in France.

MISSISSIPPI.

Rt. Rev. T. DuB. Bratton, D. D., Bishop.

The ninety-first Annual Council of the Diocese of Mississippi was held in St. Andrew's Church, Jackson, on Tuesday, January 22. In spite of the inclement weather, which was the coldest known in the South for forty years, there was a good attendance and the spirit of the Council was excellent.

The Council met in the midst of preparations for an Every-Member Canvass in St. Andrew's Parish. Bishop Bratton for one week before the Council had the Rev. Robert W. Patton, D. D., the Rev. Louis Wood, and the Rev. F. L. Clarke in the Diocese in an educational campaign for missions. Their work came to a climax at the Council when a good part of the time, night and day, was given over to these secretaries, who, while conducting the campaign for St. Andrew's, also conducted the campaign at the Council for the benefit of the delegates. This is to be followed by an Every-Member Canvass in the interest of missions throughout the whole Diocese conducted by a group of clergymen appointed at a conference after the Council. The campaign will be completed by mid-Lent.

The Bishop, thinking to let nothing interfere with the Diocesan campaign for missions, was about to withdraw the request for a coadjutor. When this became known among the clergy they held a conference on Wednesday and appointed the Rev. Albert Martin to see that certain resolutions were adopted. At the afternoon session Mr. Martin called for a committee of the whole with Judge D. W. Houston in the chair. Resolutions were adopted calling for the election of a coadjutor as soon as possible; increasing the assessment of each parish and mission 75 per cent. to meet the salary of the proposed coadjutor until such a time as an endowment of \$50,000 could be raised; and placing a man in the Diocese to raise this endowment. These resolutions became resolutions of the Council when the committee rose, and it is hoped that a coadjutor will be elected within this year. Bishop Bratton, although recovered from his oper-

ation, is not a well man and the extent of the Diocese is vast.

Although this year was only eight months long, reports of financial committees showed large balances on hand, a great many parishes and missions having met their assessments on a twelve-month basis.

Standing Committee: The Rev. William Mercer Green, the Rev. J. Lundy Sykes, the Rev. Albert Martin, the Rev. L. W. Rose. Lay: Judge L. Brame, Marcellus Green, Dr. Dunbar Rowland, P. S. Gardiner.

Secretary: The Rev. Albert Martin, Yazoo City.

Treasurer: Mr. I. W. Richardson, Meridian.

Registrar: The Rev. Nowell Logan, D. D., Pass Christian.

Chancellor: A. M. Pepper, Lexington.

By an amendment to the canons, Jackson, as being the central point in the State, was made the permanent meeting place of the Council.

ASHEVILLE.

Rt. Rev. J. M. Horner, D. D., Bishop.

Bishop Bratton Speaks at Trinity Church on Christian Education.

In connection with the campaign now going on in the Carolina Diocese to raise \$250,000 for St. Mary's School, Raleigh, on Sunday morning, February 10, the Rt. Rev. Theodore D. Bratton, Bishop of Mississippi, preached on "The Responsibility of the Church to Education" at Trinity Church, Asheville. Bishop Bratton was formerly rector of St. Mary's School in Raleigh, and is an ardent advocate of Church schools and colleges and of this movement that has been inaugurated by the Trustees of St. Mary's School. A large congregation filled the church and the speaker preached a powerful and convincing sermon, setting forth the fundamental and permanent place that education occupies in the Christian system. The Bishop of Asheville was present, and in introducing the speaker urged the necessity of pressing this matter at once, notwithstanding the many calls of the day, that the school may be prepared when the war is over to carry on its constructive work. At the evening service Bishop Bratton spoke more particularly of the school and its wonderful contribution to society, Christian culture and the Church during its long life of seventy-five years.

In the afternoon the Rev. Francis M. Osborne, who is the Special Representative of the Trustees, in the movement to raise the \$250,000 Fund, held a conference with the committee of representative men and women of the District to lay plans for a canvass throughout the District of Asheville. The work of preparing for such a canvass will be begun immediately, and it is hoped that by the time the canvassing now going on in the Dioceses of North Carolina and East Carolina is finished, the organization for work in the District of Asheville will be complete and canvassing will immediately follow.

NEW MEXICO.

Rt. Rev. F. B. Howden, D. D., Bishop.

One important mission station (Clovis, N. M.), left vacant by Rev. W. S. Trowbridge, on his going to Santa Fe, N. M., is now supplied by Rev. Francis M. Bacon, who comes from Boulder, Colo. He is a graduate of the Seabury Divinity School, with a wide experience in missionary work in

the West. He seems well fitted for work in this Missionary District.

A Greek Funeral. At our church in Gallup, N. M., on February 4 occurred the funeral of a Greek who was accidentally killed in one of the coal mines. About sixty of his countrymen were in attendance. The burial service, as provided in the Prayer Book, was used. In addition, the Lord's Prayer and the Nicene Creed were said in Modern Greek. As one of their number read the lesson in Greek the people arose and remained standing reverently.

At the close of the service in the church the coffin was removed to the vestibule, and there, as each Greek passed out, he made the sign of the cross, and then kissed on the forehead the body of the deceased.

At the grave portions of the burial service were also used in Greek. At the words of committal, instead of one, about a dozen persons each took a handful of earth and cast it upon the coffin.

The missionary, Rev. D. A. Sanford, visits these Greeks, scattered at various coal mining camps, doing what is possible to minister to them religiously.

PITTSBURGH.

Rt. Rev. C. Whitehead, D. D., Bishop.

The Rev. Floyd W. Tomkins, Jr., of Wilmington, Del., has accepted a call to the rectorship of All Saints' Church, Pittsburgh, and will enter his new field of labor soon after Easter.

Church Home. The Bishop of the Diocese made his annual visitation to the Home on the Feast of the Purification, confirming fifteen of the children at the afternoon service. The offerings for the day were devoted to the support of one of the "fatherless children of France," to be known as "The Church Home Child."

The Noonday Services under the auspices of the Pittsburgh Assembly of the Brotherhood of Saint Andrew are being held as usual in Trinity Church, Pittsburgh. On Ash-Wednesday the address was made by the rector of the parish, the Rev. E. S. Travers. Other speakers during February will be the Rev. George P. Atwater, of Akron, Ohio; the Rev. Dr. Karl Reiland, of St. George's, New York, and Bishop Howden, of New Mexico. The attendance at the opening service was exceedingly good.

WYOMING.

Rt. Rev. Nat. S. Thomas, D. D., Bishop.

The people of Green River, Wyoming, are closing an energetic campaign by which they have purchased a splendid little rectory, to be added to the property of St. John's Church, Green River. The work in Green River is under the charge of the Rev. W. Hewton Ward, who has been directing the movement.

Christ Church, Cody, the Rev. Alan R. Chalmers, rector. At the close of December the final payment was made on the indebtedness of over \$700 which had been over the church property for thirteen months. This was made possible by the kindness of many friends, but perhaps chief credit belongs to the efficient Guild, which managed to raise almost half of the money required.

Cathedral Home for Children: Mr. John W. Hay, of Rock Springs, has added to his many kindnesses to the work of the Church in Wyoming, by

promising that by the first of April he will see that the remainder of the money necessary for the completion and equipment of the Cathedral Home for Children is in hand. Last year Bishop Thomas purchased from the ecclesiastical authority of the Roman Catholic Church the property belonging to the old St. Joseph's Hospital, a splendid possession near to the University of Wyoming, at Laramie. Through the kindness of Wyoming citizens the work of renovation and repair has been going on, and now with this fine pledge of Mr. Hay, it will not be long until the building is ready to receive the large number of dependent children of the State, many of whom have been unable to be cared for, owing to lack of accommodations.

The Board of Managers of the Cathedral Home for Children has suffered loss through the death of Mrs. R. E. Fitch, of Laramie, after an illness of many months. Mrs. Fitch was at one time President of the Board, and was always one of its most devoted and earnest members.

The Rev. Oliver Kingman has taken up duties in the Missionary District of Wyoming, being assigned to All Saints Church, Wheatland, with duty at Chugwater, Glendo, and several other adjacent missions.

Mr. Howard R. Brinker, who graduated from the Philadelphia Divinity School at Midyears, has arrived in the District, and is now in charge of the work at Christ Church, Douglas, and St. George's Church, Lusk. Mr. Brinker is a candidate for Holy Orders in this District, and has served during the last two summers as summer worker in Wyoming, being in charge of the work at Meeteetse during one vacation, and serving at Glenrock in the summer of 1917.

The Second Volume.

In the groined alcoves of an ancient tower
Amid a wealth of treasured tomes I found
A little book, in choicest vellum bound;
Therein a romance of such tragic power
It held me rapt through many a tranced hour;
And then, the threads of interest all unwound,
Abruptly closed, I searched that palace round
And for its mate still earth's preserves I scour,
Perchance that was the whole? Then purposeless
The pain of conflict, and the bitter doubt
But half resolved; love in a dire distress,
Deserted, baffled, with its joy left out!
Could life so end, half told—its school so fail?
Soul, soul! there is a sequel to thy tale!

—Robert Mowry Bell.

There are times which reveal to us the mysterious identity of our ever-changing lives; when we read old letters, visit well-remembered scenes, grasp the hand of old friends, or indulge in the silent luxury of their presence. You know the subtle influence of such seasons; with what reality they recall the past. The coincidences of life are designed by God to reveal us to ourselves and to show what is God's guidance of our life.—A. Mackennal.

Personal Notes

The Rev. T. P. Baker, rector of St. Paul's Church, Bennettsville, S. C., has resigned the charge of that parish and will return to his old home in King George County, Va.

The Rev. J. M. Walker, Jr., has become rector of St. Paul's Church, Albany, Ga.

The Rev. William B. Allen, minister-in-charge of the Church of the Transfiguration, Saluda, N. C., has resumed his duties after a severe illness.

The Rev. Lyman P. Powell, D. D., President of Hobart College, has resigned, to take effect July 1. Dr. Powell has been president of Hobart College for five years, and concludes a most successful regime.

The Rev. Dr. R. D. Roller, rector of St. John's Church, Charleston, W. Va., has not resigned, as it was erroneously reported in the Church papers recently.

The Rev. R. E. Gribbin, rector of St. John's Church, Wilmington, N. C., who has been for the past several months serving as chaplain at Camp Sevier, S. C., returned to his home in Wilmington recently and found his residence had been looted of everything except furniture too large to remove.

The Rev. Douglas H. Atwill has entered upon his duties as rector of St. Augustine's Church, St. Louis, Mo.

The address of the Rev. Henry B. Bryan, rector of Grace Church, Jersey City, N. J., is 268 Second Street, Jersey City.

Ordinations.

On Sunday, December 23, in Gethsemane Cathedral, Fargo, N. D., Bishop Tyler advanced to the priesthood the Rev. Frederick Gunnell, presented by the Rev. J. S. Brayfield, rector of Grace Church, Jamestown, who also preached the sermon. Mr. Gunnell has served the mission at Linton for over two years and expects to remain in charge of this field.

In St. James Church, Philadelphia, on the feast of the Conversion of St. Paul, the Bishop of the Diocese advanced to the priesthood the Rev. Allen Evans, who was presented by the Rev. G. Pomeroy Allen, of Ardmore. Chaplain Dickens preached the ordination sermon. Mr. Evans has been engaged as assistant to the chaplain at the navy yard.

On January 30, in St. Mark's Cathedral, Salt Lake City, Utah, the Rev. Stephen C. Clark, Jr., was advanced to the priesthood by Bishop Hunting, of Nevada, acting for the ecclesiastical authority of Utah. The Rev. W. W. Reese presented the candidate, and the Rev. J. H. Dennis preached the sermon. Mr. Clarke will continue as missionary in charge of St. Luke's Church, Park City, Utah.

In Trinity Church, Elmira, N. Y., the Rev. H. E. Hubbard, rector, on Sexagesima Sunday, Bishop Fliske advanced to the priesthood the Rev. John Edenden Wootton, who was presented by his brother, the Rev. Ray Wootton. The sermon was preached by the Bishop.

Mr. Wootton will remain in charge of St. John's Church, Marathon, N. Y.

Deaths.

The Rev. Henry Martyn Sherman died at his home in Bridgeport, Conn., on February 4, aged eighty years. The funeral services were held on Thursday, February 7, in St. Paul's Church, Bridgeport, of which parish he had been rector before his retirement in 1903. Among those taking part in the services were the Rev. J. Chauncey Linsley, the Rev. Matthew G. Thompson, representing the Standing Committee, and the Rev. Kenneth MacKenzie. The committal service was taken by Bishop Brewster.

The Rev. William Alexander Coale, rector emeritus of St. Stephen's Parish, North Sassafras, Md., died on Thursday, January 31. Funeral services were held in St. Stephen's Chapel, Cecilton, interment being in St. Stephen's cemetery, Farleville, on Monday, February 4.

The Rev. Custis Parsons Jones, for the past fifteen years a retired clergyman resident in Baltimore, Md., died recently at Johns Hopkins Hospital.

An Inspiring Story.

Have you been reading recently the inspiring story of the Mayo brothers? The other day these world-famous surgeons, Drs. William and Charles Mayo, of Rochester, Minn., turned over to the University of Minnesota "the bulk of their savings for more than a generation," in all \$1,650,345, to establish a fund for "medical education, research and investigation." Explaining the gift, one of the brothers said:

"The money came from the people, and we feel it should return to the people—a continuing fund that shall serve this State for generations to come."

It was aptly remarked by a metropolitan daily that "the world can scarcely ask more from this fund than that it will develop more Mayos."

These surgeons appear to demonstrate again the truth of the old maxim that real skill is bound to attract attention, and "you cannot keep a good man down." Even though you dwell in a forest, "the world will wear a beaten path to your door" if you provide what is really needed. Here were two young men who worked in a village drug store, studied pharmacy, and aspired to be physicians. Graduating from college, they began as village doctors to labor zealously to relieve suffering. Renown was not long in finding them out, for no case seemed too desperate, and they performed marvelous operations and effected cures where other distinguished men had given up. Local fame became national, then worldwide. Their hospital at Rochester, Minn., became one of the greatest institutions of its kind, and surgeons came to them from all over the world for advice and instruction. It is not surprising to know that these brothers have helped to develop plans for aiding the wounded in the war, and that they are planning to take turns in France with the American army. As a story of American achievement, this is inspiring, and the surrender of their life savings that humanity may be still further served by the long vigil and patient ministries of their years of wonderful devotion, makes it truly glorious. May such a spirit as this be multiplied throughout the land, and may it be especially evident in all our churches!—The Reformed Church Messenger.

The Shepherd Who Stayed.

There are in Paradise
Souls neither great nor wise,
Yet souls who wear no less
The crown of faithfulness.

My master bade me watch the flock
by night;
My duty was to stay. I do not know
What thing my comrades saw in that
great light,
I did not heed the words that bade
them go;
I know not were they maddened or
afraid;
I only know I stayed.

The hillside seemed on fire; I felt the
sweep
Of wings above my head; I ran to see
If any danger threatened these my
sheep.
What though I found them folded
quietly,
What though my brother wept, and
plucked my sleeve.
These were not mine to leave.

Thieves in the wood and wolves upon
the hill.
My duty was to stay. Strange though
it be,
I had no thought to hold my mates,
no will
To bid them wait and keep the watch
with me;
I had not heard that summons they
obeyed;
I only know I stayed.

Perchance they will return upon the
dawn,
With word of Bethlehem, and why they
went;
I only know that, watching here alone,
I know a strange content.
I have not failed that trust upon me
laid,
I ask no more—I stayed.
—Theodosia Garrison, in The Century.

Help in Temptation.

An English naval officer told a grateful story of the way he was helped and saved from dishonor in his first experience in battle. He was a midshipman, fourteen years old. The volleys of the enemy's musketry so terrified him that he almost fainted. The officer over him saw his state and came close beside him, keeping his own face toward the enemy, and held the midshipman's hand, saying in a calm, quiet, affectionate way: "Courage, my boy. You will recover in a minute or two. I was just so when I went into my first battle." The young man said afterwards that it was as if an angel had come to him and put new strength into him. The whole burden of his agony of fear was gone, and from that moment he was as brave as the oldest of the men. If the officer had dealt sternly with the midshipman, he might have driven him to cowardly failure. His kindly sympathy with him dispelled all fear, put courage into his heart, and made him brave for battle.

It was thus that Christ is touched with a feeling of our infirmity when, assailed by sudden temptation, we quail and are afraid. He comes up close beside us and says: "I understand. I met a temptation just like yours that tried me very sorely. I felt the same dread you feel. I suffered bitterly that day. I remember it. Be brave and strong, and your fear will vanish and you will be victorious." Then He takes our hand, and the thrill of His sympathy and of His strength comes into our heart, dispelling all fear.—J. R. Miller.

Church Knowledge and Nurture

NEW TABLE OF LESSONS

Morning Lessons.		Evening Lessons.			
2nd Sun in Lent.	II Kings 24:5-17 or	Mat. 23	Daniel 6	Mark 7:1-23	
St. Matthias Feb. 24	Ezekiel 18	Luke 7:1-23	7	Romans 1:1-25	
M., Feb. 25	Jer. 29	7:24-end	8	2:1-16	
T., Feb. 26	34	8:1-21	10	2:17-end	
W., Feb. 27	41	8:22-39	11:1-29	3:1-18	
Th., Feb. 28	37	8:40-end	11:30-end	3:19-end	
F., Mch. 1	38	9:1-27	12	4	
S., Mch. 2					
3rd Sun. in Lent	II Kings 24:8-25, 21 or Baruch 1:19-2:15	21:5-24	9	Feb. 9	

Second Sunday in Lent: The first Old Testament lesson Sunday morning records the beginning of the fulfillment of Jeremiah's prophecy of the Seventy Years' captivity, which was the first lesson for last Sunday morning. Jehoiachin came to the throne in 597 during or just before the siege of Jerusalem by Nebuchadnezzar. He was a fatuous youth of eighteen who played at being a king for three months and then was dragged to Babylon at the head of prominent Jews of all classes who thus constituted the first group of captives, referred to later by Jeremiah as "good figs," and among whom apparently were Daniel and Ezekiel. Once again God did what He said He was going to do. (See first morning lessons for first and second Sundays after the Epiphany.) Jeremiah's appeal to the example of loyal Rechabites; his pleas for social justice; his hoiding out the offer of God's pardon; all were rejected with scorn. Truly "the sin of Judah was etched with a pen of iron and the point of a diamond, graven upon the tablet of their heart and upon the horns of their altars." But the cool insolence of a Jehoiachin, throwing the leaves of the prophet's writings into the fire, was not going to stop God's truth from "marching on."

For the second lesson we have given our Lord's denunciation of scribes and Pharisees, ending with the lament over Jerusalem, not without the note of hope which also belonged to Jeremiah, "ye shall not see me again until ye shall say, Blessed is he that cometh in the name of the Lord." (Note: Compare Matt. 23:37-39 with 2 Esdras 1:30, 33.)

For the evening lessons the Book of Daniel is continued and the deliverance of Daniel from the lions' den is given, accompanied by our Lord's denunciation of lip service and of man-made traditions and doctrines, setting forth the necessity of purity of heart and deliverance from evil thoughts, rather than ceremonialism.

These lessons, one and all, seem to fit in not only with Lent in general, but with the specific eucharistic teachings of this particular Sunday. They set forth the inevitableness of the penalty of sin; the value and right use of Divinely ordained discipline; the hope and promise of deliverance; and the absolute necessity of a pure heart. "This is the Will of God, even your sanctification" (Epistle). To this supreme end all providence is directed. Whether "adversities which may happen to the body" (Collect) are averted, as in the case of Daniel, and the Woman of Canaan (Gospel), or permitted, as in the case of Judah and Jerusalem, the Divine purpose is one and the same.

Again, the Gentiles, who are the instruments of God's discipline in one lesson, are themselves the recipients of

God's mercy both in the Gospel and the Daniel story. The week day selections from Jeremiah belong between the events of this and those of the next Sunday.

C. B. WILMER.

HOME LESSONS ON THE LIFE OF OUR LORD.

(II.)

1. Whom did Mary visit? Luk. 1: 39, 40.
2. What did Mary say? 1:47.
3. What was Elizabeth's son named when born? 1:60, 63.
4. What happened then to his father, and what name gave he? 1:64.
5. Where is Zacharias' hymn found in the Prayer Book? Luk. 1:68-79. (The teacher here must give a brief account of the nativity; reserving a full story of it for a separate lesson next time, or on Christmas Day if near at hand, or a Sunday near.)
6. How old was Jesus when he was named? Luk. 2:21.
7. What did his mother offer when she brought Him to Jerusalem? 2:24.
8. What old man was there; and what did God promise him? Levit. 12; 2:25, 26.
9. What did he do and say? 2:28.
10. Where is his hymn in the Prayer Book? 2:29-32.
11. Find your favorite Bible promise God makes to you. What one?

What President Wilson Thinks of the Bible.

Extracts from an address made by the President when Governor of New Jersey, and published in the Expositor.

The beauty about the Bible is that it is the most wholesome, the most perfectly symmetrical, the least morbid picture of life and motives of men in the world. Almost every other book has a streak of morbidness in it, but this book is wholesome and sweet and natural and naïf from cover to cover. Here are no dull moralizings; here is the life of man set forth as it was simply lived from generation to generation.

He alone can rule his own spirit who puts himself under the command of the Spirit of God, revealed in His Son, Jesus Christ, our Saviour. He is the Captain of our soul; he is the man from whose suggestions and from whose life comes the light that guideth every man that ever came into the world.

I am sorry for the men who do not read the Bible every day, I wonder why they deprive themselves of the strength and of the pleasure. It is one of the most singular books in the world, for every time you open it some old text that you have read a score of times suddenly beams with a new meaning.

Calendar and Collect

February.

1. Friday.
2. Saturday. Purification B. V. M.
3. Sexagesima Sunday.
10. Quinquagesima Sunday.
13. Ash Wednesday.
17. First Sunday in Lent.
- 20, 22, 23. Ember Days.
24. Second Sunday in Lent. S. Matthias.
28. Thursday.

Collect for the Second Sunday in Lent.

Almighty God, who seest that we have no power of ourselves to help ourselves; keep us both outwardly in our bodies and inwardly in our souls; that we may be defended from all adversities which may happen to the body, and from the evil thoughts which may assault and hurt the soul; through Jesus Christ our Lord. Amen.

Collect for St. Matthias' Day.

O Almighty God, who into the place of the traitor Judas didst choose Thy faithful servant Matthias to be of the number of the twelve Apostles; grant that Thy Church, being always preserved from false Apostles, may be ordered and guided by faithful and true pastors, through Jesus Christ our Lord. Amen.

There is no other book that I know of of which this is true; there is no other book that yields its meaning so personally, that seems to fit itself so intimately to the very spirit that is seeking its guidance.

Every Sunday-school should be a place where this great book is not only opened, is not only studied, is not only revered, but is drunk of as if it were a fountain of life, is used as if it were the only source of inspiration and of guidance. No great nation can ever survive its own temptations and its own follies that does not indoctrinate its children in the Word of God; so that as schoolmaster and as governor I know that my feet must rest with the feet of my fellow-men upon this foundation only; for the righteousness of nations, like the righteousness of men, must take its source from these foundations of inspiration.

I want to advise that we get down to hardpan again, that we regard the whole business of the Sunday-school as the familiarizing of the children with the Word of God.

Give it to them unadulterated, pure, unaltered, unexplained, uncheapered, and then see it work its wholesome work throughout the whole nature. It is very difficult, indeed, for a man or for a boy who knows the Scripture, ever to get away from it. It haunts him like an old song. It follows him like the memory of his mother. It reminds him like the word of an old and revered teacher. It forms part of the warp and woof of his life.

I conceive my theme, therefore, to be the exaltation of the Word of God as the one and only theme for study on this sacred day, when we call our children together to drink from the original fountains of human life.—Sunday-school Times.

There is a zeal which is fed by regard to the opinions of others, and sustained by a wish to be thought earnest and useful; which is rather the warmth of nature than the holy fire of grace, and which makes a man a mere tinkling symbol, because he does not love Jesus Christ.—C. H. Spurgeon.

Family Department

A Lenten Prayer.

Thou loving Maker of mankind,
Before Thy throne we pray and weep;
O, strengthen us with grace divine,
Duly this sacred Lent to keep.

Searcher of hearts! Thou dost our ills
Discern, and all our weakness know:
Again to Thee with tears we turn;
Again to us Thy mercy show.

Much have we sinn'd; but we confess
Our guilt, and all our faults deplore;
Oh, for the praise of Thy great Name,
Our fainting souls to health restore!

And grant us, while by fasts we strive
This mortal body to control,
To fast from all the food of sin,
And so to purify the soul.

Prayer and Self-Denial.

Lent is the time set for us to look squarely at sin, and to make special effort to overcome it.

One of our great modern thinkers and teachers defines sin to be "a reversion to our brute ancestry, after having seen the vision of a higher life." The brute follows his instinct, and commits no sin. The savage satisfies his animal nature, does whatever he happens to feel, and commits no sin. But the man living today in a Christian land, recognizing duty, knowing the right and the true, seeing the beauty of love and purity and holiness, sins, when he turns from these noble things and lives like the savage or the brute, following instincts, doing simply because he likes to do. How clearly does our Lord teach this truth when He said to the Pharisees, "If ye were blind, ye would have no sin; but ye say, 'we see'; therefore your sin remaineth."

St. Paul pictures vividly the Christian's fight, ay! the human fight, as the struggle, the battle to the death, between the flesh and the spirit, between the lower or brute nature in us and the higher or spirit nature in us. The brute nature would drag us back down to the lowest savage; the spirit nature would lift us up akin to God. We ask, "How can we be victors in this long and terrible battle, which each child of man must fight?" the answer can be condensed into two simple and great words: Self-denial and Prayer.

Self-denial is the saying "no" to the brute instinct; it is the denying the animal appetite; it is the controlling the savage temper. Prayer is the stretching out of the hands to God our Father, that we may climb where He stands; it is work with Christ our Saviour in the things of the spirit; it is the opening of our heart, mind and will to the blessed influences of the Holy Spirit.

Self-denial exercises itself in many practical ways; fasting from food and fleshy indulgence, that the body may be the obedient servant and the perfect instrument of the conscience and the will; giving freely of our substance, that we may help forward God's work and that we may cut at the roots of our degrading selfishness; suffering cheerfully pain, loss or lack of appreciation, that the lower self may be so weakened that the higher self may grow and flourish.

Prayer is calling on God to help us in our work of self-denial, realizing

His presence and power, as we strive to quench our desires, to control our tempers and to humble our base ambitions, making the hard fight before Him and with Him.

Prayer is, again, quietly communing with God, thinking of Him, talking to Him, loving Him, praising and thanking Him. Prayer is, thirdly, resting and remaining alone, opening or yielding ourselves alone, opening or yielding ourselves to the spiritual forces that are ever playing about us, whose work in this universe is to make us like Christ, to lift us up to God.

Self-denial and Prayer. How well and wisely they work together! How necessary they are to each other! Self-denial, honestly begun, makes us realize the need of God's help and opens the way for prayer. Prayer gives the needed help, and opens our eyes to visions of nobler life, which demand a truer and a deeper self-denial.

"This"—power over all evil things, transfiguration into the holiest and the most beautiful—"cometh by prayer and fasting" (self-denial), spoke the Master. So the Church wisely and obediently points her children to Self-denial and Prayer as the chief work for Lent. —Bishop Strange.

Pointers.

When we are asked to substitute corn meal for wheat, we are simply asked to eat what is abundant and just as good for us, in order that those who are fighting for us may have the food they absolutely need.

The American people merely face substitution, while the peoples of Belgium, Poland, Serbia and Armenia have long suffered starvation.

Do not confound substitution with sacrifice. The heart of real religion is the principle of sacrifice, and we should be ready for it at the call of country and duty; but we have not been asked for any real sacrifice as yet in food conservation. The sacrifice is in the giving of sons, husbands, brothers, fathers. And that sacrifice will be far worse than in vain if we do not supply them and their comrades in arms with bread and meat.

Eat corn cakes, corn muffins, corn bread, corn pone, corn-meal mush. You may not save money by so doing, but you will help save your country and the world from the abomination of desolation represented by the Prussian system.

The largest corn crop ever raised; the winter wheat crop much smaller than hoped and anticipated, owing to weather conditions. That tells why we must substitute corn meal for wheat flour. The more corn eaten at home the more wheat to send abroad—and we must send or surrender.

Some people say they do not like corn bread, as though that were a sufficient reason for not eating it. Such Americans ought to live in London for awhile, where the innocent victims do not like German bombs, but cannot choose.

Who will not substitute when they may, should live to hunger another day.

The Food Administration calls for voluntary substitution by us to prevent otherwise inevitable destitution on the part of those who are fighting our battles for us.

Eat more Irish potatoes. Discover the value of a baked potato, skin and all.

It is far better to eat a corn dodger than to be one.

To show how savings count up, the railway dining-car service of the country reports that during October and November the savings were as follows: Meats, 469,508 pounds, or over 234 tons; wheat flour, 238,098 pounds, or over 1,214 barrels; sugar, 25,699 pounds, or over 12½ tons. And this despite an increase of 20 per cent. in the number of persons fed, as compared with the corresponding two months of the previous year.

So far the hotels and restaurants make a better showing in food substitution and saving than the homes do. It is easier, of course, to reach the public eating places because of organization, but we hope it may be possible to change this record, and the churches can bring it about if the people will take the matter as seriously as it deserves.

There are fifty ways at least to use corn meal to make good and appetizing dishes for dinner, supper, lunch or breakfast. Variety, therefore, is the spice of corn meal as of life.

Send for Farmers' Bulletin 565, "Corn Meal as a Food, and Ways of Using It," to the Department of Agriculture, Washington, D. C., which will furnish it without cost.

There is more body fuel in a cup of corn meal than in a cup of wheat flour. And it is fuel that makes the man go as well as the engine.

Eat corn bread in order to send white bread to your son in France. If you haven't a son there, then eat the corn bread to send the white bread to somebody else's son. We are all bound up together in this war. "No man liveth unto himself alone."—U. S. Food Administration Bureau.

"I Dread the End of the Year."

"I dread to come to the end of the year," said a friend to us recently. "It makes me realize I am growing old."

That suggests a question: When is a man old?

In Shakespeare's time a man was old at forty, and often, because of the gay life, inviolated long before that.

Sir Walter Scott at fifty-five bemoaned the fact that he was an old man.

Montaigne retired to his castle at thirty-eight to spend his declining years in peace and study.

Dr. Samuel Johnson once remarked that at thirty-five a man had reached his peak, and after that his course must be downward.

Physiologists tell us that in all mammals except man the period of life is five times the period of growth. A dog gets its full growth in two years, and lives ten; a horse in five years, and lives twenty-five. On this basis a man should live from one hundred to one hundred and fifty years.

Why were these three men—Scott, Montaigne and Johnson—old while they were still comparatively young?

The answer is, because they felt old and acted old.

William James, the great psychologist, said that most men are "old fogies at twenty-five."

He was right. Most men at twenty-five are satisfied with their jobs. They have accumulated the little stock of prejudices that they call their "principles," and closed their minds to all new ideas; they have ceased to grow.

The minute a man ceases to grow—no matter what his years—that minute he begins to be old.

On the other hand, the really great man never grows old.

Bismarck, who died at eighty-three, did his greatest work after he was seventy.

Titian, the celebrated painter, lived to be ninety-nine, painting right up to the end.

Goethe died at eighty-three, and finished his "Faust" only a few years earlier; Gladstone took up a new language when he was seventy; Commodore Vanderbilt increased the mileage of his lines from 120 to more than 10,000 between his seventieth birthday and his death at eighty-three.

Laplace, the astronomer, was still at work when death caught up with him at seventy-eight. He died crying, "What we know is nothing: what we do not know is immense."

And there you have the real answer to the question, When is a man old?

Laplace, at seventy-eight, died young. He was still unsatisfied, still growing, still sure that he had a lot to learn.

As long as a man can keep himself in that attitude of mind, as long as he can look on every year and say, "I grew," he is still young.

The minute he ceases to grow, the day he says to himself, "I know all that I need to know"—that day youth stops. He may be twenty-five or seventy-five, it makes no difference. On that day he begins to be old.—Every Week.

To One Fallen Asleep.

Late evening hush is over all the land;
The stars ablaze in black-blue deeps
of space

Obeysome vast processional of grace,
Some organ-peal unheard on this low
strand.

Yet beauteous, too, our silence, as we
stand

In pale submission, trying to embrace
The wondrous thought of God's own
dwelling place,

Still nestling in the hollow of His hand!

O my beloved!—In that strange profound
Where angel wings and starry circles
go

Still flying, rolling, flashing evermore,
Thy living place must be! Where all
around

Is Life, no death, no past of earthly
woe

Can dim His Presence whom we both
adore.

—Caroline D. Swan

The American Red Cross in Italy.

The story of what we did in Italy may constitute the best example of the effectiveness of the work that we have done in influencing the actual progress of the war.

A Rout of the People.

At the time when the smash came and the Germans and the Austrians broke through, they found a situation in the Italian Army and among Italian people that was very distressing. The whole country was tired of war. The victory was not a military victory; it was the rout of a large number of the Italian people. They came streaming back from the north of Italy, some half million refugees, in dreadful condition. There were children born on crowded trains. There were people who died on them. There were those who fell and died of exhaustion coming down from the roads to the railroad centers. There were people who had never left their little farms and little villages who were going out stripped of everything they owned in the world into a strange country.

The question at the time of holding the line that the armies took was a

very open one. The general impression through the country was that the Piave line was a temporary one, and that a retreat would follow. If that had come about, it would have meant a million and a half or two million more refugees thrown on a country already impoverished by war and short of supplies. It might have meant the elimination of Italy as a factor in the war.

If there was ever a time in the history of the world when a country needed moral support and somebody to come up and stand beside them, it was Italy after the break.

Italy Misunderstood Us.

Now, our country was very considerably misunderstood in Italy at that time. A careful propaganda had been carried on which had developed among the people the belief that America was not really interested in the war as far as Italy was concerned. We had not declared war on Austria. There were stories that we were afraid to war with both Germany and Austria. The idea had become current that America was suspicious of Italy—suspicious of her motives in the war and unwilling to help her.

There was no possible way for America to speak as a government at that time. Congress was not in session and a declaration of war on Austria was impossible. Yet it was absolutely necessary that in some way the people should be made to feel that America was with them. Our State Department felt it; the Italian Government felt it. And there was only one agency that could speak and that was the American Red Cross.

No Organization in Italy.

We had no organization in Italy at the time. We took from our French organization a number of men under Carl Taylor and sent them down to break ground. We began to hit before we broke the ground. The first thing we did was to send telegrams immediately to every American consul in Italy to ask if they could use money, how much and what for. And we sent each consul all of the money that he asked for. We started forty-six freight carloads of necessary supplies from our French storehouses. We started ambulances from France in charge of experienced ambulance drivers. We opened soup kitchens where we gave to the Italian refugees the first food and hot drinks that were served to them in Italy. We arranged for the transportation of refugees from the North.

We opened storehouses and warehouses at the essential points. We employed in the manufacture of surgical dressings, besides refugees, the families of soldiers fighting at the front. We opened hospitals where we could concentrate contagious diseases.

Ambulances to Piave Front.

Our first ambulances went to the Piave front four days after we declared war on Austria. They went from Milan through streets that were covered with American flags and allied flags. They were cheered by great crowds as they passed. The ceremony of taking them over was assisted by representatives of the British, French and Italian armies and representatives of the Italian Government and our own State Department. And the word spread of this wonderful thing that America had done four days after the declaration of war; men in khaki moving off to the front.—Major G. M. P. Murphy.

It is almost as presumptuous to think that you can do nothing as to think you can do everything.—Phillips Brooks.

Questions.

You have lived long and learned the secret of life, O Seer!
Tell me what are the best three things to seek—
The best three things for a man to seek on earth?

The best three things for a man to seek, O Son! are these:
Reverence for that great source from whence he came;
Work for the world wherein he finds himself,
And knowledge of the realm toward which he goes.

What are the best three things to love on earth, O Seer!—
What are the best three things for a man to love?

The best three things for a man to love, O Son! are these:
Labor which keeps his forces all in action;
A home wherein no evil thing may enter,
And a loving woman with God in her heart.

What are the three great sins to shun, O Seer!—
What are the three great sins for a man to shun?

The three great sins for a man to shun, O Son! are these:
A thought which soils the heart from whence it goes;
An action which can harm a living thing,
And undeveloped energies of mind.

What are the worst three things to fear, O Seer!—
What are the worst three things for a man to fear?

The worst three things for a man to fear, O Son! are these:
Doubt and suspicion in a young child's eyes;
Accusing shame upon a woman's face,
And in himself no consciousness of God.

—Ella Wheeler Wilcox.

"My Grace Is Sufficient for Thee."

"The other evening I was riding home after a heavy day's work; I felt very wearied and sore depressed, when swiftly and suddenly as a lightning flash that text came to me: 'My grace is sufficient for thee.' I reached home and looked it up in the original, and at last it came to me, and I said, 'I should think it is, Lord,' and burst out laughing. I never fully understood what the holy laughter of Abraham was until then. It seemed to make unbelief so absurd. It was as though some little fish, being very thirsty, was troubled about drinking the river dry, and Father Thames said, 'Drink away, little fish, my stream is sufficient for thee.' Or, it seemed like a little mouse in the granaries of Egypt, after the seven years of plenty, fearing it might die of famine; Joseph might say, 'Cheer up, little mouse, my granaries are sufficient for thee.' Again, I imagined a man away up yonder, in a lofty mountain, saying to himself, 'I breathe so many cubic feet of air every year, I fear I shall exhaust the oxygen in the atmosphere;' but the earth might say, 'Breathe away, O man, and fill the lungs ever, my atmosphere is sufficient for thee.' Oh, brethren, be great believers! Little faith will bring your souls to heaven, but great faith will bring heaven to your souls."—C. H. Spurgeon.

For the Young Folks

For the Southern Churchman.
Be Sure to Say You're Sorry.

W. R. Savage.

Be sure to say you're sorry,
If sorry you should be,
For if a man won't say it,
A sorry man is he.

Be sure to say you're sorry,
Not only try to show it,
But, say it out, "I'm sorry,"
That neighbors, all, may know it.

Be sorry when you witness pain,
And many people have it,
Be sorry that you "did not think,"
If 'twas you who gave it.

Be sorry for the hasty word
Shot forth without a thought,
Be sorry for the unkind deed
Through which much harm was wrought.

Be sure to say you're sorry,
When sorry you should be,
For if a man won't say it,
A sorry man is he!

Luck.

"Some people are born lucky, that's all!" grumbled Dick. "Look at Tommy Andrews' new bicycle. I've been wanting one for a whole year, too. It's nice to be lucky!"

Ruth looked up from her paper dolls, and added a sigh to Dick's grumble.

"Alice Matthews is lucky, too. She's head of the class again, and I'm sixth. It is nice to be lucky."

Little Polly sighed now, thinking of her chum, Patty.

"Patty found a quarter in the gutter," said Polly; "she could not find the owner, so she kept it, and now she has the best rubber ball of any of us."

"The rest of you needn't talk about luck," cried Robert, looking from one to the other with a scowl on his face. "Look at Max Webster if you want to see luck! He's been asked to recite for the School Club this month, and everybody knows I can recite better than he can."

Robert's books went down on the table with a loud bang, and mother put down her pen, and pushed aside the letter she was trying to write.

"Well! Well!" she said. "My four-leaf clover is certainly in trouble. Surely a four-leaf clover ought to be lucky. Let's talk over this wonderful luck which seems to come to Tommy and Alice and Patty and Max. Tommy's bicycle is a beauty, Dick. I do not wonder that you want one like it. Do you remember how hot it was last summer?"

"Yes," answered Dick, gloomily, "but that has nothing to do with Tommy's bicycle."

"Hasn't it?" said mother. "It was very hot, yet Tommy worked all summer long selling papers. He earned that bicycle himself. This spring he is enjoying his wheel—but he is also selling more papers, for now he is working for a football. He told me so yesterday. L-U-C-K spells—"

"Luck!" said all the children, except Dick. He was silent save for a long-drawn-out "O-oo!"

"Now, it's Ruth's turn," said mother, picking up one of the pretty paper dolls which Ruth delighted in dressing. "Ruth stood sixth in her class, and Alice stood first, yet one little girl is just as bright as the other."

"See—it's luck!" cried Ruth. "That's what I said."

"Wait a minute," advised mother. "Does Alice like paper dolls, too?"

"She loves them!" answered Ruth. "Don't you remember what beautiful dresses she made when she was over here last Saturday?"

"When?" asked mother.

"On Saturday," repeated Ruth, looking puzzled.

"Oh, she plays with paper dolls on Saturday, does she?"

"Yes; on Saturday and on Friday night. The rest of the time she is too busy with her—"

Ruth stopped suddenly, and mother smiled.

"L-U-C-K spells—"

"Luck!" said Polly and Robert, but Ruth and Dick were silent.

"Robert is next," continued mother.

"Mother, you know I can recite better than Max," urged Robert, eagerly. "I stood head in my class, and they ought to have let me recite this month. I deserved it."

Mother had hard work to keep from smiling as she asked:

"How often does the School Club meet?"

"Every week."

"How often did you go last month?"

"I didn't go at all, but I was too—"

"Wait a minute," said mother. "How often did Max go?"

"Every time," answered Robert, slowly.

"The teacher depends on Max. He never seems to fail her. What did Max say to you the last time you recited?"

"He said I did 'dandy good work,'" Robert said, more slowly still.

"What did you say to Max when you heard he was going to recite?"

"I didn't say anything. I was too mad."

"Max has improved wonderfully lately," mother continued. "Every one is noticing that. And, Robert, I am sorry to tell you, but you didn't recite as well last time as you did—"

Mother did not finish her sentence. Instead she asked:

"L-U-C-K spells—"

There was dead silence in the room, and after a few moments mother said:

"Does Polly want her turn?"

"No, no, mother!" cried Polly. "I was worst of all. I spent two hours hunting a quarter in the gutter, after Patty found hers, and I could have earned one easily, for father said he'd give me a quarter if I picked the weeds out of the path this week. Don't say anything about me, please!"

"All right," laughed mother; "but I'd like to ask my four-leaf clover again:

"L-U-C-K spells—"

"Work!" shouted the children, all except Robert, for Robert had disappeared. The front door slammed, and mother picked up her pen smiling. She knew, and the rest knew also, that Robert was running down the street at full speed toward the house where Max lived. She knew, and they knew, that "lucky" days were beginning for the four-leaf clover.—Anne Spottswood Young.

For the Southern Churchman.
Three Stories by Little Folks.

I.

What Happened to My Fish.

(Margaret Reed French, Alexandria, Va., aged nine years.)

Once I went out to fish with some other children. When we came home I went into the house to ask mother if Sarah could cook them (the fish). I left the fish on the lawn and a dog came up and ate them. When I came out they had disappeared and I was very sorry. But the next day I went out fishing by myself. The dog did not eat the fish this time, and I had them for my supper that night. They were good, but I did not get over one mouthful, they were such little fish.

II.

A Pony Story.

(John Carlyle Herbert Bryant, Alexandria, Va., aged eight years.)

I have a little pony; his name is Edgewood. I want to tell you something funny about him. One day he came into the house, and now he has learned to open the kitchen door. He is the smartest pony I have ever seen. I am going to tell you how he opens the kitchen door. He takes his teeth and turns the door-knob and comes into the kitchen and eats the things off the table in the kitchen. He scares the cook.

III.

My Dear Dog.

(Evelyn T. Peake, Alexandria, Va., aged ten years.)

Once I had a dear black-and-white dog. He was real fat and shiny. He had dark brown eyes and he was very, very affectionate. His name was Traveler. He would play "tag" with me, and "hide and seek," too. He would stay in one place and I would hide and call him; then he would look for me. Traveler was quite a big dog, but very nice to play with. One day when my grandmother was going to town to market I went with her. It was summer, so we drove in with our horse Dixie. Traveler always followed us when we drove town. We missed him that morning, but we just thought had gone with some other dog around home; but when we got half way to town we found my dear dog lying in the road. An automobile had run over him! Oh, how sorry I was. I shall always remember my dear dog Traveler.

Bobby and Betty Chickadee.

"Whew!" chirped Bobby Chickadee, shifting from one foot to the other on an icy twig. "Whew, but it's cold!" "Cold!" sputtered Betty Chickadee, Bobby's trim little wife. "Cold! It's more than cold. It's colder. It's coldest. That's what it is—coldest."

"If only we could find a few plantain seeds," wished Bobby, "or some of those red berries that taste so good. With our stomachs comfortably full, we wouldn't mind the cold—not very. But the berries are all gone, Bobby, and the plantain seeds are deep under the snow. We'll have to think of something else."

"You think, Betty. You're so good at thinking," encouraged Bobby.

Betty cocked her pretty head on one

side and looked so pleased and wise. "Hm," said she, "hmmm." Then she cocked her head to the other side. "Hm," she began. But she stopped right there, and flew a graceful little circle around Bobby. "Bobby Chickadee," she chirped. "Look, look! There's smoke coming out of the chimney of the little brown house. Somebody has moved in. Maybe that means crumbs."

"Maybe," hoarsely chirped Bobby.

"Come on!" cried Betty.

Away they flew toward the little brown house. Nobody at the back window. Snow dishearteningly smooth and white! Around to the end flew the hungry little pair, and O—

"Goody!" chirped Betty.

"Ditto!" chirped Bobby.

There, fastened to the trunk of the old apple tree by the kitchen window was a nice square board, and on the board were crumbs and bird seed and a lump of suet nailed down!

"O, look!" cried Betty.

"O, look!" cried Bobby.

"O, look!" cried both in unison.

A little girl standing by the window, with her small nose flattened against the pane, clapped her hands and hopped up and down and called: "Mother, daddy, come quick! Here are two dear little chickadees already!"

"See what nice people there are at the window, Bobby," said Betty. "Just look."

"Hmmm," mumbled Bobby, with his mouth full. "They're all right."

"See how hungry they are, daddy!" said the little girl. "Do you suppose they'll come every day to my picnic table?"

"Not a doubt of it," answered daddy.

"What a dear little girl!" exclaimed Betty Chickadee.

"Sure!" responded Bobby, stopping row to take a good look at her. "She has such good judgment about food for chickadees!"

"This table fastened here so firmly looks as though she meant to serve meals regularly," observed Betty hopefully.

"She'll have at least two steady patrons," chuckled Bobby.

"Hear the dear little things, mother!" exclaimed the little girl. "Just hear them: 'Chickadee-dee-dee!' How thankful they are! 'Chickadee-dee-dee!' I wish I could understand bird talk."

"You understand bird feelings, and that is better," smiled mother.—Minnie Leona Upton, in the Christian Register.

When Marie's Eyes Were Opened.

Marie had big, bright brown eyes that could see the birds and the flowers and the trees, and that could see to read and to go about, yet there were many things that those bright eyes did not see at all. At night, somehow, the eyes could not see the chair where all Marie's clothes should have been neatly placed. If they had her tired mother would not have had to pick up 11 clothes from the floor before she went to bed.

In the morning they did not see the place in the bathroom where the towel should have been hung; at breakfast they did not see the napkin ring. They did not see that the clock said there was plenty of time to help mother before school.

One day Aunt Margaret came to visit, and she felt so sorry about those bright, blind eyes that she began to help her to see.

"Suppose we tidy up this room before mother comes in," she whispered one day. Marie was going out to play, and had not noticed how the room looked, but she joyfully clapped her

hands as she saw her mother's delight when the room was done.

When once the eyes began to see things that ought to be done, they soon began to hunt for things to do to make people happy. And if you have seeing eyes yourself, I need not tell you how much happier and more beautiful the world became for Marie and for every one about her.—Exchange.

The Attic Window.

Of all the windows in our house

I like the attic window best,
Because it's high and small and round,
And oh, so different from the rest!
For every single way you look
Is like a fairy picture book!

Such lovely things there are outside!

Red chimney stacks, and near, blue sky,
And fat cats walking on the roofs,
And baby cloudlets skipping by;
And pigeons cooling on the sill,
So I can stroke them, if I will!

The smoke plumes from the chimney stacks

Are banners waving to and fro,
While gallant "Knights, with prancing steeds,

Through the long roof-lanes come and go.

The clouds at sunset often hold
Great palaces of shining gold.
—Isabel Ecclestone Mackay.

When in Danger.

Wilbur shook the last hickory nut from the slender bough and turned about to climb down to the ground. But Wilbur had not reckoned well. Much to his surprise, the fork of the tree held one foot as firmly and securely as if it had been nailed there with hammer and nail. A twist, a wiggle and a pull, backed by a lot of determination, failed to loosen the tree's hold. The bright little face clouded, and the blue eyes filled with angry tears.

"Let me go! Let me loose!" shouted Wilbur in a loud voice as with a clinched fist he pounded the sturdy old hickory.

A brown squirrel, gathering his winter store near by, squinted his merry eyes at Wilbur as if he thought: "Ho, ho, little boy! You're caught in a trap."

Wilbur returned the squirrel's gaze for a moment; and then, ashamed of his tears, he called out suddenly: "You'd cry, too, little brown squirrel, if you were invited to a party this afternoon and were caught up in a hickory tree. It's a mile to the house, so they will never hear me call; and this is the last place they will come to look for me. O, dear!"

Wilbur's sobs had frightened the little brown squirrel away. Even the birds had flown to the bare walnut trees in the far end of the grove, where they twittered as if afraid to sing. A tired little fist continued to pound the old hickory, which seemed not to mind in the least, and a hoarse little voice continued to call out: "Let me loose! Let me loose!"

Then suddenly Wilbur remembered something that his father had read in the newspaper at the breakfast table. It was an account of a man who had faced a great danger and throughout the ordeal was calm. Father had said it was the man's calmness that had enabled him to think clearly and thus to plan his escape from danger. Wilbur remembered it all now. Was this being calm, to pound the old tree which

was not at all to blame for his plight and make his throat sore by crying?

Ashamed at his behavior, Wilbur stared down at his imprisoned foot and resolved to act from this time on just as his father would want his boy to act. For a long time Wilbur stood there; and so silently did he wait that the little brown squirrel returned and, setting his head on one side, blinked his eyes as if to say: "O, you are still here, are you, little boy?"

Just then a merry shout rang out: "I'm going to be free, free, free!" Wilbur then unfastened his shoe and, stepping out, sprang lightly to the ground, leaving only the shoe a prisoner in the fork of the old hickory tree. "Good-by, little brown squirrel," called Wilbur, as he waved a farewell and started homeward; "and when in danger, don't forget to use your thinking cap." —Ethel Lynn Andrews, in Christian Observer.

Why Every American Child Should Be Patriotic.

The Great Billows of the Ocean rolled and thundered!

A tiny little grain of sand lay between the Great Ocean and the fair land where the little children were to play, laughing and frolicking, free of fear and unconscious of the danger so frightful.

The Great Ocean Billows were roaring and piling nearer and yet more near, only, one little grain of sand lay between it and the children. One little grain close to many other little grains. And while the little grains lay close together the children were safe.

Now, the little grains of sand lay close together, and, though each little grain of sand alone would indeed be a mere morsel in the grip of the Great Cruel Ocean, together they weighed many tons and tons in the path of the Great Cruel Ocean Billows who were roaring so mightily against them.

"Oh," laughed the Great Ocean Billows, "I'll take the little grains of sand one by one and they will not be able to keep me back; then I will get those innocent little children who they are put to guard and murder them and their fathers and mothers and all who oppose my progress. 'Ha! Ha!'" laughed the Cruel Ocean.

Presently one little grain of sand said to itself, "What does one little grain of sand count against the Big Ocean? I think I'll just roll away by myself and let the others take care of the little children, the little helpless children." So away rolled the little grain and the Ocean Billows crept just that much nearer the children.

Then the next little grain of sand said to itself, "Look, there goes one little grain of sand rolling away by itself. I think I will go too, for what does one little grain of sand count?" So away rolled the little grain, but not by itself, for it loosened several other grains who might have stayed where the Great God of the Universe had put them to stay the Cruel Ocean in its greedy rush to devour everything. Away they rolled, and after them rolled many other little grains just as you have seen little children "follow their leader," and now those who had tried to stay were too few and weighed too little to keep back the cruel Ocean Billows who roared on and on and overtook the grains of sand who had neglected their Duty and deserted their Station of Honor and Safety and presently the little children, too, were in its grasp and the fair land disappeared and only devastation and destruction reigned where all was so fair and happy while the grains of sand were holding

close together as it was their duty to do.

"United we stand, but divided we fall."

United for the Good of the World,
divided we fall a prey ourselves.

Jno. L. Williams & Sons

BANKERS and BROKERS

Eighth and Main. (P. O. Box 503.)
RICHMOND, VIRGINIA,

Transact a general Banking and Brokerage Business. Deal in Southern Investment Securities. Negotiable Railroad and Municipal Bonds.

The First National Bank

OF

Richmond, Virginia

DESIRE
YOUR ACCOUNT.

CAPITAL & SURPLUS
\$3,000,000.00

3%

INTEREST IN SAVINGS DEPARTMENT.

Norfolk & Western Railway

ONLY ALL RAIL LINE TO NORFOLK

QUICKEST AND BEST SERVICE

Pullman Parlor Cars.

The best line to all Points West,
Northwest and Southwest.

W. B. BEVIL, W. C. SAUNDERS,
Pass. Traff. Mgr. Gen. Pass. Agt
Roanoke, Va.

C. H. BOSLY
Dist. Pass. Agt., Richmond, Va.
Rates and information upon application.

FINANCIAL

You Can Help

1. Yourself
2. Your country

By wasting nothing and by putting your surplus dollars in bank

National State and City Bank

RICHMOND, VA.

Wm. H. Palmer, President
Julien H. Hill, Vice-Pres. and Cashier R. E. Cunningham, Asst. Cashier
J. W. Sinton, Vice-Pres. Wm. S. Ryland, Asst. Cashier
Jesse F. Wood, Mgr. Savings Department

INCORPORATED 1832

Virginia Fire and Marine Insurance Company

Of Richmond, Va.

ASSETS - - - - - \$2,160,195.00

Wm. H. Palmer, President

E. B. Addison, Vice-President

W. H. McCarthy, Secretary

OUR FIGHT

To save our customers time, trouble and money is won.

THE BUDGET CHECK

Eliminates every unnecessary word and figure in the payment of your bills each month.

THE AMERICAN NATIONAL BANK

OF RICHMOND, VIRGINIA

The Thrifty Housewife

has for her motto "ONE HUNDRED CENTS FOR EVERY DOLLAR EXPENDED."

She believes in a full return for every outlay.

She is not tight fisted. She knows that the cheapest materials are often the most expensive in the end.

She has an Account Book which shows what becomes of the money she spends, and a Bank Book which shows what becomes of the money she saves.

Her funds receive absolute protection.

ORGANIZED 1866.

The Union Bank of Richmond

1104 EAST MAIN STREET.

Resources over \$2,300,000.00

Southern Churchman

SOUTHERN CHURCHMAN COMPANY

Publishers

615 East Grace Street, Richmond, Virginia

LEWIS C. WILLIAMS, President.
E. B. ADDISON, Vice-President.
REV. E. L. GOODWIN, D. D., Editor.
REV. JAS. D. GIBSON, Managing Editor.
Entered at the Postoffice in Richmond, Va., as second-class mail matter.

SUBSCRIPTION PRICE—After January 1, 1918 \$3.00 per year in advance. To the Clergy \$2.00. Six months \$1.50. Trial subscription 3 months 50 cents, 10 cents a copy. Foreign postage 50 cents additional. Back numbers not over 3 months old 10 cents each, over 3 months old 25 cents each.

For the convenience of subscribers, subscriptions are continued at expiration unless otherwise ordered. Notice of renewal, discontinuance, or change of address should be sent two weeks before the date they are to go into effect.

RECEIPT OF PAYMENT is shown in about two weeks by change of date on address label. If date is not properly extended after each payment notify us promptly. No receipt for payment will be sent.

Notice post office address. The exact post office address to which we are directing the paper at the time of writing **MUST ALWAYS BE GIVEN**. Our mailing list is arranged by post offices and not alphabetically.

Make all checks and money orders payable to the Southern Churchman, and not to an individual.

ADVERTISEMENTS—Rates quoted on request. For Classified see head of that department.

Representatives wanted in each Parish. Liberal commissions.

News concerning the church at large always welcome.

ATTENTION!

ENLISTED CHURCHMEN.

The Department of Army and Navy Work of the Brotherhood of St. Andrew.

wants to get in touch with you and supply your needs in every possible way. Write to us soon and tell us how you are getting along. You will find us prompt correspondents.

F. S. TITSWORTH,

Executive Secretary.

B. F. FINNEY,

Chief Secretary.

12th and Walnut Streets, Philadelphia, Pa.

PIPE ORGANS.

If the purchase of an organ is contemplated, address **HENRY PILCHER'S SONS**, Louisville, Kentucky, who manufacture the highest grade at reasonable prices.

OAKLAND

A Home School for young boys to be tutored with the sons of Mr. and Mrs. Rosewell Page at their country home in Virginia. Address Mrs. Rosewell Page, Beaver Dam, Va.

GRACE HOSPITAL, MORGANTON, N. C. offers a course in medical, surgical and obstetrical nursing to young women in its registered school. Also experience in visiting nursing and social service work. Address Maria P. Allen, R. N., Supt.

CENTRAL BUREAU OF EDUCATION, Paris, Ky., reopens and promises patrons the same faithful work for which it has been noted in past years.

POSITIONS WANTED

CLERGYMAN, FULL GRADUATE OF the Virginia Theological Seminary, college man, conservative Churchman, good reader and preacher, desires rectorship. City or suburban church preferred. Would supply. Address "Rector," Southern Churchman.

A LADY OF REFINEMENT WISHES position as housekeeper. Would superintend gentleman's home and children, or any position where executive ability is desired. Willing to travel. References exchanged. Address (Mrs.) L. T. L. 3122 P Street, Northwest, Washington, D. C.

A REFINED SOUTHERN WOMAN desires position as companion or manager of home. Reference. Address B. care Southern Churchman.

HELP WANTED.

WANTED—RIVERSIDE HOSPITAL—Young ladies to enter training. Must have at least one year of high school. Apply to Miss E. T. Cook, Superintendent, Riverside Hospital, Newport News, Va.

WHEN WRITING OUR ADVERTISERS
PLEASE MENTION THIS PUBLICATION

Classified Advertising and Notices

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line, each insertion. Special rates to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents. Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

THE BOARD OF MISSIONS.

Correspondence is invited from those who wish to know

What it does,
What its work signifies,
Why the work can be helped most effectively through the Board.

Address
The Right Reverend A. S. Lloyd, D. D., President of the Board of Missions, 281 Fourth Avenue, New York.

Legal Title for Use in Making Wills:
The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.

The Spirit of Missions, \$1.00 a year.

THE ORDER OF THE DAUGHTERS OF THE KING.

An organization for the women of the Church throughout the world (communicants of good standing in their parishes) for the spread of Christ's Kingdom, especially among women, and for the strengthening of the Church's Spiritual life by means of constant prayer and personal service.

The order calls for a corporate Communion by every Chapter on the third Sunday of each month at the early celebration, and a Bible class is desired in every parish.

Handbooks at the office of the Order, Room 55, 281 Fourth Avenue, New York.

Marriages and Deaths

Marriage notices, not exceeding 40 words, \$1.00. Death notices, not exceeding 40 words, inserted free. Over 40 words at the obituary rate. Obituaries and resolutions, 20 cents per line. Six words to the average line.

Copy for this department must be received not later than Tuesday of the week on which it is intended to be published.

Eubank-Logan: Married in Greenville, S. C., on January 30, 1918, at the home of her sister, Mrs. A. L. Butler, by the Rev. F. A. Juhn, Martha Webb Logan to Arthur Lawrence Eubank, of Greenville County.

Carter: Died at her home at The Plains, Fauquier County, Va., on February 8, MRS. ISABEL B. CARTER, aged seventy-eight. She was the widow of the late Josiah T. Carter, and leaves two sons and four daughters to mourn their loss.

Mrs. Carter's was a lovely example of the earnest, serious Christian life. She was diligent in the Father's business, fervent in His worship, and doubtless has passed over to receive the Saviour's approval: "Well done, good and faithful servant; enter thou into the joy of thy Lord." Those who knew her well will long feel the loss of her counsel and example; and the poor and the sick, and the afflicted of the community will miss her.

J. J. N.

Garth: On Sunday, February 10, 1918, EDWARD BIRCKHEAD GARTH, after a long, painful illness, quietly and peacefully fell asleep in Jesus at the home of his parents, Charles P. and Annie B. Garth, near Profit, Albemarle County, Va. His mortal remains, followed by a large company of loving, sorrowing friends, were laid to rest in the family burying ground at "Norven," his mother's girlhood's home, where rest those of many of this highly esteemed family. The services of the church were conducted by his mother's former pastor, Dr. H. B. Lee, and the solemn rites of the order to which he belonged by their chaplain, the body being tenderly borne by six sturdy young men, in the uniform of the order, accompanied by many others. The hymns were sweetly sung by a choir composed of neighbors. The floral tributes were profuse and beautiful.

These tokens and expressions show the estimate in which this dear boy was held. There was a sweetness and gentleness, accompanied by many traits which drew many to him, and the quiet patience, with which he bore his long, tedious illness, revealed a character of sterling worth, one which would have impressed itself upon the community for great good and usefulness, had his life been spared.

In early childhood he was received into the congregation of Christ's flock in holy baptism, and a little over a year ago, he with his sister and two brothers, ratified

the baptismal vows in confirmation in Christ Church, Charlottesville.

In every relation of life this young man was true and faithful, loyal and conscientious. We can but wonder why a life so full of promise should be so soon ended (he was in his twenty-fourth year), even though we know that our heavenly Father doeth all things well.

Macon: Died on Sunday morning, February 10, at his home in Williamsburg, Va., WILLIAM HARTWELL MACON.

Morton: Entered into life more abundant on February 11, 1918, ANTONETTE FITZHUGH YERBY MORTON, wife of John A. Morton, daughter of Mr. and Mrs. P. C. Yerby, in her thirty-second year; a devoted communicant of the Church of the Good Shepherd, Forest Hill, Richmond.

McKnight: On Wednesday, February 6, suddenly, after a brief illness, at the Bryn Mawr Hospital, Bryn Mawr, Pa., ALICE EMMERY MCKNIGHT, daughter of Kate S. and the late William M. McKnight. The funeral was from her home in Bryn Mawr on Friday, February 8, and the interment at Chambersburg, Pa.

Why be afraid of death as though your life were breath!

Death but anoints your eyes with clay,

O glad surprise!

Is sleep a thing to dread? Yet sleeping

you are dead?

Till you awake and rise, here or beyond

the skies.

The dear ones left behind. O foolish one

and blind.

A day—and you will meet; a night—and

you will greet!

This is the death of Death, to breathe

away a breath,

And know the end of strife and taste

the deathless life,

And joy without a fear, and smile with-

out a tear,

And work, nor care, nor rest, and find the

last the best.

—Maltbie D. Babcock.

William Hartwell Macon.

Elizabeth Williamson Harrison.

Entered into rest at the ringing of the church bells on Sunday morning, February 10, WILLIAM HARTWELL MACON from his residence at Williamsburg, Va., in the sixty-seventh year of his age, son of the late Dr. William Hartwell Macon, of New Kent County, and long a communicant of Bruton Parish, which his grandfather of the sixth generation served as vestryman a hundred years before the Revolution. Mr. Macon was a man of unusual kindness of disposition, of simple manners, of absolute loyalty, of genuine goodness—one of God's noblemen.

"Let me die the death of the righteous and let my last end be like his."

From the same home on Monday, February 11, ELIZABETH WILLIAMSON HARRISON, wife of the late Colonel Randolph Harrison, of Williamsburg, daughter of Gabriel Williamson, of the United States Navy, in the eighty-fourth year of her age, a gentlewoman whose presence was an afterglow of ante-bellum days. The oldest citizen of Williamsburg, she came "to her grave in a full age like as a shock of corn cometh in in his season." She was a faithful communicant of Bruton Parish Church for more than half a century, a saintly character, whose gathering enriches the garner of heaven.

"Right dear in the sight of the Lord is the death of His saints."

E. RUFFIN JONES.

Rector of Bruton Parish Church.

Minutes on the Death of Mr. MacMaster.

The Prayer Book Commission, meeting in New York in January, for the first time since the death of its Treasurer, Mr. F. J. MacMaster, which occurred last fall, desires to put upon record its sense of loss. Mr. MacMaster has been the faithful and painstaking Treasurer of the Commission from the beginning of its labors in 1913, and the Commission acknowledges with gratitude how much it has owed to him. A man of strong convictions regarding what he conceived to be fundamental positions as to biblical authority, and as to the Church and its

Sacraments, Mr. MacMaster presented his views with unfailing courtesy and persistency throughout the deliberations of the Commission. His fellow-members held him in high esteem and will greatly miss him and his helpful activities. To those who were nearest to him they desire to express their sincerest sympathy.

Was He Successful?

"It was a sad funeral to me," said the speaker, "the saddest I have attended for many years. Edmondson died poor—poor as poverty. His life was one long struggle with the world, and at every disadvantage. Fortune mocked him all the while with golden promises that were destined never to know fulfillment."

"Yet he was patient and enduring," remarked one of the company.

"Patient as a Christian—enduring as a martyr," was answered. "Poor man! He was worthy of a better fate. He ought to have succeeded, for he deserved success, and yet he died poor. Nothing that he put his hand to ever succeeded. A strange fatality seemed to attend every enterprise."

"I was with him in his last moments," said the other, "and thought he died rich."

"No, he has left nothing behind," was the reply. "The heirs will have no concern as to the administration of his estate."

"He left a good name," said one, "and that is something."

"And a legacy of noble needs," remarked another. "And a precious example."

"Lessons of patience in suffering, of hope in adversity, of heavenly confidence when no sunbeams fell upon his bewildered path," was the testimony of another. "And high truths, manly courage, and heroic fortitude."

"Then he died rich," was the emphatic declaration. "His whole life was a series of successes. In every conflict he came off the victor, and now the victor's crown is on his brow."

R. L. Christian & Company

816-818 East Main Street

Richmond, Va.

Leading Fancy Grocer

AGENTS FOR

HUYLER'S CANDIES AND PETER'S SWISS MILK CHOCOLATE

Special attention given to out-of-town orders.

Catalogue mailed on application.



Fertilizers

Feed the Fields that Feed the World!

THE world is asking for bread and meat. Bigger crops cannot be raised by increasing your acreage, the shortage of labor makes that impossible. To meet the demand for bread more grain must be raised on the acres you now cultivate.

You must fertilize. You cannot ship away more fertility in the form of bigger crops unless you bring more fertility in.

To raise more livestock, we must have more feed. The only way to grow more feed, is to add to your soils supplies of plant food. Upon the use of fertilizers depends both bread and meat.

In the vast storehouses in the earth, Nature provided food for the soil, Nitrates and Phosphates, just as she provided food for man and beast. These plant foods we gather from the four corners of the globe, and make into V-C Fertilizers that are balanced crop rations—that benefit the crop immediately—nourish it from seed time until harvest. The crop is not overfed on one element and starved for the lack of another.

**Freight is Congested—
Order Early!**

We have more than 50 factories in the North, South, East and Middle-West. We are able to get fertilizers to you with a minimum amount of hauling, but the car shortage is serious. Fertilizers should be ordered early, so that the dealer can assemble his orders and have every car loaded to maximum capacity. If you do not order now you may have to do without them!

We have published a series of crop books, which are really text books on better farming. They are written by a foremost authority. Tell us what crops you are interested in, and special books about these crops will be sent you free.

VIRGINIA-CAROLINA CHEMICAL COMPANY, INCORPORATED

V-C Sales Offices

Richmond, Va.

Norfolk, Va.

Alexandria, Va.

Durham, N. C.

Winston-Salem, N. C.

Charleston, S. C.

Columbia, S. C.

Atlanta, Ga.

Arden, Ga.

Savannah, Ga.

Columbus, Ga.

Gainesville, Fla.

Jacksonville, Fla.

Sanford, Fla.

Memphis, Tenn.

Mt. Pleasant, Tenn.

Birmingham, Ala.

Mobile, Ala.

Montgomery, Ala.

Shreveport, La.

Baltimore, Md.

Fort Wayne, Ind.

Cincinnati, Ohio

New York City

V-C Fertilizers

The Choice of Executors

is a matter of great importance. Every dollar you leave should be conserved in such a way that your heirs may enjoy the uninterrupted benefits of your life's work.

This Company is a careful and economical executor, trained in the law and business, sound in judgment, and seasoned in practical experience; its primary business is the administration of trust funds.

Correspondence invited.

Capital
\$1,000,000

RICHMOND TRUST
& SAVINGS CO.

7th & Main Sts.,
Richmond, Va.

The Tide Is Sure to Win.

On the far reef the breakers
Recoil in shattered foam,
Yet still the sea behind them
Urges its forces home;
Its chant of triumph surges
Through all the thunderous din—
The wave may break in failure,
But the tide is sure to win!

O mighty sea! Thy message
In clanging spray is cast;
Within God's plan of progress
It matters not at last,
How wide the shores of evil,
How strong the reefs of sin—
The wave may be defeated,
But the tide is sure to win!
—The Outlook.

Optimism.

The following is such a splendid expression of optimism that we venture to reproduce it. It has been called "A French Soldier's Litany."

A certain French soldier has told how he overcame the corrosion of fear or worry. The line of reasoning is worth consideration by those who may never face a physical foe but who can never avoid the invisible foes of the mind. It runs as follows:

Of two things one is certain, either you're behind the lines or you're on the front. If you're behind the lines, there is no need to worry.

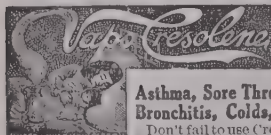
If you're on the front, of two things one is certain, either you're wounded seriously or you're wounded slightly. If you're wounded seriously in a safe place there is no need to worry.

If you're exposed to danger, of two things one is certain, either you're wounded or you're not wounded. If you're not wounded there is no need to worry.

If you are wounded, of two things one is certain, either you're wounded seriously or you're wounded slightly. If you're wounded slightly there is no need to worry.

If you're wounded seriously, of two things one is certain, either you recover or you die. If you recover there is no need to worry.

If you die you can't worry.



For Whooping Cough, Spasmodic Croup,

Asthma, Sore Throat, Coughs, Bronchitis, Colds, Catarrh.

Don't fail to use Cresoline for the distressing and often fatal affections for which it is recommended. It is a simple, safe, effective and drugless treatment. Vapo-Cresoline stops the paroxysms of Whooping Cough and relieves Spasmodic Croup at once. In asthma it shortens the attack and insures comfortable repose.

The air carrying the antiseptic vapor inspired with every breath, makes breathing easy, soothes the sore throat, and stops the cough, assuring restful nights. Cresoline relieves the bronchial complications of Scarlet Fever and Measles and is a valuable aid in the treatment of Diphtheria.

Cresoline's best recommendation is its 38 years of successful use. Send postal for Descriptive Booklet.

FOR SALE BY DRUGGISTS

THE VAPU-CRESOLINE CO., 62 Cortlandt Street, New York

or Leeming-Miles Building, Montreal, Canada

Richmond, Fredericksburg & Potomac R. R.

To and from Washington and beyond—Daily.

Leave Richmond	Arrive Richmond
* 4.40 A.M. * 10:00 A.M.	* 8.00 A.M. * 9.45 P.M.
* 6.00 A.M. * 11.25 A.M.	* 12.5 P.M. * 10.25 P.M.
* 6.15 A.M. * 1.55 P.M.	* 2.50 P.M. * 11.5 P.M.
* 7.05 A.M. * 6.00 P.M.	* 6.00 P.M. * 12.30 Nt.
* 8.25 A.M. * 8.10 P.M.	* 9.05 P.M. * 2.42 Nt.
* 8.40 A.M.	* 9.5 P.M.

Richmond-Washington Local, Lv. 2.15 P.M. week days; 2.15 P.M. Sundays; Ar. 2.15 A.M. daily. Fredericksburg Accom. week days, Lv. 2.15 P.M.; Ar. 2.15 A.M. Ashland Accom. week days, Lv. 2.30 A.M., 6.30 P.M.; Ar. 2.30 A.M., 6.30 P.M. Elba ticket and baggage offices not open for this train. Main St. Sta. Byrd St. Sta. (stopping at Elba). Elba Sta.

THIS IS OUR WAR-LENT

SPECIAL EMPHASIS SHOULD BE LAID ON
WAR INTERCESSIONS

PUT INTO THE HANDS OF YOUR PEOPLE FOR
CONGREGATIONAL AND PRIVATE USE OUR
ATTRACTIVE PAMPHLET

Forms of Prayer

For Public and Private Use

IN TIME OF WAR

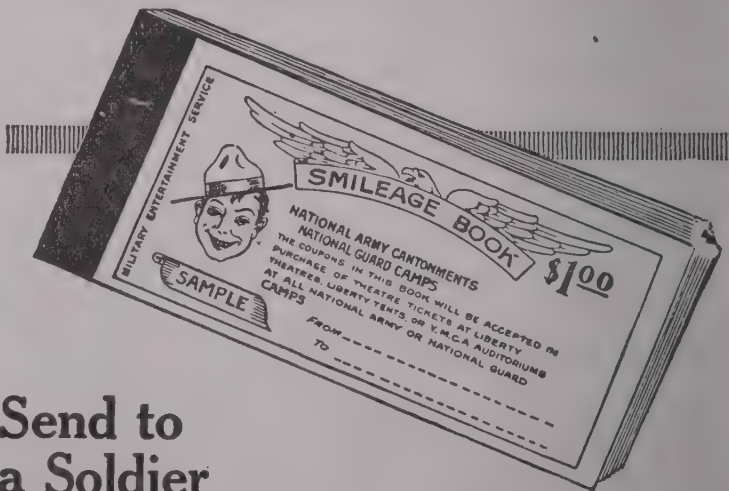
A neat pamphlet of sixteen pages, containing additional suffrages for the Litany and a large number of prayers and intercessions methodically arranged, with suggestions for public use in Services of Intercession. The greater part of these prayers, marked with an asterisk, have been approved by many of our Bishops.

SECOND THOUSAND; ENLARGED

Southern Churchman Company

Richmond, Va.

Price, 5 cents each, 50 cents a dozen, \$3.00 a hundred, postpaid.



Send to a Soldier

HERE'S a royal gift for soldiers in training camps. A "Smileage Book" of tickets to "Liberty Theatre" entertainments.

Splendid attractions — top-notch vaudeville acts, concerts, lectures, motion pictures, etc., etc. Under government supervision. Clean, wholesome entertainment—laughter and fun galore. Your soldier will be delighted to receive a "Smileage Book."

Don't fail to send him one.

This space is paid for by

The Southern Churchman Co.
so that every reader of this great newspaper may have an opportunity to send at least one Smileage Book to one of our Soldier Boys

Facts About Smileage Books

- Smileage Books are books containing coupons entitling a soldier to admission to any entertainment held in Liberty Theatres, Liberty Tents, etc., National Army Cantonnments and National Guard Camps in U. S. A.
- Smileage Books are issued by Military Entertainment Committee, under supervision of War Department.
- Smileage Books containing 20 coupons cost \$1 each. Smileage books containing 100 coupons cost \$5.00 each. The price of entertainments range from five to twenty-five cents.
- Smileage books are for use in Liberty Entertainments in National Army Cantonnments and National Guard Camps only. They do not apply to naval training stations or other camps.
- Smileage Books are on sale by local Smileage Committees everywhere throughout the country.
- There is space on each book for name of soldier and name of person sending book. Smileage books are transferable to soldiers in Uniform. They can be used by civilians only when accompanied by a soldier.
- Sixteen theatres have been built. Chaudeau tents erected. A complete schedule of entertainments arranged.
- Smileage Books are needed for our million of soldiers. Buy yours today—send it at once to your soldier.

Church Furnishings, Memorials, Etc.



CHURCH VESTMENTS

EMBROIDERIES

Silks, Cloths, Fringes, Etc.

CLOTHING for CLERGYMEN

COX SONS & VINING

4-74 Madison Avenue. New York



CHURCH FURNISHINGS

Gold, Silver and Brass

Church and Chancel Furniture

Write for Catalogue
for Episcopal Churches

W. & E. SCHMIDT CO.

306 Third Street, Milwaukee, Wis.



GRANITE AND MARBLE MEMORIALS

Largest Stock in the South
We pay the freight and
guarantee safe arrival

The Couper Marble Works

(Established 65 years)
264-268 Bank St., Norfolk, Va.

CHURCH EMBROIDERIES

Stoles, Eucharistic Vestments, Surplices, Altar Hangings, Burses and Veils, Markers, etc. All materials for sale.

The only studio importing exclusively English unfading silks, Damasks, fringes, linings, pure gold metal threads, etc.; and using Standard Church of England patterns and designs.

English silk stoles, plain..... \$3.50

English silk stoles, outline crosses..... \$4.50

English silk stoles, handsome crosses..... \$5.50

English silk stoles, best hand embroidery, from \$3.00 up to..... \$50.00

English silk burse and veil with crosses..... \$20.00

Handsome embroideries unsurpassed in workmanship executed at short notice. Special altar linens embroidered in England. Testimonials from all over the world.

THE CATHEDRAL STUDIO

11 W. Kirtle St., Chevy Chase, Md.
30 min. by trolley from U. S. Treasury, Washington, D. C.

R. Geissler, Inc.

56 West Eighth Street, New York

Memorials
FOR THE CHURCH
Furniture — Windows — Fabrics

Ecclesiastical and Domestic Art Worker.

Memorial Windows, Leaded Glass, Monuments, Decorations, Church Furnishings in Wood, Metal, Stone.
Artistic Bungalow construction complete or plans only.

CHARLES F. HOGEMAN,

45 Seventh Avenue, New York City.

Painted and Leaded Glass

How painful it must be to a family who have perpetuated the memory of their loved ones in seeing their same style of window, same pose, same coloring, same everything, in another person's memorial window—all that they had cherished as theirs was anybody's. Why? Because intending purchasers will ask for a catalogue and, in consequence, choose a window that has probably been placed all over the country, when by writing to me they can get not only their own ideas carried out, but a new and original one and my guarantee that their window will never be duplicated.

Get my actual finished specimen miniature window with prices. Compare these with others.

ELLWOOD POTTS

Workrooms: 4639 Haverford Ave.
Philadelphia, Pennsylvania

O. Luetke's Art Works Church Furnishings

IN METAL, WOOD, MARBLE, ETC.
Est. 1886. 328-332 Seventh Ave. New York

Brotherhood of St. Andrew

Guilds and all Church organizations desiring to assist their treasury can find no better way than by representing the SOUTHERN CHURCHMAN. And at the same time you will do a good work by placing the SOUTHERN CHURCHMAN in homes where there is no Church paper. Write to-day for full particulars SOUTHERN CHURCHMAN. Richmond, Va.



McShane Bell Foundry Co.

BALTIMORE, MD.
CHURCH, CHIME and PEAL BELLS
Memorials a Specialty

Thoughts For the Thoughtful

Our dead are with the undying love.

A perpetual calm will never make a sailor.

A good conscience is the best armor against calumny.—Ex.

God never takes away what He has once given.—Phillips Brooks.

Those who follow Christ make a great path of light through the world.—C. H. G.

"He lets us have a draught of His cup; but He alone drinks it to the dregs."

Nobody wants to keep a run-away horse, but many keep a run-away temper and think nothing of it.—Ex.

"The steps of Faith
Fall on the seeming void and find
The Rock beneath."

It is the great principle of God's dealings with us that He deals with us not as we are, but as we are becoming.—Selected.

If life is not to be impoverished and materialized, some in every age must make the choice between the inward and the outward wealth.—James Stalker.

If chosen men could never be alone
In deep mid-silence, open-doored to
God,
No greatness ever had been dreamed
or done.

Let us not forget that life is brief; that time hurries; and that what we do to make our memories of earth beautiful in heaven, and heaven itself more populous than ever, must be done at once.

Consecration is not something done once for all. It is a maintained habit of the soul. A consecrated day is a framework ready prepared in which God alone has to act in us and through us.—A. Monod.

Christ is not merely a truth to be believed, but a way to be trodden; a life to be lived. We get to know Christ as fellow-travelers, fellow-workers, fellow-soldiers, get to know one another—by mingling their lives together.

Our Christian life becomes radiant with fresh significance when we conceive it as an agency of God for the accomplishment of some noble, divinely selected end, and an end, too, distinctly original and personal in the case of each of us.—Robert E. Speer.

If we would endeavor, like men of courage, to stand in the battle, surely we should feel the favorable assistance of God from heaven. For He Who giveth us occasion to fight, to the end that we may get the victory, is ready to succor those that fight manfully and do trust in His grace.—Thomas a Kempis.

We are like Him with whom there is no past and future, when we do our work in the great present, leaving both past and future to Him, to whom they are ever present, and fearing nothing because He is in our future as much as He is in our past—partakers thus of the Divine nature, resting in that perfect All-in-All.—George MacDonald.

The words and laws of Christ, which do not change, and cannot fail, must

not be left in the dead print of closed and dusty Bibles or in the sermons of preachers, or the hymns of choirs and congregations. They must be faced and accepted and worked out into the warp and woof of daily life by every one of us who bears Christ's name.—Bishop Rhinelander.

Life is, it must be owned, full of disappointments; but it is so in order that we may learn gradually that we have nothing we may safely hope for but the fulfillment of that blessed will of God which has no false hopes or disappointments. We cling to all sorts of things and they snap in our hands, in order that we may learn that God alone is firm and His commandment exceeding sure.—Rev. H. H. Jeaffreson.

There, where Christ is on the throne, is the anchor of our hopes, and there is the continual warning which hangs over our individual lives and our civilization. All that will allow itself to belong to Christ, all that will admit His redemption will be, quickly or slowly, gathered under His feet, and into His body—all the real riches of humanity, "the glory and honor of all nations." The City of God is thus the assured goal of humanity. The divine purpose will surely effect itself. But how much of the redeeming purpose can be carried out in our lives and in our civilization depends upon ourselves. Our share in the great consummation, as individuals or as a nation, or as a church, depends upon our faithfulness in allegiance to Christ.—Bishop Gore.

A life need not be great to be beautiful. There may be as much beauty in a tiny flower as in a majestic tree—in a little gem as in a great mountain. . . . A beautiful life is one that fulfils its mission—that is what God made it to be, and does what God made it to do.—James R. Miller.

A WAR TIME BOOK BARGAIN

IMPORTED CLOTH BOUND SETS OF STANDARD AUTHORS

Best Standard Authors

Six volumes to each set. Library cloth binding; gold decorations; large, clear type; duetone illustrations; thin Bible paper; 3,000 pages to each set.

NEW IMPORTED

Editions Complete

Purchased direct from the Edinburgh publishers and offered to Southern Churchman readers.

War is destroying the book market abroad and makes it possible to present this opportunity to you. Nelsons, the famous Bible publishers, overstocked with new editions, turned to this country for buyers, and sold the sets for the mere cost of paper and binding. The opportunity is most unusual—the books are a real bargain—but the offer is limited, and to get the sets you must act promptly.

Famous authors, including DUMAS, KIPLING, STEVENSON, SHAKESPEARE, POE, HUGO.

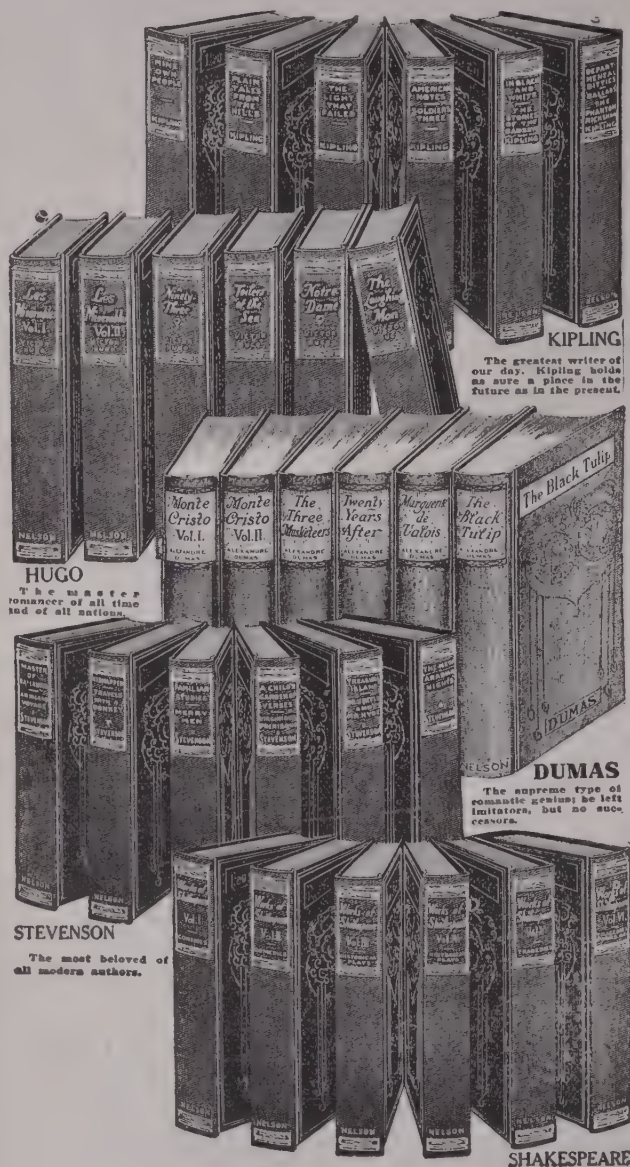
The binding, paper, type and size of these standard sets are uniform, and the same price—\$1.95 per set—will prevail as long as the sets on hand last.

Think of getting your favorite author—that particular writer whose books you have long desired—in size and weight that are adapted exactly to hand, or pocket, or bag—that in a word are just what your ideas of a book are for comfort and utility—and at a price lower than you have ever known, or may ever know again for good books.

Six Books for the Price of one---Act Now

Grasp This Opportunity Today !

Tear Off Coupon, Fill In, and Send to Us Now



HUGO
The master
romancer of all time
and of all nations.

KIPLING
The greatest writer of
our day. Kipling holds
as sure a place in the
future as in the present.

DUMAS
The supreme type of
romantic genius; he left
imitators, but no suc-
cessors.

STEVENSON
The most beloved of
all modern authors.

SHAKESPEARE

Booklovers Home Library

Southern Churchman, Richmond, Va.

I accept your Booklovers Home Library offer. Enclosed please find \$..... (money order, check or currency) for which please send me cloth bound sets of Standard Authors, as checked below:

..... Dumas
..... Hugo

..... Poe
..... Kipling

..... Stevenson
..... Shakespeare

Name

Address

Note.—Each set is \$1.95 for the six volumes. If you wish your books sent **All Charges Prepaid**, add 25c for each set selected. Select one or more sets and send in your order to-day. **Special.**—For any of these sets and a year's subscription to the **SOUTHERN CHURCHMAN** at \$3.00, send us \$4.95 and receive the books delivery charges paid. Books or paper can go to different addresses if desired.

Southern Churchman

Vol. LXXXIII. RICHMOND, VA.,

MARCH 2, 1918.

No. 9



The Following

Extract from a letter received last Saturday was certainly gratifying.

It was written by a Scotchman who successfully manages a large concern in which we hold in trust a controlling interest,—

"I feel that a great part of our success is due to the way in which you have handled your control of our stock."

Now, listen to the closing paragraph—

"I am convinced that any one who puts his estate in your hands can be assured that it will be administered in the interest of the estate, and that you have no personal friends to reward or axes to grind."

Virginia Trust Co.,

"THE SAFE EXECUTOR."

1106 East Main Street, Richmond, Va.

EDUCATIONAL

The Protestant Episcopal Theological Seminary in Virginia

Established A. D. 1823

The ninety-fifth session will open on
Wednesday, September 18, 1918

Special Students Admitted

For catalogue and other information,
address the Dean or Secretary.

Theological Seminary

Alexandria, Va.

The Theological Department OF THE University of the South

An integral portion of the University,
where the student of Theology meets in
the frank intercourse of a common life,
with the student of Science on the other.
For Catalogue Address
THE DEAN,
Sevancee, Tenn.

The General Theological Seminary

CHELSEA SQUARE, NEW YORK.

The next Academic Year begins on the
last Wednesday in September.

Special Students admitted and Grad-
uate Course for graduates of other Theo-
logical Seminaries.

The requirements for admission and
other particulars can be had from
The DEAN, 1 Chelsea Square, New York,
N. Y.

ST. HILDA'S HALL

A School for Girls.
Charles Town, W. Va.

Under the auspices of the Bishops of the Diocese (Epi-
scopal). Near Washington. College Preparatory and
distinctive courses. Music and Art. Athletics under
trained Director. Open air classes.

MARIAH PENDLETON DUVAL, Principal
Past 16 years principal of Stuart Hall, Va.

Episcopal High School

Near Alexandria, Va.

The seventy-ninth year of this School for
Boys opened September 18, 1917. Mod-
ern equipment throughout. Catalogue
on application.

A. R. HOXTON, B. A., Principal

Emerald Hodgson Hospital

—AND—

TRAINING SCHOOL FOR NURSES
UNIVERSITY OF THE SOUTH,
Sevancee, Tenn.

A Church institution where the best
training to be had for development of
Nurses. For further information, ad-
dress

REV. WS. CLAIBORNE, Supt.

Good Will.

The will to power, or the will to love; the will to slay for selfish gain, or the will to serve and save; the will selfishly driven by intellect without conscience, or the will and the wisdom ruled and directed by love; which is the creating power back of nature and history? Or is it mechanical force, without either will or intellect or conscience; heedless of sin and suffering, and working for no triumph of righteousness. At the center of all things, what is the great first cause? Is it force, or conscienceless will, or a God whose character is that of righteousness and love and mercy? Christianity declares that the cause is a personal being whose essential characteristic is moral and spiritual perfection, and not mere physical power; the one personal Divine Being who is Father, Son and Holy Spirit, and who works by love and sacrifice for His creatures. At the birth of Christ the spaces opened and out rolled the clear and full revelation that a good will is at the center; the good tidings which should dispel false fear, and convince men that the Almighty Hand of God is for and not against them. It was seen to be the gentle hand of a Babe, and came to be the pierced hand. The interpretation and the use of religion merely as a system to protect men from wrath were to be displaced; and religion was to be a means to bind men in loyalty to the loving God; and salvation was not to be conceived as an avoidance of punishment, but a redemption from sin, a growth in godlikeness and a unity with God.

The God who was and is above His world, and also in it, manifested His good will by humbling Himself in the Person of the Son to take upon Him the form of a servant, and by fulfilling and enduring the life of the Cross and the death on the Cross. By His power of righteousness and love He is surely lifting men upward into obedience to Himself, and towards an order where they will more and more do the works of good will towards one another, and where life will be more and more organized in active brotherhood.

Whenever and wherever men claim the God revealed in Christ, and yet do the works of selfishness and hate and tyranny and cruelty and evil will, they are using the name of Christ, but they are denying the real revelation and the real standards which He represents; they are reverting to a pagan past, and clothing with His sacred name ideas and purposes which actually belong to fabled monster deities of an unchristian age. The Teutonic assumption to-day of supernatural sanction and power is sacrilege, because the Teutonic theory and practice of war utterly contradict the principle and law of good will which Christianity demands of men and governments, and which accord with the character of the God revealed in Christ.

Though the prophecy of the angels' song is denied by the ruthless spirit which caused this world war and such distress of nations, still the standards of the one true God abide; and the evil forms of pagan deities will be buried again. Those who fight and suffer and die to defeat the scheme of evil will, and to make it possible for the world to be ordered in good will, will not contend in vain; because the stars point to Bethlehem; because those who battle for fair peace and for a

Racine College

Racine, Wisconsin

Founded by Bishop Kemper in 1852

AN ACADEMY AND JUNIOR COLLEGE

Prepares for all professional schools and the junior year of the university. A missionary training school.

B. TALBOT ROGERS, M. A., D. D.
Warden

The Virginian Home and Training School

For the Feeble-Minded and Epileptic
Established 1893.

For terms and information, address
MISS M. GUNDRY,
Falls Church, Fairfax County, Va.

The Bishop Payne Divinity School

The accredited Seminary of the Church
for training colored men for the ministry.
The thirty-ninth session opened September
21, 1917.

For catalogue and information, apply to
REV. C. B. BRYAN, Dean,
Petersburg, Virginia.

CHATHAM Episcopal Institute

FOR GIRLS CHATHAM, VA.
Rt. Rev. A. M. Randolph, D.D., LL.D., Episcopal Visitor
Rev. C. Orlando Truden, Rector. Beautiful and
healthful location, 10-acre campus. Modern equip-
ment. Athletics, Gym. College Preparatory. Music,
Art, Domestic Science, Expression. Certificate
admits to leading colleges. Catalog.
Mrs. Elizabeth May Willis, B.P., Principal, Box 13



WANTED

YOUNG MEN AND WOMEN TO PRE-
pare for the hundreds of splendid po-
sitions now open and calling for
trained help. Concise and thorough
courses in stenography, shorthand,
bookkeeping, penmanship and ste-
notyhy. We train for Business Em-
ployment and Success. Positions sure.
Send for catalog and terms.

BRISTOL COMMERCIAL COLLEGE,
BRISTOL, TENN.

National Cathedral School

For Girls. Fireproof building in Cathedral Close of 40
acres. 100 resident pupils. College certificate priv-
ilege. Music, Art, Advanced, and Special Courses.

THE BISHOP OF WASHINGTON.

President of the Board of Trustees.

JESSIE C. McDONALD, M. S., Principal.
HELEN L. WEBSTER, Ph. D., Academic Head.
Mount St. Alban, Washington, D. C.

ST. MARY'S. An Episcopal School for Girls.
Founded 1842. Full College preparation and two
years advanced work. Music, Art, Elouction, Do-
mestic Science and Business. 14 Modern Buildings.
25-acre Campus in mild Southern Climate. Mod-
erate rates. Address

REV. GEO. W. LAY, D. C. L., Rector
Box 19, Raleigh, N. C.

reign of mercy and fraternal service
amidst the nations uphold principles
harmonious with that Divine Will to
good which Christ proclaims.

Those who strive to-day even unto
death to defeat forces of tyranny and
hate, and to establish the peoples of
the earth in relations of good will, can
humbly yet surely know that they are
not fighting against God, and can be
assured of a triumph which will advan-
tage all mankind.—Diocese of Louisi-
ana.

A War Hymn.

The following hymn is being sung in the American Church in Paris. It was sent to the Church of the Good Shepherd, Raleigh, N. C., by a member of that Church in France, Lieutenant James A. Higgs, and, with the permission of Bishop Cheshire, is now being sung in that Church. It is most appropriate for this time, and is sung to the tune of No. 306 in our Hymnal, "Eternal Father, Strong to Save."

Hymn for Our Soldiers at the Front.

Tune: Melita.

O Lord of Hosts, Whose mighty arm
In safety keeps' mid war's alarm,
Protect our soldiers at the Front
Who bear of war the bitter brunt.
And in the hour of danger spread
Thy sheltering wings above each head.

In battle's harsh and dreadful hour,
Make bare Thine arm of sovereign
power,
And fight for them who fight for Thee,
And give Thine own the victory.
O in the hour of danger spread
Thy sheltering wings above each head.

If by the way they wounded lie,
O listen to their plaintive cry;
And rest them on Thy loving breast,
O Thou on Whom the cross was
pressed;
And in the hour of danger shed
Thy glorious radiance o'er each head.

When pestilence at noonday wastes,
And death in triumph onward hastes,
O Saviour Christ, remember Nain,
And give us our beloved again.
In every ward of sickness tread,
And lay Thine hand upon each head.

O Friend and Comforter divine,
Who makest light at midnight shine,
Give consolation to the sad
Who in the days of peace were glad.
And in the hour of sorrow spread
Thy wings above each drooping head.
Amen.

The Lord's Day: It is peculiarly regrettable that there should have come into modern usage the expression, "the Christian Sabbath," for it tends to perpetuate a confusing together of two things which in most respects differ. The Lord's Day and the Sabbath both have the obedience to the principle of one-seventh of the time for man's need; but in other respects there is contrast as striking as the resemblance. One is the seventh day, the other is the first; the seventh day commemorates God's rest in creation, the first day Christ's resurrection. On the seventh day God rested, on the first day Christ was ceaselessly active, and inspired a like activity in His disciples. "Go, tell," was His great word. The Sabbath rests upon law, the Lord's Day upon voluntary devotion and the spirit of service.—C. I. Scofield.

THE PRAYER-BOOK FOR SOLDIERS AND SAILORS

THE CAMPAIGN PRAYER-BOOK

With Introduction by REV. MILO H. GATES, Trinity Parish, New York



Bound in Khaki Cloth
and Leather, also
in Blue Cloth
Prices, from 30 cents up

This Edition of the Book of Common Prayer has been made especially for the use of our men in the Army and Navy. Compact in size, fits the pocket, durably bound, and printed from clear easy reading type. It contains:

The Order for Daily Morning and
Evening Prayer
The Collects, Epistles and Gospels
The Communion Office
The Psalter
Alphabetical Index to the Collects
by subjects

Special Prayers for Soldiers' Use
Scripture Selections
A page for Owner's Name,
Address and Service
Four Great American Hymns on
front and back fly-leaves

NELSON'S PRAYER-BOOKS AND HYMNALS

are made up in over 400 styles and conform to the standards of the Church in every respect. Also Altar Services and Lectern Bibles in handsome and durable bindings.

For Sale by all Booksellers or send for price list to the publishers

THOMAS NELSON & SONS, 381-385 Fourth Avenue, NEW YORK

Miller & Rhoads

"The Shopping Center."

For the retail Dry Goods and Department Store trade.

In the heart of Richmond, when you are here; and Our
Mail Order Department Serves you at your home.

BROAD AND GRACE STS.

CORNER 6TH ST.

RICHMOND, VA.

R. Geissler, Inc.
56 West 8th St. New York City.

* Church *
Furniture
Furnishings
Decorations
Fabrics and Embroideries.

Established 1877

EASTER SUNDAY!

The great opportunity for the presentation of GIFTS and MEMORIALS to the church!

In order to assure completion and delivery in ample time for this festival, work should be in hand without delay. Consult the leading CHURCH SPECIALISTS now, in relation to any contemplated "Easter offerings."

Correspondence invited on any feature of church efficiency—furnishings, lighting, ventilation, equipment, changes, improvements. Consult us and expert information be secured.

J & R LAMB

Studios
23-25-27 Sixth Avenue
NEW YORK

Send for photographs of
executed work.

Send for illustrated
hand book.

Southern Churchman

Catholic for every truth of God; Protestant against every error of man.

REV. EDWARD L. GOODWIN, D. D.,
Editor.

SOUTHERN CHURCHMAN COMPANY,
Publishers.

Vol. LXXXIII.

RICHMOND, VA., MARCH 2, 1918.

No. 9

THE CHURCH PENSION FUND AND ITS INITIAL RESERVE FUND.

The conviction is daily becoming more urgent in the Church that the Church Pension Fund should, in the present emergency, be making a more liberal provision to meet the crying wants of the aged clergy who were already her honored pensioners when the present pension system went into effect. If half of the facts in regard to the circumstances of some of these were generally known, the outcry in their behalf would become clamorous; but these are not the sort of men who expose their necessities for public commiseration. Many of these old clergymen, with their families, are in circumstances almost of destitution. Individual cases are known, one to a few friends here, another to a few there. The aggregate is not known, but it is practically the old list of beneficiaries of the former Clergy Relief Society. Meanwhile the Church generally is taking for granted that, having now a single great pension system whose wonderful success has been the subject of universal congratulation, these retired veterans are being well taken care of. The reverse is the case. The Church Pension Fund is the only agency by which the Church can minister to their relief, all the others having been put out of business in order that this Fund should have the field of pension relief to itself. Moreover, an amount of money has been entrusted by the Church to this Fund amply sufficient, as far as appears, to enable them to grant a much larger measure of relief to these just and immediate claimants upon her bounty than the formal obligation which they assumed technically compel them to bestow. These facts are self-evident. But when a suggestion to this effect is made, the answer is returned that the Initial Reserve Fund was given for a single and specific object—to meet the accrued liabilities for the clergy who would become beneficiaries of the Pension Fund after it went into operation; therefore, no part of it can be used to increase the pensions of those who had retired before it went into effect. A distinguished Churchman of Philadelphia, in a letter to our contemporary, the Liv-

ing Church, states this proposition in these emphatic terms:

"If ever the terms of a trust were clearly set forth, when the money was being raised, it was this. Everybody knew, or could have known, that the fund was not intended to provide for those who have retired previous to its completion. Now, because the fund is greater than was anticipated, it is proposed to use some of it for a class who were expressly excluded from participating in it. The proposition is ethically unsound and morally vicious, to say nothing of being entirely illegal."

Which is putting it pretty strongly: more so, we venture to believe, than a full knowledge of the facts will justify. For, as a matter of fact, unless we are vastly mistaken, the Initial Reserve Fund was intended in part "to provide for those who had retired previous to its completion."

The Commission of the General Convention which devised and launched the elaborate scheme of the Pension Fund, presented to the Convention of 1913 as their first "basic principle," the following proposition: "Resolved: That the Church should work toward the adoption of one pension system, covering the entire territory of the Church and the entire scope of pension activity, and operating under definite and known rules." This was fully explained to the Convention to mean just what it said—that existing pension systems or agencies should be merged into this one new system, which would assume all their existing obligations to their beneficiaries. This was approved by that General Convention, and was incorporated into the Canon of the Pension Fund in 1916. It was further stated, however, that until these pension principles were successfully established, "the Church should continue to support the existing incorporated agencies;" the implication plainly being that after that time the new pension system would undertake to "cover" their operations as part of the "entire scope of pension activities." No one supposed that this could be done without large financial expenditure, but the Commission in their report said that these present beneficiaries "must be provided for," and spoke of the care-

ful investigation required that this should "be accomplished with safety out of the fund for the accrued liabilities."

Before a dollar of the Initial Reserve Fund was raised, and as a condition precedent to its being raised, the Pension Fund had assumed obligations amounting to hundreds of thousands of dollars in securing the merger of various diocesan relief societies and funds, being pledged to make good the annuities then paid by these funds but releasing the income from them to meet diocesan assessments for the benefit of future pensioners. How were these obligations to be met, except out of the Initial Reserve Fund? Later the Pension Fund absorbed by merger the Clergy Relief Fund and assumed the payment of the annuities granted to its beneficiaries. It has been asserted, we understand, that the Pension Fund has found the liabilities thus assumed to be greater than they had expected. We cannot imagine that these excellent financiers ever in their lives "bought a pig in a poke." The books of the Clergy Relief Fund were open to them, for if ever a society made complete reports of its financial condition and assets to the Church it was that one. They knew exactly what obligations they were assuming and made provision for meeting them. But how, except out of the Initial Reserve Fund?

It is obvious then that a part of the Initial Reserve was intended to be used in paying annuities to the veteran pensioners, and was therefore "intended to provide for those who had retired previous to its completion." So the latter class were not, to that extent, "expressly excluded from participating in it." Otherwise we would question as "ethically unsound and morally vicious," if not illegal, the setting apart of three million dollars of it as a guarantee, to enable the Pension Fund to pay the old grants of the Clergy Relief and Diocesan Funds which they assumed. To be sure, this is probably much more than will be needed, even temporarily, for that purpose; and in any event the greater part of what was segregated for meeting the obligations of the Clergy Relief Fund will eventually come back

out of its present and prospective assets. But year by year for a long time payments will be made on account of Diocesan Funds which will never be returned, nor was it expected nor intended that they should. But no one on that account accuses the Pension Fund of misappropriating any part of the Reserve.

It is perfectly true that when the Reserve Fund was being raised by the Church the point was especially emphasized and laboriously explained that this Fund was necessary in order that the "accrued liabilities" for the clergy still in active service should be met. This was needful, because here was the feature of the new pension system which was unusual but upon which all the rest depended, and certainly the great bulk of the Reserve Fund would be expended for this purpose. But we do not recall, nor do we find in any official paper coming from the office of the Fund which is now at hand, the categorical statement that the whole sum of five million dollars was to be used exclusively for these accrued liabilities. How could it have been so, when there were other liabilities already undertaken which had to be met, directly or indirectly, out of the same fund.

But instead of the \$5,064,000 officially declared to be a sufficient Initial Reserve Fund to enable the Pension Fund to go into operation unembarrassed by accrued obligations, the Church intrusted to it a sum greater than this by more than three and a half million dollars. What was to be done with this enormous surplus?

It would seem that the conditions of the trust would be sufficiently complicated with if the surplus should be used (a) to reduce the assessments upon the parishes or dioceses for future pensioners, or (b) to increase the minimum pensions of the active clergy who should become pensioners after March 1, 1917, or (c) to increase the annuities of the veterans who were retired before the said March 1, 1917. Only the second of these alternatives seems even to have been considered by the Trustees, as far as can be gathered from their action. When the now miserably inadequate annuities formerly pledged to the beneficiaries of the Clergy Relief and Diocesan Funds have all been paid, and these obligations have been terminated by the hastening hand of death, "the \$3,000,000," says Mr. Sayre with evident satisfaction, "will then constitute a reserve in the hands of the Trustees, the income of which will enable it (sic) to extend the benefits of the pension system to the clergy and their families."

Now if we are told that no part of this surplus can be used for the old and unbenefited pensioners by increasing their annuities, because this purpose was not specified when the Reserve Fund was being raised, we answer that neither can it be used to increase out of the Reserve Fund the

pension of any future pensioner to more than the fixed minimum of \$600, because that purpose was not specified when the Fund was being raised. But far less was it specified or intended or desired by the Church that a permanent reserve should accumulate in the hands of the Trustees, the income of which alone is to be used in pension benefits. The accumulation of such a permanent fund is expressly provided against in the plan of the Pension Fund accepted by the Church, and the whole Initial Reserve Fund is to be used up in the life-time of the present generation of clergymen. Thereafter the benefits and the liabilities, that is, what is collected and what is paid out, must actuarially balance. See the Canon and its reference to the Journal of 1913.

Our contention therefore is that the whole of this Initial Reserve Fund, the sum originally required and also the surplus actually given, is to be used for pension benefits for clergymen, or the widows and orphans of clergymen, now living; and that the clergymen retired before March 1, 1917, or the widows and orphans of such clergymen are justly entitled, not only to the part of the \$5,000,000 asked for which was necessary to pay the former annuities pledged for them, but to a proportionate and decent share of the surplus provided over and above that amount.

If we are wrong in our conception of the facts, or in our deductions from them, we think we have the right, and that the thousands of devoted Churchmen who contributed to this eight and three-quarter million dollar Fund, who think as we do, and who are grieved and disappointed and indignant at the treatment accorded the old pensioners, have the right to be told wherein we are mistaken; so that we may apologize for any unjust criticism and withdraw any incorrect statement and be ourselves satisfied in regard to this matter. On the other hand, if the Pension Fund made a mistake in their calculations, and find that five millions were not enough to meet the accrued liabilities and the insufficient annuities pledged to the old pensioners but that the whole of the eight and three-quarter millions are required for these purposes with no increase of pensions, let them inform the Church frankly of the fact so that further steps may be taken to relieve more adequately the necessities of our veteran retired clergymen. But in any case we appeal to them, as the only agency of the Church authorized to act in the premises, to "administer the pension system of this Church," as required of them by Canon, in such generous and Christian fashion that the pressing needs of our disabled clergy and their families may be relieved, either out of the means already afforded, or by letting the Church know the conditions that more sufficient means may be supplied. The names of these clergymen and widows and orphans are in the office of the

Pension Fund. Their circumstances may be learned by inquiry from their Bishops. The Church looks to this Fund to save her from the shame and disgrace of allowing them to suffer, neglected and forgotten, while she supposes that she had made abundant provision for their relief.

We lay this challenge squarely before the Church Pension Fund and await their answer.

THE ATROCITIES IN WESTERN ASIA.

The Editor hesitates in inflicting upon his readers further recitals of the Turkish atrocities in Bible lands. "War is Hell," but this sort of thing is not war, and the language of civilized peoples fails of similes by which to describe it, even as their imagination fails adequately to picture it. But it is needful that we keep these tragic facts before our minds, lest we fail also in our practical sympathy for the victims of this diabolical oppression who remain alive, and lest we forget one of the issues of the righteous war in which we are engaged.

The American Committee for Armenian and Syrian Relief says, in asking that space be given for some of the copy sent:

"We feel that it is highly appropriate that consideration be given this subject at this time:

"1. Because of the desperate need and the fact that people whom we can save are starving every day.

"2. Because in many churches during the Lenten Season people are giving special thought to Bible Lands as they were during our Lord's ministry, trial and crucifixion. We feel it would be pleasing to Him that we should this year give attention to present day conditions which present an unprecedented opportunity for Christ-like ministry."

Moreover, one of the purposes of this war is that scenes such as have been enacted in those lands within the last few years shall hereafter forever be impossible on the face of this globe. European diplomacy has been largely responsible for maintaining conditions that made these massacres possible. Jealousy among the nations, each fearful that some other would reap an advantage if the Turkish Empire should be disciplined and its power curbed, and a discredited statescraft bent on preserving an imaginary "balance of power," has protected the insolent Turk in his seat and in a measure connived at his barbarous machinations, until Germany found in him a tool ready to her hand and practiced in methods quite in keeping with her own. Nor is America quite free from blame, with her traditional policy of "hands off" and "no affair of ours," except where her own prerogatives were threatened. This may have been justifiable in our non-age, but we are past that now. And the world has passed the period of a secret and selfish diplomacy by which national advantages may be acquired at the peril of

other nations or at the sacrifice of honesty and justice. A new international policy, in which we have a proud part, is being inaugurated even amid the throes of this war, the principle of which is, The earth, not for the strong or the crafty, but for the people who live upon it; and to every people the right to live their own lives in peace. That principle, please God, will be established and defended from the day when Prussianism and Turkism shall have been forever wiped out as barriers in the paths of righteousness and civilization and offenses, unpardonable and unendurable, against the conscience of the human race.

Meanwhile, as we struggle against conditions which made the Armenian tragedy possible, we must hold out succor with unstinting hand to these remaining victims of oppression lest defense and liberty dawn for them too late. Many hearts have bled as they read of the little child, alone and forgotten, found by an American visitor in an almost depopulated Syrian village, stretched on the doorstep of a deserted house with only strength to wail, "I'm hungry; I'm so hungry!" She is typical of hundreds of thousands of others, the seed remaining of an ancient and worthy Christian people, whom we may reach if we will with the gifts of food and life.

Armenia.

By Henry Morgenthau, Former Ambassador to Turkey.

Few nations have suffered as much as Armenia. So terrible and continuous have been the atrocities to which it has fallen victim that the very name of Armenia has, to most of us, become synonymous with martyrdom. Its sufferings during the present catastrophe have been greater than any known in the history of the world. None of the fearful horrors perpetrated in the various zones of the war can compare with the tragic lot of the Armenians.

Though deprived of their political independence, the Armenians have never been assimilated by their conquerors, the Turks. They have tenaciously clung to their racial traditions, religion, language and ideals. Their early history, embracing periods contemporaneous with the ancient Assyrians, Babylonians, Medes and Parthians, is still a source of pride to them, and their religion—Christianity—is and has been the great moral force sustaining and inspiring them against the attacks of the many hordes that have emerged from Central Asia and passed through their territory on their way to Europe.

The final and worst measure used against the Armenians was the wholesale deportation of the entire population from their homes and their exile to the desert, with all the accompanying horrors of the way. No means

were provided for their transportation or nourishment. The victims, which included educated men and women of standing, had to walk on foot, exposed to the attacks of bands of criminals especially organized for that purpose. Homes were literally uprooted; families were captured; men killed, women and girls violated daily on the way or taken to harems. Children were thrown into the rivers or sold to strangers by their mothers to save them from starvation. The facts contained in the reports received at the Embassy from absolutely trustworthy eyewitnesses surpass the most beastly and diabolical cruelties ever before perpetrated or imagined in the history of the world. The Turkish authorities had stopped all communication between the provinces and the capital in the naive belief that they could consummate this crime of the ages before the outside world could hear of it. But the information filtered through the Consuls, missionaries, foreign travelers and even Turks. We soon learned that orders had been issued to the governors of the provinces to send into exile the entire Armenian population in their jurisdiction, irrespective of age and sex. The local officers, with few exceptions, carried out literally these instructions. All the able-bodied men had either been drafted into the army or disarmed. The remaining people, old men, women and children, were subjected to the most cruel and outrageous treatment.

In Mamuret-ul-Aziz the people were subjected for two months to almost unbelievable torture; the families of the better class were dealt with most severely. On July 1, the first 2,000 were dispatched from Harpoot. They were soldiers, and it was rumored that they would build roads. People became frightened. Whereupon the Vali called the German missionary, Mr. ———, and begged him to quiet the people; he was so very sorry that they all had such fears, etc., etc. They had hardly been away for a day when they were all killed in a mountain pass. They were bound together, and when the Kurds and soldiers started to shoot at them, some managed to escape in the dark. The next day another 2,000 were sent in the direction of Diarbekir. Among those deported were several of our orphans (boys) who had been working for the Government all the year round. Even the wives of the Kurds came with their knives and murdered the Armenians. Some of the latter succeeded in fleeing. When the Government heard that some Armenians managed to escape, they left those who were to be deported without food for two days, in order that they would be too weak to flee.

All the high Catholic Armenians, together with their Archbishop, were murdered.

Up to now there still remained a number of tradesmen whom the Government needed and therefore had not

deported; now these, too, were ordered to leave and were murdered.

As this massacre of the Armenians, judged both by the numbers involved and the methods used, was the greatest single horror ever perpetrated in the history of humanity, the questions will often be asked, how many Armenians were actually murdered or died of starvation or exposure? How many were driven into a miserable exile? Following the important collection of documents made by Viscount Bryce is a careful summary of the facts. The total Armenian population in the Turkish Empire in 1912 is here placed at between 1,600,000 and 2,000,000. Of these, 182,000 escaped into the Russian Caucasus and 4,200 into Egypt. One hundred and fifty thousand still remain in Constantinople. To this figure must be added the relatively small number of survivors who escaped death and are now living in hiding or are scattered in distant provinces. We must conclude that a million Armenians were hurried out of their homes in the peaceful villages and populous towns in Asia Minor. The murdered number from 600,000 to 800,000. The remainder, in pitiful want of the barest necessities of life, hold out their hands to the Christian fellowship of America.

Tragic Stories Without End.

William T. Ellis.

(Mr. William T. Ellis and Mr. Charles T. Beury, of Philadelphia, have just returned from the Russian Caucasus and Western Persia, where they went at their own charges to investigate and report upon the work of the American Committee for Armenian and Syrian Relief among the hundreds of thousands of homeless refugees in this area. Following are extracts from the report of Mr. Ellis as printed in the Sunday-School Times.)

The plan of orphan relief is simple. It is the rule of the Armenian Committee in Eriwan to give no money to men or women, except the latter be seriously ill; work it does provide for a few adults by its wonderful industrial establishment. For one child out of a family of orphans, it provides a stipend of six roubles monthly, increased at the time of our visit to ten roubles, owing to the depreciation of the rouble, which is now worth less than ten cents.

Each case is investigated by men trained in the mission schools of the American Board, some having been ministers or professors back in Armenia. This relief work, I found, will stand the acid test of the Associated Charities or of the Rockefeller Foundation; for there is system in it all, down to the minutest detail. Nobody need fear that Armenian relief funds are either wasted or given to the undeserving.

We sat down to hear "stories." There was no prearrangement about

this. We simply took the boys and girls in line, and then a few of the most needy women. I did not have to look for stories; literally every one of these Armenian survivors has a story, a tale of tragedy. Mr. Beury and I made notes until we were numb with the awfulness and immensity of it all.

This old man, bent nearly double, is ninety years of age. His crippled condition is due to his having been shot in the back at his home near Van. Seven members of his family were killed, but his wife escaped, only to die here.

Out of a household of thirty-seven, this little girl of thirteen years and six others escaped alive, only one of the survivors being a man, who is not now in the village.

Here is an interesting family of five children, boy twins of twelve, with two younger brothers and one sister. Their father was killed at Sassoun. For an entire year these little ones lived in the mountains, subsisting on berries and roots.

Of a family of seven, one old woman and a young boy alone escaped, wounded, and lived for seven months with friendly Kurds—for some Kurds and Turks did protect Christians in the days of the great tribulation. * * *

A little woman of eight years from Bitlis draws near, holding the hand of a pathetic babe, who had been orphaned by the Kurds. This little girl is the only member left of a family of eight. Her father was killed by the Turks, and her mother died in bitter captivity. Her older sister, too, was carried off by the Moslems. Now the brave lassie is trying to care for the wee cousin, who is her only living kin.

This woman, who, like all others, is past tears, saw her husband carried off and her four children killed before her eyes, despite her frantic efforts to save them by flinging herself upon their bodies. She herself was stripped naked, made a slave, and kept in hunger and hardship amid the Kurds. The Russians rescued her.

Out of a total of fifty persons in the next household—and in the East, be it remembered, the patriarchal system of three generations dwelling beneath the same roof obtains to this day—there were four survivors, this boy of eight, his sister of five, his aunt and his cousin. The little children were witnesses to the foul murder of their parents. * * *

If the reader wants more stories of horror, let him go to any of the hundreds of Caucasus villages that hold Armenian survivors.

* * * Close to my side had been a woman of perhaps thirty years, with a little girl of four or five. She had been dignified and quiet, but resolutely importunate. When she saw that our carriage was really leaving, with nothing done for her child, a panic look came into her face, and her great dark eyes were flooded with tears, which streamed over her cheeks. She

did not cry out, nor wail or scream, like most Oriental women; but she was after life for her little girl. So she picked up the child and tried to thrust her upon me. I was compelled to make provision for its needs.

Then I was stormed by others, but in vain; and as we drove away, into a peace-imparting view of Ararat, it was not of the crowd I was thinking, but of the quiet, strong mother with the wonderful eyes, and of the little girl whom I had refused to accept as a gift. There are thousands such.

The Treasurer for Armenian and Syrian Relief is Cleveland H. Dodge, No. 1 Madison Avenue, New York. The Southern Churchman will continue to receive and forward contributions if desired.

The Latest from Jerusalem.

Night Letter, from Washington, D. C., February 19.

Charles V. Vickrey, 1 Madison Avenue, New York: From Jerusalem via Cairo quote: Strong Central Committee organized in Jerusalem, MacInnes presiding, Cleland Treasurer, Trowbridge Secretary. Four commodious buildings secured. Others available. Work begun along following lines, feeding fifteen thousand destitute during temporary food crisis, Jewish Committee feeding another fifteen thousand. Egypt supplying foodstuffs; hospitals stripped by Turks being re-equipped. Three relief clinics working efficiently, orphanage opened for two hundred, another urgently required. Main drive for industrializing all relief work. American colony will manage boys' trade schools on extensive scale. Could also employ hundreds destitute women trained fine lace workers if you special grant fifty thousand dollars through our Committee for workshops, materials, tools and pay skilled foremen. City grateful to American colony for ministrations to sick hungry during Turkish regime. One hundred thousand additional required from America for caring Palestine budget three months and purchasing motor trucks. British staff-workers en route and ward expedition necessary for reaching towns pillaged by retreating Turks. Village girl from North applies for work; three of her family killed by shell crashing into house; hundreds similar cases. Lovell's Blind School intact, but destitute notify Sterns Trowbridge unquote.

ROBERT LANSING,
Secretary of State.

Here and there, as we look across our life, we see green and happy spots where we were refreshed, renewed, restored. In our best moments we know that it was the Good Shepherd who took us there, and we might have been there far oftener had we given up our lives to His leading and guidance, for the paths upon which He leads us are not crooked, but straight.—Selected.

Church Intelligence

Training School for Chaplains Established by the War Department.

Last May, shortly after the war broke out, the Federal Council's Committee on Army and Navy Chaplains at Washington presented to the War Department a plan for a Training School for Chaplains in the Army. At that time the War Department felt unable to establish it. Since then the matter has been the subject of frequent consultation with the result that on February 15 Secretary Baker signed an order establishing such a training school.

The location chosen is Fortress Monroe, Va., in or about which nearly every form of army activity is represented and where the prospective chaplains can become thoroughly informed concerning all branches of the service. While in the school the candidates will be under complete army discipline just as are candidates for commissions in training schools for other officers' corps. The head of the school will be Chaplain Alfred A. Pruden, who has had eighteen years of successful experience in the Regular Army. With him will be associated three other chaplains whose work has been especially effective.

The course of instruction of the school includes military and international law and army regulations, military hygiene, sanitation and similar matters. Much of the instruction will be given by informal discussions and conferences designed to bring the students as rapidly as possible into such familiarity with the regulations and practices of the Army as will prevent their being at a disadvantage in dealing with more experienced officers and men. A distinct feature of the course will be the conduct of religious services in the camps and neighboring barracks and the study of practical methods of meeting the soldier's religious and social needs. The course will last a little over a month and will be repeated every five weeks. The school will open with eighty present, forty of whom will be candidates and forty newly appointed chaplains. It is expected that all newly appointed chaplains now serving will be required to take the course.

Candidates will be selected by the Federal Council's Committee on Army and Navy Chaplains and by the Roman Catholic Chaplaincy Bureau. After completing the course, the candidates will be examined and, if satisfactory, will be graded by the rating scale for officers of the line and then receive commissions. The school marks a highly significant step in the improvement of the standing and efficiency of the chaplain's service.

The War Develops Better Sailors.

A higher moral tone among sailors developed directly as a result of the war is noted by Dr. George Sidney Webster, Secretary of the American Seamen's Friend Society, which maintains a large Sailors' Home on the North River waterfront. In the past few months thousands of sailors from the merchant marine have spent many of their hours in port at the Society's building, and the authorities have had an opportunity to observe the morale of the men.

The so-called "bum" has given up the sea, says Dr. Webster, and the reason he gives is the war-time danger of

sea-travel. Many of them have been induced to take jobs on shore, despite the fact that the work is heavier, and still others have been drafted or, perhaps, have enlisted. The voluntary enlistments of men of this type are said to be few.

Says Dr. Webster: "We are glad to note a high morale among the merchantmen sailors in the port of New York since the war has in recent months spread its influence more widely. Seldom in these days do we see the laggard type. He is replaced by the man who has seen service in the trenches and been invalidated or wounded, or by the young boy who sees in the merchant marine an opportunity to contribute a war service.

"Then, too, there is a quickening of the patriotic spirit among many of them, though the always reticent sailor would be the last to acknowledge it. To touch at ports piled high with war supplies and to risk the submarine danger in transporting supplies and men for the Allies' cause dignifies the able seamen in these days and the result has necessarily been a new and finer mark upon his character."

The American Seamen's Friend Society has headquarters for sailors in many of the principal ports of the country, and in New York alone has had an aggregate attendance of some 200,000 in the past year.

Our Chinese congregations at St. Stephen's Mission, Manila, are co-operating loyally with their fellow-American citizens in all matters connected with the war.

Of course they observed the Day of Prayer, set apart by proclamation of President Wilson last autumn, and at the same time made an offering to be sent to Bishop Brent, to be used by him in his ministrations to American soldiers in France.

On All Saints' Day the congregation made an offering for the relief of the destitute widows and orphans of French soldiers. Altogether their gifts amounted to over \$80, which would be easily the equivalent of \$800 for a similar congregation in this country.

A cable from Bishop Lloyd, received at the Church Missions House on Thursday, February 21, announces an interesting series of visitations in the Cape Palmas district of Liberia. Both the Bishop and Archdeacon Schofield, who accompanied him, are well.

SOUTHERN VIRGINIA.

Rt. Rev. A. M. Randolph, D. D., Bishop.
Rt. Rev. B. D. Tucker, D. D., Coadjutor.
Rt. Rev. A. C. Thomson, D. D., Suffragan.

Missionary Addresses.

Miss Helen Littell, of New York, is making a tour through the two Virginia Dioceses this and next week, in the interests of the general hospital of our Church at Wuchang, China. She will visit Petersburg on Thursday, February 28, and address the members of the Auxiliary of our churches there. On Friday, March 1, in the afternoon, in St. Andrew's Church, Norfolk, and at night, in St. John's Church, Portsmouth, she will address the members of the Auxiliaries and our Church people of these cities, upon the great needs of our medical missionaries in China and our duty, as well as our privilege of supplying them. On Saturday morning she will meet the Juniors and the children of our Sunday-schools in St. Luke's Parish House, Norfolk, and show them how they can assist in this noble work, and that evening there will be an informal parlor meeting at

the home of the Diocesan President of the Auxiliary, Mrs. John D. Letcher, which the gentlemen are cordially invited to attend. On Sunday, March 3, she will be at the newly organized Church of the Good Shepherd, near the Country Club, of which the Rev. J. Hubbard Lloyd, is rector. On Monday she will go to Lynchburg and on Tuesday to Roanoke to meet and address the Auxiliaries and our church people of these cities.

Miss Littell is a most interesting, helpful and inspiring missionary speaker, and will be recalled with pleasure by those who had the privilege of hearing her at our annual meeting in Hampton in November last. All church people, both men and women, but especially the members of the Auxiliary, are most cordially invited to attend these meetings, and are urged to allow nothing to prevent their being present. If any previous engagements interfere, make an effort to have them postponed. There is no better Lenten work and training than securing information, first hand, about the churches Foreign Missions.

J. D. L.

The Rt. Rev. A. M. Randolph, D. D., the venerable Bishop of the Diocese, is reported as being seriously ill at his residence in Norfolk.

The Rev. A. P. Gray, Jr., Y. M. C. A. Religious Secretary, stationed at Camp Lee, has been obliged on account of illness to leave the camp, and is, we understand, in a hospital in Lynchburg, Va.

VIRGINIA.

Rt. Rev. R. A. Gibson, D. D., Bishop.
Rt. Rev. W. C. Brown, D. D., Coadjutor.

The midday services in St. Paul's Church at one o'clock each week day, except Saturday, under the auspices of the Richmond Clericus and the Brotherhood of St. Andrew, have become a regular and valuable feature of the Lenten season in Richmond. This year, although the attendance of young men has been reduced because a large number of them are already in training camp or at the front, the interest in the services is as great as ever. The speakers secured are men of power, and their messages are looked forward to with keen interest.

On Thursday and Friday after Ash Wednesday, the Rev. Robert B. Nelson, rector of Christ Church, Blacksburg, at present serving as the War Commission's volunteer chaplain at Camp Lee, was the preacher and delivered two strong sermons on the spiritual aspect of the war.

The Rt. Rev. Thomas C. Darst, D. D., Bishop of East Carolina, well known in Richmond from his rectorship of St. Mark's Church, and later of St. James Church, was the preacher during the week of February 17. He spoke of the several fundamental things which must and will endure in spite of the shock and devastation of a world war. Monday his topic was God's Written Word; Tuesday, the Church of Christ; Wednesday, the Power of Christ Himself, and on Thursday and Friday he stressed the individual obligation of Christian men and women in their daily living to radiate the light and influence of Christianity.

The annual meeting of the Local Assembly of the Brotherhood of St. Andrew was held in the Soldiers' Sailors' and Marine Club, Richmond, Friday

night, February 22.

The Rt. Rev. Thomas C. Darst, D. D., Bishop of East Carolina, made an excellent address on his work among the soldiers at camp.

All the former officers were re-elected for the ensuing year.

Reports were made by Chairmen of the several committees covering the past four months.

Mr. George J. Benson, Chairman of the House Committee, gave a very interesting account of his stewardship, telling of the large number partaking of the old-time Virginia hospitality at family homes.

Colonel Henry Lee Valentine, Chairman of the Club, gave one illustration of the good work done by the club. Every Saturday afternoon three truckloads of soldiers have been brought from South Richmond to corner of Fifth and Grace Streets, thereby relieving the congested condition of street cars. This club, though conducted by the various Chapters of the Brotherhood of St. Andrew, makes no discrimination as to membership, the government uniform being the badge of admittance.

Mr. R. E. Anderson, Treasurer, reported contributions for the Christmas feasting....\$ 322.70
Expenses for supplies..... 317.88

Balance on hand\$ 4.82
Receipts for rent of rooms and
Long Distance phone 426.90

Total receipts\$4,091.25
Total disbursements 3,721.20

Balance on hand\$ 370.05

The friends of the Rev. William B. Lee, Jr., will be glad to know of his safe arrival in France. He has been assigned Y. M. C. A. work with the field artillery, and was to leave for his post, "somewhere in France," on February 4. His mail will be forwarded to him from 12 Rue d'Aquesseau, Paris, France.

CUBA.

Rt. Rev. H. R. Hulse, D. D., Bishop.

Clerical Changes.

The Missionary District of Cuba has experienced so many losses recently through deaths and removals that for some time it has been impossible to undertake any extension of the work. The deaths of the Rev. Messrs. Moreno and Snively left Bolondron and La Gloria vacant, and the retirement and subsequent death of the Rev. Mr. Sharpe followed by the retirement of Archdeacon Sturges, of Calvario Mission, in Jesus del Monte, left that important mission pastorless. These vacancies have been provided for by some shifting of the men in other parts of the island, and the employment of three ex-Roman priests who have come to us. Father Pablo Munoz has already been authorized to exercise his functions as a priest in this Church, and has taken charge of Calvario Mission; Father Juan Tomas has been licensed as lay reader with license to deliver sermons, and is in charge of the work in Sagua la Grande; and Father Angel Ferro, a most eloquent preacher, similarly licensed, is preaching a series of missions throughout the island. The Rev. William Watson, of Guantanamo, has been called to the bedside of his father in Philadelphia, and his place for the present is to be taken by the Rev. J. M. Lopez-Guillen. The Rev. C. W. Frazer, of Ensenada de Mora, has accepted a

call to the rectorship of St. Mary's parish, Jacksonville, Fla.

A very interesting work is being carried on at the Constancia sugar plantation by Mr. R. E. Porter. In this and other sugar plantations of this company there are very many small villages, in which the workmen live with their families in houses supplied by the company. It is the business of Mr. Porter to see that there is a school in each place, and that so far as may be possible religious services be held there, usually in the school houses. It is our privilege to hold such services twice a month; the Rev. R. C. Moreno goes over from Cienfuegos, where he has a congregation and a parochial school. These colonias are united by lines of the company's railways, and the trips from one to another may be made usually in a railway automobile. When this is out of commission they must be made on horseback. The Archdeacon of Havana makes these visitations once every month, visiting Sagua and Cienfuegos as well. These services must necessarily be of a very simple character. There are no altars, no vesting rooms, and but little time for each place; therefore, the clergyman holds the services without vestments, and they consist of a few prayers and hymns and the address or sermon. As sometimes as many as seven or more places are to be visited in one day, and the distances to be covered between them are ten or more miles, but little time may be devoted to the services. True, the people get but half a loaf, but that is better than no bread.

On the Isle of Pines the churches at Santa Fe, Santa Barbara, McKinley and Columbia, and the rectory at Santa Fe, which were all greatly injured by the cyclone of last November, has been repaired and are practically in as good condition as formerly. The Rev. W. H. Decker, the priest in charge of all the work on the Isle of Pines, is obliged to make use of an automobile in order to meet his engagements at the various stations. Sometimes he must travel sixty or more miles on Sunday for this purpose. He has now a new Ford to replace the machine ruined by the storm.

On January 13 Bishop Hulse made his annual visitation to the Isle of Pines, holding services at Columbia, Santa Barbara, McKinley and Santa Fe. Patriotic addresses were made at the service in Santa Fe by the Bishop and Captain Pack.

On January 27 Mr. Decker held a similar service at Santa Barbara, addresses being made by him and Captain Pack.

Gifts and Improvements: A new parish house has been completed, dedicated and is now in use at Sueno, a suburb of Santiago. It combines a chapel with the usual rooms found in a building of that sort, and is one of the most satisfactory parish buildings in Cuba.

At Cespedes work has again begun on the church. It was interrupted by the lack of materials, and by the unsettled conditions incident to the last uprising of the people last year. This building will soon be completed and occupied.

The face, ends and top of the Cathedral altar have been covered with marble, and three white marble steps have been placed, thus finishing that part of the church with the exception of the retable of dark mahogany, which is in process of making.

A very handsome pulpit, the gift of

Mr. and Mrs. L. E. Brownson, and a choir parapet and lectern, all made of richly carved dark mahogany, have been placed in the Cathedral, and the two latter were dedicated by Bishop Hulse on Septuagesima Sunday. The parapet and lectern were given by Mrs. W. A. Merchant, in memory of her mother, Mrs. Amanda Duncan Cathcart, of Charleston, S. C.

All the chancel furniture follows the original designs of the architects of the building.

The money is now in hand for the construction of the Bishop's chair, and it is expected that work will be begun upon it at once.

HARRISBURG.

Rt. Rev. J. H. Darlington, D. D., Bishop.

The Rev. Harry D. Viets, assistant at St. Peter's Church, Philadelphia, has been called to St. John's Church, Carlisle.

The Rev. George T. Lascelle, assistant at the Church of St. Mary the Virgin, New York, has been called to St. Matthew's Church, Sunbury, and begins his rectorship March 1.

The Rev. Lewis H. Huber, rector of St. James Church, Bedford, has accepted a call to the rectorship of St. Paul's, Monongahela, in the Diocese of Pittsburgh, and will enter upon his work there in the middle of March.

PITTSBURGH.

Rt. Rev. C. Whitehead, D. D., Bishop.

Memorial: A handsome window in three panels was dedicated on the first Sunday in Lent by the Bishop of the Diocese, at the St. Mary Memorial, Pittsburgh. At the base it bore the inscription, "In Memoriam, Edith Elizabeth Collins, June 7, 1914."

Clerical Union: The February meeting of the Pittsburgh Clerical Union took place on Monday, the eighteenth, at the Church of the Ascension, opening with a celebration of the Holy Communion, followed by a business meeting and luncheon, with a discussion later on "Vital Issues of Diocesan Convention," led by the Rev. Dr. Wyatt Brown, rector of the church. The attendance was remarkably good, and the subject elicited much interest on the part of all present.

PENNSYLVANIA.

Rt. Rev. P. M. Rhinelander, D. D., Bishop
Rt. Rev. T. J. Garland, D. D., Suffragan

Daily Lenten Services for Business People are being held as usual during this Lent at St. Stephen's Church, Tenth Street above Chestnut, Philadelphia, from 12:30 to 12:55 o'clock, under direction of St. Stephen's Chapter, Brotherhood of St. Andrew. Addresses are being made as follows:

February 13, Ash Wednesday—Rt. Rev. Thomas J. Garland, D. D., Bishop Suffragan of the Diocese of Pennsylvania.

February 14—Rt. Rev. Ethelbert Talbot, D. D., Bishop of Bethlehem, Pennsylvania.

February 15—Rev. Carl E. Grammer, S. T. D., rector St. Stephen's, Philadelphia.

February 16—Rev. George Copeland St. Peter's, Weldon, Pennsylvania.

February 18 to 22, inclusive—Rt.

Rev. Charles D. Williams, D. D., Bishop
February 23—Rev. T. Leslie Gossling, St. Matthias, Philadelphia.

February 25 to March 1, inclusive—Rt. Rev. Theodore Payne Thurston, D. D., Missionary Bishop of Eastern Oklahoma.

March 2—Rev. Henry S. Paynter, St. Stephen's, Bridesburg, Philadelphia.

March 4 to 8, inclusive—Rev. C. G. Twombly, D. D., St. James, Lancaster, Pa.

March 9—Rev. Phillips E. Osgood, Chapel of the Mediator, Philadelphia.

March 11 to 15, inclusive—Rev. Edward J. Van Etten, Calvary Church, Pittsburgh, Pennsylvania.

March 16—Rev. William Y. Edwards, St. Paul's Church, Doylestown, Pennsylvania.

March 18—Rev. Carl E. Grammer, S. T. D., rector St. Stephen's, Philadelphia.

March 19 to 23, inclusive—Rev. G. Johnston Röss, D. D., Union Theological Seminary, New York.

March 25 to 29, inclusive—Rev. Carl E. Grammer, S. T. D., St. Stephen's, Philadelphia.

March 30—Rev. Frederick B. Keable, associate, St. Stephen's, Philadelphia.

NEW YORK.

Rt. Rev. David H. Greer, D. D., Bishop
Rt. Rev. C. S. Burch, D. D., Suffragan.

The Archbishop of York's Visit to America.

It is desired that some misstatements made concerning the Archbishop of York and his visit to America, chiefly by the daily newspapers, be corrected. The Archbishop is due to arrive at once and begins his addresses in Trinity Church on March 3. He did not decline the invitation to come to America when first extended him, as has been stated, and he was never a pacifist. He is coming to America, it is stated on authority, with the full approval of the British Government. He does not come as a political representative in any sense, although he will extend to the American people the greetings of the British people in all of their relations. He is a spiritual messenger, coming in the name of Christ and the Church, and it will be a spiritual message that he will seek to give.

Washington's birthday was generally observed in New York, and in particular in the churches. The patriotic service in St. Paul's was attended by more than one hundred army nurses in uniform. The historic Washington pew was decorated with American flags, and was occupied during the services by Lord Aberdeen, William Lanier Washington, representing the Order of the Cincinnati, and Colonel Robertson Durham, of the Gordon Highlanders. The Stars and Stripes with a color guard from Governor's Island occupied a position at the side of the lectern, and the British Union Jack, with a color guard made up of sergeants from the British and Canadian Recruiting Missions, was placed at the side of the pulpit. At the head of the middle aisle were the colors of the nurses. The service included prayer for the President of the United States, prayers for King George and the British royal family, for peace, for the army and navy, the sick and wounded, and for those who minister to them, and prayers "for the dead in Christ, victims of the war." Dr. Geer made a patriotic address, in which he told of the scenes in and about St. Paul's during the Revolution, of Washington's habitual attendance at service.

Bishop Burch was celebrant at a

Brotherhood Corporate Communion held in Trinity Church on the morning of Washington's birthday. The Brotherhood attended also the noonday service in the same church on that day, in place of the usual Cathedral meeting. In the address Bishop Burch said:

"There is nothing George Washington hated worse than what ex-President Taft referred to yesterday as 'whispering traitors,'" said the Bishop. "We've too many of that ilk here in New York. They gather in corners and say, 'Now is the time for peace.' It isn't the time for peace. It is the time for a sterner war. Two or three days ago some of us, small in judgment, might have thought that Germany was going to break and that peace was near. Now we know it is impossible. Germany has Russia's stores to draw on, and she is vastly strengthened. It would be the part of poltroons, of men worse even than whispering traitors, for us to advise against America's going on with every fragment of her strength and energy. There is a tremendous struggle ahead."

Consolidation of Presbyterian Downtown Churches: What Church authorities regard as the most revolutionary move in large and famous church plants ever made in an American city, perhaps in any other, is the consolidation and possible sale of the First, University Place and Madison Square Presbyterian churches, New York, and the creation in their places of one great plant, to be located downtown. The First is the oldest Presbyterian church in New York, and is situated in lower Fifth Avenue. The University Place is at Tenth Street and the Place named, and the Madison Square is on the east side of the square mentioned. The last named is that of which the Rev. Dr. Charles H. Parkhurst has been pastor for thirty-eight years. Since the zoning agreement in New York, which has been declared to be legal and is making Manhattan conditions permanent, the Madison Square site is regarded by Church authorities as one of the best locations in the world to reach numbers of people.

Involved in the transaction, land values and endowments, are \$3,500,000, and the one church to be created will have a membership of about 3,000. The location of the great church to be has not been determined, but it is held to be likely that no one of the three sites will be utilized. Two of the three churches have missions in lower Manhattan, the University Place Church two of them, and it is announced that these missions will be retained and perhaps enlarged. The three pastors, all advanced in years, will be retired on substantial pensions. Already talk is heard concerning some famous Presbyterian preacher to fill what Presbyterians of New York expect to provide, one of the great preaching centers of America and the world.

WEST TEXAS.

Rt. Rev. Wm. T. Capers, D. D., Bishop.

Bishop Perry Visits San Antonio.

The Rt. Rev. James De Wolf Perry, D. D., Bishop of Rhode Island, made a visitation to San Antonio, in his official capacity as Chairman of the Executive Committee of the War Commission, on the first Sunday in Lent and the Monday following.

The purpose of his visitation was to make a survey of religious conditions in the army posts, camps and cantonments in the Diocese of West Texas. On Sunday morning, he was greeted by

a congregation in St. Mark's Church (the Rev. W. B. Stevens, rector), that necessitated the placing of chairs in the aisles. Even with this unusual arrangement, large numbers of men were obliged to stand throughout the service. He was introduced to this congregation by Bishop Capers, who spoke of his gratitude for the presence of Bishop Perry, because of the enormous responsibility which rests upon him in the leadership of the Church's work among the soldiers in his Diocese. Bishop Perry responded with a sermon which will live long in the memories of his auditors. He appealed for an earnest response to the imperative duty of the Church of putting Christ into the life of the army.

After the morning service, Bishop and Mrs. Perry accepted the hospitality of the women at St. Mark's Church, and took dinner with the soldiers at the Parish House. This dinner is served every Sunday to the men in uniform, who attend St. Mark's Church. It is very democratic in nature, both enlisted men and officers being present. This phase of the entertainment provided was accentuated by the presence of General John W. Ruckman, who, with Bishop Perry, Bishop Capers, Dr. Stevens, Mr. Cleveland, of the War Commission and others, addressed the men. There were about one hundred and twenty-five men in uniform around the board.

Sunday afternoon, Bishop Perry was present at the dedication of the new chapel at Kelly Fields, which was made possible through the gifts of the Woman's Auxiliary of New York and others. The chapel is located at a most strategic place where it is possible to minister through it, both to the soldiers at Kelly Flying Fields, and to the civilians employed in the large I. and G. N. shops, recently completed at South San Antonio. In the service of dedication short addresses were made by Archdeacon A. W. S. Garden; the Rev. Benjamin Bean, under whose direction the actual work of construction was carried on; the Rev. Dwight Cameron, who will make the chapel the headquarters for his work as voluntary chaplain to Kelly Fields; Bishop Capers and Bishop Perry. Despite the rain which fell at periods all through the day, the chapel was filled for the service.

In the evening, Bishop Perry addressed a mass meeting of civilians and soldiers at the Y. M. C. A. Auditorium at Camp Travis. The regimental band of the Three Hundred and Sixtieth Infantry, accompanied the singing of familiar hymns. The Bishop made a ringing and powerful appeal for the highest ideals of service.

Monday morning a series of conferences were held by Bishop Perry with Bishop Capers, clergymen of the city, and voluntary chaplains working under the direction of the War Commission. At noon, Bishop Perry addressed one of the noon day services, which are being conducted under the auspices of the Church at the Majestic Theater. After the service, Bishop and Mrs. Perry were the guests of Bishop and Mrs. Capers at luncheon in their honor, where they met, informally, the commanding generals of the Department of the South and the Ninetieth Division of the National Army. Monday afternoon, the Bishop was driven to the site of the proposed chapel for the new Brooks Flying Field, which Bishop Capers, with extraordinary foresight, obtained as a gift some time ago. From there he visited Kelly Fields, and by the courtesy of officers in charge, was instructed in the elements of air flying from the vantage point of a student's seat in a plane. In the evening, Bishop

and Mrs. Perry were the guests of Archdeacon and Mrs. Garden, and left a host of admiring friends behind them in the city of San Antonio, when they boarded the train for Waco at 9 o'clock.

WESTERN MICHIGAN.

Rt. Rev. J. N. McCormick, D. D., Bishop

The Secretary of the War Commission of the Episcopal Church, the Rt. Rev. James De Wolf Perry, came to Battle Creek to inspect the cantonment at Camp Custer, and see how the boys were getting on. He reported that he was much pleased by conditions there.

The united Lenten services of the churches of the City of Grand Rapids being held at Grace Episcopal Church this year, started off with a great deal of enthusiasm, and the church was crowded on the right of the first service. Captain the Rev. C. A. Mackintosh, an old Oxford man, now the rector of St. James Church, Guelph, Ontario, and for ten months in the front line trenches doing Red Cross duty with the rank of captain, was the speaker of the evening. He had much to say that was of deep interest. He has had a great deal of experience as a chaplain in the army, having served in that capacity during the Boer War. He would still be at the front had he not been invalided home as a result of wounds suffered in ministering to wounded soldiers out in the open.

Captain Mackintosh stated that—from a moral point of view—conditions in the army were superior to those in ordinary homes. This has been proven by the recent investigation conducted by the Canadian Government, which showed but two per cent of the soldiers afflicted with disease, while of those arriving from farm and city over thirteen per cent were afflicted with various forms of disease.

EAST CAROLINA.

Rt. Rev. Thomas. C. Darst, D. D., Bishop

St. James Church, Wilmington: On the evening of the first Sunday in Lent, a great service was held in St. James Church, the Rev. William H. Milton, rector, when the Rev. R. E. Gribbin, voluntary chaplain at Camp Sevier, Greenville, S. C., on temporary leave of absence, told of his work and varied experiences at the camp. A large congregation heard his address with much interest, and a feature of the service was the singing by choir and congregation of the "Battle Hymn of the Republic." One of the male members of this choir was in the war for two years and was incapacitated at the battle of Vimy Ridge.

The Lenten season has begun with earnest services in the various parishes of the Diocese. On Ash Wednesday the Bishop officiated and preached at St. John's Church, Wilmington. He will be absent for the first two weeks in Lent, however, as he has engagements at noonday services at St. Paul's Church, Richmond, Va., and at the Garlick Theater, Philadelphia, Pa.

A handsome hymnal has been given for use in the sanctuary of St. Paul's Church, Wilmington, and was dedicated by the rector, the Rev. D. L. Gwathmey, at Morning on Ash Wednesday. It is the gift of Dr. and Mrs. M. J. Carson, members of the parish.

The War Commission: Though a good response to the appeal of the

Church War Commission in this Diocese was indicated at first, the returns so far have not quite reached the \$2,000.00 mark. The assessment is \$3,200.00.

DELAWARE.

Rt. Rev. F. J. Kinsman, D. D., Bishop

The Rev. A. Rufus Morgan, of the Missionary District of Asheville, has declined an election to the rectorship of Calvary Church, Wilmington, Delaware.

The Rev. Thomas W. Wingate has accepted work as assistant at Trinity Church, Wilmington, under the Rev. Frederick M. Kirkus.

Immanuel Church, Wilmington (the Rev. W. H. Laird, D. D., rector), in an effort to raise funds to reduce the debt on the church secured for the purpose over \$11,000.

The Wilmington Parishes will combine for services during Holy Week. These will be conducted in Trinity Church, Wilmington, by Bishop Kinsman.

St. Matthew's Mission for colored people has been revived under the Rev. George A. Fisher, a recent graduate of the Bishop Payne Divinity School. Services are being held in the basement of St. Andrew's Church, Wilmington.

Ordination: On the second Sunday in Lent, February 24 (St. Matthias' Day), Thomas Vail Wingate, of the Philadelphia Divinity School, was ordained deacon by the Rt. Rev. Frederick Joseph Kinsman, D. D., LL. D., in St. John's Church, Wilmington. The sermon was preached by the Rev. Prof. R. K. Yerkes, D. D., and the candidate presented by the Rev. Alban Richey, D. D. The Rev. F. W. Tomkins, Jr., acted as Bishop's chaplain.

For the War Commission: Delaware was asked for \$7,500 on Septuagesima for the Church War Commission and sent \$9,200. The Bishop inaugurated a plan to secure the desired amount at a luncheon held in Wilmington on January 8, and made out an apportionment for the parishes and missions of the Diocese. The Treasurer's final report shows that out of thirty-two congregations to which the Bishop made his appeal, only one failed to respond, only six sent less than was asked of them, fifteen sent the exact apportionment, ten sent an excess. These last were: Trinity, Wilmington, apportioned \$2,000, contributed \$3,440.52; St. John's, Wilmington, \$1,500, \$1,531.97; St. Andrew's, Wilmington, \$800, \$1,216.30; Christ Church, Christiana Hundred, \$1,200, \$1,201; Immanuel, New Castle, \$150, \$256.50; St. Anne's, Middletown, \$150, \$200.50; Ascension, Claymont, \$100, \$133; Christ Church, Delaware City, \$40, \$47; Calvary, Hill Crest, \$20, \$20.50; St. Stephen's, Harrington, \$5, \$25.

LOUISIANA.

Rt. Rev. David Sessums, D. D., Bishop.

Services for Business Men: Under the auspices of the Church Club of Louisiana services are held at the Strand Theater, Baronne and Gravier Streets, New Orleans, from 12:15 to 12:40 daily during Lent, except on Saturdays and Sundays. The preachers at these services are as follows:

February 14-15—Bishop Sessums.
February 18—Rev. A. R. Edbrooke.
February 19—Rev. E. W. Hunter.
February 20—Rt. Rev. J. B. Cheshire (North Carolina).
February 21—Rev. Robert S. Coupland.
February 22—Rev. Clarence Wyatt Bispham.
February 25—Rev. S. L. Vail.
February 26-28—Rev. S. C. Beckwith (Charleston, S. C.).
March 1—Rev. S. C. Beckwith (Charleston, S. C.).
March 4-8—Rev. C. H. Parker, (Little Rock, Ark.).
March 11—Rev. Menard Doswell, Jr.
March 12-15—Rev. P. A. Pugh (Nashville, Tenn.).
March 18—Rev. Matthew Brewster.
March 19—Rev. A. R. Berkeley.
March 20—Rev. William Alexander Barr.
March 21—Rev. Robert S. Coupland.
March 22—Bishop Sessums.
The following series of Lenten lectures are also being provided by the Church Club:
February 19—Bishop Cheshire at Christ Church Cathedral.
February 26—Illustrated lecture (Philippines) at Trinity Parish House.
March 12—Bishop Capers at Trinity Church.
March 19—Bishop Sessums at St. Paul's Church.

NEWARK.

Rt. Rev. E. S. Lines, D. D., Bishop
Rt. Rev. W. R. Stearly, D. D., Coadjutor.

Ordination Service: On the first Sunday in Lent at St. Paul's Church, Paterson, after the confirmation of sixty-five persons, presented by the rector, the Rev. D. Stuart Hammon, Bishop Lines ordained to the priesthood the Rev. Charles Steele Armstrong, curate of the parish, with charge also of the Glen Rock Mission. He was presented for ordination by his father, the Rev. George P. Armstrong, and the sermon was preached by the Rev. Professor Francis B. Blodgett, of the General Seminary. Mr. Armstrong made a notable record for scholarship at St. Stephen's and at the General Seminary. He will continue in his present work. In the afternoon the Bishop addressed the Sunday-school, there being present more than seven hundred scholars. The St. Paul's service flag has one hundred and ten stars now.

The Rev. Ray O. Miller, formerly assistant at St. John's Church, Jersey City, has become rector of St. Paul's, Los Angeles.

LEXINGTON.

Rt. Rev. L. W. Burton, D. D., Bishop

Christ Church Cathedral, Lexington, the Very Rev. R. K. Massie, Dean, has the distinction of being the first church to display a service flag in Lexington, its example being followed by some half dozen others since. During the service Dean Massie read the names of those represented by the thirty-two stars and commended them to the prayers of the congregation. The stars were in the form of a cross, making a very striking and beautiful design. Three more stars are to be added; five or more to follow when the hospital unit goes from this city. One star was in gift for the one member who had died in uniform.

St. Philip's, Harrodsburg, Wins Service Flag: At St. Philip's Church, Harrodsburg, the Rev. H. P. Manning in

charge, Bishop Burton, on February 17, received and dedicated a beautiful satin service flag bearing two stars, won during the recent Red Cross campaign in Mercer County. Mr. J. A. Eisenberg, Chairman of the Mercer County Red Cross Committee, offered service flags to all congregations in the county, ninety per cent of whose membership contributed to the cause. St. Philip's was the only one of the eleven receiving flags whose entire membership contributed.

The Rebuilding Fund of the Good Shepherd, Lexington, the Rev. Richard Wilkinson, D. D., rector, destroyed by fire on January 20, is rapidly increasing. In addition to the insurance money, \$10,000 of the \$50,000 needed, has been raised. The bravery and loyalty of the congregation is manifested by its branch of the Woman's Auxiliary sending Bishop Burton \$5.00 for his Discretionary Fund, when its church is in ashes. Such loyalty to the Diocese, and consciousness of duty towards others, is a mark of their faith and dependence upon God.

The Fisherman.

I owned a little boat a while ago,
And sailed a morning sea without a fear,
And whither any breeze might fairly blow
I'd steer the little craft afar or near.
Mine was the boat,
And mine the air,
And mine the sea,
Not mine a care.

My boat became my place of nightly toil;
I sailed at sunset to the fishing ground;
At morn the boat was freighted with the spoil
That my all-conquering work and and skill had found.
Mine was the boat,
And mine the net,
And mine the skill,
And power to get.

One day there passed along the silent shore,
While I my net was casting in the sea,
A man, who spoke as never man before;
I followed Him; new life began in me.
Mine was the boat,
But His the voice,
And His the call,
Yet mine the choice.

Ah! 'twas a fearful night out on the lake,
And all my skill availed not at the helm,
Till Him asleep I wakened, crying,
"Take,
Take Thou command, lest waters overwhelm!"
His was the boat,
And His the sea,
And His the peace,
O'er all and me.

Once from His boat He taught the curious throng,
Then bade me let down nets into the sea;
I murmured, but obeyed, nor was it long,
Before the catch amazed and humbled me.
His was the boat,
And His the skill,
And His the catch,
And His my will.

—Joseph Richards.

Personal Notes

The Rev. A. George, of Helper, Utah, has entered upon his duties at St. Clement's Mission, Huntington Park, Los Angeles, Calif.

The address of the Rev. O. M. Yenger is changed from Forrest City, Ark., to Camden, Ark.

The Rev. G. H. Harris, having resigned as Secretary of the Diocese of Lexington, the Bishop has appointed in his place the Assistant Secretary, the Rev. J. Howard Gibbons. Kindly send all communications for the Secretary of the Diocese to the Rev. J. Howard Gibbons, "The Burton," Covington, Ky.

The Rev. C. B. Wilmer, D. D., rector of St. Luke's Church, Atlanta, Ga., has been elected president of the Evangelical Ministers' Association of Atlanta.

The Rev. W. Weir Gillis, rector of St. Thomas Church, Hancock, Md., will also have charge of the churches at Clear Spring and Indian Spring.

The Rev. Selden P. Delaney, D. D., of the Church of St. Mary the Virgin, New York City, has been elected editor of the American Church Monthly, and takes up his new work about March 1.

The Rev. Henry L. Drew, rector of the Church of the Good Shepherd, Pittsburgh, Pa., and Secretary and Treasurer of the Social Service Commission of the Diocese of Pittsburgh, has been appointed by the Bishop as examining chaplain, to succeed the Rev. C. M. Young, who has taken up work in the Diocese of Washington.

The Rev. Louis C. Washburn has been elected a member of the Standing Committee of the Diocese of Pennsylvania, succeeding the Rev. J. A. Harris, D. D., who recently resigned.

For the present the Rev. G. W. Cadman is in charge of All Saints Church, Austin, Texas.

The Rev. G. G. Pitblado, of Ferandina, Fla., has accepted an appointment as Missionary Canon in Southern Florida. He will have his residence in Orlando; but his work will be mostly at the various missions lying within a radius of some twenty miles around Orlando—Zellwood, Apopka, Conway, Maitland, etc.

The Rev. Charles W. Frazer will enter upon his duties as rector of St. Mary's Church, Jacksonville, Fla., on March 10, and should be addressed after that date, 2112 Laura Street, Jacksonville.

The Rev. William F. Pierce, D. D., President of Kenyon College, Gambier, Ohio, has been appointed by the American Red Cross as official representative to gather information at first hand about war conditions in Europe. Dr. Pierce left Gambier recently for France and expects to return in May.

For the present the Rev. T. J. Sloan is acting as locum tenens at Trinity Church, Galveston, Texas.

The address of the Rev. Robert N. Ward, who has accepted his appointment as general missionary of the

Southwest Convocation, is Box 1141, Houston, Texas.

Ordination.

On Sunday, February 17, 1918, Mr. Anthony Roberts Parshley was ordained deacon by the Rt. Rev. Charles M. Beckwith, Bishop of Alabama, acting for the Bishop of East Carolina.

The ordination service was held in the Army Y. M. C. A. building, No. 113, of which Mr. Parshley is Associate Religious Work Secretary, at Camp McClellan, Anniston, Ala. The candidate was presented by the Rev. Carlton Barnwell. Chaplain C. B. Dubell, of the One Hundred and Tenth Field Artillery, preached the sermon, and the Rev. J. R. McAllister read the Epistle. Mr. Parshley will remain in Y. M. C. A. work for the duration of the war.

Deaths.

The Rev. Henry William Winkley, rector of Calvary Church, Danvers, Mass., died at his home in that city on Monday, February 4, aged sixty years. Funeral services were held on Wednesday, February 6, in Calvary Church.

The Rev. Robert Murray, a retired clergyman of the Church, died at his home in Waltham, Mass., on Tuesday, February 5, aged eighty-one years.

The Rev. Henry Lewis Foote died at his home in Marblehead, Mass., on Thursday, January 31. The Rev. Mr. Foote was, at one time, well known throughout the West as an active worker in reform movements.

A Virginian Toast.

When Mr. Balfour and the British Commissioners visited Richmond, Va., Governor Stuart proposed a toast to the King of England in water, and this is what he said:

"In this glass I hold that which, by the sovereign will of the people of Virginia, is to-day the wine of the country; clear as the principles of liberty and justice in which we make common cause; pure as the union of heart and purpose typified by the three flags entwined before us; strong in that it supplies in this hour the most vital needs of both statesmen and soldier; distilled on the hills overlooking the noble James, on whose banks the first permanent English settlement in the Western world was established; spontaneous as the good will toward our distinguished guests which springs from our hearts and our lips—in this and by these tokens I propose the health of His Majesty the King of England."

To which Mr. Balfour, with the same limitations as to liquid, replied:

"I cannot rival the eloquence with which our host to-day has eulogized the legal wine of the country, but I can, with enthusiasm not less sincere than his own, propose a toast which has always been dear to the hearts of all Englishmen, but never so dear as now—the President of the United States."—National Advocate.

No one can be utterly selfish and hope to prosper permanently. Society, with all its faults, frowns down at length upon the man who never considers the general welfare. The moral constitution of the world runs athwart the man who worships self. In the very nature of things, selfishness cannot gain enduring satisfaction. We realize ourselves through seeking the happiness of others and so fulfilling the law of Christ.—The Christian Intelligencer.

The Key to the Future.

Our piety is preoccupied with the welfare of the troops, the care of the wounded, the succour given to depopulated provinces, etc. It is the activity of Martha. That this should be so is most natural. The deeper spiritual issues of the war are as yet imperfectly apprehended, and the churches do not seem to be aware that these matters cannot be expressed in terms of social betterment. Our churches are tuned to the old materialism, and are not yet vocal with the new war-music. The danger is lest the churches, by clinging to the phrases and formulas of the nineteenth century, lose the key to the future. . . . Unless religion discards the language of materialism, the churches may be left in darkness and despair even while the great spiritual light of the world is burning before them. . . . This great sickness of the war converts thousands daily, and one can hardly find a man who does not show signs of illumination. The young men, as of old, shine as the natural heroes of the race. Their readiness to die restores our faith in human nature. It reminds us that the sacrificial part is what counts in the spread of truth. To count the cost and dwell upon the life and property sacrificed in heroic action is to doubt the value of truth. To what better use could these young heroes and all this amassed wealth have been put? It was for this that they existed. As for the pain involved in their engulfing, as for the agony of the experience, this is a part of the regeneration. People seem to desire the power of Christ and the benevolence of Christ without the Passion. The thing cannot be done; and nothing but an age of materialism could have so softened the fibre of moralists as to lead men to think it possible.—John Jay Chapman, in the Churchman.

A Prayer in Time of War.

"He shall be our Guide unto death."

Almighty God, Thy blessing send
To those upon the sea,
Make Thou their journey ever safe—
They have no help but Thee.
Their dangers now are numberless,
And most they cannot see;
But, Lord, Thou seest all things here,
Guard those upon the sea.

Be Thou the constant Friend and Guide
Of those in foreign lands—
To help and comfort in distress,
O Lord, stretch forth Thy hand,
Naught is too hard for Thee to do,
Thou whom the Heavens command,
So this, O Lord, we ask of Thee,
Guard those in foreign lands.

Thy blessing also give to those
Who still at home remain,
Treading the same dull, weary path,
Again and yet again.
Hasten the time of joy for all,
The news of peace proclaim,
Softened the blow of those bereaved,
And with Thy strength sustain.
—F. H. in Canadian Churchman.

Two women were discussing their marital troubles, when one asked, "By the way, what is your husband doing now?" "Oh," said the other, "he's a-setting round tellin' what's going to happen next election." "Then he's a prophet?" "No, he ain't. So far as this family is concerned, he's a dead loss."—Youth's Companion.

Death is not a condition, but a transition.

Christianity and the Community

Thy Kingdom Come on Earth

The collapse of Russia, and the likelihood of her ignominious acceptance of German peace terms, is the supreme illustration which this war has so far afforded of the overwhelming significance of that invisible factor which men call "morale." Russia still has soldiers by the million; she still has vast potentialities. But ignorance, intrigue and unbalanced social theories have wrecked her will for gallant effort.

What will be the ultimate fate of Russia no one knows; but the immediate lesson of her downfall is plain and urgent for us. We must realize anew the awful importance of the invisible factors which enter into a nation's strength. We must spread through America such information concerning the measuring of the war and such a contagion of courageous purpose to "see it through" as will create in this nation the strength which must supply Russia's defection. No more vital service could be rendered by the Diocesan Social Service Commissions of our Church than the organization of groups of speakers who would go to the scattered parishes to carry the message of the moral and spiritual meaning of our patriotic duty now.



Because approximately 29 per cent of the men within the draft age in the United States were found physically unfit for military service, the National Security League, with headquarters in New York City, is inaugurating a nation-wide campaign to improve the health and welfare of every community. This work is being undertaken by a committee on physical reserve, of which Walter Camp, prominent sports authority, is chairman. To public officials of the country the following letter has been sent:

"The draft showed that 29 per cent of the young men of America were physically unfit to perform the manhood duty of citizen service. It is also known that there are 1,000,000 preventable deaths in this country per annum.

"The health of the men and women of America is a matter of the greatest importance to this nation in the fight for victory, and has a direct bearing upon the nation's ability to meet war and post-war economic problems. The mind of the nation is also best equipped by providing for the soundness of the bodies of its men and women.

"We know that in every community there are boards of health and organizations devoting themselves to physical fitness. The above statements of facts, however, indicate that the mass of the people are not reached by the present methods, and that it is a matter of national concern that broader measures be adopted.

"By plans which are simple the evil can be overcome. It is proposed that a committee on physical reserve be appointed in every city and town in the United States to inquire into local conditions, with the suggestion that they

communicate with the undersigned committee in order that we may advise you of our plans and put into operation a simple and pleasant system of physical upbuilding which does not require any considerable time expenditure for the individual and which has proven to produce the necessary results in a remarkably short period.

"Will you be good enough to designate at least three persons to constitute your local committee? When you do so, will you kindly advise us and we will forward to you at once the details of the plan.

"As we are anxious to produce prompt results, we would appreciate your early reply."



The Playgrounds and Recreation Association of America has issued a report of its activity undertaken at the request of the War Department Commission. The chief business of the organization has been to safeguard the environs of the training camps and arouse neighborly interest for the soldiers among the people of the contiguous cities so as to give them high ideals of service.

One hundred and seven recreation secretaries are now at work, and one hundred and seventy cities and small communities have been organized for service. To link up camp and community, census cards have been made which give a man's church, fraternity, college, professional and trade affiliations, and put him in touch with the groups in the cities with which his former interests and relationships would associate him. His hobbies and recreations are also known, so that he may receive acceptable invitations.



Few men in the civilian life of the nation have borne in this time of war so helpful and constructive a part in public discussion as ex-President William H. Taft. His influence has been thrown consistently to the support of those who bear official responsibility, and his counsel has always been free from private bias, and inspired by the forward-looking vision which sees the great end, not of party, nor of the nation in any selfish aspect, but of the world.

Of much value therefore is this news note of last week:

The League to Enforce Peace, of which ex-President William H. Taft is the head, announced in a statement yesterday that the Legislatures of twelve States, in joint session, had adopted a resolution in favor of the United States entering, after the war, a league of nations to carry into effect the principles advocated by the organization. These States are Delaware, Georgia, Illinois, Kentucky, Louisiana, Massachusetts, Mississippi, Maryland, Oklahoma, South Carolina, Tennessee and Texas. The resolution is now pending in the Legislatures of New Jersey and Rhode Island. A statement by Mr. Taft said:

"What we are fighting for is permanent peace and to eliminate the dominating power of Germany, which, as opportunity shall arise for her expansion and the gratification of her lust of power, threatens war at any time in

the future. One object that we have in this war, or one way of stating it, is whipping Germany, hitting her on the head so that it shall produce a psychological change in the minds of her people and bring about a normal view, so that they may be convinced that the policy that they have adopted and followed under Kaiser Wilhelm II, and the Prussian, or, as Dr. van Dyke calls it, 'the Potsdam gang,' is wrong; that they shall see the hideous futility of that policy, and shall realize it in a thumping defeat of their emperor and their army. When they do that, then they will be knocked into a psychological transformation that will make them amenable to decency and humanity and make them regard the obligations of treaties which must be regarded if any permanent association of nations is to be formed and is to act for the benefit of the peace of the world.

"Now, it seems to me, indeed, it seems to all our colleagues in the League to Enforce Peace, that the time to express opinion with respect to the object of the war and to define it so far as we may, is now. It is the time to discuss it now, when our sons are at the front and the casualty lists are about to begin and the sacrifices that we are to make are becoming more and more apparent."

The New Banner.

O fellow-citizens of storm-tossed Lands,
War weary! Sound the bugle-note!
Arise!

New steadfast standards wait your
eager hands,

The Star of Promise orbs to meet
your eyes.

Great Kings must pass, that mankind
may be free,
Beneath the banner of Democracy!

The Mighty Ruler of this mortal life
Has wisdom, not by mortals understood:

The seeds of blood, the deeds of wanton
strife

Shall some day harvest unexpected
good.

Great Kings shall pass and every nation
be

Ruled by the people—for the people,
free.

When the mad anguish of this stricken
world—

Where valiant heroes daily fight and
fall—

Has passed and Freedom's banners are
unfurled,

Then shall we know the reason for
it all!

Then every waiting, heart-sick land
shall see

The ultimate design of Destiny!

Brave men and women, laboring in
toil—

Who, faithful, fight with willing
sword or pen,

Who work to break the rock or till
the soil—

Shall wear the high insignia of men.
All Kings must pass, that every man

may be
A monarch in his manhood, strong and
free!

Beyond the present, unimagined woe,
A glorious Day is breaking o'er the
earth:

As Spring flowers blossom, after ice-
bound snow,

The God of Gods shall bring new
things to birth.

It is the dawn! Great forces are set
free!

All Hail the Day! World-Wide Democracy!

Katrina Trask.

Church Knowledge and Nurture

NEW TABLE OF LESSONS

Morning Lessons

3rd S. in Lent	II Kings 24:18—25:21; or	Luke 21:5-24
Mch. 3	Baruch 1:19—2:15	
M., Mch. 4	Lam. 1	9:28-50
Tu., Mch. 5	2	9:51—10:16
W., Mch. 6	3	10:17—end
Th., Mch. 7	4	11:1-28
F., Mch. 8	5	11:29—end
S., Mch. 9	Ezek. 33:21—end	12:1-34

4th S. in Lent	Ezek. 20:1-44; or	Matt. 20:17—end
Mch. 10	Ecclus. 10:1-8—12-24	

Evening Lessons

Dan. 9	Heb. 9
Ezek. 1	Rom. 5:1-11
2:1—3:11	5:12—end
3:12—end	6:1-11
6	6:12—end
7	7:1-11
8	7:12—end

Isa. 54	John 6:27-69
---------	--------------

Third Sunday in Lent: "So Judah was carried away captive out of his land." Thus ends the first lesson for Sunday morning. The King of Babylon, after carrying off Jehoiachin (last Sunday's lesson), made Mattaniah, Jehoiachin's uncle, king in his stead, changing his name, or perhaps sanctioning the change, to "Zedekiah," "Jehovah's Righteousness." (See Ezekiel 17:12-14.) Such a name, however, borne by such a man must have seemed to Jeremiah the very tragedy of historic irony, and may have suggested to him the wonderful prophecy of the time to come when a true king should really reign and execute judgment and justice in the earth and whose name should deservedly be "Jehovah our Righteousness." (Jer. 23:6.) The actual destruction of Jerusalem and of the temple took place in the eleventh year of Zedekiah's reign, and was brought about by his rebellion, against the advice of Jeremiah. The purpose of giving these two lessons on successive Sundays was to introduce on intervening week days the teachings of Jeremiah during Zedekiah's reign: the "two baskets of figs"; the letter written to those already in Babylon; rebuke of Zedekiah for re-enslaving the emancipated bondmen; captivity inevitable; Pharaoh's army marching to their assistance would return into their own land; putting Jeremiah into a dungeon was not going to do any good, and the only chance of escape for the shallow and vacillating monarch was surrender. (Lessons for last week.)

For a corresponding New Testament lesson we have given our Lords' prophecy of another destruction of Jerusalem, fulfilled under the Roman General Titus A. D. 70. The Old Testament alternate is a confession of national sin and a prayer for deliverance, "that all the earth may know that Thou art the Lord our God."

For the first Sunday evening lesson, we have taken Dan. 9, a bit out of its regular order, for its appositeness. Whatever interpretation be put upon a confessedly difficult chapter, it is a noble example of confession and answer to prayer and a wonderful prophecy of the time when God should "finish transgression, make an end of sins, make reconciliation for iniquity, bring in everlasting righteousness, seal up vision and prophecy and anoint the most Holy." The second lesson records the fulfillment of the covenant made with God which caused the Old Testament sacrifices to cease. (Vide Evidential Value Holy Eucharist.)

It is hardly necessary to point out the general appropriateness of these selections to the season of Lent, or to the Collect, in which we beseech Almighty God "to be our defense against all our enemies." Jeremiah and Ezekiel are generally recognized as fit reading in Lent, but these selections are much more numerous and certain-

ly more intelligible for being brought into connection with the historical situation. Note also that Lamentations falls into its rightful place just after Jerusalem's capture, followed by a message from Ezekiel written after he had heard the sad news.

C. B. WILMER.

HOME LESSONS ON THE LIFE OF OUR LORD.

(III.)

Christmas Lesson.

1. Why did Mary go with Joseph to Bethlehem? Luk 2:3.
2. Where was Jesus born and laid? 2:7.
3. Who appeared to shepherds and their message? 2:9-12.
4. Who appeared with the angel, and their message? 2:13-14.
5. What did the shepherds do? 2:15 and 20.
6. What did they find? 2:16.
7. What did they next do? 2:17.
8. What did the people do? 2:18.
9. What did Mary do? 2:19.
10. Did God mean this Christmas Gift of His Son for you? John 3:16.
11. Have you accepted this Gift yourself? John 1:12.

"Religious Education in War Times."

A question put to me in one of our military camps was this: "What has religion to do with the war? Don't you know that science and military strategy are the forces which will win the war?" Such a man sees the grim necessity for the use of physical force in this present crisis, but does he also realize that this is but preparatory for the constructive conquering forces to follow? When you knock a man down who has mistreated a woman, he is not thereby conquered. You have conquered his body, not the man. Not until the quality of good-will enters the heart of a man, creating right relationship with you and the person he has injured, is he conquered. Good-will is the product of religious influences.

Our young men are not laying down their lives upon the altar of science or physical force, but that through their sacrifice the great moral and spiritual forces, may become permanent.

In this sense religious education is a war measure, the essential training of those who in the next generation must be leaders in the reconstruction of our civilization upon a sure foundation, the guarantee that the democracy for which we fight may be a democracy interpreted and kept true to Christian standards.

Back of the training camp is our American youth in our colleges, Church,

Calendar and Collect

March.

1. Friday.
3. Third Sunday in Lent.
10. Fourth Sunday in Lent.
17. Fifth (Passion) Sunday in Lent.
24. Sixth (Palm) Sunday in Lent.
25. Monday in Holy Week. Annunciation.
28. Maundy Thursday.
29. Good Friday.
31. Easter Day.

Collect for Third Sunday in Lent.

We beseech Thee, Almighty God, look upon the hearty desires of Thy humble servants, and stretch forth the right hand of Thy Master, to be our defense against all our enemies, through Jesus Christ our Lord. Amen.

schools and homes. It is a short-sighted patriotism which sees only the training camp and neglects the training of the reserve force at the home base. The man in the camp summons the Church to help him do his duty as he prepares for his service 'over there.' Then, as he goes forth to take his place on the firing line, he asks the Church to see to it that those who follow after him be so trained in Christian truth that they will 'carry on' that for which he is fighting and giving his life. We cannot be true patriots and neglect Christian education."

—Bishop T. I. Reese.

Your Motto.

In a Western college there were three literary societies. One society adopted as its motto the words, "Per Aspera ad Astra"—through difficulties to the stars. Another used the ambitious sentence, "Though men may come and men may go, we labor on forever." The third society was content with the undignified but rugged rally cry, "Get down and dig!" It is on record that for several years a majority of inter-society oratorical and debating contests were won by the third society. Perhaps society mottoes do not always lead to such striking results; but certainly a motto has a real effect upon those who adopt it. Slogans and goals have been markedly efficacious, especially in Christian work. Definite and practical aims lead to results. A purpose, definite and easily understood, and a ringing summons to victory, are great assets in Christian living. What is the motto of your life?—Selected.

It is when prayer to our Father becomes the habit of our lives that we realize our immortality. The spiritual logic is unanswerable. If God is our Father, we are His children, and if children, then heirs—heirs of God and joint heirs with Jesus Christ. Further, we have entered into union with the Source of life, for this is life eternal, to know God and Jesus Christ, whom He hath sent. That union, once formed, will never be severed by Him. He has gone to His Father and our Father, and in the Father's house are many abiding places. If it were not so, He would have told us. Of course He would, for He has called us friends, for all things that He has heard of His Father, He has made known to us. He has gone to prepare a place for us, and will come again to receive us unto Himself, that where He is, we may be also. These truths are all comprehended in the urgent command of Jesus: "Pray to thy Father."—Episcopal Recorder.

Family Department

Lent.

THE FEAST.

The Lenten road, for greatest as for least,
No highway is, to souls divinely led,
To pace dull-ey'd with melancholy tread,

Like weary slave or over-burden'd beast,
With meat from heaven, minished or increased,

As gauged by wills obedient, they are fed;

Celestial viands by the way are spread,

And chief, the holy Eucharistic Feast!

The Father watches as the pilgrims fare,
The man of Sorrows looks with smile benign,

The Spirit guards, when troublous thoughts annoy;

Thus cheer'd, the labors of the Cross they share,

Through Him who turn'd the water into wine,

And come, true-hearted, to their Easter joy!

—Exchange.

What Children Shall Do Sunday Afternoon.

This is not my problem—I wish it were. But with one son a medical missionary in China, another a mining engineer in South America, and my only daughter asleep on the hill beside her father, my child problems are all vicarious.

Last Sunday afternoon as I returned on the interurban from the service at the county almshouse, two mothers in the seat behind me discussed this problem.

"Well, I would be better satisfied if Sunday came but once a month," sighed one as she dropped wearily into the seat.

"That's the way I feel," agreed her companion. "It was a real treat when Bob said he would take care of the children this afternoon."

The fields slid by in silence for a time, then the first speaker said reminiscently, "Sunday used to be our best day. When Will and I were first married the day was all too short for the things we wanted to do together. But the babies came, and they took all our time—they do yet, for that matter, though they are no longer babies. Will and I never have a moment alone; the children are always fussing to go somewhere or to do something they cannot do."

"My children do the same," agreed her friend. "I wish I knew what to do with them. It's hard enough to get them ready for Sunday school and church in the morning without having them fret all afternoon."

At this point they left the car, and in the quiet that followed, my thoughts drifted back more than half a century. Again, I was the only child of a physician in a mill town. Dressed in my best white dress, I sat on the front porch Sunday afternoon watching with my mother for father's return from his round of professional calls. There were always bad cases whom he saw for the second time that day while I took my after-dinner nap. Usually mother and I were ready for him before he returned; but the wait was

never tedious, for at this time mother always untangled the theological perplexities Sunday school and church presented to a child not yet old enough for the problems of day school.

When father appeared at the end of the long street, theology was forgotten and I went dancing to meet him. His greeting invariably was, "Well, Sunny Girl, what shall we do this afternoon?" And my answer was always ready, "Oh, father, let's walk; a long, long walk."

In the winter, when it was too stormy to walk, we sang, my mother seated at the Estey organ, while father's big bass boomed out and drowned mother's sweet soprano and my shrill, tuneless treble.

No Sunday afternoon problem was there.

So my thoughts traveled on to the long, hot, dreamy Sunday afternoons on grandfather's farm, where all my summers from ten years of age to eighteen were passed. But Sunday afternoon; that was worth waiting for all the week, for it held three long, beautiful, undisturbed hours.

Grandmother was through the dinner work by 2 o'clock. Then hand in hand we slipped away to the "young orchard." After we had paid each tree a friendly visit, calling it by name and noting the changes in its appearance since our last visit, we stretched ourselves in luxurious ease on the grass and told stories. Grandmother's were always Bible stories, mine the fairy tales in which my heart delighted—and which, I do believe, grandmother loved as much as I. Turn and turn about was the rule, and our supply was inexhaustible. All too soon the lengthening shadows warned us it was time to prepare supper for the men—the insatiable men, whose appetites demanded food even Sunday evening.

No Sunday afternoon problem was there.

The farm faded, and I was in boarding school, where the week's desert of work was freshened by one oasis of idleness—Sunday afternoon. Sunday morning attendance at one of the churches in town was obligatory, and Sunday evening we must go to service in the chapel, but Sunday afternoon was our own. In the spring and fall we gathered in groups in the grove or on the campus and read aloud or visited. In the winter we gathered in larger groups in the big living room and sang our favorite hymns or sat about the blazing fire and toasted chestnuts and marshmallows.

Again, I was a young wife whose husband, a traveling salesman, had each week but this one day at home—a full, happy day. Our little family grew. Did the babies bring the problem?

The street car rumbled on, but to each of my hands clung a tiny boy, his feet stumbling sleepily up the stairs for the after-dinner nap. Little sister followed in father's arms, her head drooping on his shoulder, her eyes already closed. When they awakened the best part of the day came. Morning was good with its activity, the orderly bustle of getting ready for Sunday school at 9:30, the quiet hour in the pew and the friendly greetings after church; but this time was our very own, when, the world shut out, we visited with each other.

For an hour, sometimes two, we

read, while each child played with his own special toy, a toy never seen except Sunday afternoon. When interest in this began to flag, father and I laid our plans, and the story hour began. Each child had his favorite; even two-year-old Jane begged for one of the poems she loved. This became "surprise time," and the custom then begun lived for years. Father was the one surprised, for at this time he heard the poems learned during his absence, saw the drawings, the clay models, the wonderful paintings, listened to the new songs and heard the progress made on violin and piano.

As the children grew older a long walk was added to the already full Sunday afternoon. Summer and winter found us on the open road. When the weather was cold or stormy a guessing contest sometimes added zest. Each guessed how many steps it was from where we stood to some object ahead, then we counted in unison as we walked toward the goal.

On these walks all the year round father kept score for each child, of the birds and trees and flowers he identified. In the winter flower friends were difficult to find, but the trees could be easily recognized, and there were many "little brothers of the air," all known and loved.

Memory shifted the scene a few years. The oldest boy was twelve, and a staid old horse and a big, roomy surrey took the family farther afield Sunday afternoon. When we left for Sunday school and church in the morning a big lunch, books and magazines were tucked away under the seats. Directly from church we drove to one of our favorite country haunts. After dinner each did as he pleased for an hour or two—read, slept or explored the woods; but we always had at least an hour together for reading aloud before we ate supper. In the cool calm of evening we drove home, even little Jan's hushed into tune with the divine quiet that brooded over the countryside. God was very near to all of us at the close of His day.

Again, they were all in high school. Their friends came to ask them to go out, but stayed to read aloud with us. There was no dearth of reading matter, for each of the family saved the best he found during the week for Sunday afternoon, and the variety was infinite. Serious articles, fiction and poetry from the current magazines vied for attention. And Dickens filled all gaps with his inimitable books.

This Sunday afternoon gathering began in high school days continued through college life. We were never alone, summer or winter. But it kept the boys and girls whose homes were in the city from the street, and it gave the college boys and girls from a distance a home to go to. They showed their appreciation by coming by twos, threes, even by the half dozen, until from twelve to seventeen were with us. From 3 o'clock until time for the church in the evening they read aloud, made candy, popped corn and sang. Singing was the real joy of the afternoon. They began with college songs, drifted into hymns and always ended by attempting the great oratorio choruses. Even though the rendition was imperfect, the feeling of oneness with each other and with the Father was surely strengthened by singing together, "I Waited for the Lord," "Sanctus," "The Heavens Are Telling," and the matchless "Hallelujah Chorus."

Together the boys and girls got ready the simple evening meal. Some made sandwiches, others salad, others cocoa, and still others set the table. Tea over, we went to church. I recalled one

Sunday evening when Jane and I sat at the end of a row of eight boys.

The car reached the terminal, and the memory pictures faded. But as I walked to my room I had a vision—a vision of a church whose doors were open every Sunday afternoon to all the young people for a good time. Open, not primarily for its own sheltered, cared-for young people, but open for the boys and girls away from home, for those others to whom home is but a name. I saw open church parlors with gracious hostesses who welcomed all who came; I saw groups reading, telling stories, playing quiet games, making candy in the kitchen, standing about the piano singing; yes, and I saw these same young people, later in the evening, after eating the lunch they themselves had prepared, gather again to sing, to pray, to read from the Book, to falter words of hope and courage to each other. And I knew that the church in welcoming the homeless had solved not only the Sunday afternoon problem, but that of the lifeless young people's meeting as well.

—Mabel Ansley Murphy, in *The Continent*,

He Beat Me Home.

When for a little walk we went,
On errand or on pleasure bent,
As we drew near our vine-clad gate,
My always-present walking mate
Would slip his chubby hand from mine
And, toddling on past shrub and vine,
Would turn and say, with baby wit,
"I beat 'oo home, a 'ittle bit!"

God was so good to him and me
As to permit our lives to be
Like those of two frank, boyhood chums
Together solving life's hard sums.
I, as the elder, sometimes knew
Where in his path lay bog or slough
So I might point it out in time
To save him from the fall and grime.

Today some kind friends came and spoke
Gently to me. And then awoke
A slumbering memory of Then:
I dreamed he was a babe again;
That before my feet had sped
To reach our door a step ahead—
Through trembling lips I whisper it.
"He beat me home—a little bit."
—Strickland Gillilan in *Good Housekeeping*.

Third Line of Defense Remains in America.

Do you realize how our battle line runs?

Our first line of defense is in Europe, under the fire of the German guns. At present it is held for us by the English and the French.

Behind that line, in a country so torn with war that its food production has fallen far below the danger line, is the second line—our men, who must be supplied with the concentrated energy which good food gives if they are ever to fight in the first-line trenches.

We here in America form the third line of defense. Our base of supplies is here. Are we adding to them by saving the foods needed by our first and second lines in Europe—or depleting them by refusing to save?

Our third line of defense is as important as the first line. It is formed, for the most part, by the women of America—the housekeepers. Shall our line waver, while the first and second lines are holding fast?

If we starve the men in the first

line who are fighting for us and our own men in the second line who are training and preparing to fight for us, the war is lost, and the movement of our troops will be toward Washington instead of toward Berlin.

Does any woman in the third line of defense hesitate as to her duty in this matter?

Back Your Brain With Health.

I once heard a noted surgeon say, as he stood at the operating table ready to perform an operation, that he feared the outcome because of the patient's past life. His manner and dissipated habits had so depleted his vitality that he might not have sufficient reserve disease-resisting power to carry him over the crisis. Although only fifty years of age, the patient had so exhausted his reserves that the surgeon feared that he would not have sufficient force to meet the call upon him and enable him to rally from the shock of the operation. The surgeon's fear proved justified, for in a few days the patient succumbed. Although the operation itself was not a serious one, the man's death was immediately caused by his depleted vitality.

Think of it! A man, naturally of strong physique, and who should have been in the prime of life, regarding so little the precious, priceless boon of health that he not only took little pains to preserve it, but even recklessly used up all his reserve, his disease-resisting power, so that when misfortune came to him he was a physical bankrupt. Could anything be so short-sighted, foolish or wicked?

We all know how dependent we are upon our physical strength and our reserve power in overcoming obstacles. It is these physical reserves that back up our brain. Difficulties which we could easily overcome when we are perfectly robust we do not dare attack when our vitality is low or depleted. Everything depends upon our initiative and our courage, and their foundation is physical.

A large percentage of the failures in life were physical bankrupts first. They did not have sufficient health to back up their brain, to give them reserve power for emergencies, for the great crises of life. Physical reserves are to the health what life insurance is to our families.

Optimism and self-confidence, so necessary to success, are half physical. Pessimism, low vitality, doubt and failure all go together. When we are normal physically we are naturally optimists; when we are physically depleted we are pessimists. "I can" means physical vigor; "I can't!" means physical debility.

There is no other way of backing up the brain, of multiplying one's ability, half so effective as improving the health. This is the surest way to increase your efficiency by leaps and bounds, my friends.

Health means courage, it means hope, it means confidence, faith in oneself, and faith in one's fellows.

Health means virility, masterfulness; it means greater opportunity; it means courage and initiative to make opportunities. It means happiness and achievement.

"Give me health and the day," says Emerson, "and I shall make the pomp of emperors look ridiculous."

Napoleon used to say: "I have only one counsel to you, 'Be master.'" No one can be master, be virile, forceful, without health. Vigor of body means vigor of mind, masterfulness, creativeness.—*The New Success Magazine*.

For the Southern Churchman.

What Is Character?

Margaret Frampton Harper.

Character is that which we are, though it is very often mistaken for reputation, or that which we appear to be. A good character is a combination of high qualities, with great strength, the more one has the more they are capable of having; it is that which makes a man rich though he be penniless; it shines out in his countenance, and is like a letter of credit written on his face; it cannot be hidden; its influence will be felt long after he is dead.

Take, for instance, such men as Milton, Shakespeare and Plato. We know their character and are made to feel its influence through their works. We show our character by our words and deeds.

Character is not something wrought in a day. We add a little here, and a little there, for as Michael Angelo says, "Trifles make perfection, but perfection is no trifle."

We work upon marble and it crumbles; upon iron and it will rust; we rear temples and they are destroyed; but let us work upon our character and make it strong and noble, and we have something that ages cannot destroy.

We should be very careful of the material we select for this grandest of all structures. See that our environments are the very best. Nathaniel Hawthorne in his narrative, "The Great Stone Face," illustrates very plainly how we unconsciously become like the things we see and habitually admire, so if we would have our character anything like what it should be, we must have a deep reverential love for all that is good and beautiful, pure and noble.

"A good name is rather to be chosen than great riches," so let us never ruthlessly destroy that which is dearer than life.

"He who steals my purse steals trash, but he who robs me of my good name robs me of that which not enriches him and makes me poor indeed."

Not Lost, But Given.

It is said of a returned English soldier that, when he was being commiserated on the loss of his arm in the trenches, he replied, proudly: "I didn't lose it; I gave it." Glorious reply. What a transformation of our stewardship if we could think of our tithe not as the payment of a debt, but as the offering of a gift! What a transfiguration of our service if we could list it as a heart impulse instead of a conscience pull! What an ennoblement of life if we could live it as a gift to the world! When a man gives his health or his time or his money—or his life—you cannot talk to him about being robbed. He has forestalled the comment. Jesus said: "No man taketh my life from me; I lay it down." Such ought to be the spirit of His disciples. It is very hard to defeat a man with such a spirit.—George Clarke Peck.

The man of faith is the man who shapes his course by the stars rather than by the current, and who looks at the stars oftenest when the current runs swiftest. Small-minded men regard faith as a theory; large-minded men use it as a practical working power to get things not only done, but done right.—Arthur Hadley.

For the Young Folks

A Child Song.

I am God's little lamb;

Where His green pastures lie,
He leads me, He feeds me:
And when, by and by,
O'er life's rugged mountains
My footsteps shall stray,
His hand shall still hold me,
And show me the way.

I am God's little dove;

Ah, how downy my nest!
How blithe is my waking,
How sweet is my rest!
And, when, on my strong wings,
Some day I shall rove,
My home shall be still
In the arms of His love.

I am God's little bud;

What with sunshine and dew,
And the breath of His mouth,
I am glad through and through!
I hope I shall blossom
As sweet as the rose,
Because of the lovely,
Good gifts He bestows.

I am God's little child;

That is better than all!
He bids me obey Him;
I'd follow His call;
My love and my service
I'll gratefully give,
And praise Him and bless Him
As long as I live.

—Caroline A. Mason.

Keeping the Commandments.

Ash-Wednesday was drawing near, and Miss Whiting was facing the fact that her Sunday-school class was losing its interest.

Lessons were not learned. The children came to the class with their minds full of anything and everything, except what she had taken pains to tell them the week before. They were late; utterly disregarding the short service which preceded the lesson hour. They missed many Sundays altogether, and marks seemed to have ceased to make any impression upon their sensibilities.

Miss Whiting was thoroughly discouraged. What could she do during the Lenten season to arouse greater interest?

She took this question to the rector, but he refused to look too darkly on the matter.

"The children are just the age when other things have more novelty than these that they have known all their lives. I do not believe they have really lost interest. That interest is just diverted. See if you cannot show them some of the old things in a new light. Next Sunday I will visit the class and see how you are getting on."

The rector was always optimistic, no matter how badly things were going; but how much he did expect!

The matter settled itself, however, on Quinquagesima Sunday; or, rather, was settled by one of the younger children, and that before the rector found time for his promised visit.

"How can we keep the commandments, Miss Whiting? We wouldn't think of making graven images, or doing lots of things they tell us not to do. Why do we have to learn them?"

Here was Miss Whiting's opportunity!

One child was actually thinking for herself; and what a world of help and inspiration in that fact, to say nothing of the possibilities it held out to her teacher!

"I am very glad you asked me that question, Louise," she said, turning to the pupil, "and that shall be our Lenten task; to learn—not why—but how we are to keep God's commandments. What you say is, in one respect, very true; but you will all find there are more ways than one of breaking these great rules. We will begin right away, and take one Commandment a week. I will read it to you, and then I will try to put it in a little different form of expression, that perhaps will make it clearer to you."

Just at this moment the rector came walking by; but, seeing the look of intense interest on all the faces upturned to Miss Whiting's, he carefully looked the other way, feeling that in this particular portion of the Sunday school his assistance was not needed just now.

"This week we will take the First Commandment," continued Miss Whiting. "Thou shalt have none other gods but me"; and all try to think of it as though it read: 'Thou shalt not let anything wrong or evil take the place of the good that God would have you do in your daily lives.'

"Think of this during the week, and let me know next Sunday if you do not understand the words better."

Miss Whiting's class numbered about fourteen members, and of course we cannot follow them all through that week or the ones that followed; but we can see how one child, at least, learned the truth of why it was for the best in every way that the rule of the First Commandment be followed.

After reaching home that Sunday Louise thought a great deal about what her teacher had said; but she herself said nothing about it, for she was a very quiet little girl and liked to work things out by herself.

This "working out" was to come very quickly.

No sooner had she finished her dinner than she heard steps on the front piazza, and in came Elsie and Mary to ask her to take a walk with them.

"We're going 'way out across those fields back of the mill, to see if the pussy willows are out. There must be some by this time, even though it is early in the year, and it will be such a glorious walk."

"Oh, may I go, mother?" begged Louise.

"Yes, indeed. Only keep in the meadows and come back the same way you go. Please do not go on the State road, for the automobiles rush up and down so fast there. Coming back, I would like you to stop at Mrs. Garvey's and get her library book and card, so I can return the book to-morrow and get another one for her. Reading is her only pastime; and she is so unhappy if she does not have something new on hand all the time."

The girls listened, promised, and then started off full of school gossip and fun, sliding on the little frozen pools in the meadows, and stopping here and there to search for pussy willows.

"Here they are!" cried Louise, and sure enough, there were the first few little streaks of silver on the brown stems of the willows.

Eagerly the children picked them,

planning to put them in water when they reached home, and thus hasten the blossoming.

"They're just beginning to come out here," said Elsie, "but, oh, do you remember that place in the woods across the road where the witch-hazel stays the latest, and where the pussy willows are always out first?"

"Yes, I do," cried Mary. "Let's go over there quick and see."

The three girls involuntarily broke into a run over the bare fields regardless of Sunday clothes. When they reached the fence there were the brown woods beyond, already beginning to show signs of life in the reddish branches.

There were sure to be big, silvery pussy willows there.

"Come along," cried Elsie, starting to climb the fence, while Mary followed her example.

But Louise held back.

"Mother said not to cross the State road," she said, "and to come back the same way we went."

"Oh, that will be all right," said Elsie, eager to get into the woods and scanning the State road both ways, up and down.

"There isn't an automobile in sight, and we can skip across like a flash, go into the woods, and then come back, just the same way. Then we can go home across the fields, stop at Mrs. Garvey's, and get the book and everything. Your mother wouldn't mind. No one loves the first pussy willows better than she does. Come along, Louise."

"Mother would love some big pussy willows," thought the little girl. "And she wouldn't really mind our crossing the road when there are no cars in sight." So over the fence she went with the others, and into the woods beyond.

It was a wonderful expedition, such as children love; with the anticipation and excitement of finding the object of their search at every turn; but nevertheless Louise had a very uncomfortable feeling inside, which grew stronger as the afternoon wore on.

"The pussy willows are no further out on this side of the road than they are on the other," sighed Elsie at last.

This was very true, and that disappointment, coupled with the fact that the three girls had walked about twice as far as they had intended, resulted in a very downcast set of children. In fact, Mary was almost crying with weariness.

Elsie, always the boldest of the three, trudged on, and Louise tried to make a brave second in the march, but she was growing more and more uncomfortable every moment. There was that long, long tramp home. It would be getting dark and cold when she reached there, and beneath it all was the knowledge that she had disobeyed her mother in crossing the State road.

"Oh, I wish we were home," sighed Elsie; and this sign of weakening on the part of their leader sent the hearts of the other little girls down into their very shoes.

"So do I!" wailed Mary, beginning to cry; while Louise, the most miserable of the three, stood trying to keep back the tears.

"Well," cried Elsie, bracing up again. "we never can get home if we don't start. So come on, girls!"

Off they started, and reached the fence bordering the State road just as the sun sank down behind the hills.

Away down the road they heard an automobile coming and waited for it to pass; but as it reached them it

stopped and a cheerful voice called:

"Want a ride, girls?"

"Oh, yes, we do!" and with one accord they all scrambled into the back seat, while the driver, who was a friend of Elsie's father, tucked them in with a robe.

"Want to take a little spin before dark?" he asked.

"Oh, yes, yes! What fun!" cried two of the girls, their weariness all forgotten. But Louise sank back in her seat.

"Tired?" asked Elsie.

"A little," answered she.

It was not weariness that made the little girl so quiet.

It was long past supper time when the three children reached their several homes.

"Louise, where have you been?" asked her mother in an anxious tone, turning from the window where she had been eagerly watching the gate.

And with a shamed look Louise told the story.

"It is seven o'clock now," said her mother. "And I have been watching since five. The book and the card from Mrs. Garvey—did you get those? They are so particular at the library now, I cannot possibly get another book for her without returning the one she has had and presenting her card."

"I forgot all about that," said Louise slowly.

"So Mrs. Garvey will have to go without her one pleasure for two days, for I cannot possibly get over to see her to-morrow myself."

There was no way of undoing the mischief, for the library would not be open till Wednesday.

"Oh, I am so sorry."

Louise was a very tender-hearted little girl, and her mother knew she had had a severe punishment in knowing she had caused her anxiety, and deprived a poor sick woman of pleasure; but she did not know how thoroughly Louise had learned her Sunday-school lesson:

"Thou shalt not let anything wrong or evil take the place of the good God would have you do in your daily lives."

—Lenora Sill Ashton, in *The Young Churchman*.

The Perfect Mark.

Grandmother told the children a story about the time when she was a little girl, and had just started to school.

Teacher promised a prize that year to any child who would come all term without a tardy mark. Little grandmother wanted that prize very much, for it was a big red book full of fine stories. Most of the children had been tardy at least once, but she had not. Then came Thanksgiving, and then Christmas, and still she was not tardy. Then one morning she could not find her red mittens, and she was a few minutes late starting. She thought she could run, but it had rained in the night, and the rain was frozen, so that the ground was covered with ice. But away she went as fast as she could, across the meadow, sliding, and sometimes falling.

She was going to be in time, for the bell had not rung when she reached the steep little hillock before the school. She started up, but when she had gone a little way she came sliding back, quite to the bottom. She tried again, in another place, but when she got a third of the way up she came sliding down again to the bottom. Again she tried, but the hill was like a sheet of glass. Even though she crept on her hands and knees, she could not get all the way to the top.

Then she stood at the bottom of the hill and wept. It was dreadful to miss the prize when she had tried so hard, and really this was not her fault at all. She was in plenty of time if only she could get up the hill.

"Hullo, there; what's the trouble?"

Little grandmother looked up through her tears. At the top of the hill stood one of the big boys. She was rather afraid of him, and called him a horrid boy in her mind.

"I can't get up the hill," she cried, "and I shall be late."

"And then you'd miss the prize. And that would be too bad, when you've tried so hard. Let me see. We've only about two minutes to do anything. I can't come and get you. I couldn't get up that smooth ice myself. I came around the other way, but it's too late for you to do that. Oh, I know, just wait a minute. You'll get up in time, and don't cry any more."

He ran away, and she stood, trembling and hoping, but also fearing the bell would ring any minute. He was back very soon, and he held a coil of rope in his hand.

"Now, then, I'm going to throw you the two ends," he said, "and I've put loops in them. You put your hands through the loops, and hold on tight, and I'll pull you up."

Down came the rope. She found the loops, and held on tight, and then she was being drawn up the hill. It would have been fun if she had not been in such anxiety. All she needed to do was to stand firm, and the big boy helped her to skate up hill. She was at the top at length. There came a cheer from the schoolroom window, where teacher and schoolmates had been watching. They were all glad that the youngest scholar, who had tried so hard, was on time.

"Oh, thank you! Thank you!" she cried to the big boy. "If I should get the prize it will be half yours. You're the nicest boy I know."

Then she ran in, and just as she got to her seat the bell rang.

And at the end of the term she was the only one who had not been late; so she got the prize.—Z. M. Walters.

The Little Patriot.

Little boy in white,
With eyes of blue,
And lips of coral red,

To our God in light,
In heaven's vast height,
Lift up your head.

'Neath His skies so blue
He sets for you
A path your feet must tread.

Keep your soul all bright,
For God you fight
A battle ages long.

As the flag you hold
Inspired of old
A nation's patriot song,

Let it stand to you—
Its every hue—
For right and never wrong.

Little man, be brave,
Your flag wide wave,
Bright red, pure white, true
blue.

C. F. C.

The Message of Duty.

Long years ago in Judah there was a little boy named Josiah who became king of his country when he was only

eight years old. Although his father was dead, he still had his dear mother and many good people around him to show him how to rule wisely and well over his kingdom.

His reign lasted for thirty-one years, and the Bible tells us that during all that time he did not turn aside to the right hand nor to the left. That means, of course, that he was straight and true.

He knew that he could not be a good king, like David, who was one of his ancestors, unless he was careful to do what God wanted him to do. So all the time when he was growing up I think he must have been careful to say his prayers, and to listen to God's voice speaking to him in the silence of his heart.

He loved God so much that he wanted all his subjects to love and serve Him, too. But there were many people in Judah who seemed to have forgotten all about the one true God and were worshipping idols, which, you know, are images made of wood and stone and metal.

Josiah knew that this was very wrong. So he had the idols destroyed. Then he began to think about the beautiful Temple which Solomon had built. This had been neglected for many years and was falling into ruins. Josiah said that it must be repaired and made fit for God's service.

What a busy scene it must have been. The masons built up the crumbling walls and the carpenters repaired the woodwork. In the midst of it Hilkiah, the high priest, found something better than gold or silver or precious stones. This was the Book of the Law which God had given to Moses long years before. It was the only part of the Bible which the people had then, and it is included in the first five books of our Old Testament.

There were only a few books in the world then. And instead of being printed as our books are, they were written by hand. This made them very costly. One of the laws in this book told the people that they ought to go to church on every seventh day of the week. That was the Israelites' Sunday, but they had forgotten this law and they never went to church.

Think how glad King Josiah must have been to hear of good news! Of course he wanted to know what it said. But after it had been read to him he was very sad. He knew how very few of the wise laws which God commanded had been kept by the people, and how very many they had broken. He was sure God would punish the people for disobeying Him. He wanted to know just what would happen.

So he sent Hilkiah and some of the others to Huldah, who was a prophetess, or a very wise woman. She said that God would punish the people, but because Josiah had loved God and tried to do what was right he would be spared.—Shepherd's Arms.

To be a disciple of Christ does not simply mean to accept His ideal, but to accept Christ Himself, to admit Him into our lives, to walk with Him, to trust Him, obey Him, to grow up in Him to fullness of life and character. No one need be long unaware of what is required of him. The apostle tells us to put off the old things that have marred and obscured what was Divine within us, to seek that which is above, "forbearing one another, and forgiving one another," and above all to "put on charity which is the bond of perfectness."—J. F. Newton.

Jno. L. Williams & Sons

BANKERS and BROKERS

Eighth and Main. (P. O. Box 503.)
RICHMOND, VIRGINIA,

Transact a general Banking and Brokerage Business. Deal in Southern Investment Securities. Negotiable Railroad and Municipal Bonds.

The First National Bank

OF

Richmond, Virginia

DESIRE
YOUR ACCOUNT.

CAPITAL & SURPLUS

\$3,000,000.00

3%

INTEREST IN SAVINGS DEPARTMENT.

Norfolk & Western Railway

ONLY ALL RAIL LINE TO NORFOLK

QUICKEST AND BEST SERVICE

Pullman Parlor Cars.

The best line to all Points West,
Northwest and Southwest.

W. B. BEVIL, W. C. SAUNDERS,
Pass. Traff. Mgr. Gen. Pass. Agt
Roanoke, Va.

C. H. BOSLY
Dist. Pass. Agt., Richmond, Va.
Rates and information upon application.

WHEN WRITING OUR ADVERTISERS
PLEASE MENTION THIS PUBLICATION

FINANCIAL

You Can Help

1. Yourself
2. Your country
By wasting nothing and by putting your surplus dollars in bank

National State and City Bank

RICHMOND, VA.

Wm. H. Palmer, President
Julien H. Hill, Vice-Pres. and Cashier R. E. Cunningham, Asst. Cashier
J. W. Sinton, Vice-Pres. Wm. S. Ryland, Asst. Cashier
Jesse F. Wood, Mgr. Savings Department

INCORPORATED 1832

Virginia Fire and Marine Insurance Company

Of Richmond, Va.

ASSETS - - - - - \$2,160,195.00

Wm. H. Palmer, President

E. B. Addison, Vice-President

W. H. McCarthy, Secretary

OUR FIGHT

To save our customers time, trouble and money is won.

THE BUDGET CHECK

Eliminates every unnecessary word and figure in the payment of your bills each month.

THE AMERICAN NATIONAL BANK

OF RICHMOND, VIRGINIA

THRIFT

Pays The Bills

This world is full of bills. The grocer sends them, the butcher, the baker, the coal man, the ice man and the tailor.

To some people bills mean worry and unhappiness. To others who practice Thrift, who spend less than they earn and regularly save a stated sum, bills have no terror.

Is it not better to have dollar bills in the bank than bills in the mail-box?

ORGANIZED 1866.

The Union Bank of Richmond

1104 EAST MAIN STREET.

Resources over \$2,300,000.00

Southern Churchman

SOUTHERN CHURCHMAN COMPANY
Publishers

815 East Grace Street, Richmond, Virginia

LEWIS C. WILLIAMS, President.

E. B. ADDISON, Vice-President.

REV. E. L. GOODWIN, D. D., Editor.

REV. JAS. D. GIBSON, Managing Editor.

Entered at the Postoffice in Richmond, Va., as

second-class mail matter.

SUBSCRIPTION PRICE—After January 1, 1918 \$3.00 per year in advance. To the Clergy \$2.00. Six months \$1.50. Trial subscription 3 months 50 cents, 10 cents a copy. Foreign postage 50 cents additional. Back numbers not over 3 months old 10 cents each, over 3 months old 25 cents each.

For the convenience of subscribers, subscriptions are continued at expiration unless otherwise ordered. Notice of renewal, discontinuance, or change of address should be sent two weeks before the date they are to go into effect.

RECEIPT OF PAYMENT is shown in about two weeks by change of date on address label. If date is not properly extended after each payment notify us promptly. No receipt for payment will be sent.

Notice post office address. The exact post office address to which we are directing the paper at the time of writing **MUST ALWAYS BE GIVEN**. Our mailing list is arranged by post offices and not alphabetically.

Make all checks and money orders payable to the Southern Churchman and not to an individual.

ADVERTISEMENTS—Rates quoted on request.

Classified see head of this department.

Representatives wanted in each Parish, liberal commissions.

News concerning the church at large always welcome.

ATTENTION!

ENLISTED CHURCHMEN.

The Department of Army and Navy Work of the Brotherhood of St. Andrew.

wants to get in touch with you and supply your needs in every possible way.

Write to us soon and tell us how you are getting along. You will find us prompt correspondents.

F. S. TITSWORTH.

Executive Secretary.

B. F. FINNEY.

Chief Secretary.

12th and Walnut Streets, Philadelphia, Pa.

PIPE ORGANS.

If the purchase of an organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Kentucky, who manufacture the highest grade at reasonable prices.

OAKLAND

A Home School for young boys to be tutored with the sons of Mr. and Mrs. Rosewell Page at their country home in Virginia. Address Mrs. Rosewell Page, Beaver Dam, Va.

GRACE HOSPITAL, MORGANTON, N. C., offers a course in medical, surgical and obstetrical nursing to young women in its registered school. Also experience in visiting nursing and social service work. Address Maria P. Allen, R. N., Supt.

CENTRAL BUREAU OF EDUCATION, Miss Kate Edgar, Proprietor and manager, Paris, Ky., reopens and promises patrons the same faithful work for which it has been noted in past years.

Records—Victor, Columbia, Edison—bought, sold or exchanged. Infant class piano. Fulton Baptist Sunday-school bought one. Can't you ladies raise \$100 also?

MANLY B. RAMOS.

106 N. Seventh Street, near Franklin

WANTED TO BUY A SMALL SECOND-hand pipe organ. Must be guaranteed. Address Mrs. Charles J. Faulkner, Jr., Chase City, Va.

POSITIONS WANTED

A LADY OF REFINEMENT WISHES position as housekeeper. Would superintend gentleman's home and children, or any position where executive ability is desired. Willing to travel. References exchanged. Address (Mrs.) L. T. L., 3122 P Street, Northwest, Washington, D. C.

A REFINED SOUTHERN WOMAN DESIRES position as companion or manager of home. Reference. Address B. care Southern Churchman.

CHURCH WORKER (WOMAN) WISHES summer work for self and boy. Interested in the Church. Address Faith, care Southern Churchman.

MISS HELEN MASON CHASE DESIRES position as teacher in family. No music. References. Address 220 B Street, S. E., Washington, D. C.

Classified Advertising and Notices

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line, each insertion. Special rates to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents. Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

WANTED HOME FOR AGED TO ADMIT soon aged Churchwoman residing in New Jersey. Urgent. Write, stating terms, to R. B. Eckman, Mount Holly, N. J.

HELP WANTED.

WANTED A GOVERNESS FOR EN-gagement in the fall or sooner. Music and French essential. Episcopalian between 21 and 35 years of age, of happy and willing disposition. A splendid opportunity for the right party. Apply D. G., care Southern Churchman.

WANTED LADY OF EDUCATION AND refinement as housekeeper in private family to take full charge of children (girls) and house, in suburbs of New York City. Reply giving full information to Thos. L. Jett, 54 Maiden Lane, New York.

WANTED A CHURCH WOMAN, AS COT-tage mother, widow with child eligible, or sister with young relative. Address Church Home Orphanage, York, S. C.

THE BOARD OF MISSIONS.

Correspondence is invited from those who wish to know

What it does,
What its work signifies,
Why the work can be helped most effectively through the Board.

Address

The Right Reverend A. S. Lloyd, D. D.,
President of the Board of Missions,
281 Fourth Avenue, New York.

Legal Title for Use in Making Wills:

The Domestic and Foreign Missionary
Society of the Protestant Episcopal
Church in the United States of America.

The Spirit of Missions, \$1.00 a year.

Marriages and Deaths

Marriage notices, not exceeding 40 words, \$1.00; Death notices, not exceeding 40 words, inserted free. Over 40 words at the obituary rate. Obituaries and resolutions, 20 cents per line. Six words to the average line.

Copy for this department must be received not later than Tuesday of the week in which it is intended to be published.

Greenlaw: Died at his home, Oak Grove, Va., on February 14, 1918, S. B. GREENLAW; age, seventy-five years.

Harrison: Died at her home, in Williamsburg, Va., February 11, 1918, MRS. RANDOLPH HARRISON, widow of Colonel Randolph Harrison, of Elk Hill, and daughter of Captain Gabriel Williams, of the old United States Navy, and his wife, in the eighty-fourth year of her age.

Hubard: On Friday morning, February 15, 1918, at the home of his mother, Mrs. Henry Castle, in Norfolk, Va., the soul of TAZEVELL TAYLOR HUBARD, son of Sallie Taylor and Rev. James R. Hubard, peacefully entered into life eternal.

Pegram: Entered into rest from the home of her brother in Pemopolis, Ala., on February 14, 1918, SARAH FLETCHER, daughter of Edward Strange and Sarah Raincock Pegram.

"Peace, perfect peace."

Simes: On the 21st of February, 1918, at her residence, "Hamilton Court," Philadelphia, ELEANOR R. SIMES, widow of Rev. Snyder E. Simes, late rector of Gloria Dei (Old Swedes) Church, Philadelphia.

Together Rev. Mr. and Mrs. Simes had spent the forty-six years of their married life in devoted service to that historic parish, and now after a short separation are united again in the Church Triumphant. Their bodies will rest together in the graveyard of the church "till the morning."

"Blessed are the dead who die in the Lord; yea, saith the Spirit for they rest from their labors, and their works follow them."

IN MEMORIAM.

Tazewell Taylor Hubard.

Memorial adopted at a meeting of the Norfolk and Portsmouth Bar Association:

"Mr. Hubard obtained his education in letters at the Virginia Military Institute. He graduated there with high honors and the degree of Civil Engineer, in his twentieth year, and served the institute for two years as an assistant professor; from thence he went to the University of Virginia, where he studied law.

"He began practice in this city in 1890, in partnership with his brother, Leighton, and so continued until his death—an honored member of this bar.

"By nature, industrious and painstaking, it can be safely said of him that no Court Commissioner of Accounts— which position he held for more than twenty years—was ever more conscientious, diligent and thorough in his work.

"He was a modest and unassuming man. With a just respect for himself and the knowledge that he deserved and had the respect of others, he was content to pursue the 'cool, sequestered paths of life.' He had no taste that made him like to read his name in the public print, or to become the center of public notice. Earnest and intent upon doing well that which his hand found to do, he left to others the ambition that courts attention.

"His religious convictions were deep-seated, and they were his rule of conduct in all the relations of life. An affectionate son, a loving and devoted husband and father, a Christian gentleman in the truest and fullest sense, he has passed to the other and his existence which awaits a life like his.

"We bemoan the death of such a lawyer, the community the loss of such a citizen.

"R. W. TOMLIN, Chairman."

MRS. RANDOLPH HARRISON.

Another shining angel joined the heavenly throng when her pure spirit winged its flight from this earth.

Married in early youth, her husband took her to his ancestral home, Elk Hill, in Goochland County. She presided over this beautiful, hospitable home with conspicuous dignity and grace for many years, always with a welcoming smile to her numerous guests.

When "the War Between the States" came on, Colonel Harrison was necessarily away from home with the army. Thus much responsibility devolved upon her, but gentle, patient, faithful in every relation of life, she kept the home, cared for her children, and with the assistance of her manager, took charge of this valuable large plantation, besides giving tender care to her aged grandfather, who made his home with her.

After the close of the war, Colonel Harrison moved his family to Williamsburg, the girlhood home of his wife.

"I thank my God for every remembrance of you."

ONE WHO LOVED HER.

IN MEMORIAM.

Mrs. Virginia Magdalene Robinson.

Mrs. Virginia Magdalene Robinson, of Danville, Va., passed peacefully from earth to heaven, February 8, 1918.

Mrs. Robinson was born in Henry County, Va., June 21, 1839. Her parents, Peter and Magdalene Watkins Shelton, are survived by Mrs. Joseph Penn and Peter Shelton, of Roanoke; James Shelton, of Atlanta, and Mrs. J. H. Matthews and Miss Mary Shelton, of Martinsville.

Mrs. Robinson's husband, Dr. Robert R. Robinson, died in 1879, leaving her to rear the young children. Her son, Dr. Robert W. Robinson, the efficient and beloved health officer of her native city, died in 1908. In the death of this son, the prop of her declining years, she was bereft indeed.

Her surviving daughters are Mrs. E. K. Jones and Miss Kate Robinson. Mrs. Jones, a daughter of her father's former marriage, knowing no mother but the one who reared her, has ever been thoughtful, faithful and affectionate, and her husband and children join her in doing all possible to console the stricken daughter, Kate, bereft of father, mother and brother.

Mrs. Robinson retained her beauty of feature even in death, and even more

beautiful was her trusting faith in her Lord and Saviour.

Devotion to family ties was possibly her chief characteristic. Her tender heart grieved for those gone before, and unceasing was her affectionate solicitude for those left behind.

After a touching service at the residence, conducted by the rector of Epiphany Church, of which for many years she had been a communicant, her body was placed beside that of her husband, her son and a beloved brother, Thomas Shelton, in Greenhill cemetery, and the four mounds were strewn with blossoms, the tribute of scores of bereaved friends.

B. S. R.

IN MEMORIAM.

Lucy Ambler Mason.

The vestry of Grace Episcopal Church, mourning with their beloved rector emeritus in the sudden passing of his precious wife from his loving family circle on January 17, 1918, extend to the Rev. Landon R. Mason, D. D., their sympathies most tender in this hour of deepest bereavement; and for each of those sobbing for mother, sister, friend, we invoke the blessings of our Heavenly Father and the consolations of mercy and peace.

For more than twenty-five years Lucy Ambler Mason has made her home in Richmond happy for its inmates and beautiful in the eyes of all who came to her in sickness, suffering or need; and those in want, unable to seek her, have been visited, cheered and relieved by her gentle ministrations. She has moved among us as an angel of light and love, and, untrammelled by the trappings of life, has shed along her pathway the glory of another world. And now, through the portals of the grave, which had no terrors for her, we behold her pure spirit among those who "have washed their robes and made them white in the blood of the Lamb."

On earth, gentle birth, refined training, sacred traditions, bright intelligence, firm faith in all things high and noble, and religion undefiled, combined to make her adorable and strong. A priceless heritage, an inspiring memory, has she left for her husband, children, relatives and friends. This mortal has put on immortality, and above the hosannas resounding around the throne of God, she hears the tender words of her Saviour: "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world: for I was hungry, and ye gave Me to eat; I was thirsty, and ye gave Me drink; I was a stranger, and ye took Me in; naked, and ye clothed Me; I was sick, and ye visited Me; I was in prison, and ye came unto Me."

REV. WILLIAM H. BURKHARDT, Rector.

WILLIAM H. PALMER, Senior Warden.

EUGENE C. MASSIE, Junior Warden.

CHARLES L. COOKE, Treasurer.

AUSTIN BROCKENBROUGH, Registrar.

EDWIN A. PALMER,
WALTER L. GORDON,
SAMUEL W. TOMPKINS,
HENRY H. VADEN,
PAUL W. HOWLE, M. D.,
CORDON H. SUTTON,
LOUIE HANKINS,
JOHN C. EASLEY,
Richmond, Va., January 19, 1918.

IN MEMORIAM.

Fell asleep in Jesus at her home in White Post, Clarke County, Va., after a short illness, on Tuesday, January 29, 1918, MARTHA CARTER GRYMES, the beloved wife of George Carter Meade, and daughter of the late Custis Grymes and Ann Roy Stuart, his second wife, of Liberty, King George County, Va. The interment took place on Friday, February 1, in the family lot in the churchyard of Meade Memorial Church, White Post, Va. "Looking for the blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." Titus 2:13.

Entered into life eternal at her home White Post, Clarke County, Va., on Friday, February 15, 1918, Rosalie Grymes, beloved wife of Wilton Stuart, M. D., and daughter of the late Custis Grymes and his first wife, Martha Grymes, of King George County, Va. The interment took place from Meade Memorial Church on the first Sunday in Lent, and all that is mortal of her reposes in the same churchyard as her beloved sister, whom she followed so soon, until the day break and the shadows flee away.

"Thus did they press their hands and part,
The dearly loved, the fondly loving,
But now they commune heart with heart,
The undivided, unremoving."

Where none shall beckon them away,
Nor bid their festival be done;
Their meeting time the eternal day,
Their meeting place the eternal throne."

Entered into the rest of the people of God at her home in King George County, Va., on Tuesday, January 29, 1918, Amelia Washington, widow of the late John Hill Stuart, of Liberty, King George County, Va., in sure and certain hope of the Resurrection to eternal life through Jesus Christ our Lord.

"Blessed are the pure in heart, for they shall see God."
"Her children rise up and call her blessed."

RESOLUTIONS OF RESPECT.

William Jett Carey.

Whereas, our Heavenly Father has taken unto Himself His faithful servant, our senior warden and friend, William Jett Carey; therefore be it

Resolved by the vestry of Cople Parish, That we recognize in his death the loss of a loved friend, a devoted Churchman and a true Christian. As superintendent and teacher at Yeomico Sunday-school and the Sunday-school at the Hague for over twenty years, as a warden and vestryman of this parish for as long a time, he has shown a faithfulness and devotion to his Master's cause that leave us thankful for his blessed example, and inspired by his devotion.

As a citizen of this community, in which he was born and lived his whole life, Mr. Carey, by his stainless honor and noble character, won for himself the universal respect of all men. No man among us was better loved by those who knew him.

Be it further resolved, That we extend to his bereaved family the assurance of our deep and lasting sympathy in this hour of our common loss.

Be it further resolved, That these resolutions be entered upon the minutes of the vestry, a copy of the same be sent to Mr. Carey's family, and that they be published in the Northern Neck News and the Southern Churchman.

(Signed)
THOS. BROWN,
F. D. GOODWIN,
Committee for the Vestry.

CONTRIBUTIONS TOWARDS THE BLUE RIDGE INDUSTRIAL SCHOOL BUILDING FUND.

John Greaves	\$ 5 00
Miss Anna B. Boykin	100 00
Miss Ellen P. Boykin	50 00
Miss Stella Smith	10 00
Mr. P. H. Baskerville	50 00
H. M. Baskerville	50 00
Judge J. K. M. Norton	5 00
E. D. Durette	5 00
Dr. Wm. C. Rives	50 00
W. M. Habliston	50 00
Miss Anna Reynolds	10 00
Deaconess Boyd	1 50

Miss Isaa Davis	2 00
Cecil Memorial Mission	5 00
Mrs. Geo. W. Peterkin	50 00
Rev. W. D. Smith	25 00
Mrs. R. T. W. Duke, Jr.	25 00
Miss Mary Duke	5 00

\$498 50

It is estimated that it will take \$10,000 to replace the building destroyed by fire.
GEO. P. MAYO.

Dyke, Va.

A Woman's Secret of Happiness.

On the walls of an old lady's home hangs the photograph of a womanly face of rare sweetness, strength and serenity. The key to her life is found in the following set of rules, tastefully printed and enclosed in the same frame with the photograph:

"You sometimes see a woman whose old age is as exquisite as were the perfect bloom of her youth. She seems condensed sweetness and grace. You wonder how this has come about, you wonder how it is that her life has been a long and happy one. Here are some of the reasons:

"She knew how to forget disagreeable things.

"She kept her nerves well in hand, and inflicted them on no one.

"She believed in the goodness of her own daughters, and in that of her neighbors.

"She cultivated a good digestion."

"She mastered the art of saying pleasant words.

"She did not expect too much from her friends.

"She made whatever work came to her congenial.

"She retained her illusions, and did not believe that all the world was wicked and unkind.

"She relieved the miserable and sympathized with the sorrowful.

"She did whatever came to her cheerfully and well.

"She never forgot that kind words and a smile cost nothing, but are priceless treasures to the discouraged.

"She did unto others as she would be done by; and now that old age has come to her, and there is a halo of white hair about her head, she is loved and considered.

"This is the secret of a long life and a happy one."

THIS IS OUR WAR-LENT

SPECIAL EMPHASIS SHOULD BE LAID ON WAR INTERCESSIONS

PUT INTO THE HANDS OF YOUR PEOPLE FOR CONGREGATIONAL AND PRIVATE USE OUR ATTRACTIVE PAMPHLET

Forms of Prayer

For Public and Private Use

IN TIME OF WAR

A neat pamphlet of sixteen pages, containing additional suffrages for the Litany and a large number of prayers and intercessions methodically arranged, with suggestions for public use in Services of Intercession. The greater part of these prayers, marked with an asterisk, have been approved by many of our Bishops.

SECOND THOUSAND; ENLARGED

Southern Churchman Company
Richmond, Va.

Price, 5 cents each, 50 cents a dozen, \$3.00 a hundred, postpaid.

PREACHING.

It is a question whether we are giving Preaching anything like its proper importance in the work of the ministry of this Church. There was a time when the pulpit was set up in front of and in a position to practically obscure the Holy Table. In the Church's strong reaction from that condition, "we have"—(I am quoting now so staunch a sacramentarian as Canon Newbold of S. Paul's London) "we have thought that we might show our great appreciation of Sacraments by offering indignity to Sermons."

The Nation-Wide Preaching Movement endorsed and authorized by the last General Convention, and enthusiastically and prayerfully participated in by our clergy and people almost everywhere during the past year, whatever else it may signify, is the Church's practical acknowledgment that the preaching office has been too long and too much neglected and despised; and the Church has suffered the result of such neglect and would do her utmost now at length to remedy the fault. The Nation-Wide Preaching Mission endorsed and emphasized and authorized by the General Convention is the Church's way of proclaiming that she puts a high valuation not only on sacraments, but on sermons, too.

Strange it is that the Church should ever permit herself to relegate preaching of an inferior place in her system. For, in the case of every child brought to the font to be grafted into the Body of Christ by Baptism, in the exhortation addressed to the sponsors is the charge, "Ye shall call upon this child to hear sermons." And how shall sermons be heard if the preaching function be neglected?

Let us, then, look more carefully to our sermons. Whether we "shoot without a rest" or not is a question that we shall determine from time to time, according to circumstances. But before we shoot at all, let us remember that it is a law of physics that a gun must be one hundred times heavier than the shot it carries! Which, being interpreted, is let us fortify ourselves to give a message! Let us not be willing that our people should look up and not be fed! Let us study to prepare ourselves to show them the brook in the way, that they may drink of it and lift up their heads!

Let us prepare ourselves, I say. Is it fair to God to go into the pulpit and say, "In the name of the Father and of the Son of the Holy Ghost" and then just twaddle, and dawdle and drible; and by the invocation with which we have begun our sermon, practically unload on God the responsibility of our twaddle and our dawdle and our drible! Is it fair to God?

Smartness, profanity, irreverence, piled on and on and heaped up and up, are not what is needed to fill an empty church. The comic sermon, the popular sermon, the sermon on the topics of the day—"Courtship," "Wives," "Best Books," and as I once saw it advertised with my own eyes, "Best Cooks"—this sort of thing is not what is needed to fill an empty church. What is needed is that each one of us as he prepares his sermon (and unless he be driven to it let no man of us dare to preach who has not first tried to prepare)—what is needed is that each should ask himself the question: "Is this that I am going to say something that will steady these people for the battles they are fighting? Will it help that man whose weaknesses I know to

'Move upward, working out the beast And let the ape and tiger die'?"

Will it help that other man who flounders in the bog? Will it put leverage under him to lift him up out of the horrible pit, out of the mire and the clay, to set his feet upon a rock and order his goings? Will it help that fallen woman to rebuild again the citadel of her womanhood which is broken down, and put a new song in her mouth, even a thanksgiving unto her God?

Let us look more to our preaching! Let us be done with thinking that He who calls us and commissions us wishes us to exalt sacraments by belittling sermons! Nothing of the kind! "Take thou authority to preach the Word of God and to minister the Holy Sacraments," is to be said to each man who comes to be ordained to-day. "Be thou a faithful dispenser of the Word of God and of His Holy Sacraments," is to be said to each. Twice over, in one moment of time, you who shall be ordained to-day are charged that the preaching of the Word and the minis-

tering of the Sacraments are complementary and not mutually exclusive acts. Preach Christ to the people! "God may have other words for other worlds, but for this world the Word of God is Christ." Preach earnestly! "Why is it," said a half-discouraged preacher to a celebrated actor once—"why is it that I cannot in my pulpit hold the people twenty minutes, and you on the stage hold them for two hours?" "Because," said the actor, "because I on the stage act a lie as if it were the truth; and you in your pulpit preach a truth as if it were a lie!"—Bishop F. F. Johnson.

"Surely the Captain may depend on me" may not be the best thing to say before others, but, rightly meant, it is a noble self-commitment. Dependable people!—their price is above rubies. The world would be a dreary place if there were not some Christians who need no prodding or watching, who can be told and then trusted.—Selected.

Order Fertilizers Now or You May Have to Do Without Them This Season

The freight congestion is serious. You will help yourself, us, the railroads, and the Government by giving your order for Fertilizers NOW to your dealer. If all the farmers do this, the dealer can then "bunch" his orders, and be able to order his cars of fertilizers loaded to full capacity. The Government urges that all cars be so loaded.

When the goods arrive haul them home, and put them into your barn until you are ready to use them. If the movement of railroad cars becomes any more serious you may not get a pound of fertilizer at any price.

Our 50 factories, and distributing points are so well located geographically as to enable us to get fertilizers to you with minimum amount of hauling.

Virginia-Carolina Chemical Co.

Incorporated

V-C Sales Offices

Richmond, Va.
Norfolk, Va.
Alexandria, Va.
Durham, N. C.
Winston-Salem, N. C.
Baltimore, Md.

Charleston, S. C.
Columbia, S. C.
Jacksonville, Fla.
Cincinnati, Ohio.
Shreveport, La.
New York City.

Atlanta, Ga.
Savannah, Ga.
Columbus, Ga.
Mt. Pleasant, Tenn.
Memphis, Tenn.
Montgomery, Ala.

V-C Fertilizers

Church Furnishings, Memorials, Etc.



CHURCH VESTMENTS

EMBROIDERIES

Silks, Cloths, Fringes, Etc.

CLOTHING for CLERGYMEN

COX SONS & VINING

71-74 Madison Avenue, New York



CHURCH FURNISHINGS

Gold, Silver and Brass

Church and Chancel Furniture

Write for Catalogue
for Episcopal Churches

W. & E. SCHMIDT CO.

223 Third Street, Milwaukee, Wis



GRANITE AND MARBLE MEMORIALS

Largest Stock in the South
We pay the freight and
guarantee safe arrival

The Couper Marble Works

(Established 65 years)
264-268 Bank St., Norfolk, Va.

CHURCH EMBROIDERIES

Stoles, Eucharistic Vestments, Surplices, Altar Hangings, Burses and Veils, Markers, etc. All materials for sale.

The only studio importing exclusively English un-fading silks, Damasks, fringes, linings, pure gold metal threads, etc., and using Standard Church of England patterns and designs.

English silk stoles, plain..... \$3.50
English silk stoles, outline crosses..... \$4.50
English silk stoles, handsome crosses..... \$5.50
English silk stoles, best hand em-broidery, from \$8.00 up to..... \$50.00
English silk burse and veil with crosses, \$12.00, \$15.00, \$18.00..... \$20.00

Handsome embroideries unsurpassed in workman-ship executed at short notice. Special altar linens embroidered in England. Testimonials from all over the world.

THE CATHEDRAL STUDIO

Lucy V. MacKrilie

11 W. Kirke St., Chevy Chase, Md.
30 min. by trolley from U. S. Treasury, Washington, D. C.

R. Geissler, Inc.

56 West Eighth Street, New York

Memorials

FOR THE CHURCH

Furniture — Windows — Fabrics

Ecclesiastical and Domestic Art Worker.

Memorial Windows, Leaded Glass, Mon-uments, Decorations, Church Fur-nishings in Wood, Metal, Stone.
Artistic Bungalow construction com-plete or plans only.

CHARLES F. HOGEMAN,

45 Seventh Avenue, New York City.

Painted and Leaded Glass

How painful it must be to a family who have perpetuated the memory of their loved ones in seeing their same style of window, same pose, same coloring, same every-thing, in another person's memorial window—*all that* they had cherished as theirs was anybody's. *Wh-*? Because intending purchasers will ask for a catalogue and, in consequence, choose a window that has probably been placed all over the country, when by writing to me they can get not only their own ideas carried out, but a new and original one and my guarantee that their win-dow will never be duplicated.

Get my actual finished specimen miniature windows with prices. Compare these with others.

ELLWOOD POTTS

Workrooms: 4639 Haverford Ave.
Philadelphia, Pennsylvania

O. Luetke's Art Works

Church Furnishings

IN METAL, WOOD, MARBLE, ETC.
Est. 1856. 328-332 Seventh Ave., New York

Brotherhood of St. Andrew

Guilds and all Church organisations desiring to assist their treasury can find no better way than by representing the SOUTHERN CHURCHMAN. And at the same time you will do a good work by placing the SOUTHERN CHURCHMAN in homes where there is no Church pa-per. Write to-day for full particulars.

SOUTHERN CHURCHMAN,
Richmond, Va.

PLEASE mention the SOUTHERN CHURCHMAN when you write to our advertisers.

tion to endure all that is involved of present toil and hardness.—J. S. Hol-den.

To know
Rather consists in opening out a way
Whence the imprisoned splendor may escape,
Than in effecting entry for a light
Supposed to be without.

—Browning.

Great faith is not simply to trust God to do great and apparently impos-sible things. But it is also to trust God in the very little things, as not beneath notice. Some are straining to trust God in great things who do not trust Him in the ordinary affairs of life.—Anon

Never fancy you could be something if only you had a different lot and sphere assigned you. The very things that you most deprecate, as fatal limi-tations or obstructions, are probably what you most need. What you call hindrances, obstacles, discouragements, are probably God's opportunities.—Horace Bushnell.

Watching practically means that we so live that when He comes He will be pleased that, through His wondrous grace so freely given, we have been faithful; maybe not skilled nor reck-oned successful, but faithful. And this faithfulness, in heart and purpose and life, to Him, hastens the day of His return.—S. D. Gordon.

"There is a place where thou canst touch the eyes
Of blinded men to instant, perfect sight;
There is a place where thou canst say 'Arise'
To dying captives bound in chains of night;
There is a place where thou canst reach the store

Of hoarded gold and free it for the Lord;
There is a place upon some distant shore
Where thou canst send the worker or the Word.
There is a place where heaven's resist-less power
Responsive moves to thine insistent plea;
There is a place—a silent, trusting hour—
Where God Himself descends and fights for thee.
Where is that blessed place? Dost thou ask 'Where'?
O soul, it is the secret place of prayer!"

Richmond, Fredericksburg & Potomac R. R.

To and from Washington and beyond—Daily.

Leave Richmond	Arrive Richmond
* 4.0 AM	† 8.0 AM
* 6.00 AM	† 9.45 PM
* 7.05 AM	† 10.25 PM
* 8.25 AM	† 11.51 PM
* 9.40 AM	† 1.00 PM
	† 2.42 PM
	† 8.5 PM

Richmond-Washington Local, Lv. 8.15 PM, week days; 8.15 PM, Sundays; Ar. 11.45 AM, daily. Fredericksburg Accom. week days, Lv. 8.15 PM; Ar. 8.15 AM. Ashland Accom. week days, Lv. 7.30 AM, 6.30 PM; Ar. 8.35 AM, 1.30 PM. Elba ticket and baggage office not open for this train. * Main St. Sta. † Byrd St. Sta. (stopping at Elba). ‡ Elba Sta.

R. L. Christian & Company

416 818 East Main Street

Richmond, Va

Leading Fancy Grocer

AGENTS FOR

HUYLER'S CANDIES AND PETER'S SWISS MILK CHOCOLATE

Special attention given to out-of-town orders

Catalogue mailed on application.

Thoughts For the Thoughtful

Give thanks with your hands.

Only sorrow gives the tender touch.

"Go gravely forth, ye chosen souls—to bleed."

Impatience is energy: discontent is immortality.

There is no place this side of heaven when it will be safe for the Christian not to watch and pray

If you are poor it may be that the Lord wants to show you how rich He can make you without money.

Wherever there is a sin, it is sure to be followed by a sorrow, unless it is at once taken to Christ and given up.

God is not worshiped in spirit and in truth in the church that has to go into the show business to raise money to pay its honest debts.

The reason some people do not believe in Foreign Missions, is that they are heathen themselves: they worship other gods.—E. J. Brown.

People gazed at Paul when they found he was a Christian, and they always will gaze at a sure enough Christian, trying to be kind and thought-ful.—Dr. J. H. Eccleston.

Spiritual service looks not to im-mEDIATE result so much as to a time of harvest to come. There is a joy set before it, which is a positive inspira-

Love's Choice.

He chose this path for thee!

No feeble chance, nor hard, relentless fate,

But love—His love—hath placed thy footsteps here;

He knew the way was rough and desolate—

Knew how thy heart would often sink with fear;

Yet tenderly He whispered, "Child, I see

This path is best for thee."

He chose this path for thee!

Though well He knew sharp thorns would tear thy feet,

And well He knew that thou must tread alone

Its gloomy vales, and ford each flowing stream,

Knew how thy bleeding heart would sob and moan.

Love scanned it all, and yet could say, "I see

This path is best for thee."

—Selected.

I know from experience the intellectual distractions of scientific association and philosophic speculation and artistic pleasures, but am also aware that even when all are taken together and well sweetened to taste in respect to comfort, reputation, means, social justice, etc., the whole concoction is but as high confectionery to a starv-

What do you know of the work of your

Church Temperance Society?

Rt. Rev. Frederick Courtney, D. D., President
William Jay Schieffelin, Esq., Ph. D., Treasurer
Rev. James Empringham, D. D., Gen'l Supt.

Send for free sample copy of "TEMPERANCE"
This periodical has the largest circulation of any magazine of its kind in America. Address

Church Temperance Society

214 Metropolitan Tower, New York City

EARN \$1 TO \$2 A DAY AT HOME
Help to meet the big demand for Hosiery for us and your Home trade.
Industrious persons provided with profitable, all-year-round employment on Auto-Knitters. Experience and distance immaterial.
Write for particulars, rates of pay etc. Send 3 cents in stamps.
Auto-Knitter Hosiery Co., Inc.
Dept. 82 E, 821 Jefferson Av., Buffalo, N. Y.

ing man. He may cheat himself for a time with the belief that he is nourishing himself by denying his natural appetite, but soon finds he was made for some altogether different kind of food, even though of much less tastefulness as far as the palate is concerned. There is a vacuum in the soul of man which nothing can fill save faith in God.—G. T. Romanes.

Prayer is asking God to supply our need. Now, when all need is supplied,

the necessity for prayer is, of course, taken away. Prayer is not consistent with a perfect state of being. It is the cry of infancy. In heaven you will be men. Prayer is the call of helplessness and the wail of sorrow. But in "that day" Christ will open Himself to you as a fountain of good, and then ye shall ask nothing. Meekness for that place consists in the spirit of praise, and not in the spirit of prayer.—S. Martin.

Thousands Starving in Bible Lands

Easter Time A. D. 1918

Every Pastor in America is requested to preach March 10, 1918,

—on—

PRESENT DAY CONDITIONS IN BIBLE LANDS

—or—

THE MODERN BABYLONIAN CAPTIVITY.

Can we hope for true Christian fellowship on Easter Sunday or during Holy Week if in the meantime we have closed our eyes, turned our backs, or even remained indifferent to the cry of the hungry and the dying in the land from which we have our Easter message?

3,000,000 DESTITUTE. 400,000 of WHOM ARE ORPHANS!

WHAT WOULD JESUS DO?

Relief is 100% effective through responsible American administrators.

All money goes for relief, none for salaries, commissions or expenses.

Write to the American Committee for Armenian and Syrian Relief, Cleveland H. Dodge, Treasurer, One Madison Avenue, New York, for additional information, including latest cablegrams and official reports.

The Choice of Executors

is a matter of great importance. Every dollar you leave should be conserved in such a way that your heirs may enjoy the uninterrupted benefits of your life's work.

This Company is a careful and economical executor, trained in the law and business, sound in judgment, and seasoned in practical experience; its primary business is the administration of trust funds.

Correspondence invited.

Capital
\$1,000,000

RICHMOND TRUST
& SAVINGS CO.

7th & Main Sts.,
Richmond, Va.

Southern Churchman

Vol. LXXXIII. RICHMOND, VA.,

MARCH 9, 1918.

No. 10



There is

One fact about this Company that we wish every reader of the Southern Churchman to know,—namely,

That the Virginia Trust Co. makes a more satisfactory Trustee than an individual,

And, besides, it is more economical and safer.

Remember our name—please!

Virginia Trust Co.,

1106 E Main St.
RICHMOND, : VA.

EDUCATIONAL

The Protestant Episcopal Theological Seminary in Virginia

Established A. D. 1823

The ninety-fifth session will open on Wednesday, September 18, 1918.

Special Students Admitted

For catalogue and other information, address the Dean or Secretary.

Theological Seminary

Alexandria, Va.

The Theological Department OF THE University of the South

An integral portion of the University, where the student of Theology meets in the frank intercourse of a common life, with the student of Science on the other.

For Catalogue Address
THE DEAN,
Sewanee, Tenn.

The General Theological Seminary

CHELSEA SQUARE, NEW YORK.

The next Academic Year begins on the last Wednesday in September. Special Students admitted and Graduate Course for graduates of other Theological Seminaries.

The requirements for admission and other particulars can be had from The DEAN, 1 Chelsea Square, New York, N. Y.

ST. HILDA'S HALL A School for Girls. Charles Town, W. Va. Under the auspices of the Bishops of the Diocese (Episcopal). Near Washington. College Preparatory and elective courses. Music and Art. Athletics under trained Director. Open air classes.
MARIAH PENDLETON DUVAL, Principal
Fast 16 years principal of Stuart Hall, Va.

Episcopal High School

Near Alexandria, Va.

The seventy-ninth year of this School for Boys opened September 19, 1917. Modern equipment throughout. Catalogue on application.

A. R. HOXTON, B. A., Principal

Emerald Hodgson Hospital

—AND—
TRAINING SCHOOL FOR NURSES
UNIVERSITY OF THE SOUTH,
Sewanee, Tenn.

A Church institution where the best training to be had for development of Nurses. For further information, address

REV. W. S. CLAIBORNE, Supt.

A Prayer for the Airmen.

Winds are Thy messengers, O God,
Clouds are the chariot of Thy path,
The tempest rages at Thy nod,
The lightnings gleam, when Thou art
wroth;
And if to scale the heavens above,
Trusting in Thee, Thy creatures dare,
Shield them with Thy protecting love
Who ride upon the viewless air.

Fearless they cleave the misty shroud,
They scorn the danger, scorn the foe;
Fearless thwart the thunder cloud
They go where duty bids them go;
Yet while, amid the heav'n's above,
The instant face of death they dare,
Shield them with Thy protecting love
Who ride upon the viewless air.

Through crash of war, through storm
and fire,
With stiffening limbs and vision
strained.

Onward and upward, higher and higher,
They work untired the work ordained;
At risk of life through heav'n's above,
While to their brethren life they bear,
Shield them with Thy protecting love
Who ride upon the viewless air.
A. C. A., in London Times.

Methodist Reunion.

The Methodist commissioners who are trying to bring Northern and Southern Methodists together in organic union, announce they will hereafter take the public into their confidence, and at once make public the results of their conferences. In spite of secrecy observed at the session just held at Savannah the newspapers were quite accurately informed, their statements being confirmed by later publicity in the Methodist weeklies. The great point of the negotiations is that the negro, long in the way of union, is disposed of. He is to have a conference of his own, with powers sufficient for him, and is to stay in American Methodism. Now it is believed to be possible to proceed, although actual unity will require some few years to bring in all of its parts.

A slight difference from the report first published concerning agreements reached at Savannah is that there may be six or more regional conferences instead of four, and some additional conferences to take care of missionary and related work. These are matters of detail, and may be changed. A fourth meeting of the commissioners is called for St. Louis on April 10, and it is expected there will be ready a definite statement to be reported to the General Conference of the Church South, meeting in Atlanta on May 2. As stated in the earlier report, everything is as yet tentative. However, commissioners on both sides are now more hopeful than they have been of ultimate success.

The Synagogue in Jerusalem.

Jews find that one of the two large synagogues in Jerusalem will serve, they think, for what might be called the Cathedral Church—the St. Peter's of their faith in the Holy City, the one great center of Jewish worship of the world. There are in the future capital of Judea or Palestine, as the name shall finally be determined upon, two synagogues that occupy commanding sites, and are attended by the chief Jews of Jerusalem. One is Yohannan Ber-

THE CHATHAM EPISCOPAL INSTITUTE FOR GIRLS

College preparatory, Music, Art, Domestic Science, Expression. Certificate admits to leading colleges. New buildings. Ten-acre campus. Athletics. Gymnasium. Terms moderate. Catalogue and views Mrs. Elizabeth May Willis, B. P. Prin., Rev. C. O. Pruden, Rector.

Box 13.

Chatham, Va.

The Virginian Home and Training School

For the Feeble-Minded and Epileptic

Established 1893.

For terms and information, address
MISS M. GUNDY,
Falls' Church, Fairfax County, Va.

The Bishop Payne Divinity School

The accredited Seminary of the Church for training colored men for the ministry. The thirty-ninth session opened September 21, 1917.

For catalogue and information, apply to
REV. C. B. BRYAN, Dean
Petersburg, Virginia

The Divinity School of the Protestant Episcopal Church in Philadelphia. Founded by Bishop Alonzo Potter in 1862.

Special students admitted. Privilege of attending course of special study at the University of Pennsylvania.

For information address the Rev. George G. Bartlett, S. T. D., Dean, 5000 Woodland Avenue.

The Chamberlayne School

A COUNTRY BOARDING AND DAY SCHOOL FOR BOYS AT RICHMOND, VA.

Seventh session begins September 20, 1917. Location: Stop 25, Westhampton Line. New buildings. Ten acres of ground. Two large athletic fields. Boarding department limited to 25. For catalogue, address

C. G. CHAMBERLAYNE, A. M., Ph. D.
Headmaster

Zakkai. The building itself is a thousand years old, may be older, for nobody seems to know, and it seats about one thousand persons. It was named after the rabbi, famous in his ancient day, who founded the university city of Yebneh.

The new and larger synagogue, and the better located, is Temple Hurway, which means ruins. It dates back three hundred years, quite young for Jerusalem, and seats fully three thousand persons. It is said to be in better repair than Synagogue Ben-Zakkai, and so appointed that it can be identified with the proposed University of Jerusalem. Thus there will be saved to the Jews the time and the expense of erecting a synagogue worthy of their cause in the future, and worthy the history of their race in Jerusalem.

The false ideal of a state whose might makes right, of a state not bound to respect weaker states, of a state whose end of self-aggrandizement justifies any means of duplicity, treachery, cruelty and diabolism—this ideal got its domination over a people most of whose applauded scholars have for a century been striving to prove the Gospel story a bundle of myths or legends of fabrications or misconceptions. "Made in Germany" is the stamp on the majority of these critical theories which would take off the divine halo from the head of Jesus Christ. It is not so much to be marvelled at that in choosing an ideal leader the people of that land said "Not this Man; but Barabbas," not He who bears the cross, but he who draws the sword.—Bishop Mann.

Light.

Let light so shine,
Dear God of mine,
In this earth's darkest hour,
That as I trod
Its blood-soaked sod,
I stride with power.

Let Faith's bright light
Reveal to sight
The pathway undefiled
In which He trod,
My Saviour, God,
In mercy mild.

No mocking dream,
No fitful gleam,
Will be that guidance given;
But sent by Thee,
Th'will set me free
To enter heaven.

—Archdeacon Wicks.

The Virtue of a Great Struggle.

We need great struggles because they go to make life worth living. When we hear of noble deeds that are being done by men over the seas, we envy the fellows there, even though they be called upon to "go over the top." I heard an English captain say that he enjoyed more real friendship three months in the trenches than he had all his life in conventional society. Sacrifice, consecration to a sacred cause, is opening the windows of our souls. We are losing much of prudery in speech and customs; we are finding it easier to serve and love one another. It is quite difficult to shirk our duties when we hear of so many noble deeds. We find ourselves often on our knees invoking divine aid in our endeavor to be less ignoble and to do something to put in this side of the scales in order that our side may be kept down. If vice is contagious, so is virtue, and the brotherhood the men are enjoying across the sea is a great inspiration to us. One Saturday night in Chicago I had to go from one end of the city to the other in a terrible blizzard to meet an engagement. I had to conduct an early service next morning. My friend said to me, "Frank, you are foolish to go out tonight." I thought so too. After a little I said, "Old fellow, think what the fellows are doing across the seas. Should I not do so little for my Master?" My friend at once sprang to his feet and said: "By all means you should go. How ignoble we fellows are at home." Two things are wonderful as means whereby we are made to love one another—Acquaintance and Service.

Where life is open, candid and natural, we feel free, and intimate friendship springs up. Then are we more willing to serve one another, and nothing do we appreciate that does not cost us something. The more willing we are to serve the more able we are to love. Jesus' life was so joyful because His life was one of service. When we

Christian people can learn to serve each other more we will love one another more, and life will become full of joys. Our boys in the trenches are teaching us here at home another lesson: sacrifice gives us magnanimity. He who is willing to suffer is able to forgive. Were we willing to suffer more we would find it less easy to be at variance. "No man hath greater love than this, to lay down his life for his friends." "Forgive them, Father, for they know not what they do." If ever a nation has suffered it has been Belgium. Because of his nobleness, willingness to suffer for his people, for a principle, many beautiful and noble stories are told about their king. I read a story the other day that has a lesson for all who happen to read these words. Two little Belgian children, left without parents, shelter, food and clothing, were slowly dragging their little weary bodies through the city, till finally too fatigued to go any further, they sought shelter where they might pray. Both began to pray the

Lords' Prayer together. When they reached the sentence "give us this day our daily bread," the smaller one lost her childish faith and stopped. The older sister prayed on alone till she reached the sentence "Forgive us our trespasses as we forgive those who trespass against us." Here she stopped, a lump came in her little throat, and she could go no further. A sentinel who was standing behind the little girls took up the prayer where they left off and carried it on to its conclusion. The girls lifted up their eyes and were much surprised to find their king, standing over them, praying with them, but praying also for his enemy. —From a sermon by the Rev. L. B. Franck.

Through the parcel post it is easy for you to dispose of your farm products to regular city customers at better prices. That customer can be found. Let the many readers who are watching these columns weekly, know that you have something to sell. Our classified department brings results. Let us tell you how.

Miller & Rhoads

"The Shopping Center."

For the retail Dry Goods and Department Store trade.

In the heart of Richmond, when you are here; and Our Mail Order Department Serves you at your home.

BROAD AND GRACE STS.

CORNER 6TH ST.

RICHMOND, VA.



EASTER SUNDAY!

The great opportunity for the presentation of GIFTS and MEMORIALS to the church!

In order to assure completion and delivery in ample time for this festival, work should be in hand without delay. Consult the leading CHURCH SPECIALISTS now, in relation to any contemplated "Easter offerings."

Correspondence invited on any feature of church efficiency—furnishings, lighting, ventilation, equipment, changes, improvements. Consult us and expert information be secured.

J & R LAMB

Studios
23-25-27 Sixth Avenue
NEW YORK

Send for photographs of
executed work.

Send for illustrated
hand book.

Southern Churchman

Catholic for every truth of God; Protestant against every error of man.

REV. EDWARD L. GOODWIN, D. D.,
Editor.

SOUTHERN CHURCHMAN COMPANY,
Publishers.

Vol. LXXXIII.

RICHMOND, VA., MARCH 9, 1918.

No. 10

"NEW HEAVENS AND A NEW EARTH."

Long time ago God promised it through the oracle of an ancient prophet, and centuries later one Christian Apostle claimed the promise as part of the heritage of the believer's faith, and another saw its fulfilment in his vision of the consummation of God's purposes. Thousands have read the words with longing wonder, but few have tried to realize what they might mean, thrusting them forward, according to the fashion of an unspiritual age, to some future aeon beyond our ken or comprehension and in regard to which we have nothing to do.

Let us grant that we cannot fathom the fulness of meaning veiled under these words, we may still, perhaps, know in part. We get a hint at least when we notice that the new earth is never promised apart from the new heavens. Which leads that most helpful writer, Bishop W. Boyd Carpenter, to remark:

"They come hand in hand. There is no new earth without a new heaven; and every new heaven brings a new earth. It is when the new sun is risen in the heavens that earth smiles in new beauty. . . . The same principle works in religious history. The law, if we may call it so, holds good in the religious consciousness of men. . . . As was the heaven, so was the earth. As was their conception of God, so was their attitude to their fellowmen. The new heaven made the new earth. When they thought rightly and worthily of the Creator, they thought fitly and worthily of the creature of His hand.

" . . . We cannot separate the new earth from the new heaven. Christ never divorced the two ideas. He never came preaching vague and baseless hopes of a golden age, and of a good time coming. He never spoke of earth apart from heaven, nor of man apart from God. He could assure men of the new earth, because He opened to them the kingdom of heaven. Foremost in His teaching, and made the source of every hope which might arise in the hearts of men, was His teaching about God."

If such an interpretation of the ancient promise is correct, it brings it nearer to us, and makes us realize that it pertains to the world that now is and that we ourselves have something to do in bringing about its fulfilment. It falls in with the thoughts that are

seething in the minds of the world's best thinkers and most vigorous fighters today. Why is this war, and what are we fighting for? The answer to that question seems to be growing bigger day by day as we try to grasp its full significance.

There is no question what Germany is fighting for—a greater, wealthier, more imperious, more dominant Germany, the ruling nation of the earth, to be built up at the cost of other nations and peoples. A new world Germanized is her ideal; and she has conceived a new heaven to fit it, with a God of force and efficiency smiling down through the smoke of victorious battle upon this favorite son of his—the Prussian superman. Only it is not a new heaven, but the old pagan heaven and a pagan God which she has newly created.

The other nations, or those who are not cowed by her brute strength, have been forced to do battle against her. Taking up arms at first and suddenly in self-defense, they have come to see more and more clearly as the struggle has gone on the full meaning of that opposite principle for which they are contending. It was the dawning realization of this principle as the great issue at stake that brought America into the war. When she began to understand nothing could keep her out of it. And with each sacrifice she makes or is preparing to make the vision grows clearer and better defined. With each new consecration of national resources, with each new welding of international forces, with each reverse and trying delay that calls for new determination and a firmer resolve, men are saying with a new sense of responsibility, We must make such a war impossible on earth again; conditions must never again be what they were; the causes of this thing must be wiped out. Today, with Europe almost exhausted by the long struggle and America beginning to realize the untold cost of what she has undertaken, and with the final victory seemingly further off than at any time in the past three years, if peace were offered on terms of the *status quo ante bellum*, everything restored as it stood in June, 1914, it would be refused. We are fighting for something greater than

local interests or national protection or old treaty obligations. Men are thinking now of a better world to live in, a new earth wherein dwelleth peace and equity and brotherliness. Many old things are to pass away with this war, they declare; and many things are going to become new.

God grant it! But the old order standeth in this, there must be a new heaven first. There can be no brotherhood without Fatherhood, no love to man that will stand its testing which does not grow out of the love of God, no kingdom of the world that can long or successfully masquerade in the livery of the kingdom of heaven. Think the thing through, and why haven't we had a better world all this time? Not because men have not dreamed of it and schemed for it and been ready to fight for it. But the world they have made has been just as good as could come under the heavens they have conceived and believed in. The God whom a man worships must be just before he is just, true and righteous and merciful before he exercises these qualities. The earth is the resultant of men's character, and that, in the long run, is shaped upon their thought of God, or of that something which they set up in the place of God.

The lesson is plain; and as we cherish our hopes and nourish our patriotism and make our sacrifices and say our prayers may the God of holiness and truth and love look down upon us out of a heaven new to our dull minds and hearts, and give us a right vision of the new earth for which He bids us strive, and of how it shall be created!

CHURCH GOVERNMENT BY BOARDS AND COMMISSIONS.

The level-headed Bishop of Vermont, in his late Convention address, had this to say on a subject of practical importance to which the attention of the Church, especially in the smaller and more "remote" dioceses, needs to be directed:

"As you know, I have always favored Provincial action, and I believe that the development of the Provincial Synods may be of great service. I hope it may tend to free us from the multiplication, which I view with consider-

able suspicion, of General Boards and Commissions, to which a Church nominally Episcopal is in danger of being given over for government. Committees and commissions to prepare plans for action by a legislative body are of course necessary. But I distrust commissions for executive purposes. The General Board of Missions may be necessary—for the present. But the General Board of Religious Education and the General Commission on Social Service are to my mind of doubtful value. They can exercise no real authority, and I don't think they should have any. I am ready to co-operate with neighboring Dioceses, and I believe Diocesan peculiarities may be helpfully checked, as well as work stimulated, by such joint deliberation and action. But direction from a Board or Commission supposed to represent in its membership the whole Church, but owing to vast distances practically coming to be confined in its action to a small group round headquarters, is an entirely different thing. Apart from questions of ecclesiastical order, the circumstances, needs and possibilities of small and rural Dioceses are likely to be overlooked. We are in constant receipt of prescriptions dictated from the point of view of large cities."

Any one familiar with the methods of legislation in the General Convention, and, indeed, in any large legislative body, knows how easily such Boards or Commissions as Bishop Hall refers to have their rise. A new subject for legislation, or a new or neglected field for Church activities, is brought to the attention of the Convention. It commends itself to that body, which is, however, utterly unprepared to deal with it. Only one thing can be done—to refer the matter to a Joint Commission to work out a plan and report a course of action to the next General Convention. The Commission is composed usually of a few active friends of the proposed measure, a few scattered members of the Convention from the West and South, and a number of favorite committee-men, including the busiest metropolitan Bishops, residing in or near the great Eastern cities. At the next Convention an elaborate report is presented, admirably written, with a ready-made canon or series of resolutions prepared for immediate adoption. If the report is long enough few deputies have time to read it. If it is handsomely gotten up it is apt to be accepted on its merits as a printer's job. With the best will in the world on the part both of the Commission and the Convention, legislation is adopted creating a General Board or a permanent Commission, necessarily with vaguely defined duties and powers, to put into operation and conduct the newly conceived scheme or to direct the new activities. The Board or Commission, with the quasi authority of the General Convention behind it, feels bound to justify its existence and is more than apt to magnify its office. An elaborate organization, a metropolitan headquarters, a full staff of secretaries and clerks and an expensive stock of office stationery must not go to waste. And when all these have been provided, however

carefully the personnel of the Board or Commission was selected with a view to general representation, the concern becomes more or less centralized, with an invariable tendency to force the work of the Church in its particular line into one mould and according to one plan, and that the one drawn from or adapted to its local environment. For the great body of the Church remote from the great centers of population and wealth, its methods are apt to be far more expensive and embarrassing than they are useful.

The remedy for all this is in the hands of the dioceses. The General Convention is much given to opportunism, to assuming authority which does not belong to it and writing into its canons prescriptions which are tending to an undue centralization of power. The Diocesan Council or Convention is the legislative body closest to the actual operations of the working Church and is alone cognizant of her conditions, requirements and capacities in its local field. It should not surrender the right to regulate its own affairs in its own way and to work on its own approved lines, nor be too much impressed by advices and directions coming down to it from New York. A farmer will not wisely attempt to run his plow in just the way a banker runs his automobile, nor a Southern or Southwestern diocese conform too closely to the methods of the thickly populated and well-manned parishes and dioceses of the East.

BISHOP ANDERSON ON UNITY.

With apologies to the preacher, the publishers and the printers, we are giving to our readers extracts from the recent Hale Memorial Sermon, entitled:

The Work of the Church on Behalf of Unity.—By the Right Rev. C. P. Anderson, D. D., Bishop of Chicago. Published for the Western Theological Seminary by the Young Churchman Company.

The whole sermon is a notable contribution to the thought of the Church at this time, and is worthy of the most careful study.

Church Unity: A Venture of Faith.

"Whosoever will save his life shall lose it; and whosoever will lose his life for My sake shall find it."—St. Matt. 16:25.

* * * Things cannot go on as they are. All is not well in Zion. All is not well with the world. One trembles to think how much of the guilt of this world convulsion may rightly be charged up against a divided and inefficient Church. Let that pass, however. The immediate fact is that nothing less than a world revolution is taking place. Just as serfdom gave way to feudalism, and feudalism yielded somewhat to altruism, so the present order is giving way to some form of collectivism. Greek civilization had its day of glory and gave way to Rome. Rome fell and gave way to the Christian civilization of mediaeval Europe. This civilization, through reformation and revolution and reaction, and through an over emphasis on the doctrine of individual rights, gave way to

what is proudly called modern civilization. Its gods are individualism, intellectualism and materialism. It cannot survive. It is breaking down as "a world in arms hammers out its unknown future on bloody anvils."

Can the churches remain unmoved, like St. Simeon Stylites on his pillar, as a staggering civilization passes on? Can the churches remain static while the whole fabric of society is undergoing structural changes? Can a fossilized traditionalism supply the spiritual dynamic to the new age? "Jesus Christ is the same yesterday and today and forever." That means that He is eternally young, the Redeemer of the twentieth century. Dare the churches go on preaching a disintegrated Christ to this newborn era which is hailing internationalism and the progressive solidarity of brotherhood as its new Saviours? Must not the churches expect to undergo something as revolutionary as what is going on around them?

There will be a difference, of course, for the Kingdom of Christ "is not of this world." The revolution in the churches will be a recovery and not a discovery. They will discover no new faith, but the recovery of the lost charter of the Church's unity is surely the revolutionary challenge of the hour. Only through a resurgent faith in the power of Christianity to reassert its corporate strength can we look beyond the social revolution of to-day to the spiritual regeneration of to-morrow. Revolutions are frequently a compound of two ingredients, evolution and recovery. They return to the past to take a fresh grip on eternal verities, from which base alone can the human soul confidently leap forward into the future. The Renaissance and the Reformation were recoveries as well as evolutions. They returned to the past to find hope for the future. The Renaissance revolted against scholasticism and returned to the intellectual atmosphere of Greece for the development of the intellect. The Reformation revolted against ecclesiasticism and returned to the conscience of primitive Christianity for the development of the soul. So the new revolution in the churches may be confidently welcomed as an evolution and a recovery. It will be a recovery of a lost conscience on the unity of the Body of Christ. It will be an evolution from chaos to cosmos.

There was a time when the Church was visibly one; when the churches of Jerusalem and Rome and Corinth and Ephesus and Phillippi and Colosse were Asia, with their varied and multitudinous membership, were one. That was the most productive period of the Church's life. That early Church was constructive, dynamic, evolutionary and revolutionary. It did not try to save its own life. It made daring ventures for God. It was not self-conscious. It was self-forgetful. It had a sublime consciousness of a mission from God. It had an overwhelming conviction that God so loved the world that He sent His only begotten Son that the world through Him might be saved; that God was in Christ reconciling the world unto Himself; that the Church was the Body of Christ, the executive agency for bringing in the Kingdom of righteousness and peace and joy; that Christ crucified was to be preached as the power and wisdom of God, even though it were a stumblingblock to some and foolishness to others. This was the Church's message. She could proclaim no other. She proclaimed it, not for her own sake, but for Christ's sake and the world's sake. What matter what happened, if she fulfilled her mission? What mattered it if there were

political persecution and social ostracism, and perils by land and sea, and imprisonments and martyrdoms—what mattered all these things if the Kingdom of God were being set up?

The Church was concerned with only one thing. That one thing was not her own life. She risked it every day in preaching her Gospel. As the Gospel was proclaimed the world began to be changed and turned "upside down." The cornerstones of our highest civilizations began to be laid. Liberty, fraternity and equality began to be born. Beneficent ideals began to find their way into the statute-books of the nations. Guilds and crafts and brotherhoods and sisterhoods for mutual help and protection began to spring into being. A new kind of art and architecture was born. Woman began to occupy her proper place in the world. Slavery began to be abolished. War itself started out on its long, long journey towards extinction. Men acquired a new conscience in regard to the sinfulness of sin and the dignity of service. They arrived at new ideals about home and wife and child and mother, and the most hopeless of men found a new power to lift them from the mire and stand them up among the princes of God's people. These things did not happen in a day. They have not all fully happened yet. The Kingdom of God is in process of becoming. But all that we mean by a Christian civilization made continental strides forward, as a self-forgetful Church staked its very life on God in a hostile world.

Come down several centuries. The Church had then acquired great power, political and social, but with it she became self-conscious; conscious of the greatness of the institution itself, conscious of her power and pomp and glory. With the dawn of self-consciousness she lost that self-forgetfulness which had been the secret of her earlier strength. Then followed spiritual decay. Then followed revolt and schism as a righteous protest against the loss of spiritual vision. Then followed in turn the substitution of many churches for the one Church of the New Testament and folios of theology for the simple symbols of primitive Christianity. Then followed later the same self-consciousness on the part of the separate churches as they, themselves, had protested against on the day of their birth. Is not that the situation today? The churches are self-conscious. They have a meticulous dread that something may happen to the outward fabric, to the traditions, to the sect structure of the organization. What does it matter what becomes of the churches, if the Church remains as God's vice-gerent, the witness for Christ and the conscience of the nations? They were the spiritually dull ages of the Church that invented such a title as "defender of the Faith," and conferred it on such a licentious Christian as King Henry VIII. The Faith has never needed such defenders. It needs propagators. It carries the evidence of its truth along with it. The Church needs no protectors to-day. It needs liberators. The churches need to be liberated from sectarianism, from conventionalism, from the tyranny of inherited pride, prejudice and ignorance, and from bondage to mere idiosyncracies. They need to lose their sect-consciousness and to recover the Kingdom-of-God-consciousness of an earlier day. They need to go back to the rock from whence they were hewn, in order that they may go forward to new conquests of the waste places.

What is Church unity? In many minds it appears to be synonymous with

undenominationalism. That would be an unspeakable calamity. The elimination of differences would leave nothing behind but an irreducible minimum which is infinitely less than the Gospel of Jesus Christ. Nor is Church unity the same thing as interdenominationalism or federationism, although these may squint in the right direction. Church unity cannot be manufactured. A new Body of Christ cannot be constructed by any human ingenuity. As Father Kelly says in his "Church and Religious Unity," "a living unity cannot be constructed, but it already exists in the Christianity we are trying to apprehend." Even the coming together of the churches would not constitute a brand-new Church of Christ. On the other hand the churches cannot realize or apprehend or show forth the power or the unity of the Body while they are in a state of organized schism. Unity is that condition of life under which the Body functions normally as a single living organism. It is that condition under which the churches lose themselves in the Church. It is that condition under which all the parts work in harmony with and under the direction of the whole. It is that condition under which Christians of every race can make their communion at the one altar of Christ, under circumstances, however variable, which have the sanction of the whole Church.

There are two ways of approaching the realization of unity—the way of mutual concession and the way of mutual contribution. Those bodies which are nearest akin might consolidate through mutual surrender of their differences. A similar process might then be repeated with the resultant bodies. And so on. Such initial steps would appear to be entirely practicable and would be a consummation devoutly to be wished. Ultimately they might lead to the final goal. This method of approach, however, is open to criticism. It is the way of compromise rather than comprehension. It demands concessions in an enterprise that calls for contributions. Each concession may mean the forfeiture of some spiritual value. Concessions in one direction would probably have to be followed by concessions in another. Honest convictions touching fundamental orthodoxy might soon become involved. And at the end of a series of cautious concessions a union might be reached at the expense of life and truth. In this case the resultant Church would not be worth dying for nor be able to produce saints and martyrs.

The other way of approaching the subject is the way of faith. Faith in God, loyalty to Christ, obedience to His will, a readiness to lose our churches for His sake—is not this Christ's way? It is along no highway of man's building that the answer to Christ's prayer will come. It is through no mechanical process. It is by no ecclesiastical bargaining. It will come through a venture of faith in Christ and through trust in the brethren. When Christ instituted the great sacrament of unity He required no preliminary agreement reaching out into the sphere of philosophy and metaphysics. "Take, eat," He said. "This is My Body. Do this." It was an act of faith that was required, not a full understanding; an act in which the learned and the unlearned could participate with equal affection and adoration. So with the unity of the Body. It cannot be materialized through an intellectual agreement covering a wide range of thought, but it can be realized through an act of faith in a Person and through the oblation of the will. It was religious decay whereby Christ was wounded in

the house of His friends; and only the restoration of a sacrificial devotion to the Person of Christ can heal the wounds. Christlikeness, within the household of faith, if raised to a sufficiently high level, will, in itself and by itself, restore the wholeness of the Church. Christlikeness, and that alone, will envelop within the unity those principles of order and liberty that are essential to the solidarity of the Christian society. Is not this the meaning of Christ's prayer, that the visible oneness of His people will convert the world, by convincing it that such inseparability is the evidential embodiment of a common Christlikeness at its base?

These are the two methods of approach—the way of caution and the way of venture. The one takes one trembling step at a time, the other stakes everything on God. The one has been repeatedly tried and has been uniformly abortive. I do not mean that they have not been productive of good results, but that they have not reached any definite form and shape. The other has never been tried. And, after all, is not the larger plan more practicable and more hopeful than the piecemeal plan? Many a man would gladly lose his life for a great cause who would reluctantly yield a mere privilege to some hazardous half-measure.

* * * But why talk of risks, when the great Head of the Church said that he that would lose his life shall find it; and that the gates of hell could not prevail against the Church? Why talk of risks, when the only risk is that of making the grand discovery that things which men thought were contradictory are really complementary?

One does not like to quote Nietzsche much in these days, but he says some things that stir our sluggish souls. "Live dangerously," he says. Live courageously. Courage is the keen desire for life which takes the form of a challenge to death. God give the churches the faith and the courage to stake everything on Him!

The substance of it all is this: The world is groaning in pain. Vital principles are coming to the birth. A new age is dawning. That new age is to be indelibly stamped with internationalism, with a new social order and a wider ideal of brotherhood. These things are the outgrowth of Christianity. They must not be cut off from the Church. They must be housed within it. Can our chaotic Christianity preach and practise the gospel of brotherhood in Jesus Christ to a world that is beginning to dream of a universal Kingdom of God? Shall the churches lag behind the times? Will they learn to think and speak and act in terms of the whole? Will they abandon their self-consciousness and enter upon a self-forgetful adventure for the visible unity of the people of God? Will they discern the signs of the times?

DEMOCRACY AND THE CHURCH.

From an Address by Dr. James H. Dillard.

What is charity—charity as St. Paul understood the word? Charity is good will to our fellows, which is essentially both the democratic and the Christian ideal. It means that we shall have no desire to take advantage of our fellow-men. It means that we shall wish nothing for ourselves or for our family that we do not wish for all other and all other families. It means that we wish for ourselves no special privileges. It means that we do not wish

to be cultured above our brothers, but with them; that what we have for ourselves we wish for all. This, it seems to me, is Christianity. We cannot conceive of Christianity as consistent with the idea of wishing in any way to get the better of our fellow-men, for our best must essentially mean the best for all. This is Christianity, this is charity.

What I have said, it would seem, is the spirit to which the Church must be committed, if she would be the Church of the people, if she would have her social work count, if she wishes her giving to have no cause to complain of the ingratitude of the poor. Giving and doing, no matter how honest and sincere, if they be in the spirit of condescension, are Pharisaism and not charity. True philanthropy is true fraternity. If the Church shall understand and sympathize with democracy, in the highest sense of that word, then will she see that all privileges and castes are unfraternal and unchristian.

The great cathedrals of the Middle Ages were more democratic than our modern pews. The Church seems to have been, then, certainly in some ways, more the Church of the people than she is to-day. We all know that the Church to-day is not the Church of the people. It has been often stated that not more than two per cent of our working men ever go inside a church. There has been much written and said as to the cause of this. Back of external manifestations there, of course, lies a cause, and that cause depends upon some inherent spirit or idea. In the relation of the Church to the industrial problem, and in her divorce from the masses of the people, I believe the trouble lies in the fact that the Church has not yet sympathized with, and absorbed as she should, the new democratic spirit which is growing in the world. This spirit, which is new and yet centuries old, is, in the process of human development, inevitable; inevitable because it is founded in the truth of human fraternity, which Jesus so clearly taught and manifested to the world.

The point is that Christianity manifests itself emphatically and entirely in good will; this is the whole gist of the matter; this is the law and the prophets—this Golden Rule of good will. Without good will one may perhaps be a Methodist, or a Unitarian, or an Episcopalian, but without good will one cannot be a Christian. In other words, genuine good will towards our fellow-men is the very essence of the Christianity of Jesus. Furthermore, this good will necessarily leads to our regarding our fellow-men as brothers, and, therefore, as those whom we would wish to have equal rights and duties with ourselves. In other words, it is the spirit not of privilege, not of condescension, not of superiority, not of caste, not of aristocracy—it is the spirit of democracy, it is the spirit of Christianity.

When we have this spirit we shall have the true social order.

RELIGIOUS WORK IN THE CANTONMENTS.

The Rev. Karl Reiland, rector of St. George's Church, New York, spent a month last fall as a representative of the Y. M. C. A. at Camp McClellan near Anniston, Ala.; and gives some of his impressions in the St. George's Magnet.

First, and all through, the basis of every interest is friendship, and friend-

ship rests upon acquaintance. The best thing one can do to help the men (and I am now speaking as a religious worker) is to become acquainted with them and be their friend. A man who does not love men should keep away from camp and no one should attempt the religious work, whether chaplain or civilian, who is not a man's man and who has not the spirit of affection for them.

I used to start out daily visiting the Delaware section, then the Fourth New Jersey and its cavalry division, the District of Columbia, the Virginia Field Battery where I had many friends, the Richmond Blues, and then past the huge bakery and the warehouses, across to the New Jersey Engineers to the Signal Corps, the Division Headquarters, in which I knew one general under whom many a soldier is both honored and fortunate to serve, General Charles Gayer, of Baltimore, then on to the Second and Fourth Virginia Regiments, the Maryland and Delaware Infantry, the Field Hospital, the Base Hospital, visiting the civilian workmen, and the Second New Jersey Infantry.

In their leisure moments the soldiers would go to town or walk, or indulge in some form of sport, gather around the canteens and refresh themselves with simple luxuries and sooner or later drop into the "Y." The environment was singularly clean. One heard little of vice or danger from vice. The officers and the soldiers were most friendly to the Association and many of them declared that they would not know how to be contented without its presence in their midst.

I feel that a chaplain's work is seriously limited. From the soldier's point of view he is an officer. That constitutes for most men an impassable gulf. He has charge of the officers' mess, he handles the mail, and these things might far better be done by some other appointee. This is really not a chaplain's business and it takes a very large man, an unusual person, to be a real chaplain among the men and overcome the hindrances which these official relations constitute. I would much rather be a Y. M. C. A. worker in a cantonment than take any office within the gift of any other agency working among our boys. So great do I believe the Association's power for good to be, that, except for the Knights of Columbus, I do not think any other organization should be permitted to work in a cantonment except through the medium of the Association. It has shown a remarkable breadth in using men of any creed and in giving them large liberty in all questions of administration. Some complaint has been made that a minister of our Church must lay aside his priestly office if he accepts work with the Y. M. C. A. This is an unjust accusation to bring against that generous institution and I might say that if any one has felt that he had to lay aside something in working for the Association, it is likely to be the case that whatever it was, it should have been laid aside under any circumstances. I have never known more receptive throngs or more appreciative hearts than there were at camp. There is religion without saying too much about it. Isolation in a strange place, far from loved ones, and the future unknown and mysterious, is enough to make one feel the reality of spiritual and serious things. There is a hesitancy upon the part of the men with some workers to express themselves on the subject of religion. They do not wish to appear afraid or to manifest that characteristic softness which in the judgment of many of them is asso-

ciated with the religious emotions, but deep down in their courageous hearts they have a profound reverence.

They love to receive letters. In the left hand pocket of their soldiers' shirts they frequently carry a bulky packet of them, which, if you know them well, is sometimes drawn out and they may show you a photograph of some family group or a kodak of some dear one of whom they think and often love to speak. I can think of no way in which your efforts can be better employed, in addition to arranging for their physical comfort, than by writing messages to as many of them as you can, through hearsay or acquaintance, contrive to reach.

On the subject of the war there is but one mind. They want peace through victory. They have no hatred, as such, for any one but only for a set of principles which they, with us, believe to be absolutely wrong and to be the damnation of all free institutions of the world. To establish the heritage of our fathers in the principles of free government for all mankind is the spirit of their determination. For that they are willing to live and fight that we may all live the better and freer, and for that they are also willing to die.

Letters to the Editor

In this department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letter to the Editor" will appear in our columns except over the signature of the writer

TEACHERS WANTED FOR CHINA.

Mr. Editor:

The Church's educational work in China and Japan is facing a serious situation resulting from the enactment by the United States of the Selective Conscription Law. This made it impossible last summer to send to St. John's University, Shanghai, and St. Paul's College, Tokyo, three young men who had volunteered for service as lay teachers. They were eminently qualified for the work, but were within the draft age, and consequently could not leave the country without giving the impression that they were desirous of escaping the draft, or running the risk of being called back to this country at any moment.

The difficulties caused these great institutions are further emphasized by the fact that some of the younger men now in the field are asking whether they ought not to come back to this country to enlist in the naval or military service. Lay members of the faculty of these institutions returning to this country for furlough might find it difficult to go back to the field.

Under these circumstances, Dr. Pott, of St. John's University, has asked us to find if possible at least three men who are not subject to the draft, either by reason of age or for some minor physical disability, such as slightly impaired vision. In any case, men beyond the draft age should not be older than thirty-five. They should be unmarried, college graduates, and with some teaching experience.

If any of your readers know of men who might be available for such ser-

vice as this, will they send us the names and addresses, in order that further particulars may be supplied?

New York City.

JOHN W. WOOD.

THE BISHOP JONES CASE.

There is one aspect of the Bishop Jones case that seems to have been, but which should not be, overlooked. Nearly every one, I think, is prepared to admit that Socialism is right in principle, and that as a world-wide movement it is destined to continue and to grow. What it lacks now, what it has lacked in the past, is capable leadership. Its followers and promoters have been, for the most part, more zealous than prudent. It is a movement, mostly, of the common people—the toilers, whose various occupations have taught them to obey rather than to command, to follow rather than to lead. In other words, it is a body without a competent head, unstable, incapable of accomplishing much good, capable of doing much evil. Such being so, what a world of opportunity is afforded, what an undoubted duty is here presented, for the Church to see and act upon! How could men like Bishop Jones, educated, refined, good and true, be better employed than in associating themselves with such an organization or undertaking, to aid, advise and control its adherents in their deliberations and various activities, which concern so much the public welfare?

Bishop Jones is for the common people. We need—the Church needs—more of him! This world war, as has been frequently declared, is one of autocracy against democracy. Democracy will win—it is bound to win! for as the venerated John Bright once aptly said, "You cannot kill the people." Rivers of blood have been and will be shed; thrones and dominations will decay and become extinct; but the people will still live. Autocracy, whether in the civil government or in the Church, is doomed!

JOHN E. SHEA.

St. Paul's Church,
Blackfoot, Idaho.

The Great Commission

JAPAN.

Deaconess Knapp writes from Tokyo, January 21, 1918:

"We are having the coldest winter for twenty years, and coal 33 yen a ton!

"The work comes on slowly and steadily. With the educated Japanese many different Christian influences contribute toward the work of conversion. Others have labored, and we are entering into their labors.

"One doctor has asked me to prepare him for Baptism; another came to make an appointment when he might ask the questions which especially perplex him and prevent him from becoming a Christian. Another—a good Christian and a very busy physician—came and read three chapters of St. Matthew's Gospel aloud to me, just for the love of it. I interrupted just now and then when I could clear the meaning a bit for him.

"The nurses are very attractive and affectionate, although they must of necessity be irregular. They love the eight-cent size Perry pictures. The

other evening I had a group with me of those who speak very little English, and we discussed two or three of the pictures. I sent them home with a copy of Hoffman's Good Shepherd for each, to pin up over their mats. When they left I said, "I shall bring over many more pictures," and they said, "Please," very eagerly.

"Miss Tsuda's girls also have learned to come to see me. They sit before my nice grate fire and tell me their doubts and perplexities. One was baptized a week ago; another is waiting for the consent of her non-Christian parents; another tells me she wants to believe, but cannot—but I am sure she can soon.

"The Red Cross is great. The head, a Jewess, and I are becoming fast friends. It seems to me the Tokyo Branch has done remarkable work this winter.

"In March Miss Saito is to go to St. Agnes', Kyoto. I have had to give her up because of the need there."

ALASKA.

Miss Eleanor J. Ridgway, missionary in charge of St. John's-in-the-Wilderness, Allakaket, Alaska, writing shortly after the new year, says:

"We have had such a very happy Christmas here. Our village was full to overflowing—165 natives in all. Every one was here from South Fork except two old native women for whom trail work is too hard. Then we had about twenty up from Hughes. Our festivities lasted for just two weeks, and now all our Konucks and many of our Koyukuks are off to their traps.

"You have seen the cabins here, so I think that you may be interested to know just how many 'stopped' in a cabin. Chief Moses' cabin, which has two rooms, had twenty-five people staying in it—that was the largest number in one cabin. Then the next largest number was seventeen in a one-room cabin. How they find room to eat and sleep I cannot see. Every one appeared happy and contented while they were here."

Church Intelligence

Notice of Change of Place for the Special Session of the House of Bishops.

St. Louis, Mo., Feb. 28, 1918.

Notice is hereby given that the already announced Special Session of the House of Bishops will, in accordance with the invitation of the Bishop of New York, convene in the City of New York in the Hall of new Synod House, Cathedral of St. John the Divine, Amsterdam Avenue and 110th Street, at the time designated in the former notice of January 4, viz., Wednesday morning, April 10, 1918, at 10 o'clock, instead of in the Church Missions House, as it is found that the accommodations at the latter place are not adequate for so large a meeting.

DANIEL S. TUTTLE.

Presiding Bishop.

Conference on Education in Mill Villages.

The Hon. P. P. Claxton, U. S. Commissioner of Education, issues the following circular:

The progress of education in the South, the rapid development of manufacturing and especially of the spin-

ning and weaving of cotton, the passage of the Federal Child Labor Law, and conditions arising out of the war, make it very important that special consideration be given to the educational interests of mill towns and villages in the Southern States. For the purpose of giving an opportunity for the discussion of this problem, I am inviting those most directly interested in the subject to meet me for conference at the Selwyn Hotel, Charlotte, N. C., on Friday and Saturday, March 22 and 23. This invitation is extended specially to presidents and managers of mills, State superintendents of public instruction, county superintendents of public instruction in those counties in which mills are located, supervisors and principals of mill schools and welfare workers. The conference will convene at 10 o'clock Friday, March 22, and will continue until in the afternoon of Saturday. The program and discussions will be made as practical as possible.

P. P. CLAXTON,
Commissioner.

Unity Among the Churches the Need of the Hour.

"We are dealing with the life and blood issues of the Church of today," said Dr. Robert E. Speer, Chairman of the General War-Time Commission of the Churches, in his opening address before the all-day meeting of the Commission on Washington's Birthday in New York City. This Commission, which was appointed by the Federal Council of the Churches of Christ in America, correlates the work of more than twenty denominational war-time commissions. The dominant note of the meeting was the plea for a united Christian church which would sink factional differences and present a solid front for action in the present crisis.

Dr. Speer reviewed the favorable and unfavorable elements in the present situation as they affected the interests of the Church. He declared that the Church in America might well congratulate itself that the nation had been led into the war with the highest motives and that public sentiment and army practice concerning social vice and the use of liquor were at such a high level. The attitude of the soldiers toward religion and the increasing co-operation between denominations were hopeful signs. Among the unfavorable elements Dr. Speer mentioned the sterilization of men's minds under military discipline, the cost and hindrance of Church division, the existing moral torpor and the consequent danger to religion and the Christian Church.

Other speakers at the morning session were Bishop Luther B. Wilson, Dr. J. Ross Stevenson and Dr. Frank Mason North. President of the Federal Council. Bishop Wilson emphasized the dangers and temptations surrounding our men on the other side where social customs differ from our own. He called attention to the fact that public accusations regarding the morality of our troops are particularly unfortunate because of the resentfulness thus produced in the minds of the men. Dr. Stevenson reported that as a whole the soldiers were receiving more adequate religious opportunities than had been the case in their civilian life. The religious work in the camps is making the greatest progress where the forces at work are most in harmony. There was no room, he said, for a sectarian divisive spirit in the camps.

In opening the discussion of the fundamental issues which the Church

is facing. Dr. North declared that the Church today had not yet fully caught the significance of the present social movement. Recent events in Russia and the undercurrents of thought in other lands showed that there was a tremendous movement going on in the minds and hearts of men who are seeking to attain the rights which they feel are given to them by their very nature as sons of God. The Church must no longer sidestep a problem which it has considered chiefly in theory and without a full sense of the sacrifice which following the whole program of Jesus demands. Above all it must not lose sight of the fact that its faith was not in a system of truth or a mode of practice or a type of organization but in a Lord living and present. Dr. North added that the time had come for each denomination within the Church to consider about its own hearthstone how far the things which it had deemed its peculiar possession were really essential and whether in the new fires of the time the barriers that separate denomination from denomination might not be burned away.

Discussion centered in the afternoon about the future of the camp pastors and the distinctive program of the Church. Dr. Henry Sloane Coffin presented a statement on "Christianity and Hate" and Dr. Arthur J. Brown on "Christianity and Super-Nationalism." The concluding address by Dr. William Adams Brown, Secretary of the Commission, set forth "The Way Out." After asserting the principles for which the Church stands and the need of their application to the social and international world, Dr. Brown urged that the Church first of all test herself by these principles. "Clearly, if we are to meet the issues of the new world we must meet them together. A united world requires a united Church. The repentance which we preach to others we must practice ourselves. We are moving toward Passion Week with its reminder of the cost, but above all of the triumph of love. In the weeks to come we shall be much in prayer. Let us try to make our prayer definite. As we ask God for victory of the cause to which we are committed, let us ask Him first of all that this cause be triumphant within ourselves. Confessing with shame the sins of our past, our narrow vision, our unhappy divisions, let us pray Him to make us one in His spirit, an instrument which he can use for the redemption of the world."

The Assyrian and Armenian Relief Committee, which works in co-operation with the American Committee for Armenian and Syrian Relief, issues the following appeal, which is signed by twenty-one Bishops and a number of prominent clergymen and laymen of our Church.

"The undersigned appeal for an immediate and generous response for the people living in Bible Lands. They have shed their blood as martyrs. The remnant is experiencing a need more than we of the West can possibly conceive. The President of the United States appeals for these people. The Red Cross assists them, even, generously. But all is not sufficient to stay hunger. Our own Government cannot undertake official relief. The appeal comes to us as Americans, as Christians and as Churchmen, and it should be given generous consideration at this time."

The Treasurer of this Committee is Mr. Woodbury G. Langdon, 59 East Fifty-ninth Street, New York. Mr. Paul Shimmon, Representative in this coun-

try of Mar Shimun, Patriarch of the Assyrian Church, in whose special mission this Committee is interested, writes us that it makes little difference to which Treasurer contributions go, as theirs are also reported, unless otherwise designated, to Mr. Cleveland H. Dodge, Treasurer of the American Committee, at 1 Madison Avenue, New York.

Work Among the Deaf: The Rev. H. C. Merrill, missionary to the deaf, gave a lecture in the parish house of St. Andrew's Church, Richmond, Va., on the evening of February 8, taking as his subject the causes, principal events, objects, etc., of the war, the lecture being well received by the audience. On the following Sunday, February 10, he officiated at a celebration of the Holy Communion in the chapel of the church.

Mr. Merrill's work was hindered by the severe weather in January, but he has again resumed his travels, having visited and held services in a number of places in Virginia and West Virginia during February.

St. Faith's School, Saratoga Springs, New York, Rev. H. C. Plum, Principal, founded as a school where girls of moderate means could secure a thorough secondary education with the advantages of a Christian home, is appealing for the sum of \$6,000 to erect an additional building which is imperatively needed in its work. The school has been in operation twenty-seven years. The appeal has the endorsement of Bishop Nelson, of Albany.

Notice: Religious papers having stated that Dr. W. C. Minifie, formerly pastor of the Clarendon Street Church, Boston, but now "an honorary chaplain in the British Expeditionary Force in France, is in America and is prepared to speak on the War and Welfare Work for Soldiers, the Rev. Dr. W. H. Griffith Thomas writes to say on the highest official British authority "that Dr. Minifie is not and never has been a chaplain, either in the British or in the Canadian Army, and, therefore, has no right to be called "Captain," as he is sometimes termed, or to wear the khaki, as he frequently does. It need hardly be said that there is no such post as "honorary chaplain."

WASHINGTON.

Rt. Rev. A. Harding, D. D., Bishop.

Christ Church, Navy Yard: With palms, a profusion of Easter lilies, and a very crowded church as a setting, the rector, the Rev. David Ransom Covell, presented a class of fifty-one for confirmation by Bishop Harding.

Christ Church is at present very active in its war service, entertaining each week the seamen gunners of the Navy Yard, which is within the parish.

Another interesting and new feature in the church is the Christ Church choir fellowship, which consists at present of seventy-two boys and girls who sing at every service and who visit other boys and girls in the parish.

VIRGINIA.

Rt. Rev. R. A. Gibson, D. D., Bishop.
Rt. Rev. W. C. Brown, D. D., Coadjutor.

Seminary Notes.

Professor Bell Returns from France: The professors and students of the Seminary were delighted to welcome Professor Bell back from "somewhere in France," although they regretted that he had to return on account of his health, because his great desire was

to remain as chaplain with the troops abroad until the end of the war. He looks remarkably well. He remained at the Seminary for two days, when Mrs. Bell and himself went to Palm Beach, Fla., for a period of rest before he takes up his duties at the Seminary at the beginning of the last term on March 19.

Dr. Van Kirk, who, as acting professor of Theology and Apologetics, has filled Professor Bell's place with much satisfaction to the class under him since the opening of the session, will complete his work at the end of next week, and return to his parochial duties at Darian, Conn. He has formed many friendships on the Hill and will carry with him the best wishes of all at the Seminary.

The Weekly Lenten Services are held at the Seminary on Tuesdays and Fridays of each week at 5 o'clock in the evening. During Holy Week there will be services every morning.

Service for Men of Hospital Unit: St. Paul's Church, Richmond, was crowded, as it has been only on a few occasions in its long history, on Thursday afternoon, February 28, when a special service was held for the men of Base Hospital No. 45, known as the Medical College of Virginia Base Hospital Unit, who left on the following day for Camp Lee for training before going overseas. The sermon was preached by the rector, the Rev. Dr. Bowie, who is also chaplain of the unit, and he gave an inspiring message on "Strength" to the young men with whom he will be so closely associated in the months to come. Dr. Bowie was assisted in the service by Rabbi E. N. Calisch, of Beth Ahabah Synagogue, who read the lessons, while the very large congregation joined enthusiastically in the responses and in the singing of several militant hymns.

The speaker at the Mid-day Lenten services in St. Paul's Church, Richmond, during the week of February 25 was the Rev. D. G. MacKinnon, D. D., rector of Christ Church, Newbern, N. C. On Monday Dr. MacKinnon, preaching from 1 Samuel 19:20, spoke of the power of personality for good or evil, the exaltation of moral influence, both conscious and unconscious, which might be called "preserved mortality." On Tuesday he traced the spiritual history of St. Paul and the influence which was turned into the channel of righteousness by his conversion. The topic of the sermon on Wednesday was the whole armor of God as set forth by the Apostle Paul in his Epistle to the Ephesians, which it is so needful that we have during this time of world upheaval. A contrast between man's judgment and estimate of character and God's standards of judgment was the subject of the sermon on Thursday. Friday the series was brought to a close by a sermon on the need for and the means of obtaining our spiritual food.

Missionary Addresses: Miss Helen Littell, of the Church General Hospital, Wuchang, China, made two inspiring missionary addresses in Richmond last Wednesday, one at 4 o'clock in the afternoon in St. Paul's Sunday-school room, and one at a drawing-room meeting in the home of Mrs. Thomas L. Moore in the evening. Miss Littell is one of the best missionary speakers of the Church, and it is felt that her addresses, which were enjoyed by a large number of Richmond people, have aroused a great deal of interest in the Church's missions in China.

Another interesting and inspiring missionary address was made to a large congregation in St. James' Church, Richmond, on Friday afternoon, by the Rev. W. Roy Mason, who spoke of the needs and promise of the large group of mountain missions in Greene County, of which he is rector.

The Rev. A. Stuart Gibson, rector of St. Thomas' Church, Windsor, N. C., has been called to Dettingen Parish, Manassas, Va.

The Rev. Frank Page, D. D., rector of Zion Church, Fairfax, who has been ill with pneumonia, is reported as improving.

SOUTHERN VIRGINIA.

Rt. Rev. A. M. Randolph, D. D., Bishop.
Rt. Rev. B. D. Tucker, D. D., Coadjutor
Rt. Rev. A. C. Thomson, D. D., Suffragan

Christ Church, Norfolk: During Lent week-day services are being conducted every day at Christ Church, including a celebration of the Holy Communion, Morning and Evening Prayer, and on Tuesdays an organ recital at 8 P. M. A Quiet Day for the women of the parish will be conducted on Tuesday, March 12, by the Rev. Dr. Floyd Tomkins, of Philadelphia. In addition to the regular services held in the church, the rector, the Rev. Francis C. Steinmetz, S. T. D., the Rev. Albert C. Head, curate, and the Rev. John E. Wales, assistant minister, are giving frequent addresses at the military camps near the city.

Under the direction of Christ Church Chapter of the Brotherhood of St. Andrew, mid-day Lenten services for business people are being conducted at the American Theatre.

The Rev. Thomas Howell, in addition to Emmanuel, Madison Heights and Trinity, Boonsboro, has taken charge of the churches at Waynesboro and Basic.

WEST VIRGINIA.

Rt. Rev. W. L. Gravatt, D. D., Bishop.

Church Progress.

The Survey Committee of the Kanawha Convocation recently made the following report to the Convocation:

In Bishop Peterkin's address to the Diocesan Council in 1905, when he urged the relinquishment of all aid from the Board of Missions, he said: "At the time of the formation of the Diocese, there were two gentlemen connected with our Church than whom none in West Virginia were more prominent, or apparently likely to be better informed as to prevalent conditions. One of them wrote to warn Bishop-elect, though the warning never reached him, and I think I may safely say would not have been effectual if it had, and say that he ought by no means to regard the call of the Church in West Virginia, because he, knowing whereof he spoke, felt constrained in all fairness to say that the Church people in this new Diocese had pledged themselves all together beyond their ability, and that there was no future for the movement save that of disastrous failure. I need hardly say to you who are here today that by the good hand of our God upon us, and by the constant and cordial co-operation of an intelligent and faithful people, clerical and lay, that the Diocese has lived down that gloomy prediction. The other one of the gentlemen took an entirely different view of the situation. Looking at the whole enterprise from a broader outlook, and with a more

hopeful spirit, he pledged himself to make up such deficiency in the financial resources of the Diocese as seemed to some so inevitable, as effectually to block the way of advance. But as he himself informed me several years ago, he has never been called upon to make good his pledge. The Diocese has promptly and fully met all its obligations, and I may add that today, although these obligations have more than doubled since my consecration, twenty-seven years ago, the Diocese still meets them promptly and fully. Might not this be taken as a good illustration of what Bishop Coleridge Patteson said, that education consisted in teaching people to bear responsibilities, and in putting those responsibilities upon them as they could bear them."

The Council adopted Bishop Peterkin's suggestion, and in doing so, as in all other matters involving his sound judgment, the Diocese has had abundant cause to be thankful. From its formation the Diocese had received help from the Board of Missions, and in September, 1905, gave up the last appropriation of \$1,450. In giving up the appropriation of \$1,450 the Diocese did not ask for a reduction of the apportionment placed upon it by the Board of Missions, and has never asked for it since.

In addition to this, it has never failed to overpay its apportionment. The Diocese, by assuming the responsibility for its own Church extension, and by continuing to bear its full share in the work of the General Church, has developed the true missionary spirit, and the Church in the Diocese has grown very rapidly. In a recent survey of the Diocese two country churches, in a distinctly missionary field, not to mention others with a wonderfully fine record for giving to missions, contributed for Diocesan Missions \$6.92 and \$5.91 per capita, for General Missions \$4.71 and \$2.20 per capita, and not a single wealthy person in the missions.

In the Eastern Convocation, where the Church has been long established, the growth has been much more rapid than in the General Church, for while the ratio of the Church in the United States is 1-99, the ratio for the Eastern Convocation is 1-69. In this same Convocation the ratio of Sunday-school scholars to children from six to fourteen years of age within its bounds is 1-22. This shows the rapid development where the Church has had the chance of standing the test of dwelling long in the land.

The only help the Diocese has received, and is receiving at the present time, is \$400 for the colored work.

The Diocese during the last eleven years gained: Four clergy, 23 churches, 5 parish houses, 13 Sunday schools, 777 scholars, 1,819 communicants and \$26,267.80 in contributions.

In six years the Diocese has gained eleven points in ratio of communicants to population, for in 1910 the ratio was 1-214 and in 1916 it was 1-203.

The Sheltering Arms Hospital was founded in January, 1886, by Bishop Peterkin. It was opened in July, 1888, with six beds. Thirty-three patients were treated during the first year. Today it is one of the best equipped hospitals in the State, and treated during the past year 3,055 patients.

Although the Diocese had just completed a drive to increase its Permanent Fund from \$40,000 to \$100,000, it did not in any way fail to do its part in the Pension Fund, as was shown in the amount given.

Not to go into a more detailed report of the varied Diocesan activities, we

feel that sufficient has been given to show the remarkable growth of the Diocese, and with the sustained co-operation of all our forces, the Diocese will be prepared to take advantage of the great opportunities which are being presented.

The Rev. Jacob Brittingham, D. D., completed his twenty-ninth year as rector of St. Luke's Church, Wheeling, on Sunday, February 10. A local paper has this to say of Dr. Brittingham:

"Dr. Brittingham's pastorate has been remarkable, not alone for its longevity, but also for the good works of one of the most beloved of clergymen, and for the twenty-nine years of good will that have existed between rector and congregation.

No minister in the history of Wheeling has held deeper affection of all the people. He has been the minister of all, regardless of denomination, nestor of the ministers, respected, loved and admired by every man, woman and child in Wheeling."

NEW YORK.

Rt. Rev. David H. Greer, D. D., Bishop
Rt. Rev. C. S. Burch, D. D., Suffragan

Archbishop of York Reaches New York.

The Archbishop of York, the first in a line of prelates of the name reaching back more than twelve hundred years to visit America, landed in New York on March 1, and at once stated that he came to cement still more closely if possible the fraternal relations of the two great English speaking nations, and to "acquire and carry back to England for England's encouragement some of the exhilaration incident to a great people entering a great cause. He had purposed to visit Washington at once and pay his respects to President Wilson, but delay in arriving caused him to forego the trip until later. During his stay he is the guest of Mr. Stuyvesant Fish, a Trinity vestryman.

On the Sunday following his arrival the Archbishop preached in St. John's Cathedral in the morning, and in Trinity Church in the afternoon. At the latter service a number of Clergy of the city were in the line, and later met the Archbishop. It is stated the Archbishop will visit most principal cities as far West as St. Louis, and will attend the special meeting of the House of Bishops in New York on April 10. One paper quoted him as saying he opposes prohibition, but that he did not speak of American conditions or campaigns on the subject. The appearance of the Archbishop is striking in that he is of commanding figure, with white hair, that at a distance gives the impression of extreme age. At close range, however, he looks no more than his years, which are not far past fifty.

The Rev. Dr. W. Montague Geer celebrated on the third Sunday in Lent his thirtieth anniversary as vicar of St. Paul's chapel, the historic structure in lower Broadway. Coming to the work in 1898, he found the down town conditions from which most rectors and vestries run away—move up town. In 1895 Dr. Geer took his first step toward solving the down town church problem. He started a Friday noon day service. It succeeded. As years went by, always carefully feeling out his plans, and following the wishes of the Trinity rectors, he inaugurated noon day services on all week days, and then duplicated them, having ser-

vices at 12:05 and at 1:05, on some days the same services, or nearly the same, repeated.

Later there came to be a business women's lunch club in the parish building, and still later great musical services. Patriotic services are held on great days. A year ago on Washington's birthday, only a little preceding America's entrance into the war, the Rev. Dr. Manning preached a sermon in St. Paul's that rang with fervent patriotism and almost compelled applause, so great was the feeling. The meeting was only a sample of the splendid use that the chapel, a landmark of America, has been put to under the leadership of the Rev. Dr. Geer. On an average St. Paul's contains every day in the year, unless it be on Sundays, nearly one thousand persons, or far in excess of the parish church that is located in what are regarded as normal conditions. Nor is this all. Standing in the heart of busy down town New York, where millions pass it and see it, the venerable edifice preaches sermons in numbers almost beyond any other church in America, unless it be Trinity itself, a few blocks below.

Dr. Manning to Remain at Camp Upton Indefinitely: At the request of the officers at Camp Upton and of the War Commission of the Episcopal Church, and with the full approval of the vestry of Trinity Church, the Rev. Dr. William T. Manning will continue his work as chaplain at Camp Upton for an indefinite period.

According to the first arrangement, Dr. Manning's term of service was to end March 1st.

The Rev. Mr. Ackley Goes to Cuba: The War Commission of the Church has sent the Rev. Charles B. Ackley to Cuba to work among soldiers and sailors there, and St. Bartholomew's parish has granted him a six months' leave as vicar of its parish house. He sailed for Cuba on the last day of February. He has seen service in Cuba under Bishop Knight.

A Congregation Finds Itself.

Sunday afternoon, February 24th, an "Every Name Campaign" took place at the Chapel of the Intercession, Trinity Parish. The title of this, as well as the manner of its conduct, will be recognized as somewhat different from the now familiar "Every Member Canvass."

The Intercession is a great free church in the upper part of New York City. To it come numbers of people, and as in most free churches, it has many adherents and attendants who will hardly be willing to be counted as members, or who even perhaps desire to become members. They have, however, a very real attachment to the church. The name used was designed to be so general as to make these persons willing to be visited. While they would hardly be willing to call themselves members, most of them were perfectly willing to be called "names."

Two motives especially led to the undertaking. In the first place, the vicar did not believe in the pessimistic complaints, now so common, that because of their absorbing interest in the war, and the great charities carried on and called for by the war, vital church work and church support was of less real interest to people. He did not believe that the average American desired to rob Peter to pay Paul. He felt that if the church's interests were properly set forth at this time, and joined to the great motives of pa-

triotism, such a campaign would succeed.

Furthermore, it seemed to him that certain of the great church organizations had pursued a blindly stupid course in attempting to continue their work and set forth their appeals as though no war was going on at all, and that some of them would have been better advised if they had been awake to the great opportunities offered to them just because of the war.

Dr. Harding, Secretary of the Second Province, was of the greatest assistance with his addresses and advice; but chiefly the preparation for the work was done entirely by the Clergy of the church. Also the method usually adopted in the "Every Member Canvass" was reversed. Instead of gradually working up to a great final inspirational service, that service was held at the very beginning. As a result of the vicar's first sermon on the first Sunday, three hundred and twenty-one campaigners volunteered, and twenty-five others volunteered to assist at the Parish House during the Sunday afternoon.

The first Sunday was called Inauguration Sunday; the second was Consecration Sunday; the third was called Acceleration Sunday; the fourth was Campaign Sunday. Meantime on two Friday nights all the campaigners had met for devotional services and practical instructions, and in the week between the two Fridays the leaders of all the districts gathered their teams and arranged the work for each.

The congregation was divided into twenty-four districts, comprising in all 6,118 names at 2,135 addresses. At the close of the brief luncheon, promptly at two o'clock three hundred and eighty-four campaigners went out in two hundred and ten teams. It was planned that the campaign should last exactly four hours, and the accuracy with which every detail of the plan had been arranged by the Executive Committee was shown by the astonishing fact that at six o'clock every single team had returned and reported in every district.

The vicar had shown the need of \$7,000 additional to be pledged for the needs of the war work, missionary apportionment and parochial charities. The results of the campaign were as follows: For the work of the intercession at home, which includes charities, education and industrial work and war work, \$13,950.75 was pledged. For the work of the intercession abroad, which includes missions, religious education, social service, etc., \$4,573.42 was pledged. This makes a total pledged through the envelope system of \$18,524.17. Last year the pledges for these purposes under the weekly envelope system amounted to \$6,527.85, the percentage of increase being 184 per cent.

So far as known this is the largest canvass ever made in a single congregation, a larger number of persons having been called on by a larger number of visitors. While, of course, in wealthier congregations the sum total of increase has been larger, it is doubtful whether any percentage of increase has ever been so large as this.

Better than this increase has been the deepening of the spiritual life of the congregation. The best effects really have been upon those who volunteered to the service. They have come to a new understanding of the duties laid upon their Clergy. They have discovered within themselves hitherto unknown abilities and capabilities, and in the sermon on Sunday night when the results of the campaign were announced to a great and en-

thusiastic congregation, the vicar said that he felt that the "congregation had found itself." This seemed a true expression of the most blessed of the results.

DELAWARE.

Rt. Rev. F. J. Kinsman, D. D., Bishop.

The Rev. Percy L. Donaghay has completed ten years as rector of St. Anne's Church, Middletown, Del. At a special service held on the evening of February 24 Bishop Kinsman preached the sermon. Mr. Donaghay and his wife were presented with a sum of money from parishioners and Presbyterian friends, with other gifts.

ARKANSAS.

Rt. Rev. Jas. R. Winchester, D. D., Bishop.
Rt. Rev. E. W. Saphore, D. D., Suffragan.

The Rev. Clarence P. Parker, former rector of Christ Church, Little Rock, has accepted a call to St. John's Church, Ft. Smith.

The Rev. Arthur E. Woodward, rector of Holy Cross Church, Poplar Bluff, Mo., has accepted a call to Trinity Church, Van Buren.

The Rev. Orville M. Yerger has resigned the Church of the Good Shepherd, Forrest City, and entered upon his duties at St. John's Church, Camden, on Sunday, March 3.

A Service Flag of thirty stars was presented to Christ Church, Little Rock, by the Ladies' Aid Society of that parish on Sunday, February 24, and was dedicated by the Bishop.

NORTH TEXAS.

Rt. Rev. E. A. Temple, D. D., Bishop.

The Rev. Norman F. Marshall, rector of Emmanuel Church, San Angelo, Tex., has resigned the charge of that parish, and will return to Virginia, his native State, having accepted a call to Meherrin Parish, Emporia, Va.

Mr. Marshall came to San Angelo six and a half years ago and his ministry there has been a faithful and devoted one. He has endeared himself not only to members of his own congregation, but to the people of San Angelo generally, and great regret has been expressed at his leaving. He takes with him the kindest wishes of the entire city. He expects to enter upon his new work about the middle of March.

PITTSBURGH.

Rt. Rev. C. Whitehead, D. D., Bishop.

Patriotic Service: A rather unique service was held at the Church of the Ascension, Pittsburgh, on Sunday morning, February 24, when a gold star was placed on the Service Flag of the church, in memory of Philip Benney, a member of the congregation, who joined the Lafayette Escadrille in 1916, and was killed in action in France about two months ago. Mr. Benney was the first of the seventy young men from this parish who have gone into the service of their country to give up his life in its behalf. Patriotic hymns were sung, and a troop of twenty-six Boy Scouts belonging to the church carried the flag up the aisle to the chancel. The prayer of dedication was read by the rector, the Rev. Dr. Wyatt Brown, and Colonel S. H. Church, a friend of the lamented young man, made a short address of dedication.

Later the Rev. Dr. Brown delivered a sermon on "Immortality."

The Twenty-ninth Anniversary of the Laymen's Missionary League took place on St. Matthias' Day. The Corporate Communion in its behalf was celebrated by the Bishop of the Diocese at 8 o'clock in St. Peter's Church, Pittsburgh, followed by a breakfast for the clergy, members of the league, and invited guests.

The anniversary service was held at 11 o'clock at Calvary Church, when Bishop Whitehead publicly licensed the twelve Lay Evangelists and nineteen Lay Readers engaged in the work of the league, and the sermon was preached by the rector of the church, the Rev. E. J. van Etten. The chaplain, the Rev. J. R. Wightman, presented an encouraging report of work for the year.

ALABAMA.

Rt. Rev. C. M. Beckwith, D. D., Bishop.

St. Andrew's Church, Birmingham.

The Rev. Wilmer S. Poynor came to St. Andrew's, Birmingham, a little over two years ago, and since that time has been deeply interested in the work of his own parish, and in the general progress of the Church in the Diocese.

The beautiful new stone church had just recently been completed when Mr. Poynor came, and he found the congregation with a heavy debt to carry, and it is to be said with a great deal of credit to the St. Andrew's Guild that this debt has been very considerably reduced. Many improvements have been made in and around the church and rectory. The interior of the church has been beautifully decorated; kneeling rests have been added, the chancel enlarged, a beautiful prayer desk given and a memorial Prayer Book and Hymnal. All of the improvements have been paid for.

Subscriptions to Diocesan missions have been more than trebled during Mr. Poynor's rectorship at St. Andrew's.

During the year just passed members of the congregation contributed very liberally to St. Mark's Industrial School for colored children. More than one hundred names have been added to the communicant list by confirmation and transfers.

Mr. Poynor has recently resigned as rector of St. Andrew's and accepted a call to St. John's, Florence, S. C., and expects to begin his work there on March 17. St. John's is an important parish in the Diocese of South Carolina, numbering between four and five hundred communicants.

At Mr. Poynor's last Sunday morning service at St. Andrew's, February 24, he and Mrs. Poynor were presented with a very handsome silver tea service, and a resolution expressing the appreciation of the congregation for the services which they had rendered in the parish.

WESTERN MICHIGAN.

Rt. Rev. J. N. McCormick, D. D., Bishop.

The Rev. John Hewitt, rector of St. Mark's, Coldwater, Mich., died suddenly on Tuesday, February 19, at the rectory.

Dr. Hewitt's life reads like a romance. He was the tenth father and son in the family to take up the work of ministry. He built ten churches. He placed ten men in the ministry, and had he lived to attend the next Convention it would have been the tenth

General Convention to which he had been a delegate.

During his rectorate in Coldwater Dr. Hewitt saw built one of the most commodious and convenient parish houses ever erected in a town the size of Coldwater. Mr. Hewitt had passed his three score and ten, and yet he did the work of a young man while in Coldwater, leaving the parish in better shape after three years' labor than it had been for years previous to his coming. Mr. Hewitt was beloved by all who knew him.

He was a Mason of the thirty-third degree, and at one time was Grand Prelate of the Grand Commandery in Pennsylvania. The funeral services were impressive, as the Masons, Elks and Knights Templar took part and went to the cemetery as well. All the ministers in town were there. Rich and poor, Jew and Gentile, black and white, religious and irreligious paid their respects to the much loved rector of St. Mark's. In the morning there was celebration of the Holy Eucharist, and at 2:30 P. M. the services took place in the church, the Rev. Lewis P. Franklin, of Newark, O., and the Rev. G. P. T. Sargent, of Grand Rapids, officiating.

The work of Dr. Hewitt at his advanced age was a constant rebuke and rebuttal of the current idea that a clergyman has passed his time of fruitfulness because he is beyond the meridian of life.

The Archbishop Germanos of the Syrian Orthodox Church held services in Grace Church, Grand Rapids, for the Christian Syrians in the city. He is the head of the Syrian Orthodox Church in the United States.

WYOMING.

Rt. Rev. Nat. S. Thomas, D. D., Bishop

A "Mission of the Incarnate Life."

A new method for parochial missions, devised by the Rev. Paul B. James, of Torrington, Wyo., has been tried out with marked success in a mission in St. Luke's Church, Buffalo, Wyo., conducted by the Rev. Mr. James, assisted by the Rev. Rowland F. Philbrook, of Glenrock, and by the vicar of St. Luke's, the Rev. Samuel E. West. Twelve scenes from the life of Christ formed the basis of both instructions and sermons, each of these scenes supplying the topic of one complete service of the mission. The description of the scene and of its function in our Lord's life and teaching, with brief comment suggesting the thoughts the event might have produced in His own human consciousness or in that of one or more participants or witnesses, formed a separate "exercise" each evening, the missionary who was to read the lesson having this portion of the work assigned to him.

The following list of the scenes described, together with topics of instructions and sermons developed therefrom, will help to explain the method:

The Birth at Bethlehem, The New Birth (Baptism), "The Infant Christ in Our Hearts."

The Baptism in Jordan, Confirmation, "Vocation."

The Wilderness Temptation, The Three Notable Duties, "Temptation."

Peter's Confession and the Transfiguration, The Incarnation, "What Manner of Men Are We?"

The Cleansing of the Temple, Repentance, "Cleansing the Body of Christ and the Temple of the Holy Ghost."

The Last Supper, Holy Communion, "The Bread of Life."

The Betrayal of Our Lord, Sin, "Judas and Ourselves."

The Trial of Our Lord, The Christ and the World, "Christianity and the World."

The Crucifixion, The Atonement, "The Captain of Our Salvation."

The Great Sabbath, After Death, What? "The Communion of Saints."

The Resurrection (Sermon only).

Ascension and Pentecost, Priesthood and Sacrifice, "The Holy Catholic Church."

From the foregoing it will be seen that, in its descriptive portions, the "Mission of the Incarnate Life" employs a principle known to every one who has learned how to make a Meditation, i. e., the objective delineation of a scene; that its general method is but an extension of that of the "Three Hours" service for Good Friday to other events in our Lord's life; and that, in effect, it is a condensed presentation of the Christian Year. The events chosen for treatment, of course, admit a great deal of variation.

The advantages of the method appear to be: (a) Definite instruction in the life of Christ; (b) the linking of Christian doctrine and practice to their source in His life and teaching; (c) emphasis on the motives which produce conversion more than on conversion itself as a subjective experience; (d) dependence upon the silent preaching of Jesus Christ Himself in the hearts of the hearers, rather than upon the personal gifts of the missionary; (e) general harmony of the method with the Church's system of teaching, eliminating the usual hiatus between a parochial mission and the "follow-up" work of the parish priest when the mission is over. It is too early for more than a general summary of results from the mission at Buffalo. These, however, may be noted: (1) Increasing interest and attendance, especially of men; (2) an unusual number of resolution cards signed and returned, most of them indicating serious thought, self-examination and prayer; (3) the clearing away of much misunderstanding about the Church and the Christian religion; (4) the awakening of several "lapsed" communicants; (5) the breaking down, especially among business men, of cynical indifference to the claims of Christ and the Church; (6) the discovery of several candidates for confirmation; (7) 20 per cent. increase in regular subscriptions for the support of the parish; (8) promises secured from fourteen business men to make an "Every-Member Canvass."

There is no easy road to self-mastery. The body must be subdued, the flesh mortified, the passions crucified, the cross taken, the race run, the battle fought. Every temptation, whether gradual or sudden, must be watched against; every impediment, whether slight or serious, must be thrown aside. We are naturally proud, discontented, selfish; that higher nature, which makes men humble, sweet, self-sacrificing, does not achieve the victory without a struggle. We are naturally prone to the indulgence which makes us the slave of our lower impulses; it is only by strenuous and long-continued effort that we can ever secure over ourselves a serene and tranquil mastery.—Dr. Farrar.

Small kindnesses, small courtesies, small considerations, habitually practiced in our social intercourse, give a greater charm to the character than the display of great talent and accomplishments.—Kelty.

Christianity and the Community

Thy Kingdom Come on Earth

The editorial page of the New York Times has been babbling of late with a vociferous tempest-in-a-teapot of letters condemning a recent speech of Dr. Robert E. Speer delivered at a student Y. M. C. A. conference in New York. The writers of these letters are much agitated because Dr. Speer (who is the eminent Secretary of Missions of the Presbyterian Church) took occasion in his address to point out that America and England had not always been flawless in their conduct toward weaker peoples, and that in the prosecution of this war we must be as earnest to banish evil impulses from our own hearts as we are to conquer the iniquities of our enemies.

We did not hear that address of Dr. Speer's, but in that limitation we are no worse off than many who have written letters about it; and we venture to say that what he was aiming to emphasize was exactly what is written in the noble words of the old psalm: "Except the Lord build the house, they labor in vain that build it; except the Lord keep the city, the watchman waketh but in vain."

It is perfectly true that in order to win this war the people of America must gird themselves to unflinching effort in the great cause to which we have consecrated the utmost we possess; but it is equally true—and far more apt to be forgotten—that to win it truly we need that fellowship with the holy purposes of God which can only come to those who are brave enough to face their own shortcomings and in contriteness and humility to confess them in order that they may be overcome.

✠

In accord with the increasing recognition of the acute importance of food conservation (and its vital relation, through its bearing on the outcome of the war, to the success or defeat of the ideals for which the war is waged) the Federal Food Administration is appealing anew to the churches to arouse the opinion and enlist the help of all the people.

Every State (territory and dependency) of the United States now has a Federal Food Administrator appointed by the President, and each administrator has been directed to urge every church and synagogue to designate a food committee of one or more, to keep in close touch with the Food Administrator on the constantly developing aspects in the food situation. Such committee in each church and synagogue will act as a bureau of information for the members of its organization and as a stimulus to increased activities along the conservation lines hereinafter suggested, or along any other lines that local conditions may justify.

Activities suggested:

(1) Eliminating unnecessary col-

lations from all social functions.

(2) At all banquets or occasions where the serving of food is necessary, presenting conservation menus, emphasizing the three-course meal, the use of local foods, and the substitution of other foods for those which we wish to save for export.

(3) At meetings of church societies and gatherings of that nature, giving some time to consideration of food problems, as, for example:

(a) To teach conservation as a matter of self-sacrifice and to impress upon the public the first duty of feeding our soldiers and our associates in the war.

(b) To announce and explain the constantly developing program of the food administration.

(c) To discuss substitutions, desirable recipes, methods of canning and dehydrating, and the relative nutritive values of various foods.

(d) To demonstrate cooking or use of war kitchens.

(e) To give instruction as to the most practical products to raise in home war gardens; to stimulate the raising of pigs, poultry, etc.

(f) To encourage consumption of local products to relieve the transportation problem. The development of home gardens and the local consumption propaganda during 1917 saved the country from great suffering.

(4) Delivering an occasional inspirational message from the pulpit and in the Sunday-school.

(5) Checking the membership to ascertain if all families are enrolled as members of the Food Administration.

(6) Ascertaining, by periodical reports or otherwise, the actual saving in the essentials by the families in the church, and reporting same to the administrator.

(7) Urging the patronizing of those retail dealers in food, and public eating places which observe the Food Administration regulations.

(8) Encouraging the reporting of violations of the food regulations to the administrator.

✠

A responsibility to which all forward-looking men and women may well be alert on behalf of the nation is that which is outlined by two recent reports submitted to Congress by the Federal Board of Vocational Education.

The news summary of that report says:

"Both reports urge an immediate appropriation for the training of teachers for the work and for establishing great schools near hospitals in all parts of the country. They point out that while Congress has made full plans for fighting the war, it has neglected to furnish money for the reclamation of the wounded men so that they may become not only self-supporting, but be an asset to the nation by turning back into civilian life a flood of well-trained and disciplined men who will be highly valuable in industry.

"Unless the work of training the men for new occupations or for better places in their old occupations is undertaken while the soldiers are in the hospitals or in the convalescent camps, C. A. Prosser, the director of the survey, asserts that the men will lose their will

power and discipline, become morbid and indolent, and finally become perpetual wards of the government. It is expected that the exercises training the wounded for new occupations or for better places in their old occupations will develop the muscles that remain inactive through the hospital period.

"Director Prosser says that the training is one of the cures in the treatment of the war's wounded, because it will buoy up their spirits and hopes. It will demonstrate to them that they are not public burdens, and that 'after they have played the man's part in the supreme moment of history they may take up a man's job again in civilian life at wages higher than they received before they entered the army. In some cases where men are bedridden for months he suggests that the training be undertaken at the bedside. He calls all these workshops 'curative workshops.'

"In pointing out the need for the training of the disabled the reports quote the assertion that the German system is 'to make every man self-supporting, no matter how little of him may be left.' They say:

"If the war should finally end in economic exhaustion, that nation may ultimately triumph which is best able to use her men over again. It is claimed that Germany uses 85 to 90 per cent of her disabled back of the lines, and that the majority of the remaining 10 to 15 per cent are entirely self-supporting.

"Belgium, whose depletion has been the greatest, was the first nation successfully to use her men over again. Not only has the large Belgian re-education center of Port Villez been self-supporting, but it has paid back to the Belgian government the entire capital cost of installation. The men meantime have not only received forty-three centimes per day, the regular pay of the Belgian soldier, but also five to twenty centimes an hour, according to their work. In addition, surplus profits are funded for the men. Belgium before the war, was one of the most highly trained countries in Europe. Forty-three trades are taught at Port Villez under the most competent instructors. A large part of the output, material, equipment and tools made are for the Belgian Army.

"Economic necessity has made possible the results achieved in Belgium. For the other nations not so hard pressed the rehabilitation of the disabled and the strengthening of the vitality of the civil population may be an important and perhaps a determining point in their economic future.

"If this problem is handled with good ordinary business judgment, if the soldier is treated in a straightforward, manly fashion, without sentimentality or patriotic hysteria, he will find that his disability will turn out to be really a staff instead of a millstone.

"To what extent this nation will be forced to use over again her men cannot be determined. It is certain, however, that our economic future depends to a large extent upon the rehabilitation of those disabled both in war and industry. The services of the men disabled at the front are needed back of the lines and in the great task of reconstruction after the war.

"The channels of immigration are closed, and the drain on our own labor market is tremendous. The time has passed when the supply of skilled labor was as inexhaustible as our natural resources were thought to be. We can no longer afford to continue our former wasteful methods and we must conserve every vestige of labor as an economic asset."

Church Knowledge and Nurture

NEW TABLE OF LESSONS

Morning Lessons.

4 S. in Lent, Mch. 10	Ezek. 20:1-44; or Ecclus. 10:1-8 12-24	Matt. 20:17—end
M., Mch. 11	Jer. 39:11—40:12	Luke 12:35—end
Tu., Mch. 12	40:13; 41—end	13:1-17
W., Mch. 13	42	13:18—end
Th., Mch. 14	43	14:1-24
F., Mch. 15	44:1-14	14:25—15:10
S., Mch. 16	44:15—end	15:11—end

Evening Lessons.

Isa. 54	John 6:27-69
Ezek. 10	Rom. 8:1-15
11:1-12, 14—end	8:16-25
12	8:26—end
13	9:1-18
14	9:19—end
18:1-19	10

5 S. in Lent, Mch. 17	Ezek. 36:16—end; or Micah 6	Heb. 10	Zech. 13	Mark 10:32-end
--------------------------	--------------------------------	---------	----------	----------------

Fourth Sunday in Lent: Judah is now in captivity. There could be no doubt about it. Moreover, the foolish optimism that even after the first captives had been carried away persisted in hopes of an early return must have given way to an appreciation of the stern realities of the situation and of the wisdom of the advice of Jeremiah to settle down and make the best of the situation, looking only for deliverance after a couple of generations. The leaders of the people must have been ready to listen, at any rate, to what Jehovah would have to reveal to them through His prophet. We have selected for the first lesson on Sunday morning that chapter in which Ezekiel points out the causes of the collapse of the Hebrew state and the reasons therefor—God's gracious purposes to be accomplished thereby. Ezekiel's object is first of all to bring about a conviction of sin, and so he divides their history from Egypt on into five periods, each marked by flagrant disobedience to the Laws of God. He would have them "loathe themselves in their own sight." But this is the dark background against which shines all the brighter the story of God's grace. For His Name's sake He had brought them out of Egypt and refused to destroy them in the wilderness and would now restore them to their native land, after they had been through a period of judgment and discipline, as a result of which they would "know Jehovah," in His righteousness and His gracious forgiveness (cf. Ex. 34:6, 7). This chapter seems to carry out the thought of the collect, that we who deserve to be punished may by God's grace be mercifully relieved, or "refreshed," and attention is called to the fact that by this selection, the experience of Israel in Egypt, used for Lent one year ago, and the experience of Judah in Exile for Lent this year, are both brought before us in one view; just as the two redemptions are on Easter day. As regards the New Testament lesson, the present scribe would make the confession that Matt. 20:17—end is an error, being parallel with the evening lesson for next Sunday and anyway inappropriate as a correlative for Ezekiel 20, some such chapter as John 8, Rom. 3, 7 or 8, or Ephesians 2 being apparently more suitable. In the evening the New Testament selection was made to give our Lord's discourse based on the feeding of the five thousand, which is gospel for the day, bringing out that He is Himself the true Bread of Life; while the first lesson is the chapter of Isaiah from which the epistle quotes, "More are the children of the desolate than of the married wife, saith the Lord"; and "their righteousness is of men." In other words, more and better goodness results from the covenant of grace than from legalism.

For week day lessons there are given

in the morning the experiences of Jeremiah and of the remnant after the destruction of Jerusalem; continuation of course reading of St. Luke; working out of the Christian covenant in Romans; and Ezekiel's messages to the captives, bringing home to them their sins and at the same time bringing the comfort of God's promised mercy in the restoration.

C. B. WILMER.

HOME LESSONS ON THE LIFE OF OUR LORD.

Primary and Junior.

IV.

Text-Books: The Bible and Book of Common Prayer.

Questions: Some simple; others requiring more thought, there being children of different ages in the one family class.

Answers: To be found by the pupil, written, and after correction by the Teacher, memorized. This insures both original work and permanent profit.

Information: If desired further, write to the Rev. K. J. Hammond, Culpeper, Va.

Epiphany Lesson.

1. Who came from the East to Jerusalem after Jesus' birth? Matt. 2:1, 2.
2. Who did they first visit, and what did they say?
3. What did the King do? Matt. 2:3, 4.
4. What prophecy was told him? Matt. 2:6.
5. Whom did he call privately to himself? What did he ask? Matt. 2:7.
6. Where did he send them, and for what? Matt. 2:8.
7. What help did God give, and where did they stop? Matt. 2:9.
8. What did they see and do in the house? Matt. 2:11.
9. Why did they not go home by Jerusalem? Matt. 2:12.
10. What gift does Jesus want from you? Prov. 23:26.

Senior and Adult.

Text-Books: The Bible; Rhees, Life of Christ; Caley & Burk: The Church Hand-Book for Teacher Training Classes.

Based on the Virginia Diocesan Teacher Training Course on The Life of Our Lord; by permission.

Preparatory: The Foretelling and the Framework.

1. Why should we study Christ's Life? St. John 20:31.
2. How does the Old Testament represent Christ? John 1:45; Luk. 24:27.
3. What did the Jewish Sacrifices foretell about Christ? Heb. 9:11-15.
4. Find some prophecy describing Christ's Life and Work. Jno. 1:29.

Calendar and Collect

March.

1. Friday.
3. Third Sunday in Lent.
10. Fourth Sunday in Lent.
17. Fifth (Passion) Sunday in Lent.
24. Sixth (Palm) Sunday in Lent.
25. Monday in Holy Week. Annunciation.
28. Maundy Thursday.
29. Good Friday.
31. Easter Day.

Collect for Fourth Sunday in Lent.

Grant, we beseech Thee, Almighty God, that we, who for our evil deeds do worthily deserve to be punished by the comfort of Thy grace, may mercifully be relieved; through our Lord and Saviour Jesus Christ. Amen.

5. Name some ancestors of our Lord and His Mother, Mary. St. Luke's Gospel.

6. What Nations surround Palestine?
7. What Nations ruled over the Jews just before and during Christ's Life?

8. What were the Leading Parties among the Jews then?

9. Why was Palestine so suitable for the Birth and Life of Christ?

10. Would you like this Christ to be a more real Being to you? St. John 10:4, 14; Eph. 3:19.

The Charioteer.

By Amos R. Wells.

O God, take the reins of my life!
I have driven it blindly, to left and to right.

In mock of the rock, in the chasm's despite,

Where the brambles were rife,
In the blaze of the sun, and the deadliest black of the night.

O God, take the reins of my life!

For I am so weary and weak.
My hands are a-quiver and so is my heart,
And my eyes are too tired for the tear-drops to start,
And the worn horses reek
With the anguishing pull and the hot, heavy harness' smart,
While I am all weary and weak.

But Thou wilt be peace, wilt be power,
Thy hands on the reins and Thine eye on the way
Shall be wisdom to guide and controlling to stay,
And my life, in that hour,
Shall be led into leading, and rest when it comes to obey,
For Thou wilt be peace and all power.

Now, Lord, without tarrying, now!
While eyes can look up and while reason remains,
And my hand yet has strength to surrender the reins,
Ere death stamp my brow
And pour coldness and stillness through all the mad course of my veins—
Come, Lord, without tarrying, now!

I yield Thee my place, which is Thine.
Appoint me to lie on the chariot floor;
Yea, appoint me to lie at Thy feet, and no more,
While the glad axles shine,
And the happy wheels run on their course to the heavenly door—
Now Thou hast my place, which is Thine.

Family Department

Self-Examination.

Did I this morn devoutly pray
For God's assistance through the day?
And did I read His sacred word
To make my life therewith accord?
Did I for any purpose try
To hide the truth to tell a lie?
Was I obedient, humble, mild
To prove myself a Christian child?
Did I my Thought with prudence guide?
Checking ill-humor, anger, pride?
Did I my lips from aught refrain
That might my fellow-creature pain?
Did I with cheerful patience bear
The little ills we all must share?
To all my duties through the day
Did I a due attention pay?
And did I, when the day was o'er
God's watchful care again implore?
Did I this day do aught to bring
Discredit on my Lord and King?
Did I by my example prove
Myself a loving child of God?

For the Southern Churchman.

Where Mary Ellen's Tulips Grew.

Eugenie du Maurier.

When May Leith came out of the little cottage where old Mrs. Powell lived, her lips were set in serious lines. There was a look of impatience on her face; both were caused by the sight of a tulip blooming in the cottage window.

"Isn't it beautiful?" Mrs. Powell had asked, when May had remarked about its beautiful red shade. "That darling little Mary Ellen Monroe brought it to me yesterday. It makes a bit of color in the room and gives me pleasant thoughts, I can't get out much, and I am usually alone, so I need cheerful things around to keep me from getting lonesome."

"It is very beautiful," May had agreed. But her unspoken thought was, "How can Mary Ellen afford to give people flowers like that at this time of the year?"

Miss Ophelia had started a club among her girls to which both May and Mary Ellen belonged. She had called it The Cheer Carriers, a very unusual name, perhaps, but the members tried to live up to the name by carrying cheer to shut-ins and other persons whose lives had few of the good things that come to many. This was the fourth pot of tulips that May had seen during her Saturday afternoon round of calls, and she resolved to speak to Mary Ellen about what she considered her extravagance. The opportunity came soon; the next morning she met Mary Ellen on her way to Sunday school; and Mary Ellen had another pot of tulips with her—great golden ones this time.

"I am taking this to Nannie Jones. You know today is her birthday. She told me once that she never did have a flower given to her, so I wanted her to have one. She will enjoy this bit of sunshine in her dreary room after her day's work is over. I'm sure I'd like a flower or two to keep me company if I had to wash some one's else clothes six days of the week as she does."

"I saw four pots of different colored tulips yesterday that you had given, Mary Ellen. And this is the fifth. You will make the rest of us 'Cheer Carriers' feel that we are doing very lit-

tle, if you keep on this way," said May. "You know tulips at this cold winter time are very expensive."

Mary Ellen laughed softly.

"I would not want you girls to feel that way about it, May. The tulips cost so very little they do not amount to much."

"Why, Mary Ellen Monroe! They cost one dollar apiece. I priced them myself at Pierce's flower-shop only last week."

Something in May's tone caused Mary Ellen to look at her quickly. She suddenly understood what the trouble was. She laughed again.

"Why, May, I do believe that you think I am extravagant."

"Well, I know I cannot afford to give away as many potted plants as you seem to be doing." May's tone invited an explanation.

"Oh, you dear thing!" exclaimed Mary Ellen, laughing. "These sweet flowers of mine did not grow in any pampered florist's shop. I assure you they did not."

May only looked the more mystified.

"Now, May, don't you dare accuse me of being extravagant," Mary Ellen said playfully. "I am not so at all. I will tell you how I can afford to give these potted lovelinesses when the bleak winter winds are blowing, and the places where they ought to be blooming are covered deep with mantles of snow. I bought the bulbs at the five-and-ten-cent store for five cents apiece. I planted them out at grandma's, in her basement, in a number of unused flower-pots, and kept them near the steam heat pipes. I have gone out there several times a week so as to save grandma the trouble of attending to them. She keeps her own flower-pots there, too. You see, grandma's cellar has lovely big south and east windows. And south and east sun and light are just what tulip babies need to force them out of season. I bought a dollar's worth of bulbs. In some of my flower-pots I have put three different colored bulbs. Those have all bloomed so gayly. They are so pretty, too. And I am hoping they will give a lot of pleasure to at least fifteen people."

May was so surprised that she could not speak for some moments. "Forgive me, Mary Ellen. I did think you were extravagant," she frankly confessed. "I might have known you better than that, however. I reckon if I would use my brains as you have done, I could do some things for people that would give pleasure, and would not be extravagant either. And I intend to try. This shows me, too, exactly what Miss Ophelia told me—that I am too hasty in judging the actions of others, and that it is best to suspend judgment until I know the facts."

Wheat Exports Now All Come Out of Savings.

The Food Administration says: The Allies need from 75,000,000 to 90,000,000 bushels more American wheat. We have already exported the theoretical surplus of the last harvest over our normal consumption.

Meanwhile, the American people have saved a considerable amount, estimated from 25,000,000 to 50,000,000 bushels during the past five months, and we are exporting this saving.

We cannot and will not export more than our savings, for our own people must also be fed. The Allies have reduced the bread ration to their people sharply during the last few days, and if this lowered ration is to be maintained we must save more than hitherto.

Every grain of wheat and every ounce of flour and bread saved now is exactly that amount supplied to some man, woman and child among the Allies.

The Allies are asking if we can double our meat and pork product exports. If we cannot—or rather, if we will not—then England, France and Italy must reduce their meat and fat rations still further—and they are now almost at the point of starvation.

We have replied, says the Food Administration, that we will ask our people to save more; for we can only export what we save.

We are going to ask the millions of devoted women in this country to see that we do save more, that by saving we may be able to ship to Europe all that we save. It is the only way.

A few weeks ago the Food Administration sent a commission of six men to France, England and Italy to study food conditions in these countries, to find out the needs of our expeditionary forces, and to hold conferences with General Pershing and his staff of officers.

This commission is due to return home this week and will immediately start out on a speaking tour throughout the country to tell the people the exact conditions existing on the other side.

One of the members of the commission wrote recently: "We arrived in England December 4, were officially met at the dock and received instructions to proceed out into the country to inspect one of the training camps where women get intensive farm training in eight weeks."

"The girls come from any walk in life and from any occupation, sign on as a soldier enlists—learn to do dairying, plowing (with sturdy little tractors), seeding, planting; in fact, everything about a farm, by practical experience. After such a training they go by order to any farm where a man can be released for military duty. We have read of the women of France. The women of England are just as remarkable, and their spirit to aid the country is just as superb."

To Belgium.

Crowned With Thorns.

Thou that a brave, brief space didst keep
the gate
Against the German, saving all the
West
By the subjection of thy shielding
breast
To the brute blows and utmost shames
of Fate;
Thou that in bonds of iron dost expiate
Thy nobleness as crime! Even thus oppressed,
Is not thy spirit mystically blest,
O little Belgium, marvelously great?

Thou that hast prized the soul above the
flesh,
Dost thou not, starving, eat of angels'
bread?
With every sunrise crucified afresh,
Has not this guerdon for all time sufficed—
That thou shouldst wear upon thy haggard head
The awful honor of the Crown of Christ?
—Helen Gray Cone.

The Loneliest Continent.

To have made Australia more isolated than she is, the world would have had to be made bigger. She is the farthest removed from earthly happenings of any inhabited continent. Her only civilized neighbor of any size in Java, and a thousand miles of water separate the two. Japan is a little matter of 3,000 miles away; while it takes a voyage due east of 7,000 miles to reach South America, and about the same distance west to Africa.

If an Australian wished to visit London he would have to sail 12,700 miles, if he goes by way of the Panama Canal. A trip to San Francisco would mean going a quarter of the way around the earth.

So one can readily see that Australia does not have to bother about other nations playing in her back yard. It is a big country, about the size of the United States, and not very unlike it in shape. There is nothing crowded about it; each one and forty-seven-one-hundredths of a person living in Australia has a square mile to turn around in. Elbow room is not one of the things lacking.

Though it is an agricultural and stock-raising land, less than one acre in every hundred is under cultivation. The bulk of Australia's population is concentrated in the cities and towns.

It is a singular fact that so large a body of land should have remained so long undiscovered. The first inkling the rest of the world had of the existence of such a continent was in 1770 when Captain Cook landed at Botany Bay, and added a new world to the crown of England. We cannot imagine what the Columboes, the Cabots, the Vasco de Gamas and the Sir Walter Raleighs were doing all that time to have overlooked so valuable a region.

It was near the beginning of the American Revolution that Australia became known. The first settlement in the newly acquired territory was one of the indirect results of the Revolution. It came about in this way: The British wanted a home for the Loyalists or Tories who, at the close of the war, found life in the Colonies anything but a bed of roses, so it was planned to send them to Australia. But for some reason or other the project fell through. Still they were compelled to find some place for the army of undesirables which heretofore had been shipped to the Colonies at the rate of about a thousand a year, so New South Wales was made the dumping-ground; and in 1788 more than a thousand convicts, under military guard, were landed at Sydney Cove, and from that date the history of Australia began to be written.

Australia is the home of more strange types of vegetation, animals, birds and reptiles than any one spot on the globe. There are in Australia about 10,000 species of plant life that are found nowhere else. The forests are unlike any other forests of the present day; such forms as the ferns, the lily, the tulip and the honeysuckle are no longer plants for the garden, but take on the size and growth of enormous trees. Vegetation is that of a by-gone age, which in other parts of the world is found only as fossil pictures in the rocks. Many of the animal forms hark back to prehistoric times.

The great waste of waters that has surrounded the continent for so many ages shuts out all animal migrations, and the types that the world knew at the beginning still have their representatives in Australia. We have all read of the platypus, the strange quad-

ruped that lays eggs and has the bill of a duck, the spiny anteater, the kangaroo, the Tasmanian devil, and many more that have their prototype nowhere else. There are great lizards that grow to be six feet long, and a hundred species of snakes, three-quarters of them poisonous. These are only a small part of the strange reptile life of the country.

Australia is the home of the lyrebird, the cassowary and the emu, the last two being the only living representatives of types that have forever disappeared from other parts of the world.

It seems that nature has purposely isolated this continent so as to preserve intact ancient forms of vegetable and animal life to prove the genuineness of the imprints we find in the rocks. Like the fauna and the flora, the original inhabitants bear the mark of their isolated home, and are but a modern replica of the man of the later stone age.

In Australia the term "native" is applied to the whites born there, and "aborigine" to the original black inhabitants. The great antiquity of the race is attested by the fact that stone hatchets are found embedded in peat under deposits of marine clay fifteen feet below sea level. The people of Australia are not only white, but are intensely British, glorifying in all the achievements of their race, and always ready to stand up for the mother country.—Wellspring.

A Mother's Memories.

A mother sat in her nursery one Sunday evening over twenty years ago. A beloved baby son was on her lap, one of the many who have now laid down their young lives in this awful war. Her heart was grieved, for in the opposite corner two other little sons were fighting hard with one another. She had often separated them before, but this time she felt it best that experience should teach them the misery of quarreling. She turned her back on them, but her ears were listening and her heart was aching. Presently they cried out simultaneously: "Oh, mother, you don't care at all that we're fighting and hurting each other; do come and stop us, for we can't stop ourselves." With what joy the mother heard that bitter cry, and rose and hastened to her little sons. She told them how her heart had ached to hear the blows they had dealt each other, and at her coming the fight ended. That mother did not know which little boy began the fight.

In this awful war we know but too well on which nation lies the burden of this guilt. Oh! women, we whose hearts are sorely wounded and bereft of dear ones, what are we doing to help stop the war? Our Father hears our intercession, our prayers of faith. We cannot "wrestle against flesh and blood," but we can wrestle in praying against "spiritual wickedness in high places." The spirits of evil, of greed for power, for possessions to be won by unlawful war; all, in fact, that is antagonistic to the law of love which worketh no ill to his neighbor, began this war.

Let us plead with strong crying and faith that God will put forth His mighty power and make Germany see with horror the iniquity she has wrought against a God of love and against humanity. Let us approach this work of intercession after praying first for ourselves that the Holy Spirit may cleanse our hearts from ill will and want of love. And then, while seeing Germany's sin, let us desire be-

yond all else that God's name may be glorified in her repentance. So shall our God help us to stop the war.—A. S. K., in The Christian.

President Wilson.

Much tried, but patient, calm, upon the bridge
The Captain stands and bids the helmsman steer
Into the heart of such a storm as none
Has faced before, and in a sea all strewn
With perils on, beneath, above the waves.
The ship is filled with clamor and debate,
But he, long tossed on mountain-waves,
Has kept
His way and passed a hundred perils safe,
And now, his vision sharpened piercingly,
He sees his path. That gleam is in his eyes
Which comes to those who into darkness peer
For long, and master it, the super-sight.
The stars and compass have been questioned well:
The course is mapped. The Captain's word's gone forth.
Let us in quiet watch upon the deck.
—Ex.

The Legend of a Flower.

There is a beautiful legend that long ago, when Nature's great loom had ceased its spinning and the flowers blossomed, each one was assigned by the Creator its place to live and grow. Bands of buttercups trooped in yellow waves to the meadows, the silent lily's pallid cheek was pressed close to the heaving breast of the water. Everywhere bright-winged flowers took up their stations on the waiting earth—everywhere except on the lonely hills. Then He who named their places asked softly, "Who will be content to dwell in these barren spots?" A shy, unheeded blossom answered, "Where'er Thou sendest me I will abide." Then said the Creator: "Thy race shall be forever blessed, because thou art content with a lowly place." And still on the tiny, coral-tinted flower that blessing abides. Every spring many people eagerly search the hillsides for the fragrant blossoms of the humble little trailing arbutus.—Selected.

A minister was praying at the bedside of a dying woman. "Wait a moment," she said, as he started to rise from his knees. "I want to pray for you." And very tenderly she prayed, with her hand upon his head. "For ten years, ever since you became my pastor, I have offered up that prayer for you every morning and every night," she told him.

The minister went away with tears in his eyes and a strange warmth in his heart. He had known that this woman was sweet-spirited and true, but he had never guessed that he had a place in her prayers. "I wonder how many of my six hundred church members pray for me?" he asked himself. Not all of them, certainly; yet, doubtless, more of them prayed for him than he had dreamed. The thought was sweet and helpful to him.—Youth's Companion.

I used to think that God's gifts were on shelves one above the other, and that the taller we grew in Christian character the easier we should reach them. I find now that God's gifts are on shelves one beneath the other, and that it is not a question of growing taller, but of stooping lower, and that we have to go down, always down, to get His best gifts.—F. D. Meyer.

For the Young Folks

God Wants the Children.

God wants the merry, merry boys,
The noisy boys,
The funny boys,
The thoughtless boys—
God wants the boys, with all their joys.

That He as gold may make them pure,
And teach them hardness to endure;
His heroes brave He'll have them be,
Fighting for truth and purity.
God wants the boys.

God wants the merry, merry girls,
The happy girls,
The lovely girls,
The laughing girls—
God wants the girls to be His pearls.

He wants the girls to always be
Gentle and kind and pure; that He
May know they'll love Him every day,
And follow truth and right alway.
God wants the girls.
—Lutheran Boys and Girls.

The Little Girl Who Played All the Time.

The Visitor and Sue Frances sat on the pleasant, shady piazza, eating cookies. Between bites they took long, straggly stitches in Lady Claire's sleeves—they thought they were making Lady Claire a dress. Since the Visitor's arrival they had played croquet and ball, go-a-visiting and school, travel and guess-what's-in-my-mind. They were really quite tired of playing.

"Who's that striped little girl 'cross there, wheeling a baby carriage, without any hat on?" inquired the Visitor.

Sue Frances took another bite, and answered: "Oh, that's the Little Girl That Never Plays. She's always wheeling or sweeping or something; she never plays."

"Never plays! Sue Frances Tre-worthy!"

"Well, honest, she never. I guess you'd pity her if you lived on the opposite side of her! It makes me ache."

The Visitor got up rather suddenly. "I guess I'll take Lady Claire to walk," she said; "she needs a constitution."

But it was not of Lady Claire's health she was thinking; she wanted to go a little nearer to the Girl Who Never Played, and see how she looked.

Across the street the baby carriage came to a stop as the Visitor approached. The Girl Who Never Played was smiling. She looked just like other little girls.

"How'd you?" she nodded.

"No, thank you; I mean I'm pretty well, thank you," murmured the Visitor, in some confusion. "You don't look a bit different," she added, honestly.

"Me? Diff'rent?" in wonder.

"I mean because you don't ever play. I s'posed you'd look—"

"Don't ever play? Me? Why, I play all the time!"

"Oh!" stammered the Visitor. "Oh, I hope you'll pardon me! I thought Sue Frances said you swept and—and worked."

"Why, I do; but I play all the time I'm doing it. I always take the baby out like this. What do you suppose I play then? I was playing it when you came across the street. You can't ever guess, so I'll tell you. I was playing bodyguard."

The Visitor's eyes opened wide.

"Yes," laughed the other, "I'm the bodyguard, you know. The baby's the Czar, and he can't get out alone for fear of being bombed and things. I have to stay right with him every minute to bodyguard him. Then when I feed him I have to taste everything first to be sure it won't poison him—that's the way they do with the regular Czar, you know. I take little bites and when it doesn't poison me dead I give it to the ba—the Czar. I mean. It's lots of fun to play that!"

"But—but you have to sweep a lot, don't you?" questioned the Visitor, slowly.

"Course; and then I play I'm driving out the hordes."

"The—the what?"

"Hordes—of sin, you know. My, don't I sweep 'em out like everything! I make those old hordes fly, I tell you! But they will creep back, so next day I take the broom and drive 'em out again. That play's fun, too."

The Visitor's eyes were getting very wide open, indeed. She had never "played" sweep, or bodyguard the baby. Suddenly she remembered a kind of work you could not play.

"There's washing the dishes," she said, triumphantly. And as sure as you live the other little girl nodded with glee.

"Oh, yes, that's a splendid play!" she laughed. "I play it three times a day. Shipwrecked, I call it."

"Shipwrecked!" the Visitor gasped.

"Yes; the dishes tumble into the boiling sea. Waves always are soap-sudsy on the tips, you know. I play a great ship has been wrecked, and I'm the life-saving crew saving the folks. The nice white dishes are the first-cabin passengers, and the cracked and nicked ones the second-cabin's, and the pans and pots the steerages. The saucers are the boys, and the cups the girls, and the butter plates the little babies. It's the greatest play, that is!"

The Visitor went back to Sue Frances with a thoughtful face. She had quite forgotten Lady Claire, who dangled ignominiously by one leg.

Sue Frances was playing tea party; she had tea all ready. "Well," she said, looking up from the gold-and-white teapot, "don't you pity her dreadfully, that poor little girl 'cross the way that you've been talking to? Think of never play—"

"She plays all the time," the Visitor said, quietly. "I know, 'cause she said so. She has splendid times sweeping and taking care of the baby, and—you guess what else, Sue Frances Tre-worthy! But you can't, if you keep right on guessing till the tip-end of forever. She makes a perfectly splendid play out of washing the dishes!"

The cambric-tea in the tiny gold-and-white teapot grew cold while they both sat gazing across the street with wonder-struck faces at the Little Girl Who Played All the Time, while she patiently, cheerfully wheeled the ba—the Czar, I mean—up and down in the sunshine.—Ex.

Willie's and Teddy's Sleigh-Ride.

March had "come in like a lion," roaring and blustering about and leaving the ground covered with snow.

But the sun was shining brightly and Willie was happy to go to school in such weather. Teddy, his little brother, who was four years old, was happy also until he discovered that he had lost one of his little blue Christmas mittens, and mother would not allow the little fellow to go out to play in the snow that morning without mittens on both hands. You may know that he was something of a baby because he cried when his mother said:

"No, my little son, you cannot go out of doors to play this cold morning until we find your other mitten. It must be in the house, because I saw you take them both off last night when you came in with Willie."

"Don't cry, little brother, I'll help you hunt," promised Willie, but his tones were rather cross, and he hunted for the lost mitten in a cross fashion, as if he really wished to say, "Why were you so careless, anyway? Why didn't you put both your mittens in your coat pocket?"

Mother hunted for that mitten too, and grandma and Sister Nettie; so did baby brother, but when Willie went away to school the mitten had not been found.

"And I'll be late to school if I don't hurry," said Willie, as he took his lunch-box and started. "If you're late now-days you have to stand on the floor five minutes with the whole school looking at you! It's a new rule!"

Willie must have been sorry that his tones were so cross when he spoke of being late, because, after he passed the five-acre field where he and little Teddy had played in the snow the day before, he said aloud, "I wasn't to blame because he lost his mitten!"

The boy was some distance from home when he reached in his coat pocket for his handkerchief. Out came the handkerchief and out came a little blue mit. Then Willie was seriously unhappy. He picked up the little mitten. How it came in his pocket was more than he knew, but there it was, and it meant that perhaps little Ted could not play in the snow all day; and that might be the last snow of the season.

Willie walked on slowly for a few steps, feeling more and more unhappy.

At last he stood still, then said to himself: "Well, if I have to stand on the floor, I'll stand on the floor, that is all!" And back home he ran to carry the little blue mitten to his brother.

"Oh, Willie!" exclaimed his mother, when the door opened and a blue mitten was tossed into the house. "I'm afraid you'll be late to school now, dear child."

"Well, never mind, 'long's we are all happy," answered Willie most cheerfully.

"Wait," called his father, who had just come in from the barn. "I'll hitch up and drive you to school in the cutter, Willie, and Nettie can get Teddy ready to go, too! This is probably your last chance for a sleigh-ride this year!"

"It was my fault, anyway, Willie," Nettie confessed, as she buttoned little brother's coat. "After you left, I remembered that I picked up that mitten and thought I put it in Teddy's pocket, but evidently I put it in your pocket instead. Stand still, Teddy, or I can't get this top button buttoned!"

"It's hard work to thand thtill when you're so happy," declared the little fellow.

Thus it came about that Willie went

flying along to school that morning in a cutter, behind jingling sleigh-bells, and reached the schoolhouse just in time to march in with the other children when the bell rang; and Willie was happy every minute of that day!—Lutheran.

The Disappointed Snowflakes.

Four and twenty snowflakes
Came tumbling from the sky,
And said: "Let's make a snowdrift—
We can, if we but try."

So down they gently fluttered,
And lighted on the ground,
And when they were all seated,
They sadly looked around.

"We're very few, indeed," sighed they,
"And we sometimes make mistakes;
We cannot make a snowdrift
With four and twenty flakes."

Just then the sun peeped 'round a cloud,
And smiled at the array,
And the disappointed snowflakes
Melted quietly away.

—The Lutheran.

Floy's Birthday Shopping.

Floy woke up in high spirits. "Tomorrow's my birthday!" she said to herself over and over, as she hurried with her little straps and buttons.

"Tomorrow is my birthday!" she said to every one at the breakfast table. It would not do to let any one forget! "Let me see, how old will you be?" asked Uncle Enoch. "One hundred and—"

"Oh, no!" laughed Floy. "Only just six." Uncle Enoch always made her laugh. And then his name was so funny, to begin with.

"Well, if you are to be six years old tomorrow," said he, his eyes twinkling, "I guess I shall have to put up some decorations. You must help me to find several thousand needles—"

"O, uncle! The shops won't have so many!"

"You and I will go shopping after breakfast, Floy. I want a special kind of needles, in packets of two, three and five. I'm very particular about my needles, you see."

Floy was puzzled, but she knew she was in for a good time, and a pleasant walk, anyway.

"But this isn't the way to the stores, Uncle!" she exclaimed, as they started off, half an hour later. She tried to pull him around, but he kept right on, towards the woods.

"It's the way to my stores," said he. "Ah, here's the first shopkeeper. How do you do, ma'am? Have you any needles for me today?"

The little girl stared. Her uncle was talking to a pine tree!

"Hark!" he continued. "Hear her whisper? Pines are very well-bred. They hardly ever raise their voices. She says she has plenty of needles, in packets of five. Her name is Miss White Pine. Let's look at her stock."

Sure enough, all the green, glistening little leaves, or "needles," were in bunches of just five—never one more or less. Floy had not known that before.

"And she says we can have them for nothing, Floy, because it's for your Sixth Birthday!"

Uncle Enoch cut off a dozen or more beautiful twigs, and moved on, over what he called a fine "needle-work carpet" of brown leaves.

"Here's Mr. Pitch Pine," said he presently. "He's a little rougher, you see, than his sister. Have you any needles in packets of three, sir!"

He pretended to listen, Floy entering into the fun.

"He says his needles are all in packets of three, and we can help ourselves, for your Birthday. I wonder how he knew!"

Once more they stopped beneath a tall, grand tree with reddish bark and drooping branches. This, Uncle Enoch explained, was Sir Norway Pine; and his long, shining needles, which he willingly gave, came in packages of two each, without ever a mistake.

The two "shoppers" returned home with great, fragrant armfuls of pine boughs; and such a good time they had, decorating the dining-room!—Willis Boyd Allen, in Christian Intelligencer.

Stingy Jim.

Jimmy was the stingiest boy you ever knew. He couldn't bear to give away a penny nor a bite of an apple nor a crumb of candy. He couldn't bear to lend his sled, or his hoop, or his skates. All his friends were sorry he was so stingy, and talked to him about it; but he couldn't see any reason why he should give away what he wanted himself.

"If I didn't want it," he said, "perhaps I would give it away; but why should I give it away when I want it myself?"

"Because it is nice to be generous," said his mother, "and think about the happiness of other people. It makes you feel happier and better yourself. If you give your hoop to little ragged Johnny, who never had one in his life, you will feel a thousand times better watching his enjoyment of it than if you had kept it yourself."

"Well," said Jimmy, "I'll try it."

The hoop was sent off. "How soon shall I feel better?" he asked by and by. "I don't feel as well as I did when I had the hoop. Are you sure I shall feel better?"

"Certainly," answered his mother, "but if you should keep on giving something away you would feel better all the sooner."

Then he gave away his kite, and thought he did not feel quite so well as before. He gave away his sixpence that he meant to spend for taffy. Then he said:

"I don't like this giving away things; it doesn't agree with me. I don't feel better. I like being stingy better."

Just then ragged Johnny ran up the street bowling the hoop, looking proud as a prince, and asking all the boys to take a turn. Jimmy began to smile as he watched him, and said:

"You might give Johnny my old overcoat; he's littler than I am, and he doesn't seem to have one. I think—I guess—I know I'm beginning to feel so much better. I'm glad I gave Johnny my hoop. I'll give away something else." And Jimmy has been feeling better ever since.—Selected.

The Sending Out of Helpers.

Did you ever see a field of ripened grain? It is one of the most beautiful sights in the world, but unless it is harvested at the right time the seeds will fall back upon the ground and be lost.

Jesus looked out upon the people around Him and thought how much they were like the ripened wheat. God had given each of them the gift of eternal life, and the power to do good things for others. They were ready to listen to Him, but unless there was some one to tell them the glad news which He had come to bring they would be like the un-reaped grain.

It would not be possible for Him to

reach every one Himself, so first of all, as you remember, He sent out twelve men to work in this great harvest field. These men were called Apostles. They were not rich, nor very wise; but they loved Jesus and were able to tell others about Him so that they might follow Him and be Christians.

Out of the little company thus gathered He chose seventy and sent them out in the same manner. Two by two they went out into every tiny place and city where He would go Himself, if He stayed upon earth. They were to cure sick minds as well as sick bodies. They were to tell the people not to believe in idols, but to believe in the loving heavenly Father and Jesus Christ His Son, and to pray earnestly for more helpers.

In after years the first company of Apostles died, but before they died other helpers were chosen to carry on their work. The Apostles laid their hands upon them and through the power of the Holy Spirit they were able to do the great work the Lord had given them. One group followed another all through the long centuries, and so the Church came down to our own time. The successors of the Apostles are the bishops.

Before Jesus ascended into heaven He said to His Apostles, "Go ye into all the world and preach the gospel to every creature." He did not want a single tiny grain of that precious harvest to be lost.

So the Church still sends out bishops and missionaries. Some of them work in our own country. Others go to distant lands, to China, Japan, and even to far-away Africa. They brave all sorts of dangers, even death itself.

Today is the First Sunday in Lent and during these coming forty days we are going to try hard to fill our mite boxes and to say each day the little prayer for missions, so that little children everywhere may hear about Jesus. —Shepherd's Arms.

A Hungry Boy.

A know a funny little boy
Who ate a Teddy bear—
The whole of it—and did not give
To any one a share.

You think perhaps this made him sick,
So that he stayed in bed.

O no, because this Teddy bear
Was made of gingerbread!

—Clara J. Denton, in Jewels.

Failure.

As some great bird
Whose hurt wing answers not her will,
Still beats the air in useless striving,
And dying—with strong talons holding
yet

Her hard-won prey,
While with wide hungry beaks, her far-off young

Wait, vainly calling:

Or a spent swimmer
Breasting angry waves to save a life,
With dying eyes fixt on the rescuing
boat,

And knowing it is all too late,
Makes still his strokes, grown feebler
With each laboring breath—yields not
The life he gives his own to save:

This is not failure.
Nor bird, nor swimmer gives up purpose.

Long, long centuries
Agone, One walked the earth, His life
A seeming failure;
Dying, He gave the world a gift
That will outlast eternities.

—Louise Houghton.

Jno. L. Williams & Sons

BANKERS and BROKERS

Eighth and Main. (P. O. Box 503.)
RICHMOND, VIRGINIA,

Transact a general Banking and Brokerage Business. Deal in Southern Investment Securities. Negotiable Railroad and Municipal Bonds.

The First National Bank

OF

Richmond, Virginia

DESIRE
YOUR ACCOUNT.

CAPITAL & SURPLUS

\$3,000,000.00

3%

INTEREST IN SAVINGS DEPARTMENT.

Norfolk & Western Railway

ONLY ALL RAIL LINE TO NORFOLK

QUICKEST AND BEST SERVICE

Pullman Parlor Cars.

The best line to all Points West,
Northwest and Southwest.

W. B. BEVIL, W. C. SAUNDERS,
Pass. Traff. Mgr. Gen. Pass. Agt
Roanoke, Va.

C. H. BOSLY
Dist. Pass. Agt., Richmond, Va.
Rates and information upon application.

WHEN WRITING OUR ADVERTISERS
PLEASE MENTION THIS PUBLICATION

FINANCIAL

You Can Help

1. Yourself
2. Your country

By wasting nothing and by putting your surplus dollars in bank

National State and City Bank

RICHMOND, VA.

Wm. H. Palmer, President

Julien H. Hill, Vice-Pres. and Cashier R. E. Cunningham, Asst. Cashier
J. W. Sinton, Vice-Pres. Wm. S. Ryland, Asst. Cashier

Jesse F. Wood, Mgr. Savings Department

INCORPORATED 1832

Virginia Fire and Marine Insurance Company

Of Richmond, Va.

ASSETS - - - - - \$2,160,195.00

Wm. H. Palmer, President

E. B. Addison, Vice-President

W. H. McCarthy, Secretary

OUR FIGHT

To save our customers time, trouble and money is won.

THE BUDGET CHECK

Eliminates every unnecessary word and figure in the payment of your bills each month.

THE AMERICAN NATIONAL BANK

OF RICHMOND, VIRGINIA

Thrift Made Easy

Perhaps at some time in the past you have tried to save money but it proved a little difficult and you gave it up.

Do not, however, despair. There is an easy way.

To start Thrift but three things are needed:

1. A Savings Account in this reliable institution.
2. A determination to save so much each week or month.
3. Careful management in little things.

Those who practice Thrift naturally save money; in fact, it saves itself!

ORGANIZED 1866.

The Union Bank of Richmond

1104 EAST MAIN STREET.

Resources over \$2,300,000.00

Southern Churchman

SOUTHERN CHURCHMAN COMPANY

Publishers

515 East Grace Street, Richmond, Virginia

LEWIS C. WILLIAMS, President.

E. B. ADDISON, Vice-President.

REV. E. L. GOODWIN, D. D., Editor.

REV. JAS. D. GIBSON, Managing Editor.

Entered at the Postoffice in Richmond, Va., as

second-class mail matter.

SUBSCRIPTION PRICE—After January 1, 1918 \$3.00 per year in advance. To the Clergy \$2.00. Six months \$1.50. Trial subscription 3 months 50 cents, 10 cents a copy. Foreign postage 50 cents additional. Back numbers not over 3 months old 10 cents each, over 3 months old 25 cents each.

For the convenience of subscribers, subscriptions are continued at expiration unless otherwise ordered. Notice of renewal, discontinuance, or change of address should be sent two weeks before the date they are to go into effect.

RECEIPT OF PAYMENT is shown in about two weeks by change of date on address label. If date is not properly extended after each payment notify us promptly. No receipt for payment will be sent.

Notice post office address. The exact post office address to which we are directing the paper at the time of writing **MUST ALWAYS BE GIVEN**. Our mailing list is arranged by post offices and not alphabetically.

Make all checks and money orders payable to the Southern Churchman and not to an individual.

ADVERTISEMENTS—Rates quoted on request. Classified see head of that department.

Representatives wanted in each Parish, isobaric commissions.

News concerning the church at large always welcome.

ATTENTION!

ENLISTED CHURCHMEN.

The Department of Army and Navy Work of the Brotherhood of St. Andrew.

wants to get in touch with you and supply your needs in every possible way.

Write to us soon and tell us how you are getting along. You will find us prompt correspondents.

F. S. TITSWORTH.

Executive Secretary.

B. F. FINNEY.

Chief Secretary.

12th and Walnut Streets, Philadelphia, Pa.

PIPE ORGANS.

If the purchase of an organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Kentucky, who manufacture the highest grade at reasonable prices.

OAKLAND

A Home School for young boys to be tutored with the sons of Mr. and Mrs. Rosewell Page at their country home in Virginia. Address Mrs. Rosewell Page, Beaver Dam, Va.

GRACE HOSPITAL, MORGANTON, N. C., offers a course in medical, surgical and obstetrical nursing to young women in its registered school. Also experience in visiting nursing and social service work. Address Maria P. Allen, R. N., Supt.

CENTRAL BUREAU OF EDUCATION, Miss Kate Edgar, Proprietor and manager, Paris, Ky., reopens and promises patrons the same faithful work for which it has been noted in past years.

Records—Victor, Columbia, Edison—bought, sold or exchanged. Infant class piano. Fulton Baptist Sunday-school bought one. Can't you ladies raise \$100 also?

MANLY B. RAMOS.

106 N. Seventh Street, near Franklin

WANTED TO BUY A SMALL SECOND-hand pipe organ. Must be guaranteed. Address Mrs. Charles J. Faulkner, Jr., Chase City, Va.

POSITIONS WANTED

A REFINED SOUTHERN WOMAN desires position as companion or manager of home. Reference. Address B, care Southern Churchman.

CHURCH WORKER (WOMAN) WISHES summer work for self and boy. Interested in the Church. Address Faith, care Southern Churchman.

MISS HELEN MASON CHASE DESIRES position as teacher in family. No music. References. Address 220 B Street, S. E., Washington, D. C.

ORGANIST-CHOIRMASTER WITH SUCCESSFUL record desires engagement after Easter in wide awake, progressive parish where strong services and good music is desired. Experienced with boys and mixed choirs. Communicant; disciplinarian; best references present and former rectors. Apply Y. M., Southern Churchman.

Classified Advertising and Notices

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line, each insertion. Special rates to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

HELP WANTED.

WANTED A GOVERNESS FOR ENGAGEMENT in the fall or sooner. Music and French essential. Episcopalian between 21 and 35 years of age, of happy and willing disposition. A splendid opportunity for the right party. Apply D. G., care Southern Churchman.

WANTED LADY OF EDUCATION AND refinement as housekeeper in private family to take full charge of children (girls) and house, in suburbs of New York City. Reply giving full information to Thos. L. Jett, 54 Maiden Lane, New York.

THE BOARD OF MISSIONS.

Correspondence is invited from those who wish to know

What it does,
What its work signifies,
Why the work can be helped most effectively through the Board.

Address
The Right Reverend A. S. Lloyd, D. D., President of the Board of Missions, 281 Fourth Avenue, New York.

Legal Title for Use in Making Wills:
The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.

The Spirit of Missions, \$1.00 a year.
THE ORDER OF THE DAUGHTERS OF THE KING.

An organization for the women of the Church throughout the world (communicants of good standing in their parishes) for the spread of Christ's Kingdom, especially among women, and for the strengthening of the Church's Spiritual life by means of constant prayer and personal service.

The order calls for a corporate Communion by every Chapter on the third Sunday of each month at the early celebration, and a Bible class is desired in every parish.

Handbooks at the office of the Order. Room 55, 281 Fourth Avenue, New York.

Marriages and Deaths

Marriage notices, not exceeding 40 words, \$1.00; Death notices, not exceeding 40 words, inserted free. Over 40 words at the obituary rate. Obituaries and resolutions, 20 cents per line. Six words to the average line.

Copy for this department must be received not later than Tuesday of the week in which it is intended to be published.

Neve: Born February 25. Baptized February 26. Died at the University Hospital, February 27. Buried at St. Paul's, Feb. 28. **FREDERICK WILLIAM NEVE, Jr.**, only son of the Rev. F. W. Neve and Helen Gooch Neve, of Ivy, Va.

Clapp: Died February 21 at Camp Dix, N. J., of pneumonia. **LEROY H. CLAPP**, a student officer in the Reserve Officers' Training Camp, aged twenty-four. He was a faithful communicant of Trinity Church, Columbus, Ga.

Make him to be numbered with Thy saints in glory everlasting.

Gordon: Entered into rest February 27, 1918, in Richmond, Va., **MISS SUSAN KNOX GORDON**, daughter of Samuel and Patsie Fitzhugh Gordon, of Santee, Caroline County, Virginia.

I thank my God for every remembrance of you.

RESOLUTIONS OF SYMPATHY AND LOVE.

Whereas, our heavenly Father has called unto Himself our dear friend and teacher, **MISS HALLIE L. MEADE**; therefore,

Be it resolved, That we, the members of the Alumnae Association of the Piedmont Female Institute, recognize that in her death we, as well as the community and the church of which she was so long a devoted member and faithful worker, have sustained a great loss. But it was in the home that she was at her best.

Through her illness, which dated back several years, she was great in gentleness, gentle in power, rich in self-giving, pouring life and love into each hour, and it may be truly said of her that "They most truly like their Master grow, who follow Him by suffering here below."

Be it further resolved, That we extend to her bereaved family, and especially to her devoted sisters, our teachers of other days, the assurance of a boundless sympathy from their former pupils, now scattered North, South, East and West, forming, as it were, an endless chain of love and sympathy that would shield them and comfort them now in this their hour of sorrow.

Be it further resolved, That a copy of these resolutions be sent to the family of Miss Hallie L. Meade, and that the same be published in the "Daily Progress" of Charlottesville, and in the "Southern Workman."

(Signed)
ANNIE W. WALKER,
GERTRUDE C. MANN,
VIRGILIA HANCKEL BIDDINGER,
Committee.

Charlottesville, Va., March 2, 1918.

ACKNOWLEDGMENTS.

Please acknowledge the following contributions to the Education Society in Virginia during February:

St. Peter's, Washington, East Carolina	\$ 43 00
St. Paul's, Hanover	4 00
St. Paul's, Lynchburg	6 00
The Misses Murray, Cumberland, Md.	6 00
St. Stephen's, Culpeper	5 38
Diocese of West Virginia	288 37
St. Paul's, Petersburg	164 84
P. P. PHILLIPS, Treasurer.	
Alexandria, Va., March 1, 1918.	

ACKNOWLEDGMENTS TO THE ARMENIAN AND SYRIAN RELIEF FUND.

Feb. 20, Mrs. P. A. M. Brooks, Chestertown, Md.	\$12 00
Feb. 22, Miss Eliza Maiden, Norfolk, Va.	6 00
Feb. 22, from "Friends," Warsaw, Va.	4 00
March 4, Mrs. E., Richmond, Va.	5 00
March 5, Mrs. T. C. Watkins, Clover, Va., for support of child for three months	9 00
Friend, Richmond, Va.	10 00
Total	\$46 00

ALICE LEE QUARLES.

Entered into rest on the evening of January 29, 1918, at the Episcopal Home in Richmond, where she had been an inmate for nearly six years, the pure and gentle spirit of **ALICE LEE QUARLES**, daughter of the late T. H. and E. R. Quarles, of Bedford, Va. She was buried in beautiful Hollywood.

"Friend after friend departs
Who hath not lost a friend?
There is no union here of hearts
That finds not here an end.
Thus star by star declined,
Till all are past away.
As morning hush and higher shines
To Jesus and perfect day."

Please Read This

In requesting us to change your address it is necessary to give your present address as well as the new one. Many requests come to this office to change address, but in most instances the writers fail to give their present address; this causes annoyance in the office as well as to the subscriber who does not receive a paper as promptly as they think they should. Take note and in the future when desiring us to change give both the old and the new address.

SOUTHERN CHURCHMAN.

Have you something to sell? Real estate, farm, business. A purchaser can likely be found through an advertisement in our classified department.

Personal Notes

The Rev. Walter Lowrie, rector of St. Paul's American Church, Rome, Italy, and Mrs. Lowrie, who were married recently, are returning to Italy, where Mr. Lowrie will resume his work.

The Rev. George W. Anthony, who has accepted the charge of St. Mary's Memorial Church, Wayne, Pa., expects to enter upon his duties May 1.

The Rev. R. E. Boykin has entered upon his duties at Grace Church, Canton, Miss.

During the absence of the rector, the Rev. A. J. Arnold is temporarily in charge of St. Asaph's Church, Bala, Pa.

The Rev. Edwin S. Hinks has accepted a call to Grace Church, Elk Ridge, Howard County, Md.

The Rev. Frederick A. Foster has entered upon his work as rector of Grace Church, Carthage, Mo.

The address of the Rev. Joseph A. Foster, who has accepted the rectorship of St. Peter's Church, Westchester, New York City, is The Rectory, West Chester, N. Y.

The Rev. T. Manley Sharpe, Ph. D., has resigned as rector of St. Luke's Parish, Church Hill, Md., to accept work in another Diocese. The resignation takes effect Easter Day.

The Rev. Edward F. Patterson, rector of the Church of the Incarnation, Cleveland, Ohio, succeeds the Rev. George P. Atwater, D. D., as Secretary of the Diocese of Ohio.

The Rev. James S. Holland, rector of Christ Church, Yonkers, N. Y., has accepted a call to St. Paul's Church, Glen Cove, Long Island.

Ordinations.

In Trinity Church, Peru, Ind., on Wednesday, February 20, the Bishop of Michigan City ordained to the diaconate George Harry Richardson, D. D., presented by the Rev. Edward W. Averill, who also preached the sermon. Dr. Richardson, who was formerly a Congregationalist minister, will remain in charge of Trinity Church, Peru, until his advancement to the priesthood.

In All Saints' Cathedral, Milwaukee, Wis., on Sunday morning, February 24, the Rev. William Dawson was advanced to the priesthood by the Bishop of Milwaukee. The candidate was presented by Dean Lathrop, who also preached the sermon. Mr. Dawson will engage in missionary work in the Diocese.

In St. Andrew's Church, Richmond, Va., on Sunday, February 24, the Rev. John Lloyd, a son of the Rt. Rev. A. S. Lloyd, D. D., who is a private in Ambulance Company No. 33, was advanced to the priesthood by the Rt. Rev. Robert A. Gibson, D. D. Mr. Lloyd was presented by the rector of St. Andrew's, the Rev. J. F. Ribble, and the sermon was preached by the Rev. E. P. Dandridge, rector of St. Paul's Church, Petersburg, Va.

An Uncomfortable Task Master.

Conscience is not made more quiet by plunging into infidelity. Pagan history tells of terrible cruelty which men have inflicted upon themselves to sooth that accusing monitor. Even those who have abused conscience until it has become dumb have a conviction that their peace is only temporary, that in some way and at some time the conscience will awake and turn their lives into a hell. An apprehension of the mercy of God in Christ is the only sure way to take the sting out of conscience. A dose of opiate does not correct the condition which causes pain, and infidelity or skepticism, at the best, is only a dose of opiate.

It may sound very fine to be able to say, "I am my own master, and do not take orders from anybody." But self can never be counted an easy or comfortable master. Self is never a single simple will, but a company of selfish antagonistic factors, like the contending parties which are trying to get control of Russia. Any advantage which one element gains is sure to stir up a snarling protest from the others, like a menagerie of animals when only one is fed. Self rule is always a reign of anarchy, with one strong element in control until another has gained enough support to attempt a revolution. The service of many such unreasonable masters is surely less desirable than the service of one good Master, who will help to bring all these contending factors into subjection and restore peace and harmony.

Many who have made the test will bear witness that the Christian inheritance is the richest and fullest into which men can enter, and to exchange it for anything else is to substitute brass for gold and glass beads for diamonds.—Selected.

A Morning Prayer for a Busy Person.

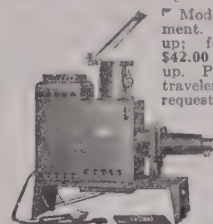
"With gratitude for Thy protection during the night watches, I begin, O Lord, the life of a new day. My path will be the busy thoroughfares; walk Thou with me unseen. My thoughts will be of my business. Let not my heart cleave to these things, but through the sweet influence of Thy

New Maps For Old

Never was there keener interest than to-day, throughout the length and breadth of the land, in Old World scenes and stories. You can picture them best with the aid of the

Bausch and Lomb BALOPTICON THE PERFECT STEREOPTICON

For formal lecture, or informal entertainment for education or diversion—in church or Sunday School—the Balopticon is almost indispensable. Projects clear, brilliant pictures, from lantern slides or from post cards or prints. Simple and safe for anyone to operate, because of the new gas-filled Mazda lamp.



Models for every requirement. For slides, \$31.50 up; for opaque objects, \$42.00 up; for both, \$55.00 up. Portable models for travelers. Free booklet on request.

Bausch & Lomb Optical Co.,
545 St. Paul St.,
Rochester, N. Y.
Leading American
Makers of High-Grade Optical Products.

spirit incline me to seek things that endure. I shall be tempted today; I may draw to the verge of some awful mistake, in the swift moment when I cannot withdraw to my closet of prayer—give me to know the right, and the power to do it. Let not trifles ruffle my temper, nor disappointment unman me; let not exacting duties make me selfish and churlish; give me rather a sunshiny face, a forthright hand, and the joy of a word fitly spoken to some timid discouraged soul. Strength for the day's service give me in such measure as Thou wilt; pass by my sins of omission; and when the shadows fall, bring me again unsullied by word or deed to sweet, refreshing sleep. For Christ's sake. Amen.—Michigan Churchman.

Prayer is the autograph of the Holy Ghost upon the renewed heart. When it can be said of a man, "Behold, he prayeth," the seal of the Great King is upon him, he bears the endorsement of the searcher of hearts.—Unknown.

THIS IS OUR WAR-LENT SPECIAL EMPHASIS SHOULD BE LAID ON WAR INTERCESSIONS

PUT INTO THE HANDS OF YOUR PEOPLE FOR
CONGREGATIONAL AND PRIVATE USE OUR
ATTRACTIVE PAMPHLET

Forms of Prayer

For Public and Private Use
IN TIME OF WAR

A neat pamphlet of sixteen pages, containing additional suffrages for the Litany and a large number of prayers and intercessions methodically arranged, with suggestions for public use in Services of Intercession. The greater part of these prayers, marked with an asterisk, have been approved by many of our Bishops.

SECOND THOUSAND; ENLARGED

Southern Churchman Company
Richmond, Va.

Price, 5 cents each, 50 cents a dozen, \$3.00 a hundred, postpaid.

"Mother—She Died After I Left."

It wasn't a cheerful sort of night. In fact, it was as cold as the Belgian hearthstones, and as black as gloom of defeat. And rain like the tears of all the world over the war beat down upon the draft cantonment field at Camp Lee, Petersburg, Virginia.

Yet suddenly, out of the depths of a trench just ahead, came a rollicking bit of song.

"Oh, we'll hang the dirty kaiser to a sour apple tree!" it announced, to the tune of "Mine Eyes Hath Seen the Glory of the Coming of the Lord." And the secretary, taking a short cut back to his own building, paused to admire the valiant spirit of a man who could sing in a trench on such a night.

"Oh, we'll hang—" began the lusty voice again, then died away in the midst of a word. The singer seemed to have arrived at the tardy realization that it wasn't a balmy summer night. He began to wet-blankety-blank the rain and the mud and the wind and the weather with precision and pungency. The Secretary had never heard a man swear with more fluency and range.

"Cheer up!" he called with a laugh in his voice. "That was hot enough to dry up the mud."

"Halt!" came the sharp command. "Who goes there?" There was an interval during which he established the Y. M. C. A. man's identity by means of a flashlight. "Pass, friend!" he said with a grin. "If you Y. M. C. A. guys always get by as easy as you do in this camp, you should worry!"

He leaned his gun against the side of the trench, and looked up at the Secretary, with a confidential air. He was hardly more than a youngster, with little laugh-crinkles around his brown eyes, and a devil-may-care swagger that he seemed to consider an essential part of the army uniform.

"There ain't no use at all o' puttin' me here on guard," he said, dolefully. "The only two livin' bein's I ever met here was a Y. M. C. A. man and a cow." "I heard your voice as I came over the hill," said the Secretary. "At first, I didn't gather that you were just addressing the weather—I thought you had some one here with you."

"I did have a guy here," grinned the soldier, as he looked down at his feet, half lost in the mud. "But I'm standin' on his shoulders!"

The Association man chuckled.

"You certainly have a soft job tonight," he suggested.

"I ain't in right with the officers," explained the boy with a grin. "I sassed one of them, and since then I been as popular as a mouse at a meetin' of the Ladies' Aid."

They talked for a while, and the Association man found out that his picturesque companion of the darkness had run away from his Pennsylvania home when he was fifteen, and since then had turned his hand to about everything from cow-punching to professional baseball.

"Folks both living?" asked the Secretary.

There was a pause. Then the young soldier spoke in a different tone.

"Dad is, and my sister," he said. "Mother—she died, after I left." There was another little silence. "It always makes me feel like the devil when I think o' my mother. I guess my runnin' away just about killed her." He tramped up and down a few times, jamming his gun viciously into the dirt walls of the trench. "I never would

do a thing she wanted me to when I was a kid," he burst out at last.

"The next best thing is to please her now," said the Secretary gently.

"She won't know it now," was the sombre answer. "Oh, I forgot. You're one of them guys that believe you're livin' when you're dead. But I never been much on religion."

The Secretary, who had been a prominent minister before the war, was a wise man; he did not speak much of religion, but led the young soldier on to talk of his mother.

"She was great on church," said the boy, miserably at last. "I'd—I'd like to be the kind of a guy she'd want. You sure think she knows?"

"Sure," said the Y. M. C. A. man.

"A fellow'd like to think that when he's goin' away to fight," the boy admitted. "But I ain't been nothin' but a bum. I couldn't be the sort of church Johnnie she'd like."

"You can start over again, and take Jesus Christ as your Saviour and leader, and you'll come out all right," the Secretary assured him.

"That Jesus Christ fellow ain't botherin' with a cussin', fightin' son-of-a-gun like I am," wistfully.

"That's just the kind He is botherin' about," the Association man declared. All was silent in the trench for a time.

"And you think He can help a guy along, fightin' the booze, and the cussin' and all?" he demanded. "You think He can turn me into the kind of a guy my mother'd want?"

"Just trust Him and ask Him for help."

"Pal, I'm on," said the boy, after a moment, and the two reached for each other's hands in the darkness.

"You're sure she knows?" begged the young soldier.

"I'm sure!"

And there in the trench the rain fell upon two bowed heads, as they lifted their hearts in a prayer of thanksgiving and appeal.—Elias Rutherford, in Association Men.

Many a Christian who thinks he is not growing at all may be growing in the most important sense of the word. He that is growing more acquainted with the weakness and the sinfulness and the waywardness of his own heart is no doubt thinking that he is going back, but he may be really making preparation for going forward in the noblest sense of that word. We may be growing downward in lowly humility, not less important in its place than growing upward in conformity to the Lord Jesus Christ.—John Cumming.

FOOT TROUBLES.

No Need of Them, Says Brooklyn Man, Who Has Evidently Solved a Big Problem.

According to the testimony of hundreds of people living in the southland and elsewhere, E. P. Simon, of 1589 Broadway, Brooklyn, N. Y., has successfully developed a system of shoe building having for its prime object the conquering of foot and shoe troubles. It appears that Mr. Simon's establishment has become national headquarters for people whose feet require his remarkable comfort shoe, known as the EzWear, but obtainable only of the inventor. Mr. Simon's new catalogue shows several hundred shoes that combine comfort with style at amazingly low prices and is now ready for free distribution.—Adv.



For Whooping Cough, Spasmodic Croup, Asthma, Sore Throat, Coughs, Bronchitis, Colds, Catarrh.

Don't fail to use Cresoline for the distressing, and often fatal affections for which it is recommended. It is a simple, safe, effective and drugless treatment. Vapo-Cresoline stops the paroxysms of Whooping Cough and relieves Spasmodic Croup at once. In asthma it shortens the attack and insures comfortable repose. The air carrying the antiseptic vapor inspired with every breath, makes breathing easy, soothes the sore throat, and stops the cough, assuring restful nights. Cresoline relieves the bronchial complications of Scarlet Fever and Measles and is a valuable aid in the treatment of Diphtheria. Cresoline's best recommendation is its 38 years of successful use. Send postal for Descriptive Booklet.

FOR SALE BY DRUGGISTS

THE VAPU-CRESOLINE CO., 62 Cortland Street, New York

or Leeming-Kilts Building, Montreal, Canada.

Many Christians in looking upon Christians in other communions are like a man traveling in foggy weather. Those at a distance on every side appear to be wrapped in the fog, while near him the atmosphere appears clear, although he is as much in the fog as any that he sees around him. The most difficult task in our approach to Christian unity is the discovery of our own errors.—Christian Union Quarterly.



Freezing to boiling without breaking

Pyrex dishes are guaranteed not to break in the oven. They stand even the test shown above.

Those who use Pyrex say it is the most lasting of cooking utensils. It never flakes or crazes—never rusts, dents, burns out or discolors. Lasts a lifetime.

Ordinary pans waste two-thirds of the oven heat. Pyrex uses it all. It makes bread rise an inch higher, gives pies crisp under-crusts, makes meat more tender. Pyrex makes all food more delicious.

Dealers everywhere sell the many different Pyrex dishes. Buy your first one today. Like thousands of others you will never again use an old-fashioned pan.

Send today for the free illustrated booklet, "New Facts About Cooking." Pyrex Sales Division, 316 Tioga Ave., Corning Glass Works, Corning, N. Y.

Manufactured by the World's Largest Makers of Technical Glass

PYREX
TRANSPARENT OVEN DISHES

Richmond, Fredericksburg & Potomac R. R.
To and from Washington and beyond—Daily.

Leave Richmond	Arrive Richmond	Leave Richmond	Arrive Richmond
* 4:00 AM	* 10:30 AM	* 4:10 AM	* 9:45 PM
* 6:00 AM	* 11:25 AM	* 12:55 PM	* 10:25 PM
* 6:15 AM	* 1:55 PM	* 2:30 PM	* 11:5 PM
* 7:05 AM	* 6:00 PM	* 6:00 PM	* 12:30 Nt.
* 8:25 AM	* 8:10 PM	* 8:05 PM	* 2:42 Nt.
* 8:40 AM		* 9 PM	

Richmond-Washington Local, Lv. 8:25 PM, week days; 8:15 PM, Sunday; Ar. 8:14 AM, daily. Fredericksburg Accom. week days, Lv. 8:45 PM; Ar. 8:15 AM. Ashland Accom. week days, Lv. 8:30 AM, 6:30 PM; Ar. 8:35 AM, 6:30 PM.

▲ Elba ticket and baggage office not open for this train. * Main St. Sta. † Byrd St. Sta. (stopping at Elba). ‡ Elba Sta.

Church Furnishings, Memorials, Etc.



CHURCH VESTMENTS

EMBROIDERIES

Silks, Cloths, Fringes, Etc.

CLOTHING for CLERGYMEN

COX SONS & VINING

72-74 Madison Avenue.

New York

CHURCH EMBROIDERIES

Stoles, Eucharistic Vestments, Surplices, Altar Hangings, Burses and Veils, Markers, etc. All materials for sale.

The only studio importing exclusively English unfading silks, Damaske, fringes, linings, pure gold metal threads, etc., and using Standard Church of England patterns and designs.

English silk stoles, plain..... \$3.50

English silk stoles, outline crosses..... \$4.50

English silk stoles, handsome crosses..... \$5.50

English silk stoles, best hand embroidery, from \$3.00 up to..... \$50.00

English silk burse and veil with crosses, \$12.00, \$15.00, \$18.00..... \$20.00

Handsome embroideries unsurpassed in workmanship executed at short notice. Special altar linens embroidered in England. Testimonials from all over the world.

THE CATHEDRAL STUDIO

Lucy V. Mackrille

11 W. Kirke St., Chevy Chase, Md.
30 min. by trolley from U. S. Treasury, Washington, D. C.



GRANITE AND MARBLE MEMORIALS

Largest Stock in the South

We pay the freight and

guarantee safe arrival

The Couper Marble Works

(Established 65 years)

264-268 Bank St., Norfolk Va.

PLEASE mention the SOUTHERN CHURCHMAN when you write to our advertisers

R. Geissler, Inc.

56 West Eighth Street, New York

Memorials
FOR THE CHURCH
Furniture — Windows — Fabrics

Ecclesiastical and Domestic Art Worker.

Memorial Windows, Leaded Glass, Monuments, Decorations, Church Furnishings in Wood, Metal, Stone. Artistic Bungalow construction complete or plans only.

CHARLES F. HOGEMAN,
45 Seventh Avenue, New York City.

Brotherhood of St. Andrew

Guilds and all Church organizations desiring to assist their treasury can find no better way than by representing the SOUTHERN CHURCHMAN. And at the same time you will do a good work by placing the SOUTHERN CHURCHMAN in homes where there is no Church paper. Write to-day for full particulars.

SOUTHERN CHURCHMAN
Richmond, Va

O. Luetke's Art Works

Church Furnishings

IN METAL, WOOD, MARBLE, ETC.
128-332 Seventh Ave New York

Thoughts For the Thoughtful

"God reads our characters in our prayers."

A good church service always begins at home.

He who makes light of his sin makes light of his Saviour.—C. H. G.

It is hard to find a poorer man than the rich man who never gives.—Ex.

The difference between men is not that one is inspired and another is not, but that one yields to the Spirit, another does not.—Selected.

The Christian must remember that the soul above all else is to be kept clean. Sin stains the soul before it touches the mind or the body.—Floyd W. Tomkins.

Turn to the Helper, unto Whom thou art
More near and dear than to thy mother's heart.

—Miller.

Ruminating upon trouble is bitter work. Children fill their mouths with bitterness when they rebelliously chew the pill which they ought obediently to have taken at once.—Spurgeon.

I believe no love, no life ever goes from us. It goes, as He went, that it may come again, deeper and closer and purer to be with us always, even to the end of the world.—Geo. MacDonald.

"I want you to make your ideals higher and higher. Then, when you have gained one height, you will find that what you took for the summit from the plain was not really so: there were further peaks beyond."

There are in every life drawbacks

and discouragements, for we live by faith and not by sight, and faith must be perfected in the midst of perplexities and contradictions. The mists are useful. Steering towards our port in the fog means trusting the Pilot.—Forbes Robinson.

A sea before
The throne is spread: its pure still glass
Pictures all earth scenes as they pass:
We on its shore
Share in the bosom of our rest,
God's knowledge and are blest.

—J. H. Newman.

There are many who at least profess that they have no confidence whatever in human nature. They are making an unconscious but awful self-revelation in this profession. The healthy minded man looks for that which is good and rejoices to welcome and to applaud it wherever it is found.

Millet, the great painter, taught that it was the business of art "to make use of the trivial to express the sublime." It is certainly the duty and privilege of the saint so to handle the trivial as to express the sublime doctrines and principles of his holy faith.—W. L. Watkinson.

Why should we seek for that which is not here, but beyond. A haven beckons; a finger points to an end of pain and weariness. But the struggle here fits us for that which is to be. So let us be content to be unsatisfied with this and that, and ask for more, and ever more, of the life that is peace in Him. "Thou madest me for Thyself, and my heart is restless until it find rest in Thee." And so, one by one, we creep silently to rest and peace.—Selected.

To proclaim the Spirit of Truth—that the Spirit is verily with us and striving with us, cultivating all the faculties He has conferred, bringing us to repentance, seeking to mould us after God's image, seeking to make us helpers and not destroyers of each other—this is the work that is left to

the Church, this is the one hope for the age.—Maurice.

There are few congregations less ideal perhaps than that in which Jesus worshipped in Nazareth, and few sermons less perfect than those He listened to. But in that little synagogue He felt Himself made one with all the piety in the land; as the Scripture was read the great and good of former ages thronged around Him; nay, heaven itself was in that narrow place for Him.—Stalker.

Happiness is an utter illusion, save when we are seeking it by making others happy. And the supreme gift of happiness to others is to bring them the very best that life has revealed. When we can say, "The Master is here," we have communicated to the sorrows and disappointments of men a new principle of energy, and human conduct is no longer vain. It is a refreshing and renewing life.—A. Connell.

No Church now mourns an absent Lord. When faith looks for Him it sees Him. When love yearns for Him it feels Him near. Only when these are feeble do we seem to be forsaken and alone. We have then one friend to whose memory no tablet will ever be erected, and no tear shed; for the strong arm will never cease to hold us securely, and the loving heart will not fail to keep alive our affection with the fire of its abiding love.—H. B. Robinson.

R. L. Christian & Company

816-818 East Main Street

Richmond, Va

Leading Fancy Grocer

AGENTS FOR

HUYLER'S CANDIES AND PREPARED SWISS MILK CHOCOLAT

Special attention given to out-of-town orders

Catalogue mailed on application.

Not All There.

A friend of the writer's some time ago got out of a train late at night at a country station in England. There was no carriage, but a porter volunteered to carry my friend's bag. The porter, during the walk, told all about himself, how he was twenty-five years of age, always enjoyed good health, had a good education, and was ambitious of getting on in the world. My friend asked him if he were a religious man; if he ever said a prayer. When the porter had answered both questions in the negative, my friend remarked: "It seems to me that you are not all there," meaning that the man had neglected to cultivate one part, and that the highest part of his nature was wanting, and by no means complete. To make this more clear my friend continued: "Do you ever meet a case like this: You have put into a truck many heavy pieces of baggage, and have gone out of your way to select a comfortable carriage for its owner, and into this the man or woman has got without giving you a tip or a word of thanks?" "There are plenty of cases like that," replied the porter. "Well," said my friend, "I know a man who has enjoyed health and strength and many other of the greatest blessings of life for twenty-five years, but who never speaks of, much less thanks, the Giver of them all." "You have me there," said the porter.—Canadian Churchman.

The atmosphere of hope is the purest and the clearest that we have, through which to see the things that really are, as well as all we long for and ought to be. The opposite of hope in our day is not doubt, is not even

despair; it is cynicism. It is the atmosphere which distorts, obscures, makes grotesque rather than pitiful this earthly lot of ours. Now, cynicism is the poisoner of human hearts; it is the sworn foe of progress; it is the death of sincerity; it is the enemy of mankind. Cynicism traduces the lives of heroes, dishonors the common moralities of life, imputes base motives to the worthiest, reduces to paltriness the noblest dreams, will dare to shadow even the innocence of child-

hood. I denounce it as a denier of Christ and set over against it the invincible gospel of hope. What good in life, what grace in God, can any man expect, to see through an atmosphere so murky and so deadly? An atmosphere of cynicism distorts the good which it cannot destroy. An atmosphere of hope will reveal, make beautiful, and save all good. Up to the mountains, then, and let the love that hopeth all things into your heart.—A. Connell.

Thousands Starving in Bible Lands

Easter Time A. D. 1918

Every Pastor in America is requested to preach March 10, 1918,

—on—

PRESENT DAY CONDITIONS IN BIBLE LANDS

—or—

THE MODERN BABYLONIAN CAPTIVITY.

Can we hope for true Christian fellowship on Easter Sunday or during Holy Week if in the meantime we have closed our eyes, turned our backs, or even remained indifferent to the cry of the hungry and the dying in the land from which we have our Easter message?

3,000,000 DESTITUTE. 400,000 of WHOM ARE ORPHANS!

WHAT WOULD JESUS DO?

Relief is 100% effective through responsible American administrators.

All money goes for relief, none for salaries, commissions or expenses.

Write to the American Committee for Armenian and Syrian Relief, Cleveland H. Dodge, Treasurer, One Madison Avenue, New York, for additional information, including latest cablegrams and official reports.

What do you know of the work of your

Church Temperance Society?

Rt. Rev. Fredrick Courtney, D. D., President
William Jay Schieffelin, Esq., Ph. D., Treasurer
Rev. James Empringham, D. D., Gen'l Supt.

Send for free sample copy of "TEMPERANCE."
This periodical has the largest circulation of any magazine of its kind in America. Address

Church Temperance Society

214 Metropolitan Tower, New York City

The Choice of Executors

is a matter of great importance. Every dollar you leave should be conserved in such a way that your heirs may enjoy the uninterrupted benefits of your life's work.

This Company is a careful and economical executor, trained in the law and business, sound in judgment, and seasoned in practical experience; its primary business is the administration of trust funds

Correspondence invited.

Capital
\$1,000,000

RICHMOND TRUST
& SAVINGS CO.

7th & Main Sts.,
Richmond, Va.

Southern Churchman

Vol. LXXXIII. RICHMOND, VA.,

MARCH 16, 1918.

No. 11



One Of

the best lawyers in Virginia (and that means in the U. S.) sent us a copy of his will last Friday.

His letter closed thus—"I shall be pleased to have your counsel pass upon the paper and make such suggestions as may seem to him proper."

Our lawyer pronounced it one of the clearest and best drawn wills he has seen.

Now, listen to one clause—

"I give, devise and bequeath to the Virginia Trust Co., of Richmond, Va., the sum of, to hold as trustee upon the following uses and purposes, namely," etc.

This wise attorney is making sure that the money he leaves to his wife and daughters will be safely managed!

Virginia Trust Co.,

THE SAFE EXECUTOR

P. S. —The sum he places in trust here is large

EDUCATIONAL

The Protestant Episcopal Theological Seminary in Virginia

Established A. D. 1823

The ninety-fifth session will open on Wednesday, September 18, 1918

Special Students Admitted

For catalogue and other information, address the Dean or Secretary.

Theological Seminary

Alexandria, Va.

The Theological Department OF THE University of the South

An integral portion of the University, where the student of Theology meets in the frank intercourse of a common life, with the student of Science on the other. For Catalogue Address THE DEAN, Sewanee, Tenn.

The General Theological Seminary

CHELSEA SQUARE, NEW YORK.

The next Academic Year begins on the last Wednesday in September. Special Students admitted and Graduate Course for graduates of other Theological Seminaries. The requirements for admission and other particulars can be had from The DEAN, 1 Chelsea Square, New York, N. Y.

ST. HILDA'S HALL A School for Girls, Charles Town, W. Va. Under the auspices of the Bishops of the Diocese (Episcopal). Near Washington. College Preparatory and elective courses. Music and Art. Athletics under WMAH PENDLETON DUVAL, Principal. Past 16 years principal of Stuart Hall, Va.

Episcopal High School

Near Alexandria, Va.

The seventy-ninth year of this School for Boys opened September 19, 1917. Modern equipment throughout. Catalogue on application.

A. R. HOXTON, B. A., Principal

Emerald Hodgson Hospital

—AND—
TRAINING SCHOOL FOR NURSES
UNIVERSITY OF THE SOUTH,
Sewanee, Tenn.

A Church institution where the best training to be had for development of Nurses. For further information, address

REV. W. S. CLAIBORNE, Supt.

Tonight.

For all who watch tonight—by land or sea or air—
O Father, may they know that Thou art with them even there.

For all who weep tonight, the hearts that cannot rest,
Reveal Thy love, that wondrous love which gave for us Thy best.

For all who wake tonight, love's tender watch to keep,
Watcher Divine, Thyself draw nigh, Thou who dost never sleep.

For all who fear tonight, whate'er the dread may be,
We ask for them the perfect peace of hearts that rest in Thee.

Our own belov'd tonight, O Father, keep, and where
Our love and succor cannot reach, now bless them through our prayer.

And all who pray tonight, Thy wrestling hosts, O Lord,
Make weakness strong, let them prevail according to Thy Word.
—Canadian Churchman.

College Students and World Service.

College students of the United States are reduced in numbers by nearly a third because of the war, and yet for the same reason young men and women who are attending this year are aroused as never before, it is said, to prepare for world Christian service. President Burton, of the University of Minnesota, to bring forward one instance, is leading the instructors, and more than four hundred students are enrolled. Harvard, Pennsylvania, Illinois and Iowa are nearly up to the Minnesota standard. It has been found necessary to raise up instructors and leaders, so many of those who once served as such having gone to war. Those American students, aiming at an enrollment of 200,000, boldly proclaim it to be one of their purposes to increase the number of Christian men and women to go abroad to serve the world by compelling the Missions Boards to raise more funds and commission larger numbers. It is found that since January 1 this year the war has greatly depleted the college students, especially of the Middle West.

This movement, inaugurated at a conference held at the very opening of this year, aims to get as many students in American colleges as possible to study their world obligation, and to prepare themselves to go to the ends of the earth and teach democracy and Christianity. The work of getting young men and women into the study classes has now been pushed for four weeks, and in one college, that of Kansas, 50 per cent. of the students are enrolled. In Mt. Holyoke it is reported that practically the entire student body is in the classes. Some time since, to pay expenses, students themselves subscribed almost \$1,500. About 800 secondary schools and colleges are taking some part, and about 350,000 young people are in some measure interested. Practically all of the agencies of all the churches are behind the plan.

"We have the guns now, and the men, and ammunition, what we need now is a nation on its knees."—Lord Roberts.

THE CHATHAM EPISCOPAL INSTITUTE FOR GIRLS

College preparatory, Music, Art, Domestic Science, Expression, Certificate admits to leading colleges. New buildings. Ten-acre campus: Athletics, Gymnasium. Terms moderate. Catalogue and views Mrs. Elizabeth May Willis, B. P. Prim., Rev. C. O. Pruden, Rector.

Box 13. Chatham, Va.

The Virginian Home and Training School

For the Feeble-Minded and Epileptic. Established 1893. For terms and information, address MISS M. GUNDRY, Falls Church, Fairfax County, Va.

The Bishop Payne Divinity School

The accredited Seminary of the Church for training colored men for the ministry. The thirty-ninth session opened September 21, 1917.

For catalogue and information, apply to REV. C. B. BRYAN, Dean Petersburg, Virginia

Racine College

Racine, Wisconsin

Founded by Bishop Kemper in 1852

AN ACADEMY AND JUNIOR COLLEGE

Prepares for all professional schools and the junior year of the university. A missionary training school.

B. TALBOT ROGERS, M. A., D. D. Warden

National Cathedral School

For Girls. Fireproof building in Cathedral Close of 40 acres. 100 resident pupils. College certificate privilege. Music, Art, Advanced, and Special Courses.

THE BISHOP OF WASHINGTON.

President of the Board of Trustees. JESSIE C. McDONALD, M. S., Principal. HELEN L. WEBSTER, Ph. D., Academic Head. Mount St. Alban, Washington, D. C.

ST. MARY'S, An Episcopal School for Girls. Founded 1842. Full college preparation and two years advanced work. Music, Art, Elocution, Domestic Science and Business. 14 modern buildings, 25-acre campus in mild Southern climate. Moderate rates. Address REV. GEO. W. LAY, D. C. L., Rector, Box 19, Raleigh, N. C.

STUART HALL

STAUNTON, VA.

Formerly Virginia Female Institute)

Diocesan Girls, School of Virginia and Southern Virginia. College preparation, Music, Art, Expression and Business Courses. Faculty and equipment of large school with small classes and individual attention. Large grounds and indoor athletics and outdoor sports under direction of Physical Trainer. Seventy-fifth session opens September, 1918. For catalogue apply to

STUART HALL, Staunton, Va.

One of the unique phases of Christ's teaching is this: He speaks to the great questions of human life. What are the relations between God and men? Is God a Father, and is man God's child? How may a soul be cleansed from the guilt and power of sin? What are the grounds of justice and goodwill between individuals and nations. What is the mission of pain? What is true joy? What is real peace? What is man's destiny in the realms beyond? These are some of our human problems which can never grow old. And Jesus has spoken to them once and forever.—F. F. Shannon.

The Cross of Christ Is the Only Solution of the Crisis of the World.

The very first meaning of the cross is the condemnation of man's sin. It is love pointing out, witnessing to, and condemning sin, as rebellion against God which can only issue in death. The fundamental thing in the present crisis is sin—setting up our wills, our self-manufactured hopes and ambitions, against the will, the purpose and the love of God. The cross makes all this clear.

In condemning sin the cross calls to repentance. To repent is fundamentally to think again, to think straight, to correct our vision, so as to understand the will and purpose of God. Right thinking brings the next step—penitence—sorrow for past failure to think straight, to see clear and to act right. But it cannot stop there if it is real. Its final issue must be amendment—beginning to act on the readjusted thought, according to the newly seen will of God, fulfilling the newly grasped purpose of God. That is the first step in the cross's solution of the crisis. It makes clear and condemns our sin. It challenges us to truer thinking and higher acting.

Love which condemned sin died to save sinners. Self is the root of all sin. Selflessness is the beginning of all salvation. It is God's way. He followed it Himself. By following it He made atonement for man's sin. The cross is the everlasting witness to that truth. It is the everlasting justification of every sacrifice men have ever made, are making today, or will make in the future. In the present crisis it is the cross that gives meaning and dignity, worth and power, to the sacrifices we are making in the front line trenches and in the homes throughout the land. It is the cross that heartens us for them, and lifts them out of the mire of meaningless pain into the light and love of God's own will to sacrifice.

Christ dared death and won life. The resurrection followed the crucifixion. The way of the cross led over the Mountain of Death straight into the Garden of Life. So it does still. In His victory is our victory. The present crisis is our cross. It shall be the way to more abundant life for us, if in our crisis we are crucified with Christ. We are in the world war with Christian motives. As Christians we must be prepared for the uttermost of sacrifice. If our sacrifice is made in the name of the crucified, and out of love for Him, we shall be victorious over our enemies, and shall find that it is the victory of Christ.

It has been suggested that Christians of all names keep (in their own way) the week before Easter this year with intensified devotion. We are asked to contemplate with open mind and willing heart "Christ crucified, the power of God unto salvation." We all need to do it for ourselves. The crisis demands that we do it for our world.

Following Christ in His Passion, we shall learn His mind. Saved by the cross ourselves, in victorious faith and faithful labor we shall bring our world back to its Saviour. The crisis of the world will have found its solution in the cross of Christ.

BISHOP RHINELANDER.

O Saviour of the world, who by Thy cross and precious blood has redeemed us; save us, and help us, we humbly beseech Thee, O Lord. Amen.

What Was It?

One of our exchanges tells of a little girl who "fooled" her grandfather. Maybe some of our readers can try the same joke upon grandpa or grandma. This is the story.

Mr. Brompton is very clever, yet the other day his little granddaughter utterly confounded him.

"Grandpa," said she, "I saw something so funny running across the

kitchen floor, without legs. What do you think it was?"

Grandpa thought and thought, but at last he had to give it up.

"What was it?" he asked.

"Water!" replied the little lady, triumphantly.

A Prize of Fifteen Dollars

is offered by a layman for the best brief review of "The Church and The Crowd" (An Interpretation of the Answer of the Church to the Challenge of the Day) Fleming H. Revell Company, Publishers. (67c postage, prepaid).

For further information and to secure the book send 67c in stamps or money order to 1531 Munsey Building, Baltimore, Maryland.

Miller & Rhoads

"The Shopping Center."

For the retail Dry Goods and Department Store trade.

In the heart of Richmond, when you are here; and Our Mail Order Department Serves you at your home.

BROAD AND GRACE STS.

CORNER 6TH ST.

RICHMOND, VA.



EASTER SUNDAY!

The great opportunity for the presentation of GIFTS and MEMORIALS to the church!

In order to assure completion and delivery in ample time for this festival, work should be in hand without delay. Consult the leading CHURCH SPECIALISTS now, in relation to any contemplated "Easter offerings."

Correspondence invited on any feature of church efficiency—furnishings, lighting, ventilation, equipment, changes, improvements. Consult us and expert information be secured.

J. & R. LAMB

Studios

23-25-27 Sixth Avenue
NEW YORK

Send for photographs of
executed work.

Send for illustrated
hand book.

Southern Churchman

Catholic for every truth of God; Protestant against every error of man.

REV. EDWARD L. GOODWIN, D. D.,
Editor.

SOUTHERN CHURCHMAN COMPANY,
Publishers.

Vol. LXXXIII.

RICHMOND, VA., MARCH 16, 1918.

No. 11

DO WE DESIRE CHURCH UNITY?

In the Churchman (New York) of March 2 there is an editorial article on "Courtesy and Church Unity," with much of which we find ourselves in thorough agreement. We would be sorry to believe, however, that as regards our own Church the situation is altogether as intimated in the following paragraph:

One is given to think nowadays that Church Unity is the dearest heart's desire of all Episcopalians. We have commissions to agitate it, prayers to prepare our hearts for it, conventions to discuss it. It is pure camouflage. Most Episcopalians do not care one rap about Church Unity. What we want is dominion. We want Congregationalists and Presbyterians to become Churchmen. By peaceful conquest and a better understanding (their understanding of us) we hope that the territory will ultimately be ours.

Let it be remembered that "most Episcopalians" are laymen and laywomen who have more common-sense than they are sometimes credited with by the clergy. They read their Bibles and Prayer-Books and have a fairly clear idea of what they teach. They live in daily and very kindly intercourse with friends and neighbors and business and social acquaintances of other Church names, and fail to see any great difference between themselves and them as touching the effect of religion upon life. But they have too much "gumption" to mistake courtesy for unity. They love their own Church with a pure devotion; her services and traditions and "ways" are very dear to them, and they see no reason for, have no intention of, giving them up. They wonder that their "outside" friends cannot see them all in the same fair colors, and ascribe it to training, prejudice and lack of knowledge or of a properly cultivated taste. But they respect their convictions and even their prejudices, and have no disposition to override them. Only they think it is a pity that Christian people in the same community, serving and worshipping the same Lord and repeating the same creed, cannot do it in unison, and save the tremendous waste, the misapplication of zeal and loss of religious influence and dissipation of spiritual energy, to say nothing of the

untold cost in money, that is the price of denominationalism.

To this extent at least, we are persuaded, most Episcopalians do care about Church Unity. They see no prospect of it; it is a subject hardly worthy of serious discussion because the obstacles in the way seem insuperable. Religion in this age of enlightenment cannot tolerate compulsion. It demands the widest liberty of thought and conscience, especially among democratic peoples. They are constrained to hold fast to those things which to them seem true and essential, or even admirable and helpful; they have a sacred right to their use and enjoyment, and even a duty to urge them upon the acceptance of others. But they recognize that their Christian neighbors are bound by a like constraint and must be accorded the same right. As long then as they suppose Church Unity to mean uniformity in taste, in customs, in opinion, in ideals, or even in convictions as to the relative value and importance of different aspects of religious truth and of organic Church life, they judge, and rightly judge, that it is a thing impossible if not undesirable.

But suppose the average Churchman could be assured that all this is not implied in Church Unity as we conceive of it today, but that the truest liberty of conscience and the widest diversity in points of view and methods of religious exercise were quite compatible with a real and practical organic unity, what then? Suppose they could be convinced that what we want, "we" being all sincere and thoughtful advocates of Unity, is not dominion but Christian common-wealth, is not conquest but opportunity for worthwhile sacrifice of exclusive ecclesiasticism for the sake of God's kingdom, is not elimination but comprehension, is not the surrender of anything we value but the cultivation of a more generous spirit of understanding, tolerance and charity. Has it ever been shown that "most Episcopalians" would not care for that? Would not the Christian instincts and good sense of the great mass of our thinking people respond to such a program?

We quite agree that most Episcopalians have failed to take even an acad-

emic interest in schemes of Church Unity, because none has ever been presented to their practical apprehension. Such discussion of the subject as they have read or heard has seemed to them pointless and to lead nowhere. But their attitude must not be confused with that of the average cleric or the doctrinaire. They are voiceless, but not callous or thoughtless. Had they leaders who were not despairing and not afraid, who could point the Church to a single first step to be taken, a single first principle to be adopted, which would demand their co-operation and command their respect, we believe it would receive a glad and candid response. That fine spirit of democracy, that broad liberality, that innate sense of justice and fair-play, that genius for organization and team-work, that readiness to undertake big things for the good of the whole, which are characteristic of most Episcopalians as of other good Americans, would not be found wanting in the rank and file of the Church if it were called upon to grapple with this problem in a way they could approve and for a purpose they could understand. Let not the attitude of the Church, that is, of the great body of Church people, be reproached, or its sincerity be impugned, until at least it has had the opportunity of expressing itself and showing what spirit it is of. But let some definite, practical program for an approach toward Church Unity be presented, conserving all that they hold to be true and good, but recognizing present conditions, and that wider liberty under higher law which men are trying to grasp today, and then let it be seen whether or not we care for it.

THE CHURCH AND SOCIAL SERVICE.

The Church and the Crowd. An Interpretation of the Answer of the Church to the Challenge of the Day. By Richard Wallace Hogue, D. D. New York; Fleming H. Revell Company. Pp. 84. 60 cents net.

Six very earnest and thoughtful chapters by a clergyman of the Church who gave up the rectorship of a large parish to devote himself to more direct work among those whom the

Church fails to reach. Dr. Hogue is a man of strong convictions, but is neither an extremist nor a crank. In this little book he reminds us that thoughtful people are asking such questions as these: "Has organized religion not only forfeited its leadership, but lost the message of its Founder? If so, or if not, will the Church make good her mission and her message? Will the real redemption of humanity come through forces and channels outside the organized Church?" He seeks to answer such questionings, and "to aid the Church to meet the challenge of today, as her Founder met the challenge of His day." No one can fail to sympathize with such a purpose. If one puts aside the consideration of these and like questions as either impertinent or impractical, he argues himself as much out of touch with the spirit of the gospel as with the spirit of his age. If Dr. Hogue has not given us the final answer he at least awakens one's mind, stirs his imagination and prods his conscience. Such a book is excellent reading for the clergy, lest their preaching grow flabby and pointless, and none the less so for the laity, lest their hearing grow selfish and unprofitable.

There is an element of indefiniteness, however, which we find in all discussions of the Church's duty on lines of social righteousness and uplift. It is agreed on all sides that Christianity, the gospel of redemption, the treasures of truth and love, and spiritual power which are committed to the Church, are hers to be used and applied for the salvation, moral, physical, social, economic of the world around her. Let us assume that we have gotten that far out of the narrow prison-house of our old self-seeking notions of religion. The question is, how and by what sort of agency is this gospel which we have received and grace bestowed upon us to be thus exercised and applied? Is it the business of the Church as a concrete organism, or of Churchmen and Churchwomen who have received her message and grace and inspiration through her ministrations? Shall the Bishops and other clergy leave the word of God to serve these tables of applied justice and benevolence, or shall the body of the Church's membership who have heard the gospel of the kingdom set about choosing the leadership, discovering the methods and organizing the agencies for putting it into practice? Where does the responsibility lie for getting any definite thing done in the way of social or civic righteousness? Should the Church, assembled through her representatives in Council or Synod, proclaim the specific duty, inaugurate the plans, formulate the methods to be followed and furnish the machinery? We cannot think so; and can easily imagine the botch she would make of it and the entanglements in which she would presently become involved. It is

the Church's duty, as such, to preach and teach the gospel of righteousness and brotherliness and love so wisely, forcibly, constrainingly, and, if need be, particularly, that the preacher and every hearer would be moved to ask, not only of the Church, but of themselves, "What shall we do, then?" and to find the thing to be done and the right way of doing it. The further responsibility rests with them.

It is for lack of definiteness here that the Church is often berated by those without and misjudged by those within. It is not, as we conceive, the business of the Church as an institution to enforce prohibition or child-labor laws, to arbitrate between capital and labor, or to clean up the slums and eradicate the plague-spots in our cities. It is her business in this regard so to preach and exhort and encourage that the Christian citizenship to which she ministers will see their duty in these particulars and do it. It is the work not of the Church, but of the Churchman.

The willingness and anxiety, indeed, of our Church to further every such good work is somewhat curiously shown by the creation of her Social Service Commissions, general, provincial and diocesan. They are composed of able and earnest men who have given a deal of thought to many difficult problems. They have made surveys, tabulated statistics, written reports and issued exhortations and advice. It is no reflection upon their wisdom or zeal to remark that they have found more to say and less to do than any similar bodies in the Church. They have gone just as far as the authority which created them could go. It seems to us the only practical thing for them to do is to encourage the organization of laymen in clubs, guilds, societies or what you will, in the cities or communities, and say to them, "Here is the work to be done; you have the teaching, the inspiration, the spiritual power of the Church behind you; you have the means, the intelligence, the practical ability about or within you; get busy! Make such plans, use such methods, advance such causes, as seem to you right and good, that's your responsibility; only put into operation this gospel of the kingdom of God delivered unto you right there in your own community, and elsewhere that your influence and power can reach."

For as the Church cannot live the personal religious life of her members, neither can she perform their tasks or fulfil their obligations or shoulder their responsibilities. Let the distinction be clearly kept in mind, else there will be grave confusion of thought both as to the province of the Church and the duty of the Churchman.

One great evil of sin is that it takes away our right to be indignant when other people sin, and so in time our standard of thought is lowered to their scale.—Phillips Brooks.

Book Notices

(All books reviewed at any time in this column may be ordered at the publisher's price given, plus postage 15 cents, from the book department of the Southern Churchman.)

On the Threshold of the Unseen. An Examination of the Phenomena of Spiritualism and of the Evidence of Life After Death. By Sir William F. Barrett, F. R. S. With an Introduction by James H. Hyslop, Ph. D., LL. D., Secretary of the American Society of Psychical Research. New York. E. P. Dutton & Co. Pp. 354. \$2.50 net.

The author of this substantial volume is a man of scientific training who was one of the founders of the Society for Psychical Research in England thirty-six years ago, and was, even before that time, a patient investigator of the phenomena of spiritualism. The facts cited seem to have stood the test of scientific examination as to their reality, so far as it was possible to apply it. They are many and curious, and too well substantiated to be denied by candid minds. Many of us could supply others from our own experiences or those of our friends. It remains to determine not only their explanation, but their significance and practical value as part of the fund of human knowledge. On these points it cannot be claimed that definite conclusions have been reached as yet. Our author discusses some of the problems presented in a candid spirit, in full view of the latest hypotheses of psychological science, and suggests but does not insist upon certain far-reaching implications to which they may seem to point. He considers, however, that survival after bodily death is scientifically demonstrable, and that a philosophy of materialism is untenable in view of proven facts. The book may be accepted as a contribution to the popular thought of the day as well as an authoritative statement of the progress so far made in the investigation of a limitless and to some minds a fascinating, but still obscure and inhospitable, if not treacherous, field of research. It is one, unquestionably, in which it is easy to go astray, and would better be left to the scientists than be invaded by immature investigators or credulous seekers after the sensational. So far, we believe, spiritualism has contributed nothing of substantial value to the sum of religious knowledge or experience.

Our Living Dead. Some Talks with Unknown Friends. By E. Katharine Bates. With a Preface by Sir Alfred E. Turner, Major General, K. C. B., &c. E. P. Dutton & Co. New York. Pp. 160. \$1.25.

Here is another book on the same subject but from a different standpoint. It is by an avowed spiritualist in the popular meaning of the word, and is written ostensibly for the comfort and instruction of the bereaved. It contains much that is quite true, which can be far better gotten from other sources, mingled with not a little that is more than dubious and subtly misleading. Let the bereaved go to God's word for comfort and they will find no need for such doubtful and unwhole-

some aids to faith or hope, which really tend to undermine both.

An Angel of Light. By the Rev. Kenneth Mackenzie, Author of Anti-Christian Supernaturalism, etc. Christian Alliance Publishing Company, New York. Pp. 192. \$1.00.

A clergyman of the Church in this volume comes with his antidote, not only for Spiritism, the correct term for that professional cult, but for Theosophy, Eddyism or Christian Science, New Thought and other recrudescences of ancient paganism. He traces their origin, exposes their fallacies and demonstrates their antagonism to Christianity. Indeed he does not hesitate to connect them with the power and lying wonders of that malignant spirit who for his purposes "fashioneth himself into an angel of light." To those who need to be informed as to the real meaning of these proposed substitutes for our holy religion, of the futility of their claims to be compatible with it, the secret of their attractiveness to a certain class of minds and the intellectual, moral and spiritual moccasins into which they lead, Mr. Mackenzie's book is to be recommended. Speaking of spiritism, the author quotes from a pronounced but evidently despairing spiritist who declared, "We have broken into the spirit world on the side on which they keep their insane." *Mutatis mutandis*, the same remark would seem to apply to these other realms in which we are invited to find repose.

Letters to the Editor

In this department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letter to the Editor" will appear in our columns except over the signature of the writer.

THE CLERGY AND THE ARMY Y. M. C. A.

Mr. Editor: Permit me to say through your columns that I am back on duty at Camp Lee, after an absence of six weeks, due to sickness; and at the same time to tell your readers something of the Y. M. C. A. work in the Army.

There seems to be an impression abroad that a clergyman has to surrender some of the privileges given him in ordination when he enters the service of the Army Y. M. C. A. To my mind, a clergyman not only does not surrender anything that is valuable, but he has a wonderfully increased opportunity for service.

There are twelve Y. M. C. A. buildings serving the soldiers, besides the Central Administration Building, and the big central auditorium, seating 5,000 men.

Each of these twelve buildings has a staff of five secretaries, all wearing a uniform. The Building Secretary is in charge of the building, and is made responsible for all its activities, especially the business end. The Social Secretary looks after concerts, entertainments, social games, etc. The Educational Secretary conducts classes for soldiers whose primary education has been neglected, and teaches French. The Athletic Secretary supervises all

kinds of indoor and outdoor athletic games and exercises.

Then each building has a Religious Work Secretary, for which position an ordained minister is sought. He celebrates the Holy Communion according to the rites of his Church, he has Bible classes, and he preaches at morning and evening services on Sunday and on one week night. Not often would he have all these services himself, however, on any one day.

Of course there is more to be done, in the way of visiting individuals, in barracks, in infirmaries, and in the base hospital, than one or a dozen ministers could do, in the portion of the camp served by one building.

Surely there have been in the past, and will be in the future, few opportunities such as presented here for a man to labor in the service of the Master. To help a man go over the top as a Christian; or (and this is the biggest part of the work after all), to do a bit for the Christian religion in a crowd of men, gathered from a wide territory into one place, where they are in a more susceptible frame of mind than ever before; in a crowd of men of whom perhaps 99 out of 100 are coming back to enter into the life of the nation; was there ever such another opportunity to strike while the iron is hot?

A man serving as Religious Work Secretary, as I am here, feels that his best is so little in comparison with the opportunities presented that he is sometimes discouraged. But the bigness of the opportunity constitutes the call.

ARTHUR P. GRAY, JR.
Camp Lee, Va., March 5, 1918.

THE BISHOP JONES CASE.

Mr. Editor: The case of Bishop Jones is causing wrathful discussion in the Church and outside of it, and no wonder, for it raises the most serious question that any one bishop ever has thrust upon the Church, the question debated in colonial times, viz: Is the Episcopal Church a Tory Church?

I do not question the sincerity of the erring Bishop; the most mischievous man of the nineteenth century, "the arch traitor to the world," Carl Marx, must have been sincere; a recent writer has made out a plausible case for the sincerity of Benedict Arnold.

I am sure the Episcopal Commission that acted in the Jones case sought the highest welfare of the Church, and aimed to be as kind as possible to the offender; but I doubt the sufficiency for the bishops is to present Bishop true, the logical, the consistent course for the bishops is the present Bishop Jones for trial on the charge of disloyalty to the country, though a technical case of treason probably could not be made out; and any way that offense would come under the jurisdiction of the civil courts.

No bishop of the Anglican Communion ever has so much deserved deposition as Paul Jones. Bishop Ives and Bishop Cummins together did not hurt our Church one thousandth part as much as Bishop Jones will hurt it if he is not deposed.

WALLACE CARNAHAN.
Jackson, Miss., March 2, 1918.

There is no test of love but death. From the soldiers who died for Greece in unquestioning calm at Marathon, to the obscure girl who gave her life in the fire in a mean London street for the little child who had fastened on her heart, the one test of love is the length to which it will go.—W. M. Clow.

THE VERDICT.

By the Rev. Carroll Lund Bates.

Our age is fortunate. The argument of history is before us. A reasonable verdict can be returned.

We know now that war is intolerable. We cannot allow it to continue as a permanent possibility. Had it not been for this particular war which we are experiencing now we might have gone on tolerating war as an occasionally necessary evil. But not after this. This war completes the evidence. The jury has decided. We have pronounced war guilty. This war may not be the last war, but war must cease.

Autocracy is condemned today. The evidence is in, and it is conclusive. Nero, Louis XVI, Charles I, George III, William II have passed before us and we will have none of them. The conscience of man is keen. It realizes that these are guilty. They are condemned.

Pacifism and Socialism have been tried. They are found wanting. Pacifism says, "Peace at any price," and omits to demand righteousness. Socialism says, "Down with Autocracy," and forgets that a leaderless people is powerless. Bolshevism is conclusive evidence against both Pacifism and Socialism. The jury of the people declares the same verdict upon each of them. They are condemned.

What of Democracy? The evidence is in on this head too. Is Democracy beyond reproach? Not the Democracy that we have so far had. We have tried Democracy before the public bar. The verdict is that Democracy leans in the right way, but that it must be improved. Democracy led by leaders whose purpose is to exploit themselves is discredited.

Autocratic leaders we will have none of. Self-seeking leadership is not desired. To have no leaders is intolerable. The evidence of history pins us, therefore, down to this: Ideal government ensues where the people raise up from among themselves leaders who have conscience and ability, and when the people stand behind the leaders so raised up. In a word, the greatest State will be that State which is nearest to being the absolutely Christian State.

We also live in an era when the evidence of history is before us, and when we can confidently return a good many verdicts upon Christianity.

Imperialism in the Church is condemned by the evidence of history. Gregory VII, Boniface VIII, Alexander VI are tried and found wanting. We will have none of them. Those who are chief in the Church merely or mainly to lord it over God's heritage must go.

But what of Liberty of Private Judgment in the religious realm? The verdict of Christian history is decisive against the excesses of this genius once believed to be the one on whom we might pin our supremest hopes.

The evidence is complete. Liberty of Private Judgment comes before the jury of public opinion today with a long list of crimes written against her. She has created almost innumerable sects, some of them deservedly a laughing stock. She is condemned.

The Church then must have leaders duly accredited, but if these be not Christian in spirit to the degree that they will serve the flock and in no wise exploit themselves the Ideal Church is a long ways off.

The evidence of history is in as to other details of Christianity, and the jury rules as follows: (1) In the interests of reverence ritual is desirable,

but excess of emphasis upon ritual is a danger since it tends to make ritual degenerate into mechanics; (2) in the interests of the soul's felt need, Christianity must not lose sight of the fact that Christ is an Agent of present day Empowerment and that the Sacraments are vehicles of real spiritual gifts; yet, to stress this (truth though it is) to the limit of forgetting other truths by which it is safeguarded, is sure to lead to moral laxity.

These days press problems upon us, but they are also aglow with revelations.

If we see that Democracy Christianized will mean the end of wars, the beginning of a period of social and economic efficiency under Christian leadership which Christianized humanity can (if it will) raise up and sustain, then it is time for us to respond to that vision.

If we see, by history's evidence, that Imperialism is discredited in the Church; if we see, on the other hand, that a leaderless Christianity, broken up into a chaos of almost headless organizations, is a farce; if we see that ritual means reverence, but that ritual stereotyped means mechanics; if we see that Christianity without Sacrament is like bread without nutrition, but that Christianity that exaggerates Sacrament acts as the heart is acted upon by digitals; if we see the indubitable desirability of keeping the Via Media, knowing also that on this Via Media only can the divided Church unite—then is it not today our duty to consider the evidence and act!

THE SPIRITUAL CALL OF THE WAR.

Extracts from the Lenten Pastoral of the Bishop of Georgia.

* * * My brethren, what are the ultimate causes of this war? What can re-establish man's civilized order on such a basis as will make righteousness, justice and peace abiding blessings to mankind? Surely it is not the mere victory of arms by ourselves and our allies which can do this. Force alone and physical might, the arbitrament of machine guns, can never produce the lasting stability of real peace, any more than prohibitions alone can produce virtue. The final causes of most wars are prevalent among the peoples of all nations. They are human causes, moral, spiritual defects of character, degradation of ideals, perversions of will, the active energizing, dominating powers of evil in human life.

At the root of all of man's life, of his aims, his aggressive activities, his motives and ideals is unquestionably his spiritual attitude to the world about him and the Universe above him. His philosophy, his religion, whatever it may be, dominates and controls his life when once he has risen above the level where appetite and passion and impulse unconsciously control him as in savagery or in infancy.

The only hope for mankind is to adjust his will to the eternal realities of truth and duty, to sanctify his affections, to uplift his ideals, to cleanse his imagination and to convert his heart to the God of love and holiness. Why cannot, why will we not see that? When has mere knowledge of physical things or the greed of power or the contentment of prosperity and wealth ever promoted the permanent peace and happiness of mankind? The history of the world is the history of fallen empires and ruined civilizations. And what has brought these failures? Will anybody, can anybody, deny that they have been caused by irresponsible power and wealth, by selfish indulgence

and luxury, by godless pride, by sensuous vice and religion perverted and prostituted to enforce these unholy ambitions and enslave their victims? These have wrought ruin and misery among men and turned God's earth into an ante-room of hell.

These are the facts and truths which I wish to force upon your reflection to make you face seriously and humbly in the hope that by the grace of God and the Holy Christ you may be led to see how solemn are the issues of our life. We are likewise partakers of a sinful human nature. We live also only too much under the same delusions which deceive and enslave other men and women and nations. The seeds of these cosmic sins are latent and active in us. Our nation and people stand before God not innocent of this wilfulness. We are tainted, too, with this human blindness and perversity. Our souls are anaemic, our religion is invertebrate, our churches are losing influence, our business is materialized, our homes are unreligious if not irreligious, our children are growing up undisciplined and without reverence. The clamorous assertion of our rights has drowned the voice of duty and conscience. Our education is secularized, our universities are often times the seed plots of faithless and irreverent criticisms; our philosophies are divorced from true and reasonable religion, their spiritual fountain head.

There are, indeed, thank God, evidences of the turning of men's minds to a deeper and more reverent attitude. The Spirit of God is moving over the face of the waters of human thought and life. The appeal which our country and other countries are making for an unselfish patriotism is finding a response in noble and sacrificing service from the soldiers in the trenches and from faithful souls at home among men and women. Let us thank God and take courage. But let us not forget that the war appeal is but temporary. When peace comes and we can turn again to our profits and our pleasures we shall be living in the same old world, with the same temptations and weaknesses, the same unregenerate natures and its delusions to beguile and betray us. The problems of peace will be more difficult; the dangers of peace will be greater; the sins of peace just as deadly as these things are now. We need God quite as much in prosperity as we do in tribulation, nay, more.

The improvement which we thankfully note will not be, however, radical enough if it reach not into the innermost recesses of human life. It must touch the fountain head of human thought and conduct, in the attitude of the soul and the conversion of the will. We must be converted and become as little children. We must have a truer, deeper, purer religion. We must live more in God and for God. We must become Christian in spirit and in truth.

If we do not we shall only patch up the broken fragments of human society. We shall only whitewash the sepulchres of our still selfish and dying souls. The last end of the world and of our own lives shall be worse than the first. No nation, no man can pass through such profound experiences as we are now enduring, can face life in its depths of suffering and need and sin without some result. If we are not made wiser and stronger and better, we shall be more deeply hardened into insensibility, more blinded, and more desperate in materialized worldliness than we were before.

And therefore, my brethren, I appeal to you to use this holy season as

men who are facing life steadily, and in its deepest meaning as those who are moved to their depths, and who in passionate sincerity are seeking from God His forgiveness and His grace, His blessing and His salvation. In all humility, as your brother in need, I appeal to you with all sincerity and earnestness. Can we not hear, as of old, the refrain of the ancient prophets, their solemn words, "Thus saith the Lord God."

I call you in His Name to confession and repentance and I assure you with the authority of an ambassador of Christ that in your sincerity of penitence you shall receive from Him forgiveness and the power and grace of a renewed and holy life.

I call you to reverent faith, to prayer and worship in your closet, at your family altar, at the altar in His House, where the Great Sacrament brings you face to face in communion with your God and Saviour.

I call you to self-denial and self-sacrifice in your Master's Name, for the nation and for His Church. * * * The one great sin and disloyalty in religion is insincerity, unreality and pretense, professing with our lips what we deny in our lives. If we pretend to be Christians and Churchmen, let us be sincere and honestly endeavor to obey our Master and His Holy Church. Otherwise, it is impossible to receive the blessings which He sets before us. * * *

Again I call you to personal service as the supreme claim of our Lord upon us all. The Church has a great mission in the world, as the nation has. Democracy is a great force, and like all other forces may become a very dangerous power. It, too, must become consecrated by the Divine spirit to the service of all mankind, of all classes and nations of men. It must not be prostituted to the selfish purposes of those who direct its energies.

That consecration is the Church's responsibility—to fulfil that duty the Church asks for your Christian service to quicken her life, to sustain her activities and to promote her mission. Let us do all we can for our country and our allies and the great cause to which we are jointly committed. But let us not forget that behind all the activities of our country and its brave defenders on the battle line there must be character; there must be goodness and truth and the strength and peace and holiness of God. It will be a fatal error if our war goes on with the weapons of the flesh to a successful issue, and the Church at home shall have been weakened and its energies sapped and its mission obstructed by the neglect of prayer and of worship and by the weakening of that loyal zeal which seeks to spread Christ's blessed Gospel of comfort and salvation at home and in all the far corners of the earth. * * *

Sincerely your friend and Bishop,
FREDERICK F. REESE.

SOLDIERS ARE LOYAL TO THE CHURCH.

Extracts From Letters to the Brotherhood of St. Andrew Show They Are Interested in Bible Classes, in Personal Work and in the Church at Home.

The young soldier in the cantonment does not forget his Church. It is near and dear to him, judging from his letters, and he frequently expresses regret that he has not been able to get in touch with some chaplain of his Communion, or some members of the Brotherhood of St. Andrew. A spirit of optimism pervades the soldier's let-

ters. He is becoming interested in his work; he is striving to make himself a good soldier; he looks forward to "going to France" where he expects to acquit himself as a true and loyal American.

"I believe," writes an enlisted man, who is stationed at Camp Wadsworth, Spartanburg, S. C., "that the men in the National service will return to their homes stronger in moral and spiritual fibre, due to the work of the Chaplains, the Y. M. C. A. men and the Brotherhood of St. Andrew's camp secretaries. Now is the time for religious work, for the men are in a receptive mood and realize, more and more each day, what the Church is trying to do for them."

A fine picture of camp life is presented by one young soldier at the Spartanburg cantonment:

"When in town on Sunday evenings, or even when I can get away in the mornings, I go to the Church of the Advent," he writes. "The men in our tent are showing true Christianity and brotherly love, as we share all our worldly possessions equally, regardless of race or nationality, creed or color. We get along nicely, and when any one is ill or in need, in sorrow or trouble (which is rare), we try to help him. We have a mutual feeling of love for one another, and try to conduct ourselves always like Christian men. We can show our religion most when we minister to the sick."

Another, from the same cantonment, writes: "Yes, I trust God that I will return home again after doing my bit as a loyal soldier of Uncle Sam. I also want to be a true soldier toward God, my Father, and I shall remain steadfast to my Church."

Still another writes of a Bible class of which he is a member. He says: "Considering the environment of camp life, the majority of men with whom I have come in contact have not forgotten the pleasure the folks at home derive from the news that they go to church. I am a member of the Bible class at the Y. M. C. A., under the supervision of a Corporal, and we are endeavoring to spread the influence of this class throughout the camp." This soldier, with his ambition to spread the influence of the Bible class throughout the camp, has a vision of the group system inaugurated by the Army and Navy Department of the Brotherhood of St. Andrew.

A lad in the 102d Regiment at Spartanburg writes that he is helping his Chaplain organize a choir for the newly-constructed church.

From Washington, D. C., comes a letter from a lad in khaki who deplores the fact that his company has been under quarantine for six weeks, and "during all that time we haven't seen a minister of the Gospel." Here is an opportunity for a Brotherhood group. The quarantine can bar out chaplains and ministers, but the personal workers comprising the group remain with their comrades, and their uplift work among them will continue, quarantine or no quarantine.

A captain in the British Army, describing the terrible assault of Gallipoli, told how the Tommies were notified by their commanders, before they landed in front of the Turkish forts, that there could be no retreat. They were expected to win or die. "While we were waiting," he said, "some of the men said their prayers. Others took out their little pocket Testaments and read them."

The spirit of loyalty to Jesus Christ is strong among the men in all the armies. They will be true to the death.

The Great Commission

Organ and Church Furniture Needed.

In a recent letter from the Rev. A. R. Llwyd, our missionary who arrived in Port au Prince, Haiti, the last of January, he writes:

"Is there any possibility of getting us a good second-hand Reed organ and half decent second-hand church furniture, with communion vessels? The cheapest lumber here is \$100 per 1,000 feet, while buying furniture is impossible; it is costly beyond imagination."

The work is now rebeginning in such a splendid way and Mr. Llwyd's enthusiasm is so contagious that we hope he will secure this organ and be able to put the services on a satisfactory basis. I might add that the Civil Administrator of Port au Prince, Major Marston, is a devoted Churchman and is keenly interested in helping Mr. Llwyd in every way, so you can see that our opportunities there are now unlimited.

May I ask your help in giving this appeal consideration in your columns?

ARTHUR R. GRAY,
Secretary for Latin America.

There Is Reconstruction Work in China, Too.

Mrs. Bliss, wife of a Missionary Physician at St. James' Hospital, Anking, writes on January 11:

I am making a new social service venture. So many patients leave the hospital unable to resume their former occupation that I have been spending many days and nights planning how to help them. Finally I have rented an old Chinese house, put a wooden floor and four glass windows in the work-room and fitted up a second room as dormitory.

At present four live in the dormitory. No. 1 has a defective heart. He was a beggar by profession and is now a neat, conscientious, cheerful, self-supporting man. No. 2 came to the hospital in a dying condition—17 per cent. of something that should have been at least 98 per cent. in his blood, I believe. After weeks in the hospital he has over 70 per cent. He was a water carrier by trade, but will probably never again be able to do any heavy work. He has no education, of course, and is the size of a twelve-year-old child, although he is twenty-six. No. 3 is an obstinate leg ulcer case. No. 4 is a soldier with a diseased bone in his leg. He has spent seven months in the hospital and now goes on crutches, still needs daily treatment at the dispensary. These all are working under ideal conditions, and are entirely self-supporting.

We make place cards, Christmas cards, Christmas toys, blotters, etc. I am sending to America for a jig saw, lathe and printing press, so that we may be able to take on all the needy cripples as they come out of the hospital, and also help those who still remain in the hospital and need work, money and good cheer. Already three convalescents have been able to pay their board and leave with a little money in their pockets, to make a fresh start.

It sometimes frightens me to think of these people dependent upon me for their livelihood, but so far we have been successful beyond all my dreams. We hope our friends will remember us in their prayers.

Orders for the work of this Reconstruction School may be sent through the Educational Department of the Board of Missions, 281 Fourth Avenue, New York.

A Resident Physician for Anvik.

The Rev. John W. Chapman, D. D., writes from Anvik, Alaska, that the Bureau of Education is considering the possibility of assigning a resident physician to Anvik. He feels that this is likely to be done if the Mission can provide a residence for the doctor. Dr. Chapman believes that this should be done as quickly as possible, "in order to consolidate our gains." He is about to call upon the people of Anvik and the vicinity, both white and Indian, for help in building the house, and believes that they will respond to the call. "It is evident," he says, "that with a little help from home we can make it a credit to the Mission. We shall have to buy paint, hardware, building paper, etc., and if the work is done gratis we may find it best to feed the workmen. Something like \$500 will be necessary to enable me to do all satisfactorily."

It is not clear just why the Bureau of Education should be willing to assign a doctor to Anvik, and apparently unwilling or unable to provide him with a residence. The advantage of having a resident physician, both from the point of view of safeguarding the health of the Mission's staff and enlarging the work of the Mission among the Indians, would be great. At present the nearest physician to Anvik is over one hundred miles away, and the nearest approach to a hospital is more than two hundred miles away. During the past summer Dr. Chapman built a small infirmary especially for the use of Christ Church School. This could be made to do duty for the time being at all events as a hospital.

If the doctor whom the Bureau of Education proposes to station at Anvik should be sent there, his reputation is such, Dr. Chapman says, that "we should have patients from all quarters. I do not know how we are going to accomplish all that lies before us, but we shall tackle it, and I hope that our friends will do all that they can to see us through."

Any who desire to help may send their gifts marked "Special for Doctor's House at Anvik" to Mr. George Gordon King, Treasurer, 281 Fourth Avenue, New York City.

Missions in Guatemala and Spanish Honduras.

In February Bishop Dunn, of British Honduras, visited the Republics of Guatemala and Spanish Honduras. At his very first stopping place (Barrios) he found a district containing 2,300 Anglians and only a deacon to take charge of them, as well as of a country school.

During his absence two men from the country came up to Belize, one with a signed petition, begging for a school teacher or lay reader in a district where the Church people could muster quite a good-sized congregation, but have no one to take services or teach their children; the other a lay reader who gave notice that he would open a Sunday school in a hut on a *bante* (plantation) and at once had thirty children all eager to learn.

The news has traveled up and down the rivers that the Bishop is interested in the children, and these men come to town at their own expense to represent the needs of their neighborhood.

The S. P. G. is taking a very sympathetic interest in the District, and instead of shortening the grants is going to try to increase them.

Church Intelligence

**English Limbless Sailors and Soldiers;
An Appeal for "Roehampton."**

The work at Roehampton is so widely known that it is unnecessary to describe it, but it may be mentioned that up to December 31 last over 11,500 officers and men (including a large number from our overseas dominions) have been admitted to the hospitals, supplied with artificial limbs (provided by the State) and taught how to use them; large numbers have also been admitted for readjustment and renewal of their limbs.

Two thousand three hundred men have been found good posts through the Employment Bureau attached to the hospitals, and 7,000 men have been returned to their old employment, or passed on to local committees with information necessary to secure them a fresh start in life.

The present accommodation is totally inadequate to meet the increasing demands made upon it, and serious consideration must now be given to the future.

The majority of our limbless men are quite young, cheery and full of hope about their future, but much depends upon the usefulness of their artificial limbs, which always require readjustment owing to the shrinking of the stump. Also at intervals repairs and new limbs are necessary. Consequently, there will be need of Roehampton for the next forty years.

Scotland, Ireland and Wales have recognized this want, and by voluntary effort have established permanent fitting hospitals for dealing with the problem. It is felt that the need here has only to be known, and England will wish to do the same for her gallant men who are maimed for life.

We earnestly appeal for £100,000, not only to extend the present scheme, but to found a permanent "Roehampton," where our men can always return to have their artificial limbs readjusted and renewed, and we feel sure that this appeal to make adequate provision in the future for the limbless men who have served their country by sea, land and air will not be made in vain. No donation will be too small and none too large.

Cheques and postal orders should be addressed to the Hon. Treasurer, Queen Mary's Auxiliary Hospital, 12 Little College Street, Westminster, S. W., marked "Roehampton," and crossed Lloyds Bank, 222 Strand.

Francis Lloyd,
Lt.-Genl., Chairman;
M. E. Gwynne Holford,
Charles H. Kenderdine,
Hon. Treasurer;
Kathleen Falmouth.

Bishop Israel Visits Nice.

21 Boulevard Victor Hugo,
Nice, A. M., France,
Ash-Wednesday, 1918.

The Rt. Rev. Rogers Israel, D. D., now with the American troops in France, has been able to leave his duties "at the front" for a short time, to visit some of our European parishes. So he has just paid a greatly appreciated visit to the American Church in this city. On Saturday af-

ternoon last he met the parishioners at a reception in the rectory. The next day, Quinquagesima Sunday, he preached both morning and afternoon; and the noble eloquence with which he set forth the power and privilege of Christianity in the world of today will not soon be forgotten by his hearers. The morning congregation was much the largest seen in the church since the beginning of the war. After this service there was a gathering of khaki, to shake hands with our Bishop in khaki, and this informal reception the Bishop followed with a friendly talk to the parish's vestry. Such were the salient features of the Bishop's visit. Very happily, however, he was able to spend several days in Nice, going in and out among us, and when he went on his way again all were sorry. For though he had come to us a stranger, we had found in him a valued friend.

Francis G. Burgess, Rector,
Church of the Holy Spirit.

Armenian and Syrian Relief.

Cleveland H. Dodge, Treasurer of the American Committee for Armenian and Syrian Relief, No. 1 Madison Avenue, New York City, announces the contributions totaling \$88,746.59 for the week ending February 19, 1918. This makes a total of \$8,459,000.67 collected by the Committee for relief of the sufferers in the Eastern War Zone. But the suffering to be relieved is terrible and the need is growing not less, but greater. We give two cablegrams recently received by the Committee through the State Department, samples of many that come to its office:

From Trowbridge Jerusalem via Cairo quote your first remittance bought two hundred tons rice wheat medical supplies thousands thank America workers now in Jerusalem Bethlehem clinic Hebron hospital Jerusalem dispensary and orphanage with one hundred children opened over two hundred fifty in Jaffa orphanage food very scarce also fuel and clothing furniture clothing every thing being sold sacrificed for food fifty thousand sufferers directly accessible Jerusalem sixteen hundred destitute Bethlehem refugees flocking to Jaffa relief camp necessary sickness destitute serious especially in cities funds in hand very inadequate refugee hospital Gaza crowded more required seed grain clothing medical supplies can be secured in Egypt for Palestine British military authorities offer all possible transportation facilities and urge immediate action conditions in Syria appalling cable decision unquote"

Robert Lansing Secretary of State

From American Consul Tiflis. "Condition refugees critical starvation has begun care of all refugees falling entirely upon American Committee Alexandropol 41000 refugees Etchmiadzin 10000 refugees Ashdarak 10000 refugees James Feeding 15000 in Novobayazin William Van reports terrible need 20000 refugees industrial work and food distribution St Gamarloo 15000 refugees home orphan department taking on 3000 more children in Erivan Province 1000 Kars 100 Van total 5000 other districts not touched must soon reach 20000 piteous appeals from all districts Committee besieged delegations of hungry people often numbering hundreds coming long distances begging for bread. Refuse to leave without food or promises American Committee must assume work heretofore borne by Russian Government unless this is done promptly numerous orphanages caring for 10000 chil-

dren and many asylums for old people must close leaving inmates homeless and destitute time is growing short suffering and discomfort are beyond relief the Christian world must lend its assistance."

Robert Lansing Secretary of State

The Archbishop of York's Visit.

The Archbishop of York, while in Boston during the early part of this week, made the following statement of his purpose in visiting America:

"The object of my trip is very simple, I have two main desires. The first is to do something to cement the ties of affection between the two great English-speaking nations in our common struggle for the freedom and peace of the world. We must strike to finish the work we have begun. When it is done, we have to make it as sure as we can that no other generation will have to do it over again. For both these tasks nothing is more important than the cordial fellowship of these two nations.

"My second desire is this: To tell this country that the will of the English people is set as strongly as ever on seeing the struggle victoriously ended. We are feeling the strain of three and one-half years of unparalleled sacrifice, however."

"I want to gain and to take back to my fellow-countrymen the sense of exhilaration which must come from seeing this great republic girding its loins to take its place—please God, a decisive place—in the struggle for the things which are the very breath of our internal life, and so to strengthen our fortitude and truth and hope."

Archbishop Lang is described as a splendid type of the English prelate, under sixty years of age, of medium height, slight of build, but giving an impression of activity and strength. He has a fine head, high forehead, very thin white hair, piercing blue eyes, a sensitive nose and mouth. He is an easy and graceful talker, and very democratic in manner.

The Archbishop's program in Boston included eight addresses in three days. From there he was to go to New Haven to speak at Yale, and his further itinerary takes him back to New York, then to Cleveland, Chicago, St. Louis, Cincinnati, Pittsburgh, Philadelphia and Baltimore, and he will be in Washington Easter, the guest of Lord Reading. From there he will go to Ottawa and Toronto, and will be back in New York April 10 to sail for England.

Rural Social Service.

The General Convention of 1916 by formal resolution instructed the Joint Commission on Social Service "to investigate conditions of living in the rural districts of this country and to prepare a program to assist the Church to do more effective work in the rural districts; this committee to report, if possible, before the next General Convention." Following this action, the annual Synod of the Province of Seawane (November, 1917) memorialized the Commission to consider the same matter.

In response to these two resolutions and to its own growing conviction that in this time of national crisis the rural problem is of greater urgency than ever and that the Church in the country districts must realize its relation to the solution of that problem, the Commission in December, 1917, appointed a sub-committee to formulate a program for such work. This sub-committee has held one meeting, at which, among other things, it decided to address to

the rural Clergy throughout the country, so far as they could be reached, a questionnaire designed to elicit information concerning any constructive rural social service being carried on in their communities with their co-operation, and has also drawn up other tentative plans concerning which announcement may be made later.

The questionnaire is as follows:

I. What work, if any, has your community undertaken along the following lines:

(1) Living conditions (including not only farmers' families, but farm hands—roads, rural free delivery, devices for lightening the work of farmers' wives, etc.).

(2) Recreation (under proper auspices, amid proper surroundings, with a special view to solving the 'boy and girl' problem).

(3) Education (especially adapted to the needs of rural communities, with a view, if possible, to training boys and girls to stay on the farm rather than go to the city—local schools, extension courses, including demonstrators from agricultural colleges, clubs for farmers and their children, for the purpose of encouraging competition in production).

(4) Abatement of intemperance, vice and crime (involving proper supervision of motion pictures and other community amusements, jails, probation work, saloons, hotels, etc.).

(5) Public health (including prophylactic as well as merely curative measures, sanitation, hospitals, adequate provision for the feeble-minded, etc.).

(6) Co-operation with or improvement of the local government or community administration.

(7) Promotion of a co-operative spirit in the community (as opposed to the tendency of the rural population to stand apart).

II. What specific social agencies, secular or religious, are there in your community? Do any Federal agricultural agencies operate in your neighborhood (vocational trainers and educators under the Smith-Hughes and Smith-Lever bills, etc.)? Do you co-operate with them?

III. What success have you had in arousing the interest of your own people in community service?

IV. Remarks:

Latest from Bishop Lloyd. A cable from Monrovia received at the Church Missions House on Tuesday, March 5, indicated that both Bishop Lloyd and Archdeacon Schofield were well, and that all their plans were progressing satisfactorily.

Names and Addresses of Soldiers Wanted. If any readers of the Southern Churchman know of Church boys or men at present stationed at Camp MacArthur or Richfield, Waco, Tex., or who will be there in the days to come, the undersigned will be glad to have the names and addresses of such men: and he hereby announces his readiness to hold toward these men as much of the pastoral relation as they will be willing to grant him.

The Rev. Francis S. White,
Care St. Paul's Parish House,
Waco, Tex.

Churchmen in Y. M. C. A. Work Abroad: The National War Council of the Y. M. C. A. publishes a list of names of men who have gone overseas in the Association work. A constant stream is now being sent, we are told, to France and Italy. Among those listed, numbering ninety-eight, are four clergymen and seventeen laymen of the Epis-

copal Church, or more than twenty-one per cent of the whole.

The American Bible Society has just completed the furnishing of five hundred thousand copies of its Service Testaments bound in khaki to the American soldiers and sailors through the Young Men's Christian Association, being half of its promised gift of one million volumes. It appears as if the total amount will be ready for the army and navy before the time promised, in spite of all the unprecedented delays due to the severe winter, fuel and transportation conditions. They are averaging ten thousand copies a day.

VIRGINIA.

Rt. Rev. R. A. Gibson, D. D., Bishop.
Rt. Rev. W. C. Brown, D. D., Coadjutor

Sunday-School Mass Meeting.

The fourth annual meeting of all the Episcopal Sunday-schools of Richmond takes place this year in St. Paul's Church, April 14. William C. Sturgis, Ph. D., of New York, is coming to address the meeting. Dr. Sturgis is Educational Secretary of the Board of Missions, and has for years been prominent in the work of the Brotherhood of St. Andrew. He organized the St. Stephen's Church School for Boys, using his own home to suitably house the school, he, meanwhile, occupying a small house. Dr. Sturgis is a man of rare magnetism and a born teacher. Miss Lucy Sturgis, the well known author, is his sister.

As in past years, the different Sunday-schools will announce the result of their Lenten offerings, which usually swell the great fund for missions till adults are amazed at its proportions. Last year it totaled, in round numbers, three thousand dollars.

The bringing together at this time of all the children in a beautiful and impressive service is in itself an uplift to unity of action. Dr. Sturgis' enthusiasm inspires all to the missionary work he is heart and soul in, making it alive and wonderful to all who are fortunate enough to hear him. That he is an indefatigable worker can be judged by the program of his activities for the two days of his stay in Richmond.

Sunday, April 14, he speaks to the Bible class of St. Andrew's Church. Other Bible students who may wish to attend being welcomed. At eleven o'clock he will speak in St. James Church; at St. Paul's Church, at 3:30, he will deliver a special address to the combined Episcopal Sunday-schools of the city. At 8 o'clock he will speak in Emmanuel Church.

On Monday morning Dr. Sturgis will meet with the Clericus, and later lunch with the Brotherhood of St. Andrew at the Soldiers', Sailors' and Marines' Club. In the afternoon at 3:30 in All Saints Parish House he will address the Woman's Auxiliary and the Mission Study Class leaders; at 4:30 he speaks in the same place to the Junior Auxiliary and the Brotherhood of St. Paul. In the evening at 8 he will speak again at Grace Church, where certificates for Sunday-school study classes will be awarded to those passing their Teacher Training examinations under Mrs. E. E. Osgood, Mrs. Randolph Watkins and Miss Sallie Dean.

Section B of the Woman's Auxiliary.

The five branches of Section B, in Richmond, at All Saints, Holy Trinity, Monumental, St. James and St. Paul's Churches co-operate as far as possible in their work. Yearly pledges are made jointly, and one large meeting of all

the branches is generally held during the year, where a well-known missionary is the speaker. Monthly officers' meetings are held to discuss the pledges and other matters of business. Occasionally a speaker comes in after the business meeting is over. In January we were privileged to have our Diocesan President, Mrs. Woodward, with us, and in February, Miss Sallie Deane, who spoke on the Silver Bay Conference, urging each branch to send delegates there next summer.

Could not a Mission Study Class be also formed in the many churches of Richmond who are without a branch of Section B? A group of girls over eighteen years of age might be gathered together, and in this way interest them in missions enough to make them also want to have a branch of Section B, for it is a very enthusiastic, active organization of young women forming a connecting link between the Juniors and older branch of the Women's Auxiliary. There are about sixteen churches in Richmond, and only five of them have branches of Section B. We make an earnest appeal to the others to see if they cannot form this strengthening link between the Juniors and older branch of the Woman's Auxiliary.

A. B. R.

The Rev. H. B. Lee, D. D., who for the past twenty-eight years, as assistant minister and rector of Christ Church, Charlottesville, Va., will retire from the active ministry, and go on the retired list, April 1, 1918, the date when his resignation becomes effective. Dr. Lee expects to continue to reside in Charlottesville.

Bishop Gibson visited Christ Church, Richmond, on Sunday morning, March 10, and confirmed a class of eleven presented by the rector, the Rev. Charles W. Sydnor. In the afternoon he visited Monumental Church and confirmed five presented by the rector, the Rev. Dr. James W. Morris.

The twenty-seventh annual State Sunday-School Convention will meet in the First Baptist Church, Richmond, on April 9-11, 1918, having been postponed from February on account of war and weather conditions.

A large number of leading Sunday-school workers are expected to be present. Besides ministers and laymen of Virginia, addresses are expected from the following: Mr. Frank L. Brown, Secretary of the World's Sunday-school Association; Mr. R. A. Waite, Teen-age Field Worker of the International Association; Rev. Dr. E. Morris Ferguson, Secretary the Maryland Association; Mr. Marshall A. Hudson, President the Baraca-Philathea Union; Rev. J. D. Canady, Superintendent the American Sunday-school Union. Dr. Henry Louis Smith, President of Washington and Lee University, will also make an address.

The Convention embraces all denominations, and a large attendance is expected. While every school is invited to send delegates, all Sunday-school workers will be welcomed, whether regularly elected delegates or not.

EAST CAROLINA.

Rt. Rev. Thomas C. Darst, D. D., Bishop

Ordination.

The Church of the Good Shepherd, which for a long time has been doing a splendid work in the southern section of the city of Wilmington, was the scene of an impressive and beautiful ceremony on the morning of Thursday, February 28, when the Bishop of

the Diocese ordained to the Diaconate the Rev. Frank DeVinney Dean, M. D. The candidate was presented by the Rev. W. H. Barnwell, the Ven. T. P. Noe preached the sermon from the text, Acts 4:3, on the words, "Men of honest report, full of the Holy Ghost and of wisdom," the Rev. D. L. Gwathmey read the Litany, and the Rev. J. N. Bynum was present in the chancel. The Bishop has placed the Rev. Mr. Dean in charge of the church where he was ordained, and he and his wife are already in residence in the rectory.

St. John's Church, Wilmington, is rejoicing in the fact that they now have a minister in charge who they hope will be with them until the return of their rector, the Rev. R. E. Gribbin, now acting as Volunteer Chaplain at Camp Sevier, S. C. The Rev. John Hanckel Taylor is now in charge of this fine old parish.

The Rev. W. H. Milton, D. D., rector of St. James' Church, Wilmington, visited Camp Sevier, S. C., the Third Sunday in Lent, and the following week was the speaker at the noon-day services at St. Michael's Church, Charleston, S. C. During his absence the Rev. D. L. Gwathmey took his service in Wilmington in the evening.

NEWARK.

Rt. Rev. E. S. Lines, D. D., Bishop.
Rt. Rev. W. R. Stearly, D. D., Coadjutor

Funeral of Ensign Weed.

On March 2, at St. Luke's Church, Montclair, the funeral of Ensign Walker Weed was held, both of the Bishops taking part in the service with the Rev. Luke White, rector. The young soldier was married on February 2 in the same church and went at once to the Aviation Camp at Cape May. He and his associate, Bennett, of Newburyport, in flying met with an accident, and in falling the machine caught fire. Weed rushed into the ocean and put out the fire which threatened his life, supposing his companion would do the same. Turning back, he saw Bennett under the wreckage of the machine and rushed to his help, rescuing him while losing his own life in breathing in the flames. Bennett, however, lived but a few days.

Ensign Weed, at the age of twenty-four, was the first of the one hundred soldiers from St. Luke's to lose his life. The church, crowded with people, testified to the sorrow and sympathy of the whole community. "Greater love hath no man than this, that a man lay down his life for his friend."

SOUTHERN VIRGINIA.

Rt. Rev. A. M. Randolph, D. D., Bishop
Rt. Rev. B. D. Tucker, D. D., Coadjutor
Rt. Rev. A. C. Thomson, D. D., Suffragan

To the Members of the Woman's Auxiliary:

Owing to the illness of Mrs. Henry N. Castle, all custodians of the United Offering, in the Diocese of Southern Virginia, are asked to send their offerings to Mrs. M. P. Barksdale, Paeonian Springs, Loudoun County, Va., until the end of the year. It is hoped that all the custodians will promptly collect and forward all their offerings at the appointed times, and assist in every way possible in securing as large an offering as possible, for this noble and worthy church work, so dear to the hearts of all Churchwomen.

Loulie Taylor Letcher,
Diocesan President

March 9, 1918.

St. John's Memorial Church, Farmville, is the first in the town to install the American flag and the service flag; these were presented by St. John's Guild. Although this is a very small congregation the service flag bears ten stars.

The church is in a very flourishing condition under the rectorship of Rev. Charles P. Holbrook, who entered upon his duties there last June. All of the societies and organizations are alive and working, and each of them made liberal subscriptions to the work of the Y. M. C. A. War Work Council.

On account of the fuel shortage, no evening service has been held in the church since January; all of the churches of the town have been uniting in an evening service held in the auditorium of the State Normal School, which was kindly offered to them by the president of that institution. For the same reason, the only Lenten service is held on Saturday afternoon in the church, but on Wednesday afternoon there is a prayer service for women at one of the private residences of the town.

EASTON.

Rt. Rev. Wm. F. Adams, D. D., Bishop

Notes.

On the third Sunday in Lent the Bishop visited St. Peter's Church, Salisbury, and instituted the Rev. Herbert D. Cone to be rector of the parish. Mr. Cone has been serving the parish very acceptably during the past three months, and the faithful are glad to have a rector, having been without one since the death of the Rev. David Howard last September.

In the afternoon of the same day the Bishop visited Old Spring Hill Church and St. Philip's, Quantico, recently made vacant by the resignation of the Rev. J. A. Brown

GEORGIA.

Rt. Rev. F. F. Reese, D. D., Bishop.

St. Matthew's Church, Fitzgerald, was completed about seven years ago during the incumbency of the Rev. Frederick North-Tummon. A loan of \$1,200 was secured from the American Church Building Fund Commission to finish it. The congregation is a small one and is composed of people of modest means, and as is usual in these migratory days, it has suffered greatly from the removal of many of its members. These good people, however, under the leadership of their vicar, the Rev. J. W. Bleker, worked strenuously and gave liberally, to pay off the debt. They have met their annual payments for interest and principal accounts without fail and, with but little assistance from the outside. On March 1 they made their last payment to the Building Fund Commission and their church is now free from debt. Its consecration, it is hoped, may take place at an early date.

Mid-day Lenten Services are being held this year as usual for four days each week during Lent in Christ Church, Savannah. By the courtesy of the rector and vestry, the services are arranged for, however, and held under the auspices of the Bishop and a committee of the Episcopal Church Club composed of laymen of all the parishes in the city. The preachers this year are as follows: The Bishop of the Diocese, February 14 and 15; the Rev. A. G. Richards, rector of Emmanuel

Church, Athens, Ga., February 19 to 24 inclusive; the Rev. Homer W. Starr, Ph. D., rector of the Church of the Holy Communion, Charleston, S. C., February 26 to 29; the Rev. Joseph B. Dunn, rector of St. Paul's Church, Lynchburg, Va., March 5 to 8; the Rev. William C. Way, rector of Grace Church, Charleston, S. C., March 12 to 15; the Rev. David C. Wright, rector of St. Paul's Church, Louisville, Ky., March 19 to 22, and Bishop Reese, in Holy Week.

St. Michael's and All Angels', Savannah. St. Michael's Chapel, heretofore the mission of Christ Church, has been moved with the consent of the rector and vestry, to a lot on the corner of Anderson and Harmon Streets, in East Savannah. This lot was given to the Diocese by the children of the late Mr. and Mrs. J. D. Weed, of Savannah, in memory of their parents, in the place of the lot on Henry and Habersham Streets, on which the chapel previously stood. The church is now rebuilt and will be used by a new congregation known as the Church of St. Michael's and All Angels', which will be an Organized Mission of the Diocese. The first service was held in the church at its present location on Sunday night, March 10. It is hoped and believed that in a few years the mission will become a self-supporting parish.

Civilian Chaplain at Camp Wheeler. The Rev. R. N. MacCallum, rector of Grace Church, Waycross, has left his work for the period of the war to become a Civilian Chaplain. He is now stationed at Camp Wheeler, Macon, Ga.

PENNSYLVANIA.

Rt. Rev. P. M. Rhinelander, D. D., Bishop.
Rt. Rev. T. J. Garland, D. D., Suffragan.

Bequests of a Clergyman's Widow.

A Philadelphia paper reports that at the death on February 21, 1918, of Mrs. Eleanor R. Simes, wife of the late Rev. Snyder B. Simes, for forty-six years the devoted and beloved pastor of Gloria Dei (Old Swedes) Church, Philadelphia, Pa., the following bequests became operative:

In trust for the benefit of "Gloria Dei," Philadelphia, Pa., \$60,000; \$12,000 in trust, the interest to be applied to the payment of the "apportionment" on that church to the Foreign and Domestic Missionary Society of the Protestant Episcopal Church and \$5,000 for the benefit of the Sunday school; \$5,000 in trust for the benefit of the Home for Aged Women of the Protestant Episcopal Church, Germantown, Pa. The Rev. Mr. Simes died July 18, 1915.

MISSISSIPPI.

Rt. Rev. T. DuB. Bratton, D. D., Bishop.

Christ Church Parish, Vicksburg. The splendid report of the individual canvass made by the Rev. Charles E. Woodson, rector of Christ Church, Vicksburg, shows that one hundred and one new contributors were secured by the committee of forty, and an increase in pledges over last year of \$1,603.60. The result of the canvass is seen in the people being brought into closer touch with each other and an increase in church attendance. This wonderful success is the result of the rector's energetic labors, his wisdom in administering the affairs of the parish, keeping in close touch with the people by his pastoral work and his strong and helpful sermons.

The Sunday school has been built up and three confirmation classes of eighty-seven candidates presented; the greater portion being adults and men. The old church has been revived and even better things are hoped for in the future.

The Bishop will visit the church for confirmation the second Sunday in April.

The Council of the Woman's Auxiliary will hold its annual session in Christ Church the second week after Easter. The branches of the Woman's Auxiliary in the two parishes of Vicksburg are planning to entertain the Council jointly and an interesting program is being arranged. The Juniors expect to give the little play, "Mannana," during the Council. The Bishop will preach the Council sermon.

BETHLEHEM.

Rt. Rev. Ethelbert Talbot, D. D., Bishop.

The Schuylkill County Clericus held its March meeting on Monday, March 4, at the rectory of St. Stephen's Church, Mount Carmel, as the guests of the Rev. Warren Yeakel. The paper on "The Doctrine of the Holy Spirit" was read by the Rev. Alfred Q. Plank, of St. Paul's Church, Minersville.

The Archdeaconry of Reading will hold its spring session in April at St. Peter's Church, Hazleton.

Christ Church, Reading, the Rev. F. A. MacMillen, rector, gave more than a thousand dollars for the Church War Fund.

NEW YORK.

Rt. Rev. David H. Greer, D. D., Bishop
Rt. Rev. C. S. Burch, D. D., Suffragan

The Archbishop of York Speaks to Large Crowds in New York.

Not since Phillips Brooks preached on week days in Trinity Church, New York, many years ago, has the Wall Street district, the men who handle the finances of the world, been so stirred as by the Archbishop of York in his daily talks from Trinity pulpit. In the Church were men of national affairs, and what the Archbishop said to them was reported by the newspapers and read by all America. The numbers present each day were exceeded by the numbers who tried to hear, for vestibules were filled far beyond the hearing limit, and on all days, fifteen minutes or more before the hour to start the service, people arrived only to find they could not get in. A church ten times as large could readily have been filled.

Apart from the Trinity addresses, the Archbishop was received by the Chamber of Commerce and other organizations, and spoke to the Church Mission of Help and the Girls' Friendly Society, assembled in force in Synod Hall. Every possible honor was showered upon the Archbishop, and every opportunity given him to speak to New York and America. And nobly did the Archbishop meet the occasions. A man among men in spite of Church of England conventionalities, everybody saw a practical man, free from affectation, easy to talk with, and right up to date in common sense and knowledge of American affairs. Indeed, he astonished New Yorkers by the accuracy of his information concerning New York and American conditions. Not in years has New York known a Lent in which one man made such a profound impression upon the public mind.

In his sermons and addresses, whether at Camp Upton, where the entire official and many of the soldier body paid him honor, before a commercial body, talking to women, or in Trinity pulpit, the Archbishop took the larger view of things. He rarely used a Bible text, or formulated anything approaching a sermon of the ordinary type. Even in the Cathedral he followed his plan. He spoke of a gospel applied to the large things of national and civic life, and especially of an applied Christianity that shall down the Huns and keep Hun kultur down forever. What he said was not always new. American preachers by the thousands have said the same things. But the Archbishop spoke in the name of Great Britain to America. The world listened and heeded. The setting fitted the occasion. There is absolutely no measure to the good the Archbishop has already done in giving New York broad views of the war problem, and of cementing the English-speaking nations now and after the Huns are licked. The service also, which the Rev. Dr. Manning and Trinity have rendered is beyond power to measure.

The following extracts from the Archbishop's address before the Chamber of Commerce of the State of New York show well his practical mind, and illustrate the manner of his addresses, whether in church or on platform:

"I am speaking here not so much," he said, "for our statesmen or for our soldiers or for our sailors, but for the great mass of our hard-working people at home. You know how important it is that we should have all the shipping resources by which you can help and sustain us. You have an immense problem in the transporting and maintaining of your own army, but, believe me, anything that you can do to facilitate and hasten the construction and the filling of ships immediately and directly for our aid will do more than anything else to put fresh heart and life into our people after the strain of these three and a half years of war. It would be idle to disguise the fact that the cry which comes to us is ever the same, 'Ships, more ships, and still more ships.'"

"Gentlemen, you will not suppose for a moment that I am here in the guise of a suppliant either for sympathy or for help. No. Our old country has many abuses. A chimney that has smoked so long must needs have some soot in it. We are less able, I dare say, in some ways to adapt ourselves quickly to a new situation, but I know that the old country, with all its difficulties, is still, in heart and mind, strong and resolute, and it is not as a suppliant but rather as a comrade who, because he is fighting as strongly as he can, wants the grasp of a hand stronger and fresher than his own, that I would ask you—but I know that it is unnecessary to ask—that I would ask you to do everything you can with all your resources, to hasten and speed the help that you can give us."

"The government war arsenals," he said, "have increased from five to one hundred and fifty. There are not less than five thousand huge establishments entirely under the control of the government, devoted to the manufacture of munitions of war. And besides these there are ten thousand contractors ceaselessly engaged in the same great enterprise."

"Meanwhile, in all this great strain on our womanhood and our manhood, there is our effort to improve our production of food. I think—I do not know about Germany—we are the only country in Europe that in spite of the

war has increased enormously its production of food. We have determined to lay down under plow one new acre for every four previously cultivated. Three millions of acres are scheduled, and of that task one-third has already been accomplished. You know as well as I do how, in spite of this, people have begun to feel real privation in the matter of food. It is not a thing to exaggerate. Our people, gentlemen, like our soldiers, cherish our national birthright of the right of grumbling, but all our grumbling is only on the surface.

"How is it possible, gentlemen," the Archbishop concluded, "that, having been brought as close as we are, speaking the same language, sharing these common memories, and uniting in this common sacrifice for common ideals, we should ever trouble ourselves again with the memories of misunderstandings of times long passed?"

NEW MEXICO.

Rt. Rev. F. B. Howden, D. D., Bishop.

Silver City: In the resignation of the Rev. Robert E. Browing as rector of the Church of the Good Shepherd, Silver City, a distinct loss is felt, for he has done an excellent work there; but he has felt that there is a higher call for needed work, as he now goes to be a chaplain in the army.

In this parish, with one hundred and eighty-five communicants, a good church building and a rectory, and with church property worth \$17,000, there is a wide field of usefulness.

New Mexico, at this time, needs several good and efficient clergy. The mission at Farmington is still without a clergyman.

The difficulties in New Mexico are many; the high cost of living, indifference to all religion on the part of many, and the many different races of people—Mexicans, Indians and foreigners from Europe and Asia. But in spite of difficulties, progress is made, the number of communicants is increasing, and church property is being acquired. When Bishop Dunlop came in the year 1880 there were probably less than one hundred communicants, and there were only two or three inexpensive buildings as church property. Now there are, in New Mexico alone (not counting that portion of the district in Texas), about 1,600 communicants and church property worth over \$100,000.

That gifted mystic and poet, William Blake, in his book on Jerusalem, has a plate of the crucifixion. The atmosphere is sombre, save for one thin ray of sunshine that reveals Christ on the cross, and at the foot of the cross, not the fainting mother, not the beloved disciple, not the centurion or Joseph of Arimathea, but a solitary human figure of indistinguishable type, with outstretched arms, gazing upwards to the Christ. It is the very daring of genius, which in the moment of His supreme weakness sets the world with its wistful, passionate gesture of appeal in the presence of the Sufferer. And yet, perhaps, it is neither genius nor daring which accomplished so bold an utterance of sacred art, but simple understanding of our Lord's own mind. We also can show how brave and loyal and victorious Christian souls can still be, and if we thus range ourselves on the Lord's side and claim, with proud humility, that He still draws all men unto Him and does not disappoint them when they come.—A. Connell.

Christianity and the Community

Thy Kingdom Come on Earth

The Social Service Commission of the Diocese of Virginia is sending out to a number of prominent laymen of the Church the following letter:

"The Social Service Commission of the Diocese has formulated a plan for service in which we very heartily desire to enlist your co-operation.

"The Commission believes that the Church can seize a vital opportunity on behalf of the nation by carrying to the people through the Diocese a message of the spiritual meaning and urgency of this war. We are convinced that the war can be successfully waged and nobly won only as there is created back of it that spirit which is born of an intelligent appreciation of the nation's motives and ideals. In the small towns and country parishes, where the chance for discussion and public information is limited, there is a special field for the Church to take the leadership in this time. Upon the awakened sentiment of the people will depend not only the success of such obvious enterprises as the sale of Liberty Loans and of Thrift Stamps, and of subscriptions to the Red Cross, but the still more basic creation of that enduring morale which will make the nation able to bear courageously the sacrifice which this war will entail, and carry it through to a worthy end with the unflinching fortitude of those who feel themselves committed to a cause which enlists their deep and religious loyalty.

"What the Social Service Commission desires to do, therefore, is to awaken a group of men who will be willing to go upon occasion into parishes where our ministers may organize public gatherings for them to address. No one speaker would be called upon more than a few times, and each engagement would be subject to his convenience as to the date. Added to this letter is a list of those who, together with yourself, we are asking to volunteer for service. When we have received the acceptances of this group, we shall write immediately to our ministers in the Diocese, asking that they organize public meetings in their parishes, and write to the Secretary of this Commission when they desire a speaker. The Secretary will then communicate with that one of our speakers who can most conveniently reach that parish. We shall ask the local committee which organizes each meeting to provide the traveling expenses and the entertainment of the speaker.

"May we not hope to have, if possible by return mail, your acceptance of our urgent invitation to you to be one of these speakers?"



For all those who in institutional churches and other like agencies have tried to make organized Christianity minister to life in its physical and mental as well as spiritual aspects, there is stimulus to new conviction and earnestness in this report made last week by the medical corps of the British army. The report recommends a system of compulsory physical culture for all men and women, covering a

period of several years after they leave school.

"Everyone who has studied our industrial system," says the report, "comes to the same conclusion—men wear out too soon. In many vocations a man is an old man before he reaches his fortieth year. This is premature and, for the most part, unnecessary, and it constitutes a serious national economic loss. By improving a man's physique and assisting him to form healthy habits, ten or fifteen years can be added to his industrial efficiency, and a substantial contribution will be made to the wealth and prosperity of the country.

"Men of the laboring classes wear out earlier than men of other classes, because they have no break or variation in their work, no rest, no change. It is not effort, but continuous monotonous labor which ages a man."



An executive order by the Secretary of the Navy last week interdicted all sale of liquor in the cities of Newport, R. I., Annapolis, Md., and Vallejo, Cal., because they lie within zones drawn around great naval training stations for the sake of which Congress has given authority for the establishment of local prohibition.

It is interesting to note the reasons that led to the issuance of the orders.

The ordnance inspectors at Newport had warned the Navy Department that unless the liquor menace could be eliminated there would be danger that intoxication might bring about an explosion which would not only surpass the great explosion at Halifax but seriously imperil the war interests of the government. At Newport is the great torpedo factory and storehouse of the navy. Enormous quantities of torpedoes are stored there.

The Naval Academy is the seat of instruction for midshipmen and the other places are all permanent training stations.

The order provides that within the five-mile zones alcoholic liquors, including beer, ale and wine, shall not, either directly or indirectly, be sold, given, served or knowingly delivered by one person to another, except that this shall not apply to the giving or serving of such liquor in a private home to members of the family or bona fide guests other than officers or members of the naval forces, or to the sale or gift of such liquor by registered pharmacists to licensed physicians or medical officers of the United States for medical purposes, or to the administering of such liquor by them for this purpose. The shipment of liquor to any place within these zones is also prohibited, except to a private home or to registered pharmacists, licensed physicians or medical officers for medical purposes.

Outside of these zones, liquor shall not, directly or indirectly, be sold, given, served, or knowingly delivered to any officer or member of the naval forces, except for medical purposes by a licensed physician or medical officer, with the provision that the regulation shall not apply to the giving or serving of such liquor in a private home to members of the family or bona fide

guests. Secretary Daniels, however, hopes that the public at large will refrain from offering to members of the naval forces, particularly the younger element, any intoxicating liquor, even in private homes outside of the "dry zones."

Under date of March 1, 1918, the commandant of the Second Naval District, with headquarters at Newport, stated in a letter to the department as follows:

"I hope you will permit me to urge, with all the emphasis of which I am capable, that the sale of intoxicating liquor be immediately prohibited, not only in Newport, but in every place within five miles of any part of the naval station, Newport, R. I., or the repair plant of the Second Naval District at Newport.

"We owe it to these young men to surround them with the best possible conditions, moral, mental, physical and spiritual. If we can prevent them from being led into temptation, it is our obvious duty to do so. More than one terrible temptation would be removed if Newport and vicinity were dry."

The significant fact of the times is that the mind of the nation is asking why, if the above conclusions are true in war time and for men in uniform they are not equally true for all times and for all the people; and the question is being answered.



The Southern Sociological Congress will meet this year in Birmingham from April 14th to 17th.

The convention will be held under the auspices of the Southern Sociological Congress and the Birmingham Civic Association. Delegates are to be appointed by the governors of the sixteen Southern States, mayors of cities and heads of institutions of education and social service.

The Federal Government is co-operating most effectively and will be represented on the program by some of the ablest speakers from the Department of Agriculture, the Federal Food Administration, the Department of Labor, the Bureau of Education, the Children's Bureau, the United States Public Health Service and the American Red Cross. The governments of France and Great Britain will be represented by speakers appointed by the ambassadors of these nations. Several of the leading national organizations have appointed speakers, including the Federal Council of Churches of Christ in America, the Independent Order of B'nai B'rith, the International Y. M. C. A. Committee, the Anti-Saloon League and the American Federation of Labor. The governors of several States have already accepted invitations to be present and participate.

The program is built on the South's most vital resources for victory—health, food and labor—and for the purpose of organizing a crusade to enlist every man, woman and child in the South to fight disease and produce food in every possible manner during this critical year. The watchword of this Congress and the win-the-war campaign for health, food and labor will be "Make the home line as efficient and patriotic as the firing line!"

God still watches over His Church. He brings to naught the devices of the foolish. He looks with tender care on all our weaknesses. He cherishes and crowns that sincerity whose motto is, "In Thy Name."

Church Knowledge and Nurture

NEW TABLE OF LESSONS

Morning Lessons.			Evening Lessons	
5 S. in Lent	Ezek. 36:16—end; or	Heb. 10	Zech. 13	Mark 10:32—end
March 17	Micah 6			
M., March 18	Jer. 30	Luke 16	Ezek. 18:20—end	Rom. 11:1-21
Tu., March 19	31:1-14	17:1-19	21:1-27	11:12—end
W., March 20	31:29—end	17:20—end	22:1-8, 12—end	12
Th., March 21	32:1-25	18:1-30	33:1-20	13
F., March 22	32:26—end	18:31—19:10	34	14
S., March 23	33	19:11-27	47:1-12	15
6 S. (Palm) in	Ezek. 37:1-14; or	Matt. 26:17—end; or	Is. 62:10—63:6	John 11:47—12:19
Lent, March 24	II Esd. 7:19-29	Luke 19:28—end	Zech. 9:9-16	12:20—end

Fifth Sunday in Lent: The morning Old Testament lessons during Lent of the second year (both Sundays and week days) constitute a study of the experience of God's people in exile: how and why they were carried into Babylon; what they learned while there; and their coming out in accordance with God's promises: this on Easter. This parallels the similar use of the experience of the children of Israel in Egypt during Lent of the first year. The first lesson for Sunday morning takes up again the sin of Judah that made necessary the discipline of the exile and incidentally sheds a flood of light on what is meant by the Anger or Wrath of God. "I poured forth my fury upon them," says Ezekiel, "for the blood they had shed and for their idols." But right along side of this is the same promise of restoration that we read in last Sunday's lesson, though carried out much more fully: "A new heart will I give you and a new spirit will I put within you and cause you to walk in my statutes." Restoration was to mean not merely change of place, but of nature; regeneration. The New Testament lesson from Hebrews shows how this promise was fulfilled as to its depth of spiritual meaning, only through our Lord Jesus Christ, who is there declared to have inaugurated the new covenant. Both these lessons are in line with the teaching of the Epistle in which, on this Passion Sunday, the sacrifice of our Lord is described as an offering of Himself, through eternal Spirit, without spot to God; and in both lesson and Epistle the sacrifice of the Christ is designed to be followed by a similar consecration of ourselves. Christ as our Redeemer is something more than and other than our substitute. The "blood of Christ" is to "purge our conscience from dead works to serve the living God"; and in the second lesson sin under the new covenant of grace is worse than under the law. This, too, corresponds with the regeneration associated in Ezekiel's mind with restoration and with the teaching of Micah in the Old Testament alternate; where "doing justly, loving mercy and walking humbly with our God" is given as the true idea of sacrifice. Never was such teaching more needed than now, when so often the suffering Christ is impaled between an ecclesiastical legalism and an unethical, sordid, so-called evangelicalism, in which connection the proposed collect of 1688* for this Sunday is worth thinking about, though, as a minor point, the present collect is admirably illustrated by the Old Testament lesson ("governed and preserved in body and soul"). The evening lessons were selected with a view to Passion Sunday: in the second

*Given in Sanders' "Message of the Church in Collect, Epistle and Gospel."

lesson our Lord foretells His Passion and follows that, in line with other scriptures for this day, with the insistence upon the adoption by His disciples of the law of the cross for themselves; and the prophecy of the Passion (present P. B. lesson for morning) is given for Old Testament backing: "There would be a cleansing from sin (not escape from punishment), but not unaccompanied by suffering: "What are these wounds in thine hands?"

The week day selections keep to the general tenor of the Sunday lessons. The course reading of St. Luke's Gospel is concluded; Romans is concluded and the pith of the teaching has relation to true sacrifice (11:1); while the prophetic readings have regard to the new covenant and the Messiah to come.

C. B. WILMER.

HOME LESSONS ON THE LIFE OF OUR LORD.

Primary and Junior.

V.

1. Where must Joseph go, and why? Matt. 2:13.
2. What did Joseph do, and how soon? Matt. 2:14. How long? v. 15.
3. What did Herod do? Matt. 2:16.
4. What prophecy was fulfilled? Matt. 2:17, 18. (Parents find it in O. T.)
5. What message came to Joseph, and when? Matt. 2:19, 20.
6. What did Joseph fear, and then do? Matt. 2:22.
7. Where did he dwell, and what name was given Jesus? Matt. 2:23.
8. What became of Jesus? Luk. 2:40.
9. Tell four things about His visit to Jerusalem. Luk. 2:41-50, 51.
10. Was Jesus obedient to His Parents?
11. How ought you to obey yours?

II.

Senior and Adult.

Preparatory: The Messiah and His Nation.

1. Give some names of our Lord, showing His Nature and Mission.
2. Tell what each name means.
3. Give in outline the history of His Nation of the Jews.
4. Show how it was made an exclusive Nation.
5. Tell why Providence made it so exclusive.
6. Mention its religious privileges promoting spiritual character.
7. Tell something of its worship.
8. Did not all this mean both Divine Care and Religious Liberty?
9. Is this combination our privilege today?
10. How am I using my life and influence to promote it?

Calendar and Collect

March.

1. Friday.
3. Third Sunday in Lent.
10. Fourth Sunday in Lent.
17. Fifth (Passion) Sunday in Lent.
24. Sixth (Palm) Sunday in Lent.
25. Monday in Holy Week. Annunciation.
28. Maundy Thursday.
29. Good Friday.
31. Easter Day.

Collect for Fifth Sunday in Lent.

We beseech Thee, Almighty God, mercifully to look upon Thy people; that by Thy great goodness they may be governed and preserved evermore, both in body and soul; through Jesus Christ our Lord. Amen.

That Difficult Class of Boys.

The Sunday-school teacher who is alert will find little difficulty in holding the attention of any class of boys, if he will take advantage of what is happening at the present moment in Palestine. Here is the change of a lifetime to turn the naturally martial spirit of the boy toward the spiritual mastery which is shown in the willingness of the true Christian soldier to do and to dare for the maintenance of righteousness, justice and peace on the earth. How easy it will be to show that God is a covenant God who keeps His promises forever, and that He is the rewarder of all those who trust in Him! How interesting to speak of the surrender of Bethlehem, the taking of Jerusalem, Joppa, Gaza, Beersheba, Nazareth, the imminent fall of Jericho! The scenes in the lives of Joshua, Samuel, David, the Exiles; the birth and life of our Blessed Lord, the journeys of St. Paul, the fall of Jerusalem, will take such hold on the imagination of the boy that he will never forget them. There is enough material here for a six months' course which may be extended with the trend of events in the Holy Land. We have here an opportunity which, like many others, must be taken now if we are to gain by it.—Wyoming Churchman.

The Secret of Vitality.

If the modern Church would let more be done for it, it would be more robust. In a searching inquiry into "the secret of vitality in the Pauline Churches," Professor H. R. Mackintosh, in the International Review of Missions, intimates that it was because they knew how to take. "No word," says he, "recurs with more arresting emphasis in the Epistles of St. Paul than the word 'receive.'" We have received "the atonement," "the spirit of adoption," "Jesus Christ." "Clearly what creates the Church and gives it continuously prevailing strength is the fact that it takes the materials of its life humbly and perpetually from the hand of God. The first work of the true Church is not willingness to serve, but the grateful and passionate humility that will take." The Church has multiplied its machinery in its well-meaning but mistaken conviction that it must do in order to live and get on. May Paul's prayer, "May you be filled with all the fulness of God," be answered in us till we can say, in truth, "Of His fulness have all we received."—Exchange.

"When in line of battle soldiers are not much given to finding fault with each other."

Family Department

For the Southern Churchman.
A Prayer.

Erroll Hay Colcock.

Teach me to follow in Thy steps
Where'er on earth I be,
Thou gentle Shepherd of my soul,
My trust is all in Thee.
Help me to bear each grief and pain
And ev'ry earthly loss—
With meek submission, that I, too,
May learn to share Thy Cross.

When in the coming twilight years
My sands of life are run,
And brightest hours at evening's close
Fade with the setting sun—
May Thy Hand guide me safely on
Thro' death's dark vale of night,
And lead me to the glorious dawn
Of Thine eternal light.

Christ's Method of Reasoning.

The gospel for the fifth Sunday in Lent (John 8:46-59) gives an example of our Lord's mode of reasoning. It is not the logical method, the praxis that makes use of syllogisms. That method is a human device by which the human mind, through premises and conclusions and their relations, laboriously reaches its rationalized results. If Jesus had used that method, He would have proved by that very token that He was only human like the rest of us.

No; Christ used the untuitional method, which might be defined as the appeal to pure truth and experience as they make their impingement on the spiritual consciousness. Let us study this lesson, or as much of it as our space will permit these facts in mind.

First, our Lord makes this challenge to His accusers: "Which of you convinceth Me of sin?" (American Revised Version). They had accused Him of falsehood because He bore witness of Himself; they also sought to kill Him because of the trenchant things He had been saying to them. Note His mode of reasoning. He challenges them to convict Him of a single sin. It was a direct appeal to their consciousness, knowledge, consciences. As if He had said: "I have been living among you, doing my miracles to all classes, and living without moral fault among you. Are these the marks of one who bears a false message, of one who means to deceive? Can perfect moral purity go with such deception as you attribute to me? If I were actuated by such motives, would not My acts and words betray Me somewhere? How can a corrupt tree bring forth good fruit?"

But you will at once discern the labored process of reasoning by which we, a mere human writer, must work out these conclusions. Not so with Jesus. He simply appealed to the intuitions and consciences of His auditors, and permitted them spontaneously to draw the proper conclusion.

Follow the narrative further. "If I say the truth, why do ye not believe Me? Another direct appeal to conscience, as if He were to say: "Just lay aside all prejudice and listen to Me sincerely, and see whether My truth will not convince you." Then He makes a fundamental statement: "He

that is of God heareth the words of God, for this cause ye hear them not, because ye are not of God."

What would a man trained in discursive methods of reasoning think of that? He would say it was a case of "begging the question." The very premise to be proven is taken for granted. Yes, such would be the issue with mere human logic; but that was not our divine Lord's method, which was the method of stating the pure truth from the truth's viewpoint. When men are full of prejudice and anger, as the Jews were at that time, the logical method would be of no avail, but the appeal to intuition might be. This is the method of Christ: "I am from God and speak His words; this must be true because you cannot convict Me of a single moral fault. Then surely, if you were of God, if you had God's Spirit within you, you would gladly receive My testimony." It was the appeal to conscience, not to the merely dialectical faculty. It was just what the Lord had said to Nicodemus: "Except any one be born again, he cannot see the kingdom of God." Or what St. Paul afterward declared: "The carnal mind is enmity against God." It would be as if today some skeptic would want to thrash you by an argument, a purely logical process, and you were to say to him, "My brother, a man must be regenerated in order to know and appreciate spiritual truth." That would be the fundamental way to put the matter. As a human reasoner, you might use the logical process upon him, and might do him some good, though the danger is that he might soon ask you a number of questions which you could not answer. However, if you were to go to the root of the matter at once, you would not argue, but would make your appeal to the need of a spiritual experience. Christ, being divine, mostly used the fundamental method, not the indirect and labored process of human reasoning; and thus He proved that He was divine.

We cannot, for want of space, pursue the gospel lesson further, but hope the reader will study the remaining statements of Christ in the light of Christ's fundamental and therefore divine mode of argument.—Lutheran Church Work and Observer.

One Boy's Bit.

In one of our attacks on the Somme, all the observers up forward were uncertain as to what had happened. We didn't know whether our infantry had captured their objective, failed, or gone beyond it. The battle-field, as far as eye could reach, was a bath of mud. It is extremely easy, in the excitement of an offensive, when all landmarks are blotted out, for our storming parties to lose their sense of direction. If this happens, a number of dangers may result. A battalion may find itself "up in the air," which means that it has failed to connect with the battalions on its right and left; its flanks are then exposed to the enemy. It may advance too far, and start digging itself in at a point where it was previously arranged that our artillery should place their protective wall of fire. We, being up forward as artillery observers, are the eyes of the ar-

my. It is our business to watch for such contingencies, to keep in touch with the situation as it progresses, and to send our information back as quickly as possible. We were peering through our glasses from our point of vantage when, far away in the thickest of the battle-smoke, we saw a white flag wagging, sending back messages. The flag-wagging was repeated desperately it was evident that no one had replied, and probable that no one had picked up the messages. A signaler who was with us read the language for us. A company of infantry had advanced too far; most of them were wounded, very many of them dead, and they were in danger of being surrounded. They asked for our artillery to place a curtain of fire in front of them, and for reinforcements to be sent up.

We at once phoned the orders through to our artillery and notified the infantry headquarters of the division that was holding that front. But it was necessary to let those chaps know that we were aware of their predicament. They'd hang on if they knew that; otherwise—

Without orders our signaller was getting his flags ready. If he hopped out of the trench onto the parapet, he didn't stand a fifty-fifty chance. The Hun was familiar with our observation station and strafed it with persistent regularity.

The signaler turned to the senior officer present, "What will I send them, sir?"

"Tell them their messages have been received and that help is coming."

Out the chap scrambled, a flag in either hand—he was nothing but a boy. He ran crouching like a rabbit to a hump of mud where his figure would show up against the sky. His flags commenced wagging. "Messages received. Help coming." They didn't see him at first. He had to repeat the words. He watched them breathlessly. We knew what would happen; at last it happened. A Hun observer had spotted him and flashed the target back to his guns. All about him the mud commenced to leap and bubble. He went on signaling the good word to those stranded men up front. "Messages received. Help coming." At last they'd seen him. They were signaling, "O. K." It was at that moment that a whizz-bang lifted him off his feet and landed him all of a huddle. His "bit!" It was what he'd volunteered to do, when he came from Canada. The signaled "O. K." in the battle smoke was like a testimony to his character.—Conigsby Dawson, Lieutenant in the Canadian Field Artillery, in Good Housekeeping.

The Valley of Vision.

Isaiah speaks of the "valley of vision." The phrase is very suggestive and presents an unusual idea. It is to the mountain top and other high eminences that men think they must go in order to see. The valley hinders vision and narrows the horizon. Distances are cut off by the surrounding hills. So men climb to the heights to see.

But we sometimes forget that mountain-top vision, too, is limited quite as much so as valley vision. While great distances may be swept by the eye, things appear in outline only, indistinct and blurred. Detail and individuality are lacking.

In the valley we see things close at hand. The forest is not now a confused group of trees, but each stands out distinctly and is known by its family name. The river is no longer a mere silvery seam drawn carelessly across the land,

but a living, bubbling, edifying artery carrying life and verdure wherever its winding course lies. Beautiful flowers smile up from the most unexpected places; they never could have been seen from the mountain-top. The birds in their gayety of color are seen flitting to and fro, while they fill the air with their melody. And we become conscious of a thousand things we never could have known had we never come down from the lofty eminence.

We are learning this more and more. The telescope must share honor with the microscope. There is more to be seen in the valley than on the mountain.

All of this is equally true in the spiritual realm. Mountain-top experiences, of course, are needed, too; but let us thank God for the "vision in the valley." Ah, what visions of truth have come to such as have walked there. Many a man has said that no price could buy from him what his soul saw and experienced when walking through the valley of sickness and bereavement and disappointment and trial. New glory has come into his life, and God is more real.—Evangelical Messenger.

Couer De Lion!

("We hope, by God's Grace, to receive the Holy City of Jerusalem."—Richard, Couer de Lion, A. D., 1191.)

Wake from thy slumbering, Heart of the Lion!

Rise from the dreams of it, centuries old.

Look ye from Ascalon eastward to Zion, Where in the dawning our banners unfold!

Over the domes of the infidel enemy Blows the Red Cross of the Crusaders' might!

Over the sepulchre, over Gethsemane, Ay, over Calvary, glowing with light!

Godfrey de Bouillon speeds with the tidings, Stirred, too, from dreams in von Hollest Crypt,

High in his stirrups, the dust of his stridings

Staining the Crescent from Saladin stripped!

Nay, royal sire!—no mirage of hope dying,

Fruit of the Dead Sea or figment of sleep!—

Saladin's slain and his Saracens flying!

God and St. George o'er Jerusalem sweep!

—Stephen Chalmers, in New York Times.

Family Religion.

The term is a vague one. No one can define it. And yet all who know the sweetness and power of home ties, on the one hand, and the nature and claims of religion on the other, appreciate something of its meaning.

Having daily family prayer is not family religion. It is an essential expression of it, however. Family religion is not apt to thrive where the family altar has not a daily sacrifice offered to God. Having the children to spend a certain number of hours on Sunday in the home study of the Bible and in religious reading is not family religion. It is needful to it, though. If the young and old people in the home do not take ample time to become acquainted with God's Word and to read of His works, the love of Him will not be apt to dwell long in their breasts. Spending much time in religious song, concerted singing of

God's praises, is not family religion. It is a wonderful stimulus, however, and the memories of afternoons and evenings given to religious singing are among the most precious and lasting as one goes down the lower end of the pathway of life.

Praying, reading, singing at home are only expressions of what may be regarded as religion permeating the family life. The ideal family is first of all one whose united head, the husband and wife, are one in the Lord as well as one in heart, mind, purpose and life. The husband and wife sustain and encourage as well as help each other in so disposing their separate and joint affairs as to secure perfect freedom in giving to Christ all the time, effort, duty and offering which belong to Him as Saviour, Lord and Friend. Next, they regard their children as heirs to a covenant which God has made. They keep before them from the very dawn of their young lives that the duty they owe to Christ is paramount, that nothing is to come before it. They exercise their parental, God-given authority in directing the actions and making the habits of their children so that these will always accord with the children's covenant relations. They never allow them to think that they may neglect the house of God or the family altar any more than they let them think they may neglect the morning or noonday or evening meal, or the school-room. They keep them subject to themselves in discipline. They regard it as just as much their duty to train them to take their places among God's people as to educate them for taking their places creditably and becomingly in the world. They teach them, above all, the fundamental principles of obedience and reverence. A Christian father and mother, having their children in rightful subjection, diligently teaching them by precept and example the way of the Lord, and lovingly and faithfully requiring of them attendance upon and respect for the outward expression of the faith, make a home where, without defining or bounding it, "family religion" may be truly said to dwell.

Out of such a family will come the strongest characters among men. Taught to respect authority and revere those who are invested with authority, they grow up into stalwart men and women who in knowing how to obey know also how to rule. The best citizenship, the highest business integrity, the most beautiful womanhood, the richest and sweetest domestic virtues are developed in this atmosphere. If governmental paternalism could be made to command the home with a view to its giving in the years to come strength to the nation and prosperity to business, commerce and social life, it could not effect its end better than by making homes where "family religion" prevails, where "the heart of the fathers is turned to the children, and the heart of the children to their fathers."—Ex.

Our New Opportunity.

When the Christmas membership drive gained some sixteen million new members, it proved that the American Red Cross had to offer an opportunity to serve and sacrifice, shoulder to shoulder, in a great cause.

The recruiting was on a tremendous scale because each one wanted to give—and to give without waste; to give in such a way that the giving would do the most good. Powerless as an individual, each felt his strength grow as the number of his comrades grew. Since Christmas he has felt a giant in-

deed: and as a giant capable of giant deeds.

The membership in the American Red Cross is now a fifth of our total population of over one hundred millions. It is difficult to grasp what this means. It does not mean, simply, that number of men, women and children—a fact stupendous enough in itself.

The American Red Cross is not physical—or at least not mainly physical. It is not even the men and women who make up the organization. It is the total of the sympathy and affection of its members. It is the expression of the patriotism and solidity of the nation—as well as it is the fighter behind the line.

Red Cross truly is a term of the spirit. Membership in it means spiritual communion in a nation's patriotism. To each one of these sixteen million new recruits the American Red Cross offers the right hand of fellowship.

This great army, throbbing with sympathy and affection, carries its message to our soldiers and sailors on land and sea; and acts as the link between the fighting line and the folks at home. Our allies look upon us as a source of strength and an earnest of faithful endeavor. If we shall do our part we shall not only shorten the war itself, but contribute much to a future lasting peace.

An important step in the control of retail food prices has been taken by the Food Administration in a national campaign to obtain pledges from all of the 400,000 food retailers of the country that they will maintain fair prices, and take no more than a reasonable profit.

Returns of the first week's drive for grocers' signed pledges show that 1,781 food retailers in Virginia have pledged themselves to give customers the benefit of fair and moderate prices.

Customers should look in every food store for the red and black poster, bearing the seal of the Food Administration, which shows that the merchant has signed the pledge. The pledge, which appears on the poster, reads as follows:

"We pledge ourselves to give our customers the benefit of fair and moderate prices, selling at no more than a reasonable profit above cost to us."

This pledge is voluntary and it is believed that all merchants will be eager to sign it, because customers will be asked to look for it whenever they go into a store to buy.

Wherever the pledge poster is not in evidence representatives of the National and State Food Administrators have instructions to endeavor to learn why. If the poster appears in any store which is not maintaining fair prices the State Administrator has authority to remove it and report the name of the merchant to the Food Administration in Washington.

Some of the controlled commodities are apples, dried; beans, canned and dried; bread, butter, cheese, cooking fats; canned corn, corn grits, fish, oatmeal and rolled oats, oleomargarine, pork, fresh and cured; peas, canned and dried; poultry, prunes, raisins and rice, sugar, syrup, canned tomatoes and fresh vegetables.

If we could only redeem all the power centered on mere money-making and turn it to the use of cities and States, how soon the kingdom of God would come! If only we could take this uncontrollable eulogy and baptize it, and consecrate and bow it to the seeking of the kingdom of God, how the glory of the kingdom of God would light all our skies with the glory of a divine dawn!—G. G. Atkins.

For the Young Folks

Growing Smiles.

A smile is quite a funny thing;
It wrinkles up your face,
And when it's gone, you never find
Its secret hiding place.

But far more wonderful it is
To see what smiles can do;
You smile at one, he smiles at you,
And so one smile makes two.

He smiles at someone, since you smiled,
And then that one smiles back,
And that one smiles, until in truth
You fall in keeping track.

And, since a smile can do great good
By cheering hearts of care,
Let's smile and smile, and not forget
That smiles go everywhere!
—Arthur Wallace Peach, in the Beacon.

The Seven Sleepers.

"Safe from sorrow and sin and death," read mother as she finished the legend of the Saints at Ephesus, "the seven sleep sweet in that cave until Christ cometh again."

The Band was spending two winter days and nights at the cabin.

"I wisht, I wisht," said Alice at last, "that I could see the nice dear sleepers."

"Well," said the captain from the depths of a monstrous rocking-chair, "there are seven other sleepers who live not far from this cabin, but they aren't saints by any means. Some are gentle and some are fierce."

"Tell us," chorused the Band from in front of the fire that roared in the great arched fireplace.

"The first one," said the captain, "is big and black and dangerous."

"Bumbly-bee!" shouted Alice. "That's big an' black an' very dangerous," she explained, "'cause once I tried to tame one an' he bit me norful."

"No," said the captain, "this is a big, black, growly animal who wears an overcoat of four inches of fur and an under-coat of four inches of fat. He isn't afraid of the cold, but he finds that rent is cheaper than board. So he sleeps all winter instead of eating." "Bear," shouted all but one of the Band.

"Bumbly-bee," piped Alice, who was never known to change an opinion.

"Once," said the captain, "I knew two boys—one was twelve and the other was ten years old. They went off hunting up in Maine in March. One had a muzzle-loading shotgun and the other had a long stick. They found a little hole in a bank," he went on, "and the boy with the stick poked. He felt something soft, so he kept on poking. 'I think there's something here,' he said. There was. All of a sudden the whole bank caved in and out rushed a big, black, cross bear. You see," explained the captain, "they had poked right into the airhole of a bear-den. The snow was so deep that they couldn't run, and the bear could climb a tree much faster than they could. So what do you suppose they did?"

"I guess," remarked Alice resentfully, "that they wisht it had been a bumbly-bee."

"Go on!" shouted the rest with one accord.

"The little chap with the stick," continued the captain, "got behind the big

one with the gun who was shaking like anything. 'Don't you miss,' he said, 'cause this stick isn't very sharp.' 'All right,' said the big boy, and he waited until he saw the white spot that showed under the bear's chin when it reared up on its hind legs not six feet away. The shot crashed right through the bear's throat and he fell dead so close to their feet that the hot blood stained the shoes of the boy in front. They got ten dollars for the skin, and ten dollars bounty, and about three million dollars of glory."

"Tell some more," chorused the Band when he stopped for breath.

"Well," meditated the captain, "there was my great, great Uncle Jake who fought in the Revolution and was a famous bear-hunter. One day during a January thaw he was coming down Pond Hill when he stepped into a mushy place back of a patch of bushes and sank in up to his waist. He felt something soft under his feet, and he stamped on it. The next second," said the captain impressively, "he wished he hadn't, for a big animal rose right up under him, and the next thing poor Uncle Jake knew he was astride a bear going down hill like mad, riding bear-back as it were."

Mother gave a deep groan and buried her face in her hands; but the rest of the Band were too young to be affected by the pun.

"He didn't want to stay on, and he didn't dare to get off," resumed the captain hurriedly, "so he drew his hunting knife and waited until the old bear reached level ground and just stabbed him dead right through his neck."

"Tell us about some more," urged Trottie when the captain stopped for breath.

"Some of the gently ones," suggested Henny, beginning to look around anxiously at the dark corners.

"Well," said the captain, "there's a gray greedy one who goes to bed early, just a loose bag of fat. That's the woodchuck. Then there's a nice striped one with pockets in his cheeks, who always takes a quart or so of nuts and seeds to bed with him in case he gets hungry in the night. That's the chipmunk."

"Nice, dear chippy nipmunk," explained Alice to the third.

"Then comes a chap with a funny face and a ringed tail and whose hind-paws make a track like a baby's foot. That's the raccoon. The next one is pretty dangerous," continued the captain. "He is black and white and has a long bushy tail. He won't turn out of his way for anybody, but he'll always give any one that comes up to him three signals before he defends himself. First," said the captain, "he'll stamp his forefeet. Second, he'll raise his long bushy tail. If you still keep on coming he gives the third and last signal. He waves the end of his tail back and forth. If you stand still," finished the captain impressively, "or move backward, you are safe even then, but if you take one step forward—you'll have to buy a new suit of clothes."

"I know," remarked the third wisely. "Bill Darby and I caught one in a trap once. He said it was an albino woodchuck. But it was a skunk—an' we had to live in our bathing suits for nearly a week."

"The next sleeper," said the captain, "has wings."

"A bumbly-bee," tried Alice again.

"No," returned the captain patiently, "this is an animal with a very ugly face and leathery brown wings with hooks on the top. When it goes to sleep for the winter it catches these little hooks on a rafter or beam in some dark corner of a building or steeple. Then it turns and hangs by the long curved nails of its hind feet and goes to sleep upside down. It makes a very high squeak when it flies, and sometimes it comes into houses hunting mosquitoes. It never does any harm, and it does a great deal of good; but silly people," went on the captain severely, looking straight at Trottie, "sometimes kill them with tennis rackets."

"I won't kill any more bats," murmured Trottie penitently.

"Last of all," resumed the captain, "is the dear little jumping-mouse. He has big eyes and floppy ears and a long, long tail. If you boys could jump as far in proportion to your height as Mr. Jumping-Mouse does, you would clear two hundred and forty feet every time you jumped. Before the frost comes he makes a round warm nest of leaves and soft grass, far underground. There he rolls himself into a round ball and sleeps until spring."

"I like the cuddly jumpy-mouse the best," said Alice sleepily.

Then mother announced that it was bedtime for seven other sleepers.

"Just one minute," said the captain. "I want to read the Band a very, very beautiful poem which has the names of the seven animals that sleep all winter, so that the Band can remember them. I know it's a beautiful poem," he finished modestly, "because I wrote it myself."

"Here is the poem:

The Seven Sleepers.

"The bat and the bear they never care,
What winter winds may blow,
The jumping-mouse in his cosy house
Is safe from ice and snow,
The chipmunk and the woodchuck,
The skunk who's slow but sure,
The ringed raccoon, who hates the moon,
Have found for cold the cure."

—S. Scoville.

Who Sat Beside Mother?

"Mother, hasn't old Miss Joynes a funny voice when she sings? I 'most laughed out loud when I heard that squeaky sound."

Little Cary Marsh was tripping home from church between her father and mother. She felt like a very good little girl; for she had sat quietly through the long sermon (at least it seemed long to Cary), had sung out of mother's hymn book, and had bowed her head at prayers. Another reason that Cary was satisfied with herself was that she had on her new dress and her Sunday hat. She had looked at all the little girls sitting near her in church and had decided that none of them had on as nice clothes as she had.

"I like to come to church," Cary said to herself, "when I've got a new dress to wear."

And then she had found old Miss Joynes' squeaky singing very funny, as she said on her way home.

But instead of answering her question and saying, "O yes, Miss Joynes' singing was funny to-be-sure," Cary's mother asked the little girl a question: "What were you thinking about, Cary, while you were singing so nicely off my hymn book?"

"Ma'am?" Cary exclaimed in surprise.

"I noticed how well you carried the tune," said Mrs. Marsh, "and how well you read the words while we were singing 'O Jesus, thou art standing outside the fast-closed door.' Were you thinking about the dear Lord as you sang and how He wants to come into our hearts by His Spirit and make us love what is pure and right?"

Cary did not answer for a minute; she was thinking back. Then, as she was a truthful little person, she said with a queer half smile: "No, mamma, I was thinking that if I couldn't sing any better than Miss Joynes I wouldn't sing at all."

"And how about the prayer time, when you bowed your head; were you trying to lift up your heart and ask God to make you His obedient child?"

"No, ma'am," said Cary, her little face getting red; "I opened my eyes and counted the tacks in the carpet. Do you think God was mad with me, mother?"

"O no," answered her mother, smiling. "He knows what a little girl you are, but I think He was sorry you were not at church."

"Not at church!" cried Cary. "Why, mother, I was sitting right beside you all the time."

"Yes; but I don't think God counts where our bodies are. He is always seeing our spirits; and when we go to church and don't lift up our hearts to God, the place where we sit looks empty to Him."

Cary walked along very soberly for a while; and then, brightening suddenly, she said: "I 'spect God saw Miss Joynes at church to-day."

"Sure," Cary's father said, thinking it was time for him to have a part in the conversation; "and I have an idea that her squeaky voice made a beautiful sound by the time it got to God's ear."

They had reached home, and nothing more was said about church right then. But Cary made up her mind that God was going to see a whole little girl, body and spirit, too, sitting beside her mother next Sunday.—Elizabeth Preston Allan, in *Pearls for Little Ones*.

Little Sister's Sewing.

When little sister tries to sew,
She takes some silk or calico
And sticks her needle in and out,
Then back and forth and all about,
And, pulling it this way and that,
She makes the doll a dress or hat;
And then, as pleased as pleased can be
She brings it round for me to see,
And always waits to hear me say,
"Oh, see what sister's made to-day!"
I would not be unkind or jeer,
Or let her think her work looked queer,
For though I'm nine and know quite well
The way to hem and shirr and fell,
Still I remember, long ago,
How hard it was to learn to sew.

—Exchange.

The Boy Who Was Ready.

The boys' line was perfect. With heads erect, chins tucked in, and backs as stiff and straight as broomsticks they turned a splendid square corner and filed triumphantly into room five. Sunshiny Miss Fay did not smile at her faithful little pupils, however. Her dimples were all ironed out, the twinkle in her eyes had vanished, and worst sign of all there was a genuine criss-cross frown between her eyes!

"How many boys are ready for something hard?" she demanded.

Twenty-four hands flew up. (There

were just twenty-four boys in the school.)

"Good!" exclaimed Miss Fay. "We can't play in Mr. Foster's field any more, boys. The principal got a letter from him last night. Now, I want you boys to remind the little fellows to stay in the school-yard. I haven't forgotten how you stopped the snowballing last winter, and I shall count on you to help me."

The boys of room five tried to smile back loyally, but it was hard work. There wasn't any playground near the school, but for years the boys had spent their recesses in Mr. Foster's field, which was big enough for two baseball diamonds with room to spare for other games.

Everybody was unhappy the first recess. The children were crowded in their own yard, and all they could do was to sit or stand around. Phil Rice, Bob Lowe, Tom Whitney and several other boys sat on the steps and looked longingly at the woods in the distance.

"Let's go to walk to-night right after school," proposed Phil.

"Let's," agreed everybody in the group.

Phil, Bob, Tom and Jamie were the first boys out that night. They waited a moment for Chester, who always mixed the "e" and "i" in receive. As soon as he had written it ten times in yellow chalk on the blackboard he joined them and the little group started off.

They followed Parker's Brook for half a mile. Phil gathered specimens of any flower he didn't know, and Bob picked an armful of black alder berries for the painting lesson the next day. Tom tried to catch a fish with his hands and tumbled in head first. He was used to duckings and laughed the loudest of all.

Suddenly Phil stood still. His head was thrown back and he sniffed the air like a hound. "I smell smoke," he announced. The others shook their heads. But Phil stood his ground. "It's up in Mr. Foster's woods. Let's run up and see."

"Don't bother," argued Chester, "if we go up there we won't have time to go through the cave."

"Mr. Foster is as mean as dirt," sputtered Tom, "and I'm not going on his land for one."

Phil didn't say a word, but sniffed the air again and started to make his way through the tangle of vines and bushes. The other boys looked after him a moment and then followed on. It was hard climbing. The bank was steep and the way was obstructed by a growth of briars and brambles.

Phil kept on doggedly and the others pressed on after him. They stopped a minute at the summit to get their breath, but Phil's eyes shone like lamps. "There it is," he shouted, "come on, boys!"

It was only a little fire, but it was burning brightly. In a few minutes it would have been beyond the boys' control. Now they ground it under their heels, and soon the bright flames were conquered and only a heap of black ashes remained.

"Good for you," said a gruff old voice, and Mr. Foster came in sight. "I smelled that fire a mile away, but my legs aren't as good as my nose. I thought the woods would be gone when I came."

He looked at the boys keenly. "I didn't know boys were so useful." He fumbled in his pocket and drew out a shabby old purse.

"We don't want any money," Phil said promptly, "but we'd like the right to play ball in your lot again."

"You've earned it," said the old man.

He scribbled a few words on his pad and gave it to Phil. "Give this to your teacher to-morrow." So at the next recess all the boys of the school got together. "Hurrah for the boys of room five!" they shouted.

Every boy cheered until he was obliged to stop for breath and then Chester climbed the fence and waved his hands. "Three cheers for the boy who was ready and saw his chance," he shouted.

So the boys started cheering all over again until Phil sensibly reminded them that recess would be over and the new football untried.—Mary Davis, in *Presbyterian of the South*.

A Little Girl of the Plains.

Far out on the plains of South Dakota lived little Ida Brave Boy, with her father and mother, her little brothers and sisters. All around stretched the prairie, green in the summer and brown in the winter, unless the prairie fires turned it to sooty black. Away in the distance was a range of low hills with the silver thread of a stream running through them. Along its banks were bushes and wild plum trees.

Ida's home was a tent, and for playmates she had her little brothers and sisters, some fat puppies, and a pony all her own, which she soon learned to ride. When she spoke she used the Dacotah language, and her name was not Ida at first, but a pretty Indian word.

There were some happy times in the tipi (tent) home and many unhappy ones, for the family lived in the old heathen ways and often they were cold and hungry and miserable.

One day the good white missionary came to visit them and told them about the little church where the Indians might learn about the Heavenly Father, in their own language, and the school for girls, called St. Mary's. Here girls like Ida learned to cook and sew, to read and write, and sing. He asked if he might take Ida back with him.

"Do you want to go?" asked her father.

"Yes," said Ida.

"You will often be lonely, for it is three sleeps away, and we cannot come to see you for six moons."

Yet she still insisted that she wanted to go to school, so she rode away with the missionary. It was all very strange and new to the little girl. For the first time in her life she slept in a real bed between white sheets. She ate at a table instead of from a kettle on the ground. When she had had a bath and was dressed in a dress made by the Junior Auxiliary, with a pretty ribbon on her shining dark hair, you would not have thought she was the same little girl.

She did get very lonely, but there were other little girls to talk to her in the Indian tongue until she learned English, and the teachers were so kind and good that soon she was very happy.

At last there came a day when she was baptized in the chapel and became "Christ's faithful soldier" and a member of the same Church to which you and I belong. When she is older she intends to teach other little Indian girls what she has learned at St. Mary's. In the long summer vacation, which she spends in the tipi home, she puts into practice some of the things she has learned at school.

St. Mary's is only one of many schools which the Church has for the Indians, and some of the money which you are earning this Lent will undoubtedly be sent there. Are you not glad you can help?—Shepherd's Arms.

Jno. L. Williams & Sons

BANKERS and BROKERS

Eight and Main. (P. O. Box 503.)
RICHMOND, VIRGINIA,

Transact a general Banking and Brokerage Business. Deal in Southern Investment Securities. Negotiable Railroad and Municipal Bonds.

The First National Bank

OF

Richmond, Virginia

DESIRE
YOUR ACCOUNT.

CAPITAL & SURPLUS

\$3,000,000.00

3%

INTEREST IN SAVINGS DEPARTMENT.

Norfolk & Western Railway

ONLY ALL RAIL LINE TO NORFOLK

QUICKEST AND BEST SERVICE

Pullman Parlor Cars.

The best line to all Points West,
Northwest and Southwest.

W. B. BEVIL, W. C. SAUNDERS,
Pass. Traff. Mgr. Gen. Pass. Agt
Roanoke, Va.

C. H. BOSLY

Dist. Pass. Agt., Richmond, Va.

Rates and information upon application.

WHEN WRITING OUR ADVERTISERS
PLEASE MENTION THIS PUBLICATION

FINANCIAL

You Can Help

1. Yourself

2. Your country

By wasting nothing and by putting your surplus dollars in bank

National State and City Bank

RICHMOND, VA.

Wm. H. Palmer, President

Julien H. Hill, Vice-Pres. and Cashier R. E. Cunningham, Asst. Cashier

J. W. Sinton, Vice-Pres.

Wm. S. Ryland, Asst. Cashier

Jesse F. Wood, Mgr. Savings Department

INCORPORATED 1832

Virginia Fire and Marine Insurance Company

Of Richmond, Va.

ASSETS - - - - - \$2,160,195.00

Wm. H. Palmer, President

E. B. Addison, Vice-President

W. H. McCarthy, Secretary

OUR FIGHT

To save our customers time, trouble and money is won.

THE BUDGET CHECK

Eliminates every unnecessary word and figure in the payment of your bills each month.

THE AMERICAN NATIONAL BANK

OF RICHMOND, VIRGINIA

Thrift For Children

We are all creatures of habit, and upon the habits we form in childhood depends our future success.

Every boy and girl should be taught to practice Thrift, to save part of all money received. By

SAVING NICKELS AND DIMES

until they grow into Dollars, numerous children lay the foundation of a successful career.

Set the little feet on the right path by opening a Savings Account. A dollar will do it.

ORGANIZED 1866.

The Union Bank of Richmond

1104 EAST MAIN STREET.

Resources over \$2,300,000.00

Southern Churchman

SOUTHERN CHURCHMAN COMPANY
Publishers

516 East Grace Street, Richmond, Virginia

LEWIS G. WILLIAMS, President.

M. B. ADDISON, Vice-President.

REV. E. L. GOODWIN, D. D., Editor.

REV. JAS. D. GIBSON, Managing Editor.

Entered at the Postoffice in Richmond, Va., as second-class mail matter.

SUBSCRIPTION PRICE—After January 1, 1918 \$3.00 per year in advance. To the Clergy \$2.00. Six months \$1.50. Trial subscription 3 months 50 cents, 10 cents a copy. Foreign postage 50 cents additional. Back numbers not over 3 months old 10 cents each, over 3 months old 25 cents each.

For the convenience of subscribers, subscriptions are continued at expiration unless otherwise ordered. Notice of renewal, discontinuance, or change of address should be sent two weeks before the date they are to go into effect.

RECEIPT OF PAYMENT is shown in about two weeks by change of date on address label. If date is not properly extended after each payment notify us promptly. No receipt for payment will be sent.

Notice post office address. The exact post office address to which we are directing the paper at the time of writing **MUST ALWAYS BE GIVEN**. Our mailing list is arranged by post offices and not alphabetically. Make all checks and money orders payable to the Southern Churchman and not to an individual.

ADVERTISEMENTS—Rates quoted on request. Classified see head of that department. Representatives wanted in each Parish, liberal commissions.

Visa concerning the church at large always welcome.

ATTENTION!

ENLISTED CHURCHMEN.

The Department of Army and Navy Work of the Brotherhood of St. Andrew.

wants to get in touch with you and supply your needs in every possible way. Write to us soon and tell us how you are getting along. You will find us prompt correspondents.

F. S. TITSWORTH,

Executive Secretary.

B. F. FINNEY,

Chief Secretary.

11th and Walnut Streets, Philadelphia, Pa.

PIPE ORGANS.

If the purchase of an organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Kentucky, who manufacture the highest grade at reasonable prices.

OAKLAND

A Home School for young boys to be tutored with the sons of Mr. and Mrs. Rosewell Page at their country home in Virginia. Address Mrs. Rosewell Page, Beaver Dam, Va.

GRACE HOSPITAL, MORGANTON, N. C. offers a course in medical, surgical and obstetrical nursing to young women in its registered school. Also experience in visiting nursing and social service work. Address Maria P. Allen, R. N., Supt.

CENTRAL BUREAU OF EDUCATION, Miss Kate Edgar, Proprietor and manager, Paris, Ky., reopens and promises patrons the same faithful work for which it has been noted in past years.

Records—Victor, Columbia, Edison—bought, sold or exchanged. Infant class piano. Fulton Baptist Sunday-school bought one. Can't you ladies raise \$100 also?

MANLY B. RAMOS,

106 N. Seventh Street, near Franklin

WANTED TO BUY A SMALL SECOND-hand pipe organ. Must be guaranteed. Address Mrs. Charles J. Faulkner, Jr., Chase City, Va.

POSITIONS WANTED

A REFINED SOUTHERN WOMAN desires position as companion or manager of home. Reference. Address B. care Southern Churchman.

CHURCH WORKER (WOMAN) wishes summer work for self and boy. Interested in the Church. Address Faith, care Southern Churchman.

MISS HELEN MASON CHASE DESIRES position as teacher in family. No music. References. Address 220 B Street, S. E., Washington, D. C.

HELP WANTED.

WANTED A GOVERNESS FOR Engagement in the fall or sooner. English and French essential. Episcopalian between 21 and 35 years of age, of happy and willing disposition. A splendid opportunity for the right party. Apply D. G., care Southern Churchman.

Classified Advertising and Notices

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line, each insertion. Special rates to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents. Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

THE BOARD OF MISSIONS.

Correspondence is invited from those who wish to know

What it does,
What its work signifies,
Why the work can be helped most effectively through the Board.

Address

The Right Reverend A. S. Lloyd, D. D.,
President of the Board of Missions,
281 Fourth Avenue, New York.

Legal Title for Use in Making Wills:
The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.

The Spirit of Missions, \$1.00 a year.

Marriages and Deaths

Marriage notices, not exceeding 40 words, \$1.00; Death notices, not exceeding 40 words, inserted free. Over 40 words at the obituary rate. Obituaries and resolutions, 20 cents per line. Six words to the average line.

Copy for this department must be received not later than Tuesday of the week in which it is intended to be published.

Cabaniss: Died at Columbia, S. C., March 5, 1918, in the thirty-ninth year of his age, **HARLESTON EDWARDS CABANISS**, son of Major Charles H. Cabaniss, United States Army, retired.

Ewell: Entered into life eternal on February 25, 1918, at his home, Edge Hill, Prince William County, Va., **JOHN S. EWELL**, in his ninetieth year.

Frost: **MARY ELIZABETH FROST**, mother of Mrs. William Forkess, Grace Church Rectory, Pittsburgh, Pa., passed on, Saturday, March 2nd, 1918, in the seventy-third year of her age. Her unassuming manner, her winsome spirit and her many kindly acts have established a large and permanent place in the hearts of all who knew her. Her life indeed was one to thank God for. Missed in body but ever present in spirit will she be.

Fulkerson: **MRS. SELINA P.**, relict of Colonel Abram Fulkerson, died at Bristol, Tenn., January 11, 1918, in her eighty-fifth year. She was a devoted Episcopalian and was one of the founders of Emmanuel Church, Goodson Parish, Bristol, Va.

Morris: While on railroad duty in "The Bluff," **JOHN H. MORRIS** died suddenly from heart trouble about 3 A. M. March 7th. Mr. Morris was for years a communicant and vestryman of Grace Memorial Church, Lynnwood, and a devotedly regular attendant at the church services. Kindly, gentle and dependable he was liked and respected by all who knew him.

A TRIBUTE.

On Monday evening, January 7th, in the seventy-seventh year of her age, the spirit of **MRS. WILLIAM F. ANDERSON**, of Covington, Va., passed into the great beyond.

A peculiarly sensitive, timid nature, she loved and suffered much. Of a sunny disposition—gentleness and unselfishness predominating—love of nature and the beautiful was her guiding spirit. Possessed of rare graciousness of manner, and as a young woman, a most beautiful voice, the pathos of which struck deep and nestled forever in the hearts of her hearers.

Loyalty was her watchword.

To those of her family her arms were ever held out in loving embrace, and each member who watched at her bedside, welcomed the release of her suffering into that blessed home where

"—everlasting light
Its glory throws around."

M. S. G.

RESOLUTIONS.

Pursuant to the designation by the vestry of the undersigned to act as its committee in drafting suitable resolutions

upon the death of our associate and friend, the late H. R. Berkeley, your committee presents the following resolutions:

Whereas, H. R. Berkeley was a member of the vestry of St. Thomas Episcopal Church of Orange, Va., for a long number of years and filled the position of Recorder with eminent fitness and unswerving devotion, having near to his heart at all times the interests of the church and congregation; and

Whereas, the said H. R. Berkeley was a consecrated, honored and loyal member of the church during his life in the County of Orange; and

Whereas, it pleased Almighty God in His infinite wisdom and mercy to take from us the life of our valued friend and associate on the 16th day of January, 1918, moaned as he is by friends, neighbors and relatives who held him in high esteem.

Therefore, be it resolved, That we record this testimonial to his memory and direct that the same be spread upon the minutes of the vestry; that copies thereof be furnished to local papers and the Southern Churchman, Richmond, Va., and that a copy be forwarded by the Recorder to the members of his family.

GEORGE S. BROWNING,

R. C. MACON,

C. C. TALLAFERRO.

Orange, Va., March 9, 1918.

HARIOTTE LEE MEADE.

On Thursday, February 28, 1918, the spirit of **HARIOTTE LEE** (lovingly known as "Hallie") MEADE, went to Paradise, and on Friday, March 1, her body, wearied by long illness, was laid to rest beside many of her departed loved ones in Maplewood Cemetery. A large concourse of sorrowing friends attended the services, which were from Christ Church, of which she had been a member all her life. There was no feature of church work with which she was not actively identified, notably among these were the choir, in days gone by, and the Sunday-school. Besides her church work she was a gifted teacher in the far-famed Piedmont Female Institute, where scores of young women of Virginia and of many other States were educated. This institution was noted not only for its thoroughness in training the mind, but also for the refining influence upon the hearts and lives of its pupils.

"The Piedmont Female Institute Alumnae Association," recently formed, attended her funeral in a body, bearing lovely flowers, thus attesting their affectionate regard for her. Among them were those who had been her fellow pupils, and those whose teacher she had been, and to all a loving, loyal friend.

"Miss Hallie" well known and universally beloved in the community, was the granddaughter of Bishop Meade, and the daughter of the Rev. Richard Kiddie Meade (for thirty-three years rector of Christ Church) and his wife, Elizabeth Brown. She was the sister of the Rev. W. H. Meade, D. D., and the Rev. Frank Meade, two of the beloved presbyters of the Episcopal Church in Virginia. Bishop Richard H. Wilmer's wife was her aunt, and the father of the Rt. Rev. William Cabell Brown, D. D., was her uncle. Rev. Robert N. Meade, of Pittsburg, is her nephew. It does not often happen that one person has been so closely related to and identified with so many, and such distinguished clergymen. "Miss Hallie" manifested in her life the piety, loyalty and devotion to the service of the Master which would naturally flow from such a source and be inhaled from such an atmosphere.

The surviving members of her immediate family are three sisters, one brother, and sundry nephews and nieces. Her sisters are Lucy B., Mary N. and Margaret W. Meade, and her brother, Alexander B. Meade.

In the early dawn of the morning before her spirit departed to Paradise she received the Holy Communion, which was partaken of by her sisters, her faithful nurse and her "beloved physician."

From what her loved ones could gather from the expressions that fell from her lips, from time to time, she felt as she looked forward to the future life:

"My knowledge of that life is small,

The eyes of faith is dim;

But 'tis enough that Christ knows all.

And I shall be with Him."

H. R. LEE.

Personal Notes

The Rev. John G. Larsen will, on April 1, become rector of the Church of the Good Shepherd, Wichita Falls, Texas, and after that date should be addressed at 1107 Tenth Street, Wichita Falls. He requests that names of the young men of the Church who are stationed at Call Field, the government aviation school there, be sent him.

The Rev. William P. Kemper, of Penn's Grove, N. J., has been granted a three months' leave of absence and is relieving the Rev. C. B. Ackley at St. Bartholomew's Chapel, New York City.

The Rev. Otis E. Gray, of Atchison, Kansas, who has been released by his parish for war work, has been appointed chaplain to the Three Hundred and Fifty-third Infantry at Camp Funsten.

The Rev. Nicholas Rightor, formerly of Savannah, Ga., has entered upon his duties as rector of Grace Church, Lake Providence, La.

The Rev. T. W. C. Cheesman, formerly rector of St. Paul's Church, Pekin, Ill., has entered upon his work as rector of the Church of the Covenant, Junction City, Kans.

The Rev. J. A. Schaad, formerly of the Church of St. John the Evangelist, St. Paul, Minn., who has been conducting Missions and financial campaigns for the past year, has accepted a call to Trinity Church, Bay City, Mich.

The Rev. Walter E. Bentley, rector of the Church of Ascension, Brooklyn, and National Secretary of the Actors' Church Alliance of America, recently closed a very successful ten-day Preaching Mission at the Church of the Holy Faith (Rev. Clifford S. Gregg, rector), Borough of the Bronx, New York City.

The Rev. John L. Saunders has been appointed by the Bishop of Arkansas to take charge of the missions at Searcy, Russellville, Des Arc, Stuttgart and Brinkley, in middle Arkansas.

Archdeacon J. S. Wicks, who had charge of several missions in the Missionary District of North Texas, left February 4 for Cuba, where he has taken up similar work under Bishop Hulse. Beginning April 1, his place in North Texas will be filled by the Rev. William Garner.

Ordinations.

On the third Sunday in Lent, February 3, in St. Thomas' Church, Taunton, Mass., Bishop Babcock advanced to the priesthood the Rev. Leslie F. Wallace, curate of St. Thomas'. This was the first ordination that has ever been held in this church.

In Emmanuel Church, Baltimore, on Thursday, February 21, Mr. Thomas Donaldson was ordained to the diaconate by Bishop Murray. The sermon was preached by the Rev. Benjamin B. Lovett and the candidate was presented by the Rev. Dr. Hugh Birkhead, to whom Mr. Donaldson will be assistant.

Deaths.

The Rev. Caleb Theophilus Ward, a retired clergyman of the Diocese of

New York, died in Brooklyn, N. Y., on February 17th, aged seventy-five years. Funeral services were held on February 20th, the Rev. Robert Rogers officiating, interment being made in Greenwood Cemetery.

The Will and the Way.

Shortly after the American occupation of the Philippines, General Hughes sent for a young officer of the Second Oregon Volunteers, and ordered him to cleanse and reform Bilibid.

Bilibid was then, and is now, probably the largest prison in the world; moreover, it was at that time the filthiest and the worst penal institution in existence. Its horrors were absolutely unrelatable, and the cleansing of it appeared to be such a task that Hercules' much mooted success at the Augean stables seemed a mere nothing. Filth was literally knee-deep in the prison, while tortures, horrible and unspeakable, were the order of the day. The guards were depraved, besotted by cruelty and license.

When George N. Wolf received General Hughes' order to clean this unthinkable place, he demurred not at all. He did not plead, as perhaps most would have done, that he knew nothing of prisons. He simply and quietly started about the task, although his knowledge of prisons was confined to what he had learned from a single trip to a penal institution.

The man possessed, however, what far surpasses mere experience—initiative, imagination and courage. These have made of Bilibid the finest, most sanitary prison known—not in a day—not in a month—but in years.

Every day in Bilibid four thousand men, spotlessly clean, well kept, well taught, now salute our flag, while their band of half a hundred pieces plays the "Star Spangled Banner." These men are so well trained in all the trades useful in the islands that on their release their services are eagerly sought and no stigma attaches to them on account of their corrective residence in the prison.

This young officer made a remark-

able record in the reorganization of Bilibid, and is now considered a fine prison executive, but that is not what makes him notable. Had the general, on summoning him, assigned for his accomplishment another task, it is probable that he would have hesitated and faltered out, "I don't know anything about that kind of work. I never saw it done. I don't know how to begin."

Such words could never have come from such a man. Beyond a doubt he would have saluted, replied, "Very well, sir"—and the work would have been begun forthwith, even if the doing must extend through a score of years.

Unending lessons, incessant schooling, forced instruction, that is the modern tendency. But to each one who lives a full life, comes ultimately an encounter with some unexpected situation—one concerning which there are no instructions in the text-books.

That will be the test. Will the novice, finding no precedent, rise to the occasion as did the young Oregon volunteer, or will he plead, "Oh, I do not know how to accomplish this thing," and fall back supinely.—Elizabeth Whitford.

Sum up the Gospel in a single word, and that one word is "life." Get at the heart of all Christ had to teach, and life is nestling against that heart. One thought determines every other thought; one fact interprets and arranges everything, and that one fact, so dominant and regal, is the deep fact of life. Deeper than faith, for faith is but a name, unless it issue from a heart that lives; deeper than love, though God Himself be love, for without life love would be impossible, life is the compendium of the Gospel, the sweet epitome of all its news; it is the word that gathers in itself the music and the ministry of Christ. "The words that I speak unto you," He said, "they are spirit, and they are life." "I came that they may have life, and may have it abundantly." "I am the way, and the truth, and the life." "I am the resurrection and the life." All that He came to teach, all that He was, is summed and centred in that little word.—G. H. Morrison.

THIS IS OUR WAR-LENT

SPECIAL EMPHASIS SHOULD BE LAID ON
WAR INTERCESSIONS

PUT INTO THE HANDS OF YOUR PEOPLE FOR
CONGREGATIONAL AND PRIVATE USE OUR
ATTRACTIVE PAMPHLET

Forms of Prayer

For Public and Private Use

IN TIME OF WAR

A neat pamphlet of sixteen pages, containing additional suffrages for the Litany and a large number of prayers and intercessions methodically arranged, with suggestions for public use in Services of Intercession. The greater part of these prayers, marked with an asterisk, have been approved by many of our Bishops.

SECOND THOUSAND; ENLARGED

Southern Churchman Company

Richmond, Va.

Price, 5 cents each, 50 cents a dozen, \$3.00 a hundred, postpaid.

THE GOOD SIDE OF "MILITARISM."

From "A Student in Arms," Second Series. E. P. Dutton & Co.

Before the war I, too, hated "militarism." I despised soldiers as men who had sold their birthright for a mess of pottage. When I first enlisted, and for many months afterwards, the "mummeries of military discipline," the saluting, the meticulous uniformity, the rigid suppression of individual exuberance, chafed and infuriated me. I compared it to a ritualistic religion, a religion of authority only, which depended not on individual assent, but on tradition for its sanction. Now, . . . well, I am inclined to reconsider my judgment. Seeing the end of military discipline has shown me something of its ethical meaning—more than that, of its spiritual meaning.

For though the part of the "great push" that fell to my lot to see was not a successful part, it was none the less a triumph—a spiritual triumph. The war correspondent only sees the outside, and can only describe the outside of things. We who are in the Army, who know the men as individuals, who have talked with them, joked with them, censored their letters, worked with them, lived with them, we see below the surface.

The "Tommy" of the war correspondent is not a human being, but a lay figure with a gift for repartee, little more than the manikin that we thought him in those far-off days before the war when we watched him drilling on the barrack square. We soldiers know better. We know that each one of those men is an individual, full of human affections, many of them writing tender letters home every week, each one longing with all his soul for the end of this hateful business of war which divides him from all that he loves best in life. We know that every one of these men has a healthy individual's repugnance to being maimed, and a human shrinking from hurt and from the Valley of the Shadow of Death.

The knowledge of all this does not do away with the even tread of the troops as they pass, the steady eye and mouth, the cheery jest; but it makes these a hundred times more significant. For we know what these things signify is not lack of human affection, or weakness, or want of imagination, but something super-imposed on these, to which they are wholly subordinated. Over and above the individuality of each man, his personal desires and fears and hopes, there is the corporate personality of the soldier which knows no fear and only one ambition—to defeat the enemy and so further the righteous cause for which he is fighting. In each of those men there is this dual personality; the ordinary human ego that hates danger and shrinks from hurt and death, that longs for home, and would welcome the end of the war on any terms; and also the stronger personality of the soldier who can tolerate but one end of this war, cost what that may—the victory of liberty and justice and the utter abasement of brute force.

And when one looks back over the months of training that the soldier has had, one recognizes how every feature of it, though at the time it often seemed trivial and senseless and irritating, was in reality directed to this end. For from the moment that a man becomes a soldier his dual personality begins. Henceforth he is both a man and a soldier. Before his training is complete the order must be reversed, and he must be a soldier and a man. As

a soldier he must obey and salute those whom, as a man, he very likely dislikes and despises. In his conduct he no longer only has to consider his reputation as a man, but still more his honor as a soldier. In all the conditions of his life, his dress, appearance, food, drink, accommodation and work his individual preferences count for nothing, his efficiency as a soldier counts for everything. At first he "hates" this and "can't see the point of" that. But by the time his training is complete he has realized that whether he hates a thing or not, sees the point of a thing or not, is a matter of the uttermost unimportance. If he is wise, he keeps his likes and dislikes to himself.

All through his training he is learning the unimportance of his individuality, realizing that in a national, a world crisis, it counts for nothing. On the other hand, he is equally learning that as a unit in a fighting force his every action is of the utmost importance. The humility which the Army inculcates is not an abject self-depreciation that leads to loss of self-respect and effort. Substituted for the old individualism is a new self-consciousness. The man has become humble, but in proportion the soldier has become exceeding proud. The old personal whims and ambitions give place to a corporate ambition and purpose, and this unity of will is symbolized in action by the simultaneous exactitude of drill, and in dress by the rigid identity of uniform. Anything which calls attention to the individual, whether in drill or in dress, is a crime, because it is essential that the soldier's individuality should be wholly subordinated to the corporate personality of the regiment.

As I said before, the personal humility of the soldier has nothing in it of abject self-depreciation or slackness. On the contrary, every detail of his appearance, and every most trivial feature of his duty assumes an immense significance. Slackness in his dress and negligence in his work are military crimes. In a good regiment the soldier is striving after perfection all the time. And it is when he comes to the supreme test of battle that the fruits of his training appear. The good soldier has learned the hardest lesson of all—the lesson of self-subordination to a higher and bigger personality. He has learned to sacrifice everything which belongs to him individually to a cause that is far greater than any personal ambitions of his own can ever be. He has learned to do this so thoroughly that he knows no fear—for fear is personal. He has learned to "hate" father and mother and life itself for the sake of—though he may not call it that—the kingdom of God on earth.

It is a far cry from the old days when one talked of self-realization, isn't it? I make no claim to be a good soldier; but I think that perhaps I may be beginning to be one; for if I am asked now whether I "loathe militarism in all its forms," I think that the answer is in the negative. I will even go farther and say that I hope that some of the discipline and self-subordination that have availed to send men calmly to their death in war will survive in the days of peace and make of those who are left better citizens, better workmen, better servants of the State, better church men.

The joy of conquest is poor beside the ecstasy of renunciation. The complacency of attainment, the pride of achievement, the flush of success, grows pale before the peace of disappointment. If there is one way in which, more than in any other, God is

glorified upon this earth, it is when a man takes the bitter cup of disappointment, and says, "Nevertheless, not as I will, but as Thou wilt." Such men are victorious over defeat by accepting it. Surrender is the supreme grace of the Christian soul. When a man bows meekly down before the will of God, he has reached the highest good.—J. Lewis.

Calm Me, O God.

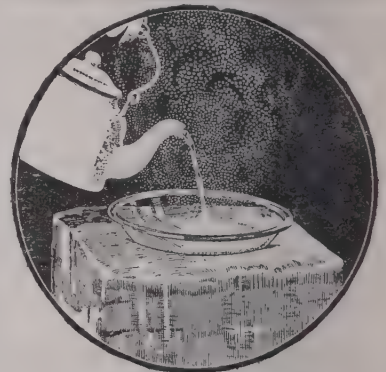
Calm me, my God, and keep me calm;
While these hot breezes blow,
Be like the night-dew's cooling balm
Upon earth's fevered brow!

Calm me, my God, and keep me calm;
Let Thy outstretched wing
Be like the shade of Elim's palm
Beside her desert spring.

Calm as the ray of sun or star
Which storms assail in vain,
Moving unruffled through earth's war
The eternal calm to gain.

—Selected.

"We are sure to lose what we try to keep God from having."



Freezing to boiling without breaking

Pyrex dishes are guaranteed not to break in the oven. They stand even the test shown above.

Those who use Pyrex say it is the most lasting of cooking utensils. It never flakes or crazes—never rusts, dents, burns out or discolors. Lasts a lifetime.

Ordinary pans waste two-thirds of the oven heat. Pyrex uses it all. It makes bread rise an inch higher, gives pies crisp under-crusts, makes meat more tender. Pyrex makes all food more delicious.

Dealers everywhere sell the many different Pyrex dishes. Buy your first one today. Like thousands of others you will never again use an old-fashioned pan.

Send today for the free illustrated booklet, "New Facts About Cooking." Pyrex Sales Division, 316 Toga Ave., Corning Glass Works, Corning, N. Y.

Manufactured by the World's Largest Makers of Technical Glass

PYREX
TRANSPARENT OVEN DISHES

Richmond, Fredericksburg & Potomac R. R.
To and from Washington and beyond—Daily.

Leave Richmond	Arrive Richmond
* 4.00 AM	+ 8.00 AM
* 6.00 AM	+ 11.25 AM
* 8.15 AM	+ 1.55 PM
* 10.05 AM	+ 4.00 PM
* 12.25 PM	+ 8.10 PM
* 2.40 PM	+ 10.05 PM
	+ 12.05 PM

Richmond-Washington Local, Lv. 12.15 PM. week days; 1.15 PM. Sundays; Ar. 3.45 AM. daily. Fredericksburg Accom. week days, Lv. 12.15 PM; Ar. 1.15 PM. Ashland Accom. week days, Lv. 7.30 AM, 6.30 PM; Ar. 8.35 AM, 5.30 PM. *Elba ticket and baggage office notes not open for this train. *Main St. Sta. †Byrd St. Sta. (stopping at Elba). ‡Elba Sta.

Church Furnishings, Memorials, Etc.

CHURCH VESTMENTS

EMBROIDERIES

Silks, Cloths, Fringes, Etc.

CLOTHING for CLERGYMEN

COX SONS & VINING

72-74 Madison Avenue, New York

CHURCH EMBROIDERIES

Stoles, Eucharistic Vestments, Surplices, Altar Hangings, Burses and Veils, Markers, etc. All materials for sale.

The only studio importing exclusively English unfading silks, Damasks, fringes, linings, pure gold metal threads, etc.; and using Standard Church of England

English silk stoles, plain.....\$ 5.00
English silk stoles, handsome crosses.....\$ 6.50
English silk stoles, best hand embroidery, from \$10.00 up to.....\$50.00
English silk burse and veil with crosses.....\$12.00, \$15.00, \$18.00.....\$20.00

Handsome embroideries unsurpassed in workmanship. Special altar linens embroidered in England. Testimonials from all over the world.

THE CATHEDRAL STUDIO

Miss Lucy V. Mackrille

2900 WISCONSIN AVENUE, WASHINGTON, D. C.

GRANITE AND MARBLE MEMORIALS

Largest Stock in the South

We pay the freight and guarantee safe arrival

The Couper Marble Works

(Established 65 years)

264-268 Bank St., Norfolk, Va.

PLEASE mention the SOUTHERN CHURCHMAN when you write to our advertisers.

R. Geissler, Inc.

56 West Eighth Street, New York

Memorials FOR THE CHURCH Furniture — Windows — Fabrics

Ecclesiastical and Domestic Art Worker.

Memorial Windows, Leaded Glass, Monuments, Decorations, Church Furnishings in Wood, Metal, Stone. Artistic Bungalow construction complete or plans only.

CHARLES F. HOGEMAN,

45 Seventh Avenue, New York City.

Brotherhood of St. Andrew

Guilds and all Church organizations desiring to assist their treasury can find no better way than by representing the SOUTHERN CHURCHMAN. And at the same time you will do a good work by placing the SOUTHERN CHURCHMAN in homes where there is no Church paper. Write to-day for full particulars SOUTHERN CHURCHMAN.

Richmond, Va.

CHURCH FURNISHINGS

Gold, Silver and Brass

Church and Chancel Furniture

Write for Catalogue for Episcopal Churches

W. & E. SCHMIDT CO.

208 Third Street, Milwaukee, Wis

O. Luetke's Art Works

Church Furnishings

IN METAL, WOOD, MARBLE, ETC.

128-332 Seventh Ave New York

Thoughts For the Thoughtful

The only cure for grief is action.—George Henry Lewes.

The world pays more for pleasure than it does for bread.—Ex.

The right kind of goodness is sure to be good for something.—Ex.

Whoever will take one step to please God will soon want to take another.—Ex.

Whenever God gives us a cross to bear, it is a prophecy that He will also give us strength.—Ex.

Before we can truly possess anything, we must have the spirit that will enable us to enjoy it.—Ex.

It will be found that some of the very best-known people in heaven filled very obscure places while on earth.—Ex.

Get people to believe that it is indeed more blessed to give than to receive, and the church entertainment will die a sudden death.

Unless the mind of a child is fed with that which is good and wholesome, it will be as sure to go astray as a starving sheep.—Ex.

Thy burden is God's gift, And it will make the bearer calm and strong; Yet, lest it press too heavily and long, He says, "Cast it on me, And it shall easy be."

Again and again Jesus urged upon those who listened to Him to "follow" Him. This was to be a sure mark of true discipleship. And it is so still. The men who follow Christ have a right

to the name Christian—and they alone.—Exchange.

The spiritual mind develops not so much by study and meditation as by obedience. No man by searching can find out God, yet the weakest of us, by walking in His ways, may know Him, and love Him, and serve Him.—J. S. Hoiden.

We need God more than we ever did. For in the future are problems the magnitude of which we cannot comprehend. After this war, by God's help, has been won, there is the immediate problem of the peace settlement. Shall it be peace upon the best and surest foundations? Or shall it be founded upon the permanence of suspicion and hate?—Selected.

There is something supremely exalting and sublime in the spectacle of the good man who, in the strength of what he believes to be heaven-sent guidance, goes intrepidly forward, noting little of what opposes and may attack, though death itself hang its sword above his head, though the world seem to shake in ruins around him.—C. E. Harris

I will not doubt, though all my ships at sea Come drifting home with broken masts and sails; I will believe the hand which never fails. From seeming evil worketh good for me. And though I weep because those sails are tattered, Still will I cry, while my best hopes lie shattered; "I trust in Thee."

What a shower of mercy comes to the man who prepares for the rich privileges of the Lord's Day! Saturday evening is spent at home, in quiet; he goes to rest early so that he may be ready for a full day, and consecrate as much time as possible to devotion and service, and be fitted for the high demands of public worship. A Sunday of this kind lightens and sweetens every

day of the week, refreshing body, soul and spirit, to meet the call of business and the improvement of varied opportunities. Yes, preparedness is the secret of Sunday benedictions.

Thought for the Day.

Don't you remember, tired one, Often, in years departed, When all the day was sodden gray, And all the world sad-hearted, How, when 'twas time to go to bed, You drew aside the curtain For one last sight of riftless night, And stood a space, uncertain, To peer and gaze, and press the glass And doubt your eyes divining, Till with a cry you pointed high—"Oh, look, the stars are shining!"

Can't you believe, discouraged heart, How this, your aching sorrow, That casts its shadow on the sun, May brighten with tomorrow? Go to the window of your soul Before the burden breaks you, And fling it wide and look outside. Whatever vision takes you, Wipe the dim pane of tears' old stain And mists of long repining— And it may be that you will see The blessed starlight shining. —Nancy Byrd Turner.

"The best thing to do when you make a mistake is to make it teach you something."

R. L. Christian & Company

516-518 East Main Street

Richmond, Va

Leading Fancy Grocer

AGENTS FOR

MUYLER'S CANDIES AND PETER'S SWISS MILK CHOCOLATE

Special attention given to out-of-town orders

Catalogue mailed on application.

Seeing and Hearing.

"The blind receive their sight, . . . and the deaf hear."

Yes, some of us, O Lord, are blind!

We fail to see the way of Life,
And o'er our path we oftentimes find
The clouds of doubt, of fear and
strife.

Oh, open, Lord, our eyes, that we
May see the Light, and follow Thee.

And some of us are deaf to hear

Thy gentle knock, Thy pleading call;
The din of life, forever near.

Keeps from our ears Thy voice withal.
Oh, open, Lord, our ears, that we
May heed Thy voice, and follow Thee

Still more of us are dumb to tell

The glorious message of Thy love;
We seek the praise of men too well

To sing the praise of God above.
Oh, open, Lord, our lips, that we
May speak to others more of Thee.

And some of us, O Lord, are dead

To all the promptings of the soul;
With careless step life's road we tread,

With selfish ease we seek the goal.
Oh, raise us, Lord, to life, that we
May live for evermore with Thee.

And all of us are pressed with cares,

We are perplexed and weak and
worn,

Thy golden seed is mixed with tears
That grow more thickly than the
corn.

Oh, give us, Lord, Thy strength, that
we

May throughout life be strong for Thee.
—The Friend (London).

Confessing Christ.

Why is confession necessary? Feelings that never find utterance may die from suffocation. To confess a sentiment is to strengthen it. To hide a sentiment may be to lose it.

If we only knew it, it is far more difficult to be a secret disciple than an openly avowed follower of the Lord. Secrecy deprives us of the stimulus of publicity. It robs us of the supports that belong to a public confession. The Bible has a great deal to say concerning the giving of expression to our personal faith in Christ. "Every one who shall confess me before men, him shall the Son of Man also confess before the angels of God." This is not a veiled threat. It is a statement of cause and effect. The one makes me fitted in character for the other. It

is the fitness of the officer for the office. If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thy heart that God raised him from the dead, thou shalt be saved. For with the mouth confession is made into salvation. Whosoever shall confess that Jesus is the Son of God, God abideth in him and he in God. They that believed came and confessed.

There must surely be something of gracious influence in this expression, or it would never be counselled with such strenuous urgency. A man's faith in God is fortified by the experience of confession.—Dr. J. H. Jowett.

"Too many parents let their children fill their minds with blood and thunder trash, and then find fault with the preacher because they do not join the church."

What do you know of the work of your

Church Temperance Society?

Rt. Rev. Fred Rick Courtney, D. D., President
William Jay Schieffelin, Esq., Ph. D., Treasurer
Rev. James Empringham, D. D., Gen'l Supt
Send for free sample copy of "TEMPERANCE"
This periodical has the largest circulation of any
magazine of its kind in America. Address

Church Temperance Society

214 Metropolitan Tower, New York City

The Southern Churchman

Urges you to help your government win the war.

HOW?

WHEAT
MEAT
FATS
MONEY

SAVE

Do you own and do you carry a thrift card in your pocket?

Have you a War Saving Stamp?

Go to your nearest Postoffice or bank and further information will be given.

Twenty-five cents will buy a Thrift Stamp. Start saving to-day.

Become an active agent for Thrift among your friends. Induce them to save. Do something to help carry this war to a successful issue.



W.S.S.

WAR SAVINGS STAMPS
ISSUED BY THE
UNITED STATES
GOVERNMENT

Nelson's Prayer-Books and Hymnals



Conforming to the Standard of the Church in every respect

Beautifully printed in five sizes of type on fine quality white bible paper and Nelson's India paper—the **thinnest printing paper in the world**. The large variety of bindings and diversity of cover designs give a choice of 400 styles.

Prices from 25 cents up to \$20.00

Altar Services and Faldstool Book

These are most appropriate books for memorial gifts—printed from large, easy reading type and bound in best quality of leather in Black, Red and Purple.

Price, \$6.00 to \$15.00

NELSON'S BIBLES AND TESTAMENTS are made in King James and American Standard Versions in various sizes of type and all styles of binding

For Sale by all Booksellers, or send for Price List to

THOMAS NELSON & SONS, 381-385 Fourth Avenue, New York

The Choice of Executors

is a matter of great importance. Every dollar you leave should be conserved in such a way that your heirs may enjoy the uninterrupted benefits of your life's work.

This Company is a careful and economical executor, trained in the law and business, sound in judgment, and seasoned in practical experience; its primary business is the administration of trust funds

Correspondence invited.

Capital
\$1,000,000

RICHMOND TRUST
& SAVINGS CO.

7th & Main Sts.
Richmond, Va

Southern Churchman

Vol. LXXXIII. RICHMOND, VA.,

MARCH 23, 1918.

No. 12



The Jerusalem and the East Mission



*The Right Reverend Rennie MacInnes,
D. D., The Bishop in Jerusalem.*

be given in most of our Churches on Good Friday, and if not offerings may be sent directly to the American Secretary and Treasurer,

THE REVEREND JOHN H. MCKENZIE, D. D.
Howe, Indiana.

*"Beginning at Jerusalem"—St. Luke
XXIV: 47.*

Jerusalem has been recaptured and is now under the control of the Allies. This modern crusade brings the Holy City again after many centuries under the control of Christians. An opportunity is offered all Churchmen to share in the redemption of the Holy Land. The Jerusalem and the East Mission ministers alike to Jews, Moslems and Christians. It maintains schools and hospitals at Jerusalem, Haifa and Beirut, and is now engaged in aggressive relief work to all in need.

The American Church has no work of its own in Palestine, but has for years contributed largely to the work of the Anglican Church in Jerusalem, and the Mission makes a bond of common interest between the two Churches.

Churchmen are urged to consecrate their missionary giving for our Lord's own people according to the flesh, especially in this time of great need.

Opportunities for offerings will

EDUCATIONAL

The Protestant Episcopal Theological Seminary in Virginia

Established A. D. 1823

The ninety-fifth session will open on Wednesday, September 18, 1918

Special Students Admitted

For catalogue and other information, address the Dean or Secretary.

Theological Seminary

Alexandria, Va.

The Theological Department OF THE

University of the South

An integral portion of the University, where the student of Theology meets in the frank intercourse of a common life, with the student of Science on the other. For Catalogue Address THE DEAN, Sewanee, Tenn.

The General Theological Seminary

CHELSEA SQUARE, NEW YORK.

The next Academic Year begins on the last Wednesday in September. Special Students admitted and Graduate Course for graduates of other Theological Seminaries.

The requirements for admission and other particulars can be had from The DEAN, 1 Chelsea Square, New York, N. Y.

ST. HILDA'S HALL

A School for Girls, Charles Town, W. Va.

Under the auspices of the Bishops of the Diocese (Episcopal). Near Washington. College Preparatory and elective courses. Music and Art. Athletics under trained Director. Open air classes.

MARIAH PENDLETON DUVAL, Principal

Fast 16 years principal of Stuart Hall, Va.

Episcopal High School

Near Alexandria, Va.

The seventy-ninth year of this School for Boys opened September 19, 1917. Modern equipment throughout. Catalogue on application.

A. R. HOXTON, B. A., Principal

Emerald Hodgson Hospital

—AND—

TRAINING SCHOOL FOR NURSES UNIVERSITY OF THE SOUTH, Sewanee, Tenn.

A Church institution where the best training to be had for development of Nurses. For further information, address

REV. W. S. CLAIBORNE, Sept.

The Just for the Unjust.

Yes, from our sins the Judge of men will save us—

Those haunting sins that made us once their prey,

That stand accusing in the light He gave us,

Or lurk amidst the shadows on our way.

We seek release from bondage and oppression,

Ere yet His warfare in the heart begins;

But He was born to put away transgression,

He came from God to save us from our sins.

O, love too costly for our cold believing!

All our sins were to Him we cannot know;

But the true victim of their guilt receiving,

On to His inmost victory we go.

Yet this freed spirit with His Cross before it

Must find the life-long battle hard to win,

And learn of Him who in His body bore it,

To think as He thinks of the weight of sin.

It was the pressure on His Spirit lying In all the holy human ways He trod;

It was the fearful thing He knew, when dying,

He gave His lost creation back to God.

But He did give it back—the wasted treasure

That in our darkest wanderings He could see—

He gave it back at thy redeeming pleasure,

The will of man, Eternal God, to Thee.

A nature that could pierce Him in the hour

That hallowed it with His expiring breath,

Yet yield itself to His reclaiming power,

And suffer in the likeness of His death.

We can requite Him with a free surrender

Of every secret way wherein we live,

By virtue of that love, so deep and tender,

Which has redeemed, and does indeed forgive.

Ours be a faith to all His grace consenting,

Strong through the purpose of that love alone;

To hide us in His wounded heart repenting,

And make His triumph over sin our own.

—A. L. Waring.

Wishing is not an idle folly when we bring our wishes to God. Then our

desires do become pure prophecies; the whispers of God's love to the soul. Be

not afraid of your desires; let the soul be thrilled with the thought of hero-

ism, adventure, nobility, grand deeds grandly done. Take these to God, for

He hath need of them, and He knows how to turn these wishes to account.

This is the very meaning of our salvation, to turn the idle poetry of our

THE CHATHAM EPISCOPAL INSTITUTE FOR GIRLS

College preparatory, Music, Art, Domestic Science, Expression, Certificate admits to leading colleges. New buildings. Ten-acre campus. Athletics. Gymnasium. Terms moderate. Catalogue and views. Mrs. Elizabeth May Willis, B. P. Prim., Rev. C. O. Pruden, Rector.

Box 13. Chatham, Va.

The Virginian Home and Training School

For the Feeble-Minded and Epileptic. Established 1893.

For terms and information, address MISS M. GUNDRY, Falls' Church, Fairfax County, Va.

The Bishop Payne Divinity School

The accredited Seminary of the Church for training colored men for the ministry. The thirty-ninth session opened September 21, 1917.

For catalogue and information, apply to REV. C. B. BRYAN, Dean, Petersburg, Virginia

The Chamberlayne School

A COUNTRY BOARDING AND DAY SCHOOL FOR BOYS AT RICHMOND, VA.

Seventh session begins September 20, 1917. Location: Stop 25, Westhampton Line. New buildings. Ten acres of ground. Two large athletic fields. Boarding department limited to 25. For catalogue, address

C. G. CHAMBERLAYNE, A. M., Ph. D. Headmaster

National Cathedral School

For Girls. Fireproof building in Cathedral Close of 40 acres. 100 resident pupils. College certificate privilege. Music, Art, Advanced, and Special Courses.

THE BISHOP OF WASHINGTON, President of the Board of Trustees. JESSIE C. McDONALD, M. S., Principal. HELEN L. WEBSTER, Ph. D., Academic Head. Mount St. Alban, Washington, D. C.

STUART HALL

STAUNTON, VA.

Formerly Virginia Female Institute)

Diocesan Girls, School of Virginia and Southern Virginia. College preparation, Music, Art, Expression and Business Courses, Faculty and equipment of large school with small classes and individual attention. Large grounds and indoor athletics and outdoor sports under direction of Physical Trainer. Seventy-fifth session opens September, 1918. For catalogue apply to

STUART HALL, Staunton, Va.

The Divinity School of the Protestant Episcopal Church in Philadelphia. Founded by Bishop Alonzo Potter in 1862.

Special students admitted. Privilege of attending course of special study at the University of Pennsylvania.

For information address the Rev. George G. Bartlett, S. T. D., Dean, 5000 Woodland Avenue.

wishes into solid fact that blesses men. It is to inspire the very loftiest longing and to fulfil that which He inspires that Jesus Christ has lived and died and risen in His resurrection power. Do you but give yourself right up to God, and no dream of good is there, no blessed vision of service, but shall come to pass. He satisfieth the desire, the desire of every living thing.—M. G. Pearse.

The tiniest act of kindness which you do will be burned into memories never to be effaced on earth: and we have the promise that they will not be forgotten in heaven.—Dr. J. H. Eccleston.

A Jerusalem Newspaper.

A son of the founder of the first daily newspaper in Jerusalem, and himself the editor of it for many years, is to return to his native city in company with the American, British and Russian commission starting for Palestine within a fortnight, and there set about resumption of the paper. It was suppressed two years ago by the Turkish authorities following the publication by it of a news story favorable to the allies, and its editor thrown into prison without trial in any form. The paper has been in existence for some thirty years, and was printed in Hebrew, a language which Jews of the city understand, but until now did not speak. Now with the coming of British political control, all Jerusalem is learning to speak Hebrew, almost to the exclusion of every other tongue.

The editor in question tells of the remarkable propaganda of the Germans and their government covering a period of at least ten years before Germany started actual war. The paper tried in vain to get the Reuter News service, but was prevented by the stiff rates charged. The German news service was offered without charge, and would have been used gladly, save that each day, added to other news, were military items to the effect that German guns, German war methods had been adopted by this nation or that, owing to their excellence, while American, British and French had been rejected because poorer. Two million marks a year were said to be lost by Germans in maintaining news service to Constantinople, Jerusalem and Damascus papers, with the aim of influencing public opinion to the German side. The daily, now to be resumed, carried from the first and will now again carry, much news relating to religion.

Large Sums for Denominational Church Work.

John D. Rockefeller, Jr., of New York has just gathered about him sixty Baptist benevolences against falling into of Baptist laymen of the country to secure \$1,000,000 which is to insure Baptist benevolences against falling into debt this year, as result of the country being at war. More Baptist laymen are to be represented in a meeting to be held in Chicago at the middle of March, and it is now the purpose to launch at Atlantic City in May, when Baptists of the country meet in Convention, a big program modelled in some degrees upon the \$100,000,000 projects of American and Canadian Methodists. Baptist leaders say the war has, in their judgment made it possible at this time to inaugurate the biggest move the Baptists of the world ever entered upon.

Church leaders are now thinking and talking in millions and hundreds of millions where before the war they thought

thousands. The success of Liberty Loan Funds, of Y. M. C. A. funds and Red Cross is known to be spurring leaders in other Christian bodies to propose campaigns similar to those already launched by Methodists and Baptists.

There is a familiar story about a man who, wishing to sell a small estate, sent for a real estate agent, who prepared a glowing advertisement of it. "Read that again," said the owner. The agent did so. "I don't think I'll sell," said the man. "I have been looking for such an estate all my life, and I did not know I had it."

Mr. Spurgeon used to tell a story of a poor woman and her two children who were destitute. In the depth of winter they were nearly frozen, and the mother took the door of the cellar off the hinges and set it up before the corner, where they crouched down to sleep, that some of the draught and cold might be kept from them. One of the children whispered to her:

"Mother, what do those poor children do who have no cellar door to put up in front of them?" Truly there are very few who cannot "count their blessings" if they only wish to.—Presbyterian.

A Prize of Fifteen Dollars

is offered by a layman for the best brief review of "The Church and The Crowd" (An Interpretation of the Answer of the Church to the Challenge of the Day) Fleming H. Revell Company, Publishers. (67c postage, prepaid).

For further information and to secure the book send 67c in stamps or money order to 1531 Munsey Building, Baltimore, Maryland.

Miller & Rhoads

"The Shopping Center."

For the retail Dry Goods and Department Store trade.

In the heart of Richmond, when you are here; and Our Mail Order Department Serves you at your home.

BROAD AND GRACE STS.

CORNER 6TH ST.

RICHMOND, VA.

**EASTER SUNDAY!**

The great opportunity for the presentation of GIFTS and MEMORIALS to the church!

In order to assure completion and delivery in ample time for this festival, work should be in hand without delay. Consult the leading CHURCH SPECIALISTS now, in relation to any contemplated "Easter offerings."

Correspondence invited on any feature of church efficiency—furnishings, lighting, ventilation, equipment, changes, improvements. Consult us and expert information be secured.

J. & R. LAMB

Studios
23-25-27 Sixth Avenue
NEW YORK

Send for photographs of executed work.

Send for illustrated hand book.

Southern Churchman

Catholic for every truth of God; Protestant against every error of man.

REV. EDWARD L. GOODWIN, D. D.,
Editor.

SOUTHERN CHURCHMAN COMPANY,
Publishers.

Vol. LXXXIII.

RICHMOND, VA., MARCH 23, 1918.

No. 12

THE REVELATION OF THE CROSS.

With the awful tragedy of the world's war pressing heavily upon our hearts the lessons of Holy Week ought to come to us with a new significance, and to give us wider and deeper views of God as we seek to know Him in the light of the Cross. The truths revealed in the passion and crucifixion of our Divine Lord are old from eternity; the newness is in our apprehension and acceptance of them. We are too apt to think of the incarnate life of Christ, beginning at Jerusalem and ending on Calvary or the Mount of Ascension, as an isolated period in His eternal existence, extraneous and out of keeping with the rest, a strange episode to which He submitted to meet a special demand upon Him. This is true only as regards the outward manifestation and the work wrought on the stage of human history and in the sphere of time. But this Jesus which was crucified is the "Lamb slain from the foundation of the world." The Word who "became flesh and dwelt among us," who suffered and died with us and for us, is from everlasting to everlasting the Revealer of God and the forth-going of His character and power and purpose. "Being found in fashion as a man," Jesus did not cease to be this; rather the great purpose of His incarnation was to reveal God where alone man could know Him—in the sphere of human life. Men have sought Him everywhere but here, and have had strange and fantastic notions of God. So too they have missed the key to the earthly life and work of Jesus Christ, and have built up strange theories as to their meaning. Could God be truly revealed in the poverty of a peasant's home and in the shop of a village carpenter? Certainly not, said the men in the synagogue of Nazareth, therefore Jesus' pretensions are false. Can God be revealed and manifested on a Cross, the culmination of a life of humility and service and sacrifice? Surely not, said the pride of the Jew, the wisdom of the Greek, the ambition of the Roman, and so the Cross has been a stumbling-block and foolishness to the world. Yet the truth about God lies just there. If Jesus declared God and manifested

His name anywhere and in any way it must have been on the Cross, for His whole life led up to and found its completion there. And if Jesus on the Cross is the Revealer of God, then is the Cross not only the symbol and token of a divine redemption but of the yet deeper truth of the divine nature and character and will.

The Cross speaks of humility, of patience and infinite loving-kindness, of ministry and suffering on account of and in behalf of others, of utter self-sacrifice in love, as well as of the conquest and putting away of sin. Does this seem incongruous with our notions of the sovereignty and majesty and glory of God? Then our notions must be wrong, the reflections, perhaps, of earthly thrones and dominions. We have read even our Old Testament to little purpose if we have not seen there a God who humbles Himself, Who bears the burdens and suffers under the pains and is afflicted in all the afflictions of His people. And we read the story of the life of Jesus amiss if we suppose that these things came upon Him otherwise than as that will of God which He came to do, or that this will was other than the expression of the inmost character of God His Father.

"There standeth one among you whom ye know not," said the Baptist to his inquisitors, referring to the Christ. And they never did know Him, most of them, because they could not understand or accept a Christ coming down into the actual conditions of their own lives and identifying Himself with His people. And to-day men make the same mistake, looking afar for a God above the heavens, where He is, indeed, but where they cannot apprehend or understand Him, and knowing Him not standing among them, about their paths and about their beds, in the things which most intimately concern them, working with them, sharing with them, suffering with them, serving them, imparting Himself to their imperfect, hampered and hungering human lives. It is here we must know Him, for here He reveals Himself and here we are bidden to be like Him. Is it any wonder that the Cross, so mysteriously, so necessarily interwoven with the warp and woof of our lives,

should be discovered also in the life of God, the very mark by which we know Him as our God forever and ever? And conversely, if the Cross is a token of the nature and character of God, if that which it implies to us is, in its deepest meaning, inwrought with the very Life Eternal and Divine, can we marvel that it must needs find place in our lives which He means to have grow up unto Him and be conformed to His own image?

The Cross, therefore, that we are to take up and bear after Christ who is the Revelation of God, is not something to be wondered at, to be explained away as a thing fortuitous or adventitious, to be deprecated or, if possible, avoided. It is not only a means but an end of our training. "The fellowship of His sufferings" follows, in the *desiderata* of St. Paul, "the power of His resurrection." It must be a very blessed and glorious experience, a part of the heavenly inheritance of the saints, to come to know the Cross as Christ knows it in the midst of the throne!

In these days of suffering and sacrifice and self-surrender it is well to think on these things; and near the Cross of Calvary to seek their deepest and truest meaning for us.

Bulletin of the Board of Religious Education of the Province of Sewanee. The first number of this Bulletin, from the University Press, Sewanee, received from the Rev. Gardiner L. Tucker, Field Secretary, Houma, Louisiana, is an attractive summary of the religious educational agencies connected with the Church in the Province, from the Christian home to which God first commits His little ones for rudimentary and essential training in His knowledge and admonition, to the Theological Department of the University of the South where they may learn to teach others also. It strikes us as one of the most practical publications of its kind that we have seen. It ought to be carefully read by every Churchman in the Province, not only for its brief and sensible presentation of a most important subject but that they may know about their own Church schools and the aims set before them, that they may be guided in the educa-

tion of their own children and be able to advise others of what the Church has to offer them on this line.

The Foreword of the Bulletin is as follows:

The great task that confronts the Church of Christ in America to-day is: To hold the nation true to the high ideals that have animated our people in entering the war;

To train men and women for the great reconstruction that must follow the great war;

To win the world for Christ and His Kingdom.

The old order of things in this world is passing away. There must come a new order, wherein shall dwell righteousness.

For this work of reconstruction the educational system of America must train the growing generation.

An educational system without religion will be as food without salt—unfit for the nurture of well-rounded lives, and impotent to produce character.

The Christian Church must furnish the religious element in American education.

There are five great forces of religious education: The home, the church, the school, the college, the seminary.

The Lesson Learned

N. B. T.

Half way between two Easters,
While still the earth was sweet,
I met that shadow on the road
That all mankind must meet—

The ancient shape of Sorrow,
That beckoned me apart;
Light of my eyes it took away,
Heart of my very heart.

To-day the sad earth quickens
As fragrant April nears,
All thronged about with memories
Of lost and lovely years.

And I, who listened trembling
For the first Easter bell,
I find within my spirit wrought
A tender miracle.

The old Judean garden
Seems close as yesterday,
The fair, bright dawn, the broken seal,
The great stone rolled away.

My soul looks forth on Easter
With understanding eyes
That tears have washed of bitterness,
And sorrow has made wise;

That see with crystal vision
What they had missed before—
Life as a strong white angel
And death a shining door.

O risen Christ and holy,
O Love that liveth yet,
Half way between two Easters
It was Thyself I met!

"What is the blood of Christ?" asked Livingstone of his own solitary soul in the last months of his African wanderings. "It is Himself. It is the inherent and everlasting mercy of God made apparent to human eyes and ears. The everlasting love was disclosed by our Lord's life and death. It showed that God forgives because He loves to forgive.—J. Clifford.

Letters to the Editor

In this department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letter to the Editor" will appear in our columns except over the signature of the writer.

THE CHURCH PENSION FUND.

Letter from the Bishop of Virginia.

Mr. Editor: Please give me a little space in which to set right misapprehensions which have grown out of your recent articles on the Church Pension Fund.

Evidently, to my mind there are those who want the Church Pension Fund, first, to increase the pensions of men retiring after March 1, 1917, and, second, to give something like the automatic pension of the General Clergy Relief Fund to those who retired before March 1, 1917.

Let us consider the second class first as simplest to treat. Here I speak from the point of view of the Diocese of Virginia. Our Diocese has for many years enjoyed the benefit of a Disabled Clergy Fund most sympathetically and admirably managed. Every deserving and needy clergyman who retired had a right to his share in the benefits of that Fund, and moreover, the Bishop could recommend to the General Clergy Relief Fund any deserving and needy clergyman who had given up the active ministry. It is fair to presume that every Diocese having a Clergy Relief Fund did as did Virginia.

And what then was the action of Virginia in merging with the Pension Fund? This Diocese made a distinct stipulation as a condition of its going into the Pension Fund that every disabled clergyman should receive from the Pension Fund what he is receiving from these Relief Funds. The General Clergy Relief Fund merged with the Pension Fund on the same condition, and to this Fund every clergyman in the Church had the privilege of applying. Some Dioceses had no Disabled Clergy Fund, but the clergy of these Dioceses were not without recourse. The General Clergy Relief Fund made provision for them.

Now note that every clergyman who retired before March 1, 1917, will receive from the Pension Fund exactly what he received from his Diocese or from the General Clergy Relief Fund or from the two combined. You may depend that needy and deserving clergymen applied, or some friend, perhaps their Bishop, applied for them to these two sources of aid. But if no such application was made the Church cannot and must not be charged with neglect or partiality. You, in the kindness of your heart, want the aged and disabled clergy to have more: so do I. It would be a delight to me to see every disabled man who has done the work of the ministry in the spirit of the Master, made comfortable and easy in mind by the Church at whatever cost, but no well informed person will say that discrimination has been made against any class by the Church Pension Fund. Yet some highly intelligent people have been led into this damaging error by articles which have appeared in your columns.

The other matter which gives you

deep concern is one in which, as in the case just mentioned, I have much sympathy with you. It is the small amount of pension given to those clergymen who retired after March 1, 1917, or who will retire before their parishes build up a valuable annuity for them. Six hundred dollars a year is promised them. We may leave out of account the prospect of any increase on that minimum; the cases affected will be so few and so far in the future. But surely, six hundred dollars is not a pension to be despised. It is a larger amount than some clergymen have ever spent on themselves in any year of their lives. In a small family it may make the difference between self-respect and confessed indigence. In a word, it is worth fully as much as it claims to be worth. And better still, it is an earned pension. Who would not rather enjoy the acknowledged fruit of his labors than to live on alms, bountiful indeed but inevitably irksome first or last to the giver?

Do not mind my putting these thoughts into words. They are yours as well as mine. I am simply bringing out into high relief some facts about the Pension Fund. The facts are these:

First. The method of the Pension Fund is ultimately to give each parish the privilege of accumulating a pension for its rector. The process has already begun.

Second. For the men now at work, provision to the amount of six hundred dollars; as almost all of them will be disabled before their parishes can accumulate enough to make up a pension as large as six hundred dollars.

Third. To merge into the Pension Fund existing agencies of Clergy Relief, giving to every man who is helped by those agencies, without regard to the date of his retirement, exactly what he has been receiving.

Now the second and third of these objects require large sums of money. I am not a financier nor an actuary nor even a skilled bookkeeper, but when the men who are managing the Pension Fund without reward and at the expense of labor and valuable time, tell me that two millions of dollars have been set aside to liquidate the liabilities of the General Clergy Relief Fund, one million to liquidate the liabilities of Diocesan Funds not yet merged, and something like four or five hundred thousand to liquidate the liabilities of Diocesan Funds already merged, I do not see how I can question the wisdom of the Trustees' action any more than I can question their self-sacrifice in attending to this difficult business. The Trustees say that when the General Clergy Relief Fund has liquidated its liabilities it shall be expended according to the intention of the donors. What more can any one ask?

You will observe, my dear Southern Churchman, that I have spoken only of the disabled clergy in all that I have said, but I have not forgotten the widows and orphans of deceased clergymen, for these are included in all mergers and in the plans of the Pension Funds. Without knowing the figures, I should say they are numerically at least three to one of the ordained men.

Reviewing what I have written, it seems to me that the eight million and four-fifths or so is disposed of for the present. Some of these days the Trustees may be called on to redistribute the money then in hand, but now, you, as a fair and reasonable and candid man, must see, and doubtless will say, that the Pension Fund is beginning its work under wise and able management,

giving every man a chance, excluding none from its benefits and using the money committed to its care for the best interests of its beneficiaries.

Remember, moreover, that the nine million of dollars, which bulk fully as largely in my eyes as in yours or those of any other person, will not be in the hands of the Trustees, in cash, for several years. Some of the payments are in four annual installments.

And finally, if any set of men wishes to give to needy clergymen of any age whatsoever, they shall certainly have every encouragement from me; but along with my good will, and as an instance of the same, I deeply, strongly, insistently advise that the Bishops of such prospective beneficiaries be first consulted.

ROBERT A. GIBSON,
Bishop of Virginia.

Richmond, Va., March 15, 1918

CHURCH PENSION FUND—AGAIN.

Mr. Editor: I want to thank you publicly for the splendid editorial in the Southern Churchman of March 2, 1918, entitled "The Church Pension Fund and Its Initial Reserve Fund," and tell you we stand back of you in your plea for the neglected clergy of the Church. It is brave, clear and convincing. It is a challenge which is honestly given and should be honestly met.

I cannot hope to add anything to the letter of Dr. Egar in the Southern Churchman of November 24, 1917, and to your editorials, but I feel so intensely in the matter I trust you will let me give expression to two points.

The dissatisfaction of the clergy of the Church, and there is dissatisfaction among both clergy and laity, that our brethren who served the Church before March, 1917, should be proscribed, is largely due to the fact (I wish to be corrected if I am mistaken here) that the rules governing the distribution of the moneys of the Pension Fund were not understood from the first, and the reason is that these rules were divulged "at sundry times and in divers manners." For instance, the first time, if I remember aright, seeing the rule as to the exclusion of clergy retiring before March 1, 1917, from the benefits of the Fund, was in the New York Churchman, and in that paper alone, some months after the system was generally acceded to. I recall that at a meeting of the clergy of one of our Dioceses after the system was accepted by a number of the conventions of the Church, not one was sure what the provisions were. They accepted the new system largely upon faith and have been disappointed. Again in the last Living Church Annual there is a new provision, new at least to me, viz., "The minimum (\$600) not promised if ordination took place at thirty-six or over." What the next pronouncement shall be no one may conjecture. I am free to say, and I believe there are many who feel as I do, that had I known of the proposed injustice to the older clergy I should not have voted for the Pension System nor aided it. There is another defect which is very grave which, for lack of time, I cannot specify.

To my mind there is a serious defect in the management of the Fund. This is a large trust and deserves the attention of big men. The Trustees are all busy men who have not time for the thought and work involved. For instance, Bishop Lawrence, the President, with the work of a large Diocese and as a member of the War Commission, has more than one man can do. We admire the courage and temerity

of men like Mr. McAdoo and the Bishop. The result is the work is left in the hands of the Secretary, who masterfully moulds its policy. With all respect I would suggest that the Secretary should confine himself to the duties of Secretary, and that a clergyman, either Bishop or Priest, who has the sympathy and financial ability for such work be appointed President and make it his life work. And who in the American Church is comparable to Bishop Lawrence, could he give up himself to the work?

The clergy are entitled to a man of the cloth, of large sympathies, who knows his brethren and their difficulties, with whom they may deal. Were this done I feel sure that a hard-hearted business point of view would give place to the Christ spirit as it is seen in the twenty-fifth chapter of Matthew.

ROBERTS COLES.

Greenville, Del., March 14, 1918.

THE BISHOP JONES CASE.

Mr. Editor: There is considerable discussion about the so-called Bishop Jones' case. But the real, pertinent question is, Has his usefulness come to an end as Bishop of Utah? Had he been Bishop of some other Diocese, the question might not have arisen. But in Utah the Mormons comprise a majority of the population. They are unreservedly and enthusiastically loyal and patriotic. A pacifist Bishop there would become so decidedly unpopular that it would be useless to expect our Church to make any impression on the Mormons. His attitude would be taken as the attitude of the Church. Such is the penalty of "leadership."

In Utah the great question is how to overcome Mormonism. The Mormons have assigned some of their most sumptuous and commodious buildings to Red Cross work. This humane work is here carried on in a systematic manner and on a colossal scale. A contrary attitude on the part of our Church would cause them to point at us the finger of scorn and taunt us with being outside the pale of common humanity.

The question does not apply to war in general. It applies to this war at this time. It should not make or unmake "precedents." It has nothing to do with any other case now or in the future. Let each case be considered on its own merits. If we decide each case correctly we need not worry about "precedents." It is always a right precedent to do right.

On the Committee of Investigation were some Bishops who were specially well qualified to come to a right decision. If the usefulness of the Bishop of Utah has come to an end in Utah, then that would seem to decide the case.

LEWIS OSTENSON.

Oconomowoc, Wis.

It matters little what may come to me
Of outward circumstance, as hunger,
thirst,

Social condition, yea, or love or hate;
But what shall I be fifty summers
hence?

My life, my being, all that meaneth
me,

Goes darkly forward into something—
what?

O God, Thou knowest. It is not my
care,

If Thou wert less than truth, or less
than love,

It were a fearful thing to be and grow
We know not what. My God, take care
of me.

—Geo. McDonald.

AMERICAN CHURCH INSTITUTE FOR NEGROES.

A Portion of the Report and Address of
Rev. Robert W. Patton, D. D., Pro-
vincial Secretary, delivered at the
Synod of the Province of Sewanee,
Charleston, S. C., November 13th,
14th and 15th, 1917.

Another part of the work which you and the general Church have given me is that of representative of the American Church Institute for Negroes. I wish that the allotted time permitted me to deal much more fully with this supremely important part of our responsibilities. I am firmly persuaded that no part of this Church's work in America, and perhaps in the world, is more vital to us than the work for the negroes. Of the work we are doing for the negro race, none of it seems to me so promising of large immediate results as that committed by the Board of Missions to the American Church Institute for Negroes. Its special responsibility is for the Church's High and Industrial Schools for negroes, and the Bishop Payne Divinity School. Its work and the money it spends is exclusively in the Southern States, and all but one of the schools it now supervises and helps to support are in the Province of Sewanee. It has done and is doing a work of immense importance for this Province, for the Church and for the whole of America.

I attended this summer by invitation of the Commissioner of Education of the United States Government a Conference on Negro Education in Washington. The commissioner, Dr. Claxton, a Southern man, literally begged the churches to awaken to a more serious sense of responsibility for this service to the nation. He said that the authorities of the national government and of the States are literally dependent upon the Church Industrial and High Schools for negroes to train, not only the teachers in the public schools, but leaders of the race in every walk of life. He said that to meet the pressing needs for teachers in the public schools for negroes, if they are to be properly trained in mind and character the churches must multiply their efforts fourfold, and especially perfect and improve the equipment of those schools already established by the churches. It was a clarion call from the government to the Church to come over and help them in this time and in the days to follow of national peril. The American Church Institute for negroes was given distinguished mention at this conference at the capitol.

The schools which the American Church Institute now makes appropriations to, are St. Paul's School, Lawrenceville, Va.; St. Augustine's, Raleigh, N. C.; St. Athanasius, Brunswick, Ga. The Fort Valley School, Fort Valley, Ga.; St. Paul's, Atlanta; St. Mark's, Birmingham; The Vicksburg Industrial, Vicksburg, Miss.; St. Mary's, Columbia, S. C., and the Bishop Payne Divinity School, Petersburg, Va., the only Divinity School of our Church in the whole world, outside of Africa, devoted exclusively to preparing negro young men for the priesthood.

The institute hopes to raise funds enough not only to greatly improve every school now on its list, but to provide the means to enable every Bishop in the South to maintain at least one thoroughly equipped Church Industrial School. On the rolls of the schools assisted by the Church Institute there were registered last year 2,600 negro boys and girls, many of them to be the future leaders of their race. Hundreds were refused admis-

sion because there was no room for them in the schools.

It is sometimes asked why this work cannot be done solely through the Board of Missions. The answer is that the Board itself ten years ago authorized the organization of the institute as an auxiliary to itself, just because it felt that this work was so pressing as a national Christian responsibility that over and above what the Board with its numerous responsibilities in all the world could do, there was needed a special corporation of its own creation to give special emphasis to this one cause.

Why does the negro to-day loom so large not only as a great responsibility to the Church and nation, but our most precious undeveloped asset? As the world war rocks the confidence of the nations, while freedom trembles for its life, and the thrones of organized selfishness totter in dark chaos to their fall, there emerges one strong, unshaken, unconquerable cry—I am the resurrection and the life, and in as much as ye have done it unto one of the least, of these my brethren, ye have done it unto me. The strength and permanence of democracy awaits the day, which is being summoned out of the night of this war, when the strong shall remain victor, only as he gives his strength to the weak.

In His wise providence God has given to the Anglo-Saxon, through the historic Church, which is the spiritual mother of democracy, the leadership in the definition and defense of political freedom. The wars of the Anglo-Saxon in previous centuries for the defense of democracy have been chiefly wars within the race itself. The civil wars in England, the war of our American Revolution, our bitter civil wars in America were gigantic struggles within the soul of the race itself struggling to purge its own mind and heart that it might look upon the God-lit hills of freedom.

For the first time in the history of this race God calls the nations to go beyond its borders, to cease to hold so divine a gift for itself alone, to refuse to be content with being an asylum and to battle that not only in America, but in the whole world from no human being and from no race shall be withheld the privilege of climbing those far heights to which God and the human heart call them. Surely if ever there was one, this is a holy war.

But lo! As the Anglo-Saxon, especially the American comes out of himself with heart aglow and eyes afire with sacred indignation to deliver the world from bondage, there stands in the way ever against him the angel of the living God, and pointing to the black man utters the prophetic words, "Thou shalt not see my face except thy brother be with thee." God has set this strange irony of fate in our very pathway. We cannot conquer in this battle for freedom, we the strong privileged Anglo-Saxon, without the help of the American negro. If the negroes were to strike in the cotton fields of the South, our own and our allies' guns would be silenced and our soldiers would freeze in the snows of the Italian Alps; and in the wind-swept trenches of Northern France.

Thus the Anglo-Saxon, in his pride of racial superiority must stoop to conquer. For the first time in history he is compelled by the will and love of God for all men, to take the hand of his former slave, and looking in his eye, say, "My brother, I had forgotten thee. Thou wast lost, and are found."

As the nation in its strength discovers

at last that its final strength is in its weakness, in the ten million negroes of the South, shall the Church forget, shall the South forget—we who loved the negroes in the days of old, that debts of love can never be discharged. I want to ask this Synod to send a message and pledge of material support to the American Church Institute for Negroes as part of our tribute to make this world safe for democracy.

Dividing the allegiance of the world to-day while the nations are wheeling into line, stand two men and both are strong. One is strong with the strength of a Centaur: his right hand wields a dripping sword, his face, his mouth stream with the blood of the victims he has sacrificed for himself. He is without mercy and might. Standing removed and yet among and above us is another man. He too is strong and a man of blood, but it is His own blood which furrows His face and the thorns still enwreath His brow. He wields no sword though His own side is pierced with a spear, and Mercy is His name. He is the strong Son of God, our King. Which of these men shall conquer? Thou shalt conquer, oh, Galilean! when Thy people follow Thee. Shall we follow Him now?

The Synod adopted the following resolutions:

Whereas, having been deeply impressed through the report of the Provincial Secretary, Rev. R. W. Patton, D. D., of the great service being rendered the negro race in the South and our whole country through the Church's Industrial High Schools for Negroes, and the Bishop Payne Divinity School—all located in the South, and bearing in mind that the General Board of Missions wisely authorized the organization of the American Church Institute for Negroes, as an auxiliary to itself to advise, inspect and make appeals for the support of these invaluable schools, therefore:

Resolved, The Bishops, Clergy and Laity delegates to this Synod hereby express to the American Church Institute for Negroes this Synod's profound appreciation of the indispensable service and pledges not only its moral support, but in every way in its power stands ready to co-operate for securing in the South financial support.

Resolved, That in view of the expressed intentions of the Board of the American Church Institute to ask the Board of Missions at its next session in December for certain special appropriations from its undesignated legacy funds and for larger appropriations from its general fund, this Synod heartily endorses this appeal and hereby petitions the Board to give this appeal its most favorable consideration.

* * *

Frederick F. Reese,
N. Collin Hughes,
Warren Kearny,
Committee.

How a Woman Manned a China Outpost.

Miss Julia C. Emery.

The New York Times for February 25, 1918, contained a statement from Bishop Bashford, the Methodist Episcopal Bishop in China, in view of possible race wars to arise when this war shall be ended. "The only solution of the problem," he concludes, "is the multiplication of Christian Missions, to win the yellow and black races to Christianity."

Miss Alice Peavey has neither Bishop Bashford's years nor his experience,

but fifteen months in China have brought her to the same conclusion. She went from Western Massachusetts in the summer of 1916, spent her first half-year at the language school in Peking and her first summer in Kuling, then in the fall of 1917 was stationed at Changsha, at which time the Rev. and Mrs. Walworth Tyng were at home on furlough.

Thence she writes, on December 10, 1917: "I suppose people at home are tired of hearing that now is the time to evangelize China, but those of us here can see, oh, so plainly, that now as China is beginning to grasp western civilization, she is going to be pretty much what we make her. Now, when she is going through the internal strife that nearly all countries have had to go through, we must give her of our best and set before her Christian ideals. She will pull through if we have faith in her and take advantage of every opening."

It is not every new-comer to whom one would defer, but sometimes a brief experience gives discernment which many uneventful years would fail to bring. In forwarding the letter from which we have quoted, Bishop Roots says of Miss Peavey: "She has been doing excellent work at Changsha, and her conduct during the disturbances of which she speaks in such a modest way was beyond all praise." Remaining portions of Miss Peavey's letter read as follows:

"Changsha is a fascinating place, but very, very different from the north and much more typically Chinese than Peking. The streets are very narrow and dirty. Nearly all the houses have two stories; in the north they have only one. It is a much larger city than I expected to find, and there are over two hundred foreigners here. In some ways it is not at all like Central China; in others I feel as though I were off the ends of the earth. I have seen only three newspapers in the three months I have been here, and the mails come by fits and starts. Now that the water is low, boats cannot come up, and mails, etc., have to come in little sampans which are very early upset. Until the Tyngs return I am living in the Yale Mission Hospital, just outside the city.

"I am so glad I am not an official in China; their lives seem to be such uncertain quantities. A little while ago the ex-Governor was in hiding in this mission till he could get a foreigner to escort him safely down the river.

"At last I feel that I am really in a non-Christian country, that has been closed to western civilization. Here I have had my first sight of what a country divided within itself, without a real head, with different customs and not even the same spoken dialect, can come to. It is quite the most interesting and thrilling thing I have ever seen. Somehow there is a touch of mediaevalism in it to me.

"One night last month I went to bed with everything quiet, expecting to go on my usual round of duties the rest of the winter. The next afternoon the city suddenly became full of northern soldiers retreating from the south. Still I thought nothing of it. Late that night I heard that our mission had been appointed a Red Cross station and that the Chinese were fleeing there for foreign protection.

"With the Tyngs away there were no foreigners there. I could not get in that night because the city was under martial law and any one on the streets after 8 P. M. was shot. The next morning I was awakened by the servants coming into my room and telling me they were very frightened

and that there was a big fire near. I jumped up and found that the barracks near us were burning and the northern soldiers were retreating under my window and I could hear shooting everywhere. At seven I went in to the Mission and found over a hundred Chinese women and children gathered there. After quieting them and having the morning service (which I very much fear was only a lip service, considering the shooting that was going on around us), I went out on the street to do what I could for the wounded and dead. The most distressing thing was to meet a man going to be executed, and have him tell me he was a Christian and ask me to save him. I was perfectly helpless. Mr. Fang, our Chinese priest, spent the whole day on the street, taking wounded to the hospital and helping everywhere. The American Consul ordered foreign women off the street, but allowed me to stay on at the Mission, on the condition that a foreign man stay in the Mission Compound and go out with me when I went. The man he sent is a young Churchman from St. Bartholomew's Parish, New York, who is out here for a year under the Yale Mission. The streets seemed fairly quiet all day, foreigners were safe anywhere; we only had to look out for pot-shooting and hid in stores when it got too thick.

"The whole thing seems a tempest in a teapot, and the Chinese become scared at anything. The northern soldiers were here twenty-four hours before the southerners, and so scared that most of the killing was amongst themselves in their desire to get away. Many were killed trying to board a moving train, many in trying to swim out to boats in the river, and practically all the shooting was done by them. At the end of the week there were six hundred wounded in the Red Cross Hospital and seven thousand prisoners of war (whom the foreigners are taking care of), and yet there had been no real fighting within a good many miles of us.

"I spent that whole week living at the Mission and existing on canned goods and an alcohol stove. After Sunday night some of the Chinese left, but we had about fifty all through the week. On Monday the southern soldiers arrived, and after that all northerners who came were simply disarmed and taken prisoners. The police disappeared and every official left the province. There was no one in command and no one to make or enforce laws, and the city was said to be in a state of anarchy, but a more quiet state of anarchy I cannot imagine. Of course there was some looting, but only in houses of those who had supported the north. It is very interesting to think that only seven years ago the foreigners here were looted, and now the Chinese come to the foreigners for protection! The times are changing!

"On Monday the Consuls ordered the women to leave. A few did, but before the others were ready there was fighting down the river so that they could not leave. The single women had no intention of doing so.

"During that week at our Mission we harbored the workers of a lace factory, whom I have been very anxious to get hold of. They are all non-Christian women from the country, and I hope their stay with us had some effect upon them. At least, they have been coming to church ever since. At the end of the week all the Chinese left, and I was very glad to get back to bed and bath. The next week I helped out at the Red Cross Hospital,

as they were rushed to death and most of the foreign nurses ill. At present all is quiet and peaceful, but we hear today that the southerners have been beaten in the north, and that the northerners are coming back to rescue the prisoners. However, that whole week was a most valuable one to me in many ways. I only hope that pray that I rightly used the wonderful openings which were given me, and that even though my Chinese is very poor, I made the people realize that I am here to serve them."

THEOLOGICAL STUDENTS BECOMING EXTINCT.

Seminaries Lose Twenty-three Per Cent of Their Students.

By Rev. Paul Micou, Secretary Collegiate Department General Board of Religious Education.

If it were proved that two more years of war would leave us only sixty theological students, would the Church at last view with alarm her scarcity of candidates for Holy Orders? Calculations show that in 1919-20 there will be sixty-four men studying in our twelve seminaries. Dividing equally, and granting the General Seminary by courtesy the remainder, nine students will occupy the time of fourteen professors at Chelsea Square, and the other seminaries will have five each to use their fine equipment and endowments.

Statistics are fallible, and on them no one ventures actual prophecies. But it is hard to deny the probabilities shown by the figures collected by the General Board of Religious Education. Their validity rests entirely on the effect of the next draft upon the seminary junior classes. This is only a matter of estimate at present.

Juniors are liable to draft. Middlers and seniors are not, for they were in seminaries when the draft law went into effect. The new draft regulations place most of the juniors in class I. This multiplies many times the likelihood of their being called to the colors this spring. The chances are that three-fourths will be so summoned.

Furthermore, with the draft operating on our postulants in the colleges as they come of age it is hardly likely that more than one-fourth of the members of this year's juniors will enter the seminaries each fall during wartime.

On these two assumptions hangs all our argument. Lest we be accused of figuring on too high a loss of theological students, let us remind the reader that we are not providing for any loss of middlers and seniors, as the call to various forms of altruistic war service becomes more insistent. Experience has shown it is very hard for a man to stay in a seminary when he seems so much needed in our cantonments or "over there." Overestimate in one case, if there is any, is balanced by underestimate in the other.

Last year's enrollment in the seminaries was 396 (an increase of 45 over the preceding year). This year the seminaries have 305 students, a loss of 23 per cent. As indicated above, the draft will probably take away 63, which is three-quarters of the 85 juniors. From the remaining total must be subtracted all the seniors, who number 99, and probably one-half of the 51 special students, or 26. This leaves 117 students to be carried over to next year.

According to our assumptions the fall of 1918 will show only 21 new students entering (or one-fourth of this

year's junior class). Thus the total enrollment of 1918-19 will be 138.

The present middle class numbers 70, and they, with the remaining 25 "specials," leave the seminaries in June, 1919. This leaves only 43 students to be carried over into 1919-20.

Add to this number the 21 new students we have assumed to be the normal number entering in war time, and 64 will be the total enrollment for 1919-20.

We dare not think of the effects of still another year of war, for this is bad enough. Putting the calculations on a percentage basis, we find that the total number of theological students in 1917-18 is 77 per cent of the anti-bellum enrollment; in 1918-19 it will be 35 per cent; and in 1919-20 it will drop to 16 per cent.

Some may say that this is a situation caused by a wholly unusual national and world crisis and, as it will pass, we need not worry. But the Church looks to the seminaries to furnish annually the majority of the men who are ordained. Similar causes will cut down the number of those entering the ministry from other sources than the seminaries.

Hence we face a period when we will stand still in our Church development, if indeed we do not actually go backward. For not only will there be this falling off in ordinations, but several hundred of our ministers are engaged in one form or another of war service, and their places in the parishes have not been filled.

Furthermore, consider the need of the foreign field. The minimum of ordained men called for by our Board of Missions is eighteen. Many more could be used, but even this minimum is not forthcoming.

We would not have our seminary students fail to take part in the most tragic moments of mankind. Rather are we proud that the 23 per cent of loss this year is higher than that of any other communion.

Eight Baptist seminaries lost 19 per cent; eight Methodist, 18 per cent; four Congregational, 17 per cent, and ten Presbyterian, 14 per cent.

But the gap in the line of the Church's leaders can be endured only if we prepare for an immediate advance at the termination of the war. Our seminaries must be filled to overflowing in the first year of peace. How can it be brought about?

The searching out of qualified men for the ministry at home and in foreign lands must become the major task of those in authority—Bishops, priests, Sunday-school superintendents, teachers, directors of Brotherhoods of St. Andrew, leaders of boys' work, college professors and lay workers in all organizations. Sermons must be preached showing the central place of the Church in the days of world reconstruction, so that fathers and mothers will be as proud to have their sons ordained to be leaders of the Church as they now are to have them commissioned in the service of the nation.

There are four classes to whom the appeal should especially be directed.

1. Older men, who can be pried loose from their professions, and with such training as they need sent into the vocation of the ministry. The war has shown that no man is too wedded to his work to be able to leave it if the cause is sufficient. There are always a few such men as "specials" in the seminaries. They are the only men who can stop the gap in the line of ordinations, and enable the Church to hold her own until reinforcements come from the seminaries two or three years after the end of the war. Let every minis-

ter bring such men to the Bishop for advice and counsel at the time of his annual visitation.

2. The soldiers, whose hearts are open to hear the call of the world's spiritual need, just as they have already responded to the call of moral and social need. The Civil War has shown us that we can expect much from this source. Chaplains, Y. M. C. A. secretaries, Red Cross and Brotherhood of St. Andrew workers have a great obligation laid upon them in this matter.

3. College students, who are not of draft age. The government will not call these under classmen save in case of great necessity. They have been told they are in college preparing for the days of reconstruction. If the opportunity to serve the world through the Church is laid before them, many will heed the call to the sacred ministry. For this our ministers in college towns and the Y. M. C. A. college secretaries are mainly responsible, but the student's own rector is not thereby excused from writing and speaking to "his boy."

4. High school boys, who make vocational decisions to a degree that is not fully recognized. The pressure will be almost overwhelming to make the boy choose a business or a mechanical training course, and to go to work as soon as school days are over. Every church worker that touches the boy of right calibre must urge him to take a cultural course and enter college. The needs of the Church must be clearly laid before him. If he is mature enough he can make an intelligent decision, at least along general lines of Christian service.

If this be applicable to the boy in the distractions of public school life, how much more does it apply to the boy in the Church preparatory school, where conditions are simpler? Principals and masters in such schools have their greatest opportunity now to show that their schools exist to discover and develop the leaders of the Church.

This is not an appeal for quantity alone. Our ministers had better be too few than of poor quality. The evil in the present situation lies in the fact that Bishops are forced to accept most of those that apply because they have parishes and missions which must be manned. If the Church seriously enters on a movement to find men for her ministry, she can place her standards at the highest notch, and rest assured that she will secure the men who will reach them. What is needed is not a wholesale call and sentimental God-speed to all volunteers, but a careful "hand-picking" of the choicest boys and college students and older men. This is not overlooking the divine element in the call. Human agents are needed to phrase it. The Holy Spirit will consecrate our common sense.

The Great Commission

Notes From the Missions House.

An Old Friend in New Quarters: Many readers will recall Dr. Mary Glenton as "somewhere" in the mission field—long ago, it may be, in St. Peter's Hospital, Helena, Montana; then for a year in the negro work in Columbia, S. C.; again at Anvik on the Yukon; later for years at Wuchang, on the Yangtse; invalided home "trying

again" at the Settlement, La Grange, in the Diocese of Atlanta. An infected joint necessitated her leaving there, and after struggling a while to help in a children's home in Michigan, she went for treatment to the hospital of her training in Chicago. There it was found necessary to amputate a leg, but with all her old courage and cheerfulness, she is accustoming herself to the makeshift which takes its place.

And now we hear of her from St. Agnes' Hospital, Raleigh, N. C., where she has been visiting in the late winter. Mrs. Hunter writes on the 7th of March:

"Dr. Glenton is really to be with us. She is improving steadily in her walking, though she feels it is very, very slow. She is able now to walk up and down stairs and make the rounds of the wards once every day, which is all that is necessary for a resident, as we have an interne and a regular hospital staff. She is to do a good deal in the way of drug room work, saying, she thinks, many dollars by compounding ointments and medicines herself. During her 'visit,' she has done a good deal of back filing work on charts, etc., and relieving me of some of the office work which has to be done at the hospital. She has not been idle at all since she came, and her cheerful spirit does us all good."

Our new superintendent of nurses, Mrs. Lottie R. Jackson, R. N., retains the old position as head nurse as well as the new one of superintendent. She is very firm, but kind and friendly with the nurses and patients and very efficient. The hospital looks as clean as a pin, and she is never at a loss in an emergency. We have, too, a very good interne, one of our own graduates, who for the years he was in school was our confidential secretary and stenographer. Also, notwithstanding the exodus of so many doctors for war-work, we have been able to keep a number of our general staff, including the most important of all, our surgeon-in-chief, Dr. Hubert A. Roster.

"I regret that we are facing a deficit in the hospital treasury. We have not enough money to pay a quarter of our February bills. This has not happened before in months, if in years."

We hear from St. Elizabeth's School, Wakpala, S. D.:

The Indians come to us from far and near with all sorts of requests, and we help them as much as we can whenever we can in simple little ways. They are taking a touching interest in the Red Cross this year, and bring their subscriptions and dues to us to send in.

Church Intelligence

Board of Missions—Meeting of the Executive Committee.

The Executive Committee of the Board of Missions met in the Church Missions House, New York, on March 12, 1918, met with a good representation.

From the domestic field they received and acted upon the resignation of the Rev. Guthrie Pitblado, of Florida. In Montana the Rev. R. F. Blanning was appointed in place of the Rev. J. W. Hard. Miss Edith S. Scamman was appointed at the request of the Bishop of Oklahoma for work in that district.

At the request of Bishop Tucker an appropriation was made for the training, at the New York Training School for Deaconesses, for Miss Ernestine Gardiner preparatory to her appointment as a missionary in the District of Kyoto.

One-half of the bequest of the late Rev. William Thompson, D. D. (approximately \$15,000) was set aside to be held by the Board as a trust fund for the endowment of the "Thompson Memorial Chair of Philosophy" in St. Paul's College, Tokyo, Japan.

The legacy received from the estate of the late Rev. A. R. Morris was turned over to the Standing Committee on Trust Funds to be held until required for payments upon the contract for the erection of the academic building for St. Paul's College, Tokyo, Japan, to be known as the "Arthur Rutherford Morris Memorial Hall."

The following appointments were made for the foreign field: Mr. Clarence R. Wagner for the Missionary District of the Philippines; Mrs. A. C. St. John and Miss Marion S. Doane as nurses in St. Luke's Hospital, Tokyo, Japan.

Under the authority given it by the Board, the Executive Committee granted an appropriation of \$3,400 from the undesignated legacies for the District of New Mexico; \$1,000 for North Dakota; \$2,000 for St. John's School, Corbin, District of Lexington; \$6,000 for St. Andrew's School, Mayaguez, District of Porto Rico; \$15,000 for Christ Church, Osaka, District of Kyoto.

The Executive Committee also expressed its sense of loss on account of the death of Messrs. Henry Lewis Morris, Charles G. Saunders and William R. Stirling.

One Day's Income Plan.

The middle of March found the One Day's Income Plan totaling \$15,000. The Board of Missions is much heartened by the nature of the response to this movement. People, realizing the necessity of having the Church speak out above the din of war, are many of them sending larger offerings than usual to the Plan. Quite a number of the offerings have been doubled this year; very seldom do contributors give less than formerly.

It is to be hoped that this measure of giving is an index of what the Church plans to do in such times as these. With the deficit of \$143,000 carried over from last year, and with at least \$200,000 added to the regular cost of maintenance due to war prices, the Church has need for undue thoughtfulness lest a very serious situation arise. The Board's Treasurer reports that offerings from the parishes are about \$26,000 less than for the corresponding period last year.

Some hopeful messages are, however, reaching the Missions House. One Churchman—a physician—has doubled his offerings for missions in 1918 because he realizes the additional needs arising from the war and the vital importance of putting into the world's life the fundamentals for which the Church's missionary work stands. From Pennsylvania comes similar news; certain Church people have doubled all their offerings for Church enterprises and are making their war gifts additional sacrifices.

Brotherhood Work in Camps.

If one would know the kind of work accomplished by the Brotherhood of St. Andrew secretaries in the camps, and there are forty of them in as many camps let him glance over the two

following brief summaries of "among other work" accomplished during the week.

The secretary at Kelly Field, the great aviation camp in Texas, reports: "Organized two prayer groups; organized a Bible class for the Y. M. C. A.; assisted in noon-day services at the Majestic Theatre; addressed Church Club at St. Paul's on Brotherhood Work; addressed two hundred men in the United States Arsenal; held two conferences in bedrooms with soldiers and visited many of the soldiers in the base hospital."

And while the Kelly Field secretary was thus engaged another Brotherhood worker at Camp Wadsworth, the home of the New York Guardsmen, was going about as follows:

"Made seventy base hospital calls; helped two sick boys to get from camp to railroad station and made all arrangements for their transportation; called upon forty-seven men in tents for personal interviews; gave knitted articles to more than one hundred men and found three St. Andrew Brotherhood men."

These reports are merely a matter of form and are made weekly to headquarters and show in a small way some of the real things the Brotherhood secretaries are doing in forty camps throughout the country.

Camp Dix.

The clubhouse at Camp Dix is now in full operation and used by large numbers of the soldiers. The Dioceses of New Jersey, Newark, Pennsylvania, Delaware and Western New York have spent about \$30,000.00 upon the three buildings at Camp Dix, with their equipment. With a staff of Clergy connected therewith, four women from each Diocese each month, have the management of the canteen. Ground has been given for the administration building of the other churches and the use of the chapel also for their services. This good example of Christian courtesy has made for good feeling. What may seem a large expenditure of money has been due to the great cost of building materials, the scarcity of labor and the necessity of bringing water and electric current from a distance, and the cost of transportation.

The relation to the work of the Y. M. C. A. in the camp is excellent, and the officers and soldiers alike appear to find great satisfaction in what our Church has done and is doing. This work was planned immediately after the choice of Wrightstown, some eighteen miles southeast of Trenton, was determined upon, and the work was going on for considerable time before the General War Commission organized. With the buildings completed, the emphasis is put upon personal work. It is expected that the Dioceses of Central New York and Albany will have part with those named in the support of the work, as many men are coming from all parts of the eastern country.

If any one will send to Rev. Edgar L. Cooke, St. George's Chapel, Wrightstown, N. J., the name of any one in the camp, giving the regiment and company, or other definite address, the person will be looked up.

Armenian and Syrian Relief: Receipts and Apportionments.

Cleveland H. Dodge, treasurer of the American Committee for Armenian and Syrian Relief, announces receipts of \$681,618.99 for the month of February, making a total of \$8,240,168.92 collected by the committee for relief in the Russian Caucasus, Persia and

Southern Palestine. The committee have already cabled \$7,210,367.55 to the field.

New apportionments amounting to \$955,000.00 were made at the Executive Committee meeting of March 1st. This money was allotted as follows:

Two hundred and fifty thousand dollars for relief in the Russian Caucasus via Tiflis.

Two hundred thousand dollars were sent to Persia via Teheran.

Two hundred thousand dollars to Eastern Armenia and Western Persia via Tabriz.

One hundred and fifty thousand dollars for relief in Asia Minor via Constantinople.

One hundred thousand dollars for relief in Syria via Beirut.

Fifty thousand dollars for Palestine via Jerusalem.

Five thousand dollars to Armenian refugees in Port Said.

Large Checks Received.

Two checks of \$70,000.00 each were received by the American Committee for Armenian and Syrian Relief this week. One came from the Canadian Sunday-schools, the other from the City of Portland, Oregon. An article published in the Literary Digest, February 23rd, has brought checks amounting to \$8,335.60 so far. Every incoming mail brings dozens of others.

The above added to a gift of \$200,000 from the Red Cross and miscellaneous receipts makes a total of \$454,549.83 for the week ending March 1.

VIRGINIA.

Rt. Rev. R. A. Gibson, D. D., Bishop.
Rt. Rev. W. C. Brown, D. D., Coadjutor

A Protest to the Church Pension Fund.

The Vestry of Langley Parish, Virginia, some weeks ago adopted a strong preamble and resolutions protesting against the exclusion of the clergy who had retired before the present Pension system went into effect from participation in the benefits of the surplus of the Initial Reserve Fund. The resolutions follow:

1. "That the exclusion of those clergymen whose active service in the Church terminated prior to March 1, 1917, was, in the opinion of this Vestry, an error of the gravest character.

2. "That it is the view of this Vestry that of all persons justly entitled to pension benefits, those who, having given their active lives to the service of the Church and by reason of age and infirmity necessarily retired before March 1, 1917 (of which number many are now destitute and unable to provide themselves with the bare necessities of life), instead of being thrown into the discard as worthless and unentitled to consideration, should be given the tenderest and most ample care of which the Church is capable.

3. "That, in view of the fact that the present Pension Fund has on hand a balance of almost \$4,000,000, unnecessary to its establishment and maintenance, all of which was destined, if required, to be expended in primarily paying pensions, and as at least a considerable proportion was undoubtedly contributed on the natural assumption that all deserving clergymen and their dependents should be benefited thereby, a continued withholding of the full benefits of the Pension Fund from this, the most deserving and most needy of the whole body of clergy, will constitute a stain upon Christianity and be a dark blot upon

the history of the Protestant Episcopal Church.

4. "That inasmuch as there is present need and suffering among the excluded class, with funds in hand to mitigate the same without endangering the future welfare of the exclusive classes for whom the Pension Fund is being particularly administered, it is the sense of this Vestry that steps be forthwith taken to remedy and rectify the aforesaid grave and unnecessary evil, either by modifying the plan of distribution of the Pension Fund to carry out what is certainly the desire of many of the contributors thereto and members of the Church in which this institution is existing, so that all her needy clergymen may be cared for, or, if the shocking omission is to be continued, then by establishing an organization and securing funds to help those thus heartlessly and shamefully discarded, in order that they may be assisted in their endeavors to eke out the remainder of their earthly existence."

New Chapel Opened.

The new Emmanuel Chapel of Cunningham Chapel Parish, Clarke County, situated at Boyce, was opened on Sunday, March 10, with very impressive services and large congregations. The Rev. C. Braxton Bryan, D.D., of Petersburg, was the preacher at both the morning and evening services. Dr. Bryan was the rector of the parish thirty-one years ago, when the old chapel upon this same site was built and consecrated by Bishop Randolph. The services were conducted by the Rev. B. D. Chambers, present rector of the parish, assisted by the Rev. Giles B. Palmer, of Meade Memorial Chapel of White Post. The combined choirs of the parish rendered the music.

The new chapel is built of the native blue limestone along very attractive and artistic lines, being a combination of the Gothic and Old Mission types of architecture. The windows were made by Lamb, of New York, and include a beautiful chancel window, a most attractive window over the vestibule and six triple windows on the sides made of the wonderfully tinted and mellow American opalescent glass. The interior finishing is in chestnut, as are the pews and chancel furniture. The chapel has a seating capacity of two hundred and sixty and cost \$12,600, of which less than \$2,000 remains unpaid.

Christ Church, Millwood, has recently received two very beautiful gifts, one a very handsome silk flag for the chancel by Mrs. H. B. Gilpin; and the other a walnut pulpit by Mrs. Hugh M. Nelson in memory of her husband, who for over forty years was a vestryman of the parish.

Lenten Services. The Rev. W. Russell Bowie, D. D., was the preacher at the mid-day Lenten service in St. Paul's Church, Richmond, on Monday, March 4th. Dr. Bowie delivered a forceful and earnest sermon from Judges 8:6, in which he described the cowardly neutrality displayed by the men of the Soccoth in refusing to aid Gideon and his band until they were sure of the result of his fight against Zebah and Zalmunna, and applied the lessons suggested to the men who wait to be assured of the outcome before taking their stand on the side of righteousness.

On Tuesday and for the remainder of the week, the Rev. S. Roger Tyler, rector of Trinity Church, Huntington, W. Va., was the speaker. In the vigor-

ous and evangelical style which has endeared him to so many Richmond Churchmen, Mr. Tyler spoke of some of the fundamental doctrines which are in danger of being forgotten in these latter days. Victory which comes by faith in Christ and is not to be won by merit or good works was the subject of his address on Tuesday. The subject of the sermon on Wednesday was Repentance, and the speaker showed that the most moving of all the reasons for repentance is the joy it brings to the heart of the Father. Thursday Mr. Tyler emphasized the joy to be found in overcoming temptation, assuring his hearers that no other joy could equal that. The last of the series was delivered on Friday and dealt with Obedience, the speaker reiterating and illustrating St. John's teaching that a man who loves God will prove it by his life of filial submission to God's will.

The preacher at the mid-day Lenten services on Monday, March 11th, was the Rev. Walter Williams, assistant rector of St. James Church, who spoke of the inevitability of the Christian soldier taking his part in the battle of life.

Beginning with Tuesday and continuing through the remainder of the week, the Rev. H. H. Covington, D. D., rector of St. Paul's Church, Norfolk, occupied the pulpit at the mid-day services. The four sermons formed a thoughtful and suggestive series on the necessity for a personal creed. He showed on the first day how freedom may be a negative thing and a dangerous thing so long as it is freedom from rather than freedom to, that freedom of thought does not release from the obligation of thinking straight and true. On Wednesday he spoke of the effort of the idol makers, from the creator of the first graven image down to Mr. Wells and his Invisible King, and how, while they erred in thinking that they could make a God for themselves, that they did at least endeavor to gain a personal God rather than to worship a tradition received second-hand from the past. The day following Dr. Covington dealt with the Christianity of to-day in its failure to reincarnate the eternal Christ for our own time. On the last day of the series he dealt with the indifference of the average Christian as manifested in his refusal to reach out and appropriate God, his failure to think for himself.

Confirmation: On Sunday morning, March 17, Bishop Gibson confirmed a class of twenty-six at St. James Church, Richmond, the Rev. G. Freeland Peter, rector. In the evening, at St. Paul's Church, the Rev. Dr. Bowie, rector, he confirmed thirty, one of whom was for Monumental Church.

SOUTHERN VIRGINIA.

Rt. Rev. A. M. Randolph, D. D., Bishop.

Rt. Rev. B. D. Tucker, D. D., Coadjutor.

Rt. Rev. A. C. Thomson, D. D., Suffragan.

Roanoke. The Rt. Rev. B. D. Tucker, D. D., visited St. John's Church Sunday night, March 10, and confirmed twenty-five persons. Four of them were students at Hollins College and were confirmed for the Rev. Mr. Mead, of Christ Church. The Bishop preached a most helpful sermon from the text, "I will lift up mine eyes unto the hills

from whence cometh my help." The church was filled and in all it was an inspiring service.

Salac. Bishop Tucker visited St. Paul's Church Monday, March 11, and at evening service preached and confirmed a large class.

Saltville. The Rev. W. R. Noe, who last November came from Wilmington, N. C., to take charge of the work in Smyth county, with residence at Saltville, has been doing most excellent work and filling most important fields.

Farmville. The Rev. Charles P. Halbrook has taken up the work at Farmville, and since last December has been doing a telling service in that parish. The church there is right across from the State Normal School, which affords an important field for the rector of that church.

Emporia. The Rev. Norman F. Marshall has taken charge of the work at Emporia. He went from Bramwell, W. Va., to Texas some years ago, then accepted work in Florida, and now has returned to his home Diocese. He is heartily welcomed back.

Evington. The Rev. J. F. Burks has taken the work in lower Campbell County, churches at Evington, Alta Vista and Rustburg. These parishes were made vacant by the resignation of the Rev. C. C. Randall, who from advanced age had to give up active service.

Camp Lee. The Rev. R. B. Nelson is getting his work well in hand at Camp Lee, and in the meantime his parish duties are being looked after in part by ministers of the Southwest Convocation.

The Arch Deaconry. The churches in this great territory are now being ministered to in part by the Rev. J. W. Hobson, of Bluefield; the Rev. C. E. A. Marshall, of Radford, with the Rev. Percy R. Dix locum tenens at Big Stone Gap. The Archdeacon, the Rev. E. A. Rich, has taken work at Newport News, chiefly at Camp Stuart and Langley Field. This is the point of embarkation for this section and great numbers of soldiers are quartered in that section between Morrisons and Old Point, which makes it imperative to have a volunteer Chaplain look after the Church boys before they leave for "Somewhere in France."

Wytheville. A handsome silk Service Flag has been hung up in St. John's Church, the Rev. F. H. Craighill, rector, with thirty-six stars on it. Of these men thirty-four are volunteers, sixteen of whom are officers; five are non-coms. Of these eight are now "Somewhere in France." For a small town congregation this is an unusual number of men in the service.

All of the six Protestant churches of Wytheville have been having union services on Sunday nights in the various churches in rotation, which have proved both a great success and blessing with congregations limited only by the capacity of the churches. No minister has preached in his own church. The rector of St. John's has officiated in two of the other churches, and at his turn he has had two of the other ministers to officiate at St. John's.

This parish has secured a splendid stereopticon which fills a long-felt need, and the rector intends to make ample use of it in his Sunday schools, chapels and for illustrated Sunday night sermons.

ALABAMA.

Rt. Rev. C. M. Beckwith, D. D., Bishop.

Confirmation and Ordination in Camp.

At Camp McClellan, Anniston, Ala., the camp of the New Jersey, Maryland and Virginia troops, confirmation and ordination services were conducted on February 14 by the Right Rev. Charles M. Beckwith, Bishop of Alabama.

Confirmation was administered in the regimental exchange of the 110th Field Artillery, and thirteen soldiers were confirmed, while more than one hundred of their soldier friends and many ladies from Anniston were present at the service.

The soldiers had erected a very beautiful rustic altar on the raised platform of the exchange. Assisting Bishop Beckwith was Chaplain C. R. Dubell, of the 110th Field Artillery. Others occupying the platform were the Rev. Carelton Barnwell, of Grace Church, Anniston; Rev. Rowan McAllister, who is a Y. M. C. A. Secretary, and Mr. Anthony Roberts Parsley, another Y. M. C. A. Secretary, who was a candidate for Holy Orders.

Bishop Beckwith made a stirring address in which he compared confirmation in the Christian life to the draft in the life of the selectman, it being the completion of what had gone before, baptism on the one side and registration or enrollment on the other.

At the close of the service Bishop Beckwith visited Y. M. C. A. 113 and there found one of the candidates who had been unable to get to the earlier service. The candidate expressed his willingness to be confirmed, and Bishop Beckwith repeated the rite. Then followed an interesting and novel ordination service in the Y shack, Chaplain Dubell preaching the ordination sermon and the Rev. Mr. Barnwell reading the ordination service, Mr. Anthony Roberts Parsley, of the Diocese of East Carolina, was ordained a deacon.

OHIO.

Rt. Rev. W. A. Leonard, D. D., Bishop.
Rt. Rev. F. Du Moulin, D. D., Coadjutor.

The Archbishop of York in Cleveland.

The Archbishop of York, Dr. Lang, visited Cleveland Friday, March 15, and was accorded a welcome amounting to a great demonstration. Prior to his coming the local papers made frequent allusions to his visit, always in cordial and sympathetic terms, dwelling particularly upon the Archbishop's ministry to the poor and plain people of East London prior to his elevation to York. At noon, under the auspices of the Chamber of Commerce, for many years the leading commercial and civic organization of Cleveland, he addressed more than four thousand people in the Hippodrome, the largest playhouse in the city, every seat and all available standing room being taken. He was introduced by Mr. Charles A. Otis, president of the Chamber, and for an hour held with increasing attention and interest his great audience. In magnetic presence, dignity of person, poise, speech and manner, the Archbishop reminded many of his late fellow countryman, Sir Henry Irving, who during his lifetime was a great favorite in America. In the evening the Archbishop was the guest of the Cleveland Church Club, Mr. Francis R. Morison, president, at supper at the Hotel Statler, where he addressed some six hundred men, the entire gallery being occupied with women guests. He was introduced by Bishop Leonard, and spoke as to a great convention of

Churchmen, to whom he made a noble and exalted appeal for maintenance of the highest Christian ideals in the present world's great conflict. The Archbishop, with his chaplain, arrived in Cleveland Friday morning, and was the guest of Bishop Leonard at his home until he left for Chicago in the evening. Following the noonday address, upon invitation of Bishop Leonard, the Archbishop received for an hour at the Episcopal residence, the Clergy of the city and their wives.

WEST TEXAS.

Rt. Rev. Wm. T. Capers, D. D., Bishop.

Service at Camp Stanley.

An unusually helpful service was conducted on Sunday, March 10, by Bishop Capers at Camp Stanley, for the soldiers stationed at the Officers' Training School and at Camp Morse. It consisted of a celebration of the Holy Eucharist and a sermon by the Bishop. Moved by the powerful appeal of the Bishop and the spirit of the service, decisions were made which were consummated in the administration of Confirmation by the Bishop subsequent to the dismissal of the congregation.

The Ven. A. W. S. Garden, pursuant to the confirmation by the Board of Missions of his election to become Field Secretary of the Province of the Southwest, resigned his office as Archdeacon of West Texas on March 1. Bishop Capers has appointed the Rev. Lee W. Heaton, who has for some months past been serving as Diocesan chaplain to the army camps of the Diocese, as successor to the Rev. Mr. Garden. Archdeacon Heaton will make his headquarters at the offices of the Diocese, 424-6 Gunter Building, San Antonio, Texas.

The Rev. Benjamin Dennis, of Richmond, Va., has accepted a call to become rector of the Church of the Advent, Brownsville, Texas, and minister-in-charge of the Valley Missions. He will assume his responsibilities on April 1.

ERIE.

Rt. Rev. Rogers Israel, D. D., Bishop

The Cathedral Notes.

The attendance at the Lenten services this year has been very gratifying. The numbers are as large as they have ever been in the past in spite of the fact that many men have little spare time at the luncheon hour nowadays. Dr. Aigner, Mr. Woodroffe, of Cleveland; Dr. Brown, of Pittsburgh, and Archdeacon Owen have given splendid messages.

The Missionary Mission is in progress at present. The Rev. Horace Stowell was greeted by a large congregation on Mid-Lent Sunday in spite of the blizzard that came to Erie with him. All the Episcopal churches have joined together for this mission at the Cathedral. Mr. Stowell is proving a most earnest and attractive speaker and his thought is just fitted for the needs of the day. All the Clergy of the city were with him in the chancel and took part in the service Sunday morning.

The Bishop of Pittsburgh has been in Erie and its neighborhood during the past week holding confirmations for Bishop Israel. He was warmly welcomed by the Cathedral congregation

and spoke at some of the noon-day services, for he seems to be able to accomplish work without fatigue that would seem impossible to many younger men.

LEXINGTON.

Rt. Rev. L. W. Burton, D. D., Bishop

The Twenty-third Diocesan Council of the Diocese of Lexington will meet this year in Calvary Church, Ashland, Ky. (the Rev. G. H. Harrison, rector), on May 28. The Cathedral Chapter will meet that afternoon; the Council convening that evening.

The Rev. R. E. Abraham, of the Holy Cross Church, Brooklyn, New York, who had accepted the charge of Paris and Cynthia, this Diocese, has found it necessary to withdraw this acceptance because of continued ill health. Mr. Abraham was at one time in charge of St. Mary's Church, Middlesboro, and his return to the Diocese was looked forward to with much pleasure. We regret the loss of his valued services, and wish him a speedy recovery.

Services Renewed: The Church at Somerset, this Diocese, which has been closed for some time, is soon to be opened again. This was once an active mission, but met with heavy reverses when the division point of the Southern Railroad was moved from that point to Danville, removing most of our communicants, who were numbered amongst the railroad men. Renewed activities at the shops there, with the incoming of new Church families, have opened up possibilities for work at the mission, which has been placed in charge of the Rev. Henry P. Manning, rector at Danville, thirty-five miles distant. Repairs are now being made to the building in anticipation of the monthly services soon to begin.

The Ven. F. B. Wentworth, Winchester, Ky., Archdeacon of the Diocese, has been delivering addresses and sermons to university and college students upon the subject of "Individualism and Socialism." His recent address before the faculty and student body of the Kentucky State University at the Y. M. C. A. in Lexington, was commented upon by the public press in the highest terms, pronouncing it as "a modern voice in the wilderness" ringing with a message of warning and counsel to a people sadly confused and distraught."

The Rev. Dr. Richard Wilkinson, rector of the Good Shepherd, Lexington, was the preacher during one of the weeks of the noon-day Lenten services in Louisville, Ky., Diocese of Kentucky. Dr. Wilkinson's visit was of unusual interest, he having been pastor of one of the largest Methodist churches in Louisville when in the Methodist Communion.

EASTON.

Rt. Rev. Wm. F. Adams, D. D., Bishop

Mrs. Rebecca C. Hepburn, wife of the Rev. Sewell S. Hepburn, D. D., rector of I. U. Parish, Kent County, died at her home on Tuesday, March 5, aged seventy-five years. She is survived by her husband and four children and one sister. Mrs. Hepburn was the daughter of the late Charles A. Powell, of Alexandria, Va. Most of her life was spent in her native State, where her husband served so long and faithfully.

She was a woman of uncommon character and sweetness of disposition, whose long life of unselfish service will be held in grateful remembrance by a multitude of friends.

Christ Church Parish, Kent Island, through the vestry, has just purchased a new Dodge five-passenger automobile for the use of the rector, the Rev. Hunter Davidson.

This parish just after Easter will begin to make improvements on the church building, which includes the erection of a Gothic Apse chancel, adding much to the beauty and convenience of the church.

NEWARK.

Rt. Rev. E. S. Lines, D. D., Bishop.
Rt. Rev. W. R. Stearly, D. D., Coadjutor.

In the death of Colonel Edwin A. Stevens on March 8, the Diocese of Newark has lost its most prominent layman; a man devoted to its service as few have been. He has long been Treasurer of the Diocese, and its good business methods are largely due to him. He has been deputy to the General Convention since 1901. His father was the founder of Stevens Institute and the family home at Castle Point, Hoboken, has been one of the best known in the country.

He made a remarkable record as marine engineer and showed marked genius in his work. He was a graduate of Princeton, in the class with President Wilson, who, when governor of New Jersey, appointed him commissioner of the roads of the State. His last public service was as a member of the Board having oversight of the construction of the new ships, and he had been along the coast from Galveston to Maine, doing a great deal of hard work for the government. He died in his sixtieth year, and his death is a very great loss not only to his friends, but to the Diocese, State and the government.

Fifteen of the Clergy of the Diocese are or have been in the service of the government: The Rev. Messrs. Mabry and Darlington are chaplains in the regular army; the Rev. Messrs. Johnston and Fair are in the ambulance service in France; the Rev. Messrs. Martin, Anderson and Stridsberg are Y. M. C. A. Secretaries abroad; the Rev. Messrs. Hoxsey and Handley are serving in the army as enlisted men; the Rev. Messrs. Tyler, Popham and Cook are in service in the camps, with leave of absence from their parishes; the Rev. Messrs. Dunseath, Thompson and H. D. Wilson have been in Y. M. C. A. service at Camp McClellan and Camp Dix. Several others are waiting for action upon their applications for service.

Permanent Fund for Missions: At the last meeting of the General Board of Missions, it was announced that in accordance with her wishes, \$5,000 had been given to establish a permanent fund in memory of Mrs. Decatur M. Sawyer, for many years the very efficient head of the Woman's Auxiliary of the Diocese of Newark. The income to be used for the support of the missionary work.

A good friend complained, "The Lord told me not to let my left hand know what my right hand was doing." I answered, "By all means. What I want you to do is to let your right hand know what it is not doing. The Lord has no objection to that."

Christianity and the Community

Thy Kingdom Come on Earth

Some of the high officers of the army medical service have launched a vigorous effort to secure higher rank, and, therefore, greater authority, for the physicians in the army. Surgeon-General William Gorgas has appealed direct to Congress. He has asked the Senate Military Affairs Committee to report favorably a bill which would provide for the elevation of physicians in rank to include seventy brigadier-generals, eight hundred colonels and seventeen hundred lieutenant-colonels, whereas now the highest rank which physicians can regularly reach is that of major.

"Line officers have had no hesitation in ignoring the sanitary recommendations of medical officers of lower rank," said General Gorgas. "The men of the medical corps should get higher rank, rank commensurate with the importance of the positions they hold. Some of them are administering great hospitals, yet they hold subordinate rank. The additional grade will give them no new authority, but it will add to their prestige and give their recommendations weight."

Speaking before the Senate committee, according to press reports, Dr. C. H. Mayo, now a major, emphasized this point. He asked the committee to bear in mind the fact that America's famous doctors and surgeons "have not taken up some new thing, in which they must be trained like rookies."

"We are going right ahead with our life work," said Dr. Mayo. "We are the only men in the service who are. When the war is over, those of us who remain will return to our homes and again take up this work."

"What we ask from our government is recognition that will remove the handicaps under which we are now laboring. While we are in the United States, working in camps and cantonments, our names, which we have made prominent by our own efforts, gain us some recognition and respect, but when we go to France the men over there look at our insignia, they look to see what our government has done for us, and judge us by that. They don't know who is inside the clothes—they look at the clothes."

As one reads this, the question may come to mind as to whether the need claimed for the medical service is not equally true of the service rendered by the chaplains. Is it likely that chaplains, rapping usually as captain or even as lieutenant and never in our army higher than major, always have the weight in counsel which they ought to have in army affairs?



The United States Department of

Labor has asked the churches and Sunday-schools to give publicity to this notice:

The United States Government, through the Department of Labor, is mobilizing the strong and adaptable young men of the country for work upon the farms during the coming summer. If an adequate food supply, so necessary to the winning of the war, is to be assured, it is of the utmost importance that a reserve of young men, sixteen years of age and over and under twenty-one years of age, shall be organized. This is now being done through the United States Boys' Working Reserve, and is well advanced in more than forty States in the nation.

You can materially aid our endeavor by calling attention in your church notices on March 17, to the fact that the United States Boys' Working Reserve is endeavoring to enroll the boys of the nation between sixteen years of age and older, as members of the United States Boys' Working Reserve.

The week beginning Monday, March 18, has been designated as National Enrollment week for the nation. Boys who are interested to enroll, should report to the principal of the nearest high school, or to any enrolling officer of the reserve in your city.

You can further aid us in your announcement by calling attention to the fact that parents of boys need not hesitate to allow their boys to enroll, as this is non-military. The reserve recommends to Federal State Directors in every State, the positive necessity to safeguard the physical and moral welfare of the boys that work, and to use such agencies as churches, schools and all constructive organizations to assist in the matter of supervision and inspection of these boys.

Faithfully yours,

W. B. WILSON,
Secretary.



Through the Associated Press comes this report, which will be of interest to the multitudes of people who have been giving to the Armenian-Syrian Relief Fund:

As the British Army in Palestine advanced, refugees from villages evacuated by the Turks are drifting southward. Many of the inhabitants have been reduced to pitiable circumstances. In Syria conditions are even worse. Stories of famine and fresh Turkish cruelties are narrated by those who have made their escape.

The American Committee for Armenian and Syrian Relief has established stations in Jerusalem, Bethlehem, Jaca, Hebron and several other cities of Palestine. Three orphanages are being equipped in Jerusalem by the committee to shelter five hundred children. Jerusalem was stripped of supplies by the Turks and left in a state of isolation, owing to damage to the railway, and when the relief work was begun the poorest people were reduced to eating refuse.

Stephen Trowbridge, of Brooklyn, Cairo representative of the Armenian and Syrian Relief Committee, said today that the whole city of Jerusalem was now being rationed by the committee. Six soup kitchens are temporarily

feeding eight thousand destitute persons. The advance of the British Army is increasing the area in which relief measures are necessary. Many refugees from Jaca, deported by the Turks to Bethlehem, have died from the effects of their treatment at the hands of the Turks. In Jerusalem there are six hundred and sixty Armenian exiles from Adana, and there are large numbers in Hauran, Syria. Twelve Jews and three Christians, deported from Jerusalem by the Turks, have been hanged in Damascus.

Clinics had been established in Jerusalem, Mr. Trowbridge said, and were crowded, the regular hospitals being used for wounded soldiers. Relief industries have been established and will soon be expanded, placing thousands of persons on the payrolls. The British military authorities are employing large numbers for road construction, and for making army shirts and sandbags. The lace industry is limited by a shortage of thread, eight hundred women having been turned away last month. The committee is instructing boys in mechanics, shoemaking, tailoring, carpentering and agriculture. Only through industrial development, coupled with sanitary regulations, said Mr. Trowbridge, would it be possible to clean up Jerusalem and banish typhus.

The railway from Egypt, built by the British, is being utilized by the army, and the committee has obtained motor trucks for forwarding foodstuffs from Egypt.



In a powerful sermon printed in the last issue of that graphic and very vital magazine, "Temperance," which is published by our Church Temperance Society in New York, Dr. George Craig Stewart, of St. Luke's Church, Evanston, Ill., concludes thus:

"I bear no malice toward those engaged in the business, but I hate the traffic. I hate its every phase. I hate it for its arrogance, its hypocrisy. I hate it for its cant and craft and false pretenses. I hate it for its greed and avarice. I hate it for its domination in politics. I hate it for its corrupting influence in public affairs. I hate it for the cowards it makes of public men. I hate it for its utter disregard of law. I hate it for the load it straps to labor's back, for its wounds to genius, for the tragedies of its might-have-beens. I hate it for the almshouses it fills and the prisons, for the insanity it begets, for the spiritual blight and its moral degradation. I hate it for the women it has destroyed and the hearts it has broken. And we all must hate it. As virtue hates vice, as righteousness hates sin, as justice hates wrong, as liberty hates tyranny, as freedom hates oppression. Let's make Chicago free and the United States free from alcohol. Let the dry land appear!"



Surprising strength is being developed in many unexpected quarters on behalf of the ratification by State legislatures of the prohibition amendment to the Federal constitution. Not only have a number of legislatures, including those of Kentucky and Maryland, in which States the liquor trade has been very prominent, already ratified the amendment, but there actually seems a strong likelihood that the legislature of New York will follow suit at the present session.

Church Knowledge and Nurture

NEW TABLE OF LESSONS

Morning Lessons		Evening Lessons	
6th (Palm) Sun. in Lent	Ezek. 37:1-14 or Mch. 24	Matt. 26:17-end	Isa. 62:10-63:6 or
Mon. before Easter	11 Esdras 7:19-29	Luke 19:28-end	Zech. 9:9-16
Annunciation B. V. M.	Jer. 50:1-20	20:1:26 or	Gen. 3:1-15 or
Mch. 25		John 14	3:20-4:10
Tue. before Easter	50:21-end	Luke 20:27-21:4	Num. 20:1-13 or
Mch. 26		or John 15	Jonah 1:17-2:10
Wed. before Easter	51:1-29	Luke 21:5-end	Lev. 16:2-24 or
Mch. 27		or John 16	23:1-14
Maundy Thursday	51:34-end or	Luke 22 or	Exod. 16:1-18
Mch. 28	Dan. 9	John 17	or Gen. 14:1-20
Good Friday	Isa. 52:13-53:1	Luke 23 or	Num. 21:1-9 or
Mch. 29	or Zech. 12:9-13:1	John 18	Gen. 22:1-18
Easter Even	Isa. 51:1-16 or	Rev. 18:1-19:4	Gen. 50:1-13 or
Mch. 30	Dan. 5	or John 19:38-end	Job 14:1-15
Easter Day	Isa. 51:1-16 or	Luke 24:1-12	Isa. 52:1-10
Mch. 31	1 Chron. 16:7-36		John 20:1-23

Palm Sunday. The Sunday next before Easter is associated in our minds with our Lord's so-called Triumphant Entry into Jerusalem on the Sunday before His crucifixion. The New Lectionary has therefore left undisturbed the lessons from Zechariah and from St. John in the present Prayer Book arrangement, except to throw prophecy and fulfilment together, instead of prophecy in the morning and fulfilment in the evening. We have, indeed, rather strengthened this aspect of the day by giving also St. Luke's story of the Entry in the morning for use if desired. But the day has other aspects besides a Kingly procession amidst the huzzahs of a shallow multitude. The way to His throne lay for our Lord through rejection, Gethsemane and Calvary. It is this indeed that is stressed in Collect, Epistle and Gospel and also in Matthew 26 and Daniel 9, the other lessons in the present Prayer Book Lectionary. We have retained and shortened Matthew 26 by beginning at verse 17; and having already used Daniel 9 on the evening of the Third Sunday in Lent, we have substituted a prophecy of the Passion from Isaiah (perhaps to verse 9 of chapter 63 would be better), and have given in the morning, in the Old Testament Historico-topical course, Ezekiel's prophecy of the Return from Exile, under the figure of a resurrection from the dead, which is needed to bring out the full teaching of the day, as given in both Collect and Epistle. Comparison with the lessons on Palm Sunday Table I will show how rich are the selections. The Passover is introduced in the first year's Historico-topical course, referred to in Matthew 26. Note also the correlation between Zechariah 9:13 and John 12:20ff; and the fact that taking the two years together, there is opportunity to read all four of the accounts of the Entry.

The week-day selections lead up to Easter, that is, to redemption, both topically and historically. In the morning we have given Jeremiah's concluding messages: prophecies of the judgment upon Babylon and the redemption of Israel. It is these prophecies taken in connection with those of the new covenant which should have saved Jeremiah from being handed down the ages as a pessimist and which should teach us the needed lesson of a Christian and not a worldly optimism: redemption and salvation through suffering and discipline. Salvation of the soul and progress in the world are neither of them automatic. For New Testament lessons, we have continued St. Luke's Life of our Lord, which, it will be noticed, throws into this week

the event thereof, beginning with the Entry on Sunday, and including the events of Thursday night and Good Friday. In the evening, there are given topical selections, from both Old and New Testaments, and a double selection on each day, for choice. The selections at present given in the Prayer Book are all of them used, but many other selections are added. For instance, the story of the Crucifixion itself is given each year, besides Apostolic comments thereupon, instead of being relegated entirely to the Gospel for the Day, which, in many instances, will not be read; and finally the redeeming death of our Lord is brought out as not only the fulfilment of prophecy, but also of the history of the past, in the redemption, first from Egypt and second from Babylon.

C. B. WILMER.

HOME LESSONS ON THE LIFE OF OUR LORD.

Primary and Junior.

VI.

Review.

1. Who brought Jesus' Mother news of His Birth?
2. Where was Jesus born, and what did the Angels say?
3. Who visited Him first, and what did they do afterwards?
4. Where did His Mother take Him on His first visit from home?
5. Who were His next visitors, and how were they guided?
6. Where did Joseph then take his family?
7. Where did they live when they returned?
8. Where did Jesus go when twelve years old, and what did He say?
9. What does this Name 'Jesus' mean?
10. Tell something of Jesus' life from twelve-thirty years. Luk. 2:51, 50.
11. Are you trying to live in "favor with God" daily? John 8:29.

Seniors and Adults.

III.

Subject: The Four Gospels.

1. What reason is there to suppose an "oral Gospel"? Acts 4:20; 2 Jno. 12.
2. What written information is there of Christ earlier than the Gospels? 2 Pet. 1:21.
3. What felt need brought the Church the written Gospels? Luk. 1:1-3.
4. By whom were the Gospels written?

Calendar and Collect

March.

1. Friday.
3. Third Sunday in Lent.
10. Fourth Sunday in Lent.
17. Fifth (Passion) Sunday in Lent.
24. Sixth (Palm) Sunday in Lent.
25. Monday in Holy Week. Annunciation.
28. Maundy Thursday.
29. Good Friday.
31. Easter Day.

Collect for Sunday Next Before Easter.

Almighty and everlasting God, Who, of Thy tender love towards mankind, hast sent Thy Son, our Saviour Jesus Christ, to take upon Him our flesh, and to suffer death upon the cross, that all mankind should follow the example of His great humility; Mercifully grant, that we may both follow the example of His patience, and also be made partakers of His resurrection; through the same Jesus Christ our Lord. Amen.

Collect for Annunciation of the Blessed Virgin Mary.

We beseech Thee, O Lord, pour Thy grace into our hearts; that, as we have known the incarnation of Thy Son Jesus Christ by the message of an Angel, so by His passion we may be brought unto the glory of His resurrection; through the same Jesus Christ our Lord. Amen.

Collects for Good Friday.

Almighty God, we beseech Thee graciously to behold Thy family, for which our Lord Jesus Christ was contented to be betrayed, and given up into the hands of wicked men and to suffer death upon the cross: Who now liveth and reigneth with Thee, and the Holy Ghost, ever one God, world without end. Amen.

Almighty and everlasting God, by Whose Spirit the whole body of the Church is governed and sanctified; Receive our supplications and prayers, which we offer before Thee for all estates of men in Thy holy Church, that every member of the same, in His vocation and ministry, may truly and godly serve Thee; through our Lord and Saviour Jesus Christ. Amen.

O Merciful God, Who has made all men, and hatest nothing that Thou hast made, nor desirest the death of a sinner, but rather that he should be converted and live; Have mercy upon all Jews, Turks, infidels, and heretics; and take from them all ignorance, hardness of heart, and contempt of Thy Word; and so fetch them home, blessed Lord, to Thy flock, that they may be saved among the remnant of the true Israelites, and be made one fold under one shepherd, Jesus Christ our Lord, Who liveth and reigneth with Thee and the Holy Spirit, one God, world without end. Amen.

Collect for Easter Even.

Grant, O Lord, that as we are baptized into the death of Thy blessed Son, our Saviour Jesus Christ, so by continual mortifying our corrupt affections we may be buried with Him; and that through the grave, and gate of death, we may pass to our joyful resurrection; for His merits, who died, and was buried, and rose again for us, Thy Son, Jesus Christ our Lord. Amen.

5. With what purpose were they written? John 20:31.
6. How were they accepted as Canonical?
7. In what respect did they differ from each other?
8. In what respect are they alike?
9. State the characteristics and purpose of each one.
10. What secular testimony exists to the Lord?

Notes: Critical students of the Gospels place their dates about forty years or more after Pentecost. Years of active evangelization these were. The theme of all the sermons would be our Lord Himself. (1 Cor. 1:23.) "Constant repetition would result in an 'oral tradition' representing every event or word important for the Truth, or most vividly remembered." (Farrar.) Need would be felt for preserving this information of eye-witnesses; so gradually more and more of them would be committed to writing, not always by authority. (Luk. 1:1.) That this information might be trustworthy, finally four definite Gospels grew into being under the Holy Spirit's inspiration. (Luk. 1:2-4; John 20:31.) Even before these, the Epistles gave valuable truth about our Lord and His teaching, and the Old Testament in its types in sacrifices and worship and mani-

(Continued on page 23)

Family Department

Gethsemane.

In dark Gethsemane,

He lay, grief-stricken and alone!

The softly, glowing Syrian night,

Looked calmly on.

Whilst He, the Lord of life and light,

Lay quivering there.

In awful agony of soul,

He, pleading, cries in anguished prayer:

"Oh, Father, let this cup

Pass by Thy Son,

If so Thy holy will be done!"

Ah, no, not so could victory be won,

And Satan spoiled of death!

In bloody sweat, in tears,

He wrestled in the garden's gloom,

Assailed by deadly fears,

Alone, bereft of God.

Thou trod'st the pathway to the tomb,

And glorified for me

Its black, its awful gloom!

For Thee!

The riven heart, the cursed tree,

For me,

A path of light through dark Gethsemane!

—K. L. Paxson.

Palm Sunday.

"God forbid that I should glory save in the Cross of Our Lord Jesus Christ;" "I determined not to know anything among you save Jesus Christ, and Him crucified"—so St. Paul, in phrase after phrase, opens windows by which we can look into his soul, and see there the utter dominance of one controlling reality—the Cross of Christ.

And why did Christ Crucified thus dominate his thought? The Apostle was a practical man, and he knew by the results of manifold experience that the Cross was the inscrutable, but divinely sufficient, answer to the deepest need of mankind. He had come into close contact with the licentious populace of the Graeco-Roman world, and he had discovered in city after city that the message of Jesus Crucified had an incomparable power to draw the hearts of the most abandoned, to speak peace to the awakened conscience, and to provide an adequate dynamic for a renewed life. Nor had the preaching of the Cross power alone with publicans and sinners. He had watched its effect upon the religious and God-fearing, and beheld them pass from the twilight of the Law to the glorious sunshine of the Kingdom of Grace. More even than this—he knew the transformation which Christ Crucified had effected in his own experience, for he had himself passed from struggle to victory, from defeat to triumph, from death to life.

And as we turn the pages of the New Testament we see writ large this centrality of the Cross. St. Peter, writing in his old age from Rome, reminds the persecuted Christians of Asia how, long before, he had himself witnessed "the sufferings of Christ," and the aged Apostle, in adoring reminiscence, refers to them again and again as the centre of the believer's hope. St. John discovers in the death of Jesus the outstanding and incontrovertible manifestation of the mighty truth of the inmost secret of the Divine Being—"God is love;" and finds in the Blood of Jesus Christ cleansing from all sin.

And, as we scan the Gospels for indications of the mind of Christ, we find, in His thought, too, the centrality of the Cross. Its shadow and its mysterious necessity darkened across His way, until He won the final victory with prayers and strong crying in the Agony of the Garden; and went forth, a willing Victim, to lay down His life, a ransom for many.

In these days, troubled by strange and alien thinking, this centrality of the Cross is often denied. "There is so much good in the worst of us," is the cry; and as "God is a good fellow," all will be well. The testimony of history and experience, however, is loud in its protest against this easy philosophy. The deepest souls, from Paul and Augustine to Luther and Wesley, have rather groaned under the consciousness that there is "so much bad in the best of us;" until they have found their failure and their imperfection covered by the perfect obedience of Christ, their guilt done away by the shedding of His precious blood. "I, if I be lifted up, will draw all men unto Me," is a universal truth, unaffected by the passing and ephemeral phases of thought. The modern Church will only attain to depth and lasting fruitfulness as she can sincerely echo the cry of the Apostle: "God forbid that I should glory, save in the Cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."—Canadian Churchman.

"But One Police Force, the American Woman."

In putting out the summary of regulations designed to conserve foodstuffs necessary to support the allies and our own armed forces during the coming three months or more, the Food Administration says:

"The effectiveness of these rules is dependent solely upon the good will, and the willingness to sacrifice, of the American people. In the last analysis the success or failure of any plan such as here outlined rests with the people. We are dependent upon the co-operation of the trades. We have but one police force, the American woman, and we depend upon her to organize in co-operation with our State and local food administrators to see that the rules are obeyed by that small minority who may fail. Part of the rules will be enforced under the Lever Food Act; other parts are voluntary, and will depend upon public sentiment for their success. Our experience hitherto has shown a willingness of the vast majority of consumers, and a full co-operation of the trades, to undergo the self-sacrifice necessary to render such measures effective. The small minority who refuse to co-operate should not be allowed to defeat the Nation's necessities."

We believe this police force can be relied upon to do its duty. The American woman has not failed yet to bear her share of the war responsibilities and burdens. This is a new task, but she is equal to it. One thing, however, should be kept in mind. Food conservation is not by any means simply the woman's or housewife's job. It belongs to the whole people. Nothing is asked of the wife and mother that is not asked also of husband and father and children. It is a joint program

in which all are to participate cheerfully and gladly, helping to win the war.

The case was being presented by a speaker, and the time for quiz came. One of the audience arose and said, "I have listened with interest to the arguments and I believe they are sound. As for giving my personal aid, I would, but—"

"Please stop right there," said the speaker earnestly. "Take that 'but' out, or I would rather not have your help at all. It is the 'buts' that are hurting the cause. The 'buts' are pro-German propaganda, however you may look at it. There is no 'but' about it, as I see it. We must win this war! To do that we must concentrate our attention upon the means of winning. We must save food or surrender. We must feed our soldiers in France or we have sent them over merely to murder them—our sons and brothers and husbands. That 'but' cuts me like a knife. I have a son in France, two nephews in France, another in training here. They are giving their all to win this war. We ask the people to save the food to feed them, and you say, 'I would, but—' I beg you, all of you, take the 'buts' out of your thinking forever. Join me in saying, There is but one thing we are set on doing, and that is to put Prussianism forever out of the place of power or pretense or possibility of again embroiling and enslaving the world! We are going to win this war. Food must be had. No matter what others may do, no matter what anyone may say, as for us, we are going to do just this one thing—substitute, reduce, save, sacrifice to any extent needed to win this war!"

The appeal was electric, so filled was it with intensity of feeling and conviction. The audience rose as one and pledged itself to this one thing. And the one who had called forth the thrilling words, said with ample apology, "I did not mean it, nor realize what I was saying. I agree with the speaker with all my heart, and will fling away the blighting 'buts' from this hour!"

There is a lesson in it for us all. The "buts" slip in so easily. Just remember that in effect, if not in intention, they are pro-German.

This much is certain—that while this acute need of white flour abroad lasts, no church ought to have any kind of food function at which white bread or white flour cake or pastry is served. The churches can at least set an example to this extent. It can be done, too, so as to please the palate and ease the conscience at the same time. The people can discover how delicious are the breads and muffins and war cakes and pies and puddings that can be made without white flour.

What a fine moral effect to have at every such supper the Food Administration cards, such as the dining cars have, impressing upon the people the reality of food conservation and its absolute necessity! Just to get everybody talking on the subject would help greatly in the educational process. Here is a chance to do one's bit to win the war.—Government Bulletin.

The Housekeeper's Alphabet.

"Looking over some of grandmother's papers the other day I came across what was called the 'Housekeeper's Alphabet.' It was the most delicious mixture of moralizings and household helps that could be imagined. Let me read it to you," said Mrs. Happy Home-maker.

"I am going to use the idea and

manufacture one that will be a little more coherent, but I know it will lack the old-fashioned charm of this one:

"Always be cheerful and patient as well as industrious.

"Brooms hanging instead of standing will keep them soft and pliant.

"Canning; do in the early part of the season, and early part of the day, to save the fruit and temper.

"Dish of hot water set in the oven prevents cakes from scorching.

"Economize time and health and means and you will never beg.

"Flour—Keep cool and dry and securely covered.

"Glass—Clean with a quart of water mixed with a tablespoonful of ammonia.

"Happiness is not so much in doing what you want to, but in wanting to do what you have to.

"Ink stains—Wet with spirits of turpentine; after three hours roll well.

"Jars—To keep cereals in good condition always put in glass jars. To prevent jars in the family always bring a smiling face to the breakfast table.

"Keep an account of all supplies, with cost and date of purchase.

"Love lightens labor.

"Money—Count carefully when and where you receive change.

"Nutmegs—Prick with a pin, and if good, oil will run out.

"Orange and lemon peel—Dry, pulverize, and keep in corked bottles to use for flavoring.

"Parsimony—Be careful lest what you call prudence and economy is really this

"Quicksilver and white of eggs destroys cockroaches and bugs.

"Rise in the morning full of gratitude for a new day.

"Sunshine within and without is the best medicine.

"Try again, and conquer all obstacles.

"Undue haste makes waste.

"Vinegar never catches flies, but honey does.

"Wholesome advice is easy to give and hard to take.

"Yielding gracefully is a fine art.

"Zest is the secret of success."—New York Globe.

A Glowing Cross of Red.

Upon the field of battle

Plowed by the shrieking shell,

Where wounded lie and many die

In the midst of earthly hell:

To what do they look for succor

While bombs burst overhead?

A banner white, with emblem bright,

A glowing cross of red.

Out of the murk of carnage

It shines a beacon star;

The rosy glow dispels the woe

Of wounded near and far.

Beneath this glorious banner

A valiant force is led;

Upon the arm they wear a charm—

A glowing cross of red.

Back of the field of battle,

Over the couch of pain,

With tender touch that's serving much,

They strive with might and main

To bind up all the broken,

To dry the tears they shed.

Why do they care? Because they bear

A glowing cross of red.

Upon this world of battle

The Master looks to-day

Down from the skies with saddened eyes

That war should yet hold sway.

But, see: his smile illumines,

Some follow where I tread;

I claim them mine by mercy's sign.

A glowing cross of red.

—M. T. Carroll.

A True Easter Story.

One day while teaching at R—, in Virginia, feeling tired and homesick, after a hard day's work at school, I took a stroll into the fields some distance from my rustic school house. As I walked I noticed an object bearing the human form approaching me, but crawling like an animal on his hands and knees.

My first impulse was to gather up my skirts and, like the priest and Levite of old, pass by on the other side. But when a plaintive voice spoke pleadingly, "Won't you please teach me how to read?" I paused and looked more closely. As my eyes rested on the suppliant I saw the twisted and distorted form of a young lad clothed in rags with dirty face and hands and unkempt hair, who had never, as I learned later, been able to walk or stand upright. In the painful effort of locomotion two large lumps of flesh had formed on each of his hands, and altogether he was so repulsive that I thought I never could come near enough to him to teach him anything. But the admonition of the apostles, "Do good as you have opportunity," rang in my ears as I looked. "That is what you are down South for," I thought, and then said:

"If you will clean yourself up and comb your hair, I will try to teach you. You may meet me here in this place after school tomorrow afternoon. Where do you live?"

"Come and see," he replied; and as he crawled ahead I followed to the home of this poor, unfortunate young lad.

I found myself in a single large room with only the ground for a floor. It was a miserable home for a family of nine children, under the care of shiftless, drinking parents, and my heart was stirred to its depths by the sad spectacle. The mother being the soberer of the two parents, I said to her:

"Your son wishes to learn to read, and I have promised to teach him."

"He has such a bad temper," she replied; "you better not try to do anything with Jim."

But as I came away the son said: "If I had some soap I would try to wash myself," and at my invitation he went home with me and was well supplied with the necessary articles.

The next day he was on time, and much more presentable, for his first lesson.

His progress was very rapid. In two days he had mastered the alphabet, and I found him eager to gain knowledge. In a short time he had learned the greatest lesson of all. Christ's power to save from sin, and frequent visits at his home revealed the fact that his temper, which had been a terror to all in the home, had given place to such sweetness of disposition that all wondered, and the entire household was manifestly changed for the better, while his own countenance, so repulsive before when lightened up with resurrection glory, was beautiful to gaze upon. In two short months he could read the Bible intelligently, and the rough speech gave way to gracious words "seasoned with salt."

Cold weather coming on, through the influence of others, Jim found a place where he could scour the sills in one of the city hospitals. Calling on him one day, he said:

"Teacher, I scour them just as white as I can to please Jesus."

The rest of this true story is soon told. Jim, who had never been strong and well, was taken ill; he failed rapidly, and being suddenly sent for as I, with the hospital staff the day before Easter, gathered around his dying bed,

one and another said: "We shall miss him. Jim has brought twelve of the boys to Christ since he came into the hospital."

Jim had an impressive funeral on Easter Monday, and when his remains had been laid away in beautiful Hollywood Cemetery, we teachers lingered to decorate his resting place with flowers, and in our sadness conversed over the miraculous transformation of Jim and his departure on "resurrection morn" to be with his Saviour whom he had loved and served with his whole heart.—Lutheran.

How Parents Can Aid the Sunday School Teacher.

Do you realize how much parents sometimes thoughtlessly handicap the work of Sunday school teachers by seeming indifference to their painstaking?

Simply to send a child to Sunday school, week after week, is not enough. You must bring yourself into more vital touch with the good work that is going on there every week in that short hour which precedes or supplements the church service, if you would have your child's interest in it unwavering.

There is nothing which so stimulates a child to renewed effort in anything as a knowledge that father and mother are interested in the same thing, and are making a study of it, just as he or she is.

Visit the Sunday school often, just as you do, or ought to do, the day school. Become acquainted with the man or the woman who is your child's religious instructor; look over the lessons that are taught; talk with your child about them; make the names of God and Jesus household words, and let him see your reverence and belief in the grand old Bible lessons with which his young mind is grappling.

A subject which is thus daily discussed and lived up to in the home cannot fail to impress itself upon the mind more forcefully than one which is talked about only on Sunday, and then forgotten until the next.

A teacher can impart a lesson only. It is the child's work to absorb it. There are some thoughtful children, subject to moral and uplifting home influences, who can do this to a greater degree than can others.

A child, too, who is blessed with church-going parents will not be so apt to drift away from church as the one whose parents go to church only at far-separated intervals, such as Christmas and Easter, and stay away from service all the rest of the year.

I cannot cite an instance within my own observation where children whose parents are constant churchgoers do not themselves attend church as regularly as ever they did the Sunday school, coming into it as a matter of course, and still remaining in the Sunday school, many of them as earnest, faithful and consistent teachers.—Ex.

"All which is real now remaineth,
And fadeth never;
The hand which upholds it now, sustaineth

The soul for ever.
Know well, my soul, God's hand controls

Whate'er thou fearest;
Round Him in calmest music rolls
Whate'er thou hearest.

What to thee is shadow, to Him is day,
And the end He knoweth,
And not on a blind and aimless way
The spirit goeth."

For the Young Folks

The Bulbul Legend.

Have you heard the tale of the bulbul?
The nightingale of the East,
How it sang that first bright Easter
dawn,
As if at a royal feast?

It had saved its sweetest song, they say,
To herald the risen Lord,
As the Conqueror of sin and death,
And the One to be adored.

It sang of the love of God on high,
The power of Christ the King,
The death of death, and the hope of man,
Till it made the heavens ring.

When it finished the song of its life,
And had done its very best,
It flew again in its quiet way
To its little lowly nest.

When, lo, how wondrous was the change,
Which it found had taken place;
For each little dull brown egg it left
Now shine with a brilliant grace.

One had turned red like the blood of
Christ,
One gold like the stars above,
One shone with the prange of the dawn,
One was bright with blue for love.

It was done by God, the legend says,
To show that He prized the song.
And so bright-colored eggs at Easter
Still pass this story along.

The tale of the bulbul's song and nest
A beautiful truth hands down:—
God ever prizes His creature's best,
And it with glory will crown.

But unto men, who give Him their best,
The risen Lord adds this grace:—
That they may show His power and love,
And His brightness in their face.

Oh, marvelous honor, thus to wear
The marks of a love Divine;
To bear the image of God above,
And with His glory to shine.

—Rev. T. Maxwell Morrison, D. D.

The Poor Little Hobarts.

"What do you think, Auntie!" cried
three voices at once the first Sunday
morning that the Bliss children were
home from the country. "We know
some children who never get to Sunday
school."

"I think I could understand better if
one talked at a time," said the young
lady with a smile. "What is it, Bobby?
You are the biggest."

"I said we know some children who
never go to Sunday school—they never
did go, Auntie."

"That is perfectly dreadful," said
Auntie. "What is the reason they do
not go?"

"There is no Sunday school near
them," said Ruth. "Their father has
to take them five miles to school every
morning and go for them at night.
They live way off in the big woods with
no neighbors."

"It is the Hobart family, Helen,"
said Mrs. Bliss. "They have charge of
the big tract of land Will is manager
for. We lived in a shack near them
for a week or two this summer. You
see the company must hire men to live
in the forest to see that people do not
steal the timber and molest the cattle

that they graze there. They are very
nice people, though they are so far from
school and church. Their children had
a good time with ours this summer."

"Let's save them some of our papers
and send them," suggested Amy. "I
know they would be glad for some pic-
tures and stories."

"Let's," cried the others, but they
soon forgot all about their kind resolu-
tion. Perhaps you know that boys and
girls, particularly little boys and girls,
have many kind thoughts, but often
they forget to carry them out.

So the Hobarts were forgotten until
in the winter, when Mr. Bliss had to
make a trip to the tract of land; and
as the weather was very nice and the
roads fine he took his wife and the
three children with him in the big au-
tomobile. The Bliss children bought
candy and nuts and chewing-gum and
taffy for the Hobart children, but they
never thought of tucking in the Sunday-
school papers they had once planned to
send.

"Have to stay over Sunday!" cried
three voices sadly, when the big storm
ragged and made traveling out of the
question. "We'll miss Sunday school
tomorrow!"

But it could not be helped. They
were comfortable in the snug farm-
house while outside the wind howled.
Amy cried herself to sleep at the
thought of missing Sunday school for
the first time in three years, and the
boys were very sorry, but you know
boys of seven and eight do not cry so
easily as little girls of half-past five.

"Come into the sitting-room," said
Nellie Hobart promptly at nine o'clock
next morning. "It's time to begin."

The children wondered what it was
time to begin, but they went in soberly
to see. Mrs. Hobart was at the
piano and her family and Mr. and Mrs.
Bliss were sitting with books in their
hands. She played a tune the children
knew at once, and soon they were sing-
ing merrily, for it was one they used
in the Sunday school at home. Then
Mr. Hobart read from the Bible and
he asked Mr. Bliss to pray, and then
they had more singing. The little Bliss
children looked on with open eyes and
mouths.

"Since we have some visitors we can
have two classes," said Mr. Hobart.
"Usually we have but one. But first
we must take our offering."

The money was taken up in a little
basket and laid by for a real Sunday
school miles away, and then they had
the lesson and more singing. "And you
have papers, too!" cried Bobby when
the familiar little papers were brought
out. "I like this nearly as well as our
school."

"And we have entertainments, too,
don't we, Mamma?" said Joe Hobart.
"If you don't get to go home today
we'll give an entertainment for you to-
night."

So that night there was more sing-
ing and the children spoke pieces, and
Mr. Hobart told them Bible stories and
Mr. Bliss read from a book of Bible
tales and Mrs. Bliss sang and played,
so that every one was amazed when the
clock struck nine.

"Come back again!" called the little
Hobarts when the road was cleared and
the big automobile started on its way.
"We like to have you."

"We will go back soon," whispered
Mr. Bliss to the children, "and we'll

take them a magic lantern and some
Bible pictures for their Sunday school.
That is a little secret, so you must not
tell it."

So the Bliss children are looking for-
ward to getting back to the tiny Sun-
day school very soon with the big,
splendid magic lantern and all the
books and papers they have collected
for the Hobart children. And what do
you think? They never, never say "the
poor little Hobart children" since they
went out to see them that winter day
and were snowed in for two whole days.
Can you guess why?—Hilda Richmond.

I Know Not the Man.

Have you ever walked along the
shore of the ocean, or of a great lake,
perhaps, where the leaping waves
brought all sorts of queer trophies to
lay at your feet, pebbles and shells
and seaweeds torn from the gardens
of the deep? If you have, you know
how interesting it is to hunt through
this merchandise of the sea and search
for treasures. Of course, you may not
find anything more valuable than a
sand dollar. But you do find things
that suggest stories.

For instance, I once found an oar,
broken right through the blade. What
bit of sea tragedy it represented I do
not know. Some one may have lost his
life when the oar broke. Because it
is a type of people who fail in great
emergencies, I have chosen it as a text
for our Lenten lesson.

The Bible gives us many examples
of men who fail in this way. Yet let
us think of the men who were with
our Lord on the last sad night He
spent on earth. He went from the Gar-
den of Gethsemane, you will remember,
to the palace of the high priest with
His captors. None of His friends were
with Him. John the Beloved followed
at a distance. And Peter, who had de-
clared he would be faithful even though
he were threatened with death—Peter,
who drew his sword when it was not
required—slipped away like a coward.

John was able to secure admission
to the house and he succeeded in get-
ting Peter admitted also. It was daily
in those early morning hours, so the
soldiers made a fire and gathered about
it. Peter joined the little company and
drew near to the welcome blaze, but
he was not unobserved.

First one serving maid, then another,
and at last a man saw him and said:
"Art thou not one of His disciples?"
Then Peter, who in the old, far-off days
had been a fisherman on Galilee's blue
waters until Jesus called him to catch
men, forgot himself and told an un-
truth. He had been with the Master
on the Mount of Transfiguration. He
was the first to declare His divinity;
yet now he said he was not an apostle
and he added: "I know not the Man."

When we read the story we are apt
to think Peter was a contemptible cow-
ard. We are quite sure that if we had
been there we should have said "Yes"
instead of "No." Ah, would we? Do
we never deny our Lord? Have we
never by word or action said, "I know
not the Man?"

It is easy to be loyal to Church and
religion when everybody else is. The
test comes when we find ourselves
among the minority. Peter was alone
in that company of unfriendly folk
who surrounded Christ, or at least, he
seems to have forgotten John. He lost
one of the finest opportunities of his
life. Then he met the loving eyes of
his Master, the cock crew for the third
time, and he went out to weep bitterly.

Yet, after his three-fold denial, he
had another chance to prove that he

really did love Jesus. He took it, and finally gave his life for the faith. So we, too, are continually being offered other chances. Lent is full of them. The Church is calling to us in this holy season, which we ought to love, to come back and be no more faithless, but loving, obedient children; for the time will come when the door will be closed. Our Lord has warned us of that. So let us be exceedingly vigilant during these last days.—Young Churchman.

Sowing and Reaping.

If we would remember that our giving is to God, it is hard to believe that we would give sparingly. The farmer expects his harvest to be in proportion to the quantity of the seed which has been properly sowed. One reason that men do not receive more is that they do not give more.

"I don't see how Foreign Missions help the home churches," said Lou Baker, looking up at her mother. The preacher said they did yesterday when he was preaching about missions, you know."

"Do you remember the beautiful beds of nasturtiums Mrs. Snow and I had last summer, Lou?" asked her mother.

"Yes, but—"

"But what has that to do with missions?" replied her mother, smiling. "Let's see. Mrs. Snow would not cut her flowers, you remember. Her bed was a perfect blaze of color for a while. She wanted it to be the finest in town, and for a short time it was. Then the vines began to die, though she gave them the best attention. Before August there was nothing but dry stems left. The flowers had bloomed themselves to death, and drawn all the life from the roots.

"This year she did not plant nasturtiums; she said they did not pay. My bed bloomed until frost. I was on the Flower Committee for the hospital, and sent great bunches of my nasturtiums every week to the sick people. I could not help it; they were so lovely, and brought so much brightness into the long, bare wards. I never thought of saving my plants by giving away my flowers, but so it proved."

"So you think, mamma, that the more we give to Foreign Missions, the more we have at home?" asked Lou.

"There is that, scattereth, and yet increaseth, and there is that withholdeth more than is meet, but it tendeth to poverty," quoted Mrs. Baker. "When I saw the joy the flowers, gleaming like great blotches of red and yellow sunshine, brought into the days of those poor sick ones, I loved my flowers more heartily than I had ever done for the beautiful gift of the flowers. They taught me a lesson on Foreign Missions."—From "Boys and Girls."

The Golden Gloves Family.

Dorothy sighed a great big sigh as she laid her book of fairy stories on the table. Aunt Margaret, who was visiting at Dorothy's house, smiled understandingly, for Aunt Margaret had read every one of those very fairy stories herself when she was a little girl.

"I used to sigh for wishing rings, Dorothy," she said, "and for seven-mile boots, and for golden gloves, too. I never did find a wishing ring or a pair of seven-mile boots, but I did find the golden gloves.

"Really and truly golden gloves, Aunt Margaret?" asked Dorothy eagerly. "Can you wear them all the time?"

"When I put them on they stay until I do or say something that is un-

kind. Then they fall off and I have to put them on again."

"Oh, that's just like the fairy stories. Do you suppose I will ever find any if I look and look?"

"Throw up your hands," said Aunt Margaret, "and I will put a pair of golden gloves on them."

Dorothy laughed gleefully as her two little hands went up quickly.

"Thumbs first," said Aunt Margaret, as she rubbed Dorothy's thumb just as if she were putting on a glove, while she said one word as a fairy god-mother would have said a magic word. The word she said was "Do." Then she rubbed Dorothy's first finger, as if she were slipping a finger of a glove on that, and said another word. The second word was "Unto." Then came the second finger, and all the other fingers of that hand, and then the thumb and all the fingers of the other hand. When Aunt Margaret had slipped a word on each finger she made a motion as if she were pulling a glove up, first on the left hand and then on the right hand, as she said the last two words.

The words she put on Dorothy's fingers and pulled up over her arms were, "Do unto others as you would that they should do unto you."

Dorothy looked a bit disappointed. "Oh, auntie," she said, "I thought you meant really and truly golden gloves."

"These are really and truly golden gloves, little girl, and if you will wear them all the time and get everybody else in the world to wear them, this old world will be a much more wonderful place to live in than fairyland."

When Dorothy was ready to go out to play she came up to Aunt Margaret. "I'm going to try playing in golden gloves this afternoon," she said. "Please put mine on for me again. I'm afraid they came off when I grabbed my story book from Freida."

Aunt Margaret took Dorothy's two little hands and put the golden gloves on them again.

Then Dorothy went to play at Mary's house. Mary was her best friend. As she ran through the gate in the high hedge she heard something say, "Meow, meow." She saw a kitten with its head caught in the fence. "I'm in such a hurry. I s'pose somebody will come along and get that cat loose directly," she thought as she ran on. She stopped suddenly and looked at her hands. Then she ran across the grass, pushed the hedge back, and gently lifted the kitten out.

"I think I'm going to like my gloves," she said to the kitten as it rubbed up against her feet and purred gratefully.

Dorothy and Mary played all the games they loved best. While they were blowing soap bubbles Dorothy saw Mary's grandmother looking and feeling all around for something.

"She's just lost her glasses again," said Mary. "She's always losing them. Come on and play. She'll find them directly." Dorothy looked down at her hands.

"I'm sure my gloves will come off if I do not find grandmother's glasses because if I were a grandmother I know what I should want a little girl to do unto me." So she laid down her bubble pipe and found the glasses.

When grandmother held her hand a minute and said, "Thank you, dearie," Dorothy had such a happy feeling in her heart she thought, "Oh, I know I'm going to love my gloves."

As Dorothy was going home she passed the fruit stand on the corner. Some of the other girls and boys were teasing Carmella, the little Italian girl whose father had the fruit stand.

"Dago! Dago!" shouted one of the

boys. Carmella's black eyes flashed angrily. As she turned quickly her foot slipped and she fell into a puddle of water. The boy who was teasing her clapped his hands and shouted:

"Oh, my, what a muddle: See the Dago in the puddle!"

Everybody laughed—everybody except Dorothy. She started to laugh, too, for Carmella did look too funny for anything, sitting right flat down in the street, but then Dorothy thought, "Oh, my gloves. I'm sure I shouldn't want any one to laugh unto me." So she went right over to Carmella and put her arm about her and helped her up. Somehow every one stopped laughing, and a little bird sang a happy song in Dorothy's heart, "Golden gloves are the very best gloves of all."

That evening Dorothy told Aunt Margaret and mother and father and her big brother Harold all about her golden gloves. Father thought of some things that had happened at his office that day and he said:

"Do you have any extra pairs in men's sizes, Dorothy?" Dorothy slipped down from her chair and put a great big pair of golden gloves on father's hands.

"I think I might be able to use a pair to advantage myself," said Harold, so Dorothy put a pair on his hands.

Mother and Aunt Margaret held up their hands, too, and Dorothy put golden gloves on them. All of the family like their gloves so well that now every morning just after breakfast Dorothy goes around putting golden gloves on all the family.

The happiest family to be found anywhere is the Golden Gloves Family. Their home is more wonderful than fairyland, and sunshine follows them always along the trail of the Golden Gloves.—Mrs. E. C. Cronk.

Who Likes the Rain?

"I," said the duck, "I call it fun, For I have my pretty red rubbers on; They make a little three-toed track In the soft, cool mud—quack! quack!"

"I," cried the dandelion, "I! My roots are thirsty, my buds are dry." And she lifted a tousled, yellow head Out of her green and grassy bed.

"I hope 'twill pour! I hope 'twill pour!" Purred the tree toad at his gray bark door;

"For, with a broad leaf for a roof, I am perfectly weatherproof."

Sang the brook: "I laugh at every drop, And wish they never need to stop, Till a big, big river I grew to be, And could find my way to the sea."

"I," shouted Ted, "for I can run With my high-top boots and raincoat on, Through every puddle and runlet and pool I find on my way to school."

—Exchange.

Nature is not always serene, but God's promise of seed time and harvest fails not. The lilies of the field are as beautiful to-day as when Jesus pointed to them as an indication of God's love for the beautiful and God's greater care for His own children. We, like the psalmist of long ago, may still lift up our eyes to the mountains and realize that our help comes from Jehovah. If we approach "God's beautiful out-of-doors" with an open mind, we are forced to the conclusion that there is a power controlling the universe, which is wise and beneficent, and who, we may also learn from Jesus Christ, is forever loving, too.—Howard A. Bridgeman.

Jno. L. Williams & Sons

BANKERS and BROKERS

Elighth and Main. (P. O. Box 502.)
RICHMOND, VIRGINIA,

Transact a general Banking and Brokerage Business. Deal in Southern Investment Securities. Negotiable Railroad and Municipal Bonds.

The First National Bank

OF

Richmond, Virginia

DESIRE
YOUR ACCOUNT.

CAPITAL & SURPLUS

\$3,000,000.00

3%

INTEREST IN SAVINGS DEPARTMENT.

Norfolk & Western Railway

ONLY ALL RAIL LINE TO NORFOLK

QUICKEST AND BEST SERVICE

Pullman Parlor Cars.

The best line to all Points West,
Northwest and Southwest.

W. B. BEVIL, W. C. SAUNDERS,
Pass. Traff. Mgr. Gen. Pass. Agt
Roanoke, Va.

C. H. BOSLY
Dist. Pass. Agt., Richmond, Va.
Rates and information upon application.

WHEN WRITING OUR ADVERTISERS
PLEASE MENTION THIS PUBLICATION

FINANCIAL

You Can Help

1. Yourself
2. Your country

By wasting nothing and by putting your surplus dollars in bank

National State and City Bank

RICHMOND, VA.

Wm. H. Palmer, President
Julien H. Hill, Vice-Pres. and Cashier R. E. Cunningham, Asst. Cashier
J. W. Sinton, Vice-Pres. Wm. S. Ryland, Asst. Cashier
Jesse F. Wood, Mgr. Savings Department

INCORPORATED 1832

Virginia Fire and Marine Insurance Company

Of Richmond, Va.

ASSETS - - - - - \$2,160,195.00

Wm. H. Palmer, President E. B. Addison, Vice-President
W. H. McCarthy, Secretary

MANY PROBLEMS

OF THE MODERN BUSINESS MAN IS ANSWERED IN A STRONG BANKING AFFILIATION.

WE WANT YOUR BUSINESS

THE AMERICAN NATIONAL BANK
OF RICHMOND, VIRGINIA

Community Thrift

Thrift is contagious. Thrifty towns, like thrifty people, are always cheerful-looking and prosperous.

Thriftless towns are shiftless towns. They have a dreary, dismal look—broken fences here, shutters off the hinge there, ruts in the road and blights on the trees.

Thrift is contagious. When one man sets out to keep his house nicely painted and in good repair, the lawn well mown and the yard free from litter, the neighbors soon do likewise. And before long the whole community is a better and more pleasant place in which to live.

ORGANIZED 1866.

The Union Bank of Richmond

1104 EAST MAIN STREET.

Resources over \$2,300,000.00

Southern Churchman

SOUTHERN CHURCHMAN COMPANY

Publishers

516 East Grace Street, Richmond, Virginia

LEWIS C. WILLIAMS, President.

S. B. ADDISON, Vice-President.

REV. E. L. GOODWIN, D. D., Editor.

REV. JAS. D. GIBSON, Managing Editor.

Entered at the Postoffice in Richmond, Va., as

second-class mail matter.

SUBSCRIPTION PRICE—After January 1, 1918 \$3.00 per year in advance. To the Clergy \$2.00. Six months \$1.50. Trial subscription 3 months 50 cents, 10 cents a copy. Foreign postage 50 cents additional. Back numbers not over 3 months old 10 cents each, over 3 months old 25 cents each.

For the convenience of subscribers, subscriptions are continued at expiration unless otherwise ordered. Notice of renewal, discontinuance, or change of address should be sent two weeks before the date they are to go into effect.

RECEIPT OF PAYMENT is shown in about two weeks by change of date on address label. If date is not properly extended after each payment notify us promptly. No receipt for payment will be sent.

Notice post office address. The exact post office address to which we are directing the paper at the time of writing **MUST ALWAYS BE GIVEN**. Our mailing list is arranged by post offices and not alphabetically. Make all checks and money orders payable to the Southern Churchman and not to an individual.

ADVERTISEMENTS—Rates quoted on request. Classified see head of this department.

Representatives wanted in each Parish, liberal commissions.

News concerning the church at large always welcome.

ATTENTION!

ENLISTED CHURCHMEN.

The Department of Army and Navy Work of the Brotherhood of St. Andrew.

wants to get in touch with you and supply your needs in every possible way. Write to us soon and tell us how you are getting along. You will find us prompt correspondents.

F. S. TITSWORTH,

Executive Secretary.

B. F. FINNEY,

Chief Secretary.

12th and Walnut Streets, Philadelphia, Pa.

PIPE ORGANS.

If the purchase of an organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Kentucky, who manufacture the highest grade at reasonable prices.

OAKLAND

A Home School for young boys to be tutored with the sons of Mr. and Mrs. Rosewell Page at their country home in Virginia. Address Mrs. Rosewell Page, Beaver Dam, Va.

CENTRAL BUREAU OF EDUCATION. Miss Kate Edgar, Proprietor and manager, Paris, Ky., reopens and promises patrons the same faithful work for which it has been noted in past years.

POSITIONS WANTED

A REFINED SOUTHERN WOMAN desires position as companion or manager of home. Reference. Address B, care Southern Churchman.

HELP WANTED.

WANTED A GOVERNESS FOR ENGAGEMENT in the fall or sooner. Music and French essential. Episcopalian between 21 and 35 years of age, of happy and willing disposition. A splendid opportunity for the right party. Apply D. G., care Southern Churchman.

A SOUTHERN LADY LIVING IN A modest village home in Pennsylvania, would like a suitable person to have a general supervision, including lessons for two hours of two children, age seven and nine. Address Mrs. John Graham, Chamberlain Hotel, Old Point Comfort, Va.

THE ORDER OF THE DAUGHTERS OF THE KING.

An organization for the women of the Church throughout the world (communicants of good standing in their parishes) for the spread of Christ's Kingdom, especially among women, and for the strengthening of the Church's Spiritual life by means of constant prayer and personal service.

The order calls for a corporate Communion by every Chapter on the third Sunday of each month at the early celebration, and a Bible class is desired in every parish.

Handbooks at the office of the Order, Room 55, 281 Fourth Avenue, New York.

Classified Advertising and Notices

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line, each insertion. Special rates to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents. Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

GRACE HOSPITAL, MORGANTON, N. C., offers a course in medical, surgical and obstetrical nursing to young women in its registered school. Also experience in visiting nursing and social service work. Address Maria P. Allen, R. N., Supt.

THE BOARD OF MISSIONS.

Correspondence is invited from those who wish to know

What it does,

What its work signifies,

Why the work can be helped most effectively through the Board.

Address The Right Reverend A. S. Lloyd, D. D., President of the Board of Missions, 281 Fourth Avenue, New York.

Legal Title for Use in Making Wills:

The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.

The Spirit of Missions, \$1.00 a year.

Marriages and Deaths

Marriage notices, not exceeding 40 words, \$1.00; Death notices, not exceeding 40 words, inserted free. Over 40 words at the obituary rate. Obituaries and resolutions, 20 cents per line. Six words to the average line.

Copy for this department must be received not later than Tuesday of the week in which it is intended to be published.

Aisquith: Entered into rest at her home in Charles Town, W. Va., on the evening of February the 25th, in the seventy-fourth year of her age, MARGARET STROEBER, widow of Charles W. Aisquith and daughter of the late Colonel Robert W. Baylor.

"And with the morn those angel faces smile,
Which I have loved long since and lost awhile."

Cooke: Entered into life eternal at St. Louis, Mo., February 23, 1918, ELIZABETH W., widow of Henry Tiller Cooke, of City Point, Va., in her seventieth year.

"I heard the voice of Jesus say,
'Come unto me and rest!'"

Medley: On February 27, 1918, at 11 o'clock P. M., at St. Vincent's Hospital, Norfolk, Va., GRANVILLE C. MEDLEY, after a most distressing illness, passed quietly into life eternal.

"The spirit of a just man made perfect."

Staples: On the first day of March, 1918, at Salina, Kansas, CATHERINE M. V., wife of E. W. Staples and the daughter of Surgeon Solomon Sharp, of the old United States Navy, peacefully entered into life eternal. Interment Salina, March 4, 1918.

W. E. M. THORNTON.

W. E. M. THORNTON, of Altavista, Va., died at the home of his son, Dr. V. A. Thornton, of Stony Creek, Va., on February 7, 1918, in his sixty-sixth year. His health had failed for several years from "hardening of the arteries," but the end came rather suddenly, but calm and peacefully, just going to sleep to awake with his Lord, in whom his faith was strong and abiding. Like his ancestors of old he was a vestryman of the Episcopal Church for many years.

Mr. Thornton was a direct descendant of the Thornton and Clark families of Gloucester and Brunswick Counties, though he was a native of Sussex.

He leaves a widow, who was a daughter of William S. Thornton, of Sussex County, one son, Dr. V. A. Thornton, and two grandchildren to mourn their loss.

Mr. Thornton was a successful merchant and peanut buyer, until his health compelled him to retire, then he moved to Altavista, Va., and was elected first mayor of the town. After serving two terms, his health still failing, he had to resign. He was highly respected by all and loved by those who knew him well.

A FRIEND.

MEMORIAL MINUTE.

The Commission on the Enrichment and Revision of the Prayer Book is called upon again to record the passing away of one of its members, MR. CHARLES C. SAUNDERS, prominent in his Diocese, honored by all who knew him, a delegate to the General Convention and conspicuous for his usefulness as a member of Committees on the Constitution and Canons of the Church. His removal from the work and deliberations of the Commission on the Revision of the Prayer Book is a loss most serious to the Commission and to the Church.

Few laymen were so well posted as he in liturgical matters, and so deeply interested in the subject. Although of positive theological and ecclesiastical views, he was at the same time distinctly appreciative of the needs of the Church to-day. The members of the Commission had learned to value the soundness of his opinions, to appreciate the breadth of his outlook, while the charm of his character and manner made a deep impression on them all. We looked upon him as a dear friend and valued colleague.

With him may we be partakers of the heavenly kingdom.

CORLANDT WHITEHEAD,

HOWARD B. ST. GEORGE,

ROBERT H. GARDINER, Committee.

Attest: JOHN W. SUTER,

Secretary.

MRS. M. ELLA EMORY.

After a long and useful life, she entered into rest on February 6, 1918, at her home in Georgetown, Md., after a short illness, MRS. ELLA EMORY, in her eighty-sixth year, daughter of the late George W. and Susan Ann Biddle Oldham, of Cecil County, Maryland, a faithful follower of Christ's teachings, conscientious to all duties toward her Church, her family and her friends. Her memory will be cherished in the hearts of all who knew her, leaving all glad that one so unselfish, so loving and so untiring has been a part of their lives, and an example to follow. As she lived, so she peacefully, quietly passed out of this life to the life eternal. She is survived by one sister, and several nieces and nephews. Mrs. Emory's grandfather, Colonel Edward Oldham, was a gallant officer of the Revolution and a member of the original order of the "Cincinnati," also a direct lineal descendant of Augustine Herman, first settler of Bohemia Manor.

Services were held on Saturday, February 9th, at St. Andrew's Chapel, Shrewsbury Parish. Interment was at Old St. Stephen's Cemetery, Earleville, Md., where repose seven generations of her ancestors.

For so He giveth His beloved sleep.

ACKNOWLEDGMENTS FOR THE ARMENIAN AND SYRIAN RELIEF FUND.

March 6, A Friend, Matthews County, Va.	\$ 2.00
March 7, Mrs. J. C. Taylor, Anking, China	50.00
March 17, Well Wishers, Mitchellville, Md.	5.00
Previously acknowledged	427.63
Total	\$484.63

Betsy Ross' Descendant Makes Flag.

Miss Sarah M. Wilson, a great-granddaughter of Betsy Ross, has completed a large American flag, which will be sent to the American army in France shortly. The gift has been approved by Secretary of War Baker, to whom Miss Wilson wrote regarding the flag, asking if it would be accepted.

Miss Wilson for sixteen years was assistant superintendent of Independence Hall, Philadelphia, where she made small flags which were disposed of as souvenirs to visitors. She is a member of Mary Washington Chapter, Daughters of the American Revolution, and has been active in patriotic work for many years.

Personal Notes

The Rev. Richard W. Hogue is engaged in prison work and is director of the Department of Personal Service of the Prisoners' Aid Association of Maryland, and is also engaged in general social service work in the community. He is director of the Sunday night community religious services in a down-town theater, and is founder and director of the Baltimore open forum, which meets every Sunday afternoon.

The Rev. Ambler M. Blackford, rector of the Church of the Resurrection, Greenwood, and Trinity Church, Abbeville, S. C., has resigned his present charge to accept the call to St. Helena's Parish, Beaufort, S. C., where he will have special work under the War Commission of the Church as camp pastor to the United States marines stationed at Paris Island. He expects to begin his new work April 1.

The Rev. Philip Cook, rector of the Church of St. Michael and All Angels, has been granted a six months' leave of absence by the vestry in order that he may go to the front with the Y. M. C. A. as a director of one of the encampments or with the troops behind the firing lines. During his absence the work of the Church will be carried on by the Rev. Mr. Allison.

The Rev. W. S. Claiborne, who is chaplain of a base hospital unit formed at Chattanooga, Tenn., expects to leave shortly for overseas service.

The Rev. Allen Evans, of St. James Church, Philadelphia, has been ordered to Camp Meade, Md.

The Rev. Edward D. Evans, rector of St. Luke's Church, Baltimore, Md., has offered his services to the Bishop of London as chaplain in the British Army. He has been granted a six months' leave of absence from April 1, by his vestry.

The Rev. Wythe Leigh Kinsolving, who has just returned from France, after completing a lecture tour dealing with conditions at the front, will be associated with the Y. M. C. A. war work in the Washington district.

The Rev. Dr. Walter Archbold, rector of St. Paul's-by-the-Sea, Ocean City, Md., has resigned that charge to accept work in Canada, his native country.

The Rev. James C. Mitchener, rector of the Church of the Messiah, Mt. Pleasant, Tenn., who has been very ill at Castalian Springs, is reported as convalescing.

The Rev. H. S. Brewster has entered upon his duties as rector of St. Paul's Church, Winslow, Arizona.

The Rev. J. Vernon Ashworth, after an illness of two months, has returned to his duties in St. Bartholomew's parish, Crisfield, Md.

The Rev. John H. Chapman, rector of St. Paul's Church, Chestnut Hill, Philadelphia, who is in war service, has been ordered to report for orders, and will probably leave shortly for the war zone. The Rev. John M. Chattin will have charge of his work at St. Paul's during his absence.

The Rev. John J. White has entered upon his work at St. John's Church, Bisbee, Arizona.

The Rev. Kenneth Martin, of Atlantic Highlands, N. J., has been called to the rectorship of Trinity Church, Cranford, N. J., in succession to the late Rev. John Edgecombe. Mr. Martin expects to take charge on April 7.

The Rev. George I. Hiller, rector of St. Peter's Church, Nashville, Tenn., has accepted his appointment as civilian chaplain at Camp Gordon. He also has charge of St. Mary's Mission, Peachtree Circle.

The Rev. Charles Harris, Jr., of Port Alleghany, Pa., has accepted the position of assistant to the Rev. Charles N. Tyndell at Christ Church, Williamsport, Pa., and will have charge of St. Mary's and St. John's parishes.

The Rev. Glenn W. White, rector of Christ Church, Albion, N. Y., has accepted a call to Christ Church, Riverdale Avenue, New York City, and expects to take charge after Easter.

The Rev. E. S. Barlow has resigned the charge of St. Luke's Church, Mechanicsburg, Pa., and St. Andrew's Church, Shippensburg, Pa., to accept the rectorship of Christ Church, Milton, Pa.

Ordinations.

Charles E. Coles, Litt. D., was ordained deacon in Christ Church, Yankton, South Dakota, on Tuesday, March 12, by Bishop Burleson. The candidate was presented by the Rev. E. F. Siedfriedt, rector of Christ Church, and the sermon was preached by the Rev. Graeme Davis, of Vermillion.

On the fourth Sunday in Lent, at Grace Church, Union Hill, N. J., Bishop Lines ordained deacon Charles J. Child, who has for sometime been taking services in the missions at Grandview, Fairview and Woodcliffe. He was presented for ordination by the Rev. George P. Armstrong, and the sermon was preached by Rev. Francis B.

Blodgett, of the General Theological Seminary.

Deaths.

The Rev. Arch Perrin, rector of the Church of St. Mary the Virgin, San Francisco, Calif., and well known for his work among the convicts of the San Quentin prison, died in Anaheim, near Los Angeles, on March 2. Funeral services were conducted privately, interment being in San Jose.

The Rev. Robert Howland Neide, D. D., rector of St. Mark's Church, New Canaan, Conn., died on Wednesday, March 6. Funeral services were held from St. Mark's on Saturday, March 9, interment being made in Erie, Pa.

On March 14, in St. Paul's Cathedral Oklahoma City, Bishop Brooke advanced to the priesthood the Rev. Messrs. Charles Elmer Beach, Charles Holding and John Mervin Pettit. The Ven. Crighton Spencer-Mounsey, Archdeacon of Eastern Oklahoma, preached the sermon, and the presenting and assisting priests were Dean Bate, the Rev. V. C. Griffith, the Rev. A. B. Nicholas and the Rev. John Caughey. The newly ordained priests remain in their former fields. The Rev. Mr. Beach at Fay and adjacent missions; the Rev. Mr. Holding at Shawnee, and the Rev. Mr. Pettit at El Reno.

Beyond the veil the way continues to ascend. The soul which has acquired the habit of climbing continues to climb. There are higher heights—who dares name them? There are divine visions—who dares portray them? There are more than angelic songs—how futile to try to strike them till the harp be strung! But there is One who gathers in Himself the measures of all possible heights, the sights of all visions, and the melodies of all possible songs. At the mention of His name the soul which has conquered the altar stairs, presses up and on, along the glory heights. His name is God.—J. J. Vance.

No man knows himself who is a stranger to Christ.—Ex.

THIS IS OUR WAR-LENT

SPECIAL EMPHASIS SHOULD BE LAID ON
WAR INTERCESSIONS

PUT INTO THE HANDS OF YOUR PEOPLE FOR
CONGREGATIONAL AND PRIVATE USE OUR
ATTRACTIVE PAMPHLET

Forms of Prayer

For Public and Private Use
IN TIME OF WAR

A neat pamphlet of sixteen pages, containing additional suffrages for the Litany and a large number of prayers and intercessions methodically arranged, with suggestions for public use in Services of Intercession. The greater part of these prayers, marked with an asterisk, have been approved by many of our Bishops.

SECOND THOUSAND; ENLARGED

Southern Churchman Company
Richmond, Va.

Price, 5 cents each, 50 cents a dozen, \$3.00 a hundred, postpaid.

Atonement and Forgiveness.

It is sometimes argued that as human forgiveness does not need an atonement, God's pardon should be regarded as equally independent of any such sacrifice as is now being considered. But this is to overlook the essential features of all forgiveness, which means that the one who pardons really accepts the results of the wrong done to him in order that he may exempt the other from any punishment. Thus, as it has been well illustrated, when a man cancels a debt, he, of necessity, loses the amount, and if he pardons an insult or a blow, he accepts in his own person the injury done in either case, so that human pardon may be said to cancel at its own expense any wrong done; and this principle of the innocent suffering for the guilty is the fundamental truth of the Atonement. It is, therefore, urged with great force that every act of forgiveness is really an act of Atonement, and thus human forgiveness, so far from obviating the necessity of Divine Atonement, really illuminates, vindicates and necessitates the Divine pardon, for "forgiveness is mercy which has first satisfied the principle of justice." And so we hold that Christ's death made it possible for God to forgive sin. What His justice demanded His love provided.

W. H. Griffith Thomas.

Sorrow and Joy.

World vision and world viewpoint are essential for the ultimate judgment of joy and sorrow. The narrowing personal viewpoint weeps in unnecessary sorrow or rejoices in unwarranted joy. The Gospel speaks of both these errors.

"The world shall rejoice" at the

spectacle of Jesus' crucifixion. What a relief for His enemies to think that His voice, so often heard in rebuke, was at last silent! No longer for them was He the accusing finger of conscience. They rested more easily now His free spirit was not abroad amid their nicely adjusted systems of doctrines. His discovering of fundamentals and call to reconstruction had been disquieting. They had feared lest His propaganda should catch the imagination of the people. It was better that this man of unshackled spirit should die rather than the whole people perish.

"Ye shall weep and lament." At His death those early disciples lost a teacher, guide and friend. Not fully did they comprehend Him. He was an increasing marvel to them with the unfolding secrets of power and communion with God. They realized that He had shown them some things clearer. They had looked into the face of the Father. His going away was distressing enough, but the shame and injustice of it all numbed their hearts. They saw in it the defeat of the noblest and holiest they had known. It was the triumph of bigotry, which in its hatred had turned to wickedness.

"Your sorrow shall be turned into joy." Both the disciples and the world were in possession only of the personal viewpoint. Their judgment was warped. Both were shortsighted. They could not see the bearings of the life and death of Jesus. Temporal, not eternal, were their bases of judgment. But at Pentecost, with the realization of final issues and of Christ's relation to God, man, life, death, forgiveness and power comes a revision of those judgments. The world's joy is turned to grief and the disciples' sorrow is turned to lasting joy. World vision and world viewpoint would show them the entire pre-eminence for the world

of the gift of the Spirit which Christ would send when He returned to the Father.

In many things in life we lose the deep joy that should be ours because we have no large vision and viewpoint. No mother can prevent the sob of her yearning heart as she sends her boy to the battlefields of Europe. She bids him go because she realizes that there are some things dearer than life itself. By God's help she may look on into the years and anticipate the deep joy that will come because her son played his part, saw his life in relation to the eternal verities of this struggle and invested that life in God's service. So in all things in life, our sorrow comes from the personal viewpoint. No blame to us! God made the love of home and dear ones. In that love, imperfect as it is, we see mirrored the perfect love of the Father.

But as we see the personal in Christ's vision of the world, we find that we do not lose it, but it is enriched by its relation to that world vision, and we have a new joy which no man taketh from us.—Canadian Churchman.



Freezing to boiling without breaking

Pyrex dishes are guaranteed not to break in the oven. They stand even the test shown above.

Those who use Pyrex say it is the most lasting of cooking utensils. It never flakes or crazes—never rusts, dents, burns out or discolors. Lasts a lifetime.

Ordinary pans waste two-thirds of the oven heat. Pyrex uses it all. It makes bread rise an inch higher, gives pies crisp under-crusts, makes meat more tender. Pyrex makes all food more delicious.

Dealers everywhere sell the many different Pyrex dishes. Buy your first one today. Like thousands of others you will never again use an old-fashioned pan.

Send today for the free illustrated booklet, "New Facts About Cooking." Pyrex Sales Division, 316 Tioga Ave., Corning Glass Works, Corning, N. Y.

Manufactured by the World's Largest
Makers of Technical Glass

PYREX
TRANSPARENT OVEN DISHES

Richmond, Fredericksburg & Potomac R. R. To and from Washington and beyond—Daily.

Leave Richmond		Arrive Richmond	
* 4.00 AM	†10.00 AM	† 8.00 AM	† 9.45 PM
* 6.00 AM	†11.25 AM	†12. 5 PM	†10.25 PM
▲† 6.15 AM	† 1.55 PM	† 2.50 PM	†11.15 PM
‡ 7.05 AM	* 6.00 PM	† 6.00 PM	†12.30 Nt
* 8.25 AM	† 8.10 PM	‡ 9.05 PM	* 2.42 Nt
† 8.40 AM		‡ 9. 5 PM	

Church Furnishings, Memorials, Etc.



CHURCH VESTMENTS

EMBROIDERIES

Silks, Cloths, Fringes, Etc.

CLOTHING for CLERGYMEN

COX SONS & VINING

74 Madison Avenue, New York



CHURCH FURNISHINGS

Gold, Silver and Brass

Church and Chancel Furniture

Write for Catalogue
for Episcopal Churches

W. & E. SCHMIDT CO.

308 Third Street, Milwaukee, Wis

O. Luetke's Art Works

Church Furnishings

IN METAL, WOOD, MARBLE, ETC.

128-132 Seventh Ave New York

CHURCH EMBROIDERIES

Stoles, Eucharistic Vestments, Surplices, Altar Hangings, Burses and Veils, Markers, etc. All materials for sale.

The only studio importing exclusively English unfading silks, Danasks, fringes, linings, pure gold metal threads, etc.; and using Standard Church of England

English silk stoles, plain.....\$ 5.00

English silk stoles, handsome crosses.....\$ 6.50

English silk stoles, best hand embroidery, from \$10.00 up to.....\$50.00

English silk burse and veil with crosses, \$12.00, \$15.00, \$18.00.....\$20.00

Handsome embroideries unsurpassed in workmanship. Special altar linens embroidered in England. Testimonials from all over the world.

THE CATHEDRAL STUDIO

Miss Lucy V. Mackrille

2900 WISCONSIN AVENUE, WASHINGTON, D. C.



GRANITE AND MARBLE MEMORIALS

Largest Stock in the South

We pay the freight and guarantee safe arrival

The Couper Marble Works

(Established 65 years)

264-268 Bank St., Norfolk, Va.

PLEASE mention the SOUTHERN CHURCHMAN when you write to our advertisers.

R. Geissler, Inc.

56 West Eighth Street, New York

Memorials

FOR THE CHURCH

Furniture — Windows — Fabrics

Ecclesiastical and Domestic Art Worker.

Memorial Windows, Leaded Glass, Monuments, Decorations, Church Furnishings in Wood, Metal, Stone. Artistic Bungalow construction complete or plans only.

CHARLES F. HOGEMAN,

45 Seventh Avenue, New York City.

Brotherhood of St. Andrew

Guilds and all Church organizations desiring to assist their treasury can find no better way than by representing the SOUTHERN CHURCHMAN. And at the same time you will do a good work by placing the SOUTHERN CHURCHMAN in homes where there is no Church paper. Write to-day for full particulars. SOUTHERN CHURCHMAN, Richmond, Va.

Thoughts For the Thoughtful

What you are to men depends on what God is to you.—Ex.

"Man's perversity may delay, but it cannot frustrate God's purposes."

It is not by paces but by prayers that God is come at.—Bishop Andrewes.

We have to know a good many other people to become well acquainted with ourselves.

The worst pit of misfortune into which a man can fall is the one he digs himself.—Ex.

The secret of happiness is not in doing what one likes, but in liking what one has to do.—Barrie.

Jesus did not come only to preach the Gospel, but that there might be a Gospel to preach.—R. W. Dale.

Whenever you attempt a good work you will find other men doing the same kind of work, and probably doing it better. Envy them not.—Drummond.

To the Christian death is but the fulfilment of a promise: "I will come again and receive you unto Myself; that where I am there ye may be also."

There is no step of saintliness and there is no thrill of purest peace that is impossible to you, if only you have placed yourself in earnest under the discipline of Christ.

The performance of a duty is never a useless office, though we may not see the consequences, or they may be quite different from what we expected or calculated on.—Selected.

It is easy in the world to live after

the world's opinion; it is easy in solitude to live after our own; but the great man is he who in the midst of the crowd keeps with perfect sweetness the independence of solitude.

"I count this thing to be grandly true: That a noble deed is a step toward God,

Lifting the soul from the common sod

To a purer air and a broader view."

To help a brother up the mountain while you yourself are only just able to keep your foothold, to struggle through the mist together—that surely is better than to stand at the summit and beckon.—Forbes Robinson.

Any trouble or anxiety that makes you feel helpless and lonely and in need of a Human Helper and a Human Comforter, thank God for it. He is teaching you to cast yourself upon One who is perfectly human because perfectly divine.—Selected.

While the kingdoms of this world have their day and perish, the kingdom of God endures. Slowly the purpose of the ages is being fulfilled till in the end He will manifest Himself as the Eternal King, supremely exalted, supremely holy.—A. F. Kirkpatrick.

The glory of the world declares that the living God stands behind the world; for if He did not stand behind it and pervade it with His gracious eulogy, there could be none of this beauty. Beauty is always the outward and visible sign of indwelling mind.—W. L. Watkinson.

By all means use sometimes to be alone.

Salute thyself; see what thy soul doth wear;

Dare to look in thy chest, for 'tis thine own.

And fumble up and down what thou findest there.

—George Herbert.

Passing centuries, however many their number, could not erect merely

an exalted ethical character into the Christ of today and forever; and the study of His character is largely profitless save as it leads men and nations to hear the voice of Jesus as on the last day, the great day of the feast, He stood and cried, saying, "If any man thirst let him come unto Me and drink."—R. E. Speer.

There is no work that has ever been accomplished, that proved of lasting worth, which has not been built on the foundation of certainty in the existence of and trust in God. All work, if it is to be of worth, must come from and be built on this foundation of certainty in God. Guide yourselves so you will hope and trust in Him, and in that hope and trust you will find the goal of eternal life.—Bishop Howden.

CHURCH KNOWLEDGE AND NURTURE.

(Continued from page 14)

fold prophecies gave much knowledge. Early testimony of Christian Fathers like Justin Martyr and Irenaeus; constant use; and later Council action caused these to be accepted as Canonical. Secular writers, Josephus, Pliny and Tacitus; help inform us. The first three Gospels (Synoptics) give chiefly Our Lord's Galilean Ministry, many miracles and parables, and are narratives without comment. St. John's Gospel gives the Judean Ministry special miracles, conversations and controversies, and is most doctrinal. The Gospel of St. Matthew was written more especially for Jews, and about the Kingdom; Mark for Roman Christians, and of service; Luke for Greeks, and of Atonement; and John for every one, and of Divinity and Incarnation. ("Caley's" & Rhee's books are needed for this lesson.)

"The man who is not conscious of his own faults has no charity for another."

"The devil is always polite upon first acquaintance."

The Atonement and Christian Experience.

In all ages the truth that "Jesus died for me" has adequately met and perfectly satisfied the conscience of the sinner, and it will always remain the test of a satisfying doctrine of the Atonement that it meets the demand for peace with God and assures the conscience burdened with sin and guilt.

A well-known English Congregational minister, the Rev. J. Morgan Gibbon, tells of a friend of his, belonging to the most advanced schools of theological thought, who was called to see a sick man in one of the mean streets of a great town. He found him very ill and very poor. The room was bare of all comfort and lacked even most of the necessities of human existence. After a little while the minister said, "What can I do for you? Tell me fully and frankly what you want and I will do my best to help you."

The Southern Churchman

Urges you to help your government win the war.

HOW?

WHEAT
MEAT
FATS
MONEY

SAVE

Do you own and do you carry a thrift card in your pocket?

Have you a War Saving Stamp?

Go to your nearest Postoffice or bank and further information will be given.

Twenty-five cents will buy a Thrift Stamp. Start saving to-day.

Become an active agent for Thrift among your friends. Induce them to save. Do something to help carry this war to a successful issue.



W.S.S.
WAR SAVINGS STAMPS
ISSUED BY THE
UNITED STATES
GOVERNMENT

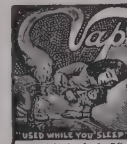
"I only want one thing," was the startling reply, "the forgiveness of my sins." The minister's eyes had roamed the room, and he had already made a mental note of several things which were sorely wanted. But the dying man ignored these trifles. He was beyond the reach of men's harm or help. He was independent of wealth and comfort and all the things men strive for. One great deep-sea need had come to the surface and scared all lesser wants away. "I only want one thing, the forgiveness of my sins." Mr. Gibbon then sums up the incident by saying, "Now what can one do in such a case? I know only of one thing. There is only one word I know of to be said, 'Jesus Christ died for you. Ye are made near in the blood of Christ.'" It is, of course, impossible to explain it fully, and no one really believes that the death of Jesus Christ was demanded by the anger of God. On the contrary, God gave His Son, because before He gave, He loved the world. We cannot help speaking in terms of earthly justice by referring to penalties and satisfaction, but we know that the righteousness of God is not contradictory of, but in full harmony with His love. Yet Jesus Christ died, the just for the unjust, shedding His blood for the remission of sin, and when conscience is aroused in a man, the only antidote to despair is the Cross.

Another striking testimony to this fact of experience, that a man's conscience when awakened cannot accept God's love without atonement, will be found in Falconer, The Unfinished Symphony, telling of a conversation with the late Professor Pfeiderer, who asked for an actual instance. On one being given, Pfeiderer replied, "If a doctrine really meets a deep human need, it must be true." To those to whom the use of the word "satisfaction" is objectionable it may be said that so long as the truth enshrined in it is emphasized, the word itself counts for very little. "If the misuse of a word would reconcile thoughtful men to the truth intended to be conveyed, one might easily forgo it." All that is desired is that the conscience and heart of a man convicted of sin shall find perfect rest and peace, and apparently this is impossible apart from the acceptance of a Saviour whose death was at once a vindication of righteousness and a guarantee of pardon.

W. H. Griffith Thomas.

"If some of us would praise God more, we should blame our neighbor less."

Whatever we adore and esteem, we are changed into its image. Idolaters are as stupid and senseless as the idols to which they pay homage. Thus when God is chosen as one supreme good and last end, by conversing with Him, the image of His glorious holiness is derived on the soul, and it becomes godly; the heart is drawn by His attractive excellencies, and the life directed to Him.—William Bates.



Vapo-Cresolene

For Whooping Cough, Spasmodic Croup, Asthma, Sore Throat, Coughs, Bronchitis, Colds, Catarrh.

Don't fail to use Cresolene for the distressing, and often fatal affections for which it is recommended. It is a simple, safe, effective and drugless treatment. Vaporized Cresolene stops the paroxysms of Whooping Cough and relieves Spasmodic Croup at once. In asthma it shortens the attack and insures comfortable repose.

The air carrying the antiseptic vapor inspired with every breath, makes breathing easy, soothes the sore throat, and stops the cough, assuring restful nights. Cresolene relieves the bronchial complications of Scarlet Fever and Measles and is a valuable aid in the treatment of Diphtheria.

Cresolene's best recommendation is its 33 years of successful use. Send postal for Descriptive Booklet.

FOR SALE BY DRUGGISTS
THE VAPOR-CRESOLINE CO., 62 Cortlandt Street, New York
or Leeming-Hiles Building, Montreal, Canada

What do you know of the work of your Church Temperance Society?

Rt. Rev. Frederick Courtney, D. D., President.
William Jay Schieffelin, Esq., Ph. D., Treasurer.
Rev. James Empringham, D. D., Gen'l Supt.
Send for free sample copy of "TEMPERANCE."
This periodical has the largest circulation of any magazine of its kind in America. Address

Church Temperance Society
214 Metropolitan Tower, New York City

R. L. Christian & Company

816-818 East Main Street
Richmond, Va.

Leading Fancy Grocer

AGENTS FOR
BUYLER'S CANDIES AND PETER'S
SWISS MILK CHOCOLATE

Special attention given to out-of-town orders.

Catalogue mailed on application

The Choice of Executors

is a matter of great importance. Every dollar you leave should be conserved in such a way that your heirs may enjoy the uninterrupted benefits of your life's work.

This Company is a careful and economical executor, trained in the law and business, sound in judgment, and seasoned in practical experience; its primary business is the administration of trust funds.

Correspondence invited.

Capital
\$1,000,000

RICHMOND TRUST
& SAVINGS CO.

7th & Main Sts.,
Richmond, Va.

PRICE 10 CENTS A COPY

Southern Churchman



Vol. LXXXIII

RICHMOND, VA., MARCH 30, 1918

No. 13





EDUCATIONAL



The Protestant Episcopal Theological Seminary in Virginia

Established A. D. 1823

The ninety-fifth session will open on Wednesday, September 18, 1918

Special Students Admitted

For catalogue and other information, address the Dean or Secretary

Theological Seminary

Alexandria, Va.

The Theological Department OF THE

University of the South

An integral portion of the University, where the student of Theology meets in the frank intercourse of a common life, with the student of Science on the other. For Catalogue Address THE DEAN, Sewanee, Tenn.

The General Theological Seminary

CHELSEA SQUARE, NEW YORK.

The next Academic Year begins on the next Wednesday in September. Special Students admitted and Graduate Courses for graduates of other Theological Seminaries.

The requirements for admission and other particulars can be had from the DEAN, 1 Chelsea Square, New York, N. Y.

ST. HILDA'S HALL A School for Girls.

Under the auspices of the Bishops of the Diocese (Episcopal). Near Washington. College Preparatory and elective courses. Music and Art. Athletics under trained Director. Open air classes.

MARIAH PENDLETON DUVAL, Principal
Past 16 years principal of Stuart Hall, Va.

Episcopal High School

Near Alexandria, Va.

The seventy-ninth year of this School for Boys opened September 19, 1917. Modern equipment throughout. Catalogue on application.

A. R. HOXTON, B. A., Principal

Emerald Hodgson Hospital

—AND—

TRAINING SCHOOL FOR NURSES
UNIVERSITY OF THE SOUTH,
Sewanee, Tenn.

A Church institution where the best training to be had for development of Nurses. For further information, address

REV. W. S. CLAIBORNE, Supt.

Virginia Episcopal School (NEAR LYNCHBURG, VA.)

For boys of character, position and ability whose means will not permit them to attend our more expensive schools. Prepares at cost for college, university or immediate entrance upon the duties of life. Made possible by gifts of founders. Special terms to clergymen. Boarders for the present are limited to seventy. One hundred and six acres of land. The session begins September 19, 1918. Apply for information and catalogue to the

Rev. Robert Carter Jett, D. D., Principal.

Rev. Thomas Kinloch Nelson, M. A., Vice Rector.

Risen With Christ.

In the midst of life's vicissitudes and manifold tribulations, Christians have a right to all the comfort and strength which the prospect of a joyful resurrection, at last day, can impart. This right they must not be denied. Of the consolation that springs from the deserted tomb in the garden they will not be deprived. It is not in the power of the most vivid imagination to exaggerate the ecstasies of that hour when they shall be caught up to forever participate in the glory of their risen Redeemer. Nothing is so eminently fitted to kindle in men's souls a good hope of a blessed immortality as the complete victory which Christ achieved over the last enemy that shall be destroyed. Since Christ is risen, we may depart from the sepulchre, even with rejoicing, as the Marys did from the empty tomb.

Now, into the deepest sorrows and darkest hours of human experience, the brightest rays of joy may enter through the belief that the loved one whom we reluctantly surrender to the embrace of relentless death, we at the same time commit to the unutterable rapture of an endless life. If for one thing above another God should be praised, it is for the privilege, in trouble, in sore bereavement, of looking in hopeful trustfulness unto Christ and His triumph, and of distilling great consolation out of the blessed vision. Meanwhile, this vision should not be allowed to diminish the consolation of present resurrection with Christ, nor to make us insensible to the obligations it imposes. The apostle spake not to dead, but to living men, not of future glorious possibilities, but of present realities, when he said: "If ye be risen with Christ, seek those things which are above." Already is the believer risen with Christ.—Exchange.

The Resurrection From the Dead.

At the moment when Christ died, nothing could have seemed more abjectly weak, more pitifully hopeless, more absolutely doomed to scorn and extinction and despair than the Church which He had founded. It numbered but a handful of weak followers. They were poor, they were ignorant, they were helpless. They could not claim a single synagogue or a single sword. So feeble were they, and insignificant, that it would have looked like foolish partiality to prophesy for them the limited existence of a Galilean sect. How was it that these dull and ignorant

THE CHATHAM EPISCOPAL INSTITUTE FOR GIRLS

College preparatory, Music, Art, Domestic Science, Expression, Certificate admits to leading colleges. New buildings. Ten-acre campus. Athletics. Gymnasium. Terms moderate. Catalogue and views. Mrs. Elizabeth May Willis, B. P. Prim., Rev. C. O. Pruden, Rector.

Box 13, Charham, Va.

The Virginian Home and Training School

For the Feeble-Minded and Epileptic.

Established 1893.

For terms and information, address

MISS M. GUNDRY,

Falls Church, Fairfax County, Va.

The Bishop Payne Divinity School

The accredited Seminary of the Church for training colored men for the ministry. The thirty-ninth session opened September 21, 1917.

For catalogue and information, apply to REV. C. B. BRYAN, Dean.

Petersburg, Virginia

National Cathedral School

For Girls. Fireproof building in Cathedral Close of 60 acres. 100 resident pupils. College certificate privilege. Music, Art, Advanced, and Special Courses.

THE BISHOP OF WASHINGTON.

President of the Board of Trustees.

JESSIE C. McDONALD, M. S., Principal.
HELEN L. WEBSTER, Ph. D., Academic Head.
Mount St. Alban, Washington, D. C.

STUART HALL

STAUNTON, VA.

Formerly Virginia Female Institute)

Diocesan Girls, School of Virginia and Southern Virginia. College preparation, Music, Art, Expression and Business Courses, Faculty and equipment of large school with small classes and individual attention. Large grounds and indoor athletics and outdoor sports under direction of Physical Trainer. Seventy-fifth session opens September, 1918. For catalogue apply to

STUART HALL, Staunton, Va.

ST. MARY'S, An Episcopal School for Girls

Founded 1842. Full college preparation and two years advanced work. Music, Art, Elocution, Domestic Science and Business. 14 modern buildings, 25-acre campus in mild Southern climate. Moderate rates. Address REV. GEO. W. LAY, D. C. L., Rector, Box 19, Raleigh, N. C.

Racine College

Racine, Wisconsin

Founded by Bishop Kemper in 1852

AN ACADEMY AND JUNIOR COLLEGE

Prepares for all professional schools and the junior year of the university. A missionary training school.

B. TALBOT ROGERS, M. A., D. D.
Warden.

men, with their cross of wood, triumphed over the deadly fascinations of sensual mythologies, conquered kings and their armies, and overcame the world? There is one, and only one, possible answer—the resurrection from the dead. All this vast revolution was due to the power of Christ's resurrection.—Canon Farrar.

The man who claims that there is no such thing as an honest man, tells others what he thinks of himself.—Ex.

Recompense.

We are quite sure
That He will give them back—bright,
pure and beautiful;
We know He will but keep
Our own and His until we fall asleep.
We know He does not mean
To break the strands reaching between
The Here and There.
He does not mean—though heaven be
fair—
To change the spirits entering there,
that they forget
The eyes upraised and wet,
The lips too still for prayer,
The mute despair.
He will not take
The spirits which He gave, and make
The glorified so new
That they are lost to me and you.

I do believe
They will receive
Us—you and me—and be so glad
To meet us, that when most I would
grow sad
I just begin to think about that glad-
ness, and the day
When they shall tell us all about the
way
That they have learned to go—
Heaven's pathways show,
My lost, my own, and I
Shall have so much to see together by
and by.

I do believe that just the same sweet
face,
But glorified, is waiting in the place
Where we shall meet, if only I
Am counted worthy in that by and by.

I do believe that God will give a sweet
surprise
To tear-stained, saddened eyes,
And that His heaven will be.
Most glad, most tided through with joy
for you and me,
As we have suffered most, God never
made
Spirit for spirit, answering shade for
shade,
And placed them side by side—
So wrought in one, though separate,
mystified—
And meant to break the quivering
thread between.
When we shall wake,
I am quite sure, we shall be very
glad
That for a little while we were so sad.
—George Klinge.

The Resurrection.

Easter Day, the Queen of Christian
festivals, to which we all with joyful
hearts are looking forward, bears wit-
ness to a wonderful fact, the resur-
rection of Jesus Christ, from the dead.
And this fact is the central truth of
Christianity. Upon this fact the great
Apostle to the Gentiles, with his keen,
incisive intellect and his irrefutable
logic, hazards the truth or falsity of

the Christian religion. The Church, too,
takes her stand here with St. Paul: "If
Christ be not risen then is our preach-
ing vain, and your faith is also vain."
Yea, and we are found false witnesses
of God."

It is important to understand that
there can be no middle ground between
the truth or falsity of the resurrection
of our Blessed Lord. It is either a
fact or fiction. If fiction the whole
fabric of Christianity falls; if fact the
structure stands immovable. And the
fact that Christianity has stood, un-
shaken by the assault of foes during
all the centuries, leavening and raising
the standard of life of the nations,
proves beyond the reasonable shadow
of a doubt, the absolute truth of the
resurrection. It is an historical fact,
attested and authenticated by the same
law of evidence as any other accredited
fact of history.

But what concerns us most and ex-
plains the joy of Eastertide is the bear-
ing this historic fact has upon the

life of men, that life that now is and
is to continue to be.

Of course, we can only briefly touch
upon one or two truths that it reveals.
And one of these is the new meaning
and interpretation that it gives to life.
Not only is it the pledge of immor-
tality, the certain assurance that if a
man die, he shall live again, but also
that "these mortal bodies shall be made
like unto His own glorious Body," hav-
ing new and inexhaustible powers. Not
the mere "extension of an existence
with which we are acquainted, but the
manifestation of an existence for which
we hope."

Those who can truly say: "I believe
in the resurrection of the body and
the life of the world to come," have
caught a vision that transforms them
and have been given a motive to live
above the sordid, have been already
admitted into the Presence Chamber of
the King, where they realize the true
grandeur and dignity of human life,
redeemed by the Lord.—The Crozier.

Miller & Rhoads

"The Shopping Center."

For the retail Dry Goods and Department Store trade.

In the heart of Richmond, when you are here; and Our
Mail Order Department Serves you at your home.

BROAD AND GRACE STS.

CORNER 6TH ST.

RICHMOND, VA.



EASTER SUNDAY!

The great opportunity for the presentation of GIFTS and MEMORIALS to the church!

In order to assure completion and delivery in ample time for this festival, work should be in hand without delay.
Consult the leading CHURCH SPECIALISTS now, in relation to any contemplated "Easter offerings."

Correspondence invited on any feature of church efficiency—furnishings, lighting, ventilation, equipment, changes, improvements.
Consult us and expert information be secured.

J & R LAMB

Studios
23-25-27 Sixth Avenue
NEW YORK

Send for photographs of
executed work.

Send for illustrated
hand book.

Southern Churchman

Catholic for every truth of God; Protestant against every error of man.

REV. EDWARD L. GOODWIN, D. D.,
Editor.

SOUTHERN CHURCHMAN COMPANY,
Publishers.

Vol. LXXXIII.

RICHMOND, VA., MARCH 30, 1918.

No. 13

"BECAUSE I LIVE—"

If any distinction may properly be made among the fundamental truths of our holy religion, blended as they are in one whole, the doctrine of the Resurrection of Christ must be the chiefest, the most all-embracing, the most satisfying and soul-enriching, of them all. In its fulness of meaning it is also, perhaps, the hardest to grasp and keep. It is a continual challenge to the deepest thought, the wisest purposes and the highest aspirations of which man is capable. As he apprehends its significance it becomes more and more the inspiration for life's duties, the solvent for its perplexities and the antidote for its disappointments. Understood in its wholeness, it is that in which and by which and for which he lives. Not only is it the assurance of the finished work on which his faith is founded, and the promise of the blessed consummation on which his hopes are fixed, but for the present moment the worth and the reality of life are, for the believer, wrapped up in the abiding and vitalizing "Because I live" of the Divine and ever-present Lord.

Again the glad and holy season of Easter approaches in the train of the sad dark days of Holy Week. Has ever its message been more needful, more welcome, than now? We know not how it will be when these lines are read, but they are written on one of the most anxious days which the war has yet brought to us. It is not in fear or in doubt, must less in despair, that men's hearts are heavy and cry out, "O Lord, how long!" but because imagination is busy with the unimaginable horror of it, and the mind shudders at the thought that it may mean a prolongation of the world's agony. We turn from the outburst of hell and carnival of death to the Cross-bearing, Risen Christ and hear Him say, "Because I live." It is more than a pledge of the presence of The White Comrade as He bends over the forms of the dying and receives their passing souls. It is more than a promise of deliverance and final salvation. Is it not an explanation, too? And is it not a battle cry? "Because I live, ye shall live also," but Christ said it before His

Gethsemane and before the Cross. He took men into the fellowship of His sufferings when He took them into partnership in His life. "Because I live" sin must die and cruelty and baseness and the scornfulness of brutal pride and power must die. A redeemed world must be made clean, and things present as well as things to come must be prepared for the inheritance of My people. "Because I live" it shall be so. "Ye shall live also"—yea, though ye die; but ye shall live free, and righteously, unselfishly, courageously, whether in this world or another, as befiteth the children of God.

So the Easter light shines with undimmed glory on even the darkest places of earth and the most tragic experiences of men. Perchance we will learn this year, God helping us, new lessons in the Life of Him who gives us life through the processes of death, and victory, the Cross and the conquest, under His banner.

THE MISSIONARY TREASURY.

Mr. King's report for March 1, late in coming to hand, calls for very serious consideration. We give it entire.

Last month we reported the receipts on the apportionment as being \$155,509.42. To the first of this month they had grown to \$232,591.00, derived as follows:

Parishes	\$175,065.06
Individuals	23,060.77
Sunday-schools	2,334.04
Woman's Auxiliary	30,346.37
Junior Auxiliary	1,784.76
	<hr/>
	\$232,591.00

Gifts to the "One Day's Income Plan" are included in this sum, and they amount to \$11,373.03, as compared with \$11,155.57 a year ago. This total of \$232,591.00 is \$26,129.30 less than the gifts of a year ago for a like period. We are sorry to say this but we must do so.

But the offerings are falling behind when the reverse should be the case, for the expenses are always growing. First as to these latter: Societies, corporations, individuals—all alike have felt and will feel more and more the ever increasing high cost of living. The Board of Missions is no exception to this rule. Whether we wish it or not, like it or not, it is a condition all must face both in our corporate capacity and as individuals. Compared with for-

mer years the Board of Missions to-day is hardly entering on new work, more's the pity, by reason for consideration of the times. Yet certain new and large items have been added to its budget. Last month mention was made of an extra \$200,000 for China. The General Convention properly provided for pensions for the Clergy and the Board of Missions' share in this most excellent plan is in the neighborhood of \$50,000 this year. Last year's bill was not met by \$143,000. Two of these items make \$343,000 not provided for in the budget. It will readily be seen that to be to-day \$26,000.00 behind the receipts of last year tends to disquietude. Possibly the change of date for closing the fiscal year may have something to do with it.

For many years, perhaps always, many of us have been prone to think of our sacrifices. To-day, thank God, we are learning to forget that word, and substituting therefor "service," for we have been given a charge and privilege such as men have never been given before, and it will take all our strength and soul and courage faithfully to fulfil our trust.

GEORGE GORDON KING,

Treasurer.

Church Missions House, March 1, 1918.

One is not surprised at the falling off in missionary offerings when present conditions are considered, especially the persistent call made by the government and its multitudinous agencies for all the spare money in the country. The high cost of living is being to some extent discounted by cutting off extravagancies and simplifying the style of living. The people are doing with less and saving the change. But this equally inexorable demand for the purchase of War Savings Stamps, to say nothing of Liberty Bonds, Red Cross and Y. M. C. A. subscriptions, etc., etc., cannot and must not be avoided. The very encouraging feature is that the missionary giving has not shown a greater falling off. It is a demonstration of how our Church folk are making conscience of their missionary work and are appreciating its prime importance in the scheme of things.

But not all have learned to see it thus. A Sunday-school teacher came to us the other day to ask what she should say to one of her boys who was convinced that during this Lent War Savings Stamps should have precedence

over Mite Boxes. He was no slacker, but in his judgment our first and immediate Christian duty was to "swat the Kaiser," and to this patriotic and pious purpose all his pennies were being dedicated. We could only advise her to point out that it was not good strategy to abandon any part of a hard-won battle line in the face of the enemy. The whole line must be held if a victory at any point is to be made secure, and a good general is always careful that the foe does not turn his flanks. Our battle against "the world-rulers of this darkness" is essentially one, and while a specially vicious attack from an unexpected quarter calls for extraordinary effort there it does not justify a cessation of hostilities elsewhere. On the contrary, it should be answered, if possible, by a general advance. To drop the figure, while paganism in Germany and paganism in China and, alas! paganism in America present different appearances and, upon occasions, have to be met with different weapons, yet they are essentially the same at bottom and are to be overcome, in the last analysis, by the same spiritual forces of light and love and life, under the same Captain of our Salvation. Of what avail would it be to save the world from Kaiserism and have it sink into some less virile form of heathenism; or what profit to swap Prussian junkerism for an American brand of the same article? The thing, is not unthinkable, and only the religious forces in the world will save it. Moreover, the world is being too closely united now for any nation or people to save its life alone. One must take a very wide view in these days if he would see the whole and grasp the ever broadening range of Christian interests and duty. If one cannot realize it all, yet let him be sure of this, that loyalty to the one great cause of God demands that nowhere shall there be retreat or truce or slackness. His resources are abundant if only His people are willing in the day of His power. As these lines are being written the world is staggering under the awful blow being delivered by the enemy before St. Quentin. We cannot take our mind off it long. General Haig and the Allied War Council will count no massing of men too great, no expenditure of munitions too costly to repel this deadly onslaught. Yet we know that the long line of trenches from Switzerland to the North Sea are manned and being held, and to-night munitions of war are flowing in an unbroken stream toward Ypres and Toul and Verdun, as well as toward St. Quentin and Cambrai.

Never has the great Christian mission, the preaching of the Gospel of the Kingdom of God, meant more than it does to-day. Never has its cause been more completely vindicated, nor have its values shone forth in a whiter, clearer light, than at this stormy Eastertide. It must not fail, at this critical time, of its ordinary support

and more. If, in the excitement of the hour and the urgency of other demands, some of us do not understand and some forget, then the others must stand in the breach, add one more step to our spear's length and make good whatever may be lacking on their part, as perhaps, on some other part of the field they are supplying our lack of service.

It is good to notice in Mr. King's report even a slight increase in gifts under the "One Day's Income Plan." Cannot more of us, while our regular offerings flow into the Lord's treasury without fail, adopt this plan not only for annual but for more frequent special gifts? It is such an excellent reminder of how freely we have received. The very computation of it would be a valuable lesson in thrift to some people who are careless in keeping their accounts. But by whatever means, let us keep the urgency of this great part of the King's business ever before us, and not allow it to be overlooked as one of those making special demands upon our loyalty in these times of extraordinary opportunity for serving God and man.

ANSWERS.

A correspondent propounds the following queries:

"I have heard of 'Sponsors by proxy.' Is there any reality to that?"

The Prayer Book certainly contemplates the presence of the sponsors at the baptism, and to comply with the requirements of the service two or more real sponsors ought to be present. If in addition to these the parents desire other persons to be sponsors who cannot be present, and these persons have signified their willingness to accept the responsibility and assume the relationship, it is usual for the minister to include their names in the registration. The "reality" of it depends largely, as in the case of other sponsorship, upon their appreciation of the obligations assumed and their sincerity in undertaking them.

"Does the Church discriminate as to the seriousness in the breaking of any of the Ten Commandments?"

No; on the contrary, she carefully avoids making such discrimination.

"Can a Bishop refuse to depose a priest even though that priest has been guilty of a grievous moral fall? (lapse) Is there any Church law in regard to this matter?"

The canon laws on the trial of a clergyman differ somewhat in the various dioceses. We believe they are uniform, however, in this, that when, after proper presentment, the trial has been had, if the accused is found guilty, the court certifies its findings to the Bishop with the sentence which, in its judgment, ought to be imposed. The Bishop may then impose the sentence awarded by the court, or may mitigate or remit it, or may grant a new trial;

but he cannot impose a more severe sentence than that adjudged by the trial court.

"Should a priest give a common hearing when asked by one party to settle a dispute where it is claimed wages are withheld, or is he justified in claiming that as being outside his sphere?"

Upon his ordination to the priesthood a minister is asked, "Will you maintain and set forward, as much as lieth in you, quietness, peace and love, among all Christian people, and especially among them that are or shall be committed to your charge?" He answers, "I will do so, the Lord being my helper." This ordinary Christian duty, however, does not compel him to act as "a judge or a divider" over his brethren; and in any given case he would use his best judgment as to whether he would wisely undertake that office, and then what means he would use to arrive at a fair and righteous decision.

Book Notices

(All books reviewed at any time in this column may be ordered at the publisher's price given, plus postage 15 cents, from the book department of the Southern Churchman.)

The Resurrection of Our Lord. By William Milligan, D. D., Professor of Divinity and Biblical Criticism in the University of Aberdeen. New York. The Macmillan Company. 1917. Pp. 318; \$1.75.

This is a standard work, originally published in 1881, the popularity of which is indicated in the fact that the copy before us is from the sixth reprint of the fourth edition. In the opening chapters the evidence for the fact of the resurrection, and the various objections which have been urged against it, are considered, which lead up to the study of the significance of the fact and its bearing upon the deepest questions which affect the life of the individual and the Church. It is the later chapters, and the large number of learned notes appended, which are the most valuable. The author holds closely to the Bible, and if in some points modern thought has gone beyond him it is still a question how far it has improved upon the old teachings as well as how far its somewhat hazy conclusions will stand the test of further investigation. Meantime the old truths stand sure, far transcending our understanding of them.

Immortality. An Essay in Discovery; Co-ordinating Scientific, Psychical and Biblical Research. By B. H. Streeter, A. Clutton-Buck, C. W. Emmet, J. A. Hadfield, and the Author of "Pro Christo et Ecclesia." New York. The Macmillan Company. 1917. Pp. 380. \$2.25.

The authors use the same methods applied in two previous works issued under the same editorship, namely, "Foundations," and "Concerning Prayer." Different writers approach

the subject of investigation from the side which their studies and training have fitted them to discuss. Their purpose is "to bring together the ascertained results of different branches of Scientific, Philosophical, Critical and Historical study in such a way as to interpenetrate and illuminate one another in the light of the values derived from Religion, Ethics and Art." The program is a sufficiently ambitious one and would seem to proceed on the right lines. When, however, the subject is one that concerns the deepest spiritual interests of mankind, one needs to be assured that the "ascertained results" are really ascertained, and not in large measure assumed, before he accepts the resultant of their co-ordination as the final word on the matter in hand. It seems to us, with our very limited knowledge of some of these branches of study, that our authors have gone beyond what has been ascertained in some instances, especially in the sphere of Biblical criticism. The thoughtful reader will, of course, hold this caveat in mind, and will still find this work exceedingly suggestive, opening before the mind new fields for candid and reverent thought and making the unknown future of the soul less ghostly, less unreal and unnatural, than his imagination, fed on traditional forms emptied of meaning, had conceived. He will wish that more had been made of a true and tenable doctrine of Atonement, and will furnish the immortality of his faith with joys beyond the ken of science or philosophy, while gladly finding confirmatory reasons for the hope that is in him and new light on unexplored regions of fact.

Here is a single passage on a somewhat side-issue:

"* * * Joy there must be in Heaven; but it always has to be earned, and could not be itself if it were not earned. We cannot, so to speak, pay a life subscription for it and have it without further effort, throughout eternity. Nor should we be satisfied with a universe in which we could. Such a Heaven would be like an everlasting club, in which we should all pass the time, having retired from business. But the best men do not wish to retire from business; they wish rather for a business freed from the struggle for life, and all the more intense for that reason * * * If we think of Heaven as a real place it is as a Heaven of real people doing real things."

For the Southern Churchman Redemption.

Gene Scott Wright.

Out of the storm-beaten darkness,
Back from the wreck-strewn shore,
Out of the wild night's black menace,
Into the open door.

There where the warm light is bathing
The table all spread with cheer,
Where love stands, ready with greeting,
And Hope again draws near.

Then may the storm be forgotten /
Its thunderings die away,
The sunlight of brighter to-morrows
Shine backward, and gild to-day.

O mariner, shipwrecked, despairing,
Look for the open door,
Where Love stands ever in waiting,
Where Hope comes back once more.

Letters to the Editor

In this department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letter to the Editor" will appear in our columns except over the signature of the writer

FROM CAMP McCLELLAN.

Mr. Editor: I have just come from a typical Y. M. C. A. entertainment at "Y" No. 115. Ladies from Anniston and Atlanta came out and sang and talked to our Virginia boys. It was fine, and the building was crowded with enthusiastic but well-behaved fellows. The statement that there was a crowd would not be significant, usually, but to-night it speaks volumes. A show, not objectionable, but just the usual run of burlesque, was on at the big regimental Exchange. And the Y. M. C. A. was packed! All of which goes to show that our boys' hearts are in the right place. And our fellows know how to treat the ladies. If people "back home" could hear some of the compliments paid us, Virginia would be prouder than ever of her sons' traditional chivalry.

The whole division has a splendid reputation among the surrounding towns and cities. An Anniston lady received a letter from a friend who inquired solicitously if the streets were safe since the big camp had been located nearby. The reply was, "I have never felt safer than I do now. When I am out alone, I always walk close to some boy in uniform, and have had many of these unsuspecting escorts in khaki see me home!" That is one of many compliments I could repeat. Visitors insist that Camp McClellan morale is superior to any they have known elsewhere. I can't help boasting a little, because I feel that this "Blue and Gray" division is the best in our country. Moreover, the One Hundred and Sixteenth Infantry, National Guard, is the best regiment in existence!

I could go on forever in this strain, but I know my friends among the readers of "The Southern Churchman" will be glad to hear something of the work of a chaplain.

Contrary to the somewhat prevalent opinion, a commissioned chaplain does not spend all of his time in equitation and in maintaining his dignity. At any rate, he doesn't in this camp. Nobody here works any harder than "Holy Joe." In the Y. M. C. A. building staffs there are religious directors, building directors, educational directors, athletic directors. But a chaplain is usually a little of all of these. He must be, because there is only one of him in a regiment. In order to keep from "spreading himself thin" he must be omnipresent, resourceful and untiring. Here is a sample "grind" for one of my days. Any chaplain here does as much or more. Up at 5:45 to stand reveille. After breakfast, to the base hospital, where there are enough boys from our regiment to make up a small sized parish. Distribute chewing-gum, stamps to those "out of cash," comfort kits to those needing them, books to patients in the non-contagious wards, cheering words. Write letters for those unable to hold a pen. Back to the regi-

ment to teach a big class of illiterates. G-u-n, gun; h-o-m-e, home, etc. Drop in at headquarters to see how the statistical department is getting along. I'm responsible for the work of three clerks there.

Dinner. Conference with "preachers" from surrounding towns, camp pastors, Y. M. C. A. representatives and chaplains. Baseball with some of the boys. To town and back in time for retreat and supper. As many letters typewritten as possible before the boys begin to come into my tent to "chin," bring their troubles, sing or have prayers and Bible reading. My name should be "Lieutenant Fixit," as I adjust matrimonial differences, remedy cases of non-support, and give secular and religious advice without stint. "Taps." But no rest for the weary as yet. Now is the only time of the day absolutely my own. So I write the remainder of those letters, read and study. Then between the blankets at about twelve P. M.

This is just an average day. There are many more activities that meet one. There isn't space to tell of them.

My main idea is to foster regimental spirit. That's the basis upon which much good may be accomplished.

I have only one regular service—the one Sunday morning. At this, the talk is always short and to the point, and the music is the best obtainable. If ever, after the war is over, I get into a lukewarm parish, I know just what will awaken enthusiasm and gather a big congregation—a brass band playing quick-step music, to march towards the church! Same principle as the Pied Piper. I have always wished for more congregational singing in the Episcopal church. We have it here. "Onward, Christian Soldiers" and "My Country 'Tis of Thee" nearly lift the roof off! I can have any kind of music I wish—band, orchestra, violin soloist, vocal solos and the regimental quartet. I frequently have all. Our Exchange seats thirteen hundred. It has brilliant purple pillars, gay bunting over the stage and orchestra pit, and an interior finish of "natural pine"! The acoustics are bad, but the general effect is striking.

I am awaiting a shipment from the War Commission of a Holy Communion set. When it comes, I shall have the Communion service often, early Sunday mornings. We have many Episcopalians in this regiment, and look after them the best we can. For the most part, they are loyal to their Church.

The people of Staunton gave me a Corona typewriter. It is an absolute necessity, as my correspondence is enormous. And, by the way, I always welcome letters from relatives and friends of soldiers, and answer them when possible. The Ministerial Union of Staunton furnished me with a number of khaki-bound Testaments. The American Sunday-school Union sent me a large number of hymn books. The Episcopal War Commission has furnished me with a Discretionary Fund of twenty-five dollars and a motorcycle. The fund has already been used among hospital patients and in making small loans to needy soldiers. The motorcycle is a great help, and enables me to save many hours a day. When I run out of gasoline, I have my orderly saddle "Lightning," the fastest and roughest looking horse in the corral, and get there just the same!

My orderly is really my military better half. He is an Alexandria boy, and efficiency is his middle name. Hard work is his first. He recently assured me that "the fact of a chaplain's being

an officer does not constitute for most men an impassable barrier."

It will be a happy day for me when General Pershing's suggestion of more chaplains to a regiment is accepted. There's room enough for all the religious workers that can be had—Y. M. C. A. men, camp pastors and chaplains. I am glad to give enthusiastic testimony that all the different religious forces work together in absolute harmony.

Finally, I can use in the hospital all the chewing gum, candy and fruit that benevolent persons may send. And I can place all the comfort kits that come my way. Moreover, I can suggest hundreds of soldiers who would be cheered by the right sort of letters from the right sort of people.

Let me assure the readers of this paper that the boys here are eager to "go across" and "put a crimp in Wilhelm." And they can be trusted to uphold the honor of State and Nation.

WILLIAM J. ALFRIEND,
Chaplain 116th Infantry.

Camp McClellan, Anniston, Ala.

A Correction: In the letter of the Rev. Wallace Carnahan entitled "The Bishop Jones Case," our printers, in endeavoring to correct a typographical error, made such a complete jumble that one paragraph was unintelligible. We give it below as it should have appeared:

"I am sure the Episcopal Commission that acted in the 'Jones' case' sought the highest welfare of the Church, and aimed to be as kind to the offender as possible; but I doubt the sufficiency and finality of their action. The true, the logical, the consistent course for the Bishops is to present Bishop Jones for trial on the charge of disloyalty to the country, though a case of technical treason probably could not be made out; and any way that offense would come under the jurisdiction of the civil courts."

THE WAR'S VINDICATION OF CHRISTIANITY.

The Rev. Carroll L. Bates.

At the outbreak of this war, Christianity felt the pain as of a sharp wound through every fibre of her being, and was confronted by thousands of people with the challenge that she had failed. Christianity is now awakening with astonishment to a realization that in all the history of the past, she has never been so signally and completely vindicated.

Our present hard experience is a vindication of Christianity because it shows, in such a compelling manner as centuries of preaching have not sufficed to show, that it will not do to treat lightly the great essential principles of the Christian faith. We have toyed with Christianity and considered its cardinal principles as if they were pretty pictures to be hung up upon our walls. This war and the conditions attending it are God serving notice that His Gospel means what it says, and that unless we will take it seriously and unless we will embody Christianity's principles in world conduct, the opportunity He has given us will be withdrawn. It is a vivid foregleam of the judgment, and it shows us now, when it is not too late to try again, what will become of a world that imagines that the Gospel is a trifle to be admired from an aesthetic point of

view, but hardly to be wrought genuinely into terms of individual or social conduct.

Let us take a brief glance at Christianity's teaching in two phases and see how completely the present world situation vindicates these.

Christianity has first a code of ethics and next a missionary program. Its object is first to bind upon men a law of conduct, then to federate all men into a brotherhood or "kingdom."

What, then, is the line of conduct to which Christianity obligates its followers? In brief, it is the line or law of conduct which the Gospel clearly shows controlled the great Founder of the Faith. Christianity obligates its followers to a spiritual rather than a materialistic interpretation of life, it demands that selfishness be replaced by a disposition to serve, that money be looked upon as a means and not an end. Christianity requires that each Christianized unit in society should dismiss the flesh-born tendency to exploit self, at the expense of other men, and that he should behave himself as His Father's child and a brother of his human fellows, using his talents in a sublimely self-forgetful service of God and of mankind. Who will seriously say that we have as a world so much as faintly essayed to put such laws of conduct to the test of practice? Rather have we not sung these rules over as so many soothing and pretty nursery songs! In our personal lives we have been selfish, in our commercial life villainously competitive, in our social life bitterly divisive, in our international life grasping and defiant. Modern science has supplied us with means for luxury, at the same time giving our generation a bent toward egotism and inclining it to go still further down the dangerous incline of materialism. The worst of the matter is that we have done this while with our lips professing to believe the Gospel that forbids each item of our misbehavior, and have gone to church (when indeed we have gone to church) to weakly excuse ourselves with the periodical re-statement to God in our confessions that we have found ourselves too humanly weak to undertake a program the wisdom of which we have admitted but only in words and never in deeds.

The writing that appeared upon the wall of Belshazzar's palace in a long gone age may be considered as a trivial incident compared with the reality and the intenseness of the divine warning that has come to us now. Having taken Christianity's ethics as a very pretty thing to think about on Sundays, but as, on no account, a law of conduct to be put in actual practice, we find ourselves suddenly confronted with the fruit of our own works. By these present world events the Almighty says to us, "Very well, have the world then, as your line of conduct will make it per force. If you would put in practice, and not merely profess to admire, the ethics of Jesus, the result would be a world of a different character. Since you will not, here is the world as your own behavior tends to make it."

We look to-day with consternation and see a world in danger of becoming dominated by the spirit that we had only meant to trifle with. We on this side of the world at least have always been at heart idealists. Our error has lain in thinking that we could taste what we covertly thought were the sweets of materialism and yet preserve our idealism. Ours was the old mistake. "Ye cannot serve God and mammon." We did not mean our conduct

to be taken seriously. We never contemplated such a thing as a world given over to materialism. But Prussianism takes our besetting sin and exalts it into a grace. Prussianism takes materialism so seriously that she makes it her national creed and makes no pretense at idealism. "What if the world should become Prussianized?" millions are asking breathlessly. "Is it too late to correct an awful mistake?" we are inquiring. We are horrified when present events show to us that the world would be not worth living in if it should become dominated by materialism, and that although we have allowed materialism to rule in a secret corner of our own individual hearts.

Thus the ethics of Christianity are vindicated because we see in what is contemplated by Prussianism that any other than the ethics of Jesus put into world practice will yield an intolerable result.

We are in the position of Scrooge, who was warned by the "Ghost of Christmas Future" as to what consequences his stingy, selfish life was leading. It would be well for us to decide, as he did, to do better in time to come.

Christianity's second purpose is latent in Christ's often repeated phrase, "The Kingdom." The second of the two chief purposes of Christianity was to federate men. If Christ's world design did not contemplate a complete elimination of nationalism, it did assuredly contemplate a submergence of national lines in the unity of that common "Kingdom."

Together with our refusal to take Christ's ethics seriously has gone along an obstinate and long continued resistance to Christ's missionary program.

Whereas Christ meant both His ethical and His missionary program to furnish us with rules to be immediately applied to the present, we have relegated both programs to the world of dreams by translating both into terms of "other-worldliness."

Christ's missionary program has been thought of merely as a means for populating Heaven. The Master meant it to put us to work to so federate all nations now, cementing them together by common ideals, that strife for international prestige should disappear, and war become impossible.

Obstinately we have resisted this program of the Master. Professing to believe it with our lips our practice has belied our words. We have looked upon the command, "Go teach all nations," as poetry, not prose, to be admired sentimentally but not put in practice, at least not carried out to the lengths that such a command honestly requires. We have preferred the divisive tendencies of a competitive internationalism, we have preferred sometimes the hysteria of self-glorification to a sinking of our selfish aspirations for national prerogative that the undertaking of Christ's program of world federation would require.

And now, in the turn that world events have taken, we see what will happen if we resist Christ's missionary program any longer. "Very well," Providence seems now to be saying, "If you will not put selfish desire for national prerogative aside, if you will not put in place of your present foolish program the wiser program of Christ, if you will not federate the world's kingdoms into one, namely, God's Kingdom, here then is the bitter fruit of your own works that you must eat." So, again, we look and are stricken with horror, as we see that our own way must mean a world periodically

turned into a hell of war such as it is transformed into at the present day. But the comfort of the situation is that the warning seems not to have come too late. Nothing but the missionary program of Christ, no longer resisted but put in practice as an immediate world rule, will suffice. The joy of the situation is that it has enforced by pressure of circumstance a rule of idealism that without this pressure was being lost sight of by mankind. And America seems to have been made the arbiter of this new command, "Go teach all nations." We realize to-day that this is a war to end war. This hard and bitter task once done, we are resolved not to stubbornly take our own way but God's way.

This war over, we must take Christ's command into serious account. If we will so take Christ's missionary command, if we will stop trifling with it and proceed to do it, the world need no longer be such a bloody shambles as we now see it where we sacrifice our treasure and our sons.

Thus the war vindicates Christianity, in respect to its ethics and also its missionary program, by showing with perfect clearness that anything other than Christianity will not work. Like the mathematical procedure called "reductio ad absurdum" the present crisis grimly expresses to us what the antithesis of Christianity will bring forth.

If we like the result I suppose there is nothing more to be said. How Germany or anybody else can like the prospect of such an impending hell to be set up on earth as the outcome, if not resisted, is going to mean, is more than any Christian American is able to imagine.

When the span of the Canadian bridge broke a few years ago, as the bridge was about to be completed, the builders tried again, profiting by what the disaster taught them, and the second time they had success.

Christ has given His twofold order and it will secure to us, if followed, a splendid world in which to live. We have been obstinate, followed our idea instead of Christ's, and we know now whether our way is good or not.

I am optimistic. I believe that the world now will really try the twofold command of Christ. If men will do this, if they will begin the practice of Christ's unselfish ethics, if they will, with good heart, go to work upon His plans for world-federation these sad times will be succeeded by a glorious age.

THE WOMEN OF FRANCE.

Mr. J. Collier Marshall, with the Y. M. C. A. in France, writes to the St. George's Magnet:

I can only dwell on my ever-rising appreciation of France—France, the undying! Never shall I be able to refuse any Frenchman a thing. Their courtesy to us is so beautiful and so genuine that it frightens one almost at what we may not be able to do. After all we are no better than other people, though they seem to think nothing is impossible to us.

It does not seem necessary to warn the men coming over to be extraordinarily careful of their manners: yet I am always preaching that to our boys here—to be thoughtful of every word and action, for these people here have nerves engendered by three and a half years of war, and are at the breaking point. I am glad to say that our men

generally are making a fine impression. And the French women! I am so glad I am out here where I can see them bearing the full brunt of it. They do it all. The history that does not give the French women their full credit for the war won't be true nor fit to read. And never a murmur. Nor is there sadness, though when war is discussed they show what depths have been reached. It is then they ask when our men are to be ready; and that is the question none of us is able to answer, nor dare to equivocate. You can understand one's position.

I am billeted with a French family—a great-grandmere, two granddaughters, one of whom is married and has an adorable two-year child—whose father in Salonique has never seen her. Grand-mere's son is also at war. So these three women run the farms and do all the work, with the aid of two refugee boys, one of whom will be "called" next year.

"Grand-mere" is a wonder—up before day, works till late, milking, plowing (we began here January 23), and hauling manure. Yet they are not poor nor uneducated. I am never lacking entertainment. My admiration grows daily—and, above all, my amazement at their cheerfulness. When the town crier with a ruffle of his drum reads the latest proclamation that means a new ration, or bond issue, there is a head in every window listening attentively, and when it is over, do they grumble? Never! they laugh their "La-la" and go back to harder work and closer conservation to win the war—for that is what they intend to do. If the Germans could see them as I do, they'd know they never had had a chance.

And their sympathy! One of our boys died and was buried here in December, the day after his company moved away. I was not here at the time, but some days ago the town mayor asked me if I had seen his grave, and upon my reply that I had not, he asked me to view it.

It seems that being Protestant it was not possible to bury him in the churchyard; but they laid him in the Cure's garden, just beneath the churchyard wall. But see what these delightful people have done! Around his grave they have built a low graceful wall enclosing a plot large enough to hold three great apple trees, to bear him company. They have rounded the grave nicely, outlining it with flat cobbles placed end on. There's a white cross at his head and a cross of rich green moss made full length of his grave, while the interstices are filled with pansies. And further—and perhaps best of all—not being able to lay him in consecrated ground, they have broken a gateway through the churchyard wall, thereby making him one with themselves. There on the sunny southern slope he waits with their dead for "the peace" and life eternal.

Said the mayor—when I had thanked him in my broken French and, I assure you, choked with emotion—"C'est ne rien, M'sieur, but always—it will be cared for as our own."

Does God have no heroes but those who lead on a great battlefield? Has He no saints but those in pictures, with a halo about their head? Heroism is the common life, that is what the world needs; men and women who in common places will do every day duties without noise or glitter, just because the heart and conscience say, "This is the way, walk ye in it."—J. Hunter.

A WAR-TIME EDUCATION FUND:

To Meet the Conditions Caused by the War in the Work of the General Board of Religious Education.

By the Rev. W. E. Gardner, D. D., General Secretary.

The General Board of Religious Education, organized by direction of Canon 59, is the educational department of the Church.

In five years of its existence it has:

1. Provided new methods and text books for Church Sunday Schools, 108,000 pupils and teachers are using them.
2. Called for every Sunday School teacher to become a trained teacher. Over 5,000 have responded by taking courses in Summer Schools, in Diocesan Schools and Institutes, and in the Correspondence School.
3. Maintained a Religious Day School in Gary, Ind., demonstrating that the Church can teach Religion on week days in co-operation with the Public School.
4. Established connection among the rectors in college and university towns so that there is an organized, Church-wide effort to convince students that Religion and sacrificial service are essentials in education.
5. United the Theological Seminaries and Diocesan Examining Chaplains in a movement for a ministry better equipped to meet modern life, and appealing to a larger number of our best young men.

This and much more has been accomplished without a deficit, for the principle of the Board is to spend no money until it is in hand or in sight.

Seventy-five thousand men have been taken from the Church and placed in war camps. Among them are clergymen who were the mainstay of the Boards' work, Sunday School teachers and superintendents, religious leaders in universities and colleges and a large proportion of our Seminary students.

The Church is proud of the manpower she has sent into the conflict. She is also glad to face the losses in interest that arise because of the excitement and suspense attending the war and because the interest of her people is directed into war service, but such restrictions placed on religious work must not be neglected and the increasing difficulties in doing religious educational work must be overcome.

The war has increased the need for Religious Education. The people who will win the war will be the people who will conquer themselves. The Archbishop of York expressed it in a sentence when he said: "The spirit and ideals of Christianity are the hope of social reconstruction."

The leaders and teachers of Religious Education have unparalleled responsibilities. The Church must hold up their hands. The Government is always preparing for three years' more of war. Church leaders must have an even longer look forward.

What we put into our youth in 1918 may be the balance of power that turns the scale in the critical hours of 1920 and 1921.

The War-Time Education Fund is made imperative because of five critical conditions in educational work which demand immediate financial outlay. They are as follows:

Enlisting Student Soldiers and Others for the Ministry. . . . \$10,700
Promoting Christian Principles

among Students.....	12,900
Co-operating with Public Education	7,700
Extending Teacher Training in Parishes	8,175
Strengthening our Church Preparatory Schools.....	5,200

Total\$44,675

More specific information may be had from the General Secretary at the address below. Checks and pledges should be sent to Harper Sibley, Room 73, No. 289 Fourth Avenue, New York.

The Great Commission

A missionary from Anking, traveling last summer, thus describes Peking:

"Along the railway seemed thoroughly Japanese. When we reached Peking it was like stepping into another world—the temples, palaces, great walls, gates and people were so gorgeous. The yellow tiled upturned roofs of the Imperial and Forbidden Cities, moats and pagodas were a wonderful, never to be forgotten sight. The part of China about Anking is so very poor, it was a great comfort to see what the Chinese not merely engaged in a daily struggle for a few bits of rice could do."

And Miss Peavey writes from Changsha, "I loved Peking more than any place I was ever in, though I was studying from eight to five. Saturdays I tried to spend in sightseeing. The temples are wonderful, and so is the great wall. Twice I was received by the president, but just missed the emperor's appearance."

Eight months in the North Union Language School, which is situated in this most interesting city, are a great help to the new missionary. Miss Peavey continues after three months in Changsha:

"The Chinese are so nice and cordial, and overlook one's mistakes in the language. I study mornings and work afternoons. One afternoon I call on our people with the Bible woman; one I call by myself; one I go to a sort of mothers' meeting, when the women have a short service and Bible instruction and sew for missions or relief work in China. One afternoon I teach a Bible class of the two Bible women; one I am at home to the women. The other afternoon I gather up all the loose threads.

"Among these, accounts perhaps! A paper dollars is about 2,900 cash, a silver dollar at present 4,100—it varies from 3,000 to 4,500. When it comes to paying 70/2,900 for the day's vegetables and 480/4,500 for a tumbler, bookkeeping is just lost in the shuffle."

Methodists and Missions: Methodists of the South have just met at Memphis several hundred strong, and voted to mark Methodist missionary centenary with gifts amounting to \$35,000,000. With Methodists of the North this puts the missionary centenary fund away above \$100,000,000, to be secured from Methodists alone, for the cause of missions, and within a period of five years. The amount is at least five times as great as that usually given to this cause in the period named. It is the biggest missionary program ever mapped out by any religious body in the world, and it is inaugurated in a time of war and many war demands.

These Southerners have created a

Centenary Commission of sixteen members, including women, and have asked for a conference of all American Methodists on March 22, to push co-operation. Bishops have issued a call to prayer, and there has been created a publicity bureau, until now unheard of among Methodists South. Reports from every part of the country show marked enthusiasm for the centenary program, with canvassers in large numbers. The occasion is the one hundredth anniversary of the founding of united missionary effort by Methodists of America.

Born of the Spirit: For sixty-two years he had lived a Buddhist. For thirteen years men had looked to him to cast out demons from the sick and rescue the dead from the torments of hell. His home was in the mountains of southern Hunan, two days' journey from the nearest missionary, at Linchow. In all his acquaintances there was not a single Christian. All he had to guide him on the way of life was a copy of the Gospels that had somehow come into his possession.

Yet he stood before the session of the Presbyterian Church at Clear Water an undoubted Christian. So accustomed were we to halting testimonies, even after long and careful instruction that we were awed by the evidence of the direct and unaided work of the Spirit in the man before us.

This is what he told us. "At first, though he was much attracted by portions of the Gospels, he was so far from grasping their import and so bound by prejudice and unbelief that before long he would throw down the book. But before long he would pick it up and begin reading again. At one of these times he came in his reading to the word "Saviour." It came with all the force of a message to his heart. It was the key that unlocked the meaning of the Gospels to him. Having found the Truth he took the books and idols of a lifetime and burned them all. But what he regarded as most urgent was prayer. He earnestly studied the Gospels to learn how. How well he learned! One petition keeps echoing in my ears, "Forgive China's sins, Lord, all of them." The Great Father, we may be sure, did not hold it against him that in his praying he first followed the way he had been accustomed to, of writing out the name of God and worshipping before it.—Linchow (China) Parish.

Church Intelligence

Nurses Training.

It was Mrs. John Wood Blodgett, of Grand Rapids, who suggested the Plattsburgh College for women. She is one of the well known Christian workers of the Middle West, and had just been chosen a trustee of Vassar, from which college she was graduated in 1885. She immediately determined to do her best to have the college buildings and nine hundred acres of grounds on the Hudson River, just back of Poughkeepsie, used during the long summer vacation this year. The outcome is the Vassar training school for nurses there this year, June to September, and to be limited to college graduates. The government has come to the support of the project through the Red Cross, and now appeal is made

to college women of the country to take the course.

It is stated that tens of thousands of nurses are needed for the army and navy, not to mention tens of other thousands who are required for the depleted hospitals of the country. The Plattsburgh school at Vassar is not a short cut to a degree, for two full years will be required in study and experience, but women will here make a start, and may be available to assist in hospitals at home while other nurses go abroad. The government is exceedingly strict as to qualifications. American nurses stand at the top of the profession in all the world, and immediately the Huns are whipped demands are already in hand that the hospitals of Roumania, Italy and nearly all Southern Europe be equipped with American nurses in sufficient numbers to train local women. Conditions in hospitals all over the world are reported to be most serious.

Experimental Settlement Work.

Religious bodies are getting ready to pour into Gary, the steel city on the shore of Lake Michigan, vast sums of money. Their idea is not merely to serve the people of Gary, but to make a demonstration that will show what can be done in other cities. In 1906 Gary's site was sand dunes. Now it claims a population of 200,000, four in five of whom are foreign born, and most of whom were baptized and confirmed in the Roman Church. Those who announce their purpose to spend at least \$2,000,000 within the next year or two in that city disclaim all attempts to proselyte, and say they are merely to care for people who now attend no religious services, but whose children are identified with public schools in which religious instruction is given.

The largest single projectors of Gary advance work are the Methodists, but they are closely followed by Disciples, Presbyterians and Episcopalians. The plans contemplate the erection of social centers, with educational and recreative classes, these open to all who care to use them, just as Y. M. C. A. huts are at the military cantonments. Attendance of children upon religious instruction is optional, but children from no fewer than twenty-two nationalities avail themselves of the privileges. It is stated that sixty-nine different tongues are spoken in Gary, or at any rate there are that number of nationalities. Work on some of the settlement centers starts this spring.

A cable from Paris received at the Church Missions House on March 18th announces the return in April of the Rev. S. N. Watson, D. D., rector of Holy Trinity Church, Paris. Dr. Watson may be addressed in care of the Board of Missions, at 281 Fourth Avenue, New York.

WASHINGTON.

Rt. Rev. A. Harding, D. D., Bishop.

Pastoral on the War From the Bishop of Washington to His Diocese.

The Bishop's House,
Mt. St. Alban,
Washington, D. C.

My Dear Brother:

I am impelled by the urgency of our need of Divine guidance and power in these critical days, to ask you to add to such words as you may have in mind to speak to your people, my earnest hope, as their Bishop, that they will spend these days of Holy Week in peni-

tence and prayer and in withdrawal from the world for this season that they may be thus alone with Him.

I especially urge upon them diligence in family prayer, as well as daily attendance upon Divine worship; well knowing that you, my brethren, will give them every opportunity practical for enjoying this privilege, and that now as always you will lead them. It would be well if the opportunity for Holy Communion with intercessions were made frequent during the continuance of this Western Drive.

Faithfully yours,

Alfred Harding,

Bishop of Washington.

March 23, 1918.

MARYLAND.

Rt. Rev. J. G. Murray, D. D., Bishop.

Church Work at Camp Meade.

The work at Camp Meade for the benefit of the soldiers is developing rapidly under the direction of Bishop Murray. A church is being built near Odenton, where the Rev. S. Tagart Steele, Jr., has his headquarters and which is the center from which he works. The Rev. Alan Evans, Jr., is associated with Mr. Steele pending the former's commission as chaplain in the army. Several of the churches of this section have contributed able helpers in ladies who at certain times assist at the "hostage house," and any number of magazines and other desirable papers are being forwarded regularly.

A very successful mission has just been completed by the Rev. J. A. Stonisfield, of New York, at the Church of the Epiphany, Govans, the Rev. C. E. Harding, rector. The congregations at the beginning were large and enthusiastic, and at the close the church was crowded. Many people from other congregations attended and were deeply impressed by the services and sermons.

The Rt. Rev. Charles Fiske, D. D., Bishop Coadjutor of Central New York, preached the first sermon of his two weeks' visit to Baltimore in the Church of St. Michael and All Angels, of which he was formerly rector. The Bishop was the special preacher at the noon-day services at St. Paul's Church during the first week in March, taking as his subject "The Problems of Faith Springing Out of the War."

VIRGINIA.

Rt. Rev. R. A. Gibson, D. D., Bishop.
Rt. Rev. W. C. Brown, D. D., Coadjutor

The mid-day Lenten services in St. Paul's Church, Richmond, concluded with the week of March 17th. On Monday the Rev. William H. Burkhardt, rector of Grace Church, was the preacher. He spoke of the need for greater personal holiness and social service in this critical time, from the words of the Master: "For their sake I sanctify myself."

Beginning with Tuesday and continuing through the remainder of the week, the Rev. Arthur B. Kinsolving, D. D., rector of St. Paul's Church, Baltimore, delivered a series of eloquent and stimulating sermons. The first day the preacher spoke of the great need of a deeper faith in God, and quoted Donald Hankey's striking sentence, "Faith is just betting your life there is a God." He showed how faith is to be won by means of prayer, sacrifice and obedience. In regard to prayer the speaker mentioned the thought of

another that prayer is just bringing God and the soul together and leaving them there alone. On Wednesday Dr. Kinsolving took as his text the passage from the Gospel according to St. John: "Be of good cheer, I have overcome the world," and spoke of Christian optimism, an optimism which is not a refusal to face the facts, but which has its roots in the suffering which accepts the Cross and draws life from God. On the third day the subject of the sermon was the need for discipline in the life of the Christian soldier, and on the last day the voluntary going up to Jerusalem by the Master in the face of His certain knowledge that death awaited Him there, was dealt with, and the speaker showed how great was the need for our personal participation in His sacrifice.

Bishop Gibson's Visitations and Appointments: Bishop Gibson visited All Saints' Church, Richmond, the Rev. Dr. Downman, rector, and confirmed sixteen persons, two of whom were soldiers from Camp Lee, members of Abingdon Parish, Gloucester. In the evening at Holy Trinity Church, the Rev. Dr. Gravatt, rector, he confirmed eight. In addition there were two private confirmations for Dr. Gravatt—one soldier and one naval officer.

The Bishop's appointments for March and April are:

Tuesday evening, March 26—Church of the Holy Comforter, Richmond.

Wednesday evening, March 27—St. Mark's Church, Richmond.

Easter Day—St. Thomas' Church, Richmond, in the morning, and St. Andrew's, Richmond, in the evening.

Sunday, April 7—Grace Church, Richmond, in the morning, Church of the Ascension, Richmond, in the evening.

Wednesday, April 10—Meeting of the House of Bishops, New York City.

Sunday, April 14—St. John's Church, Richmond, in the morning.

Monday, April 15—Grace Church Parish House; Board of Religious Education of James River Convocation.

Tuesday, April 16—Meeting of the Executive Committee, Diocesan Missionary Society.

Sunday, April 21—St. Stephen's Church, Richmond, in the morning, St. Philip's Church, Richmond, in the evening.

Sunday, April 28—Chapel of the Theological Seminary, in the morning.

The offering at all of the Bishop's visitations will be for the Bishop's Fund.

The Rev. Benjamin Dennis, of Richmond, has been transferred to the Diocese of West Texas, where he becomes rector of the Church of the Advent, Brownsville.

The quarterly meeting of the Executive Committee of the Diocesan Missionary Society, which usually occurs on the second Tuesday in April, on account of the meeting of the House of Bishops on April 10, has been postponed by the Bishop of the Diocese to Tuesday, April 16.

SOUTHERN VIRGINIA.

Rt. Rev. A. M. Randolph, D. D., Bishop.
Rt. Rev. B. D. Tucker, D. D., Coadjutor
Rt. Rev. A. C. Thomson, D. D., Suffragan

The Condition of Bishop Randolph, who has been ill for some time, continues at last accounts almost unchanged. He is in the Protestant Hospital in Norfolk, where he underwent an operation some time ago. He is

unconscious most of the time, and permanent improvement in his condition can hardly be hoped for.

Miss Jane Colston Howard, principal of Stuart Hall, has resigned on account of the illness of her mother. She has been in charge of Stuart Hall for several years, succeeding Miss Maria P. Duval. Miss Mary Williamson, of Hollins College, has been elected to succeed her as principal of Stuart Hall. Miss Williamson has every qualification to fill the position, and all interested in Stuart Hall most earnestly hope she will accept the position.

Christ Church congregation in Roanoke will use their new church on Easter Day for the first time. This church is built of stone, of old English Gothic type of architecture, will seat four hundred, and is finished with great taste and beauty. Bishop Tucker will be present on Easter Sunday morning to have charge of the opening services and to confirm a large class. The congregation is to be congratulated in securing a large and commodious church, parish house and rectory in the most desirable location of Roanoke.

The Rev. J. W. C. Johnson, rector of St. John's Church, Roanoke, has been ill during most of the season of Lent. His illness has not been critical, only that he has been confined to his house and unable to take but an occasional service in his church. The doctors promise that he will be able to be on duty Good Friday and Easter Day.

During this period the Rev. T. C. Page, of Bedford; the Rev. F. H. Craighill, of Wytheville, Va.; the Rev. T. F. Ople, of Pulaski; the Rev. C. E. A. Marshall, of Radford, and the Rev. G. Otis Meade have given services at St. John's.

St. Peter's Church, Norfolk, Va.: The rector of St. Peter's Church (the Rev. W. E. Callender) will be glad to receive the names of any enlisted men at the training station at St. Helena, or Norfolk, and will be pleased to call on them at the station.

The Rev. C. P. Holbrook, rector of St. John's Church, Farmville, conducted the Y. M. C. A. service in Hampden-Sidney College Chapel Sunday night, March 17. He chose as his text First Peter 2:17: "Honor all men, love the brotherhood, fear God, honor the king."

A good audience, including both students and members of the community, heard Mr. Holbrook with close attention and with evident appreciation. Interest in the Sunday night services has been steadily increasing of late, and the Y. M. C. A. has been most fortunate in securing for these occasions a number of strong and attractive speakers.

ARKANSAS.

Rt. Rev. Jas. R. Winchester, D. D., Bishop.
Rt. Rev. E. W. Saphore, D. D., Suffragan.

The Rev. Percy C. Webber, D. D., held a ten days' mission from March 12 to 21, at Christ Church, Little Rock, each night visiting Camp Pike and speaking to many of the soldiers in the various Y. M. C. A. buildings.

Bishop Winchester held services at the cantonment during Holy Week.

A reading and recreation room is open at all times in the parish house

of Christ Church, Little Rock, for the soldiers. Entertainments are given, and refreshments served twice a week by the ladies of Christ Church and Trinity Cathedral congregations.

NEWARK.

Rt. Rev. E. S. Lines, D. D., Bishop.
Rt. Rev. W. R. Stearly, D. D., Coadjutor.

Notice.

Because the regular date falls in Ember Week, the forty-fourth Annual Convention of the Diocese of Newark will meet in Trinity Cathedral, Newark, N. J., on Tuesday morning, May 14th.

John Keller,
Secretary of Convention.

TENNESSEE.

Rt. Rev. Thos. F. Gallor, D. D., Bishop.

The Rev. W. S. Claiborne, Archdeacon of Sewanee and East Tennessee, has organized among his own people a hospital unit, which has been presented through the local Red Cross of Chattanooga to the government. A large majority of the doctors in this unit are Sewanee men.

The Rev. E. R. Jones, rector of Grace Church, Chattanooga, has been called and is with the Emory Hospital Unit, now at Camp Gordon.

DELAWARE.

Rt. Rev. F. J. Kinsman, D. D., Bishop.

Death of the Rev. J. Leighton McKim.

The Rev. John Leighton McKim died at his residence in Milford, Delaware, on March 20, at the age of eighty-two. He was the son of the Rev. John Linn McKim, who was at the time of his death in 1910 the senior priest in the Anglican Communion, having been ordained under Bishop White in 1835. The Rev. J. Leighton McKim was ordained deacon by Bishop Lee of Delaware in 1859, priest by Bishop Odenheimer of New Jersey in 1860. He was successively assistant at the House of Prayer, Newark, under Dr. Shackelford; rector of St. Timothy's, Roxborough, Pennsylvania; rector of Christ Church, Milford, Delaware, for forty-two years; rector of St. Mary's Hall, Burlington, New Jersey, from 1879-1887; rector of St. Paul's, Georgetown, Delaware, and for many years in charge of St. Stephen's Chapel, Harrington, Delaware. He was for seven years member of the Standing Committee of the Diocese of Delaware and represented Delaware in nine General Conventions.

The funeral services were held in Christ Church, Milford, on the 22nd, with burial in the churchyard at St. Peter's, Lewes. Bishop Kinsman officiated, assisted by the rectors of Millsboro, Lewes and Georgetown.

HARRISBURG.

Rt. Rev. J. H. Darlington, D. D., Bishop.

Archbishop of York in Harrisburg.

The Archbishop of York and his chaplain arrived in Harrisburg at 1:30 P. M. on March 23. He was met at the station by a committee headed by the Governor of Pennsylvania, the Bishop of Harrisburg and State Librarian Montgomery. The chimes of Zion Lutheran Church greeted the party as they emerged from the station and drove to the Bishop's house. In the Bishop's chapel of the Holy Spirit, the Archbishop prayed earnestly for the

soldiers giving their lives at the front. He then in the great hall addressed the crowd of citizens and soldiers, and was presented with a bouquet of white roses. The party then went to the capitol, above which the British flag was waving for the first time in the history of Pennsylvania. In the House of Representatives, reputed to be the legislative chamber which rivals the House of Lords in splendor, the Governor, the Mayor, Rabbi Haas, the Rev. Dr. Mudge, of the Presbyterian Church, and A. S. Patterson, Esq., of the Chamber of Commerce, voiced their welcome. The Archbishop then delivered a masterly tribute to America's place in history and her opportunity in this critical hour of peril, praying for the men at that very moment falling in the greatest battle in all history.

EASTON.

Rt. Rev. Wm. F. Adams, D. D., Bishop.

The Rev. J. Vernon Ashworth, rector of St. Bartholomew's Parish, Crisfield, has resigned, after about twelve years' service, and will take work near New York City.

St. Paul's-by-the-Sea, Ocean City, has had placed in the chancel a beautiful set of choir stalls, lectern and prayer desk, a memorial gift.

PITTSBURGH.

Rt. Rev. C. Whitehead, D. D., Bishop.

Quiet Day: The Bishop of the Diocese held a Quiet Day for the Clergy on Monday, March 18, at the Saint Mary Memorial, Pittsburgh. In the morning there was a celebration of the Holy Communion, and two addresses. A Lenten luncheon was served in the parish house, and the addresses were continued in the afternoon, interspersed with the singing of hymns and appropriate prayers.

A meeting of Churchmen, under the auspices of the local Assembly of the Brotherhood of St. Andrew, took place at Christ Church, Pittsburgh, on Tuesday evening, March 19. A service was held in the church, followed by supper in the parish house. The main meeting was held at eight o'clock, when the Rev. Dr. Wyatt Brown, of the Church of the Ascension, spoke on "The Hope of the World"; and directors or representatives of various Chapters made reports of work being done by them at the present time. Quite a number of the soldier boys who are in Pittsburgh studying at Carnegie Technical School were welcome guests.

The Rev. McVeigh Harrison, O. H. C., lately spent several days in the Diocese giving illustrated talks and making appeals in behalf of St. Andrew's School for Boys, situated among the mountains of Tennessee. In Pittsburgh he spoke at Calvary Church and the Church of the Ascension, and made one of the noon-day addresses at the Brotherhood Lenten services at Trinity Church. He also spent a day in St. Peter's Parish, Uniontown. His appeals were listened to with much interest, and he received a number of pledges in behalf of the school.

The Church of the Ascension, Pittsburgh, has just purchased the Rex property at a cost of \$30,000. This property consists of a large stone house and a garage on the corner of Ellsworth Avenue and Neville Street, direct-

ly in front of the church, and when the outhouse, which has obstructed the church, is removed, this parish will have a superb plant.

NEW YORK.

Rt. Rev. David H. Greer, D. D., Bishop.
Rt. Rev. C. S. Burch, D. D., Suffragan.

Holy Week in New York saw a most unusual order. Presbyterian, Methodist, Baptist and Reformed Churches, which never before had noon-day services, some of them never before week night ones, suddenly inaugurated programs of noon-day services, with special preachers. Topics chosen were those appropriate to the days of the week, including the Lord's Supper on Maunday Thursday. Good Friday witnessed the Passion service of three hours, and for the sake of variety, St. John the Evangelist, the Rev. John A. Wade rector, had a Good Friday service, with the Seven Last Words from the Cross dwelt upon by seven different speakers, a Church clergyman the last one only. Others included Methodist and the whole Protestant gamut. Palm Sunday in Presbyterian and other churches had sermons appropriate to the day. Such transformation was observed as New York never witnessed before.

Huguenot Chapel Consecrated. Six of the seven chapels of tongues surrounding the ambulatory of the Cathedral of St. John the Divine have now been consecrated. The last one, consecrated last week, is St. Martin of Tours, known as the Huguenot Chapel, and built in memory of the family of William P. Furniss. The only remaining chapel is that of St. Ansgarius, intended some time for services in Swedish. One of the chapels, that of St. Boniface, is intended for services in German, but none have ever been held there, and none are likely to be at this time.

CONNECTICUT.

Rt. Rev. C. B. Brewster, D. D., Bishop.
Rt. Rev. E. C. Acheson, D. D., Suffragan.

Governor's Good Friday Proclamation.

Governor Holcomb has issued his annual proclamation, designating Good Friday to be observed in Connecticut as Fast Day. These are his words:

"In compliance with custom, the Governors of Connecticut have designated the Friday before Easter as a day of fasting and prayer, in commemoration of the day when the Saviour of mankind made the supreme sacrifice. On that day, for the three years last past, we have prayed that the nation be spared from an active participation in this great world war. It was a selfish and unanswered prayer. It was decreed that this country, founded upon the divine principle of the equal rights of man, should do its part in defeating a foe which, by force of arms, seeks to subjugate the world. We should be willing to make whatever sacrifice is necessary to ensure the preservation of human liberty. I, therefore, appoint Friday, the 29th day of March next, as a day of fasting and prayer."

It is the proclamation of a Christian man, seventy-three years of age, serving his second term, and foremost among the eminent Governors of our country, with every political prospect that, despite his age and desire to retire, will be urged to accept renomination. He is a resident of Southington, Superintendent Emeritus of the Baptist

Sunday school, and a man of the simple life.

The Rev. Dr. Miel, twenty-five years rector of Trinity Church, Hartford, volunteered his services early last summer to do Red Cross work in France. He returned for the beginning of Lent, and, in addition to caring for a large urban parish, has given himself, without stint, to the calls from adjacent cities to rehearse facts about our men in France. After Easter, with the unanimous consent of vestry and congregation, he will resume his work in France.

New Haven has been visited by the Archbishop of York, who delivered a strong address in Woolsey Hall, of Yale University, March 13th, to a gathering which filled the auditorium to its extreme capacity. The distinguished President of the university, in introducing the eminent prelate, stated that of the three most notable guests who have visited New Haven within fifty years, no one received a greater welcome than their present guest.

The Church of Our Saviour, Plainville, proposes to celebrate, on Easter Monday, the fifteenth anniversary of the present rector's work in that parish. They also desire that he may long, with continued prophetic sight, lead them on. The name of the Rev. R. H. Burton is honored by the entire community, and deservedly so.

The Rev. Dr. Cyrus Townsend Brady has kindly consented to give his services, the second Sunday after Easter, in a well ordered preaching itinerary, to Cheshire, Southington and Plainville, morning, afternoon and evening.

St. Paul's, Southington, has had a very successful series of services during Lent. The rector, the Rev. Dr. W. D. Williams, every Tuesday afternoon conducted meditations in the book of Job. Besides other services, on Thursday evening the following visiting clergymen have preached: The Rev. R. H. Burton, of Plainville; the Rev. M. J. Simpson, of Cheshire; the Rev. A. T. Gesner, of Waterbury; the Rev. J. F. Sexton and the Rev. G. W. Griffith, both of New Haven, and the Rev. H. W. Perkins, of Collinsville.

The Rev. H. W. Perkins, formerly of Burlington, Iowa, and later of Boston, Mass., entered upon his work in Collinsville in October, and the people are responding heartily to his well directed endeavors.

Christ Church, Hartford, under the guidance of the Rev. S. R. Colladay, successor to the lamented Rev. Dr. James Goodwin, is entering upon an era of effective institutional work, more than necessary, since it is becoming a "down town" parish, with a parish house equipment, equal to any in the United States.

Union Services: In the interest of fuel conservation, all the religious bodies of Meriden united, early in the winter, in one general service Sunday evenings, and with great success. St. Andrew's and All Saints parishes being among the foremost in this form of godly union and concord.

The Rev. James Stuart Neill, rector of St. Mary's, South Manchester, began his ministry there Ash Wednesday, and his full, rich, varied abilities are appreciated by large and earnest congregations.

Church Work Progressing: Despite the large numbers of young men entering the service of our country, thereby perceptibly depleting the prospective man power in our parishes and missions, the work of the Church in this Diocese keeps up, and goes on in a full tide of spiritual life.

LOUISIANA.

Rt. Rev. David Sessums, D. D., Bishop.

New Orleans: Trinity Church, New Orleans, the Rev. Dr. Robert S. Coupland, rector, has finally paid off its long standing and troublesome parish debt. Members of the vestry took advantage of two heatless Mondays in February, formed themselves into committees, went forth to canvass the congregation, and raised enough money to pay the balance due. On February 15 the balance due on the note was finally paid.

In the last few years several of the strongest New Orleans parishes have carried through successful debt-raising campaigns. Both St. Paul's and Christ Church Cathedral have retired staggering burdens of debt, and have been consecrated. During the last year St. James, Baton Rouge, one of the leading parishes of the Diocese, has also paid off its debt, and has been consecrated.

Houma: The debt owed by St. Matthew's Church, the Rev. G. L. Tucker, rector, for its parish house, built in 1913, was completely cancelled in the fall of 1917. The parish is also assured of a legacy of \$1,000.00 by a provision in the will of the late George Williams, a member of the vestry. The rectory has been extensively repaired and improved. A gift of \$5,000.00 has recently been made to the parish by one of the members of the vestry. The money is intended to be the nucleus of an Endowment Fund for the parish. By a remarkable coincidence, this gift, which may be regarded as the laying of the cornerstone of the Endowment Fund, was made in January, 1918, the sixtieth anniversary of the laying of the cornerstone for the first church edifice, in January, 1858. An interesting feature of the Lenten services has been the open forum, held on Friday nights after service in the parish house of St. Matthew's Church. Such matters as the Race Question, Labor and Capital, Woman's Work, National Defense, Preparing Our City have been discussed. In past years important local improvements have resulted from the discussion of public matters in St. Matthew's forum, which has been maintained for six successive years, during Lent. Members of various Christian communions attend the forum meetings, and take part in the discussions, and serve on committees appointed by the forum to investigate special matters, or to appear before governmental boards and authorities. Ministers of other churches and prominent laymen and laywomen have presided over the discussions, by invitation of the rector of the parish. The forum has, therefore, served in this instance both as a promoter of social service and of Christian unity.

IDAHO.

Rt. Rev. James B. Funsten, D. D., Bishop.

News Notes of Interest.

The plans for the new Fort Hall Indian Mission are being completed, and the contractor will soon commence the work. It will be remembered this

building was destroyed by fire last November. It seemed necessary to the existence of the work that there should be no delay in rebuilding, for the destruction was so complete all the work suffered. The insurance will cover more than half the cost of construction, and the Bishop hopes friends will be moved to give the balance. The Rev. S. W. Creasey is now in charge.

The Annual Convocation of Idaho will be held in Boise, May 23-26.

St. Margaret's School will probably close its session the last week in May. The session has been fairly good, all things considered. Under good conditions the girls' school could be made a great missionary influence, but with insufficient funds its progress is much hampered, especially in these war days.

St. Luke's Hospital has been quite full all the season. It takes care of fifteen hundred people annually, and has in training some thirty-five young Idaho girls. Seven graduates have gone to the front. It has some eight hundred operative cases, and a new operating room is badly needed. The cost would be about \$5,000, of which amount we have received several hundred dollars.

The Rev. A. Chamberlain, Dean of St. Michael's, is making strenuous efforts to clean up the balance due on the church, which has been a weight on the congregation for several years. The Easter offering will be devoted to that end.

The Bishop has been busy in making his annual round. He has recently confirmed classes in Nampa, Rupert, Caldwell, Pocatello and North Idaho. Congregations have been good and there are evidences of a deeper interest in spiritual matters.

The Bishop expects to attend the meeting of the House of Bishops in April.

The rector at Nampa has succeeded in reducing very considerably the debt, which has been on the Parish House several years.

Idaho has a splendid war record. The people have showed enthusiasm and patriotism. They have more than met all the governmental requirements for men and money.

The Bishop has accepted the appointment of the National Red Cross Committee to speak in the Red Cross drive from May 6th to 13th.

The Rev. Mr. Franck has accepted work in one of the Y. M. C. A. tents. The Rev. Mr. Dickinson has been most prominent in Red Cross work. Dean Chamberlain has done important work on the National Food Committee, to which he was appointed, and so with others also.

The telling of the resurrection is not done exclusively in sermons and from pulpits. It is done through the daily life. A Christian's belief in the resurrection of the Lord Jesus Christ ought to mean a great deal more than a cold, bare assent to the historical fact stated in the Creed—"on the third day He rose again from the dead." "If ye then be risen with Christ," cries Paul, "seek those things which are above." The way to tell the resurrection is to make the resurrection tell.—William Reed Huntington.

Christianity and the Community

Thy Kingdom Come on Earth

The work being done by the Red Cross in the war zone across the seas is the most vivid and best known part of its wide activity, but no less important is the admirable service organized at home under its Department of Civilian Relief. In a number of cities "Home Service Institutes" have been formed to train workers in meeting the growing and urgent needs which the progress of the war will develop here. One of the institutes is to open in Richmond, Va., on April 8th under the charge of the School of Social Work and Public Health (Dr. H. H. Hibbs, 1112 Capitol Street, Director), with courses on "Home Service," on "Fundamental Methods of Work With Families," on "Health," "The Wayward Child and the Unstable Family" and "Home Economics."

As to what these Home Service Institutes mean a Red Cross Bulletin says:

"Each chapter of the American Red Cross is now being instructed to organize a Home Service section to assist families to cope with difficulties which the stress and strain of the war and the absence of husband, son or brother has thrust upon them. The wife may be inexperienced in business affairs or burdened with anxiety or worry about the children. She may be lonely and need protection. Brothers or sisters may have become wayward and irregular in school since the older brother went away. Aged parents may be lonely and helpless. Additional opportunities for recreation may be needed to compensate for the loss of the absent one and for worry about home problems and what the war may bring forth. Relief may also be needed to supplement government allowances. But the absent soldier was more than a bread-winner and contributed more than material things to the home. In such cases the Red Cross may, if its services are acceptable, send a friend to the family to partly take the soldier or sailor's place.

"Home Service Sections must also be prepared to give accurate and complete information to families of soldiers and sailors; how mail should be addressed and packages wrapped and mailed; how information may be obtained of those sick, wounded, captured or missing; what the war risk insurance law means; how to get allowances, allotments and compensation. This is helping as truly as giving families aid when sick or in want, for it will save untold anxiety and suffering and often needless fears.

"The relation of this work to the efficiency of the army and navy is a close and important one. All military leaders emphasize the importance of keeping up the morale of the fighting forces. Home Service work does just this.

"Finally, many of the soldiers who return will be broken in body by wounds, sight gone in some cases, and mind and nerves shattered by shell shock in others. To care for these broken men, to build them up physically, to overcome the deep-seated discouragement in which they will be

plunged will be a task in which the Red Cross Home Service workers must be prepared to help.

"But to render genuine help to wounded and discouraged soldiers requires tact and skill as well as sympathy. The worker who is to render effective service to soldiers' families also must be trained for her work. Information must be given accurately and clearly. Such relief as may be given must be administered—especially to soldiers' families—with tact and with a clear comprehension of just what is needed. Friendly services of all kinds must be rendered efficiently. This can be done only by those who know how. Wise and tactful effort will be necessary in many families if the soldier is to find his family as well off when he returns as when he went away."

✦

To Church people Mr. George Wharton Pepper, of Philadelphia, is known as one of the ablest and most honored of all our laymen, and it is of interest, therefore, to read in a Philadelphia paper of last week an interview from him in which the following paragraphs occur:

"I have until the last three years been always a user of alcohol in moderate quantities; I was brought up that way and I have always believed that it was a question for each man to settle for himself; but about three years ago I came to the conclusion that it was a matter of national policy, and I gave up liquor in any form.

"I have just been through many parts of the State, and I find an enormous sentiment in favor of the ratification of the federal amendment. I don't think the politicians realize this; those who usually make the most reliable predictions to-day fail to take into consideration how intensely the necessity of subjecting ourselves by compulsion to the same restrictions which all agree are necessary for our fighting men has taken hold upon the public conscience. I know innumerable striking instances of men who have always taken what liquor they wanted who to-day will not touch it, just because they do not regard it as particularly manly to accept defense from those whose individual desires in that regard have been ignored and to go on drinking in the safety of that defense bought by the other man's self-denial.

"Of course, that feeling does not logically lead to enforced prohibition, but when that sentiment becomes sufficiently powerful it is going to lead to a change in the law itself; and I have become convinced that there is no such thing as an inherent right when it comes to personal habits. The real question at any given time is whether the curbing of the nation's desires does not become a matter of national expediency.

* * *

"The war has had an enormous influence in the great growth of the desire for prohibition; there are, I think, three elements in this: First, the sentimental feeling that what the boys who are fighting have had to give up for us we ought to give up on our part; sec-

ond, the growing consciousness of the absolute necessity for not spending any money on unnecessary luxuries, and, third, to some extent the still insufficient knowledge that the food staples have got to be economized. And it is my impression that a considerable amount of edible grain goes into the making of alcoholic drinks. * * *

"Those are all reasons why I, personally, am now earnestly for the ratification of the prohibition amendment."

✦

The war would seem to produce not only some very wise sayings but also some very silly ones. Here is one of them, attributed to a prominent manufacturer who spoke last week at a great Eastern university:

"Latin and Greek have never made a man," he said. "They never will. In war time it is more study of a practical kind that gives a college self-respect. As a matter of fact, American colleges, particularly those in the East, would do well to put more study of a practical kind in their curriculum, even in time of peace."

We need efficiency in these days, it is true enough; but in the process of becoming efficient it is just as well not to follow the German spirit of putting on the scrap-heap all the refining things which do not happen to fit into some cast-iron materialistic plan.

✦

To the editor of this column on the day when its material goes to press the mail brings a small leaflet which provokes thought concerning the practice recently of many kindly-disposed individuals and associations of sending quantities of tobacco indiscriminately to the soldiers abroad. The writer of the pamphlet recognizes the right of men who have been accustomed to smoke to have their tobacco, but objects to the present conditions which are promoting excess. He quotes as follows:

By the Associated Press, London, Nov. 4.—"Army surgeons display growing uneasiness on the subject of excessive cigarette smoking among the wounded and convalescent soldiers. Kindly people shower cigarettes upon men who are struggling back to health and by this means, say the doctors, retard recovery and even do permanent injury to health."

The report of a London military hospital superintendent says, "Nobody objects to an invalid smoking three or four cigarettes a day, but there is a grave danger in fifteen or twenty. A patient returning to the hospital after a day's leave is often found with an irregular pulse, due to his smoking. This interferes with sleep and leads to a general lowering of vitality. The public should remember that a convalescent soldier is more like a young boy than a grown man in his power to resist nicotine."

Christians of yesterday died for the truth; Christians of to-day live for it, and give their lives in service. Fidelity to purpose, to principle, to obligation, to trust, costs dearly.—Selected.

Church Knowledge and Nurture

NEW TABLE OF LESSONS

Morning Lessons.

Easter Day	Isa. 51:1-16 or	Luke 24:1-12
Moh. 31	1 Chr. 16:7-36	
Mon. in Easter	Isaiah 40	Luke 24:13-48
Apr. 1		Isaiah 12
Tues. in Easter	41:1-20	Matt. 28
Apr. 2		25:1-9
Apr. 3	41:21-42:4	John 2:12-end
Apr. 4	42:5-end	9:39-10:18
Apr. 5	43	Luke 9:18-36
S. Apr. 6	44:1-23	18:18-34
1st S. after Easter	Isa. 44:24-45:13 or	John 20:24-end
Apr. 7	Jonah 1 and 2	

Evening Lessons.

Isa. 52:1-10	Jno. 20:1-23
Isaiah 12	Mark 16:1-8
25:1-9	16:9-end
I Kings 17	Matthew 9:18-26
II Kings 4:8-37	Luke 7:1-16
II Kings 13:14-end	John 11:1-44
II Esdras 2:33-end	5:19-30
Jer. 31:1-17	Rom. 5

Easter.

The history of the Easter lessons in the past century or so in the churches of England and Canada and the Episcopal Church in this country is illuminating. The English and Canadian gave only Exodus 12 divided into two parts for morning and evening, with chapter 14 for an alternate. The American Church did likewise, except for 14. Later we cut out the second part of Exodus 12 and substituted first twenty-one verses of chapter 15, a great improvement, though the eliminating of all history leading up to the Exodus and proceeding from it seems a blunder. Later, the English (Canterbury) and Canadian revisions have enriched the readings for the day by adding Isaiah 51:1-16; 52:1-12 and chapter 12. The point to be noticed is that these new lessons from Isaiah add the historical fact of redemption from exile to that from Egypt as the background of the Easter message. And even before this was done, the American Prayer Book had already prepared the way for this in a measure by the use of Isaiah 43 and 48 on the first Sunday after Easter. It thus appears that the plan of the New American Lectionary, basing the use and arrangement of the Old Testament on these two fundamental facts of redemption, is only the logical development of a movement that has been going on for some time in the whole Anglican communion. Our first lesson Easter morning brings together in one view these same two redemptions (verses 9, 10, 15) and prophesies the Return: "The ransomed of the Lord shall return and come with singing unto Zion; everlasting joy shall be upon their heads; and sorrow and sighing shall flee away." Later on there will be given, in accordance with the historical plan, the story of the Return, reaching a climax in the re-establishment of the law, on Whit-Sunday (Nehemiah 9). For the second lesson, we have given the story of the Resurrection as told by the angels in St. Luke's gospel which we have been following through Lent. "Why seek ye the living among the dead? He is not here, but is risen. Remember how He spake unto you, saying, etc." For the first lesson, we have had recourse again to Isaiah (verses 11 and 12 should surely be included). It is God's appeal to the Church to awake and avail itself of its redemption: "Break forth into joy, sing together, ye waste places of Jerusalem; for Jehovah hath comforted His people; He hath redeemed Jerusalem." (The morning lesson contains an appeal to God to awake; the evening to the Church). St. John's story of the Resurrection is the second lesson; and we begin right away to prepare for the Ascension and for the Gift of the Holy Spirit (some might

prefer to make this the morning lesson, which is permissible).

The week day lessons are determined, first by those passages of the Old Testament which belong in connection with the deliverance from Babylon, and this means the fortieth and following chapters of Isaiah, no matter whether written before, during or after the Exile. The other selections, morning and evening, are topically made, having reference either to appearances of the Risen Lord, or to previous deeds or sayings in either Testament which find their fulfilment in the Resurrection. A comparison of these selections with the week day readings of the Prayer Book (April 1-6) will show the appropriateness of the one set and the inappropriateness of the other, except for a single incident, and that is given in the New Lectionary as well: Luke 7:11-16, Raising of the son of the widow of Nain.

C. B. WILMER.

HOME LESSONS ON THE LIFE OF OUR LORD.

Primary and Junior.

(VII).

1. Where was John the Baptist, and who was his father? Luk. 3:2.
2. Give names of Emperor, Governor, Tetrarch and High Priests. Luk. 3:1, 2.
3. What was John's message? Matt. 3:2.
4. What did Esaias say his preaching would do for Jesus? Luk. 3:4-6.
5. What did John wear, and what did he eat? Mark 1:6.
6. Who came to hear his preaching, and to his Baptism? Matt. 3:5, 6; Luk. 3:7.
7. How did John show his Baptism was not like Christ's? Matt. 3:11.
8. Why did he not want to Baptize Jesus, and why yield? Matt. 3:13-15.
9. What two things happened, and how old was Jesus? Luk. 3:21-23.
10. Have you been Baptized? Acts 2:38, 39.
11. What does your Baptism make you? Catechism quest. 2.

Seniors and Adults.

(IV).

Subject: Why Was There an Incarnation?

1. What does the Incarnation of Christ mean? Isa. 7:14; 9:6; 53:4, 9.
2. Study these texts explaining it. Luk. 1:26-35; 2:4-7; Matt. 1:18-25.
3. What was its necessity? Heb. 10:4-14; 2:17; 1 Cor. 15:20, 21.
4. What was its purpose? Gal. 4:4-5; Matt. 16:27; 1 Jno. 3:5; Heb. 7:27, 26.

Calendar and Collect

March.

1. Friday.
3. Third Sunday in Lent.
10. Fourth Sunday in Lent.
17. Fifth (Passion) Sunday in Lent.
24. Sixth (Palm) Sunday in Lent.
25. Monday in Holy Week. Annunciation.
28. Maundy Thursday.
29. Good Friday.
31. Easter Day.

Collect for Easter Even.

Grant, O Lord, that as we are baptized into the death of Thy blessed Son, our Saviour Jesus Christ, so by continual mortifying our corrupt affections we may be buried with Him; and that through the grave, and gate of death, we may pass to our joyful resurrection; for His merits, who died, and was buried, and rose again for us, Thy Son, Jesus Christ our Lord. Amen.

Collect for Easter Day.

Almighty God, who through Thine only begotten Son, Jesus Christ, hast overcome death and opened unto us the gate of everlasting life; We humbly beseech Thee, that, as by Thy special grace preventing us, Thou dost put into our minds good desires, so by Thy continual help we may bring the same to good effect; through Jesus Christ our Lord, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. Amen.

5. What was its nature? Jno. 1:14; Heb. 2:18; 4:15; 1 Tim. 2:5.
6. What does Redeem mean? 1. Pet. 1:18. Reconcile? 2 Cor. 5:18-20. Reveal? 1 Cor. 2:10. Restore? Psal. 23:3.
7. Give the prophecy and story of the Annunciation. Isa. 7:14; 9:6, 7; 11:1.
8. Why was Christ Circumcised? Why was He Baptized? Matt. 3:15.
9. What effected Christ's youthful development? Luk. 40.

The Home.

The First of the Five Forces of Religious Education is the Home.

In the Province of Sewanee there are:

95,308 Communicants of the Church;
142,962 (estimated) Baptized Members of the Church, living in
35,740 (estimated) Christian Homes.
Christian Education in the Home is given by:

1. Family Worship: Grace at Meals, and Family Prayer;
2. Teaching of Personal Devotion and Duty;
3. Co-operation with the Sunday School;
4. The Example of Loyalty and Faithfulness in Christian Duties;
5. A Christian Atmosphere.

Parents need definite instruction in the training of their children, and are almost always the only teachers for the very young.

Obedience and respect are too largely lacking in our children today, and these habits can best be taught in the first four years.

The Church.

The Second of the Five Forces of Religious Education is the Church.

There are in the Province of Sewanee 16 Bishops and 555 other Clergy, who minister to 1,258 Parishes and Missions, in which there are 838 (estimated) Sunday Schools, 5,427 Sunday

(Continued on page 22)

Family Department

Easter Gladness.

Hallelujah! Christ is risen!
Of His triumphs let us sing;
Hail Him as the Lord victorious,
As our mighty conquering King;
Lift in waves of exultation
Notes of praise this Easter morn,
That shall as the sweetest incense
Upward to the throne be borne.

Hallelujah! Easter gladness
Echoes round the earth and main;
He who gave His life a ransom,
Conquers death and lives to reign;
Strike your harps, ye shining spirits,
Join with us in Easter lays,
Let there be one mighty chorus
To the mighty Conqueror's praise.

Hallelujah! Ours the blessing;
Since He died and rose again,
Now is our redemption perfect,
Life immortal we obtain.
So at last, when He appeareth,
Death shall clasp his chains in vain,
Tombs shall make their full surrender,
Saints shall their redemption claim.

Hallelujah! All ye ransomed,
Let your endless joy begin!
Now the gate of life immortal
Opens wide to let you in;
By and by shall angels sitting
At the tomb with open door,
Whisper to us, at our waking,
"Fear not; He has gone before."

For the Southern Churchman.

An Easter Butterfly.

Janet Allan Bryan.

"Esther, are you going to service?" asked Mrs. Vinton, coming to the door of her daughter's room on Easter Even. "I can't go because Jim and Thomas are due in half an hour, and I must be here to welcome them home for their Easter holiday."

The girl looked up listlessly from the black crepe de chine dress on which she was pinning fresh white collar and cuffs. "Yes, I'll go, though, to tell you the truth, mother, church hasn't meant much to me, since—"

The mother looked sorrowfully at the sombre young face. "I've been afraid of that, dear," she said, "but I feel so differently: it is the greatest help I have in our trouble—if you and the boys could just find it so."

Esther rose silently and put on her hat. "No—it's no comfort to me," she said, "and this Easter season seems especially hard—all the talk about the Resurrection, and living again—and poor Alf gone!"

Mrs. Vinton sighed. The loss of the oldest of the three sons, who made the home a vital and delightful place for mother and sister, had settled like a pall over the spirits of those who were left. Alf had gone straight from the University to the front with an ambulance corps, and six months ago had fallen a victim to pneumonia at his distant post of duty. The mother's splendid courage and faith rose to meet the need, but to the two sons at a preparatory school in a neighboring town and the sister the memory of their loss brought only bitterness.

As the girl walked through the mild, spring twilight to church, her mind went over the well beaten track again. "What's the use in saying good comes

out of ill—joy out of sorrow? Alf, taken just when he had come to his best development—nothing left of all that promise."

She slipped into a seat in a dim corner of the transept, and heard the familiar words with half attentive ears. The rector saw the lonely figure, however, and as soon as the service was over he hurried back to speak to her.

"I am glad to see you, my dear"—Dr. Owen had christened all the Vinton children—"because I want to ask a favor of you."

"Yes, sir," said Esther patiently.

"I've been trying during this week to go to see all the 'shut-ins' in the parish," continued the doctor, "in order to bring them a bit of the season's message. And this afternoon I planned to go from here to Miss Alison Grant's. But I am sent for to go to old Mr. Benson's—he's quite sick, I believe—and I wondered if you would go to Miss Alison's for me. I know it's on your way home, and that you have known Miss Alison many a year."

"Yes, but," began Esther, bewildered, "you spoke of a message—I haven't any message to give her, Dr. Owen; I have to try my best not to say bitter things these days."

The old man looked silently at his young parishioner. "Perhaps she may have one for you, my dear," he said gently. "At any rate, will you go?"

Esther nodded, and with a warm handclasp Dr. Owen turned away, while she lingered a moment to avoid the slowly moving throng of worshippers as they dispersed.

Miss Alison's little house was in the square next to Esther's home, and many a pleasant hour had she spent by the invalid's chair. Quite seventy years old was the lame woman, but her mind and heart kept their youthful tone, and her busy fingers had no time to grow stiff, as she sewed and darned for many poor neighbors.

Esther knocked, and then put her head in the door to call softly, "Miss Alison, it's Esther Vinton; may I come in?"

"Certainly, dear; I sent Molly to the book store just now, and am playing 'butler' myself."

Following the voice, Esther turned into Miss Alison's living room to find the little lady knitting vigorously. her wheel chair pushed up to the front window to catch the fading light.

"How nice to see you, child!" the hostess went on. "Come sit here and see how nicely I am getting on with the heel of this army sock."

"What, are you learning to knit for the soldiers?" asked Esther, thinking that Miss Alison's learning days must be over.

The lady gave her a strange, half sad glance. "Not learning, my dear, just remembering! In '61 we all spent every spare moment over our knitting needles—and our boys."

"But you were just a girl!" objected Esther.

"Plenty old enough to love—and suffer," answered Miss Alison softly. "As I sat here this afternoon, I was thinking of my own part in that suffering—" she hesitated a minute, and then went on. "I lost a young brother, too, you know."

Esther winced. "Did you feel the dreadful uselessness of it all?" she asked. "Oh, Miss Alison, I don't know

what people mean when they say sorrow is worth while."

The knitter laid her needles down. "Just at first I felt as you do; but, Esther, before brother Harry had been gone a year I saw one of the blessed effects of sorrow—in my own family."

"Do you mind telling me?" asked the girl timidly.

"No, I am glad to speak of it. My dear father had been unhappily influenced in his student days in Germany, long, long ago, and had considered himself an unbeliever. But after Hal's death he began to reach out desperately for help and comfort where the rest of us found it, and he became a true and devout Christian."

Esther listened in silence. "I wish I could see any reason or any result to our loss," she said.

Miss Alison leaned down suddenly and produced an open pasteboard box from a low seat beside her. "Look what one of my Boy Scout friends brought me the other day," she said, showing Esther the odd, dusky oval of a silk worm cocoon. "He thought I might enjoy seeing the little creature emerge from its prison—but I will give it to you, if you like, as I have seen the pretty sight before."

"When will it come out?"

"I don't know exactly; put it in a warm, sheltered place, and you may expect it any time."

Interested and diverted, as the kindly old woman had intended, Esther rose to go, carrying the cocoon carefully in her gloved palm. "I have enjoyed coming, dear Miss Alison," she said gratefully, "and I am particularly pleased to have this bit of interest to carry home. Jim and Tom are back from school to spend Easter, and it's hard these days to make the house cheerful for them."

The mother and sons were sitting at the tea table as Esther hurried in, and after the brotherly hugs and greetings she produced the cocoon.

"My!" exclaimed Tom, the younger. "I hope it'll come out while I am here. I've an exam on Lepidoptera next month."

"Put it on the table in the bay window, Essie," suggested Mrs. Vinton. "and we'll all watch it."

The boys enjoyed the home supper, and talking of their ball team and its prospects, but afterward, as they gathered in the living room to inspect the mysterious little prisoner, Jim said gravely:

"I thought you'd like to know, mother, that there's a movement on foot to give a splendid memorial to Alf."

The mother looked up instantly. "What do you mean?"

"Our mathematics teacher was a member of Alf's class at the University, and he says the men of the class have subscribed enough to furnish an ambulance for work at the front, in his memory."

The mother could not speak for a moment, and Esther's tears overflowed, but they all felt a thrill of pride and joy in this beautiful evidence of love and admiration on the part of Alf's comrades. Details followed, and in the quiet talk which ended the evening Tom added his quota to the mother's comfort.

"I joined the Brotherhood of St. Andrew last week, mother," he said, shyly. "I thought as Alf had been a member of the chapter when he was at school, maybe you'd like me to be, too."

Esther awakened early on Easter morning, to the song of a venturesome bird outside her window and a gleaming ray of sunshine across her bed. Slipping into her dressing gown, intending to join her mother for the early

service, she ran lightly downstairs to get hot water in the kitchen. The living room door was ajar, and remembering her cocoon dweller, she stepped in. As her eyes turned towards the table in the bay window, she uttered a little cry, and ran to see the winged creature beating its way to freedom through a rugged opening it had made in one end of the cocoon.

Breathless, Esther watched the struggle, half minded to try to help, but realizing that her clumsy fingers would probably injure the palpitating thing. She lost sight of time, and when a sound roused her she turned to see Mrs. Vinton ready for her early outing, smiling at her from the doorway. "You see!" cried Esther eagerly, "come in and shut the door, mother. Our prisoner is free, and I've been so absorbed I didn't know it was so late."

Mrs. Vinton looked closely at the fluttering moth, now quite free from her shell, and slowly fluttering her unaccustomed wings in the morning sunlight. "Never mind, dear, you will enjoy the later service with the boys. My heart was so full of gratitude for the news the boys brought last night—the wonderful memorial to Alf, which is an untold mercy, and Tom's effort to take his brother's place in the Brotherhood—I felt I must go and give thanks!"

Esther opened her lips to challenge the strange word, but changed her mind, and putting a gentle finger under the white butterfly, she raised it above her head and watched it flutter a moment toward the window.

"I begin to understand the Easter message," she said, very low, "of peace out of pain, light out of darkness; I believe I can sing today—

"Come ye faithful, raise the strain,
"Christ hath burst His prison!"

Easter.

A tomb within a garden lay
Where man had never lain,
And there they laid at close of day
The Lord so rudely slain.

Like leaves before the winter's blast
His loved ones fled in fear,
Their hopes had vanished, death at last
Had found their Master dear.

With grief and sorrow nigh forespent
Their vigil sad they keep,
With anguish keen their hearts are rent,
And love can only weep.

But on this happy Easter morn
The King of kings arose,
New gifts He brings to men forlorn
And conquers all His foes.

O grave, where is thy victory?
O death, where is thy sting?
He who in sorrow died for me
Shall be my Lord and King.

—Lutheran.

Easter Day.

"If Christ be not raised . . . ye are yet in your sins. Then they also which are fallen asleep in Christ are perished." So St. Paul sets forth the appalling, but logical, consequences, if the Resurrection of Christ be a mere myth; so, by implication, he suggests the glorious results of the sure and certain fact. Two things, in other words, are bound up with Christ's resurrection: they stand or fall according as that happening is fact or fiction—our deliverance from sin and our hope of a blessed immortality.

It is profoundly instructive to mark that the Apostle, even in this moving

context, is absolutely true to his tremendous ethical convictions. The first result of the resurrection of the Lord is found, not in the believer's assurance of an endless life, but in a dynamic that makes holiness possible. The greatest gift of the Risen Christ is the power of a present victory over sin through His indwelling Spirit—only second to that comes the reward to the faithful disciple won by the Master's conquest of death—even the assurance of everlasting glory in the life of the world to come. Without righteousness endless existence would be, not a prize, but a punishment. Righteousness being assured, immortality becomes an exceeding great reward.

Many are the arguments which men have used to assure themselves of the reality of that hope beyond the grave, but most of us would probably agree with the Apostle that it was the Resurrection of Christ which brought life and immortality to light. In the certainty of that glorious fact the Apostle exults: "Have I not seen Jesus Christ our Lord?" About the middle of the nineteenth century it could still be said by a great scholar that "the Resurrection of Christ is the best attested fact in history." Since that date, however, the waves of criticism have tested the reliability of the Unique Event. The attack has been conducted upon two lines—an attempt has been made to discredit the evidence and to explain away the reality of the appearances. Has the attack succeeded, or may we still utter the triumphant cry of St. Paul, "Now is Christ risen from the dead, and become the first fruits of them that slept?"

Consider, first, the attack upon the credibility of the witnesses. Every apparent disagreement in the Gospel narratives has been magnified to the utmost. Much has been made of the fact that one Evangelist records only appearances in Jerusalem, while another recounts appearances in Galilee. But grant, for the sake of argument, all that critics have urged, two facts still remain unshaken—first, that the Apostolic Church, long before the Gospels were written, was convinced that Christ had indeed risen; and secondly, that in the power of a new and unprecedented spiritual dynamic, that same Church went forth to win the world for Jesus. Could such mighty facts be founded on a fiction? Could such tremendous results flow from an unreal cause? There can be only one answer to these questions—"now is Christ risen from the dead."

And the attempt to explain away the reality of the appearances? Here, too, grant, for the sake of argument, all that has been said—except only that the appearances were hallucinations of overheated brains. This we must rule out as absurd, for how could the regeneration of the world spring from the diseased imagination of hysterical patients and of madmen? But grant all other theories of the appearances, and it remains true that Christ proved Himself to survive in the power of an endless life. Your bias of mind may incline you to side with the Latin Fathers, who emphasized the fleshly character of the Lord's Risen Body. Or you may prefer to follow the Eastern Church, and dwell rather on the spiritual character of that Body. Its normal invisibility to human eyes, its difference from an superiority to our present vehicles of self-expression. You may decline to believe that flesh is essential to human nature, and prefer to agree with the Apostle when he suggests that flesh and blood are unsuitable to the new conditions—as, indeed, the cocoon of the chrysalis would be

a burden to the butterfly. You may hold, as Chrysostom suggests (and this is practically the modern view) that Our Lord only appeared in material form, with the marks of the wounds, for the sake of convincing the Disciples. Yet, the one great fact remains unshakable—Christ had passed through death, not into nothingness, but into a condition exceeding the powers of this earthly life beyond all that we could have dared to hope or think. And so, conquering death for Himself, He has conquered it for us too. Christ has "become the first fruits of them that slept." There lies the pledge of the believer's immortality. "Now is Christ risen from the dead." Alleluia. —Canadian Churchman.

Volunteers Sanitary Corps, A. E. F., Offers Themselves in Fight Against Trench Fever.

The second most prolific cause of wastage from the line is trench fever—a disease unknown until this present war. As mosquitoes once were suspected to be the carriers of yellow fever germs so lice now are the suspected carriers of trench fever germs. This fact has not been proven, however. The American Red Cross is planning a campaign against trench fever similar to that employed against yellow fever in Cuba after the Spanish war. All the enlisted men of the Sanitary Corps who heard the call for volunteers offered themselves as subjects for experiment. Sixty were chosen. The following cablegram was received at National Headquarters from A. R. C. Headquarters in Paris and gives these interesting details:

"American Red Cross has just started to lead a unique attack upon trench fever—one of the most formidable enemies confronting the armies fighting in France. The plan of campaign is very similar to that employed against yellow fever in Cuba immediately after the Spanish war. Two members of General Pershing's staff who have authorized this experiment were intimately connected with the successful fight against yellow fever in Cuba.

"Trench fever, a disease unknown before the war, leads all fevers as disabling disease for soldiers and stands second on list of diseases causing wastage from the line. It has caused almost one-third of all sickness in some of the armies of northern France. The American Red Cross has set aside the necessary sum for conducting the scientific work in studying this disease.

"The primary purpose is to determine whether or not trench fever is transmitted by lice just as the primary purpose in the yellow fever study was to determine whether that disease was or was not transmitted by mosquitoes.

"All previous research by other methods having proved abortive a call was made among enlisted men of the sanitary corps of the American Expeditionary Forces for sixty volunteers who would undertake to submit themselves to exposure to the disease under such conditions as the doctors might prescribe. The immediate result was that out of 500 men attached to three field hospitals and four ambulance companies every man volunteered.

"All the sixty men selected came from New England. They are now quartered at the hospital which the British Army undertook to supply as a base for this work—the British offering to supply rations for the men while the experiment was in progress. Red Cross has provided a complete laboratory equipment for minute investigation of the infection in every phase of

(Continued on page 19)

For the Young Folks

For the Southern Churchman.

The Journey.

Eugenie du Maurier.

A curly-haired Boy, 'midst the sunbeams,
Dancing along the way—
While Mary, His loving Mother,
Smiles on her Child at play.

A thorn-crowned Man, 'midst the shadows,
Stumbling 'neath cruel blows—
While His mother follows, step by step,
Her heart bowed down by woes.

A crucified God on Calvary's Mount,
And earth convulsed with fear—
While Mary, the sorrowing mother, kneels
At the foot of the cross-tree drear.

A risen Christ, from the tomb so dark,
Scattering the shadows gray,
And Mary smiles, while angels sing
"Rejoice, this glad Easter Day!"

For the Southern Churchman.

A Queer Egg-Hunt.

"Oh, mother," cried Alice, running in her mother's room, "do you know that it is only four days before Easter, and I have not even thought of an egg-hunt!" and Alice in her excitement threw her hat on the chair and her books on the floor, while she began dancing up and down the room.

"It's just as well that you have not thought of it, miss," said her brother. "You must have forgotten all about Mr. Hoover and saving food. Egg-hunt, indeed; I should think you would be ashamed to mention it."

Alice's face fell; she looked as if she would like to cry.

"Oh, dear, will that make any difference?" she asked.

Bob was just about to answer her when her mother said:

"Suppose you go put your hat and books where they belong, little daughter, and then come back and we can discuss it."

When Alice returned she did not look as happy as when she had come in before, but she thought her mother would think of some way to have the hunt she had always had, and yet not do anything Mr. Hoover would think was not right. Alice had heard so much about that Mr. Hoover, she was a little afraid he would come in some day and see what she was eating and take it away for some soldiers. At least, she had dreamed once that that had happened, and she was afraid it would really be so some day.

Mother put her knitting aside and took the little girl on her lap.

"Now tell me," she said, "just what you wanted."

"I wanted to have an egg-hunt like I always do, and ask all the children and have ice cream and cake. Do you think if we were very quiet Mr. Hoover would ever find it out?" Alice looked hopefully up in her mother's face at this solution of the problem, but she did not find much to encourage her there.

"Now let's see," said her mother. "Why do you suppose we talk about Mr. Hoover's not liking us to waste food? It isn't really Mr. Hoover that has found out that we waste so much food

that some poor starving people want, and the government has asked Mr. Hoover to take charge and see that there isn't as much waste as there used to be; but that is not the bottom of the matter. Do you think it would be right for all the little boys and girls who have a plenty to eat to use eggs just to play with, when there are thousands of men and women and little children across the water who can scarcely get enough to eat to keep them from starving? And then there are poor, sick children in this very town who need eggs to eat, but are too poor to pay for them. Of course you would not think it right to use lots of eggs just as playthings when they are so much needed."

"But, mother, if we can't send the eggs over there, why can't we have them? We can't pack them up to send away."

"No, but if we do not buy all there are the Government can get them and see that they are sent where they are needed. Besides, there are all our soldiers over on this side of the water who have to be fed and kept strong."

"Oh, let the kid have some candy eggs, if she has to have some," broke in Bob.

"You are not any wiser than she, my son. Indeed, you should know better than to suggest that candy, or anything that uses so much sugar, is the last thing to use as a substitute. Suppose we try to think of some plan by supper time, and maybe father can help us out then. Run on out and play now, Alice." And kissing the sober little girl, she put her down.

Alice went out thinking rather hard. She had boasted at school that she would have her egg-hunt as usual this year, and she did not like to go where Sue and Mary and Mabel were for fear of their asking her more about it. So she went up in the hay loft to think up a plan, or at least to try to. But she did not do very much thinking, for she found her paper dolls up there, and began to play with them, and soon forgot all about Easter eggs.

At the supper table her mother told her father all about the trouble, and asked him if he could think of a plan whereby the Easter party need not be given up. The only thing Bob could suggest was to hide peanuts instead of eggs, but Alice did not think much of the plan, so she waited for some one else to speak.

Finally father, who was a doctor, said: "I do not think it would be right to get the eggs for a hunt this year. They are rather hard to get, and people are saving all they can and packing them away for next winter, when they say it will be impossible to get any. Today I went to see a little girl who has been sick a long time and who needs a lot of nourishing food, but she could not get eggs because they were so high; then there is old Mr. Tompkins, who needs them, and he can't afford them, and a poor boy over in the downtown district needs them a lot. In fact, there are several sick people there who need them. I thought the eggs had gone down in price, but this poor boy Tom told me that they always went up at Easter time because people bought so many for their children's egg-hunts. So, little girl, I don't think we ought to buy them, do you?"

"Oh, I have an idea," said mother.

"Suppose we buy some eggs, but instead of boiling and dyeing them, see how fresh we can keep them and then let the eggs hunt the people who need them." We could go out in father's car the day before Easter and take some to all those poor people who need them."

"That will be fine," exclaimed father. "How many children do you usually ask to the hunts, Alice?"

Alice's eyes sparkled very brightly now, and her face fairly shone.

"Oh, how fine! Let me see; there's Sue, and Mary Anne, and Mabel, and the twins and Joe and Raymond and Walter and—"

"Hold on," said father, "how many do you think my machine can hold?"

"We can't take as many as that, honey," said mother, "but we will decide later who we can ask, and then the others can come here when we get back and have some games and ice cream with us."

And that is the way it turned out. Mother got some nice fresh eggs and some pretty little baskets and fixed them up for the poor people. Alice was surprised to see how many different shades the egg shells were without being dyed. Some very very white, and some were quite brown, while others were nearly yellow, or cream colored. These they mixed in the baskets and put some flowers in with them. Then three of Alice's dearest friends went with mother and Bob to the places that father had told them about and left the eggs. The sick people were not only glad to get the eggs, but were very much entertained when Alice told them the eggs were doing the hunting this Easter. When they got home they found five other children waiting for them, and then mother brought out some ice cream, not in bricks, as they were used to seeing it, but each saucer had a colored egg of ice cream on it, and how good it tasted. "So much better than a cold, hard-boiled egg, that has red or green or purple stripes on the white," said Alice. M.

Molly Rabbit's Nest.

Late on the Friday before Easter Mrs. Hanson found a row of excited faces waiting for her at the gate. Howard's was excited and amused, Lela's excited and wondering, and Tiny's excited and a little scared.

"We thought we'd clean the rabbit house tonight, 'cause we might want to go to grandmother's tomorrow, and we found a nest of eggs in it. Lela and Tiny think Molly Rabbit laid 'em," chuckled Howard.

"I don't," said Lela, quickly. "Not quite, but I think Tiny does."

"I'm soor se did," small Tiny answered.

"Do come and look at them, mother," urged Howard.

Sure enough, in one corner of the rabbit house, nestled deep in the straw, were six pearly eggs.

"You see, mother, they really are not like hen's eggs; they are so small and white."

"Lucky tomorrow's Saturday," cried Howard. "We can watch all day and see what does it. We'll take it turn about."

However, everybody wanted the first watch, and it was not a bit tiresome. From the back porch they had a fine view of the rabbit house. Molly Rabbit was on the move every moment, and whenever she hopped into the rabbit house and out again, Tiny ran to see if there was another egg, though the others told her Molly hadn't time to lay one. Howard and Lela were

just beginning to wonder if it was any use to watch longer, when they thought they saw something outside the fence.

"What's that? Sh! Don't move," whispered Howard.

Yes, there was something white creeping through the tall grass along the fence. There was one place where the wires were pushed apart a little, and presently a tiny head poked through it. Two bright eyes looked carefully around a moment; then out stepped the tiniest, trimmest white hen the Hansons had ever seen. Howard didn't draw a long breath, and Lela and Tiny scarcely breathed at all as the wee Biddy edged her way across the yard. She didn't once look at the rabbit house. She stopped now and then to scratch and peck a bit, but all the time she was getting nearer. At last she gave a little run and popped through the door.

Then the children rose and stole noiselessly into the house.

"It's a bantam, and a bantam is a dwarf hen," explained mother when she had gathered the facts from the clatter of voices.

They took turns after that, standing at the kitchen window, and it was Howard that saw the wee hen come out. They watched till she crept through another fence up the road.

"It's the brick house on the corner where those new people moved in last week," said Howard. They rushed back to the house.

"Are the eggs ours, mother?" asked Tiny. "Did she mean 'em for us?"

"The eggs don't belong to the hen, but to the one who feeds her, dear."

"Why, of course," they have to buy feed with the eggs," Lela agreed. "We must take them home."

They did so, but came flying back, eggs and all. "Mrs. Brown says it is Molly Rabbit's nest if it is in her house, mother, and we're to keep the eggs. They have lots of hens and don't care for banty eggs. Won't they be sweet colored? Two apiece and one over. I thought Tiny ought to have the odd one 'cause it is tiny and so is she; then I had another beautiful thought. It popped right into my head. Can't Howard write about the banty on his typewriter and send the story and the egg to Mrs. Maloney's Jimmy that isn't getting well as fast as he should?"

"Aw, I can't write well enough," said Howard, sheepishly.

He did his best, though, and it was quite good enough; for Jimmy was so interested that he made up his mind to get well fast and see the little hen for himself. So, two weeks later, Mrs. Maloney brought Jimmy with her when she came to wash; and he sat on the porch and watched Banty creep up the alley and through the fence, and brought the egg in when she was gone.

"Bless every little white feather of her. She's been the making of Jimmy," said Mrs. Maloney, tearfully.—Sunday-School Times.

The Story of the Risen Lord.

Easter Day is the most glorious day of the whole Church year. Every one wants to shout with joy and cry to God out of very ecstasy of gladness; for on the first Easter Day our dear Lord's Spirit came back to His body (which had lain in the tomb since Good Friday), and He was alive again—"alive for evermore," the Bible tells us.

I always wonder if in heaven there is not a great celebration on Easter Day, too. I am sure there must be; and I am sure the angels sing more sweetly and more exultantly on that day.

You remember that our Lord died on the Cross on Good Friday. Now, the Jewish Sabbath (or day of rest and worship) fell on Saturday, and on that day nothing could be bought or sold. Bodies of the dead were wrapped in spices in those days (to keep them), and the three Marys were unable to buy any until after sundown on Saturday.

So, St. Matthew tells us, very early in the morning of "the first day of the week," these holy women hurried to the tomb of our Saviour so as to wrap His body in the spices. But there they found the great stone rolled away from the door of the tomb, and a glorious angel sitting upon the stone. The women were frightened, but the angel spoke gently to them.

"Fear not," he said. "For I know ye seek Jesus, which was crucified. He is not here; for He is risen. . . . Come, see the place where the Lord lay."

Think of being spoken to by an angel! Then he told them to tell the disciples that Jesus Christ had gone into Galilee, and they should go there and be with Him.

So they hurried away to tell the disciples; but on the way they met the Lord Himself. They fell down at His feet, and worshipped Him; and then He sent them on to tell the disciples.

While all this was going on, some of the soldiers who had been set to watch the tomb came into the city of Jerusalem, and began to tell what had taken place. You see, in a very wonderful and inexplicable way, our Lord had risen from the dead, and passed right through the stone sepulchre. Then came the glorious angel who rolled away the stone and sat upon it.

But those who hated our Lord, and had had Him put to death, told the soldiers to say the Lord's body had been stolen by His friends, and that He had not really risen from the dead; and they gave them money for saying it. And that is what the Jews are taught even now.—Shepherd's Arms.

Happy Easter Time.

The little flowers came through the ground
At Easter time, at Easter time;
They raised their heads and looked around
At happy Easter time.

And every pretty bud did say:
"Good people, bless this holy day;
For Christ is risen, the angels say,
At happy Easter time."

'Twas long and long and long ago,
That Easter time, that Easter time;
But still the pure white lilies blow
At happy Easter time.

And still each little flower doth say:
"Good children, bless this holy day,
For Christ is risen, the angels say,
At blessed Easter time."

—Exchange.

For the Southern Churchman.

An Easter Gift.

Kathleen Hay.

"I wish I had something to give for Easter, Granny."

A golden head rested thoughtfully on the old lady's knee, while a pair of earnest eyes looked up to meet those bent above her.

"Granny" smiled down on the small, white face brightly.

"Why, Beth, you have a cheerful disposition to give, and I'm sure that's a lovely gift."

The little girl smiled and laid her cheek lovingly against the old lady again, but her eyes were still troubled.

Suddenly her face brightened, and she clasped her hands together.

"Oh, Granny, why didn't I think before—why, my lily will bloom for Easter—I can give that."

The little old lady's face grew a trifle sad; as her eyes rested on the plant in the tiny window that lame Beth loved so well.

She had looked forward to its blooming for her. Then as the eager voice floated up to her again, the wistful look vanished, and she entered into her plan quite cheerfully.

"What a lovely idea, little one; your lily will be something beautiful to give."

"Oh, I'm so glad you think it a nice plan," said Beth happily, "and Granny, dear, maybe it will make some one happier for seeing it there."

Day after day passed, and Granny indeed, as she watched the pale little face, thought that Beth would be in the land where flowers never fade before her lily opened, but suddenly the little lame girl grew better, and began to talk eagerly of the small crutch that had lain in the corner so long, and of how, perhaps, she would be well enough to take the lily herself.

"And Granny," said Beth, as her eyes lingered lovingly on the white flower in the window, "isn't it too lovely that my lily has bloomed just in time for an Easter gift?"

The little old lady's eyes followed the direction of the child's bright ones, till they came to the pure white flower.

"It's very lovely, Beth, dear," she whispered, "and the Giver of all good gifts has seen fit to gladden my life, too, with one of His own bright jewels!"

An Indoor Garden.

"I should like to start my garden right away," said Paul. "See, here are some wonderful pictures in the seed catalogue."

"Why not start a garden now?" his mother asked. "It would be fun to see it grow."

Paul looked out of the window upon a snow-covered world. "What kind of garden could I possibly plant now?" he said. "Jack Frost has been sowing seeds."

"But you can have a green garden in a few days," his mother replied. "I will show you how. First, the seeds must be soaked in warm water."

Paul ran to get the seeds. When he came back his mother was covering a wide tray with a layer of cotton.

"After the seeds are soft," she said, "we will place them between two layers of cotton and wet them well. Then we will carry the tray to the sunniest window, and in a few days your garden will be growing."

Paul could hardly believe that seeds would grow unless they were planted in moist brown earth, but watched his cotton garden faithfully. After some days green shoots appeared. Paul was puzzled and delighted. His mother explained that each seed holds a store of food for the little growing plant, so that at first it does not need earth to nourish it.

Paul's plants did not grow to be big and tall, but they gave him much pleasure. He soon started other small gardens in sawdust and fiber. He found that by placing peas or corn or oats against the inside of a glass bottle and filling the bottle with moist cotton he soon had a garden where he might watch the growth of the roots as well as of the leaves.

These are only a few of the many things that Paul has learned about indoor gardens. His mother has told him that there are many more wonderful

❖ FINANCIAL ❖

You Can Help

1. Yourself
2. Your country
By wasting nothing and by putting your surplus dollars in bank

National State and City Bank

RICHMOND, VA.

Wm. H. Palmer, President

Julien H. Hill, Vice-Pres. and Cashier

R. E. Cunningham, Asst. Cashier

J. W. Sinton, Vice-Pres.

Wm. S. Ryland, Asst. Cashier

Jesse F. Wood, Mgr. Savings Department

INCORPORATED 1832

Virginia Fire and Marine Insurance Company

Of Richmond, Va.

ASSETS \$2,160,195.00

Wm. H. Palmer, President

E. B. Addison, Vice-President

W. H. McCarthy, Secretary

MANY PROBLEMS

OF THE MODERN BUSINESS MAN IS ANSWERED IN A STRONG BANKING AFFILIATION.

WE WANT YOUR BUSINESS

THE AMERICAN NATIONAL BANK

OF RICHMOND, VIRGINIA

things about seeds that he will discover in time.—Frances Kirkland, in Youth's Companion.

Little Boys and Little Sheep.

Joe came home with his clothes, and even his curly hair, all wringing wet. "Just knew the ice wasn't strong enough!" he grumbled.

"Then why did you slide?" asked Auntie.

"Cause all the other boys did," said Joe; "so I had to, or they'd laugh."

His aunt gave him dry clothes, set him down by the fire, and made him drink hot ginger tea. Then she told him a story.

"When I was a little girl, Joe, my father had a great flock of sheep. They were queer things—where one went, all the rest followed.

"One day the big ram found a gap in the fence, and he thought it would be fun to see what was in the other field. So in he jumped, without looking where he was going. And down he tumbled to the bottom of an old, dry well, where father used to throw stones and rubbish.

"The next sheep never stopped to see what had become of him, but just jumped right after, and the next, and the next, although father tried to drive them back; and Watch, the sheep dog, barked his loudest. But they just kept on jumping 'till the well was full. Then father had to pull them out as best he could, and the sheep at the bottom of the well were almost smothered to death."

"My! what silly fellows," exclaimed Joe. Then he looked up at his aunt

and laughed.—London Sunday-School Times.

Volunteers Sanitary Corps. (Continued from page 15)

the disease, as it may affect the men under different conditions.

"Trench fever is not fatal in its effects and causes no permanent disabilities, but its effect upon the fighting power of an army is withering, and, of course, the disease involves great discomfort to the men while it is in progress.

"A unique feature of the volunteering of these men was that when they all offered to subject themselves to this infection they supposed they would be required to go into the trenches and expose themselves to the disease under the trying conditions prevailing there.

"When the experiment is completed the names of the men who will have undergone this service will be made public. The results from their sacrifice should prove of great value to every allied army in the field."—Red Cross Bulletin.

We do not want our life divided up into body and spirit, secular and sacred, week-day and Sunday. The devil likes talking about what we ought not to do on Sunday morning, because none knows better than he that our destinies are really determined by what we do on Saturday night. A few reserves which are labeled "sacred" are the best guaranty that Beelzebub can have for undisturbed possession of the character.—J. G. Simpson.

Jno. L. Williams & Sons

BANKERS and BROKERS

Eighth and Main. (P. O. Box 503.)

RICHMOND, VIRGINIA,

Transact a general Banking and Brokerage Business. Deal in Southern Investment Securities. Negotiable Railroad and Municipal Bonds.

The First National Bank

OF

Richmond, Virginia

DESIRE

YOUR ACCOUNT.

CAPITAL & SURPLUS

\$3,000,000.00

3%

INTEREST IN SAVINGS DEPARTMENT.

Norfolk & Western Railway

ONLY ALL RAIL LINE TO NORFOLK

QUICKEST AND BEST SERVICE

Pullman Parlor Cars.

The best line to all Points West, Northwest and Southwest.

W. B. BEVIL, W. C. SAUNDERS,
Pass. Traff. Mgr. Gen. Pass. Agt.
Roanoke, Va.

C. H. BOSLY
Dist. Pass. Agt., Richmond, Va.
Rates and information upon application.

WHEN WRITING OUR ADVERTISERS
PLEASE MENTION THIS PUBLICATION

Southern Churchman

SOUTHERN CHURCHMAN COMPANY

Publishers

816 West Grace Street, Richmond, Virginia

LEWIS G. WILLIAMS, President.

B. ADDISON, Vice-President.

REV. E. L. GOODWIN, D. D., Editor.

REV. JAB. D. GIBSON, Managing Editor.

Entered at the Postoffice in Richmond, Va., as second-class mail matter.

SUBSCRIPTION PRICE—After January 1, 1918 \$3.00 per year in advance. To the Clergy \$2.00. Six months \$1.50. Trial subscription 3 months 50 cents, 10 cents a copy. Foreign postage 50 cents additional. Back numbers not over 3 months old 10 cents each, over 3 months old 25 cents each.

For the convenience of subscribers, subscriptions are continued at expiration unless otherwise ordered. Notice of renewal, discontinuance, or change of address should be sent two weeks before the date they are to go into effect.

RECEIPT OF PAYMENT is shown in about two weeks by change of date on address label. If date is not properly extended after each payment notify us promptly. No receipt for payment will be sent.

Never post office address. The exact post office address to which we are directing the paper at the time of writing **MUST ALWAYS BE GIVEN**. Our mailing list is arranged by post offices and not alphabetically.

Make all checks and money orders payable to the Southern Churchman and not to an individual.

ADVERTISEMENTS—Rates quoted on request.

Classified see head of that department.

Representatives wanted in each Parish, liberal commissions.

News concerning the church at large always welcome.

ATTENTION!

ENLISTED CHURCHMEN.

The Department of Army and Navy Work of the Brotherhood of St. Andrew.

wants to get in touch with you and supply your needs in every possible way. Write to us soon and tell us how you are getting along. You will find us prompt correspondents.

F. S. TITSWORTH,

Executive Secretary.

B. F. FINNEY,

Chief Secretary.

12th and Walnut Streets, Philadelphia, Pa.

PIPE ORGANS.

If the purchase of an organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Kentucky, who manufacture the highest grade at reasonable prices.

OAKLAND

A Home School for young boys to be tutored with the sons of Mr. and Mrs. Rosewell Page at their country home in Virginia. Address Mrs. Rosewell Page, Beaver Dam, Va.

CENTRAL BUREAU OF EDUCATION, Miss Kate Edgar, Proprietor and manager, Paris, Ky., reopens and promises patrons the same faithful work for which it has been noted in past years.

POSITIONS WANTED

A REFINED SOUTHERN WOMAN desires position as companion or manager of home. Reference. Address B, care Southern Churchman.

A SETTLED LADY WOULD LIKE POSITION as companion to elderly lady, or to take charge of widower's home and children. Miss A. L. Watkins, Christiansburg, Va.

HELP WANTED.

WANTED A GOVERNESS FOR ENGAGEMENT in the fall or sooner. Music and French essential. Episcopalian between 21 and 35 years of age, of happy and willing disposition. A splendid opportunity for the right party. Apply D. G. eare, Southern Churchman.

A SOUTHERN LADY LIVING IN A modest village home in Pennsylvania, would like a suitable person to have a general supervision, including lessons for two hours of two children, age seven and nine. Address Mrs. John Graham, Newville, Cumberland Co., Penn.

WANTED A HEAD NURSE FOR CHILDREN'S Hospital at Virginia Beach, Va., for June, July and August. Must be a graduate of good hospital and have had institutional training. Also three or four undergraduate nurses as assistants, with at least two years' experience in hospital work. Apply to Mrs. Barton Myers, 323 East Freemason Street, Norfolk, Va.

WANTED ELDERLY WHITE COUPLE for light work in the country. Man for garden; wife plain cooking for two ladies. Mrs. Bransford, Shirley, Va.

Classified Advertising and Notices

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line, each insertion. Special rates to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents. Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

THE BOARD OF MISSIONS.

Correspondence is invited from those who wish to know

What it does,
What its work signifies,
Why the work can be helped most effectively through the Board.

Address

The Right Reverend A. S. Lloyd, D. D., President of the Board of Missions, 281 Fourth Avenue, New York.

Legal Title for Use in Making Wills:

The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.

The Spirit of Missions, \$1.00 a year.

Marriages and Deaths

Marriage notices, not exceeding 40 words, \$1.00; Death notices, not exceeding 40 words, inserted free. Over 40 words at the obituary rate. Obituaries and resolutions, 20 cents per line. Six words to the average line.

Copy for this department must be received not later than Tuesday of the week in which it is intended to be published.

Ryan-Savage: On Thursday, March 14, 1918, at St. George's Cathedral, Kingston, Ontario, Canada, by the Very Rev. Dean Starr, Pauline Crane, daughter of Dr. and Mrs. Thomas Rutherford Savage, New York City, to Captain John Francis Ryan, R. A. M. C. of Kingston, Ontario.

De Bows: At Johnson City, Tenn., February 25, 1918, in the sixty-eighth year of her age, ELIZABETH EGLESTON DU BOSE, widow of the late Robert Marion Du Bose.

French: Entered into life eternal on the morning of March 24, WIRT A. FRENCH, husband of Katie U. French, of Alexandria, Va., communicant and vestryman of the Church of the Heavenly Rest, Princeton, W. Va.

"I heard the voice of Jesus say, Come unto Me and rest."

IN MEMORY OF SUSAN KNOX GORDON.

She was so pleasant.
Her clever word.
Her kindly smile.
Her gentle deed.
Were all so pleasant.

She was so true.
Her loyal love.
Her faithful thought.
Her fair retort.
Were all so true.

She was so good.
Her faith in God.
Her trust in man.
Her ready hand.
Were all so good.

We miss her so.
Her pleasant way.
Her heart so true.
Her life so good.
Her helping hand.
We miss her so.

—V. S. B.

THOMAS GHOLSON WATKINS.

THOMAS GHOLSON WATKINS, attorney at law, Petersburg, Va., died at 8 o'clock A. M. on March 13th, at the residence of his niece, Mrs. Fletcher Monette, Greensboro, Ala.

Mr. Watkins was born on the 17th of June, 1852, in the city of Petersburg, Va.; graduated in law at the University of Virginia in 1873 and continued the practice of his profession practically up to the time of his death. Although an invalid for the past sixteen years, his cheerfulness, resignation and Christian fortitude during all of his ill health has, of course, in many cases been equalled, but none surpassed. Funeral services were held in Greensboro, Ala., and the interment took place in Old Blanford Cemetery, Petersburg, Va., about 11 o'clock A. M. Friday, March 15.

Mr. Watkins leaves surviving him his brother, John D. Watkins, his devoted

and self-sacrificing stepmother, Mrs. W. L. Watkins, of Petersburg, Va., and his sister, Mrs. M. L. Wood, of Montgomery, Ala., and nieces and nephews in the State of Alabama.

ARCHIBALD MAGILL SMITH.

Near Houma, Louisiana, at the home of his daughter, Mrs. Jean L. Gallouet, entered into life eternal ARCHIBALD MAGILL SMITH, of Winchester, Va., the beloved husband of Mary Bolling Meredith.

The unseen messenger came to him after a very brief illness, on January 22, 1918, in the eighty-second year of his age. It was as though weary he lay down to rest "till the morning." The last evening he was up he read reverently and beautifully from the Prayer Book that he loved and which he has led so many others to love.

We look upon the passing of this servant of God as a triumph—an entrance into the joy of his Lord.

Many rise up and call him blessed. Men who knew him say the following. One writes, "His great qualities of character and of mind have always been a subject of admiration with me. No one could come in contact with his personality without being drawn upward toward the high plane on which he lived—his life was so complete not only in years but in accomplishment." Another, "I revere his memory and his lessons are on my heart." And another, "In the course of my life I have had the privilege of knowing many good and pure men, who have gone before us, but none better fitted to use those words of the Apostle, 'I have fought a good fight, I have finished my course, I have kept the faith.'"

CONTRIBUTIONS IN CASH AND PLEDGES TO THE BLUE RIDGE INDUSTRIAL SCHOOL REBUILDING FUND.

\$10,000.00 needed.	
Previously reported	\$498.50
Mrs. E. H. Russell, Richmond, Va.	1.00
St. Paul's Church, University, Va.	18.95
Mrs. James Grammer, Winchester, Va.	5.00
Mrs. Maggie Wood Birdwood, Va.	20.00
Dr. Macon, Charlottesville, Va.	5.00
Through Miss Vergie Lawson, Sweet Briar, Va.	6.00
Mrs. Anna Lewis, St. James Mission, Lydia, Va.	10.00
Miss Marshall, Mission Home, Va.	2.00
Miss Porter, Mission Home, Va.	2.00
Miss Codrington, Mission Home, Va.	1.00
Rev. W. R. Mason, Mission Home, Va.	5.00
Sewing Society, Virginia Theological Seminary	10.00
St. Luke's Sunday-school, Simeon, Va.	5.00
Miss E. M. Campbell Stewart, Newport, R. I.	100.00
Mrs. John Markoe, Philadelphia, Pa.	100.00
Miss Evelyn Morris, Dyke, Va.	2.00
Miss Mary M. Triplett, St. Louis, Mo.	5.00
St. Barnabas Guild, Deland, Fla.	10.00
Rev. J. R. Ellis, Yancey, Va.	5.00
Mrs. Cornelia P. Scoot, New York, N. Y.	10.00
Miss Ellis I. Archer, Lexington, Va.	8.00
Mrs. Rose E. Archer, Lexington, Va.	8.00
James A. Moncre, Treasurer, Richmond, Va.	10.00
Miss Evelyn Shaw, Charlottesville, Va.	5.00
Mrs. Jacob Mesereau, New York, N. Y.	25.00
Mrs. S. A. Hall, Batesville, Ark.	25.00

\$901.55

GEO. P. MAYO.

Dyke, Va.

Be strong!

We are not here to play, to dream, to drift.

We have hard work to do, and hands to lift.

Shun not the struggle; face it. 'Tis God's gift.

—M. D. Babcock.

Personal Notes

The Rev. Lucius A. Edelbute, vicar of St. George's Chapel, Williamsbridge, New York City, has accepted a call to the rectorship of the Church of the Holy Apostles (same city), and expects to take charge shortly after Easter.

Bishop McKim, of Tokyo, who for the past two months has been making visitations for the Bishop of Indianapolis, who is in France, has completed his work in that Diocese and expects to sail from San Francisco for Tokyo on April 13.

Bishop Beckwith has taken charge of St. John's Church, Montgomery, Ala., which has been vacant since last October.

The Rev. Smith O. Dexter, of Concord, Mass., is acting as chaplain at Camp Devens, Mass., and should be addressed at Y. M. C. A. No. 26, Camp Devens, Mass.

The Rev. Arthur L. Washburn, of Providence, R. I., who will go to France as a Red Cross Chaplain, has obtained leave of absence for an indefinite time, and expects to leave soon after Easter.

The Rev. W. F. Whitman has entered upon his duties as curate of St. James Church, Cleveland, Ohio, and should be addressed at 5607 Whittier Avenue.

The Rev. Arthur W. P. Wylle, of All Saints Church, Boston, Mass., has been commissioned chaplain of Base Hospital No. 44, and is now stationed at Camp Dix, Wrightstown, N. J., awaiting orders for service overseas.

IMMORTALITY

An Essay in Discovery, Co-ordinating Scientific, Psychical and Biblical Research.

BURNETT H. STREETER
and OTHERS

The first three essays, set forth in logical sequence the arguments for a belief in personal immortality. The next three deal with the nature of the after-life and discuss the meaning and value for modern thought of conceptions like Resurrection, Judgment, Heaven and Hell. The others deal with the elements of truth and error in Spiritualism, Reincarnation and Theosophy while the final one forms and epilogue to the collection.

"Instead of the family physician the reader here goes to a group of competent specialists to have his doubts treated."

"The Churchman."

"Fine example of the data, method and men in the new religious literature that is being made from material supplied by Science." "George E. Dawson, Ph. D. Hartford School of Religious Pedagogy in the Homiletic Review."

"A thoroughly scholarly inquiry into the whole subject."—"Chicago Evening Post."

Cloth 80 350 pages \$2.25

Order Direct of
SOUTHERN CHURCHMAN COM-
PANY

Ordinations.

On Passion Sunday, March 17, 1918, in St. John's Church, Wichita, Kansas, Mr. Percy Thomas Fenn was ordained deacon by the Rt. Rev. James Wise, D. D., Bishop of the Diocese. The candidate was presented by his father, the Rev. Percy T. Fenn, D. D., and the sermon was preached by the Bishop. The occasion was one of much rejoicing as it also marked the Rev. Dr. Fenn's twenty-ninth anniversary of his advancement to the diaconate. The Rev. Percy Thomas Fenn, Jr., is a graduate of Hobart College (1915), and has returned to the Cambridge Theological School to finish his seminary work. The people of St. John's parish showed their affection for him by presenting him with a purse of \$105.


On March 14, in Christ Church, Indianapolis, Ind., Mr. H. R. Hole, lay reader in charge of St. Paul's Church, Columbus, was ordained deacon by Bishop McKim, of Tokyo. Mr. Hole will continue in charge of Columbus for the present.

Deaths.

The Rev. John W. Chesley, a retired minister of the Diocese of Washington, died at his home in St. Michael's, Md., on March 7, aged ninety-three years. The Rev. Mr. Chesley was one of the oldest clergymen of the American Church, and has been for a number of years the oldest living alumnus of the Theological Seminary in Virginia. Until very recently his health has been remarkably preserved. Nearly all of his long ministry was spent in lower Maryland.

The funeral services were conducted by his son, the Rev. J. Harry Chesley, of the Cathedral at Easton, assisted by a son-in-law, the Rev. Charles E. Buck, of Rock Creek parish, Washington. Mr. Chesley is survived by a widow and four children. The interment was in the St. Michael's parish churchyard. The Masonic Lodge of Easton, of which he was a member, attended the services in a body.

The Rev. Samuel H. Hilliard, Secretary of the New England department



FOR S. S. TEACHERS
With the most accurate, up-to-date and comprehensive helps, arranged in one alphabetical order like a dictionary. From \$1.65 up.

FOR CHILDREN
With beautiful illustrations, black and colored, and a number of styles with specially selected helps. From 70c up.

FOR OLDER FOLKS
With extra large, clear type, some printed on "Oxford India Paper"—easy to read, easy to hold. From \$1.50 up.

At all Booksellers.
Send for Catalogue.

Oxford University Press American Branch
33 West 32nd Street New York

of the Church Temperance Society of the Church, died on Tuesday, March 12, at the Forest Hills Hospital, Boston, where he had been for three weeks.

"Yet love will dream, and faith will trust,
(Since He who knows our need is just),
That somehow, somewhere, meet we must.

Alas for him who never sees
The stars shine through his cypress trees!

Who, hopeless lays his dead away,
Nor looks to see the breaking day
Across the mournful marbles play!
Who hath not learned in hours of faith,
The truth to flesh and sense unknown,
That Life is ever lord of Death,
And Love can never lose its own."
—Whittier.

Prayer is listening as well as talking.

THIS IS OUR WAR-LENT

SPECIAL EMPHASIS SHOULD BE LAID ON
WAR INTERCESSIONS

PUT INTO THE HANDS OF YOUR PEOPLE FOR
CONGREGATIONAL AND PRIVATE USE OUR
ATTRACTIVE PAMPHLET

Forms of Prayer

For Public and Private Use
IN TIME OF WAR

A neat pamphlet of sixteen pages, containing additional suffrages for the Litany and a large number of prayers and intercessions methodically arranged, with suggestions for public use in Services of Intercession. The greater part of these prayers, marked with an asterisk, have been approved by many of our Bishops.

SECOND THOUSAND; ENLARGED

Southern Churchman Company
Richmond, Va.

Price, 5 cents each, 50 cents a dozen, \$3.00 a hundred, postpaid.

CHURCH KNOWLEDGE AND NURTURE.

(Continued from page 14)

School Teachers and 46,619 Sunday School Scholars.

The Sunday School is the principal official educational institution of the Church. * * *

Teacher Training is the pressing need of our Church Sunday Schools of today. Many parishes have their own Teacher-Training Classes. Many of the Diocesan Boards maintain or promote Diocesan or Interparochial Teacher-Training Classes.

The General Board of Religious Education (289 Fourth Avenue, New York) has set forth a course of Teacher Training, which may be taken by correspondence.

There are maintained in the Province of Sewanee three Summer Conferences, in which classes in Teacher Training and other kinds of Church work are conducted:

St. Mary's Conference, Raleigh, N. C., in June (omitted 1918);

Gulf Coast Conference, Gulfport, Miss., in July;

Sewanee Summer Training School for Workers, Sewanee, Tenn., in August.—From the Bulletin of the Board of Religious Education of the Province of Sewanee.

Easter Greeting.

Out from darkness into light; from the sadness of Gethsemane and Calvary into joys of Easter; away from thoughts of suffering to hymns of victory; from the dark tragedy of Good Friday to the empty tomb—such is the great transition to-day in Christian thought, voiced in anthems and flowers, in carols and hymns, and emphasized in the message of joy proclaimed from

Christian pulpits. The news that encircles the globe to-day, and visits each hamlet and village and city, and makes hearts beat the quicker for joy, is the announcement made to the disciples of old, and repeated through all the Christian centuries: "The Lord is risen indeed."

The world itself keeps Easter Day. So strong a hold has the fact of the resurrection gained upon the hearts of men! As the centuries multiply, the thought grows stronger and stronger. Men and women are studying the fact from every point of view. Sentiment has laid hold of it. Reason has grasped the idea. The man of science finds the law of the resurrection capable of demonstration.

Who can express in language the hope with which it cheers and inspires the heart of one called to suffering and pain?

And who can find words to tell of the comfort which this thought gives to those who grieve over the loss of loved ones, gone before?

There is power in this central fact of Christian history. There is inspiration in this keystone in the arch of Christian truth.

Let us rejoice, then, as we look this day into the empty sepulchre. Let us weave the truth and fact into our lives. Let it give courage to the strugglers, hope to the discouraged ones, comfort to the mourners—joy in every heart because Christ has brought to us this day life and immortality.—Exchange.

Christ's prayer for His people is not that they may be taken out of the world, but that they may be protected from the evil of the world. The world is very much with us all the time, but a robust spiritual health can escape its infection. The presence of temptation is the Christian's opportunity to fight

the good fight and to win out. We are to endure hardship as good soldiers of Jesus Christ. It is not to the interest of our souls that fiery trials of faith and endurance should be wanting. Opposition to the spirit of worldliness develops spiritual strength and character. Through Christ we can conquer every temptation to adopt a course of life which will induce us to forget or ignore God. To express our heavenly citizenship against encroaching worldliness invites the charge of oddity and opens life to scorn and persecution. But resistance develops the muscles of holiness, and in the purpose to be steadfast, the resources of divine grace are worked into the fibres of the soul. We may often wonder why it is so hard to be good and why so many inducements to evil and secularism are permitted. They are intended to minister to our sanctification. They are steps on which the soul rises to its native sphere. They furnish the field in which the triumphs of grace are displayed. When we by our faith conquer the world, we show forth the praise of Him who giveth us the victory through Jesus Christ the Lord.—Selected.



Freezing to boiling without breaking

Pyrex dishes are guaranteed not to break in the oven. They stand even the test shown above.

Those who use Pyrex say it is the most lasting of cooking utensils. It never flakes or crazes—never rusts, dents, burns out or discolors. Lasts a lifetime.

Ordinary pans waste two-thirds of the oven heat. Pyrex uses it all. It makes bread rise an inch higher, gives pies crisp under-crusts, makes meat more tender. Pyrex makes all food more delicious.

Dealers everywhere sell the many different Pyrex dishes. Buy your first one today. Like thousands of others you will never again use an old-fashioned pan.

Send today for the free illustrated booklet, "New Facts About Cooking." Pyrex Sales Division, 316 Tiooga Ave., Corning Glass Works, Corning, N. Y.

Manufactured by the World's Largest
Makers of Technical Glass

PYREX
TRANSPARENT OVEN DISHES

Richmond, Fredericksburg & Potomac R. R.
To and from Washington and beyond—Daily.

Leave Richmond	Arrive Richmond
* 4:00 AM	* 10:00 AM
* 6:00 AM	* 11:25 AM
* 7:05 AM	* 1:55 PM
* 8:25 AM	* 3:05 PM
* 8:40 AM	* 3:20 PM
* 9:00 AM	* 3:40 PM
* 10:00 AM	* 4:40 PM
* 11:00 AM	* 5:40 PM
* 12:00 PM	* 6:40 PM
* 1:00 PM	* 7:40 PM
* 2:00 PM	* 8:40 PM
* 3:00 PM	* 9:40 PM
* 4:00 PM	* 10:40 PM
* 5:00 PM	* 11:40 PM
* 6:00 PM	* 12:40 AM
* 7:00 PM	* 1:40 AM
* 8:00 PM	* 2:40 AM
* 9:00 PM	* 3:40 AM
* 10:00 PM	* 4:40 AM
* 11:00 PM	* 5:40 AM
* 12:00 AM	* 6:40 AM
* 1:00 AM	* 7:40 AM
* 2:00 AM	* 8:40 AM
* 3:00 AM	* 9:40 AM
* 4:00 AM	* 10:40 AM
* 5:00 AM	* 11:40 AM
* 6:00 AM	* 12:40 PM
* 7:00 AM	* 1:40 PM
* 8:00 AM	* 2:40 PM
* 9:00 AM	* 3:40 PM
* 10:00 AM	* 4:40 PM
* 11:00 AM	* 5:40 PM
* 12:00 PM	* 6:40 PM
* 1:00 PM	* 7:40 PM
* 2:00 PM	* 8:40 PM
* 3:00 PM	* 9:40 PM
* 4:00 PM	* 10:40 PM
* 5:00 PM	* 11:40 PM
* 6:00 PM	* 12:40 AM
* 7:00 PM	* 1:40 AM
* 8:00 PM	* 2:40 AM
* 9:00 PM	* 3:40 AM
* 10:00 PM	* 4:40 AM
* 11:00 PM	* 5:40 AM
* 12:00 AM	* 6:40 AM
* 1:00 AM	* 7:40 AM
* 2:00 AM	* 8:40 AM
* 3:00 AM	* 9:40 AM
* 4:00 AM	* 10:40 AM
* 5:00 AM	* 11:40 AM
* 6:00 AM	* 12:40 PM
* 7:00 AM	* 1:40 PM
* 8:00 AM	* 2:40 PM
* 9:00 AM	* 3:40 PM
* 10:00 AM	* 4:40 PM
* 11:00 AM	* 5:40 PM
* 12:00 PM	* 6:40 PM
* 1:00 PM	* 7:40 PM
* 2:00 PM	* 8:40 PM
* 3:00 PM	* 9:40 PM
* 4:00 PM	* 10:40 PM
* 5:00 PM	* 11:40 PM
* 6:00 PM	* 12:40 AM
* 7:00 PM	* 1:40 AM
* 8:00 PM	* 2:40 AM
* 9:00 PM	* 3:40 AM
* 10:00 PM	* 4:40 AM
* 11:00 PM	* 5:40 AM
* 12:00 AM	* 6:40 AM
* 1:00 AM	* 7:40 AM
* 2:00 AM	* 8:40 AM
* 3:00 AM	* 9:40 AM
* 4:00 AM	* 10:40 AM
* 5:00 AM	* 11:40 AM
* 6:00 AM	* 12:40 PM
* 7:00 AM	* 1:40 PM
* 8:00 AM	* 2:40 PM
* 9:00 AM	* 3:40 PM
* 10:00 AM	* 4:40 PM
* 11:00 AM	* 5:40 PM
* 12:00 PM	* 6:40 PM
* 1:00 PM	* 7:40 PM
* 2:00 PM	* 8:40 PM
* 3:00 PM	* 9:40 PM
* 4:00 PM	* 10:40 PM
* 5:00 PM	* 11:40 PM
* 6:00 PM	* 12:40 AM
* 7:00 PM	* 1:40 AM
* 8:00 PM	* 2:40 AM
* 9:00 PM	* 3:40 AM
* 10:00 PM	* 4:40 AM
* 11:00 PM	* 5:40 AM
* 12:00 AM	* 6:40 AM
* 1:00 AM	* 7:40 AM
* 2:00 AM	* 8:40 AM
* 3:00 AM	* 9:40 AM
* 4:00 AM	* 10:40 AM
* 5:00 AM	* 11:40 AM
* 6:00 AM	* 12:40 PM
* 7:00 AM	* 1:40 PM
* 8:00 AM	* 2:40 PM
* 9:00 AM	* 3:40 PM
* 10:00 AM	* 4:40 PM
* 11:00 AM	* 5:40 PM
* 12:00 PM	* 6:40 PM
* 1:00 PM	* 7:40 PM
* 2:00 PM	* 8:40 PM
* 3:00 PM	* 9:40 PM
* 4:00 PM	* 10:40 PM
* 5:00 PM	* 11:40 PM
* 6:00 PM	* 12:40 AM
* 7:00 PM	* 1:40 AM
* 8:00 PM	* 2:40 AM
* 9:00 PM	* 3:40 AM
* 10:00 PM	* 4:40 AM
* 11:00 PM	* 5:40 AM
* 12:00 AM	* 6:40 AM
* 1:00 AM	* 7:40 AM
* 2:00 AM	* 8:40 AM
* 3:00 AM	* 9:40 AM
* 4:00 AM	* 10:40 AM
* 5:00 AM	* 11:40 AM
* 6:00 AM	* 12:40 PM
* 7:00 AM	* 1:40 PM
* 8:00 AM	* 2:40 PM
* 9:00 AM	* 3:40 PM
* 10:00 AM	* 4:40 PM
* 11:00 AM	* 5:40 PM
* 12:00 AM	* 6:40 PM
* 1:00 AM	* 7:40 PM
* 2:00 AM	* 8:40 PM
* 3:00 AM	* 9:40 PM
* 4:00 AM	* 10:40 PM
* 5:00 AM	* 11:40 PM
* 6:00 AM	* 12:40 AM
* 7:00 AM	* 1:40 AM
* 8:00 AM	* 2:40 AM
* 9:00 AM	* 3:40 AM
* 10:00 AM	* 4:40 AM
* 11:00 AM	* 5:40 AM
* 12:00 AM	* 6:40 AM
* 1:00 AM	* 7:40 AM
* 2:00 AM	* 8:40 AM
* 3:00 AM	* 9:40 AM
* 4:00 AM	* 10:40 AM
* 5:00 AM	* 11:40 AM
* 6:00 AM	* 12:40 PM
* 7:00 AM	* 1:40 PM
* 8:00 AM	* 2:40 PM
* 9:00 AM	* 3:40 PM
* 10:00 AM	* 4:40 PM
* 11:00 AM	* 5:40 PM
* 12:00 AM	* 6:40 PM
* 1:00 AM	* 7:40 PM
* 2:00 AM	* 8:40 PM
* 3:00 AM	* 9:40 PM
* 4:00 AM	* 10:40 PM
* 5:00 AM	* 11:40 PM
* 6:00 AM	* 12:40 AM
* 7:00 AM	* 1:40 AM
* 8:00 AM	* 2:40 AM
* 9:00 AM	* 3:40 AM
* 10:00 AM	* 4:40 AM
* 11:00 AM	* 5:40 AM
* 12:00 AM	* 6:40 AM
* 1:00 AM	* 7:40 AM
* 2:00 AM	* 8:40 AM
* 3:00 AM	* 9:40 AM
* 4:00 AM	* 10:40 AM
* 5:00 AM	* 11:40 AM
* 6:00 AM	* 12:40 PM
* 7:00 AM	* 1:40 PM
* 8:00 AM	* 2:40 PM
* 9:00 AM	* 3:40 PM
* 10:00 AM	* 4:40 PM
* 11:00 AM	* 5:40 PM
* 12:00 AM	* 6:40 PM
* 1:00 AM	* 7:40 PM
* 2:00 AM	* 8:40 PM
* 3:00 AM	* 9:40 PM
* 4:00 AM	* 10:40 PM
* 5:00 AM	* 11:40 PM
* 6:00 AM	* 12:40 AM
* 7:00 AM	* 1:40 AM
* 8:00 AM	* 2:40 AM
* 9:00 AM	* 3:40 AM
* 10:00 AM	* 4:40 AM
* 11:00 AM	* 5:40 AM
* 12:00 AM	* 6:40 AM
* 1:00 AM	* 7:40 AM
* 2:00 AM	* 8:40 AM
* 3:00 AM	* 9:40 AM
* 4:00 AM	* 10:40 AM
* 5:00 AM	* 11:40 AM
* 6:00 AM	* 12:40 PM
* 7:00 AM	* 1:40 PM
* 8:00 AM	* 2:40 PM
* 9:00 AM	* 3:40 PM
* 10:00 AM	* 4:40 PM
* 11:00 AM	* 5:40 PM
* 12:00 AM	* 6:40 PM
* 1:00 AM	* 7:40 PM
* 2:00 AM	* 8:40 PM
* 3:00 AM	* 9:40 PM
* 4:00 AM	* 10:40 PM
* 5:00 AM	* 11:40 PM
* 6:00 AM	* 12:40 AM
* 7:00 AM	* 1:40 AM
* 8:00 AM	* 2:40 AM
* 9:00 AM	* 3:40 AM
* 10:00 AM	* 4:40 AM
* 11:00 AM	* 5:40 AM
* 12:00 AM	* 6:40 AM
* 1:00 AM	* 7:40 AM
* 2:00 AM	* 8:40 AM
* 3:00 AM	* 9:40 AM
* 4:00 AM	* 10:40 AM
* 5:00 AM	* 11:40 AM
* 6:00 AM	* 12:40 PM
* 7:00 AM	* 1:40 PM
* 8:00 AM	* 2:40 PM
* 9:00 AM	* 3:40 PM
* 10:00 AM	* 4:40 PM
* 11:00 AM	* 5:40 PM
* 12:00 AM	* 6:40 PM
* 1:00 AM	* 7:40 PM
* 2:00 AM	* 8:40 PM
* 3:00 AM	* 9:40 PM
* 4:00 AM	* 10:40 PM
* 5:00 AM	* 11:40 PM
* 6:00 AM	* 12:40 AM
* 7:00 AM	* 1:40 AM
* 8:00 AM	* 2:40 AM
* 9:00 AM	* 3:40 AM
* 10:00 AM	* 4:40 AM
* 11:00 AM	* 5:40 AM
* 12:00 AM	* 6:40 AM
* 1:00 AM	* 7:40 AM
* 2:00 AM	* 8:40 AM
* 3:00 AM	* 9:40 AM
* 4:00 AM	* 10:40 AM
* 5:00 AM	* 11:40 AM
* 6:00 AM	* 12:40 PM
* 7:00 AM	* 1:40 PM
* 8:00 AM	* 2:40 PM
* 9:00 AM	* 3:40 PM
* 10:00 AM	* 4:40 PM
* 11:00 AM	* 5:40 PM
* 12:00 AM	* 6:40 PM
* 1:00 AM	* 7:40 PM
* 2:00 AM	* 8:40 PM
* 3:00 AM	* 9:40 PM
* 4:00 AM	* 10:40 PM
* 5:00 AM	* 11:40 PM
* 6:00 AM	* 12:40 AM
* 7:00 AM	* 1:40 AM
* 8:00 AM	* 2:40 AM
* 9:00 AM	* 3:40 AM
* 10:00 AM	* 4:40 AM
* 11:00 AM	* 5:40 AM
* 12:00 AM	* 6:40 AM
* 1:00 AM	* 7:40 AM
* 2:00 AM	* 8:40 AM
* 3:00 AM	* 9:40 AM
* 4:00 AM	* 10:40 AM
* 5:00 AM	* 11:40 AM
* 6:00 AM	* 12:40 PM
* 7:00 AM	* 1:40 PM
* 8:00 AM	* 2:40 PM
* 9:00 AM	* 3:40 PM
* 10:00 AM	* 4:40 PM
* 11:00 AM	* 5:40 PM
* 12:00 AM	* 6:40 PM
* 1:00 AM	* 7:40 PM
* 2:00 AM	* 8:40 PM
* 3:00 AM	* 9:40 PM
* 4:00 AM	* 10:40 PM
* 5:00 AM	* 11:40 PM
* 6:00 AM	* 12:40 AM
* 7:00 AM	* 1:40 AM
* 8:00 AM	* 2:40 AM
* 9:00 AM	* 3:40 AM
* 10:00 AM	* 4:40 AM
* 11:00 AM	* 5:40 AM
* 12:00 AM	* 6:40 AM
* 1:00 AM	* 7:40 AM
* 2:00 AM	* 8:40 AM
* 3:00 AM	* 9:40 AM
* 4:00 AM	* 10:40 AM
* 5:00 AM	* 11:40 AM
* 6:00 AM	* 12:40 PM
* 7:00 AM	* 1:40 PM
* 8:00 AM	* 2:40 PM
* 9:00 AM	* 3:40 PM
* 10:00 AM	* 4:40 PM
* 11:00 AM	* 5:40 PM
* 12:00 AM	* 6:40 PM
* 1:00 AM	* 7:40 PM
* 2:00 AM	* 8:40 PM
* 3:00 AM	* 9:40 PM
* 4:00 AM	* 10:40 PM
* 5:00 AM	* 11:40 PM
* 6:00 AM	* 12:40 AM
* 7:00 AM	* 1:40 AM
* 8:00 AM	* 2:40 AM
* 9:00 AM	* 3:40 AM
* 10:00 AM	* 4:40 AM
* 11:00 AM	* 5:40 AM
* 12:00 AM	* 6:40 AM
* 1:00 AM	* 7:40 AM
* 2:00 AM	* 8:40 AM
* 3:00 AM	* 9:40 AM
* 4:00 AM	* 10:40 AM
* 5:00 AM	* 11:40 AM
* 6:00 AM	* 12:40 PM
* 7:00 AM	* 1:40 PM
* 8:00 AM	* 2:40 PM
* 9:00 AM	* 3:40 PM
* 10:00 AM	* 4:40 PM
* 11:00 AM	* 5:40 PM
* 12:00 AM	* 6:40 PM
* 1:00 AM	* 7:40 PM
* 2:00 AM	* 8:40 PM
* 3:00 AM	* 9:40 PM
* 4:00 AM	* 10:40 PM
* 5:00 AM	* 11:40 PM
* 6:00 AM	* 12:40 AM
* 7:00 AM	* 1:40 AM
* 8:00 AM	* 2:40 AM
* 9:00 AM	* 3:40 AM
* 10:00 AM	* 4:40 AM
* 11:00 AM	* 5:40 AM
* 12:00 AM	* 6:40 AM
* 1:00 AM	* 7:40 AM
* 2:00 AM	* 8:40 AM
* 3:00 AM	* 9:40 AM
* 4:00 AM	* 10:40 AM
* 5:00 AM	* 11:40 AM
* 6:00 AM	* 12:40 PM
* 7:00 AM	* 1:40 PM
* 8:00 AM	* 2:40 PM
* 9:00 AM	* 3:40 PM
* 10:00 AM	* 4:40 PM
* 11:00 AM	* 5:40 PM
* 12:00 AM	* 6:40 PM
* 1:00 AM	* 7:40 PM
* 2:00 AM	* 8:40 PM
* 3:00 AM	* 9:40 PM
* 4:00 AM	* 10:40 PM
* 5:00 AM	* 11:40 PM
* 6:00 AM	* 12:40 AM

Church Furnishings, Memorials, Etc.



CHURCH VESTMENTS

EMBROIDERIES

Silks, Cloths, Fringes, Etc.

CLOTHING for CLERGYMEN

COX SONS & VINING

74 Madison Avenue.

New York



CHURCH FURNISHINGS

Gold, Silver and Brass

Church and Chancel Furniture

Write for Catalogue
for Episcopal Churches

W. & E. SCHMIDT CO.

333 Third Street.

Milwaukee, Wis

O. Luetke's Art Works

Church Furnishings

IN METAL, WOOD, MARBLE, ETC.

Est. 1886.

128-332 Seventh Ave New York

CHURCH EMBROIDERIES

Stoles, Eucharistic Vestments, Surplices, Altar Hangings, Burses and Veils, Markers, etc. All materials for sale.

The only studio importing exclusively English un-fading silks, Damasks, fringes, linings, pure gold metal threads, etc.; and using Standard Church of England

English silk stoles, plain.....\$ 5.00

English silk stoles, handsome crosses.....\$ 6.50

English silk stoles, best hand embroidery, from \$10.00 up to.....\$50.00

English silk burses and veil with crosses, \$12.00, \$15.00, \$18.00.....\$20.00

Handsome embroideries unsurpassed in workmanship. Special altar linens embroidered in England. Testimonials from all over the world.

THE CATHEDRAL STUDIO

Miss Lucy V. Mackrille

2900 WISCONSIN AVENUE,

WASHINGTON, D. C.



GRANITE AND MARBLE MEMORIALS

Largest Stock in the South

We pay the freight and guarantee safe arrival

The Couper Marble Works

(Established 65 years)

264-268 Bank St., Norfolk, Va.

PLEASE mention the SOUTHERN CHURCHMAN when you write to our advertisers

R. Geissler, Inc.

56 West Eighth Street, New York

Memorials
FOR THE CHURCH
Furniture — Windows — Fabrics

Ecclesiastical and Domestic Art Worker.

Memorial Windows, Leaded Glass, Monuments, Decorations, Church Furnishings in Wood, Metal, Stone. Artistic Bungalow construction complete or plans only.

CHARLES F. HOGEMAN,
45 Seventh Avenue, New York City.

Brotherhood of St. Andrew

Guilds and all Church organizations desiring to assist their treasury can find no better way than by representing the SOUTHERN CHURCHMAN. And at the same time you will do a good work by placing the SOUTHERN CHURCHMAN in homes where there is no Church paper. Write to-day for full particulars SOUTHERN CHURCHMAN, Richmond, Va.

Thoughts For the Thoughtful

There is no great religion without its great hope.—Van Dych.

We never worry except when we forget that God is good.—Ex.

The poorest people in the world are those who try to keep all they get.—Ex.

Faith rests and waits. Unbelief refuses to be quiet because it has no feeling.—Ex.

"Now hath Christ been raised from the dead, the first fruits of them that are asleep."

The man who is more than filling his place now, is on his way to a better one.—Ex.

As soon as we make God's word a lamp to our feet, we stop traveling in the dark.—Ex.

A man soon finds out how little he knows when a child begins to ask him questions.—Ex.

God is always looking for a better place in which to put the man whom He can trust.

The man who fears God is not afraid to walk in the dark, but he fears to walk alone.—Ex.

Patient suffering for Christ's sake is one of the highest possible tests of loyalty to Him.—Ex.

Too many Christians never expect any help—from God until everything else fails. Better count on Him from the beginning.—Ex.

The Christian prays as he lives, and lives as he prays. But Christian prayer

is the prayer of faith, and not merely of form; it is prayer of the heart, and not merely of the lips; it is prayer which rests not in bodily posture, but in spiritual power.—James Hastings.

We echo oftentimes that cry of old.

Huge stumbling blocks confront us whilst we wait

And wonder, weeping, who will help afford;

But as we question, sorrowing, behold!

The stone is rolled away, though it is great,

And on it sits the angel of the Lord.

—F. I. Fowler.

This is the message of the Risen Lord to men. He has become the link between us and all that is highest and best. We know that He has overcome all evil and left it behind. We know that Christ must ascend to the highest, and yet we know also that He will not enter where we cannot follow. We know that His love binds Him to us as strongly as His rights carry Him to God.—Marcus Dods.

Sing, with all the sons of glory.

Sing the resurrection song!

Death and sorrow, earth's dark story

To the "former days" belong

Even now the dawn is breaking.

Soon the night of time shall cease.

And in God's own likeness walking,

Man shall know eternal peace.

—Irons.

There must be noble things in store for that race with which the Son of God is contented to have such patience. If the Great Husbandman waits so long for the feeble, springing blade, how precious must the full harvest be! There are ages for the world to learn in, and an eternity for the individual; and when the soul is able to bear full light, how many things will the great Teacher have to disclose. It is a token of the immortality of the soul that God has implanted in man a boundless desire of knowledge, and given him so limited a time to satisfy it—and it is ground for expecting all the treasures of wisdom and knowledge from Jesus

Christ that He came into this world, possessed of them, and yet kept silence on so much we long to know.—J. Ker.

The world does in a certain sense admire Christ's character. Few eulogies are more eloquent, so far as language goes, than the eulogies which eminent unbelievers have pronounced on the Nazarene. But admiration is one thing; loyalty is another thing. There is a tremendous difference between aesthetic admiration and practical devotion; between assent to Christ's teaching and consent with Christ's character. And what the world needs is to have such a profound conviction of Christ's personal, conspicuous, distinctive righteousness as to yearn for it, crying, O Jehovah, be Thou my righteousness. And this conviction no power but the Paraclete can effect.—G. D. Boardman.

Oneness with Christ is not only characterized by seeing eye to eye, but equally in working will to will. To know the mind of God is one thing, and to will to do it is another. When will unites with will, there flows through both the self-same spirit. The soul must maintain an activity of positive obedience. The life of Christians not infrequently breaks down through being too negative. This leads to a certain flabbiness of will, which is disastrous. Fear is born and positive virile obedience gives place to expressions of doubt as to whether we can succeed. The devil is thus our victor before the attempt is made. Positiveness which breeds assurance both in the realm of physical health and business is absolutely vital in the things of the spirit concerning obedience. Did we stand alone, there might be room for fear. But we do not stand alone. Our wills are connected with the dynamo of His will, and anything they may lack in energy He supplies. The only thing devolving upon us is to see to it that our wills are in line with His, and in this even we are not unaided, for His Spirit dwells within us and it is in His strength that we set up our banners and go forward.—Episcopal Recorder.

Kind Words Plus.

It is easy to speak kind words. And they ought to be spoken. But sometimes it is too easy to stop there; and then our kindness does not amount to much. At one of last summer's conferences one of the visiting speakers was impressed by the difference between the two kinds of people one meets at such conferences. There is one kind who say to the visitor, "Now be sure to let us know if we can do anything for you." They say it heartily and genuinely; and they let it go at that. There is another kind—and a certain man there was a shining example of this—who not only say it but then they really do the thing. They are constantly on the lookout to do little things which are a genuine help, and which cost them some time and trouble. They do not stop with kind words, but they add the "plus" which is remembered long afterwards.—Sunday-School Times.

The Southern Churchman

Urges you to help your government win the war.

HOW?

SAVE
WHEAT
MEAT
FATS
MONEY

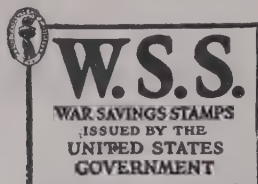
Do you own and do you carry a thrift card in your pocket?

Have you a War Saving Stamp?

Go to your nearest Postoffice or bank and further information will be given.

Twenty-five cents will buy a Thrift Stamp. Start saving to-day.

Become an active agent for Thrift among your friends. Induce them to save. Do something to help carry this war to a successful issue.



The Night Raid.

Rt. Rev. James H. Darlington, D. D.,
in the Harrisburg Telegram.

The Zeppelins came through the mid-
night sky,
Weep, weep for the pity.
They rained down death where they
hung on high
You knew not whether to hide or fly,
When walls were falling, what use to
try?
Best say your prayers and prepare to
die,
Farewell to your friends, to all "Good-
by,"
Weep, weep for the city.

Wee children had said their evening
prayer,
Sob, sob for sorrow.
Mothers had also knelt with them there
And tucked them into their cribs with
care,
Caressingly kissing each forehead so
fair,
But when like thunder bombs burst in
air
In a moment all was changed to despair,
Sob, sob for the morrow.

In hospitals lay the ill and weak,
God punish the plotters.
Many so weak they could not speak,
With aching forms and pallid cheek,
Watched ever by the nurses meek;
Who woke to die, mid shell fire shriek
To gratify a monarch's pique.
God judge the rotters.

God bless the surgeons who stood to
their post,
All lights forbid, even candles;
They were present where'er they were
needed most
And would not flee though the flames
might roast;
When invaders came from foreign
coast;
But laughed with contempt at their
cruel boast.
"The doctor heroes," I pledge you the
toast.
God punish the vandals.

'Twas morning soon and the danger
was past.
Thank God for living.
The harpies of blood had left our shore
With murders many to their score,
Our streets all splashed with children's
gore,
E'en pirates would such deed abhor,
Make us forgiving.

Self-denial means submission of the
will.

I heard the other night with pro-
found gratification a simple story, told
by a simple man, of the power of the
Gospel in the wilds of the Soudan. Men
had come to him here in America to
tell him what a mistake it was to try
to Christianize the savages. "First let
them be civilized and let them be
moralized; and then, when they have
learned to clothe themselves and to
live decently and decorously and have
regard for the rules of right living
(as we at any rate receive them,
whether we conform to them or not),
then, and not till then, let the mes-
sage of the faith come to them." And
this wise, simple man, who knew so
much more than the college presidents
that prated to him, this simple mis-
sionary bore his witness to the futility
of that method and to the power of
the proclamation of the Name of the
risen Lord to prepare the way effec-
tually for the education and civiliza-
tion and moralization which are all de-
sirable, but which must follow after
conversion, if indeed there is to be the
Higher Life.—Selected.

The more you love yourself the less
you will be loved by others.—Ex.

What do you know of the work of your Church Temperance Society?

Rt. Rev. Frederick Courtney, D. D., President.
William Jay Schieffelin, Esq., Ph. D., Treasurer.
Rev. James Empringham, D. D., Gen'l Supt.
Send for free sample copy of "TEMPERANCE."
This periodical has the largest circulation of any
magazine of its kind in America. Address

Church Temperance Society

214 Metropolitan Tower. New York City

R. L. Christian & Company

816-818 East Main Street
Richmond, Va

Leading Fancy Grocer

AGENTS FOR
HUYER'S CANDIES AND PETER'S
SWISS MILK CHOCOLATE

Special attention given to out-of-town
orders.

Catalogue mailed on application.

The Choice of Executors

is a matter of great importance. Every dollar you leave should be conserved in such a way that your heirs may enjoy the uninterrupted benefits of your life's work

This Company is a careful and economical executor, trained in the law and business, sound in judgment, and seasoned in practical experience; its primary business is the administration of trust funds

Correspondence invited.

Capital
\$1,000,000

RICHMOND TRUST
& SAVINGS CO.

7th & Main Sts
Richmond, Va

Southern Churchman

Vol. LXXXIII. RICHMOND, VA.,

APRIL 6, 1918.

No. 14



One Of

the best lawyers in Virginia (and that means in the U. S.) sent us a copy of his will last Friday.

His letter closed thus—"I shall be pleased to have your counsel pass upon the paper and make such suggestions as may seem to him proper."

Our lawyer pronounced it one of the clearest and best drawn wills he has seen.

Now, listen to one clause—

"I give, devise and bequeath to the Virginia Trust Co., of Richmond, Va., the sum of, to hold as trustee upon the following uses and purposes, namely," etc.

This wise attorney is making sure that the money he leaves to his wife and daughters will be safely managed!

Virginia Trust Co.,

THE SAFE EXECUTOR

P. S.—The sum he places in trust here is large

EDUCATIONAL

The Protestant Episcopal Theological Seminary in Virginia

Established A. D. 1823

The ninety-fifth session will open on Wednesday, September 18, 1918.

Special Students Admitted

For catalogue and other information, address the Dean or Secretary

Theological Seminary

Alexandria, Va.

The Theological Department OF THE

University of the South

An integral portion of the University, where the student of Theology meets in the frank intercourse of a common life with the student of Science on the other. For Catalogue Address THE DEAN, Sewanee, Tenn.

The General Theological Seminary

CHURCH SQUARE, NEW YORK.

The next Academic Year begins on the last Wednesday in September. Special Students admitted and Graduate Course for graduates of other Theological Seminaries. The requirements for admission and other particulars can be had from THE DEAN, 1 Church Square, New York, N. Y.

ST. HILDA'S HALL

A School for Girls. Charles Town, W. Va.

Under the auspices of the Bishops of the Diocese (Episcopal), Near Washington. College Preparatory and elective courses. Music and Art. Athletics under trained Director. Open air classes.

MARIAH PENDLETON DUVAL, Principal

Post 16 years principal of Stuart Hall, Va.

Episcopal High School

Near Alexandria, Va.

The seventy-ninth year of this School for boys opened September 19, 1917. Modern equipment throughout. Catalogue on application.

A. R. HOXTON, B. A., Principal

Emerald Hodgson Hospital

—AND—

TRAINING SCHOOL FOR NURSES UNIVERSITY OF THE SOUTH, Sewanee, Tenn.

A Church institution where the best training to be had for development of Nurses. For further information, address

REV. W. S. OLABORNE, Supt.

Virginia Episcopal School (NEAR LYNCHBURG, VA.)

For boys of character, position and ability whose means will not permit them to attend our more expensive schools. Prepares at cost for college, university or immediate entrance upon the duties of life. Made possible by gifts of founders. Special terms to clergymen. Boarders for the present are limited to seventy. One hundred and six acres of land. The session begins September 19, 1918. Apply for information and catalogue to the

Rev. Robert Carter Jett, D. D., Principal.

Rev. Thomas Kinloch Nelson, M. A., Vice Rector.

The Plain Life.

He passed in the light of the sun
In the path that the many tread,
And his work, like theirs, was done
For the sake of his daily bread;
But he carried a sword, and one by one,
Out there in the common light of the sun,
The sins of his life fell dead.

His feet never found the way
That leads to the porch of fame,
But he strove to live each day
With a conscience void of blame;
And he carried a cross whose shadow lay
Over every step of his lowly way,
And he treasured its splendid shame.

So life was a long, hard fight—
For the wrong was ever there,
And the cross ne'er out of sight,
The cross of a gay world's care;
But right through the day to the failing light
He carried the cross, and fought the fight,
Great-hearted to do and bear.

Night fell—and the sword was sheathed,
And the cross of life laid down.

The Daily Adventure.

Day by day we do actually and literally go out and come in. The phrase marks the ordered sequence of our ordinary existence—that daily life of the trivial round, and the common task of which we sometimes complain that nothing ever happens; that it is wholly commonplace. And yet the commonplaceness of it is surely in ourselves. The ordinary daily life is, if we be spiritually alert, far less certain and far more adventurous than we conceive. To the spiritually alert the street is as hazardous as the wilderness, and the office and the shop are to us as foreign lands. We meet, every day, men and women who surprise us with the revelation of unexpected possibilities, and of unhinted thoughts, and whose action is a thousand times more difficult to forecast. Spiritual gold may wait for us at the corner of any street, and the words that alter the destiny of a life be spoken in the clamor and rumble of a railway platform. We may meet spiritual adventures within a few yards of our own door. And God may come to meet us, supreme, in the street that our feet have trodden every morning. The path where we have

CHATHAM Episcopal Institute

FOR GIRLS CHATHAM, VA.
Rt. Rev. A. M. Randolph, D. D., LL. D., Episcopal Visitor
Rev. C. Orlando Pruden, Rector. Beautiful and healthful location. 10-acre campus. Modern equipment. Athletics, Gym, College Preparatory, Music, Art, Domestic Science, Expression. Certificate admits to leading colleges. Catalog.
Mrs. Elizabeth May Willis, B. P., Principal, Box 13

The Virginian Home and Training School

For the Feeble-Minded and Epileptics. Established 1889.
For terms and information, address MISS M. GUNDRY, Falls Church, Fairfax County, Va.

The Bishop Payne Divinity School

The accredited Seminary of the Church for training colored men for the ministry. The thirty-ninth session opened September 21, 1917.

For catalogue and information, apply to REV. C. B. BRYAN, Dean, Petersburg, Virginia.

STUART HALL

STAUNTON, VA.

Formerly Virginia Female Institute)

Diocesan Girls' School of Virginia and Southern Virginia. College preparation, Music, Art, Expression and Business Courses, Faculty and equipment of large school with small classes and individual attention. Large grounds and indoor athletics and outdoor sports under direction of Physical Trainer. Seventy-fifth session opens September, 1918. For catalogue apply to

STUART HALL, Staunton, Va.

The Divinity School of the Protestant Episcopal Church in Philadelphia.

Founded by Bishop Alonzo Potter in 1862.

Special students admitted. Privilege of attending course of special study at the University of Pennsylvania.

For information address the Rev. George G. Bartlett, S. T. D., Dean, 5000 Woodland Avenue.

The Chamberlayne School

A COUNTRY BOARDING AND DAY SCHOOL FOR BOYS AT RICHMOND, VA.

Seventh session begins September 20, 1917. Location: Stop 25, Westhampton Line. New buildings. Ten acres of ground. Two large athletic fields. Boarding department limited to 25. For catalogue, address

C. G. CHAMBERLAYNE, A. M., Ph. D. Headmaster

enjoyed such quiet communions may be changed in a moment into the scene of temptation and disaster. Any morning and any hour may bring to us the opportunity either of denying or entering into, and sharing the larger and fuller communion of our Lord. And it is just that which sets an expectation upon the threshold of the morning, and sends a man forth with a thrill that is partly of hope and partly of fear.—W. C. Piggott.

The greatest waste of time we can be guilty of in this world is to neglect to prepare for the next.—Ex.

Militant Christianity.

Those who are accustomed to think of Christianity as a milk and water affair will be interested in reports from the front. The Y. M. C. A. reports that the Bible is the most popular book in the trenches, and that the demand far outdistances the present supply. The trials and temptations of war make a demand on the spiritual stamina of men, and everywhere there is a turning toward old values and old virtues.

It is perhaps the emphasis on sacrifice, on the trivial value of life, as compared with great principles, which makes the Christian religion so comforting and sustaining to the man in the trenches. "He that loveth his life shall lose it," says the book; "And he that hateth his life in this world shall keep it to life eternal." Confidence in immortality, belief in a force stronger than ourselves, "which makes for righteousness," purity, courage and loyalty—these are the things which make armies formidable, preserve morale, win wars.

In a recent number the Literary Digest reports Admiral Sir John Jellicoe to have sent these words to the British Navy: "Be strong and of good courage; be not afraid, neither be thou dismayed; for the Lord thy God will keep thee whithersoever thou goest. Honor all men. Love the brotherhood. Fear God. Honor the king!"

Commander-in-Chief Pershing clearly recognizes the significance of religion as a force for the preservation of morale among the troops. "Hardships will be your lot," he writes to an American soldier. "But trust in God will give you comfort. Temptations will befall you, but faith in our Saviour will give you strength."

Men facing danger and death feel no flippancy about religion. Instead, there is everywhere a groping toward light, a demand for further understanding of life's paradoxes and sacrifices. If the Church can meet that demand, it will perform a service for the fighting forces of Uncle Sam not second to that which satisfies physical needs.—Maryland Churchman.

Chaplain's Prayer on the Bridge.

An officer related the following incident at a luncheon in Newcastle-on-Tyne a short while ago:

"Stories of the devotion of the Chaplains at the front continue to filter through. The following is certainly one of the most remarkable and encouraging, though, perhaps, if our faith were as strong as our profession, it ought not to be considered as remarkable. A certain bridge had to be crossed, and the enemy were pouring down such a murderous fire of shot and shell that for a moment the men hesitated to advance; but the Chaplain rushed forward and knelt in prayer on the bridge, and then all dashed for-

ward as one man, and a miraculous thing happened; not a single casualty occurred in crossing that bridge."

What America needs supremely today—aye, what the world needs—is a new, profounder, more forceful and convincing preaching of the Gospel of Jesus Christ, and a deeper faith in that Gospel. For it is that Gospel alone that exalts the moral and spiritual values and ends of life above the material. It is only as we see the world and ourselves in the light of His revelation, it is only as we interpret the meaning of history and experience and the very riddle of the universe itself in that light—it is only so that civilization can stand, nations exist together in mutual respect and fellowship, humanity persist or our individual lives find significance and purpose. There is surely coming out of this awful experience a new craving for reality in the hearts of all men, a new demand for the spiritual interpretation of all things, a new searching for some eter-

nal rock of faith upon which to build again lives that have been crushed and a world that has been shattered; that is, there is coming a new sense of spiritual need—and the religion and Gospel of Jesus Christ alone can meet and satisfy that need. This is the supreme task of the Church today in the face of this great world tragedy—to give that world again a faith and a God. Many are voices that are crying in despair through this night of doubt and terror, "Who shall show us any good?" Yea, many are the voices that are mocking the Church with the taunt, "Where is now thy God?" Let this be at once the prayer and the answer of the Christian Church, a prayer that shall rise persistently in trust to God and an answer that shall go ringing with confidence to men: "Lord, lift Thou up the light of Thy countenance upon us."—Bishop Williams in Witness.

The love that never speaks until it does it on a gravestone, keeps still too long.—Ex.

Miller & Rhoads

"The Shopping Center."

For the retail Dry Goods and Department Store trade.

In the heart of Richmond, when you are here; and Our Mail Order Department Serves you at your home.

BROAD AND GRACE STS.

CORNER 6TH ST.

RICHMOND, VA.



EASTER SUNDAY!

The great opportunity for the presentation of GIFTS and MEMORIALS to the church!

In order to assure completion and delivery in ample time for this festival, work should be in hand without delay.

Consult the leading CHURCH SPECIALISTS now, in relation to any contemplated "Easter offerings."

Correspondence invited on any feature of church efficiency—furnishings, lighting, ventilation, equipment, changes, improvements. Consult us and expert information be secured.

J & R LAMB

Studios

23-25-27 Sixth Avenue
NEW YORK

Send for photographs of
executed work.

Send for illustrated
hand book.

Southern Churchman

Catholic for every truth of God; Protestant against every error of man.

REV. EDWARD L. GOODWIN, D. D.,
Editor.

SOUTHERN CHURCHMAN COMPANY,
Publishers.

Vol. LXXXIII.

RICHMOND, VA., APRIL 6, 1918.

No. 14

THE CHURCH PENSION FUND.

Because in one or more instances we think the argument of the Southern Churchman in discussing the administration of the Church Pension Fund has been somewhat misunderstood, we give a concise resume of the position we have taken and again beg to be corrected if in any particular we are in error in our statements.

1. We have not been interested in an increase of pensions for the Clergy retiring after March 1, 1917. We would object to their receiving more than the \$600 per annum promised to them and given for them until the old pensioners, retired before that date, with their dependents, had their pensions raised to a corresponding amount.

2. Nor have we had in mind the old pensioners of the large and comparatively wealthy dioceses which had very considerable Diocesan Relief Funds, and have always been able to make tolerably generous provision for pension relief. These were assured, before any merger with the Church Pension Fund took place, that their customary pensions would be continued by the Pension Fund without cost to the diocese and without the use of the income of the Diocesan Funds, which were thus released to pay diocesan assessments. What arrangements have since been made with the dioceses which did not get into the system under these provisions we do not know. But there were sixty-seven dioceses and missionary districts, nearly all small and poor, which had no Diocesan Relief Funds at all, or had merged them with the General Clergy Relief Fund. Their pensioners were wholly dependent upon the General Clergy Relief and received only what that Fund could grant them. As a rule, we believe, they received about \$300 a year as a maximum. It is for these that we have ventured to plead, on the following grounds.

3. The pensioners within the purview of the Church Pension Fund fall under three classes, namely:

A. The old pensioners, retired before March 1, 1917, with their widows and orphans; who were promised their former pensions.

B. The present pensioners, retired after March 1, 1917; who were

promised so much from the "accrued liabilities" fund as, in addition to the pension purchased by assessments made for them during the remainder of their active ministry, would produce a minimum pension of \$600 per annum, with a proportionate benefit for their widows and orphans.

C. The future pensioners, ordained after March 1, 1917, whose pensions will be fully provided for by assessments.

4. To meet the obligations assumed by the Pension Fund for classes A. and B. the Church was asked to contribute an Initial Reserve Fund of Five Million Dollars, with a few thousand dollars additional to meet interest on deferred payments, and was assured that this sum would be sufficient to meet all these obligations. With class C. the Initial Reserve had nothing to do. It was expressly stated that when all liabilities accrued for the clergy already in service had been met this Reserve Fund would be entirely exhausted.

5. But the Church, in its generosity toward these clergy of classes A. and B., whom alone they had in mind, gave nearly \$4,000,000 more than was asked for or was necessary to meet these minimum obligations. The managers of the Pension Fund have never claimed or acknowledged that they made an underestimate when they said that the \$5,000,000 asked for was sufficient for this purpose. After waiting for many months the Church naturally wanted to know, What are you going to do with the large surplus which we gave you in trust for the benefit of our pensioners? Mr. Sayre answers for the managers, with quite a flourish of trumpets, that two millions of it is "segregated" to meet the old grants of the General Clergy Relief Fund, and another million to meet those of the Diocesan Funds which they assumed. "The Church Pension Fund Trustees," he says, "have thus devoted three million dollars (\$3,000,000) to make sure that the beneficiaries of the General Clergy Relief Fund and of the merged diocesan funds receive throughout their lives the grants that have been pledged to them." All of which, as an answer to the above question, is camouflage which would not deceive a child. For what then has become of the original

\$5,000,000 which we were told was sufficient for these and all other obligations? What would have happened if we had not given the surplus of nearly \$4,000,000? "Setting apart" this surplus for this or that temporary purpose already provided for is at most a mere detail of bookkeeping. It is there in your hands, no matter on what page of the ledger it is entered, and when all the grants of the old Relief Funds have been paid and their beneficiaries are dead it will still be there. All, or within a fraction of all, that for convenience may have been borrowed from this surplus will have been repaid. "Then," we are told, "it shall be expended according to the intention of the donors." But how can it be so expended when a large proportion of those for whom the donors intended it, all of class A. and very many of class B., will be dead? Why not expend it now, while they are alive and have such great need of it? But Mr. Sayre gives the whole case away when he tells us that after these great sums have been "set apart as a guarantee" for this or that, and "segregated" and "devoted" and "transferred" back and forth and otherwise juggled with for nearly a generation, "The \$3,000,000 will then constitute a reserve in the hands of the Trustees, the income (italics ours) of which will then be used to extend the benefits of the Pension System to the clergy and their families."

We submit that this is distinctly not what the donors intended. No use to which this money could be put would be further from their intentions. They meant it to be used, and were promised that it should be used, for the benefit of the clergy now in orders, especially those who had retired or were nearing the age of retirement, and not to build up a permanent reserve fund for which there is no need and never will be any need.

6. We think we have shown that the old pensioners, those of class A., were not excluded from participation in the Initial Reserve Fund. Logically they must have been included, or there would have been no resources from which to meet a large part of the obligations assumed on their behalf; and certainly they were included in the intentions

of very many of the contributors to the Fund. We have directly addressed the Pension Fund and asked to be corrected if our view in this matter is wrong, and have received no intimation to that effect. Therefore we have pleaded, and still plead, that out of the abundant means provided by the Church and entrusted to this, now, only pension agency that they have, something be added to the former pensions granted to the beneficiaries of the General Clergy Relief Fund, especially those who were dependent upon this Fund alone. We believe that even if there is no legal obligation resting upon the Pension Fund to do this, there is the strongest kind of a moral obligation. To limit their poor meed of relief to the bare number of dollars assured to them two or more years ago, when a dollar was worth nearly twice as much in purchasing power as it is now, would in any case be to "keep the promise to the ear and break it to the hope." To do so when millions of dollars are available for their more adequate support is to ignore every consideration of justice and suppress every instinct of charity.

7. We have insisted that the "General Convention of 1907 Fund," collected by Dr. Wilkins and his associates, be used as was intended by its donors for "Automatic Pensions at Sixty-four." By withholding the interest on this fund the Pension Fund is depriving many of the old pensioners of Class A, as well as others, of a part of the former pensions promised them.

These are the chief points which the Southern Churchman has maintained and urged. In doing so we have found ourselves speaking for a large number of clergymen and laymen of the Church, some in obscure places and others of the first prominence, who have written to us expressing their unqualified indorsement of every thing we have said. In addition to these there are, as we have opportunity of knowing, an untold number of silent but very indignant contributors to the Reserve Fund who feel that the money they gave is being withheld from those for whom it was intended and is to be used for building up a wealthy financial corporation for the benefit of future generations.

We regret that we have been thought by some of our friends to be antagonistic towards the Church Pension Fund. From its inception we have been its consistent supporter and advocate, and have urged its claims upon every occasion. But it has been with pain and apprehension that we have noted certain features in the conduct of its office and the apparent policy of its managers since the great Reserve Fund came safely into their hands, which have seemed to us calculated to undermine the confidence and alienate the sympathy of the Church. Shall the Church Pension Fund be a proper Church institution, controlled by that Christian

spirit of sympathy and service which animates the Church, or shall it sink into a narrow, cold-blooded, money-grabbing, Wall Street corporation, without feeling or conscience, bent only on the accumulation of large funds, which is utterly foreign to the Church's true mind and sentiment? Not only the parsimonious course now being pursued toward the older clergy but many other facts which have come to our knowledge indicate that the latter description fits the policy which has been adopted, not, we believe, by its widely scattered Trustees, but by its Secretary and, unconsciously perhaps, by its smaller Board of Managers. In the name of the Church we would protest against it, and demand a more liberal, open and aboveboard method in conducting the Church's business and a far more considerate and sympathetic treatment of those whose interests have, by her, been committed to their keeping.

Book Notices

(All books reviewed at any time in this column may be ordered at the publisher's price given, plus postage 15 cents, from the book department of the Southern Churchman.)

The Mount of Vision. Being a Study of Life in Terms of the Whole. By Charles H. Brent, Bishop of the Philippine Islands. With an Introduction by the Bishop of London. New York. Longmans, Green & Co. 1918. Pp. 160. \$1.25.

The Bishop of London wisely congratulates himself on having gotten Bishop Brent to write his Lenten book for this year. We have as a result a fine example of the author's high idealism in a grave and thoughtful endeavor to throw light on the conditions of life today, which are, at last, but the conditions of life every day if only we understood them. Times of stress and danger clarify the spiritual eyesight, as he conceives, and are themselves the Mounts of Vision from which the clearest and truest views of God and life are to be had. He is searching for the ideal of harmony and completeness in life and finds it, of course, in the character of God; but especially in what he holds to be the groundwork of God's character—the Cross. "This leading idea, unlimited in suggestiveness, is developed, illustrated and confirmed in the earlier chapters, and applied to various aspects of the conditions and duties of living, both social and personal. The book is Bishop Brent at his best in thought and at his worst in style. But it is full of ideas which will be new to most of his readers and excellent starting points for long and fruitful trains of thought. It abounds in matter that should be useful for homiletic development.

Social Problems and Christian Ideals. Short Papers on Points of Importance in the Reconstruction of Society on Christian Lines. Edited by the Rev. E. S. Wesley, M. A., and the Rev. J. R. Darbyshire, M. A.; With a Foreword by the Bishop

of Liverpool. Longmans, Green & Co. Pp. 139. \$1.00.

These papers are the substance of reports made by selected writers, social or Church workers of the city of Liverpool, at the invitation of a Committee for the study of national and social issues in connection with the "National Mission of Repentance and Hope." They cover a wide range, dealing with the ideals, the problems, the obstacles of social welfare; and are short, terse and practical, discussing concrete evils and their cure from the viewpoint and experience of persons actually grappling with them. The problems are those which exist in all great cities; and in smaller communities as well, and persons everywhere who are interested in the bettering of social conditions or the study of them will find it valuable and full of practical suggestion.

Religious Training in the School and Home. A Manual for Teachers and Parents. By E. Hershey Sneath, Ph. D., LL. D., Professor, Yale University; George Hodges, D. D., D. C. L., Dean, Episcopal Theological School, Cambridge; Henry H. Tweedy, M. A., Professor, Yale University. New York. The Macmillan Company. 1917. Pp. 326. \$1.50.

When three authors of such prominence and ability unite in writing, not merely compiling, a substantial work on a subject of such prime importance, it ought to be worth careful study at the hands of those for whom it is intended. After several introductory chapters on the importance, and aim and method of religious training, there follow the application of the principles laid down in connection with the bodily, the intellectual, the social and other aspects of the life of the child. The book is not a theoretical discussion or a treatise on pedagogics, but a practical handbook and guide, which many a mother would find to be an excellent investment both for herself and for the little ones for whose training she feels so heavy a weight of responsibility. To all such, as well as to all conscientious teachers, we recommend it very earnestly. To find that others have studied their small but perplexing problems from every viewpoint, even down to the stories the children should read and how they should play and learn their lessons, and that the result of very wide experience and investigation are at their command, will be a revelation to many parents and induce them to take their responsibilities more seriously.

The Life of Robert E. Lee. For Boys and Girls. By J. G. de Rouillac Hamilton and Mary Thompson Hamilton. Illustrated. Boston and New York. Houghton, Mifflin Company. Pp. 220. \$1.25 net.

An important element in the training of children, and one of which parents are frequently neglectful, lies in the selection of books provided for their reading and of heroes suggested for their admiration. The former are frequently left to chance, the latter are supplied by the sporting pages of the newspapers or the screen of the moving picture. For both of these the book before us is an admirable alternative. It is written with a special view of these times when the highest ideals of Americanism are sought to be impressed upon the minds of the

rising generation. No one has exemplified these like Lee, the greatest all-round character that illumines the pages of American history. The Life is written with the utmost fairness, and the facts presented in furnishing the setting for the scenes of Lee's career are those which have stood the test of candid examination from all sides. The beautiful and dominating religious character of the hero is sufficiently but not obtrusively presented. The character of Lee is one of the spiritual assets of the nation, and we hope this book will have the wide circulation which its subject as well as the treatment of it deserves.

The Bailey Twins, and the Rest of the Family. By Anna C. Chamberlain. Illustrated. Milwaukee. The Young Churchman Co. Pp. 240. \$1.00.

Introducing an interesting pair of youngsters who found life anything but dull and did their best to make it lively for their betters. A clever and delightful book for children, not without its instructive features.

Religion and Social Service; a Diagnosis.

The Rev. Richard Wallace Hogue.

Now what has religion to do with such community work or social service? Absolutely nothing, if by religion is meant the cant of pious phrases, the presence of a proselyting sectarianism, the spirit of bigotry, the pressure of fear of the hereafter and the oppressive atmosphere of unnatural solemnity. Everything, if by religion is meant love, fellowship and brotherhood, the development of higher motives, purer hearts and finer character, dealing with the eternal verities of truth and faith and honor as well as with the external problems and needs, the rehabilitation of the spirit along with the upbuilding of the body; strengthening the foundation of hope, faith and courage while reconstructing the material and social superstructure.

We dare not close our eyes to the aspirations, the wants and the hopes of the life within as well as to the tremendous influence of the outward environment. Religion embraces life as well as living conditions, and any work of humanity that refuses to recognize this truth is only a half work, based on a half truth and will result in nothing better than a half success.

The French proverb tells us that we are all "like islands shouting at each other across seas of misunderstanding." This is undoubtedly true of many of our social workers and much of our institutional and religious work. Here is a class that pronounces with the dogmatic certainty of the self-righteous that "poverty and wrong arise out of the weakness and faults of individuals." From another class-ism comes back the angry shout that "Society is responsible for everything." Each is busy with its separate program and propaganda, while poverty and misery keep on increasing and will continue to do so until we embrace both the individual and society in the whole program of human betterment.

The same truth is needed in the relation and inter-relations of the material and spiritual. In other words, we have got to search out the full cause—search for the full truth—cost what it may to the individual and to society. Have we the honesty to admit and the courage to carry out such a policy? That is the one supreme question that must be answered by all who lay claim to the right to serve—by organized capital and organized labor, by individ-

ualist and socialist, by the materialist and the spiritual-minded, by the love-motivated social servant and the professional-minded social worker—by the comfortable classes in their privileges and the discomfited masses in their poverty.

Partisan reforms and passing phrases—these "have their little day"—but we shall "fight as one that beateth the air" unless we get together and stay together—though we meet, plan and work separately—in recognizing the constructive and inclusive spirit, the individual and the social causes, the material and the spiritual elements that go into the task of bringing in a better day and bringing out a better humanity than we found when we awoke to a sense of our responsibility.

In the last report of the Prisoners' Aid Association of Maryland there occurs this seemingly trifling item: Eyeglasses for prisoners, 143 pairs. Herein is a parable of the far-reaching importance of the many things to which slight heed is given by society (which means the average citizen in the aggregate).

There is an ex-convict living in Baltimore, whose seventeen years of crime and imprisonment had found first cause in poor eyesight. The parable of the unsuspected importance of apparently trivial things is vividly portrayed in his story, published in book form under the title, "Seventeen Years in the Underworld."

It is reported of John Knox that on seeing a criminal being carried to execution he exclaimed: "There goes John Knox but for the grace of God!" Certain it is that most of us who are classed as respectable and good would now be either much worse or worse off but for the grace of a good inheritance, a helpful environment, a fortunate turn of circumstances or other things for which we dare not claim original credit.

The first task, therefore, of those enlisted in Community Work is the "job" of fitting themselves for it—not merely in that overworked and over-estimated thing called efficiency, but in purpose and spirit—in short, in heart. There are too many so-called social service experts who substitute a text-book theory and a note-book treatment for that genuine fellowship which actually fills the heart and that passion for service which rests on a conviction of responsibility and not on a sense of professional interest.

"William" is a young fellow reared in a home of poverty and sacrifice, with little opportunity to indulge in the things a boy's nature craves. He loves books, is very silent about his unfulfilled wants and lends his life to the routine restraint and practical training which go to fit him to take his place with thousands of other young men in Baltimore, who are fastened to the typewriters, adding machines, counters and desks of the driving business world.

He is suddenly thrust into the midst of the things he has yearned for. He handles stocks, bonds, currency and checks as a child handles playthings—only they are not his. Before he gets his bearings, he is tempted beyond his unmaturing and unformed nature. It is just as easy to take much as little, and so William and twenty thousand dollars disappear. Nothing vicious or vile is done with the money. He buys some of the things which he sees others wearing and using and of which he has been deprived. He satisfies his craving to travel and see something of the world, as he sees employers and their sons do.

The inevitable happens. He is traced by detectives, brought back to Baltimore and faces the imprisonment which breaks or hardens the spirit and damns

the future of so many. But right here the work begins of which this is the illustration; William's employer is an unusual Christian. He refuses to prosecute, and William is set free. But he is not free. His crime has barred him from employment, from society, from that sense of self-respect and self-confidence which are essential to any sort of success. These things must be restored to him and in him. Just how it was done is too long and too personal a story, but suffice it to say that William has passed creditably through the first year and a half of a great university and has been accepted into the navy.

Does any one doubt the value of such work as this? Whoever else may question or doubt it, the mother and father of William do not—nor does he. Multiply this instance many times and count the value to the future citizenship of the community. Reflect on the fact that the man who has found himself is worth more to himself and to society than the average fortunate and well-fed recipient of privilege or the commonplace specimen of contented mediocrity.

A VISIT TO CAMP LEWIS.

By Bishop Funsten.

Among all the cantonments there is probably not one whose situation is so unique as that of Camp Lewis. It is located about twenty miles away from Tacoma in a beautifully wooded country and with an unequalled climate. In my journey down from Tacoma I traversed a road which is one of the best samples of what is being done in highway building. The road took us away from the population of the great communities that border on Puget Sound. Indeed, this is one of the advantages of Camp Lewis, that its men are not subjected in such a large degree to the distracting influences and allurements of a great city. I understand that there are about 30,000 men in the camp and that there is the probability that before long provision will be made for 50,000. The local county government and business men, and perhaps also the State, have dedicated to the government about 60,000 acres on condition that it is made a permanent military training ground. The buildings are of a more substantial character than is usual, and it would seem to have every qualification to make it a very valuable and permanent part of our military establishment. The commanding general, General Green, is a man of distinguished ability and charming personality, and it is a great pleasure to know that he is an earnest Christian and communicant of our Church.

When I arrived in Tacoma I was met by the Rev. Herman Page, Jr., who has been appointed chaplain by the General War Commission of our Church. Although the weather was threatening and, in fact, occasional showers were falling, I got in the Ford runabout which the Commission has put at the service of Mr. Page, and we started on our journey to the camp. Mr. Page had to stop to take in a Canadian captain, who was going down to speak at the meeting of all the religious workers, which was to be held that morning. The captain proved a most interesting traveling companion and I was especially glad when I arrived at camp to be able to attend this meeting. It gave me an opportunity to note the personality represented in that especial department. I also heard an interesting address by a Y. M. C. A. secretary who had just come from the other side. One thing that impressed

me about his address was his realization that the Y. M. C. A., excellent as was its work, could not under its present system do what it should in the spiritual field. He saw the need of earnest ministers who would administer the sacraments and emphasize the spiritual life as well as teach the simple truth of the gospel. He felt that sensible, earnest men ought to be sent by the various denominations to do this work, because a man without common sense would fail to accomplish what he is supposed to do. He felt that too often men got the idea of the Mohammedan that death in battle expiated all sin and they left out the thought of the necessity of repentance and the acceptance of the work of Christ.

The Canadian captain also gave a very stirring and humorous account of the religious work on the other side. He also emphasized the need of effective earnest chaplains, and while all recognize the value of the work of the Y. M. C. A., I was impressed with the tone of warning lest this great organization degenerate into a mere provision for the temporal needs of the men in camp. There were a good many other speeches by the various religious workers of the camp, and more than one confessed the great difficulty of the work, especially in the matter of reaching the men individually, or of having an opportunity of having them assemble in large numbers for religious instruction.

One thing impressed me quite forcefully, and that was the unity with which they worked and the apparent interest they took in having Good Friday and Easter services. They appointed a committee, of which Rev. Mr. Page was a member, to prepare suitable arrangements. I was very glad to be able to call on General Green. He was exceedingly gracious and expressed himself as most interested in all that pertained to the welfare of his men. He spoke of the desirability of having some inter-denominational co-operation, especially among the leading Protestant bodies, that would give them a building in which they might have apartments for the clergy that worked in the camp, and also a large, spacious chapel to promote their special work, it having been found that the halls of the Y. M. C. A. were not always available. The general is a West Pointer, and bears upon his person and in his point of view the indication of the splendid training of that great institution on the Hudson.

I went with Mr. Page to the large building erected by the Young Women's Christian Association as a hostess house, and I realized what a need is being supplied by this excellent organization. In fact, I do not see how its work could be dispensed with in Camp Lewis, because it furnished the only place where anyone could have an opportunity of getting entertainment even in the matter of getting food or meeting friends. I met a great many of my old acquaintances among the workers, and was very much pleased with the general outlook, both from the viewpoint of a citizen and religious worker. I must confess, however, that in the matter of religious work the thing that pleased me was rather the great opportunity presented to us of doing effective work than any sense of what had already been accomplished. The whole thing is so new and in such a fluid state that we must recognize that patience is one of the necessities of the situation. We must, however, not allow ourselves to be inert. Our chaplain, Mr. Page, is doing his work as well as anybody could, and a great deal better than many would under his conditions. He has no equipment, he has to deal with uncertainties and has

to stay in Tacoma, twenty miles away. The Roman Catholic priest told me they had six priests at work there, and after looking over the situation I am convinced that our proper equipment would be one experienced and older man and two younger men, of whom Mr. Page should be one, as we could get no one any better to accomplish what he is doing so admirably.

I had a talk with Bishops Keator and Page, as well as with the Rev. Dr. Shaylor, of St. Marks, Seattle, and all of them realized that a work so vast and so important was beyond the financial power of our near by Diocese and missionary districts. We will have to look to the War Commission, appointed by the General Convention and representing the national Church, to meet effectively the religious needs of Camp Lewis. I came away impressed with the fact that the Church here has one of its greatest opportunities, and that to fail to meet it will mean a loss of mission and self-respect. This great war terrible as it is, is one of those flood-like periods of breaking up of existing things, and while it is on one side most destructive, on the other it affords an opportunity of rebuilding on better and more spiritual lines our national and individual life, which we all recognize has become too materialistic. Let us be awake to our opportunity and let us meet our responsibility at Camp Lewis and every camp where there are thousands of young men who are about to go forth to give their lives if necessary to maintain the freedom of the world. Surely it would be a very narrow and worldly conception of freedom if we think only of political liberty and worldly comforts, and forget to lead these young men to a vision of Him who came to bring that truth which if a man accepts will make him free indeed.

Manpower and Morality.

The Rev. Thomas C. Marshall.

One of the shocks of the war is the discovery of the large and disastrous part that vice and its attendant diseases play in army, navy and civilian life. It is startling to read the statements published by boards of health and other authorities, military as well as medical.

Oster puts one of the diseases attendant upon vice next to tuberculosis, pneumonia and cancer as a death dealing agency. Secretary Daniels says:

"There is not an army in the field whose effectiveness is not reduced by reason of immoral disease. The navy suffers likewise and business halts because these diseases destroy the manhood of workmen and fighters. During the last statistical year, men of the American Navy lost 141,378 days' sickness from a small group of absolutely preventable diseases, or rather diseases contracted by sin. This means that every day throughout the year there were 456 men disabled by this disgraceful malady. Add to that number those required to care for the disabled, and we have enough men on the non-effective list to man a modern battleship." Secretary Daniels, address Chicago, October 21, 1917.

A Canadian military authority says of this disease: "Its ravages today are more terrible for Britain and Canada than Vimy Ridge and Somme and Lens." General Gorgas says of it: "The greatest single cause of disability in the army today."

We had supposed that the dangers of war were wounds, the shot and shell

of the enemy, bombs and submarines; now we learn that the greatest perils are moral ones, that we have to fear for our boys not an enemy that can kill the body, and after that has no more that he can do, but one that is able to destroy both soul and body in Gehenna.

The discovery is sickening and discouraging to the last degree, and now that the term "soldiers" means no longer strangers, professional fighters who have chosen warfare as their preferred occupation, but the young men of our own communities, ours and our neighbors' boys, the young men whose names fill the honor rolls in our churches and Sunday schools, the horror and the gravity of the situation are brought home to us with terrific force.

The one element of encouragement in the situation is the official as well as general recognition of the responsibility of the nation for the moral as well as the physical protection of the boys called from their homes into the service of their country, and of the possibility of attaining to higher standards both in the personal morality and in the social environment of the men of the Army and the Navy.

Certain points of dispute that for years have been battle-grounds in the campaign of social advance are now conceded officially to have been settled in favor of the advocates of uncompromising morality. Under the exacting demand of efficiency the ideal way has been found to be also the practical. Thus a great gain has been made for the interests not only of the Army and the Navy, but of society in general.

The battle against the attempted control of vice by restriction or regulation may be said to have been won. Segregation has been tried out and is being discarded. By the creation of the five-mile districts around camps and the demand for the obliteration of vice districts in towns adjoining camps, the government has reversed policies of the past. What is practically the verdict of social workers and of the best public opinion is well stated by Colonel Roosevelt in a telegram sent last summer to Bishop Thomas: "I emphatically disbelieve in it and disapprove of the creation of a segregated district. My experience as police commissioner and the studies I then made of the matter of handling the social evil convinced me that to segregate and thereby give it recognition and a half approval worked viciously."

The futility and the folly, even from the mere efficiency point of view, of trying to control this evil by medical inspection and treatment, without attacking the root causes, is being recognized by army officials. General Gorgas, speaking before the American Public Health Conference in Washington in October, said in substance: "The campaign against yellow fever had for this later campaign against venereal disease an important analogy. For even after they knew surely that the mosquito carried yellow fever, they thought they were doing much when they screened the houses. But the mosquitoes still got in and cases of yellow fever still occurred. And then they went for the mosquito swamps and breeding places, to the amazement and the incredulity of not a few people. And presently the cases stopped. So in the instance of immoral disease don't stop at 'screening,' go after the 'mosquitoes'; depend upon not remedial measures only, but upon education, public opinion and moral reform." "Go after the mosquitoes" represents a new standard in army morals.

The demand for a single standard of personal morality is being greatly

enforced. Secretary Daniels, speaking to the Clinical Congress of Surgeons of North America in Chicago in October, said: "We know now by the testimony of science that there is no foundation for a double standard for the sexes. To preach it is to preach immorality and a lowering of manhood. The remedy? There is but one, continence. It must be preached in the home, in the school, in the marts of trade, in the pulpit, and in military camps and among shipmates afloat." Such doctrine from the head of the Navy marks a long step forward and must have a marked and wholesome effect upon the young manhood of the nation.

A new valuation is being affixed to those influences that can come only from the churches and the Christian public, the influences that make for the building and the preservation of personal character. The fortifying of the young people against temptation, through the Sunday schools and the influence of the Christian home; the preservation of the contacts between the churches and the young men who are going out from our communities; the surrounding of them in their camps with religious and moral influences, through the work of the Y. M. C. A., the Brotherhood of St. Andrew, the regular and special chaplains, the Church War Commission; all these as practical methods of moral conservation take on a new importance and indicate the lines in which the great strength of the churches can be exerted with distinctive and telling effect.

COMMISSIONER OF EDUCATION CALLS FOR RELIGIOUS IN- STRUCTION.

Dr. John H. Finley, Commissioner of Education for the State of New York, has emphasized the need of the Church teaching religion in close connection with the public school, and has proposed certain definite methods.

Dr. Finley's proposal is almost a challenge. It should be considered as a war-time responsibility, for the connection between the successful carrying on of the war and the work in public education is most direct. The war is for ideals, but factories, shops and commerce are calling, and boys and girls are quitting school, neglecting education and forgetting religion, the only enduring foundations for ideals of justice and righteousness.

Dr. Finley's proposals do not seek to establish any sectarian teaching in the schools. He says:

"A State giving welcome to all creeds, cannot in its public schools, which it taxes all to support and which it wishes the children of all to enter, impose any religious teaching without contravening the very principle of freedom that is at the foundation of this republic of diverse traditions, tongues and creeds."

But this does not prevent Dr. Finley from seeing the need of religious instruction. This is his position:

"With our varying creeds the religious teacher may not come with his or her particular creed into the school, but that should not prevent a co-operation between school and Church or between school and home which will insure the religious teaching of every child outside the school. The time has come for Protestant and Catholic and Jew and Gentile to co-operate to the end that every child may have his moral and religious inheritance."

"Some practical way for this co-operation we must find. We must not in this democracy assort our children by creeds. We must bring them to-

gether so far as we can in the study of those elements essential to the maintenance of a democracy, but we must find a way to see that every child does have outside the school in this land of freedom of worship, that for which many of our ancestors came to it, the thing which makes freedom of worship worth having."

Dr. Finley proposes the three following methods by which religious instruction may be co-ordinated with the public schools:

1. The preparation of a book of selections from the Bible by an Inter-denominational Commission appointed by the Legislature or by the Board of Regents, for use in the schools.

2. The formulation of a plan for non-proselyting co-operation between the school and the various denominations to the end that every child may have its democratical and its religious instruction.

3. The granting of Regents credits for serious work in Bible study outside of the schools.

No. 1 has been discussed frequently, but many are convinced that the reading of selections from the Bible gives the child only a portion of his religious inheritance.

No. 2 has passed beyond the experimental stage. In Gary, Ind., the General Board of Religious Education has maintained a religious day school with a salaried teacher for three years. This school has co-operated with the public school so effectively that Mr. William Wirt, the superintendent of the Gary school, writes:

"We believe that the Church school in Christ Church parish, Gary, is increasing in value each year and that it is a most important form of co-operation with the public schools."

No. 3 has been in operation successfully for several years in North Dakota, Colorado, Texas, Indiana, Michigan and other States.

In order that the Church may respond to public school leaders, the General Board made provision in its War-Time Education Fund of \$45,000 for one or more persons to become expert in this new and important enterprise. These educational workers would be at the call of Bishops and rectors in the many communities that are preparing to act on this most important subject.

To-day not only armies, but peoples and nations are at war. Such a war can only be maintained by the minds and will of the people. In a democracy the training of the mind and the will of the youth exercises a quickening influence on the total national life. In the near future the work done in our churches and public schools to-day in leading our boys and girls to save and sacrifice, to study and train, may provide the balance of power that will win the victory in the critical hours of 1920 and 1921.

Subscriptions for the War-Time Education Fund of \$45,000 should be sent to Harper Sibley, Chairman of the Finance Committee, 100 Sibley Block, Rochester, N. Y.

The Great Commission

A Recruit in the Peking Language
School.

A missionary's first year in China is almost invariably spent in constantly studying a baffling language. Its delicate shadings and sounds and complicated inflections put a heavy strain

upon the ear and upon one's vocal cords. The written language is really a picture language, since there is no alphabet and every character stands for an idea. This makes it largely a matter of memory.

One of the recruits in the Hankow Mission who went to the Hankow District last summer and is now studying in Peking, writes:

"The methods used in these language schools are wonderful. Even my dull brain can grasp a few Chinese sentences already.

"Our language study begins at 8:45 A. M. and lasts until 3:30 P. M., with an hour for noon recess. We alternate from class to private teacher all day. The first period we are given the new words for the day, during which time our teachers sit in the back of the room busily taking notes. Then we disperse either into small class groups or into our private studies, where this new work is repeated until we understand it, and are able to construct sentences on it.

"Not a word of English is used, so if we don't understand the meaning of the word in one use, it is tried in another, and sometimes we may spend two days trying to get one word. We are not permitted to take notes nor consult with others in class about the words, and the first three months we are not permitted to use a text-book of any kind nor to know any characters. The object is to get us to speak as early as possible, and it is wonderful how soon we do speak.

"We also have a splendid course in phonetics during the first term, which helps us in learning how to get correct Chinese sounds. I am glad I did not spend any time in studying this subject last year, because this one has given me more help than I could possibly have had in New York. We have the Chinese with us to test conclusions drawn, which we would not have found in America.

"We are supposed to gain a vocabulary of one thousand words by June, which will be a splendid beginning.

"The Anglicans are doing such splendid work in Peking—under adverse circumstances at present on account of the war.

"We are constantly reminded of descriptions in the Bible here in Peking. Camels and donkeys are the usual beasts of burden, next to man. Then the water carriers and trades carried on the streets are decidedly Eastern. We are not near enough the coast to become foreignized here, so it is a delightful Chinese city. The legations are here, but no concessions—so the majority of the foreigners are missionaries or in the employ of some government."

Bishop Rowe Has Sailed for Alaska: He expects to make a trip into the interior from Cordova, going as far as Tanana Crossing, to visit the Indian Missions in that most isolated section. This trip is made at the urgent request of the Rev. F. B. Drane, missionary in charge of the Tanana Valley Mission, who writes him that the Indians have been eagerly anticipating his visit.

This journey will prevent Bishop Rowe from attending the special meeting of the House of Bishops in New York on April 10th.

The biggest business in the world is Christianity building the Kingdom of God. A recent writer in the World Outlook shows that Foreign Missions is the biggest business in the world. It was slow in starting, and at first gave small promise of universal con-

quest. Carey worked in India seven years before he made a convert, and Moffat in Bechuanaland eleven years to score the same result. It took fifty years in China to win the first fifty converts, and throughout the world it took ninety years to win the first million adherents, and twenty-three years to win the second million. But converts are now being added at the rate of a million in twelve years. Five thousand converts a month are now being gained in India, and three thousand a week in Korea. An army of nearly fifty thousand missionaries is employed. The annual amount spent by all the Mission Boards, including Protestant, Catholic and private agencies, is not far from \$100,000,000. The cost of administration in all this vast enterprise is only about eight per cent. Some boards do even better. Besides the making of converts, Foreign Missions maintain thirty thousand schools, have one and a half million students under instruction at the present time, and give four million medical treatments a year. This is big business even from a financial point of view, but when viewed in its moral and spiritual significance, it is immeasurably the biggest business. Great things tend to impart to us some of their own greatness, and small things tend to make us small. If we throw ourselves into this world business and divine enterprise, it will lift us out of our little lives, out of our ruts and holes and little aches and complaints, which are largely subjective and would disappear if we would only forget them, into a large horizon and vast dome, into the life and energy, beauty and blessedness of God.—The Presbyterian Banner.

Church Intelligence

APPEAL TO THE HOUSE OF BISHOPS OF THE PROTESTANT EPISCOPAL CHURCH.

Dr. Newman Smyth Presents a Plea for Definite Leadership and Action.

Following the address to all the Christian churches, issued some weeks ago and signed by representatives of nine denominations, a paper signed by Dr. Newman Smyth and Williston Walker has been addressed to the House of Bishops, which is to assemble in New York on April 10. Welcoming this opportunity to address the American Episcopate in a body, they call attention to two features of the present situation so far as concerns the divided Christian Church; namely, the awakened spirit of unity, which requires embodiment lest it evaporate, and the lessening influence of the organized Church; and continue:

"These two prospects, either of triumph through united action or of tragic loss through divided counsels now lie before the churches; and between these two the decision must be made. At the forefront, therefore of our communication to your Episcopate we would put the paramount obligation of the churches to lift up above all, and at the cost of any ecclesiastical sacrifices, the Church of God as the visible embodiment in power of Christianity.

For this cause, deeming a definite answer urgent, we welcome the opportunity, which the responsive invitation of your Presiding Bishop affords us, of laying before the House of Bishops this appeal to our fellow-believers in all the churches for some act of unity.

We may ask for our communication your especial consideration because we must recognize the fact which we all alike deplore, that the inherited division between the Episcopal ministry and the ministries of other communions is one chief obstacle to the reunion of the churches of the Protestant Reformation. We do so the more hopefully because from all sides, of late, increasing efforts are made and common prayers offered for the removal from Christianity of the reproach of disunity. We welcome the co-operation in work which is attained by the Federal Council of Churches and through the efforts of War Commissions of the several churches; but we cannot hide from ourselves the fact that such co-operation, however successful, does not reach down to, or remove the fundamental cause and evil of our continued separation as churches. Moreover we earnestly desire to receive from you some more definite indication of what overtures and actual approaches towards unity in the ministry and the worship of the Church may be deemed in your Christian judgment now possible and desirable, that we may judge better what on our part should be contributed to this common end.

We do not seek immediately any proposals involving material changes in existing ecclesiastical polities, which might require considerable postponement for their consideration and adoption by different ecclesiastical bodies. However desirable such overtures for more leisurely consideration may be, the present crisis calls for definite measures of prompt and practical co-ordination of the forces and the resources of the Church."

The paper goes on to suggest "Acts of Unity Which May Now be Possible," stressing the possibility of Episcopal ordination being conferred upon non-Episcopal chaplains and others engaged in war service among men of all ecclesiastical affiliations; believing that such an act on the part of our Church might prove a precipitant which would crystallize the whole situation. The whole paper is written in the most admirable spirit, and cannot fail of having weight in the counsels of our Bishops.

American Church Building Fund Commission.

At its meeting on March 21, held at the Church Missions House, New York City, loans amounting to \$24,000 were voted to the following Parishes and Missions: St. James' Parish, Fresno, Cal.; St. Peter's Church, Lake Andes, S. D.; St. Paul's Church, Brookings, S. D., and St. Michael's Mission, Wind River, Wyoming. Gifts amounting to \$5,700 were voted to the following Parishes and Missions: St. Mary's Church, Waynesboro, Pa.; St. John's Chapel, Oklahoma City, Okla.; St. Paul's Church, Kumagai, Japan; Grace Church, Broad Brook, Conn.; Church of the Atone-ment, San Diego, Tex.; St. Andrew's Church, Port Aransas, Tex.; the Church of the Good Shepherd and Holy Comforter, La Grange, Ga.; the Mission Church at Guadalupe, Mex.; Grace Church, The Plains, Va., and Christ Church, East Norwalk, Conn.

By the action of the Board Gifts for

Churches, Rectories and Parish Houses are now available, the scope of the work of the Board having been enlarged by permission of the Supreme Court of the State of New York.

The Church and Industrial Centers of the Future.

Churches report twelve centres wherein exceptional war work is to lead to tremendous demands for new houses and consequent demands for churches and settlement and recreation houses. According to the Church authorities, the greatest centre that is to come into existence in the immediate future is the Delaware River, with its bay, which is to surpass anything the world has yet known, the Clyde not excepted. The next is Newark and its bay. Six of the other centres are in Pennsylvania—Erie on the lake of the same name, Bethlehem and Allentown in the steel region, Coatesville and Elizabeth, not far from Philadelphia, and Johnstown, famous for its flood of some years ago. The remaining three centres are Bridgeport, Conn., Akron, Ohio, and Charleston, W. Va. Were the war to end at once the assertion obtains that ten years at least will be required to rebuild and remake the losses of the war.

Studies are being entered into by various religious bodies to meet these new needs with churches, well located and such division of types as will neither overlook or overlap. Settlement houses and recreation centres are parts of the plan. Attention is to be given to the training of ministers and lay workers to meet these unusual demands. Co-operation is being had with commercial bodies, and the Sunday school associations and various brotherhoods are being brought into the plans. Shipbuilding, air planes, chemicals, rubber, motor parts and steel are to be the basic products of these centres, and it is said that houses must be up to date else workmen will not stay. Almost all of the workmen expected in these vast plants have families.

Demand for Bibles: Makers of Bibles are selling their product faster than they can print and bind it, and yet express their conviction that American people are no more religious than usual. Publishers in Chicago, St. Louis and even San Francisco are applying to the American Bible Society, the Oxford Press and everybody else whom they think may possess them, for plates of the New Testament. One firm that neglected to destroy King James' version plates when Revised Version plates were made, and everybody supposed the King James was supplanted forever, has been able to dig out, duplicate and sell the old plates, so that from one Middle West publishing house King James' version of the New Testament is appearing. It is estimated that the usual sales of New Testaments has doubled at least over the same date last year.

Prices charged for these Testaments have advanced 60 to 70 per cent., owing to high cost of labor and materials, and yet profits are said to be considerable to the Bible makers. Where New Testaments are made by missionary agencies profits if any are going into Christian work. In other cases they go to private bank accounts. The reason for the big advance is that parents of boys going to France are rushing to book sellers, buying New Testaments, and presenting them to their enlisted men. Publishers say that some parents buying them may read them, as they did not before, but they

are by no means sure they are, judging by the manner and method of the transaction governing the New Testament market. To some extent religious books have jumped in sales, but New Testaments leads all others five to one.

Armenian and Syrian Relief: The American Committee, Cleveland H. Dodge, Treasurer, No. 1 Madison Avenue, New York, announces contributions for the week ending March 26 of \$309,845.09. Acknowledgments received show that money recently cabled to Persia, Palestine and different parts of the Turkish Empire has reached its destination and that the work of relief goes forward without interruption. At Teheran about twenty thousand are being supplied with food, and large numbers in neighboring cities where the appalling destitution still continues.

WASHINGTON.

Rt. Rev. A. Harding, D. D., Bishop

The Archbishop's Visit: The Most Rev. Cosmo Gordon Lang, Archbishop of York, was in Washington on Easter Day, preaching in the morning at the Cathedral, in the afternoon at St. John's Church, and in the evening at the Church of the Epiphany. Overflowing congregations greeted him at every service, including many distinguished officials from all branches of the government. In his sermon in the evening the Archbishop said:

"There came the element, the first and faint element of division and discussion, dispute and doubt, and then it was, at this time, that this great nation arose and said, in words spoken from this city, words so clear, so noble, so redolent of a proud faith that all the world must needs hear and harken.

"These things are so absolutely at stake and so vital to the future of the new world as of the old that we will forsake all our past traditions, abandon our prized security and cross the ocean and make the struggle of the free peoples of Europe our own.

"For that vindication of our faith, for that refreshing in the time of strain and of struggle, these nations and my own among them will never cease to thank the President of the United States for the unity with which they flocked to the standard thus set up in their midst."

*** "The power inherent in the resurrection is peculiarly needed at this time of titanic battle which has now raged eight days. Since coming to America I have been deeply impressed with the stir of desire, unmistakably evident in your people, to play a major part in the struggle. The soldiers now fighting for us demand more from us than mere admiration. They ask a full measure of moral support and all which that implies."

SOUTHERN VIRGINIA.

Rt. Rev. A. M. Randolph, D. D., Bishop.
Rt. Rev. B. D. Tucker, D. D., Coadjutor.
Rt. Rev. A. C. Thomson, D. D., Suffragan

Trinity Church Portsmouth.

A very large and interested congregation assembled last night in old Trinity Church to take part in the ceremonies attending the unfurling of the service flag of that church. The rector, the Rev. Newton Middleton, read the service and the Rt. Rev. Arthur C. Thomson preached the sermon. Immediately before the sermon the rector read the names of forty-six men con-

nected with Trinity Church and now in the army or navy. The service was marked by an earnestness which impressed all who attended, and the music by Trinity choir was rendered with a spirit that added greatly to the occasion.

On Sunday night, March 24, the rector presented a class of fifteen persons for confirmation to the Rt. Rev. A. C. Thomson, D. D.

Beginning with the first Sunday in February, the Rev. Newton Middleton, in addition to his regular work at Trinity, assumed duty as rector of All Saints, a church in the suburb, Park View, of Portsmouth, and is doing a very encouraging work there.

Holy Trinity and St. George's Churches, Accomac County, have sent their rector, the Rev. Frank A. Ridout, to take part as their representative in the great work of the Y. M. C. A. among our fighting forces. They have given him leave of absence, with full pay, and stand ready to do all they can to make his work effective, and to hold the two congregations together so that no present organized work of their own shall suffer. Mr. Ridout leaves immediately to take up this work.

VIRGINIA.

Rt. Rev. R. A. Gibson, D. D., Bishop.
Rt. Rev. W. C. Brown, D. D., Coadjutor

The vestry of St. Paul's Church, Hanover, Va., have adopted these resolutions:

Whereas, the Rev. William Byrd Lee, Jr., has tendered his resignation as rector of this parish, to take effect January 1, 1918, in order to serve his country with the 'War Work' Council in France, and, whereas, after due consideration it is deemed impracticable to grant Mr. Lee a leave of absence, as is customary in such cases, and as this vestry would much prefer;

Be it resolved, That it is with the greatest regret that the resignation of Mr. Lee be and the same is hereby accepted. In accepting the resignation of Mr. Lee the vestry desires to express its appreciation of the splendid work done by him in this parish.

In June, 1914, Mr. Lee came to the parish as a student. From June, 1915, to June, 1916, he had charge of the parish as a deacon, under the direction of the Bishop. In the summer of 1916 he accepted a call as rector. At this time Emanuel and St. Paul's Church were receiving \$300 each year from the Diocesan Missionary Society to enable them to meet the minister's salary. Now, these churches are entirely independent of any outside aid, and are large contributors to missions. In fact, St. Paul's Church overpays its apportionment more largely, proportionately, than any church in the Diocese.

Aside from this great improvement in the financial condition of the parish, Mr. Lee has left behind him a considerable increase in membership and a new standard of earnestness and Christian manhood.

While we realize the loss and sacrifice in parting with this splendid young minister, we appreciate his patriotic spirit and desire to serve his country in a larger field, and are proud to have such a representative on the fields of France.

R. C. TAYLOR, Registrar.

St. John's Church, Richmond, the Rev. H. W. Sublett, rector, was presented on Palm Sunday with a pair of brass flower vases and brackets. These were given by friends in the church in loving memory of Mrs. Relee Mountcastle Schmidt, who was an active mem-

ber for a number of years in church and Sunday school work.

Bishop Gibson, owing to sickness, was unable to keep his appointments on Easter Day, and will visit St. Andrew's Church, Richmond, on April 14, and St. Thomas' Church, Ginter Park, on April 21.

The Rev. S. S. Ware, rector of St. Peter's Church, Port Royal, has tendered his resignation to his vestry to take effect April 30. Mr. Ware will retire on account of disability. The vestry have accepted his resignation, but earnestly request him to continue such services as he may be able to give to the parish.

The Rev. Alexander Galt, rector of Christ Church, Brandy, has resigned to accept a call to his former parish, St. Margarets, near Annapolis, Md. The vestry of Christ Church have asked the Rev. H. B. Lee, D. D., of Charlottesville, to take charge of their parish as locum tenens, and he has consented.

In St. Stephen's Church, Culpeper, on Good Friday afternoon a community service was held for the fourth year. The congregation which filled the church was representative of all the congregations in the town. A brief service of worship gave opportunity for united prayers for our nation, government, soldiers, sailors, aviators, religious, benevolent and medical workers and helpers, those in special peril and dying, and our enemies. Addresses were made by the five ministers in the town, under Episcopal license, on *Sacrifice*, *Its Nature*, *Christ's in Life*, *In His Death*, *the Disciples and the Secret of Winning Sacrifice*. The usual service was held in the morning.

MARYLAND.

Rt. Rev. J. G. Murray, D. D., Bishop

Bequest to a Church: The late Harris I. Chilton, of West Philadelphia, has left, by will, the sum of thirty thousand dollars to St. Bartholomew's Church, Baltimore, of which he was a member twenty-five years ago. Mr. Chilton died in Philadelphia on the 19th of last June, and was buried in Greenmount Cemetery, Baltimore, Rev. Edward H. Ingle, his former rector, officiating.

SOUTH CAROLINA.

Rt. Rev. W. A. Guerry, D. D., Bishop.

Dedication of Memorial Flag.

A service of unusual interest was held in the Church of the Advent, Spartanburg, S. C., on Sunday morning, March 17. The occasion was the presentation of a memorial flag by Mr. William H. Rowe and family, of Ossining, N. Y. On the 9th of December, 1917, Charles Watson Rowe, a member of Company I, 107th New York Infantry (the old 7th New York), died of pneumonia at the Base Hospital. The funeral service was conducted at the Church of the Advent by Major William E. McCord, Chaplain of the 107th Regiment, and Rev. W. H. K. Pendleton, Rector of the church. It was the first military funeral held in the church, and the interest and sympathy of the congregation were intense and manifested in many ways.

In recognition of this sympathy and kindness Mr. Rowe wished to present to the church a suitable memorial to his son, and gladly acquiesced in the suggestion of a flag, which is a large

and handsome one. A plate attached to the staff bears the following inscription: "Presented to the Church of the Advent, in loving memory of Charles Watson Rowe, of Ossining, N. Y., private Co. I, 107th U. S. Infantry, December, 1917."

By order of the commanding general, certain members of Company I, including Corporal George Rowe, a brother of Charles Rowe, were excused from duty to attend the service. Major Mazet, in command of the 107th Regiment, was also present, with many other officers and enlisted men, and part of the regimental band.

Mr. Rowe desired that the service should be patriotic rather than sympathetic, and that it should constitute a call to other young men to serve the country for which his son had so early laid down his stainless life. This was the dominant note of the special service. Immediately after the lesson taken from the sixth chapter of the Epistle to the Ephesians, describing the Christian armor, the band played "The Lost Chord" with great effect.

The same bugler who had sounded "taps" over the young soldier's body stepped forward and sounded the call to the colors. In the stately building, accustomed to the quiet dignity of the service, the effect was thrilling. At the first note of the call, Corporal George Rowe appeared in the doorway bearing the flag. Reaching the chancel steps, he stood at attention. The band then played "The Star Spangled Banner," and the whole congregation, largely made up of soldiers, stood at attention. Rev. G. W. Harris, rector of Trinity Church, Ossining, N. Y., came forward, and in well chosen words, in behalf of the family of young Rowe, presented the flag to the church. The rector received the flag with appropriate reference to the meaning of the occasion, and while the congregation stood, dedicated the memorial in a brief service. The choir, supported by the band, united in the church's own hymn of rejoicing, the Te Deum, and the service, brief but full of meaning, was over.

In his address of presentation, and in the sermon which he preached, the Rev. Mr. Harris referred in touching terms to the young soldier who had been his parishioner, but always the dominant note was that of rejoicing in the very height and sacredness of the sacrifice that had been made. It is difficult to put into words the thrilling interest of this service. The meaning of it all was clear to the hearts of the people. To each one who had a son, a brother or a husband in the army, the service was sacred, binding together all hearts in a common service. The soldiers of Camp Wadsworth have long since been adopted by the people of Spartanburg as "our boys," and the high and sacred cause in which the nation has embarked binds all together in a deep and sympathetic fellowship. Mr. and Mrs. William H. Rowe were present, with their son, William H. Rowe, who, on account of physical disability, has been rejected for the army, but who has not yet relinquished hope of securing a place in the service. The beautiful flag will be displayed at every important service at the Church of the Advent in proud and grateful memory of the young soldier who gave his life for the great country which that flag represents.

Grace Church, Charleston: The vestry and congregation of this church have secured important amendments to their charter and constitution and by-laws, which bring the customs obtaining in this conservative old congregation into conformity to modern usage.

By virtue of the changes the rector becomes a member and chairman of the vestry, women pewholders are given the right of ballot and men are eligible for wardens and vestryman only if they are communicants. The recommendations were made by unanimous vote of the vestrymen, and only two votes of the congregation were recorded against it.

NEWARK.

Rt. Rev. E. S. Lines, D. D., Bishop.
Rt. Rev. W. R. Stearly, D. D., Coadjutor.

Church Building in the Diocese.

While there has been a general agreement not to press large church building undertakings in the Diocese at this time, some special plans are being carried out. The large and beautiful new Church of the Redeemer, at Morristown, is covered in and will be ready for use in a few months. The money for the building has been subscribed and subscriptions for an organ costing \$15,000 are now being collected. Work upon the new rectory for Trinity Church, Arlington, has begun; the work upon a new parish house at Bergenfield, especially for the use of Camp Merritt, is now proceeding. A new rectory at Ampere has been secured and a disused armory at Montclair has been purchased to be made the home of Trinity Mission.

The Rev. Edgar E. Brooks, who has been in government service in western camps for some time, is stationed at Long Branch by the Government Commission on Training Camp Activities, the Fosdick Commission, for the oversight of institutional work in the forts and camps from Sandy Hook to Sea Girt.

The Rev. Howard W. Gernand has resigned the rectorship of Christ Church, Newark, to accept that of St. Stephen's, Millburn.

The Rev. J. Burnham Ashworth, of the Diocese of Easton, has taken charge of the church at Pompton; with the ministry in the section of the Diocese where the great powder works at Haskell has made a large increase in the population.

A notable confirmation of one hundred and seventeen persons was held at St. Matthew's Mission, Jersey City, on March 21, making two hundred and fifty persons presented by the Rev. William Martin, a graduate of Drew Seminary, within three years.

DALLAS.

Rt. Rev. A. C. Garrett, D. D., Bishop.
Rt. Rev. H. T. Moore, D. D., Coadjutor.

The Rev. J. H. Ellis, Archdeacon for the eastern part of the Diocese of Dallas, for five years ministering most faithfully at Greenville and a number of small places, has accepted St. John's Parish, Corsicand, and entered upon his new work April 1, 1918. Mr. Ellis came to us some five years since from the Diocese of Marquette.

Dean Randolph Ray, recently in charge of St. Matthew's Cathedral, Dallas, held daily services during Lent. The congregations were very good and the eloquent addresses of Dean Ray highly appreciated. The confirmation at the Cathedral was on Easter Day, in accordance with the custom of nearly fifty years. A new chapel (All Souls) has been provided for in the

Cathedral. It is intended for Lenten and week-day services.

Vacancies Being Filled: Nearly all our important vacancies are being filled up with new young and active clergymen.

The Rev. Joseph Sherin, formerly of Massachusetts, but more recently of the Incarnation, Dallas, has returned to the Diocese, and is now rector of Christ Church, Oak Cliff, Dallas.

An Aged Communicant of the church, Mrs. W. J. Patterson, aged eighty-four, recently passed away. She was confirmed in 1861 by the saintly Bishop Gregg in Dallas. At that time there were only seven communicants there. She was a devout communicant and dearly beloved by all. The Rev. Charles Clingman, rector of the Church of the Incarnation, read the funeral service.

All Saints' Church, Dallas, has recently suffered the loss of a most devout communicant by death, Mr. Alex Sutherland.

The Rev. Edwin Wickens, founder of All Saints' Church, spent Palm Sunday with the people there, preached and celebrated Holy Communion. At night after service Bishop Moore confirmed a good class.

The Rev. A. W. S. Garden, the new secretary for the Seventh Department, visited St. Andrew's Church, Dallas, and preached for the rector, the Rev. J. C. Black. Mr. Garden starts out full of vigor in his new work.

NEW YORK.

Rt. Rev. David H. Greer, D. D., Bishop
Rt. Rev. C. S. Burch, D. D., Suffragan

Easter in New York.

New York saw in 1918 a serious but most delightful Easter. The weather was ideal in all respects. Great crowds filled the churches, all of them, and there were large Easter offerings, many of the big gifts for endowments. While Presbyterians and Methodists, Baptists and Reformed people are consolidating and giving up fields, there is grim determination everywhere in the downtown church parishes that advancement shall be made wherever possible, and that at least every inch of old ground shall be held. Hence the move to greater endowment and more extensive work.

Very little music that was new was heard in New York this Easter, for the reason that little is being brought from abroad, and churches and choirs are retrenching. But familiar music was never better sung. Easter flowers, scarce and high owing to the war and the lack of labor, were limited to potted plants, and the usual expense of \$3,000 to \$4,000 in some large churches was done away with. Decorations were restricted almost wholly to private gifts.

The Easter followed a Lent that was observed far beyond any other that New York ever knew. Presbyterian, Baptist and even Congregational churches announced and held Good Friday services at 11 o'clock—something New York never knew before. The great denominational preachers were heard in their own pulpits. One unusual church feature obtained at the Church of the Holy Communion, the Rev. Dr. Henry Motet, rector. The Rescue Missions, Salvation Army, War Camp Centres and even streets were canvassed in advance, and at half-past 8 the famous old downtown church was filled with all sorts and conditions of men. The plan is

now to be followed by community service work.

The Archbishop of York, returning from a tour of the country, was welcomed back to New York by crowds. Everywhere are heard praises for the Archbishop's natural bearing, his splendid utterances and his country. On Maunday Thursday he spoke to Church clergy of the four Dioceses near to New York, together with some visitors from various parts of the country. Only clergy were admitted. The occasion was made possible by the Churchmen's Association, and the scene was St. Thomas' Church. On Good Friday the Archbishop conducted the three-hour service in Trinity Church, the number once more who were able to get in far exceeding the capacity of the famous church.

The Archbishop seemed depressed by the raging at the moment of the greatest military battle in human history, and yet he said he was cheered immeasurably by the optimism which he found to be entertained in America. He remarked that he had not realized to what depths of suffering England had sunk until he came here to drink in a different national life. He pleaded the cause of the Allies that troops be sent to France as rapidly as possible, without waiting for ships to convey food. He felt sure food and munitions can be provided by England and France.

The Rev. Dr. G. A. Carstensen, late rector of Christ Church, Riverdale, was instituted rector of Holyrood Church during Holy Week by Bishop Burch, succeeding there the late Rev. Dr. Stuart Crockett. At Easter there was used a new organ, or practically a new one, for it was the organ from old St. John's Chapel in Varick Street, rebuilt in every part. Through the generosity of Mrs. Crockett, and the devotion of Holyrood people, this parish is now splendidly equipped, and become one of the strong centres of Manhattan. It is the last but one of the Church parishes on the northern end of the island, the new Redeemer, still in the mission stage, being the very last. On Low Sunday is to be celebrated the twenty-fifth anniversary of the founding of the parish. Within the past few years membership and gifts of Holyrood have doubled, apart from gifts from the wife of the late rector.

The Rev. L. A. Edelblute, who is the new rector of Holy Apostles Parish on the West Side, comes from St. George's Mission at Williamsbridge, in the Bronx, where he has not only succeeded in local work, but from which he came to be one of the younger leaders in the Diocese. He has been especially interested in evangelistic work, with a good deal of attention to Sunday school work. Holy Apostles Parish was that of which Bishop Paddock was rector when elected by the House of Bishops to Eastern Oregon.

LONG ISLAND.

Rt. Rev. F. Burgess, D. D., Bishop.

The Social Service Commission of the Diocese, through the Rev. Dr. Robert Rogers, Chairman of the Sunday Observance Section, has memorialized the members of the State Legislature in regard to the danger of commercializing Sunday in the interest of business concerns and at the expense of the public welfare. The specious arguments of secular business which would deprive labor of its day of rest, and of the amusement business in various forms which seeks to be legalized in its vio-

lation of Sunday observance laws, are answered; and a strong plea made in behalf of working people for a strengthening rather than weakening of the laws on the subject. The memorial concludes:

"The Church has the duty of keeping the day holy by inciting the people to use the day for rest, worship, religious education and acts of unselfish kindness and brotherhood. But the State has the clear duty of protecting the day from covetous, avaricious and unbrotherly demands of business.

"As soul power is the most important asset which the United States has for the winning of the great war, we urge you to protect the American Sunday from the unholy greed of certain unscrupulous business interests."

HARRISBURG.

Rt. Rev. J. H. Darlington, D. D., Bishop.

Christ Church, Williamsport, the Rev. Charles N. Tyndell, rector, gave \$1,235 for the War Commission Fund. It is also doing splendid work for city, State and nation, many of its members being extremely active on the various civic and national committees and commissions. In addition, there is a quickened spiritual life in the parish. The Bishop visited the church on the Fifth Sunday in Lent and confirmed a class of fifty-two.

WYOMING.

Rt. Rev. Nat. S. Thomas, D. D., Bishop.

General Pershings Name on Honor Roll.

The name of John J. Pershing is shown upon the Honor Roll of St. Mark's Church, Cheyenne, and a star has been placed upon the new service flag for General Pershing. The people of St. Mark's are deeply sensible of the honor done them in the following letter, just received by Bishop Thomas from General Pershing:

"France, February 15, 1918.

"Bishop N. S. Thomas,
"Cheyenne, Wyo.:

"My Dear Bishop:

"I regret very much to find that your letter of October 31, 1917, has not been answered, and wish to assure you that this was not due to a lack of appreciation, but through inadvertence.

"I should be very glad to have my name placed on the Honor Roll of St. Mark's Church, Cheyenne, and deeply appreciate your kind thought of me in this connection.

"With warm regards and very best wishes, believe me, as always,

"Sincerely yours,

"JOHN J. PERSHING."

General Pershing's letter, together with the envelope in which it came, has been framed and hung in the church beside the Honor Roll. It bears the address "France," and "Soldier's Letter" is written on the upper right-hand corner of the envelope.

The flag, which was unfurled and dedicated on the morning of Palm Sunday, is the gift of the Knights of St. Paul and the Junior Auxiliaries of St. Mark's Church. It bears twenty-eight stars.

Fiftieth Anniversary of the Church in Wyoming.

Christ Church, Douglas, Wyo., is to entertain the Eleventh Annual Convocation of the Missionary District of Wyoming, which will be held from June 21-24 inclusive. This gathering will mark the fiftieth anniversary of the entrance of the Church into Wyoming, and extensive plans are being made. Letters have gone out from the Bishop's office to all the clergy now living

who have had anything to do with the growth and development of the work in Wyoming, urging them to be present on this occasion, and contribute to the addresses and recollections of this anniversary. It is hoped that a goodly number of the eighty-five to whom these letters went will find themselves able to attend.

The Rev. Samuel E. West, now in charge of the work at St. Luke's, Buffalo, has accepted the call to the rectorship of St. Peter's, Sheridan, and will take on his new duties on or about May 1.

The Rev. J. J. Bowker, of North Platte, Neb., has accepted the call to St. Thomas' Church, Rawlins, and will arrive in the District on May 1.

The Rev. Frank J. Chipp has been assigned to work at Riverton and adjoining missions. Mr. Chipp has been working on the Wind River Reservation, having had charge of the industrial work at St. Michael's Mission, as well as taking care of his clerical duties at Wind River.

Bishop Thomas is spending the two weeks preparatory to his tour of the District on confirmation visitations, in delivering series of lectures at St. Matthew's Cathedral, Laramie, and St. Mark's Church, Cheyenne.

St. Mark's Church, Casper, has been made the recipient of a bequest to be used in placing a permanent memorial in the church, for Casper Collins. A window will be purchased and placed at the earliest opportunity. Casper Collins was the young hero for whom Fort Casper was named, and the name has descended to the present town of Casper.

The Rev. Stanley S. Thompson has left his work at St. Thomas Church, Dubois, and has enlisted in the service of the country.

NEW MEXICO.

Rt. Rev. F. B. Howden, D. D., Bishop.

The Annual Convocation will be held, beginning on Tuesday, April 30. Owing to the vacancy in the rectorship at Silver City (the late rector, Rev. R. E. Browning, has gone as chaplain in United States Army), the convocation will probably be held at Albuquerque instead of Silver City.

Notes.

Several clergymen are now needed for vacant cures in New Mexico. The Bishop finds it necessary to transfer one missionary to a lower altitude, on account of the health of his family.

Marked improvements have been made at the church in El Paso, Tex., where the Bishop has recently been for confirmation.

The Bishop will attend the meeting of the House of Bishops in New York on April 10, and then return to make other visitations before the meeting of the Annual Convocation.

The first Convocation of the Church in New Mexico was held thirty-eight years ago (1880) at the same place, Albuquerque, and in the same month (May). Three clergymen of the Missionary District were in attendance, one of them an army chaplain, beside Bishop Spalding, of Colorado. One of that number, the Rev. D. A. Sanford, missionary at Gallup, is expected to attend this year.

Christianity and the Community

Thy Kingdom Come on Earth

Major Beith, widely known under his pen name of Ian Hay as the writer of some of the most notable stories of war experience, is now lecturing in this country, and the climax of the message which he is seeking to drive home is the need of a determined will that shall guard against an inconclusive peace. In his very thrilling account of the achievements of the British Army, he tells how that army says, "We know that we are better men and better soldiers than those men over there in the German lines. We know it, and they know it, and all that we ask for is to be given time to carry this thing through, and not to have some sort of inconclusive peace patched up behind our backs."

On the surface it might seem as though the hope of Christian people must of necessity be a speedy peace. We recognize the horrors of this war. We see its terrible destruction of human life, and its even graver consequences through its multiplication of the causes for hate and lasting antagonism. But there is a tremendous spiritual reality in the truth which Major Beith is trying to emphasize. If the allied cause is to mean anything at all of what we say it means, then it represents the struggle to fight this great conflict through until the spirit of brutal irresponsibility on the part of one nation toward the others is punished and discredited, and the ground cleared for a decent and permanent world order of justice and freedom. If we hold to these ideals, we are fighting to bring the kingdom of God a little nearer to the earth, and having set our hands to the plough we cannot turn back until the furrow is driven to its end. An inconclusive peace would leave all the sacrifices of the war in vain. This is not to be interpreted as meaning that we must go on to a peace of vengeance. Nothing could be more disastrous for the real ideals of the world than a peace so dictated by anger against Germany that we should lose sight of the larger vision that the settlement after peace must give to Germany, as well as to the other nations, the chance to see that her real life can find its fair place in an international order based on the consent of all. But with this recognized, the right kind of a peace does mean and must mean the discrediting of the present German military power. We must have the will and the strength to endure all the sacrifices that are needed until this end is accomplished. For the sake of coming generations, this struggle must be carried on to the point at which the heart of the German people becomes disillusioned and disgusted with the whole arrogant idea of world domi-

nance which the German military masters have been trying to achieve in this war, and if not achieved now would only bide their time to achieve in another one.

The recent appointment of General Foch as commander-in-chief of the united French, British and American armies is another step toward a measure of international solidarity which would have seemed impossible a few years ago. The League of Nations to Enforce Peace is already having its essential elements demonstrated in at least a part of the world through the actualities of this war.

As a member of the British Parliament wrote in a recent issue of "New Europe":

"The doctrine of the single front is accepted at last. But even if we are victorious we shall achieve nothing lasting in this 'war to end war' unless, and until, we understand the parent cause of all war, namely, the existence of independent, untrammelled national sovereignties, each acting as an end in itself and recognizing no bounds to its ambition except those imposed by the limits of its own military power.

"The old antithesis between national and international is no longer so sharp because we are growing accustomed to the idea of a kind of European—or even world-wide—statehood, which shall embrace without stifling the old national States. The three great doctrines of the war—the League of Nations, Mitteleuropa and the Bolshevik idea—are different expressions of this feeling. Each of them presupposes a spiritual condition of Europe to which old frontiers no longer correspond. Each is, of course, so different from the other two that in purpose and effect they come into irreconcilable conflict; but all three have the same birthplace—in the uneasy world-wide sense of discontent with the purely national basis of the old European system.

"We can see the process at work in two profoundly interesting and sharply contrasted ways. At one end of the scale the Allies have laboriously reached certain conclusions which, on being translated into the concrete form of the Versailles Council, turn out to be a local and partial expression of the universal and general principle expounded by President Wilson in his League of Nations.

"In the military sphere and to a certain extent in the economic sphere also Versailles is the first embodiment of the idea of a supra-national authority controlling the actions of hitherto sovereign peoples in alliances. Thus the Allies in Europe, driven by bitter experience, have painfully and haltingly reached the conclusion at which the American President arrived by a process of political deduction.

"The statesmen of the Entente should make plain their intention to develop the Versailles police until it embraces all the functions which the league itself will discharge when it comes into being. And in particular the cabinets of London, Paris and Rome

must show that they are now conscious of the significance of their own action at Versailles and are prepared to go forward with the enterprise just begun."



A recent appeal of one of the committees in charge of the third Liberty Loan Campaign sent out to a number of ministers says:

"Those who have won leadership among their fellows must now be sought to use the force of that leadership for their country's good. In no better manner could there be rendered service more patriotic than to so blaze the way that every man be concerned as to how best to serve his country."

This appeal has a much wider application than simply to the Liberty Loan. The ministers of the country can render a vital service now by constantly interpreting to their people the relationship of the present struggle to their highest loyalties, and the call upon them to express this loyalty in practical unselfishness.

"The world is more in need of practical Christianity, at this present time, than doctrine and ecclesiasticism.

"When we inject the spirit of controversy into the only organized force to conserve the moral conscience and spiritual vision of the nation we are traitors to our country.

"Surely we have enough to keep us busy in the constant changing social order, in the evil influences ever encroaching upon the better life of the nation, and in the dangers which confront us and the adversities which are so near at hand, instead of through controversy, arousing hatred and waking up all the fury in human nature and weakening the moral force and the spiritual power of the nation."—Rev. M. P. Logan, D. D.

There are various types of death. There is the death of the good, the death when the soul surrenders itself into the hands of God. There is another kind of death. It is the death of Gordon of Khartum, the death of the hero. There is a third. Literature has never forgotten. Socrates in the Agora of Athens. It is a beautiful scene. The Grecian sage has been sentenced to death on a false charge. He is to be his own executioner, and the great old man talks calmly to his disciples, settles his earthly affairs, says good-bye to one after another, then takes the cup of poison and drinks it, and all is over. Or yet, once more, yonder in a Chinese town a Chinese Christian sinks beneath the stones of a mob. "Are you sorry?" asks the missionary. "Sorry! oh, no," he says. "How glad! Only sorry that I have done so little for Jesus." These are the types of death as the world gives them. They are the deaths of the good, the heroic, the sage, the martyr. Christ's was not like any of these. Or, rather, it takes up and comprehends all these. There is one thing common to them all. They had to be. But Christ's was predicted. Christ's was foreseen. Christ's was deliberately accepted. Death did not choose Him. He chose death. He met it at the trysting-place where He and not death determined, and He went to the cross, though legions of angels were waiting to bear Him away from it. That makes His death unique in the world.—R. Waddell.

Church Knowledge and Nurture

NEW TABLE OF LESSONS

Morning Lessons

1 S. after Easter, April 7	Isaiah 44:24-45:13; or Jonah 1 and 2	John 20:24-end
M., April 8	Isaiah 45:14-end	Acts 2:22-40
Tu., April 9	46	3
W., April 10	47	5:5-33
Th., April 11	48:1-21	10:34-43
F., April 12	49:1-13	13:16-37
S., April 13	49:14-50:3	17:15-31

2 S. after Easter, April 14	Ezra 1; or Jonah 3 and 4	John 21
--------------------------------	-----------------------------	---------

Evening Lessons

Jeremiah 31:1-17	Romans 5	Philippians 1
Genesis 2:4-17	3	2:1-13
9:1-17	3	2:14-end
17:1-8	3	3:1-14
Exodus 6	3	3:15-4:7
I Chron. 17:1-15	4	4:8-end

Jer. 31:23-37	Romans 6
---------------	----------

First Sunday after Easter: If the main thought of Easter is redemption—and the Church needs to be brought back to that truth on account of the passing of absurd and immoral theories of atonement—the teaching of the Sundays immediately following Easter is, consequences of redemption; or, redemption applied. If redemption is itself not made enough of with some, it is over-emphasized with others. Redemption is not salvation; and there does not seem any better way of bringing out both the nature and value of redemption on the one hand, and the relation of that on the other, to salvation, than by historical illustrations. Redemption from Egypt broke the power of Pharaoh; it did not of itself land the children of Israel in the Promised Land. In the same way Cyrus' decree made possible the return of God's people from Babylon; it did not plant them there; and as a matter of fact, many of them refused to avail themselves of the privilege of going back. So, all mankind are redeemed by the death and resurrection of our Lord. That does not save anybody; nor is justification equivalent to sanctification. This is the truth that is so clearly brought out in the Collect, one of the few collects, by the way, composed by our reformers and substituted for the old one in 1549 (Goulburn on The Collects, Vol. 1; page 362). The second lesson for the evening is St. Paul's discussion of this very topic, concluding with "that . . . grace might reign through righteousness." Note also (verse 10) that we are "reconciled" (not saved) by His death; and saved by His "life," through His Spirit poured into us and become the life-blood of our character and conduct. This is illustrated by the Old Testament lesson. It was by the grace of God that Israel had been redeemed; but this only made possible the Return, and inspired them with a glorious hope. The message is one that is fulfilled in the true Promised Land of the soul and ought to bring comfort to millions today: "Refrain thy voice from weeping and thine eyes from tears; for thy work shall be rewarded; and they shall come again from the land of the enemy (death)." In the morning, Historico-topical course, the first lesson follows up last Sunday's promise of return with the explicit prediction that Cyrus should act as God's shepherd and anointed, saying of Jerusalem, she shall be built and to the temple, Thy foundation shall be laid. And this promise being read, it is not left suspended in mid-air, but will be followed on subsequent Sundays with the record of fulfillment. Typically, this is also in accord with the teachings of the day and season. The experience of Israel, historically, illustrates as does the Resurrection of our Lord, God as providential ruler of the world, with its mingled light and

darkness and good and evil; and it issues in righteousness (verses 5-8). The second lesson tells the story of what happened on this very day, the Sunday after the Resurrection—Thomas's doubt and conversion, concluding with the purpose of belief "that we might have life in His name."

For week days we continue in the morning selections from Deutero-Isaiah, paralleling them with sermons on the Resurrection. In the evening we fill in the week with Philipians, founded on the Resurrection (note especially chapter 3), and give for first lessons stories from Genesis, Exodus and 1 Chronicles, the point of which is man's need and God's promise of eternal life.

C. B. WILMER.

HOME LESSONS ON THE LIFE OF OUR LORD.

Primary and Junior.

VIII.

1. What happened to Jesus after His Baptism and where? Mark 1:12, 13.
 2. What were His three Temptations? Matt. 4:3-7.
 3. What were His three answers to the Devil? Matt. 4:4, 7, 10.
 4. What does St. John call Christ? John 1:1 and 2.
 5. What was Christ's Life? John 1:4.
 6. When Christ came to His Own, what happened? John 1:10 and 11.
 7. Who did He make sons of God? John 1:12, 13.
 8. When He was born a Baby and lived a Man here, what two things came? V. 17. V. 14 too.
 9. How does He show us grace and truth? John 14:17.
 10. When did you last win a victory over a Temptation? Jas. 1:14.
- Any Reference Bible will help the parents with this lesson.
- Text Books are the Bible and Book of Common Prayer.
- Note: Christ speaks to the Devil only in the words of Scripture (Eph. 6:17). He addresses demons in possessed men in his own words.

Senior and Adult.

V.

Why Was There an Incarnation?

1. What does the Incarnation of Christ mean? Jno. 1:14; Col. 2:9; 1 Tim. 3:16.
2. Study these texts explaining it. Luk. 1:26-35; 2:4-7; Matt. 1:18-25.
3. What was its necessity? Heb. 10:4:14; 2:17; 1 Cor. 15:20, 21.
4. What was its purpose? Gal. 4:45; Matt. 16:27; 1 Jno. 3:5; Heb. 7:26-7.
5. What was its nature? Jno. 1:14; Heb. 2:18; 4:15; 1 Tim. 2:5.

Calendar and Collect

April.

1. Monday in Easter Week.
7. First Sunday after Easter.
14. Second Sunday after Easter.
21. Third Sunday after Easter.
25. Thursday. S. Mark.
28. Fourth Sunday after Easter.
30. Tuesday.

Collect for First Sunday After Easter.

Almighty Father, who hast given Thine only Son to die for our sins, and to rise again for our justification; Grant us so to put away the leaven of malice and wickedness that we may always serve Thee in pureness of living and truth; through the merits of the same, Thy Son Jesus Christ our Lord. Amen.

6. What does Scripture mean by Re-deem? 1 Pet. 1:18. By Reconcile? 2 Cor. 5:18-20. By Reveal? 1 Cor. 2:10 By Restore? Psal. 23:3.

7. Give St. Luke's story of the Annunciation; and Prophecy. Isa. 7:14; 9:6, 7; 11:1.

8. Why was Christ circumcised? Gal. 4:4; Matt. 5:17. Why Baptized? Matt. 3:15.

9. What effected Christ's youthful development? Luk. 2:40.

10. Do you use His Example for your daily life? 1 Pet. 2:1; 1 Jno. 2:6.

The Educational Secretary of the General Board of Missions announces that the subject for Mission Study during the coming year is "The Church's Mission in the United States." There will be only two text books published in connection with this course. The Senior book, entitled "Winning God's Country," is by the Bishop of South Dakota; the Junior book is being prepared by Miss Dorothy Giles, and will be published under the title of "His Star in the West."

Contrary to the custom followed in past years, only these two text books will be published, but the Suggestions for Leaders of Classes will be thoroughly and carefully graded. These Suggestions are now being prepared by expert teachers, all of whom are preparing to lead Normal Classes in the use of the text books at Summer Conferences this year.

It is expected that the text books will be published and ready for distribution by the middle of June. The series of Suggestions, however, will not be issued in their final form until later, in order that they may be thoroughly tried out at the Summer Conferences, and the writers thereby have the advantage of practical experience in putting the Suggestions into final shape.

Scatter the seed, and it will return a hundred-fold. Tell all you know, and in the secret chamber Christ will tell you things that are hidden from the wise, but revealed to babes. Nothing can hurt you more than hoarding, for then that which you seem to have will be taken away. What a conception of life is thus afforded. Our Lord had a profound knowledge of the Father's constant outpouring of His nature and gifts. He knew that God's nature was self-expenditure. Love is never so happy except as it communicates its stores of knowledge or wealth, and God is Love. It is "your Father's good pleasure to give." "How much more shall your heavenly Father give." Self-giving, therefore, must characterize us as children of God."—F. B. Meyer.

Family Department

My Mother's Garden.

(By request.)

Her heart was like her garden,
Old-fashioned, quaint and sweet,
A wealth of buds and blossoms
Hid in a still retreat.
Sweet violets of sympathy
Were always opening there,
And lilies white and pure enclosed,
Each one a whispered prayer.

Forget-me-nots there lingered
To late perfection brought,
And there bloomed purple pansies,
In many a tender thought.
There hope's first snowdrop took deep root
And flowered because they must,
There love's own roses reached toward
heaven
On trellises of trust."

And in that quiet garden,
The garden of her heart,
Song-birds built nests and caroled
Their song of cheer apart.
And from it still floats back to us
O'ercoming sin and strife,
Sweet as the breath of roses blown
The fragrance of her life.

—Alice E. Allen.

For the Southern Churchman The House of the Friendly Light.

Eugenie Du Maurier.

It was a small, very modest, wooden farm house, hardly better than a shack. It stood by itself several miles from Duersville, the nearest little town. Travelers coming from the great city far away on the other side of it were often perplexed, especially at night, by coming to a spot where the road divided into two acute angles, one leading to Duersville, the other winding through endless fields and marshes to the entrance of a great wood. The only landmark to guide was the poor cottage, which stood a few yards from the intersections on the main road. Heavy trees further darkened the unlighted road, and many a stranger would have lost his way had it not been for the friendly light which always burned from dusk to dawn in the window of the little wooden house.

It was Ruth, the youngest daughter, who had thought of putting it there on the day she was confirmed. Her innocent, girl's heart, aglow with love and desire to do something for the love of God and of her neighbor, she had at first been despondent at the thought of their poverty and consequent inability to help others. Then it was she remembered how many travelers missed their way at the dividing road, and it occurred to her that a lamp at the window would act as a guiding star, especially on dark and stormy nights. So she persuaded her parents to allow her to burn a light there regularly. Of course, it was some little expense, but, poor though they were, the lamp had never failed to burn from that night on. Many were the travelers who had expressed their thanks, stopped for information, or occasionally for help, and uttered a fervent "God bless you" as they journeyed onward.

Years passed. In spite of the humble family's labors and prayers for help, calamity seemed to pursue them, and they became poorer as time went on. The old father and mother fell sick.

After a long illness they passed away to meet Him who does not leave a gift of a cup of cold water unrewarded. When they died they left only the little cottage to their daughters. Marah, the eldest, was good and industrious, but very nervous and rather embittered by their many sorrows and disappointments. Ruth, now quite a woman, had kept her sweet, cheerful disposition in spite of everything. Her love and trust in God had but increased as the years went by. Both did exquisite embroidery, but work was scarce and poorly paid. During the winter Marah caught a severe chill, followed by pneumonia. Their difficulties increased so much that they were induced to borrow a few hundred dollars at a heavy rate, giving for it a note payable at the end of a year. They hoped by that time to be able to save the money. On the contrary, Marah became crippled with rheumatism for a while, and work had been so slack for Ruth that they were at the very eve of the day on which their payment was due. Ruth had just given her last nickel for a little oil with which to keep their lamp burning that night in spite of Marah's protests that it would have been far better to spend it on food for themselves, as they would soon be both starving and homeless.

The cold was intense, and as Ruth wheeled her sister up to the brightly-blasting fire of dead wood, she felt thankful she had spent over an hour gathering it that afternoon.

"I call it like tempting providence to put that light in the window," grumbled Marah a few hours later. "Any tramp can look in, see that we are alone, and come in to kill us."

"No fear of that," laughed Ruth. "anyone could see with half an eye that we're as poor as church mice. There would be nothing to kill us for."

"Anyhow, it makes me nervous, especially to-night," said Marah, with a little shiver. "I keep fancying I hear shouts."

"God, our Father, will watch over us, never fear," answered Ruth brightly. "Let's say our prayers together before going to bed." The sisters were on their knees when, above the howling of the wind and beating of the snow, they heard the sound of approaching, stumbling footsteps. They clung to each other trembling with fright.

"I told you so! I felt it coming," gasped Marah.

Just then there was a tap at the door. An agonized voice called: "Please, do let us in! We've had an accident. My sister is dying."

Forgetting all fear, Ruth sprang to the door, and with difficulty took down the heavy iron bar which was always put up at night. When she had it opened, snow blew in like a whirlwind, and through it all staggered a young man, drenched, dishevelled, bleeding from a cut in his forehead. He almost carried a girl, who, when he laid her down by the fire, fainted. The sisters fortunately had a few simple remedies, and after getting the young woman to bed they chafed her numbed limbs, bathed and dressed a slight wound on her shoulder and arm and forced a little cordial between her clenched teeth. While Ruth attended upon the girl, Marah managed to hobble around and heat some bricks, which they put around the patient. Soon the girl's circulation was restored, and she opened

her eyes and recognized her brother, who was bending anxiously over her. Before long she was able to take a little food, and after thanking the sisters effusively for their kindly hospitality, she fell into a quiet, restful sleep. Even then her brother insisted on sitting up to watch her for an hour or more. He had exchanged his wet garments for some old clothes of their father's, and now he sat by the fire talking in a low voice to Ruth, while poor Marah was only too glad to go and rest after her unusual exertions.

At first the young man told of the accident. They were staying for a few days at a neighboring town while on their way home from a Southern trip, and rather late that afternoon, in spite of the lowering sky, the sister had proposed they go for an auto drive. He had entirely lost his way, but they thought it fun until the storm had come on suddenly. The wind had with the snow nearly blinded him. Then the machine skidded, crashed into a tree and overturned.

"It is providential we were not killed," he added. "The wretched auto was so smashed up we felt there was nothing for us to do but to walk till we could get help somewhere. We did have a time of it! Poor little Amy was wearing black satin slippers and kept losing them in the snow, and she was soon so exhausted that she declared she could not go a step farther. I tried carrying her, but I could not do that for long. How I did pray, and the good God helped me, for before long we saw that blessed light in your window, and that gave us new courage. Amy managed to crawl on with my help, but she was almost fainting before we reached your cottage. I'd tried calling for help. But the wind drowned my voice."

"Marah thought that she heard shouts, and it made her nervous," answered Ruth, "but we little thought it was anyone calling for assistance. I'm afraid we have been able to offer you but very wretched accommodation, but we're so poor you must excuse it," she added humbly.

"Indeed you've been more than kind, and I don't know how to be grateful enough to you. Had it not been for your friendly light and more than friendly help, I feel sure I could not have saved my little sister. The cold would have killed her in her exhausted state."

Then, Ruth hardly knew how, he drew from her an account of all their troubles and money difficulties, and of her anxiety about the note due on the following day.

"It all seems hopeless, doesn't it?" she said at last. "But in spite of everything I trust in God's love, and I cannot believe that He will forsake us in our need."

"I'm sure He won't," the young man answered eagerly. "See how He helped us, through you, and as for that promissory note, don't trouble about it, I'll see that man to-morrow and make him give you more time. I feel sure of that."

The next morning it was still snowing, but the young man made his way to Duersville, and came back with a hired auto and a chauffeur who knew the country, and after warmly thanking the sisters again and again, their guests prepared to leave.

"I do not offer you pay for your hospitality," he said as he was about to step into the auto, "such devotion as yours has been to my sister cannot be repaid by a petty sum of money, but, believe me, we will always remember your true kindness to us. You will

not find us ungrateful."

"It's all very well," sighed Marah, as the sisters watched the auto drive out of sight, "friendship, prayers and gratitude are very good things, doubtless, but a few dollars would have been mighty acceptable just now. They've eaten up pretty nearly everything we had left, and that's the sort of benefit we get from what you and everybody else calls our friendly light."

"Oh, Marah, dear! You don't mean your seeming selfishness and cynicism!" cried Ruth. "I know at least you are as glad as I am to have been able to help the poor, young things."

"Of course, I'm glad to help," grumbled Marah, "but I shouldn't judge they were poor by the look of that girl's clothes, all fur and silk and lace, and of the costliest."

"Well, if the young man gets us a delay for the payment of our loan, it will be a world of help," insisted Ruth. "Yes, if!" snapped Marah doubtfully.

But she changed her mind the next day when the postman brought a letter from their late guests. Not only did it contain fervid words of thanks and affection, but the receipted note from their creditor, besides five hundred dollars in bank notes, all of which the brother and sister begged them to accept as a very slight token of their gratitude for a benefit which they felt they could never repay.

"You can look upon it as a thank offering to God because of the service given by your little friendly lamp," they added. "May that lamp long shine as a help to weary travelers on their way, and may our Father in heaven who never fails those who put their trust in Him, grant health and prosperity to the kindly inmates of the house of the friendly light."

The Kid Enlists.

The Kid has gone to the Colors

And we don't know what to say;

The Kid we have loved and cuddled

Stepped out for the Flag today.

We thought him a child, a baby

With never a care at all,

But his country called him man-size

And the Kid has heard the Call.

He paused to watch the recruiting,

Where, fired by the life and drum,

He bowed his head to Old Glory

And thought that it whispered: "Come!"

The Kid, not being a slacker,

Stood forth with patriot-joy

To add his name to the roster,

And now we're proud of the boy!

The Kid has gone to the Colors;

It seems but a little while

Since he drilled a school-boy army

In a truly martial style.

But now he's a man, a Soldier,

And we lend him a listening ear,

For his heart is a heart all loyal,

Unscourged by the curse of fear.

His Dad, when we told him, shuddered,

His Mother—God bless her!—cried;

Yet, blest with a mother nature,

She wept with a mother pride.

But he whose old shoulders straightened

Was Grand-dad—for memory ran

To years when he, too, a youngster,

Was changed by the Flag to a MAN!

—W. M. Hershell.

Business Principles in the Kitchen.

If one household can do it, another can. Here is an article that every housekeeper should read and reflect upon. It goes to the heart of home economics. It helps solve the high cost of living problems. It answers the question, can the home dining room

and kitchen be run on the same principles that obtain in business? A New York engineer has answered this question with actual trial and gives the figures. He not only shows that he can manage his house by principles as carefully worked out as those he uses in his business, but also that these same principles help to offset the high price of living.

Many of us have accepted it that the kitchen cannot be put on an efficiency system, that accounts are too small, that purchases are too scattered, that conditions change so often, and no proper records can be kept. The great majority of us only guess what it is costing us to eat. We have a general idea that food is high in price, but we do not know how high in price. We guess we are trying to save, but we are not sure we are succeeding. Now, guessing is responsible for a good many big bills. And "don't know" doesn't develop bank accounts.

This New York engineer determined to know how much his kitchen was costing. It is his business to measure things, to keep accounts, to plan in such a way as to get results. Now that the world is talking about food, he determined to apply his business system to his food. His wife agreed from the start. It was not difficult to secure the co-operation of the cook. These records have now been kept for two years. And because the results are interesting he has determined to pass them on.

In the first place the engineer's family is the average good-sized American family, with about seven around the table, sometimes more and sometimes less.

Of course, with a family of young people some of the boys would be out now and then, and the girls would be invited to their parties. But they made up for the meals missed by having in their friends. So the number fed runs to about seven the year around.

In the second place we must notice that this family didn't need to skimp. The economy program was undertaken in line with a general spirit in the air, because economy is a good and reasonable thing, rather than in order to save money. They have always had enough to eat, and they continued to have enough, even after they began to apply efficiency to their kitchen program. They also continued to enjoy their meals.

The family began to keep a record in January, 1916, and completed their totals at the end of that year. The following year they kept records of the same kind under the different program of economy that they had adopted. Record was kept of everything brought into the house to eat, the amount purchased, the cost per pound, the amount and cost per capita—in fact, everything in which an engineer and efficiency expert would be interested.

Of course they found out first that the cost per pound of the things they purchased went up considerably between the two years. The cost of potatoes per pound had almost doubled, rising from 2.3 to 4.5 cents. Butter went up from 34 to 47 cents; eggs, from 40 to 53 cents a dozen; flour, from 4.3 to 7 cents a pound; and milk, from 8 to 11 cents a quart. The increases in prices ran all the way from about 10 per cent to almost 100 per cent.

Naturally one would expect that with such a showing of increased prices the annual budget would be greatly increased. Instead of this the food expenditure was \$142 less in 1917, the year of high prices, than it had been in the preceding year. This was brought about entirely by increased economy in management, by better apportioning of food, by more efficient utilization, and by the elimination of waste. It was not

accomplished by a substitution of lower qualities of food. This care in management accounted for a cut in kitchen expense for food from \$1,544.14 in 1916 to \$1,402.87 in 1917.

In showing as he does that even in war time with decreased stocks and higher prices the food of a large family can be so handled as to lead to a saving of both food and money, the New York engineer has done a service that is worthy of being spread abroad. His report shows that the per capita cost of feeding his family fell between 1916 and 1917 from 57 cents to 54 cents, while all prices rose.—U S Food Administration Bulletin.

What Thomas Missed.

I wonder where Thomas was that day? Trouble had been coming thick and fast to the followers of Jesus. Like a swiftly moving panorama, the scenes of the last few days of the Master's life had flitted by. The hosannas of joy had scarcely ceased to echo through the streets of the Holy City before the awful cry, "Crucify him, crucify him!" chilled the blood of the faithful few. Then the sham trial, then the journey up Calvary, then the cross, and then the tomb. It must have seemed like one long nightmare. What wonder that it struck terror to the hearts of the disciples and sent them away into hiding!

Just where the house was in which the heartbroken friends of Jesus gathered that evening when the door was shut and they were no doubt speaking in whispers one to another "for fear of the Jews," we are not told. It must have been some regularly appointed rendezvous, for they were all there save one. With his usual accuracy the sacred writer tells us that "Thomas, one of the twelve, called Didymus, was not with them."

Did any of them know where Thomas was? If it was for prayers they had come together, did they not say one to another, "Our brother has not come; ought we not to wait a moment for him"? But though they listened long, no sound of the well-known footstep came to their ears. Thomas was gone. Back home? Had something happened to him? Had he indeed given everything up as lost?

In the midst of their little company suddenly appeared a wondrous Presence. No rattling of the lock, no sound of the approaching visit. There he stood! If we could only have a true picture of that moment when they recognized the Christ! Surely never to their last day upon this old earth could they have forgotten that blessed moment! Think of what it must have meant to those sorrow-stricken men to have their Leader back with them again! How they must have pressed about Him, their arms clinging fast to His shoulders, their eyes wet with tears of joy, their hearts full to overflowing with happiness!

But Thomas was not there! What did he miss that day? He missed hearing Jesus speak those reassuring words: "Peace be unto you." Haunted by every shadow that fell across the room, trembling whenever any unwonted sound came at door or window, what a sense of relief it must have been to those distracted men to hear that calm, steady voice say, "Peace be unto you"! Nor was it the salutation of the passing traveler. It was the warm, sweet, tender greeting of the Christ of Galilee! Twice repeated, it must have brought a peace passing all understanding—lasting, precious, inspiring for all time to come. And Thomas missed this.

For the Young Folks

The Dusty Hill.

There was a little hilly hill
All over dusty dust,
So Mother Nature said one day:
"I think I really must"

"Take charge of that young scamp of mine
And wash his dirty face;
Because the state he now is in
Is simply a disgrace."

She brought a little cloudy cloud,
All full of rainy rain,
And squeezed it over the dusty hill,
Till he looked clean again.

And then she called a windy wind
From out the misty sky,
Who blew, and blew, and blew until
He blew the hill quite dry.

When this was done, old Father Sun
Came out to see his child;
And when he saw him look so nice,
He smiled, and smiled and smiled.
—Little Folks.

"Doubting Thomas."

The Easter story is so fresh in your minds that I am sure you will like to recall something that happened very soon afterward. Do you remember how at twilight on that wonderful day the apostles gathered in the upper room, shutting the doors for fear of the Jews? Very likely they came to worship. Some of their number had seen the risen Lord, so there must have been an air of suppressed excitement in the little company as they greeted one another.

And suddenly through the doors that could not shut Him out, came Jesus and stood in their midst. He held out His hands and showed them the nail prints and the wound in His side which the Roman soldier's spear had made. And they knew beyond a doubt that it was their Lord and Master. Yet in place of the human body, that had known pain and weariness, He had a new one which possessed wonderful powers. After the resurrection you and I will have bodies like our Lord's.

Do you think there was anywhere in the world such a happy group of people? Yet one of their number was missing. This was Thomas. What we know about him seems to indicate that he loved Jesus very deeply and that he was brave and fearless of danger. When Jesus said He would go to Bethany, Thomas said: "Let us also go, that we may die with Him."

Yet after the crucifixion he seems to have lost all hope. Even when the disciples told him they had seen the Lord he still doubted.

"Except I shall see in His hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into His side, I will not believe," he said. So he had no share in the Easter gladness.

Sunday came again. Once more the disciples gathered in the upper room and this time Thomas was with them. Possibly he half believed Jesus would come again. Or he may have wanted to be perfectly sure that his friends were mistaken and that the dear Presence was only a ghost.

Then Jesus came again in the same mysterious manner. In the gentlest possible way He rebuked Thomas for his unbelief.

"Reach hither thy finger," He said, "and behold My hands; and reach hither thy hand, and thrust it into My side: and be not faithless, but believing."

We can be almost certain that Thomas fell on his knees as he answered, "My Lord and my God."

"Thomas," said Jesus, "because thou hast seen Me, thou hast believed: blessed are they that have not seen, and yet have believed."

That is all we know for certain about St. Thomas. Legends say that he went to be a missionary to the Parthians, Medes and Persians, and planted the Church among them. At last he went to India, where to this day there is a body of people who call themselves the Christians of St. Thomas. It is supposed that he was martyred at Sumatra.

That is all we know about St. Thomas. But his story has its own lessons of faith and trust for us. There are many people in the world to-day who say they do not believe in miracles, or that they cannot accept the story of our Lord's birth; but they will not go as Thomas did, into a company of people who do believe and there wait for the coming of Jesus. They lose that promise, "Blessed are they that have not seen, and yet have believed," which applies to you and me and everybody else who accepts the teaching of the Church.

Not long ago I read a story of an old Scotch woman which I think you will like to hear. She was poor and she lived all alone in her little house. In the summer she could raise vegetables in her garden, or earn a little money working for her neighbors. But there came a time in the bitter winter when her little store of food was all gone. She went to bed hoping that the next day she would be able to earn a little money. She awoke to find a terrible snow storm sweeping over the country. The lane that led to her little house was drifted full. She could not even go to a neighbor's to ask for food. She could only trust and pray.

So what do you think she did? She put a kettle of water on the fire and actually added the salt, just as though she was going to make oatmeal porridge. Then she went into the other room to tell her troubles to the Saviour. Presently she heard a knock at the door. She could not believe that the answer to her prayer had come so soon, but she went to see. There she found a farmer's daughter, who had struggled through the snow with a heavy bag of meal.

"I don't know what ails my father," the girl said, "but he would have me come, in spite of the snow, to bring you this. It was pretty hard work coming through the drifts."

Then she stopped, awed by the look on the old woman's face.

"He's just the same, Jeanie," she said. "Many long years have I trusted Him and He's never failed. Look at the pot on the fire. I put on the water and I put in the salt, but ne'er a grain of meal did I have. I was just asking the Lord to send me the meal when I heard you knock; so here comes the meal just as I was asking for it."

Of course God does not always answer prayer in just that way. But He does hear us when we ask and is glad when we trust Him. Let us try to remember this, especially in this season

when the Easter music is still ringing in our ears.—Pearl H. Campbell, in The Young Churchman.

A Baby Seal's Bed.

Would you, little folks, think a floating cake of ice a warm or attractive bed in January?

No! no! I can hear you answer, most emphatically, and the mere thought of such a bed in cold winter weather makes you shiver.

That is the only bed, however, that some baby seals have.

There are a good many seals along this Nova Scotian coast, and we often see them on our boating trips in the summer, sunning themselves on the rocks or bobbing their heads up from the water.

Seals are very curious, you know, and they are strongly attracted by any musical sound. It is a great amusement to whistle a tune or play on a musical box and notice one little dark head after another popping up from the water to see what is going on, but Teddy and I never saw any baby seals until the other day when we were coming through the Strait of Canso in a steamer.

It was a clear, cold, sunny day in January, but the water was as smooth as in midsummer. There were a good many ice-cakes floating about and we saw a number of seals on them—basking in the sun. As the ship drew nearer the ice-floes, one seal after another slid off into the water. Teddy exclaimed in great excitement, "Look, look, Gertrude, there is one big seal that won't move; and see, it is flopping its tail up and down, as though it were frightened or something were wrong."

By this time all the passengers were leaning over the ship's rail watching the big seal that was making such frantic motions and yet would not jump into the water, as the others had done at the sight of the big ship bearing down upon them.

The ship drew nearer and nearer, until we were within a few yards of that ice-floe. Finally the big seal slid into the water, but kept close to the ice-floe with its head above the water, watching our ship eagerly—and before we had really passed it jumped back again. But during the few minutes that the seal was in the water, what do you think we saw? Two little baby seals on the ice-floe! Teddy was wild with delight.

"Oh! Gertrude," he said, "the mother seal was afraid her babies would get hurt, wasn't she, and that was why she wouldn't move?"

"Yes," I replied, "and that was why she was flopping her tail in such distress and why she kept so close to the ice-floe. I think she jumped into the water for a few minutes so we could see her babies, as much as to say, 'Now you can all see what I have, and please don't hurt them,' and then she jumped back on the ice-floe to protect her babies in case they should be molested."

"I wish the ship would go faster," said Teddy; "I can hardly wait until we get home to tell mother and father about those baby seals."

"Don't you remember, Teddy," I said, "that father told us once that the mother seals usually have one baby at a time; that very occasionally they have two—but never more at one birth? That mother seal must be very proud of her twin babies."

"Yes, yes," said Teddy; "won't it be fun to tell father about those twins; but did you notice, Gertrude, that the

little baby seals looked white and they were about the size of cats?"

"Yes," I replied, "those babies were very young. I don't believe they were more than two or three days old. I remember that father told us, too, that when a baby seal is born it has a coat of very thick, soft, nearly white fur, and until this falls the seal does not usually enter the water. He told us that young seals at first do not like the water and have to be taught to swim by their parents, and this takes three weeks or more.

"Then that ice-floe will be the baby seals' bed and their home for some weeks, until they get new coats and until they learn how to swim," said Teddy.

"Yes," I said, "but their mother will never leave them. She will stay right there to feed them, protect them, and keep them warm until they are able to look after themselves. Mother seals love their babies dearly, just as our mother loved us."

"That's all right," said Teddy, "but I'm glad we have our mother and father and nice warm beds. Aren't you glad, Gertrude, that we were never baby seals and had to sleep on an ice-
cake?"—Alice G. Whitman.

The Callers.

When anybody comes to call
My mother gives them tea,
And asks them how they are this fall,
And then begins on me.
She says I'm growing up so fast
She's lengthened all my frocks;
And that she's had to have, at last,
A pantry door that locks.

She says when I was seven or eight,
She thought my eye was crossed;
That now my hair is growing straight—
Its baby curl is lost—
She says that I get very bruised
In climbing neighbor's trees.
She asks them if they've ever used
Hot water for lame knees.

She says I like my teachers now,
But didn't much at first;
That school's a problem, anyhow;
She hopes I'm through the worst.
She says no little girl alive
Gets marks as odd as mine.
Because sometimes I'm sixty-five,
And sometimes ninety-nine.

I wonder why she likes to tell
About her little girl.
I'm very sorry I can't spell
And that my hair won't curl.
And I don't think it's hardly fair
To hint I take the jam—
I wonder if the callers care
How mortified I am:
—Ethel M. Kelley, in St. Nicholas.

For the Southern Churchman The Little Tin Box.

Lucy Landon Noland.

Five o'clock on a certain afternoon found Grandmother Pen seated on her porch. She looked very quaint in a soft black satin and dainty white lace cap. In one hand she held her Prayer Book, in the other a little tin box. Around her were gathered, six little girls with eager, expectant faces. They met on granny's porch every Sunday afternoon to hear some delightful story of by-gone days, which granny would relate in a most charming way.

"Listen, my dears," she said, "this is a very sad little story that happened to me when I was about ten years old and had not been at school long. My father had just returned from Europe, and the next morning after his arrival I found

on my plate at breakfast the most beautiful wax doll I ever beheld. He had brought it all the way from Paris.

"Nobody can ever imagine my joy as I gazed at my doll, almost afraid to touch it. For some time I could not realize it was mine, and I did not even remove it from the box until after breakfast, when I carefully untied the ribbons that held her in place and lifted her out with trembling fingers. Never before had I seen such a beautifully shaped nose, such wonderful brown eyes and dark lashes, and, oh, those red lips and pink cheeks. I can see them plainly now.

"It was no wonder I was excited, for dolls of that kind were very rare in those days, my best being a rag affair.

"I went to school that morning thrilled to the bone, and it is needless to say regaled my schoolmates with the charms of my new prize. After school I invited three of my dearest playmates to come and have tea with me that evening and see my precious doll!

"Of course, I went into more raptures over my doll when I got home, and could hardly leave her long enough to eat my dinner.

"We were just finishing dessert when I heard Diana coming through the hall singing, 'I sutney is glad! I sutney is glad!'

"Glad of what?" I asked as soon as she came in. 'I sutney is glad sompen don hapen to dat doll o'r your'n what been setten you crazy; you run right squar inter me this mornin', you bee so wild, you done ebem look where yous goine and I ain't—.' But I waited to hear no more. Away I flew to the library, where I received the most awful shock of my life. I think, for while I had been at dinner the sun had shifted and now fell full on my doll's face, which had mysteriously flattened out and was now running through the cracks in the box.

"I will not try to describe my sorrow, but I remember that I did not get over it for weeks. Everybody in the house—everybody except Diana—shared my grief, including my three playmates who were deadily disappointed at not seeing a real wax doll.

"I scraped up the remains of my prize and packed it into this little tin box. But at least I had the compensation of knowing that my doll had gone where all good wax dolls go."

A Sail in the Air.

"When I grow up, mother, I'm going to be an aviator," said Jasper Dane. He had been looking at pictures of airships, and he pronounced the big word proudly. His mother laughed; she had often heard him wish for a sail through the air.

Jasper's home was in a Western State, where the wide prairies are dotted over with fine farms. One day it had been very hot; heavy clouds in the west promised a shower. Jasper looked up quickly when his mother, with the baby in her arms, came out and gave a little cry of alarm:

"Look at the clouds."

Mr. Dane glanced up, and instantly sprang to his feet. A strange, copper-colored cloud was coming straight toward them with the speed of a railway train, and the frightful rumble and roar grew louder every minute. Mr. Dane had lived many years in the West, and he knew what those strange clouds meant. There was not a moment to lose!

"A tornado!" he cried, and seized Jasper with one arm, while with the other he helped Jasper's mother along to seek refuge in the cellar. Suddenly,

with a fearful crash, the world seemed to fall to pieces round them.

To Jasper it was very surprising to be picked out of his father's strong arms and carried up into the air like a feather; but it was still more strange to end his sail by coming down with a great splash into cold water. But that is what he did. He had been dropped into the pond!

But quickly as he had made the trip, his father was there before him, for he had gone down headfirst into the same cold water; and when he came up, gasping for breath, he saw Jasper floating on top.

Mr. Dane did not lose his presence of mind; but began at once to plan how to get out of the pond. He told Jasper to cling to his neck; and then, though it was hard work to swim with such a heavy burden, he succeeded in getting to the shore.

They ran wildly about in search of Mrs. Dane and the baby. They found them in the orchard; and they all shouted for joy when they found that the tornado had left them unhurt. The baby had not even cried! Bumps and bruises were their worst troubles. Jasper had his sail in the air, to be sure, but he never wanted another like it—
M. L. Ford.

Thy Kingdom Come.

Lord, when we pray, "Thy kingdom come!"

Then fold our hands without a care,
For souls whom Thou hast died to save,
We do but mock Thee with our prayer.

Thou couldst have sent an angel band
To call Thy erring children home;
And thus through heavenly ministries
On earth Thy kingdom might have come.

But since to human hands like ours
Thou hast committed work divine,
Shall not our eager hearts make haste
To join their feeble powers with
Thine?

To word and work shall not our hands
Obedient move, nor lips be dumb,
Lest through our sinful love of ease
Thy kingdom should delay to come?

All Things Needful for All.

But more than the individual needs are the corporate needs. The "us" includes all men. So it is a prayer that all people shall have enough of all things needful, not that some may have luxuries while others want the necessities of life. It is really a prayer against cornering of food, against grafting, and against adulteration of all kinds. The extreme luxuries of our cities, the waste as well as the extreme poverty, is a contradiction of this petition. God has given bounteously of the things of the earth for the support of all men; it is we in our niggardness, our selfishness, that have made so much peculiar and individual. So when we pray this prayer we are praying that God will overcome our selfishness so that we shall live simply and aid others to get what they need for life.—Witness.

Oh, the fret of the brain,
And the wounds and the worry;
Oh, the thought of love and the thought of death—
And the soul in its silent hurry.

But the stars break above,
And the fields flower under,
And the tragical life of man goes on,
Surrounded by beauty and wonder.

FINANCIAL

You Can Help

1. Yourself
2. Your country

By wasting nothing and by putting your surplus dollars in bank

National State and City Bank

RICHMOND, VA.

Wm. H. Palmer, President

Julien H. Hill, Vice-Pres. and Cashier R. E. Cunningham, Asst. Cashier
J. W. Sinton, Vice-Pres. Wm. S. Ryland, Asst. Cashier

Jesse F. Wood, Mgr. Savings Department

INCORPORATED 1832

Virginia Fire and Marine Insurance Company

Of Richmond, Va.

ASSETS - - - - - \$2,160,195.00

Wm. H. Palmer, President

E. B. Addison, Vice-President

W. H. McCarthy, Secretary

MANY PROBLEMS

OF THE MODERN BUSINESS MAN IS ANSWERED IN A STRONG BANKING AFFILIATION.

WE WANT YOUR BUSINESS

THE AMERICAN NATIONAL BANK

OF RICHMOND, VIRGINIA

Thrift Brings Wealth

Because it makes earnings more and expenses less and creates opportunities.

Some people are always going to save, but they never do. They are always going to get out of the rut, but they never do. Poverty pinches those who waste. Thrift prospers those who save.

Open a Savings Account to-day and let

THRIFT

demonstrate how little things grow big.

ORGANIZED 1866.

The Union Bank of Richmond

1104 EAST MAIN STREET.

Resources over \$2,300,000.00

Jno. L. Williams & Sons

BANKERS and BROKERS

Eighth and Main. (P. O. Box 503.)

RICHMOND, VIRGINIA.

Transact a general Banking and Brokerage Business. Deal in Southern Investment Securities. Negotiable Railroad and Municipal Bonds.

The First National Bank

OF

Richmond, Virginia

DESIRE

YOUR ACCOUNT.

CAPITAL & SURPLUS

\$3,000,000.00

3%

INTEREST IN SAVINGS DEPARTMENT.

Norfolk & Western Railway

ONLY ALL RAIL LINE TO NORFOLK

QUICKEST AND BEST SERVICE

Pullman Parlor Cars.

The best line to all Points West, Northwest and Southwest.

W. B. BEVIL, W. C. SAUNDERS,
Pass. Traff. Mgr. Gen. Pass. Agt.
Roanoke, Va.

C. H. BOSLY

Dist. Pass. Agt., Richmond, Va.

Rates and information upon application.

WHEN WRITING OUR ADVERTISERS
PLEASE MENTION THIS PUBLICATION

Southern Churchman

SOUTHERN CHURCHMAN COMPANY

816 East Grace Street, Richmond, Virginia

LEWIS G. WILLIAMS, President.

J. B. ADDISON, Vice-President.

REV. M. L. GOODWIN, D. D., Editor.

REV. JAS. D. GIBSON, Managing Editor.

Entered at the Postoffice in Richmond, Va., as

second-class mail matter.

SUBSCRIPTION PRICE—After January 1, 1918 \$3.00 per year in advance. To the Clergy \$2.00. Six months \$1.50. Trial subscription 3 months 50 cents, 10 cents a copy. Foreign postage 50 cents additional. Back numbers not over 3 months old 10 cents each, over 3 months old 25 cents each.

For the convenience of subscribers, subscriptions are continued at expiration unless otherwise ordered. Notice of renewal, discontinuance, or change of address should be sent two weeks before the date they are to go into effect.

RECEIPT OF PAYMENT is shown in about two weeks by change of date on address label. If date is not properly extended after each payment notify us promptly. No receipt for payment will be sent.

Notice post office address. The exact post office address to which we are directing the paper at the time of writing **MUST ALWAYS BE GIVEN**. Our mailing list is arranged by post offices and not alphabetically.

Make all checks and money orders payable to the Southern Churchman and not to an individual.

ADVERTISEMENTS—Rates quoted on request. Classified as head of that department.

Representatives wanted in each Parish, liberal commissions.

News concerning the church at large always welcome.

ATTENTION!

ENLISTED CHURCHMEN.

The Department of Army and Navy Work of the Brotherhood of St. Andrew.

wants to get in touch with you and supply your needs in every possible way. Write to us soon and tell us how you are getting along. You will find us prompt correspondents.

F. S. TITSWORTH,

Executive Secretary.

B. F. FINNEY,

Chief Secretary.

11th and Walnut Streets, Philadelphia, Pa.

PIPE ORGANS.

If the purchase of an organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Kentucky, who manufacture the highest grade at reasonable prices.

OAKLAND

A Home School for young boys to be tutored with the sons of Mr. and Mrs. Rosewell Page at their country home in Virginia. Address Mrs. Rosewell Page, Beaver Dam, Va.

CENTRAL BUREAU OF EDUCATION. Miss Kate Edgar, Proprietor and manager, Paris, Ky., reopens and promises patrons the same faithful work for which it has been noted in past years.

THE BOARD OF MISSIONS.

Correspondence is invited from those who wish to know

What it does.

What its work signifies.

Why the work can be helped most effectively through the Board.

Address

The Right Reverend A. S. Lloyd, D. D.,

President of the Board of Missions,

281 Fourth Avenue, New York.

Legal Title for Use in Making Wills:

The Domestic and Foreign Missionary

Society of the Protestant Episcopal

Church in the United States of America.

The Spirit of Missions, \$1.00 a year.

HELP WANTED.

A SOUTHERN LADY LIVING in a modest village home in Pennsylvania would like a suitable person to have a general supervision, including lessons for two hours of two children, age seven and nine. Address Mrs. John Graham, Newville, Cumberland Co., Penn.

WANTED A HEAD NURSE FOR CHILDREN'S Hospital at Virginia Beach, Va., for June, July and August. Must be a graduate of good hospital and have had institutional training. Also three or four undergraduate nurses as assistants, with at least two years' experience in hospital work. Apply to Mrs. Barton Myers, 323 East Freemason Street, Norfolk, Va.

WANTED ELDERLY WHITE COUPLE for light work in the country. Man for garden; wife plain cooking for two ladies. Mrs. Branford Shirley, Va.

Classified Advertising and Notices

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line, each insertion. Special rates to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents. Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

POSITIONS WANTED

MISS HELEN MASON CHASE DESIRES position as teacher in family. No music. References. Address 220 B Street, S. E., Washington, D. C.

A REFINED SOUTHERN WOMAN DESIRES position as companion or manager of home. Reference. Address B, care Southern Churchman.

A SETTLED LADY WOULD LIKE position as companion to elderly lady, or to take charge of widower's home and children. Miss A. L. Watkins, Christiansburg, Va.

CHURCH WOMAN, CONSERVATORY graduate, organist, desires position in South with good field for teaching. Also lectures on art subjects. Would assist rector in parish work. Salary less an object than location. Address Michigan, care Southern Churchman.

WANTED BY A LADY—AN EXPERIENCED and competent teacher would like pupils from now on through the summer. Coaching backward pupils a specialty. Qualifications, the usual English branches, Latin and French. Can give best testimonials from former patrons. Address E. M. T., 1809 West Grace Street, Richmond, Va., or phone Boulevard 2274-J.

THE ORDER OF THE DAUGHTERS OF THE KING.

An organization for the women of the Church throughout the world (communicants of good standing in their parishes) for the spread of Christ's Kingdom, especially among women, and for the strengthening of the Church's Spiritual life by means of constant prayer and personal service.

The order calls for a corporate Communion by every Chapter on the third Sunday of each month at the early celebration, and a Bible class is desired in every parish.

Handbooks at the office of the Order. Room 55, 281 Fourth Avenue, New York.

CHURCHMEN AT CAMP LEE.

Once again men chosen under the selective draft law are coming in large numbers to Camp Lee. In order that the churches in Petersburg may get in touch with newly arrived Churchmen, I most earnestly request rectors of parishes to send me the names and regimental addresses of men coming to Camp Lee from their parishes. Names are useless without company and regiment. Brethren, please act on this request before you forget it.

E. P. Dandrige,

Rector of St. Paul's Church, Petersburg, Va.

Marriages and Deaths

Marriage notices, not exceeding 40 words, \$1.00; **Death notices**, not exceeding 40 words, inserted free. Over 40 words at the obituary rate. Obituaries and resolutions, 20 cents per line. Six words to the average line.

Copy for this department must be received not later than Tuesday of the week in which it is intended to be published.

Pendleton: Entered into life eternal on March 19, 1918, at "The Pines," Lexington, Va., MARY NELSON PENDLETON, daughter of Rev. William Nelson Pendleton, D. D., and Anzolette Page, his wife.

"Blessed are the dead who die in the Lord."

Starkell: At Fort Worth, Texas, on Sunday evening, March 17th, BLANCHE, infant daughter of Anne Randolph Jenkins and Francis Eugene Starkell.

"Tender Shepherd, Thou hast stilled 'Now our little lamb's brief weeping."

Janvier: Suddenly on March 13, 1918, at her home in Kent County, Md., MRS. MARY ELIZABETH WETHERED JANVIER, in her eighty-eighth year, widow of William Janvier, and daughter of the

late Peregrine and Hannah Medford Wethered. Funeral services were held at Shrewsbury Church, Kent County, Md., Monday, March 18th, at 12 o'clock. Interment in the cemetery adjoining.

ACKNOWLEDGMENTS FOR THE ARMENIAN AND SYRIAN RELIEF FUND.

March 21, Mrs. L. H. Randolph, Arlington, Va.	\$ 5.00
March 23, "N. E. R., Washington, D. C.	1.00
April 2, Miss D. M. Todd, Smithfield, Va.	5.00
Previously acknowledged	484.63

Total

EDUCATION SOCIETY IN VIRGINIA.

Please acknowledge the following contributions to the Education Society in Virginia during March:

Epiphany, Danville	\$17.05
Whittle Parish, The Plains	10.00
Emmanuel, Middleburg	3.00
Grace, Lancaster County	9.42
Holy Comforter, Richmond	15.00
Christ, Alexandria	25.00
Wickliffe, Clarke County	4.00
Seminary Missions	6.32
Calvary, Front Royal	11.00
St. George's, Fredericksburg	15.00
St. Paul's, Richmond	39.30
P. P. PHILLIPS, Treasurer, Alexandria, Va., March 30, 1918.	

Honest, Now.

Am I really and truly interested in my church—in helping it achieve its objects and ideals—or do I just think I am? What do I do to prove my interest—that it's half as vital, for example, as I think it is?

How do I look to the man on the outside? Could he tell I am interested by what I do? How do I look to him?

Am I a good example for anybody to follow? or do I just think I am? or do I think about my responsibility, in this connection, at all?

Do I attend church service as often as I think I do?

How often do I speak a word of encouragement or praise to the minister, or have a pleasant word and smile for his wife? Do I as often as I think I do?

How would the minister classify me? As interested? indifferent? cold? as a friend and helped, or just as—one of the congregation? Would he be justified by what I do?

Do I really give as the Lord hath prospered me, or do I just think I do? If I should add up my contributions to local church support and to missions, would they represent as large a part of my total income as I think they do?

Would a stranger think me as liberal as I think I am, even if he had all the facts of my other responsibilities?

Do I really care for missions at all? Do I ever really deny myself—a new suit, cigars, street car rides (when walking would be better for my health)—anything—to help forward the cause? Do I really ever deny myself, or do I just think I do?

Do I really believe it more blessed to give than to receive, or do I just think I do?

What kind of a church member am I, anyhow? Am I the kind I think I am, or do I just think I am?

Try a little introspection along these lines.—The Transmitter.

Personal Notes

The address of the Rev. J. F. Burks is changed from Manassas to Evington, Va.

The Rev. John E. Shea, of Fort Hall, Idaho, is returning to the Diocese of Southern Virginia, and will take charge of the churches at Claremont, Cabin Point and Brandon, with residence at Claremont.

The Rev. Harris Masterson, Jr., of Houston, Tex., is now in France with the Red Cross Field Service.

The Rev. Frederick C. Price, of St. John's Church, Charleston, W. Va., has received a call to the rectorship of Grace Church, Elkins, W. Va., to succeed the Rev. R. Cary Montague.

The Rev. Dr. Durlin S. Benedict, rector of the Church of St. Michael and All Angels, Anniston, Ala., has received and accepted a call to Emmanuel Church, Bristol, Va.

The Rev. Robert S. Chalmers, of Tiffin, O., has accepted the call to St. Mark's Church, Toledo, O., in succession to the Rt. Rev. Robert L. Harris.

The Rev. B. M. Washburn, of Grace Chapel, New York City, who has accepted the rectorship of St. Paul's Church, Kansas City, Mo., expects to enter upon his new work on the first Sunday after Easter.

The Rev. William Garner, who has been appointed Archdeacon of the Plains by the Bishop of North Texas, should be addressed at Plainview, Tex.

How to Represent Christ.

If heaven's joys are in our souls, they will often be on our tongues. If we live with Jesus, men will have knowledge of the fact. If the love of Christ be in our hearts, it cannot long be hid. If the Rose of Sharon be in our bosom, it will fill with its fragrance the atmosphere in which we move. If we are Christ's, men will know the fact by the tones of our voice, the grasp of our hand, the glance of our eye, and the dominant spirit of our entire life.

Our Lord teaches us not to shrink from the consequences which we may see to be involved in any course of duty which we have undertaken. He leads us to accept the results of any high choice as they open to our mind—to regard trustfully, in every act of self-dedication, in every resolve we are led to make, whatever possibilities there may be of coming trial, foreseen or unforeseen—to realize in calmness the future, whatever that future may be. If the calling of God is clear, if the sense of duty becomes the pillar of cloud by day and the pillar of fire by night, ever leading onward, the vision of the Cross ought not to hinder our going forward. For one who has put his hand to the plough, to look back is to become unfit for the Kingdom of Heaven. And equally so it must be to disobey God, if distrust of His upholding us in the course along which He would guide our steps, whatever trial may meet us in the path, becomes a stumbling-block or hindrance to our faith.—T. T. Carter.

In Christ.

In Christ I feel the heart of God
Throbbing from heaven through
earth;
Life stirs again within the clod,
Renewed in beauteous birth;
The soul springs up, a flower of prayer,
Breathing His breath out on the air.

In Christ I touch the hand of God,
From His pure height reached down,
By blessed ways before untrod,
To lift us to our crown;
Victory that only perfect is
Through loving sacrifice, like His.

Holding His hand, my steadfast feet
May walk the air, the seas;
On life and death His smile falls sweet,
Lights up all mysteries;
Stranger nor exile can I be
In new worlds where He leadeth me.

Not my Christ only; He is ours;
Humanity's close bond;
Key to its vast, unopened powers,
Dream of our dreams beyond.
What yet we shall be none can tell:
Now we are His, and all is well.
—Lucy Larcom.

The Watchman-Examiner wonders "if there is any other institution that has to put up with so much impertinent criticism as the Church, or whether there is any other class of men who show anything like the patience and toleration manifested by our ministers in not being exasperated to the explosion point. Every other institution is judged by its own ideal of what it is designed to do; the Church is too often judged by the ideal set for it by those who are utterly unsympathetic with its real purpose and mission. The difficulty with many of the criticisms of evangelical churches is that these churches would cease to be churches if they conformed themselves to the ideas of their critics. They would become more or less excellent social organizations and philanthropic societies, but they would cease to be evangelical churches."

"Innocency of life" is compatible with sturdiness and strength of body. Jesus loved good health, and spent much time healing the bodies of men. Not at all need "innocency of life" be interpreted to mean long-facedness and joylessness. Good cheer is ours if anyone's! "Cheer up," says George Wharton Pepper to the preacher in his recent Yale Lectures on Preaching. "Cheer up! If you are going to preach the Gospel, please do not forget that you are the bearer of tidings of great joy. If you are not going to preach the Gospel, we should have had warning so that we could stay away." Among the fruits of the Spirit Paul puts "joy." Fosdick tells us that a Boston newspaper once printed this item: "The day was dark and gloomy, but Phillips Brooks walked down through Newspaper Row and all was bright."—Selected.

No one long wants to oppose the man whom opposition never embitters. But the man who tries to overcome opposition by showing that he resents it, and by hurling himself against it, only builds it up the stronger. Keeping sweet in spite of opposition is never a sign of amiable weakness; only the strongest can do it. Therefore, such keeping sweet is an irresistible attack on the opposition, and will convert it to friendliness or agreement, if anything can.

Here are a few lessons that I have learned from the war: (1) The pettiness and unimportance of our everyday troubles, as compared with the terrible sufferings and the innumerable bereavements sustained by those engaged in, or directly affected by it; (2) the equality of all races of mankind in the matter of courage; (3) the absurdity of the cry of "national degeneration," especially as levelled at England, France and Belgium; (4) the comparative unimportance, except perhaps in a very few cases, of the individual leader; (5) the enormous capacity for self-sacrifice inherent in mankind; (6) the vast staying power of England; and lastly, the wonderful capacity for liberal giving in our people.—Ex.

Faith comes not by argument, but by inspiration. The flame of trust is kindled within us from the fire that burns in other souls. * * * Here is the true value of church-going. The primary purpose of the Church, of its preaching, of its Sacraments, of its philanthropic activities, is to increase the volume of faith in the individual and in society. The Church may be conceived of as a power-house, from which go forth streams of living energy. Hence the value of the Church in the modern world does not lie primarily in her intellectual power, or in her institutional services to the community, but in the amount of faith she is able to generate.—Dr. McComb, in "Faith."

Dry Bits.

A truly eloquent parson had been preaching for an hour or so on the immortality of the soul.

"I looked at the mountains," he exclaimed, "and could not help thinking, 'Beautiful as you are you will be destroyed, while my soul will not.' I gazed upon the ocean and cried, 'Mighty as you are you will eventually dry up, but not I!'"—Temperance.

IMMORTALITY

An Essay in Discovery, Co-ordinating Scientific, Psychological and Biblical Research.

BURNETT H. STREETER
and OTHERS

The first three essays, set forth in logical sequence the arguments for a belief in personal immortality. The next three deal with the nature of the after-life and discuss the meaning and value for modern thought of conceptions like Resurrection, Judgment, Heaven and Hell. The others deal with the elements of truth and error in Spiritualism, Reincarnation and Theosophy while the final one forms and epilogue to the collection. "Instead of the family physician the reader here goes to a group of competent specialists to have his doubts treated." "The Churchman."

"Fine example of the data, method and men in the new religious literature that is being made from material supplied by Science." "George E. Dawson, Ph. D. Hartford School of Religious Pedagogy in the Homiletic Review."

"A thoroughly scholarly inquiry into the whole subject."—"Chicago Evening Post."

Cloth 80 350 pages \$2.25

Order Direct of
SOUTHERN CHURCHMAN COM-
PANY

What Thomas Missed.
(Continued from page 16.)

Thomas missed also the inbreathing of the Holy Spirit, filling them with power to do wondrous things and fitting them for the mission given them in that sacred hour. "As my Father hath sent me, even so send I you." It must be that somewhere and sometime a special infilling and a definite commission was granted to Thomas, just as Jesus took particular pains to dissipate any doubts he might have had by showing him the prints of the nails in His hands and the spear wound in His side. But nothing of this came to him that blessed night.

For Thomas missed seeing the hands of the Christ and the red mark in His side when his fellow-disciples looked upon these sure proofs of the tragedy upon Calvary. We are told that the "disciples were glad when they saw the Lord." And when they saw their missing companion—when was it and where?—they made haste to tell him that they had seen the Lord and that He was the same, though not the same—more gentle, more intimate, more definite, and more positive in His great commission than ever in the past.

Because he was not in his place with the friends of Jesus, Thomas missed all these things that night. And what must have been his feelings during the eight days which came next! Surely his heart was racked with doubt. He could not believe the story told him of the risen Christ.

"Except I shall see in His hands the print of the nails and put my finger into the print of the nails, and thrust my hand into His side, I will not believe."

But would that blessed privilege ever be his? How he must have waited and watched for the longed-for revelation! Fancy must have given the figure of

every traveler on the dusty road the form of the Blessed One. Hope must have lighted a new flame in the lonely man's heart with every sound that seemed like the step of the dear Companion. Eight days of waiting and trembling and watching and praying no doubt that he, too, might be granted one more opportunity of looking into the face of the Master! Eight days in which to be sorry that he had been overborne by doubt and turned his back on the men of the way, as we sometimes fear was the case! Eight days in which to learn that the place of privilege is the place where God's people hold communion! Eight days to realize that the Spirit's infilling comes only to those who are in the upper room where Jesus is wont to meet His own! Eight days in which to learn that the way to peace and power is the place where disbelief is dissolved in tears of faith and penitence!

But have not I been slower than this to come to the point where I could say with all my heart, "My Lord and my God"? Nail prints and bloody marks in the side have not sufficed sometimes to keep my faith alive! I have demanded that the dew should come and go over and over again on the fleece; that the number of just men for whose sake the city may be saved shall be reduced even until not ten remain. I have missed just where Thomas missed, by hiding away when storm clouds have lowered about our beloved Church and by shivering at the very mention of the failure of the Christ to keep His own unto that day when He shall appear and to win the world to Himself.

So, Thomas, let me sit down by thy side and learn of thee that God is very patient, that Jesus never tires of showing His hands and His side to us all, ever urging us to be "not faithless, but believing." Then let me rise up; like thee, with a glad cry of burning con-



Vapo-Cresolene

ESTABLISHED 1879

It is a simple, safe, effective and drugless treatment. Vaporized Cresolene stops the paroxysms of Whooping Cough and relieves Spasmodic Croup at once. In asthma it shortens the attack and insures comfortable repose.

The air carrying the antiseptic vapor inspired with every breath, makes breathing easy, soothes the sore throat, and stops the cough, assuring restful nights. Cresolene relieves the bronchial complications of Scarlet Fever and Measles and is a valuable aid in the treatment of Diphtheria.

Cresolene's best recommendation is its 35 years of successful use. Send postal for Descriptive Booklet.

FOR SALE BY DRUGGISTS

THE VAPOR-CRESOLINE CO., 62 Cortlandt Street, New York
or Leeming-Miles Building, Montreal, Canada

For Whooping Cough, Spasmodic Croup, Asthma, Sore Throat, Coughs, Bronchitis, Colds, Catarrh.

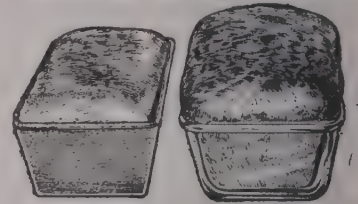
Don't fail to use Cresolene for the distressing, and often fatal affections for which it is recommended.

viction: "My Lord and my God!"—
E. L. Vincent, in *Christian Advocate*.

Evening.

I know the night is near at hand,
The mists lie low on hill and bay,
The autumn leaves are drifting by—
But I have had the day.

Yes, I have had, dear Lord, the day.
When at Thy call I have the night,
Brief be the twilight as I pass
From light to dark, from dark to light.
—S. Weir Mitchell (Aetat 85).



Baked in old-fashioned pan Baked in Pyrex

Bakes bread an inch higher

These loaves were made from the same amount of dough and baked in the same sized pans in the same oven at the same time.

Try this test yourself with any ordinary pan and Pyrex. You will be amazed at the difference!

When you cook in an ordinary pan, only one-third the oven heat reaches the food. All the oven heat floods through Pyrex. Every food baked in Pyrex is more evenly, thoroughly, deliciously cooked.

Dealers everywhere sell Pyrex. Each dish is guaranteed not to break in the oven. It lasts a lifetime. Try your first dish today. You will say it cooks so much better, is so much cleaner, so much more beautiful, that you will never again use an old-fashioned pan.

Send today for the free illustrated booklet, "New Facts about Cooking." Pyrex Sales Division, Corning Glass Works, 316 Tioga Ave., Corning, N. Y.

Manufactured by the World's Largest Makers of Technical Glass

PYREX
TRANSPARENT OVEN DISHES

richmond, Fredericksburg & Potomac R. R.
To and from Washington and beyond—Daily.

Leave Richmond	Arrive Richmond	Leave Richmond	Arrive Richmond
* 4.00 AM	10:00 AM	† 8.40 AM	† 9.45 PM
* 6.00 AM	† 11.25 AM	* 12. 5 PM	† 10.25 PM
† 6.15 AM	* 1.55 PM	† 2.50 PM	* 11.15 PM
* 7.05 AM	* 6.00 PM	† 6.00 PM	† 12.30 PM
* 8.25 AM	† 8.10 PM	† 9.05 PM	* 2.42 PM
† 8.40 AM		† 9.55 PM	

Richmond-Washington Local, Lv. 12.15 PM, week days; 12.15 PM, Sundays; Ar. 11.45 AM, daily. Fredericksburg Accom. week days, Lv. 12.15 PM; Ar. 11.15 AM. Ashland Accom. week days, Lv. 12.30 AM, 6.30 PM; Ar. 11.35 AM, 5.30 PM.

▲ Elba ticket and baggage offices not open for this train. * Main St. Sta. † Byrd St. Sta. (stopping at Elba). ‡ Elba Sta.

Fascinating Reading for Sunday or Quiet Hours

Of recent years various expeditions, American and foreign, have been at work in Bible lands, unearthing all sorts of astonishing facts regarding the life of the early Christians. The result of their labors is now reported in an intensely interesting volume,

The New Archeological Discoveries

by Prof. Camden M. Cobern, who is not only an expert at unearthing buried treasure, but a master of fascinating narrative. His pages are as thrilling as romance and as readable as a novel and they bring you facts of the most surprising kind regarding the life and times of the primitive Church.

ASTONISHING PARALLELS BETWEEN ANCIENT AND MODERN LIFE

First and second century manuscripts found in Egypt, personal and business notes, love letters, contracts, mortgages, etc., reveal to us that

Preparedness Was a Slogan in Pharaoh's Day

and conscription was advocated by many as being a better safeguard than reliance on a volunteer army.

Excess Profits and War Taxes Worried the Ancient Jews

Trusts flourished and made huge sums while taxation to carry on the imperial government was levied even on necessities.

Nero's Palace Had Elevators and Hot Air Heating

to say nothing of a revolving dining-room, a mechanical water-pump, and an elaborate organ with pipes, stops, etc.

Woman's Rights a Two-Thousand-Year-Old Problem

A newly discovered play of Euripides' tells us how suffragettes of his day revolted against man, seized the government, and of the result.

The High Cost of Living Was Enormous in Biblical Times

Three days' earnings went for a bushel of beans, and a month's wages of a laborer would not purchase a small chicken.

Millionaires Dodged Their Taxes in Rome and Alexandria

by making false returns and got out of paying their inheritance duties by employing shrewd lawyers to prepare their wills.

The Servant Question a Burning One When Cleopatra Reigned

They demanded days off and other privileges or refused to work, and were quite as independent as the help of to-day.

Graft and Corruption Ran Riot Under Caesars and Protelemies

Politics was a recognized road to wealth, and frauds of all kinds were constantly worked on the toiling masses.

A Big Book, Handsomely Illustrated, 732 pages, \$3.00; by mail, \$3.16

SOUTHERN CHURCHMAN CO.

Church Furnishings, Memorials, Etc.



CHURCH VESTMENTS

EMBROIDERIES

Silks, Cloths, Fringes, Etc.

CLOTHING for CLERGYMEN

COX SONS & VINING

72-74 Madison Avenue, New York



CHURCH FURNISHINGS

Gold, Silver and Brass

Church and Chancel Furniture

Write for Catalogue
for Episcopal Churches

W. & E. SCHMIDT CO.

206 Third Street, Milwaukee, Wis

O. Luetke's Art Works

Church Furnishings

IN METAL, WOOD, MARBLE, ETC.

EST. 1896. 128-332 Seventh Ave New York

Thoughts For the Thoughtful

The Risen Christ is the Christ of History.

God is never behind time.—Mary Slessor.

Without the help of home God cannot tell us what heaven is.—Ex.

Faith cometh by hearing, but not by all kinds of hearing.—J. F. Cowan.

"The Life which is the Light of men in dying bears the Light through death to the Light that is beyond."

To pray, "Thy kingdom come," without giving anything to help spread the gospel, is as useless as for a bird to fly with one wing.—Ex.

Every Christian mother has as much of a call to preach to her children as Peter had to preach to the multitude on the Day of Pentecost.—Ex.

You may have a rough voyage through life; but you have nothing to fear while you keep unbelief below, faith on deck, and Christ at the helm of your little bark.—Ex.

If thou wilt not withstand,

Christ's Resurrection thine may be;
Do not, by hanging down, break from the Hand

Which, as it riseth, raiseth thee.

—George Herbert.

The Cross is the supreme instance of the law that no moral or spiritual victory is won, no glorious thing can be done, without suffering, and here suffering was borne to its farthest verge in death.—P. A. Ellis.

I was deeply impressed by what a gardener once said to me. "I feel," he said, "when I am growing the flowers,

CHURCH EMBROIDERIES

Stoles, Eucharistic Vestments, Surplices, Altar Hangings, Burses and Veils, Markers, etc. All materials for sale.

The only studio importing exclusively English unfading silks, Damasks, fringes, linings, pure gold metal threads, etc.; and using Standard Church of England

English silk stoles, plain \$ 5.00

English silk stoles, handsome crosses \$ 6.50

English silk stoles, best hand embroidery, from \$10.00 up to \$50.00

English silk burse and veil with crosses \$20.00

\$12.00, \$15.00, \$18.00..... \$20.00

Handsome embroideries unsurpassed in workmanship. Special altar linens embroidered in England. Testimonials from all over the world.

THE CATHEDRAL STUDIO

Miss Lucy V. Mackrille

2900 WISCONSIN AVENUE,

WASHINGTON, D. C.



GRANITE AND MARBLE MEMORIALS

Largest Stock in the South

We pay the freight and

guarantee safe arrival

The Couper Marble Works

(Established 65 years)

264-268 Bank St., Norfolk, Va.

PLEASE mention the SOUTHERN CHURCHMAN when you write to our advertisers

or rearing the vegetables, that I am having a share in creation." I thought it a very noble way of regarding his work.—J. H. Jowett.

God grant that the time may be dawning—the gray sky flushes over the eastern hills—when men, weary of their own kings and saviours, shall bend before the Cross, and accept from Him who wears still, on His glorious throne, the symbols of the Passion, the law of their duty and the bread of their life.—J. B. Brown.

Lord of the host of deep desires

That spare no sting, yet are to me

Sole echo of the silver choirs

Whose dwelling is eternity.

With all save Thee my soul is pressed

In high dispute from day to day,

But, Love, at thy most high behest,

I make no answer, and obey.

—J. Drinkwater.

There is not a single flower, not a distant star, not a murmuring brooklet, not a sound sweet or shrill; there is not a living creature, or a natural process, that may not serve us; not only by meeting some appetite of sense, but by teaching us such deep lessons as those which Jesus drew from the scenes around Him, saying, "The kingdom of heaven is like."—F. B. Meyer.

"One small life in God's great plan!

How futile it seems as the ages roll,
Do what it may or strive how it can,

To alter the sweep of the infinite whole!

A single stitch in an endless web,

A drop in the ocean's flow and ebb.

But the pattern is rent where the stitch is lost.

Or marred where the tangled threads have crossed;

And each life that fails of its true intent

Mars the perfect plan that its Master meant."

For all the best things we may pray without misgiving, without reservation, certain that if we ask God will grant them, for what we desire we ask, and

R. Geissler, Inc.

56 West Eighth Street, New York

Memorials
FOR THE CHURCH
Furniture — Windows — Fabrics

Ecclesiastical and Domestic Art Worker.

Memorial Windows, Leaded Glass, Monuments, Decorations, Church Furnishings in Wood, Metal, Stone. Artistic Bungalow construction complete or plans only.

CHARLES F. HOUGHMAN,
46 Seventh Avenue, New York City.

Brotherhood of St. Andrew

Guilds and all Church organizations desiring to assist their treasury can find no better way than by representing the SOUTHERN CHURCHMAN. And at the same time you will do a good work by placing the SOUTHERN CHURCHMAN in homes where there is no Church paper. Write to-day for full particulars SOUTHERN CHURCHMAN, Richmond, Va.

The Fellowship of Prayer.

Prayer is conscious fellowship with God—not merely communion with God, but co-operation with God. In the neglect of this truth lies the origin of most of our difficulties about prayer. Co-operation, not compulsion, is the secret of our true prayer. Often our first idea about prayer is that it means our strenuous effort to alter and change the direction of the Divine Will. We see what we need. We would impress that need upon the mind of God, and the intensity of our prayer is in proportion to our determination to bend God's will. But prayer calls us not to compel God, but to co-operate with Him, calls us into fellowship of will with Him. The proper understanding then of the relation of the divine will to the will of man is the first condition of true and faithful prayer.—F. W. Drake.

Joy lives in the midst of the sorrow; the sorrow springs from the same root as the gladness. The two do not clash against each other or reduce the emotion to a neutral indifference, but they blend into one another; just as in arctic regions, deep down below the cold snow, with its white desolation and its barren death, you shall find the budding of the early spring flowers and the fresh green grass; just as some kinds of fire burn below the water; just as in the midst of the barren and undrinkable sea here may be welling up some little fountain of fresh water that comes from a deeper depth than the great ocean around it, and pours its sweet streams along the surface of the salt waste.—A. Maclaren.

Harvest Every Month.

All through the year wheat is being harvested. In January it is cut in the great fields of the Argentine and in New Zealand. In February and March it is cut in the East Indies and Egypt. The wheat fields are harvested in April in Cyprus, Asia Minor and Cuba, and in May in China and Japan. June is the busiest harvest month of the whole year, for then Turkey, Greece, Spain and Southern France, as well as most of the Southern States of America, are all cutting wheat. Northerly States and provinces of America, as well as Austria, Germany and parts of Russia, do their harvest gathering in July. August sees the wheat crop gathered in Great Britain, and September and October for Sweden and Norway. Peru and South Africa are busy harvesting in November and December.

The Southern Churchman

Urges you to help your government win the war.

HOW?

SAVE
WHEAT
MEAT
FATS
MONEY

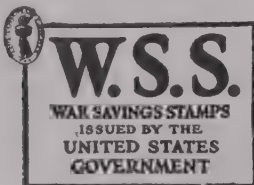
Do you own and do you carry a thrift card in your pocket?

Have you a War Saving Stamp?

Go to your nearest Postoffice or bank and further information will be given.

Twenty-five cents will buy a Thrift Stamp. Start saving to-day.

Become an active agent for Thrift among your friends. Induce them to save. Do something to help carry this war to a successful issue.



Some day the tangles will be all smoothed out,

The crooked be put straight, the rough made clear;

Poor foolish words, that had so little weight,

Yet weighed so heavily, be sweet and dear;

And friendship shut away—that might have been

A little help, a sunshine gleaming in
Upon life's shadowy way—
Will come to us some day.

Some day the hands we once had scarce dare touch,

The eyes that shone too distant for our gaze,

Will stretch toward us with their eager help,

Will bend above us with their gentlest rays:

And voices now receding on the ear
Will nearer come and nearer, sweet and clear;

And dear things far away
Will be our own—some day.

—M. G. Brainard.

The danger of teaching the word of God in off-hand fashion is a real one. While appropriating its promises, we frequently disregard its precepts; and even when not consciously disobedient, we are all accustomed to satisfy ourselves with the minimum requirement of the Divine Law. To be really conscientious in regard to it does not at all mean that we must be morbidly introspective or perpetually condemning ourselves. It does mean, however, that we must be utterly sincere in consecration and in confession of conscious shortcomings, and altogether courageous in obedience. And as we keep His Law thus we find ourselves kept by His power.—J. S. Holden.

"Just in the measure in which we learn to live for spiritual and unseen things do we find contentment amid earth's trials and losses. If we live to please God, to build up Christ-like character in ourselves, and to lay up treasure in heaven, we shall not depend for happiness on the way things go with us here or on the measure of temporal good we have. The lower desires are crowded out by the higher. We can do without childhood's toys when we have manhood's better possessions; we need this world less as we get more of God and heaven into our heart."

Late Bulletins.

An editor in the Far West dropped into church for the first time in many years. The minister was in the very heart of the sermon. The editor listened for a while, and then rushed to his office.

"What are you fellows doing? What about the news from the seat of war?"

"What news?"

"Why, all this about the Egyptian Army being drowned in the Red Sea. The minister up at the church knows all about it, and you have not a word of it in our latest. Bustle round, you fellows, and get out an extra-special edition."—Tit-Bits.

"Better to stem with heart and hand

The roaring tide of life, than lie

Unmindful on its flowery strand

Of God's occasions drifting by.

Better with naked nerve to bear

The needles of this goading air,

Than in the lapse of sensual ease forego

The godlike power to do,

The godlike aim to know."

Gaining practical results calls for faith, not for understanding of mysteries.—J. F. Cowan.

What do you know of the work of your Church Temperance Society?

Rt. Rev. Frederick Courtney, D. D., President.
William Jay Schieffelin, Esq., Ph. D., Treasurer.
Rev. James Empringham, D. D., Gen'l Supt.

Send for free sample copy of "TEMPERANCE." This periodical has the largest circulation of any magazine of its kind in America. Address

Church Temperance Society

214 Metropolitan Tower, New York City

R. L. Christian & Company

816-818 East Main Street

Richmond, Va.

Leading Fancy Grocer

AGENTS FOR

MUYLER'S CANDIES AND PETER'S SWISS MILK CHOCOLATE

Special attention given to out-of-town orders.

Catalogue mailed on application

The Choice of Executors

is a matter of great importance. Every dollar you leave should be conserved in such a way that your heirs may enjoy the uninterrupted benefits of your life's work.

This Company is a careful and economical executor, trained in the law and business, sound in judgment, and seasoned in practical experience: its primary business is the administration of trust funds

Correspondence invited.

Capital
\$1,000,000

RICHMOND TRUST
& SAVINGS CO.

7th & Main Sts.,
Richmond, Va.

Southern Churchman

Vol. LXXXIII. RICHMOND, VA.,

APRIL 13, 1918.

No. 15



We Received

a letter yesterday, addressed as follows:

"Virginia Home & Trust Co."

The lady who wrote the letter made a mistake in our name—

But she was not so far wrong, after all

Because this Company is the Financial Home of many people!

Please read the P. S. below, it being an extract from a will filed here yesterday.

Virginia Trust Co.,

THE SAFE EXECUTOR

1106 East Main Street

P. S.—"Having confidence in the Virginia Trust Company, I suggest to my wife that she will confer with the officials of said Company with regard to her financial affairs, my idea being that safety of principal should be of first importance in all investments for women."

EDUCATIONAL

The Protestant Episcopal Theological Seminary in Virginia

Established A. D. 1823

The ninety-fifth session will open on
Wednesday, September 18, 1918

Special Students Admitted

For catalogue and other information,
address the Dean or Secretary

Theological Seminary

Alexandria, Va.

Episcopal High School

Near Alexandria, Va.

The seventy-ninth year of this School for Boys opened September 19, 1917. Modern equipment throughout. Catalogue on application.

A. R. HOXTON B. A., Principal.

Emerald Hodgson Hospital

—AND—
TRAINING SCHOOL FOR NURSES
UNIVERSITY OF THE SOUTH
Sewanee, Tenn.

A Church institution where the best training to be had for development of Nurses. For further information, address

REV. W. S. CLAIBORNE, Supt.

The Theological Department OF THE

University of the South

An integral portion of the University, where the student of Theology meets in the frank intercourse of a common life with the student of Science on the other.

For catalogue, address

THE DEAN,

Sewanee, Tenn.

The General Theological Seminary

CHELSEA SQUARE, NEW YORK

The next Academic year begins on the last Wednesday in September.

Special students admitted and Graduate Course for graduates of other Theological Seminaries

The requirements for admission and other particulars can be had from THE DEAN, 1 Chelsea Square, New York, N. Y.

S. HILDA'S HALL

A School for Girls,
Charles Town, W. Va.

Under the auspices of the Bishops of the Diocese (Episcopal). Near Washington. College Preparatory and elective courses. Music and Art. Athletics under trained Director. Open air classes.

MARIAH PENDLETON DUVAL, Principal
Past 16 years principal of Stuart Hall, Va.

UNIVERSITY OF VIRGINIA SUMMER SCHOOL

June 17-July 27th—Preparatory, College, Vocational Courses, and Professional Courses for Teachers. 300 Courses, including Military, Red Cross. Faculty over 100. Attendance last year over 1,325, from 31 States. Delightful climate. Most beautiful campus in America. Low tuition. Reduced Fare. For illustrated Circular and Complete Catalogue, apply to

CHAS. G. MAPHS, Director, University, Virginia.

Virginia Episcopal School (NEAR LYNCHBURG, VA.)

For boys of character, position and ability whose means will not permit them to attend our more expensive schools. Prepares at cost for college, university or immediate entrance upon the duties of life. Made possible by gifts of founders. Special terms to clergymen. Boarders for the present are limited to seventy. One hundred and six acres of land. The session begins September 19, 1918. Apply for information and catalogue to the

Rev. Robert Carter Jett, D. D.,
Principal.

Rev. Thomas Kinloch Nelson, M. A.,
Vice Rector.

Only Through Me!

Only through Me! . . . The clear, high call comes pealing

Above the thunders of the battle-plain;—

Only through Me can Life's red wounds find healing;

Only through Me shall earth have peace again.

Only through Me! Love's might, all might transcending,

Alone can draw the poison fangs of hate.

Yours the beginning! Mine a nobler ending—

Peace upon earth, and man regenerate!

Only through Me can come the great awakening!

Wrong cannot right the wrongs that wrong hath done;

Only through Me, all other gods forsaking,

Can ye attain the heights that must be won.

Can we not rise to such great height of glory?

Shall this vast sorrow spend itself in vain?

Shall future ages tell the woeful story—

Christ by His own was crucified again?

—John Oxenham.

The Church must interpret democracy at a time when democracy itself is on trial. She must show that without justice—full, free, essential—democracy cannot exist. She must preach in terms understood not only of the people but of them in the seats of authority a new doctrine of social righteousness. If war is to issue an outward triumph of democracy and an inner victory of injustice, entrenched in privilege and vested interest, autocracy will have won the day in other form. Right relations—between man and man, between class and class, are no less essential to an enduring peace than right relations between nations. The basis of peace is justice, and peace without justice cannot endure. Unless democracy insures justice, it must give place either to a triumphant autocracy or to something higher than democracy itself—an essential be-

ST MARY'S, An Episcopal School for Girls
Founded 1842. Full college preparation and two years advanced work. Music, Art, Elocution, Domestic Science and Business. 14 modern buildings, 25-acre campus in mild Southern climate. Moderate rates. Address REV. GEO. W. LAY, D. C. L., Rector, Box 19, Raleigh, N. C.

THE CHARHAM EPISCOPAL INSTITUTE FOR GIRLS

College preparatory, Music, Art, Domestic Science, Expression. Certificate admits to leading colleges. New buildings. Ten-acre campus. Athletics. Gymnasium. Terms moderate. Catalogue and views. Mrs. Elizabeth May Willis, B. P. Pri.,
Box 13. Rev. C. O. Pruden, Rector. Charham, Va.

The Virginian Home and Training School

For the Feeble-Minded and Epileptic.
Established 1893.

For terms and information, address
MISS M. GUNDRY,
Falls Church, Fairfax County, Va.

The Bishop Payne Divinity School

The accredited Seminary of the Church for training colored men for the ministry. The thirty-ninth session opened September 21, 1917.

For catalogue and information, apply to
REV. C. B. BRYAN, Dean
Petersburg, Virginia

STUART HALL

STAUNTON, VA.

Formerly Virginia Female Institute)

Diocesan Girls, School of Virginia and Southern Virginia. College preparation, Music, Art, Expression and Business Courses. Faculty and equipment of large school with small classes and individual attention. Large grounds and indoor athletics and outdoor sports under direction of Physical Trainer. Seventy-fifth session opens September, 1918. For catalogue apply to

STUART HALL, Staunton, Va.

Racine College

Racine, Wisconsin

Founded by Bishop Kemper in 1852

AN ACADEMY AND JUNIOR COLLEGE

Prepares for all professional schools and the junior year of the university. A missionary training school.

B. TALBOT ROGERS, M. A., D. D.
Warden

National Cathedral School

For Girls. Fireproof building in Cathedral Close of 10 acres. 100 resident pupils. College certificate privileges. Music, Art, Advanced, and Special Courses.

THE BISHOP OF WASHINGTON.
President of the Board of Trustees.
JESSIE C. McDONALD, M. S., Principal.
HELEN L. WEBSTER, Ph. D., Academic Head.
Mount St. Alban, Washington, D. C.

lief in and practice of human brotherhood, as yet unrealized. To promote its realization, to serve as an organ of a veritable democracy, must be the mission of the Church in the unfolding age.—Rev. Frank M. Crouch.

PRAYER OF A FALLEN SOLDIER.

Found in the Pocket of a British Colonel After He Was Killed in Action in Flanders.

The prayer which follows was found in the pockets of a British colonel after he was killed in action in Flanders on October 11, 1917. It was sent to the New York Evening Post by one of his friends:

Father of all, Helper of the free, we pray with anxious hearts for all who fight on sea and land and in the air to guard our homes and liberty. Make clear the vision of our leaders and their counsels wise.

Into Thy care our ships and seamen we commend; guard them from chance sown mines and all the dangers of this war at sea, and as of old give them the victory.

To men on watch give vigilance, to those below calm sleep. Make strong our soldiers' hearts and brace their nerves against the bursting shrapnel and the unseen fire that lays the next man low.

In pity blind them from the sight of fallen comrades left upon the field.

May Christ Himself in Paradise receive the souls of those who pass through death.

Let not our soldiers ever doubt that they shall overcome the forces of that king who "seeks to wade through slaughter to a throne and shut the gate of mercy on mankind."

O God of Love and Pity have compassion on the wounded, make bearable their pain or send unconsciousness.

To surgeons and dressers give strength that knows no failing and skill that suffers not from desperate haste.

To tired men give time to rest.

Pity the poor beasts of service who suffer for man's wrong.

For us at home, let not that open shame be ours, that we forget to ease the sufferings of the near and dear of brave men in the fighting line.

O Thou, who makest human hearts the channel of Thy answers to our prayers, let loose a flood of sympathy and help for children and their mothers who wander desolate and suffering, leaving wrecked homes and fields and gardens trodden under ruthless feet.

With Thee who sufferest more than all, may we with reverence Thy burden share, for all are Thine and in Thine image made; they too are Thine who caused the wrong.

O Father, may this war be mankind's last appeal to force. Grant from the stricken earth, sown with Thy dead, an everlasting flower of peace shall spring, and all Thy world become a garden where the flower of Christ shall grow.

And this we beg for our dear Elder Brother's sake, who gave Himself for those He loved, Jesus Christ, our Lord. Amen.

The Indwelling God.

We have to treat ourselves as little children who are learning their A, B, C. The child makes hard work of it at first. He does not know A from B, or B from C, until he has seen them many times. It is a prodigious task for him at first even to spell m-a-n; but when he has mastered the alphabet, and knows the sound of the letters, and has learned to combine them in words, then what marvelous realms of knowledge are open to him! He can read the Bible and Shakespeare and Milton. The most abstruse thoughts of philosophy and metaphysics are in the books he can read. But first he must learn A, B, C.

So, as the little child learns to spell m-a-n, the Christian must learn to spell G-o-d. Over and over and over we must take time to think and to realize the alphabet of God. A, God is. B, God is within as well as beyond me. C, God is my loving Friend and Father.

Then, when we have really learned the A, B, C of the truth of the everywhere-present God, we can go on, step by step, to the highest reaches of the thought, until we can cry with St. Paul, "Thanks be to God, who giveth us the victory through our Lord Jesus Christ," victory over selfishness, over fear, over anxiety, over sickness, over trouble of every sort; for we shall realize that "neither death, nor life, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God," or from God Himself.—Rev. F. E. Clark, in Christian Endeavor World.

It seems to us a simple and purely elementary truth that God is holy love, but how could we have known anything about it without Christ and the revelation made by Him? Nature and history show us clearly the wise and mighty God, but where do they show Him as holy and loving.—R. Rothe.

Miller & Rhoads

"The Shopping Center."

For the retail Dry Goods and Department Store trade.

In the heart of Richmond, when you are here; and Our Mail Order Department Serves you at your home.

BROAD AND GRACE STS.

CORNER 6TH ST.

RICHMOND, VA.



PREPAREDNESS FOR THE CHURCH

Never in the history of the country has the Church's responsibility in upholding the ideals of the nation been so great. In rendering its share of the essential work, its buildings should provide for maximum efficiency in every department.

Consult the leading specialists in all branches of church improvement, construction, alteration, etc.

Designs will be prepared indicating how contemplated changes, etc., can be effected. Local labor will be availed of when desired for the constructive work, the artistic and elaborate enrichment being executed under the supervision of our New York artists.

Send for photographs of church interiors showing changes and improvements that have been accomplished, with memorial gifts included as a part of the scheme.

J & R LAMB

23-25-27 Sixth Avenue NEW YORK.

Southern Churchman

Catholic for every truth of God; Protestant against every error of man.

REV. EDWARD L. GOODWIN, D. D.,
Editor.

SOUTHERN CHURCHMAN COMPANY,
Publishers.

Vol. LXXXIII.

RICHMOND, VA., APRIL 13, 1918.

No. 15

BISHOP RANDOLPH PASSES BEYOND.

After an extreme illness of several weeks, following a gradual failing of his powers for a longer period, Bishop Alfred Magill Randolph, D. D., LL. D., D. C. L., fell on sleep at his home in Norfolk, Va., on Saturday, April 6, in the eighty-second year of his age, the sixtieth year of his ministry and the thirty-fifth year of his episcopate.

Bishop Randolph was born near Winchester, Va., August 31, 1836, the son of Robert Lee and Mary Buckner Thurston (Magill) Randolph. He was of that family line, descendants of the pioneer William Randolph, which is pre-eminent in America for the number of distinguished men which it has produced, including Marshall, Jefferson and Lee, to mention only the most illustrious. He graduated at the College of William and Mary and at the Theological Seminary in Virginia, and was ordained deacon before he reached the age of twenty-two. He was sent to assist the Rev. Edward C. McGuire, D. D., then nearing the close of his fruitful ministry at St. George's Church, Fredericksburg. Dr. McGuire died after only a few months, and Mr. Randolph served this important congregation alone, as deacon, until he arrived at the canonical age for ordination to the priesthood two years later. He continued as rector of St. George's until the bombardment of Fredericksburg in December, 1862, when his church was badly damaged and its congregation scattered. He then entered the Confederate army as a chaplain and served as such until the end of the war. In 1865-66 he was rector of Roanoke parish, Halifax County, and in October of that year became rector of Christ Church, Alexandria. After serving this church for about two years he became rector of Emmanuel Church, Baltimore. He was elected to a professorship in the Theological Seminary at Alexandria, but declined. His ministry of fifteen years in Baltimore was marked by every token of success. In May, 1883, he was elected Assistant Bishop of Virginia, the first of the three Coadjutors who served under the late Bishop Whittle, was consecrated in Emmanuel Church, Baltimore, in October of that

year, and for nine years he ministered in his Apostolic office with truly Apostolic zeal and fervor throughout the undivided Diocese covering the whole State. Upon the division of the Diocese in 1892 he became Diocesan of the new Diocese of Southern Virginia; but the people of the older Diocese never ceased to look upon him as one of their own Bishops and no festal occasion or unusual function was complete without his beloved presence. For fourteen years he carried the burden of his large and rapidly growing Diocese alone, until in 1906 Bishop Beverley D. Tucker was consecrated as his Coadjutor. Six months ago the Right Rev. Arthur C. Thomson was consecrated Suffragan Bishop to assist these two in the work for which their united strength was unequal.

Such is the barest outline of the life of this great and godly man, so richly endowed and so fruitful in every good word and work. He had an eminently philosophical mind, enriched by a lifetime of close study and honest, reverent thought. As a theologian he had hardly a superior in the Church, and even in his old age he had few if any peers as a preacher. He wrote but one book, the Paddock Lectures for 1901 on the relations of "Reason, Faith and Authority in Christianity." He planned others, we believe, but his life was too full of the activities of his high office to allow leisure for such congenial tasks. The rich treasures of his mind were poured into his sermons and expended for those to whom he was immediately sent to minister. His masterly use of language, his facility in the choice of words, his incisive, sententious phrases so laden with meaning which stuck to the memory like burrs, have seldom been equaled; while with it all was the profound conviction of a great thinker and the warm glow of a devout and loving spirit. Bishop Randolph was at his greatest in the pulpit, but he was at his best in private converse when the sweetness and warmth of his genial mind and generous heart and the magnetism of his strong, winning personality could be felt in full play. To numberless souls the memory of moments of such intercourse are cherished among their spiritual treasures. Few Bishops have val-

ued their office less for its dignities or more for its opportunities. Few have won the love of their clergy and people more completely or deserved it more fully. In the brilliant galaxy of Virginian Bishops he fills no second place, and his memory will long remain as a beacon and a benediction to the Church he served with such whole-souled devotion.

THE HOUSE OF BISHOPS IN SESSION.

The whole Church awaits with great interest the result of the deliberations of the Bishops who are meeting this week in special sessions. Besides the possible selection of one or more missionary bishops, and the subjects of less general concern which usually engage their attention, there are two matters of grave importance to come before them upon which very important issues may depend.

The Resignation of the Bishop of Utah.

The first is the case of Bishop Paul Jones, Missionary Bishop of Utah. Bishop Jones is classed as a Socialist, though that designation is so indefinite, and is claimed by men who are radical in such different degrees and probably from such differing views and motives, that it is as apt to misrepresent as to describe his position. An earnest, sincere and godly man, he is a pronounced pacifist not from motives of expediency but from profound conviction that war is always and everywhere absolutely wrong and opposed to the principles of Christianity and the teachings of Christ. As in conscience bound he has preached this tenet since the United States has been at war, not only in his own District but at organized meetings in other parts of the west promoted by men or organizations whose loyalty to the government was at least very questionable. This course created so unfavorable an impression in Utah that the Council of Advice laid the matter before the House of Bishops at their special meeting in October last, expressing the conviction that the Church in that District was being seriously injured by the course Bishop Jones was following and

praying for relief. The House appointed a Commission of three bishops to look into the allegations and report upon them. This Commission held two meetings, heard the facts submitted by the Council of Advice and the defence of the Bishop himself, and published their findings with their judgment and advice that the Bishop of Utah ought to resign his jurisdiction. In accordance with a previous promise Bishop Jones offered his resignation at once, and it was primarily to act upon this that the present meeting of the Bishops was called.

As was to be expected, the report of the proceedings of the Commission, published by their authority, has met with much adverse criticism. It is not too much to say that in more than one particular it lays itself fairly open to such animadversions. It takes the form of an argument rather than that of a decision, and some of the points made leave much to be desired in the way of clearness of statement as well as relevancy to the question at issue. As we understand it neither Bishop Jones nor his opinions were on trial, nor yet his right to hold his opinions or holding to preach them. The question was whether, holding and teaching as he did, he ought to remain Bishop of Utah, or whether the welfare of the Church in that jurisdiction and a due regard for her consistency in teaching and harmony in action required his resignation or removal. The House of Bishops put him there and has full power to relieve him of his duties. We hope their decision will be announced very simply, with no discussion of the unwisdom of pacifism, the desirableness of reticence, the condition of public opinion or the limitations of Episcopal freedom of speech in time of war.

We have no doubt that Bishop Jones' resignation will be accepted; which will be a sufficient disavowal by the House of Bishops, and, so far as they can speak for it, by the Church, of the views in regard to the righteousness of the war which he has announced.

Episcopal Ordination for Chaplains of Non-Episcopal Churches.

Another matter, which the Presiding Bishop himself has signified his intention of bringing formally before the House of Bishops, is the proposal suggested in the Appeal to all the Churches to put forth some weeks ago by representative clergymen and laymen of nine denominations, which was published in our issue of February 2, and more definitely propounded in the letter addressed to the House of Bishops which we noticed briefly in our last issue, it having reached our desk just as we were going to press through the courtesy of Dr. Newman Smyth, from whose pen both of these communications doubtless came. He is well known as one of the leading ministers of the Congregational Churches in America and is in close touch with the movement towards Church Unity in all the

religious bodies around us. His letter to the House of Bishops, covering nine pamphlet pages, is written in full knowledge and recognition of the position of the Episcopal Church in the matter of Episcopal ordination to the sacred ministry, and of the views held therein as to the necessity of such ordination for the regular or valid administration of the Sacrament of the Lord's Supper. This is the vital point to be met, and is thus stated:

"We ask for such declaration and action as the Bishops are at liberty to take on the assumption of the theory, commonly prevalent among you, of an Apostolic authority inherent in and continued through the order of the Episcopate, and furthermore, which is offered as a basis of reconciliation to other communions in the fourth proposal of the Lambeth Quadrilateral: viz., 'the historical Episcopate locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the unity of the Church.' We are asking for some specific and acceptable adaptation of your administration of the Episcopate to the present needs of the nations. . . ."

The plea then is that our Bishops confer Episcopal ordination upon the chaplains of other Churches, in addition to that they have received.

"This is not a question as to what different views may be cherished among believers, or comprehended in a credal confession; it concerns deeply and vitally the assurance of grace which many believers would have in communing with their fellow-believers in different churches. It lies, in a word, close to the heart of Christian communion . . . At this point of communion where in spirit and intent all Christian believers are one, in our ecclesiastical requirements and habits of devotion we have fallen apart. . . . We recognize the fact that many devout Christians from their training and life-long habits would not feel well assured of sacramental grace unless the Eucharist were communicated to them by a presbyter who had been ordained by a Bishop.

"The practical question then reduces itself to this: can we join in some act which may manifest due regard to the scruples of many devout believers, yet without doing violence to the views and habits of many others?"

"This practical question of mutual Christian charity and comprehension may be put concretely as follows: some wounded or dying Episcopal officer or sailor on a battleship where a non-Episcopal chaplain is serving and where no Episcopal clergyman is available, wishes to receive the sacrament. No one not ordained by a Bishop can fully meet what he feels to be his need in extremis. Shall his own Church deny him in this extremity his last dying prayer? Shall it fail to make any possible provision for such emergency? Or shall any other Church refuse any act of possible compliance that would enable its minister to render this Christian service? This and similar needs of service our chaplains have to meet . . . Our navy is in action; our soldiers are already in the field; shall the Churches delay to provide from their united means a full equipment for every chaplain and to send him with all possible authority and grace which any communion may bestow?"

The letter discusses further the possible forms which such Episcopal or-

dination of chaplains belonging to other Churches might take. As to the ecclesiastical standing of such ministers to whom joint authorization had been given, they would remain as before, with the denominations to which they belong, and have no right to exercise their ministry in the Episcopal Church unless specifically licensed thereto. The letter continues with the expression of the belief that such joint authentication of chaplains would be a definite manifestation of the will to unity and would lead further in that direction. "We would have succeeded in making as a war measure a precedent for ourselves to follow after the war." It closes with this fine passage which must find an echo in the heart of every Churchman:

"In presenting to you this appeal for present action we are not unmindful of the fact that the reunion alone of the churches of the Reformation would form but a part of the reunion of Christendom. We too may share your hope that at some future time in the Divine fulfilment of history the Anglican Church may be found not merely acting in a mediating function, but much more rather in a representative position, comprehensive of all the religious forces of the ages of the Reformation, standing possibly in some future Ecumenical Council for the supreme faith and the guiding principles of liberty and loyalty which are our common heritage, and upholding the belief, which has never been wholly lost throughout our Protestant divisions and which all our creeds confess, in the one Holy Catholic Church.

"In the Appeal which we now submit we have urged that we take counsel not of our fears but of our hopes. For the history of former efforts for Church comprehension shows that the one often fatal obstacle has been the fears which different parties or communions entertained of one another. In mutual distrust they had not faith enough to believe that among them all the truth could take care of itself. . . . Shall we suffer Unity to fail again at this day, with the stupendous world-work to be accomplished by this generation, because there shall not be found among us that perfect love that casteth out all fear?"

We confess to a feeling of intense and anxious interest as to the response of the House of Bishops to this generous and noble overture. We consider it one of the most significant of the many indications which point to a truer harmony and more fruitful peace for the Church, the nation and the world as the result of the sore travail through which we are now passing. That our Church, through her Bishops, should confess to impotence or, far worse, to indifference in the face of such a challenge is inconceivable, and we await their answer with hope and confidence.

Christ came to bring man's spirit into immediate contact with God's Spirit; to sweep away everything intermediate. In lonely union, face to face, man's spirit and God's Spirit must come together. It is a grand thought! Let us aspire to this, to greatness, goodness! So will our spirits mingle with the spirit of the Everlasting.—F. W. Robertson.

Book Notices

(All books reviewed at any time in this column may be ordered at the publisher's price given, plus postage 15 cents, from the book department of the Southern Churchman.)

A Manual of Mystic Verse. Being a Choice of Meditative and Mystic Poems, Made and Annotated by Louise Collier Willcox. New York. E. P. Dutton & Co. Pp. 317. \$1.25.

From the thirteenth century to the present the compiler of this goodly little volume has ranged in search of the best expressions of religious feeling in verse. A first edition was published seven years ago, under the title, "A Manual of Spiritual Fortification." While over-cumbersome, the old title was not an inapt description of the purpose of the collection. It has been made with great discrimination and contains many poems of excellent quality from obscure sources which would remain quite unknown to the general reader unless gathered in such an anthology as this.

Memoirs of Cardinal de Retz. Written by Himself. In two volumes. Pp. 440 and 357.

Taras Bulba, and Other Tales. By Nikolai V. Gogol. Pp. 311. Six stories of old Russia. Introduction by John Cournos.

Numbers 735, 736 and 740 of **Everyman's Library**, published by E. P. Dutton & Company, New York, at forty-five cents a volume; a series with which no one wishing for the best in literature of all description at a most moderate price can afford to be unacquainted.

Man's Supreme Inheritance. Conscious Guidance and Control in Relation to Human Evolution and Civilization. By F. Matthias Alexander. With an Introduction by Professor John Dewey. New York. E. P. Dutton & Company. Pp. 371. \$2.00.

The shortcomings of the civilization of to-day are obvious. We do not boast of it as we did a few years ago, seeing the uses to which men are putting their achievements in the fields of science and material acquirements. The author of the work before us seeks to trace the reasons of our comparative failure and to suggest the remedy. Very broadly speaking, man has not gone too far in his evolution on certain lines, as some would have it, but not far enough on other lines to preserve his proper balance. Personally and as a society his control of himself has not kept pace with his conquest in other fields. The remedy proposed is the application of certain principles of "psycho-physical guidance by conscious control" which are elucidated at large and are doubtless admirable, especially in their application to the education of children. But we need more than this.

Books Received.

Under Fire. The Story of a Squad. By Henri Barbusse. Translated by Fitzwater Wray. E. P. Dutton & Company. Pp. 358. \$1.50. Varied and

virile narratives of war life as it comes to the soldiers of France, graphically told but not always pleasant to read.

To Arms! An Impression of the Spirit of France. Authorized Translation from the French of Marcelle Tinayre, by Lucy H. Humphrey. E. P. Dutton & Company. Pp. 302. \$1.50. A story of the heroic days of the mobilization, when the soul of France shone forth with such splendor.

The Master of the Hills. A Tale of the Georgia Mountains. By Sarah Johnson Cocke. Pp. 327. \$1.50. A Virginian author writes sympathetically this story of the Southern mountaineers.

Civilized Commercialism. By Ernest G. Stevens. E. P. Dutton & Company. 1917. Pp. 252. \$1.25. A plea for the application of democratic principles to business, which stands, as the author asserts, as a Chinese wall across democracy's march toward full freedom and fraternity. "Democratic principles must drive business privilege out of business, or business privilege will drive democratic principles out of our political system." A most timely topic for consideration by business itself if it wishes to preserve its place in the scheme of things.

Booklets and Pamphlets.

Lord Teach Us to Pray. By Diana Ponsonby. Longmans, Green & Company. Twenty cents. An excellent little series of prayers, intercessions and meditations, prepared for a Study Week of a Girl's Diocesan Association, and well adapted for use on any similar occasion.

The Gospel of the Kingdom. An Outline for Missionary Study of the Bible. By Bishop Rhinelander. The John C. Winston Company. Philadelphia.

Conquering and to Conquer. A Mystery Play. Forty cents. And Suggestions for presenting the Play. Twenty cents. By Marie E. J. Hobart.

The Great Trail. An Indian Mystery Play. Twenty-five cents. By the same author. Published by the Educational Department of the Board of Missions. Mrs. Hobart is a well known writer of works of this character, and those looking for the best in this line would do well to examine these; missionary in purpose, Churchly in teaching and of fine literary tone.

An Epiphany Mystery Play. By the Rev. Carroll Lund Bates, Rome, N. Y., from the author. A shorter play, of the same character as the above; well conceived and written.

Letters to the Editor

In this department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letter to the Editor" will appear in our columns except over the signature of the writer.

A PLEA FOR THE FREE CHURCH.

Mr. Editor: When practically all the world is fighting to the death for democracy, when the Church is taking so large a part in formulating thought,

when men's hearts are failing them for fear, when to many souls faith itself seems dependent on the outcome of this terrific struggle between light and darkness, it seems strangely at variance with the spirit of the times that at any church edifice in this country one should feel embarrassed by the necessity of asking for a seat. And yet this is precisely what happens in any church that uses the autocratic, aristocratic anachronistic system of owned, rented or assigned pews.

Can the imagination conceive of ushers at any of the sermons delivered on the shore of the Galilean lake? Does any one believe that the publicans had all to be seated before the fisher folk could get a place? St Peter said, "Use hospitality one to another without grudging." Did he mean one kind for our own homes and another kind for God's house? Is there a single person who reads this letter who would ask guests to his house and then say, "You will please wait in the hall until my family arrives because each one of them wishes his accustomed chair. When they are all comfortably seated you may enter." Yet this is done, in effect, in every church that is not absolutely free. In my opinion a church should be so free that any individual of any stratum of society would feel comfortable and at ease in any seat therein.

The functions of the ushers should change and they should be no more than a reception committee, who should have power to say, with a wave of the hand, "This is God's house. You are welcome. Walk in and take any seat that meets your mood or suits your fancy." I know from years of experience just the effect on people's minds, particularly strangers, of a restricted sitting, and I grieve to say that in this respect this Church of ours is one of the chiefest offenders, and as a consequence one of the greatest sufferers. I have, however, seen great improvement in recent years. After this war is over there must follow general reconstruction, commercial, social and religious. Commercially we are going to be greater, socially we are going to be more democratic and religiously we are going to be more tolerant and charitable, and as I am convinced that one of the beneficent results is going to be a tremendous increase in real Christianity, so I hope that every church in this country will be as free as was the open air at the first sermons preached by Christ Himself.

C. C. CHADBURN.

Wilmington, N. C., April 4, 1918.

The Pension Fund.

The Southern Churchman squarely challenges the Church Pension Fund to show cause why it does not provide for the aged and disabled clergy and their dependents, who became such before March 1, 1917.

Inasmuch as it declared \$5,000,000 to be sufficient to provide for the accrued liabilities of the then active clergy and did so after figuring on the problem for the space of two years with the assistance of the best actuarial brains in this country, and inasmuch as it actually received \$3,750,000 in excess of the \$5,000,000 asked for, an explanation at least is in order and is the just right of contributors to the fund.

We gave our money with the understanding that all dependent clergy of the Church would be provided for; and if all of them are not provided for by this Pension Fund Commission, there is no other source from which any of them can look for relief.—Texas Churchman.

THE TESTIMONY OF NAPOLEON BONAPARTE TO THE DIVINITY OF OUR LORD.

If the first Napoleon was not a theologian, he was at least a man whom vast experience had taught what kind of forces can really produce a lasting effect upon mankind, and under what conditions they may be expected to do so.

A time came when the good providence of God had chained down that great but ambitious spirit to the rock of St. Helena; and the conqueror of civilized Europe had leisure to gather up the results of his unparalleled life, and to ascertain with an accuracy not often attainable by monarchs or conquerors his own true place in history.

When conversing, as was his custom, about the great men of the ancient world, and comparing himself with them, he turned, it is said, to Count Montholon with the inquiry, "Can you tell me who Jesus Christ was?" The question was declined, and Napoleon proceeded, "Well, then, I will tell you. Alexander, Charmagne, Caesar and I myself have founded great empires, but upon what did these creations depend? Upon force. Jesus, alone founded His Kingdom upon love, and to this very day millions would die for Him. * * * I think I understand something of human nature; and I tell you all these were men, and I am a man; none else is like Him. Jesus Christ was more than man. I have inspired multitudes with such an enthusiastic devotion that they would have died for me * * * but to do this it was necessary that I should be visibly present, with the electric influence of my looks, of my words, of my voice. When I saw men and spoke to them, I lifted up the flame of self-devotion in their hearts. * * * Christ alone has succeeded in so raising the mind of man towards the unseen that it becomes insensible to the barriers of time and space. Across a chasm of eighteen hundred years Jesus Christ makes a demand which is beyond all others difficult to satisfy; He asks for that which a philosopher may often seek in vain at the hands of his friends, or a father of his children, or a bride of her spouse, or a man of his brother. He asks for the human heart; He will have it entirely to Himself. He demands it unconditionally, and forthwith His demand is granted. Wonderful! In defiance of time and space, the soul of man, with all its powers and faculties, becomes an annexation to the empire of Christ. All who sincerely believe in Him experience that remarkable, supernatural love towards Him. This phenomenon is unaccountable, it is altogether beyond the scope of man's creative powers. Time, the great destroyer, is powerless to extinguish this sacred flame; time can neither exhaust its strength, nor put a limit to its range. This is it which strikes me most; I have often thought of it. This it is which proves to me quite convincingly the Divinity of Jesus Christ."

(The above quotation, sent us by a friend as most appropriate for these times, is from Liddon's Bampton Lectures on the Divinity of Our Lord. Canon Liddon gives the authorities, which seem indisputable, for accepting this as a true account of this well known testimony of the deposed emperor.—Ed. S. C.)

LETTER FROM THE WAR COMMISSION.

To the Clergy and Laity of the Church:
Your War Commission gratefully announces that the amount thus far received in money and pledges from various contributions and from the offerings of Sunday, January 27th, is about \$600,000. The ministrations of the Church are now following the men and boys of the army and navy here and across the seas: Chaplains are equipped; voluntary chaplains and lay workers are in every large camp, in this country; our soldiers and sailors know that the Church is with and behind them, supporting, comforting and inspiring them.

Your Commission now ventures to send this additional message throughout the Church.

When the nation entered the war, one year ago, its object, as stated in the message of the President, was "to vindicate the principles of peace and justice in the life of the world, as against selfish or autocratic power." We gave this assurance to our sister nations, "We have no selfish ends to serve. We desire no conquest, no dominion." "We are but one of the champions of the rights of mankind. We shall be satisfied when those rights have been made as secure as the faith and freedom of the nation can make them." "To such a task we can dedicate our lives and our fortunes, everything that we are and everything that we have." When peace, justice and the rights of mankind are at stake, the Church's course is clear, her decision made. We have entered upon a holy crusade and for its consummation we have dedicated everything that we are and have.

A year has passed in preparation and action; our boys and men are upon the battle line. Now, and for the coming months, the coming years, if God will, the people of Christ's Church will bring into play every resource of physical strength, intelligence, and moral and spiritual force to carry the crusade through.

The exalted motive lifts every word and deed. If we keep our motive pure, our hearts true and our lives clean, nothing that we may do in this war is sordid or unworthy. Every command, contract and commission, every stroke of labor and forward step of invention, every charge of infantry and shot of artillery rises to the realm of spiritual warfare, lifting the souls of men above bitterness and hate to the heights of great duties and heavenly principles.

As your representative in war activities, we venture to remind you of these definite duties.

First. The third Liberty Loan makes its demand on every member of Christ's Church. The strength, the lives, and the victories of our boys and men depend directly upon their munitions, barracks, hospitals, ships and supplies; and these depend directly upon your economies and sacrifices in subscribing to the Liberty Loan.

Second. For the support of our Allies and for our own defense, the Allies and all our people must have nutritious food; the soldiers and sailors must have the best food on which to fight. The men and women of the Church will not wait for others to be frugal. They will lead in frugality; they will work upon the farms and gardens "for the vindication of peace and justice."

Third. To whatever demands the authorities make—the conservation of fuel and light, the restriction of travel, and of the comforts as well as the luxuries of daily life; to whatever call for service in the Red Cross, shop or factory, in the home, at the rear or

the front, the members of Christ's Church will respond.

These are days for quick obedience and cheerful action, for self-discipline of those at home as well as at the front. These are days for a stout heart and a steady nerve. We have undertaken the crusade; in the steps of the Saviour we "must walk to-day and to-morrow and the day following."

Beneath and behind these great motives and high deeds, we have the support of a steadfast faith in God. He bids us to move forward. In the home, in the church, in the barrack, out upon the field of corn or the field of battle, every Christian will lift up heart and life to God. To every man, woman and child of the Church the command comes to take his part in the crusade. We will every one of us give answer to the challenge of our Lord, "He that findeth his life shall lose it; and he that loseth his life for my sake shall find it."

WILLIAM LAWRENCE,
Bishop of Massachusetts, Chairman of
the War Commission.
April 6, 1918.

THE ARCHBISHOP OF YORK ON THE NEW LIBERTY LOAN.

"Come to England and France quickly with money, ships and food. There is a terrible strain upon my countrymen in the trenches. We are not whining and asking for sympathy, but you will be cheering us to new hope, if we know that all the power and resources of your country will be given to the future of civilization.

"You cannot send as many men as you wish, but you can send other things. Send money. Where men cannot go, money can. The ocean cannot stop it. Your dollars are the only bullets that will never miss their mark. You are going to have a great Liberty Loan soon. Put all the vigor into it that you can. Don't delay. We are asking you as brothers and partners, to come and help us. Every man, woman and child can help in this fight, to free the world from the menace of German domination.

"We have to settle whether the spirit of irresponsible autocracy or the spirit of freedom is to prevail among the nations of the world. So vast and fundamental an issue naturally draws all the free nations of the world together. It must be settled now and forever, cost what it may. The world must decide whether it will submit to the domination of a spirit which, if it were to prevail, would plunge the nations of the world into a long, rest-such an issue there can be no such death and destruction were more ramthing as compromise. We must be worthy of our task. We must recover for the world the atmosphere of freedom."

ARMENIA'S TRAGEDY.

Samuel T. Dutton.

Since 1914 the world has witnessed its surfeit of tragedies. There has been the wanton, heart-breaking tragedy of Belgium, shorn of its splendors and robbed of its industries; the war-torn tragedy of Poland, with conquering armies sweeping one after another over its beautiful fields and through its stately old towns; the tragedy of Serbia, invaded from the north by the barbarians and ravaged from end to end. But of all the tragedies of the war, that of Armenia is the most harrowing. Here the cup of bitterness flows over. As if the history of this afflicted people were not gloomy and unhappy enough, this latest page has surpassed

everything before it, in horror and despair.

The Armenian race scattered all over Asia Minor, Syria, Palestine, the Russian Caucasus and Persia has for centuries been subject to suffering. The terrible plight of these people to-day beggars description. They have not only suffered from invading armies, and been driven from their homes by the conquerors, but they have been set upon by their own neighbors; they have had to bear again the fearful persecution of the Turk, sustained and strengthened by the thorough-going co-operation of his German superiors; they have been massacred and deported and tortured.

In the Orient, where initiative and efficiency are often lacking, the Armenian has shown a remarkable industry. He has loved learning and has set up, with the small funds at his disposal, schools for his children throughout the Ottoman Empire, when the government has flagrantly neglected to provide for the education of its own people. The Armenian has kept tenaciously to his religion, which has symbolized to him his national unity. He has developed industries and has shown unusual ability at finance and commerce. He is pre-eminently law-abiding. For all these things he has been hated and persecuted and last of all this greatest of afflictions has fallen upon him. The Syrian, too, equally a victim of this same wholesale deportation, has suffered untold persecution. It is said that in the region of the Lebanon death and destruction were more rampant than anywhere else.

It is difficult to grasp the purpose of a government in this twentieth century, which has attempted to annihilate a whole people. For many years previous to the war, hatred and distrust existed between the Turks and the Armenians. Add to this the new idea of Turkification of the empire which has taken possession of the Young Turk leaders, and perhaps it is possible to understand in some degree how the idea of the elimination of the Armenians, as unfit for complete Turkification, was conceived. The idea has been carried out with primitive barbarity. Deportation, massacres and disorganization, with the natural results of starvation and disease have been the methods. What makes it all the more appalling is the fact that it was organized by a so-called government and put through by government officials. It is generally agreed that Germany will be held ultimately guilty in this crime.

The Armenian and Syrian Relief Committee in America, six thousand miles away from this pitiful scene of devastation and pain, is trying to stem the increasing tide of human suffering by every means in its power. The history of the growth of this committee, with the self-sacrifice of its workers at home as well as in the field, and with the co-operation of generous Americans, makes fascinating reading. To-day centers of relief have been organized in scores of cities throughout these desolate lands. Constantinople, Tiflis, Jerusalem, Teheran, Bagdad, Cairo, Tabriz and Beirut each is a nucleus of a whole region of relief numbering scores of small towns and villages in a radius of many miles. With the occupation of parts of Palestine by the British, opportunity for relief is growing. Armenians and Syrians are daily escaping to the haven of the Russian Caucasus of the British conquered territory, begging for bread and clothing. Missionaries and consuls work in out of the way places, risking, indeed some of them giving, their lives for this splendid work of the good Samaritan. They constantly write for more funds;

each week brings cables asking for continued support and continued generosity.

We must not only take heed for the present but must look to the future. America has taken up in some measure the burden of Armenia. The freest of the nations holds out its hands to the most downtrodden. In the future there will be more and greater work to do, the constructive work of rehabilitation, so that properly speaking we might say that our interest in Armenia has only begun. It is to increase with the years and be of a wide and permanent nature. Already we can see that time coming. And let us hope that out of the depths, the broken people of the Bible lands, which have given to the West the precious heritage of its religion, these people may be raised again to a life of peace, to a sense of security, to an assurance that their terrible trials and afflictions and sufferings are over for all time.

GIRLS' FRIENDLY SOCIETY.

Sir H. Rider Haggard, speaking to the English G. F. S. at its Imperial Conference last year, said of the changed conditions that will prevail after the war: "A great Veiled Face sits before us, and the Veil is going to be torn away. What the Face beneath is none of us know . . . what it is will depend largely upon the wisdom or unwisdom of the women of the country."

Many forces are shaping this Face. Political power is being fast given to women, industrial opportunities, undreamed of a few years ago, are already open before them, and will be so more and more as the war goes on, while on the other hand the continuation of it will make homemaking and motherhood the lot of the few instead of the many; what effect these and the other conditions prevailing will have upon the Face of the woman of the future we can picture in a dozen different ways; it may be terrible with the frenzy of social unrest and class hatred; sorrowful and stern from an unduly heavy burden of sorrow and work; wild and dissipated from the mad search for forgetfulness in pleasure and amusement, cold and hard from selfish effort to escape care and responsibility; cruel and relentless from the struggle for money; or, tender, trustful, resolute and strong from faith that God is mighty and will prevail, and the belief that all things work together for good to them that love Him.

We must believe that such a beautiful Face is behind the Veil, and we must teach others to realize such a possibility.

The Archbishop of York, speaking to the G. F. S. in New York, told us that we must give our girls a high sense of honor. "If that sense fails, nothing will succeed. If it succeeds almost nothing else is necessary. The only way to make them rise to the height of the occasion is to link their sense of honour with the memory of the victorious Jesus Christ. . . . The supreme lesson to be taught is that for men and women there is only one sovereign remedy against temptation. 'Put ye on the Lord Jesus Christ and make no provision for the flesh to fulfil the lust thereof.'"

As Bishop Perry said at the same meeting: "The excitement in the hearts of the women of our country is capable of a great danger, it is capable of a great good. Is it not possible for us to give it spiritual direction, to lay down deep the foundations of honour and truth and purity? Let us create a new spiritual sense in our Church, strengthened by forces of friendship and love which will result in a new spiritual awakening among the men

and women of our land. St. Paul wrote from the front to the rear as he was carrying the line onward to the West from Jerusalem to Greece, from Greece to Rome, and from Rome onward through Europe, to those who had position in the lines of reserves: 'We live, if ye stand fast in the Lord.' It is the message to the supporting line, to those who are to work for the moral and spiritual power of the country. They will live indeed, whether they have to lay down those lives of theirs or not; they will live, if we stand fast in our faith."

This is the lesson that we, as a religious Society, have to teach; this is the faith by which we must hold, and by which we must live if the work of the G. F. S. is to mould the Face of the Woman of To-morrow, whom we, as Associates, touch now in the Girl of To-day.—G. F. S. Associates Record.

Presbyterians of the North discussed for a time the holding of no General Assembly this year, owing to the war. Finally, almost wholly because of their own war plans, they determined upon holding it, and fixed upon Columbus as the place. Friction developed over their War Commission, in some part because of men put in to manage it, so it is admitted, but in great part because of alleged duplication of the work of others. In common with practically every body, Presbyterians are this year saying war time is no time to duplicate efforts, certainly not with a sectarian spirit. The Columbus Assembly will, it is said, reorganize the Commission, put it into better working shape, and stop criticisms that are now coming from pastors in the Middle West. Those who seek the remaking of the Commission acknowledge that much good work has been accomplished, and will ask the Columbus Assembly to endorse it to that extent.

Presbyterian missionary finance will come out better than was at one time expected, so conditions indicate at the very moment of closing the books. The foreign work will close the year with all appropriations met, and about \$400,000 in excess, raised to meet unusual conditions of money exchange and high prices. It was sought to secure an excess of \$500,000, but it is not believed that goal has been attained. The home work is likely to fall \$150,000 into debt unless late returns pull up the figures. Presbyterians say that upon them falls a very large share of the burden of European relief, and that a most remarkable feature of the war times in America is the extent to which Christian people give money to all causes.

The Great Commission

The Church of England and Her Missions: A Splendid Example.

The Church of England still maintains its marvelous record for missionary giving in spite of the heavy drains of war. During 1917 the Society for the Propagation of the Gospel received \$70,000 more than during 1916. There was a gratifying increase from every source except legacies. The fact that these fell off \$10,000, as compared with 1916 emphasizes all the more the splendid giving of the living donors. The total income for the year was \$1,215,000. Only in three other years has the income risen to a higher level, and in each of these some specially munifi-

cent bequest raised the total beyond comparison. Never in any previous year have the offerings from parishes and the gifts from individuals been so large as during 1917. The year, with all its difficulties and disappointments, its trials and sorrows, will stand out on the Society for the Propagation of the Gospel records as a period remarkable for devotion to the great cause which the venerable society has for two hundred and seventeen years so successfully promoted.

"We begin our new year's work," says Bishop Montgomery, "in a spirit of thanksgiving and hope. It is easier now than ever before to plead the cause of the Church beyond the seas. Only those who do not care to have a part in Christ's final victory can venture to refuse to respond to His command, 'Go ye therefore, and teach all nations!'"

The Missionary Schoolmaster.

Thirty-two years ago a steamer anchored at Woosung, at the mouth of the Yangtse, to discharge passengers for Shanghai. One of them was a young American by the name of Hawks Pott from New York, a missionary sent out by the Episcopal Church to join the staff of St. John's College. But the college was no college at all; it was only a boarding-school with sixty boys, all of whom were on a charity basis. Even their shoes were given to them. The prospects for a real college must have seemed rather dim.

However, about that time the Chinese of Shanghai began to wake up to the necessity of learning English. The foreigners were coming there in large numbers to do business. They had not the patience to learn the language of the Chinese; so some of the wealthy Chinese merchants of the city went to St. John's to ask that their boys be admitted to learn the foreigners' language. "Of course, you understand that St. John's is a missionary school?" Yes, they understood that, and were willing to take the chances of their sons being converted. "Very well, then; they may come if you are willing to pay for the teaching." The day those boys entered the school as paying pupils marked a new stage in the history of the institution.

Recently I had the privilege of calling on this missionary who was put ashore at Woosung thirty-two years ago. I found him in the president's office, the director of a university which has 468 students, 42 teachers, and as attractive a campus as I have seen the world over.

"Let me see," said Dr. Pott, running through the pages of the St. John's alumni catalogue; "of course, you know Wellington Koo. He is one of my boys. Then there is Alfred Sze, the Chinese minister in London, and W. W. Yen, who has been the Chinese minister in Berlin; they also are graduates of St. John's."

Not a bad record, that, for a single missionary college to have tutored the three foreign representatives of China upon whom has fallen the heaviest burden of Chinese diplomacy during these last few critical years!

Dr. Pott modestly continued through his alumni lists, mentioning a score or more of names of his graduates who are now occupying places of trust and great responsibility; men like Dr. Tsur, president of Tsing Hua College, where the "indemnity" students are selected and prepared for America, and the president of the Hanyang Iron Works.

This story suggests something of the general character of the background out of which the last three decades of

missionary education have come, not merely in China, but elsewhere in the Orient. Most mission colleges were, in the beginning, colleges only in name. In fact, they were charity boarding-schools. Their primary purpose, like that of our American colleges in the early days, was to raise up and train a literate clergy. They had to take their pupils unprepared, wherever they could find them. They drew largely from the coolie, outcast and servant classes. But to-day if you were permitted to attend the alumni dinner at the Doshisha in Kyoto, or to visit Peking University, or the Anglo-Chinese colleges at Foochow, or Singapore, the American College at Madura, the Christian College at Lucknow, or Forman College at Lahore, you would meet some of the most distinguished and influential men of the entire Orient.

The Orient now wants, more than anything else in the world, better educational facilities. Ask a citizen of any Oriental country what three things he most desires for his people. Two of the answers may vary according to the local conditions, but one is uniformly the same from Sapporo to Hyderabad: better schools. Not all schools are so favorably situated as St. John's in Shanghai. There are hundreds of millions of people in Asia whose entire family income is not equal to the \$220 Mexican (approximately \$150 American currency) which St. John's is able to charge for annual tuition. It is not the aim of every school to become self-supporting. The glory of the Christian ideal has always been that its primary care is for the poor and unfortunate. But every year the mission schools are able to shift their work more from the purely charity basis toward one of self-respecting independence. Western education is now so highly prized that pupils and parents alike are willing to make superlative sacrifices to acquire it. Indeed, the graduates of mission colleges, and even natives who have not had the privileges of such education, are already beginning to make large gifts for purposes of endowment. Only last year Mr. Katsuka, of Tokyo, gave \$100,000 to the Methodist Aoyama Gakuin of that city. The missionary schoolmaster is now sailing, not against the current, but with it.—Tyler Dennett, in Asia. Journal of the American Asiatic Association.

A Beautiful Humility.

A remarkable story comes from the Church in Japan. In order to make way for the election of a Japanese bishop, the English Bishop Cecil Boutflower, Bishop of South Tokyo, has resigned his See. But he is not expecting to retire from work in Japan. Leaving one of the most dignified of its bishoprics to be filled by one of the Japanese race, Bishop Boutflower intends to stay on, if he be wanted as Suffragan to that Bishop, with charge of work among Europeans in that Diocese.

Here is a Christian humility such as must challenge the admiration of the world. Voluntarily to give up his Diocese, and then humbly to serve as assistant to a newly consecrated Bishop much his junior and of another race, is one of the noblest things recorded in modern missionary annals.—American Messenger.

To give life for a worthy end is what we all want to do. A brief service, if it be concentrated, is more full often than a long service. The great lesson of the moment is that men must not, cannot live for private interests. They must contribute themselves to the

well being of the social whole, if they are going to taste the full flavor of life. No one who fails to live for the whole could be happy in the multitude which no man could number, toward which we are all speeding with unflinching certainty.—Bishop Brent.

Church Intelligence

Armenian and Syrian Relief.

A private letter just received from the American Committee for Armenian and Syrian Relief says:

"You will be interested to know that reports just received assure us of the continued effectiveness of relief distribution throughout Western Asia in spite of many political complications. Our workers are all reported well and enjoying the increased confidence and, in instances, the co-operation of officials in their distinctly humanitarian work.

"While scores and perhaps hundreds are dying every day of starvation and malnutrition, we have the satisfaction of knowing that other thousands are being kept alive by the funds which we are able to send."

The Conference for Church Work and Summer School for Church Music will be held at the Episcopal Theological School, Cambridge, Mass., June 21 to July 6, 1918. Interesting classes and conferences will be held on Missions, Religious Education, Social Service and other phases of Church work, with such well-known instructors as the Rev. Dr. Wallace E. Rollins, of the Virginia Theological Seminary; the Rev. Dr. L. C. Lewis, of the Western Theological Seminary; the Rev. Dr. Charles H. Boynton, of the General Theological Seminary; the Rev. Lester Bradner, Ph. D.; Miss Francis H. Withers and Miss Emily C. Tillotson, of the Church Missions House; Miss Marianna P. Ford, of North Carolina; Dr. W. H. Jefferys, of the Philadelphia City Mission; the Rev. Harvey Officer, O. H. C.; the Rev. Dr. Slattery, of Grace Church, New York; Miss Sarah W. Ashhurst, of Cuba; the Rev. John W. Suter, Jr., of the Massachusetts Board of Religious Education; Mrs. H. A. Pilsbry, of Pennsylvania; Miss Laura F. Boyer, of the Diocese of Bethlehem; Miss Lucy C. Sturgis, of Massachusetts; Miss Vida D. Scudder, of Wellesley College, and Miss Marian Fuller, of the Diocese of Erie.

The Conference for Church Work is intended for instruction and training in the Spirit and Method of Church Work. It opens the afternoon of Friday, June 21. The classes begin the following morning. The first week ends on the afternoon of Friday, June 28. The Conference closes after the early Celebration, Saturday, July 6.

Registration fee \$5.00. Applications for registration or further information may be made to Miss Marian DeC. Ward, 415 Deacon Street, Boston.

The Summer School for Church Music is intended for instruction and training in the Theory and Practice of Church Music. It is connected with the Conference for Church Work, and registration for one entitles members to the instruction and privileges of the other. Registration fee, \$5.00. Applications for registration or further information may be made to Mr. Richard G. Appel, 15 Hilliard Street, Cambridge.

A cable from Bishop Lloyd dated at Monrovia, Liberia, was received at the Church Missions House on April 4. Bishop Lloyd says that both he and Archdeacon Schofield are well, and that the date of their sailing from Monrovia is uncertain.

MARYLAND.

Rt. Rev. J. G. Murray, D. D., Bishop.

The Archbishop of York Visits Baltimore.

The Archbishop of York spent Wednesday, April 3, in Baltimore, motor-ing over with the Rev. Dr. Birchhead and Mr. W. Cabell Bruce, who had gone to Washington to bring him to Baltimore. He made a brief address at the noon day service at Old St. Paul's Church, and after luncheon went to the Fifth Regimental Armory to the exhibition, "Over There," where he also made a brief address. He expressed his amazement at the wondrous beauty and appeal to the imagination of the exhibit, and his appreciation of its spirituality, and its significance. After his short address at the armory, he planted an English elm on the grounds of the Pro-Cathedral. The principal address of his stay in Baltimore was made at a large mass meeting held at the Lyric on Wednesday evening, just before his departure for Pittsburgh.

In St. Paul's Church, Baltimore, the Rev. Arthur B. Kinsolving, D. D., rector, the attendance at all the services on Good Friday numbered about two thousand. The Three Hour Commemoration of the Passion was taken by the rector with the largest attendance in ten years, the church being filled, with many standing. On Easter Day and Maunday Thursday six hundred and sixty persons received the Holy Communion in St. Paul's Church and five hundred and fifty at St. Paul's Chapel, making twelve hundred and ten.

Bishop Murray recently confirmed seventy-three persons in St. Paul's Parish, of which forty-three were at the chapel. The Rev. Frank H. Staples is in charge of the chapel, which has about two hundred men working in munitions factories. There are one hundred and twenty men in the army and navy from the parish.

VIRGINIA.

Rt. Rev. R. A. Gibson, D. D., Bishop.
Rt. Rev. W. C. Brown, D. D., Coadjutor

Richmond Convocation.

The Seventieth Convention of the Richmond Convocation will be held April 23, 24 and 25, in St. Stephen's Church, Westhampton, the Rev. James D. Gibson, rector.

Woman's Auxiliary—Notice.

Owing to the illness of Mrs. James J. Sutton, the Executive Committee of the Virginia Branch of the Woman's Auxiliary has, at her request, appointed Mrs. J. Linwood Antrim (2028 Monument Avenue, Richmond, Va.) as its United Offering Custodian, to serve until such time as Mrs. Sutton shall be able to resume the duties of the office.

Parish branches of the Woman's Auxiliary in the Diocese of Virginia will please send all collections for the United Offering to Mrs. Antrim until further notice.

Louisa T. Davis,
President-Secretary.

Confirmation: Bishop Gibson visited Grace Church, Richmond, on Sunday morning, April 7, preached and confirm-

ed a class of thirteen presented by the Rev. W. H. Burkhardt. In the evening he confirmed a class of eleven at the Church of the Ascension, Highland Park, the Rev. P. A. Arthur, rector.

The Rev. A. Stuart Gibson, of Windsor, N. C., visited Richmond last week and preached Sunday morning at St. Luke's Church, and in the evening at the Church of the Ascension, Highland Park.

SOUTHERN VIRGINIA.

Rt. Rev. B. D. Tucker, D. D., Coadjutor
Rt. Rev. A. C. Thomson, D. D., Suffragan

Death of Bishop Randolph.

The Right Rev. Alfred Magill Randolph, D. D., LL. D., D. C. L., Bishop of the Diocese of Southern Virginia, died Saturday morning, April 6, at 9:15, at the Norfolk Protestant Hospital, where he had been critically ill for the past two months.

The funeral service was held on Tuesday morning from St. Luke's Church, Norfolk, and was conducted by the Rt. Rev. B. D. Tucker, D. D., the Rt. Rev. A. C. Thomson, D. D., the Rt. Rev. Joseph B. Cheshire, D. D., the Rev. David W. Howard, D. D., rector of St. Luke's, and the Rev. C. Braxton Bryan, D. D., of Petersburg. The body was taken to Richmond on the eleven o'clock train for interment in Hollywood Cemetery.

The funeral party was met in Richmond by Bishop Robert A. Gibson, D. D., Bishop William Cabell Brown, D. D., the Clergy of Richmond, and many others from Petersburg, the Theological Seminary, and elsewhere, and a large concourse of sorrowing friends. Proceeding at once to Hollywood, the service at the grave was read by Bishop Tucker. Interment was made in the midst of a violent storm of rain and wind which, however, could not deter those wishing to pay their last tribute of respect to the beloved dead.

Bishop Randolph is survived by his widow, Mrs. Sallie Hoxton Randolph, and two sons and three daughters.

Opening of Christ Church, Roanoke.

Christ Church was opened for its first service on Easter Day. The Rt. Rev. B. D. Tucker, D. D., who, with the rector, the Rev. George Otis Mead, conducted the service, was unstinted in his praise of the beautiful, substantial, well appointed church and parish house. Both are built of blue and stone, trimmed with white Indiana cut limestone. The church is finished throughout in oak, which is stained a soft-toned gray. Pews, choir stalls and chancel furniture in oak to match. The vestibules, choir and sanctuary are laid with Scotch brown tile, with dark blue marble for border and steps; hardwood floors, windows of Cathedral and antique glass set in stone mullions; a handsome two manuel organ of splendid volume and tone. The parish house is of two stories finished in clear pine. The first floor is for assembly, with class rooms forming a part of the assembly room. In connection is the library and secretaries' room. Upstairs is the primary department of three rooms, graduate department of three rooms, ladies' parlor, robing rooms for the choir and a kitchen. Then a large attic over all, which is so necessary for a parish house.

The choir of thirty-six voices, directed and trained by Mr. Gordon H. Baker, a vestryman of Christ Church, rendered the service magnificently. The Bishop preached an inspiring and hopeful sermon from St. John 2:19, "Destroy this temple, and in three days I will raise

it up." After the sermon, the Bishop confirmed a class of thirty-two persons.

The total cost of the church and parish house is about \$55,000. Add to this the cost of the ground and the rectory, which is next to the parish house, the whole church property cost \$70,000. It is to be noted that during the years of planning and building, Christ Church paid every assessment, paid in full or over-paid all apportionments and responded to all the appeals sent out by the Diocese and general Church. The Easter offering was \$3,300. The Sunday-school mite box offering was \$400.

The Rev. J. W. Canteay Johnson, who has not been well during the past month, has gone to Charleston and Rock Hill, S. C., to recuperate.

Hollins College: The Rev. G. Otis Mead, who is the church chaplain at Hollins, maintained a weekly service at that institution during Lent.

Bishop Tucker had an interesting service and confirmation at Toano in James City County in "Old Hickory Neck Church," Blissland parish, of which the Rev. E. Ruffin Jones, of Williamsburg, rector of Bruton Parish, is the minister. This is the first Episcopal visitation this church has ever had. Built in colonial times, when we had no resident Bishop, the old church fell into decay and disuse before Bishop Madison's time, and it has been in ruins for over a hundred years. During the past year the Rev. Mr. Jones has effected a complete restoration of this old church, and the Bishop preached and confirmed; the first service of its kind since the foundation of Old Hickory Neck was laid one hundred and fifty years ago.

The Central Convocation of the Diocese will meet in Boydton, Monday, April 22, in St. James Church, the Rev. H. N. Tucker, rector.

The following program has been arranged and contains one or two corrections of the copy recently mailed to members of the Convocation.

Monday, April 22

8:00—Preparatory service. Sermon by the Rev. A. L. Kenyon.

Tuesday, April 23.

9:30—Devotional service. Leader, the Rev. Chiswell Dabney.

10:00—Business session.

11:00—Morning prayer and sermon by the Rev. P. W. Reed.

3:00-3:30—Business session.

3:30-5:00—Conference on recent books and current topics. Leader, the Rev. J. Lewis Gibbs.

8:00—Evening Prayer and sermon by the Rev. C. P. Hallbrook.

Wednesday, April 24.

9:30—Devotional service. Leader, the Rev. C. O. Pruden.

10:00—Business session.

11:00—Holy Communion. Sermon by the Rev. E. P. Dandridge.

3:00—Business session.

3:30—Conference on Missions. Leader, the Rev. G. W. Ribble.

8:00—Missionary service with sermon by the Rt. Rev. A. C. Thomson, D. D.

Thursday, April 25.

(St. Mark's Day.)

9:30—Devotion service. Leader, the Rt. Rev. B. D. Tucker, D. D.

10:00—Business session. Parochial reports, etc.

11:00—Morning Prayer and sermon by the Rev. C. B. Bryan, D. D.

3:00—Conference on the relation of the Church and the Clergy to the War. Speaker, Dr. Jesse M. Jones, member

of the Virginia Council of Defense, Blacksburg, Va.

8:00—Confirmation at Christ Chapel. Sermon by the Rt. Rev. B. D. Tucker, D. D.

The Rev. W. R. Savage, having resigned as rector of Accomack Parish, has accepted work under Bishop Darst, of the Diocese of East Carolina. Mr. Savage's labors will be among the coast people in general, the Coast Guards in particular, having received recently especial permit from Secretary of the Navy Daniels to preach to the men of the service on the isolated coast of the Seventh District, United States Coast Guard, with headquarters on or in the vicinity of Roanoke Island.

EAST CAROLINA.

Rt. Rev. Thomas C. Darst, D. D., Bishop.

All-Day Prayer Service.

On March 20th the people of the various churches of Hertford united in an all-day service of prayer for peace. Services were held in the Episcopal, Methodist and Baptist churches in the morning and afternoon for women particularly, and in the evening for all members of the different churches. Several interesting addresses were made, appropriate prayers said and militant hymns sung, and the services, which were largely attended in spite of bad weather, were greatly enjoyed by all.

LEXINGTON.

Rt. Rev. L. W. Burton, D. D., Bishop.

Elected Secretary of Standing Committee.

The Rev. F. B. Wentworth, Winchester, Ky., Archdeacon for financial and educational work in this Diocese, and President of St. John's Collegiate and Industrial School, Corbin, Ky., has been unanimously elected by the Standing Committee of this Diocese to membership in that body. The Archdeacon was also elected Secretary of that body to fill the vacancy created by the resignation of the Rev. J. M. Maxon, now of the Diocese of Kentucky. All communications for the Secretary of the Diocese should be addressed accordingly.

BETHLEHEM.

Rt. Rev. Ethelbert Talbot, D. D., Bishop.

The annual Summer School, under the auspices of the Diocesan Board of Religious Education, will be held at Bishopthorpe Manor, Bethlehem, from Monday, June 24th to Friday, June 28th. Dean Fosbroke, of the General Theological Seminary, will deliver a course of lectures on II Samuel. Mr. Albert Edward Bailey, A. M., will conduct a course in the Historical Geography of the Bible and one on "Christ in Art," and will present three illustrated lectures: Palestine, the Battleground of the Nations; Three Devil-fighters in India; and Some Indian Roads to Heaven. Other lecturers will be the Rev. Arthur R. Gray and Miss Williamson.

The Rt. Rev. Thomas C. Darst, Bishop of East Carolina, was the speaker at the monthly meeting of St. Paul's Society of Lehigh University on Thursday evening, March 7th.

Mr. George McKinley, formerly a postulant at Leonard Hall, Bethlehem, who has been in training in the Ambulance Corps at Allentown, left on March 19 with several hundred men to

enter the Sanitary Corps training camp. Upon arrival at Washington Mr. McKinley with about fifty others was temporarily quartered in the parish hall of Trinity Church, whose rector, the Rev. George W. Van Fossen, was the first warden of Leonard Hall.

A number of memorials were dedicated at St. John's Church, East Mauch Chunk, by Archdeacon H. E. A. Durell on Easter Day.

GEORGIA.

Rt. Rev. F. F. Reese, D. D., Bishop.

Work Among the Soldiers.

The Bishop and clergy of the Diocese are fully alive to the opportunity for work among the soldiers. The Bishop has a list of all the communicants of the Diocese who have enlisted, and has written personal letters to them.

One of our clergymen, the Rev. R. N. MacCallum, rector of Grace Church, Waycross, has recently become a Civilian Chaplain at Camp Wheeler, in Macon, in the Diocese of Atlanta. The local clergy at Augusta, the Rev. G. S. Whitney, the Rev. William Johnson, the Rev. F. W. B. Dorset, and the Rev. P. T. Prentiss are doing fine work at Camp Hancock, Augusta. Camp Suther, an aviation now in process of construction, will be completed in about six weeks. This camp is situated at Americus and is to have 1,500 aviators in training. Here will be a fine opportunity for work.

In Augusta the Bishop has administered confirmation several times to officers and men of the division at Camp Hancock. He has already confirmed twenty-six who were presented by Chaplain McFetridge, of the 108th Field Artillery; Chaplain Houghton, of the 103d Engineers, and by the Rev. N. B. Groton, Civilian Chaplain, supported by the War Commission of the Diocese of Pennsylvania and also by the rectors of the parishes in the city. Another confirmation class was presented to the Bishop on April 3d.

The Bishop has also preached several times at regimental services in Camp Hancock, at the 103d Engineers, the 108th Field Artillery and the 112th Infantry. Not only are the chaplains doing faithful service, but in most cases the line officers are most cordial in their co-operation with the chaplains.

St. Thomas' Church, Thomasville: The Rev. William H. Higgins has just issued the Directory of St. Thomas' Church for 1918. There is report of much good work done. Mr. Higgins completed seven years as rector February 26 last. In this time there have been fifty-four confirmations, thirty-five baptisms, fourteen marriages and twenty-three burials. There are one hundred and thirty-nine names recorded on the parish register.

The Ninety-sixth Annual Convention of the Diocese will be held in St. John's Church, Savannah, April 17. On the evening before the convention the Episcopal Church Club of Savannah will hold its spring meeting. The speakers will be the Rev. G. Sherwood Whitney, rector of St. Paul's Church, Augusta, and Mr. Robert G. Tatum, of Sewanee. Mr. Tatum will tell of the ascent of Mt. McKinley by Archdeacon Stuck, of Alaska, whom Mr. Tatum accompanied on the trip.

At the Missionary Meeting on the night of the 17th the first speaker will be the Rev. William Johnson, rector of the Church of the Good Shepherd, Augusta. The second address will be given by the Rev. N. B. Groton, Civilian Chap-

lain at Camp Hancock, Augusta. The next speaker will be Mr. Tatum. The Hon. J. Randolph Anderson will speak of Diocesan Missions from a Lawman's standpoint.

LOUISIANA.

Rt. Rev. David Sessums, D. D., Bishop.

The Rev. Robert S. Coupland, D. D., rector of Trinity Church, New Orleans, has been commissioned as Chaplain and will sail for France on May 1.

NEW YORK.

Rt. Rev. David H. Greer, D. D., Bishop
Rt. Rev. C. S. Burch, D. D., Suffragan

The Rev. Dr. Manning, rector of Trinity, utilized the noon hour service on April 6, the anniversary of the entrance of the United States into the war, to speak on conditions in America to-day, in part military, in part religious. Of the former he said:

"We are still a long way off from realizing what this war must mean to us, the sacrifices and sorrows we must endure before the end. But the last two bloody weeks, with their horrors and perils, will help. If that heroic line on the west front should give way, if the hordes of the enemy should be able to break through, we would begin to see this would mean suffering and self-sacrifice of which few of us have dreamed.

"The situation demands that we who cannot go must put all our resources into the struggle. We must put our means into these Liberty Bonds. Every one who thinks knows this. God can be trusted. He who rose again stands to-day to tell us the right shall not go down to defeat. God bless our boys over there now in that terrific battle that is raging to-day, the sound of whose guns seems to ring in our ears. May He give us the victory and show us to be worthy of their sacrifices. May we now gird ourselves to stake our whole might in this fight for right and freedom, side by side with our gallant allies, until the infamous Prussianism has vanished from the world and we shall have peace through a victory won for the right."

In an address at the consecration of the Huntington Memorial Chapel of the Cathedral Bishop Greer paid high tribute to the life and services of the late Rev. Dr. William R. Huntington, long rector of Grace Church, chairman of the Cathedral Committee on Fabric, and Christian leader. Especially did the Bishop commend his vision, and plead that other men in the Church might cultivate the faculty. The chapel in question is the one farthest west on the Epistle side, corresponding to that of the late Bishop Potter on the Gospel side. It is of pure English fourteenth century Gothic architecture, and like the Potter Chapel, is far larger than the other five which surround the sanctuary, and will seat some three hundred persons. It is dedicated to St. Ansgarius. The cost considerably exceeded the original estimates, and there was delay in securing the funds. The dean and others took part in the consecration service.

Conferences of men serving as chaplains at the various cantonments are being held in different cities, among them Atlanta and Fort Worth, and they are to be held in Chicago and on the Pacific Coast. One just held in New York brought together more than one hundred including Y. M. C. A. war secretaries who are ministers, and the

verdict, following discussion of methods, was that there is such unity and harmony as never before obtained among religious bodies. At the same time the ministers, knowing the enlisted men intimately, paid exceedingly high testimony of their character. A message was read from the commandant at Camp Upton praising the work of the chaplains, and of the visiting preachers.

PITTSBURGH.

Rt. Rev. C. Whitehead, D. D., Bishop.

Bequest to the Church Home. In accordance with a request left by the late Mr. Reuben Miller in a letter to his children, they have lately given to the Church Home of this city \$20,000 to be added to the Endowment Fund of the institution.

Memorial: On Easter Day there was unveiled at the Church of the Ascension, Pittsburgh, an exceedingly handsome painting of the Ascension, which fills up the rear wall of the chancel above the reredos. The altar and reredos were given by Mr. Reuben Miller as a memorial to his wife, and this painting is given in memory of Mr. Miller, by his children, two sons and two daughters.

The Archbishop's Visit: Thursday, April 4, was made memorable in Pittsburgh by the visit of His Grace, the Most Rev. Cosmo Gordon Lang, D. D., Archbishop of York. Coming from Baltimore to Pittsburgh, his train was met by the Reception Committee, composed of the Bishop of the Diocese, and the Reception Committee of the Diocesan Church Club, who had arranged for his coming, Mr. Hill Burgwin, President of the club; Mr. Robert Garland, a member of Council; Mr. C. E. E. Childers, British consul, and Messrs. H. D. W. English and Herbert DuPuy. At eleven o'clock at the Hotel Schenley there was held a reception for the Clergy of the Diocese, which was largely attended. The Archbishop made an address, had prayers with those present, and gave them his blessing.

At noon Archbishop Lang attended a luncheon given in his honor in the Chamber of Commerce building, and at one o'clock made an address in the auditorium to the large body of citizens there assembled.

He had for his subject, "A Nation at War." Mr. H. D. W. English presided at this meeting, being introduced by Mr. Robert Garland, President of the Chamber of Commerce. The Archbishop was accorded a most enthusiastic reception by the large number of men assembled, to hear him.

The Church Club dinner was given at six o'clock in the Hotel Schenley, presided over by Hill Burgwin, Esq., President of the club. About three hundred guests were present, consisting of the Clergy of the Diocese, members of the club, and invited guests. Archbishop Lang again spoke with great acceptance.

The most imposing occasion in connection with the Archbishop's visit was the mass meeting held in the evening at Syria Mosque, the largest auditorium in the city. It was filled from pit to topmost gallery by a representative and enthusiastic audience of men and women. The mayor of the city presided. When introduced by Mayor Babcock, Archbishop Lang was given an ovation, the audience rising as one man and applauding to the echo. He spoke of the greatest needs of the Allies, which they looked to America to supply, men, food and ships in which

to transport both across the ocean. He commended the American navy. He complimented General Pershing as well as the President in forsaking the traditions of military service, and brigading our men with the British and French armies to hold back the enemy. The primate closing words were: "Moral strength comes only to those who join their purposes with the will of God. I cannot tell you how much may depend upon whether the soul of America will really uplift itself to God. That would bring us the strength we need. We ask no more than that you will make good what you, through President Wilson, pledged us when you entered the war." The meeting closed with the benediction by the Rt. Rev. Cortlandt Whitehead, D. D.

NEW JERSEY.

Rt. Rev. Paul Matthews, D. D., Bishop

Proposed Summer School for the Clergy.

The prospectus has recently been issued of a summer school for the clergy, the first of its kind under directly diocesan management, to be held at Ruth Hall, Asbury Park, June 17th to 22d. The appointed place is ideal for the purpose, and the plant of this new school for girls, known as Ruth Hall, will afford all essential accommodation.

The General Committee of Arrangements comprises the Bishop of the Diocese as Chairman and the Rev. Messrs. Hamilton Schuyler, Vice-Chairman; Francis H. Richey, Secretary, and Morgan Ashley, Treasurer. There are appointed also Sub-Committees on Publicity and Enrollment, Lecturers and Schedules, Finance and House Arrangements.

The total charge for attendance, including enrollment fee, board and lodging for the five days, is fixed at ten dollars per person.

The program of instructions has not yet been fully arranged, but there are already promised for the faculty Bishop Kinsman, of Delaware; Dr. F. F. Kramer, Warden of Seabury Divinity School, and Dean Fosbroke, of the General Theological Seminary.

It is proposed to map out a course of study along the lines of the subjects dealt with at the school, which may be pursued privately throughout the year and thus stimulate definite and systematic intellectual effort.

PENNSYLVANIA.

Rt. Rev. P. M. Rhinelander, D. D., Bishop
Rt. Rev. T. J. Garland, D. D., Suffragan.

How a Church Is Going to Help With the Third Liberty Loan.

Resolutions Passed by the Vestry of Gloria Dei (Old Swedes') Church at Their Easter Meeting.

In view of the urgent request of the National Government, that every possible association and agency should join in making the Third Liberty Loan a success, the campaign for which is to be started on April 6th, the first anniversary of the entry of the United States into the world war; and in view of the practical feasibility of combining the patriotism of members of the congregation and other friends of the parish with their interest in the general endowment of the Church, so that Old Swedes' may in a special manner render service to the Government by emphasizing and encouraging participation in the Liberty Loan;

"Be it resolved, That the rector be authorized in behalf of the vestry to call the attention of the congregation on Sunday next (April 7th) and at

other times which may prove convenient to the following suggestions:

"1. That any person wishing to endow a sitting in the church, whether in their own name or in the name of another, at the stated figure of \$200 for each sitting, may do so by subscribing to a Liberty Bond for that amount, and making it transferable to the rector, wardens and vestrymen of Old Swedes'.

"2. That if a sufficient number of the members of the congregation, who may become subscribers to the Liberty Loan, or who hold Thrift Certificates in smaller or larger amounts, join together by making their bonds or certificates transferable to the church, to the total amount of \$1,000; a pew in the back of the church shall be set aside and named the Liberty Pew, and a suitable plate shall be prepared and placed thereon."

A list of those subscribing under the above plan is to be posted in the vestibule during the progress of the Campaign.

IDAHO.

Rt. Rev. James B. Funsten, D. D., Bishop.

St. Michael's Cathedral, Boise.

On Monday evening, April 1st, a large and representative gathering of the communicants and supporters of St. Michael's Cathedral, Boise, the Very Rev. Alward Chamberlaine, Dean, met at the Bishop Tuttle Church House to receive reports for the past year. Bishop Funsten presided, and after the singing of America, Dean Chamberlaine made his annual report, speaking of the splendid work done by the various departments of church and Sunday school.

The Finance Committee's report showed \$6,306.13 received in church offerings; independent of amounts raised in the various organizations; the disbursements amounted to \$6,122.32. Over \$1,000 has been given for missionary, Red Cross, Indian, hospital and other philanthropic purposes.

The special Easter offering of \$6,700 will be used in cancelling a long standing mortgage in the church and other local indebtedness. This will allow the consecration of the cathedral, and it is the purpose of the Bishop and the dean to invite Bishop Tuttle, of pioneer days; the Rt. Rev. Ethelbert Talbot, Bishop of Idaho from 1888 to 1898; Dean Deuel, and all other former rectors and deans to be present on that joyous occasion.

An announcement of special interest was that a handsome new pipe organ is soon to be presented to the cathedral by members of the Davidson family in memory of the late Charles O. Davidson.

A recent confirmation class at the cathedral was the largest on record, and the Sunday school has doubled in attendance and offerings.

If there be no fruit, then is everything a failure. The garden itself is a garden for this. For this it was bought and walled about; for this it is dug and dressed. The gardener works and watches for this. For this the seed was sown, the tree was planted; for this, weeding and pruning and everything else has been done. For this the rains have fallen, and for this the sun has shone. The seasons have succeeded each other for this. For this, all the life of the tree has been at work; roots have grasped the earth; leaves have drunk the dew; the sap has crept up, and blossom and bud have all been for fruit. If there be no fruit, then everything is a failure—everything.—W. G. Pearce.

Christianity and the Community

Thy Kingdom Come on Earth

Few things in connection with the Army can touch so immediately the concern of Christian people as the question of the opportunity of the troops to be ministered to by an inadequate number of chaplains. As matters stand now, the number of chaplains is not adequate. There are bodies of troops who have no chaplains at all, and there are chaplains who have so many troops to be responsible for that they cannot come into real and personal touch with these men.

This fact need not be something which we merely regret, and do nothing about. The readers of this page can help correct the present lack. The following letter from the General War-Time Commission of the Churches states the situation; and what every one who really believes that religion is worth something to the Army ought to do is to sit down quickly and write to the chairman or one of the members of the House of Representatives Committee a letter urging special action on the chaplains' bill.

The existing law provides for one chaplain to a regiment. This was passed when there were 1,200 men in an infantry regiment. Now there are 3,600, but only one chaplain.

In the Navy there is one chaplain to every 1,250 officers and men.

In the British Army there is one chaplain to every 800 men, and this is not considered enough in the case of detached units as in the artillery.

On September 25 the bill to restore the proportion of chaplains to the original ratio was introduced into the Senate and into the House.

On September 27, 1917, the Federal Council and the Catholic authorities presented a memorial to the President and Congress asking for the passage and approval of this measure.

Early in October the Senate passed the bill.

On January 18, 1918, General Pershing cabled a recommendation "that the number of chaplains in the Army be increased for the war to an average of three per regiment."

Secretary of War Baker has endorsed the bill.

The House Committee on Military Affairs has approved it.

The House Committee on Rules has the power to make a special rule bringing the bill before the House for immediate action. The House Committee on Military Affairs has asked the Committee on Rules for such a special rule. The latter are considering the question.

The members of the House Committee on Rules are Edward W. Pou (of North Carolina), Chairman; Finis J. Garrett (of Tennessee), Martin D. Foster (of Illinois), James C. Cantrill (of Kentucky), Pat Harrison (of Mississippi), Daniel J. Rioridan (of New York), M. Clyde Kelly (of Pennsylvania), Thomas D. Schall (of Minnesota), Philip P. Campbell (of Kansas), Irvine L. Lenroot (of Wisconsin), William R. Wood (of Indiana), Bertrand H. Snell (of New York).

The number of the bill is H. R. 6326.

Because that gathering plays so large a part in the constructive social effort of the nation, we give space gladly to this letter, which sets forth the aims and purposes of this year's National Conference of Social Work, which is to meet in Kansas City from May 15 to 22.

Will the Church stand by and see war wipe out, in the words of Edward T. Devine, "the hard-earned program accomplished by decades of conscious organized effort to reduce poverty, disease and crime and to improve social conditions? Slowly, patiently, hopefully, through the years of peace," this mind tells us, "by one infinitesimal gain after another, mankind has tried to diminish misery and increase well-being. We write our triumphs in the statute books and constitutions. War comes, such war as this in which we are engaged, and in a few months all seems lost. By all the tests of social welfare which we are accustomed to apply Western civilization in four years has plunged into a whirlpool of destruction which mocks at the ideals and efforts of the nineteenth—and as we thought—the twentieth century. The destruction and devastation which appalls us are but incidents in a stupendous evolution—most regrettable incidents in progress toward an end with which they seem incompatible. Somewhere and somehow there is—there must be—a reconciliation."

Never before has the Church borne such a vital relationship to the welfare of communities. Never before has there been such a program at a national conference meeting bearing on this relationship. Church workers cannot afford to miss the opportunity for Church and welfare history will be made in these few days replete with virile measures. "The subtle disorganization of family life, the emotionalism and unrest which affects young men and women, the noticeable increase in juvenile delinquency, the presence of new dangers to public health and vitality owing to inadequate food and fuel, the danger of lowered industrial standards, the undermining of family economic well-being through increase of prices beyond wages—all these tendencies must receive most alert and constant attention." So says Robert A. Woods, President of the conference and head of South End House, Boston. Surely these are dangers that affect the Church, that the Church must feel and shall have to reckon with. Nothing more than this next meeting of the conference can point the importance of showing how we are forming these battle lines at home, our second line of defense.

Brass bands, booming artillery and khaki do not figure so prominently in the fight here at home—in fact, it is quite lacking in spectacular features which spur one on to great achievement, but the cause is there and the workers are there as surely as in our great war activities here and abroad.

A reflection of this spirit is seen in this quotation from Frederic Almy, Secretary of the Buffalo Charity Organization Society, "In our fight against poverty, we are none of us pacifists, and there is as good fighting in this war as there is in Europe."

The National Conference of Social

Work is the one great nation-wide medium of exchange between individual social, health, prison, recreation, industrial, relief and other workers and between organizations and communities all over the United States and Canada interested in the "how and why" of community well-being. The meeting and the program are both most interesting, timely and complete. If there is one thing lacking in this democratic and cosmopolitan gathering of workers, it is exclusiveness. Everybody with any interest in social, economic, civic or industrial problems, whether from town or country is invited to attend the lectures and engage in the discussions. The program is broad and virile.

War topics occupy a considerable section. War Neuroses (shell shock) After the War is the subject in the Mental Hygiene Division under Dr. Frankwood E. Williams, medical director of the National Committee for Mental Hygiene, New York. Five parts in this section are devoted to mental hygiene, both with reference and without reference to the war.

"Are foreign born citizens political assets? Are they being properly assimilated? Are they a menace or a benefit? What should be done about their future?" These questions and others like them are likely to be answered in the division on the Local Community, the chairman of which is Charles C. Cooper, head of Kingsley House, Pittsburgh.

Did anyone ever hear of a poor farm or a correctional farm that practically paid its way? Of course they exist, but nearly always the farming is the sort that seems a sort of side issue that is almost never profitable and the inmates, left largely to their own devices, seem to rust into fixed positions from which it is difficult if not impossible to dislodge them. The Kansas City Municipal Farm, for misdeameanants, is one of the most interesting of the many places of interest that delegates to the conference will have opportunity to visit. It is one of the exceptions to the rule of non-profitable correctional farms. With an average population of three hundred last year it cost the public only two dollars per inmate to operate. There are two hundred and one acres, from which last year \$12,000 worth of products were harvested.



The war has stirred the mind of the country to thought on very great and very living themes. The very subjects proposed for discussion at representative gatherings now are full of stimulating suggestions. Consider, for example, this program advertised for the Southern Sociological Congress, which is to meet in Birmingham, Alabama, from April 14 to 17.

The Solid South for a Win-the-War Campaign, Governor C. H. Brough, President of the Congress, Little Rock, Ark.

The World War and Brotherhood, Dr. Charles S. MacFarland, Federal Council of Churches of Christ in America.

The War's Challenge from the Firing Line, *Dr. Henry Van Dyke, chaplain United States Navy.

America's Answer From the Home Line, Dr. Stockton Axson, General Secretary, American Red Cross.

Keeping the Army Fit to Fight, Major Bascom Johnson, Commission on Training Camp Activities.

The Public Menace of Venereal (Continued on page 22.)



Church Knowledge and Nurture

NEW TABLE OF LESSONS

Morning Lessons		Evening Lessons	
2 S. after Easter April 14	Ezra 1: or Jonah 3 and 4	John 21	Jeremiah 31:23-37
M., April 15	Isaiah 50:4-5, 8	6:22-50	23:1-8
Tu., April 16	51:9-5:12	Mark 12:18-37	33:1-18
W., April 17	54:1-10	II Cor. 4:1-5:4	33:19-end
Th., April 18	54:11-end	5:5-end	Ezekiel 36:1-15
F., April 19	55	6:1-7:1	86:21-38
S., April 20	52:13-53-end	Acts 9:32-end	Jeremiah 17:19-end
3 S. after Easter April 21	Ezra 2:68; 3-end; or Hosea 13:9-148:14	I Cor. 15:1-22	Isa. 60
			Matt. 5:1-16

Second Sunday After Easter: The first lesson Sunday morning records the fulfilment of the specific prediction given in last Sunday's lesson that Cyrus, king of Persia, would decree the rebuilding of Jerusalem and the temple. Much is made by the biblical writers of this fact. Cyrus was, in their view, the shepherd and anointed of God for this express purpose. The return, predicted and accomplished, was to them an outstanding proof of the providential ordering of the world by Jehovah; that is, by the God who had been continuously revealing Himself to His chosen people, as the God of Creation, History and Redemption. Indeed, the history of this people became such an evidence of God and of Providence, that we to-day can look back upon it and strengthen our faith. It would seem, then, that the Sunday public reading of the Scriptures should make more of this marvelous history; and that is what the New Lectionary tries to do. There is room for discussion as to whether to put the return (Ezra), where we have it or on Whit-sunday; but it was decided to put on the latter, the renewal of the covenant of the law, after the joyful completion of the temple. Certainly the return belongs somewhere after Easter. The New Testament lesson, St. John's account of the re-instatement of St. Peter in the apostolic office and the symbolic teaching of the draft of fishes contained in the unbroken net, was selected, not as correlative to Ezra 1, though there is a certain congruousness between the two, but as a continuation of the record of the great forty days; a portion of Scripture teaching ignored in the present Prayer Book Sunday lessons. Even the admirable Epistles and Gospels for this season are inadequate. The second lesson for the morning supplements the Gospel for the day, the Good Shepherd by the undershepherd. The closing verses, about St. John's tarrying until the Lord should come, are of particular interest and value as helping us to understand the so-called second advent as beginning with Pentecost, and also as explaining how St. John could write his Gospel.

In the evening the leading part is taken by the second lesson; St. Paul's discussion, in continuation of last Sunday evening's lesson and in line with the two Collects for these two Sundays, of the divinely intended results of justification, viz., a new and risen life, in union with the Risen Conqueror of sin and death. (Note: Justification may be fruitfully studied in connection with the morning historical course, to-wit, the re-establishment of an erring and forgiven people in Canaan as an act of free grace. (See Ritschl in loc.) This carries out the teaching of Gospel and Epistle urging the following of the Christ, as opposed to the notion of "resting in a complete salvation." The Old Testament lesson from Jeremiah,

continuation of last Sunday evening's lesson, on the new covenant, though recently uses, seems justified for a Sunday reading at this time.

The week day lessons are (1) Old Testament, morning, continuation of the prophet's discussion of topics related to Exile and Return, Redemption and life; (2) New Testament selections bearing on Resurrection, and Eternal Life; (3) afternoon, Old Testament, True Shepherds and the New Covenant; (4) afternoon, New Testament, practical conclusions from the Death and Resurrection of our Lord, as regards the Christian life here and hereafter. C. B. WILMER.

HOME LESSONS ON THE LIFE OF OUR LORD.

Primary and Junior.

IX.

Judea. February, A. D. 27.

First Disciples. John 1.

1. What sermon did John Baptist preach twice? Vs. 29 and 36.
2. What good did the second preaching do? Vs. 37.
3. Does Jesus ever turn away from one seeking Him? Vs. 38 and 39.
4. What two things does St. Andrew do after visiting Jesus? Vs. 41 and 42.
5. Tell the name and what you find about the first one Jesus calls. Vs. 43 and 44.
6. Who does Philip find, and what does he invite him to do? Vs. 45 and 46.
7. What does Nathaniel say two times to Jesus? Vs. 48 and 49.
8. What does Christ reply? Vs. 51.
9. Does Jesus call us to follow and love Him also? How? Deut. 6:5.
10. What did your sponsors then for you? Catechism. Question 3.

Senior and Adult.

VI.

The Forerunner and His Baptism.

1. Give briefly the story of John's birth, training and personality. Luke 1:13-17, 76-80; Matt. 11:7-18.
2. Why was John Baptist a voice in the wilderness? Isa. 40:3; Matt. 11:18, 19; 17:11, 12; Mala. 4:5.
3. What sort of a kingdom did John proclaim? Matt. 3:2; Mark 1:4-8; Luke 3:17; John 1:29; 3:31-36.
4. How did it differ from what all Jews expected? John 6:15; 18:36; 1:29; 19:15; Luke 24:21.
5. What were the chief features of John's baptism? Matt. 3:6; Mark 1:8; Acts 19:4.
6. Wherein did it fail to be like Christian baptism? Acts 19:4.
7. What was the significance for Christ of His own baptism? Matt. 3:15.

Calendar and Collect

April.

1. Monday in Easter Week.
7. First Sunday after Easter.
14. Second Sunday after Easter.
21. Third Sunday after Easter.
25. Thursday. S. Mark.
28. Fourth Sunday after Easter.
30. Tuesday.

Collect for Second Sunday After Easter.

Almighty God, Who hast given Thine only Son to be unto us both a sacrifice for sin, and also an ensample of godly life, give us grace that we may always most thankfully receive that His inestimable benefit, and also daily endeavor ourselves to follow the blessed steps of His most holy life; through the same Jesus Christ our Lord. Amen.

8. What is God's part in your baptism? Catechism, Question 2.
9. What is your part in your own baptism? Catechism, Question 3.

Text-books: The Church Hand-book for Teacher Training Classes. Caley and Burk. (\$1.25.) The part of this book teaching the life of our Lord is published separately by George W. Jacobs & Company. Philadelphia, Pa., at twenty-five cents. Rhee's Life of our Lord.

Note: John's baptism was unto repentance and preparatory to a new covenant. The Christian Church had not yet been organized for members to be born into her fold. Her baptism was and is in the name of the Trinity. Christ's baptism became a consecration to His life work; and an opportunity for the Father to acknowledge, and the Spirit to ordain Him to that mission of atonement. Isa. 61:1.

Life.

Were we asked to name the three greatest words in Holy Writ, we would probably say they are Love, Light, Life. Love is the great law of human conduct, light is the great revealer of truth, and life is conduct and creed in character. There was wonderful harmony in our Lord's teachings. He was far removed from fanaticism, which arises from placing a wrong emphasis upon doctrine. When undue emphasis is placed on conduct, the result is materialism; when placed on belief, or creed, fanaticism ensues; and here is the essence of ritualism. Christ teaches us that out of conduct and creed will spring inevitably the abiding element which we call character. And so conduct and belief find their value in character.—Bishop Thomson.

In a Christian home the discipline of children is not so much a work of exhortation as of contagion. The prevailing climate of unaffected idealism strengthens the moral constitution of the child. Thus the Christian family gets its unity and stability, not by outward regulation, but by the natural processes of its inner life. It has its troubles, and they draw hearts together. It has its joys, and they are multiplied by being shared. When, finally, the children of the family grow up to hear of larger truths—truths of the kingdom and of the Father in heaven, and of the son for whose return the Father is waiting, then they interpret these great mysteries of the eternal world, as Jesus prompted them to do, in the language of their own loving and united home.—F. G. Peabody.

Family Department

I Will Not Doubt.

I will not doubt, though all my prayers
return
Unanswered from the still, white realm
above;

I will believe it is an all-wise love
Which has refused these things for which
I yearn;
And though at times I cannot keep
from grieving,
Yet the pure ardor of my fixed be-
lieving
Undimmed shall burn.

I will not doubt, though sorrows fall
like rain,
And troubles swarm like bees about
a hive;

I will believe the heights for which
I strive

Are only reached, by anguish and by
pain;

And though I groan and writhe beneath
my crosses,

I yet shall see through my severest
losses

The greater gain.

I will not doubt. Well anchored is this
faith,

Like some staunch ship, my soul braves
every gale;

So strong its courage that it will not
quail

To breast the mighty unknown sea of
death.

Oh, may I cry though body parts with
spirit,

"I do not doubt," so listening worlds
may hear it,

With my last breath.

—Selected.

The Awakening.

Had there been a positive quarrel between Roberta Denton and her mother-in-law, there might have been a definite reconciliation, with the usual tears, explanations, and self-censurings on both sides and the subsequent charitableness, tolerance and being "to-her-faults-a-little-blind" attitude toward each other that would have spanned the dangerous places and have kept hearts warm while a better understanding between the two women was germinating and ripening under the skillful touch of old Father Time's healing hand. There was nothing, however, half so helpful as the "spoken word" to clear away the mists of hard feelings—just a hopeless, aggravating incompatibility which had grown and grown to monster proportions because of the presence of that little green-eyed imp, jealousy, in the lives of the two women, though either would have denied such a charge vehemently, being utterly unaware that such a commonplace, malevolent, not to say vulgar, cause was at the root of all their trouble.

And so the years of Roberta's married life passed until three had gone by without any perceptible change in the cool, detached, albeit polite, behavior to each other of these two who might have been drawn by their common love for one man into a close and friendly comradeship. Roberta failed to see that; being the younger and, so to speak, the "prize winner" in the game, she might have more graciously and fittingly made the advances and necessary sacrifices in the domestic peace movement that was essential to the happiness of three persons, for the man

in the case was, though neither woman would have been willing to admit it, the greatest sufferer of the three from this growing estrangement between the two he loved best on earth.

But this little wife had ideas and theories of her own; and, as we all know, there must be a lot of elasticity about them to make ideas and theories into good, every day working principles. Perhaps it was in this lack of adaptability that Roberta erred; she couldn't see that to let Jim's mother have a little share in the loving and serving of her only son was not to lessen her hold on the affections of the young husband she adored. On the contrary, such a fair and yielding disposition on her part would have endeared her immeasurably more to the man of her heart and left her time to make herself and her home pretty and attractive and cultivate her music and her hobbies that would have made her all the brighter and more desirable companion while Jim's mother had a hand in doing for her boy's comfort as had been the habit of her life. But let us not blame the young wife too much; older and wiser heads than hers have committed worse crimes in the name of love, and there is much for youth and inexperience to learn.

There came a time when Roberta and Jim forgot the difference between the two women, that was wider than the narrow street that separated them from the home of the lonely mother across the way, in the thought of the advent of a new wonder and joy into their own lives. And when the baby came, all else dwindled into insignificance before the mystery and majesty of this supreme event in their lives. The young mother would sit for hours with the tiny tendril fingers wrapped around her own in triumph, wonder, fear at her heart. It was such a stupendous undertaking, such a transcendent privilege, and withal so fearsome a business—this being a mother.

One quiet Sabbath morning as she sat thus the village church bells called their message to her in vain. The baby, now six weeks old, had been ailing the night before, and she could not bear the thought of leaving him to alien hands for a minute. She could hear Jim softly whistling an old, familiar hymn tune downstairs, and, raising her eyes to the window, she beheld her husband's mother fitting the key to the front door of her little house across the street preparatory to her departure for the morning services. Something in the sight smote her. Conscience whispered that if all had been well between them the stately old figure would not have gone forth alone this morning, a pathetic, lonely picture of unloved old age. But for her (Roberta) Jim would have been at his mother's side, accompanying her, as he had done before their marriage, to the little church at the foot of the hill instead of idling away the beautiful morning in an effort at consideration for a wife whose happiness depended on his constant presence and attention. A feeling of shame at this state of affairs quickly gave place to one of renewed interest in her boy. He had opened his drowsy eyes for a moment and smiled unmistakably. Although her recently acquired fund of "baby lore" enabled her to interpret correctly that smile, there was something altogether wonderful in the novel sight. She gave herself up to the

ecstasy of the hour. How earnestly she longed to meet the demands of this new life! For his needs her ignorance should become wisdom. She saw their life together as along a sunlit path. She saw him emerging from infancy, calling her and Jim by name, running to her with all his baby troubles and hurts; she could feel the little curly head (his hair must be like Jim's, of course) in the hollow of her arm. Then came in rapid sequence the picture of the school boy, studious, mischievous, big-hearted, and brave; now a gawky, overgrown fellow whom no one but his mother thought interesting and handsome. Then a college boy; this thought was too terrible to dwell upon. For his good she must bear the separation; nothing else would give her the strength to endure it.

Then at last he'd be home forever and ever. No, not forever; an unnamed fear gripped her heart. Her motherhood must end with his manhood. Wasn't that the way of the world? It was right for Jim's mother to give him up, body and soul, to her. Yes, that was the position she had taken, and she must be consistent, sincere at least with herself. She must give him up to another woman when the time came, as she had expected Jim's mother to do. Not all the agony she had borne for him, not all her sacrifices, her love could make him hers for any longer than those years before his manhood. Just when her labors would bear fruit she must turn him over to another.

The thought hurt unbearably. Jim's mother! She no longer thought of her with bitterness. With wide, staring eyes she saw her in the lonely house, making an occasional visit, coldly formal almost, because of her daughter-in-law's aloofness, to this dear son that had once been, and was still, her all in all. What was her pride in the face of this tragedy? Nothing certainly worth fostering and upholding. She would make reparation. True, Jim's mother had not always been kind or tactful, but, as she now realized the loss that she had been called upon to suffer, these things were forgivable. She was a woman of sterling character and worth, Roberta knew, and that she would readily do her part in sustaining a new and lovelier relationship between herself and her son's wife, if given the chance, she also felt certain.

Roberta was not one to do things by halves, and her convictions were always upheld by immediate action, no "taking it out in thinking" or mere words for her. Accordingly, acting upon the impulse to right this thing at once, she left her sleeping son and ran quickly in search of her husband. She found him in the cool, home-like living room. "Jim," she said, making herself comfortable in a low rocker opposite his chair, "why didn't you go to church this morning with Mother Denton?"

The cloud on her husband's boyish face lifted, and a look of surprise took its place. "I didn't like to leave you, dear," he answered; "and then you haven't seemed to like my being over at mother's much lately; so I thought I'd better stay as I always do," he concluded lamely with a man's directness.

And then this amazing little wife did an unexpected thing—she began to cry, and in less time than it takes to tell it the young husband had her in his arms and was demanding to know if she were sick or hurt or any one had dared to offend her or—

To all of which she answered with a flow of incoherence, out of which the only intelligent part of the answer was something about his having once been his mother's baby, and it was all her

fault; her own baby had made her understand.

But to Jim Denton these seemingly foolish and disconnected sentences brought a great light—the light of understanding and the light of hope; and when his Roberta was able to make a fuller explanation of her morning's reverie, and her consequent plans for the future, happiness and gratitude to the generous little woman at his side enveloped him as with a mantle. He saw the future ahead free from the dark shadow of estrangement that had been the one blot upon his life's happiness.

After a moment's silence in which both were thinking of the changes in their lives that the future would see, Roberta spoke: "Jim, dear, have we decided on a name for the baby yet?"

"I'll like whatever you select, Bobs. Shall it be for yourself and father? 'Robert' has a fine, manly sound. Why not that?"

"Of course not, dear boy: he was to have been Jim, Jr., if I did the choosing; but a great deal has just come to me. You remember your mother has often said, having no other sons, she regretted not naming you for your father?"

"Sure," replied her husband. "She has never gotten over his death or the fact that I was not called 'Richard.'"

"We'll let her name the baby, then," Roberta declared with decision. "That will make up to her for the past years and make her feel 'one of us' from now on. Don't you think so, Jim?"

"Nothing in the world would please her half so well, Bobs. You're a perfect witch for thinking up the right thing." Her husband's radiant face was reward enough for the sacrifice she had made.

"And, Jim," urged the flushed, happy little woman, "go right over after church and bring mother home to dinner." Tell her the baby smiled this morning, and she must come over and see for herself her grandson's latest accomplishment."—Maude Lawrence Westcott, in the Christian Advocate.

Reality in Worship.

"Before thou prayest prepare thyself, and be not as one that tempteth the Lord."

I am sure that some preliminary work of a private nature is necessary, some brief exercise such as the reading of a short Psalm, which will serve to detach us from the world, and remind us of the solemn nature of what we are going to do. I know that in these days the cares of life flow almost up to the altar steps, still there is surely some little space that we can snatch for recollection. Few of us may be able, like George Herbert, to use the churchyard for this purpose, yet all of us may find some place in which to say, "While that my soul repairs to her devotion, here I entomb my flesh."

It does seem unthinkable that persons who hurry late to church or arrive only just in time, and come talking up to the door, should be under the impression that they are about to worship. I well remember the chorus of gossip kept up by the members of a house party in a country parish on their way to church about the chance of the next day's sport or the details of last night's bridge. Every one of them had a keen sense of incongruity in other matters, yet they seemed quite unaware that they were making themselves ridiculous in the sight of heaven. As well as the joy in devotion, we want the seriousness of it. In one word, we want reality. If only people would come to church prepared and intent on

what is before them, what a joy worship would be, and what a power the Church would be in the nation's life. Until we get back the piety of worship we cannot be equipped as a Church. The world is waiting the appearance of real religion. Outwardly, of course, it scoffs at such, inwardly it respects it—I had almost said reverences it. The indifferent quality of our worship is one of the greatest hindrances to the spread of the Kingdom. In this respect, the very fact that it is the public witness to the existence of God, open to all sorts and conditions of men, ought to put us on our honor to make it real. An indifferent worship is worse than an inconsistent life, for the latter is remarked by few, the former is a stumbling-block to many. Let us see to it that by preparing ourselves, and invoking the Holy Spirit's aid, we "shew forth His praise" as those who have been "called out of darkness into His marvellous light."—The Treasury.

Woman's Part in Conservation.

By the President of the General Federation of Women's Clubs and of the Woman's National Council of Defense.

We are becoming very familiar with the oft-repeated statement, "You women should do this," or, "take up that task."

This may be variously construed; as an expression of confidence in our ability; as a spur to greater activity; as an insinuation that we are not wide-awake to opportunities; that there are crying needs yet unheeded; or, it may simply be the desire to place responsibility somewhere.

Whatever the inspiration, the fact remains that there is a task ready at hand for each one. The simplest, most commonplace domestic duties have taken on highly patriotic phases. One does not need to go far afield, seek a foreign land, journey to a distant city, or leave home and kindred in order to respond to our government's call to service.

There are great tasks, but these can only be accomplished by each individual doing his or her full duty. When we are asked to save, or substitute, articles of food in order to aid in feeding our allies, then every loyal man and woman should cheerfully accede. Suppose this does necessitate doing without some particularly toothsome dish or learning to like some hitherto scorned edible? What is this compared with the sacrifices our brave boys are making?

The conservation of food, fuel, clothing; the intensive cultivation of garden plots; the preservation of educational standards; child welfare in all its ramifications and the maintenance of existing social agencies offer endless opportunities for constructive work.

With all the work, the gifts, the sacrifices, yes, even the heart-breaks, we must keep courageously at our tasks, present a united front and smiling faces, sing as we work, and do all in our power to keep the morale of our own volunteer home army. Our nation is at war, and we must, by thought, word and deed, aid in making the world safe for democracy.—Ione V. H. Cowles.

For the Southern Churchman Subscriptions to the Church Paper.

Deaconess May Shepperson.

How can we increase the circulation of our Church paper? The editor has already asked for a list of friends to whom to send sample copies. Let us send our lists promptly. Then, can-

not we send copies, when we have finished reading them, to other friends who we know have not money to subscribe? Some one unknown to us may see the paper on their tables and send in a subscription.

In a little country village one summer I found one of our Church papers had been taken for years by a leading member of a church of another denomination. It was passed on to many other people of all denominations. That one copy was doing good work for Christ and the Church. The subscriber, it seemed, had had a copy given her one day, which had contained an article that appealed to her. There was no library in the town and reading matter was scarce. A weekly visit from the paper was well worth the price.

I recall finding the Southern Churchman once in the home of a widow with three children to support, who told me that she could not remember when she had not subscribed for the paper, as she found it indispensable in its spiritual uplift for her, and its influence on her children. "We read every word of it," she said, "and I don't think the children would let me give it up, even if I wanted to do so. By economizing in one way or another we will always find money for it."

In a large New York church it was the custom to leave the church papers at the door for strangers or the poor to take away. Many times a member of another denomination has said to me: "I usually come here when in the city for one reason, because I like to get a copy of your Church paper to read while I am traveling."

Some have compared our Church literature favorably with their own; others have said that ours is better than theirs. In one tenement house I was told: "Yes, we have the Churchman regularly, now, the same as though we paid for it. With seven children, all trying to get it for me first, it would be strange if we missed a copy."

I have found *Thoughts for the Thoughtful* and similar clippings in this paper most helpful to enclose in letters, and have sometimes sent bits from this column to other papers to copy. I lend my paper especially to children, who enjoy the stories. This opens the way to an invitation to Sunday-school. I live in a hotel, where there are many invalids who do not go to church because of ill-health, are glad to borrow a Church paper to read. I have often had a request for mine, and when it was returned I have been told that it had passed through several hands.

It is gratifying to see how much interested our friends in the various other denominations take in our work. Many have told me that they consider *Spirit of Missions* was the best missionary budget they knew, both as to make-up and articles. I have often noted that as a rule sojourners in hotels leave religious reading at home. The Church paper loaned to them, therefore, is perhaps the only bit of spiritual uplift that they find available.

My dear mother, shortly before her death, spoke of the value of the Church paper, especially of the *Churchman*, which she knew and loved the best. "Never be without a subscription to some Church paper," she said; "it's a fine habit to form, and once formed it is never broken. It will bring you untold comfort and strength."

We see the field, the possibilities. What are we doing to fill them?

"She doeth little kindnesses, Which most leave undone, or despise: For naught that sets one heart at ease, And giveth happiness or peace, Is low-esteemed in her eyes."

For the Young Folks

Ten Little Duties.

Ten little duties! Does no good to whine;
Skip about and do one, then there are nine!
Nine little duties; it never pays to wait;
Do one quick, and—presto!—there are only eight.
Eight little duties; might have been eleven;
One done in no time, leaving only seven.
Seven little duties; 'tisn't such a fix;
Do one more, and—bless me!—there are only six.
Six little duties, sure as I'm alive!
Never mind, one's over; now there are but five.
Five little duties knocking at your door!
Lead one off to Doneland, that leaves only four.
Four little duties, plain as plain can be!
Can't be shirked—one's over—leaving only three.
Three little duties; like a soldier true,
Meet them and vanquish one; then there's but two.
Two little duties between you and fun;
In just a minute longer there'll be only one!
One little duty; now what will you do?
Do it! why, surely; now you are through!
—Selected.

How Billy Was a Soldier.

"My, but I just wish I was growned up so I could be a soldier! I s'pose by the time I'm a man the war will be all over."

"I sincerely hope it will, my boy," answered his father, gravely, "and that there will never be another; but if there should be I trust you will be ready to do your duty, though you will find it far from pleasant."

"Isn't there any way little boys can hurry up and grow faster when they want to, papa?" said Billy, as he and his father passed a little group of soldiers on the street.

"Not that I know of; but let me tell you, my son, a good soldier has a great many hard lessons to learn before he is fit for service. You can be learning many of them while you are growing up if you will, and you can find all the fighting you want to do every day of your life."

"Why, Father Baker, I'd like to know how," said Billy, stopping right where he was to stare at his father in amazement.

"One of the first and most important lessons a soldier has to learn is to obey promptly and without a question. I think I know a little boy who is very apt to question why he must do things he is told to do. And very often, I am sorry to say, he disobeys father, mother and teacher."

Billy looked rather discomfited. "That's different," he said; "if I was a soldier of course I'd obey."

"I'm afraid not unless you had learned to do so before. Suppose you begin this very day to try to do just as you are told every time without one question of murmur, will you? You can imagine that you are in a training camp if you like."

"That will be sort of fun," said Billy, "but I don't see what chance there is for me to do any fighting."

"Don't you? Well, we are all encountering enemies every hour of our lives, and either we overcome them or they conquer us. Sometimes we have

to make a pretty stiff fight if we want to come off victorious.

"Every time you are tempted to say or do anything that is not strictly true you are face to face with the enemy Deceit. When you are tempted to think of your own pleasure first, or to keep things for yourself, and not share with others, Selfishness is trying to get the best of you. When there is work you ought to do and you try to shirk it, Indolence is the foe. Then there is Disobedience, Ill Temple and—"

"Don't tell any more, please; that is enough for once; it sort of makes me tired to think of so many things. But I guess it will be easy enough to conquer 'em. I can do most anything if I just make up my mind to it."

"Billy," said mother that very afternoon, "I want you to look after baby while I go down the street to do an errand."

"Oh, dear!" exclaimed Billy, fretfully. "I was going over to Tommy's, and we were going to have lots of fun. But that's always the way; when I want to go anywhere I have to stay home to do something."

"I thought you were going to be a little soldier boy," said mother, gravely. "Isn't this a good time to begin fighting? Here's disobedience and selfishness trying to overcome you. Are you going to let them conquer? I shall not make you stay home; go to Tommy's if you wish; but I shall be disappointed not to be able to do my errand, and I shall be even more disappointed to have my soldier boy defeated."

Billy felt very uncomfortable. He wished that mother had not such an unpleasant way of making him decide things himself.

"I told Tommy I'd be sure to come," he said; "he will be 'specting me."

"Very well," said mamma.

Billy waited a few minutes, hoping she would say more, but she did not. "You most generally say I must keep my promises," he continued, but there was no reply to this.

He waited a few minutes, then he slipped out of the room, took his cap and went out doors.

"Aren't you ashamed of yourself?" something kept saying inside of him. "You're a pretty soldier to be beaten the first time like this. You are selfish not to be willing to give up your play when mother does so much for you. And you are disobedient, because if you go you are doing what you know mother does not want you to. You're no soldier at all unless you can fight better than this."

Billy was almost to the gate when all at once he squared his shoulders and marched back double-quick.

"I most got beat," he said, "but not quite. You go right off and I'll take care of baby. But I wish it was as interesting and easy to be a soldier as it is to think about being one."—Kate S. Gates, in Lutheran Church Work and Observer.

The Rainy Day Visitor.

Probably Ernest was as scarlet as grandma's tomato-pin-cushion by this time. Minnie watched the little rivers run down the garden path into the little lake at the gate. She sighed. Scarlet fever was the only thing Ernest

had not divided with her in all the nine years of their twin lives.

Grandpa was asleep on the sofa, with a newspaper over his face; grandma dozed in her easy chair by the fireside. It seemed as if they were always asleep. She thought of Mrs. Todd's baby, who was always taking a nap when she wanted to take him riding. "People seem to sleep a good deal at the top and bottom of their lives," she said to herself and sighed again.

Grandma sat up with a start. "Why, child!" she exclaimed, picking up her knitting, "I must have closed my eyes for a second. I was just wondering," she went on briskly, smiling down at the doleful little face, "if you wouldn't like to read the diary your mother wrote when she was ten years old."

Minnie, with wide eyes, followed grandma to the bookcase. A mother only ten years old made one feel solemn. After a few minutes' search the book was found. It was of faded red leather with "Diary" printed across the back in gold letters. There was a red pencil tied to it with a ribbon that had once been blue.

As soon as she began to read, Minnie forgot that it was raining, forgot that she was lonesome and homesick.

"Ester Brown and me are going to kepe a diry," it began. Minnie stopped reading. Could that possibly be Aunt Esther Brown, who lived at Waterlee, "our adopted aunt," as the twins called her?

"That is just who it was," said grandma, waking from his nap in time to hear Minnie's excited question.

She could hardly let the book go long enough to eat her dinner. At the very end of the book came the most exciting part. She was going slowly to make it last as long as she could when she read this: "Ester Brown and me are too old to play with dolls any more, so we are going to put our paper dolls all in the sekerit drawer of the old sekeritree and never look at them again. Cross youre harte and hope to di."

"Grandpa, grandma, grandpa!" cried Minnie, dancing up and down. "Is there a secret drawer in the secretary?"

"Yes, yes," said grandpa, rubbing his chin. "Let me see. Pull out the second drawer from the top. It's right in the back of that."

Minnie did so, trembling with excitement. She found a little narrow drawer, but it was empty.

At the sight of her disappointed face grandpa came to help her. They hunted for half an hour, but no other secret drawer could they find. They were about to give it up, when grandma, who had joined in the search, said suddenly: "Father, didn't she mean the old secretary? You know we bought this one the spring after she was nine, and she and Esther had the other in the attic to play with."

Up into the dark, musty attic went the three. There in the dormer window stood the secretary, covered with dust and cobwebs. If Minnie had hard work to keep from screaming downstairs, she had harder work now, as at last grandpa opened the secret drawer and handed her a pile of what seemed dusty papers. It was indeed the paper doll family put there so long ago by the two little girls.

When they were dusted, they appeared as good as new, and Minnie spent the rest of the day playing with them. She laughed and laughed at the queer style of the clothes they wore. At bedtime, when she gathered them up, she said to her grandmother: "It was just like having my little girl mother come to play with me."—Anna Louise Berray, in Sunday-school Times.

April.

April Sunday is mellow and gay,
 April Monday is blowy.
 April Tuesday is rainy and gray,
 April Wednesday 'is' snöwy.
 April Thursday is bright and clear,
 April Friday is sunny.
 April Saturdays' damp and drear—
 April weather is funny!
 —Florence Osborne, in April St. Nicholas.

The Little Dog That Couldn't Forget.

After this dreadful war is over there will be thousands of Americans who will be going to Europe. France and Belgium, as a man said to me the other day, will be a new "holy land" because of the thousands of men who have there given their lives for the freedom of the world.

Perhaps at some time you may go to Europe. If you do, I know that you will go to the city of Edinburgh, the great capital of Scotland. There are many things in this ancient city that are sacred to us, for it was there that many of the battles of our Presbyterian Church were fought. There are many monuments in the city of Edinburgh. There is a beautiful street that runs through the center of the city called Princess Street, one of the finest and widest avenues in the world. In the center of the street is Princess Street Gardens, and in this lovely little park is the monument that was erected by the Scotch people to Sir Walter Scott. You can't go to Edinburgh without seeing that monument. But there is another little monument that I hope you will sometime see. It was erected years ago to the memory of a dog. The dog's name was Bobby. His master was very poor, but Bobby loved him very much. One day the master died. They took him and buried him in Greyfriars Churchyard. It was in that churchyard long ago that thousands of brave Scotch men and women met and signed a solemn pledge that they would die before they would give up their faith. They were called the Covenanters, and that is where our boys' society gets its name, the Covenanters. But I must tell you about Bobby. After his master had been put in the grave and the grave had been filled and the turf laid on the top, every one went away, all put Bobby. He lay down there on the grave and put his head between his paws and would not leave. No tombstone was put there over that poor man's grave, but Bobby never forgot him. He stayed by that grave for four years, summer and winter, in heat and cold, keeping watch there. They tried to drive him away, but he always came back. Bobby loved his master, and he would not go.

When the children went home from school at noon to get their lunch, they passed by the churchyard; and they used to take part of their lunch and give it to Bobby. He ate what they gave him and then went and lay down again on the grave. After a while Bobby began to get weak and thin. He could only crawl, but he would not leave the grave. And one day when the children stopped after school to see him he was dead.

Then the people of the city began to talk about the faithfulness of the dog. They had stories in the papers about him. There was a noble woman in London, the Baroness Burdett-Coutts. She heard about Bobby and went to Edinburgh and had a little monument erected to his memory, and on it were the words, "Greyfriars Bobby." At the foot of the monument there is a drinking fountain; and when

people stop there to drink, they think about the little dog who could not forget his master.

My text to-day has only two words. It is so short that we can all remember it: "Son, remember." We have a Master who has gone away, and He doesn't want us to forget Him. It is Jesus. If when we are tempted to lose our tempers and do wrong we would remember Jesus, it would be so much easier to do what is right. When boys and girls do wrong how very often they say: "I forgot!" It is because we forget Jesus that we do wrong. Let us remember this story of "Greyfriars Bobby" and see if we, too, can remember our Master.—Stuart Nye Hutchison, D. D., in the Presbyterian of the South.

For the Arithmetic Class.

There are some curious facts and fancies connected with numbers. The number 9 is, perhaps, the first as regards such experiments, although number 7 is more prominent in literature and history. When you once use it, you can't get rid of it. It will turn up again, no matter what you do to put it "down and out."

All through the multiplication table the products of 9 comes to 9. No matter what you multiply with or how many times you change the figures, the result is always the same.

For instance, twice 9 equals 18; add 8 and 1, and you have 9. Three times 9 equals 27; 2 and 7 make 9 again. Go on until you try 11 times 9 equals 99. This seems to bring an exception. But add the digits—9 and 9 make 18; and, again, 1 and 8 make 9. Go on to an indeterminable extent, and the thing continues. Take any number at random. For example, 450 times 9 equals 4,050, and the digits added make 9 once more. Take 6,000 times 9, which equals 54,000, and again you have 5 and 4.

Take any row of figures, reverse the order, and subtract the less from the greater—the difference will certainly be always 9 or a multiple of 9. For example, 5,071 minus 1,705 equals 3,366. Add these digits, and you have 18, and 1 and 8 makes the familiar 9. You have the same results, no matter how you raise the numbers by squares and cubes.

Once more way is given by which number 9 shows its strange powers. Write down any number you please, add its digits, and then subtract the sum of said digits from the original number. No matter what numbers you start with, the sum of the digits in the final answer will be 9.

Try these experiments, and you will be delighted with the exact manner in which they prove the statement. Some quaint puzzles, based on these fixed principles, have been made.—London Tit-Bits.

The Choice of Helpers.

What was it that the dear Lord Jesus came into the world to do? To help people to be good? To found the Church? Yes, both those answers partly describe His work.

Do you remember the lesson we had last week about the "Flight Into Egypt"? For many years after His return Jesus lived quietly in Nazareth. He went to school with the other village children and when He was twelve years old He went up to Jerusalem for a service in the temple that was very much like our service of confirmation.

Then He came back to Nazareth, where He worked with good St. Joseph at the carpenter's bench, and

became skilled in the use of tools. All this time He was thinking about the great work which He came into the world to do and was getting ready for it.

At last there came a time when He left the little home at Nazareth, said good-bye to His dear mother, and went away to be alone with God on a mountain for a long time. When He came down He was all ready to begin.

How do you think Jesus began? If mother gave you a great deal of work to do, wouldn't you ask your friends to come and help? This is what our dear Lord did.

He walked along the shore of the Lake of Galilee, where the little waves came dancing in. It was a busy scene, for many fish were caught there, and there were all sorts of queer boats along the water's edge. Here a little company of men were cleaning and sorting fish. Others were salting them and packing them in casks. Some of the fishermen were mending their nets before they went out again.

At last Jesus saw two brothers, Peter and Andrew, who were getting ready to cast their nets into the sea. Jesus always knew what was in the hearts of men and He knew that these two, even though they were rough fisher's clothing and worked for their daily bread, were true and loyal. So He said, "Follow me, and I will make you fishers of men."

He meant, of course, that if they were like Him and were loving, and patient and gentle, they would be able to win people for His Kingdom.

Peter and Andrew did not wait to see what other people were going to do, or even to finish their work. "They straightway left their nets and followed Him." Thus they set us an example of quick obedience.

Jesus went a little farther and He saw James and John in a boat with their father, Zebedee, mending their nets. He called them, and they, too, left the ship and their father and followed Jesus.

When you were baptized Jesus called you, just as surely, to follow Him, so that you might share in His work. How can you do this? Think out the answer for yourself.—Shepherd's Arms.

Slipping a Cog.

"It's just the same, day after day," said Dorothy; "house work and mending, and shopping, and marketing to make the money go as far as it can, and then all over again. I'm getting to feel just like one cog in a great big wheel. I don't count—what difference does it make what I do, or whether I do anything at all? Anyone else could make father and the boys just about as comfortable as I do, for I haven't learned to be very much of a housekeeper yet."

Jane took up a pair of scissors and snipped out a few lines from the morning paper. "Here, catch!" she said.

Dorothy caught it as it fluttered down. "Read it aloud," said Jane. She had just come to live next door, and Dorothy had taken a great fancy to her laughing, clever face.

"'Pride in humility,'" read Dorothy. "Oh, it's one of those 'line-o'-cheer' things:

"'I'm but a cog in life's vast wheel
 That makes the same old trip,
 Yet what a joy it is to feel
 That but for me the wheel might
 slip!

'Tis something, after all, to jog
 Along, and be a first-class cog.'"

FINANCIAL

The Patriotism

of those at home will be measured liberally by the support given the Liberty Loans. You now have a chance to subscribe to the Third Loan. Every county has been allotted its quota, according to population. Every citizen of every county should subscribe.

National State and City Bank

RICHMOND, VA.

Wm. H. Palmer, President

Julien H. Hill, Vice-Pres. and Cashier R. E. Cunningham, Asst. Cashier
J. W. Sinton, Vice-Pres. Wm. S. Ryland, Asst. Cashier

Jesse F. Wood, Mgr. Savings Department

INCORPORATED 1832

Virginia Fire and Marine Insurance Company

Of Richmond, Va.

ASSETS - - - - - \$2,160,195.00

Wm. H. Palmer, President

E. B. Addison, Vice-President

W. H. McCarthy, Secretary

MANY PROBLEMS

OF THE MODERN BUSINESS MAN IS ANSWERED IN A STRONG BANKING AFFILIATION.

WE WANT YOUR BUSINESS

THE AMERICAN NATIONAL BANK

OF RICHMOND, VIRGINIA

"Just so," said Jane. "There's your answer in the daily paper for to-day. I noticed it, because I often feel the same way that you describe. I suppose everyone does. Perhaps kings do."

Dorothy pondered. "I think I'll learn that 'by heart,'" she said; and she did.—Exchange.

An Experiment Worth Trying.

Miniature trees such as the Japanese produce to perfection, the Youth's Companion says, can be grown by the simple process of planting a seed in half of an orange skin in which fine soil has been substitute for the pulp. The outside of the skin is covered with shellac, and when the tiny roots force their way through this, they are carefully cut off. The paring off of the roots, it is claimed, stunts the tree.

Bread was not the original food of man. That was fruit. When sin entered the world the curse followed, and man was doomed to toil. "In the sweat of thy face shalt thou eat bread." Fruit grows spontaneously, and needs neither cooking nor preparing for man's food, and fruit in all its varieties would afford an abundant supply. But being shut out of Paradise, man was compelled to toil and live on the food prepared for the beasts, and finally, after the deluge, upon the beasts themselves.

Bread is the great staple of human food, and bread lasts all the way from Paradise lost to Paradise regained. When the new world comes we hear no more of bread, but we find the curse removed, and the tree of life with its

twelve manner of fruits, yielding its fruit every month. Then we no more shall need bread, nor the labor which produces it. But at present the bread question is a burning one with the sons of men.

As the Creator ordered a bread diet for man to bring him down, it is probable that the making of bread, which involved the use of fire, was a revelation to man from his Maker.—H. L. Hastings.

I sit within my room, and joy to find
That Thou who always lov'st art with
me here.

That I am never left by Thee behind,
But by Thyself Thou keep'st me ever
near;

The fire burns brighter when with Thee
I look,

And seems a kinder servant sent to
me;

With gladder heart I read Thy holy
book.

Because Thou art the eyes by which
I see;

This aged chair, that table, watch, and
door

Around in ready service ever wait;
Nor can I ask of Thee a menial more

To fill the measure of my large estate,

For Thou Thyself, with all a Father's
care,

Where'er I turn, art ever with me
there.

—Jonas Vrey.

Our Lord has endowed intercessory prayer with promises which attach to no other form of Christian service.—J. S. Holden.

Jno. L. Williams & Sons

BANKERS and BROKERS

Eighth and Main. (P. O. Box 503.)

RICHMOND, VIRGINIA,

Transact a general Banking and Brokerage Business. Deal in Southern Investment Securities. Negotiable Railroad and Municipal Bonds.

The First National Bank

OF

Richmond, Virginia

DESIRE

YOUR ACCOUNT.

CAPITAL & SURPLUS

\$3,000,000.00

3%

INTEREST IN SAVINGS DEPARTMENT.

Norfolk & Western Railway

ONLY ALL RAIL LINE TO NORFOLK

QUICKEST AND BEST SERVICE

Pullman Parlor Cars.

The best line to all Points West, Northwest and Southwest.

W. B. BEVIL, W. C. SAUNDERS,
Pass. Traff. Mgr. Gen. Pass. Agt.
Roanoke, Va.

C. H. BOSLY

Dist. Pass. Agt., Richmond, Va.

Rates and information upon application.

WHEN WRITING OUR ADVERTISERS
PLEASE MENTION THIS PUBLICATION

Southern Churchman

SOUTHERN CHURCHMAN COMPANY
Publishers

914 East Grace Street, Richmond, Virginia

LEWIS C. WILLIAMS, President.

J. B. ADDISON, Vice-President.

REV. E. L. GOODWIN, D. D., Editor.

REV. JAS. D. GIBSON, Managing Editor.

Entered at the Postoffice in Richmond, Va., as

second-class mail matter.

SUBSCRIPTION PRICE—After January 1, 1918 \$6.00 per year in advance. To the Clergy \$2.00. Six months \$1.50. Trial subscription 3 months 50 cents, 10 cents a copy. Foreign postage 50 cents additional. Back numbers not over 3 months old 10 cents each, over 3 months old 25 cents each.

For the convenience of subscribers, subscriptions are continued at expiration unless otherwise ordered. Notice of renewal, discontinuance, or change of address should be sent two weeks before the date they are to go into effect.

RECEIPT OF PAYMENT is shown in about two weeks by change of date on address label. If date is not properly extended after each payment notify us promptly. No receipt for payment will be sent.

Notice post office address. The exact post office address to which we are directing the paper at the time of writing **MUST ALWAYS BE GIVEN**. Our mailing list is arranged by post offices and not alphabetically. Make all checks and money orders payable to the Southern Churchman and not to an individual.

ADVERTISEMENTS—Rates quoted on request. Classified as head of that department. Representatives wanted in each Parish, liberal commissions. News concerning the church at large always welcome.

ATTENTION!

ENLISTED CHURCHMEN.

The Department of Army and Navy Work of the Brotherhood of St. Andrew.

wants to get in touch with you and supply your needs in every possible way. Write to us soon and tell us how you are getting along. You will find us prompt correspondents.

F. S. TITSWORTH,
Executive Secretary.

B. F. FINNEY,
Chief Secretary.

12th and Walnut Streets, Philadelphia, Pa.

PIPE ORGANS.

If the purchase of an organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Kentucky, who manufacture the highest grade at reasonable prices.

OAKLAND

A Home School for young boys to be tutored with the sons of Mr. and Mrs. Rosewell Page at their country home in Virginia. Address Mrs. Rosewell Page, Beaver Dam, Va.

THE BOARD OF MISSIONS.

Correspondence is invited from those who wish to know

What it does,
What its work signifies,
Why the work can be helped most effectively through the Board.

Address
The Right Reverend A. S. Lloyd, D. D.,
President of the Board of Missions,
281 Fourth Avenue, New York.

Legal Title for Use in Making Wills:
The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.

The Spirit of Missions, \$1.00 a year.

POSITIONS WANTED

CHURCH WOMAN, CONSERVATORY graduate, organist, desires position in South with good field for teaching. Also lectures on art subjects. Would assist rector in parish work. Salary less an object than location. Address Michigan, care Southern Churchman.

WANTED BY A LADY—AN EXPERIENCED and competent teacher would like pupils from now on through the summer. Coaching backward pupils a specialty. Qualifications, the usual English branches, Latin and French. Can give best testimonials from former patrons. Address E. M. T., 1869 West Grace Street, Richmond, Va., or phone Boulevard 2274-J.

WANTED TO HELP MINISTER WHO would like to have a summer cottage for boys, looking forward to church work or who may become interested in the work. Maryland State preferred. Faith, care Southern Churchman.

WHEN WRITING OUR ADVERTISERS
PLEASE MENTION THIS PUBLICATION

Classified Advertising and Notices

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line, each insertion. Special rates to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

HELP WANTED.

WANTED A HEAD NURSE FOR CHILDREN'S Hospital at Virginia Beach, Va., for June, July and August. Must be a graduate of good hospital and have had institutional training. Also three or four undergraduate nurses as assistants, with at least two years' experience in hospital work. Apply to Mrs. Barton Myers, 323 East Freemason Street, Norfolk, Va.

WANTED A SETTLED WHITE HOUSE-Maid for a lady living alone. Address Mrs. Bransford, Shirley, Va.

WANTED A REFINED, STRONG YOUNG woman to assist in the care of an invalid. Reference exchanged. Address O. M., care Southern Churchman.

CHURCHMEN AT CAMP LEE.

Once again men chosen under the selective draft law are coming in large numbers to Camp Lee. In order that the churches in Petersburg may get in touch with newly arrived Churchmen, I most earnestly request rectors of parishes to send me the names and regimental addresses of men coming to Camp Lee from their parishes. Names are useless without company and regiment. Brethren, please act on this request before you forget it.

E. P. Dandridge,

Rector of St. Paul's Church, Petersburg, Va.

Marriages and Deaths

Marriage notices, not exceeding 40 words, \$1.00; Death notices, not exceeding 40 words, inserted free. Over 40 words at the obligatory rate. Obituaries and resolutions, 20 cents per line. Six words to the average line.

Copy for this department must be received not later than Tuesday of the week in which it is intended to be published.

Barker: Entered into life eternal at Camp Meade, Maryland, in the early morning of Sunday, March 17, 1918, SERGEANT EDWARD WILLIAMS BARKER, Jr., only and well beloved son of John and Susan Randolph Barker, aged twenty-three years.

The strife is o'er—the battle done;
The victory of life is won;
The song of triumph has begun,
Alleluia.

Fonberg: Died at her home in Lynchburg, Va., on Good Friday, March 29, 1918, MOLLIE E. FONBERG, widow of Colonel Auguste Fonberg, of the Fifty-first Virginia Regiment, C. S. A., and mother of Mrs. Herbert Claiborne Wilkins, of Washington, D. C.

"Blessed are the pure in heart, for they shall see God."

Lee: Saturday, March 30, 1918, at the residence of her son-in-law, William J. Boethe, Alexandria, Va., MARY LLOYD LEE, widow of Cassius F. Lee, and daughter of Richard H. Lloyd, in the seventy-third year of her age.

Meade: At Columbus, Ohio, Sunday, March 24, 1918, SARAH CALLAWAY, infant daughter of Lieutenant Everard Kidder and Della Wright Meade.

"Clothed in robes of spotless white,
Now it dwells with Thee in light."

CADET JOHN DUNN, IV.
Royal Flying Corps, Canada, Died March 26, 1918.

"Oh, what hadst thou to do with death,
Who wast so full of life—or death with thee,
That thou shouldst die before thou hadst grown old!"

It seems entirely appropriate, even in this day of universal anxiety and of a wider individual sorrow than the world has ever known before, to lift our eyes for a moment from the horizon with its daily happenings of tremendous import

and let them fall upon the new-made grave in Blandford Cemetery of the subject of this memorial. For his life was notable in more than one of its phases—a life not soon to be forgotten. Covering as it did not more than twenty years, it was nevertheless unusually full—full of the things that are worth while, sweetness, fellowship, studiousness, ambition to serve and the self-consecration without which these qualities are mere abstractions. For twelve months prior to January last, while at the University of Virginia and at home during his vacations, he was restless with a great eagerness to be an actor in and not merely an observer of the greatest struggle of all time. He must have projected himself into the future to a day when he might rejoice to be able to say, "I was a part of those things," and securing at last the parental consent, he left the University for Toronto and became a cadet in the Royal Flying Corps, choosing the Canadian service rather than that of the United States only because the former was more fully equipped and offered better prospects of an early transfer to the battle front.

But it was ordered otherwise. While in camp he became alarmingly ill and, though given the best medical attendance and nursing, soon succumbed to the disease, passing on March 26th from this life to the life eternal. Yet his earthly life was in a sense complete, for throughout its years he had responded adequately to every demand, had embodied the best type of a high and joy-giving young manhood, had kept the faith. He went to his rest, as did that other prince, "in the very May-morn of his youth, ripe for exploits and mighty enterprises." B.

MRS. LOTTIE MEADE RUFFIN.

On March 25, 3 o'clock A. M., at her home, Marlborough, Hanover County, Va., Mrs. Charlotte Meade Ruffin, widow of Julian C. Ruffin, and daughter of the late John Everard Meade and Rebecca Beverley, of Prince George County.

APPEAL.

Mountain School Farm: "Wentworth" School Farm, Corbin, Ky., still needs \$5,000 to secure full possession of the 311-acre farm. Eight thousand dollars has already been contributed. Will you help us? Address Bishop L. W. Burfon, Lexington, Ky., or Archdeacon Wentworth, Winchester, Ky.

Trust.

I know not by what methods rare,
But this I know; God answers prayer.

I know not when He sends the word
That tells us fervent prayer is heard.

I know it cometh soon or late;
Therefore, we need to pray and wait.

I know not if the blessing sought
Will come in just the guise I thought.

I leave my prayers with Him alone
Whose will is wiser than my own.
—Record of Christian Work.

The reason why we have so many crosses, trials, wrongs and pains is made evident by the Kingly patience of Christ. We have not one too many for the successful culture of our faith. The great thing, and that which it is most of all difficult to produce in us, is a participation of Christ's forgiving, gentleness and patience. This, if we can learn it, is the most difficult and the most distinctively Christian of all attainments. Therefore, we need a continual discipline of occasions, poverty, sickness, bereavements, losses, treacheries, misrepresentations, oppressions, persecutions; we can hardly have too many for our own good, if only we receive them as our Saviour did His cross. —H. Bushnell.

Personal Notes

Bishop McCormick, of the Diocese of Western Michigan, who is engaged in religious work in France under the Church War Commission, has been appointed by the government as head of the Red Cross Chaplains, with rank of major.

The Rev. Franklin C. Smith, rector of St. Thomas Church, Rawlins, Wyo., and dean of the Rawlins Deanery, has resigned his work in the District, to take effect on Easter Tuesday. Dean Smith goes to take up work under Bishop Talbot, in the Diocese of Bethlehem.

The Rev. William E. McCord, formerly rector of St. John's Church, Cold Spring Harbor, L. I., is now Major Chaplain McCord, stationed at Camp Wadsworth, Spartanburg, S. C. He has resigned his parish.

The Rev. W. S. Zeigler, of All Saints' Church, Leighton, Pa., has resigned to accept a call to Grace Church, Dorchester, Pa.

After April 15 the Rev. John Keller, Secretary of Convention, Diocese of Newark, and Recording Secretary, Associate Alumni, General Theological Seminary, should be addressed at No. 2 Clark Street, Glen Ridge, N. J.

The Rev. Frederick W. Beekman, formerly Dean of the Cathedral, Bethlehem, Pa., according to cabled reports to the daily papers, has been elected rector of Holy Trinity Church, Paris, in succession to the Rev. Dr. Watson, who has been made rector emeritus, and expects to return to this country with his wife, both being in need of rest. It is understood that Mr. Beekman, who has been in France for several months engaged in work among soldiers, has accepted his election and entered upon his duties.

The address of the Rev. H. LeF. Grabau, who is in charge as religious director of an entire Y. M. C. A. "district," having fourteen assistants and ministering to 125,000 men, is 410 First National Bank Building, Newport News, Va.

The Rev. Charles McAllister has entered upon his duties as rector of St. Matthew's Parish, Hyattsville, Md.

The Rev. P. B. Stauffer, owing to ill health, has resigned as rector of Shrewsbury Parish, Kent County, Md.

The Rev. James Williams, of the Church of the Redeemer, Astoria, L. I., has received a call to become rector of the Church of the Holy Cross, Brooklyn, N. Y.

The Rev. Raymond C. Knox, Chaplain of Columbia University, announced Sunday afternoon, March 31, that he was going to France in the interest of the Y. M. C. A.

Ordinations.

In the Church of the Holy Communion, Buffalo, N. Y., on March 22, Bishop Knight, acting for the Bishop of Western New York, advanced to the Priesthood, the Rev. William S. Salisbury, who is a graduate of the Delancey Divinity School and has served his diaconate at St. Clement's Mission. The Bishop preached the sermon and the candidate was presented by the Rev.

Charles H. Smith, D. D. Mr. Salisbury will remain in charge of St. Clement's Mission.

On Maundy Thursday, in St. Wilfred's Church, Camden, N. J., the Rev. Robert G. W. Williams was advanced to the Priesthood, the Bishop of New Jersey officiating. The candidate was presented by the Rev. Charles M. Perkins, of West Collingswood, who also was the preacher, and with the Rev. Thomas L. Josephs joined in the laying on of hands. A large attendance of clergy was inexpedient in the Holy Week. Mr. Williams has been for some time working at St. Wilfred's, and will continue there as rector.

Plain Words About Prayer.

In intercessory prayer we enter most deeply into the spirit and experience of Jesus. His most characteristic prayers were for others—for His friends, for the sick and afflicted, for His disciples, for His enemies. Why should He have prayed for these others; one might ask—if He believed already in His Father's universal loving will? Would not God give to all those gifts which He saw they needed without the intercession of any other on their behalf? That same question men might ask themselves to-day in regard to intercessory prayer.

And the answer is for us, as it was for Jesus: there are certain things which the love of God Himself can only do through the instrumentality of His children, one for another. There are blessings which it requires the human instrument to convey. He cannot give to men the inspiration which can come through the highest friendships until there are friends whose souls are open to become the channels of the highest things. He cannot make righteousness prevail among the nations until there are men in the nations who are willing to be righteous. He cannot make peace until the hearts of the people in this land and every land are ready to conquer by His love the hates and prejudices which make war.

Oh, is it not an awful thing—and yet a thing that may be redeeming, too—to realize that all the agonies of this time may be the punishment we make inevitable for ourselves because we are not ready yet to learn and to live the truths by which they might be ended? We say that we are horrified by the war and its ghastly havoc. We say that we hate the brutal ambitions and the cruel selfishness which caused it. We say that we fight for a world that shall be redeemed into an abiding peace. But what if, while we say these things, the coming of all we profess to desire is blocked by our indifference to the forces through which alone redemption can be wrought?

Admiral Sir David Beatty said of his own country: "England still remains to be taken out of her stupor of self-satisfaction and complacency . . . and until she can be stirred out of this condition, until religious revival takes place at home, just so long will the war continue." And another officer, home from the tragic campaign at Gallipoli, said also of his nation: "I think God is waiting for her to learn many things before the war will end, and she is very, very slow in learning."

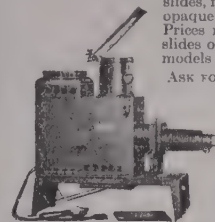
How fast can we say that we in America are learning all that God has for us to confess, before the travail of this time may cease? Are we learning yet to hate in ourselves the power of the flesh and the world which make self-indulgence and covetousness so real and the beauty of God so dim? Are we learning to pray, by learning first

LESSONS OF THE WAR

Interest the people of your parish with talks on the social, economic and religious phases of the great war. Illustrate the lectures with maps and pictures projected by the

Bausch and Lomb
BALOPTICON
THE PERFECT STEREOPTICON

In every branch of church work this projection lantern proves its value. And it is so safe and simple with its gas-filled Mazda lamp that anyone can operate it. Projects from slides, from postcards or other opaque objects, or from both. Prices range from \$31.50 (for slides only) up, with a list of models for every requirement.



ASK FOR FREE DESCRIPTIVE BOOKLET

Bausch & Lomb
Optical Co.,
545 St. Paul St.,
Rochester, N. Y.
Leading American
Makers of High-
Grade Optical Pro-
ducts.

to want the things we ought to pray for?

Certain it is that the mercies of God can be poured out upon His people only as there arise men and women who cry out to be made the channels through which that mercy may be bestowed. When we intercede, therefore, for one another, for the nation and for the world, we are opening the way for the blessings of God. We are making it possible for the answer to our prayers to begin within ourselves. We are helping to release through us the boundless reservoirs of the waiting love of God.—W. Russell Bowie, in St. Andrew's Cross.

The biggest hero is the one who is scared the most and runs the least.—Ex.

IMMORTALITY

An Essay in Discovery, Co-ordinating Scientific, Psychical and Biblical Research.

BURNETT H. STREETER
and OTHERS

The first three essays, set forth in logical sequence the arguments for a belief in personal immortality. The next three deal with the nature of the after-life and discuss the meaning and value for modern thought of conceptions like Resurrection, Judgment, Heaven and Hell. The others deal with the elements of truth and error in Spiritualism, Reincarnation and Theosophy while the final one forms and epilogue to the collection. "Instead of the family physician the reader here goes to a group of competent specialists to have his doubts treated." "The Churchman."

"Fine example of the data, method and men in the new religious literature that is being made from material supplied by Science." "George E. Dawson, Ph. D. Hartford School of Religious Pedagogy in the Homiletic Review."

"A thoroughly scholarly inquiry into the whole subject."—"Chicago Evening Post."

Cloth 80

350 pages

\$2.25

Order Direct of
**SOUTHERN CHURCHMAN COM-
PANY**

Christianity and Community. (Continued from page 13)

Disease, *Dr. Max Exner, International Y. M. C. A. Committee.

A Community Program for Public Health During the War, Dr. C. W. Stiles, United States Public Health Service.

What the School Can Do to Prevent Disease, Dr. P. P. Claxton, United States Commissioner of Education.

What the Church Can Do to Conserve Health, Rabbi Rudolph I. Coffee, Secretary Independent Order of B'nai B'rith.

A Health Message From France, Colonel C. U. Dercle, of the French Army Medical Corps, appointed by the French Ambassador.

The Moral Basis of Permanent Peace Maintained by a League of Nations, Dr. Frederic Lynch, Secretary Church Peace League of America.

The New Era of Southern Prosperity and Its Challenge to Conserve Human Life, *President Fairfax Harrison, Southern Railway.

Every Southerner a Producer and Conservator of Food, Dr. Bradford Knapp, Department of Agriculture.

America's Obligation in Feeding the World, Miss Jane Addams, Federal Food Administration.

Temperance the First Line of National Defense, Hon. William Jennings Bryan.

Lessons From Great Britain Regarding Food in War Times, Sir Grimwood Mears, appointed by Lord Reading, British Ambassador.

The Nation's Labor Problem During the War, Dr. J. W. Abercrombie, Federal Department of Labor.

The Duty of Southern Labor During the War, President R. R. Moton, Women and Children in Industry

During the War, Miss Grace Abbott, Federal Children's Bureau.

The Moral Basis of Patriotism, Mr. J. A. Whitmore, of International Y. M. C. A. Committee.

Labor's Challenge to Democracy, *President Samuel Gompers.

The South's Answer to the Nation's Call, Governor Thomas W. Bickett, North Carolina.

The Nation's Answer to the World's Call for Liberty and Democracy, Dr. J. A. B. Scherer, representing Council of National Defense.

*Invited.

Plenty of people believe in a "common salvation," meaning thereby a vague, indiscriminate gift that is flung broadcast over the mass. Plenty of people believe in a "common faith." We hear, for instance, of a "national Christianity," and a "national recognition of religion," and "Christian nations," and the like. There are no Christian nations except nations of which the individuals are Christians, and there is no "common faith" except the faith exercised in common by all the units that make up a community.—A. Maclaren

All which is real now remaineth.

And fadeth never;

The hand which upholds it now, sustaineth

The soul forever.

Know well, my soul, God's hand controls

Whate'er thou fearest;

Round Him in calmest music rolls

Whate'er thou hearest.

What to thee is shadow, to Him is day,

And the end He knoweth,

And not on a blind and aimless way

The spirit goeth.

—Selected.

Corregio stood before a grand painting, enraptured; and as he gazed, grasping the sublime conception, amazed at the wondrous execution and coloring of the picture, he exclaimed: "Thank God! I, too, am a painter." So, when a Christian looks steadily at what it is to be children of our Father, with sublime thrills of joy he can say, "Thank God! I, too, am a child of the Lord God Almighty."—G. C. Baldwin.

Most of the coldness and indeed most of the criticalness that we experience in the Church is of our own making and is self-generated. In a great household there must be varieties, both of taste and temperaments, and if we have the right attitude and spirit we will come to the House of God not as critics, but as lowly contributors to the weal and happiness of each and every one of its worshippers, be they rich or poor, be they high and low, be they fashionable or unfashionable, be they clothed in silks or homespun.—St. Mark's Outlook.

In one of Murillo's pictures he introduces us to the interior of a kitchen, where white-winged angels are busy at work. One is putting the kettle on the fire to boil, another is lifting a pail of water, yet another at the kitchen dresser is reaching up for plates. Somehow you forget the pots and pans, and think only of the angels, and their presence glorifies and consecrates the meanest act. The humblest roadside pool may reflect the blue heavens, the lowliest service may reflect the throne life. If our hands slack, we rob God and man, but ourselves most. We must not serve for reward, but for love; and when our service is pure there will be no question about the reward.—F. B. Mayer.

The enjoyment of noble architecture and music is not worship, and may be mistaken for it. The hush that falls on us, walking the aisles of a church of eight hundred years; the thrill of nerves and heart as the glorious praise begins, whose echoes fall amid fretted vaults and clustered shafts; all that feeling, solemn as it is, has no necessary connection with worshipping God in spirit and in truth. And we may delude ourselves with the belief that we are offering spiritual worship, when it is all a mere matter of natural emotion, which the most godless man could share.—A. K. H. Boyd.

A visitor, staying with the poet Tennyson, at his home on the Isle of Wight, one day ventured to ask him what he thought of the Lord Jesus Christ. The two were walking in the garden when the question was asked. For a moment the poet made no reply, but seemed lost in reverie. Then he stopped before a beautiful flower, every petal of which seemed to be drinking in the enlivening rays of sunlight, and said, as simply as a child: "What the sun is to that flower, Jesus Christ is to me. He is the Sun of my soul."—Selected.

Richmond, Fredericksburg & Potomac R. R. To and from Washington and beyond—Daily.

Leave Richmond	Arrive Richmond
* 4.00 AM	* 8.00 AM
* 6.00 AM	* 10.00 AM
* 8.15 AM	* 12.15 PM
* 10.30 AM	* 2.30 PM
* 12.45 PM	* 4.45 PM
* 3.00 PM	* 6.00 PM
* 5.15 PM	* 8.15 PM
* 7.30 PM	* 9.30 PM
* 9.45 PM	* 11.45 PM

Richmond-Washington Local, Lv. 12.15 PM, week days; 11.15 PM, Sundays; Ar. 11.45 AM, daily. Fredericksburg Accom. week days, Lv. 12.15 PM; Ar. 11.15 AM. Ashland Accom. week days, Lv. 12.30 AM, 6.30 PM; Ar. 11.35 AM, 1.30 PM. Elba ticket and baggage offices not open for this train. *Main St. Sta. †Byrd St. Sta. (stopping at Elba). ‡Elba Sta.

Fascinating Reading for Sunday or Quiet Hours

Of recent years various expeditions, American and foreign, have been at work in Bible lands, unearthing all sorts of astonishing facts regarding the life of the early Christians. The result of their labors is now reported in an intensely interesting volume,

The New Archeological Discoveries

by Prof. Camden M. Coburn, who is not only an expert at unearthing buried treasure, but a master of fascinating narrative. His pages are as thrilling as romance and as readable as a novel and they bring you facts of the most surprising kind regarding the life and times of the primitive Church.

ASTONISHING PARALLELS BETWEEN ANCIENT AND MODERN LIFE

First and second century manuscripts found in Egypt, personal and business notes, love letters, contracts, mortgages, etc., reveal to us that

Preparedness Was a Slogan in Pharaoh's Day

and conscription was advocated by many as being a better safeguard than reliance on a volunteer army.

Excess Profits and War Taxes Worried the Ancient Jews

Trusts flourished and made huge sums while taxation to carry on the imperial government was levied even on necessities.

Nero's Palace Had Elevators and Hot Air Heating

to say nothing of a revolving dining-room, a mechanical water-pump, and an elaborate organ with pipes, stops, etc.

Woman's Rights a Two-Thousand-Year-Old Problem

A newly discovered play of Euripides tells us how suffragettes of his day revolted against man, seized the government, and of the result.

The High Cost of Living Was Enormous in Biblical Times

Three days' earnings went for a bushel of beans, and a month's wages of a laborer would not purchase a small chicken.

Millionaires Dodged Their Taxes in Rome and Alexandria

by making false returns and got out of paying their inheritance duties by employing shrewd lawyers to prepare their wills.

The Servant Question a Burning One When Cleopatra Reigned

They demanded days off and other privileges or refused to work, and were quite as independent as the help of today.

Graft and Corruption Ran Riot Under Caesars and Ptolemies

Politics was a recognized road to wealth, and frauds of all kinds were constantly worked on the toiling masses.

A Big Book, Handsomely Illustrated, 732 pages, \$3.00; by mail, \$3.16

SOUTHERN CHURCHMAN CO.

Church Furnishings, Memorials, Etc.



CHURCH VESTMENTS

EMBROIDERIES

Silks, Cloths, Fringes, Etc.

CLOTHING for CLERGYMEN

COX SONS & VINING

74 Madison Avenue.

New York



CHURCH FURNISHINGS

Gold Silver and Brass

Church and Chancel Furniture

Write for Catalogue
for Episcopal Churches

W. & E. SCHMIDT CO.

607 Third Street.

Milwaukee, Wis.

O. Luetke's Art Works

Church Furnishings

IN METAL, WOOD, MARBLE, ETC.

1904

128-132 Seventh Ave. New York

CHURCH EMBROIDERIES

Stoles, Eucharistic Vestments, Surplices, Altar Hangings, Burses and Veils, Markers, etc. All materials for sale.

The only studio importing exclusively English unfading silks, Damasks, fringes, linings, pure gold metal threads, etc.; and using Standard Church of England

English silk stoles, plain.....\$ 5.00

English silk stoles, handsome crosses.....\$ 6.50

English silk stoles, best hand embroidery, from \$10.00 up to.....\$50.00

English silk burse and veil with crosses.....\$20.00

\$12.00, \$15.00, \$18.00.....\$20.00

Handsome embroideries unsurpassed in workmanship. Special altar linens embroidered in England. Testimonials from all over the world.

THE CATHEDRAL STUDIO

Miss Lucy V. MacKrilie

2900 WISCONSIN AVENUE,

WASHINGTON, D. C.



GRANITE AND MARBLE MEMORIALS

Largest Stock in the South
We pay the freight and
guarantee safe arrival

The Couper Marble Works

(Established 65 years)

264-268 Bank St., Norfolk, Va.

PLEASE mention the SOUTHERN CHURCHMAN when you write to our advertisers

R. Geissler, Inc.

56 West Eighth Street, New York

Memorials
FOR THE CHURCH
Furniture — Windows — Fabrics

Ecclesiastical and Domestic Art Worker

Memorial Windows, Leaded Glass, Monuments, Decorations, Church Furnishings in Wood, Metal, Stone

Artistic Bungalow construction complete or plans only.

CHARLES F. HOGEMAN
45 Seventh Avenue, New York City

Brotherhood of St. Andrew

Guilds and all Church organizations desiring to assist their treasury can find no better way than by representing the SOUTHERN CHURCHMAN. And at the same time you will do a good work by placing the SOUTHERN CHURCHMAN in homes where there is no Church paper. Write to-day for full particulars.

SOUTHERN CHURCHMAN,
Richmond, Va.

Thoughts For the Thoughtful

Giving up means giving upward.

"To perceive a truth is to begin to live it."

Who knows most, him loss of time most grieves.—Dante.

To be willing for any kind of sin to stay in your heart, is to be willing for the devil to own the earth.—Ex.

"There are but two great realities, the heart of God and the heart of man, and each is ever seeking the other."

"All my life's whys and wherefores, whats and whens are in God's hands." This is the African version of "My times are in Thy hand."

The first duty of the missionary is to find Christ, rather than give Him, among those to whom he is sent.—Bishop Brent.

An army is one army in crossing a river, though part be on one side and part on the other. So it is with the Church of God here and in Paradise.

O Man of Calvary and Bethlehem, Thou Who didst suffer rather than condemn, Grant us to touch Thy garment's healing hem.

A man may strive for influence and miss it. But let him grow within himself, in self-control, in purity, in submission—and then he will not miss it. Selected.

Although to-day we walk in tedious ways.

To-day His staff is turned into a rod, Yet will we wait for Him the appointed days, And stay upon our God.

It is only when we are really armed in Christ for the shocks and storms of life that we are safe to remember that we are made fit in Christ for a double enjoyment of life's joys.—J. Hastings.

Christ can take the man at his worst, and the woman at her basest, and out of them make saints that can love God and that God has loved, make saints that can cause the very breath of the world to grow fragrant and the very heart of the world to grow tender.—A. M. Fairbairn.

The forgiving act of man is generally excited by commiseration for the offender, it is not the plan of his life, it is an occasional act. But Divine forgiveness is a plan settled, eternal, immutable. His forgiveness delivers men not only from the consequences of sin, but from the sins themselves. "He sent His Son to put away sin by the sacrifice of Himself."—David Thomas.

A silver mug fell into a chemical solution which dissolved it completely; the chemist, however, put in some substance which caused the silver to be precipitated in a huge, shapeless mass, and then it was worked over again into a cup. So the Great Chemist treats the life swallowed up by sorrow. Does He not shape it anew to some more glorious end?—Selected.

A life dipping into the shadows is invulnerable if Christ be its Leader and Guide. It is proof against cynicism, against embitterment, against intellectual stagnation, and spiritual coma; and there is no more splendid moral spectacle in life than to see a man or a woman touching old age, carrying in to it undismayed, faith in God, faith in humanity, faith in themselves, as called of God, faith in the future, all of which is frankly impossible, an unknown secret, save as that secret is revealed in Christ.—A. Connell.

It is a pallid and nerveless Christianity that knows no desperate ventures. It is a poor faith, poorly guarding human capacity, which has no debt to pay in sympathy and good will to

others, no note of destiny to guide it into service, no glowing passion to be found in Jesus Christ. Our money would not be so hard to part with, our missionary societies would not be so anxiously burdened, our brothers and sisters on the field would not be so hard-driven, with paralyzing possibilities before them and inadequate strength in their ranks, if once we came to feel that this kind of thing is really Christianity, that this is personal religion, and a dedicated life, that this is the consecration and use of all our powers, that this is the inevitable mission of the Church—to make Christ known to the human race.—A. Connell.

God's word has its silences, merciful and beneficent; but Satan's word has its silences, too, not merciful and not beneficent. Satan's word tells of flowery paths, of alluring pleasures, of seductive companionships, of jovial nights and days; but Satan's word is silent concerning the hidden precipices, the gnawing remorse, the degrading bondage, the deathless despair that lie in wait for the footsteps of those who walk in evil paths. Flashing lights, costly paintings, merry music send out their welcome to the passer-by, from halls of fair-seeming which are wholly devoted to the service of evil; but no voice from within, no legend on the wall tells of the ruined lives, the scattered households, the broken hearts, whose history found its first tragic meaning beneath these lights.—H. C. Trumbull.

We all have our share in developing the sentiment of our community. We are all equally responsible for the forces which control the moral development. Our influence depends upon what we are. We need not look at others in this world crisis. The shedding of blood and the inhuman treatment of our fellows could not take place if the lead of Jesus Christ had been followed. God permits because He has given the care of the world into the hands of man. Will man rise to his responsibility? Let us look to ourselves.—Bishop Mann.

Dependence Upon God.

There is one outcome of our present hard experience which it would seem right to expect, that is, an increased sense of dependence upon God. We have been sharply reminded of the weakness of our Christian civilization, of the feebleness of the bonds which trade and commerce, religion and education make to maintain peace, of the insecurity of the order of the world's life of which we have been proud. We had supposed that the nations nominally Christian had been tamed so that hatred, cruelty and war were restrained, and now our work has fallen down about us and the revelation of our weakness and insecurity has come.

Many dangers have come at home which we thought were entirely past, because of our means of communication, the development of our industries and the progress of science, and we have learned this winter how dependent we are as regards the most neces-

sary things in life. A week of extremely cold weather has made untold suffering because of the lack of coal which is but a few hundred miles away from us. We are dependent for our food upon fields far away and the interruption of transportation makes great distress or something worse in our great cities. We have built up a great and marvelous order of trade and commerce, and we find how easily it may be disarranged and how near starvation we are. Whether men recognize their true relation to God, they are feeling as perhaps never before their helplessness and their dependence on the power above. Who orders everything in this world. That is one of the very first things for men to learn. We have not the sense of dependence that was felt in the simple days of the Old Testament or in the days not so far back of us when the fields about the villages and towns provided largely for the simple needs of the people. Without being too confident as to what the war may mean for religion, while hopeful for good, there will be a response in the minds and hearts of the people to the presentation of the thought of our absolute dependence upon God. People are feeling this as never before and it makes a good foundation on which to build up true regard for God and all that enters into the making of a good character and a good life.—Newark Churchman.

Lukewarmness.

You know what a nauseous thing a lukewarm drink is. We like cold drinks and hot drinks, but just a tepid liquid is sickening. You know what lukewarm people are, half and half, milk and water. If any cause, or any effort to do good, to effect any change, attracts to it only lukewarm people, we despair of it, we know that nothing will ever be accomplished.

Now, what about lukewarmness in reference to religion, in reference to ourselves, our parish, our church, our fellow-men, our dear Master? Yes, "lukewarm" is the right word, for it does imply some warmth. A lukewarm bath might be life, an ice cold one, death. You do love God in some degree. Generous impulses and high resolves do stir within you. You do try, in some faint, languid way, to follow in His train. But is there not an absence of that enthusiasm, that eagerness, that devotion to our spiritual state, and the spiritual state of the world, that glow, that fire, that rush which would transform the world, and change this slow, halting, unsteady pro-

gress of the gospel of Christ into a magnificent victory?

Now, what do you do, when you find placed before you some lukewarm drink? Why, you send it out to the fire. Do that way with your spiritual life. What fire, do you ask? Why the fire of penitence, the fire of stern resolve, the fire of earnest aspirations. The blessed food so often on our altars is a fire, prayer is a fire, the giving up of the will is a fire. Take your souls then and warm them up. And what do you say to the lukewarm people in your service? "My son, if you want to stay with me, you will have to show a livelier interest, and step around quicker." So God says to us: "My son, if you continue in this languid way, doing a half-and-half duty, if you show no more interest, your lukewarmness will become coldness, and the coldness will become iciness, and you will lose your soul, not because I wish it, but because you will it."

Let us then struggle against lukewarmness; love God a little more, open our hearts to the fire of the Sun of Righteousness. The ice will melt, the indifference will become enthusiasm; warm ourselves, we will help to set the world on fire.—Exchange.

The Southern Churchman

Urges you to help your government win the war.

HOW?

WHEAT
MEAT
FATS
MONEY

SAVE

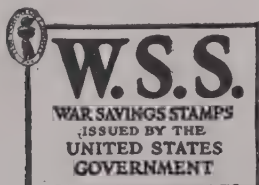
Do you own and do you carry a thrift card in your pocket?

Have you a War Saving Stamp?

Go to your nearest Postoffice or bank and further information will be given.

Twenty-five cents will buy a Thrift Stamp. Start saving to-day.

Become an active agent for Thrift among your friends. Induce them to save. Do something to help carry this war to a successful issue.



What do you know of the work of your Church Temperance Society?

Rt. Rev. Frederick Courtney, D. D., President.
William Jay Schieffelin, Esq., Ph. D., Treasurer.
Rev. James Empringham, D. D., Gen'l Supt.

Send for free sample copy of "TEMPERANCE."
This periodical has the largest circulation of any magazine of its kind in America. Address

Church Temperance Society

214 Metropolitan Tower, New York City

R. L. Christian & Company

514-16 E. Broad St.

Richmond, Va.

Leading Fancy Grocer

AGENTS FOR

HUYLER'S CANDIES AND PETER'S
SWISS MILK CHOCOLATE.

Special attention given to out-of-town orders.

Catalogue mailed on application.

The Choice of Executors

is a matter of great importance. Every dollar you leave should be conserved in such a way that your heirs may enjoy the uninterrupted benefits of your life's work

This Company is a careful and economical executor, trained in the law and business, sound in judgment, and seasoned in practical experience: its primary business is the administration of trust funds

Correspondence invited.

Capital
\$1,000,000

RICHMOND TRUST
& SAVINGS CO.

7th & Main Sts.,
Richmond, Va.

Southern Churchman

Vol. LXXXIII. RICHMOND, VA.,

APRIL 20, 1918.

No. 16



PLEASE

note the favorable terms upon which we solicit accounts—

3% interest paid on daily balances, compounded monthly when balance amounts to \$500 or more.

Such accounts subject to check in the usual way.

Some of the best accounts on our books in name of people who live away from Richmond.

Virginia Trust Co.,
THE SAFE EXECUTOR

Richmond,

Virginia

EDUCATIONAL

The Protestant Episcopal Theological Seminary in Virginia

Established A. D. 1823

The ninety-fifth session will open on Wednesday, September 18, 1918

Special Students Admitted

For catalogue and other information, address the Dean or Secretary

Theological Seminary

Alexandria, Va.

Episcopal High School

Near Alexandria, Va.

The seventy-ninth year of this School for Boys opened September 19, 1917. Modern equipment throughout. Catalogue on application.

A. R. HOXTON B. A., Principal.

Emerald Hodgson Hospital

—AND—
TRAINING SCHOOL FOR NURSES
UNIVERSITY OF THE SOUTH

Sewanee, Tenn.

A Church institution where the best training to be had for development of Nurses. For further information, address

REV. W. S. CLAIBORNE, Supt.

The Theological Department

OF THE

University of the South

An integral portion of the University, where the student of Theology meets in the frank intercourse of a common life with the student of Science on the other.

For catalogue, address

THE DEAN.

Sewanee, Tenn.

The General Theological Seminary

CHELSEA SQUARE, NEW YORK

The next Academic year begins on the last Wednesday in September.

Special students admitted and Graduate Course for graduates of other Theological Seminaries.

The requirements for admission and other particulars can be had from The DEAN, 1 Chelsea Square, New York, N. Y.

S. HILDA'S HALL

A School for Girls.
Charles Town, W. Va.

Under the auspices of the Bishops of the Diocese (Episcopal). Near Washington. College Preparatory and elective courses. Music and Art. Athletics under trained Director. Open air classes.

MARIAH PENDLETON DUVAL, Principal

Past 16 years principal of Stuart Hall, Va.

UNIVERSITY OF VIRGINIA SUMMER SCHOOL

June 17-July 27th—Preparatory, College, Vocational Courses, and Professional Courses for Teachers. 300 Courses, including Military, Red Cross. Faculty over 100. Attendance last year over 1,325, from 31 States. Delightful climate. Most beautiful campus in America. Low tuition. Reduced Fare. For illustrated Circular and Complete Catalogue, apply to

CHAS. G. MAPHS, Director, University, Virginia.

Virginia Episcopal School

(NEAR LYNCHBURG, VA.)

For boys of character, position and ability whose means will not permit them to attend our more expensive schools. Prepares at cost for college, university or immediate entrance upon the duties of life. Made possible by gifts of founders. Special terms to clergymen. Boarders for the present are limited to seventy. One hundred and six acres of land. The session begins September 19, 1918. Apply for information and catalogue to the

Rev. Robert Carter Jett, D. D.,

Principal.

Rev. Thomas Kinloch Nelson, M. A.,

Vice Rector.

"He Remembereth."

A song from my heart is up-welling,
It's music my soul long hath known;
It brings a glad note of assurance—
The Lord doth remember His own.

Remember! I question no longer—
My days with its comfort are filled:
Like Galilee's blue tossing billow,
His presence all conflict hath stilled.

And out from its sure, tender resting
My heart would in gladness make known
Its life-song, in joy or in sorrow—
The Lord doth remember His own.

Remember! No earth-cloud, obscuring,
Can hide e'en the least of His own
From the gracious, far-reaching compassion
Of the "Lamb in the midst of the throne."

For e'en there its radiant splendor
The heart of the King is, made known;
And, with caring unspeakably tender,
The Lord doth remember His own.

A Morning Prayer and Resolve.

I will try this day to live a simple, sincere, unselfish life; repelling every thought of discontent, cultivating, cheerfulness, self-control and the habit of co-operation; practicing economy, friendliness and helpfulness. And as I cannot in my own strength do this, or even with a hope of success attempt it, I look to Thee, O Lord, my Father in Jesus Christ my Saviour, and ask for the gift of the Holy Spirit. It is a blessed secret, this living by the day. And one can carry his burden, however heavy, till nightfall; anyone can do his work, however hard, for one day; anyone can live sweetly, patiently, lovingly and purely till the sun goes down. And this is all that life really means to us, just one little day at a time.—Bishop Vincent.

There is no more abominable idol in the sight of God than the plan of salvation that man makes for himself.—Ex.

THE CHATHAM EPISCOPAL INSTITUTE FOR GIRLS

College preparatory, Music, Art, Domestic Science Expression. Certificate admits to leading colleges. New buildings. Ten-acre campus. Athletics. Gymnasium. Terms moderate. Catalogue and view Mrs. Elizabeth May Willis, B. P. Prim.,
Rev. C. O. Pruden, Rector.

Box 13.

Chatham, Va.

The Virginian Home and Training School

For the Feeble-Minded and Epileptic
Established 1898.

For terms and information, address
MISS M. GUNDRY,
Falls Church, Fairfax County, Va.

The Bishop Payne Divinity School

The accredited Seminary of the Church for training colored men for the ministry. The thirty-ninth session opened September 21, 1917.

For catalogue and information, apply to
REV. C. B. BRYAN, Dean,
Petersburg, Virginia

STUART HALL

STAUNTON, VA.

Formerly Virginia Female Institute)

Diocesan Girls, School of Virginia and Southern Virginia. College preparation, Music, Art, Expression and Business Courses, Faculty and equipment of large school with small classes and individual attention. Large grounds and indoor athletics and outdoor sports under direction of Physical Trainer. Seventy-fifth session opens September, 1918. For catalogue apply to

STUART HALL, Staunton, Va.

National Cathedral School

For Girls. Fireproof building in Cathedral Close of 4 acres. 100 resident pupils. College certificate privilege. Music, Art, Advanced, and Special Courses.

THE BISHOP OF WASHINGTON,

President of the Board of Trustees.

JESSIE C. McDONALD, M. S., Principal.
HELEN L. WEBSTER, Ph. D., Academic Head.
Mount St. Alban, Washington, D. C.

The Chamberlayne School

A COUNTRY BOARDING AND DAY SCHOOL FOR BOYS AT RICHMOND, VA.

Seventh session begins September 20, 1917. Location: Stop 25, Westhampton Line. New buildings. Ten acres of ground. Two large athletic fields. Boarding department limited to 25. For catalogue, address

C. G. CHAMBERLAYNE, A. M., Ph. D.
Headmaster

The Divinity School of the Protestant Episcopal Church in Philadelphia.
Founded by Bishop Alonzo Potter in 1862.

Special students admitted. Privilege of attending course of special study at the University of Pennsylvania.

For information address the Rev. George G. Bartlett, S. T. D., Dean, 6000 Woodland Avenue.

We blame the Jew for straining out the gnat and swallowing the camel, and then try to discharge our own obligations to God by buying ice cream and oyster soup.—Ex.

The Way of Peace.

J. M. W.

If with God you would have peace,
Treasure these three and ne'er cease.

The Lord's Book.
The Lord's Church.
The Lord's Day.

Prizing these, then need I say,
Never to forget to pray.

A Question of Soul Strength.

What would happen to our bodies if we took our three meals daily on the run? If we never sat down to rest? If from the moment of rising in the morning until we went to bed at night we were perpetually walking, running, moving about? The question is absurd. No one would think of living in that way, except in some terrible emergency. We would be physical wrecks in a few weeks or wake up some morning like the men in the Bible to find ourselves "dead corpses." We would not be much better off if we tried to rest for an hour or two once a week.

And yet that which is so evidently impossible is absurd in our physical life is what a great many of us do constantly with our souls. Day after day we rush about on our business on our pleasure. We do our necessary work. We talk and read and walk and ride. All of us feel the heavy pressure of modern life, and a pressure greatly increased by war conditions. At times we think of little about our souls and the higher and nobler things of life; but it is usually only thinking as we run or as some hard knock comes to us. Sunday comes and a good many of us get to a Church and for a little while there is rest and real thinking. But practically we have been working our souls all the time and never given them a chance for rest and refreshment. For a few moments perhaps we pray, turning to God, the source of peace and strength and courage. But that is all.

Now with such treatment our souls wear out. They lose their strength. When the trial comes they cannot stand any more than can a badly used body when there is demand for all its physical resources. What we need is a time of soul rest and refreshment each day. The occasional church service and the still less frequent partaking of the sacrament cannot give us all we need. We are not often enough nor long enough in God's presence. We need to set apart a definite time each day to read God's word, to meditate upon His will, to draw upon His strength.

The best way to do that is to take up some regular reading of the Bible. A few simple rules will suffice. A quiet place, a few minutes of time, fifteen or twenty if we can manage it, but less if that is not always possible; some definite system in choice of passages; a careful reading; a moment of quiet thinking about the meaning of the words; an application to our own need

and then the silent prayer in which we ask God to make His message a part of our lives—that is all; but that is Everything. Our souls will be fed, rested and refreshed. We shall go to our work fit and strong.—Berkeley Churchman.

There are things that cannot be shaken; there is a kingdom which cannot be moved. It is not a kingdom of the world, for the mightiest of such kingdoms have fallen. Babylon, Greece, Rome, magnificent, beautiful, powerful though they were, did not endure because they were not built upon the eternal principles of God. Because they were not in touch with the purposes of God.

It is not a kingdom of wealth or earthly power, but the kingdom of God and His Blessed Son, the kingdom of Christlikeness. It is as wide as the universe, big as the mind of God, but small enough to fit the heart of a child of God. Yes, thank God, among the changes and chances, the upheavals of

this reeling, bleeding world, some things endure. And they are things that you and I can lay hold upon and find the peace that comes to those who lay hold upon eternal things.

The world has gone wrong, not because it had no guide, but because, in its arrogance and pride, and power, it refused to be guided. The word of God standeth sure. Heaven and earth shall pass away, but My word shall not pass away. The individual, the Church, the nation must go back and listen to the word of God, or there can never be any power to the nation or stability to the Church.

Great and wise men, influenced by their time, speak for the present. God speaks for all time. In the hours of stress and storms, cling to the eternal promises; plant your feet upon the Rock of Ages.—Bishop Darst.

There are people who hate a thief, yet borrow books and never return them.—Ex.

Miller & Rhoads

"The Shopping Center."**For the retail Dry Goods and Department Store trade.****In the heart of Richmond, when you are here; and Our Mail Order Department Serves you at your home.****BROAD AND GRACE STS.****CORNER 6TH ST.****RICHMOND, VA.**

PREPAREDNESS FOR THE CHURCH

Never in the history of the country has the Church's responsibility in upholding the ideals of the nation been so great. In rendering its share of the essential work, its buildings should provide for maximum efficiency in every department. Consult the leading specialists in all branches of church improvement, construction, alteration, etc.

Designs will be prepared indicating how contemplated changes, etc., can be effected. Local labor will be availed of when desired for the constructive work, the artistic and elaborate enrichment being executed under the supervision of our New York artists.

Send for photographs of church interiors showing changes and improvements that have been accomplished, with memorial gifts included as a part of the scheme.

J & R LAMB

23-25-27 Sixth Avenue NEW YORK

Southern Churchman

Catholic for every truth of God; Protestant against every error of man.

REV. EDWARD L. GOODWIN, D. D.,
Editor.

SOUTHERN CHURCHMAN COMPANY,
Publishers.

Vol. LXXXIII.

RICHMOND, VA., APRIL 20, 1918.

No. 16

THE BATTLE-LINE IN FRANCE.

With mingled anxiety and confidence the eyes of the civilized world are fixed upon it, and the minds of many millions of earth's best and truest sons seek to grasp not only the details of the awful struggle but its tremendous import. The greatest armies the world has ever seen, backed by the greatest resources its power and wealth and genius have ever created, are fighting the greatest battle in the long history of human warfare. This is easily said and with difficulty understood. One stands before a map of France and with newspaper in hand draws the long, tortuous line of carnage and death, trying to remember that each fraction of an inch means miles of agonizing conflict with every degree of endurance and desperate endeavor. An army of wearied men stands, as this is written, with its back to the wall, the impalpable but impassable wall of a stern military command to hold their ground at whatever cost. If the line should break, if the onrushing tide of the enemy proves irresistible, one dreads to think of the possible results; the devastation of larger portions of fair France with its accompanying barbarities, the raising of new armies by almost exhausted peoples, the prolongation of the war, perhaps, over weary and sanguinary years before the victory of liberty and humanity is finally won. But we will believe to the last that it will stand, that the power of the enemy will be broken by its own mad impetuosity as they dash upon it, and that once again the heavier battalions will melt before the might of the juster cause.

To this end our prayers should go up without ceasing to Him who sitteth on the throne judging right. The report of every day's fighting ought to be read with a solemn realization and punctuated with petitions. It is so little we can do with our hands, with our money, with our voice and influence, with our little self-denials—and so cheap when we think of what others are paying! But we can do this also, taking the burden of the awful struggle upon our minds and hearts, so far as they are able to grasp it, and pouring out strong intercessions before the God and Father of us all, whose pres-

ence is on every bloody field and with every fighting man, who sees the flight of every shell and marks every heart-breaking strain and feels and suffers with every phase of its agony and sacrifice. It will not be in vain that we thus cast our hearts, if not our lives, into the conflict, calling mightily upon Him who is the strength of those who turn the battle at the gate.

There is little time now to recount the losses or reckon the terrible toll of the battles that are raging. We see little of this in the daily bulletins and can well understand the reason. Later they will be known in part and our hearts will be stirred with stories of heroism and sacrifice and torn with a realization of the cost in suffering and mutilation and loss of life. It will be heartrending, but not without its compensation. We still cling by a physical instinct to the pagan notion that this animal life of a man is his ultimate possession, the measure of the highest and best that is or may be his. But the values of life depend wholly upon the uses to which it is put, the aims and purposes for which it is expended. Truth and duty, honor, liberty, righteousness and love, the essence of manhood, these are greater than life and worthy of its sacrifice. For the man who values them not, stakes not everything upon their maintenance, life is emptied of its worth. Of one such the Lord of Life declared, "Good were it for that man if he had never been born." But the man who bravely barters life itself for these cannot wholly lose his life; the choice he makes, the will to duty and sacrifice, must become a residual possession of the soul, outlasting the surrendered breath. We are not of those who imagine that a courageous death can redeem a wasted life or make atonement for sin. But we remember that the Master said, seeking to touch a coward's conscience, "Every one that is of the truth heareth my voice." The soul that makes choice of duty rather than life, who loses his life to save something more worthy than life, who shall say that he is not, so far, "of the truth" and has heard the voice of the Christ, though perchance he knows not whence it cometh. And given the entrance of

that voice into any soul anywhere and all things are possible to redeeming power and love.

So at last the supreme significance of suffering and death is not the how, still less the when, but the why of it. It may well be that amid the red carnage of the battle, above the deadly rattle of machine-guns and the roar of shells, a voice sternly but none the less graciously makes itself heard that was unheeded in the careless days of peace, and He who aforetime died that men might live and be free finds forceful entrance into souls whose footsteps have followed His own but a little way. It may well be that death, in its grimest and most hopeless reality, finds its ripest field not amid the ravages of war where men lay down their lives, but in the soul-destroying ways of ease and gratification and self-seeking where men determine selfishly to save them, and die quietly in their beds with never a glimpse of life's high meaning or a thrill of its true rewards.

It may be! But we may be sure of this, that the sacrifice will not be made in vain. Somehow God's purposes are being fulfilled, somehow man's redemption draweth nigh. It is ours, the part of the least, the most useless of us, to bring our hearts into full sympathy with that purpose as we understand it and with those who offer their lives in the performance of it, and to lay hold of that power which ruleth and shall rule over all.

Bishop-Elect of the Philippines.

The Rev. J. Wilmer Gresham, D. D., elected by the House of Bishops to succeed the Right Rev. Charles H. Brent as Bishop of the Missionary District of the Philippine Islands, is a native of New Orleans, La., and is a graduate in arts and theology of the University of the South. He has also taken a course as a special student at Oxford, Eng. He was ordained deacon in 1895 by Bishop Gailor and priest the following year by Bishop Sessums. He served as Assistant Minister at Trinity Church, New Orleans, and rector of St. James, Baton Rouge, and Grace Church, Charleston, S. C., for about two years at each place before he moved to California in 1904. Since 1909 he has been dean of Grace Cathedral, San

San Francisco, and has been prominent in the affairs of the Diocese of California. Dr. Gresham is a gentleman of attractive personality and his ability was early recognized.

Letters to the Editor

In this department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letter to the Editor" will appear in our columns except over the signature of the writer.

CHURCH PENSION FUND.

Mr. Editor: I have greatly enjoyed your editorials on the Church Pension Fund. They are valuable, illuminative and exceedingly provocative of study on the whole subject. I have filed them all for future reference and I find myself in entire agreement with you in most of your premises and arguments, but not in all; and I think the spirit manifested in your last editorial, that of April 6, is open to objection. You and the Church Pension Fund Commission seem to be widely apart on what this Pension Fund really is; the Commission seems to regard it as an insurance and so informed us in making the canvass; whereas you seem to think of it as a charity. I believe that you can find in the former view of the question an explanation of many of the questions brought forward in your discussion. As to allowing the clergy, retiring before March 1, 1917, more than the \$600 per annum until the old pensioners retired before that date with their dependents, have had their pensions raised to a corresponding amount, I believe the beneficiaries of the Reserve Fund agree with you to a man. Indeed, I will go further and say that I believe the clergy retiring since the fund became operative would gladly share dollar to dollar with their older brethren. But I do not think they are greatly edified or pleased with your strong language about the management of the Pension Fund. Mr. Sayre and the members of the Commission need no vindication of mine; if they did they would be amply able to take care of themselves; but I do not believe that any considerable number of either the clergy or the laity of the Church think that Mr. Sayre belongs to that class of business men who say things with a "flourish of trumpets"; or that "the Wall Street corporation is without feeling or conscience, bent only to the accumulation of large funds, which is utterly foreign to the Church's true mind and sentiment." Even if this were true of Wall Street, it is absolutely foreign to the spirit in which the business of the Church Pension Fund is conducted. In these utterances you seem to have gone aside from the subject of your able editorial, viz., to make yourself understood.

A. A. ABBOTT.

Cleveland, O.

(We are glad of the opportunity to make ourselves plain on one point mentioned by our correspondent.

The Southern Churchman is absolutely at one with the Church Pension Fund as to what that Institution is; namely, an Insurance system, pure and

simple. We have always recognized this fact.

But in order to secure the acceptance of the Church and to have a clear and undisputed field in which to operate the Church's entire pension system, this Insurance Fund did assume certain temporary charitable obligations. They assumed for many of the dioceses the payment of all annuities being granted at a certain date by the said dioceses to their pensioners. And especially when, at their own instance and as a necessary business proposition, they absorbed by merger the General Clergy Relief Fund, an official and most efficient charity of the whole Church, they assumed the charitable responsibilities and undertook to carry out the charitable obligations of that Fund to all its beneficiaries so long as they lived. To that extent, then, the Church Pension Fund has a charity to administer, and will have so long as one of these old pensioners remain. As a cold business proposition they are bound by the terms of the merger, whatever those terms were; so far as we know they have never been made public. But the Clergy Relief Fund was more than a mere dispenser of money; it was an institution with a heart and a soul, representing the love and good-will of the Church for those who had worn themselves out in unselfish service for her and her Master, and with the purpose not of giving to these as little as possible but as much as possible until their wants were fully met and their comfort assured. We have ventured to believe that this is still the mind of the Church towards these who are still her dependents, and to plead with the Church Pension Fund that, out of the abundant means afforded them by the Church, they should be treated with something of that spirit of generosity which the Church feels and has ever manifested, and would still manifest if allowed the opportunity, in regard to them. We ask that, having put the old charitable Fund out of business, and having taken over its obligations and its assets, it should also take over something of its spirit and purpose, and be, not a charity, but a little charitable in dispensing the great sums which the charity of the Church has put at its disposal. And in this desire we are sure that our correspondent is and will always be in sympathy.—Ed. S. C.)

THE PENSION FUND.

Mr. Editor: In your editorial in issue of April 6, "The Pension Fund," you "beg to be corrected if in any particular we are in error in our statements." While the writer has never made an exhaustive study of the Pension Fund, as we presume the Southern Churchman has, there seem to be some points which might be better understood if we bring in from recollection the statements made in explanation of this Fund in the Diocese of Virginia when it was at first presented. In the meeting at the Westmoreland Club, where our two Bishops and the laymen of Richmond City and others

of the Diocese were called to have the plan of the Pension Fund explained by Bishop Lawrence, those who were present will remember that he distinctly and emphatically stated that the Pension Fund would only include those who were in active ministry on March 1, 1917, and those who might thereafter join the ministry. When in our Pension Executive Committee meeting the next day held at News-Leader office, at which both of our Bishops and Bishop Lawrence were present, his attention was called to the fact that provision was made in Canon X of our Diocese for the Pension Fund to include the disabled clergy and widows and orphans we were pensioning prior to March 1, 1917, he said he was unaware of any such provision and remarked, "How could we have contemplated talking over these dependents and including them in the system when we never even had a list of them?" He was told that Mr. Sayre was present at the Alexandria Council when our Pension Canon was framed and advised with in the framing of it. He then said if such was the case Virginia was unique in making this provision as no other Diocese in the United States had so done, but that they would live up to the Canon.

Now, Mr. Editor, you will notice that Canon X, Section 3 of the Diocese of Virginia, requires that the Church Pension Fund "will assume and pay all annuities paid by said trustees (of the Disabled Clergy and Widows' and Orphans' Funds) when this Canon goes into effect," and further on in Section 5 of the same Canon it says, "Nothing herein contained shall be construed to hinder or delay the prompt payment of the existing allowance to the present or future disabled clergy, etc."

The Pension Fund, as we understand it, as explained by Bishop Lawrence, did not contemplate the old pensioners at all—those you put in Class A. The actuaries, it seems, who figured out the system didn't have the number of names of these dependents, and consequently they were not included in the new system, but probably were supposed to receive from the different Dioceses their annuities as they had been doing. It looks as if Canon X of Virginia provides that the income from the invested funds of disabled clergy and widows and orphans be paid over to Church Pension Fund and by them paid back to these pensioners. If the Church Pension Fund was constituted and framed not to include these old pensioners, it is possible the trustees would have no authority, much as we may desire it to so use the surplus, and it might require an amendment to the Canon of the Pension Fund by the General Convention to enable them to do so. No one ever thought over five million would be raised, so we provided that our old pensioners should receive what the Diocese had been giving them, and they were only included in the new system to that extent. It appears to be unfortunate that some of this surplus cannot be used to increase pensions to the old pensioners, but the trustees of Church Pension Fund may be within their rights not to do so without proper authority.

ROBERT BEVERLEY.

Caret, Va.

(1. We were not present on the occasion referred to by our correspondent, but we are sure Bishop Lawrence must have misunderstood the point raised in regard to the Canon of the Diocese of Virginia, or that Mr. Beverley misunderstood his answer. The Canon in question was drawn up in the office of

the Pension Fund and sent down to the Diocese for adoption. In its main particulars it is the same as that adopted by all the dioceses on entering the Pension System. It differs from some of them, however, in its provisions that the income from the diocesan relief funds shall go for meeting diocesan assessments, while the Pension Fund assumes the payment of all annuities in force when the Canon went into effect; but of thirteen diocesan canons which we have examined seven contain both these provisions in practically the same terms as expressed in the Virginia Canon. We believe that this proposition was withdrawn after a certain number of dioceses had accepted it on adopting the Pension System, but it is impossible that the President of the Pension Fund should not have known of it while it was being presented to and accepted by so many of them.

2. From its very incipency the Pension Fund did contemplate the old pensioners, those of our Class A. When the system was first proposed to the General Convention of 1913 their claim was mentioned as one that had to be provided for, and it was provided for, as well as the "accrued liabilities" of Class B, in the Initial Reserve Fund of \$5,000,000; or else the managers of the Fund assembled enormous obligations without knowing how they would meet them—an oversight which they have never acknowledged and of which, in our wildest moments, we have never suspected them. Moreover, the actuaries did have the number and the names of the old pensioners. In February, 1915, Mr. Sayre reported that answers to their second questionnaire had been received from 98 per cent of all the clergy, and it was on the information thus gained that the actuarial estimate calling for the \$5,000,000 Initial Reserve was based. Besides this, the names of all, or practically all, of the old pensioners, both of the General Clergy Relief and of the dioceses, were on file in the office of the General Clergy Relief Fund, of which Bishop Lawrence was Vice-President, which was to be merged with the Pension Fund and was working with it as far as it was possible to do so.

So far as a mere lay mind can discover from reading the canon of the General Convention on the Pension Fund, no amendment to that canon is required to allow the Fund to raise the pensions of all retired clergymen to at least the minimum of \$600. Indeed, such would seem to be the positive intent of the canon.

Our courteous correspondent will, we are sure, pardon our calling his attention to these facts.—Ed. S. C.)

PROTEST OF A YOUNG CLERGYMAN.

Mr. Editor: Allow me to thank you for your splendid editorial in today's Southern Churchman on the Church Pension Fund. You are on the right track and I hope you will keep on hammering the truth home.

It is a shame that the Church should allow some of us young men to look forward to easy pensions at the expense of the dear old battle-scarred veterans who are now suffering, and who were dear to the hearts of all who gave the magnificent offering.

I have seen no statistics to show that even all of the interest on the nearly nine millions is being used, and we have a right to demand that much of the principal should be given to these men who retired before March 1, 1917.

Let us be just before we try to call ourselves generous.

THADDEUS A. CHEATHAM.
Pinehurst, N. C., April 6, 1918.

CONGRESS PASSES THE CHAPLAIN'S BILL. NEW LEGISLATION THE CHURCH'S OPPORTUNITY.

Congress has given the Church its opportunity to meet with vigor the challenge expressed in General Pershing's recent cablegram to the War Department. The House of Representatives has passed the Chaplain's Bill increasing the ratio of chaplains in the Army to one for every twelve hundred officers and men. This bill passed the Senate at the close of the last session and the amendments made by the House have just been accepted by the Senate. The President's signature is expected immediately.

The law which this bill amends had provided for one chaplain to every regiment, but in May the number of men in an infantry regiment was increased from twelve hundred to thirty-six hundred. A memorial prepared by the Federal Council of the Churches of Christ in America and supported by the authorities of the Roman Catholic Church and others was introduced at the last session urging legislation to meet the changed conditions. The present bill not only restores the proportion of chaplains, but, by putting it on a numerical basis, permits the assignment of chaplains to military groups not regimentally organized, which would otherwise be unprovided for. The text of the bill is as follows:

"Sec. 15. Chaplains. The President is authorized to appoint, by and with the advice and consent of the Senate, chaplains in the Army at the rate of not to exceed, including chaplains now in service, one for each one thousand two hundred officers and men in all branches of the military establishment, with rank, pay and allowance as now authorized by law: **Provided**, That there shall be assigned at least one chaplain for each regiment of Cavalry, Infantry, Field Artillery and Engineers: **Provided** further, That the persons appointed under this act shall be duly accredited by some religious denomination or organization and be of good standing therein under such regulations as may be prescribed by the Secretary of War: **Provided**, That the maximum age limit of chaplains in the army shall be forty-five years."

At the beginning of the war there were sixty-seven chaplains in the Army. At the present time there are six hundred and sixty-six, of which one hundred and fifty-one are in the Regular Army, two hundred and thirteen in the National Guard, two hundred and ninety-two in the National Army, and ten are chaplains-at-large. There are a hundred and ninety-nine Roman Catholic chaplains, four hundred and fifty-seven Protestants and ten of other groups. This new law will permit the appointment of an additional eight hundred. Here is the opportunity of the Church. Already the General Committee on Army and Navy Chaplains has an abundance of applications and is

now seeking to discover whether they fulfil the standard indicated by General Pershing, men "of the highest character with reputations well established as sensible, practical, active ministers." If the Church will give them the backing they need in personal interest, moral and spiritual support, and additional equipment, the ministry of the Church to the young men of the Army will be of incalculable result.

The chaplains already appointed are, in co-operation with the religious workers of the Y. M. C. A. and the "camp pastors," accomplishing much. The increase of chaplains will, however, reach further and deeper, since the chaplain alone has access to all parts of the camp, whether barracks, hospital or guard-house, since he has an officer's standing and can thereby do much for the men which would otherwise be impossible, and since he alone of all the religious workers goes with the regiment wherever it may go—to cantonment, or ship, or front line trench. As Chaplain Tiplady says in a recent article in the *Missionary Review of the World*:

"The one spiritual need of the soldiers is Christianity: and it must be brought to them by men who believe in it and are shaped by it. The American churches must send their best Christians to France. They must send them as chaplains, as officers and as private soldiers. Christian huts are good, but Christian men are better. . . . They are among their fellows in trench and billet, and their lives and teaching speak amid the bursting of shells and the cries of wounded. The first need of soldiers at the front is, therefore, for Christianity in the flesh, the Gospel incarnate. Give us men!"

"HAVE ST. PAUL'S WORDS THE AUTHORITY OF CHRIST'S?"

First, let it be noted that it is not really a question as to whether Paul's words have equal authority with those of Christ, but whether the words our Lord Jesus spoke while He was on earth have greater authority than the words that He spoke to men after He had ascended to glory. The writer of the Acts states in his important introduction that his former treatise, the Gospel of Luke, told of "All that Jesus began both to do and to teach, until the day in which He was taken up." Why began? When did He continue to do and to teach? It is very evident that the new treatise that Luke is writing is not to be concerning the acts of the Apostles, but the acts of the Lord Jesus, by the hands of the Apostles and through the power of the Holy Spirit. These were the things that He continued to do. And the teachings that were given through the Apostles, pre-eminently through the Apostle Paul, were the things that Jesus continued to teach.

This becomes the more evident when we remember the words of our Lord to His disciples as He told them, "I have yet many things to say unto you, but ye cannot bear them now" (John 16:12). Why were they not able to bear them? Plainly because the Holy Spirit had not yet been given. When, then, did Jesus tell them? After the Holy Spirit had made it possible for them to understand. Indeed, it was the Spirit of truth that brought the words of Jesus to them. Are we to place those marvelous words of our Lord in the 14th, 15th and 16th chapters of John's Gospel above the words that He yet had to tell them, when they could understand more clearly? Or shall we rather interpret those words in John by the later words that Christ spoke through the Apostle Paul and others?

This, according to the critics quoted above, would be interpreting the Gospels by Pauline theology.

Referring to his words in John, our Lord said, "These things have I spoken unto you in dark sayings: the hour cometh when I shall no more speak unto you in dark sayings, but shall tell you plainly of the Father." When did that hour come, if not when the Holy Spirit came in His new way, with His marvelous illumination, which could not happen until Christ departed from the earth and was glorified? "I have a baptism to be baptized with," our Lord said, "and how am I straitened until it be accomplished" (Luke 12:50). So when Jesus was on earth He constantly was straitened in spirit because He could not say the words that He longed to say. There were no ears to hear those words. But when His baptism was accomplished, His death and resurrection and glorification, then He spoke His further words to His disciples and told them plainly of the Father.

Moreover, we must remember that our Lord in His earthly life-time steadfastly maintained that He did not speak His own words. "The words that I say unto you I speak not from Myself" (John 14:10). "The word which ye hear is not Mine, but the Father's who sent Me" (John 14:24). "Verily, verily, I say unto you, the Son can do nothing of Himself, but what He seeth the Father doing" (John 5:19). And in the high priestly prayer He said to the Father, "The words which Thou gavest Me I have given unto them" (John 17:8).

The words that Jesus spoke were supernatural words that He had from the Father, and He told of things that could only be revealed by God. And Christ attached not a whit more authority to the words of the Father that He spoke than to any of the words that God spoke through the prophets, from Genesis to Malachi. Again and again He quoted those Scriptures as the infallible Word of God, exactly equal in authority to the new revelations that fell from His own lips. It was when He was commenting on a single word in that Old Testament record that He said, "The Scriptures cannot be broken" (John 10:35).

But Paul claims to have gotten his words from exactly the same supernatural source as that from which our Lord received His. Only now Christ was glorified, and Himself could give His unhindered revelation, which He was not able to do in the days of His flesh because men were not ready for it; he was not yet glorified, and the Holy Spirit not yet given. And so Paul can say to the Galatians, "For I make known to you, brethren, as touching the gospel which was preached by me, that it is not after man. For neither did I receive it from man, nor was I taught it, but it came to me through revelation of Jesus Christ" (Gal. 1:11, 12). That is the true getting back to Christ! Paul in writing to the Corinthians tells them, "We see God's wisdom in a mystery, even the wisdom that hath been hidden, which God ordained before the world unto our glory" (1 Cor. 2:7). Then the Apostle goes on to say that God revealed these things to him through the Spirit. After this revelation was given to Paul, was he left to choose his own words to convey it to men? What of the authority of the words? The Spirit of God knew that the question would be raised, and he said through Paul: "Which things also we speak, not with words which man's wisdom teacheth, but the Spirit teacheth: combining spiritual things with spiritual words" (1 Cor. 2:13).

Is Paul's "Gospel" a new Gospel? It was rather the full blazing light of the Holy Spirit shining upon the same Gospel that was proclaimed from Genesis on, but, before Paul, largely in dark sayings. This brings us to the startling truth that for the clearest statement of the Gospel we need to go, not to the four Gospels, but to the writings of the New Testament church, particularly to those of the Apostle Paul. Not that the Gospel is not in the record of the earthly life-time of our Lord; but it is there obscured, not fully unfolded. The Good Tidings concern the death and resurrection and saving power of our glorified Lord. His death and resurrection and ascension come at the close of the Gospel story. They are put right at the beginning of the Apostolic unfolding of the Gospel, and run continuously through these later revelations of our Lord.

Paul was a fallible man, as were all the Apostles, but the words of Paul, as recorded in the New Testament, are the infallible words of the Living God.

Let us keep clearly in mind that those critics of Paul who cry "Back to Christ!" are in reality robbing Christ of His glory. One critic unwittingly revealed that the true revolt was not against Paul, but against Paul's glorified Lord, when he said of Philipians: "Here the Jesus of history is completely smothered by the myth of the heavenly Son of God." Let us not dim the glory of that eternal Son of God by any subtle reserve in our whole-hearted and reverent belief, as we read the living words of the eternal God given to us through the Spirit-illumined, infallibly inspired bond-servant of the living Christ.—The Sunday School Times.

THE CHURCH AND THE SOLDIER'S SPARE TIME.

The Social Service Commission of the Province of New York and New Jersey a few weeks ago appointed a Sub-Committee on War Activities in the Province, there being no provincial war agency. This committee has been corresponding with various war service organizations of the Church and with similar organizations of the Government working within the field of the Province, with a view to establishing effective co-operation. From Raymond B. Fosdick, chairman of the now well-known Federal Commission on Training Camp Activities, comes the following pertinent suggestion:

"I am confident that your organization can do very effective work in stimulating the representatives of the Protestant Episcopal Church in communities surrounding our army camps to enlarge their social and religious program for enlisted men so that they may have as many avenues as possible for the use of leisure time.

"As you undoubtedly know, ample provision is being made for work of this character on the inside of our army camps, and a great deal has been done in the towns surrounding the camps, under the leadership of the War Camp Community Service. This latter field, however, needs considerable expansion, particularly in relation to the work of the churches. Experience has shown that the instinctive desire of the soldier with an hour's free time is to go to town, even if the town is only a cross-roads, and it has become increasingly apparent that a great deal of time and thought must be expended in the task of organizing these places along healthy recreation and social lines. Secretary Baker put the matter very succinctly when he wrote: 'This, it seems to me, is an opportunity for service which cannot wisely be over-

looked. Each lodge, church, fraternity can look out for the needs of its own soldier membership, and where local groups are unable financially to provide adequately for this task, the larger organization of the church or fraternity, as the case may be, can come to the rescue with more ample means.'

"It is unnecessary for me to assure you of the hearty support of the War Department in the task which you are undertaking."

The sub-committee above mentioned would appreciate correspondence with any rector or clergyman in charge of a parish or mission in the Second Province who may be disposed to further the work suggested by the Fosdick Commission. Address the chairman of the committee, Rev. F. M. Crouch, 281 Fourth Avenue, New York City.

The suggestion here made is, of course, applicable to all communities near army camps.

THE WAR AND THE COLLEGE.

Extract from the speech of President Alderman, of the University of Virginia, delivered on Founders' Day, April 13, 1918:

We have lost from our rolls 450 of our students. Some of the departments are quite shot to pieces. Near 2,000 of our alumni are in the nation's service. These men, young and old, have gone to war. Some of them have already paid the price of freedom with their blood. Others are today in the battle line in France and Flanders. Still others await the call. My first thought at this hour is of them. I take off my hat to them and salute their young courage and their brave resolution. May God spare their lives, if it be His will, and if they can keep their lives and yet do their duty.

I have the impulse to say a word in praise of the youth who are here to-day, and who have stayed here, biding their time and making ready for their task. The year, considered academically, has been fairly uneventful in mere happenings, but deeply eventful in the imperponderable things that count. It has been a test of the courage and faith and calmness and high earnestness of these young men, and those who sit before me have stood that test better, I think, than some of us older ones who have unduly chafed and fretted in spirit. I believe that it is at present the duty of every boy in the high schools to make every possible sacrifice to remain in the high schools until graduation, and that every one who graduates should try to go on to college, unless a special need for youths of his age is developed in the military service of the nation. I beg to suggest, too, that the vacation period should not, in this summer of awful decisions, be given over to mere pleasure and recreation, but that every youngster, keeping his heart and spirits fresh and unbroken by normal life and play, should besides seek to do something, to render some definite service of labor that will contribute towards the great common end.

I believe that you will agree with me that out of the suffering and anxiety and apprehension of these tragic days that has issued a subtle power to see with greater clearness our country as it shall be when it shall deliver its unlimited and unstinted force to the righteous settlement of this war. I have long believed that this war was going to temper and fuse America like steel that has been through fire. Certainly my eyes seem to behold a higher morale mounting in the nation, a better organized national mind, a more inflexible will, a more intelligent purpose and procedure, a nobler and sterner impatience with snarling treason and whin-

ing pacifism, a determination to fight and kill the enemies of mankind, a swifter response to the call of our brothers "over there"—men who have endured all privations for our sakes. These glorious Frenchmen and Britishers—never again shall I see one without thinking of him as a brother, nor shall I ever again see his flag without thinking of it as the symbol of eternal brotherhood and unity. The warrior's heart is at last beating in this republic, as the nation begins to realize that its legions constitute the last reserves of freedom in this world.

May I ask, finally, what can this university and all universities like this do, particularly, to serve civilization in this supreme hour of its peril? Answering of necessity in most general terms, I can say that our English and French brothers have pointed the way. Whatever we have that the nation needs must be offered to it freely and gladly, whether it be our youth, our teaching staff or our scientific and technical resources, and yet the university, as an institution, must be kept together and must continue to hold the line of service for such oncoming youth as may be unfitted for present war. There will be a remnant of us who can do nothing else so usefully. The spirit and aim of this university, as of all American universities, fighting a rearguard action to preserve the organization and technique of higher training at a time when the best talents of the world are being consumed in the fire of war, must be to inculcate self-forgetting patriotism, integrity of character in our youth, a development of social responsibility as distinct from crass individualism, scientific research and intensive academic preparation for war, if, and as long as, war shall demand it, but as well for the fundamental social readjustments that must follow the upheaval.

It is patent that an era of thoroughgoing radicalism awaits the world. If it shall prove intelligent radicalism, such as guided the purpose of Jefferson, enlightened by knowledge and controlled by justice, the world will sweep into a grander day and democracy, for which we fight, will proceed to its final development. But if it be a radicalism of ignorance and envy and discontent, there will be a "red ruin and the breaking up of law," and men will deliberately seek the iron order or autocracy to avoid the horrors of license. Therefore, universities must live and prosper, lest even victory over a nation steeped in the philosophy of social Darwinism may issue in defeat.

The Great Commission

Methodists and Missions.

Almost all brands of Methodism on this Continent have gotten into a Methodist Centenary program, and the few small remaining brands still out have just been invited to come in. The Centenary is that of Methodist missionary enterprises, and in the Centenary more than six million Americans will have part. Those who know say it is altogether the biggest thing of its kind ever entered upon by organized Christianity. At first some criticism was heard of the time, the war being on, but Methodists replied that this is the time to prepare; to win the war and the world, and be ready to do both.

Methodists of the South, of Canada, and even of Japan are in the plan.

Colored Methodists are part of it also. Next month at Atlanta, when the Southern Conference meets, another big push is to be given to the program, and later, at a summer resort in North Carolina, one thousand representative Methodist leaders of the United States and Canada are to come together to study lines of work. Methodism seems to be on fire.

The program covers the recruiting of Christian workers and their training, but a prominent feature of it is the raising of large sums of money—the largest amounts ever projected for any Christian cause. From one body alone \$5,000,000 is to go into war work. Careful surveys on conditions and needs have been made, and money figures talked of run up to \$125,000,000 and more, covering a period of two or three years for its collections. Methodists of the South alone talk of \$35,000,000. United Brethren, Methodist Protestant and similar bodies closely allied in history and polity to Methodism have been invited to join in the program. The aims are progress and improved methods, and that at home and abroad, on all lines of Christian effort.

A New Name.

This letter was written by a little girl in Egypt to Rev. Stephen V. Trowbridge, Field Secretary for Egypt of the World's Sunday School Association: "This has been such a glad Sunday for us all. Two of the girls of this school have been baptized (one an Abyssinian and the other an Egyptian), and two others have also taken their first communion. The Abyssinian girl's name was Fatma, but now her name is Naomi, which means Grace, and is her teacher's name. The other girl's name was Aneesa, so it did not have to be changed. I forgot to say that two men joined the church and a baby was baptized. That made seven in all."

Bishop Restarick has completed fifteen years in Hawaii. Among other interesting facts he tells us that five kinds of Prayer-Books—American, Japanese, Korean, Chinese and Hawaiian—are used. There are congregations of Orientals where the men all dress as we do, the girls as our girls, and the women in Chinese, Japanese or Korean costume, as the case may be, the men and boys being seated on one side of the church and the women and girls on the other.

Our first missionary to the Dominican Republic has arrived safely at Santo Domingo. Bishop Colmore reached there shortly after Mr. Wyllie, and on the first Sunday held services which he describes as follows:

"It was wonderful on Sunday morning to celebrate the Eucharist at seven and to preach and hold confirmation at half past nine (such a sensible hour) in the old fort where Columbus had been imprisoned while confined in chains in the country he had discovered. All the heads of the Government were present, including the American minister, sitting in camp chairs or on long benches which had no backs. Beside these, there were marine officers, enlisted men, civilian men and women, and several English-speaking blacks. We had an altar constructed in the fort prison, an enlisted man played the piano, and three others—college men who have enlisted for the duration of the war—formed our choir. Everyone was most attentive and reverent, and expressed his pleasure and gratification at the service."

The Woman's Auxiliary to the Board

of Missions has recently put out a number of useful leaflets. Among these are "A Devotional Exercise" (W. A. 26), a litany adapted especially for classes studying the Bible and Missions, but helpful in other meetings and for private use. "War and Missions" (W. A. 24), by the dean of the New York Cathedral, and "Socks" (W. A. 27), by an officer of the Massachusetts branch of the Woman's Auxiliary, will be found useful in answering the question, "Why are missions not postponed until the war is over?" A set of five leaflets (W. A. 25) to be given out on five consecutive Sundays is intended to gain the attention of the woman who is not interested in missions. Those who order this last-named leaflet should state how many sets are needed in any particular parish. For these leaflets and for further information address "The Woman's Auxiliary, 281 Fourth Avenue, New York, N. Y."

Christianity is a religion which expects you to do things.—Japanese saying.

Church Intelligence

FROM THE PRESIDING BISHOP.

New York City, April 12, 1918.

On April 11, 1918, the House of Bishops in special session in New York City accepted the resignation of the Rt. Rev. Dr. Paul Jones, Missionary Bishop of Utah.

On April 12 the Presiding Bishop appointed Bishop Touret, of Western Colorado, to the charge of the Missionary District of Utah.

DANIEL S. TUTTLE,
Presiding Bishop.

HOUSE OF BISHOPS.

Resignation of Bishop Jones Accepted. Rev. Dr. J. Wilmer Gresham Elected Bishop of the Philippines. No Action Taken on the Newman-Smyth Overture.

Meeting in the Synod Hall, New York, on April 10 and 11, the House of Bishops accepted the resignation of the Rt. Rev. Dr. Paul Jones as Missionary Bishop of Utah, elected the Rev. Dr. J. W. Gresham, dean of Grace Cathedral, San Francisco, as Missionary Bishop of the Philippines, in succession to the Rt. Rev. Dr. Charles H. Brent, now Bishop of Western New York, and determined upon due consideration that nothing can be accomplished at this time by an aggressive action on its part in favor of Church unity, beyond that which it has already done. In the last-named matter expressions of interest were given, but war conditions prevent at the moment any definite steps, or at least such conditions are the important matters in hand. It was said unofficially that no new Missionary Bishop will be chosen for Utah, as matters now stand, until the next General Convention.

Bishop Jones, of Utah, was present, and upon the course of the debate, changed the form of his resignation, making it without conditions. Almost all of the time of the special meeting of the House was given up to the Jones case, so anxious were the Bishops to do no injustice, and to place the Church in the true attitude before the country. Each Bishop was given ample time to state his views, and at the last the following resolutions were adopted:

"First, the House of Bishops declares

its belief that the Government of the United States has obeyed the law of moral necessity in seeking to stop a war of deliberate aggression by the only means that are known to be effective to such an end.

"Second, the House of Bishops believes that any member of this house is entitled to the same freedom of opinion and speech as any other citizen of the United States, but in the exercise of this liberty he should be guided by a deep sense of the responsibility which rests upon one who occupies a representative position.

"Third, the House of Bishops is unwilling to accept the resignation of any Bishop in deference to an excited state of public opinion, and therefore declines to adopt the report of the special commission, or to accept the resignation of the Bishop of Utah for the reasons assigned by him in his letter of December 20.

"With full recognition of the right of every member of this House to freedom of speech in political and social matters, subject to the law of the land, nevertheless, in view of Bishop Jones's impaired usefulness in Utah under present conditions, recognized by himself, the House of Bishops accepts the resignation of the Bishop of Utah as now presented."

The effect of the action of the House is to leave Bishop Jones a Bishop still, on half pay, or \$1,500 a year, and free to engage in such work as he may be assigned to by the Board of Missions, or himself map out for himself.

The election of Dean Gresham, of San Francisco, to take up work laid down by Bishop Brent was accomplished with almost practical unanimity, it was said. On the Sunday following the meeting many bishops preached in New York pulpits. Bishop Tuttle and Bishop Partidge were the Cathedral preachers, Bishop Funsten was heard at the Holy Communion, Bishop Faber at Holy Trinity, Bishop Wise at the Transfiguration, and Bishop Johnson, of Missouri, at Grace Church.

BOARD OF MISSIONS.

Meeting of the Executive Committee.

The Executive Committee of the Board of Missions met in the Church Missions House, New York, on April 9, 1918, with a good representation.

From the Domestic Field we received and acted upon the resignation of the Rev. J. H. Brown as missionary in the Diocese of Florida. The Rev. K. G. Finlay was requested to attend as representative of the Board the Conference of Southern Mountain Workers to be held in Knoxville, Tenn., April 10-12.

The resignations of Deaconesses Crane and MacDonald were also accepted as missionaries in the District of Porto Rico. At the request of the Bishop of Porto Rico Miss M. K. Cramer was appointed as missionary teacher.

The retirement of Miss A. M. Clark as a regularly appointed missionary in the District of Hankow was accepted, but at the Bishop's request she is to continue as a missionary employed in the field for one year.

The Board accepted with great regret the resignation of Dr. John MacWillie as missionary physician in the District of Hankow.

The resignation of Miss C. J. Tracy as missionary in the District of Kyoto was also accepted, as well as the resignation of the Rev. H. H. Kelley, of the District of Alaska.

Permission was granted to the Rev. T. R. Ludlow, of Hankow, to proceed to France to work among the Chinese, under the auspices of the Y. M. C. A.

Mr. J. A. MacDonald, at the request of the Bishop, was appointed as missionary in the District of Hankow.

Eleven of the Domestic Missionary Bishops who were here to attend the meeting of the House of Bishops had a conference with the Executive Committee on matters concerning work in the Domestic Field.

LETTER FROM BISHOP ISRAEL.

The American Church in Paris: Resignation of Dr. Watson.

To the Editor of the Southern Churchman:

Some three months ago, through information gained by correspondence with the rectors of the American churches in France, Italy and Switzerland, I made a report to Bishop Whitehead, of the Commission on American Churches in Europe, of the condition of these congregations. Saturday I returned from a two months' visitation of our camps, during which time I spent several days in each of our parishes in Nice, Florence and Rome, and with the Rev. Clement Brown, who has a private licensed chapel in Cannes, and I found no cause to change the statements made in my report. Of this I will write later.

Just now a new and serious situation has arisen at the Church of the Holy Trinity, Paris. On March the 11th the Rev. Dr. Watson presented his resignation to the vestry. Anyone realizing the strain, both mental and physical, of the last four years through which Dr. and Mrs. Watson have passed will not be surprised, for there is a limit to human endurance even among the strongest. The old "American Colony" of Paris has dispersed, and with it the demand for the present dignified form of Cathedral service: a new era has come and a new problem has arisen from war conditions, to meet which new methods must be originated.

Paris is full of Americans of every type of Churchmanship; and hence in the services and in the methods of Church work there must be radical changes made. In his present condition of fatigue Dr. Watson feels it unwise and virtually impossible for him to attempt these changes. After advising with the Bishops here, he has taken the one means by which he feels some priest may be able to continue to keep up the Church in its present position of leadership for American Christianity, which he has so ably represented in Paris and among the French people.

The vestry, with many expressions of regret and esteem, and with emotion, accepted the resignation, and, as some slight expression of their feeling, unanimously requested him to continue his relationship with the parish by accepting the title and post of "Rector Emeritus without duties or emoluments, and with a right to a seat in the chancel at all times."

Dr. and Mrs. Watson will shortly return to America, where, at the request of the vestry, they will present, after a few months' rest, the needs of our work in Paris. A committee composed of Wardens and the Bishop-in-Charge have secured the services of the Rev. J. W. Beekman, formerly dean of the Pro-Cathedral of the Diocese of Bethlehem, as "Locum Tenens" for six months, from April 1.

With Dr. Watson's retirement the intimate and important relations in which he has been associated with the French authorities from the beginning of the war will of course cease, but we hope the loving interest and contributions of his many friends in America will continue in order that his successor may remain in touch with the work.

Owing to the greatly reduced income occasioned by the war, and the unparalleled opportunity for continued leadership on the part of the Church of the Holy Trinity, the Bishop-in-Charge has appealed to the Commission on American Churches in Europe for \$15,000 annually during the war and for a few years thereafter, which appeal he hopes the Church in America, realizing its importance, as everyone must who understands the situation, will support and urge.

ROGERS ISRAEL,

Bishop of Erie, in Charge of the American Churches in Europe.

Care Morgan Hargis Co.,

31 Boulv. Haussmann, Paris,
March 16, 1918.

El Nuevo Siglo: Revista Mensual Publicado Por El Secretario Para La America Latina De La Junta De Misiones De La Iglesia Americana, is the title of a new publication issued in the Spanish language by the Board of Missions, with the purpose of providing Church literature for the mission fields. It is a monthly of eight newspaper pages, though its final form has not yet been determined upon. It will contain Church news, translations of standard Church literature, material for Sunday school instruction, etc., presented in instructive form, and will be circulated in our missions among Spanish-speaking peoples.

Bishop Lloyd: The Board of Missions received a cable from Bishop Lloyd on April 12 announcing that both he and Archdeacon Schofield are well. The fact that the cable is dated from Sierra Leone seems to indicate that the Bishop is on his way back to this country.

SOUTHERN VIRGINIA.

Rt. Rev. R. D. Tucker, D. D., Bishop.
Rt. Rev. A. C. Thomson, D. D., Suffragan.

Bishop Randolph's Funeral.

The burial services of Bishop Randolph, of which only a short notice was given in our last issue, held in St. Luke's Church, Norfolk, on Tuesday morning last, were attended by an overflowing congregation in spite of the downpour of rain. Members of the Pickett-Buchanan Camp, Confederate Veterans, of which Bishop Randolph was a member, attended the services in a body in uniform. A large number of the Clergy of the Diocese and of neighboring Dioceses were present, including twelve Clergy, representing the Colored Convocation of the Diocese. Representatives of the faculty of Sweet Briar College, of which Bishop Randolph was the President of the Board of Directors, were also present. When the body arrived in Newport News on its way to Richmond, the Paulist Choristers of Chicago, consisting of one hundred boys, who are touring the country, accompanied it from the boat to the train singing beautiful and appropriate selections. When the body was being removed from the train to the hearse in Richmond these Choristers again sang an impressive funeral dirge in Latin.

Christ Church, Pulaski: The congregation of this church had the privilege of hearing an address by the Rev. C. E. Ward, of Trinity Church, Montreal, Can., on Sunday, April 7. Mr. Ward was for three years a chaplain in the British Army and was recently honorably discharged, following a wound received while at the front. He has held services within a hundred yards of the German firing line. Captain Ward paid a high tribute to the spirit and morale of the men in the

trenches. Captain Ward is in this country endeavoring to awaken the people to the spiritual aspects of the war. The rector of the parish, the Rev. Thomas F. Opie, left this week for a vacation during April.

A fine new pipe organ has just been installed, and was used on Easter Day for the first time.

VIRGINIA.

Rt. Rev. R. A. Gibson, D. D., Bishop.
Rt. Rev. W. C. Brown, D. D., Coadjutor.

Dr. Sturgis' Visit to Richmond and the Children's Easter Offerings.

The twenty Episcopal Sunday schools of Richmond met at St. Paul's Church last Sunday afternoon to make their combined Lenten offering.

The children filled the body of the church, and the song service was heartily carried through, as all the hymns were familiar, and the child voices rang out loud and clear.

E. Aubrey Young, at the organ, was an inspiring leader of a choir composed of children from many of the different churches.

Five clergymen, with Bishop Brown and Bishop Thomson, were in the chancel. Bishop Brown, expressing his pleasure at being with the children for the first time at this presentation service, welcomed and introduced Dr. William C. Sturgis, General Secretary of the Missions Board.

Following the offering, the Rev. G. MacL. Brydon spoke of the need today of wheels, wheels for artillery at the front and wheels busy at home to keep the artillery in the field of action. A Sunday-school wheel, wreathed in green with a hub of flowers, was a feature of the afternoon for the children, and as Mr. Brydon called the names of the churches, beginning with old St. John's as the Mother Church, the children brought their ribbon with the name of the church lettered conspicuously on it, and when all the ribbon "spokes" were fastened to the hub, the six foot wheel was complete, save for the ribbon that went across the flowers, and on it was lettered the sum of \$3,317.09—the total Lenten offering of the children.

The committee appointed to arrange for Dr. Sturgis' visit, of which Mr. Robert E. Anderson is chairman, cut out for him two days of very strenuous work; but Dr. Sturgis was equal to the occasion and filled every appointment made for him. At every service he was greeted by large congregations, and his earnest addresses left a deep impression. On Sunday morning he spoke to the Bible class of St. Andrew's church, and at the eleven o'clock service addressed the congregation of St. James Church. Besides the afternoon Sunday-school service, he spoke at night at Emmanuel Church. On Monday morning he addressed the Richmond Clericus, and at a luncheon at noon at the Soldiers', Sailors' and Marine Club, he spoke to the Brotherhood of St. Andrew men who were assembled. In the afternoon at All Saints' Parish House he addressed the Woman's Auxiliary and Mission Study Class leaders. An hour later he addressed the Junior Auxiliaries and Brotherhood of St. Paul, and at night was at Grace Church, where certificates for Sunday-school study classes were awarded by Bishop Gibson. Dr. Sturgis is a charming and magnetic speaker, and both children and adults hear him gladly.

Confirmations: On Sunday, April 14, Bishop Gibson confirmed two large classes, each of which was rather unique in a certain way. In the morn-

ing at St. John's Church, a class of twenty-seven were confirmed, two of whom were police captains, and two others were ladies considerably past middle life.

In the evening, at St. Andrew's Church there were fifty-six members in the class, and besides the Rev. J. Francis Ribble, the rector, there were in the chancel two missionaries, the Rev. H. C. Merrill, missionary to the deaf, and the Rev. R. C. Montague, city missionary. In the class there was one deaf mute, who Mr. Merrill had prepared for confirmation, and there were ten girls from the Virginia Home and Industrial School for Girls, who had been instructed by the city missionary.

The Rt. Rev. Edward Osborne, D. D., spent two or three days in Richmond on his way South from attending the meeting of the House of Bishops in New York City.

The Rev. W. Roy Mason, of Mission Home, Greene County, has been called to the rectorship of Christ Church, Charlottesville, in succession to the Rev. H. B. Lee, D. D., who recently resigned. Mr. Mason has accepted the call and expects to take charge on August 1. The Bishop has appointed Mr. Lewis, who will graduate from the Virginia Theological Seminary in June, to take charge of Mr. Mason's work.

West Point: On Sunday evening, April 7, immediately after the service the congregation of St. John's Church re-assembled for the election of the vestry for the ensuing year. The number of vestrymen was increased from five to seven.

The spring meeting of the Piedmont Convocation will be held in Leeds Church, Hume, Fauquier County, April 29-May 1. An interesting program is being arranged by the rector, the Rev. William Meade, who will also notify all members as to place and time for arrival.

NORTH CAROLINA.

Rt. Rev. Jos. B. Cheshire, D. D., Bishop

The Parish of St. Paul's Church, Winston-Salem, has been notably improved and blessed under the judicious leadership of the present rector, the Rev. Phillips S. Gilman.

The various church societies have experienced a new stimulus under his guidance, and among recent gifts to the church are a beautiful silk Processional flag, a silk service flag, brass candlesticks and a handsome altar, with embossed Dorsel for the new altar.

All of the Lenten services were attended by large congregations.

Of unusual interest were the organ recitals each Sunday afternoon, and the splendid sermons each Thursday evening, given by different ministers, concluding with the fifth Thursday, when Bishop Edward Rondthaler, of the Moravian Church, spoke on Lenten obligations.

The Easter offering was over \$500, and at the Children's Festival, a substantial offering for missions was made.

WASHINGTON.

Rt. Rev. A. Harding, D. D., Bishop

Prisoners' Aid Association: The report of the nineteenth year of this association, an institution of the Diocese of Washington, with a foreword by Bishop Harding, shows a large amount of work done under the wise direction of Mrs. David R. Covell. Mrs. Covell or her husband, the Rev. David R. Co-

vell, are at the Police Courts every day to lend a helping hand to the unfortunates there and to follow them in prison and out with advice and practical assistance. The number of cases investigated and of offenders given wise assistance are sufficient proof of the value of this work, which has the hearty support of the officers of the Police Court. A hospice, or detention home, is a great need at present, also further financial support and a few volunteers for follow-up work.

KENTUCKY.

Rt. Rev. C. E. Woodcock, D. D., Bishop.

St. Mary's Church, Madisonville, the Rev. C. E. Buxton, rector, has had a remarkable growth. Occasional services had been held by the Rev. G. C. Abbitt, but while other religious bodies had large edifices, it was less than two years ago that a small Episcopal church was built. At this time, after his graduation from the Virginia Seminary, the present rector took charge and the church has gradually taken a leading place in the city's activities.

The building has been enriched with furniture and stained glass windows so that today it is the most beautiful church in the city. Plans are under way for the erection of a parish house.

Offerings are made to every worthy cause and constantly increase. The choir has grown from four choristers to thirty, among these twenty boys and girls. The Sunday school has increased 500 per cent. The communicant list that numbered fifteen has grown to forty-one. Seven were confirmed in February, eight more await the visitation of the Bishop in May, and it is expected a large class will be ready for his October visitation.

Through the church a French war baby has been adopted. The warden of St. Mary's is a captain in the army, and another communicant is head of the Kentucky Red Cross Unit in France. The rector has application filed for chaplaincy.

Mr. Buxton is chaplain of many organizations, a member of the City Committee, chairman of the local Y. M. C. A. and Scoutmaster of a full troop of Boy Scouts connected with the church. Besides these he has four missions many miles apart under his spiritual care.

WEST TEXAS.

Rt. Rev. Wm. T. Capers, D. D., Bishop.

The Rev. W. Bertrand Stevens, rector of St. Mark's Church, San Antonio, has taken charge of the field work of the American Red Cross at the Base Hospital, Fort Sam Houston, Texas. Under the recent order of the War Department, the scope of the Red Cross activities at all Base Hospitals has been greatly enlarged. The work at Fort Sam Houston is of particular importance because of the fact that the Base Hospital there has recently been designated by the surgeon-general as one of the fourteen to do "reconstruction" work on men invalided home from overseas duty. The Rev. Dr. Stevens will be glad to give his personal attention to any men whose names are sent him by the Clergy and others. He should be addressed for this purpose, in care of the American Red Cross, Base Hospital, Fort Sam Houston, Texas.

Notice: Owing to the ever-increasing volume of work falling under the personal direction of Bishop Capers in connection with the ministrations of the Church to the men in the vast camps and cantonments of West Texas and in

order to provide facilities for handling the work of the Texas Executive Committee of the War Commission, the offices of the Diocese have been moved from 424-6 Gunter Building to 315-17-19 Prudential Building, San Antonio. All inquiries regarding men in the service in West Texas should be addressed accordingly.

The Rev. Walter L. Lofin, formerly at Quincy, Fla., is now in residence as rector of Trinity Church, Victoria, Tex.

The Rev. A. J. Gaynor Banks, rector of Christ Church, Eagle Lake, Tex., has accepted a call to become rector of Grace Church, Cuero, and minister in charge of the Church of the Holy Communion, Yoakum, in the Diocese of West Texas. He will assume charge of these two congregations on May 1.

The Rev. Benjamin Dennis is now in residence as rector of the Church of the Advent, Brownsville, Tex.

The Rev. Joseph Sherrin, rector of Epiphany Church, Kingsville, Tex., and priest in charge of the mission at Alice, has accepted a call to the rectorship of Christ Church, Dallas, and is now resident in his new field.

The Rev. Vincent DeWitte Kline has resigned the rectorship of the Church of the Holy Communion, Yoakum, Tex.

The Rev. E. A. Christian, rector of St. Phillip's Church (colored), San Antonio, is now engaged in war work with the Army Y. M. C. A., and is stationed at Building No. 1, Camp Travis, which serves the colored troops of the 509th Engineers.

The Rev. Francis K. Little is now serving as Voluntary Chaplain at Camp Stanley, Leon Springs, Tex., under the direction of the Bishop of West Texas.

The Rev. Lee W. Heaton, Diocesan Chaplain to the Army Camps, has accepted an appointment as Archdeacon of the Diocese of West Texas in succession to the Ven. A. W. S. Garden, who has assumed his duties as Provincial Secretary in the Province of the Southwest. The Archdeacon should be addressed at the offices of the Diocese, 315-17-19 Prudential Building, San Antonio.

Easter Day Confirmations: Bishop Capers administered confirmation to three large classes of candidates presented by the Rev. L. B. Richards, rector of Christ Church; the Rev. Benjamin Bean, rector of St. Luke's Church, and the Archdeacon, at St. John's Church, on Easter Day. Large congregations greeted the Bishop at all three of these San Antonio churches. The Rev. Dr. W. B. Stevens presented an unusually large class for confirmation at St. Mark's Church on Palm Sunday.

ERIE.

Rt. Rev. Rogers Israel, D. D., Bishop

Bishop Israel in Camp.

Extract from a private letter from a soldier in France, published in an Erie, Pa., paper:

"Another wonderful thing has happened to the camp. Bishop Israel, of Erie, Pa., has been here. You cannot imagine what a great impression his visit made on the men. Wherever he went, he was soon surrounded by a group of soldiers eager to shake hands with him and talk to him of their personal experiences and religious beliefs. To me the sight of this kindly old man

who had come to France to be with the soldiers, and even go to the trenches if necessary, gave the effect of the presence of a saint coming to visit the earth; almost the effect of Balzac's Jesus Christ en Flanders. One of the most impressive times was the communion service which he held the Sunday he was here in our barracks.

"The Bishop was very encouraging to me because of his liberality. He spoke of a communion service he had held the previous Sunday, at which Bishop Williams, the Methodist Bishop, has assisted him; also of having been invited by a Catholic chaplain to pronounce the benediction at a mass the Bishop attended."

HARRISBURG.

Rt. Rev. J. H. Darlington, D. D., Bishop.

York Miracle Play.

The student members of St. Andrew's Church, State College, Pennsylvania, presented before the college on Easter Sunday evening the old York Miracle Play of the Resurrection. The cast was composed of the students and four ladies of the church. The chorus was under the direction of Dean Robinson, of the music department of the college. Professors Dye and Frizzell, of the liberal arts department, rendered the play into modern English, and with the rector, the Rev. George E. Zachary, directed the production. The Guild of St. Margaret had charge of the costuming.

The York Cycle of Miracle Plays, of which the Resurrection forms a part, is probably the most ancient cycle of all English plays extant, and was known in 1378 to be "of olde time," so the play is between six and seven centuries old. Originally written for chanting before the High Altar by the priests of the Cathedral, these old Miracle Plays were given without stage accessories or ornaments, and depended for their appeal on the dramatic impressiveness of the incidents portrayed, incidents drawn with reverent care from the Holy Scriptures. The play was presented here in the College Auditorium as nearly as possible in the old manner without lighting effects or stage scenery. There were between twelve and thirteen hundred people present, and all were deeply impressed with the beauty and splendor of the truth portrayed.

NEW YORK.

Rt. Rev. David H. Greer, D. D., Bishop.
Rt. Rev. C. S. Burch, D. D., Suffragan.

Reception and Dinner to the Archbishop of York.

Perhaps it was the war, or may be that Church people of New York had had small opportunity for a twelve-month to get together, or again it might have been the presence of the Archbishop of York, but whatever was the cause, the reception and dinner given by the Church Club of New York to the Archbishop was one of the largest and most brilliant, the most spirited and enthusiastic ever tendered by New York on any occasion. A thousand diners were on the floor, with two tiers of galleries filled in every part. The speakers were the Bishop of New York, the Presiding Bishop of the Church, the President of Columbia University and the Archbishop of York.

At speakers and other tables were almost all of the Bishops of the Church, the reception having been given also to the House of Bishops in session in New York. Military uniforms abound-

ed and men with titles were everywhere. It was a war dinner in name only, so far as the eatables were concerned, and there was small concession of war-times in the elaborate dressing and jewels. Which was taken to indicate that the seriousness of the war has not yet permeated even the American city that is nearest to the fighting front.

The addresses of the chairman, William Edmond Curtis, president of the club, of the Bishop of New York and the Presiding Bishop were not unusual, save in their frequent references to the war and its aims. Throughout the evening, whenever these aims were mentioned, there was not merely applause. The diners arose to their feet constantly, and continued the applause far beyond customary limits. President Butler, of Columbia, pointed out at length the fundamental grounds for the conflict, and described them as moral faith, even Christian faith.

"If we hold to no particular principles," said he, "what matter it if Germans govern us? As mere governors, who get the most out of plans, they are a success. They know how to handle people and to make resources go a long way. They can take certain things and bring them to remarkable efficiency in whatever direction they choose. Why not let them do it for the whole world, ourselves included? We would avoid a lot of bother. They seem to want to do it. Why is it we do not permit them, and so end the whole business of war?"

"The reason is, we entertain some principles. We hold that Thomas Jefferson wrote truly when he set down truth about the rights of every man. We hold that Right and not Wrong must control. We have faith in God that is Justice, Mercy and Truth. These are the principles, and they are principles of faith, that we are contending for. It has been said of old that without these principles to govern life is not worth having, the world not worth rolling on its orbit. It is being said again at this time by the American people. And they are going to continue to say it, and to act upon their conviction, if it take our lives and our money. Some think we have acted too slowly. But act we will, and act we must."

Archbishop Lang gave in conclusion a long and careful farewell. He recited incidents of his receptions in various American cities, telling with amusing emphasis some of the different descriptions newspapers of different cities had given of him and his appearance. He referred to the comment that he resembled pictures of George Washington. Among the points that we made were these:

That France must not be left out of any calculation of the future, but that, after all, there is a bond between the English-speaking, Saxon peoples that is closer than others.

That he could see, while here, a rapidly growing sentiment in favor of prosecution of the war. He urged Americans not to be too critical of their Government, its possible lack of speed, its mistakes in judgment, but to believe that it will arrive at last and make good all professions in its name.

That England, when he left it, was hopeful, but its cup of suffering filled almost to the brim. However, he would return and give to the English people, as far as he could, such message of encouragement, based on what he had seen and heard here, as he knew would hearten them.

That the British people, and he felt sure the French and the Italian, will never quit, even if the Huns break through at this time. He said nobody

thought of giving up, but that Europe would do its best—and wait for the United States.

The Archbishop thanked, with much feeling, all people in America who had been kind to him. He spoke especially of the House of Bishops which he had attended, of its numbers and its quite apparent ability in brains and character, and said he would tell the Church of England to what splendid strength the Church of America has come. He believed, with all his heart, that the cause of Jesus Christ must prosper in such hands, under such Government as the world will surely provide, when victory has been won, and Right prevails.

Bishop Tuttle, speaking for the Church, thanked the Archbishop for his messages, delivered in New York and many other cities, and gave him such word to carry back to the Church of England as brought floor and galleries to their feet with applause that ended only with difficulty. Bishop Tuttle, it may be added, was as vigorous in manner and virile in speech as any man of forty-five.

Archbishop of York Receives Degree from Columbia.

On Thursday before the Archbishop's departure he received the honorary degree of Doctor of Laws from Columbia University, being presented by Bishop Greer as member of the trustees. After the ceremony His Grace of York spoke to the students in St. Paul's Chapel, saying that Oxford and Cambridge Universities have been well-nigh suspended in their work through loss of men in the war. The same night the Archbishop spoke a second time since his visit began in Carnegie Hall. Another speaker was George Wharton Pepper, of Philadelphia, who urged universal military training for young men. Among other things the Archbishop said:

"When I first landed here, I will confess, I felt a difference of atmosphere. This world of yours in New York seemed to me very different from the grim, gray world of nearly four years of war which I had left behind. But since then I have felt rising up, almost as if you could see it, this great tide of enthusiasm, determination and conviction in the heart of this great people.

"I know, I have always known, that you have great reserves of patriotic force, and I am certain that once these reserves are stirred and moved they will have the effect of the waters of Niagara. They will advance with ever-growing volume and force and fall, please God, with decisive effect upon this great and terrible struggle.

"I beg of you not to say any more about the war, the word 'wait,' but to put all your strength and determination into the single word 'now.' I don't think anything has ever so clearly and palpably impressed the imagination and heart of any people as this great and awful battle has proven the heart of the American nation."

The occasion was a meeting held to boost the sales of Liberty bonds.

PENNSYLVANIA.

Rt. Rev. P. M. Rhinelander, D. D., Bishop.
Rt. Rev. T. J. Garland, D. D., Suffragan.

Resignation of the Rev. Dr. Lamb: At the annual meeting of the vestry of old St. David's Church, Radnor, on Easter Monday, April 1, the Rev. James Hart Lamb, D. D., presented his resignation as rector, to take effect June 1, 1918. Whereupon the vestry passed the following resolution: "Resolved, That in recognition of the faithful pas-

toral services and successful financial administration of the Rev. James Hart Lamb, D. D., during the last sixteen years, we, the vestry of old St. David's Church, hereby elect the Rev. Dr. Lamb to the honorary position of Rector Emeritus and agree to pay him an annuity of one thousand dollars during his lifetime."

WESTERN NEW YORK.

Girls' Friendly Society: The twenty-sixth annual meeting of the Western New York Diocesan Organization of the G. F. S. A. will be held Wednesday, May 1, 1918, in Grace Church, Buffalo. Annual service for members and associates will be held in St. Paul's Church Tuesday, April 30, at 8 P. M. The Rev. D. L. Ferris, rector of Christ Church, Rochester, will make the address.

WESTERN MICHIGAN.

Rt. Rev. J. N. McCormick, D. D., Bishop.

The Rev. Albert M. Ewert has accepted the rectorship of Trinity Church, Marshall, Mich., and he is now in residence there.

Grace Church, Grand Rapids, is very thankful for the Children's Mite Box offering at Eastertide, which was \$525, the largest offering of the Sunday school during its life, and \$100 more than that of last year.

The Rev. Percy R. Deacon has been appointed minister-in-charge of South Haven Mission, Epiphany, by the Standing Committee of the Diocese. He began his work there on Palm Sunday.

The Diocese is rejoicing over the fact that the Rev. Dr. James E. Wilkinson, Ph. D., has accepted the rectorship of Holy Trinity Church, Manistee. Dr. Wilkinson is Secretary of the Diocese, and until a year or so ago was rector of Holy Trinity, Manistee, when he resigned to become one of the masters of Howe School. He has now returned to his former allegiance, and the people of Manistee are glad to be able to welcome him back.

The Rev. Chester Hill has resigned his charge at St. Andrew's, Big Rapids, and accepted the rectorship of St. Lawrence's Church, Libertyville, Ill., in the Diocese of Chicago.

The Rev. W. F. Bachman has resigned the rectorship at St. James' Church, Albion, and has gone to assist Bishop White, of St. James' Church, South Bend, Ind.

WYOMING.

Rt. Rev. Nat. S. Thomas, D. D., Bishop

At St. Matthew's Cathedral, Laramie, Bishop Thomas confirmed a class of eleven, presented by Dean Thornberry, at the service on Easter even. As has come to be the custom, the Knights Templar attended in a body the Easter Day service, at which the Bishop preached. By great good fortune it had been possible to secure a few hours of the itinerary of Professor Robert M. McElroy, Educational Director of the National Security League, who gave a most timely message to a record congregation in the Cathedral in the evening.

The new Parish House of St. Thomas' Church, Rawlins, the Rev. Franklin C. Smith, rector, was dedicated on Easter

Monday by Bishop Thomas. This Parish House has just been completed by the untiring efforts of the rector, assisted by a committee of laymen headed by Mr. George Bible. Following the service of dedication a dinner was served, at which time the people took occasion to present many handsome gifts to Mr. and Mrs. Smith, who have since departed for their new field of labor in the Diocese of Bethlehem. It was with deep sadness that farewell was said to them, for their labors of love have brought forth wonderful results in Rawlins. They leave with the earnest good wishes and prayers of their flock in the Missionary District of Wyoming.

NEW MEXICO.

Rt. Rev. F. B. Howden, D. D., Bishop.

At the San Juan Indian Hospital an addition to the working force has been made recently, in the person of Miss Ireland, who has come from New York. In some cases the Navajo Indians bring their sick long distances to be treated at this hospital.

The beautiful Navajo blankets, woven by Indian women, are an attraction to many white people, and it should be remembered that these same Navajo people stand in need, and can receive benefit through this hospital.

Church Going.

There are many people who think that the chief reason for going to church is for what they themselves can get out of it. In a sense this is true, because we can keep God's holy commandments and serve Him truly only insofar as we receive His help. We go to church largely that we may receive such help; but when people are filled with this one idea they are often impressed with the fact that they get little from the service. They say that the music is poor; that the minister reads badly; and that the preaching is not inspiring. Therefore, there seems in their minds to be no reason for going to church. Now, the fact is, that we should go to church, not primarily to get something from God, but to give something to Him. The main object of church-going is to give ourselves to Him, to sing His praises, to thank Him for His kindness, and to renew our promises that we will serve Him with all our power, and strive harder than ever to make ourselves like Christ. Let us repeat this. The real purpose of church-going is to give ourselves to God. Right here we find the secret of getting something from God. We can get help from Him only as we give ourselves to Him. It is evident that spiritual power depends on our own effort. We can become generous only in proportion as we give. We can become strong only insofar as we exercise ourselves. We can see the beautiful only insofar as we train ourselves to see beauty. It is impossible that we should gain anything spiritual beyond what we give. In other words, if we are to have God's grace and help in our daily life, the only thing especially needful is that we should daily give ourselves to Him in prayer, and that we should weekly offer ourselves to Him along with our fellow-men, and so develop the consecrated sense of brotherhood which alone can enable us to love our neighbors as we love God.—Bishop Page.

We need never fear to go through a storm with Christ.—F. B. Meyer.

Christianity and the Community

Thy Kingdom Come on Earth

At the meeting of the War Commission in New York last week, one of the questions brought up for discussion was the matter of the opening of the Liberty Theatres in the military cantonments on Sunday. The Executive Committee was asked to consider the question and arrive at some conclusion which might perhaps be expressed to the authorities in the way of suggestion on behalf of the Church.

There are two obvious attitudes which may be taken in regard to this question. One is that of the uncompromising defenders of Sabbath traditions who insist that the opening of the theatres is contrary to our Christian customs and ideals. This view has been very vigorously expressed in some quarters. Ministerial Unions have passed resolutions deploring the opening of the theatres, and asking that the present policy be revoked.

On the other hand, a great many people, including probably the large majority of the military authorities, believe that the opening of the theatres on Sunday gives to the men after the hard week's work a recreation which is legitimate, and which is much better than some of the associations they might seek for themselves if left to their own devices to spend the day outside the camp.

Between these two opinions the issue in some quarters has been sharply drawn—not always in a friendly spirit, nor with much mutual disposition to understand each other's view.

May there not be another course still along the lines of which the Church might suggest a constructive solution of the whole question? Certainly the view of the military authorities deserves respect when they insist that the men had better be taken care of in the camp than allowed to seek amusement on Sunday wherever they can find it. Certainly also all earnest Christian people will listen with most genuine sympathy to those who wish to see nothing done that will destroy the ideal atmosphere of Sunday, and blur the supreme value of that day as to the time when men's thoughts may be linked to the highest and most serious things. Might not the values which are represented by both sides of the controversy be included in a policy which would use the theatres, but use them only for such character of drama as had been arranged for by a committee that had in mind some real and helpful message which might be brought to the men through it? There was a time when the drama was nurtured in the Church and used by the Church, with moral and spiritual power. Could not the voice of the Church today help shape this particular oppor-

tunity for drama in such way as to make it on Sunday something more than an amusement—something that would by its own interest claim the men as powerfully as the common run of plays do, but in addition would be helping to make them into soldiers like Cromwell's ideal—"Men who have the fear of God before their eyes, and make some conscience of what they do"? Surely there ought to be such plays somewhere in the dramatic circuit today. If there are not, there are actors which could revive such plays, and a committee of the Fosdick Commission which had that end in view could see that it was reached.

God's War Aims.

Some of the happiest results of the great war will be those found neither in the war aims declared in President Wilson's most recent address to Congress, nor in Lloyd George's program issued a few days before. In fact, many of them will not have been planned at all, nor even contemplated—that is by the mind of man. By many they will be considered the "by-products" of the war. The devout, however, will recognize them as God's war aims.

A nearer approach to Church unity seems to be one of these. In camp and trench men of every condition of life or mode of thought stand side by side. And because of that fact, there will forever exist a greater degree of sympathy between them. Distinctions of every kind are being swept away. The same is true of the soldiers of the cross. Christians of every creed and name meet and labor together in the Red Cross Society and other relief work, and are learning more respect for each other's motives and viewpoints. And now we read constantly that, in this town or that, several Christian congregations are worshipping together, not because "the love of Christ constraineth them," but because of a shortage of fuel! Thus God uses this distressing situation to effect what brotherly love and the law of Christ seemed powerless to bring about. Surely He "moves in a mysterious way, His wonders to perform."—Diocesan Record (S. Va.).

"A little one shall become a thousand."

A thousand times more useful than before! This seems an impossible ambition, but it appears so simply because we do not realize the possibilities of the spiritual life.

We are told that one grain of corn could by successive sowings and reapings be multiplied in a few years' time to such an extent as to furnish seed for the harvests of the whole world. Now if there are such possibilities in a grain of corn, why should we limit the possibilities of a human soul?

There is a story told of how John Wesley one day spoke to a young lady on the subject of being useful for God. The words made such an impression on her mind that she suggested to a friend of hers the idea of starting a school for poor children on Sunday afternoons, and thus was started the first Sunday school. Her friend was none

other than Robert Raikes, the founder of the Sunday school movement which has spread throughout the whole world.

Nevertheless, the idea of increasing one's spiritual efficiency a thousand-fold does seem impossible to the ordinary Christian. We may admit that St. Paul, a man of like passions with ourselves, is exerting a more widespread influence by his epistles throughout the world, year by year, and that he has influenced the lives of hundreds, and perhaps thousands, of millions of people.

But then, we are not saints nor apostles, but ordinary Christians.

But it must be remembered that the soul derives its power to accomplish things from its union with God, and through its thus being linked with the divine resources, and it is not therefore a question of what we can do for God, but what God can do through us. We have no right to set any limit to what God can accomplish through us.

Would it tax the divine resources to so multiply our usefulness that we should become a thousand-fold more effective instruments in His hands than we are now? By no means! For St. Paul tells us that "He is able to do for us far more abundantly than we can ask or think."

But is He willing thus to use us? Most certainly!

The reason why the kingdom comes so slowly, and the divine plans for the uplifting of the world to higher levels of revelation and experience are thwarted and hindered and kept back, is unbelief and lack of willing co-operation on the part of His people. The ordinary Christian is, and remains, an ordinary Christian not because God is not willing to multiply his usefulness a hundred or even a thousand-fold, but because he is satisfied with his present condition and has no ambition to be anything but an ordinary Christian. For there are passages in the New Testament which seem clearly to indicate the almost limitless possibilities of the spiritual life: "Verily, verily, I say unto you, whatsoever ye shall ask the Father in My name He will give it you. Hitherto have ye asked nothing in My name, ask and ye shall receive." "He that believeth on Me, as the Scripture hath said, out of him shall flow rivers of living water. This said he of the Spirit which they that believe on Him should receive."

We must all confess that even if our spiritual power and usefulness were increased a thousand-fold, we should still not have exhausted the divine resources made accessible to us by these promises; that they would still invite us on to a fuller realization of, and a more complete participation in, the heritage of the children of God. To believe God's promises is to honor Him; and to seek for the fulfillment of them, even though they seem too great and too good to be true, is the best way of bringing out all that is best in us, and of enabling God to use us to the best advantage.—Frederick W. Neve, in *Our Mountain Work*.

May every soul that touches mine,
Be it the slightest contact, get therefrom some good,
Some little grace, one kindly thought,
One aspiration yet unfelt, one bit of courage
For the darkening sky, one gleam of faith

To brave the thickening ills of life,
One glimpse of brighter skies beyond the gathering mists,
To make this life worth while,
And heaven a surer heritage.

—Anon.

Church Knowledge and Nurture

NEW TABLE OF LESSONS

Morning Lessons

3 S. after Easter,	Ezra 2:68-3; end; or	I Cor. 15:1-22
M., April 21	Hosea 13:9-14 and 14	15:20-34
T., April 22	Ezra 4:1-6, 24	15:35-end
W., April 23	Zachariah 1:1-6	Revelation 1
Th., April 24	1:7-end	I Peter 5
F., April 25	Isaiah 62	Revelation 3
S., April 26	Zachariah 4	Revelation 5
S., April 27	5	
4 S. after Easter,	Hag. 1:1-2:9; or	Revelation 5
April 28	Zachariah 6:1-8	

Evening Lessons

Isaiah 60	Matt. 5:1-16
Esther 1	I Peter 1:1-21
2	1:22-2:10
Ezekiel 1:1-14	Acts 12:24-13:13
Jeremiah 36:1-10	II Tim. 4:1-18
Esther 13:8-14-end	I Peter 4
5	5
Isaiah 32:1-17	John 16

The Third Sunday After Easter: The prophet Isaiah, or whoever wrote the forty-second and forty-third chapters of the book, with that wide conception of Jehovah in relation to the affairs of the whole world that belongs to the period of the Exile and Return, boldly declared that the Persian King Cyrus was God's Shepherd and even His anointed, His providential agent for bringing about the end of the captivity and the return (I Easter). The historian Ezra follows this by the record that Cyrus accepted the Divine commission, giving permission to the Jews to go back to their native land (II Easter). In today's lesson we have the story of the rebuilding of the Altar and laying the foundations for the new temple, which was done among mingled tears and shoutings; April weather, as it were, that always happens when there meet together the worshippers of the past and the believers in a glorious future. The New Testament Lesson was selected for its bearing on the session rather than as a correlative for the first lesson. It begins St. Paul's discussion of the Resurrection. The latter part of the chapter (35-end) goes with the selection from Hosea which forms the Old Testament Alternate, and which, according to the Apostle's interpretation, prophesies Victory over death. The present writer would respectfully call attention to the value in this world crisis of the story of captivity and return as interpreted by the prophet. He saw in it an evidence of God's overruling providence on behalf of His Church and the kingdom of God on earth, "Righteousness, peace and joy in the Holy Spirit," and involving the duty of witnessing to God's reign (see Isaiah 43:9-12). The resurrection of our Lord, which is the fulfillment of the Return as viewed by Ezekiel (37:1-14), also leads to this duty of bearing witness. It was this idea, brought out also in the Epistle, that determined the selection of the evening lessons: "Arise, shine, for thy light is come and the glory of the Lord is risen upon thee"; and "Let your light shine before men, that they may see your good works and glorify your Father, who is in heaven."

The week-day morning lessons continue the story of the Return, with its difficulties and discouragements and particularly the inspiring message of Zachariah; and these are paralleled by St. Paul on the Resurrection (already referred to) and selections from Revelation. This latter book has usually been confined to Advent, but it is also appropriate to Easter, with its Christ who was dead and is alive for ever more and has the keys of death and of Hades (the unseen world) and its blessed promises "to him that overcometh"; even as He overcame and sat down at the Right Hand of His Father in heaven. In the evening, First Peter is given entire, with its exposition of

the Risen Lord as Redeemer and the religio-ethical consequences flowing therefrom; and Esther is begun, paralleling the Return and glorifying loyalty to the Law, which was then established.

C. B. WILMER.

HOME LESSONS ON THE LIFE OF OUR LORD.

Primary and Junior.

Cana's Marriage.

John II.

1. Where was the Marriage, and who were called? Vs. 1 and 2.
2. What did Jesus' Mother say to Him, and what did He answer? Vs. 3 and 4.
3. What two things did Jesus say to the obedient servants? Vs. 7 and 8.
4. What did the Ruler of the Feast Think? V. 10.
5. What were two results from this Miracle? V. 11.
6. What did Jesus find, going to Jerusalem at the Passover? Vs. 13 and 14.
7. What did Jesus do and say? Vs. 15 and 16.
8. What sign did Jesus give the Jewish Rulers? V. 19.
9. How did they misunderstand, and the Disciples remember? Vs. 20 to 22.
10. If Jesus knew all men, what does He know of your heart? Jer. 17: 10.
11. Can He trust you? V. 24.

Senior and Adult.

VII.

The Public Ministry of Christ. Foundations: Galilee.

1. Give names and home of those Christ first called as Disciples. Matt. 4; Jno. 1.
2. State some of their Characteristics.
3. Why did Christ choose them? Matt. 4:19; 10:1-42; Luk. 22:28.
4. What were their first services? Jno. 1:42, 46.
5. What does Christ expect of service from us? Matt. 25:14-29; Rom. 12:1-21.
6. Who went with Christ to the Marriage in Cana? Jno. 2:1 and 2.
7. Was Christ disrespectful to His Mother or considerate? Jno. 2:4.
8. Show how Christ's act there was a Miracle. Jno. 2:6-10.
9. How did Christ use the occasion as a help to His Life work? Jno. 2:3-11.
10. What does consistency require of Brides and Grooms afterwards who seek Christ's Blessing in the Marriage service? Josh. 24:15.

Calendar and Collect

April.

1. Monday in Easter Week.
7. First Sunday after Easter.
14. Second Sunday after Easter.
21. Third Sunday after Easter.
25. Thursday. S. Mark.
28. Fourth Sunday after Easter.
30. Tuesday.

Collect for the Third Sunday After Easter.

Almighty God, Who shonest to them that are in error the light of Thy truth, to the intent that they may return into the way of righteousness; Grant unto all those who are admitted into the fellowship of Christ's Religion, that they may avoid those things that are contrary to their profession, and follow all such things as are agreeable to the same; through our Lord Jesus Christ. Amen.

Collect for St. Marks Day.

O, Almighty God, Who has instructed Thy holy Church with the heavenly doctrine of Thy Evangelist Saint Mark; Give us grace that, being not like children carried away with every blast of vain doctrine, we may be established in the truth of Thy holy gospel; through Jesus Christ our Lord. Amen.

Note: These early disciples were chiefly Galileans of small education; devotedly attached to Christ; but slow to comprehend His instructions; inclined to jealousy of each other, and of varied temperament. Yet Christ purposed, and did use them in extending His Kingdom. The chief features of that Kingdom indicate what He expects from those He calls to membership in it. With wonderful power and exquisite tact, He used the miracle at the Marriage to manifest His glory. Blessings from Him could be known as the most perfect (v. 10) of their kind; and bestowed with Divine generosity to refresh and cheer mankind now and eternally. (Rev. 19:7, 9) Those who seek His blessing once ought to do this daily, and in a faith growing by this exercise.

St. Mark's Day.

Sarah Cecelia Jukes.

St. Mark is commonly supposed to be John Mark, nephew of St. Barnabas, who on his first trial fell away from the work and was refused another trial by St. Paul, but was afterwards sent for by him and acknowledged to be "profitable for the ministry." Of his father we know nothing, but his mother was Mary, a pious Jewish matron, one of the prominent and well-to-do members of the Apostolic Church, who dwelt at Jerusalem. His mother seemed to be intimately acquainted with St. Peter; and it was to her house, as to a familiar home, that the apostle repaired after his deliverance from prison. This fact accounts for St. Mark's intimate acquaintance with that apostle, to whom also he probably owed his conversion, for St. Peter calls him "his son."

There are reasons for identifying him with the "certain young man" who, observing what took place at Gethsemane, fled when surprised by the guards, leaving behind him the linen robe in which he was wrapped. The minuteness of the details given by St. Mark alone seem to point to himself.

(Continued on Page 21.)

Family Department

(For the Southern Churchman.)

The Church's Hymns.

N. B. T.

Like bells they ring across the years,
The precious hymns we used to sing;
From hill and valley of the past,
From meadow, wood and field they ring—
Old tender words, old tuneful airs,
Old loved refrains with music rife:
The hopes, the vows, the dreams, the prayers
Of all a pilgrim life.

They ring, *While shepherds watched their flocks,*
And once again the night is filled
With songs and wings and starry skies,
And once again my heart is thrilled;
They ring, *A green hill far away,*
And plain I mark the city wall;
Ring, *Jesus, tender shepherd, hear,*
And soft the shadows fall

Ring *Onward, Christian soldiers,* and
My feet are marching valiantly;
The Son of God goes forth to war,
And lo my banner lifted high!
Ring *Happy day that stays my choice,*
And solemn hands are on my head;
Ring slow, with beauty in their voice,
Lord, is Thy table spread?

Ring, *He is risen!* clear and free,
And Easter lilies light the sod;
Ring, for one stormy memory,
A mighty fortress is thy God.
Ring, *Softly now the light of day,*
And bright forgotten sunset fire
Fades gently on my sight away
Beyond a golden spire.

Ring out, *My faith looks up to Thee*
—Ah, one sweet saint's beloved song!—
Ring high, *Forever with the Lord,*
And touch me in the weeping throng;
Ring, *Rock of Ages, cleft for me,*
And as I hear it in my tears
Safely I hide myself in Thee,
As in the other years!

Ring on, old hymns of long ago,
Ring, silver bells, from out the past;
Ring, *Paradise, O Paradise,*
When I am weary grown at last,
Yea, to my heart it shall be given
To hear unmarred the blessed strains,
Until the sweet new bells of heaven
Ring back the old refrains!

When Changes Come.

If one were to judge by the traffic, the love of change is an overpowering passion of the soul. Endlessly the shuttle of traffic weaves its web of change over the face of the earth, over the lives of men. All of us feel the stir of it, the desire for a different outlook, for glimpses of other folk and scenes. Hence the restless movement on land and sea, the currents of enterprise and adventure and exploration.

But the love of change does not bear upon life quite so hard as the fear of it. We welcome the changes that we devise for ourselves; we look with concern at the horizon from which we conjecture the possible coming of changes not of our choosing. We are great believers in things as they are; we are devotees of the arrangements with which we are familiar—unless, indeed, we decide ourselves that they ought to be different.

We do not always discriminate wisely in proposing changes, for some of the things we restlessly seek are very unsatisfying when we get them, while others that would be infinitely a gain

to us are kept at a distance by our fear or our indifference. However, so long as we think we are managing the affair, and are proceeding with gathered experiences that we approve, we are likely to be happy about it.

It is the thing over which we have no real control that stirs our misgivings. The loss of work through some economic upheaval; the death of loved ones; the breaking down of health; the inroads of age—what forebodings darken the moments when our thoughts hover about such prospects!

It is strikingly true that the issues well recognized by most of us to be wrapped up in the hidden plans of God are those that we most acutely dread. Not the things in which we perceive a place for our controlling hand. For we often cry out in crises, "Oh, it would be so different if I could only do something about it; but I can only wait!" The changes most feared, then, are those that come straight from the One who loves us most, not reshaped by any human touch!

We should not have the fear of change that we do have, if we had more fear of distrusting God. In His unfolding plan for our lives there will always be changes quite beyond our foresight or planning. You note year after year a great pine tree where two mountain streams meet in a wonderful forest. One day you pass that way and the tree is a wreck, splintered unbelievably by the lightning stroke. You thought of that tree as a permanent part of the landscape, and you expected to see it each year when you took your mountain outing. But it is gone now. The change has come, the type of change that we know does come. Why not quietly realize the fact of change, and find a way to survive the disappearance of the old, loved landmarks and friends, with a trustful spirit? We are likely to think that things will go on as they are, until we come upon the stricken pine, or the empty chair, or the news of an old friend's Home-going. We know better. Such changes are the normal experience of mankind.

But when changes come we ought not to find ourselves hardened to them. We need not let the certainty of altered circumstances, the sure coming of life into empty places, make any lines of grimmess in the face that we turn toward the facts. Some of the most precious disciplines of life come to us after we have decided not to lock up our griefs behind the iron doors of silent, secret agony, but to let the whole meaning of the change through which we have passed take its full share in mellowing our sympathies, and in making us channels of an understanding helpfulness to others.

A country woman, whose life was smitten with a keen disappointment in its earlier years, was so distracted by her grief that reason failed again and again. But God had not let go of her life, and as the years passed she emerged into the large and sunlit atmosphere of joy in Christ. Very poor in this world's goods, she became rich in other ways, and her home became a Bethel for the unfortunate and sinning. It was her purpose, she said, that no one who visited it should leave without a blessing. She stood one day in the open doorway of another home, about to take her leave after a brief call upon that household. They had

knelled in prayer with her, at her own request, and she had asked God to bless all within that home. She turned back as she was about to leave, and with a quiet smile upon her face she said: "You know we cannot always tell just how God will send the blessing we ask for. He will surely send it"—and then with a look of remembrance and of joy, "but it may be the pruning hook, you know." By way of the pruning hook her own life was bearing fruit even in that moment. And fruit-bearing does not arise from grim resignation.

Just now the world is a welter of bewildering changes, running like streams of volcanic fire along new channels, excoriating life with a fury that staggers the mind. Not only the glare of national upheavals is in our eyes, but the fire burns its way into the heart of our tenderest personal relationships. How are men and women to meet the violent, cataclysmic changes that are coming into individual lives the world over? In the thick of it all, one age-long fact looms with a pure and reassuring glory before our smitten eyes.

There walks with us One who does not change, in a life-giving relationship that does not change, nor has changed from the beginning.

He was before the dawn of things. He walks unweariedly with man through man's long day. He waits in the red sunset of the age to prepare a new day glorious even beyond prophetic power to disclose in its fullness. Those who walk with Him are in the world, but not of it, moving with understanding mind and strong heart and joyous faith straight through the storms of change, gathering up into a peace that passeth understanding the very elements of life that apart from Him are impossible to resolve into the material of hope and joy. That of which I may be deprived was never permanent; that which cannot be taken away I am not to lose. All the deepest elements of the sweet and holy relationships of life no violence of change can take from me, for the Christ with whom I walk gave them to me, and wove them into the wonder that we call life. So while my heart may ache with longing for those who have been called Home, while I may be stripped of goods and position and dear associations, I may take the road day by day with my Friend, and in that unending fellowship talk with Him about the memories I cherish, while looking with all joy and trustfulness for the next disclosure of his plan.

Indeed, when changes come, Christ not only does not go, but—if that were possible—draws even closer than before. Are we really afraid that, having put our trust in Him, we shall find Him unequal to our need of guidance and comfort? Shall we not rather, from full hearts and an abounding faith, sing with an ever-deepening joy as we journey:

"In heavenly love abiding,
No change my heart shall fear,
And safe in such confiding,
For nothing changes here.
The storm may roar without me,
My heart may low be laid;
But God is round about me,
And can I be dismayed?"

"Wherever He may guide me,
No want shall turn me back;
My Shepherd is beside me,
And nothing can I lack.
His wisdom ever waketh,
His sight is never dim;
He knows the way He taketh,
And I will walk with Him."

—Sunday School Times.

Prospice.

The ancient and the lovely land
Is sown with death; across the plain
Ungarnered now the orchards stand,
The Maxim nestles in the grain.
The shrapnel spreads a stinging hail
—Where pallid nuns the cloister trod,
The airship spills her leaden hail;
—But—after all the battles—God.

Athwart the vineyard's ordered banks,
Silent the red-vent forms recline,
And from their stark and speechless ranks
There flows a richer, ruddier wine;
While down the lane and through the wall
The victors writhe upon the sod,
Nor heed the onward bugle-call;
—But—after all the bugles—God.

By night the blazing cities flare
Like mushroom torches in the sky;
The rocking ramparts tremble ere
The sullen cannon boom reply,
And shattered is the temple-spire,
The vestment trampled on the clod,
And every altar black with fire;
—But—after all the altars—God.

And all the prizes we have won
Are buried in a deadly dust;
The things we set our hearts upon
Beneath the stricken earth are thrust;
Again the Savage greets the sun,
Again his feet, with fury shod,
Across a world in anguish run;
—But—after all the anguish—God.

The grim campaign, the gun, the sword,
The quick volcano from the sea,
The honor that reveres the word,
The sacrifice, the agony—
These be our heritage and pride,
Till the last despot kiss the rod,
And, with man's freedom purified,
We mark—behind our triumph—God.
—Alan Sullivan.

For the Southern Churchman.

Hindering Prayer.

Strange though the name may sound, there is such a thing as hindering prayer, and many an earnest Christian prays it. You withdraw into your closet with some precious heart's desire, arrayed in what you consider all the proper panoply of prayer—humbleness, reverence, firm belief in the power of God—and afterward you look back and realize that in some way the dim, sweet hour failed. The trouble was that you shut into the closet with you a plaguing doubt. Not a doubt of God's ability to answer prayer, not a doubt of the fact that He could only answer it aright—just a nameless, bodiless doubt. As your lips moved your heart whispered, "I dare not leave so big a thing unprayed for, but I hardly think it will ever be granted me." And you go out as wistful and as wavering as you went in.

Thus we defeat our own purposes, and God's. We pray, "Make this dream come true," and say to ourselves in an aside, "Yet it can never be more than a dream"; we plead, "Let this cup pass," and murmur in our souls, "But it will not pass." Then, when the answer fails to come, we take a mournful pleasure in recalling the far-sightedness of our prophecy.

Small wonder that the early disciples cried, "Lord, teach us to pray!" There are few things that we see through a glass more darkly than the real nature of prayer. The weakness of some petitions is easy to point out—the perfunctory prayer wins nothing because, in truth, it asks for nothing; the petulant, unthinking prayer—like a child's fretting for unattainable toys—must go unanswered perforce. It is about the hindering prayer that we are blindest—the prayer that is earnest and thoughtful, yet handicapped by a vague and

faltering doubt that makes Omnipotence impotent while it pleads.

The matter grows clearer when we come to realize that the Almighty voluntarily imposes limits upon His power in order that we may pray. If we think of prayer as a lever, and of the infinite power of heaven as a wonderful, intricate machinery that on occasion waits to be put in motion by that lever, we come to a better understanding of what prayer ought to be. And once we understand, surely we shall less frequently in our praying hinder God.

For the Southern Churchman Concerning Candor.

When Betty joined her four schoolmates she was a little out of breath. Her eyes were bright with earnestness. "I believe in candor at all times," she declared. Celia Morse would have criticised me readily enough behind my back. I chose to speak my mind to her face—and she's angry with me for it."

The quartette had linked arms and started up the hill together, but Ruth Lovell turned to watch a little figure whisking into the distance with a flutter of resentful skirts. Her own eyes were serious. "What was 'your mind,' Betty?" she asked.

"Just what everyone else's mind is on the subject of Celia's singing," was the prompt reply—"namely, that her 'alto' is no more alto than it is tenor. She brought the remark on herself by announcing that she expected to take vocal lessons."

Two or three of the girls laughed uncertainly. "That's what you might call having the courage of your convictions," Anne Murray commented. Anne was always open in her admiration of self-confident people, though now she did look a little shocked.

Gretta Hall's face kindled with mischief. "It was candor with a vengeance, Betty!" she exclaimed. "I declare, though, I believe you're right. Say frankly what you think—when you're brave enough to say it, especially to a firebrand like Celia."

"I dare either one of you," put in Clare Brown, "to call Celia a firebrand to her face." She chuckled at the thought.

Betty halted the march at the top of the steep incline. "Well, I don't always live up to my principles," she confessed. "But that's my slogan: candor at all times. Ruth, what are you pondering about?"

Ruth's smooth brow was furrowed. "I don't quite understand. What if we all came squarely out with every thought and sentiment?"

Betty shook her red locks. "It would stir up a storm, at first," she answered, but in the end we'd have a squarer old world. Don't you agree with me, you other three?"

People generally did agree with Betty Archer. Anne acquiesced somewhat reluctantly, but Clare and Gretta nodded with emphasis. "It would be fun, too," they said in one breath.

"It would be common sense," Betty declared in her positive way. "Let me illustrate," she added, gaily, in the tones of a favorite professor. She seized a long pin from her hat to do duty as a pointer. But with her first dramatic flourish a gust of wind snatched the hat and sent it sailing down the slope.

The would-be declaimer went scampering after her lost property. "Don't bother," she called. "The wind and I will have this out between us."

But the chase was a long one, for the hat was broad and the wind wild. The others looked on with sympathetic laughter.

"Do you know, Betty's not as supple as she once was," Gretta said, suddenly. "She eats too much candy for a crack tennis player."

"I don't think anyone ever considered her a crack player," Clare spoke up with some asperity. "But as you say, her playing's gone back, lately, sure enough. Even Celia does better. There," she added, "I ought not to have said that!"

Though Ruth's quick glance was mischievous, it did not hold a hint of malice. "Why not," she asked, "if it was in your mind?"

The other three looked guilty. "Caught in our own trap!" cried Gretta.

She thought seriously for a moment. Gretta was nothing if not thorough. "See here, girls," she said, presently, "we ought to try out this proposition before we shelve it. Who'll have 'the courage of her convictions'?"

Before any one could answer, Betty rejoined them, panting but in high good humor, her captured hat in her hand. She did not notice at all the tenseness of the little group. Gretta cleared her throat. "Bet," she said with visible effort. "You could run a great deal more easily if you'd let chocolate drops alone."

Betty's bright color deepened. "Dear me, Gretta Hall!" she rejoined, uncertain how to take the remark. "When did you start in on lectures?"

Clare's cheeks were as flushed as Betty's by this time, but she spoke up before Gretta could reply. "It's the truth, Betty. Your game shows it these days, too."

Betty's head went up, and she looked quickly from one to the other. There was no doubt about her bewilderment. Evidently the brisk run had banished from her mind all memory of their late conversation.

She turned to the shrinking Anne. "And what have you to say?" she demanded, hotly.

Anne was not at all equal to the occasion, and stumbled badly. "O, nothing," she said. Then she amended, miserably and irrelevantly, "You're still wearing Ruth's scarf that you borrowed a month ago."

Mildred's color had faded when she turned to Ruth, and her voice was cold. "And how did I strike you, Ruth, as I ran down the hill?"

Ruth's clear eyes held a look of mingled laughter and distress. "You didn't strike me particularly at all, honey," was her answer. "I do remember noticing, I believe, that the sunlight made your head shine like a burnished copper kettle."

Betty's angry face softened; then it grew hard again. "Now!" she said, "suppose I begin to be candid—"

At the word she caught herself up short. A flash had cleared things suddenly for her. "I see," she said presently, with a crooked smile. "Didn't know how to take my own medicine!"

Gretta flung an impulsive arm about her shoulders. "And we certainly didn't know how to give it. My, how we blundered!"

"I deserved what I got," Betty acknowledged, good-naturedly. She was square enough to own when she was beaten. "Don't look so abject, Anne."

"Speaking your mind is a hard matter," Anne explained. "Unless, now, you happen to have a pleasant mind, like Ruth's."

Betty took off her hat and ran a slow hand over her red curls. "That's the truth," she agreed. "She saw beauty in my carrot-top, and told me so. Here is a mighty comfortable kind of candor. When Celia lets me speak to her again I'll try that brand, I think!"

For the Young Folks

A Child's Day.

A merry song in the morning,
When the sun creeps up like gold,
When the grass all through is pearly dew,
As full as it can hold,
A duty here, a pleasure there,
A long, long time for play,
A merry song in the morning
Makes music all the day.

A sunny smile at noontide,
When the deep blue sky's a sea,
When drifting crowds of snowy clouds
Are soft as soft can be;
And in the fields a flower's here,
A ripened berry there—
A sunny smile at noonday
Makes all the world more fair.
A little sigh in the evening,
A sigh of sweet content,
When faint lights still across the hill
Tell where the sunset went;
When stars look down like angels' eyes,
And tired people rest,
And children nod like sleepy birds,
With mother's arms for nest.

A smile, a song, a happy sigh—
So do the little years go by!
—The Mayflower.

For the Southern Churchman.
Janie's Lesson.

N. B. T.

Janie had always supposed that only grown people adopted children, so she was surprised and delighted when Uncle Alec sent word that he had adopted a French orphan in her name and was turning the little girl over to her for the duration of the great war.

"That means," mother explained, smiling into Janie's round eyes, "that this child, the daughter of a dead French soldier, is lonely and needy, and that Uncle Alec has picked her name from the long list of French orphans, and in your name will send her money and clothes from time to time. Many people in America are helping the poor children of France in that way."

Janie's face shone; she felt very proud. "And this little Jeanne is my own orphan?" she asked. How wonderful to have a child across the sea belonging to you, in a way!

"Your own orphan," mother answered. "Uncle Alec is willing to send her money and supplies, but he is a very busy man, so he has given her to you, and he expects you to write to her and to do what you can to comfort her forlorn little heart."

Janie was enraptured. She could not find pen and paper soon enough, and an hour later she brought to her mother a dainty letter, written on tiny, pale blue stationery decorated with little silver birds. But as she folded the closely-written sheet her look grew troubled.

"How can Jeanne understand my language?" she asked. "O, mother, we had forgotten that part!"

Mother, who usually remembered things, had forgotten that part, too. What was to be done? "You wouldn't want me to write them for you," she said. "I'll send it as it is, and perhaps Jeanne can find some one to translate it. Then what do you think of trying to learn a little French so that you can correspond with her in her own tongue?"

Janie's face fell a little. She was generous and loving, but she did not like to study. Anything on earth she was willing to give Jeanne, she thought, except that. "Let's wait and see," she said, sealing and stamping the letter hurriedly. "I don't believe she'll have a bit of trouble getting this read."

A few weeks later Janie found in the post-office a small gray envelope with a foreign postmark. She ran home waving it excitedly. "She did read it! She did, mother!" Then, as the note fell out of the envelope, she looked up somewhat shame-facedly. "I'm glad you can make out French," she said.

Jeanne had written a loving little letter of joy—mother could translate it enough for that. It was wonderful, the small writer said, to hear from another girl far across the sea, with the same age and the same name as her own. An English lady had put the letter into French for her, it seemed. She went on to tell, in neat writing on the rough gray sheet, how she lived in a cottage with her widowed mother and baby brother, how brave and good her soldier father used to be, and how sometimes they could hear the great guns of battle booming not very far away.

Janie listened with first a smile and then a tear. "I am going to begin tomorrow to learn French," she declared. "And before long I'll be able to write a short note, anyway, that Jeanne can read without trudging a mile to the English lady."

But when the next day came it seemed too hard to settle down to a new kind of study, and as the weeks rolled by it seemed harder. She grew to love her French orphan more and more, as she received the painstaking, faithful little letters, but somehow she never loved her quite enough to learn French. And each time Jeanne told, uncomplainingly, of walking the long mile to the English lady's house in order to hear the precious message from her friend across the sea. Mother offered more than once to help her daughter with the lessons, but always Janie put her off with an excuse. Who could learn French during vacation?

Jeanne's birthday fell only a week before her own, she had found, and when the time drew near she took keen pleasure in choosing a gift to be sent across the water—a simple little dress, with pink polka-dots to set off the wearer's dark hair and eyes. It took all of the contents of her savings bank, but Janie was not stingy. She mailed the package with a light heart. With it went a birthday letter.

A long time passed without any word from France. Janie grew anxious, after a while, and wrote again, but still no answer. At length a letter from little Jeanne's mother came. Jeanne had been sick for many weeks, she said—not dangerously ill, but feeble and listless. The little girl had walked to the post-office and brought back Janie's letter on the day before she grew ill. But the office was far away, and this was the first time the mother had found a chance to write. "The English lady has gone back to England," she went on, "and so my little girl cannot tell what is in your letter. We do not understand your language. Jeanne looks at your letter and cries."

Poor Janie cried, too. She felt that tears were useless now, yet she could not hold them back. "All that way

to the post-office in the rain, maybe, to get my letters, then another long walk to have them read; and the last that reached her she cannot even read at all! Mother, she did not mention the little dress—surely she could understand that, anyway!"

Mother explained that packages travel more slowly than letters. "It probably reached the office the day after her last trip. Maybe it is still there; I fear that possibly, being uncalled for, it has started back to the return address."

Janie's chin quivered. "If she could have read the letter they might have found some way to send for the package," she said, sorrowfully.

Some time afterward a little plain gray envelope with a queer postmark fell out of the bundle of mail again. Janie caught it up with a little cry.

"The beautiful dress has come," Jeanne wrote. "A passing traveler brought it, and I knew your writing on the back. I am so happy that I am well again."

And not so very long after that a small pale blue envelope decorated with a silver bird went speeding to France. It was an American envelope and the postmark was American, but the words of the letter inside, though they straggled a little, were every one French!

Sensible Roosters.

"Papa," said little Harry excitedly, "Pliny Smith says his bantam rooster can lick my big Plymouth Rock; but he couldn't, could he, papa?"

Papa was too busy, so he only said: "O, Harry, you mustn't talk about roosters fighting. It isn't nice for roosters to fight any more than it is for little boys."

Harry said no more; but he did not forget about the matter as soon as did his father, for a couple of days after this he met his father at the gate with a proud smile on his face and said: "O, papa, Pliny's rooster didn't lick mine at all."

Papa looked grave. "I hope you didn't have the fight," he said.

"Well, papa," acknowledged Harry, "Pliny just bragged so much about how his rooster could lick mine that I told him to go on and bring him over, and we would see."

Papa looked stern, but said nothing. "So I swept off a place in the coal-house," continued Harry, "and threw some corn on the floor, and then told Pliny to bring on his bantam."

Papa looked stern, but there was a suggestion of a twinkle in his eyes.

"Pliny said," went on Harry, coming close to his father's knee, "that whichever rooster first quit fighting and went to eating the corn was to be counted licked. So we threw the roosters into the coal-house and shut the door, and went and climbed up to the window." Harry stopped with a curious smile on his lips.

"And which of them went to eating?" asked papa.

"Why, we don't know, papa," replied Harry, "cause when we got to the window both of them were eating as fast as they could."

"And they didn't fight at all?" papa went on, while the twinkle in his eyes grew even plainer.

"Naw," Harry's voice was quite expressive of disgust. "When we opened the door they both came out and walked around together, just as Pliny and I do, and each one tried to see which could crow the louder."

"I do believe those roosters have more sense than you and Pliny have," said papa. And Harry wondered what he meant.—The Pacific.

Tangle of Wood and His Saw.

Esau Wood would saw wood.

All the wood Esau Wood saw Esau Wood would saw. In other words, all the wood Esau saw to saw Esau sought to saw.

O, the wood Wood would saw! And oh, the wood-saw with which Wood would saw wood.

But one day Wood's wood-saw would saw no wood, and thus the wood Wood sawed was not the wood Wood would saw if Wood's wood-saw would saw wood.

Now, Wood would saw wood with a wood-saw that would saw wood, so Esau sought a saw that would saw wood.

One day Esau saw a saw saw wood as no other wood-saw Wood saw would saw wood.

In fact, of all the wood-saws Wood ever saw saw wood, Wood never saw a wood-saw that would saw wood as the wood-saw Wood saw saw wood would saw wood, and I never saw a wood-saw that would saw as the wood-saw Wood saw until I saw Esau Wood saw wood with the wood-saw Wood saw saw wood.

Now, Wood saws wood with the wood-saw Wood saw saw wood.

Oh, the wood that would saw Wood saw saw would saw.

Oh, the wood Wood's wood-shed would shed when Wood would saw wood with the wood-saw Wood saw saw wood!

Finally, no man may ever know how much wood the wood-saw Wood saw would saw, if the wood-saw Wood saw would saw all the wood the wood-saw Wood saw would saw.—Tid-Bits.

How Marbles Are Made.

All boys like marbles; but who knows how they are made or where they come from? "Marbles," says the Chicago Herald, "are made in great quantities in Saxony, for export to India, China and the United States. A hard, calcareous stone is used. This is broken into square blocks; and about 150 of these blocks are thrown into a mill, in which is a flat slab of stone with numerous concentric furrows on its face. A block of oak of the same diameter as the stone, a part of which rests on the small stones, is made to revolve on the slab, while water flows upon it. The whole process requires but a quarter of an hour, and one mill can turn out twenty thousand marbles a week. The mills at Oberstein, on the Nahe, in Germany, manufacture marbles and agates especially for the American market."

So marbles are made going through the mill and getting the rough corners rubbed off, the edges smoothed down, and the mass ground into globular form. And boys are made into men in much the same way, by being run through life's school, which is their "mill," until their rough corners and edges disappear and they become rounded and smoothed and fit for use in the world.

Poverty, adversity, hard times, and hard fare—all have their uses in this world to round men and smooth them and polish them and fit them for usefulness here and for glory hereafter.—Exchange.

A man came into a room where a religious service was about to be held. Picking up a Bible, as he opened it, his eye fell on the text, "The fool hath said in his heart, there is no God."

"Ah," said he, "I am a greater fool than that fool, for I believe there is a God and I'm not serving Him."

For The Southern Churchman.

War Gardens.

Sing a song of gardens,
Little seeds in line,
Here a shoot that's lifted,
There a trailing vine;
Green upon the brown earth,
Beanpoles in a row,
Sun and wind and shower—
That's how gardens grow!

Sing a song of gardens,
Work and care they take;
Spade and hoe and shovel,
Watering-pot and rake;
Drought must never mar them,
Worm nor ugly weed,
Patience, patience, patience—
That's what gardeners need!

Sing a song of gardens,
O, the barren lands,
O, the children waiting
Harvest from our hands;
O, the hungry people
We are working for—
Gardens, gardens, gardens,
Help to win the war!

For the Southern Churchman.
The Land of the Princess Winter.

Maud Marshall Mason (aged 11 years).
Warrenton, Va.

Poor little Lucy was sitting in a big arm-chair with all her beautiful toys around her. She was an heiress and had everything that her parents could give her. But there was one thing that Lucy wanted and did not have—a companion. Her parents wished her to be brought up in a certain way, so though she had many beautiful toys, she was often very lonely. If she had believed in fairies she would not have been so lonely, but she did not, though it was not her fault. But after this particular day they were her best friends.

As she was sitting alone with nothing to do, she suddenly heard a sound behind her, and turning, saw a fairy with blue eyes and golden hair.

"I know you are lonely, Lucy," the fairy said, and that you wish for a companion. Our Princess has sent me to tell you that if you believe in us you can come and see us any time you want to!"

Lucy was delighted at this and said, of course she believed in them and was wild to go. The fairy told her that she must be very good if she wished to have them as playmates.

The fairy made Lucy very small and gave her a pair of wings. Then they flew away. Far away in the distance Lucy could see a land that glittered like silver and gold. This, the fairy said, was the land of the Princess Winter, their fairy Princess. They were flying along in the country now and the scene was beautiful. The grass and weeds were of silver and gold, with here a ruby-colored bush or a turquoise-colored shrub. The trees were of silver and gold, and the houses of many colors. "How beautiful," thought the little girl, "to be able to come to such a place whenever you wish!" She noticed that, though there was snow here and there on the hill, they were not cold, and asked the fairy the reason for this. The answer was that nobody ever felt the cold there. This was a relief to Lucy, who hated cold weather.

Soon they saw the walls of the city where the fairy Queen and the fairy Princess lived. Lucy was very excited at the thought of seeing a fairy Queen. When they reached the city it proved so beautiful that it dazzled Lucy's eyes. After a while, when she grew used to it, she saw that all of the people were

beautiful, kind fairies, and all of the shops colored blue, red, green, yellow and silver.

When they were in sight of the place Lucy remembered that she did not know the name of the fairy with her, so she asked.

"You notice," said the fairy, "that I am dressed all in pink, don't you? Well, I am called the Pink Sweet Pea. I will take you to your bed-room now before you see the Queen. You are to stay with us a week. No, your mother and father will not miss you."

Lucy's room was much more magnificent than any room she had ever seen in her parents' house. A fairy came in to attend her. She was used to having servants wait on her, but not fairies, and was much pleased. She was dressed in a beautiful blue dress and given the name Forget-Me-Not.

At about eight o'clock word came that the Princess wished to see her. She went very timidly into the throne-room, but when she saw the Princess she forgot all her bashfulness in admiration of her. She had blue eyes, golden hair and rosy cheeks, and she wore a white dress trimmed with many colors. Her jewels were beautiful. When she saw Lucy gazing at her she said, "Come here, my child, and sit beside me." Of course, this was a great honor. By the time supper was ready they were great friends.

A wonderful week followed. Lucy went to fairy parties; she coasted for miles on fairy sleds; she went on sleigh-rides in fancy sleighs drawn by graceful reindeer. On the last night came the crowning ball. As she rolled away in the coach she thought she had never been so happy. The grand ball-room was decorated with icicles of all colors, and holly, with here and there a cedar tree. The fairies looked far more beautiful than they had ever looked before. When all were there the dancing began. As Lucy was only a child, of course she danced only with children. There was a little Prince there who was very attentive to her and they had a delightful time. His name was Prince Spring. About twelve o'clock refreshments were served. They were delicious, of course, being fairy.

Next day, when she left, Lucy asked if she might not come back soon, and the Princess said, Yes, if she cared to come. Lucy said of course she did, and wondered why the Princess had said that. But when she got home she understood. Her parents had changed their mind and found a nice little companion for her, named Nelly. They were so happy together that she did not ask to go to fairy land again. But she and Nelly have always been great friends with the fairies.

Christ Our Example: How easily and contentedly we speak of Jesus Christ as our example. Do we realize what it means? If we did, it would revolutionize our life. Do we begin to know our Bible as He did? Do we begin to pray as He did? How thoughtful He was for others, how patient toward dullness, how quiet under insult! Think of what it meant for Him to take a basin and towel, like a slave, and wash the disciples' feet! Do we stoop to serve? Can any one say of us that we "go about doing good"? Think of His words, servants of His, "I have given you an example, that ye should do as I have done to you." "Christ-like" is a word often on our lips. Do not speak it too lightly. It is the heart of God's predestination. It is our high calling.—M. D. Babcock.

Give a man without love power to move a mountain, and he will always move it the wrong way.—Ex.

FINANCIAL

The Patriotism

of those at home will be measured liberally by the support given the Liberty Loans. You now have a chance to subscribe to the Third Loan. Every county has been allotted its quota, according to population. Every citizen of every county should subscribe.

National State and City Bank

RICHMOND, VA.

Wm. H. Palmer, President

Julien H. Hill, Vice-Pres. and Cashier R. E. Cunningham, Asst. Cashier

J. W. Sinton, Vice-Pres. Wm. S. Ryland, Asst. Cashier

Jesse F. Wood, Mgr. Savings Department

INCORPORATED 1832

Virginia Fire and Marine Insurance Company

Of Richmond, Va.

ASSETS - - - - - \$2,160,195.00

Wm. H. Palmer, President

E. B. Addison, Vice-President

W. H. McCarthy, Secretary

MANY PROBLEMS

OF THE MODERN BUSINESS MAN IS ANSWERED IN A STRONG BANKING AFFILIATION.

WE WANT YOUR BUSINESS

THE AMERICAN NATIONAL BANK

OF RICHMOND, VIRGINIA

Thrift Versus Luck

Some people spend their lives idly waiting for a stroke of luck to make them rich. But it invariably happens that about all that comes to them is a streak of laziness which makes them poorer still.

Wealth comes not to those who shirk, but to those who work; not to those who waste, but to those who save.

Start now a Savings Account with us.

If you really have one, add to it.

Organized 1866

The Union Bank of Richmond

1104 EAST MAIN STREET

Resources over \$2,300,000

Jno. L. Williams & Sons

BANKERS and BROKERS

Eighth and Main. (P. O. Box 508.)

RICHMOND, VIRGINIA,

Transact a general Banking and Brokerage Business. Deal in Southern Investment Securities. Negotiable Railroad and Municipal Bonds.

The First National Bank

OF

Richmond, Virginia

DESIRE

YOUR ACCOUNT.

CAPITAL & SURPLUS

\$3,000,000.00

3%

INTEREST IN SAVINGS DEPARTMENT.

Norfolk & Western Railway

ONLY ALL RAIL LINE TO NORFOLK

QUICKEST AND BEST SERVICE

Pullman Parlor Cars.

The best line to all Points West, Northwest and Southwest.

W. B. BEVIL, W. C. SAUNDERS,
Pass. Traff. Mgr. Gen. Pass. Agt.
Roanoke, Va.

C. H. BOSLY

Dist. Pass. Agt., Richmond, Va.

Rates and information upon application.

WHEN WRITING OUR ADVERTISERS
PLEASE MENTION THIS PUBLICATION

Southern Churchman

SOUTHERN CHURCHMAN COMPANY

Publishers

816 East Grace Street, Richmond, Virginia

LEWIS C. WILLIAMS, President.

A. B. ADDISON, Vice-President.

REV. E. L. GOODWIN, D. D., Editor.

REV. J. B. D. GIBSON, Managing Editor.

Entered at the Postoffice in Richmond, Va., as

second-class mail matter.

SUBSCRIPTION PRICE—After January 1, 1918 \$2.00 per year in advance. To the Clergy \$2.00. Six months \$1.50. Trial subscription 3 months 50 cents, 10 cents a copy. Foreign postage 50 cents additional. Back numbers not over 3 months old 10 cents each, over 3 months old 25 cents each.

For the convenience of subscribers, subscriptions are continued at expiration unless otherwise ordered. Notice of removal, discontinuance, or change of address should be sent two weeks before the date they are to go into effect.

RECEIPT OF PAYMENT is shown in about two weeks by change of date on address label. If date is not properly extended after each payment notify us promptly. No receipt for payment will be sent.

Notice post office address. The exact post office address to which we are directing the paper at the time of writing **MUST ALWAYS BE GIVEN**. Our mailing list is arranged by post offices and not alphabetically. Make all checks and money orders payable to the Southern Churchman and not to an individual.

ADVERTISEMENTS—Rates quoted on request. Classified see head of this department.

Representatives wanted in each Parish, liberal commissions.

News concerning the church at large always welcome.

ATTENTION!

ENLISTED CHURCHMEN.

The Department of Army and Navy Work of the Brotherhood of St. Andrew.

wants to get in touch with you and supply your needs in every possible way. Write to us soon and tell us how you are getting along. You will find us prompt correspondents.

F. S. TITSWORTH,

Executive Secretary.

B. F. FINNEY,

Chief Secretary.

19th and Walnut Streets, Philadelphia, Pa.

PIPE ORGANS.

If the purchase of an organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Kentucky, who manufacture the highest grade at reasonable prices.

OAKLAND

A Home School for young boys to be tutored with the sons of Mr. and Mrs. Rosewell Page at their country home in Virginia. Address Mrs. Rosewell Page, Beaver Dam, Va.

THE BOARD OF MISSIONS.

Correspondence is invited from those who wish to know

What it does

What its work signifies.

Why the work can be helped most effectively through the Board.

Address

The Right Reverend A. S. Lloyd, D. D.,

President of the Board of Missions,

281 Fourth Avenue, New York.

Legal Title for Use in Making Wills:

The Domestic and Foreign Missionary

Society of the Protestant Episcopal

Church in the United States of America.

The Spirit of Missions, \$1.00 a year.

POSITIONS WANTED

WANTED TO HELP MINISTER WHO would like to have a summer cottage for boys, looking forward to church work or who may become interested in the work. Maryland State preferred. Faith, care Southern Churchman.

A LADY OF REFINEMENT WANTS A position as companion or to keep house. Miss Upshaw, No. 218 East Main Street, Richmond, Va.

WANTED BY A LADY OF EXPERIENCE a position to teach the usual English branches in a family. Remuneration for spring and summer months moderate. Address E., care Southern Churchman.

RECTOR OF CITY PARISH FOR THIRTEEN years desires change. Amount of salary not important. Information and references given on request. Address "Rector," care of Southern Churchman.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

Classified Advertising and Notices

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line, each insertion. Special rates to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

HELP WANTED

WANTED A HEAD NURSE FOR CHILDREN'S Hospital at Virginia Beach, Va., for June, July and August. Must be a graduate of good hospital and have had institutional training. Also three or four undergraduate nurses as assistants, with at least two years' experience in hospital work. Apply to Mrs. Barton Myers, 323 East Freemason Street, Norfolk, Va.

WANTED HOUSEKEEPER, CHURCH Military School. Must be Churchwoman with experience in work and with negro servants. Apply C. M. S., care Southern Churchman.

WANTED YOUNG CLERGYMAN, MARIED preferred, to take charge for one year of city parish during absence of rector in war work. Stipend \$1,100 and furnished rectory. Apply A. S., Southern Churchman office.

THE ORDER OF THE DAUGHTERS OF THE KING.

An organization for the women of the Church throughout the world (communicants of good standing in their parishes) for the spread of Christ's Kingdom, especially among women, and for the strengthening of the Church's Spiritual life by means of constant prayer and personal service.

The order calls for a corporate Communion by every Chapter on the third Sunday of each month at the early celebration, and a Bible class is desired in every parish.

Handbooks at the office of the Order, Room 55, 281 Fourth Avenue, New York.

CHURCHMEN AT CAMP LEE.

Once again men chosen under the selective draft law are coming in large numbers to Camp Lee. In order that the churches in Petersburg may get in touch with newly arrived Churchmen, I most earnestly request rectors of parishes to send me the names and regimental addresses of men coming to Camp Lee from their parishes. Names are useless without company and regiment. Brethren, please act on this request before you forget it.

E. P. Dandridge,

Rector of St. Paul's Church, Petersburg, Va.

Marriages and Deaths

Marriage notices, not exceeding 40 words, \$1.00; Death notices, not exceeding 40 words, inserted free. Over 40 words at the obituary rate. Obituaries and resolutions, 20 cents per line. Six words to the average line.

Copy for this department must be received not later than Tuesday of the week in which it is intended to be published.

Follett: Entered into life eternal on March 24 in Philadelphia, JOHN DAWSON FOLLETT, son of the late Hon. John F. and Frances Dawson Follett, of Cincinnati, aged forty-seven years. His wife, Ida Lee Rust, of Virginia, and one son, John D. Follett, Jr., survive him.

"Fold patient hands upon the quiet breast, Faithful ye toiled an humble place to fill.

Hereafter called to do His high behest, Ye shall work out your Maker's glorious will."

Meade: Died at his home, Tombstone, Arizona, March 14, 1918, of pneumonia, WILLIAM KIDDER MEADE, son of William Washington and Virginia Meade, late of White Post, Clarke County, Va.

"A man of remarkable ability and sterling integrity."

CHARLOTTE MEADE RUFFIN.

MRS. CHARLOTTE MEADE RUFFIN, widow of Julian C. Ruffin, died at her home, Marlborough, in Hanover County, at 3 A. M. March 25, 1918. On the following day, funeral services were conducted

at Immanuel Church, Hanover County, by Rev. James W. Morris, D. D., of Richmond, the pall-bearers being her old Sunday-school scholars, selected by her. In the afternoon, final services were conducted by Rev. C. Braxton Bryan, D. D., of Petersburg, at the grave, in Blandford Cemetery, where she was laid to rest by the side of her husband, who gave his life in 1864 for the cause he loved so well.

Mrs. Ruffin is survived by five children, Julian M. Ruffin, Miss Jane Ruffin and Mrs. Roland F. Broadus, of Hanover County; Edmund S. Ruffin, of Norfolk, and Mrs. Harrison H. Christian, of Henrico County, Va.

Mrs. Ruffin was born at Causons in Prince George County on May 23, 1833, being the second daughter of John E. Meade and Rebecca Beverley, his wife, and on her father's side she was a lineal descendant of Sir Richard Everard, a colonial governor of North Carolina; of General Everard Meade, of the Revolutionary War; of Sir Richard Randolph, of Curles, and of Pocahontas, and on her mother's side, she was a descendant of Robert Beverley, the historian; of Robert (King) Carter, of Corotoman, and of Colonel William Byrd, of Westover.

When the war was ended, she was a refugee in Amelia County, practically all money and personal property, and many of her loved ones had been swept away, nothing remained but the land. But with a rare courage she packed up the little household furniture left, and started off for Hanover County with her five young children. On reaching Richmond it was found impossible to hire a conveyance, but she succeeded in getting the Federal authorities to convey her and her family and belongings to Marlborough, some sixteen miles distant, in army wagons. She often spoke of the "kindness of the Yankees" in assisting her, and doubtless her natural bitterness toward them was much softened by this act of kindness.

For the past fifty years Mrs. Ruffin has been a prominent figure in church work and the social life of Lower Hanover County. With no means except what could be obtained from the soil, she has succeeded in keeping up Marlborough in a fair degree of elegance, and many friends and relations and all the visiting Bishops and Clergy have enjoyed its hospitality. Her ancestors have given Bishop Meade and many other clergymen to the Church. She, herself, was a most devoted Episcopalian, interested in and a contributor to all branches of church work, and during the past twenty-five years, she probably gave more of her time, thoughts and love to Immanuel Church than to any other object. After a long life well spent, she has now passed to her last reward.

MRS. CHARLOTTE MEADE RUFFIN

Died recently at Marlborough, the home whence her beautiful, faithful ministrations issued with healing strength to rebuild her church when war had stricken its material interests; where love's home-life showed its Christian character; and the lonely friend was ever remembered.

E. A. H.

RESOLUTIONS.

At a meeting of the vestry of Grace Church, Kirkwood, Mo., held on the 10th of April, 1918, the following action was unanimously taken:

Since it has pleased our heavenly Father to call unto Himself our dear brother, fellow-vestryman, and Senior Warden, HENRY W. HOUGH, in the ninetieth year of his age, we make it no less a pleasure than a solemn duty to place on record our appreciation of his personal worth and his most honorable and valuable service. It was because he loved the church sincerely and so well that he was called to serve as vestryman, lay reader, junior warden and senior warden for a continuous period of fifty-nine years—from the organization of the church and parish, Easter Day, 1859—to the end of his life and it was because church duties were to him no less a delight than obligations of conscience that through this long period he never failed to attend the vestry meetings, except on account of illness or absence from the city, and to take active part and give wise and thoughtful counsel in the deliberations.

He was one of the small number of devoted church people who founded and organized the Kirkwood Church in the regular Sunday meeting begun in the dwelling house of Harry I. Bodley in 1857—so that his personal connection

with it embraced a period of sixty-one years. He watched its beginnings with affectionate concern and contributed a full share in the giving to it the good name it enjoys, both in the Diocese and at large. For many years he was a delegate to the Diocesan Convention and on various occasions a delegate to the General Convention.

Resolved, That a copy of this minute be sent to the widow and family of our deceased brother, and a copy also to the "Southern Churchman."

RESOLUTIONS.

At a special meeting of the faculty of Stuart Hall, held on April 10, 1918, the following resolutions were adopted, and approved later by the student body:

Whereas, on the sixth day of April in the year of our Lord 1918, the RT. REV. ALFRED MAGILL RANDOLPH, D. D., LL. D., D. C. L., entered into the life eternal and

Whereas, Bishop Randolph has been the President of the Board of Trustees of Stuart Hall since 1892; be it

Resolved, That the faculty and students of Stuart Hall desire to express their deep sense of the loss sustained by this school and by the Church at large in the death of Bishop Alfred Magill Randolph. The school also desires to put on record its appreciation of the great work accomplished by Bishop Randolph in Virginia, and in particular, of his unfailing interest and activity in behalf of this institution, with which he was so closely connected for twenty-six years.

The members of the school extend herewith their sincere sympathy to Mrs. Randolph and the other members of the family.

Resolved, That a copy of these resolutions be sent to Mrs. Randolph and family; and that a copy be sent for publication to the Southern Churchman.

Jane Colston Howard.

Principal, for the Faculty and Students of Stuart Hall.

ACKNOWLEDGMENTS TO THE ARME- NIAN AND SYRIAN RELIEF FUND.

April 3rd, Thos. Harrison, Wash- ington, D. C.	\$ 5.00
April 5th, St. Luke's, Powhatan County, Va.90
April 16th, "A Friend," Norfolk, Va.	25.00
Previously acknowledged	496.63
Total	\$526.53

Personal Notes

The Rev. J. W. Quinton, formerly in charge of mountain missions in the Diocese of West Virginia, is now serving with the Army Y. M. C. A.

The Rev. Henry O. Jones, rector of St. Stephen's Church, Camden, N. J., has accepted a call to the Church of St. John-in-the-Wilderness, Gibbsboro, N. J., and is now in residence at the latter place.

Mr. John L. Hady, a lay worker and postulant for Orders, has been placed in charge of Montgomery and Ansted, W. Va.

The Rev. A. M. Rich, of South Pittsburg, Tenn., who has accepted a call to Holy Trinity Church, Memphis, Tenn., expects to take charge on May 1.

The Rev. J. H. Brown has entered upon his duties at St. Augustine's Church (colored), Savannah, Ga.

The address of the Rev. George C. Bartter, Secretary of the Missionary District of the Philippine Islands, is Box 655, Manila, P. I.

The Rev. Robert N. Ward, who has resigned as Archdeacon of the South-west Convocation of Texas, will assume pastoral charge of St. Mark's Parish, Beaumont, Texas, about May 1.

The address of the Rev. Arthur L. Charles, who has taken charge of St. Mark's Church, Eastern Parkway, Brooklyn, N. Y., is 309 Brooklyn Avenue.

The Rev. J. McV. Haight of Highland Falls, N. Y., who resigned his parish to accept appointment as civilian chaplain at the United States Naval Training Station, Pelham Bay, New York City, expects to assume his new duties about May 1.

The Rev. Frederick Price, recently assistant to the Rev. R. D. Roller, D. D., of Charleston, W. Va., assumed charge of Grace Church, Elkins, W. Va. on April 5th.

The Rev. George Ossman has been appointed voluntary chaplain by the War Commission and will serve at Camp Logan, Houston, Texas.

The Rev. Wythe Leigh Kinsolving, since his return from service with the Y. M. C. A. in France, has spoken on war work in a large number of churches and Y. M. C. A. and other gatherings from Massachusetts to Virginia. Mr. Kinsolving is no longer in Y. M. C. A. service, and is at present without a charge. His address is 718 Lamb Avenue, Barton Heights, Richmond, Va.

Ordinations.

In the Chapel of St. Katherine's School, Davenport, Iowa, on March 19, Bishop Morrison ordained to the diaconate Mr. Francis W. Sherman, who was presented by the Rev. William C. Bimson. The sermon was preached by the Rev. R. J. Campbell, and the Rev. T. J. Williams and Dean Hare were present and took part in the service.

On Sunday, March 17, in Christ Church, Baltimore, Maryland, the Rev. Edward Pinkney Wroth was advanced to the priesthood by Bishop Murray. The Rev. Berryman Green, D. D., of the Theological Seminary in Virginia, preached the sermon. Mr. Wroth is a nephew of the Rev. Peregrine Wroth, Archdeacon of Baltimore, and a son of the Rev. Edward W. Wroth, rector of All Saints' Church, Baltimore. He will continue to be assistant to the rector of Christ Church, Baltimore, the Rev. Dr. Niver.

Deaths.

The Rev. Edward James McHenry, rector of the Church of the Holy Comforter, Philadelphia, died on Easter Day at 1:30 A. M., after a very brief illness. The funeral services were held from the church, Bishop Rhinelander, the Rev. S. L. Giberson and the Rev. W. H. Cavanaugh, officiating.

The Rev. George C. Currie, D. D., of Philadelphia, formerly rector of St. Luke's Church before its consolidation with the Church of the Epiphany, and retired from active service for some time, died at his home in Chestnut Hill on Easter Day, in his eighty-third year. The funeral services were held from St. Paul's Church, Chestnut Hill, on April 3.

The Rev. Pelham St. George Bissell, rector of Grace Church, Van Vorst, Jersey City, N. J., died in his home at that place, in his sixtieth year. The funeral services took place at the church on April 4, and were conducted by Bishop Lines, the Rev. Canon H. B. Bryan, the Rev. Dr. William K. Berry, the Rev. J. S. Miller and the Rev. G. Wharton McMullin.

The man has yet to be found who regrets having become a Christian.

CHURCH KNOWLEDGE AND NUR- TURE.

(Continued from Page 14.)

We hear of him for the first time in the twelfth chapter of the Acts of the Apostles in connection with his mother's home in Jerusalem. Soon after we find him accompanying Paul and Barnabas on their return from Jerusalem to Antioch. He again comes before us on the earliest missionary journey of these same apostles, when he joined them as their "minister," their lay-helper, to provide for their personal wants when traveling, and to aid in the temporal side of their work. For some reason, which Scripture does not record, he drew back at Perga in Pamphylia from the work to which they were sent and returned to Jerusalem. However, he redeemed his reputation later and was restored to the favor of Barnabas first and then of Paul.

We find him at St. Paul's side during his first imprisonment at Rome, and he is acknowledged by him as one of his few fellow-laborers who had been a comfort to him during the weary hours of imprisonment. We again hear of him in the Epistle of St. Peter, where he says: "The Church that is in Babylon, saluteth you, and so doth Marcus, my son."

From Babylon he would seem to have returned to Asia Minor, for during St. Paul's second imprisonment, in writing to St. Timothy, he charges him to bring Mark with him to Rome, on the ground that he was "profitable unto him for the ministry."

After the death of St. Peter and St. Paul, tradition affirms that St. Mark visited Egypt, founded the Church of Alexandria, and died by martyrdom. Tradition uniformly assigns him as the author of the Gospel of St. Mark. The early fathers tell us that he was the interpreter of St. Peter, and after the death of the apostle he compiled this Gospel from the recollection of St. Peter's teachings. There is little evidence of literary skill, but the descriptions are graphic, full of fresh life-like touches. We feel the majesty of Christ, His energy and power, His deep human sympathy. It is the Gospel of Him who "was declared to be the Son of God with power."

What do you know of the work of your

Church Temperance Society?

Rt. Rev. Frederick Courtney, D. D., President.
William Jay Schieffelin, Esq., Ph. D., Treasurer.
Rev. James Empringham, D. D., Gen'l Supt.

Send for free sample copy of "TEMPERANCE."

This periodical has the largest circulation of any magazine of its kind in America. Address

Church Temperance Society

214 Metropolitan Tower, New York City

R. L. Christian & Company

514-16 E. Broad St.

Richmond, Va.

Leading Fancy Grocer

AGENTS FOR

HUYLER'S CANDIES AND PETER'S
SWISS MILK CHOCOLATE.

Special attention given to out-of-town orders.

Catalogue mailed on application.

"The Soul of the Soldier."

There are all kinds of men in the training camps, as there are everywhere else. There are men with the morals of a mud turtle and the vision of a bat, but there are also multitudes who are spreading the contagion of a splendid manhood through the barracks. Some will come back to civil life unimproved, but they are the ones who would go to the devil on a desert island. But many, many thousands will testify in years to come that the first glimpse they ever had of the possible beauty and grandeur of life came from association with their comrades in camp. For example, in Camp Devens there are numbers of men who came from the textile cities of New England, where socially, economically and morally they were predestined; they have never had a chance to know anything or be anything. But in Camp Devens, not counting the commissioned officers or the personnel of the Depot Brigade, there are 695 college men representing twenty-seven New England colleges and universities. They are the best of our race, the flowering of the purest and sanest homes, men who could found another New England, as their forefathers did three hundred years ago. They were drafted into service, and their influence upon the thousands of other men is already having a marked effect.

Few people, even among our political and moral economists, realize the influence of taking a million and a half men out of our competitive system and placing them under the law of co-operation. When the men understand that their messmates are not trying to steal their jobs or get their money, they haven't the slightest objection to doing kindly and generous things for one another. The complexion of their world

has changed, and they change with it. When they see that the best men in camp are not ashamed to be decent, they want to be decent too; when they find that some are not afraid to pray, they are willing to pray also. Two men went to the Y. M. C. A. director in Camp Devens and said that they were in the habit of kneeling down and saying their prayers every night at home. What ought they to do here? "Try it out," was the advice. They did; the second night two others in the barracks joined them; the third night a few more; gradually the number increased until considerably more than half of the men resumed the habit of childhood and knelt by their cots in prayer before turning in. A company captain in one of the cantonments the first evening his men stood at attention for retreat said, "Men, this is a serious business we are engaged in; it is fitting that we should pray about it." There and then this Plattsburg reserve officer made a simple and earnest prayer for the divine blessing upon their lives and their work. The impression upon the men was described to me as tremendous. Such incidents, although not common, indicate the general spirit of the new armies; the better men and the men of ampler early opportunities are already exercising a refining and favored fellows. Old misunderstandings and prejudices are passing away; an uplifting influence upon their less-social distinctions are giving way to a new solidarity; individual goodness, repressed for lack of an encouraging environment, is coming frankly to view. The effect upon the favorites of fortune is no less marked than upon the men who came from mean streets and stifling tenements. A young millionaire whose most serious business in life had been buying automobiles and raising fancy stock on a country estate

was doing manful work as a corporal in a supply company. "This is the real thing, after all," he said to me. A Princeton graduate of 1916, now a Reserve officer, said that his company in six weeks had gathered more spirit for team work than his college class had generated up to the middle of the junior year. "How did they do it?" I asked. "They all started on the same level and aimed for the same end. There has been nothing to pull them apart in cliques; rather, everything binds them together. They have picked up speed and snap; nothing can stop them now. And I haven't seen any of the little meannesses so common in a college."

So there are a hundred reciprocal influences playing on the men all the time; some are being remade, others modified; many who had never known the impelling force of a great motive or the alluring spell of a high ideal have found both in the purpose and spirit of the new army. When I began my investigation of the camps my proclaimed aim was to discover, not what kind of soldiers Uncle Sam would send to France, but what kind of men Uncle Sam would send back to their homes and their communities after the war is over. I have discovered both: for in making better men we are making finer soldiers, and in making efficient soldiers we are producing a higher type of men—healthier physically, broader mentally and nobler spiritually. If Germany should crumble before these men can get into action, if we have lavished billions of dollars to train men for battles they will never fight, yet the money has been well spent, and I consider it the best investment in citizenship the country could have made. —Dr. J. H. Odell, in the Outlook.

A boy of thirteen was often brought to Judge Lindsey's Juvenile Court in Denver, charged with truancy. Notwithstanding the judge admonished him many times, it did not seem to do him any good. The teacher kept writing, "Tim will stay out of school to work."

Once when reproving him, the judge told him that there would be time enough to work when he was a man. "My father was a man," replied the boy, "and he did not work. He went off and left mother and me. I guess that's what killed her."

Finally Tim appeared in court one day with a happy face, and pulling a soiled and crumpled paper from his pocket, handed it to the judge. "I'm going to remember all the things you told me and I'm going to school regular, now I got that done," he said, with some pride. Judge Lindsey examined the paper, which proved to be a receipted bill, and found that, little by little, Tim had paid fifty dollars for a headstone at his mother's grave.

"My boy, is that what you've been doing all these months?"

"I wanted her to have a monument, judge." Tim furtively wiped away the moisture in his eyes. "She done a lot for me; that's all I could do for her now."—Ex.

Fascinating Reading for Sunday or Quiet Hours

Of recent years various expeditions, American and foreign, have been at work in Bible lands, unearthing all sorts of astonishing facts regarding the life of the early Christians. The result of their labors is now reported in an intensely interesting volume,

The New Archeological Discoveries

by Prof. Camden M. Cobern, who is not only an expert at unearthing buried treasure, but a master of fascinating narrative. His pages are as thrilling as romance and as readable as a novel and they bring you facts of the most surprising kind regarding the life and times of the primitive Church.

ASTONISHING PARALLELS BETWEEN ANCIENT AND MODERN LIFE

First and second century manuscripts found in Egypt, personal and business notes, love letters, contracts, mortgages, etc., reveal to us that

Preparedness Was a Slogan in Pharaoh's Day

and conscription was advocated by many as being a better safeguard than reliance on a volunteer army.

Excess Profits and War Taxes Worried the Ancient Jews

Trusts flourished and made huge sums while taxation to carry on the imperial government was levied even on necessities.

Nero's Palace Had Elevators and Hot Air Heating

to say nothing of a revolving dining-room, a mechanical water-pump, and an elaborate organ with pipes, stops, etc.

Woman's Rights a Two-Thousand-Year-Old Problem

A newly discovered play of Euripides' tells us how suffragettes of his day revolted against man, seized the government, and of the result.

The High Cost of Living Was Enormous in Biblical Times

Three days' earnings went for a bushel of beans, and a month's wages of a laborer would not purchase a small chicken.

Millionaires Dodged Their Taxes in Rome and Alexandria

by making false returns and got out of paying their inheritance duties by employing shrewd lawyers to prepare their wills.

The Servant Question a Burning One When Cleopatra Reigned

They demanded days off and other privileges or refused to work, and were quite as independent as the help of to-day.

Graft and Corruption Ran Riot Under Caesars and Ptolemies

Politics was a recognized road to wealth, and frauds of all kinds were constantly worked on the tolling masses.

A Big Book, Handsomely Illustrated, 732 pages, \$3.00; by mail, \$3.16

SOUTHERN CHURCHMAN CO.

Richmond, Fredericksburg & Potomac R. R.

To and from Washington and beyond—Daily.

Leave Richmond	Arrive Richmond
* 6.00 AM	* 10.20 AM
* 6.15 AM	* 12.30 PM
* 8.25 AM	* 6.00 PM
* 8.50 AM	* 8.10 PM
	* 8.00 AM
	* 12.55 PM
	* 9.25 PM
	* 11.25 PM
	* 12.30 PM

Richmond-Washington Local, Lv. 12.10 P.M. week days; 4.15 P.M. Sundays; Ar. 11.45 A.M. daily. Fredericksburg Accom. week days, Lv. 4.15 P.M. Ar. 8.15 A.M. Ashland Accom. week days, Lv. 7.30 A.M. 6.30 P.M. Ar. 3.30 A.M. 5.30 P.M.

Elba ticket and baggage offices not open for this train. * Main St. Sta. † Byrd St. Sta. stopping at Elba. ‡ Elba Sta.

Church Furnishings, Memorials, Etc.



CHURCH VESTMENTS

EMBROIDERIES

Silks, Cloths, Fringes, Etc.

CLOTHING for CLERGYMEN

COX SONS & VINING

174 Madison Avenue. New York

CHURCH EMBROIDERIES

Stoles, Eucharistic Vestments, Surplices, Altar Hangings, Burses and Veils, Markers, etc. All materials for sale.

The only studio importing exclusively English unfading silks, Damasks, fringes, linings, pure gold metal threads, etc.; and using Standard Church of England

English silk stoles, plain.....\$ 6.00

English silk stoles, handsome crosses.....\$ 6.50

English silk stoles, best hand embroidery, from \$10.00 up to.....\$50.00

English silk burses and veil with crosses.....\$20.00

\$12.00, \$15.00, \$18.00.....\$20.00

Handsome embroideries unsurpassed in workmanship. Special altar linens embroidered in England. Testimonials from all over the world.

THE CATHEDRAL STUDIO

Miss Lucy V. Mackrille

2900 Wisconsin Avenue,

Washington, D. C.

GRANITE AND MARBLE MEMORIALS

Largest Stock in the South

We pay the freight and guarantee safe arrival

The Couper Marble Works

(Established 65 years)

264-268 Bank St., Norfolk, Va.



PLEASE mention the SOUTHERN CHURCHMAN when you write to our advertisers

R. Geissler, Inc.

56 West Eighth Street, New York

Memorials FOR THE CHURCH Furniture — Windows — Fabrics

Ecclesiastical and Domestic Art Worker

Memorial Windows, Leaded Glass, Monuments, Decorations, Church Furnishings in Wood, Metal, Stone

Artistic Bungalow construction complete or plans only.

CHARLES F. HOGE MAN 45 Seventh Avenue, New York City

Brotherhood of St. Andrew

Guilds and all Church organizations desiring to assist their treasury can find no better way than by representing the SOUTHERN CHURCHMAN. And at the same time you will do a good work by placing the SOUTHERN CHURCHMAN in homes where there is no Church paper. Write to-day for full particulars.

SOUTHERN CHURCHMAN, Richmond, Va.



CHURCH FURNISHINGS

Gold Silver and Brass

Church and Chancel Furniture

Write for Catalogue for Episcopal Churches

W. & E. SCHMIDT CO.

308 Third Street, Milwaukee, Wis.

O. Luetke's Art Works

Church Furnishings

IN METAL, WOOD, MARBLE, ETC.

128-332 Seventh Ave New York

Thoughts For the Thoughtful

"Controversy in religious matters pays no spiritual dividends."

"God will not give us any more truth than we are willing to live."

Everything we do will be great when it is what God wants done.

The devil wins many a battle by getting God's troops to fire into each other. —Ex.

"When you ask God for your bread today thank Him for what He gave you yesterday."

That was a fine epitaph on an earnest Christian's gravestone, "Because I live, ye shall live also."

There are many people who claim to be Christians, who do not work at it much through the week.

Every development of juster ideas, of higher powers, of better feelings in mankind, are only new helps to interpret Him; and the lifting up of life to the level of His ideas and character is the programme of the human race. —Stalker.

And into his ear was breathed A whisper of fair renown; And the nameless victor was glory-wreathed,

For the Voice that said, "Let thy sword be sheathed,"

Said also, "And take thy crown."

—P. C. Ainsworth.

Put out of your thought the past, whatever it may be; let go even the future with its golden dream and its high ideal; and concentrate your soul in this burning, present moment. For the man who is true to the present is true to his best; and the soul that wins

the ground immediately before it makes life a triumph. —Azrora Stearns Davis.

Expect that prayer will become ever more engrossing as the Divine impulse is yielded to; so that what now occupies but a comparatively small portion of time and energy will become with us as with the great Apostle, an exercise which we prosecute with unceasing ardor, an ever-delightful method of promoting the Redeemer's kingdom. —Rev. F. B. Meyer.

Christianity has an uplifting and carrying power to aid suffering humanity. Compare the wailing words of Ovid in his Tristia, or Cicero's lamentations during his exile, with the heroic tones of a worn, weary and jailed Jew, feeble in frame, fame and friends, and a victim of perjury, who made no wail or lamentation, but sings, "Rejoice, and again I say rejoice!" —Rev. Harold Huntington, in Cui Bono.

The reticence of the Bible is sublime, as sublime as that of the starry sky. Enoch speaks not in his translation moment. Elijah speaks not in his chariot of fire. Lazarus speaks not in his hour of resurrection. The child of Jarius speaks not on her bed of revival. The youth of Nain speaks not from his arrested bier. Moses alone does speak from beyond the grave; but it is not of the things beyond; it is of the things "to be accomplished at Jerusalem." —G. Matheson.

There is a day in spring When under all the earth the secret germs

Begin to stir and glow before they bud. The wealth and festal pomp of midsummer

Lie in the heart of that inglorious hour Which no man names with blessing, though its work

Is blessed by all the world. Such days there are

In the slow story of the growth of souls.

—Smedley.

O God the Son, Redeemer of the world, truly Thy name is above every name! In spite of error, misunder-

standing, hatred, scorn and blasphemy, in the deadliest hour, when the skies blacken and the earth reels and it seems that men have once more crucified in this dread eclipse the Son of God afresh, still Thy majesty and Thy power are felt, and through the midnight comes the prayer of a penitent, "Lord, remember me," or perhaps the confession of an executioner, "Truly this was the Son of God"; still when they dream that Thou art forever silenced, buried, guarded and sealed down, the stone is rolled away from the door of the sepulchre; and the keepers grow weak as dead men; and angelic forms are there; and still through the gray mists of the morning Thou comest, changed to something august, half-unknown, immortal; but the tones of Thy love are heard again and at Thy voice we know Whom we have believed, and our faith in Thee becomes the victory which overcomes the world. —Chadwick.

The best return we can make for a gift of God is to take a higher gift. Have you thanked Him for your daily bread? Then the best return you can make is to take the bread of life. Have you thanked Him for your sleep? Then the best return you can make is to take His gift of rest and peace. Have you thanked Him for your health? Then the best return you can make is to seek His gift of holiness. "I will take the cup of salvation." I will take the finest thing upon the Lord's table! —J. H. Jowett.



Vapo-Cresolene

For Whooping Cough, Spasmodic Croup, Asthma, Sore Throat, Coughs, Bronchitis, Colds, Catarrh.

Don't fail to use Cresolene for the distressing and often fatal affections for which it is recommended. It is a simple, safe, effective and pleasant treatment. Vaporized Cresolene stops the paroxysms of Whooping Cough and relieves Spasmodic Croup at once. In asthma it shortens the attack and insures comfortable repose. The air carrying the antiseptic vapor inspired with every breath, soothes the sore throat, and stops the cough, assuring restful nights. Cresolene relieves the bronchial complications of Scarlet Fever and Measles and is a valuable aid in the treatment of Diphtheria. Cresolene's best recommendation is its 35 years of successful use. Send postal for Descriptive Booklet.

FOR SALE BY DRUGGISTS

THE VAPOR-CRESOLINE CO., 62 Cortlandt Street, New York or Leeming-Miles Building, Montreal, Canada.

The Master's Touch.

Edith G. Cherry.

"He touched her hand, and the fever left her."

He touched her hand, as He only can,

With the wondrous touch of the Great Physician,

With the tender touch of the Son of Man.

And the fever-pain in the throbbing temples

Died out with the flush on brow and cheek,

And the lips that had been so parched and burning

Trembled with thanks that she could not speak.

And the eyes where the fever-light had faded

Looked up, by her grateful tears made dim,

And she rose and ministered in her household,

She rose and ministered unto Him.

"He touched her hand and the fever left her."

Oh, we need His touch on our fevered hands!

The cool, still touch of the Man of Sorrows,

Who knows us, and loves us, and understands.

So many a life is one long fever!

A fever of anxious suspense and care, A fever of getting, a fever of fretting,

A fever of hurrying here and there. Oh, what if in winning the praise of

others

We miss at last the King's "Well done"?

If our self-sought tasks in the Master's vineyard

Yield "nothing but leaves" at the set of sun?

"He touched her hand and the fever left her."

Oh, blessed touch of the Man Divine! So beautiful then to arise and serve Him,

When the fever is gone from your life and mine:

It may be the fever of restless serving, With heart all thirsty for love and praise,

And eyes all aching and strained with yearning

Toward self-set goals in the future days.

Or it may be the fever of spirit anguish,

Some tempest of sorrow that dies not down,

Till the cross at last is in meekness lifted.

And the head stoops low for the thorny crown.

Or it may be a fever of pain and anger, When the wounded spirit is hard to bear,

And only the Lord can draw forth the arrows

Left carelessly, cruelly ranking there.

Whatever the fever, His touch can heal it;

Whatever the tempest, His voice can still;

There is only joy as we seek His pleasure;

There is only rest as we choose His will.

And some day, after life's fitful fever,

I think we shall say, in the home on high,

"If the hands that He touched but did His bidding,

How little it matters what else went by!"

Oh, Lord! Thou knowest us altogether, Each heart's sore sickness, whatever it be;

Touch Thou our hands! Let the fever leave us,

And so shall we minister unto Thee.

The very same Spirit whose fiery flame sat upon the twelve apostles, and whose indwelling filled their hearts, is still our only strength, our only holiness, and our only hope.—Selected.

Ratcliffe & Tanner, Inc. ...FLORISTS...

207 N. 6th Street, Richmond, Va.

FLOWERS FOR ALL OCCASIONS

IMMORTALITY

An Essay in Discovery, Co-ordinating Scientific, Psychical and Biblical Research.

BURNETT H. STREETER
and OTHERS

The first three essays, set forth in logical sequence the arguments for a belief in personal immortality. The next three deal with the nature of the after-life and discuss the meaning and value for modern thought of conceptions like Resurrection, Judgment, Heaven and Hell. The others deal with the elements of truth and error in Spiritualism, Reincarnation and Theosophy while the final one forms and epilogue to the collection. "Instead of the family physician the reader here goes to a group of competent specialists to have his doubts treated."

"The Churchman."
"Fine example of the data, method and men in the new religious literature that is being made from material supplied by Science." "George E. Dawson, Ph. D. Hartford School of Religious Pedagogy in the Homiletic Review."
"A thoroughly scholarly inquiry into the whole subject."—"Chicago Evening Post."

Cloth 80 350 pages \$2.25

Order Direct of
SOUTHERN CHURCHMAN COMPANY

The Southern Churchman

Urges you to help your government win the war.

HOW?

WHEAT
MEAT
FATS
MONEY

SAVE

Do you own and do you carry a thrift card in your pocket?

Have you a War Saving Stamp?

Go to your nearest Postoffice or bank and further information will be given.

Twenty-five cents will buy a Thrift Stamp. Start saving to-day.

Become an active agent for Thrift among your friends. Induce them to save. Do something to help carry this war to a successful issue.



W.S.S.

WAR SAVINGS STAMPS
ISSUED BY THE
UNITED STATES
GOVERNMENT

The Choice of Executors

is a matter of great importance. Every dollar you leave should be conserved in such a way that your heirs may enjoy the uninterrupted benefits of your life's work.

This Company is a careful and economical executor, trained in the law and business, sound in judgment, and seasoned in practical experience; its primary business is the administration of trust funds.

Correspondence invited.

Capital
\$1,000,000

RICHMOND TRUST
& SAVINGS CO.

7th & Main Sta.,
Richmond, Va.

Southern Churchman

Vol. LXXXIII. RICHMOND, VA.,

APRIL 27, 1918.

No. 17



If You Want

to know, we will tell you, how this Company secures a large portion of its best business.

Namely,—through the influence of men and women who, for one reason or another, have faith in the Institution and like to help it.

They simply suggest to their friends to go to the VIRGINIA TRUST COMPANY, where their business will receive courteous and intelligent attention!

We are proud of this fact and thankful to our friends!

Virginia Trust Co.,

The Safe Executor

1106 East Main St., RICHMOND, VA.

EDUCATIONAL

The Protestant Episcopal Theological Seminary in Virginia

Established A. D. 1823

The ninety-fifth session will open on Wednesday, September 18, 1918

Special Students Admitted

For catalogue and other information, address the Dean or Secretary

Theological Seminary

Alexandria, Va.

Episcopal High School

Near Alexandria, Va.

The seventy-ninth year of this School for Boys opened September 19, 1917. Modern equipment throughout. Catalogue on application.

A. R. HOXTON B. A., Principal.

Emerald Hodgson Hospital

—AND—
TRAINING SCHOOL FOR NURSES
UNIVERSITY OF THE SOUTH
Sewanee, Tenn.

A Church institution where the best training to be had for development of Nurses. For further information, address

REV. W. S. CLAIBORNE, Supt.

The Theological Department

OF THE

University of the South

An integral portion of the University, where the student of Theology meets in the frank intercourse of a common life with the student of Science on the other.

For catalogue, address

THE DEAN,

Sewanee, Tenn.

The General Theological Seminary

CHELSEA SQUARE, NEW YORK

The next Academic year begins on the last Wednesday in September.

Special students admitted and Graduate Course for graduates of other Theological Seminaries.

The requirements for admission and other particulars can be had from The DEAN, 1 Chelsea Square, New York, N. Y.

S. HILDA'S HALL, A School for Girls.

Charles Town, W. Va.

Under the auspices of the Bishops of the Diocese (Episcopal). Near Washington. College Preparatory and elective courses. Music and Art. Athletics under trained Director. Open air classes.

MARIAH PENDELETON DUVAL, Principal
Past 16 years principal of Stuart Hall, Va.

UNIVERSITY OF VIRGINIA SUMMER SCHOOL

June 17-July 27th—Preparatory, College, Vocational Courses, and Professional Courses for Teachers. 300 Courses, including Military, Red Cross. Faculty over 100. Attendance last year over 1,325, from 31 States. Delightful climate. Most beautiful campus in America. Low tuition. Reduced Fare. For illustrated Circular and Complete Catalogue, apply to

CHAS. G. MAPHS, Director, University, Virginia.

Virginia Episcopal School

(NEAR LYNCHBURG, VA.)

For boys of character, position and ability whose means will not permit them to attend our more expensive schools. Prepares at cost for college, university or immediate entrance upon the duties of life. Made possible by gifts of founders. Special terms to clergymen. Boarders for the present are limited to seventy. One hundred and six acres of land. The session begins September 19, 1918. Apply for information and catalogue to the

Rev. Robert Carter Jett, D. D.,

Principal.

Rev. Thomas Kinloch Nelson, M. A.,

Vice Rector.

Right Beliefs.

The right beliefs of some may not issue in right living, but at the same time if there were no right beliefs there would be no right living.

There is, therefore, no more idiotic contrast current than that between the doctrinal and the practical—as though that which is doctrinal is not practical and that which is practical is not doctrinal. As a matter of fact, teaching must be doctrinal if it is to be practical, and it cannot be practical without at the same time being doctrinal. It is only on the assumption that certain things are true that I am under obligation to live a Christian life, to work in the way it points out. You tell me that I ought to live a Christian life. I ask you, why ought I to live a Christian life? And before you can justify your exhortation you must convince me of the truth of the great Christian verities. Convince me, however, that these great Christian verities are grounded in reality, and you at once make clear to me that any other sort of life is both wicked and foolish. On the other hand, create in me the impression that the great Christian verities are but little more than cunningly devised fables and at the same time you create in me the impression that there is no sufficient reason why I should adopt as my own the Christian ideal of character and conduct.

Here we find the ultimate explanation of that repudiation of the Christian moral standards that is so prevalent today. Nothing is more certain than that this revolt against the Christian ideal of character and conduct is due to a previous repudiation of the great Christian verities. No doubt there are those who reject the Christian creed, but who still cling to the Christian moral standards. These, however, are making an impossible attempt to grow fruit on a tree after its roots have been cut. The logic of the situation is clearly against such, and whether or no they intend it, the enemies of the Christian creed are also the enemies of the Christian standard of morals.

Let us not imagine, then, that right beliefs are not important. Their im-

THE CHATHAM EPISCOPAL INSTITUTE FOR GIRLS

College preparatory, Music, Art, Domestic Science, Expression. Certificate admits to leading colleges. New buildings. Ten-acre campus. Athletics Gymnasium. Terms moderate. Catalogue and view Mrs. Elizabeth May Willis, B. P. Prim., Rev. C. O. Pruden, Rector.

Box 13.

Chatham Va.

The Virginian Home and Training School

For the Feeble-Minded and Epileptic
Established 1893.

For terms and information, address
MISS M. GUNDRY,
Falls Church, Fairfax County, Va.

The Bishop Payne Divinity School

The accredited Seminary of the Church for training colored men for the ministry. The thirty-ninth session opened September 21, 1917.

For catalogue and information, apply to
REV. C. B. BRYAN, Dean
Petersburg, Virginia

STUART HALL

STAUNTON, VA.

Formerly Virginia Female Institute)

Diocesan Girls, School of Virginia and Southern Virginia. College preparation, Music, Art, Expression and Business Courses, Faculty and equipment of large school with small classes and individual attention. Large grounds and indoor athletics and outdoor sports under direction of Physical Trainer. Seventy-fifth session opens September, 1918. For catalogue apply to

STUART HALL, Staunton, Va.

Racine College

Racine, Wisconsin

Founded by Bishop Kemper in 1852

AN ACADEMY AND JUNIOR COLLEGE

Prepares for all professional schools and the junior year of the university. A missionary training school.

B. TALBOT ROGERS, M. A., D. D.
Warden

ST. MARY'S, An Episcopal School for Girls
Founded 1842. Full college preparation and two years advanced work. Music, Art, Education, Domestic Science and Business. 14 modern buildings, 25-acre campus in mild Southern climate. Moderate rates. Address REV. GEO. W. LAY, D. C. L., Rector, Box 19, Raleigh, N. C.

portance cannot be too strongly emphasized. But let us keep clearly before us the fact that right beliefs are important only as they lead to something beyond, only as they are translated into conduct. The end of all God's dealing with us is not to lead us to a knowledge of "the things to be believed." This is but a means to an end. God's purpose for us will not be realized unless out of these sinful lives of ours there is produced a type of manhood and womanhood that finds its archetype in Jesus Christ.—Presbyterian.

For the Men at the Front.

Almighty Father! Now we raise.
With grateful hearts our songs of
praise,

For Thou didst our dear soldiers keep.
From perils on the ocean deep,
Oh! hear us, when on bended knee
We offer heartfelt thanks to Thee.

O Loving Father! Thou dost know
The places wheresoe'er they go,
Amid the battles roar—oh! then—
Protect, O Lord, our boys and men.
O! hear our prayer, make war to cease
And send on earth a lasting peace.

O Holy Spirit! Lord above,
Fill doubting hearts with faith and love,
With sure belief Thou wilt preserve,
Wilt help and comfort all who serve.
Let earth and air unite and sing
All praise to Thee, our Glorious King.

Almighty Father! we adore,
And praise Thy name for evermore,
A nation bowed to Thy commands
We leave our all in Thy dear hands.
Glad songs arise again to Thee
From earth, and air, and sky, and sea.
—Mrs. James Elton, Grand Forks, in
N. D. Sheaf.

God's Music in the Soul.

We may all possess within our souls
a secret, mysterious music that is un-
like the murmur of the surf on the
distant shore or the sighing of the
summer wind through the treetops. It
is not comparable to the lofty peal of
the organ, the clamor of brass instru-
ments of the subdued strains of lute
and violin. This perfect melody falls
best on the inward sense when outward
sounds are driven forth and stilled. It
is the voice of God. Those who desire
to preserve their hearts in peace must
have daily contact with God. This is
quite possible. The greater the domes-
tic or business pressure, the more dis-
cordant the clash of interests, the
stronger becomes the need that we lis-
ten to the Divine harmony within our
own souls.

Those who approach God day by day,
temporarily emptying their hearts of
other thoughts, may catch these sweet
vibrations of the heavenly harmonies.
It may be on the rushing railway train,
in the crowded office, or for a moment
in the midst of social joys. It may be
in the stillness of the night, when our
minds are afresh attuned to the heart-
tendering influence of the Spirit of God.
Only the Divine Mind can fully play
upon the finer heart-strings of our na-
tures. God will do this for us if we
will. When the many voices of the
world distract us, we may do well to
listen for the quiet notes of God's
music within our souls. When despair
clutches us, we find refuge in its calm-
ing influence. When temptations assail
us, we receive high courage from its
loftier strains. Above the storms of
life its swelling power renews our faith
and action. In weariness, it soothes us.

Its minor keys pour forth restfulness
and confidence to the inward ear. How
gracious is this music of our Lord!

Many are the chords within the souls
of men that are touched by the Spirit
of God. Efforts on behalf of world
peace may illustrate the difference be-
tween the call of the intellect and that
of Jehovah. Many are the strings
stirred by men and women in their ef-
forts to abolish war. Some of these
send forth notes on behalf of mate-
rial interests alone—security, thrift,
quietude and ease. One glorious chord
is all too little heard in the clash of
tongues. Even those who love Christ
too little heed it. It calls for self-sac-
rifice and love. The string that vi-
brates to the touch of the finger of
God is what our blood-sodden earth
needs today. This chord speaks of sin
—softly, insistently. Men of this gen-
eration may close their ears to it, but
it will never cease to play. Long years
hence, when the voice of the economist,
the philanthropist, the debater, have
ceased, men will perform listen to the

Divine harmony of the sacred string
that is thrilled by the breath of God.
Only obedience to it will make possi-
ble the triumphant strain, "Glory to
God in the highest, on earth peace,
good-will to men." The Divine sym-
phony within us is but a foretaste of
celestial joy. Submission to its author-
ity is but the prelude to the glories of
the choir invisible. "Blessed are they
who know the joyful sound." "They
walk, O Jehovah, in the light of Thy
countenance."—W. C. A., in Christian
Work.

A Thought for the Times.

"Darkly, as in a glass, our sight
Still gropes through Time and Space;
We cannot see the Light of Light
With angels, face to face;
Only the tale His martyrs tell,
Around the dark earth rings—
He died and He went down to hell
And lives—the King of Kings!"
—Alfred Noyes, in "The Answer."

Miller & Rhoads

"The Shopping Center."

For the retail Dry Goods and Department Store trade.

In the heart of Richmond, when you are here; and Our
Mail Order Department Serves you at your home.

BROAD AND GRACE STS.

CORNER 6TH ST.

RICHMOND, VA.



PREPAREDNESS FOR THE CHURCH

Never in the history of the country has the Church's responsibility in upholding the ideals of the nation been so great. In rendering its share of the essential work, its buildings should provide for maximum efficiency in every department. Consult the leading specialists in all branches of church improvement, construction, alteration, etc.

Designs will be prepared indicating how contemplated changes, etc., can be effected. Local labor will be availed of when desired for the constructive work, the artistic and elaborate enrichment being executed under the supervision of our New York artists.

Send for photographs of church interiors showing changes and improvements that have been accomplished, with memorial gifts included as a part of the scheme.

J. & R. LAMB
23-25-27 Sixth Avenue NEW YORK

Southern Churchman

Catholic for every truth of God; Protestant against every error of man.

REV. EDWARD L. GOODWIN, D. D.,
Editor.

SOUTHERN CHURCHMAN COMPANY,
Publishers.

Vol. LXXXIII.

RICHMOND, VA., APRIL 27, 1918.

No. 17

THE WAR AND THE MINISTRY.

An article by the Rev. Paul Micou, sent out by the General Board of Religious Education and published in the Southern Churchman of March 23, has attracted considerable attention. He shows therein that in all probability, if the war shall continue for two years more and no special effort be made to supply the deficiency, the Church will have only about sixty-four men studying for the ministry at her theological institutions. The estimate is based upon the evident fact that by far the greater part of those who would normally have become candidates for Holy Orders since June last are of draft age, and that this will continue to be the case so long as the war lasts. Indeed, as now seems not improbable, if the draft age has to be extended in order to meet the larger demands upon our country for troops to win the war, the few who enter upon their theological studies after the age of thirty will also be practically eliminated and only those who are physically disqualified for war or industrial service will be left to replenish the ranks of the clergy.

It is part of the price that we must pay for the end for which the war is being fought. The Church would hold no son of hers back from the service of humanity in this great crisis, and emphatically she wants no slackers in her ministry. Perhaps, too, it is a part of that discipline and testing which doubtless the Church must needs undergo to prepare her for a critical time of larger sacrifice and endeavor which will follow the war. Speaking for our own Church, if such a dearth of clergymen as will almost certainly be felt for a few years shall purge her from some of the evil effects of sacerdotalism, and will enable her to realize upon the so greatly dormant power of her lay priesthood, it will not be without its compensations. Moreover it ought to be followed, within a few years after the close of the war, by a great increase in the number of candidates from among that most virile class of men who have been both tried and trained in the school of the soldier.

Bishop Knight of Sewanee is quoted as expressing the belief that so soon as the war ends our seminaries will

be crowded with men seeking the ministry; giving as his reasons the religious fervor with which the war is being prosecuted, well fitted to turn men's attention to officership in a yet more sacred crusade, as well as the fact which has often been noted that such large additions to the ranks of the ministry have usually followed prolonged periods of war. Many years ago the present Bishop of Virginia called attention to this fact which was so signally illustrated, in the South at least, after the War Between the States. For many years thereafter in every young Episcopal clergyman of the South one expected to find a Confederate veteran, and such is the case to-day among our native-born clergy who still remain at the age of seventy or upwards. And what a stalwart, noble body they were,—gentlemen unafraid who had faced both life and death in their grimest realities and from whom the naked character of men had few secrets. Their lives once consecrated to a sacred cause they refused when that issue was past to take them again as their own possession, but sought another and, in those days, hardly less arduous field upon which to expend them. One would like to write the little one knows of the brave lives of some of these for an example to those who will come after.

That they will be many no one can doubt. No previous war has engaged so many men in the service of religion and the soldier's welfare as this, and numbers of these will come out of it unwilling to relinquish the privilege of ministering to their fellows in spiritual things. And many a young soldier will come back to begin life again with an ambition for yet higher service for man and God for which the holy ministry will open the way.

This confidence, however, does not make less pertinent Mr. Micou's suggestions that the present and future need of well qualified men for the ministry be stressed at this time, both among boys and college men, among men in the army, and among older men who might find in the diaconate first and then in the priesthood the opportunity for that greater measure of service which the times demand and every true-hearted man is ready to give. Of

the latter class there ought to be found many who would require but little special preparation to fit them for large usefulness in this vocation. There are few positions in which one can serve even his country at war to greater advantage, particularly in isolated or rural communities where the people lack inspiration and leadership, than as minister to one or perhaps two or three small congregations. Experience has proven that oftentimes such men of maturity, taken immediately from among the body of the people, making up in experience and practical common-sense what they may lack technical preparation, have done exceptionally valuable work. This seems to have been the primitive method of supplying both deacons and elders in every church; and we may well doubt whether the medieval and modern method of practically confining the Church's choice to more or less immature youths with a highly specialized course of preparation has any great advantage over it.

But in any case conditions will demand that a larger use be made of the service of lay readers. The services of the Church may still be had and the greater part of her activities in any congregation may go on almost unimpaired with one or two faithful laymen undertaking such duties as they are competent to perform, with an occasional visit from a neighboring priest. Here again war conditions will make a very definite and practical call upon men fitted for this excellent voluntary service. It ought not to go unheeded, for it is a work to be highly esteemed both for one's Church and country.

Non Possumus. Such seems to have been, in effect, the whole answer that the House of Bishops found to give to the overtures submitted to them, particularly that from Dr. Newman Smyth and others of nine Protestant Churches, looking towards some actual step in the direction of Church Unity. "We cannot do anything. The objections are too many. The difficulties are too great. The theories and traditions that would be impinged upon are too delicate to be thus rudely disturbed." We do not know how their response was formulated; doubtless in

well-rounded periods and with the most courteous expressions of kindness and underlying sympathy; but from what we can gather this is what it all came to—a confession of inability to take any positive action or, as far as appears, to suggest any practical alternative, when confronted with a concrete proposition in regard to this great question.

We do not for a moment suppose that the course of non-action adopted represented the mind or desire of a majority of the Bishops. Certainly very many among them must have entertained more than merely negative convictions on a subject of such import, and would have wished that some constructive affirmation might have been made. It was simply the resultant of various counteracting forces of sentiment and opinion and was accepted because they could agree upon no other. But it sadly shows the powerlessness of this great body to take that position of leadership in American Christianity which is properly theirs by right of heredity and which would gladly be accorded them, if they were able to accept and use it, by the best elements in the divided Churches around us. Some time this Church must discover some positive and constructive meaning in its real desire for the unity of God's people, some course of action adapted to the actual conditions confronting her rather than the nebulous theories of ecclesiasticism which are hypnotising her, if she is going to keep pace with the march of events and fulfil her mission in the world of tomorrow.

Since the above was written we have seen the report of the Committee of the House of Bishops, adopted by the House, which is published in another column. It seems to us to lack even something of the courtesy and kindness which, by anticipation, we had credited it with. To say to these memorialists that a compliance with their suggestion would be to "deny that any truth . . . is of real importance and necessity" strikes us as being as discourteous as it is far-fetched, irrelevant and indefensible.

The Worship of God.

This generation, noble as it is, is so taken up with many things that it cannot look up to something higher than its own doings. It is clothed magnificently, it is strong, intelligent, good; but it is not given to the worship of God. That is a universal need of human nature. The man who does not worship is dissatisfied with himself. Man is a worshipping and praying being. We have no more right to slight this than any other important matter. If we do we shall suffer the inevitable consequences—dissatisfaction with ourselves—a certain feeling of incompleteness of life—a craving for something which we do not have.—Rev. R. H. Kline.

Letters to the Editor

In this department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letter to the Editor" will appear in our columns except over the signature of the writer.

ON READING THE SERVICE.

Mr. Editor: I was speaking recently to one of our most thoughtful, practical and zealous Bishops, on the subject of the careless, unimpressive and altogether unworthy manner of the reading of the service and the lessons by many of our Clergy, to which I have frequently called his attention, asking his great influence in the many Dioceses in which he is called to officiate (as well as his own, of course) to effect a radical change in this regard.

His reply moved me greatly, for he admitted all that I had said and added that he had repeatedly spoken to his Clergy about it, but with so little effect that he despaired of ever impressing upon them their shortcomings in this respect.

I wonder whether one more letter from a long-suffering layman will have any influence, where the Bishop has failed. In no spirit of criticism, but as one who loves the Church, I do beg that something be done, by our Bishops and in our seminaries, to bring home to the Clergy the need of more reverent, thoughtful and intelligent reading of the services—and at the same time the need of some study of voice production. A few lessons from any teacher of the voice would remedy some of the defects so common with the Clergy, and any clergyman who will take the trouble to read Bishop Fiske's little book, "Sacrifice and Service" (published by Longman, at seventy-five cents), will find in one of the chapters many sane suggestions about the rendering of the service. I understand that Bishop Lawrence and several other Bishops are giving the book to all their young Clergy.

I am writing now out of a painful experience, in many churches, and during a long membership as a quiet layman—not as a critic, but as one who has honestly sought spiritual upbuilding in my church life. Thank God, it is my personal knowledge that God has, through His Church, brought many souls to a realization of what He teaches, but, oh! that His message were more worthily delivered so that the number of worshippers might be greatly increased.

From the opening sentences, which are filled with food for reflection and consideration, to shape one's thoughts with preparation for what follows in the Exhortation and the Confession, through the prayers to the lessons, that in these latter days ought to be the vehicle for impressive influence, not frequently otherwise sought by the hearers—there is surely greater opportunity to arouse and awaken men to what the Church, as God's representative, so fully seeks to teach.

Instead of this, we usually have the service almost murdered. No effort is made by voice or reading to create an atmosphere of reverence. The prayers are read crudely and hastily. The lessons are read unimpressively, with no effort to show their meaning or remind

the hearers that a message from the Lord is being delivered.

Once in a while one hears a clergyman like Bishop Courtney, or Dr. Houghton, of the Transfiguration, New York, or Bishop Fiske, of Central New York, read the lessons, and then he understands how the mass of Clergy are cheating him of a real spiritual gift of grace, the appealing tones, earnestness and emphasis of Bishop Fiske, recalling, in the Litany especially, those of the most noted Bishops and priests of the Church in the past.

Out of a full heart, therefore, I ask: Cannot something be done to arouse the Clergy to the need of reform and improvement?

First, because it is a matter of general experience, among men especially, that there is a careless and unimpressive reading, as though a mere form rather than deep and real worship (in this, even a casual reader of this observation will recall the honorable exceptions among the officiating Clergy).

Second, because even if the object of our coming together is made secondary to the sermon that is to follow (thus hoping doubtless to attain the desired result—winning souls to Christ), this can be accomplished by the elimination of what is most regretted—the unimpressive, the perfunctory, the too often merely mechanical conducting of divine service. Surely the great opportunity that the Clergy honestly and zealously seek, is to make God's Word and His service a real influence, so surely they wish, as the crowning feature of their ministerial life, to bring devotion to birth among their people. Is it too hard to have a layman say that if that is their purpose their action belies it? It seems to me, were I a clergyman, that I would:

(1) Read and study the lessons always, before presuming to read them in public worship.

(2) Study the prayers, that I might understand every phrase.

(3) Practice reading carefully, with a kindly critic.

(4) If possible, take some lessons in voice production.

(5) Get a good book on the subject and inwardly digest its counsels.

(6) Ask some one to point out my faults and then try to correct them.

(7) Make every effort to have the service begin in such a way that the atmosphere of reverence is created.

(8) Pray about it every day myself and especially before every service at which I officiated.

(9) Pray especially that in the lessons I might realize that I am reading a message from God, and that in the prayers I am trying to lift up to Him the prayers of my people—and so try to give them wings.

(10) If I read this humble protest of a layman, refrain from putting it aside without asking, "Is it I?"

Faithfully yours,

ROBERTSON TAYLOR,

of the Church of St. Michael and All Angels, Baltimore, Md.

MIDDAY PRAYER—A SUGGESTION.

Mr. Editor: Not long ago a letter appeared in the Norfolk Ledger-Dispatch urging that all Christians of whatever denomination be urged to offer up a prayer at a given hour for our cause in this war. Elsewhere, I am told, similar moves and suggestions have been made, and I have been wondering if we Christian people of America are not neglecting to use the "strongest weapon" at our command and to use it to the utmost, namely, the weapon of prayer!

If every Christian in our land were

to stop for just one minute every day as the clock strikes twelve to ask our heavenly Father that our men and those of our allies be strengthened to hold and to drive back the hordes of the enemy, what a power this would represent and what a strength it would give to those brave men battling for their lives and for ours and for all that makes life dear and worth while.

If this could be put to all our people I feel sure that it would make a strong appeal and that many would gladly avail themselves of the suggestion. Let us as a united people get together in the name of Christ, our common Lord and Master, and present a united front against those powers of darkness whom we are today fighting!

"And He spake a parable unto them that they ought always to pray and not to faint. . . . And shall not God avenge His elect, that cry unto Him day and night, and yet He is long suffering over them? Nevertheless, when the Son of Man cometh shall He find faith on the earth?"

The answer to that question—humanly speaking—remains with us; if we are faithful the Son of Man will find faith when He cometh; if we are faithless He will not! Which will it be?

Are we Christians here in America using to its utmost Christianity's strongest weapon? Are we proving the power at our command, the power of prayer? Can we not help the boys at the front by letting them know that we are with them every day, and that through our prayers they are being given a power otherwise not their own?

Then there is another blessing that would come to us from such a united effort at united prayer, namely: It would be a great help towards drawing all Christians of whatever communion closer together at this time of common peril and need, which closer relation might continue with us always afterward! Surely we must feel that if there is one thing that all Christian people believe in and agree upon, it is the necessity of prayer. If we cannot get together in matters of faith and doctrine we can get together in prayer, and when once we have given this a fair trial we will have been made to see how much closer and more alike we all are than we possibly had ever dreamed of.

We hear so much these days about the Federation of Churches, Christian Unity, and such similar movements, that we make the suggestion that this getting together in prayer will do much towards making Christian Unity, which we all believe should be and for which we are daily praying, a reality. After all it is the unity of spirit that we all want to see made a real, living, potent thing in our lives, and must not prayer, the most spiritual of all things, be the foundation upon which we are to build?

What an inexpressible comfort to those who have loved ones at the front to know that a united country is with them every day at a given hour in its prayers! What an appeal this should make to all who believe in the power of prayer, as to those who desire to see right and justice procured for all mankind!

If our President would send out an appeal to the whole nation that at the hour of twelve a bell (or bells) be sounded in every town and city as a call to the nation to join together in prayer for one minute, it would be accepted by nearly every right-thinking man and woman throughout the land and might grow into a marvelous power, not only for today's peril, but for the morrow's betterment.

J. HUBARD LLOYD.

Norfolk, Va., April 17, 1918.

THE CHURCH PENSION FUND.

The Rev. Gilbert Pender.

The Southern Churchman has bravely and convincingly pointed out what seem thoroughly to be regretted failures on the part of the Church Pension Fund to meet the hopes and expectations of thousands who contributed to the Five Million Dollar Fund, believing that, in so doing, they were helping to care for the whole body of the aged and infirm clergy of the Church, and of the widows and orphans of deceased clergy. These editorials and letters have had to do, in the main, with the matter of getting a more equitable support for those who were already pensioners of the General Clergy Relief Fund, and a proper use of special funds which came to the Church Pension Fund from the General Clergy Relief Fund—e. g., Automatic Pensions at 64.

It seems to me that there are other criticisms that ought to be made with perfect frankness, and urged with determined persistence until they are met. I venture to deal with some of them.

I. Failure to Take the Church Into Confidence.

Since the Five Million Fund (which turned out to be an Eight Million Fund) was raised the Church Pension Fund has never once really taken the whole Church into its confidence and told us just why it must do certain things and could not do other things. It has never answered questions clearly and frankly. It has never met criticisms honestly made. It has made assertions without offering proof; stated conclusions without stating premises; announced policies without giving reasons. The Church Pension Fund is a corporation in which every Churchman is a stockholder and every clergyman is a policyholder. We have a right to know, and we do demand the evidence that makes assertion good, the premises that make conclusions valid, and the reasons that make policy wise.

II. Bewildering Assertions.

Some of the unsupported assertions which have been dealt out to us appear, on close analysis, to be incredible, and we are reluctantly compelled to wonder what purpose they can have other than to bewilder and dazzle the doubtless and unheeding. I cite two examples:

(a) We are told that the liabilities of the General Clergy Relief Fund amounted to nearly two million dollars. And furthermore, that the funds in cash and securities turned over by that Fund were not nearly enough to meet this liability. (Incidentally in all reports and statements as to the funds and assets turned over, we find no mention of the fact that the Church Pension Fund holds in its safe assured wills and legacies received from the General Clergy Relief Fund, and which will eventually come to the Church Pension Fund, amounting to a million dollars or more.) But aside from that, here is the assertion that the liabilities are about two million dollars. But no evidence to substantiate that statement has ever been forthcoming. Show us the actuarial figures. We know that the amount needed in the first year of the Pension Fund to meet the grants of the G. C. R. F. was about \$110,000. At that rate, supposing that not a single beneficiary of the G. C. R. F. died, it would take eighteen years to use two million dollars. How many of them will be alive eighteen years from now? We believe that Mr. Sayre told the General Convention that seven years would practically wipe out the benefi-

ciaries of the old Fund. Possibly we are wrong and the Church Pension Fund is right, we only ask the evidence of this so far unsupported assertion.

(b) Recently one of the leading and influential laymen of the Church told the writer that there was one thing the critics of the Church Pension Fund overlooked—namely, that the Church Pension Fund in the beginning said that in order to care for retired and infirm clergy, or the dependents left by deceased clergy, it would be necessary to have a fund of forty-nine million dollars. He argued from this that we could not expect much from a five million dollar fund and not very much more from an eight million dollar fund. Of course if the premise is accepted the conclusion follows. But the premise was never demonstrated and to the average intelligence it becomes ridiculous on any sort of close inspection. Just look at it for a moment. Given a fund of \$49,000,000. It would be invested, say at 4½ per cent. That would bring in a yearly income of \$2,205,000. There are six thousand clergymen in our Church; their average salary, so the Church Pension Fund tells us, is \$1,200. Their annual premium is 7½ per cent of their salary. That gives the Fund an additional income of \$540,000. So the total income of a fund with forty-nine millions at the start would be \$2,745,000. Suppose the number of beneficiaries equals ten per centum of the clergy list, or six hundred. Each one of them would receive the snug pension of two thousand two hundred eighty-seven dollars and fifty cents. The number of beneficiaries is not so great as that, but if it were it would mean that most of the aged and retired clergy would be receiving a retired pension amounting to nearly twice as much as they ever received in their years of active labor. Or to come at it from another angle. Suppose the average pension was six hundred dollars, then a Pension Fund with forty-nine millions on the start could have 4,575 pensioners on the list, a number more than equal to three-quarters of the total number of clergy. Suppose the average pension was nine hundred dollars, then a fund with forty-nine millions at the start could have 3,050 pensioners on its list, a number equal to more than half the number of clergy in the Church. This statement that we needed a forty-nine million dollar fund is on the face of it ridiculous, and to argue from it to what can or cannot be done with an eight million dollar fund is rank foolishness. Of course the point is that close examination of other bare assertions without evidence to support them may prove that they are equally insupportable. What we want is the evidence and what we must do is to examine it.

III. Unfair Discriminations.

There have been unfair and unwarranted refusals of pensions. In two cases where premiums had been properly paid since March 1, 1917, pensions have been definitely refused on the ground that the men applying were already receiving pensions from other sources. That seems to us to be deliberately breaking faith. The statement was repeatedly made in printed pamphlet and public speech, by the President and the Secretary of the Church Pension Fund, in the campaign for the five million dollars that men would receive their pensions as of right, and not as a gift, grant or charity that no questions would be asked, or could be asked, as to other sources of income. It seems perfectly clear that a man otherwise eligible to a pension from our fund is not made in-

eligible by the fact that he receives a pension from the Carnegie Foundation, which surely has nothing to do with the Church. Moreover, it seems to be not only bad faith but manifest injustice. It is, to speak with downright frankness, none of the business of the Church Pension Fund what a man's income is, or where it comes from. His pension from the Church Pension Fund has been bought and paid for. It is his. If it be said that in these first years only one year's premium has been paid, the answer is that that is not true. His premiums have been paid "en bloc" by the Five Million Dollar Fund for Accrued Liabilities. Of course the whole confusion here comes from the fundamental misnomer. We really have no such thing as a Pension System in the Church. We have something that travels under the technical name—Pension Fund—but it is not that at all. It is an Insurance Fund. It is a system for insuring annuities to men who are policyholders and whose premiums have been paid. Men are given these annuities not fundamentally because they are aged or infirm, nor because they have served the Church a certain number of years. A clergyman may be old, he may be infirm, he may have served forty-four years, and none of these things entitle him to a pension. He may be one or all of them and not receive a cent of pension. The one *sine qua non* is that his premiums shall have been regularly paid. If they have he may get his pension. If they have not he certainly won't get any pension. To insist that no premiums means no annuity, but reserve the right to give no annuity even when premiums have been paid, is a good deal like saying, "We are strictly business in the matter of premium paying; we reserve the right to be charitable—to the Pension Fund—in the matter of paying annuities."

If a clergyman reaching the age of sixty-eight is possessed of ten thousand dollars' worth of Liberty Bonds, would the Pension Fund say, "You cannot have a pension." It seems hardly less impertinent to say, "You have a pension fund from the Carnegie Foundation, therefore you shall have no pension from us." The reply is perfectly obvious and just. "But my annuity has been bought and paid for. You took my money. It is not a grant of charity from you. It is a clear business proposition and my right." We are using these words—business, right, charity—in the sense in which they were perpetually dinned into our ears all during the campaign by the officials of the Church Pension Fund. Are they going back on their own principles now that they have got the money on that basis? Surely not.

Further. In the official handbook issued by the Pension Fund for the use of Vestries and Other Governing Bodies, we find the following under the caption, "How Age Benefits Are Computed and to Whom Paid." "At the age of sixty-eight, upon relinquishment of the emoluments attached to any cure or administrative or other office in the Church previously held," etc., etc. Suppose a parish has regularly paid the premiums for its rector. He reaches the age limit and retires. His parish says to him: "You have served us long and faithfully and we wish to make a larger provision for you than your pension will supply. We will continue to pay you a stipend equal to one-quarter of what you have been receiving. This, with the pension we have bought from the Church Pension Fund, will make you fairly comfortable." Would the Church Pension Fund consider that a sufficient justification for saying to

this man. "You shall not have your pension because you have not given up the emoluments of your cure." And in that case would it return to the parish the premiums which had been paid in good faith? This is not at all a hypothetical case. It has actually happened in the case of one clergyman known to the writer. The answer is perfectly obvious and fair. It would be made by any live and self-respecting vestry and would, we believe, be sustained by any court in the land. "That is none of your business. You have no right to make such a ruling. We have bought and paid for an annuity for this man at the price you fixed, and we insist that you have nothing to do but deliver the commodity you offered for sale and we purchased. Anything else is receiving money and giving nothing in return."

Germantown, Philadelphia.

A PLEA FOR THE HUMANITIES.

George Alexander, D. D.

* * * The progress of the last fifty years has been stupendous, but it has been in the realm of the physical. Our generation, dazzled by the wealth of its discoveries and inventions, preoccupied with its tools and its toys, has thrown its inheritance from former generations to the moles and the bats, and feels itself competent to find the way of life with little aid from the lamp of experience, and still less from the light of divine revelation.

Is the result quite satisfactory? Has our devotion to a bread and butter philosophy yielded a product of which we have reason to boast? We have glorified organization, efficiency, the acquisition and conservation of worldly wealth and physical well-being, and yet civilization is to-day making pitiful efforts to conserve with its left hand what with its strong right hand it wrecks and destroys. Not only so, but that nation to which all others have been going to school, that nation, the most advanced in the application of science to industry, and commerce, and social welfare, has precipitated a struggle in which her sons are being slaughtered by the million and her women and children pinched with hunger, a struggle in which half the world has marshaled its forces to work devastation. The "vicious circle" seems to have come round to its starting point.

Ruthlessness, frightfulness, savagery and breach of plighted faith have been the products of a kultur so highly developed that it has seemed to its authors worthy to be imposed by force upon all mankind. This moral perversion and chaos is not a chance phenomenon with no casual relations that can be traced.

Naturalism divorced from regard for eternal verities leads inevitably to moral perversion. Just as certainly it induces a distortion of mental faculties. Training in science, unbalanced by those elements of culture which appeal to the imagination and the hearts of men, means death to practical wisdom. A mechanistic logic may yield splendid results when applied to things and forces, but when applied to the workings of the human spirit, to the actions and institutions of free men, it leads to conclusions which outrage the common judgment of mankind. It was an Austrian minister of education who, moved to wrath by some manifestation of inability to sense psychological factors, exclaimed in his broken English: "Dese Germans, dey knows everyding. Dev understands noddin'."

The pursuit of secular knowledge

without the believing spirit yields a yet sorrier fruitage. It ministers to a certain pessimism that robs nature herself of her charm. More true than when it was penned, is the confession of Wordsworth:

"The world is too much with us; late and soon,
Getting and spending, we lay waste our powers:

Little we see in nature that is ours;
We have given our hearts away, a sordid boon!

* * * Great God! I'd rather be
A Pagan suckled in a creed outworn;
So might I, standing on this pleasant lea,

Have glimpses that would make me less forlorn;

Have sight of Proteus rising from the sea;

Or hear Old Triton blow his wreathed horn."

Let us not deceive ourselves. With eager feet we may pursue knowledge in order to gain pleasure, but the spirit of gladness goes out of life when we part company with what Virgil calls the *pii vates*, the prophets who have communed with their own souls and talked with God.

"But John P. Robinson, he Sez they didn't know everythin' down in Judee."

True, they had very little of our present knowledge of forces and things. Their thinking has been called narrow; but no one can deny that it was deep and high. The echoes of Sinai still reverberate in the unplumbed depths of the human spirit, and the saying of Him who trod the shores of deep Galilee is still true: "The words that I speak unto you, they are spirit, and they are life."

It must be evident that I am not merely making a defense of the classics as the basis of liberal education. That is scarcely necessary since all the Presidents we have are now lined up against the iconoclastic onslaught of the Rockefeller Foundation. What I plead for, and what I believe is surely coming, coming more surely since our youth are once more responding to the call for devotion of everything to an ideal—what I plead for, is a revival of interest in the things of the spirit, in history, and philosophy, and literature, in the wisdom which successive generations have garnered not only from the experience of life, but from fellowship with God, from the discovery of His ways in the realm of mind, as well as in the realm of matter. Imagination, sympathy, and faith are forces just as real as gravitation or chemical affinity. Any people that leaves them out of its curriculum will lose their sanity and will find that the "stars in their courses" fight against them.—Phi Beta Kappa Key.

Jesus is always gracious to those who come to Him, no matter how foolish may be the errand that brings them. To James and John He gave a helpful lesson, without saying anything that would be hard for them to receive. Their hearts must have been touched as He referred to Himself. Would they be like Him? Then let them serve! "Whoever would be great—and all should long for it—must be like Christ, the servant of all. If any man, in Christ's spirit, gives his life for others, God's sovereign choice will gladly light upon him as fittest for a crown, and for a place with Christ upon the throne."—Amos R. Wells.

The Great Commission

One Day's Income Plan.

The third week in April finds the One Day's Income Plan well past the \$30,000 mark. It is interesting to note that whereas the offerings of parishes have fallen off considerably as compared with last year the One Day's Income Plan shows an advance over last year.

Everywhere people seem to be rising to the need. Few gifts are less than formerly, and on the other hand very many of them have been increased—in some cases double or quadruple. With the increased obligations of this year and the large deficit carried over from last year this spirit of determination that the work shall not suffer is bringing encouragement to all at the Church Missions House. It has given rise to the hope that this spirit will be reflected in parish offerings later on.

Already some Dioceses are laying their plans for the Diocesan-wide presentation of the plan on Whitsunday. This has become an established custom in the Diocese of Bethlehem, and this year Kentucky is preparing to use it with the hope of putting that Diocese back on the honor roll.

The following came with a gift of \$25: "I take great pleasure in sending my contribution to the One Day's Income Plan. I am making an extra effort this year hoping that each one doing their share there will be no deficit in 1918. I send seven days' income, instead of three as I did last year. Money is necessary to live, but it seems such a small thing compared to the lives that are being given."

An interesting incident has come from a sign painter down South. "I am enclosing a little check for \$5 on the 'One Day's Income Plan.' For the past several years, since the arrival of the boll weevil some of us could not figure on an income, so this morning when I found your letter on my desk I decided to see if I could make any trade during the day to make any extra money. Hardly an hour passed before a stranger 'blew in' and wanted me to paint a sign on a piece of property and offered me \$5 for the privilege. I am enclosing the \$5. I am not superstitious, but this money came in awfully quick behind your letter. Wish I could send more, and maybe I can next year."

The English Church Increases Missionary Offerings.

In common with the Society for the Propagation of the Gospel, the Church Missionary Society is receiving offerings for the foreign work of the Church of England larger than the average. For the first ten months of this present fiscal year the income was \$111,000. This is not only a larger amount than was received during a similar period for the preceding year, but is also considerably above the average for the last five years. The Church Missionary Society has asked for \$150,000 to cover the loss occasioned by the high price of silver in the Orient. It is probable that our own Board of Missions will need at least \$190,000 more than last year to meet this one item of war expenses.

"The sin we are slowest to forgive is often the very one we are most apt to commit."

A Guild of Intercession in a Leper Hospital.

(Inclosing the item below Miss Julia C. Emery writes:

"My Dear Dr. Goodwin:

"Remembering Mrs. Mason's interest in the lepers, I am sure the enclosed will interest her friends among the readers of the Southern Churchman.")

In Kumamoto, Southern Japan, is the Leper Hospital of the Resurrection of Hope, which owes its existence to the interest, energy and perseverance of an English Churchwoman, Miss Riddell. Each year Miss Riddell sends out a Kalender telling of it. That for the present year describes its Guild of Intercession.

"Such members of this Guild as are well enough to do so meet in the chapel every Monday afternoon at four o'clock. The members of the Church Committee take it in turn to preside. Generally a hymn to the Holy Spirit is sung, then a Litany compiled especially for the Guild is read. Some of the sentences in it are taken from the Liturgy of the Russian Church, found as an Appendix to the Bishop of London's 'Visit to the Front.' During this Litany the names of all those for whom we have been asked to intercede are read, and as each name is read comes the response, 'Lord, have mercy upon him.' Then comes a short space of silent prayer, and then follow other special petitions which have been sent in for those who are ill or in trouble, or for friends. Then brief extemporary prayers are offered in connection with requests received, and the meeting closes with the Lord's Prayer and the Benediction.

"Every member of the Guild has some special petition committed to his or her care, and also each member possesses two 'White Comrade' cards, on each of which is written the name of somebody at the front, and for these they pray not only in the chapel, but at their own time.

"Sometimes a name has to be changed. I was talking to one of the women patients recently as I met her in the gardens, and when we had finished talking about herself, I asked her, 'For whom are you praying now?' I wished the mother of the man she mentioned could have seen the joy in her face as she gave me his name, adding, 'I am always praying for him, night and day.'

"One mother sent a photograph of her son to the woman who intercedes for him. It gave the greatest pleasure, and forms for her a fresh link with the brotherhood of Christ and of humanity. That perhaps is the dearest thing to a leper's heart—so outcast are they."

During the early part of Lent, Deaconess Knapp was conducting two Bible classes, one in Tsukiji, for the foreign women of our Mission, and the other in Agabu for the members of the Church of England congregation. The latter it is hoped to make permanent.

Church Intelligence

House of Bishops on the Newman Smyth Memorial.

The Bishop of Vermont presented the following report on the Newman Smyth appeal on behalf of the special committee:

"The House of Bishops has given consideration to the Memorial present-

ed to it, signed by the Rev. Dr. Newman Smyth and the Rev. Dr. Williston Walker on behalf of many others representing several Christian communities.

"While heartily appreciating the earnest plea for the subordination of any partisan or sectarian interests, to the cause of a united witness to Christ and His rule, and humbly lamenting the comparative powerlessness at this great world crisis of the Christian Church by reason of its divisions, we cannot perceive in the course suggested by the petition any real remedy for existing evils.

"As in the civil sphere, so in the ecclesiastical, a patched-up peace, not resting on sure foundations, however immediately alluring, would be provocative of fresh misunderstandings and separations.

"Our differences lie deeper than questions of ordination, important as these are. Though often unperceived, the real difference between religious communions goes down, in many cases, to the recognition or not of a definite revelation of God's mind and will made by our Lord Jesus Christ, His incarnate Son, and of His Church as the minister of His truth and grace.

"We must remind the memorialists that, in the case of many of the religious communions represented by them, there is no central and authoritative body with which we can treat as to questions of intercommunion. By the terms of this organization, each congregation is independent as to its doctrine, discipline and worship.

"To join in ordaining or commissioning any army or navy chaplain, appointed by the State or accepted as a volunteer, from whatever Church he may come, would be to deny that any truth, including that of the Triune Being of God or of the Incarnation of the Eternal Son, is of real importance and necessity.

"We would urge by all means refraining from all unnecessary controversy and rivalry in caring for our soldiers and sailors, and the exercise of the greatest possible consideration and co-operation that does not violate convictions and principles; and the prayerful preparation for the careful and deliberate consideration of questions concerning Faith and Order which now divide us. For such a world conference our Commission, appointed several years ago by the General Convention, is earnestly working.

"The hasty adoption of ill-considered expedients in the face of an emergency we believe would endanger and retard, rather than further, the cause of reunion, and the realization of our Lord's intention and prayer that His disciples may in one Body bear witness to Him and to His word."

The report was adopted.

Later the Bishop of Vermont presented a supplementary report of the Special Committee appointed to consider the Memorial of Dr. Newman Smyth and others, to which was also referred the New Brunswick case, which reached the House after the adoption of the foregoing report. This was a case of several local congregations, including one of our own, desiring to unite, in regard to which the Bishop of New Jersey asked the advice of the House of Bishops.

"The principles underlying that reply apply to this particular case. No steps should be taken with regard to reunion in particular localities or between particular bodies which would hinder or endanger the wider object of the reunion of the whole body.

"The action suggested by the New Brunswick churches cannot be regarded

as a merely local concern; it would imperil unity within our own communion.

"Apart from matters which clearly belong to the jurisdiction of the Bishop of the Diocese, and with regard to the two questions, about which advice is specially asked, we are clear:

"(1) That confirmation as the apostolic completion of baptism cannot be surrendered or treated as an optional alternative to any other form of reception to full Church fellowship;

"(2) Nor could ordination or consecration be given to a minister who would exercise his ministry in partial independence of the body which gave his commission.

"We feel convinced that, however laudable the intentions of the promoters of this scheme, its execution would have the effect, however far from their design, of adding to rather than diminishing the divisions which we deplore.

"The committee unanimously recommends, in addition to the adoption of the above statement, the appointment of a commission of three Bishops, to be named by the chair, with whom the Bishop of New Jersey can consult in any action that may be called for."

The recommendation of the committee was adopted.

Meeting of Board of Religious Education of the Province of Washington.

One of the most vital and stimulating of the Board's meetings was held at St. Alban's Church, Washington, D. C., April 17. Excepting the President, Bishop Israel, who is in France, all were present. A great loss has been sustained in the death of the Rev. Fred-eric Gardiner, L. H. D., Secretary for Schools and Colleges. Effort will be made through a committee to carry on the work he has so well begun. Co-operation was pledged in promoting the Wartime Education Fund of the General Board, and the Teacher Training Drive to be made next fall with other Christian bodies. Observance of Education Sunday in every parish next October was again recommended, to be followed, where practicable, with a week-day or week-night conference of the educational forces of the parish. The following resolutions were passed on recommendation of the Sunday-school Commission of the Board:

"Whereas, official statistics of the Church show a decrease in the Sunday-school population of the Church; and

"Whereas, the work of religious education as a means of getting our citizens into right relations with God is a matter of supreme importance, if democracy is to continue a safe institution for America, and love, justice and righteousness are to continue and grow among us; therefore, be it

"Resolved, This Provincial Board of Religious Education earnestly requests all our Clergy, superintendents and teachers to maintain the work of Sunday-school instruction with unabated vigor during the war, and to permit none of the imperative needs of the hour to interfere with the tasks of religious education; and be it further

"Resolved, That the Secretary of the Provincial Board be authorized to transmit this resolution to the Secretary of each Diocesan Board of Religious Education in the Province, with the request that each Diocesan Board earnestly urge the officers of each Sunday-school in each Diocese to give active attention to this matter."

The Sunday-school Commission met on the preceding afternoon, all Dioceses except three being represented and submitting heartening reports. A digest

of all Diocesan reports will be prepared by a committee of the Commission for consideration by the Board at its fall meeting.

On the evening of the 16th a joint public meeting of the Provincial and Diocesan Boards and the Washington Sunday-school Institute was held in the parish hall of the Church of the Epiphany, with addresses by the Rev. H. W. Diller on "The Plans and Projects of the Provincial Board," and by the Rev. E. P. Dandridge, on "Religious Education in Wartime."

General Missions—Treasurer King's Report to April 1.

For the first five months of this fiscal year of fourteen months, that is to April 1st, the total of the receipts on the apportionment was \$315,951.57 while a year ago for a like period they were \$353,707.47, namely:

	Last Year	This Year
Parishes.....	\$268,566 80	\$226,588 84
Individuals.....	39,138 82	45,476 33
Sunday Schools.....	4,911 35	2,885 24
Woman's Auxiliary.....	39,356 86	37,742 44
Junior Auxiliary.....	1,733 64	2,358 72
	\$353,707 47	\$315,051 57
Decrease.....		38,655 90
		\$353,707 47

Of the total receipts, \$23,049.56 has come from the "One Day's Income Plan." This is most encouraging. With the exception of parish offerings, the sources of income more than hold their own. This is fine. And, frankly, we are not greatly surprised at the momentary decrease in parish offerings. Two reasons are obvious. One, the change of date for closing the fiscal year to December 31st has the effect of reducing the hitherto best part of the year for making contributions, namely, the winter months. After making the effort to meet one's parish apportionment towards the end of a year it is very human to wish to rest awhile. For the moment, therefore, we are not over anxious as to the ultimate result. Two, the other reason is the war.

We shall say no more, for this is no time for unnecessary words, when all our mind and will and strength must be bent with overwhelming force to the work of winning this war for Christ. But we know that just because you realize the vital importance of this call, you will defend His battle line in the East as well as in the West, and in the great fight for freedom you will not suffer any of His children to be left behind.

GEORGE GORDON KING.

Treasurer.

Church Missions House, April 1, 1918.

Armenian and Syrian Relief.

Two hundred thousand dollars was appropriated for war relief in modern Bible lands at a meeting of the Executive Committee, April 2nd. Fifty thousand dollars goes to Jerusalem, \$100,000.00 to Tabriz and \$50,000.00 to Teheran, Persia.

The financial statement rendered by the treasurer, Cleveland H. Dodge, shows total receipts to date amounting to \$9,072,766.83. The treasurer's report shows that every cent given to Armenian relief is cabled for relief. Not one penny is deducted along the way for administrative expenses. All the expenses of the committee are met privately by its members.

Contributors received during the week ending April 9th, totaled, \$95,703.92.

One of the most interesting features of the war is the common sense methods with which the American people are

meeting their responsibility to the sufferers on the other side of the water. Nearly every town and city has its war chest. A committee usually headed by the mayor of the city decides upon the amount which is to go from that town or city for war relief and then raises that amount.

The American Committee for Armenian and Syrian Relief is daily receiving checks from cities in different sections of the United States. The citizens from Dayton, Ohio, have just sent \$125,000.00 from their war chest for starving children in Western Asia. Other towns that have apportioned part of their war chest fund to Armenian and Syrian relief during the past week, are Utica, New York; Kenosha, Wisconsin; Columbus, Ohio; Cleveland, Ohio; Detroit, Michigan; Syracuse, New York; Bristol, Tenn., and Wilmington, North Carolina.

Alaska: In a personal letter from Archdeacon Stuck to the Rev. C. E. Betticher, dated January 21 and post-marked Tigara (Point Hope), Alaska, which only arrived Saturday morning, April 20, he tells the interesting fact that he succeeded in reaching Point Hope in time for Christmas, and has spent six weeks there. He then planned to start north for Icy Cape and Point Barrow, hoping to reach the latter place by March 1, where he would remain for two weeks, and then turn east along the north coast of Alaska, reaching Herschel Island by April 15 at latest and Fort Yukon by May 1.

The National War Work Council of the Young Men's Christian Association has sent overseas since June 25th of last year over fifteen hundred men. They have gone for service with the American and Allied armies in France. Since the government has placed in its hands entire charge of the post exchange, as the army canteen is now called, the demand of the Association abroad for men is more insistent.

The latest list of those who have recently sailed for France contains eighty-three names, many of them being men of the first prominence in the communities from which they came. Nearly eleven per cent of these, about the usual large proportion, are Churchmen.

General Theological Seminary: The Executive Committee of the Associate Alumni, General Theological Seminary, has awarded the McVicker prizes in Greek and Ecclesiastical History to Elwood Craig Boggess, of the senior class and a candidate for Holy Orders in the Diocese of Southern Ohio.

The alumni will have its annual meeting on Tuesday morning, May 28th.
JOHN KELLER.

VIRGINIA.

Rt. Rev. R. A. Gibson, D. D., Bishop.
Rt. Rev. W. C. Brown, D. D., Coadjutor.

Letter From the Bishop.

Dear Brethren of the Clergy and Laity:
Your Bishop is called upon so frequently to read notices to his congregation that he takes this, the only method which comes to his mind, to comply with that request which in many cases seems imperative.

Please bear in mind in all your associations with your people that we are at war. I know of no condition in life which is not changed by that fact. Defeat would lay us prostrate. We have known freedom; we should if defeated now for an indefinite period live in a state of war or under the heel of an intolerable tyranny. Let us keep this thought constantly in mind. War or

a living death; freedom or tyranny.

In ancient times when the Roman Republic was in the peril which now hangs over us a dictator was the usual recourse. They always overcome in the long run. We have no dictator, we are all sovereigns. The first thing to do is to govern ourselves.

We naturally turn to other things in preference, but now whether we like it or not our chief and first business as civilians is to

1. Buy Liberty Bonds and War Savings Stamps.
2. Pay war taxes cheerfully.
3. Support the Red Cross.
4. Feed the army and our allies.
5. Keep up our missions.
6. Care for our parishes.

I know you have these things in mind. "Bind them on your foreheads, talk of them by the way." And exercise yourselves unto godliness of the kind that opens the door to brotherly kindness and charity.

Your Friend and Bishop,
Robert A. Gibson.

Death of the Rev. Dr. Page.

The Rev. Frank Page, D. D., rector of Zion Church, Fairfax, and the Church of the Holy Comforter, Vienna, died in a hospital in Washington on Thursday, April 18, after an illness of about two months of pneumonia.

Dr. Page was a native of Hanover County, Virginia; the eldest son of the late Major John Page and a descendant of a distinguished line of forebears. He graduated from the Theological Seminary in Virginia in 1878 and was ordained deacon that year and priest a year later. His first charge was the old Falls Church, at Falls Church, and Zion Church, Fairfax, with the churches now embraced in the parish of Upper Truro. After two years in this field he became rector of St. Paul's Church, Waco, Texas, where he remained thirteen years, doing a splendid work in building up the Church in that city. In 1903 he accepted the rectorship of St. John's Church, Brooklyn, New York, where he remained nine years doing arduous city work. In the summer of 1911, feeling that this charge was too much for his strength, he accepted an eager invitation from part of his first church, where his early ministrations were still remembered, and became rector of the churches at Fairfax and Vienna, closing his ministry where he had begun it nearly forty years before. He had a genius for making and holding friends, and his influence was always strong and helpful. He was a man of robust character, a plain but forcible preacher and a most faithful pastor to his flock, maintaining in all things the best traditions of the old Virginia Clergy. The degree of Doctor of Divinity was conferred upon him by Washington and Lee University, his academic Alma Mater. He was a deputy to several General Conventions from the Diocese of Texas.

The death of Dr. Page makes the first break in the ranks of his class at the Theological Seminary, that of 1878, which numbered thirteen men and graduated forty years ago next June. He is survived also by his wife, a son and two daughters, and by two brothers, Ambassador Thomas Nelson Page and the Hon. Rosewell Page. His first wife, and the mother of his children, was Miss Lettie Morris, of Hanover County, who died seven years ago.

Dr. Page's funeral took place from Zion Church, Fairfax, on Saturday morning, the 20th instant, at eleven o'clock. Bishop-Coadjutor Brown had an appropriate service for the family and friends at the rectory before the body was taken to the church. The

Rev. Arthur Kinsolving, D. D., of St. Paul's Church, Baltimore, Md., had charge of the services, assisted by Dr. Green, Dean of the Theological Seminary, and Professors Wallis and Bell in the church, and by the Rev. Dr. Phillips, of St. Paul's Church, Alexandria, Va., a classmate of Dr. Page, who read the committal at the grave in the beautiful cemetery of Fairfax. Other Clergy present were the Revs. Dr. Bryan, of Petersburg, Va.; William B. Lee, of Gloucester County, Va., and the Rev. Charles E. Buck, of Rock Creek Church, Washington, D. C., classmates of Dr. Page at the Seminary, and the Rev. R. Allan Castleman, rector of Falls Church, Va. Notwithstanding the inclemency of the day, there was a large attendance of sorrowing and devoted parishioners and friends, whose hearts, while mourning their own loss, went out in loving sympathy to their beloved pastor's family in their bereavement.

Resolutions Adopted by the Vestry of St. Thomas' Church, Orange.

Whereas, our rector, the Rev. Robert S. Carter, after ten years of devoted and successful service to St. Thomas Church, is forced by ill-health to tender his resignation as rector, to take effect June 15, 1918.

Be it resolved, That it is with the deepest regret, and only on the assurance that his determination is final, that the vestry accepts the resignation of Mr. Carter.

That he be tendered the use of the rectory until such time this fall as he may see fit to vacate the same.

That a committee of three be appointed to wait on Mr. Carter and present these resolutions with appropriate expressions of our appreciation of his work and grief at his resignation.

April 19, 1918.

Annual Council: Notice.

The one hundred and twenty-third Annual Council of the Diocese of Virginia will meet in St. James Church, Leesburg, on Wednesday, May 15, 1918, at 10 o'clock A. M.

The vestry and members of St. James Church are looking forward with much pleasure to having the Council meet with them at that time.

Delegates coming via Washington, D. C., will take electric car leaving Thirty-sixth and M Streets, and those coming via Alexandria take electric car from St. Elmo to Bluemont Junction. As chairman of the Entertainment Committee I would ask the Clergy and laymen to advise me whether they will or will not be present. Reply cards have been sent to all the rectors for that purpose.

W. W. Chamblin, Chairman.
Leesburg, Va.

The Rev. Landon R. Mason, D. D., the venerable and beloved rector emeritus of Grace Church, Richmond, is at Grace Hospital in this city, suffering from a broken leg and other injuries received from being struck by an automobile on Saturday evening, April 20. Dr. Mason is resting quietly and doing as well as could be expected.

The Rev. William D. Smith, D. D., of Winchester, has been appointed by the Bishop of Maryland to have charge of all the work of the Church at Camp Meade. He will take charge of this work on May 1, but will retain charge of his parish, Christ Church, Winchester.

The Rev. Malcolm S. Taylor, rector of Beckford Parish, Woodstock, has accepted a call to Grace Church, Berryville.

The Rev. W. H. Cumpston, has resigned the charge of Trinity Church, Fredericksburg, to take up war work with the Y. M. C. A., has arrived safely in France.

Dr. Berryman Green, Jr., a son of the Rev. Dr. Berryman Green, of the Theological Seminary, has been appointed to the University of Virginia Hospital Unit, now awaiting orders.

Confirmation: Bishop Gibson visited St. Stephen's Church, Westhampton, Richmond, on Sunday morning, April 21, and confirmed a class of seven presented by the rector, the Rev. J. D. Green.

In the evening he confirmed a class of eight at St. Thomas' Church, Ginter Park, the Rev. F. A. Warren, rector.

The usual commencement exercises will be held this year at the Theological Seminary the first week in June. Last year on account of war conditions these exercises were greatly abridged, but this year the customary program will be followed.

SOUTHERN VIRGINIA.

Rt. Rev. R. D. Tucker, D. D., Bishop.
Rt. Rev. A. C. Thomson, D. D., Suffragan.

The Rev. W. G. McDowell, rector of Emmanuel Church, Staunton, announced to his congregation at the morning service on Sunday, April 14, that he had offered himself as a chaplain to the United States government for duty with the army. Mr. McDowell has had a call to St. John's Church in Montgomery, Ala., under consideration for several weeks, and in his statement to his congregation he said that on Sunday morning he had telegraphed his refusal to the call to Alabama and, at the same time, had wired his offer to the War Department.

Pending the action of the War Department on his offer, Mr. McDowell will continue as rector of Emmanuel Church. During the time that he has lived in Staunton he has made many friends, both within and without his church, and they will be grieved by his leaving his present post. He has become convinced that his highest duty is to do what he can for his country in its hour of need, and this conviction resulted in his recent action.

EAST CAROLINA.

Rt. Rev. Thomas. C. Darst, D. D., Bishop.

Convocation: The one hundred and seventy-third semi-annual meeting of the Convocation of Edenton, the Rev. R. B. Drane, dean, was held at St. Johns Church, Grifton, April 16 and 17. The opening sermon was preached by the Rev. John H. Griffith, of Kingston. An essay on "Our Church in Relation to the War," was read by the Treasurer of the Convocation, Mr. John G. Bragaw.

The Church of the Good Shepherd, Wilmington, the Rev. F. deV. Dean, minister-in-charge, has lately been improved by having a granolithic walk put around the entire parish property. The interior of the church has been painted, and it is the intention of the minister and vestry to install choir stalls and pews at an early date. A Brotherhood for the young men of the parish has lately been organized, and an evangelical service is held Sunday evenings which is proving very popular.

In St. Paul's Church, Wilmington, the Rev. D. L. Gwathmey, rector, at

Evening Prayer on the Wednesday in Holy Week, dedicated a very handsome processional cross, the gift of Mr. and Mrs. J. Haughton James, in memory of their infant son.

The Diocese has been saddened by the death of its former Chancellor, the late Mr. William D. Pruden, who was a member of St. Paul's Parish, Edenton.

NORTH CAROLINA.

Rt. Rev. Jos. B. Cheshire, D. D., Bishop

The Rev. Francis Joyner, who was ill during Lent and unable to hold services, is now improving and it is hoped will be able to resume his duties shortly.

Miss Elise Bradley, missionary or settlement worker in the western part of the State, has resigned on account of the illness of her mother. She has been a worker in the mountains of the State—"Rosborough Settlement"—for five months. If any one wishing to help in this mountain work will write to the Rev. E. N. Joyner, Lenoir, N. C., or Miss Bradley, Stancell, N. C., information concerning the work will be gladly furnished. Old or new clothes donated to be sold will be appreciated.

At St. Luke's Church, Northampton County, services are held twice a month by the rector, the Rev. Louis Taylor, and the Sunday-school work is progressing nicely.

SOUTH CAROLINA.

Rt. Rev. W. A. Guerry, D. D., Bishop.

"Community Service" for Men of the Service.

The Episcopal churches of Charleston have started a "Community Service" for the men of the United States army and navy stationed in and around Charleston. The largest hall in the city has been rented, which is centrally located. The service is held each Sunday night, consisting of a short service, popular music, generally led by one of the military bands, and an address. After the religious service a social hour is held and refreshments are served. The success of the undertaking has been wonderful, hundreds of people have been turned away from the service each Sunday evening after the large hall had been filled to standing capacity. Chaplain W. R. Scott, of the United States Army, has charge of the community service, under the direction of the Bishop of the Diocese.

Bishop Guerry is to speak at the service Sunday evening, May 10.

GEORGIA.

Rt. Rev. F. F. Reese, D. D., Bishop.

Convention of the Diocese.

Preliminary to the meeting of the ninety-sixth Convention of the Diocese of Georgia there were held meetings of the Standing Committee, the Board of Corporation and the Board of Missions, on April 16.

On the evening of April 16 a beautiful dinner was given in St. John's Parish House by the Episcopal Church Club of Savannah. In addition to the members, the delegates to the Convention were present. Mr. W. W. Williamson, the President of the club, graciously acted as toastmaster.

Three after dinner speeches were made, one by R. G. Tatum, who described in a simple tale well told, the ascent of Mt. McKinley in Alaska.

The Rev. G. Sherwood Whitney, the rector of St. Paul's Church, Augusta, spoke about "After the War What of the Church—Carry On." He spoke most earnestly on the obligation in these critical times to public worship, of the effect that our missionary work should not lag—that our churches should be got in good financial order and that religion in the home is fundamental.

The last speaker was the Rev. R. W. Patton, who made a powerful appeal for the American Church Institute for Negroes.

The new officers were elected as follows: President, Hon. J. Randolph Anderson; Vice-President, O. T. McIntosh; Treasurer, M. M. Howkins; Secretary, Thomas Purse.

The Convention itself began with the celebration of the Holy Communion in St. John's Church, the Rev. W. T. Dakin, rector, on Wednesday morning, April 17. The Bishop was the celebrant, and the Rev. N. B. Groton, civilian chaplain at Camp Hancock, Augusta, and the Rev. J. J. Corish, vicar of Christ Church, Valdosta, assisted in the service. The Rev. G. S. Whitney was also in the chancel.

In place of a sermon the Bishop read his annual address. The loving mention of deceased members was made. The number of Clergy in the Diocese has diminished, both by reason of death and of removal, and the Bishop hoped that new candidates for Holy Orders would rise up in our midst. He devoted a part of his address to the progress of the Diocese. Here he noted in particular St. Paul's, Augusta. The church was destroyed by fire about two years ago, and owing to the unremitting efforts of the rector, the Rev. Mr. Whitney, and the devotion of the congregation, the new St. Paul's is now completed.

The Bishop made thankful reference to the fact that this year is the decennial of his Episcopate. His address closed with earnest remarks upon the close of the great war.

The Convention was duly called to order when the Rev. S. J. French was re-elected Secretary, who appointed the Rev. William B. Sams, Assistant Secretary.

The afternoon session was consumed in the reading of reports and routine work. In the evening the missionary meeting was held in St. John's Church. The report of the Board of Missions was read by the Rev. John D. Wing. Hon. A. B. Moore read the report of the Treasurer.

There were three addresses. The Rev. William Johnson, rector of the Church of the Good Shepherd, Augusta, spoke "Upon Whom Does the Responsibility of Missions Rest?" his answer being, "upon every baptized person." The second address was by Mr. R. G. Tatum on "Mission Work in Alaska." The third address by the Rev. N. B. Croton, who is civilian chaplain at Camp Hancock, Augusta, had for its subject, "Our Church's Responsibility to the Boys in the Camp." He spoke in a definite and telling manner.

On Thursday morning the Holy Communion was celebrated by the Bishop at half past seven. Later Morning Prayer was read by the Rev. R. P. Johnson and the Rev. William B. Sams.

The missionary reports were the order for the day. Hon. J. R. Anderson made a stirring address on Diocesan Missions. The patriotic resolution, offered by Mr. E. S. Elliott, was passed.

At the election of the officers practically no changes were made. The Standing Committee are: The Rev. Messrs. James B. Lawrence, Americus; S. B. McGlohon, Savannah; G. S. Whitney, Augusta, and D. W. Winn, St.

Simon's Island, and Messrs. J. R. Anderson, George T. Cann, E. S. Elliott, Secretary, and A. B. Moore; all of Savannah.

The delegates to the Provincial Synod are: Clerical, the Rev. Messrs. F. W. B. Dorset, Augusta; S. J. French, Brunswick; William Johnson, Augusta; W. H. Higgins, Thomasville; J. M. Walker, Albany, and P. T. Prentiss, Augusta.

Lay: Messrs. J. R. Anderson, Savannah; George T. Cann, Savannah; M. M. Hopkins, Savannah; William K. Miller, Augusta; A. B. Moore, Savannah, and R. T. Waller, Savannah.

After singing a patriotic hymn and prayers the Convention adjourned to meet next year in St. Paul's Church, Augusta, on May 7.

St. Thomas' Church, Thomasville, the Rev. William H. Higgins, rector. The congregation of St. Thomas' Church has responded to all appeals made to them this year in a spirit of generosity that is truly commendable. The parish was apportioned \$600.00 for the War Commission Fund, and it contributed \$721.55. The offering received for the Endowment Fund of the parish was this year \$578.16, which added to what was already on hand amounts to \$2,014.02. Of this amount the vestry has invested \$2,000.00 in Liberty Bonds. A friend of the church has presented to the parish a bond of the third issue for \$5,000.00, which makes the total amount of the Endowment Fund, \$7,014.02, \$7,000.00 of which is invested in Liberty Bonds.

The rector, for the vestry, asked for an Easter offering of \$1,200.00, and the total amount received, including the Sunday-school offering, was \$1,257.14.

ATLANTA.

Rt. Rev. H. J. Mikell, D. D., Bishop.

The Annual Council.

The eleventh Annual Council of the Diocese of Atlanta convened in St. Philip's Cathedral, Atlanta, on Wednesday morning, April 17.

The opening service took place at ten o'clock. The Bishop, the Rt. Rev. Henry J. Mikell, D. D., was the celebrant at the Holy Communion, assisted by Dean Thomas H. Johnston and the Rev. Thomas Duck. The sermon was preached by the Bishop. At the same time he made a report of his visitations and confirmations since his consecration, which showed that a tremendous amount of work had been done.

Immediately after this service the Council organized for work. A great deal was accomplished on the first day, in hearing reports, completing unfinished business from the last Council and in new work proposed. In the evening the missionary meeting was held. The people were given an account of the stewardship of the Board of Missions, and a vision of the needs of the Diocese in the field. The Board requested an increase of \$1,500 in the apportionment for Diocesan Missions. On the following day the Council voted for this increased apportionment to be distributed among the parishes and missions.

The arrangement with the Church Pension Fund, which had been made by the officers of the corporation, was confirmed by the Council. This provides for the transferring to the fund those funds of the Diocese which had been held in trust for Clergy Relief. The Church Pension Fund undertakes to pay out of the income of these trust funds the assessment for the pensioning of the Clergy of the Diocese in parishes and missions, agreeing also to

continue the payment of allowances to former beneficiaries of the Diocesan Fund.

The time for the meeting of the next Council was changed so that the Council year will correspond with the fiscal year, which ends December 31. The next Council will meet in All Saints Church, Atlanta, January 22, 1919.

The Council appointed a committee of laymen to raise funds for securing a residence for the Bishop of the Diocese.

The Council accepted the apportionment suggested by the Provincial Board of Religious Education, and ordered it to be assessed against the parishes. The Provincial Field Secretary, the Rev. Gardner Tucker, made a report and addressed the Council on the subject of Religious Education.

The Bishop proposed to the Council the establishment of a Diocesan paper in connection with The Witness, the well known Church paper, which is published at Hobart, Indiana. The Council gave its hearty approval, and all the Clergy agreed to co-operate. The Rev. Randolph R. Claiborne was selected to be editor. It will begin with the May issue. The Woman's Auxiliary also engages to co-operate.

At the missionary meeting on Wednesday evening, the Rev. A. G. Richards read the report; the Rev. H. F. Saumenig spoke on Church Extension in the Dioceses, and the Rev. R. T. Phillips spoke on the LaGrange Settlement Work.

The annual meeting of the Woman's Auxiliary was held on Wednesday, April 17. The Bishop addressed them at nine o'clock, and their corporate communion was with the Council at ten o'clock. Business was then taken up and continued throughout the day. On Thursday morning they had a Corporate Communion and a Quiet Hour.

The attendance was splendid and the meeting enthusiastic. Their purposes during the year had been well carried out. A stirring address by the President, Mrs. C. L. Pettigrew, inspired them to new endeavor. This was echoed in larger financial undertakings, and in their unanimous agreement to co-operate in making the Diocesan paper a message-bearer to every home.

Bishop's Reception For the Council: Thursday evening from eight to ten, the Bishop and Mrs. Mikell gave a reception for the members of the Council and the Woman's Auxiliary. The visitors nearly all remained over in Atlanta to attend.

TENNESSEE.

Rt. Rev. Thos. F. Gallor, D. D., Bishop.

Appeal: The Elizabeth House Social Center at White Bluffs, Tennessee, is a mission of the Church of the Advent, Nashville, Tennessee. The Rev. Prentice A. Pugh is the President of the Board.

Elizabeth House is the center for all moral, cultural, recreational and educational activities of the community. It furnishes the inspiration for higher civic righteousness, a more loyal patriotism and interprets to the community its relation to the world-wide problems of to-day. The school, vocational work, the club activities, and the usual day by day work of the Center are gradually instilling the ideal for social purity and right living.

In order to go further—to really meet adequately the many needs—to do the preventative work which must be done now and to insure the growth of a work which has already proved

by results the great need for it, there must be a greater financial support from the Church at large.

The one building has never been finished. It lacks the outside covering and foundation. On the inside upstairs there are only two rooms finished. There is space enough for six more rooms.

The extra room is needed to extend the club work, and in order to save the building it must be finished before another winter.

The three resident workers have been living with only the barest comforts. The house lacks all furniture—except beds and a cooking stove, boxes are made to supply the other needs—household furniture of any kind can be used to advantage.

There is no water supply. The water must be carried from a well two blocks distant. A well is greatly needed.

A sum of one thousand dollars is needed to put the building into livable and workable shape, to provide the elementary comforts in order that the workers and the work may better serve the community and ultimately the larger whole.

All contributions are to be sent to Rev. Prentice A. Pugh, 1202 Seventeenth Avenue South, Nashville, Tennessee.

HARRISBURG.

Rt. Rev. J. H. Darlington, D. D., Bishop.

The indebtedness on St. Mary's Church, Waynesboro, has been paid off in full. Steps are being taken for its consecration in the near future. It is in charge of the Rev. F. A. Cook, who also has charge of the Church of the Transfiguration, Blue Ridge Summit, and Calvary Church, Peartown.

A tablet in memory of Albert Dorwart, son of the Rev. William Dorwart, Archdeacon of Harrisburg, has recently been placed in St. Albert's Church, Duncannon. It is of hard wrought brass, and was given by friends of Albert Dorwart in Virginia, where he spent three months among Indians at Amherst, Va., laboring in the interest of the Church. Albert Dorwart died in the service of the country, in which he had enlisted many months before his death.

The organ in St. James' Church, Lancaster, has been rebuilt and much enlarged, and was used for the first time on Easter, and gave excellent satisfaction. It has seven registers in the pedal organ, twelve in the swell, ten in the great and nine in the choir. It has also a register in the choir room. It is fitted with electric action, and is one of the finest organs in this part of the State.

NEWARK.

Rt. Rev. E. S. Lines, D. D., Bishop.
Rt. Rev. W. R. Stearly, D. D., Coadjutor.

War Dinner at Bonnie Brae Farm.

On April 6 nearly two hundred men and women representatives of a large number of parishes were brought together in Newark for a war dinner by the trustees of the Bonnie Brae Farm for Homeless Boys, that the support of this new undertaking of the Church might be presented. Brief addresses followed the dinner, and then interested laymen in a short time received parochial and individual subscriptions for the coming year amounting to \$10,000, to be used in part for the support of the home and part, if deemed advisable, for a new cottage beside the farmhouse, that more boys may be received. It is a home and not

an institution, and it has come into existence for boys not likely without it to have a chance in life.

Clerical Changes: Several changes among the Clergy are taking place. The Rev. Waldo A. Amos resigns St. Paul's, Hoboken, to take a very responsible position with the Red Cross Society; the Rev. F. B. Bartlett, of West Hoboken, resigns to go to South Dakota; the Rev. Hugh D. Wilson, of Passaic, resigns to go to Western Colorado; the Rev. George G. Daland, of Bloomfield, resigns to go to New Mexico.

NEW MEXICO.

Rt. Rev. F. B. Howden, D. D., Bishop.

Episcopal Residence for New Mexico.

Bishop Howden, in acknowledging the \$3,400 appropriated by the Board of Missions from the undesignated legacies towards the liquidation of the indebtedness upon the Episcopal residence of New Mexico, says that as soon as he is able to secure an additional \$500 the Church in New Mexico "will own a Bishop's residence, free from all debt, which from this time forward the Bishop can occupy rent free, and in all probability at no expense to himself for upkeep, insurance, repairs, etc." This fact, he believes, will prove an incentive to New Mexico to go forward in achieving Diocesan status. "Four years ago," he adds, "our endowment assets were considerably less than \$100. To-day these assets are about \$13,000, so it is encouraging to know that we have made a real beginning."

Is there anyone who will give the last \$500 to remove the last vestige of indebtedness from the Bishop's house? New Mexico has already given about \$2,500.

The Rev. Christopher Sargent is now in charge of the mission at La Union, N. Mex., where he holds services every two weeks.

The Rev. George Deland, of Bloomfield, N. J., has been called as curate to the rector of El Paso, Tex.

The Rev. H. H. Fay, now an officer in United States army, is stationed at Fort Bliss, Tex.

At Santa Fe, New Mexico, a service flag containing twenty-six stars, has been unfurled.

At Grace Church, Carlsbad, the service flag contains nineteen stars, representing every boy of military age connected with the church there.

The Rev. L. B. Holsapple is now at Camp Cody, Deming, New Mexico, as voluntary chaplain.

Mr. D. E. Hinton, as the Brotherhood of St. Andrew representative at Camp Cody, has been doing effective service among the soldiers since September. At a recent visit by Bishop Howden twenty-two soldiers were admitted into membership of the Brotherhood of St. Andrew.

Chaplain Brander is now in charge of the work at Marfa, Texas, under whom marked material improvements have been made in the church property.

The apportionment for missions has already been met, which fact seems to indicate that the apportionment for the whole missionary district will be met this year.

(Continued on page 21)

Christianity and the Community

Thy Kingdom Come on Earth

In this war our attention is apt to be fascinated by the obvious things. We recognize the need of immense numbers of men. We recognize the need of the gigantic mass of war material which must supply these men. We recognize the need of money. We appreciate the power of these things. But there is something mightier still which is not so easy to perceive. It is the power of the idea and of the ideal.

The indispensable service which the churches can render to the nation is in the clearing of our ideas and the uplifting of our ideals. We must help the men and women of America understand that the utmost material effort will be of no avail unless back of it is the power of the sort of loyalty and self-sacrifice which nothing short of divine motives can create.

Take, for example, the spirit of the people in responding to the draft. Take the question of the response to the call for deliberate curtailment of luxuries in order to buy Liberty Bonds. Take the question of saving food. People may be interested in these things for a moment by catchy advertising, but the only thing that can make them respond in a really great way is the consecration of spirit which sees the appeal of a high cause and deliberately subordinates all small self-seeking and self-pleasing to it. Never more wonderfully than to-day has the Christian pulpit had the chance to bring into touch with a living opportunity the supreme Christian message that we find our own life only when we dedicate its actual choices to something bigger than ourselves.



The need of straight thinking and unselfish thinking is well illustrated in connection with the proposal recently made in the United States Senate by Senator P. T. McCumber, of North Dakota, in a bill designed to inaugurate what he calls a universal manhood conscription for the war—a conscription, that is, which would require of those who labor at home the same sort of dependable service as is required of those who fight at the front. Obviously his proposal runs counter to much natural human selfishness, and if the ideal he has in mind is to be reached, it can be done only through the greater power of just the sort of large-visioned unselfishness which Christianity ought to be making real.

In the New York Times Magazine Senator McCumber explains the purpose of his bill as follows:

"I believe the public in this country is already aroused to the point that it would support manhood conscription if it were required as a necessity to win the war. The public believes that every

man should fully do his part, and that is what this would accomplish. The public to-day is exasperated because of the failure of some men to bear their part of the burden. We are so afraid of labor that we have not faced this issue squarely. I think that the vast majority of the men who do the actual labor—I do not refer to the leaders—are patriotic and believe that a man ought to perform all the service in him to help win this war.

"The public sees that the principle that every one should do his part is right. If it is right to take a man of draft age and compel him to fight, isn't it right to take his brother who remains at home and compel him to produce the supplies that the soldier brother needs? If the government has the right to say to the soldier, 'You must fight whether you please or not,' it has a right to say to the man remaining at home, 'You work whether you please or not.' Even then, think how much greater is the sacrifice the soldier makes: He risks his life in a zone of constant danger, while the man at home works in a zone of absolute safety.

"Our soldiers are giving up their lives to protect us at home. Think of some of the contrasts we have to that. Millions in this country who are idling, living on others! I have made estimates based on the reports of the last census of those not engaged in gainful employments, and I am convinced there are 6,000,000 men in this country now, between the ages of eighteen and sixty-two, who are doing practically nothing and living off the rest of the community. Many are men who are supported by well-to-do parents. I believe the time has come when no man in this country who is able to work should be permitted to escape from doing his part in this war.

"Think of the contrast between the soldiers who are sacrificing their lives for us over there and the slacking that has been going on among some of the workmen here. The average stint of a riveter in a shipyard is about four hundred rivets a day. In the report of the work done by a gang of twenty-five riveters, I find their average was fifty-one rivets a day. They draw pay of \$11.10 a day each for driving a total of 1,277 rivets. It is asserted that, if they had done a normal fair day's work, they would have driven 10,000 rivets. At the standard piece-work rate their earnings would have been about one-fifth of what they received. I do not mean to blame all this on the riveters; lack of management or of organization must be responsible to some extent. But think of such inefficiency when we are so sorely pressed for ships! Slacking in the shipyards has been worse than anywhere else, but conditions are now getting better there.

"There were forty-three strikes in this country between February 15 and March 11, and seventeen of these were strikes affecting ship construction. Think of that at a time like this! We have made an agreement, it is true, to prevent a recurrence of these strikes, but what law is there to prevent the breaking of the agreement? If those men were under government control, as all men in this country should now be, the government could say, 'We are paying you good wages; we expect you to do an honest day's work each day, and you are not going to strike on us.'

"Workmen in some classes are making such high wages now that they earn enough in three days to support them a week, and there are numerous lay-offs of three days a week, because the high pay makes it unnecessary for them to work all the time. A labor report in my possession on work in certain shipyards states that the labor, though liberally paid, is only 50 per cent efficient. In one yard 18,000 were hired during 1917, and only 11,000 have returned to work after working a few days. This is one explanation why we have not turned out more ships.

"Under our present system we are not getting more than 60 per cent of what our man power ought to produce. That lost power may cost us the war unless we change the system. On January 21 I introduced in the Senate and had referred to the Committee on Military Affairs a bill which provides for the use of all our manhood power on a fair basis, not aimed to reach workmen only or a few classes, but every man in the country between the ages of twenty-one and sixty-two years of age. It interferes with no employment or right to contract for labor, but it does subject the whole to the call of the government, to perform such service in transportation, ship construction, and war supplies as the government may require. It was not intended to interfere with present employment and the distribution of labor, except where necessary to promote efficiency in the conduct of the war. The great majority engaged in useful employments for which they are well fitted would remain just where they are; but, as the bill provided, there would rest over all the authority of the government, just as it now rests over the soldiers. In effect, the bill would organize a reserve army of all the manhood of the country to sustain and to support our boys on the battle line."



A Baptist minister in Richmond, Va., made an appeal to his people lately in regard to food conservation which was so vividly put that the daily papers published it prominently. He said that he had just come home from an all-day missionary meeting in the country, and at the dinner spread by the congregation he counted twenty-one hams on the table—besides any amount of other lavishness; and he said he doubted if the entire amount which the congregation gave for missions was equal to the value of what they ate up. The country people, he went on to say, think that because they raise their own food they are free to do with it exactly what they please; and what he pleaded for was just what we all need to learn to-day—the spirit of a new stewardship which regulates our use of everything we have by the thought of the nation's need.



The National Committee on Armenian-Syrian Relief (1 Madison Avenue, New York), is appealing for the gift of Liberty Bonds. The committee can draw drafts against these for the money immediately needed to feed the two and a half million starving people in the East; but the bonds themselves will not be thrown on the market for sale until after the war.

Church Knowledge and Nurture

NEW TABLE OF LESSONS

Morning Lessons			Evening Lessons		
48. After Easter April 28 M., April 29 Tu., April 30 W., May 1 SS. Philip and James Th., May 2 F., May 3 S., May 4	Haggai 1:1—2:9 or Zech. 6:1-8 Haggai 2:10-end Zech. 6:9-end Isaiah 43:1-12	Rev. 5 6 7 John 1:43-end	Isaiah 32:1-17 Esther 6 Eccles. 15 II Esdras 2:10-32	John 16 II Peter 1 John 6:1-21 Acts 15:1-31	
5 S. After Easter May 5	6 or Zech. 3:8-end	Rev. 9:1-12 9:13-end 10 11	Esther 16 9:1:19 9:20-10: end Ezek. 37:15-end	II Thess. 1 II Thess. 2 II Thess. 3 Heb. 1	

Fourth Sunday After Easter: There is, perhaps, no better illustration to be found of the work of the prophets as the guides and inspiration of their times than is afforded by Haggai and Zechariah. The exiles had returned (some of them, at least) to Palestine with the brightest possible hopes; but there had come difficulties and discouragement and a consequent reaction. Adversaries "weakened the hands of the people of Judah and troubled them in building and hired counsellors against them to frustrate their purpose, all the days of Cyrus, King of Persia, until the reign of Darius." Crops, too, had been poor. They had sowed much and brought in little. The heavens withheld their dew and the earth its fruit and there was a drought. The people said, "It is not the time to build Jehovah's house." Some of the more fortunate ones, however, had managed to scrape together enough to build themselves fine residences, and so Haggai wanted to know whether it was a time to erect ceiled houses to live in? They should "consider their ways." God would be with them as He had been with their forefathers after bringing them out of Egypt and the glory of the latter house should surpass that of the former. The desire, or the desirable things, of all nations should come, amidst a shaking of things in the heavens and on the earth; a passage of which much is made in Hebrews 12, which would not be a bad New Testament correlative, especially in view of the sufferings of God's people. We have selected, however, Revelation 5 with its account of worship in the true Temple above and its ascription of praise to the Lion of the Tribe of Judah who was also the lamb slain from the foundation of the world and alone strong enough to break the seven seals of the Book of Life. There is a further connection between this story of a restored temple and the Easter season in our Lord's use of the analogy to the Temple of His body, saying, "Destroy this Body and in three days I will raise it again": in connection with which should be considered the final destruction of the Temple in A. D. 70 and the Christian Church, the Body of Christ, rising upon its ruins. The whole process by which Judaism passed into Christianity is a working out of Haggai's words about shaking things in heaven and earth. There is also a direct connection with the Collect for this Sunday, in the fixing of the heart where the true joys are to be found amid the manifold changes of the world. The New Testament lesson for the evening, John 16 prophesies the coming and work of the Holy Spirit, and is designed to direct the mind of the Church, after Easter, to the grand climax on Pentecost. For Old Testament Lesson, we have taken Isaiah's prophecy of the true King and of the troublous times

that must be until the spirit should be poured out from on high.

The week day lessons continue Zechariah's prophecies, in which are to be found thoughts appropriate to the season, such as God's taking up His abode in Zion and the world conquest, resulting not from Kultur but from the moral power of the indwelling God. The eschatological passages are selected designedly to lead up to Pentecost; the coming of the Spirit, as the Christ returned.

C. B. WILMER.

HOME LESSONS ON THE LIFE OF OUR LORD.

Primary and Junior.

XI.

Jerusalem. Nicodemus. John III.

1. Who came to Jesus, and when Vs. 1 and 2.
2. Did Jesus show him how important was the Spirit's help? V. 6.
3. Read the story of Moses and the Serpent, and tell about it. Num. 21: 4-9.
4. Where was the Son of Man lifted up? Luk. 23:33, 34.
5. Why was the Son of Man crucified? Who was He? John 3:15.
6. Why did God give him? V. 16.
7. Why do men of evil deeds love darkness? Vs. 19 and 20.
8. What Sacrament did Jesus and John use? Vs. 22 and 23.
9. What happened to John afterward, and why? Mark 6:17 and 18.
10. Do you believe Jesus was crucified for you? 1 Tim. 2:4, 4:10.
11. If He loved you that much, how can you try to please Him? Heb. 13: 16.

Senior and Adult.

VIII.

Opening of Our Lord's Judean Ministry. April, A. D. 27.

1. To what was the Life-effort of Christ directed? Isa. 9:7; Mark 1:14, 38; Luk. 8:1; Jno. 14:1-10; Acts 10: 38.
2. Why did He plan and effect this formal opening in Jerusalem? Mal. 3: 1; Luk. 13:33, 34; 19:11; 24:27; Acts 1:8.
3. At this first Passover since His Baptism, what did the cleansing mean? Psa. 69:9; Gal. 4:18; Jno. 4:24.
4. Why was He righteously angry over the Temple market? Mal. 3:3; Nehe. 13:8; Jere. 7:11, 19; Matt. 23: 23.
5. Do you keep your Heart-Temple clean for the Master? Rom. 8:16; 1 Cor. 16:19; Eph. 4:30.
6. Confirm St. John's explanation of

Calendar and Collect

April.

1. Monday in Easter Week.
7. First Sunday after Easter.
14. Second Sunday after Easter.
21. Third Sunday after Easter.
28. Thursday. S. Mark.
28. Fourth Sunday after Easter.
30. Tuesday.

Collect For the Fourth Sunday After Easter.

O Almighty God, who alone canst order the unruly wills and affections of sinful men; Grant unto Thy people, that they may love the thing which Thou commandest, and desire that which Thou dost promise; that so among the sundry and manifold changes of the world, our hearts may surely there be fixed, where true joys are to be found; through Jesus Christ our Lord. Amen.

Collect For St. Philip and St. James Day. (May 1.)

O Almighty God, Whom truly to know is everlasting life; Grant us perfectly to know Thy Son Jesus Christ to be the way, the truth, and the life; that, following the steps of Thy holy Apostles, Saint Philip and Saint James, we may steadfastly walk in the way that leadeth to eternal life; through the same Thy Son Jesus Christ our Lord. Amen.

Christ's sign of His Temple by the historical fact. Matt. 26:6; Mark 16:6; Luk. 24:5, 6.

7. Show a larger application of Christ's Promise to His Body of Believers. 1 Cor. 3:17; 6:19; 2 Cor. 6: 16; Eph. 2:22.
8. Why could not Christ trust the Jews? 1 Sam. 16:7; Jno. 6:64; 13:11.
9. Can He trust you? Rev. 3:8, 10; Jno 21:17.

Sundown.

When the wounded in hospital come to die, says a British officer, their last request, in the great majority of cases, is for the prayer, "Now I lay me down to sleep."

When my sun of life is low,
When the dewy shadows creep,
Say for me before I go,
"Now I lay me down to sleep."

I am at the journey's end,
I have sown and I must reap;
There are no more ways to mend—
"Now I lay me down to sleep."

Nothing more to doubt or dare,
Nothing more to give or keep,
Say for me the children's prayer,
"Now I lay me down to sleep."

Who has learned along the way—
Primrose path or stony steep—
More of wisdom than to say,
"Now I lay me down to sleep."

What have you more wise to tell
When the shadows round me creep?
All is over, all is well—
"Now I lay me down to sleep."

God dwells in the light of joy as well as of purity, and instead of becoming more like Him as we become more miserable, and as all the brightness and glory of life are extinguished, we become more like God as our blessedness becomes more complete.—R. W. Dale.

Family Department

The Southern Churchman announces with great pleasure that Miss Nancy Byrd Turner, the Virginian poet, lately on the editorial staff of The Youth's Companion, of Boston, has taken charge as Editor of the Family and Young Folks' Departments of this paper. The high character of Miss Turner's literary work is well known, and our readers will congratulate themselves on this acquisition to our staff.—Editor S. C.

When.

If I were told that I must die to-morrow,
That the next sun
Which sinks should bear me past all fear
and sorrow
For anyone,
All the fight fought, all the short journey
through,
What should I do?

I do not think that I should shrink or
falter,
But just go on
Doing my work, nor change nor seek to
alter
Aught that is gone;
But rise and move and love and smile
and pray
For one more day.

And, lying down at night for a last sleep-
ing,
Say in that ear
Which hearkens ever: "Lord, within Thy
keeping
How should I fear?
And when to-morrow brings Thee nearer
still,
Do Thou Thy will."

I might not sleep for awe, but peaceful,
tender.
My soul would lie
All the night long; and when the morn-
ing splendor
Flushed o'er the sky
I think that I could smile, could calmly
say,
"It is His day."

But if a wondrous hand from the blue
yonder
Held out a scroll
On which my life was writ, and I with
wonder
Beheld unroll
To a long century's end its mystic clue,
What should I do?

What could I do, O blessed Guide and
Master,
Other than this:
Still to go on as now, not slower, faster,
Nor fear to miss
The road, although so very long it be,
While led by Thee?

Step by step, feeling Thee close beside
me,
Although unseen,
Through thorns, through flowers, whether
the tempest hide Thee,
Or heavens serene,—
Assured Thy faithfulness cannot betray,
Thy love decay.

I may not know; my God no hand re-
vealeth
Thy counsels wise;
Along the path a deepening shadow
stealeth,
No voice replies

To all my questioning thought, the time
to tell;
And it is well.

Let me keep on, abiding and unfearing
Thy will always
Through a long century's ripening fruition
Or a short day's;
Thou canst not come too soon; and I can
wait
If Thou come late.
—Susan Coolidge.

"Sacrifice, Service and Supplication."

Employees and heads of departments of the Federal Food Administration for Texas, at Houston, were addressed recently by Captain Minifie, of the British Army, who spoke warmly of the response he has found everywhere in America to the conservation program and the needs of the hour. Among other things Captain Minifie said: "Often we hear the words, 'Food will win the war,' and there is a great deal of truth in it. Food will, in a measure, win the war. We must have it, and in order to have it there must be effective units like the one in which you are now serving. In England we have three words that are the sesame of all our acts: Sacrifice, Service and Supplication. We have come to know as you know, and will more and more know, that it is for the individual to do well whatever task is presented; it is no longer what we like as individuals, but where our gifts or our qualifications can be of the greatest value."—Religious Press Bulletin.

For the Southern Churchman.

The Lesson Learned.

Nancy Byrd Turner.

Anne and Hilda Drury faced the impending calamity—the breaking up of their home—according to their different natures, which were very different indeed. Hilda fluttered and fretted, while the older girl hardened a little, in silence. Their two brothers—Philip, whose going to war was responsible for the change, and John, whose hopelessly bad eyesight bound him, unwilling, at home—felt keenly the unpleasantness in the atmosphere, but bore it, manlike, without comment. When Philip came back from camp for the final family council the little home on Cedar Street was already subtly changed: it was almost as though the house itself sulked over the prospect of being left.

It was only a rented house, to be sure, but they had called it home since the death of their widowed mother. The old farm down-State seemed a far-away place now, and life in bustling, sociable little Seville a matter of course. The Drurys had made strong ties and gathered about them many happy interests when the long, dark arm of war reached out and touched them.

From the beginning of the war Anne and Hilda, eagerly patriotic, threw themselves earnestly into all branches of relief work. Even when Philip enlisted they took his news with good cheer and saw him off bravely. But here was something different. Were their lives to be actually uprooted, the girls asked each other? When John and Phil first broached the subject of returning to the farm they were in-

credulous. Surely there must be some other way to meet the new conditions. Yet the loss of Philip's substantial salary had to be reckoned with, and there was Grayfield, their own property, and full of possibilities. John had explained the situation over and over to his un-receptive audience. For some reason Clarke, the present tenant could not go on working the place as he had been doing—the girls scarcely listened to details—but if the Drurys themselves moved down, he and Mr. Clark together might manage a few of the crops. If they did not, the Clarks must give place to two brothers who had offered themselves at a rather steep price. The chance to raise stuff now meant a good deal, it seemed. And the furniture from the house in Seville would make Grayfield homelike for the family, while the Clarks would move over to a smaller house on the place. He rehearsed the matter again, patiently.

"But it will be simply burying us alive," protested Hilda, who was not reticent.

Anne roused herself with a visible effort to offer an opinion. She was fair-minded enough to see her brothers' side, but her voice was cold. "You two are the heads of the house," she said.

Philip fidgetted in his new uniform. He wished girls were not so unreasonable. There was poor old John, now, trying to keep down his eagerness—a born farmer, and longing for some outlet for his present restlessness. The young fellow glanced at his sisters appealingly, but Anne's dark eyes were cast down, and Hilda's blue ones were misty, so he looked away.

John, who had been standing at the window, hands in pockets, turned and crossed the room slowly. "Tell you what we'll do," he said, cheerfully. "You girls go down and look and see the lay of the land. If you find things absolutely impossible, why then—I promise you we'll ferret out some other scheme."

A few days later Anne and Hilda left the train at the station nearest their old home and struck out on the well remembered mile to the house. In their letter to the Clarks they had purposely omitted the hour of their arrival—somehow it was easier not to be met. The April afternoon was cold and overcast, with a keen-edged little wind. Hilda shivered in her light furs. She was fastidious, and the muddy roads gave her a kind of acute distress.

"It's different with the boys," she said, reverting suddenly to their grievance. "Phil's off into the thick of things, and John can't hide his hankering for the country. It's we two who have the hard end to stand."

Anne's voice still had an edge like the damp wind. "I can stand anything," she said. "But I can't promise to put any enthusiasm into building up a home in these wilds."

The old farmhouse looked bleak in the afternoon light. The Clarks' cordial welcome did not avail to dissipate the chill that had settled down on the two young hearts. It was evident that the farmer and his wife took it for granted they had come to make arrangements for the move. When Anne stated the real nature of their errand a curious shadow darkened the woman's eyes for an instant, but she made no comment. Anne noticed the look with listless wonder. The two girls responded half-heartedly to Mrs. Clark's invitation to go over the place.

"We'll stroll down to the big gate," Anne forced herself to say, presently. She noticed with surprise how easily the old name slipped from her tongue. Down at the gate, under the huge oak, Hilda turned and surveyed farm lands.

"The fields are gray enough, surely," she said petulantly, "to give the place its name!"

"O, but they'll soon be beautifully green," Mary Clark answered at once. She was a frail, slender little woman, but there was about her a sort of dignity and poise that puzzled Anne, who loved to study human nature.

"I like streets better," Hilda persisted, a catch in her childish voice. "And lights, and the sounds of wheels—" She broke off and was silent.

A look of comprehension came into Mary Clark's face. "You don't want to come home?" she asked, gently.

Anne took quick note of the word. "Home" is Seville, for us," she corrected. "Mrs. Clark, to be frank, we very truly do not want to come back to Grayfield."

Mary Clark turned and looked steadfastly toward the ancient house that showed above the trees. "Is it Grayfield you dread?" she asked, after a short silence, "or is it—change?"

Anne moved restlessly. "O, change, I suppose; we have nothing against the old place. Our occupations and our interests are all altered, our brother has left us for the war, and now—this! You don't understand."

Mary Clark said nothing, and Hilda looked at her quickly. "I believe you want to stay!" she exclaimed.

The other smiled. "Yes, I do," she said, simply.

"If you wanted to stay as much as we hate to come you could not take it so quietly," the girl declared. "How can you be so placid, please?"

Mary Clark did not answer at once. Then, "I am not placid," she said. "I never was that in my life. Only—" She stopped short, as though uncertain how to proceed.

"Give us your recipe," urged Hilda. "Surely we need it." Anne was silent, watching the two curiously.

"Well, you wouldn't call it a recipe," she said, slowly. "It's more like a refrain—two parts of an old prayer. Maybe you know it: something about 'loving the thing that Thou commandest'—"

She hesitated, and there was an awkward pause. Then the rest surged into Anne's well-trained memory. "'And desiring that which Thou dost promise,'" she supplemented, a little diffidently. Truly, she had heard that prayer all her life.

"That's it. I know what you mean by dreading change. I used to rebel outright when my plots and plans were overturned. People said it was all for some good reason, but I couldn't believe that. Then, a big overturning came that dwarfed all the others. Some way, somehow, I learned in my poor fashion to love the 'commanded thing'; and after that I could always see the 'promise' to be desired. I wish I could make it clear, since you ask, but it's easier to feel than to explain."

She turned toward the house, and the girls followed her in silence. There was nothing, indeed, that they could think of to say; Mary Clark seemed, in some inexplicable way, to have overtaken and passed them in the conversation. Their feet still lagged in the old Grayfield loam.

In the half hour before supper they stood at their upstairs window and stared across the darkening land. "Life is a crank-sided affair, isn't it, Anne?" said Hilda. "Now, if she wants all this—"

"She can't have it," Anne broke in, pulling the shade down with a snap. "That is, if her having it depends on our coming down. I have made up my mind. John and Philip will have to think of some other solution for the problem. Listen to the frogs in the

marshes—could either of us stand that, year after year?"

"They are dreadful," Hilda agreed. Her face had brightened. "As to Mrs. Clark, she must be exaggerating about wanting to stay. Her chickens and flowers would flourish just as well anywhere else. There! Your decision has actually given me an appetite."

The evening meal was cheery and satisfying. Henry Clark, an elderly man with kindly manners and a ready laugh, was plainly inclined to make the best of his share in the matter. "Tell your brothers," he said, chuckling, "that if my two boys had stayed with me there needn't have been any trouble at all."

Anne glanced up, surprised.

"Your boys?" she questioned. It came over her all at once that she had forgotten much about the tenants at Grayfield, if, indeed, she had ever taken the trouble to know.

"To be sure, Miss Drury. They were off for war with the first bugle, weren't they, Mary?"

The mother's proud face was confirmation enough, and the girls tried to make amends for their ignorance with interested questions.

After the dishes were cleared away Mrs. Clark disappeared. The others sat by the flickering hearth-fire in the old sitting-room.

"She's gone down on the hillside where the children are," the man explained, awkwardly, after awhile. He motioned toward a familiar grassy slope.

"The children?" Anne hesitated.

"The three youngest are buried there," Henry Clark answered. "Died together the epidemic year. Mary carries flowers down this time o' day."

Neither Ann nor Hilda spoke, and he lighted his pipe thoughtfully. "It's those small mounds that makes her going hard," he went on. "I reckon most women are like that. But she can stand it. She's stood me a quarter of a century—me with a bad case of restless bones and roving feet. Every time we'd settle down snugly at a place, something inside would nudge me to move along, and I'd just pull things up by the roots and go. Why, I've even left Grayfield once, and come back." He smoked meditatively for a while. "I don't know any human being," he mused, "that's had as many changes to face as Mary. Yet somehow she faces 'em with a steady heart."

Suddenly Anne was conscious of the thread of old words caught up again . . . that so, among the sundry and manifold changes of the world, our hearts may surely there be fixed. . . . What else was it? Something about true joys. She looked at her sister. Hilda's eyes were fixed on the leaping flames; oddly, they had lost their old expression of discontent.

Mary Clark came in smiling. "The clouds have all broken away," she said, serenely. "It will be clear as crystal in an hour."

The sisters went to bed rather silently; each was busy with her thoughts. Below their light upper crust of selfishness were deeps that had been stirred. Hilda awakened early to see Anne at the east window looking steadfastly out. "I've dreamed all night," the younger girl said. "I thought we were children here again—it was so vivid."

"You laughed in your sleep," the other answered. "Come here, Hilda, and watch the dawn."

They leaned together across the worn sill, while the east deepened slowly from pearl to pink, from pink to radiant rose. When the sun's rim pushed over the hills, the new light picked out clearly, one by one, many an old

familiar landmark. Presently all the drab acres were shining bright. The two watched in silence.

"Goldfield, instead of gray," Hilda said at last, under her breath. "O, Anne, maybe we could be happy again here, after all!"

"I've been thinking, most of the night," said Anne, "about many things. John and Phil, and all they've done for us, and then Mrs. Clark—" The girl hesitated; it was hard for her to speak her deepest thoughts. But she went on bravely. "And chiefly of what she said down at the big gate. Hilda, we have been hating the thing that was commanded and turning away from what was promised—don't you see?"

"I know we have," Hilda said, softly. "That was in my mind, too, when I went to sleep. And about the 'sundry and manifold changes' . . . why, every one is meeting changes, now. Maybe it depends on the way you face a change, you see; I don't know exactly how to say it."

"It is easier to feel than to explain," Anne replied, unconsciously echoing Mary Clark.

They had an earnest talk before the breakfast bell rang. Then they ran downstairs hand in hand. "Mr. Clark," Anne called, "may we have a horse to drive to the village? We've had a change of heart overnight, and I want to wire my older brother to come down and arrange for our moving in."

Mary Clark had paused to listen. She held high a vase of early flowers that she had gathered for the table. Suddenly, above the violets, a light came into her eyes that made Anne's heart sing. "And it wasn't shining only for Grayfield and the little graveyard slope," she told Hilda afterward. "Somehow I knew that she was glad for you and me as well."

For the Southern Churchman.

When Mother Plays.

H. S. G.

Have you ever sat in the twilight
And heard your mother play
The old-time tunes of the long ago,
And the songs of another day?
How her eye with pleasure kindled,
As memories filled her heart!
And the dear hands slightly trembled,
As she played some tender part!

Ah, yes, I have sat in the twilight,
And heard my mother play,
But I was then at the thoughtless age,
And cared for music gay;
I said I disliked the old airs—
Blind not to see her pain!
Till she closed the old piano,
And would never play again.

But now when I sit in the twilight,
The others all away,
I think I'd give my very life
To hear my mother play!
Tho' my heart is aching, yearning,
And the contrite tears arise,
I shall never hear her music,
For she's now in Paradise.

Oh, you who can sit in the twilight
And hear your mother play,
Just beg her for her favorite airs,
Before she is called away!
Say how you love to hear them,
As she plays them o'er and o'er—
Then remorse will never haunt you,
When you cannot hear her more!

To live in the Spirit is the right condition of man, his normal condition; and to live in the Spirit is to live with God—hearing Him, and knowing Him, and loving Him, and delighting to do His will.—Thomas Erskine.

For the Young Folks

For the Southern Churchman.

The Child in Church.

Virginia Stanard.

Sometimes in church the sunbeams fall,
Like rainbows through the colored glass,
And creep across the quiet wall,
And slowly to the pulpit pass.
One sets the chancel cross alight,
One hovers on the preacher's hair—
They make me think of halos bright
That saints in pictures wear.

Sometimes in church, when doors are wide
And wafting summer breezes meet,
A little flower that grows outside
Tilts over till it spills its sweet.
A little flower in the sod,
And all its fragrance blowing so!
I think of incense burned to God
By Aaron long ago.

Sometimes in church the organ makes
A roaring that is deep and grand,
And underneath the music shakes
A sound I cannot understand;
A sound like wind in whispering trees,
Like angels' trembling wings—and then,
Slowly I kneel upon my knees
And softly say Amen.

A Dog Police Station.

New York has a police force of dogs. The Police Department has built a station for them out on the Ocean Parkway. Two dozen canine policemen can be accommodated there. A hospital has been built, too, where any dog that is ill can be isolated and treated by veterinary doctors.

In the force there are twelve full-grown police dogs and nine puppies. They are Belgian shepherd dogs for the most part and some of the German shepherd variety. It takes fourteen policemen to train and exercise these dogs. The training is done mostly at night. Every policeman goes out with a dog comrade, and the two patrol the beat together.

The police dog wears a big leather muzzle, which permits it to bark, but not to bite. It is taught to take one side of the street or row of houses, while the policeman takes the other. It learns to search field, hedge and bush where there is open ground and to go into the areaways and back yards of houses. If it finds any one suspicious, it barks to call the policeman. If the suspicious person tries to get away, the dog jumps on him or pens him in a corner. The animals are large and powerful and often travel twenty-five or thirty miles at night in their quest back and forth, in and out during the seven hours of patrol teaching that is given them.

Early this year were many tramps and criminals hanging around the Flatbush section of Brooklyn. Several police dogs were sent out there and started to patrol. They soon rounded up all the loafers and suspicious characters and made the streets as safe as mid-day. One of them chased and arrested a thief who tried to steal a motor car. The dog did not injure the man, but overtook him and held him till the policeman came up and made the arrest. The record of this went on the official file at police headquarters to the dog's credit.

The Mulberry Street police station,

however, has a yellow mongrel dog which the patrolmen there would not change for any high-bred foreign dog in the parkway. Seven years ago this dog, half starved, was picked up on the street by a policeman and became the mascot of the station. It has won a "hero dog medal" from the League for Animals by saving the life of a six-year-old girl.

The child was playing in the street one day and ran into the charcoal brazier of a peddler who was selling chestnuts on the curb. The brazier upset, and in an instant the girl's skirt was ablaze. She ran down the street, screaming with terror. The dog heard her cries, ran out into the street after her, knocked her down, and tore the blazing skirt from her body so quickly that she was not injured.

The yellow mongrel, with its medals, is now one of the favorites of the East Side. It is a true and valiant member of the police force and surely deserves to be mentioned with the others.—Barbara Griffiths, in Queen's Gardens.

Tad's Sister.

She was only an ordinary girl with simple frock and a sun-bonnet; and as my mind was busy, I should scarcely have noticed her at all had it not been for the kind words I heard her utter as I was waiting for my tram. "O, well, let's not wait for him!" said one of her two companions, pulling her by the arm.

"Why, I promised him, you know," was the serious reply, "and I couldn't go without him, Sarah."

"Well, he's only your brother. You need not be so particular about keeping your promise to him."

"But I need to be particular about keeping my promise to anybody, my brother just as much as anybody else," Daisy replied firmly, but in the same sweet tone. "I never disappoint Tad if I can help it. He knows it, too, and depends upon me. Mamma says breaking a promise is as bad as telling a lie; and you don't want to do that, you know."

"Well, what is he about? Where is he, anyhow? He ought to be here by this time," remarked the other girl.

"He had to go on an errand for father, but he was to meet me here at two o'clock to go with us to the picnic."

"I'm afraid we'll be late," she grumbled in reply.

"I'm sure we will," said Sarah.

"Then suppose you two go and don't wait for me," Daisy said quietly. "I shall not mind, but I wouldn't go without Tad for anything."

"O, it wouldn't be nice to go without you," Sarah objected.

"Well, here he comes now," cried the other.

And just then a lad of about ten years could be seen hurrying along the street. In a few moments he joined the group, asking anxiously: "I didn't keep you waiting long, did I?"

I looked at Tad. There was nothing about him to attract the attention of a stranger except it might be his bright, happy face; but his sister's eyes rested lovingly upon him as she replied: "No, only a few minutes, Tad."

"There, Daisy," he said; "I brought your waterproof and goloshes. It looks cloudy, and I'm almost sure it will rain before we get home. No, you needn't take them." And he held on to the

things he had brought. "I can carry them; I just wanted you to know they were handy."

"O, thank you, Tad," the girl said heartily; "I shall probably need them."

They were starting now; and as Sarah took her place beside Daisy, she remarked wonderingly: "How polite you two are to each other! Are you always like that?"

As they moved off, I caught only a part of Daisy's surprised answer, and that was: "Of course. Why shouldn't we be?"

And the question will bear being repeated, with some addition: Why should not all sisters and brothers be happy in the same love and consideration that Tad and Daisy gave each other?—The Messenger for the Children.

An April Shower.

"Do 'way, Gene; I don't like you," sobbed Jennie, as her little friend went out to the walk to find out why she was crying.

"Why, I like you," was the astonished reply. "What is the matter? Has something hurt you?"

"I tell you, do 'way. I don't like you."

Gene watched her run home and shut the door. "She doesn't like me," she murmured, the tears coming to her eyes. "Mamma," she sobbed, "Jennie doesn't like me any more; I like her."

Mamma tried to comfort the wee girl with the thought that after the shower, which was just commencing, was over Jennie would be her own sunny self again and would like Gene as well as she liked Jennie. "And when the sun comes out again, I am sure you will be playing together," she said.

What ailed Jennie? Her mamma was at first quite as much puzzled as Gene. But between sobs it all came out. Sister Grace had sent her back home before they got to the corner where she took her car, "because there was a shower coming." And it rained tears from Jennie's eyes before the clouds spilled their drops. And then when Gene came out to sympathize, her tears just came faster.

"And I told Gene I didn't like her any more," explained Jennie, again bursting into tears. "And maybe she is crying about it; for she looked so hurt, as she said, 'Why, I like you, Jennie!'"

Just then the sun came out again and the shower was over. "Now," said mamma, "you can run over and tell Gene that you do like her, and that you are sorry you were cross to her."

And a few moments later the robin, which had been singing all through the rain, looked down from the high branch in the maple and saw two little girls in the swing below with their arms around each other, and smiling through their tears.—Bessie L. Putnam, in Christian Advocate.

How John Helped.

John's big brother was a soldier. He went away from home to fight in the army. John was rather small. He could not be a soldier. He was very sorry. He wanted very much to fight for the United States. He said, "I love my country. I want to help to win the war. What can I do?"

John's father was a farmer. He said, "John, the army is very large. There are many, many soldiers. They will need corn, and wheat, and potatoes, and a great many other things to eat. I will give you a small garden, and you can plant some potatoes and take care of them. Perhaps you will have a large

crop, and you can send them to the soldiers to eat."

John was glad to think he could help his country. He plowed his garden and planted the potatoes. He watched every day to see them come up. When the plants were small he took very good care of them. After awhile they grew large and strong.

In the fall John had some very fine potatoes. He was proud of them. His father said, "John, I think you will be a good farmer some day."

John was very glad that he had raised the potatoes to feed the soldiers. He felt happy because he had helped his country.—Virginia Guide.

Work.

Work, when done by willing fingers,

Makes the dulllest hours slip by,

Not a listless moment lingers,

There's no time to fret or cry.

Work and sing and then for playtime—
That's the way to spend the daytime.

When our work is finished duly,

Then we'll laugh and skip and run,
Happy just because we truly

Know we've earned our right to fun.

Work and sing and then for playtime—
That's the way to spend the daytime!

—The Mayflower.

For the Southern Churchman.

"I've Thought of Somebody."

(An old game played in print.)

I've thought of somebody—a man.
He lived in Bible times and was good
and great. He had many wonderful
experiences, and by God's help he per-
formed many wonderful acts. When
very young his life was in great dan-
ger, and when very old he died in a
lonely spot; but God was always with
him. Some of the strange scenes in
his life took place:

1. On a river bank.
2. With a flock of sheep on a steep hillside.
3. At a king's court.
4. On the edge of a sea.
5. In a wild land.
6. On a smoking mountain.
7. Before a great rock.
8. The top of a tall height.

Who is the man, and what are those places?

For the Southern Churchman.

Charlie.

A True Story.

Eugene Blackford Noland; aged 10 years.

Once upon a time I had a little pig. He was as tame as a chicken. If you would scratch him he would lie down and turn over; if you stopped scratching him he would lie there like he was dead.

But in the fall I had to sell him. I did not like to part with him, but father said I had to do it. So the next morning we made a box and put him in it. Then we sold him. I got \$23.40, and with my money I bought all my clothes.

A Good Sport.

He lost the game;

No matter for that—

He kept his temper,

He swung his hat

And cheered the winners—

A better way

Than to lose his temper

And win the day.

—Selected.

The Spring Fairy.

The Spring Fairy flopped down on the edge of the robin's nest and burst into tears.

"Stop crying on my eggs," said Mother Robin, crossly. She couldn't help being a little bit cross, because she had been sitting on five eggs all at once for so many days and had got pins and needles in her wings.

You know how you feel when you have to sit still for ever so long without twiddling your fingers or toes while somebody talks and talks, you get pins and needles in your feet, don't you. So Mother Robin said again very crossly:

"Stop crying on my eggs."

"I'm not crying on your silly eggs," said the Spring Fairy, "I wouldn't waste my tears."

That was a funny thing to say, wasn't it? But the Spring Fairy had to be very careful of her tears, they were very precious, each one was a bright sparkling dewdrop, and wherever she let them fall, something started to grow, either a blade of grass, or a tiny seed, or a wee baby tree, so of course she had to be very careful so that there would be enough to go all round.

And then she suddenly remembered that she was wasting them, so she took a little bucket from the pocket of her dress and started to cry into that, and then because it seemed so funny to be crying into a bucket she began to laugh, and that is just like Spring; first she cries and then she laughs, one minute the rain is pouring down and then the very next minute out pops the sun as if to say, "I was only playing, here I am again."

But then the Spring Fairy suddenly remembered that she really had something to cry about, and so she started all over again.

Mother Robin was just going to be quite cross again, when she remembered that the birds and fairies and flowers always help and are kind to each other, so she said:

"Don't cry, dear Spring Fairy, tell me all about it." So the Spring Fairy dried her tears on the backs of her tiny hands, put her little bucket carefully down where it wouldn't spill, and began.

"Well, you know, I've been so very busy for ever so many days getting ready for Spring, the Winter has been so long and the snow blanket so heavy that I've had the biggest bother to wake everyone up, they've been so warm and comfy under the earth.

"Of course, the brooks are never any trouble, they are always awake, and as soon as I unlock the ice doors they jump out and start running and dancing away to the big river and on to the sea. Then I had to unbutton the flowers' coats so that they can just throw them off and be all ready in their new bright frocks for Spring. Oh! and then, my dear Mother Robin, what do you think I found that silly little hedge-sparrow doing? Why, sitting on a cuckoo's egg, and when I told her she was so cross and said, 'Do you think I don't know my own children,' and you know she does the same thing every year (said the Spring Fairy, laughing), and when the cuckoo comes out of it's shell he just pushes the poor little thing right out of her nest and takes it for himself, isn't that silly? So I just had to leave her and go and wake the 'chestnut babies' up.

"My dear, the way those babies are wrapped up is simply awful. First I had to get inside their cradle, which is just hard green wood, and then I

found them wrapped round and round in woolly blankets, and then a fine silk sheet, and then underneath all that were the 'chestnut babies,' and the biggest bother I had to wake them, I laughed over them and cried over them, and Mother Chestnut Tree shook and shook them, and at last they opened their sleepy little eyes, and said, 'Is Spring here?' If they weren't so much wrapped up they wouldn't be so hard to waken.

"After that I went to the dormouse, and hedgehog, and to 'Squeegie,' the squirrel. He had eaten all his nuts and was lying fast asleep among the shells and I had a fearful bother with him, too, I prodded him and poked him and sang to him and at last he opened one sleepy one and said, 'Is Spring here?' So you can just imagine how tired I am, but, oh, dear! I haven't told you the most dreadful thing of all, it's just terrible.

"I was all ready to fly back to Fairyland and tell our Queen that everything was ready for Spring when I thought I would just take a last peep at the daffodils and violets, and when I unbuttoned their green coats and looked inside, I found the most terrible thing had happened, someone had painted the daffodils a bright blue and the violets a bright green. Fancy blue daffodils and green violets. Oh, dear! Oh, dear!" and here the Spring Fairy began to cry again.

"Well," said Mother Robin, "I don't see that it matters what color they are so long as their frocks are nice and clean."

"Oh!" said the Spring Fairy, "whatever would the children say if they found a blue daffodil, why they wouldn't know it, and just suppose a little girl went into her garden and found a green violet, why she'd just cry her eyes out, and besides, whatever will the Fairy Queen say, I daren't go home and tell her," and she picked up her little bucket and started to cry into it just as hard as ever.

"Oh! please, please, do stop," said poor little Mother Robin, "you're making me quite damp, and besides you're wasting time, just go right back to Fairyland, and tell the Fairy Queen and then perhaps she will think of something to do."

So the Spring Fairy dried her eyes once more, kissed Mother Robin good-bye, took up her precious little pail of tears and flew straight back to Fairyland.

Now, when the Fairy Queen heard the sad story she called all the fairies together, but none of them knew anything about it.

"Well, said the Fairy Queen, "it must have been a 'pixie.'" The "pixies" are very naughty little elves who are always up to mischief.

"There is nothing to be done but to paint them all over again, and we'll just have to get the very best gold and the very best violet paint we can find."

So some of the fairies had to fly all the way to "Sunset Land" and get some of the beautiful gold that you see in the sky when the sun is setting, and others had to go right to the edge of the rainbow and steal a little of the violet and then they had to sit up all night long and paint the daffodils and violets all over again, and even then there wasn't quite enough gold to finish the daffodils, and so "if you look at the 'daffys' in your garden, you will see they are just a little bit green down at the bottom of their petals near the stalk, and that is because there wasn't quite enough gold paint to cover up the blue."—Canadian Churchman.

FINANCIAL

The Patriotism

of those at home will be measured liberally by the support given the Liberty Loans. You now have a chance to subscribe to the Third Loan. Every county has been allotted its quota, according to population. Every citizen of every county should subscribe.

National State and City Bank

RICHMOND, VA.

Wm. H. Palmer, President

Julien H. Hill, Vice-Pres. and Cashier R. E. Cunningham, Asst. Cashier

J. W. Sinton, Vice-Pres. Wm. S. Ryland, Asst. Cashier

Jesse F. Wood, Mgr. Savings Department

INCORPORATED 1832

Virginia Fire and Marine Insurance Company

Of Richmond, Va.

ASSETS - - - - - \$2,160,195.00

Wm. H. Palmer, President

E. B. Addison, Vice-President

W. H. McCarthy, Secretary

MANY PROBLEMS

OF THE MODERN BUSINESS MAN IS ANSWERED IN A STRONG BANKING AFFILIATION.

WE WANT YOUR BUSINESS

THE AMERICAN NATIONAL BANK

OF RICHMOND, VIRGINIA

The Conductorette.

By G. M. Aire.

An Amsterdam Avenue car stopped at Seventy-ninth Street and three noisy young fellows in civilian dress got on. From the moment of their entrance it was quite evident that they were bent on making the little woman in the conductor's chair feel uncomfortable. An excuse for finding fault with her was taken by one of them immediately when the car started with a sudden lurch that seated all three of them unexpectedly.

"It's a wonder you wouldn't learn something!" he flung at her.

"She didn't jerk us," another corrected; "but," he added, "she's no business in a man's place, so she hasn't."

"Of course she hasn't," agreed the third.

"Why don't you go back to your own business? You've got no right to be taking a good man's place in here," the one who had first spoken snarled at her.

Not one word in reply had she made; but "a good man's place" roused her. "Did you say that I am taking a good man's place?" she asked, directing herself to the last speaker.

"Yes, I did say just that," he retorted. "You're doing some good man out of his job." He was quite proud of himself.

Her cheeks were flaming, but she answered him, quietly: "All the good men are in khaki."

At Eighty-seventh Street three silent young fellows left the car. A short

ride had given them their money's worth.—The Outlook.

The Faithfulness of God.

One thing I do believe—more surely than the evidences of the senses, for they may be imposed upon—more surely than those self-evident axioms upon which mathematical truth is built, for these axioms are only spun out of the human mind, and are not external to it. I do believe that God is true. I do believe that whenever God makes a promise, He will assuredly fulfil it. I do believe that if you or I come under the terms of the promise, He will fulfil it to us.—Dean Goulburn.

Consciousness of Immortality.

Man's life seems to die out in death; to him that overcometh the world there shall be given a vitality that goes beyond this world. It is in virtue of man's power to overcome this world that he lays hold upon immortality. The reason why man in spite of every discouragement, in spite of disease, and death, and the grave, has so inextinguishable a belief in immortality of life, is the mastery which he has had over this life. If all men had been slaves of circumstances, mankind never could have believed in immortality. It is because man has proved his power to conquer circumstances that he has believed ultimately in his power to conquer that last great circumstance, and believed that death was nothing but an event, an experience in life. To him that overcometh it is given to eat of the tree of life, and to know himself immortal.—Phillips Brooks.

Jno. L. Williams & Sons

BANKERS and BROKERS

Eighth and Main. (P. O. Box 508.)

RICHMOND, VIRGINIA.

Transact a general Banking and Brokerage Business. Deal in Southern Investment Securities. Negotiable Railroad and Municipal Bonds.

The First National Bank

OF

Richmond, Virginia

DESIRE

YOUR ACCOUNT.

CAPITAL & SURPLUS

\$3,000,000.00

3%

INTEREST IN SAVINGS DEPARTMENT.

Norfolk & Western Railway

ONLY ALL RAIL LINE TO NORFOLK

QUICKEST AND BEST SERVICE

Pullman Parlor Cars.

The best line to all Points West, Northwest and Southwest.

W. B. BEVIL, W. C. SAUNDERS,
Pass. Traff. Mgr. Gen. Pass. Agt.
Roanoke, Va.

C. H. BOSLY

Dist. Pass. Agt., Richmond, Va.

Rates and information upon application.

WHEN WRITING OUR ADVERTISERS
PLEASE MENTION THIS PUBLICATION

Southern Churchman

SOUTHERN CHURCHMAN COMPANY

Publishers

916 East Grace Street, Richmond, Virginia

LEWIS C. WILLIAMS, President.

B. B. ADDISON, Vice-President.

REV. E. L. GOODWIN, D. D., Editor.

REV. JAS. D. GIBSON, Managing Editor.

Entered at the Postoffice in Richmond, Va., as

second-class mail matter.

SUBSCRIPTION PRICE—After January 1, 1918 \$9.00 per year in advance. To the Clergy \$2.00. Six months \$1.50. Trial subscription 3 months 50 cents, 10 cents a copy. Foreign postage 50 cents additional. Back numbers not over 3 months old 10 cents each, over 3 months old 25 cents each.

For the convenience of subscribers, subscriptions are continued at expiration unless otherwise ordered. Notice of removal, discontinuance, or change of address should be sent two weeks before the date they are to go into effect.

RECEIPT OF PAYMENT is shown in about two weeks by change of date on address label. If date is not properly extended after each payment notify us promptly. No receipt for payment will be sent.

Notice post office address. The exact post office address to which we are directing the paper at the time of mailing **MUST ALWAYS BE GIVEN**. Our mailing list is arranged by post offices and not alphabetically. Make all checks and money orders payable to the Southern Churchman and not to an individual.

ADVERTISEMENTS—Rates quoted on request. Classified as head of that department. Representatives wanted in each Parish, liberal commissions.

News concerning the church at large always welcome

SUMMER BOARD—CHOICE LOCATION, between college campus and Virginia Military Institute grounds. Every convenience; rooms single or en suite with bath. Mrs. F. D. Mead, Lexington, Va.

ATTENTION!

ENLISTED CHURCHMEN.

The Department of Army and Navy Work of the Brotherhood of St. Andrew.

wants to get in touch with you and supply your needs in every possible way. Write to us soon and tell us how you are getting along. You will find us prompt correspondents.

F. S. TITSWORTH.

Executive Secretary.

B. F. FINNEY.

Chief Secretary.

13th and Walnut Streets, Philadelphia, Pa.

PIPE ORGANS.

If the purchase of an organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Kentucky, who manufacture the highest grade at reasonable prices.

OAKLAND

A Home School for young boys to be tutored with the sons of Mr. and Mrs. Rosewell Page at their country home in Virginia. Address Mrs. Rosewell Page, Beaver Dam, Va.

THE BOARD OF MISSIONS.

Correspondence is invited from those who wish to know

What it does,

What its work signifies,

Why the work can be helped most effectively through the Board.

Address

The Right Reverend A. S. Lloyd, D. D., President of the Board of Missions,

281 Fourth Avenue, New York.

Legal Title for Use in Making Wills:

The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.

The Spirit of Missions, \$1.00 a year.

POSITIONS WANTED

WANTED TO HELP MINISTER WHO would like to have a summer cottage for boys, looking forward to church work or who may become interested in the work. Maryland State preferred. Faith, care Southern Churchman.

A LADY OF REFINEMENT WANTS A position as companion or to keep house. Miss Upshaw, No. 218 East Main Street, Richmond, Va.

A MARRIED PRIEST OF FIFTEEN years' experience, recommended by Bishop and two vestries, desires parish or mission in the South. Address Rev. Thomas Dyke, General Delivery, Memphis, Tenn.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

Classified Advertising and Notices

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line, each insertion. Special rates to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents. Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

HELP WANTED

WANTED A HEAD NURSE FOR CHILDREN'S Hospital at Virginia Beach, Va., for June, July and August. Must be a graduate of good hospital and have had institutional training. Also three or four undergraduate nurses as assistants, with at least two years' experience in hospital work. Apply to Mrs. Barton Myers, 323 East Freemason Street, Norfolk, Va.

WANTED HOUSEKEEPER, CHURCH Military School. Must be Churchwoman with experience in work and with negro servants. Apply C. M. S., apply to Porter Military Academy, Charleston, S. C.

WANTED A MOTHER'S HELPER in country home where one servant is kept. Children aged three, six and nine years. Mrs. W. Booth Bowle, Mitchellville, Md.

WANTED NURSERY GOVERNESS for two children, boy five years, girl two and a half, in army officer's family. Write stating qualifications and experience to Mrs. Thomas F. Cadwalader, 7 Marshall Street, Petersburg, Va.

CHURCHMEN AT CAMP LEE.

Once again men chosen under the selective draft law are coming in large numbers to Camp Lee. In order that the churches in Petersburg may get in touch with newly arrived Churchmen, I most earnestly request rectors of parishes to send me the names and regimental addresses of men coming to Camp Lee from their parishes. Names are useless without company and regiment. Brethren, please act on this request before you forget it.

E. P. Dandridge.

Rector of St. Paul's Church, Petersburg, Va.

Marriages and Deaths

Marriage notices, not exceeding 40 words, \$1.00; Death notices, not exceeding 40 words, inserted free. Over 40 words at the obituary rate. Obituaries and resolutions, 20 cents per line. Six words to the average line.

Copy for this department must be received not later than Tuesday of the week in which it is intended to be published.

Baker: Entered into life eternal on April 1, 1918, at her home in Winchester, Va., IDA STUART BAKER, daughter of Camillus S. and Annie Galther Baker.

"Father, I will that those whom Thou hast given me be with me where I am."

Eagle: MRS. WILLIAM EAGLE, of Loudoun County, Va., in the seventy-seventh year of her age. The mother of the Rev. M. S. Eagle.

Edmunds: Entered into life eternal at the home of her daughter, Mrs. J. B. Ruffin, in Danville, Va., April 5, in the seventy-sixth year of her age, NANNIE COLEMAN EDMUNDS, widow of Thomas Edmunds and daughter of Dr. E. A. and Mrs. Frances R. Coleman, of Halifax County, Va. Also at his home, Riverside, Halifax County, December 29, her eldest brother, NATHANIEL R. COLEMAN, in the seventy-fifth year of his age.

Father, in Thy gracious keeping, Leave we now Thy servants sleeping.

Thornton: At Norfolk, March 19, 1918, CHAMPE FITZHUGH THORNTON, aged eighty-seven, widow of Charles Presley Thornton and daughter of George Fitzhugh and Mary Brockenbrough Fitzhugh, of Caroline County, Va.

She is survived by two brothers, Captain Robert Hunter Fitzhugh, of Lexington, Ky., and the Rev. George Fitzhugh, of Fredericksburg, Va., and one sister, Mrs. Mariella Fitzhugh Foster. Throughout her long life she was distinguished by her ardent devotion to the Protestant Episcopal Church.

RESOLUTIONS.

At a meeting of the Executive Committee of the Tidewater Assembly, Brotherhood of St. Andrew, held in Norfolk on April 8, the following resolutions were adopted:

Whereas, our honored Bishop and beloved friend, lit. Rev. A. M. Randolph, D. D., LL. D., D. C. L., has been called from our midst into the fellowship of the Church Invisible, upheld and strengthened by the testimony of a good conscience, in the Communion of the Catholic Church, in the confidence of a certain faith, in the comfort of a reasonable, religious and holy hope, and in perfect charity with the world.

Resolved, first, That in the death of this faithful servant of the Church, who for twenty-five years has presided over this Diocese as Bishop, with rare fidelity and zeal, the Brotherhood has sustained a real loss, the Church at large, a wise and honest counsellor, the community a pure-minded citizen, and the world a true Christian gentleman.

Second, That we, the Brotherhood of St. Andrew in the Diocese of Southern Virginia, tender to his family the assurance of our earnest and sincere sympathy.

Third, That this record of our respect and affection be spread upon the minutes of the Tidewater Assembly, and that a copy of the same be sent to the family of the deceased, also to the daily papers and Church papers.

"CHARLES JARED INGERSOLL"

Whereas, it pleased Almighty God on March 25 to take to himself at the ripe age of eighty years, our beloved friend and associate, Dr. Charles Jared Ingersoll, be it resolved, That we, the vestry of Walker's parish, Albemarle County, Va., place upon our permanent records an expression of the great grief and loss brought to us by this dispensation.

For fourteen years Dr. Ingersoll has aided by wise counsel and generous gifts in carrying forward the work of our Church. As a vestryman he was conspicuously active. The massive stone wall, two hundred yards in length fronting the church grounds, the entrance way and iron gates were all made possible through his efforts. He co-operated in every undertaking either as leader or follower. His bearing among us was one of supreme gentleness and sympathy. In the community also he made his life and his home stand for things that mean the building up of the Kingdom of God.

The Church loses in him a true, strong and loving friend, but we comfort ourselves as we remember that though to live is to bring forth fruit in good work, yet to die is gain, and to depart and be with Christ is far better; for as we believe that Jesus died and rose again, even so them also that are fallen asleep in Jesus will God bring with Him.

It is resolved that a copy of this minute, bearing testimony to our departed fellow-laborer, be sent to the bereaved family, and also to the Southern Churchman for publication.

Signed,

F. L. Robinson, Rector.

H. E. Magruder,

E. G. Money,

F. K. Page,

A. L. Everett,

H. W. Mann,

E. H. Joslin,

W. E. Money.

Vestry and Rector of Grace Church, Albemarle County, Va., April, 1918.

BISHOP RANDOLPH.

Whereas, it has pleased Almighty God to call into the life beyond our beloved Bishop, Rt. Rev. Alfred Magill Randolph, D. D., LL. D., D. C. L.

And whereas, for more than twenty-five years he had gone throughout our Diocese a veritable tower of strength; in the pulpit, a man of power; in counsel wise and just; in life beautiful and inspiring. One said of him the other day, "I seemed to see the divine through him."

And whereas, this parish was named for him in token of love and honor for him.

Be it resolved by the vestry of Randolph parish in regular meeting assembled, That we bow in loving submission to the will of God, and praise His Holy Name for having granted us so rich a

blessing in the gift of Bishop Randolph. Resolved further, That this testimonial be spread upon the minutes of the vestry; that a copy be sent to the Southern Churchman and a copy sent to the family of the beloved Bishop.

R. A. Penick, Senior Warden.
R. E. Jordan, Junior Warden.
C. E. Hall, Registrar.
Rev. David Lewis, Rector.
South Boston, Va., April 15, 1918.

ACKNOWLEDGMENTS TO THE ARMENIAN AND SYRIAN RELIEF.

Helper	\$ 5.00
Dr. R. H. Lewis, Raleigh, N. C.	25.00
Church of Holy Innocents, Burkeville, Va.	5.00
Previously acknowledged	526.53
Total	\$561.53

APPEAL.

Mountain School Farm: "Wentworth" School Farm, Corbin, Ky., still needs \$5,000 to secure full possession of the 311-acre farm. Eight thousand dollars has already been contributed. Will you help us? Address Bishop L. W. Burton, Lexington, Ky., or Archdeacon Wentworth, Winchester, Ky.

Personal Notes

The Rev. R. E. Gribbin, rector of St. John's Church, Wilmington, N. C., and voluntary chaplain at Camp Sevier, has accepted a chaplaincy in the National Guard, and has been assigned to the Third Pioneer Infantry at Camp Wadsworth, Spartanburg, S. C.

The Rev. R. E. Pendleton has been placed in temporary charge of St. Paul's Church, Williamstown, Christ Church, Lykens, and St. Bartholomew's, Millersburg, Pa.

The Rev. John H. Brown, rector of Christ Church, Pensacola, Fla., has been granted a year's leave of absence from his parish, and expects to sail at once for overseas religious work with the Y. M. C. A.

The Rev. William E. Warren will take charge of Epiphany Church, Independence, Kansas, and the Church of the Ascension, Neodesha.

The Rev. William Whittle has entered upon his work as rector of the Church of the Good Shepherd, Topeka, Kansas, and will also help the Bishop in his plans for an associate mission in Topeka.

The address of the Rev. R. A. Castleman is changed from West Falls Church, Va., to Box 107, East Falls Church, Va.

The Rev. Robert S. Carter, rector of St. Thomas' Church, Orange, has resigned his parish on account of ill health, the resignation to take effect June 15.

The address of the Rev. J. Worrall Larmour is changed from Upper Falls, Maryland, to Bradshaw, Baltimore County, Md.

The Rev. P. J. Steinmetz has been called to the rectorship of St. Paul's Church, Ogontz, Pa., in succession to the Rev. J. Thompson Cole, D. D.

The Rev. James E. Freeman, D. D., rector of St. Mark's Church, Minneapolis, Minn., is acting as auxiliary chaplain at military camps and cantonments throughout the country and visited Jefferson Barracks, April 23; Scott Field, April 24; Camp Taylor, Louisville, April 25-28, and will be at

Camp Dodge, April 30-May 3. He will spend several days in May at the Great Lakes Training Camp and at Fort Sheridan.

Ordination.

In St. Agnes Chapel, Trinity Parish, New York City, on April 11, Bishop Olmsted of the Diocese of Central New York ordained to the diaconate Mr. John Laimber Peckham, a member of the senior class of the General Theological Seminary. The Rev. John R. Harding, D. D., presented the candidate, and the Rev. W. W. Bellinger, D. D., preached the sermon.

Deaths.

The Rev. James Clayton Mitchell, of North Wales, Pa., died on the Tuesday before Easter, and was buried from the Church of the Messiah, Gwynedd, Pa., on Easter evening.

Church Intelligence. (Continued from page 12)

WEST TEXAS.

Rt. Rev. Wm. T. Capers, D. D., Bishop.

The fourteenth Annual Council of the Diocese of West Texas will be held in Grace Church, Cuero, Texas, on Wednesday, May 22, instead of on Wednesday, May 8, as has been announced. The postponement is a courteous recognition of the interests of the Rev. A. J. Gaynor Banks, rector-elect of Grace Church, who will assume his duties on May 1, and at whose request, duly indorsed by the vestry of Grace Church, the official action has been taken.

The Rev. Leroy W. Doud has been granted a leave of absence by his vestry for six weeks, and is attending the Training Camp for Army Chaplains at Lexington, Ky.

PITTSBURGH.

Rt. Rev. C. Whitehead, D. D., Bishop.

A Patriotic Service: On Sunday evening, April 7, a rather unique patriotic service took place at Calvary Church, Pittsburgh, in commemoration of the end of the first year's participation of the United States in the world's war. The rector, the Rev. E. J. Van Etten made an address suitable to the occasion, and this was preceded and followed by processions, composed of the Boys' Choir, the Girls' Choir, the teachers of the Red Cross work, and the Red Cross workers of the parish, all suitably attired in their distinctive costume.

The church was decorated with the flags of the Allies, and the national flag, the State flag and the banner of the city were carried at the head of the procession, which marched to the music of trumpet and drum. Two gold stars were added to the parish service flag, which now contains one hundred and forty-five names. As part of the service, a bronze memorial tablet was unveiled in the corridor connecting the church and parish house, which bore the following inscription:

In memory of James Pettigrew Waddell, corporal Company M, Three Hundred and Twentieth Regiment, aged twenty-two years, who died in the service of his country at Camp Lee, Va., January 4, 1918. He being the first from Calvary parish in the world war to pass into the presence of his Lord. Erected to his memory by the choristers of Calvary Church. Both gold stars

on the service flag are in memory of boys who were members of the choir and the Sunday-school.

BETHLEHEM.

Rt. Rev. Ethelbert Tabbot, D. D., Bishop.

At Trinity Church, Pottsville, the Rev. Howard W. Diller, rector, action has been inaugurated to have the charter amended. Under the present charter only pew-holders are entitled to vote. It is now proposed to give the vote to all adult baptized members of the parish who have been worshippers in the congregation for a period of one year and who have contributed regularly to the support of the parish by pew-rent or otherwise for two years. It is felt that this will make the parish a more democratic institution.

The total Easter offering of Trinity Church amounted to \$1,391.42.

The Rev. W. H. Ziegler, vicar of All Saints' Church, Lehigh, who had determined to accept the charge of Grace Church, Dorranceton, has acceded to the urgent requests of his parishioners and decided to remain at Lehigh.

Lieutenant W. J. Beach, son of the Rev. W. B. Beach, rector of the Church of the Good Shepherd, Scranton, and a candidate for Holy Orders, is serving with the One Hundred and Sixty-sixth Depot Brigade, Infantry, at Camp Lewis, American Lake, Washington.

NEW JERSEY.

Rt. Rev. Paul Matthews, D. D., Bishop.

Sunday-school Annual Convention.

The annual Sunday-school Convention of the Diocese of New Jersey was held in Christ Church, the Pro-Cathedral, Trenton, on Saturday, April 20. The Bishop of the Diocese officiated at noonday prayers and the afternoon service. The Archdeacon presided at business sessions. The Rev. Thomas A. Conover, of Bernardsville, was Secretary.

The attendance was larger than at any previous convention, over three hundred delegates, representing approximately seventy-five schools.

A conference for superintendents was conducted by the Rev. Stewart U. Mitman, Secretary of the Third Province and editor of the American Sunday-school Magazine. Other conferences were conducted by Mrs. Loman, of Philadelphia, for primary teachers, and the Rev. Thomas A. Hyde, of Jersey City, for junior and senior teachers. The address at the presentation service in the afternoon was by the Rev. Phillips E. Osgood, of Philadelphia. Mr. William S. F. Pierce, Treasurer of the Diocesan Sunday-school Fund, announced the amount of the offering, which was \$5,335.28. This is larger than the offering of last year, with further remittances yet expected.

R. L. Christian & Company

514-16 E. Broad St.

Richmond, Va.

Leading Fancy Grocer

AGENTS FOR

HUYLER'S CANDIES AND PETER'S SWISS MILK CHOCOLATE.

Special attention given to out-of-town orders.

Catalogue mailed on application.

For The Southern Churchman. Thrift.

Alan Pressly Wilson.

Those who are acquainted with
Human nature are
Right when they
Insist that to be
Free is
To save.

Chaplains and the Depleted Ministry.

Congress having finally passed the measure increasing the number of army chaplains to one for each 1,200 enlisted men, about eight hundred additional ministers will be named as chaplains almost at once. About ten times that number of applications are in hand, so it is fairly idle for additional ones to be filed. The new measure was backed by both Protestant and Roman Catholics, and in the appointments of new chaplains co-operation will be had at all points between these bodies. Of the new men to be named about three hundred and fifty will be Romanists, four hundred and fifty Protestants, depending in some measure upon the applicants and their standing. It is likely that the number of Romanists will not be quite so large, for enlisted men to be supplied are coming in largest numbers from the rural districts of the Middle West and South, and are in greatest proportion Protestants.

With the additional draining of ministers, all Protestant bodies are starting new drives to get men to take their places. The outlook for additional ministers to serve churches is not promising. Many young men in college and seminary are being called in the draft or are enlisting, and the future holds out small promise of larger

numbers. So far as can be learned, all that is being done is to enlist and train educated laymen to serve. This has been the course followed in England and Scotland. There training schools have been founded, and the same plan is likely to be followed here. It is declared that only by laymen taking hold can church doors be kept open.

The Title to Be Desired.

L. S. Marye.

The desire of fame is an instinctive feeling with every generous soul. There is no one of a noble nature who does not have a desire to be remembered, and remembered with honor, by succeeding generations after he has passed from the scene of existence and gone to "the undiscovered country from whose bourn no traveler returns."

This is a laudable and not an ignoble ambition; but how few realize it, how few even of the most eminent and illustrious.

"That largest son of time
Who wandered singing through a
listening world,
Will be as much forgot as the canoe
That crossed the bosom of a lonely lake
A thousand years ago."

But though we be denied the glory of fame, we may each so act our part as to be remembered as an honest and upright man.

Macaulay in his Essay on Warren Hastings says that Hastings had as ruler of India so borne himself that all had feared him, that most had loved him, and that hatred itself could deny him no title to glory except virtue. What an exception. It is the

rose without its fragrance, the violet without its blue.

We may all so live that though we be denied a title to fame, we may have a higher title to keep our memories green, namely, the title to virtue.

Love virtue, she alone is free,
She can teach you how to climb
Higher than the spherey chime;
Or if virtue feeble were
Heaven itself would stoop to her.

The gospels nowhere describe Christ's character. They nowhere tell us that he was dignified under insult, calm before opposition, submissive under suffering, indignant at the sight of hypocrisy, sympathetic with sorrow. These characteristics are manifested by him, but never affirmed of him. They appear only in his words and acts. The writers of the first three gospels make no attempt at delineation; they are apparently quite unconscious that they are giving to the world a portrait; they make Christ speak and act before us, and we form our judgment of His character independently, as if we had seen and heard Him ourselves. Whatever feeling may spring from reading the gospels, they are never the result of sympathy with the writers. One could not be sure, judging simply from their style, that the synoptic evangelists were not indifferent spectators of what they recorded. There is no writing for effect, no exhibition of their own opinions, but an unadorned narrative which simply recounts the words and works of Christ. From these we get a distinct conception of this divine-human character.—Josiah Strong.

Our Christ.

I know not how that Bethlehem's Babe
Could in the Godhead be;
I only know the Manger-Child
Has brought God's Life to me.

I know not how that Calvary's Cross
A world from sin could free;
I only know its matchless Love
Has brought God's Love to me.

I know not how that Joseph's Tomb
Could solve Death's Mystery;
I know there is a Living Christ,
Our Immortality.

—Harry Webb Farrington.

Fascinating Reading for Sunday or Quiet Hours

Of recent years various expeditions, American and foreign, have been at work in Bible lands, unearthing all sorts of astonishing facts regarding the life of the early Christians. The result of their labors is now reported in an intensely interesting volume,

The New Archeological Discoveries

by Prof. Camden M. Cobern, who is not only an expert at unearthing buried treasure, but a master of fascinating narrative. His pages are as thrilling as romance and as readable as a novel and they bring you facts of the most surprising kind regarding the life and times of the primitive Church.

ASTONISHING PARALLELS BETWEEN ANCIENT AND MODERN LIFE

First and second century manuscripts found in Egypt, personal and business notes, love letters, contracts, mortgages, etc., reveal to us that

Preparedness Was a Slogan in Pharaoh's Day

and conscription was advocated by many as being a better safeguard than reliance on a volunteer army.

Excess Profits and War Taxes Worried the Ancient Jews

Trusts flourished and made huge sums while taxation to carry on the imperial government was levied even on necessities.

Nero's Palace Had Elevators and Hot Air Heating

to say nothing of a revolving dining-room, a mechanical water-pump, and an elaborate organ with pipes, stops, etc.

Woman's Rights a Two-Thousand-Year- Old Problem

A newly discovered play of Euripides' tells us how suffragettes of his day revolted against man, seized the government, and of the result.

The High Cost of Living Was Enormous in Biblical Times

Three days' earnings went for a bushel of beans, and a month's wages of a laborer would not purchase a small chicken.

Millionaires Dodged Their Taxes in Rome and Alexandria

by making false returns and got out of paying their inheritance duties by employing shrewd lawyers to prepare their wills.

The Servant Question a Burning One When Cleopatra Reigned

They demanded days off and other privileges or refused to work, and were quite as independent as the help of to-day.

Graft and Corruption Ran Riot Under Caesars and Ptolemies

Politics was a recognized road to wealth, and frauds of all kinds were constantly worked on the toiling masses.

A Big Book, Handsomely Illustrated, 732 pages, \$3.00; by mail, \$3.16

SOUTHERN CHURCHMAN CO.

What do you know of the work of your Church Temperance Society?

Rt. Rev. Fredgek Courtney, D. D., President.
William Jay Schieffelin, Esq., Ph. D., Treasurer.

Rev. James Empringham, D. D., Gen'l Supt.
Send for free sample copy of "TEMPERANCE."
This periodical has the largest circulation of any
magazine of its kind in America. Address

Church Temperance Society

214 Metropolitan Tower, New York City

Richmond, Fredericksburg & Potomac R. R. To and from Washington and beyond - Daily.

Leave Richmond		Arrive Richmond	
* 8.00 AM	10.30 AM	* 8.00 AM	* 9.05 PM
▲† 9.15 AM	* 12.30 PM	* 12.55 PM	* 9.25 PM
* 9.25 AM	* 6.00 PM	* 5.20 PM	* 11.25 PM
* 5.15 AM	* 8.10 PM	* 6.00 PM	* 12.30 PM

Richmond-Washington Local, Lv. 12.10 PM, week days; 9.15 PM, Sundays; Ar. 11.46 AM, daily. Fredericksburg Accom. week days, Lv. 9.15 PM; Ar. 8.15 AM. Ashland Accom. week days, Lv. 9.30 AM, 6.30 PM; Ar. 9.30 AM, 5.30 PM.

▲ Elba ticket and baggage offices not open for this train. * Main St. Sta. † Byrd St. Sta., stopping at Elba, Elba Sta.

Church Furnishings, Memorials, Etc.



CHURCH VESTMENTS

EMBROIDERIES

Silks, Cloths, Fringes, Etc.

CLOTHING for CLERGYMEN

COX SONS & VINING

72-74 Madison Avenue, New York



CHURCH FURNISHINGS

Gold Silver and Brass

Church and Chancel Furniture

Write for Catalogue
for Episcopal Churches

W. & E. SCHMIDT CO

186 Third Street, Milwaukee, Wis

O. Luetke's Art Works

Church Furnishings

IN METAL, WOOD, MARBLE, ETC.
Est. 1894 128-132 Seventh Ave New York

CHURCH EMBROIDERIES

Stoles, Eucharistic Vestments, Surplices, Altar Hangings, Burses and Veils, Markers, etc. All materials for sale.

The only studio importing exclusively English unfading silks, Damasks, fringes, linings, pure gold metal threads, etc.; and using Standard Church of England

English silk stoles, plain.....\$ 5.00

English silk stoles, handsome crosses.....\$ 6.50

English silk stoles, best hand embroidery,
from \$10.00 up to.....\$50.00

English silk burses and veil with crosses.....\$20.00

Handsome embroideries unsurpassed in workmanship. Special altar linens embroidered in England. Testimonials from all over the world

THE CATHEDRAL STUDIO

Miss Lucy V. Mackrille

2900 Wisconsin Avenue, Washington, D. C.



GRANITE AND MARBLE MEMORIALS

Largest Stock in the South

We pay the freight and
guarantee safe arrival

The Couper Marble Works

(Established 65 years)
264-268 Bank St., Norfolk, Va.

PLEASE mention the SOUTHERN CHURCHMAN when you write to our advertisers

R. Geissler, Inc.

56 West Eighth Street, New York

Memorials
FOR THE CHURCH
Furniture — Windows — Fabrics

Ecclesiastical and Domestic Art Worker

Memorial Windows, Leaded Glass, Monuments, Decorations, Church Furnishings in Wood, Metal, Stone

Artistic Bungalow construction complete or plans only. CHARLES F. HOGEMAN
45 Seventh Avenue, New York City

Brotherhood of St. Andrew

Guilds and all Church organizations desiring to assist their treasury can find no better way than by representing the SOUTHERN CHURCHMAN. And at the same time you will do a good work by placing the SOUTHERN CHURCHMAN in homes where there is no Church paper. Write to-day for full particulars.

SOUTHERN CHURCHMAN,
Richmond, Va.

Thoughts For the Thoughtful

The lights of the world are stars and rockets.—Ex.

Broken vessels are most likely to be filled with blessing.—Ex.

Nothing is more perilous than popularity. Nothing is so unstable. And yet we cultivate the "avarice of praise."

If we are going to sit together in heavenly places, we had better begin to stand together in the earthly ones.—Ex.

There is no worse fate possible for a man in this life than to be compelled to live with a self that he does not respect.—Ex.

There is that in a man which leads him to crave notice from his fellows, even if it be only the compliment of an obituary notice.—Ex.

If you have the approval of your own conscience in doing work among the lowly and the neglected and the inappreciative, and to that is added the "smile of the Lord," what more do you want?

The poor man looked to Jesus Christ to heal his palsied limb; Jesus said to him, "Son, be of good cheer; thy sins be forgiven thee." So it may be that when we come to Him to dispel our doubts, He first addresses Himself to heal our sins.—Newbolt.

Look where we may, within or without the Church; review as best we can the crystallization of various tendencies of thought and action, they point to one great need: a Church so secured in God, in the Risen Christ and in religious history and experience, as to be capable of common life, common assertion, common control.—Rev. S. P. Cadman.

"Self is the only prison

That can ever bind the soul;

Love is the only angel

Who can bid the gates unroll;

And when He comes to call thee,

Arise and follow fast;

His way may lie through darkness,

But it leads to light at last."

It is a voice of power, which must attract the most careless, "Be of good cheer, I have overcome the world." And we look up and lo! it is the voice of "a Man of Sorrows and acquainted with grief." It is the royal message from a King who reigns from the throne of the cross.—Selected.

God is a refuge for every poor sinner who will flee to Him. But the fleeing is our part. We are free men and women, and God will not drive us into the kingdom. He will give us visions of the beauty of it, He will show us His own sympathy and love, and fling wide open the doors to the city of refuge; but unless we rise up and seek the refuge we shall perish outside.—L. A. Banks.

The same thing will appeal differently to different people according to capacity, sensibility, experience. One may look on a flower with the eye of a florist, another of a market gardener, another of a botanist, another of an artist. A scene which is dull and uninteresting to the listless eye may be transformed by a touch of creative and interpretative imagination; as James Swetham says, "Gerhard Dow threw a glory over our very pickled cabbage." Culture and restraint.—Hugh Black.

Coleridge's "botanical garden" is well known to readers of his works. "Thel-wall," he says, "thought it very unfair to influence a child's mind by inculcating any opinions before it should come to years of discretion and be able to choose for itself. I showed him my garden, and told him it was my botanical garden. 'How so,' said he; 'it is covered with weeds.' 'Oh!' I replied, 'that is only because it has not yet come to years of discretion and choice. The weeds you see have taken

the liberty to grow, and I thought it unfair of me to prejudice the soil towards roses and strawberries."—Selected.

It is the all-pervading presence of God that makes life bearable to the Christian, and the one thing which makes the Christian life possible. If God were not in your place of business your hearts would grow as hard as nails. If God were not in your homes your sweetest affections would become stale and sour. If God were not in your places of temptation you would never enter them without falling. If the Spirit of God did not visit you in the thronging streets and the giddy world, you would degenerate into coarse worldliness. If He were not painting Himself afresh on your minds and hearts everywhere you would lose all sense of His beauty. If He were absent from your scenes of sorrow, if you did not feel His hand holding yours in hours of pain, and by the deathbed-side, you would be overcome with fear or die of heartbreak. We live because He lives everywhere.—Selected.

If it be true that Jesus Christ's death on the cross has brought salvation to all the world then it is quite plain that, His work being finished, we have no need to come in pottering with any works of ours, and that the only thing we have to do is to accept it. If it is true that Jesus Christ will enter men's hearts, and there give a new spirit and a new life, which will save them from their sins and make them free from the law of sin and death, then it is plain that the one thing that we have to do is to open our hearts and say, "Come in Thou King of Glory, come in!" Because salvation is a gift; because it is the result of a finished work; because it is imparted to men by the impartation of Christ's own life to them, for all these reasons it is plain that the only way by which God can save a man is by that man's putting his trust in Jesus Christ. It is no arbitrary appointment. The only possible way of possessing "the common salvation" is by the exercise of "the common faith."—A. Maclaren.

For the Southern Churchman.
Progress.

Alan Pressley Wilson.

A forward movement in any branch of endeavor is made by the application of

P rayer.
R everence.
O bedience.
G entleness.
R espect.
E arnestness.
S incerity.
S tudy.

The thoughts of God are eternal thoughts. They are independent of worlds. You set your life to-day into the doing of the will of God. After you have set your life into that life, it need never be changed. Let change come, let death come, we pass on still doing God's business for ever and ever.—Alexander MacKenzie.

The Southern Churchman

Urges you to help your government win the war.

HOW?

WHEAT
MEAT
FATS
MONEY

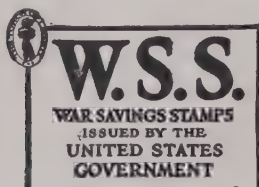
Do you own and do you carry a thrift card in your pocket?

Have you a War Saving Stamp?

Go to your nearest Postoffice or bank and further information will be given.

Twenty-five cents will buy a Thrift Stamp. Start saving to-day.

Become an active agent for Thrift among your friends. Induce them to save. Do something to help carry this war to a successful issue.



The Divine Goad.

Doctor Brown smiled gently as he heard the boy talk. "Did you ever hear," he asked, "of the woman who meant to take a dose of quinine, but swallowed a large dose of morphine instead? Her appearance soon became so alarming that a physician was called. He tried to rouse her from the lethargy in which she lay.

"If only I could go to sleep, I'd be all right," she drowsily insisted.

"Unless she is roused, she will die," the physician answered—which is an allegory. How often in life we face the same danger! We cry, "I want life to be easier!" "If only I didn't have this unending financial strain!" "If only I were not compelled to work so doggedly!" "If only I were relieved of this anxiety and that burden!" which is our way of saying, "If only I could sleep, I'd be all right!"

"But the Great Physician sees our need more clearly. Sometimes the doing of the thing so hard to do is exactly the thing upon which the life of our souls depend. The nerve-racking strain is given us. The heavy burden is laid upon our shoulders. The difficult task confronts us. The Physician plies us with the goad of necessity. We face the hard task only because we must. We plod on our hard way, and slowly, instead of lethargy and torpor, energy is ours. Slowly our eyes open to a new understanding of the meaning of life. Our souls are awakened and we really live. The Great Physician has saved us."—The Youth's Companion.

Shadows.

The shadow cast over the earth is because clouds pass over the sun. The sun shines in spite of clouds. Even so in human life the shadows we often see we put there ourselves, but in spite of the shadows the light of God's countenance shines about us with healing in its wings. The darkest cloud in human life has a silver lining put there by God's gracious hand. There is light around the cross; just look that way. What a comfort to know that "unto the upright there ariseth light in darkness!" What an easy matter for the sun in the heavens to scatter the darkest clouds, and what an easy matter for God to throw light gleams into the darkest experiences of life! At His bidding the clouds that may fleck your moral sky must recede and float away when God says: "Let there be light." If the clouds do not always flee, then God transfigures the clouds with super-

nal glory. O the wonder of God's grace! How marvelously it makes "all things," even the most untoward, work together for one's good.—Exchange.

The words and laws of Christ, which do not change, and cannot fail, must not be left in the dead print of closed and dusty Bibles or in the sermons of preachers, or the hymns of choirs and congregations. They must be faced and accepted and worked out into the warp and woof of daily life by every one of us who bears Christ's name.—Bishop Rhinelander.

Ratcliffe & Tanner, Inc. ...FLORISTS...

207 N. 6th Street, Richmond, Va.

FLOWERS FOR ALL OCCASIONS

IMMORTALITY

An Essay in Discovery, Co-ordinating Scientific, Psychological and Biblical Research.

BURNETT H. STREETER
and OTHERS

The first three essays, set forth in logical sequence the arguments for a belief in personal immortality. The next three deal with the nature of the after-life and discuss the meaning and value for modern thought of conceptions like Resurrection, Judgment, Heaven and Hell. The others deal with the elements of truth and error in Spiritualism, Reincarnation and Theosophy while the final one forms and epilogue to the collection.

"Instead of the family physician the reader here goes to a group of competent specialists to have his doubts treated." *"The Churchman."*

"Fine example of the data, method and men in the new religious literature that is being made from material supplied by Science." *"George E. Dawson, Ph. D. Hartford School of Religious Pedagogy in the Homiletic Review."*

"A thoroughly scholarly inquiry into the whole subject."—*"Chicago Evening Post."*

Cloth 80 350 pages \$2.25

Order Direct of
SOUTHERN CHURCHMAN COM-
PANY

The Choice of Executors

is a matter of great importance. Every dollar you leave should be conserved in such a way that your heirs may enjoy the uninterrupted benefits of your life's work.

This Company is a careful and economical executor, trained in the law and business, sound in judgment, and seasoned in practical experience: its primary business is the administration of trust funds

Correspondence invited.

Capital
\$1,000,000

RICHMOND TRUST
& SAVINGS CO.

7th & Main Sts
Richmond, Va

PRICE 10 CENTS A COPY

Southern Churchman

Vol. LXXXIII. RICHMOND, VA.,

MAY 4, 1918.

No. 18



"Enclosed find

check for \$4,500.

Please credit account of my Aunt _____. She wishes this amount placed on interest, etc."

We were glad to receive this new account by mail on May 1st.

Note attractive terms.

3 per cent. interest paid on daily balances, compounded monthly, and subject to check in usual way.

Virginia Trust Co.,

The Safe Executor

1106 East Main St., RICHMOND, VA.

CAPITAL ONE MILLION.

EDUCATIONAL

The Protestant Episcopal Theological Seminary in Virginia

Established A. D. 1823

The ninety-fifth session will open on
Wednesday, September 18, 1918

Special Students Admitted

For catalogue and other information,
address the Dean or Secretary

Theological Seminary

Alexandria, Va.

Episcopal High School

Near Alexandria, Va.

The seventy-ninth year of this School
for Boys opened September 19, 1917.
Modern equipment throughout. Catalogue
upon application.

A. R. HOXTON B. A., Principal.

Emerald Hodgson Hospital

—AND—
TRAINING SCHOOL FOR NURSES
UNIVERSITY OF THE SOUTH
Sewanee, Tenn.

A Church institution where the best training to
be had for development of Nurses. For further information,
address
REV. W. S. CLAIBORNE, Supt

The Theological Department OF THE

University of the South

An integral portion of the University, where the
student of Theology meets in the frank intercourse
of a common life with the student of Science on the
other.

For catalogue, address
THE DEAN,
Sewanee, Tenn.

The General Theological Seminary

CHELSEA SQUARE, NEW YORK

The next Academic year begins on the last Wednesday
in September.

Special students admitted and Graduate Course
for graduates of other Theological Seminaries.

The requirements for admission and other particulars
can be had from The DEAN, 1 Chelsea
Square, New York, N. Y.

S. HILDA'S HALL A School for Girls, Charles Town, W. Va.

Under the auspices of the Bishops of the Diocese (Episcopal),
Near Washington. College Preparatory and
elective courses. Music and Art. Athletics under
trained Director. Open air classes.

MARIAH PENDLETON DUVAL, Principal
Past 16 years principal of Stuart Hall, Va.

UNIVERSITY OF VIRGINIA SUMMER SCHOOL

June 17-July 27th—Preparatory, College, Vocational Courses, and Professional Courses
for Teachers. 300 Courses, including Military, Red Cross. Faculty over 100. Attendance
last year over 1,325, from 31 States. Delightful climate. Most beautiful campus in
America. Low tuition. Reduced Fare. For illustrated Circular and Complete Catalogue,
apply to

CHAS. G. MAPHS, Director, University, Virginia.

Virginia Episcopal School

(NEAR LYNCHBURG, VA.)

For boys of character, position and
ability whose means will not permit
them to attend our more expensive
schools. Prepares at cost for college,
university or immediate entrance upon
the duties of life. Made possible by
gifts of founders. Special terms to
clergymen. Boarders for the present
are limited to seventy. One hundred
and six acres of land. The session
begins September 19, 1918. Apply for
information and catalogue to the

Rev. Robert Carter Jett, D. D.,
Principal.

Rev. Thomas Kinloch Nelson, M. A.,
Vice Rector.

FAUQUIER INSTITUTE

For Girls and Young
Ladies, Warrenton,
The 59th session begins Sept. 26th, 1918. Situated in
Piedmont region of Virginia, 55 miles from Washington.
A limited and thorough home school. Modern buildings,
5-acre campus. Very moderate rates. Catalogue
MISS NELLIE V. BUTLER, Principal, Box 17

For the Southern Churchman.
Out of the Depths.

Gene Scott Wright.

"Be still!" The Lord of heaven and
earth hath spoken,
The tempest hushes now its threatening
breath,
The mounting seas subside, their power
all broken,
And wind and wave no longer talk
of death.

Athwart the sea once more is sunshine
streaming,
The thund'rous clouds in sullen haste
retreat,

The little ship rides safe, its white sails
gleaming,

The fishers kneel, and clasp the
Master's feet.

Speak, Lord and Saviour! Tempest-
tossed and broken

On Life's dark sea, my soul invokes
Thy power.

When morning dawned so fair, it gave
no token

Of storm and death to threaten later
hour.

I felt no need of Thee, O blessed
Master,

For Youth and Joy on placid summer
sea

Attended me—but now in dark disaster

I cry for help, and lift my heart
to Thee.

O matchless Christ, whose pitying love
and kindness

Would stoop to succor such poor
wrecks as I,

Calm Thou my storms, and, oh! heal
Thou my blindness,

And bring me to the harbor by and
by.

The hypocrites within the Church
are few in comparison with the hypocrites
outside the Church.

The Virginian Home and Training School

For the Feeble-Minded and Epileptic
Established 1893.

For terms and information, address
MISS M. GUNDRY,
Falls Church, Fairfax County, Va.

The Bishop Payne Divinity School

The accredited Seminary of the Church
for training colored men for the ministry
The thirty-ninth session opened September
21, 1917.

For catalogue and information, apply to
REV. C. B. BRYAN, Dean
Petersburg, Virginia

STUART HALL

STAUNTON, VA.

Formerly Virginia Female Institute)

Diocesan Girls, School of Virginia and
Southern Virginia. College preparation,
Music, Art, Expression and Business Courses,
Faculty and equipment of large school with
small classes and individual attention. Large
grounds and indoor athletics and outdoor
sports under direction of Physical Trainer.
Seventy-fifth session opens September, 1918.
For catalogue apply to

STUART HALL, Staunton, Va.

National Cathedral School

For Girls. Fireproof building in Cathedral Close of 10
acres. 100 resident pupils. College certificate privilege.
Music, Art, Advanced, and Special Courses.

THE BISHOP OF WASHINGTON,
President of the Board of Trustees.
JESSIE C. McDONALD, M. S., Principal.
HELEN L. WEBSTER, Ph. D., Academic Head.
Mount St. Alban, Washington, D. C.

The Chamberlayne School

A COUNTRY BOARDING AND DAY SCHOOL
FOR BOYS AT RICHMOND, VA.

Seventh session begins September 20, 1917. Location:
Stop 25, Westhampton Line. New buildings.
Ten acres of ground. Two large athletic fields.
Boarding department limited to 25. For catalogue,
address

C. G. CHAMBERLAYNE, A. M., Ph. D.
Headmaster

CHATHAM Episcopal Institute

FOR GIRLS CHATHAM, VA.
Rev. A. M. Randolph, D. D., LL. D., Episcopal Visitor
Rev. C. Orlando Fraden, Rector. Beautiful and
healthful location, 10-acre campus. Modern equipment.
Athletics, Gym, College Preparatory, Music,
Art, Domestic Science, Expression. Certificate
admits to leading colleges. Catalogue
Mrs. Elizabeth May Willis, B. P., Principal, Box 13

The Divinity School of the Protestant Episcopal Church in Philadelphia.

Founded by Bishop Alonzo Potter in
1862.

Special students admitted. Privilege
of attending course of special study at
the University of Pennsylvania.

For information address the Rev.
George G. Bartlett, S. T. D., Dean, 5000
Woodland Avenue.

Ascension.

Perhaps one of the results of the world war will be a wider and wiser appreciation of the lessons of Ascension Day, which has been a rather neglected festival in the past. For, the war, with its enormous destruction of young lives on this earth, is making us ponder more anxiously what it is that we mean—or should mean—by the life beyond.

True, we cannot possibly ascertain or comprehend its details. But we can at least rid ourselves of mere carnal notions, and also of mere gaseous notions, about it.

We are prone to think of our Lord's resurrection as a return to His former fleshly conditions—because it was a bodily resurrection.

Or, rejecting that error, we are in danger of thinking His resurrection is merely a phrase for some proof of His continued existence as a soul. And to our minds there is something unsubstantial in this; we cannot conceive of a formless personality.

But if we will only take the Gospel stories of the appearances of the risen Christ—just as they stand—we shall see that He had entered another kind of life, but had entered upon it in His complete humanity. He has a body; but it is a spiritual body. It comes from His physical body; it is the blossom from that seed; and it is to lead the existence of a blossom not of a seed—as it were, in the free air, not in the dark and constricting mould.

It is quite evident from the evangelic record that the Ascension of Jesus—His passing into the realm and activity of the celestial world—was the natural, inevitable concomitant of His Resurrection. Indeed, it may be justly asserted that the Resurrection was the Ascension.

Only, for purposes of manifestance, the Risen Lord deferred the event which announced and symbolized His new life, until His disciples should have had ample proof that it was indeed He Himself whom they met and saw and listened to during the forty days after Easter.

It was what we call miraculous when human eyes beheld Him and human hands touched Him in those days.

And it did not indicate the sort of existence and operation which they who are henceforth raised from the dead are to have.

Ascension Day proclaims that it is the same Jesus who now lives, but that He lives a different life. It is a life whose manner we cannot now understand. The disciples saw Him and knew Him, and then "a cloud received Him out of their sight." It was a cloud of glory; nevertheless it veils.

We know that He has gone to prepare a place for His faithful servants, that where He is they may be also.

Which means that the human life beyond the grave will not be a mere continuance and duplication of the human life here, but will be a larger, freer,

more glorious power and joy. But it will be the life of the person who once lived here.

That is the teaching of Ascension Day.—The Palm Branch.

The obtuseness of the body always disinherits the soul. For when the body usurps dominion the freedom of the spirit is impaired. The soul is like an eagle which is confined to the barnyard when he was made to wing his flight through vast reaches of the upper air. The soul is imprisoned in the inch instead of journeying in the infinite. The spiritual powers, which were intended to explore the secrets of God, move on the surface of things. And so it comes to pass that, being straitened in ourselves, the grace of God is straitened. God has no large, open medium through which to pour His holy power. And because of lack of power we cannot hurl iniquities from their thrones. We see the evil tyranny, but we cannot move it! We command

it to go, but it laughs in our faces! "This kind goeth not out but by prayer and fasting."—J. H. Jowett.

The Divine energy which braces the mind and heart for noble deeds; the peace which results from perfect reconciliation to God; the consolation imparted to the soul by His Spirit—these are the open secrets of religion. They are open and clear as day light. But from the unbelieving, from the proud, from the worldly, and from the disobedient they are concealed. Being unfelt they must be unknown, for they are revealed to the heart rather than to the intellect.—T. Jones.

J. B. Legg Arch't Co. Churches, Public Buildings, Residence, Stores, Landscaping, Etc. 1948 Ry. Ex. Bldg., St. Louis, Mo.



HERBERT C. CHIVERS,

ARTISTIC HOMES

a 1000-page plan book \$1. All home-loving, home-building people need it in their library for style, guide and economy in building. 2000 plans and designs. Get my ready-cut circular.

ARCHITECT, ST. LOUIS

Miller & Rhoads

"The Shopping Center."

For the retail Dry Goods and Department Store trade.

In the heart of Richmond, when you are here; and Our Mail Order Department Serves you at your home.

BROAD AND GRACE STS.

CORNER 6TH ST.

RICHMOND, VA.

R. Geissler, Inc.
56 West 8th St. New York City.

* Church *
Furniture
Furnishings
Decorations
Fabrics and Embroideries.

Established 1877

PREPAREDNESS FOR THE CHURCH

Never in the history of the country has the Church's responsibility in upholding the ideals of the nation been so great. In rendering its share of the essential work, its buildings should provide for maximum efficiency in every department. Consult the leading specialists in all branches of church improvement, construction, alteration, etc.

Designs will be prepared indicating how contemplated changes, etc., can be effected. Local labor will be availed of when desired for the constructive work, the artistic and elaborate enrichment being executed under the supervision of our New York artists.

Send for photographs of church interiors showing changes and improvements that have been accomplished, with memorial gifts included as a part of the scheme.

J & R LAMB

23-25-27 Sixth Avenue NEW YORK

Southern Churchman

Catholic for every truth of God; Protestant against every error of man.

REV. EDWARD L. GOODWIN, D. D.,
Editor.

SOUTHERN CHURCHMAN COMPANY,
Publishers.

Vol. LXXXIII.

RICHMOND, VA., MAY 4, 1918.

No. 18

THE POWER OF THE PULPIT.

It has been said again and again by wiseacres of limited outlook that the preacher's day is past. In this age of intellectual activity and wide diffusion of knowledge, when men can read far better sermons at their firesides, if their taste in reading runs that way, than they can hear in their churches, and since their notions of religion have become so much wider and more practical, it is no longer to be expected that the influence of the pulpit should be what it was in former times. The people are no longer dependent upon it for instruction and guidance as they used to be before the days of sociology and liberalism and theosophy and the Sunday newspaper. So it is said and so many have come to believe: but the facts in the case do not bear out this assumption, in spite of all the arguments brought to show that it ought to be true.

A few Sundays ago the Rev. Dr. John Henry Jowett, of the Fifth Avenue Presbyterian Church, New York, delivered his farewell sermon to a congregation to which he had preached a very simple gospel with a singularly persuasive power for seven years. In point of popular attendance, we are told, all American records have been broken throughout his ministry there. One thinks of Beecher and Talmadge, pioneers in sensationalism, and of the wonderful oratory and spiritual power of Phillips Brooks, and wonders if it be true. But we are assured that none of these had a church seating as many as the Fifth Avenue, and that here it was no uncommon thing but rather the rule for from one to three thousand persons to be turned away, and that frequently the house would be packed and the doors ordered closed an hour before the time for the service to begin.

It is easy to find superficial explanations for this exceptional case. Dr. Jowett is, of course, in many respects an unusually gifted man and one who has practically devoted himself to the ministry of preaching. His reputation has gone abroad from such an influential center and his congregations were composed largely of visitors to New York from all parts of the country. All of

which may be granted and yet not alter the fact that this talented man found in his office of preacher room for the development and exercise of all his intellectual and spiritual powers, and that by his simple and unadorned preaching and the power of the message which he brought he gained the ear and the assenting heart and conscience of multitudes quite as large as those which in past generations hung upon the words of the great preachers of their day.

And when these factors of unusual talent, a widespread reputation, and an unnumbered constituency to draw from are taken into account, the case of Dr. Jowett is seen to be striking rather than exceptional. Everywhere there are preachers with but ordinary natural gifts, who are almost unknown outside their little communities to which visitors rarely come, who preach Sunday after Sunday to congregations proportionally larger than those that have crowded the broad spaces of the Fifth Avenue Church. Men who are without the great preacher's exuberant imagination, keen insight and ready flow of language, who have never known the inspiration of a great audience, who are awkward, who are overworked, who are slow of speech, yes, who are positively dull and uninteresting except to those who love them, still gain and hold their regular, not transient or occasional, congregations of hearers far larger, all things being taken into account, than those which have crowded to hear the more unusual preachers of our own or of other times whose popularity has been considered phenomenal. Great preachers arise from time to time and deliver the message God has given them and pass away, but the power of preaching, the influence of the Christian pulpit, the readiness to hear the gospel spoken by the lips of men, does not and will not pass away. The fashion of the world's thought, and to some extent of the Church's thought, changes as other fashions change. Ideas and fads, methods and expedients, come and go with each generation. But the great facts of religious experience and the great needs of the human soul remain the same. They were perfectly known to Him who made it the primary charge and the essential duty of His ministers

from the Apostles down that they should be preachers of His gospel. The power of their mission He lodged in the word itself rather than in the ability or the personality of the preacher, but the Holy Spirit is able to use both for the furtherance of His gracious purposes. The humblest preacher, therefore, if so be that with singleness of mind and with his utmost of prayerful preparation he approaches his sacred task, may be assured that he will not lack a hearing and that his words shall not be without power.

Most unhappily there has been a tendency in our own Church in the recent past to speak slightly of preaching and to deprecate the value of the sermon as compared with other parts of the Church's ministrations. And strange to say, this sadly mistaken view is insisted upon by the Clergy of a certain type rather than by the laity, whose instincts, perhaps, are more to be trusted. We have heard and seen it asserted with tiresome reiteration that the purpose of church-going is to worship and not to hear sermons; which is as sensible as to assert that the purpose of breathing is respiration and not inspiration. "We know what we worship" is the ideal, or, as the Revised Version has it, "We worship that which we know." The worship of God waits upon the knowledge of God. The deepest craving of the Christian soul is to "know Whom I have believed"; and it is pre-eminently the province of the prophet, that is, of the preacher, to interpret God to the spiritual apprehension of His worshippers, that they may "worship Him in spirit and in truth." That the element of worship is somewhat slighted as we suppose by some of our Christian brethren in their assemblies is no reason why we should slight the preaching of the word. And because the very honorable and worthy title of "preacher" is popularly given to their ministers is no reason that our own should scornfully repudiate it while insisting upon the ambiguous and, in its popular meaning, the far weaker and less significant designation of "priest."

Nay; let those who are sent to preach the gospel magnify their office, not by vaunting themselves in it but by making full proof of their ministry

therein, and though the world in its wisdom shall think scorn of its effectiveness the hearts of sincere men will still make response and the Spirit of God will yet be found making use of His ancient and chosen weapon. The tremendous, unestimated and inestimable power of the Christian pulpit has not passed, and will not pass so long as a true preacher stands there with a message from God upon his lips and the fire of God burning in his heart.

Rogation Days. We must not fail this year to offer with especial faith and sincerity our Rogation-tide prayers. Certainly the season has a meaning at this momentous time which in the days of our superabundance and careless wastefulness it may have seemed to lack. When our supplies were more than we could use and prices too low to recompense the farmer for his toil, and when in case of failure of our own crops the resources of the world were put at our command by our great systems of transportation, it seemed to our self-sufficiency an almost superfluous thing to ask importunately for that of which we thought ourselves assured. It is very different to-day. The smiling earth has not refused to yield her increase nor the vast highways of the seas to bear our commerce, yet all human prevision is found at fault. In perhaps the most momentous crisis in the world's history men's faces blanch with apprehension as they view the narrow margin between the supply of available foodstuffs and the point of starvation for thousands and the breaking down of the defenses of human rights and liberties. If our harvests should fail this year, fail of an abundance far beyond our own necessities, it would entail consequences of incalculable disaster so far as our foresight can discern. The issue is too great to be left to an insensate aggregation of so-called laws and forces which men call nature. To that reasonable Power and Goodwill which is in nature and above nature, to the God of lovingkindness we will make our plea, with a deepened consciousness of our dependence upon His bounty and of our past folly in trusting so complacently to the abundance of our resources or our possessions.

Suppose we want to be good; truthful, pure in heart, single in purpose, Christlike in temper. Are these wrought in us on the instant? No, you and I know it is not so. We know that each morning we wake to a two-fold fight, with the world outside and with the self within. God help us if patience fail. God help us if there be not something within which keeps firm hold of the exceeding great and precious promises: which will not suffer faith to fail, that He that hath begun a good work will perfect it; which will not be disheartened at slow progress and which keeps our faces turned towards the place where the crown and glory are.—M. R. Vincent.

Letters to the Editor

In this department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letter to the Editor" will appear in our columns except over the signature of the writer.

PATRIOTISM IN SUNDAY-SCHOOLS.

Mr. Editor: Several weeks ago you referred in an editorial to the puzzling situation which confronted both scholar and teacher when they are urged to give their funds to missions, and at the same time to conserve their funds to purchase Thrift Stamps. We have partly solved that matter in our Sunday-school. Every class has a Thrift Stamp card; with their offerings stamps are purchased and inserted in the card, then at the end of Lent the cards, together with the contents of the mite boxes, were given to the missionary work of the Church. I have no doubt that the Board of Missions would be willing to accept these stamp cards all filled out, but we had some one in the congregation to buy them from the Sunday-school at their face value, and then this money was sent as our Lenten offering.

We are using the Thrift Stamp cards in every class. It serves to bring constantly before the children the importance of aiding the government in this way, encourages them to have their own stamp cards, and at the same time has had the effect of increasing their offerings in Sunday-school.

At Easter, instead of our usual custom of giving a potted flower to each child, we gave a tomato plant in a pot much to the delight of the children. Those plants are in several instances the beginning of war gardens, they have served to interest the children in food production, and the children have interested the parents.

P. N. McDONALD.

Morgantown, W. Va., April 20, 1918.

BISHOP ISRAEL'S ACTIVITIES.

We take the following from a private letter from the Rev. Roy Irving Murray, who it will be remembered, accompanied Bishop Israel to France, and afterwards took charge for a season of the American Church at Rome. The letter is dated at Rome, March 17th:

"The Bishop is getting to be a well-known figure along the American line, as it is called, and when the men in any one camp hear that he is to visit them again, they do not hesitate to express their delight in a truly American way.

"It may be of interest to know that the Bishop, as Bishop in charge of the American congregations in Europe, visited our church here in Rome on the second Sunday in Lent, preached, confirmed and met with the vestry. The rector is in America, or rather, is at the moment, on the sea, returning to Rome. Later that same week, the Bishop visited one of our aviation camps in Italy, and, finally, left Rome for the Italian front. I have since had a letter from him, telling of his safe return to Paris."

Mr. Murray also incloses a letter from an American boy who had just

qualified as a civilian pilot in the Italian aviation service, and had but twelve more stunts to do before becoming a military aviator. He writes:

"The dear old Bishop was fine and the boys enjoyed him as much as was possible under the circumstances. The services were largely attended, and I had to warn him about the numbers that I thought would communicate. He did not expect so many. We have been talking about his visit ever since. He was to have a 'ride' in one of the big 'busses,' but I think the weather did not permit. I hope that you will tell him how much we enjoyed his presence with us and also how sorry I am that my time happened to be fairly well occupied, making my attention to his needs, etc., very poor. He is a grand man and a Bishop that the Church may hold before the world as a mighty fine example. I only wish we had a whole raft of priests like him—we need them."

THE LATE ARMENIAN PATRIARCH. RELIEF WORK FOR HIS PEOPLE IN DESPERATE CONDITION.

Mar Shimun, head of the Assyrian Church, has been slain, according to a cablegram received by the State Department at Washington recently. This same cablegram brings word that the Russian troops in Persia have been completely withdrawn from the region west of Lake Urumia. Fighting is still going on between the Mohammedan tribes and the Assyrian Christians. Severe famine conditions prevail and it is feared that most of the Assyrian men may be killed and the women and children left desolate and unprotected.

Mar Shimun is the first political head of a nationality who has paid the supreme sacrifice in this war. The kings of Belgium, Servia and Montenegro and the former czar of Russia still live, but the civil and religious head of the Assyrian Christians has fallen. To his people he was both King Albert and Cardinal Mercier; and the Assyrian Highlanders who mourn his loss are a gallant remnant who perhaps at this very hour are defending their women and children against armed Mohammedans.

In 1903, when a boy of sixteen, Mar Shimun was selected to become Catholicos, or patriarch, to succeed his uncle, Ruwel (Reuben) Mar Shimun, who was on the point of death. He was consecrated Catholicos on the 12th of April of that year. His later development brilliantly justified the hopes set upon the youth. In 1915 he was physically very handsome, with red cheeks and black hair, already sprinkled with grey. To all he showed the fine courtesy traditional in his family; and to his own people he was fatherly.

He was educated by native teachers and by members of the mission established by Archbishop Benson of Canterbury at the patriarchal seat, Qudshanis (Kochannes) in Kurdistan. As one hundred and thirty-eighth Catholicos of the East, he maintained the ancient tradition. Consecrated from birth to the service of God, like the Nazirites of old he never ate meat in his life. In Lent he and his flock underwent a most rigid fast for fifty days, Sundays included. He is in every way a model to his people, who almost worshipped him.

Benjamin Mar Shimun was the eldest of five brothers. One of these, Hormuzd, was a student in Constantinople when the war broke out; he was carried to Mosul and has not been heard from since. Another, Eshia (Isaiah), died amid the hardships of the summer of 1915. David has been the leader of

the Assyrian forces in holding the border against the Kurds; his son, brought up as a Nazirite will, if approved by the people, normally become the next patriarch.

Next to Mar Shimun in influence was his elder sister, Surma. Finely educated in English and Syriac by the Archbishop's Mission, she became a recognized authority on canon law and Church history, and at the same time used to show hospitality to the visitors, who formerly flocked to the patriarchate twenty-five to a hundred at a time.

The late Bishop Collins, of Gibraltar, visitor Mar Shimun in 1907, and was deeply impressed by the patriarch and his people. He wrote: "The poorest Syrian of the mountains has preserved a national dignity, courage and a freshness which are lovable."

Paul Shimmon, personal representative in America of the late Mar Shimun, on hearing of the latest calamity in Persia, expressed a profound sense of his race's loss in the death of the patriarch. He said: "The five thousand Nestorian Christians who have made their home in America are in deep mourning for their racial and religious head. They are also very anxious about the safety of their relatives in Urumia and Salmas." Mr. Shimmon has a daughter, a mother and three brothers, and many other relatives in present peril; nearly every Assyrian family in America is in similar anxiety. Bishop Burch, of New York, Honorary Vice-President of the Assyrian Committee, was deeply pained on receiving the news of the death of the Assyrian patriarch.

Officials of the Presbyterian Board of Foreign Missions expressed their deep solicitude for the sufferers; and at the offices of the American Committee for Armenian and Syrian Relief, 1 Madison Avenue, New York, the Executive Secretary, Mr. Charles V. Vickrey, expressed his sorrow at the death of Mar Shimun and gave immediate assurance that all American relief workers in the district would remain on the field. "The cablegram just received," said Mr. Vickrey, "does not diminish, but rather increases the necessity of relief work in that section. It will be noted in the cablegram that it is the Syrian men who are in danger of extermination by death and that thousands of women and children will be left destitute, dependent upon American aid for food and shelter. All of our relief workers, including missionaries, physicians and teachers remain on the field. They have lived for years among the people, know their language and are held in high esteem by all. We feel assured that they will stand at their posts and other American workers will be sent to relieve these just as soon as conditions make it possible."

As early as 1915 America began to help feed and clothe sixty thousand refugees, in the plains of Urumia and Salmas. As the time went on conditions grew worse and despite the systematic relief carried on under the auspices of the American Committee for Armenian and Syrian Relief, here in America, in raising of money and planting seed corn, the supply of foodstuffs in Persia is still inadequate; the last cablegram dispatches have brought reports of terrific famine and of an increasing death rate from starvation.

The total amount of money appropriated by the American Committee for Armenian and Syrian Relief, of which Cleveland H. Dodge is Treasurer, for relief work in Persia up to April 3, 1918, is \$1,931,732.48. The money has been cabled through the State Department and has been given out in the

form of food and clothing to the most destitute refugees, by the American relief workers.

The cablegram referred to above is this:

Following from Tabriz: "No communication, Urumia, Salmas several weeks. The last reports were of famine Urumia. Mar Shimun killed, and fighting continues. Most of Syrian men may be killed, leaving the women and children absolutely desolate and unprotected."

ROBERT LANSING,
Secretary of State.

JAPAN'S POLICY TOWARD ASIATIC PROBLEMS.

By Dr. R. B. Teusler.

(In a recent voluminous supplement to the New York Evening Post dealing with Japanese problems, Dr. Rudolph B. Teusler, our distinguished missionary physician of Tokyo, than whom few men are better prepared to speak intelligently on Japanese sentiment, contributes the following interesting article.—Ed. S. C.)

All the world save Germany has at last realized that the old standards of secret diplomacy and coercion of weaker nations by force must go, and that in their place justice and liberty must prevail in international life. In one sense, if it is possible, this issue between right and justice on the one side, and selfish ambition backed by force on the other, is fraught with more serious consequences to the Orient than it is to the Occident. The people of the East have afforded a happy hunting-ground to the nations of the West for more than a hundred years, and the establishment of self-determination for nations as one of the fruits of victory to our arms in this war will change the destiny of the Orient.

Peace based on justice and equal rights to all nations, whether they are great or small, is one of the fundamental issues of this war for which we are fighting, and only through the destruction of the aims of Germany can this be attained. Otherwise, if the examples of the past are to furnish the lessons for the future there will be no peace, but only a temporary cessation of hostilities in preparation for a still greater war. In clearer terms the demand is the Christianizing of international relations and the establishment of social righteousness and fraternity between the nations of the earth. The task of applying these standards is immense, but the benefits to the whole human race are immeasurably greater, and we should not shrink from facing the issue squarely. Systems of commercial monopoly should cease. Colonial expansion, "spheres of influence," the domination of weaker nations for the benefit of their conquerors, all this exploitation as practiced to-day has not only deep-seated wrong in it, but it forms a constant source of friction between the great nations of the earth, and there will be no permanent peace until it is done away with.

Back of it all and largely responsible for it all is the Phariseism of the white races. They make what they are pleased to call international laws which they apply to themselves only, and they make quite a different set of rules to govern their relations with the other races of the earth. Until the European races realize and are ready to admit that in the last analysis they are not superior to the nations of the East it will be impossible to apply international law with equal justice to all. The intellectual horizon of natural

life throughout the Occident has not kept pace with its mechanistic and economic development. As a result our people are intensely provincial and intolerant in their conception and application of race questions.

Some one has truly said that the three great curses of the world are famine, pestilence and war. Transportation can and does relieve the first; the science of medicine is fast alleviating the second; the application of Christian principles to international relations will do away with the third. But to accomplish this the people of the West must individually learn to view their relations with the people of the East in an entirely new light, and grant to them exactly the same privileges and treatment they exact from one another for themselves. Because Germany is thinking in terms of the Middle Ages and has lapsed into barbarism is no excuse for us to trim our international relations by nineteenth century standards, or hesitate to insist upon the spread of liberty and justice throughout the world. Race prejudice is largely the product of ignorance and back of it stands the grim reality of war. Until we learn to put aside racial valuations and substitute the law of justice and right in international life we cannot hope to do away with it.

As an evidence of both our ignorance and our unjust prejudices, note how the people of the West criticize Japan for doing the very things which she has learned from the governments of the West, both by example and precept to be right. The ambitions of her capitalistic and the clash of economic forces drove Europe to her policy of colonial expansion at the expense of the East, and yet because Japan, overburdened with population and struggling for her very existence, has put into practice these same principles she has been looked upon with suspicion by the people of the West, and it is almost impossible to make them realize or appreciate that she has done no more than follow the lead of the great powers of Europe. Great danger lies in this example which the West has set for the East. Until the status quo is changed we cannot blame Japan if she applies to her neighboring countries of the East the same treatment she has seen Europe apply to the whole of Asia. Remember that the four great nations of Europe before this war had staked out in Eastern Asia, each for their own individual use, spheres of influence totalling in all some 3,406,000 square miles of territory, including parts of Manchuria, Mongolia, China proper, and Tibet. It is interesting to compare with this figure the sphere of influence marked out by Japan, which totals a little over 200,000 square miles, less than 6 per cent of the amount reserved by Europe. In spite of this great disparity between the influence of European nations in the mainland of the Far East and the influence of Japan, it should be remembered that there are nearly 350,000 Japanese in China, and that she has invested there some 500,000,000 yen, which about equals the British investments in China. As the world to-day interprets international relations, therefore, Japan possesses very definite rights and responsibilities in China.

It was Europe, not Japan, who originated "spheres of influence" and started the partitioning of China. Also we must not forget that Japan was forced into the greatest war of her history through the advances of Russia in Asia, secretly urged on by Germany; and that following the victory over her powerful enemy she had no alternative except to follow suit in establishing

on the mainland of Asia special privileges, which if acquired by other nations would seriously jeopardize her very life. Remember that the problem of the Far East is the problem of Japan, and if "territorial propinquity creates special relations between countries," certainly Japan has more rights on the eastern mainland of Asia than any other country, because her possessions are contiguous. Until international custom and usage is changed, Japan is well within her rights. This is not stating that present international customs are right, but we cannot make one law for Japan and another for Europe, and then object if Japan refuses to abide by it. The recent Lansing-Ishii agreement makes this fact pretty clear. In reality, Asia is powerless to assert her rights, except as Japan can speak for her.

The Great Commission

THE LEPER COLONY IN PORTO RICO.

A recent number of the "Porto Rico Progress" describes the leper colony, established on Cabras Island, near the entrance to the harbor of San Juan. The surroundings are described as desolate in the extreme, and the provisions made for the comfort as well as the amusement of the unfortunates segregated there are very meagre. The lepers, however, are not without their friends, of whom they speak loyally; and especially of one, the Rev. Harvey P. Walter, a missionary of the Church in San Juan:

"Mention his name at Cabras and you will hear a sort of litany that runs thus: Que bueno es! Bendito sea! Que buen hombre! And whether you know Spanish or not that will tell you that it is heartfelt love and gratitude. Mr. Walters is the one regular visitor the island knows outside of the Sanitation Department. He goes there twice a month and he does not go empty-handed to preach. There is a society already formed among the lepers; an organization with a long, dignified name—the Benevolent Recreational and Lucrative Society of Cabras. Officers are elected and meetings held. Just what the lucrative ends are it would be hard to say, but if it allows pleasant play to the imagination of hopeless sufferers it can justify any name in the world.

"The women have their quarters apart, there are fifteen of them, ten less women than men. But they are just as cheerful in the face of as terrible a fate.

"The doctor stopped in front of the first door in the women's section. 'Buenos dias, Concepcion,' he called. 'A good morning, doctor,' was the answer of a voice that in its cheerfulness had a note of resignation. The door was opened and Concepcion, eighteen years old, sweet-faced and smiling, though three years a sufferer, came out. She was glad to see Dr. Corona and he was glad to see her.

"She's always happy because of her goodness," he said in her presence. 'She has faith in God and knows that her suffering will have its reward. Isn't it so, Concepcion?' And Concepcion smiling said it was so, that God was very good and she would be patient. 'How do you spend your time?' she was asked. 'I sew now,' was the reply, 'but it is getting harder and in a little while I won't be able to.' She

held up her hands to show why she wouldn't be able to, and the visitor wished he had asked some other question.

"The story is the same throughout. All know and all accept their lot. There is the inevitable undercurrent of sadness, but very little surliness."

Alaska.

A telegram to the Board of Missions from our Mission at Fort Yukon, Alaska, gives the information that Dr. Grafton Burke, in charge of St. Stephen's Hospital, left Fort Yukon on April 15th in response to an emergency call from Vilhjalmur Stefansson, the Arctic explorer. When he sent the message asking for help from our missionary physician, Mr. Stefansson was lying at Herschel Island seriously ill with what was supposed to be typhoid fever.

Dr. Burke will make a three hundred-mile journey on foot through one of the most desolate sections of Alaska in order to save Mr. Stefansson's life, if possible. It is probable that Archdeacon Stuck, who has been making a winter journey along the Arctic coast, reached Herschel Island soon after Stefansson's messengers started for Fort Yukon. When Archdeacon Stuck was last heard from, he was at Point Hope. This was in January. He expected to start about February 1st for Icy Cape, Point Barrow, Flaxman Island and Herschel Island. From the last point, he expected to journey overland to Fort Yukon, arriving probably about May 1st.

The Presbyterian Board of Foreign Missions has just closed its fiscal year with a surplus of \$5,000. Its total expenditures for the year were just under \$3,000,000, the gifts of congregations and individuals for regular work were \$350,000 more than for 1917.

During the whole time Christ was on earth, only two people gave enough to attract His attention, and they were both women.—E. J. Brown.

Church Intelligence

Bishop Brent; Senior Chaplain, American Forces in France.

Under a new organization of the chaplain forces in France, word of which has just been received, Bishop Charles Henry Brent, D. D., has been appointed by General Pershing as senior headquarters chaplain. According to this plan, the chaplain forces in France will be under the control of a chaplains' office at general headquarters, which will represent the body of chaplains to the commanding general and his staff. This office will consist of three chaplains appointed by the commanding general, and known as general headquarters chaplains, one of whom is designated as senior chaplain. To this post Bishop Brent has been appointed, with the rank of major. He has two aides, one a Roman Catholic, the other a Protestant. It will be their duty to keep in touch with every sector occupied by the American forces, provide for ministrations wherever needed, and in many other ways have a general oversight of the commissioned chaplains.

Bishop Brent has been in France for a number of months, actively interested in the work of the chaplains and of the Y. M. C. A. General Pershing and Bishop

Brent have long been on terms of close personal friendship and mutual attachment.

Planning For Better Equipped Ministers.

Representatives from all the theological seminaries will be in New York May 1st and 2nd, to attend the fifth meeting of the Theological Council of the General Board, which is formulating a new canon for the training of ministers. Besides the representatives of seminaries, there will be representatives from the Provinces.

The most important business will be the Council's action on a report offered by Dean Bartlett. After a year's work they are ready to propose to the Council changes in the present canons. These changes will correct much of the indefiniteness of the present canons, and bring the requirements of those seeking the ministry more in harmony with the modern needs by allowing elective and alternative subjects of examination, thereby recognizing specialized training and unusual attainments on the part of the candidate. The new proposals allow a large amount of freedom in dealing with candidates of a mature age, with those of foreign birth and with those from other communions.

The report of the coming Council meeting will be published for the consideration and suggestion of all interested. It is hoped that Church-wide discussion will enlighten the Council, and enable it to make a final report to the General Convention, that will be representative of the wisdom of the Church. The one ambition in the minds of the Council is to have free discussion before the General Convention so that the action of the Convention will embody the conviction of the Church and become a canon obeyed as well as enacted.

Mr. Blanchard Randall, of Baltimore, Md., has been appointed by the Board of Education of the Province of Washington as its representative on the Council for the Education of the Ministry. Mr. Randall has been a delegate to the General Convention for many years; he is a member of the Board of Missions and will bring to the Council valuable suggestions.

The Authorized Church Flag.

Churches and Christian societies have been quick to order the new Church flag. This flag has been selected by the joint action of the government, the Protestant and Catholic Church authorities, and is the first official emblem of its kind. It is the one thing that may be legally placed above the American flag, and that during religious services in church, on board ship, at cantonment or army post. It is stated that flags provided at this time may be retained after the war and used as a flag of worship and service wherever it is deemed appropriate by Church authorities.

The flag in question is a triangular white pennant with a blue Latin cross placed horizontally in the center. A good size for outdoor use is three feet by eight feet six inches. The pennant is three times as long as it is wide. The long bar of the cross is the same as the width of the pennant, and the short bar one-half the length of the long one. The other form of the flag is a blue Latin cross on a white rectangular ground, the latter being one and a half times as long as wide. The proportions for the cross are the same as those first given. Both flags may be used for draping within a church, but

only the pennant should be flown from a vertical pole.

The Bible Society and Its War Job.

The American Bible Society is out with its books in a Hospital Edition, ready for American boys who have been wounded in France, brought home to get well, and are far enough advanced toward recovery to be able to read. Friends of the venerable Society are saying that it is about as forward on its job as anybody in sight. These editions are in large type, with suggestive binding, and are the Psalms bound in one book, and the New Testament complete, bound in another. The editions sell for five and twenty-five cents, respectively, a little less than their cost to the Society, and apart from sales direct they are intended to be sold in numbers to people who are equipping hospitals. Insofar as the Society is able to command funds through gifts its purpose is to distribute the editions to hospitals everywhere.

These hospital editions of the Scriptures have at the back blank entries for names and dates, so that convalescents may keep them as souvenirs. Exactly similar books, with blank entries, have been made by Roman Catholics, the Douay version. Illustrating the spirit of co-operation which the war has fostered, the American Society offered to the Roman Catholics a set of New Testament plates, that duplication of expense and valuable time might be saved.

When the war came a year ago the Society immediately took steps to supply troops with the Scriptures. This the Society had done in all previous wars in which the United States was engaged. Within the first year of the war, wherein America has been concerned, the Society has offered to all chaplains pulpit Bibles for their own use, and New Testaments and other portions of the Scriptures to all troops reached by chaplains. Fearing this plan might not reach all, the Society promised the Y. M. C. A. one million copies of the New Testament khaki bound for the army, and blue binding for the navy. So far as known, this is the largest single grant of the Scriptures ever made.

The record of the first year in the war is the distribution by the Society of 2,231,831 copies—a record far surpassing anything thought possible to attain, when the obstacles of manufacture and considered. The Society buys much of the peculiar thin paper which it uses in Minnesota, and last winter it was found impossible to get the paper through. Moreover, owing to lack of coal and the extreme weather, Bible presses were shut down. In addition to Bibles made and sent out by the Society, other publishers have entered the trade, and practically every set of plates in existence has been drafted into service. The Society states that it is ready at this time to supply hospitals with its hospital editions, but that it is going on with a second year of Bible distributing among men still at the front.

Seamen's Friend Society.

Caring for the hundreds of sailors who have landed at the port of New York in the course of their work in transporting war supplies has in the past year assumed an increasing importance, judging by the records of the American Seamen's Friend Society, 76 Wall Street, New York, which has just closed its fiscal year. It is estimated that more than 200,000 sailors constituted the aggregate attendance at

the Sailors' Home and Institute on the North River water front.

During the coming year a new field of opportunity for the Society's international work will probably be opened with the establishment of a social headquarters for sailors in Cristobal, Colon, at the Atlantic end of the Panama Canal Zone. This work was first undertaken with the co-operation of former Governor George W. Goethals, and plans are now being completed with the approval of Governor Harding of the Zone.

Training School For Chaplains Opens Second Session.

Sunday, April 21st, at three o'clock, the second session of the Training School for Chaplains was formally opened at Camp Zachary Taylor, Louisville, Ky., with an enrollment of ninety-one newly appointed chaplains and approved candidates.

Churchmen at A. and M. College, Bryan, Texas.

Great numbers of men chosen under the selective draft law are coming daily to A. and M. College. In order that St. Andrew's Church, Bryan, may get in touch with newly arrived Churchmen, I most earnestly request rectors of parishes to send me the names of men coming to A. and M. College.

I have found Churchmen from Buffalo, N. Y., to San Francisco, and from Denver to Galveston here, but up to the present have received no information from the rector of any parish in the United States.

The Rev. H. B. McC. Jamison, Rector St. Andrew's Church, Bryan, Tex.

Clergymen Wanted in Y. M. C. A. Work in France.

According to a cable received in this country from the Y. M. C. A. headquarters in Paris, twenty ministers of different communions are wanted in France for six months to speak to the American troops. The names of the clergymen of the Episcopal Church given in the cable are: The Rt. Rev. Dr. T. F. Gallor, Bishop of Tennessee; the Rt. Rev. Dr. C. E. Woodcock, Bishop of Kentucky; the Rev. Drs. Stires and Slattery, of New York, and the Rev. Dr. Mann, of Boston.

Bishop Lloyd and Archdeacon Schofield Reach New York: A telegram received from Dr. John W. Wood announces the safe arrival in New York on April 29 of Bishop Lloyd and Archdeacon Schofield, and states that both are well.

CUBA.

Rt. Rev. H. R. Hulse, D. D., Bishop.

Lenten Services.

Throughout the Island of Cuba and the Isle of Pines the Lenten and Holy Week services were very largely attended, and the Easter congregations were much larger than usual. The Archdeacon of Havana spent Holy Week and Easter on the Isle of Pines delivering the addresses at the "Three Hours" service, and preaching on Palm Sunday at Santa Barbara, and McKinley, and on Easter at Columbia Santa Fe and Nueva Gerona.

The Rev. W. H. Decker has charge of all five missions on the Isle of Pines, and ministers to them all once every fortnight. Every other Sunday he must make a trip of seventy miles and hold three services, and deliver three ser-

mons. For his work he makes use of an automobile.

He and Governor Pack, formerly of the Philippine Islands, have held patriotic meetings at all the centers of population on the island. About fifty young men from this little island have gone to the front, and the Red Cross Society of the Isle of Pines has a larger membership than that of Havana.

Dean Myers as Chaplain: It is likely that when these notes appear, the Very Rev. G. B. Myers, Dean of Holy Trinity Cathedral, will have gone to Santiago de Cuba to act as chaplain pro tem for the American troops stationed there.

NEWARK.

Rt. Rev. E. S. Lines, D. D., Bishop.
Rt. Rev. W. R. Stearly, D. D., Coadjutor.

The Sunday-school Lenten offerings of the Diocese were presented at a service held in Trinity Cathedral, April 20, with an unusually large congregation and representation of the Sunday-schools. The address was made by the Rev. C. E. Betticher; the offerings for General Missions presented amounting to about \$7,500.00, a very considerable increase over the offerings last year. It is believed that when all the reports are received, they will amount to \$10,000.00; one-fourth more than last year.

The Rev. Robert F. Law has accepted the call to St. John's Church, Bayonne, as the successor to the Rev. A. S. Winslow, removed to Western Massachusetts.

The Rev. John C. Donnell has succeeded the Rev. Charles W. Popham, of Belleville, in the Y. M. C. A. service at Building No. 4, at Camp Dix, and any letter concerning soldiers in the camp, addressed to him there, will have consideration. The Clergy of the Diocese of Newark are in terms of three or four months, each doing work at the place named.

The fifth and last call for the year ending in May, for the Bishop's Church Extension Fund, has gone out to help the Church of the Incarnation at Ampere purchase a rectory on land adjoining the church property. A call from this fund made five times in the year is worth \$1,500, and it goes far to stimulate the mission church to provide a church rectory or parish house.

VIRGINIA.

Rt. Rev. R. A. Gibson, D. D., Bishop.
Rt. Rev. W. C. Brown, D. D., Coadjutor.

The Richmond Convocation.

The Richmond Convocation convened for its seventieth session on Tuesday, April 23, in St. Stephen's Church, Westhampton, Richmond, the Rev. James D. Gibson, rector. At ten o'clock A. M., a devotional service was held, lead by the Rev. P. A. Arthur. At eleven Morning Prayer was said, the preacher being the Rev. Cary Montague, Richmond's new city missionary. At one o'clock Convocation had lunch at the Ellett Country School for Girls, at which time they had an opportunity of seeing the splendid new school with its up-to-date and modern equipment. The first business session was held at two P. M. At this meeting the question on the raising of convocation funds was brought up. After much discussion it was made the order of the day at the following business session. At eight o'clock a special service in the interest of religious education was held. The Rev. J. F.

Ribble, President of the Diocesan Board of Religious Education, presided, and introduced the two speakers. Mrs. E. E. Osgood, of Emmanuel Church, Brook Hill, spoke on the particular problems confronting Sunday-school teachers and the value of conferences and training classes in helping to solve these problems. The second speaker was Mrs. Randolph Watkins, of Holy Trinity Church, Richmond. Mrs. Watkins in a very clear and convincing way persuaded all those present that the art of teaching, pedagogy, was absolutely essential in modern teaching.

Wednesday, April 24, after a Quiet Hour service held at ten o'clock, Holy Communion was administered by the Dean of the Convocation, the Rev. Charles Sydnor, at eleven o'clock, the preacher at this service being the Rev. W. E. Cox, rector of the Church of the Holy Comforter. At one o'clock a luncheon was served by the ladies of the congregation at the rectory. At two P. M. a business meeting was held and the order of the day called for. There was much to be said on both sides of the question as to the advisability of the Convocation, as such, endeavoring to raise funds for the benefit of some missionary work or other religious enterprise within its bounds. It seemed wise to the Convocation to take some definite action in this respect and a resolution was offered to the effect that for the time being the Convocation endeavor to raise no funds. This action, while apparently expressing the consensus of opinion of the members of the Convocation, does not, however, commit them to a final policy of entirely doing away with missionary work supported as heretofore by the Convocation. It does, however, give time for the thought of the men of the Convocation to crystallize before another meeting and to determine whether or not in this day of efficiency in the Church as well as in the business world the time has not come for the doing away of unnecessary machinery in the raising of the Church's funds. At three-thirty, an interesting essay on the subject of Church Attendance was read by the Rev. W. H. Burkhardt. The speakers for the essay were the Rev. G. Freeland Peter and the Rev. W. R. Bowie, D. D. Many constructive suggestions were made and keen interest among all those present was held throughout the entire discussion. At eight o'clock a missionary service was held, at which time the Rev. Cary Montague spoke of the work of the city missionary.

Thursday, April 25, the devotional service was led by the Rev. Walter Williams. At eleven o'clock Morning Prayer was said. The sermon was preached by the Rev. G. Freeland Peter, rector of St. James Church, immediately after which Convocation went into business session to hear the parochial reports. At one P. M. the Convocation was entertained at luncheon by the vestry of St. Stephen's at the Country Club of Virginia. At three P. M. the Convocation reconvened, finished hearing parochial reports, and after passing suitable resolutions of thanks to the congregation, vestry and rector of the church, adjourned sine die.

The Rev. D. Campbell Mayers, rector of Emmanuel Church, Greenwood, has arrived safely in France and taken up his work in connection with the Y. M. C. A. Mr. Mayers' congregation have adopted resolutions, which have been sent to him, assuring him of their pride in the fact that they have a representative engaged in this great work, that they are behind him in all his efforts and that their constant prayers will go

up for his safety and strength for his duties.

The spring meeting of the Convocation of the Rappahannock Valley will be held in St. Paul's Church, King George County, beginning Wednesday morning, May 1. All the members who can attend please notify the rector, Rev. W. Herbert Mayers.

S. S. WARE.

The vestry of Christ Church, Bowling Green, Ky., has extended a call to the Rev. Alexander Galt, rector of Ridley Parish, Brandy Station.

SOUTHERN VIRGINIA.

Rt. Rev. R. D. Tucker, D. D., Bishop.
Rt. Rev. A. C. Thomson, D. D., Suffragan.

Convocation of Southwestern Virginia.

The one hundred and second Convention of the Convocation of Southwestern Virginia was held at Amherst and Sweet Briar, April 23-25. Twenty Clergy were present. The Dean, the Rev. F. H. Craighill, presided.

The devotional meetings were conducted by the Rev. G. Floyd Rogers. His general theme was "Religion in War Times." These meetings were exceedingly helpful and timely. The congregation of Ascension Church with the visiting Clergy enjoyed them greatly. Sermons were preached by Bishop Tucker, Tuesday evening; the Rev. J. B. Dunn, D. D., Wednesday evening, and missionary addresses, Thursday evening, by Mr. E. C. Hughes, of the Archdeaconry, and the Rev. T. K. Nelson, formerly of China.

On Wednesday morning the Rev. R. B. Nelson preached the Convocation sermon, setting forth the necessity and activity of the voluntary chaplain in the camp. The practical essay was read by the Rev. W. G. McDowell on Church Music. Many entered into the discussion. The theoretic essay was read by the Rev. F. H. Craighill on "Psychic Evidences of Immortality." He showed much thought and reading and gave a clear exposition of the subject. Several entered into the debate.

Business meetings were held each morning and afternoon. The report of the Convocational Board of Religious Education, through its chairman, the Rev. T. D. Lewis, lent special emphasis to the prospects and claims of the Summer School for Christian Workers, which is to be held in Lynchburg, June 17-21. A strong faculty has been provided, and if the rectors of the Virginia parishes will co-operate, there will surely be a large attendance. The Diocesan Record, the official organ of the Diocesan Missionary Society, received cordial endorsement and commendation of the Convocation.

The most important action of the Convocation was a memorial to the next meeting of the Annual Council of the Diocese as to the division of the Diocese, in the following words: "Be it resolved, That a committee of three, of whom the Dean shall be chairman, present to next Council of Southern Virginia a memorial from this Convocation of Southwestern Virginia, requesting that a committee be appointed to secure data and consider the feasibility and advisability of dividing the Diocese along such lines as the Council in its wisdom shall deem best." The Rev. F. H. Craighill, Wytheville; the Rev. J. B. Dunn, D. D., Lynchburg, and the Rev. J. W. C. Johnson, Roanoke, are the committee appointed.

The Treasurer, the Rev. Thomas Howell, reported that with the balance at last report and receipts during the last six months, his books showed \$625.66, with expenditures of \$455.38.

A most delightful event in the meeting was the visit to Sweetbriar. A business meeting was held in the college chapel. Then at four o'clock a reception was given to the Clergy at the home of Rev. Professor Lewis, but between the two the members of the Convocation enjoyed luncheon with the faculty and students. There is a delightful and wholesome atmosphere at Sweetbriar; and Miss McVea, the President, is already making a strong impression upon the general character of the institution. The members returned to Amherst late in the afternoon for the closing missionary service at 8 o'clock.

Christiansburg was chosen as the place of the next meeting.

Norfolk Bells Call For Noon-Day Prayers: For a year past, Christ Church, Norfolk, has had a service of Holy Communion and intercession every Wednesday at 11 o'clock, when the men and women of the parish who are in the service are especially remembered. Ninety-five names are now on the service flag. St. Mary's Guild was formed to keep in touch with these brave men and women and to serve them. Following an example set by a California community, Christ Church bell has been rung daily, at 12 noon, and will continue to be rung as long as the war lasts, that at this hour all may silently say the Lord's Prayer and offer a petition for our country and our men. The mayor of the city pledges likewise, the ringing of the City Hall bell at twelve noon if it be the desire of the Christian community that all at that hour may unite in prayer for our country, our soldiers and sailors.

St. Peter's Church, Norfolk, the Rev. W. E. Callender, rector. A very interesting service was held in this church on Sunday night, April 28, when a service flag containing twenty-six stars was unfurled, and also an Honor Roll placed in the vestibule of the church. The special preacher at this service was the Rev. R. S. Patrick, senior chaplain of the Naval District, who preached an inspiring sermon from the text, "Lay hold on life." The Rev. Mr. Callender expects to commence next Sunday at St. Helena Training Station, early celebrations of the Holy Communion for the number of boys, members of the Episcopal Church, who desire this service.

The Rev. T. Carter Page, of Bedford, left the third of April for Camp Lee, where he will spend a month studying Y. M. C. A. methods, with a view to taking up the word permanently.

WEST VIRGINIA.

Rt. Rev. W. L. Gravatt, D. D., Bishop.

The Rev. H. B. Lee, Jr., Secretary of the Diocese, having accepted a parish elsewhere, I hereby appoint the Rev. R. E. L. Strider, Wheeling, W. Va., Secretary until meeting of the Council.

The names of delegates to the Council should be sent promptly to him.

W. L. Gravatt, Bishop.

April 25, 1918.

Bishop Gravatt's Visit to Wheeling: Bishop Gravatt visited St. Matthew's Church on Palm Sunday morning, and St. Luke's in the evening, and confirmed candidates at each church.

During Lent, the rector of St. Matthew's Church, Rev. R. E. L. Strider, in addition to the regular Lenten services, held noon-day service each Friday, at which he delivered addresses

bearing specially on the war, and its present and probable affects on Church life. The services were well attended and the interest well sustained.

At St. Luke's Church, the Rev. Jacob Brittingham, D. D., rector, and at St. Andrew's Church, Rev. J. Logan Fish, rector, the Lenten and Easter services were well attended, large numbers of people communed at all the three churches. Up to date sixty-three young men have left the three churches in Wheeling, in answer to the country's call, the son of the rector of St. Andrew's being among the number.

St. Matthew's Mission, Chester., Mr. L. O. Forqueran, lay worker, in charge, has sent four young men to training camps. According to the report of Mr. Forqueran, this work is progressing.

Sheltering Arms Hospital: This hospital is maintaining its reputation for helping the needy. It is overflowing with patients. Members of the various Auxiliaries in the Diocese have in the most praiseworthy way provided for the needs of the hospital, and are at present appealed to for shirts, sheets, pillows, pillowcases, etc. Mrs. Peterkin, on a recent visit to the hospital, found one hundred and twenty patients, many of them foreigners who could neither speak nor read English. The Sheltering Arms Hospital is a constant exhibition of practical Christianity.

Trinity Church, Moundsville: During the past fall and winter, Rev. J. Henry Garner, rector of Trinity Church, has been working a mission in Cameron, giving service on Tuesday evenings. A lay reader has been appointed so that there may be service on Sunday, in addition to the week-night service. During the past year, thirteen persons have been presented for confirmation in Trinity parish, and seventeen have received the sacrament of baptism.

ASHEVILLE.

Rt. Rev. J. M. Horner, D. D., Bishop.

Trinity Church, Asheville: On Sunday evening, April 21, the Bishop visited Trinity Church, the Rev. Willis G. Clark, rector, and confirmed a class of forty-four. In the class there were nineteen men and boys and twenty-five women and girls. The rector has presented within the past two years one hundred and fifty-three people for confirmation. The congregations at Trinity Church are large, frequently taxing the capacity of the building. Within the past two years the membership of the Church has increased nearly fifty per cent. The total membership now numbers eight hundred and two enrolled members. These people represent all walks of life. Trinity Church to-day is one of the most democratic congregations of any Episcopal Church in the South. Mr. and Mrs. Harmon A. Miller recently gave to Trinity Church four large and very handsome alms basins as a thank offering for the recovery from a serious illness on the part of Mrs. Miller.

The District Convention will meet in Trinity Church, Asheville, on May 15, 16 and 17. The Woman's Auxiliary will meet at the same place and time.

The Rev. H. N. Bowne, for the past five years rector of the Holy Cross Church, Tryon, has accepted a call to All Souls' Church, Biltmore, to succeed the late Rev. R. R. Swope, D. D., as rector. Mr. Bowne will enter upon his work in Biltmore on the first of June. He will have in his parish the large

Government Base Hospital, No. 16, called Kenilworth Hospital. At this hospital there will be about five hundred soldier patients brought from overseas and two hundred officers and soldier attendants.

Hendersonville: On the morning of April 21, the Bishop visited St. James' Church, Hendersonville, the Rev. A. W. Farnum, rector, and confirmed fifteen people. Mr. Farnum, in the afternoon, presented nine for confirmation at St. John's Church, Upward. The work at both of these places shows every sign of progress, and Mr. Farnum is proving himself to be the very man for this field.

The possibility of changing the district into a Diocese seems encouraging. This matter will be definitely considered at the coming Convention. Trinity Church, Asheville, has pledged one-fourth of the amount of money necessary to accomplish this purpose.

GEORGIA.

Rt. Rev. F. F. Reese, D. D., Bishop

Woman's Auxiliary.

Mrs. I. A. Sims, of Savannah, has accepted the Diocesan office of Secretary of the Spirit of Missions, made vacant by the removal of Miss Norma Palmer from the Diocese.

The spiritual life of the Georgia Branch has been greatly helped and uplifted by the wonderful Quiet Day services conducted in Savannah, Augusta and Brunswick by Bishop Edward Osborne, now of Savannah, who most graciously offered his services to this Province during the Synod held in Charleston, S. C., last November.

The annual meeting of the Georgia Branch was held in St. John's Church, Bainbridge, the Rev. Roberts P. Johnson, vicar, on April 24 and 25. The Corporate Communion was celebrated by Bishop Reese, who also delivered the opening address. After the address of the President, Mrs. J. K. McIver, reports were read by the Treasurer, Vice-Presidents, Box Secretary, Educational Secretary, Junior President and Custodian of the United Offering.

On April 25 an address was made by the Rev. John D. Wing, rector of Christ Church, Savannah, who also conducted the Quiet Hour. Reports were made by the Secretary of the Spirit of Missions, of the parish branches, of the committees and of the Church Periodical Club.

The meeting was well attended and deep enthusiasm prevailed.

Bishop Reese, in his annual address to the recent Convention of the Diocese of Georgia, which met in St. John's Church, Savannah, spoke thus of the approaching decennial of his episcopate:

"Nearly ten years ago I was consecrated a Bishop in the Church of God, and at the same time became Bishop of this Diocese. That I was permitted to enter upon the duties of my office and have been permitted to continue therein during all these years causes me to realize more than I can tell the goodness and mercy of God. At the time of my consecration I gravely doubted whether it would be His will that I should be able to exercise the ministry to which I had been set apart and to which I had been called by your generous suffrages. I cannot forbear, therefore, to express my gratitude to Almighty God for the joy and happiness which He has permitted me to realize in this ministry, and I must also express to the people of this Diocese, of every parish and mission and to my Clergy my sincere and earnest thank-

fulness for their loyalty and forbearance and for the support and encouragement they have given by their loving faithfulness to me and to the Church. I thank you, my brethren of the Convention, and through you the people whom you represent."

The Bishop's decennial will be celebrated at a special service in Christ Church, Savannah, on May 20.

LEXINGTON.

Rt. Rev. L. W. Burton, D. D., Bishop

The twenty-third Annual Council of the Diocese of Lexington will meet this year in Calvary Church, Ashland, beginning Tuesday, May 28, 1918. A minute program has been prepared, giving the business of every hour for a two days' session.

The Woman's Auxiliary in the Diocese will meet at the same time in the Guild Hall of Calvary Church. The Corporate Communion will be celebrated Wednesday, May 29, in Calvary Church at nine o'clock in the morning.

MISSISSIPPI.

Rt. Rev. T. DuB. Bratton, D. D., Bishop.

Special Council for Election of Bishop-Coadjutor.

Official notification is given of the Special Council for the election of a Bishop-Coadjutor, the Bishop having given the required sixty days' notice. The meeting will be held in Jackson on Tuesday, June 25, for the special purpose of electing a Coadjutor-Bishop and for such other business as may be incident thereto.

In accordance with the canon governing the election of lay delegates, the Bishop has ruled that the lay delegates to the last (ninety-first) Annual Council are delegates to this Special Council; and that any vacancies which may occur may be filled by the usual method of election by the parishes and missions.

NEW MEXICO.

Rt. Rev. F. B. Howden, D. D., Bishop.

Missionary Bishop.

The Bishop on his return from the meeting of the House of Bishop resumed his visitations. Here, where there are many foreigners connected with the coal mines in the vicinity, the work has many difficulties, yet at the same time some success has been obtained. Individuals from as many as eight different nationalities were in attendance on Easter Day, including Syrians and Koreans.

Two churches have been consecrated recently. At La Union, N. M., a country location, the little church, recently built, was consecrated on Saturday, April 20. The Rev. C. S. Sargent, of El Paso, now ministers regularly at that place.

Then, the next day, Sunday, Bishop Howden consecrated the church at Mesilla Park. This is a beautiful church, and was built some years ago, but owing to a debt on it, had not been consecrated. It contains a memorial window to the Rev. Henry Forrester, the pioneer missionary of New Mexico. Some forty years ago—before railroads were built here—Mr. Forrester made the long trip in the stage coach from Santa Fe to Las Cruces and Mesilla. In that vicinity is the present Mesilla Park, where the Rev. Hunter Lewis is now rector.

El Paso: The Bishop visited El Paso on Palm Sunday and confirmed a good class, making seventy in all confirmed under the present rector, the Rev. Fulmer Swift.

LOUISIANA.

Rt. Rev. David Sessums, D. D., Bishop.

Annual Council.

The eightieth Annual Council of the Diocese of Louisiana convened in Christ Church Cathedral, New Orleans, on Wednesday morning, April 17. Bishop Sessums was celebrant at the Holy Communion, and the Rev. A. W. Skardon, rector of Grace Church, St. Francisville, preached a sermon on the Relations of Christianity and Science. Immediately after this service the Council organized for business, with the re-election of the Rev. H. C. Duncan as Secretary, and the day was largely taken up with routine work.

On Wednesday evening Bishop Sessums delivered his annual sermon to the Council. Denunciation of German military ambitions and failure to find in history any Divine purpose justifying military tyranny, were brought out in this sermon, which has been printed and sent over the State as Third Liberty Loan propaganda. Arrangements have also been made by a prominent firm in New Orleans to have the sermon distributed to every Episcopal church and banker in the State.

On Thursday morning officers for the ensuing year were elected. Mr. Edwin Belknap, who had been elected Treasurer for the past twenty-six years, refused to run for re-election, and Mr. R. P. Mead, for some years Treasurer of the Diocesan Board of Missions, was elected Treasurer of the Diocese. The Rev. C. W. Bispham was elected Registrar. Rev. H. C. Duncan, of Alexandria, was elected Secretary, and Herman J. Duncan, his son, was made Assistant Secretary of the Diocese. Rev. Dr. W. A. Barr, Rev. Alfred R. Berkeley, Rev. A. R. Edbrooke, Warren Kearny, James D. Haywood and F. S. Shields were elected members of the Standing Committee. The following were elected deputies of the Provincial Synod: The Rev. G. L. Tucker, the Rev. W. E. Vann, the Rev. A. R. Berkeley, the Rev. W. A. Barr, the Rev. C. W. Bispham, the Rev. Matthew Brewster, Reginald P. Mead, Warren Kearny, George W. Law, F. H. G. Fry, W. S. Cudlipp, S. M. Cate.

Reports showed that \$4,200 had been contributed during the fiscal year for Home Missions and that \$3,300 had been raised by the Episcopal churches in the State as a cantonment fund. This money will be expended in America and France. The Woman's Auxiliary has agreed to give \$950 toward a new church at Eunice.

That war's call has left a "mere" handful" of theological students at the University of the South (Sewanee) was put before the Council at its afternoon session in the chapel of Christ Church Thursday by the Rev. G. L. Tucker and the Rev. Rowland Hale, trustees of the university. Mr. Hale stated that increases in other departments, especially the military academy, had made the total enrollment of Sewanee this year higher than ever before.

The Rev. Mr. Tucker said seventy or eighty students were taken from the university this year by war. The university service flag has six hundred and twenty-four stars, three of which are gold, representing men who died in war.

The annual meeting of the Louisiana

Branch of the Woman's Auxiliary opened Tuesday with a "Quiet Hour" under the Rev. Mathew Brewster at Christ Church. Tuesday night the Woman's and Junior Auxiliaries presented "The Province of Blessed Isle" at Trinity Parish House, with Miss Laura Fry in the leading role.

There were devotional services Wednesday forenoon at Christ Church Cathedral with conference hour for the United Offering for parish custodians and the Executive Board of the Woman's Auxiliary, followed by an educational review.

The conferences continued the rest of the week, closing on Saturday, with Junior Day at Trinity Church.

DALLAS.

Rt. Rev. A. C. Garrett, D. D., Bishop.
Rt. Rev. H. T. Moore, D. D., Coadjutor.

Confirmation: Sunday, April 21st, Third Sunday after Easter, Bishop Moore visited St. Andrew's Church, Fort Worth, the Rev. E. H. Eckel, rector, and confirmed a class of twelve, four of which were soldiers presented by Chaplain Godolphin, of Camp Bowie. A large congregation was present. In the evening at Trinity Church, Fort Worth, the Rev. F. T. Datson, rector, he confirmed a class of twelve persons.

The twenty-third Annual Council will meet in St. Matthew's Cathedral, Dallas, on Tuesday, May 14, 1918.

BETHLEHEM.

Rt. Rev. Ethelbert Talbot, D. D., Bishop.

The vestry of the Pro-Cathedral of the Nativity, South Bethlehem, has called the Rev. John Insley Blair Larned to be the new Dean. Mr. Larned is now rector of St. John's Church, Kingston, N. Y. It is understood that Mr. Larned will accept the call.

The annual meeting of the Woman's Auxiliary of the Diocese of Bethlehem will be held at St. Stephen's Church, Wilkes-Barre, May 14 and 15. Dr. W. H. Jeffreys, of the Philadelphia City Mission Society, will be one of the speakers.

NEW YORK.

Rt. Rev. David H. Greer, D. D., Bishop.
Rt. Rev. C. S. Burch, D. D., Suffragan.

St. Simeon's Church, the Rev. Ralph J. Walker, rector, is building a handsome stone church, costing, with its site, considerably more than \$100,000. The architecture is modern Gothic, and the complete plant includes a rectory. Ten years ago the rectory and basement were built. The location is just off the Grand Concourse, the finest section of the Bronx, and in a region long famous as the site of the Fleetwood race track, where General U. S. Grant ran his stable. The site of St. Simeon's was given by two former race track owners, and is a unique plot wholly surrounded by an avenue and two streets. The site is high, and the region rapidly growing. A station of the new subway, not fully opened as yet, is not far distant.

St. Simeon's was begun in a barn by James H. Falconer, a Brotherhood and Seabury layman, and was part of the Church extension work done under the Rev. Dr. G. F. Nelson as Archdeacon, now Secretary of the House of

Bishops. It was assisted to the extent of \$7,000 through grants by Trinity parish.

For the second time Bishop Greer tried successfully the plan of asking Bronx rectors to bring persons to be confirmed to the Cathedral on a Sunday afternoon. The occasion was the fourth Sunday after Easter, and the number exceeded two hundred, coming from ten parishes and missions. Fourteen Clergy assisted or were in the line and there was a great attendance of Bronx church people. The choir sang. It is said a second such service will be held if there be further need. A Bronx speaker some years ago, in an address, at which Bishop Potter presided, pointed out that as the Cathedral Church of the Diocese stands, the Bronx is on its Gospel or greater side, whereas Manhattan is on the Epistle side only. The hit told with the late Bishop, and he several times quoted it to emphasize the importance of Bronx Church extension.

The Seabury Society and Institute of Applied Christianity announce two plans, both connected with enlisted men and helpful to the Church. One is the free use of the offices and workers at 52 East Twenty-fifth Street, to do errands for parents of the South and West whose sons are in the service, such errands including that of providing for entertainment while in New York, if compelled to come to that city on war needs. Mail, banking and similar facilities are offered, together with parlors for the making of appointments with sons or other having to do with war work.

The other plan is a Summer School, held in New York, to give information to ministers and Christian workers concerning work for enlisted men. It is found that even some well known preachers have failed utterly on their initial attempts to speak to companies of enlisted men in the cantonments. It is also found that Christian workers are often unable to tell what to do for enlisted men. The Y. M. C. A. finds conditions to have changed completely, and it to be needful for speakers and workers to change with them. The society will seek to give the help by inviting preachers and workers, successful at the camps, to tell what are the new methods and how to employ them. Especially is the school held for Clergy who may be spending Sunday or week night in New York this summer. The sessions will cover June and July, and if the need continue, August as well.

PITTSBURGH.

Rt. Rev. C. Whitehead, D. D., Bishop.

The Pittsburgh Clerical Union held their regular monthly meeting Monday morning, April 22. There was a record attendance for the last twelve months. The place of meeting was Calvary Church. The essayist for the day was the Rev. R. E. Lee Strider, rector of St. Matthew's Church, Wheeling, W. Va., who presented his essay, which had already elsewhere aroused most favorable comment, the subject being, "The Church, the Ministry and the New Age." Mr. Strider was received by the Clergy most enthusiastically, and his treatment of the vital subject was unusually able, and created a remarkable discussion.

The Rev. David Vincent Gray will on the first Sunday in May assume charge of St. Mark's Church, Pittsburgh, to be worked by him in connection with Holy Trinity Mission, Monessen, instead of St. John's, Donora. Donora will be

under the care of the Rev. Dr. A. A. Houbert, of St. Mary's, Charleroi.

The Rev. Floyd W. Tomkins, late of Wilmington, Delaware, on April 21 assumed the rectorship of All Saints' Church, Pittsburgh.

KANSAS.

Rt. Rev. F. R. Millsbaugh, D. D., Bishop

Grace Church, Chanute, the Rev. R. Y. Barber, rector, has taken on new life since the parish has had a resident rector. The church school has made the most substantial growth. The rectory is turned into a parish house on Sunday morning for the Primary Department, and four classes with thirty pupils are provided for. Miss Nellie Smith is the primary supervisor. She is also conducting a Teachers' Training Class, giving the G. B. R. E. course on Pedagogy. The new Junior Plan has also been put in effect. Every baptized child in the parish has a red Junior box for its daily prayer and weekly offering. The children are gathered together on Friday for instruction in the work and practice of the church.

A branch of the Woman's Auxiliary has been organized and a course of study will be pursued in the fall. In the meantime the rector will give some talks on the work of the church from the missionary viewpoint. One talk will be on the Virginia Seminary and its contributions to missions.

Two brass vases and a brass alms basin have been given the church in memory of the former rector, the Rev. George H. Mueller.

CONNECTICUT.

Rt. Rev. C. B. Brewster, D. D., Bishop.
Rt. Rev. E. C. Acheson, D. D., Suffragan

The Hartford Archdeaconry held its Eastertide sessions, in St. James' Church, Glastonbury, April 11. The sermon was preached by the Rev. F. W. Harriman, D. D., rector of Grace Church, Windsor. It was a very able presentation of present day problems arising, and yet to arise, out of war conditions, now prevailing. The remarkable unity among workers of various religious affiliations was emphasized, and the work of camp pastors was duly appreciated, as rendering valuable service for all men; and yet it is worth while, for the Church of Christ to steadfastly commend the fundamental truths of sacrament and worship.

This meeting was also the occasion for celebrating in a simple manner the tenth anniversary of the faithful work of the Rev. E. G. Reynolds as rector of the parish entertaining this meeting. Glastonbury is only about seven miles from Hartford, beautiful for situation, and the church property is well located and very attractive, within and without. Mr. Reynolds has done excellent service, with every prospect of continuing in the same line unto his life's end.

The patriotic spirit is very active in this State, and the Clergy of the Diocese are alert at home and in the nearby camps, and in the effective service of our country. In addition to the Rev. W. P. Williams, of New Haven, chaplain in the navy, and the Rev. E. C. Thomas, of Hartford, chaplain in the army; the Rev. Ernest de F. Miel, D. D., of Hartford, has returned to his Red Cross work in France. The vestry and congregation of Trinity parish, which he has served twenty-five years, voted him a leave of absence, with full stipend

continued, till the end of the war.

On board the same ship with Dr. Miel, the Rev. John L. Lewis, D. D., rector of St. John's Church, Waterbury, sailed to engage in Red Cross or any other work over there in France. He not only takes with him the best wishes of his parishioners, but a gift of \$4,000.00 in cash as an expression of their esteem, and has a leave of absence with stipend continued in full.

The Rev. Dr. Cyrus Townsend Brady, of New York, devoted the second Sunday after Easter to Cheshire, Southington, and Plainville, preaching in each place with much power, blending harmoniously fundamental spiritual truths with essential patriotic principles. He has a vision and a message.

LOS ANGELES.

Rt. Rev. J. H. Johnson, D. D., Bishop.

The New St. Luke's Church and Parish House, Long Beach, Calif., the Rev. Arnold G. H. Bode, rector, was dedicated on Sunday, March 17. The church is an attractive building of brick and cement; and will seat six hundred; the parish house is frame and cement and will also seat six hundred; the whole costing \$30,000.

Personal Notes

The Rev. M. W. Lockhart, rector of St. Paul's Church, Batesville, Arkansas, has resigned his parish to accept a commission as chaplain in the National Guard, and is now stationed for temporary duty at the United States Army Hospital, Fort Roots, Arkansas, and should be so addressed.

The Rev. Charles E. Betticher, Associate Editor of the Spirit of Missions, and Miss Margaret Copeland Graves, daughter of the late Mr. and Mrs. William B. Graves, of Baltimore, were married on Wednesday, April 24, in St. Thomas' Church, Garrison Forest, Md., by the Rev. Hobart Smith, rector.

The address of the Rev. Brayton Byron, who resigned the rectorship of St. Mary's Church, Reading, Pa., is 17 East Montclair Street, Detroit, Mich.

The Rev. A. H. Grant will take charge of Trinity Church, Atchison, Kansas, succeeding as rector the Rev. Otis E. Gray, who will become chaplain of the Three Hundredth and Fifty-third Infantry, Camp Funsten, Kansas.

The Rev. Peter Langendorff, formerly of Bellevue, Ky., entered upon his duties as rector of St. Paul's Church, East St. Louis, on April 21.

The address of the Rev. Walter Marvin, chaplain in the United States Army, is Fortress Monroe, Va.

The Rev. W. E. Callender, rector of St. Peter's Church, Norfolk, Va., will be glad to have the names of any boys who are in the service at either the naval base or St. Helena, and it will give him much pleasure to call on them and be of any assistance. His address is 832 Park Avenue, Norfolk, Va.

The Rt. Rev. John G. Murray, Bishop of Maryland, delivered the monthly sermon on Sunday, April 14, in Memorial Hall, the Tome School, Port Deposit, Md. His theme, "Desire and

Duty," made a most timely appeal to an appreciative student body.

Ordinations.

In St. John's Church, Detroit, Mich., on April 5, the Bishop of the Diocese of Michigan ordained to the diaconate Mr. Leonard Mitchell, a student at Bexley Hall, Kenyon College, Gambier, Ohio. The Rev. William L. Torrance presented the candidate and the Rev. Herbert H. H. Fox preached the sermon.

In Christ Church, Red Wing, Minn., on April 2 the Rev. B. N. Lovgren was advanced to the priesthood by Bishop McElwain, who also preached the sermon. The candidate was presented by the Rev. A. E. Knickerbocker. The Rev. Mr. Lovgren resumes his work as acting chaplain at the Bumpkin Island Naval Training Station, Boston.

On Sunday, April 7, in the Cathedral, Portland, Maine, Mr. Robert J. Evans, of the General Theological Seminary, was ordered deacon, and the Rev. William W. Ridgeway, deacon in charge of Christ Church, Eastport, priest, by the Bishop of Maine. Mr. Evans was presented by the Rev. R. R. Gilson, and Mr. Ridgeway by the Rev. Arthur T. Stray. Mr. Evans returns to the Seminary and Mr. Ridgeway to his work at Eastport.

In St. Paul's Church, Twenty-third Street, Washington, D. C., on Thursday, April 18, the Rev. Roman Liberato Harding was advanced to the priesthood by the Rt. Rev. I. P. Johnson, D. D., who also preached the sermon. The candidate was presented by the Rev. Robert Talbot, D. D., and other Clergy present and taking part in the service were the Rev. Messrs. Charles McAllister, E. M. Thompson and Charlton S. Turquand. Mr. Harding becomes rector of All Saints' Church, Sterling, Colo., on the first Sunday in May.

The Ascension of Our Lord.

There is real gain to the Church through the Ascension of our Lord. We gain a closer and more constant Presence. While Christ was upon earth, His presence was only a local presence. If He was at Bethany He could not be at Nazareth; if he was in Capernaum, He could not help those who were in Jerusalem. But now His presence is universal. Wherever two or three are gathered together in His name there He is really spiritually present. The real spiritual presence of the risen and ascended Lord is the strength and bulwark of His Church. We gain also in that Christ has by His ascension received fuller authority and power. He ascended to the right hand of the throne of God. From that vantage ground He is able to do more for His disciples than He would ever be able to do if He were with them in the flesh. It certainly was so with those early disciples. Christ was more to them after the Day of Pentecost than He was while He was with them upon earth. We are in the same position as they were; we have to fulfil the same ministry; we have to face the same difficulties, we have to overcome the world's opposition and apathy and unbelief, but we need not envy the apostles, for we have the same endowment of power, which they possessed. The promise holds good: "I will not leave you comfortless. I will come to you." "When the Comforter is come" our sorrow is turned into joy, and our lives become rich and radiant with the presence of the conquering and all-sufficient Christ.—Rev. F. S. Webster.

Christianity and the Community

Thy Kingdom Come on Earth

THE SOUTHERN SOCIOLOGICAL CONGRESS.

The Rev. N. C. Duncan.

The Southern Sociological Congress met in Birmingham, Ala., April 14-17.

This Congress is a voluntary organization of Southern men and women who are deeply interested in social service. An annual meeting is held and expert leaders selected to lead the discussions. The meeting this year was a win-the-war session, and all the subjects discussed were related to the war—the present situation and the problems which are expected to arise after the war. The Congress was fortunate in its selection of speakers, each bringing a message which was the result of clear thinking and actual experience. Among the speakers were Dr. Charles S. McFarland, Secretary Federal Council of Churches of Christ in America; Congressman Albert Johnson, of Washington State; Dr. Stockton Anson, General Secretary of the Red Cross; Dr. C. W. Stiles, United States public health officer; Dr. P. P. Claxton, United States Commissioner of Education; Major Bascom Johnson, Commission on Training Camp Activities; Dr. Max Exner, Secretary International Y. M. C. A. Committee; Miss Jane Adams, Hon. William Jennings Bryan and Rabbi Rudolph Coffee, Principal R. R. Moton, of Tuskegee Institute; Miss Grace Abbott, Mr. Frank Morrison and many other well known people, including English, French, Canadian and American officers.

Delegates were present from all the Southern States and the general sentiment reflected was that of the slogan of the Congress, "The loyal South advancing level with the firing line." The South is solidly behind the government in its prosecution of the war, and this Congress, representative of the whole South, met to consider how to mobilize, conserve and utilize all the available forces towards winning the war and making the world safe for democracy.

The sessions were held in the First Methodist Church, whose pastor is the Rev. George Stuart, who is well known throughout the country for his evangelistic and platform work. He is now doing a remarkable and constructive work as a pastor.

The principal address of the opening session was delivered by Dr. McFarland, his subject being the moral causes and aims of the war. He showed, by hitherto unpublished documents, that the attitude of Germany towards the league of nations was that Germany proposed to take the lead in any such league as might be proposed, and that it would be a league between victor and vanquished—with Germany as the victor. The issue was summed up in his closing words: "Thus we are engaged in the defense of the very principles and ideals by which we live and move and have our being; in a conflict between the sword of autocracy and the spiritual weapons of democracy; in a war against war; in the liberation of enslaved nations and peoples, among whom are the people who so blindly submit to their own enslavement."

And this summary accurately reflects the feelings of all who participated in the Congress—congressmen, Red Cross workers, officers and visitors to the battle fronts—also the whole country

is coming to grasp the situation so well pictured by men from the front in their stories of German barbarity and Allied heroism—it is a struggle against barbarism and aggression.

Stress was laid on health, food and labor as essential factors in winning the war.

Never before has an army had its health and morals so safeguarded as the present American army. At the very outset it was recognized that contagious disease, and especially venereal diseases, threatened the fighting ability of our army. Immediately measures were taken to eliminate these dangers, and it is recognized that it is the duty of the Church and all social forces to see to it that the fighting capacity of the American soldier is not impaired, and the welfare of future civilization not endangered through the use of alcoholic drinks, and the immoral women who would infest the camps. These dangers are constantly being brought under control, and our boys have the reputation of being clean, high-minded fellows—they must be kept so.

Also, food was recognized as being one of the main factors in winning, and food production and conservation were urged. It is vital that every person produce some food, conserve what they have and send every available ounce to Europe. Few people realize how near the whole world stands to starvation should this year's crop fail. It is unpatriotic, sinful to waste an ounce of food when it is such a vital necessity in winning the war, as well as to alleviate the hunger of the world.

Labor's part of the program showed the need of protection of women and children in industry during the war, improved living conditions for the workers and wages sufficient to meet the high cost of living.

Some features which deeply impressed the writer were the wide representation of all classes, and the wide range and freedom of the discussions. Jew and Gentile, white and black, frankly and in friendly spirit, discussed the great social problems which confront us. The colored people had one section of the building and whenever one spoke he had something to say, and to which it was well worth while to listen. The simple fact of their being present and speaking for their race, suggested, as one delegate expressed it, that the solution of the whole negro problem was the best of both races getting together and frankly talking things over.

We are fighting the battles of democracy. We are fighting for the ideals which give justice to every man. We are fighting for the organization of society wherein the strong help the weak, where love reigns and justice is done. Only a Christian attitude towards the negro problem can solve it. The spirit of the race is reflected in a statement of one who sat in the negro side of the Congress: "We do want equality—not that equality on which designing, unscrupulous politicians plan, but the equality of justice."

At the business session of the Congress Bishop Bratton, of Mississippi, was elected President for the coming year, and certain recommendations were made which show the scope and aims of the Congress. The recommendations are given below.

Recommendations of Board of Governors.

1. That the Southern Sociological Congress lend its full effort in effecting a thorough organization of a State conference of social workers from each State participating in the Congress.

2. That the annual gathering of the Congress be continued and strengthened and that increasing numbers of the social workers participating in the State conferences be urged to attend the central Congress in order to prove experience and information.

Further, that the Southern Sociological Congress print in volume form the proceedings of the annual meeting, and also issue other bulletins which might be found necessary to publish selected proceedings of the various State conferences throughout the South.

This annual report and these special bulletins to be sent to all members of the Southern Sociological Congress, who by virtue of such membership would be members of the State conference of social workers in their respective States.

The Board further recommended and earnestly requested that the social workers in each respective State undertake to secure a minimum of one thousand of the Southern Sociological Congress at a membership of three dollars per member. It was recommended that of this three dollars one dollar should be turned over to the State conference, approximately one dollar should be used by the Southern Sociological Congress for publications and other educational material to be sent into the hands of the members paying such fee, and that the remainder should be used by the Congress in maintaining its executive offices and carrying forward the annual session of the Congress.

It was further recommended that an executive secretary be called at the earliest possible moment, and that such secretary, and that the present Educational Secretary, Dr. J. E. McCullough, be given clerical and other assistance in order to make an effective executive office, which could co-ordinate social work throughout the South and act as informational bureau for all social workers and social organizations in this territory.

W. D. Weatherford,
J. C. Logan,
J. H. Dillard,
A. S. Johnstone,
Board of Governors.

To be loved is precious, but to love is far better. The power of loving is the noblest capacity and purest and deepest joy which is known to a human spirit, whatever may be the return that is made to it. Jesus loves the objects of His Divine friendship from the very fullness of His own infinite heart, and not because of their love. He came not to be ministered unto, but to minister; and, therefore, He loves us, not for what we do for Him, but for what He does for us. It is difficult for our cold, hard hearts to enter into this Divine feeling.—H. Macmillan.

Knowing as I do what the revelation of God means to me, knowing what God's fatherhood and the presence of God's Spirit is to my own life, my whole heart goes out in infinite pity towards those whose lives are unblest by what is to me the very pole-star of my existence. I cannot bear to think of some stumbling blindfold through the pitfalls of life while my hand is clasped by a never-failing Guide; or of others who look forward to the end of their earthly life with dread and trembling while I see only the outspread arms of the everlasting Father and the welcome of a life-long Friend.—Quintin Hogg.

Church Knowledge and Nurture

NEW TABLE OF LESSONS

Morning Lessons.		Evening Lessons.	
5 (Rogation) 8. after Easter, May 5	Ezek. 37:15—end	Heb. 1	
M. (Rogation Day) May 6	Mark 4:26—end	Deut. 28:1-14	James 1:1-17
T. (Rogation Day) May 7	Luke 11:1-13	Isaiah 64	4
W. (Rogation Day) May 8	Jer. 14	12:16-31	Gen. 5:18-24
T. Ascension Day May 9	Daniel 7:1-18	Rev. 15	II Kings 2:1-15
F., May 10	Ezek. 9	16 and 17	Heb. 4:14-5—end
S., May 11	10:1-17	18	Prov. 30:1-9
			Isaiah 22:15-23
S. after Ascension May 12	Nehemiah 1. or Baruch 3:9—end	Rev. 19:1-10	Joel 2:21—end
			Heb. 8:1—9:12

Fifth Sunday After Easter: At last the Temple was completed "and the Children of Israel, the priests and the Levites and the rest of the Children of the Captivity kept the dedication of this house of God with joy." It is to be noted, also, that they "kept the Passover," thus linking together the two deliverances, that from Egypt and that from Captivity. The New Testament lesson, taken from Revelation, contains that announcement from "the seventh angel" which is the goal of all human history, and may be said to have begun with Pentecost: "the kingdom of this world is become the kingdom of our God and of His Christ"; and also a description of worship in the true temple, in heaven. This use of Revelation is appropriate as treating of the work in heaven and on earth of the Ascended and reigning Christ, and also is correlated with the restored Temple. The imagery of measuring the Temple with the reed and of the two olive trees is taken from the Book of Zechariah (Chapters 2 and 4). Furthermore, St. James' exposition (Epistle for day) of "religion," strictly speaking, of "worship," with a direct reference to what goes on in Church buildings, viz., that true "worship" is a visiting of the needy in their affliction and a keeping of one's self unspotted from the world, is a fine background against which to consider the ancient temple of God; while the devotional exercises on that glad day of dedication, with the obedience to the law of sacrifice, are the Old Testament background of that prayer in our Lord's Name with which the Gospel for the day is concerned. Equally appropriate is the Old Testament Alternate in which the prophet exhorts Judah to "wait upon Jehovah" and "to be glad and rejoice" when their captivity should be at an end, a prophecy now fulfilled.

The New Testament lesson for Sunday evening begins the Epistle to Hebrews, which is read in course during two weeks. This Epistle not only fits the season by its treatment of the Ascension and Heavenly Priesthood of our Lord, but fittingly accompanies the morning lessons on the ancient Temple and its spiritual counterpart in heaven. Inasmuch as the Ascension of our Lord ushers in the dispensation of the Spirit and the New Covenant, Ezekiel's prophecy of the latter as following after Judah's "Resurrection" from exile, is taken for the corresponding Old Testament lesson.

Week days are mainly Rogation and Ascension. In the use of Daniel 7 for the latter (recognized as appropriate by the English Lectionary), there is no departure from our Historico-topical plan. John 20:10-17 for Wednesday evening would do for Eve of Ascension and also fittingly close Rogation by

making prayer itself ascend from earth to heaven.

In accordance with a request made by a correspondent, the attempt will be made in this and subsequent articles to include a brief reference to Sunday lessons one week ahead. Nehemiah's prayer (Sunday after Ascension) that God would help those whom He had redeemed is a connecting thought linking Easter to Pentecost; while the marriage supper (Rev. 19:9), leading up to the Son who goeth forth to war, would seem to be a fit prelude to the coming of the Spirit who wields the sword of truth. In the evening Joel's prophecy of the Spirit is accompanied by the work of Him "who is set on the right hand of the majesty in the heavens."

C. B. WILMER.

HOME LESSONS ON THE LIFE OF OUR LORD.

Primary and Junior.

XII.

Review.

1. Describe John Baptist's Birth, Life, Clothing and Business.
2. Tell the story of Jesus' Baptism.
3. What were His three Temptations?
4. Tell about John's Disciples going to Jesus, and who went?
5. What is the story of the Marriage Feast in Cana?
6. What did Jesus do and say in Jerusalem on the Passover? John 2.
7. What did Jesus tell Nicodemus?
8. Learn and recite John 3:16.
9. Recite answers to questions 1, 2 and 3 in the Catechism.

Senior and Adult.

IX.

Nicodemus' Lesson.

1. Who was Nicodemus? Jno. 7:50; 19:39.
2. What did he seek from Christ? Jno. 1:13; Gal. 6:15; Titus 3:5; 1 Pet. 1:23.
3. Why did Christ treat him differently from other Pharisees? Matt. 23; Jno. 1:36, 39; 12:21.
4. What cardinal doctrines did Christ disclose? Vs. 5 and 6 (Titus 2:12); v. 13 (Luk. 1:35); v. 14 (Rom. 5:11; 2 Cor. 5:19); v. 15 (Rom. 5:1); v. 16 (1 Jno. 4:10); v. 17 (Jno. 12:47); vs. 17-20 (Rom. 5:14, 15).
5. What did Christ specially teach about His Kingdom? V. 5 (Titus 3:5; 1 Pet. 3:21); v. 8 (Rom. 9:15, 18); v. 6 (Jno. 18:36); (Rom. 8:11); v. 15 (Act. 2:38); v. 17 (Rom. 10:11-13).
6. What results came to Pharisees, People and Disciples from this visit? 1 Cor. 2:14; Jno. 8:30, 59; 2:11; 11:47-57.

Calendar and Collect

May.

1. Wednesday. SS. Philip and James.
5. Fifth (Rogation) Sunday after Ascension.
- 6, 7, 8. Rogation Days
9. Ascension Day.
12. Sunday after Ascension.
19. Whitsunday.
- 22, 24, 25. Ember Days.
26. Trinity Sunday.
31. Friday.

Collect For Fifth Sunday After Easter.

O Lord, from Whom all good things do come; Grant to us Thy humble servants, that by Thy holy inspiration we may think those things that are good, and by Thy merciful guiding may perform the same; through our Lord Jesus Christ. Amen.

Collect For the Ascension Day.

Grant, we beseech Thee, Almighty God, that like as we do believe Thy only begotten Son our Lord Jesus Christ to have ascended into the heavens; so we may also in heart and mind thither ascend, and with Him continually dwell, Who liveth and reigneth with Thee and the Holy Ghost, one God, world without end. Amen.

7. By what beautiful symbol did Christ show the new-born soul's relation to Himself? Jno. 15.

8. What dost thou chiefly learn in the articles of thy belief? Catechism question 5.

9. What has He a right to expect from your soul, new-born? 1 Pet. 2:2, 11; 5:6-9; 1 Jno. 3:1-3, 6, 9; 5:4.

Lessons On the Ascension.

When we declare our belief in Christ's Ascension, we declare that He has entered upon the completeness of spiritual being without lessening in any degree the completeness of His humanity. The thought is one with which we need to familiarize ourselves. We cannot, indeed, unite the two sides of it in one conception, but we can hold both firmly without allowing the one truth to infringe upon the other. And as we do so we shall see how the Ascension illuminates and crowns the lesson of the Resurrection; how it brings home to us now all that the apostles learned by their companionship with Christ, their earthly Teacher, and with Christ, their risen Lord. By the Ascension all the parts of life are brought together in the oneness of their common destination. By the Ascension Christ in His humanity is brought close to every one of us, and the words "in Christ," the very charter of our faith, gain a present power. By the Ascension we are encouraged to work beneath the surface of things to that which makes all things capable of consecration.—Bishop Westcott.

We are stepping down from resurrection ground when we begin to talk about nature and temperament. Unquestionably these are powerful factors in the ordinary experience of mankind, but the "Children of the Resurrection" have left mere nature—and most of all their fallen nature—behind in the place of death; and so they are to compute the possibilities of attainment that lie before them not by a reference to nature, but to grace. Surely it is of the glory of grace that it raises us above nature, and the strength of God is made perfect in human weakness.—W. H. M. H. Aitken.

Family Department

NANCY BYRD TURNER

For the Southern Churchman.

Ascension.

N. B. T.

He led them out as far as Bethany,
By the old way—the little trusting
band
That lately had received Him joyfully
Back from the shadow land.

And while they stood upon the hill's green
slope,
Their hearts yet shining with the
Easter light,
Suddenly He—their guide, their stay, their
Hope—
Was taken from their sight.

Yet as He went He blessed them, and the
cloud
Grew luminous above each upturned
face;
Angel-attended, comforted, they bowed
And worshipped in their place.

Still for the spirit there is Bethany;
Though the strange years are fraught
with endless strife,
Still Thy disciples' vision men may see
On the high hills of life.

Still we may feel Thine angels at our
side,
Thyself beyond the shadows that en-
fold,
And still return serene and satisfied
As they returned of old.

The earth is full of tumult and of doubt,
We know not what the hidden end
may be—
O strong ascended Saviour, lead us out
As far as Bethany!

For the Southern Churchman.

Personal Peace.

The peace of which Christ spoke in the upper chamber at Jerusalem that last turbulent night of His human life, differs definitely from what we usually name as peace. It stands over and beyond peace after pain, peace after war, peace after storm, peace after reconciliation or remorse—being all these, yet more than they all. No heart can comprehend it who has not experienced it, and no heart that comprehends it can put it into mere terms of language. Jesus Christ Himself coined for it the one and only adequate phrase—"that passeth understanding." Sometimes we name it, in our human vocabulary, "personal peace."

That dim evening in the upper chamber the Lord had spoken long of many things; it was toward the end of His memorable farewell that He suddenly turned an illuminating light, as it were, upon all that had gone before: "These things have I spoken unto you that in Me ye might have peace." The wistful band had listened to a discourse that night that must have vaguely disturbed even while it thrilled them, for not only did the Master speak of love, of prayer and profoundly of heaven, but now and then in His talk there sounded strange prophecies of unhappy things—of trial and persecution, of imminent loneliness, of "weeping and lamenting" while the world should rejoice. Surely their hearts warmed to the sudden golden pledge: "that in Me ye might have peace." Even though

the next sentence sounded again the solemn note of tribulation, they must have rejoiced. An hour later they crossed dark Cedron to take part in the awful drama of Gethsemane, but who can say that in all the stress and shame of that dark hour they utterly forgot? Years afterward they met gloriously the fire and the sword, unperturbed—strongly panoplied with this selfsame peace.

The natural world furnishes us an illustration of the difference between the two kinds of peace in the spiritual world—outer peace, that is dependent on comparison, or on external stimuli, and the inner or personal peace that has its origin within. The ocean knows two varieties of peace—the calm that descends on its tired waters after the tempest has passed, and the zone of perfect tranquility far below the surface that did not stir during the storm's worst fury. After a hurricane has finished its work of destruction the stillness of the atmosphere means peace to the tortured land below; but at the height of the terror there existed, in the very heart of the whirlwind, a pocket of peace—a little area, so the scientists assert, that was altogether still. It is this inner, central peace that parallels the personal peace which Christ bequeathed to his followers those centuries ago, just before the storm overtook them. **Peace I leave with you; My peace I give unto you**—a legacy as valid now as then, and as truly ours as theirs.

The influence of this inner, personal peace is not confined to times of great sorrow and stress. Through all the petty difficulties of daily living it pervades and keeps the soul. Most of us can search our memories and bring to mind at least one human being who seemed the unmistakable possessor of the spiritual serenity. As we remember them, they moved happily enough along the commonplace lanes of daily life, busy and serene—smiling in the cross face of petty worry, gauging small trials at their negligible value, refusing to fret—overcoming the heaviest obstacles by the very strength of their still-hearted calm. And invariably we shall recall, also, that these were the men and women who were able to stand when their hour of disaster came. They were already in the cleft of the rock when the tempest passed by.

Surely today, of all times, we need to avail ourselves of that legacy. The red wrath of war is upon us; all the old tranquil habits and customs of life are being set aside. Our eyes are weary with the vision of stricken fields, our ears, with the cry of the world's unprecedented anguish. It seems unbelievable that peace in any sense or any form should have survived this cataclysm. Yet the calm Voice in the upper chamber at Jerusalem speaks on, not to twelve men alone nor for their brief life-times alone, but to each of us, now, in this incredible hour. If nature cannot precipitate a mighty tumult without intensifying the peace of that strange, secluded, inner part of the storm, so the most turbulent hour of life deepens and broadens in the trusting heart that still small area that the tempest cannot touch. Three days after St. John descended from the upper chamber he climbed Calvary and

endured its earthquake and its agony with a calmness he could never have known before; at the very centre of his soul there was peace. Moreover, time is nothing when it comes to these things of the spirit. The very same peace that wrought for the beloved disciple has place today in those hearts that receive and retain it. The soldier's wife or mother, who rests on God even while she hears the thunder of battle, knows what it is; the soldier himself, quiet in the thick of the fight, acknowledges it. All of us, whatever the nature of our sorrow or of our pain, realize its power. It is the resistless, incomprehensible peace that overcomes the world.

The Land Where the Big Guns Boom.

"What is Flanders?"

It is the western part of Belgium.

If you know nothing or little about Flanders, let us tell you something of this wonderful part of a wonderful country, the land of chivalry and romance, the home of brave women and brave men, the inspiration for many arts and the birthplace of many artists.

All that, however, is in the past. Flanders of the present is a nightmare—its people depleted, its villages destroyed, its homes in ruins, its art treasures lost to the world forever by the mailed fist of the German war machine.

War is no stranger to Flanders. For the last 1,500 years the Flemish people have had a strange and varied history, partaking in many wars under many different leaders, owing allegiance to many princes and countries. Yet they have continued to preserve their own art and to maintain their love of the picturesque and the simple life.

The Flemings are in origin a Germanic people, while the Walloons, as the Belgians living in the eastern part of the country are called, are more French in their ancestry. The Flemings are kin to the Dutch and at one time were a part of the United Netherlands.

And now for a bit of history: In the Middle Ages Flanders was a powerful principality, which, while under the suzerainty or guardianship of the French King, was virtually independent. The northeastern provinces were added to the Holy Roman Empire, an empire of central European States similar to the German Empire of today, in the eleventh century.

In those days the Counts of Flanders were regarded as the richest princes in Europe and said to be far more wealthy than many of the kings.

At one time Flanders came into the possession of Spain, when Spain was one of the mightiest of world powers. It again returned to the rule of French kings and at one time was governed by Holland. In 1830 it finally liberated itself from both Holland and France and the modern kingdom of Belgium was formed.

Flanders is noted for its historic cities, particularly Ghent and Bruges. Ghent has been called the City of Flowers and the Soul of Flanders. It was the home of the Flemish art. It was here that the peace of 1815, which concluded the war of 1812, was signed by the commissioners of Great Britain and the United States.

Bruges is a picturesque old city, a city of bridges and the Venice of the North. There the early printer Mansion taught his art to the English merchant Caxton, who carried the art to England.

All the arts have flourished in Flanders. Indeed, in the early Middle Ages it might be said to be the centre of

industrial art in Europe. Even now the tapestries of Bruges, the laces of Ghent have their praises sung, and the towers of the ancient country have inspired a host of poets, for its old bells and its ancient architecture have been the joy of artists from every part of the world. Alas! The cruel invasion of the Germans has reduced to ruins the historic Cloth Hall at Ypres, which was built by that Count Baldwin who afterward led a crusade at Constantinople, and have made other towns unrecognizable.

The loss to the world of art by the invasion of Flanders cannot be estimated, and now most of its art objects are merely a memory.

The people of Flanders have seen their beautiful cities reduced to ruins and their people enslaved by a cruel conqueror. At the same time they have seen France and England come to their assistance. Flanders will be grateful. It will look with more favor on the studying of French, and English, too. Its Low Dutch language will give way to the more friendly tongues of its allies and, as we hope, its rescuers.

What will happen to Flanders after the war? Why, it will return again to its former happy state in the course of time. Its courageous people will face with gladness the task of reconstruction. The world will remember the gallant stand of the Flemings against the advancing German host and will lend all its power to restore the beauties of the valiant country of the Lowlands.—Eagle.

Right of Way for Uncle Sam.

This is all that we need to know about the laws of war as they concern women in their homes: Give Uncle Sam and his army the right of way; employ no unnecessary labor, whether you can afford it or not; don't waste; buy what you need when you need it; make things last longer; save and lend your savings to the government so that the war, well fought, may be over the sooner! It is not much, really. Yet it is the complete answer to the puzzling question, Why not business as usual? and it contains in its spirit the answer to that even more puzzling, though less financially important question, Why not pleasure as usual?

Recreation is not a luxury; art is not a luxury. Give the war the right of way and take all the pleasure that life affords after that. It is again just a question of priority in time and money. If you cannot free your maid for war service and at the same time leave your home to go to a concert, do without the concert; if you cannot buy your share of Thrift Stamps and pay the price asked for seats at a good play, don't go to the play until the managers reduce their prices. Whatever the evil gifts which war carries in her hands she brings one good one, the best possible cure for boredom, which is work for idle hands to do.

To thousands of American women whose leisure was a burden because they did not understand the priorities of peace the work of war is itself a recreation that takes the place of dancing and cards and restaurants. And the work of war which is done in the home, the quiet, unostentatious freeing of materials and labor, is as important a war work as nursing or Red Cross service. Measure your time as you do your money; leave a margin for companionship and recreation—for whatever to you is recreation—and then add the gift of your leisure to the loan of your savings. Your country needs them both.—Edith J. R. Isaacs, in Good Housekeeping.

For the Southern Churchman.

Thanks.

Eugenie du Maurier.

Father, I thank Thee for the love that called me to Thy fold;
The Hand that held me when I sought to loose its gentle hold.

I thank Thee for temptations past when Thou didst hide away

To let me learn the feebleness of my poor heart of clay.

I thank Thee for the trials sent to crush my haughty pride;

I thank Thee, too, that I have learned my very weakest side.

I thank Thee for the silent fight—the victory Thou didst win;

Though hidden Thou hast aided me to conquer self and sin.

I thank Thee for the broken ties that bound me to the earth;

I thank Thee for the sorrow-seeds that to bright buds give birth;

I thank Thee for the lesson taught to lean on none save Thee,

That rest in any human heart must ne'er be sought by me.

But, oh, my God, I thank Thee most for coming back once more

And bringing e'en a greater peace than e'er I felt before.

For the Southern Churchman.

The Heart Giveth Grace to Every Art.

Emily Orne Bensel.

Whatever objects we may have in life, whatever duties to perform—whether the task be difficult or easy, all can be accomplished if done with a willing and cheerful heart. If the artist has a picture to paint his heart must be in the task in order to make it easy and graceful. When a poem is to be written the thoughts must come from the writer's heart if it is to reach the heart of the reader. In the construction of a handsome edifice, the heart as well as the hand of every employee from the architect to the mason must be in the work with earnestness of purpose, if the design is to be perfected and grace and finish are to be given to the structure.

In the adornment of a house or of a person, if the heart does not accompany the handiwork the lack is made evident by awkward, ungraceful results. In the efforts made for the attainment of our education, slow indeed would be the progress without a willing mind; our teachers would become discouraged, their exertions would prove futile, and our requirements would amount to nothing because of their incompleteness. This subject suggests the labor of the convicts, those doomed to penal servitude for a series of years: how tiresome must be their lot—going through their round of duties in a mechanical way, with no purpose in view save that of expiating their offenses; their employment uncongenial, performed in monotonous silence; their hearts, if they are not wholly hardened, far distant with those they love!

Every individual must have some duty assigned him in life, whether it be great or small, and its success depends upon the application of the whole heart and soul to the matter. During the Revolution, when the country was in a precarious condition and the struggle for independence was great, the people entered heartily into the cause with their slender resources. History tells us that "when Israel Putnam heard that American blood had been spilled, he left his oxen yoked in the field, and, without changing his working clothes, mounted his fastest horse and hurried to Boston." His interest in agricultural pursuits vanished,

while his heart beat high with patriotism.

Life-time devotion to a pursuit would seem to broaden rather than to narrow one's nature. Longfellow, whose heart was large enough to make his art great, is a pleasanter picture in the midst of the love given him by the whole world than is the moody Tennyson, whose friends were kept from him by an icy barrier which gradually narrowed down until it shut him away from all but the admiration that genius can always command.

Let us remember, then, that devoting one's heart duly to a chosen aim requires unselfishness and the conviction that the greatest beauty of any art lies in its power to help and instruct others. To the really great man praise from the humblest of his brothers is as sweet as honor from the highest, and the heart that is in the art must show through the entire work, giving to it its completeness and beauty. Then the life-work will have been a success, effort and talent not thrown away, and the world (even though only the little world immediately about us) will be better and wiser for our having lived, worked, suffered and given of the best we had to give.

"No man whose heart can sing at need
Will find earth's praises hollow;
The true brave song deserves its meed,
And the soul the song must follow."
July, 1882.

How Canning Widens Food Use.

Canning is not only a means of preserving food, but of making available to the public articles which would otherwise be consumed only in limited quantities. An instance is sauerkraut, the canning process being directly responsible for a tremendous increase in consumption of kraut which could be widely distributed in no other form. The packing of beans in cans has brought about an even greater increase in their consumption. It has multiplied the demand many times. Hominy is eaten today in tens of thousands of households which scarcely would have so much as heard of the existence of this most wholesome, nourishing and economical food product. People are enabled by the canning business to have pumpkin pies the year around. Before the canning of pumpkin began, it was possible to have this vegetable during a period of the year not exceeding about two months.—Food Conservation Notes.

How She Had Used It.

George Miller, a Bible agent, called on a lady with the intention of selling her a new family Bible. She replied that the one she had was good enough for her use, that she had used it for a long time, etc. Mr. Miller asked to see it. On opening it a pair of spectacles fell out, whereupon the lady exclaimed: "Well, I declare, if there ain't my specs I lost two years ago!"—Ex.

Night-Watch Prayer.

If slumber should forsake
Thy pillow in the dark,
Fret not thyself to mark
How long thou liest awake
There is a better way—
Let go the strife and strain;
Thine eyes will close again,
If thou wilt only pray.

Lord, Thy peaceful gift restore,
Give my body sleep once more
While I wait my soul will rest
Like a child upon Thy breast.

—Ex.

For the Young Folks

NANCY BYRD TURNER

The Echo.

"You always know what an echo will do; whatever you say, it sends back to you. If you speak gently, with voice low and sweet,

The echo your words and tone will repeat.

"If your words are cross and your voice is shrill,

The answering voice sounds crosser still. Send a pleasant call with might and main; You will hear a happy shout again.

"When we are happy and cheery and bright,

The world around us is sure to go right. We must be careful of voice and of word. For they come back—as life's echo is heard."

—Exchange.

For the Southern Churchman.

Hearers and Doers.

Virginia Stanard.

"Myra is the best listener in my class," Miss Duncan often said. "She pays the closest attention of all the children; I wish more of them would take her for a pattern."

Myra overheard the speech one day, and it made her a little vain. She repeated it to her friends, Ellie Hale and Marjory Deane, who heard it with envy; they loved Miss Duncan and were always eager for her praise.

"I listen, too," Marjory said, "but sometimes I do fidget—when it's warm, you know."

Ellie sighed; she thought it must be wonderful to have lovely Miss Duncan say such a thing about you. "I listened last Sunday," she remarked. "It was the lesson about 'a soft answer,' and it turned two of my sharp answers soft that very afternoon."

"I liked the lesson the Sunday before," Marjory put in. "Do you remember it, Myra?"

"Of course I do," Myra answered with pride. Beginning at the beginning, she went over a part of the lesson in question. "It was about hearers and doers of the word, and Miss Duncan did make it so interesting!" The others were astonished to find that she could repeat the teacher's talk almost word for word.

"I don't wonder she calls you a good listener," Ellie said, admiringly. Her blue eyes looked a little wistful, for Ellie's memory was very short, and she knew it.

The next Sunday the lesson subject was loving kindness, and the six twelve-year-old girls in the class thought they had never seen Myra more quiet and attentive. They noticed, too, that Miss Duncan's eyes turned to her oftener as she illustrated the lesson with a little parable. After the classes were dismissed Miss Duncan came up to Myra, as she waited at the door for Ellie and Marjory.

"Myra," she said, "a new family has moved in on your street, and I want my class to call on the little daughter of the family and if possible bring her to Sunday school with you. She is about your age, I think. I haven't time, now, to tell the others, but you will see to it, won't you?"

Myra wrote down the address in her little note-book. "I won't bother the others with it," she thought. "At least, not till after I've gotten acquainted with this girl myself." In the back of her head there was a vague idea that it would be fine to surprise Miss Duncan and the others by bringing Lucy Bates unannounced next Sunday. Ellie was diffident and Marjory forgetful, so she would not trust the task to them; and the other three girls had already disappeared. As she walked home with her two friends she felt pleased at the thought of taking the whole duty on her own shoulders.

But somehow, as the week went by, she put off from day to day calling at the Bates home. Once or twice she saw shy little Lucy in the street, and started to speak to her, but something interrupted. When Saturday evening came she realized with dismay that nothing had been done. She was almost glad to hear that Miss Duncan had been called out of town and that a substitute would have the class next day. "I'll know Lucy before Monday night," she said to herself.

But on Monday company came, on Tuesday Ellie brought in a fascinating new book, and so the week went. Meanwhile news came that Miss Duncan was not well and that she would be absent for a month. Myra grieved honestly for her teacher, but she could not help feeling a little relieved to think that now she need not hurry about getting acquainted with Lucy Bates. "I want to know her," she thought, "but there are so many other things to do."

Ellie and Marjory surprised her one day by reporting that they had been to see the little girl, who was not at home, they said. "Why, I didn't even know you two had heard about her," Myra replied. She was somewhat worried. "I am going as soon as I can," she told them. "Miss Duncan asked me to."

A few days afterward Myra went to stay with her little cousins a few miles out of town. When she boarded the train, coming home, she was overjoyed to see Miss Duncan in the seat just ahead. But her heart sank as she realized that her companion was Lucy Bates. When Miss Duncan introduced them she tried to smile at the pale little girl, but the smile twisted somewhat wryly.

"It was Lucy's grandmother whom I was visiting," Miss Duncan explained. "Lucy came up to stay, too, for a little while."

"Oh!" was all that Myra could say.

"I got homesick," Lucy said, shyly.

"She means homesick for her grandmother's," the teacher explained. She looked at Myra a little keenly. "I am sorry to say Lucy does not like our town very well. The truth is, she is lonely."

Miss Duncan's eyes were kind, though she did not smile. But Myra would not look up. She gazed at the toe of her slipper, instead, and wished the train would go faster. When they reached the station, however, she turned to Lucy with a little catch in her voice, "I have been horrid," she said, "in every way. But I am coming tomorrow, if you will let me in."

Lucy's little face flushed with pleasure, and she smiled brightly. "I'll be at the gate," she said.

After Lucy had been turned into her own yard the other two walked along in silence for a while.

"At last Myra spoke. 'I am thinking about the 'hearers and the doers,'" she said, moving a little closer to her teacher.

Miss Duncan understood. "It's good to be a hearer, dear," she said. "But by itself hearing doesn't amount to much, you see. It's like a tree all blossoms and leaves, that never bears any fruit."

Myra told Ellie and Marjory the whole story; she did not spare herself. "I don't deserve it," she finished, "but Lucy is coming to class with me next Sunday." She lifted her head and looked at the two girls. "And I'm going to try to be more than a good listener," she said.

Five Little Brothers.

Five little brothers set out together

To journey the livelong day;

In a curious carriage all made of leather

They hurried away, away.

One big brother and three quite small

And one wee fellow, no size at all.

The carriage was dark and none too roomy.

And they could not move about;

The five little brothers grew very gloomy.

And the wee one began to pout.

Till the biggest one whispered: "What do you say?"

Let's leave the carriage and run away."

So out they scampered, the five together

And off and away they sped,

When somebody found the carriage of leather,

O my, how she shook her head!

'Twas her little boy's shoe, as every one knows.

And the five little brothers were five little toes.

—Unidentified.

Booj and the Fire.

By Addison Howard Gibson.

("Booj" was a real dog, and this story is based on a true incident.)

Rex Rogers had wanted a dog ever since he was old enough to express his boyish wishes. But his mother, with strong prejudices against dogs, had always supplied something else. Rex, however, had never been backward in objecting to the "something else," whether it was a stuffed calico dog or a ball for himself and Ruth. He wanted a life dog; and the wish had grown with his years.

One day a covered wagon had stopped at the ranch, and the travelers had camped for the night. With them came a brown dog, wayworn and footsore from his long tramp, following the wagon from New Mexico to Oklahoma. Rex found him back of the stable on some straw where the tired dog had dragged himself to rest. He was very friendly, and when Rex brought him a pan of milk the shaggy fellow lapped it eagerly, and seemed to thank his kind-hearted host with a wag of a bushy tail.

Noticing the attachment that had sprung up between Rex and Booj, as the dog was named, the owner left the dog at the ranch. Mrs. Rogers would have refused the gift, but she was sorry for the dog whose feet were too sore to travel farther. So she unwillingly permitted Booj to stay at the stable, where the kind attentions of Rex and Ruth in a short time restored the exhausted animal to good condition.

Booj was a large, intelligent fellow, a mixture of Shepherd and Newfound-

land. He responded to kindness and soon displayed great fondness for the children of his new home. Whenever they walked out into the fields or played about the ranch, Booj was their faithful attendant. No sentinel on duty was more watchful than he, and no stray animal, or the hissing fussy gander that sometimes intruded on the playground behind the house, was allowed to disturb their pleasures.

Booj became especially attached to Baby Teddy, a toddler of less than two years of age. While Rex and Ruth engaged in a lively game, Booj would lie in the shade of the lilacs nearby, with Teddy playing by his side. No amount of rough pulling of his ears or shaggy hair ever drew sterner reproof from the dumb guardian than a certain mild look of protest from the beautiful brown eyes. If the toddling Teddy's roughness became too unbearable, Booj would simply get up and walk away. There was no ill-natured growling about it, and he was sure to be back on guard if Teddy ventured too near the corral or the stable where the calves and the colts were too handy with their heels for the safety of the young adventurer.

The good points of Booj won favor with Mrs. Rogers' brother, who was a visitor at the ranch. Uncle Amos had sheep in Colorado and it was secretly planned that he should take Booj with him when he left for his own home. The night before Uncle Amos was to leave Rex overheard the plan and caught sight of a new collar bought for Booj.

Rex was a young soldier. He would not cry, neither would he go to his mother and make a scene. He lay awake, however, for an hour, thinking of some way to defeat Uncle Amos' plan. After breakfast he confided in Ruth, and while their parents talked to Uncle Amos in the house, Rex coaxed Booj back of the orchard. Then the three entered a hollow and hurried toward a straw stack in a stubble field on the ranch.

They hadn't gone far when Ruth discovered Teddy toddling after them. To take him back to the house would delay them and perhaps spoil their chance to hide Booj till Uncle Amos had started to the station. So Teddy was made an innocent ally in the scheme and taken with them.

The straw stack reached, Rex and Ruth made a deep hole far into it. Here Teddy and Booj were held captives until the sound of their father's car on the road assured them that Uncle Amos had given up the search for the missing dog and had gone to take his train. By this time Teddy, tired from the tramp across the rough stubble, had fallen asleep. The faithful dog threw himself in front of the hole to keep guard.

Happy in their success in hiding Booj, Rex and Ruth went over to a pond nearby in the hollow to sail stick-boats. They had steered their mimic fleet with long cat-tails once around the pond, when a crackling sound was heard behind them. Running up the bank, they were frightened to see the dry stubble on fire. A careless traveler had not put out his camp-fire, and the tall dead grass by the hollow had caught and had quickly carried the blaze to the stubble-field. As they stood for a second undecided what to do, the wind flung the fire forward. In a flash the straw stack was in flames!

With cries of terror Rex and Ruth ran toward the blazing stack, calling wildly to Teddy and Booj. At the same instant the mother, hunting for the runaways, saw them from the orchard and the danger they were in. As she

ran toward them she called in frightened tones for them to come away from the stack.

"Teddy's in there!" she caught Rex's agonized shout.

"Dear God, save my baby!" she prayed as she hurried on.

But even as she stumbled over clods and tangling weeds, she knew she would be too late! The heat of the roaring stack had sent Rex and Ruth back toward the hollow. Suddenly the despairing watchers saw a brown form emerge almost from the heart of the fire. It was Booj and he was not alone. He carried the wriggling, shrieking Teddy in his mouth!

As the dog hurried toward the hollow, they could see that Teddy's dress was beginning to blaze. Mrs. Rogers panted forward, trying to snatch Teddy from Booj's strong jaws. He bounded past her, past the screaming Rex and Ruth, who tried to stay him, and with a splash plunged into the pond, where he buried himself and his charge under the water.

"He's drowned Teddy!" shrieked Ruth, as the mother, wild with fear, rushed to the edge of the pond.

The next instant, however, Booj arose to the surface and swam to the bank, where he dropped Teddy, drenched but safe, at Mrs. Rogers' feet. With his superior dog intelligence he had used the surest means within easy reach to quench the fire in Teddy's clothing and save his life.

The ranch hands put out the fire before it did any real damage. Booj was treated as a true hero ever after. Nothing would induce Mrs. Rogers to send him away from the ranch.

Los Angeles, Cal.

"I've Thought of Somebody."

(Continued.)

I've thought of somebody—a woman. When her story begins she was young and beautiful and living at her father's house. In the first Bible picture of her she is showing kindness to dumb animals and talking to a stranger.

When she went to marry her cousin, who lived in another part of the country, she rode with the stranger to meet him. She had two sons who quarreled. Who was the woman, and who were her husband and sons?

Answer to last week's questions:

Moses.

1. Among the bulrushes by the river in Egypt.
2. Mount Horeb, by the burning bush.
3. Pharaoh's court.
4. The Red Sea.
5. The wilderness.
6. Mount Sinai.
7. The smitten rock in Kadesh.
8. Mount Zebao.

Lead Pencils.

If you had lived a hundred years or so ago, you would have felt in vain for a pencil to scribble a memorandum on your cuff, reminding you to stop at the store on your way home from school. The reason the pencil would not have been in your upper, left-breast pocket is that pencils were a rare possession.

Goose-quill pens were plentiful, but it was not always convenient to carry a bundle of these, nor was it safe to trust an inkwell in your hip pocket. So when one wished to transfer one's thoughts to paper there were many things that had to be gotten together; and what is now a simple act, in those old days resolved itself into a State function. One had to find the ink, sharpen the quill, and get a cupful of

dry sand to use in place of blotting paper.

An ancient manuscript of the thirteenth century shows evidences of having been ruled with a lead pencil. There is no proof that there was such an article, however, until more than two hundred years after this, during the reign of Elizabeth, when graphite mines were discovered in Cumberland. At once the idea of making pencils of this new mineral was thought of. Graphite is a metallic, iron-black, or steel-gray, flexible form of carbon, sometimes known as "black lead." It is found in the oldest rock formations in various parts of the world.

When first used for the manufacture of pencils, graphite was sawed into thin sheets, and these sheets cut into strips until they were small enough to fit into the groove in the piece of wood that was to serve as a protection. This method of cutting graphite entailed a great loss of material, nearly half the graphite being wasted in the process.

These pioneer pencils were anything but a joy to the user, as one was likely to get all grades, from the hardest to the softest, in a single pencil. For a time the point might move smoothly over the paper, leaving a clear, distinct line, and then, all at once it would become as hard and scratchy as a piece of flint, and make no line at all. Then some genius struck upon the plan of grinding the graphite and pressing it into shape, the particles being held together by some kind of binder.

For this purpose glue, gum and many other substances were tried, but without success. Whatever they used rendered the graphite only more brittle and unreliable. Sharpening a pencil in those days was a matter not to be entered upon lightly; the tough wood, for they had not begun to use cedar, had to be chopped away, and the point heated over a flame to a degree of softness that allowed it to be drawn out and rolled into a point between the fingers.

In 1795 a Frenchman by the name of Conte conceived the idea of pulverizing the graphite and mixing it with clay; the result that pencils of different degrees of hardness could be made, the grade being determined by the amount of clay used. Improvement followed improvement after this, and it was not long before a pretty good grade of pencil could be bought—that is, if one had the price. For that was before the day of penny pencils. One of the greatest improvements in pencil-making was in substituting red cedar for the tough, uneven woods once used as holders for the graphite core.

For many years Germany made most of the world's output of lead pencils. In early times the pioneers of the pencil-making industry came from that country to America; among them were the Fabers and the Backendorfers.—Barry Klegg in King's Treasuries.

Duty.

This truth comes to us more and more the longer we live that on what field or in what uniform or with what aims we do our duty matters very little. Or even what our duty is, great or small, splendid or obscure. Only to find our duty certainly, and somewhere, or somehow, to do it faithfully, makes us good, strong, happy and useful men, and tunes our lives into some feeble echo of the life of God.—Phillips Brooks.

But for the mirroring waters which cross our pathway, many of us would never see the stars.—Peil.

FINANCIAL

The Patriotism

of those at home will be measured liberally by the support given the Liberty Loans. You now have a chance to subscribe to the Third Loan. Every county has been allotted its quota, according to population. Every citizen of every county should subscribe.

National State and City Bank

RICHMOND, VA.

Wm. H. Palmer, President

Julien H. Hill, Vice-Pres. and Cashier R. E. Cunningham, Asst. Cashier

J. W. Sinton, Vice-Pres. Wm. S. Ryland, Asst. Cashier

Jesse F. Wood, Mgr. Savings Department

INCORPORATED 1832

Virginia Fire and Marine Insurance Company

Of Richmond, Va.

ASSETS - - - - - \$2,160,195.00

Wm. H. Palmer, President

E. B. Addison, Vice-President

W. H. McCarthy, Secretary

MANY PROBLEMS

OF THE MODERN BUSINESS MAN IS ANSWERED IN A STRONG BANKING AFFILIATION.

WE WANT YOUR BUSINESS

THE AMERICAN NATIONAL BANK

OF RICHMOND, VIRGINIA

Are You Making Thrift a Habit?

If you are making Thrift a habit; if you are regularly laying aside a reasonable portion of your earnings as a preparation for

OPPORTUNITY

and also for use in case of

EMERGENCY

you are on the right road.

A Savings Account is just as necessary to bring success as it is to ward off adversity.

ORGANIZED 1866.

The Union Bank of Richmond

1104 EAST MAIN STREET.

Resources over \$2,300,000.00

Jno. L. Williams & Sons

BANKERS and BROKERS

Eighth and Main. (P. O. Box 503.)

RICHMOND, VIRGINIA.

Transact a general Banking and Brokerage Business. Deal in Southern Investment Securities. Negotiable Railroad and Municipal Bonds.

The First National Bank

OF

Richmond, Virginia

DESIRE

YOUR ACCOUNT.

CAPITAL & SURPLUS

\$3,000,000.00

3%

INTEREST IN SAVINGS DEPARTMENT.

Norfolk & Western Railway

ONLY ALL RAIL LINE TO NORFOLK

QUICKEST AND BEST SERVICE

Pullman Parlor Cars.

The best line to all Points West, Northwest and Southwest.

W. B. BEVIL, W. C. SAUNDERS,
Pass. Traff. Mgr. Gen. Pass. Agt.
Roanoke, Va.

O. H. BOSLY
Dist. Pass. Agt., Richmond, Va.

Rates and information upon application.

WHEN WRITING OUR ADVERTISERS
PLEASE MENTION THIS PUBLICATION

Southern Churchman

SOUTHERN CHURCHMAN COMPANY

Publishers

815 East Grace Street, Richmond, Virginia

LEWIS G. WILLIAMS, President.

E. B. ADDISON, President.

REV. E. L. GOODWIN, D. D., Editor.

REV. JAS. D. GIBSON, Managing Editor.

Entered at the Postoffice in Richmond, Va., as second-class mail matter.

SUBSCRIPTION PRICE—After January 1, 1918, \$3.00 per year in advance. To the Clergy \$2.00. Six months \$1.50. Trial subscription 3 months 50 cents, 10 cents a copy. Foreign postage 50 cents additional. Back numbers not over 3 months old 10 cents each, over 3 months old 25 cents each.

For the convenience of subscribers, subscriptions are continued at expiration unless otherwise ordered. Notice of renewal, discontinuance, or change of address should be sent two weeks before the date they are to go into effect.

RECEIPT OF PAYMENT is shown in about two weeks by change of date on address label. If date is not properly extended after each payment notify us promptly. No receipt for payment will be sent.

Notice post office address. The exact post office address to which we are directing the paper at the time of writing **MUST ALWAYS BE GIVEN**. Our mailing list is arranged by post offices and not alphabetically.

Make all checks and money orders payable to the Southern Churchman and not to an individual.

ADVERTISEMENTS—Rates quoted on request. For Classified see head of that department.

Representatives wanted in each Parish, liberal commissions.

News concerning the church at large always welcome.

ATTENTION!

ENLISTED CHURCHMEN.

The Department of Army and Navy Work of the Brotherhood of St. Andrew.

wants to get in touch with you and supply your needs in every possible way. Write to us soon and tell us how you are getting along. You will find us prompt correspondents.

F. S. TITSWORTH,

Executive Secretary.

E. F. FINNEY,

Chief Secretary.

13th and Walnut Streets, Philadelphia, Pa.

PIPE ORGANS.

If the purchase of an organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Kentucky, who manufacture the highest grade at reasonable prices.

OAKLAND

A Home School for young boys to be tutored with the sons of Mr. and Mrs. Rosewell Page at their country home in Virginia. Address Mrs. Rosewell Page, Beaver Dam, Va.

A CHURCHWOMAN OF REFINEMENT residing in a beautiful city in Western New York, will receive into her home two or three elderly or semi-invalid ladies. References given and required. Address Miss W. care of the rector of St. John's Church, Canandaigua, N. Y.

POSITIONS WANTED

WANTED TO HELP MINISTER WHO would like to have a summer cottage for boys, looking forward to church work or who may become interested in the work. Maryland State preferred. Faith, care Southern Churchman.

A LADY OF REFINEMENT WANTS A position as companion or to keep house. Miss Upshaw, No. 218 East Main Street, Richmond, Va.

WANTED A HEAD NURSE FOR CHILDREN'S Hospital at Virginia Beach, Va., for June, July and August. Must be a graduate of good hospital and have had institutional training. Also three or four undergraduate nurses as assistants, with at least two years' experience.

A MARRIED PRIEST OF FIFTEEN years' experience, recommended by Bishop and two vestries, desires parish or mission in the South. Address Rev. Thomas Dyke, General Delivery, Memphis, Tenn.

EXPERIENCED TEACHER, FOND OF children, earnestly desires position to teach small children, or as companion to lady. Will assist in light house work. Address with terms, Miss Blankenship, Warrenton, Va., Route 2.

College Professors, Superintendents, and successful teachers in every department are in demand for next session. We have now many more choice openings than suitable candidates. Write at once for booklet and registration form.

SOUTH ATLANTIC TEACHERS' BUREAU. Geo. J. Ramey, President, Raleigh, N. C.

Classified Advertising and Notices

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line, each insertion. Special rates to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

SUMMER BOARD—CHOICE LOCATION, between college campus and Virginia Military Institute grounds. Every convenience; rooms single or en suite with bath. Mrs. F. D. Mead, Lexington, Va.

HELP WANTED

WANTED HOUSEKEEPER, CHURCH Military School. Must be Churchwoman with experience in work and with negro servants. Apply C. M. S., Porter Military Academy, Charleston, S. C.

WANTED A MOTHER'S HELPER IN country home where one servant is kept. Children aged three, six and nine years. Mrs. W. Booth Bowle, Mitchellville, Md.

WANTED NURSERY GOVERNESS FOR two children, boy five years, girl two and a half, in army officer's family. Write stating qualifications and experience to Mrs. Thomas F. Cadwalader, 7 Marshall Street, Petersburg, Va.

WANTED A YOUNG LADY AS MOTHER'S helper. Youngest child three and one-half years old. Address Mrs. Wm. F. Alexander, 109 West Monument Street, Baltimore, Md.

CHURCHMEN AT CAMP LEE.

Once again men chosen under the selective draft law are coming in large numbers to Camp Lee. In order that the churches in Petersburg may get in touch with newly arrived Churchmen, I most earnestly request rectors of parishes to send me the names and regimental addresses of men coming to Camp Lee from their parishes. Names are useless without company and regiment. Brethren, please act on this request before you forget it.

E. P. Dandridge.

Rector of St. Paul's Church, Petersburg, Va.

THE ORDER OF THE DAUGHTERS OF THE KING.

An organization for the women of the Church throughout the world (communicants of good standing in their parishes) for the spread of Christ's Kingdom, especially among women, and for the strengthening of the Church's Spiritual life by means of constant prayer and personal service.

The order calls for a corporate Communion by every Chapter on the third Sunday of each month at the early celebration, and a Bible class is desired in every parish.

Handbooks at the office of the Order. Room 55, 281 Fourth Avenue, New York.

THE BOARD OF MISSIONS.

Correspondence is invited from those who wish to know

What it does.

What its work signifies.

Why the work can be helped most effectively through the Board.

Address The Right Reverend A. S. Lloyd, D. D., President of the Board of Missions, 281 Fourth Avenue, New York.

Legal Title for Use in Making Wills: The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.

The Spirit of Missions. \$1.00 a year.

Marriages and Deaths

Marriage notices, not exceeding 40 words, \$1.00; Death notices, not exceeding 40 words, inserted free. Over 40 words at the obituary rate. Obituaries and resolutions, 20 cents per line. Six words to the average line.

Copy for this department must be received not later than Tuesday of the week in which it is intended to be published.

Greene: Entered into life eternal early Sunday morning, April 7, 1918, at Alexandria, Va., ELIZA DOUGLAS GREENE.

daughter of the late Edward and Ann Carson Greene.

Hynson: At his residence in Washington, D. C., April 14, NATHANIEL T. HYNSON, after a long illness, which he bore with great courage, in the seventieth year of his age.

"I know that my Redeemer liveth."

McCreery: Entered into life eternal on April 21, 1918, from her home in Richmond, Va., NANNIE KEPLER McCREERY, widow of J. V. L. McCreery, and daughter of Rev. Henry S. and Sarah Hanson Kepler.

Pickell: Died on April 18, 1918, at the Naval Aviation School, Boston, Mass., ALEXANDER HOLLADAY PICKELL, eldest son of Dr. James Marion and Julia Holladay Pickell, of Raleigh, N. C., and grandson of Colonel Alexander Holladay, of Richmond, Va.

Tinsley: Died in France, March 19, 1918, BEN T. TINSLEY, Army Field Clerk, son of W. H. and H. G. Tinsley, Salem, Va., age thirty-eight years.

THOMAS T. MUNFORD.

The death of General Thomas T. Munford will be heard with regret by his many friends, and will send a pang of grief to the heart of many an old Confederate veteran.

General Munford had lived to the octogenarian age of eighty-six, sixteen years beyond the allotted span of human life, according to the Psalmist, but he retained to the last the full possession of his mental faculties, and was in the enjoyment of comparatively good health.

He was prepared for the great event and heard without alarm the knock of the last enemy at the door, and we may believe that in the silence of a receding world he heard the billows breaking on the farther shore, and felt upon his brow the breath of the eternal morn.

May the sod rest lightly on his grave, and may the flowers of each returning spring distill their sweetest fragrance on the mound that covers his mortal remains.

L. S. MARYE.

Charlottesville, Va.

RESOLUTIONS.

At a meeting of the Valley Convocation, held in Grace Church, Berryville, Va., on April 23, 1918.

On motion, Revs. Josiah R. Ellis and Giles B. Palmer were appointed a committee to draft suitable resolutions touching the death of Rev. Edward Wall.

A copy—Teste:

J. R. ELLIS.

Meeting at this time as a Convocation in the church of which he was for many years the beloved rector, and in the town where his many ministrations of love and sympathy are tenderly remembered, we deem it fitting and proper to place on record some note of appreciation and esteem, affection and regard for our departed friend and brother in Christ, Rev. Edward Wall, who departed this life August 2, 1917.

Resolved, therefore, That in the passing of Rev. Edward Wall into the fuller life in Christ we recognize and realize the loss of an able minister of the Church; a Christian gentleman in the community; a warm-hearted and loyal friend. As preacher he was a man of ability and striking force, profound in reasoning and sound in theology; as citizen, he cordially rendered to Caesar the things that were Caesar's; as friend, rejoicing to do with glad heart and mind the things which proved his warm-hearted devotion. We miss him in all these relations—we miss him to-day, but bowing to the will of the Almighty we note his "falling on sleep" as those sorrowing not without hope of his joyful resurrection.

Resolved, further, That these resolutions be spread on the minutes of the Convocation; that a copy be furnished the vestry of this church; to the members of his family and to the Southern Churchman for publication.

J. R. ELLIS,
G. B. PALMER,
Committee.

BISHOP RANDOLPH.

The vestry of Emmanuel Church, Baltimore, places on its records this expression of the sorrow of the congregation at the

death of the Rt. Rev. Alfred M. Randolph, D. D., Bishop of Southern Virginia, who at the time of his consecration as Bishop had been for more than sixteen years the rector of Emmanuel Church.

His praise is in all the churches, but nowhere will his memory be more revered than in this church where he served so long and faithfully. After more than thirty-four years of separation the impression of his edifying preaching, of his genial and loving spirit, and of his saintly life still abides.

To his bereaved family and Diocese the vestry extends heartfelt sympathy.

Hugh Birckhead, Rector.
James A. Latane, Register.

JOSEPH PATTON HALL, JR.

JOSEPH PATTON HALL, JR., for many years a vestryman and junior warden of St. Paul's Protestant Episcopal Church, Suffolk, Va., entered into life eternal on Tuesday, April 23, 1918.

His fellow members of the vestry desire to place on record their deep sense of the loss they have sustained and their sincere appreciation of his long years of faithful and devoted service. His quiet, but strong and helpful influence and example will be greatly missed and long and lovingly remembered.

As soldier in time of war, as citizen in time of peace, in business and community life, as well as in Church relationship and the closer links of friendship and family ties, Joseph P. Hall fulfilled every obligation with a conscientious regard for the welfare of others and a singular spirit of self-effacement.

We tender our sincere sympathy to his family and, in this hour of our mutual bereavement, sorrow with them in the pain of parting, yet rejoice with them in thankful realization of the ever unbroken tie.

Oh! blest communion, fellowship divine,
We feebly struggle, they in glory shine.
Yet all are one in Thee, for all are Thine.
Alleluia.

Be it resolved, That a copy of this minute be sent to the family, that it be published in the Southern Churchman and inscribed upon our records on a page dedicated to his memory.

Signed

John F. Coleman, Rector.
W. E. Hines, Senior Warden.
H. McClellan.

In Memoriam.

AGATHA LEWIS SAUNDERS.

In recording the departure of the deceased from this world to the "Father's house" of "many mansions," to those regions of light prepared by our blessed Lord Himself for those who love and serve Him, I am recording a grievous loss to the writer, a grievous loss to the Church militant here on earth, and more especially a grievous, not to say irreparable, loss to the mountain work in the Diocese of Southern Virginia at St. Peter's-in-the-Mountains.

After a lingering and painful illness, borne with the most wonderful courage and unflinching patience, MISS AGATHA LEWIS SAUNDERS, elder daughter of the late Peter Saunders and Elizabeth Dabney, his wife, departed this life on Friday, January 11, 1918. On the following Sunday, January 13, from the house

of her brother, Hon. Edward W. Saunders, she was buried in the family plot in the cemetery of the town of Rocky Mount.

In loving remembrance of a beautiful life, the writer desires in this manner to record his sense of the great loss sustained by this community and by the Church at large in the death of the deceased.

For many years she was not only a most efficient helper in the work of her rector in Franklin Parish, but she was a most valued counsellor and adviser in the prosecution of that work, and a most intimate and dearly cherished personal friend.

For all these functions she was most admirably fitted. A trained and beautiful musician, she solved the question of church music in a country parish. Reared in the mountains, she not only knew its people—their virtues and their faults—but she loved them and gave herself to them in beautiful and unstinted service. Not only her native people called forth her love. She loved her native hills. Not a fern or a flower, not a bird or a tree, not a peak or a hollow, which in the aggregate make up the mountain scenery in the vicinity of her old home, escaped her knowledge and her love. She knew and loved them all. She revelled in the beauties of nature and saw in the gorgeousness of the landscape and the glory of the setting sun the reflected glory of their Lord and Maker and her Lord and Saviour.

To an instinctive and inherited love of natural beauty was added a highly cultivated and thoroughly trained mind of unusual strength and clearness. The beautiful poise of her mind was the most remarkable the writer has ever known in the case of a woman. Her judgment was rarely at fault. Nothing could divert it, nothing turn it aside from the right direction and its true objective. This trait of mind was doubtless an inheritance from her grandfather, Judge Fleming Saunders, a distinguished jurist of the old regime. Her father, the late Peter Saunders, exhibited in a marked degree the same judicial mind. She was, therefore, always a wise and most valued counsellor.

To speak of the beautiful home life of Miss Saunders, the years of quiet, gentle thoughtfulness and the years of beautiful unselfish hospitality, so lavishly extended at her ancestral home, "Bleak Hill," would be to prolong this brief tribute beyond its scope. It is sufficient to say that in the home she was always the cultured gentlewoman whose unaffected, unselfish sweetness won all hearts.

But if our dear helper and friend adorned the home, she glorified the school. In all the years in which she was a member of the staff of teachers at St. Peter's-in-the-Mountains, all the above mentioned qualities of head and heart shone most conspicuously. She gave herself wholeheartedly and unreservedly to her work. She believed in the mountain child. She knew his needs. She toiled for his good. Her faith was sure and her patience near akin to divine. And in the hearts and lives of many of her pupils, "She being dead, yet speaketh." May her mantle fall upon worthy shoulders, and may she herself dwell in perpetual light! A joyful resurrection awaits her. And then—the "perfect consummation and bliss, both in body and soul," in God's eternal and everlasting glory.—R. I. P.

Her rector and friend.
W. T. ROBERTS.
St. Peter's-in-the-Mountains, April 9, 1918.

FOOT COMFORT ASSURED.

Brooklyn Man Solves the Problem.

It is no longer necessary to suffer agonies that are caused by misfit shoes, for Mr. Simon, of Brooklyn, has proven that he can fit perfectly by mail. Simon's Ezwear shoes are built to give every possible foot comfort; they are soft and stylish and do not need breaking in. They fit like the proverbial old pair the minute you wear them. Every pair is guaranteed to give satisfaction and to fit perfectly.

Mr. E. P. Simon will gladly send a free catalogue of over 500 styles of Ezwear shoes to all who write him, along with his scientific self-measuring blank. Write for your copy today and give your feet their much needed happiness. Address all communications to Mr. E. P. Simon, 1589 Broadway, Brooklyn, N. Y., and you will receive personal attention.—Adv.

FRECKLES

Now Is the Time to Get Rid of These Ugly Spots.

There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of Othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than one ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength Othine, as this is sold under guarantee of money back if it fails to remove freckles.

Ratcliffe & Tanner, Inc.

...FLORISTS...

207 N. 6th Street, Richmond, Va.

FLOWERS FOR ALL OCCASIONS

R. L. Christian & Company

514-16 E. Broad St.

Richmond, Va.

Leading Fancy Grocer

AGENTS FOR

HUYLER'S CANDIES AND PETER'S SWISS MILK CHOCOLATE.

Special attention given to out-of-town orders.

Catalogue mailed on application.

The Choice of Executors

is a matter of great importance. Every dollar you leave should be conserved in such a way that your heirs may enjoy the uninterrupted benefits of your life's work.

This Company is a careful and economical executor, trained in the law and business, sound in judgment, and seasoned in practical experience; its primary business is the administration of trust funds.

Correspondence invited.

Capital
\$1,000,000

RICHMOND TRUST
& SAVINGS CO.

7th & Main Sts.,
Richmond, Va.

Iron Is Greatest of All Strength Builders

A Secret of the Great Endurance and Power of Athletes

Physician Says: Ordinary Nuxated Iron Will Increase the Strength of Delicate, Nervous, Rundown People in Two Weeks' Time in Many Cases.

MOST people foolishly seem to think they are going to get renewed health and strength from some stimulating medicine, secret nostrum or narcotic drug, when, as a fact, real and true strength can only come from the food you eat. But people often fail to get the strength out of their food because they haven't enough iron in their blood to enable it to change food into living matter. From their weakened, nervous condition they know something is wrong, but they can't tell what. If you are not strong or well, you owe it to yourself to make the following test: See how long you can work or how far you can walk without becoming tired. Next take two five-grain tablets of ordinary nuxated iron three times per day after meals for two weeks. Then test your strength again and see for yourself how much you have gained.

Numbers of nervous, run-down people who were ailing all the while, have most astonishingly increased their strength and endurance simply by taking iron in the proper form and this after they had in some cases been doctoring for months without obtaining any benefit. But, don't take the old forms of reduced iron, iron acetate or tincture of iron simply to save a few cents. You must take iron in a form that can be easily absorbed and assimilated, like nuxated iron, if you want it to do you any good, otherwise it may prove worse than useless. Many an athlete or prize fighter has won the day simply because he knew the secret of great strength and endurance which comes from having plenty of iron in the blood, while many another has gone down in inglorious defeat simply for the lack of iron.

Manufacturer's Note: Nuxated Iron, which is recommended above, is not a secret remedy, but one which is well known to druggists everywhere. Unlike the older inorganic iron products, it is easily assimilated, does not injure the teeth, make them black, nor upset the stomach. The manufacturers guarantee successful and entirely satisfactory results to every purchaser or they will refund your money. It is dispensed by all good druggists.

HOME CANNING

You can save a great deal of money by having a complete canning outfit just like those used in the largest canning factories, only in smaller sizes—even Kitchen Outlets. Operated both open and under pressure. Also Continuous Heating Canning Steels, Coke Heaters, Dehydrators, Sterilizing Stoves, Cans, Labels, and other Supplies. Order these direct from us and save middleman's profit. Adopted and used by the Girls' Tomato Clubs, Members of the U. S. Dept. of Agriculture. Send us a card for Free Descriptive Literature and Price List. Good agents wanted.

Hickory, N. C. **HOME CANNER MFG. CO.** Indianapolis, Ind.

NERVOUS DISEASES

We have reprinted from a leading Health Magazine a series of articles by Dr. Biggs treating on Nervous Debility, Melancholia, all forms of Neurasthenia, Nervous Dyspepsia and other nervous diseases. The articles explain the cause of these ailments and fully describe the treatment employed at the Biggs Sanitarium in such cases.

A copy of the pamphlet will be sent FREE to any address on request.
THE BIGGS SANITARIUM, Asheville, N. C.

What we, when face to face we see
The Father of our souls, shall be,
John tells us, doth not yet appear;
Ah, did he tell what we are here!

A mind for thoughts to pass into,
A heart for loves to travel through,
Five senses to detect things near,
Is this the whole that we are here?

Rules baffle instincts—instinct rules,
Wise men are bad—and good are fools,
Facts evil—wishes vain appear,
We cannot go, why are we here?

Oh, may we for assurance sake,
Some arbitrary judgment take,
And willfully pronounce it clear,
For this or that 'tis we are here?

Or is it right, or will it do,
To pass the sad confusion through,
And say: It doth not yet appear
What we shall be, what we are here.

Ah, yes, when all is thought and said,
The heart still overrules the head;
Still what we hope we must believe,
And what is given us receive;

WANTED.
Young men and women to prepare for the hundreds of splendid positions now open and calling for trained help. Concise and thorough courses in stenography, shorthand, bookkeeping, penmanship and stenotypy. We train for Business Employment and Success. Positions sure. Send for catalog and terms.
**BRISTOL COMMERCIAL COLLEGE,
BRISTOL, TENN.**

Kill All Flies! They Spread Disease

Placed anywhere, **Daisy Fly Killer** attracts and kills all flies. Neat, clean, ornamental, convenient, and cheap.



Latest design. Made of metal, can't split or tip over; will not soil or injure anything. Guaranteed effective. Ask for **Daisy Fly Killer**. Sold by dealers, or 5 cent by express, prepaid, \$1.50.

HAROLD SOMERS, 150 Canal Ave., Brooklyn, N. Y.

Must still believe, for still we hope
That in a world of larger scope,
What here is faithfully begun
Will be completed, not undone.

My child, we still must think, when we
That ampler life together see,
Some true result will yet appear
Of what we are, together, here.

—A. Clough.

The mill does not grow fat on the
wheat it grinds, nor do men on the
truths they simply reason over.—Ex.

HATCHED 117 CHICKS.

John A. Clark, of Jonesboro, Ark., writes: "I hatched 117 chicks and did not lose one. Not a weak one in the flock." Mrs. J. B. Courson, Cordova, Ala., writes: "I have been using your tablets and did not lose a single chick. My neighbors want your tablets."

You will not lose a single chick either, if you will use Reefer's Ready Relief, which every poultry raiser knows saves baby chicks from dying of that dreadful white diarrhoea plague. A package of this new scientific discovery will save 500 baby chicks. Aren't 500 of your baby chicks worth \$1.00? That is less than one-half cent apiece. I take all the risk and will refund every penny of your money if Reefer's Ready Relief fails to save your chicks. A million dollar bank backs up this guarantee. Send for a dollar package today, or write for my free poultry book which tells the experience of a man who has made a fortune out of poultry. **E. J. Reefer, 6404 Reefer Building, Kansas City, Mo.—Adv.**

TOM TIGER, RANGE OUTLAW.

A tale in 10 chapters beginning April 25th in *The Youth's Companion*. A youth from the East goes to a Western horse ranch and meets a curiously baffling set of circumstances which lead to his friendship with the wild horse that gives this intensely interesting story its name.

FREE TO YOU. Write *The Youth's Companion*, Boston, Mass., for the first three issues, containing this story, and they will be sent you free of charge. If you wish a periodical of highest purpose, noble ideals, intense interest and instructive value, nothing will surpass *The Youth's Companion*, \$2.00 per annum.—Adv.



Crisp, brown undercrusts just like the top

You can have the undercrusts so brown, so crisp that you could serve your pies upside down and be as proud of them as though the topcrust showed!

Pyrex pie plates make undercrusts just like the top. This is because all the heat goes right through the transparent Pyrex dishes while ordinary utensils keep out two-thirds of the oven heat. Every food cooked in Pyrex is more thoroughly, more evenly, more quickly done, is more delicious.

There are many Pyrex dishes and each is guaranteed not to break in the oven. Dealers everywhere sell Pyrex. Buy your first dish today. It will last you a lifetime!

Write now for the free illustrated booklet, "New Facts About Cooking." Pyrex Sales Division, Corning Glass Works, 316 Tioga Avenue, Corning, N. Y.

*Manufactured by the World's Largest
Makers of Technical Glass*

PYREX

TRANSPARENT OVEN DISHES

What do you know of the work of your

Church Temperance Society?

Rt. Rev. Frederick Courtney, D. D., President.
William Jay Schieffelin, Esq., Ph. D., Treasurer.
Rev. James Empringham, D. D., Gen'l Supt.
Send for free sample copy of "TEMPERANCE."
This periodical has the largest circulation of any magazine of its kind in America. Address

Church Temperance Society

214 Metropolitan Tower, New York City

Richmond, Fredericksburg & Potomac R. R.

To and from Washington and beyond—Daily.

Leave Richmond	Arrive Richmond
6:00 AM	10:20 AM
8:15 AM	12:30 PM
8:25 AM	6:00 PM
8:50 AM	8:10 PM
	8:00 AM
	12:30 PM
	9:05 PM
	9:25 PM
	11:25 PM

Richmond-Washington Local, Lv. 12:10 PM, week days; 11:45 PM, Sundays; Ar. 11:45 AM daily. Fredericksburg Accom. week days, Lv. 11:15 PM; Ar. 8:15 AM. Ashland Accom. week days, Lv. 11:30 AM, 6:30 PM; Ar. 6:30 AM, 5:30 PM. Elba ticket and baggage offices not open for this train. Hyrd St. Sta. stopping at Elba. Main St. Sta. Elba Sta.

Church Furnishings, Memorials, Etc.



CHURCH VESTMENTS

EMBROIDERIES

Silks, Cloths, Fringes, Etc.

CLOTHING for CLERGYMEN

COX SONS & VINING

73-74 Madison Avenue, New York



CHURCH FURNISHINGS

Gold, Silver and Brass

Church and Chancel Furniture

Write for Catalogue
for Episcopal Churches

W. & E. SCHMIDT CO.

308 Third Street, Milwaukee, Wis.

CHURCH EMBROIDERIES

Stoles, Eucharistic Vestments, Surplices, Altar Hangings, Burses and Veils, Markers, etc. All materials for sale.

The only studio importing exclusively English unfading silks, Damasks, fringes, linings, pure gold metal threads, etc.; and using Standard Church of England

English silk stoles, plain.....\$ 5.00
English silk stoles, handsome crosses.....\$ 6.50
English silk stoles, best hand embroidery, from \$10.00 up to.....\$50.00
English silk burse and veil with crosses, \$12.00, \$15.00, \$18.00.....\$20.00
Handsome embroideries unsurpassed in workmanship. Special altar linens embroidered in England. Testimonials from all over the world.

THE CATHEDRAL STUDIO
Miss Lucy V. Mackrille

2900 WISCONSIN AVENUE, WASHINGTON, D. C.



GRANITE AND MARBLE MEMORIALS

Largest Stock in the South

We pay the freight and guarantee safe arrival

The Couper Marble Works

(Established 65 years)
264-268 Bank St., Norfolk, Va.

PLEASE mention the SOUTHERN CHURCHMAN when you write to our advertisers

R. Geissler, Inc.

56 West Eighth Street, New York

Memorials
FOR THE CHURCH
Furniture — Windows — Fabrics

Ecclesiastical and Domestic Art Worker

Memorial Windows, Leaded Glass, Monuments, Decorations, Church Furnishings in Wood, Metal, Stone

Artistic Bungalow construction complete or plans only.

CHARLES F. HOGE MAN
45 Seventh Avenue, New York City

Brotherhood of St. Andrew

Guilds and all Church organizations desiring to assist their treasury can find no better way than by representing the SOUTHERN CHURCHMAN. And at the same time you will do a good work by placing the SOUTHERN CHURCHMAN in homes where there is no Church paper. Write to-day for full particulars.

SOUTHERN CHURCHMAN,
Richmond, Va.

O. Luetke's Art Works

Church Furnishings

IN METAL, WOOD, MARBLE, ETC.

128-332 Seventh Ave New York

Thoughts For the Thoughtful

Contentment is not laziness.—Ex.

Fidelity in little things is one of the sweet tests of character.

We learn more from our own follies than from the wisdom of others.—Ex.

May we expect light on our difficulties when we refuse it on our duties.—Ex.

Opportunities improved are fragrant flowers; neglected, they are thorns of regret.—Ex.

All human love is the reflection of the divine in the life of the upward looking man.—Ex.

Do you make it a rule to ask the Lord to go with you when you start for your place of business?—Ex.

Nobody ever gets a real blessing from God without immediately wanting somebody else to do the same thing.—Ex.

Grace is power. That power whereby God works in nature is called power. That power whereby He works in the wills of His reasonable creatures is called grace.—J. H. Mozley.

Though we had all that God hath made, The joy of earth, the bliss of heaven, Yet were we still unsatisfied.

Unless the Giver, too, be given. His gifts are beautiful and dear; Without Himself how poor they seem—

The earth a desert, bare and drear, And heaven the phantom of a dream.—Selected.

Be not uneasy, discouraged, or out of humor because practice falls short of precept in some particulars. If you

happen to be beaten, return to the charge!— Marcus Aurelius.

All sound beliefs or convictions are based on truth or reality. Without love all is selfishness, and selfishness is the essence of sin. Without truth, all is sham, and sham is the curse of the world.—Homilist.

If we lift up our eyes to heaven, God's glory shineth forth; if we cast them down upon the earth, it is full of His goodness. The hills and the valleys rejoice and sing; fields, rivers and woods resound His praise. We will think of God when we play and when we work; when we walk out and when we come in; when we sleep and when we wake; His praise shall dwell continually upon our lips.—Anna L. Barbauld.

"When the low sob dwells deep within the burdened heart,
And the wide nostrils breathe with closely hidden pain,
And all before is but a stretch of darkened years,
Met with a meek acceptance of the will of God,
There is a joy eclipsing every high delight,
As golden dawn eclipses all the morning stars."

I heard men speak continually of going to a "better world" rather than of its coming to them; but in that prayer which they have straight from the lips of "the Light of the World," there is not anything about going to another world; only of another government coming into this, which will constitute it a new world indeed; new heavens and new earth: "Thy kingdom come; Thy will be done on earth as it is in heaven!"—Ruskin.

Preaching is an institute peculiar to the Gospel. Nothing can be preached but the Gospel, so nothing can be done with the Gospel but preach it. It is not a mere law to be enjoined, or a philosophy to be developed by human thought, or a series of articles to be taught. In its naked essence, it is a fact of

God's doing, a divine datum, a salvation provided, stored and offered in the person of a Saviour. As such, it is to be asserted, declared, published, heralded.—J. O. Dykes.

Life's journey almost past,
Tottering I stand at last
Close to the door;
Weary the way hath been,
And often sad through sin,
Now all is o'er.

The friends I walk'd beside
At noon and evening tide
Went long ago.
And evening's travel, grown
Ever more chill and lone,
Seem'd to pass slow.

Yer was it night, not day,
Thus slowly waned away—
Now dawn is nigh;
The day star's warning bright
Tells me the shades of night
All soon will fly.

Beyond that welcome door
I know—and, oh, for more
Why should I care?
I shall, my Saviour see
As now He seeth me;
Jesus is there!

—Selected.

SHAKE INTO YOUR SHOES

Allen's Foot-Ease, the antiseptic powder to be shaken into the shoes and sprinkled in the foot-bath. It relieves painful, swollen, smarting feet and takes the sting out of corns and bunions. Used by the American, British and French troops. Allen's Foot-Ease is a certain relief for sweating, callous, tired, aching feet. Sold everywhere, 25c. Always use it to Break in new shoes. Trial package FREE. Address, Allen S. Olmsted, Le Roy, N. Y.

Sore Eyes

Granulated Eyelids, Eyes inflamed by exposure to Sun, Dust and Wind quickly relieved by Murine Eye Remedy. No Smarting, just Eye Comfort. At Druggists or by mail 50c per Bottle. Murine Eye Salve in Tubes 25c. For Book of the Eye FREE ask Murine Eye Remedy Co., Chicago

If You Value Your Health

Read Every Word of This Remarkable Story

It is told by one who has himself experienced the Regeneration in Health which he encourages you to seek by the self - same means.



THE STORY OF A GREAT DISCOVERY.

The hardships of a traveling salesman's life had wrecked my health. My family physician diagnosed my case as chronic gastritis, brought on by disease of the liver and complicated by kidney trouble. I consulted specialists in Columbia and New York who confirmed his diagnosis. Months passed, I grew worse and was finally compelled to give up my work.

By chance I heard of some wonderful recoveries which had resulted from drinking the water of a little spring in the Mineral Belt of South Carolina, a picture of which spring appears on this page. In desperation I tried it. On the second day I thought that I could notice some improvement; at the end of the first week my appetite and digestion had returned and I was much stronger; at the end of the third week I felt that I was completely restored. That was eight years ago and I still enjoy perfect health.

Knowing that it had restored my health and believing that it had saved my life, I bought the Spring.

I then determined to see whether the water would restore others as it had me. During the year I shipped ten gallons absolutely free of charge to each of one thousand sufferers from chronic diseases. Only four reported "no benefit" from the ten gallons. The other nine hundred and ninety-six reported decided benefit or complete restoration. Many claimed that the water had saved their lives.

I realized that I had discovered one of the world's greatest mineral springs, and I decided to devote the remainder of my life to it. But how could I make the world listen; how could I make them believe my story? The precious water was running to waste while thousands were suffering. I said, I will make them believe me by showing my faith in them and in the restorative power of the Spring. I will tell them that the water shall cost them nothing if it fails to benefit.

The world listened!

Some wrote for proof and I sent them the letters which I had received from their fellowmen. Others accepted my offer without question. Thousands have written me reporting relief and permanent restoration from a great variety of chronic diseases.

But some of the water still ran to waste for lack of belief. I determined that every drop should be used to relieve the suffering of humanity. To this end I requested a physician friend of mine to come to see me. At my desk I opened my mail and showed him the letters from men and women from all parts of the country who had suffered and who had found relief. I gave him my letter file and induced him to spend several days reading my past correspondence with those who were using the water. I showed him the chemical analysis and letters from physicians explaining the medicinal properties of the water.

He believed, and as a result he has written this announcement for me.

WILL YOU BELIEVE?

I do not ask your implicit faith; only enough to try the water for three weeks as I did. I estimate that I drank about ten gallons, and I, therefore, offer gladly to ship you two five-gallon demijohns on my guarantee that if you find that it does not benefit you I will promptly refund the price, which is only \$2.00. You must promise to drink the water in accordance with the instructions which I will send you and return the empty demijohns. I make you the sole judge as to whether the water has benefited you. I guarantee to refund your money if you are not benefited. I hope you will feel perfectly free to accept my offer.

This offer is extended to all who suffer with any chronic disease, except cancer and consumption; but I especially recommend the water for the treatment of stomach, liver, kidney and bladder diseases and for rheumatism, gout, uric acid poisoning, gall stones, diabetes, nervous headache and general debility resulting from impure or impoverished blood. These are the diseases most frequently mentioned in the thousands of letters which I have received; but my offer is open to any one who suffers from any chronic ailment. Yours sincerely,
N. F. SHIVAR, Proprietor.

EVERY MAIL BRINGS LETTERS LIKE THESE.

Savannah, Georgia.
Mr. N. F. Shivar, Shelton, S. C.:

Dear Sir—As you are well aware, in 1909 I was suffering with indigestion, stomach and liver disorders and all its train of horrifying phenomena for several months. I had lived on milk, soft eggs, shredded wheat, a very insufficient diet for an active working man, and of course, from disease and starvation was in a very low state of nervous vitality and general debility. I ordered 10 gallons of your Mineral Water, which I used continuously, reordering when necessary, and in four months from date I began drinking I gained 29 lbs., was strong and perfectly well and have worked practically every day since. It acts as a general renovator of the system. I prescribe it in my practice, and it has in every instance had the desired effects. It is essential to use this water in as large quantities as possible, for its properties are so happily blended and in such proportion that they will not disturb the most delicate system. It is purely Nature's remedy.

A. L. BAYANT, M. D.
DuPont, Georgia.

Shivar Spring, Shelton, S. C.

Gentlemen—I have suffered for years with nervous indigestion and kidney troubles. Derived more benefit from the Shivar Spring Water than from months at Hot Springs, Ark., and numerous other springs. I consider it the very best water extant.

AUGUSTUS DU PONT,
Lexington, Virginia.

Mr. N. F. Shivar, Shelton, S. C.: Dear Sir—I suffered with intestinal indigestion and the Shivar Spring Water has completely restored me. I would gladly recommend it to all suffering with indigestion, kidney and liver trouble. My father had kidney trouble last fall and he thought Shivar Spring Water saved his life. Respectfully, MRS. HARVEY DIXON.

Roper, N. C.

I am anxious to get more of the Water. It has done me more good than anything I have ever tried for rheumatism.

MRS. H. C. EDWARDS,
Warrenton, Va.

It is doing my rheumatism so much good. My limbs are beginning to feel like new ones.

MRS. JAMES L. CARTER,
Columbia, S. C.

Mr. N. F. Shivar, Shelton, S. C.: Dear Sir—Until a few weeks ago my wife was a chronic sufferer from gall stones. She was stricken critically ill and nothing but morphine seemed to relieve her pain by rendering her unconscious. Rev. A. J. Foster, pastor of Shandon Baptist Church of Columbia, S. C., advised me to take her immediately to Shivar Spring. On consulting my physician he agreed that it would be best to do so without delay. In about three days after arriving at the Spring, she was apparently relieved and had regained her appetite. She has suffered no ill effect of the trouble since. Please publish this for the benefit of sufferers.

J. P. D.

P. S.—I suffered for eight years with kidney trouble and inflammation of the bladder. After using this water only a few days, I am entirely relieved and suffer no more effect of the trouble whatever.

FILL OUT THIS COUPON AND MAIL IT TO-DAY.

SHIVAR SPRINGS, Box 64-P, Shelton, S. C.:

Gentlemen—I accept your guarantee offer and enclose herewith two (\$2.00) dollars for ten gallons (two 5-gal. demijohns) of Shivar Spring Water. I agree to give the water a fair trial in accordance with the instructions which you will send, and if I report "no benefit" you are to refund the price of the water in full, upon demand and upon receipt of the two empty demijohns, which I agree to return within 30 days.

Name _____

P. O. _____

Express Office _____

PRICE 10 CENTS A COPY

Southern Churchman

Vol. LXXXIII. RICHMOND, VA.,

MAY 11, 1918.

No. 19



"Enclosed find

check for \$4,500.

Please credit account of my Aunt _____. She wishes this amount placed on interest, etc."

We were glad to receive this new account by mail on May 1st.

Note attractive terms.

3 per cent. interest paid on daily balances, compounded monthly, and subject to check in usual way.

Virginia Trust Co.,

The Safe Executor

1106 East Main St., RICHMOND, VA.

CAPITAL ONE MILLION.

EDUCATIONAL

The Protestant Episcopal Theological Seminary in Virginia

Established A. D. 1823

The ninety-fifth session will open on Wednesday, September 18, 1918.

Special Students Admitted

For catalogue and other information, address the Dean or Secretary.

Theological Seminary

Alexandria, Va.

Episcopal High School

Near Alexandria, Va.

The seventy-ninth year of this School for Boys opened September 19, 1917. Modern equipment throughout. Catalogue on application.

A. R. HOXTON B. A., Principal.

Emerald Hodgson Hospital

—AND—
TRAINING SCHOOL FOR NURSES
UNIVERSITY OF THE SOUTH
Sewanee, Tenn.

A Church institution where the best training to be had for development of Nurses. For further information, address

REV. W. S. CLAIBORNE, Supt.

The Theological Department

OF THE

University of the South

An integral portion of the University, where the student of Theology meets in the frank intercourse of a common life with the student of Science on the other.

For catalogue, address

THE DEAN, Sewanee, Tenn.

The General Theological Seminary

CHELSEA SQUARE, NEW YORK

The next Academic year begins on the last Wednesday in September.

Special students admitted and Graduate Course for graduates of other Theological Seminaries.

The requirements for admission and other particulars can be had from The DEAN, 1 Chelsea Square, New York, N. Y.

S. HILDA'S HALL

A School for Girls.
Charles Town, W. Va.

Under the auspices of the Bishops of the Diocese (Episcopal). Near Washington. College Preparatory and elective courses. Music and Art. Athletics under trained Director. Open air classes

MARIAH PENDLETON DUVAL, Principal
Past 16 years principal of Stuart Hall, Va.

Virginia Episcopal School

(NEAR LYNCHBURG, VA.)

For boys of character, position and ability whose means will not permit them to attend our more expensive schools. Prepares at cost for college, university or immediate entrance upon the duties of life. Made possible by gifts of founders. Special terms to clergymen. Boarders for the present are limited to seventy. One hundred and six acres of land. The session begins September 19, 1918. Apply for information and catalogue to the

Rev. Robert Carter Jett, D. D.,
Principal.

Rev. Thomas Kinloch Nelson, M. A.,
Vice Rector.

For the Southern Churchman.
"Hide Not Thy Face from Me."

Gene Scott Wright.

What though the skies be deeply blue,
And happy sunshine sifting through
The tender leaves; the birds athrill
With spring-time joy, the daffodil
And honeysuckle everywhere,
With fragrance blessing all the air;
The rippling water in the wood,
The pleasant fields where all seems
good;

Friends dearly loved, and children
sweet,
A pathway easy to my feet;

What joy can all these bring to me,
Unless Thy gracious face I see?

And what though Sorrow's brooding
face
Be near my own in every place;

What though her mournful eyes on
mine
Still claim me hers, her bitter wine

Be poured unstinting in my cup,
And ne'er my head be lifted up
For crown of laurel nor of rose;
What though my friends be changed to
foes,

Sharp thorns spring up on either hand,
My fountains vanish in the sand;
Not all these woes can conquer me
If I Thy gracious face may see!

Discovering God.

God loves to be discovered. From the time that man fell in sin, and before, God has eagerly, persistently sought to have man discover Him, sought to make Himself known to man, that God and man might be in closest fellowship and in perfect understanding with each other. But there is one key to the discovery of God; and those who will not use that key can never know God. Both Job and the Apostle Paul cried out in reverent wonder and worship that God's ways are past finding out. That is God's word to us, and is therefore true; at the same time there is a blessed truth, found also in God's Word, that as some one has well put it, "God's ways are past finding out, save by trusting." If we want to know God, we must first believe Him. If we want to understand some of His ways, we must first believe without asking to understand. The man who says he will wait until he understands exactly why God does this or that, and after he understands will then believe God, will never either understand or believe. Doubtless those who are lost because of their unbelief will never, through all eternity, understand God and God's ways. But a multitude of puzzling

The Virginian Home and Training School

For the Feeble-Minded and Epileptic.
Established 1888.
For terms and information, address
MISS M. GUNDRY,
Falls' Church, Fairfax County, Va.

The Bishop Payne Divinity School

The accredited Seminary of the Church for training colored men for the ministry. The thirty-ninth session opened September 21, 1917.

For catalogue and information, apply to
REV. C. B. BRYAN, Dean,
Petersburg, Virginia

STUART HALL

STAUNTON, VA.

Formerly Virginia Female Institute)

Diocesan Girls, School of Virginia and Southern Virginia. College preparation, Music, Art, Expression and Business Courses. Faculty and equipment of large school with small classes and individual attention. Large grounds and indoor athletics and outdoor sports under direction of Physical Trainer. Seventy-fifth session opens September, 1918. For catalogue apply to

STUART HALL, Staunton, Va.

FAUQUIER INSTITUTE For Girls and Young Ladies, Warrenton.
The 59th session begins Sept. 28th, 1918. Situated in Piedmont region of Virginia, 55 miles from Washington. A limited and thorough home school. Modern buildings, 5-acre campus. Very moderate rates. Catalog. MISS NELLIE V. BUTLER, Principal, Box 17

THE CHATHAM EPISCOPAL INSTITUTE FOR GIRLS

College preparatory, Music, Art, Domestic Science, Expression. Certificate admits to leading colleges. New buildings. Ten-acre campus. Athletics. Gymnasium. Terms moderate. Catalogue and views Mrs. Elizabeth May Willis, B. P. Prim.,
Rev. C. O. Pruden, Rector.

Box 13. Chatham Va.

Racine College

Racine, Wisconsin

Founded by Bishop Kemper in 1852

AN ACADEMY AND JUNIOR COLLEGE

Prepares for all professional schools and the junior year of the university. A missionary training school.

B. TALBOT ROGERS, M. A., D. D.
Warden

ST. MARY'S, An Episcopal School for Girls
Founded 1842. Full college preparation and two years advanced work. Music, Art, Education, Domestic Science and Business. 14 modern buildings, 25-acre campus in mild Southern climate. Moderate rates. Address REV. GEO. W. LAY, D. C. L., Rector, Box 19, Raleigh, N. C.

College Professors, Superintendents,

and successful teachers in every department are in demand for next session. We have now many more choice openings than suitable candidates. Write at once for booklet and registration form. **SOUTH ATLANTIC TEACHERS' BUREAU,** Geo. J. Ramsey, President, Raleigh, N. C.

questions as to God's ways are instantly illuminated to us when, abandoning all our questions, we simply believe Him in blind faith. And the end, the glorious crown, of this complete and unquestioning faith in God is that some day we shall see Him "face to face," and shall know fully even as also we are fully known.—Sunday School Times.

The Quest.

O, Lord, the most fair, the most tender,
My heart is adrift and alone;
My heart is a-weary and thirsty,
Athirst for a joy unknown.
From a child I followed it, chased it,
By wilderness, world, and hill,
I never have reached it or seen it,
Yet must I follow it still.

In those olden years did I seek it,
In the sweet, fair things around;
But the more I sought and I thirsted,
The less, O, my Lord, I found.
When nearest it seemed to my grasping,
It fled like a wandering thought;
I never have known what it is, Lord,
Too well I know what it is not.

"It is I, it is I, the Eternal,
Who chose Thee mine own to be—
Who chose Thee before the ages,
Who chose Thee eternally.
I stood in the way before Thee,
In the ways thou wouldest have gone;
For this is the mark of My chosen,
That they shall be Mine alone."
—Selected.

The Time For Prayer.

"It seems to me that this is a proper time for prayer," the father of the family said as the clergyman rose to go. "Will you be good enough to lead us, sir?"

It was the last request the young minister had expected, and he was so much surprised that he faltered and stammered over the opening petitions. The home upon which this great sorrow had fallen was counted as an utterly godless home. The head of the house had the reputation of being an infidel, and the untimely death of the eldest son was the tragic close of a life of wild dissipation. The minister had not gone to offer spiritual consolation—that, he fancied, would be useless—but merely because his sympathies were stirred by the sad occurrence. As he left the house he said to himself that the request for prayer was probably a polite concession to his office; when later advances of his were met somewhat coldly the conviction grew.

Be that as it may, the fact seems to be incontestable that the basic ideas of religion are deep-rooted in the human heart, and are likely to come to the surface under the strong pressure of a critical experience. The tales of godless men praying fervently on the deck of a sinking ship are true to human nature. When desperate circumstances force us back upon our own weakness and helplessness, a natural instinct prompts us to appeal to a Power that is outside ourselves.

Such emotional appeals to God are always pathetic, but never logical. If God's help is valuable in a great emergency of life, it follows that His aid and guidance would be a real asset in the multitude of minor emergencies that occur daily.

If God has no active concern with

the details of our lives, there is no good ground for calling upon Him in a crisis; but if the contrary is true, God's help all along the way promises us far more in results than a single interference can do. The best time for prayer in that godless household had passed when the son had run his profligate course. An earlier resort to God might have helped to avoid the unhappy experience that must have embittered the life of even the careless and worldly-minded father.

There is a suspicion of insincerity and unmanliness, too, in habitually neglecting God until we find ourselves helpless to turn elsewhere. We would not put any earthly friendship to so severe a test. It is an unconscious tribute to the patience and long suffering of our heavenly Father that we have the faintest expectation that our infrequent emergency prayers will reach His ear and command the blessing we seek.

If prayer is a mere pious delusion, there is no proper time for it. If, on the contrary, it is a dependable re-

source, we cannot consistently exclude it from any day of our lives. Too much that intimately concerns us is obscure and doubtful to admit of our picking and choosing the times when we need God's help, and the other times when we can get along very well without it.—The Youth's Companion.

"Look straight into the light, and you will always have the shadows behind." Yes, but more than that, you will see more clearly how to walk. Look straight into the light, and every year you will see more things that you must do, and more clearly the things you must avoid.—Bishop W. Ingram.

J. B. Legg Arch't Co. Churches, Public Buildings, Residence, Stores, Landscaping, Etc. 1948 Ry. Ex. Bldg., St. Louis, Mo.



ARTISTIC HOMES

a 1000-page plan book \$1.
All home-loving, home-building people need it in their library for style, guide and economy in building. 2000 plans and designs. Get my ready-cut circular.

HERBERT C. CHIVERS, ARCHITECT, ST. LOUIS

Miller & Rhoads

"The Shopping Center."

For the retail Dry Goods and Department Store trade.

In the heart of Richmond, when you are here; and Our Mail Order Department Serves you at your home.

BROAD AND GRACE STS.

CORNER 6TH ST.

RICHMOND, VA.

R. Geissler, Inc.
56 West 8th St. New York City.

* Church *
Furniture
Furnishings
Decorations
Fabrics and Embroideries.

Established 1877

PREPAREDNESS FOR THE CHURCH

Never in the history of the country has the Church's responsibility in upholding the ideals of the nation been so great. In rendering its share of the essential work, its buildings should provide for maximum efficiency in every department.

Consult the leading specialists in all branches of church improvement, construction, alteration, etc.

Designs will be prepared indicating how contemplated changes, etc., can be effected. Local labor will be availed of when desired for the constructive work, the artistic and elaborate enrichment being executed under the supervision of our New York artists.

Send for photographs of church interiors showing changes and improvements that have been accomplished, with memorial gifts included as a part of the scheme.

J & R LAMB

23-25-27 Sixth Avenue NEW YORK

Southern Churchman

Catholic for every truth of God; Protestant against every error of man.

REV. EDWARD L. GOODWIN, D. D.,
Editor.

SOUTHERN CHURCHMAN COMPANY,
Publishers.

Vol. LXXXIII.

RICHMOND, VA., MAY 11, 1918.

No. 19

STATISTICAL.

We are publishing in another column extracts from two communications given to the press last week by the Census Bureau, containing some of the statistics of the religious bodies of the continental United States as at the close of the year 1916. The clergy will recall the questionnaire that was sent to them several years ago from the Bureau in its work of collecting these statistics, and where this failed to elicit the information sought diocesan and other Church officers were called upon for aid. The government officials had also, of course, the published statistics of all the different bodies at their elbow. Their figures, however, as regards our own Church, differ quite materially from those gathered at about the same time by our statisticians. The Census gives us 1,098,173 communicants in the United States in 1916, which is more than 40,000 in excess of those reported to the General Convention of that year and about 31,000 above those given in the Living Church Annual. Of ministers the Census gives us 5,544, the General Convention report 5431, and the Annual 5,598. The Census gives 7,425 "organizations," the General Convention report gives 7,862, and the Annual 8,054 "parishes and missions." These figures do not include our insular or foreign missions.

It is plain that absolute accuracy cannot be attained in such reckoning, nor is it to be expected. None the less the long array of figures given in this preliminary view are sufficiently exact for comparisons and generalizations, which is their chief value; and they furnish food for thought of a very serious and sober kind.

The population of the United States is now estimated as being considerably over one hundred millions. Of these a trifle over forty-two millions are reckoned as being members of some kind of religious organization. These, however, include not only our Jewish citizens who adhere to their old faith, but Mormons, Christian Scientists, Spiritualists, and adherents of numerous smaller cults which, whatever fantastic forms their religious beliefs and practices may assume, can hardly be

called Christian. Eliminate these, and taking into account infants and children under the age of accountability, both those included in the Church membership and those who are not, and we have the result that not nearly 50 per cent of the American people are adherents of any Christian Church or sect or make any profession of the Christian faith at all.

This surely ought to give us pause. Modify these numbers as we will, take full account of the many who we may believe are Christians in heart and conduct, though making no confession of their faith, and even of the many more who would claim Christianity as their religion if they were challenged to identify themselves in this regard, but who do not feel at all bound to be governed by its precepts, and we still have a remainder of startling proportions so large that it almost forbids our calling ourselves a Christian people. It is a rebuke to our complacency which ought to sting. It is a challenge to heart-searching thought and questioning as to the methods of American Christianity in propagating itself and making of this country a truly Christian nation. Are they wise and efficient or are they weak and wasteful?

As Churches go, we do not suppose that the Churches in the United States are particularly chargeable with lack of enthusiasm or zeal. The amount of energy expended, of money contributed, of man-power and woman-power engaged in distinctively Christian work or Church work is beyond computation. And there are forces in reserve ever ready to respond to any special call that commends itself to a sound judgment as well as a religious impulse. It is not for lack of these, and certainly not for lack of the power of the Divine Spirit which God has promised shall go forth with His word and the faithful service of His people, that we must acknowledge so large a degree of failure. But a glance at our Census returns will show to any practical mind one source, at least, of our weakness. They represent two hundred and one religious bodies; or, eliminating those which are professedly or practically non-Christian, probably about one hundred and eighty-five separate denominations of Christians. These are work-

ing for the upbuilding of God's spiritual temple, are fighting against the hosts of spiritual wickedness, not only independently of, but in no little degree in opposition to, each other. There is, we greatly fear, more jealousy than sympathy, more distrust than confidence, more ignorance and misunderstanding than candor and good fellowship, among the discordant factions of such a divided host.

Denominationalism still has its apologists, but they have had their day and must soon disappear before the progress of plain common-sense. Ask the head of a great modern business or manufacturing corporation what he could do with a body of employees no better organized or co-ordinated than the servants of God in the United States. Ask any commander in France what he could do against the Germans with an army modeled after the one the Lord has to put up with in America. Are we never to forget anything or to learn anything? Has the triumph of the Kingdom of Heaven to wait forever on the discords of quasi political parties therein? Are we Christians going to discover nothing from the mighty events of these stirring days, when we see nations become invincible the moment they become united in a great cause, and another nation wasting away and threatening the integrity of civilization because it stupidly becomes divided against itself; when we see even national lines wiped out on the world's battle-field and broken armies standing firm and unconquerable from the moment they are consolidated under one command? Or have we no prescience to see that when the great things we are fighting for have been won, when a league of nations shall command international peace and comity and all the world has been knit in closer bonds, men will turn from these mighty tasks with a new sense of the oneness of man in God, a new reverence for Him who is "not the author of confusion but of peace," and a new contempt for the differences over which a divided Church will be found wrangling and misrepresenting the character and purpose of its Divine Head?

While the Evangelical forces of Christian America are divided into nearly

two hundred denominations, it is to be noted that the greater part of these are merely sub-divisions and are frequently demarked by geographical lines. Thus the Lutherans are represented by twenty-one bodies, the Methodists and Baptists by seventeen each, white and colored, and the Presbyterians by ten. Eight denominational families contain nine-tenths or more of the non-Roman church membership, but five of the eight are subdivided into sixty-eight independent organizations. This illustrates the natural tendency of Churches that lose a sense of the value of historic order and continuity to break up into fragments, whether over indifferent points of polity or for other unnecessary reason. It shows that the divisions in Protestant Christianity arise from no inherent necessity as some suppose, but only from an over-insistence upon the doctrine of Christian liberty until it amounts almost to individualism; that they are man-made and not God-made; and that they will largely disappear when the great body of Christian people recognize the relative value and need of a working organic unity as compared with sectarian preferences and prejudices, pride of opinion, and the defense of outworn points of controversy which no one who really counts has any longer the time nor the inclination to attack.

If the energy, means and enthusiasm which are now expended on merely sectarian propaganda and defense were liberated for aggressive and united effort in behalf of the upbuilding of Christ's Kingdom, and the distracting and numbing and belittling influence of denominational narrowness and jealousy could be obliterated for wider vision and a mightier aim, the Church of God, with a single front and a single purpose, with all needful diversity of views and methods, could hold America true to the faith and obedience of Christ and bring the world to His allegiance. As at present divided, failure to an increasing extent will mock its efforts and the cause of God will suffer from the faithlessness of men.

Our own Church, preserving its organic unity with wide differences of view on certain matters, and somewhat boastful of its favored and recognized position in regard to this question of Church Unity, must lay to heart the problems presented by our divided Christianity for the sake of the larger whole. A supercilious or indifferent attitude, a narrowness all her own, a too careful looking upon her own things to the exclusion of the things of others, will condemn her of unfaithfulness to her trust just as surely as the most anarchistic sectarian of them all shall be condemned. Let us see to it that our own hearts are purged of pride and prejudice and uncharitableness, and then seek for something practical, something real and heart-inspired, to say or to do toward healing the needless

breaches in other sectors of the defenses of Zion.

WAR NOTES.

Men Wanted for Y. M. C. A. Work in France: Dr. John R. Mott, now in France, cables that there is immediate need for large addition to the forces of the Y. M. C. A. to meet the demands being made upon the Association by the increased transportation of American troops to the scene of war. He wants at once a large number of first-class business men, capable of handling the business end of the greatly increased work for the welfare of our soldiers for which the government looks to the Association. He needs also additional workers on the ordinary lines of the Association's activities in the camps, etc., to take a course of training first in the cantonments here and then to take their places with the troops at the front. Needless to say, only men of the highest character and of a high degree of adaptability and common-sense are desired.

A Brotherhood Man to Be in Charge of the Religious Work of the Y. M. C. A.: Mr. G. Frank Shelby, who has had the task of selecting and placing the Brotherhood of St. Andrew workers in the various cantonments throughout the country, has been appointed by the Y. M. C. A. authorities to have supervision of all the distinctively religious work of the Association among the soldiers in France. He will have twenty-five Secretaries associated with him in this particular work. The methods of the St. Andrew's men in dealing with the soldiers in training and the character of their work has so impressed the Y. M. C. A. officials that they want Mr. Shelby to organize the work at the front on the same lines, which are just the old Brotherhood ways of working. It is likely that Mr. Shelby will accept the appointment.

Red Cross Week—Another Hundred Millions to Be Raised: The week of May 20-27 has been set aside as "Red Cross Week," when the American people will be asked for a second Hundred Million Dollars for the prosecution of the great and inestimably valuable work of that national organization.

It ought to, and doubtless will, require nothing more than that our people be told that the Red Cross needs the money for it to flow into its treasury in full measure. Most things about the war are too big for our comprehension, and this Red Cross work is no exception. In bleeding France especially, but into almost every war-stricken country of Europe, it has gone bearing the charity of America; feeding the starving, nursing the sick, mothering the orphaned, ministering to the prisoners, sheltering the homeless, relieving the destitute. Wherever hell has broken loose in a new place the Red Cross is there, ready for whatever min-

istrations are demanded. The full story of its work for suffering humanity will never be written, unless the angels are making a record of it, but no man or woman can afford to miss having a share in it. May 20 is the time; and remember, this is no Liberty Bond business. This money is to be invested in the bonds of Heaven.

CHURCH ORGANIZATIONS AND MEMBERSHIP IN 1916.

Preliminary Statistics Issued by the Bureau of the Census.

Washington, D. C., May 2, 1918.—The Bureau of the Census has recently completed a compilation of the statistics of religious bodies in continental United States as of the close of the year 1916. These statistics are collected decennially under the authority of an Act of Congress, the last previous collection referring to the calendar year 1906. The decennial census of religious bodies for 1916 covers numerous items of inquiry, and the full report, to be published in the near future, will afford comprehensive information regarding more than 200 denominations and will give, in addition, comparative statistics for 1906 and 1890. The statistics have been collected mainly by correspondence with the local Church organizations, for the most part directly by the Bureau of the Census, but for certain denominations through some denominational officer or representative. The figures contained in this preliminary statement, therefore, are based upon actual returns for the individual churches, and, although some churches failed to make returns as requested, the figures may be said to represent a substantially complete report for each and all of the denominations represented.

During the ten-year period ended December 31, 1916, the total Church membership in the United States increased from 35,068,058 to 42,044,374, or by 19.9 per cent; the number of churches, from 212,230 to 228,007, or by 7.4 per cent; the number of ministers, from 164,830 to 191,722, or by 16.3 per cent; the number of Sunday school scholars, from 15,337,811 to 20,569,831, or by 34.1 per cent; the number of Sunday schools, from 192,722 to 207,789, or by 7.8 per cent; and the number of Sunday school officers and teachers, from 1,746,074 to 2,049,293, or by 17.4 per cent.

The total number of denominations covered by the statistics was 201, an increase of 13 over the number reported for 1906. This increase is the net result of the consolidation or dropping out of 16 small denominations and the addition of 29 small denominations, the latter comprising some which were actually in existence in 1906, but not then brought to light, and others resulting from consolidation of formerly independent churches, reorganization within existing denominations, etc.

Church Organizations.

The term "church organization" includes any organization for religious worship which has a separate membership, whether called a church proper, congregation, meeting, society, mission, station or chapel, etc.

The total number of church organizations in 1916 was 228,007, as reported by 201 denominations. The report for 1906 showed a total of 212,230 organizations, as reported by 188 denominations, and that for 1890 a total of 165,151, as reported by 145 denominations.

Church Membership.

Of the 42,044,374 Church members reported, 15,742,262, or 37.4 per cent, were Roman Catholics; 250,340, or six-tenths of 1 per cent, were adherents of the Eastern Orthodox churches (mainly Greek Church and Russian Church); 359,998, or nine-tenths of 1 per cent, were members of Jewish congregations; and the remainder, 25,691,774, or 61.1 per cent, comprised the membership of the various Protestant churches, together with that of a few bodies, such as the Latter Day Saints, the Spiritualists and others, not usually considered as belonging to any of the groups named.

In comparing the figures just given, it should be borne in mind that the Roman Catholic and the Eastern Orthodox churches include in their membership all infants and the children who have been baptized, whereas the Protestant churches do not, as a rule, receive young children as members; and that in the case of some of the more orthodox Jewish organizations only the male incorporators of the institutions or those who have bought shares or memberships in them are treated as members. The foregoing percentages, therefore, overstate the relative strength of the Roman Catholic and Eastern Orthodox churches and understate that of the Jews.

The canvass showed 9 denominations which had a total membership of more than 1,000,000 each and an aggregate of 32,468,732, or 77.2 per cent of the entire membership reported for all religious bodies. These organizations, with their membership, were as follows: Baptist, Northern, 1,227,448; Baptist, Southern, 2,711,591; Baptist, National (colored), 3,018,341; Disciples of Christ, 1,231,404; Methodist Episcopal, 3,718,396; Methodist Episcopal, South, 2,103,061; Presbyterian in U. S. A., 1,613,056; Protestant Episcopal, 1,098,173; Roman Catholic, 15,742,262.

The aggregate membership of the several Baptist denominations (North, South, Colored, and 14 others) was 7,236,650; of the various Methodist denominations (Methodist Episcopal, Methodist Episcopal, South, Methodist Protestant, African Methodist Episcopal, African Methodist Episcopal Zion, Colored Methodist Episcopal, and 11 other Methodist denominations, 5 of which are white and 6 are colored), 7,165,986; of the Presbyterian denominations (Presbyterian in U. S. A., Presbyterian in U. S., United Presbyterian and 7 others), 2,257,439; and of the 21 Lutheran denominations, 2,463,265.

Ministers.

The total number of ministers reported, 191,792, comprised 20,287 Roman Catholic priests, 356 priests of the Eastern Orthodox churches, 719 Jewish rabbis, and 170,359 ministers of other churches, mainly of Protestant denominations. The percentage of increase in number of ministers during the ten-year period, 16.3, was somewhat less than that in membership, 19.9. The average number of Church members to each minister for all denominations in 1916 was 219. For the Roman Catholics, however, the corresponding average, 776, was much larger.

Sunday Schools.

The canvass showed 207,789 Sunday schools, with 2,049,293 officers and teachers and 20,569,831 scholars. These totals comprise 195,276 Sunday schools, with 1,959,918 officers and teachers and 19,951,675 scholars, conducted by Church organizations, and 12,513 undenominational and union

Sunday schools, with 89,375 officers and teachers and 618,156 scholars. The average number of officers and teachers to each denominational Sunday school was thus almost exactly 10, and the average number of scholars was a small fraction more than 100; whereas in the case of the undenominational and union Sunday schools the average number of officers and teachers was a little more than 7 and the average number of scholars not quite 50. The number of scholars in the Roman Catholic Sunday schools, 1,853,245, was equal to 9.3 per cent of the total for all denominational Sunday schools. This proportion was very much smaller than the corresponding one, 37.4 per cent, which Roman Catholic Church membership represented of the total. This difference is due in large part to the fact that the attendants at Protestant Sunday school include many adults, whereas practically all scholars in Roman Catholic Sunday schools are very young children, and in many cases the parochial school takes the place of the Sunday school. Moreover, as already pointed out, the total membership of the Roman Catholic churches includes all infants and children who have been baptized, whereas that of Protestant churches consists almost entirely of youths and adults.

A MODERN SYMBOL OF THE TRINITY.

The Rev. Oscar Woodward Zeigler.

Some time since a lecturer who had referred incidentally to some of the symbols with which the Church theologians in times past had analogued the idea of the Trinity, remarked it seemed impossible to discover or to invent a symbol which would have like cogency to modern thought. The statement clung in my mind as a matter of curious revery, until it finally took the form of a problem. The conviction grew upon me that there must be some such analogue, or it was bad for the doctrine of the Trinity, and even worse for modern thought. So warning to the scent, I started out with a series of eliminations to discover the road which would lead me to the discovery of that modern symbol of the Trinity which was needed for my peace of mind. I finally reached an exceedingly interesting, and, to my thinking, a thoroughly satisfactory philosophical statement. I decided that the elemental fact of modern ratiocination, which distinguished it from that of other ages, was that it is mathematical. I decided to extend to the intuition of "being" certain conceptions which were fundamental to the analysis of quantity; and lo! I had no sooner taken foothold of the ideas than my symbol of the Trinity swung beautifully into view on my intellectual horizon. Here it is: It is modern, cogent, real, and has exact polemic value! I confess it is a little bit difficult to understand, but not so much so as to require one to flee, as to a city of refuge, to the canon: "credo quia impossibile est." Mathematicians regard quantity as either continuous or discontinuous. Quantity regarded as continuous is conceived geometrically; regarded as discontinuous, it is conceived arithmetically. The former conceives quantity as an infinite unit; the latter as a series of waves of finite units. Identifying quantity as being: **Man** is being existing materially in time; **God** is being existing spiritually in eternity, which is something different from time raised to the infinite power. Both **man** and **God** exist in persons. Personality in **man** exists in multitudinous waves of

being subsisting discontinuously in time. Personality in **God** exists continuously in eternity without beginning, continuance or ending. **Man** is a series of personal manifestations, who are born, exist in a complex of other like manifestations and die. **God**, on the contrary, either as ultimate fact of being, or as a limitation of revelation because of the limitations of the human mind, is conceived as a trinity, being existing continuously in three co-existent, co-eternal persons. The creeds of the Catholic Church are great outlines which in terms of human analysis compress and express these basal ideas of the Christian belief of **God** as a Trinity of personality and **man** as a real person. The credal statement is most beautiful. According to the creeds, One Person of this Trinity of being migrates from the Bosom of the Father, is incarnated and so becomes united in time and space with the real being **man**, in a real manifestation thereof, and after so living as **man** resumes His relationship with the Father, no longer in the Bosom of the Trinity, but by sitting at the right hand of the Father. That is, he relates himself under conditions of the cosmos with deity, of which he is co-being, as the agent of divine power. This is the full exposition of the symbol from the credal standpoint.

It opens up a pretty conception from the philosophical or human standpoint. The world is conceived as a poesis of **God**. **Man**, as his poema, rises from the stuff of life at the breath of **God's** bidding voice into divine consciousness in the person of **Adam**. He rises by the indwelling life of the Son of **God** into a divinity of being in **Jesus** of Nazareth.

JAPAN'S POLICY TOWARDS ASIATIC PROBLEMS.

(The following is the conclusion of the article by Dr. R. B. Teusler, published in last week's issue, which was accidentally omitted by the printer in making up the paper.—Ed. S. C.)

There are definite and weighty reasons why Japan is justified, considering world conditions, in establishing protection over certain areas of Eastern Asia, and insisting upon what is in one sense a Monroe Doctrine of the Far East. She knows that Germany will stop at nothing to gain her ends, and Russia has always been a serious menace to her national position, and even her national life. Russia dominated by Germany would constitute an immense danger to Japan and the whole of Asia. The greatest service Japan can render the Allies and humanity is to forestall the Germanizing of Russia in Asia. Japan seems ready and willing to protect Eastern Siberia. In agreement with the Allies, she should do this. German intrigue in Vladivostok could well excite serious consequences, and the sooner that important harbor is controlled by Japan the safer it will be for the cause of the Allies and the peace of Asia. The day will come when America will recognize the difficult problems which have faced Japan in this war, and applaud her loyalty and discretion in the way she has discharged her obligations to her allies in protecting the peace of the Pacific, and fully maintaining her treaty pledged with Great Britain.

Her attitude towards the Chinese is marked by increasing consideration, and her leaders are insisting upon a policy of kindness and justice rather than force in dealing with China. Japan is learning the value of applying Christian principles in international relations. This great war is dwarfing all

issues except internationalism, and this it has pushed to the forefront and made the most tremendous problem of all. The old aristocratic tendencies of imperialism are giving away before the insistent demands of democratic forms of government, and with the new order there must be sweeping readjustments in international contacts and standards. The prophets of old believed in the salvation of nations, and nothing less than the Christianizing of international relations will bring permanent peace. This is the one great task for the nations to-day.

THE REV. FRANK PAGE, D. D.

As a member of the same class in the Virginia Seminary, that of 1878, with the Rev. Frank Page, and one who had the privilege of his intimate friendship for more than forty years, may I express my appreciation of the notice of his life and work which appeared in the Southern Churchman last week.

Frank Page represented a type of man which is every year becoming rarer in our land. He was brought up in the country, on his plantation home, Oakland, in Hanover County. It was not a "country place" to which people went occasionally from their town homes, but the constant home of the family, who lived and made their living at their home. It was an old home, simple, godly, cultured, refined; a home with its traditions of Rosewell and of Yorktown, and its more recent memories of the peaceful days "before the war," and its experiences during that fateful period, in which the men of the family had borne their full part, and when Frank himself, though but a lad, had, with the ladies of the household, and with his younger brothers and the faithful old servants, passed through scenes not to be forgotten. And Frank was like his home, natural and the soul of honour; without a trace of affectation or sophistication, but rock-bedded in Christian principle and ingrained in Christian culture. The Bible and the Prayer-Book were his most familiar books, as they were the daily spiritual food of that home. Tell him the day of the month, and he could generally tell you from sheer familiarity how the Psalms for the day began. I never saw one whose home had made a more distinct and indelible impression on his mind and character.

When he returned home from Washington and Lee University the question of a vocation had to be settled. He had a strong leaning towards politics, and if he had entered the political field he would not have stopped short of marked success; for he had the easy manners and approach, the insight into men, the shrewd sense of good policy, the loyalty of nature, the ambition to succeed, and the capacity for honest work which would have served him well. But being his mother's son—her first fruits—he could not but give solemn consideration to the work of the ministry; and above all other qualities he had deep spirituality, and an honest desire to serve God and his fellow-man in the highest concerns of life, and this settled the question of vocation and made him a fit instrument for the ministry of the things unseen and eternal.

At the same time Frank Page was an eminently practical man, and it was just this combination of blunt honesty and wise policy, deep spirituality and every-day common sense, together with the broadest sympathy, which made his ministry acceptable and fruitful and gave him such influence, whether in a country parish in his own State, or in Texas or New York. The lasting im-

pression he made in the first years of his ministry in Fairfax is shown by the insistent call of his first congregation to have him, whom they knew and loved come back to them—in spite of failing health and long years passed; and their unflinching devotion to him testifies that his ministry was faithful and blessed to the last. "In simplicity and godly sincerity, not with fleshly wisdom but by the grace of God," he had his conversation in the world.

C. B. B.

Letters to the Editor

In this department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letter to the Editor" will appear in our columns except over the signature of the writer.

THE HOUSE OF BISHOPS AND THE SMYTH MEMORIAL.

Mr. Editor: I read your editorial anent the reply of the House of Bishops to the request of Dr. Newman Smyth et al. Like you, I was disappointed that it was a *non possumus*, although I did not expect otherwise. But I cannot see after reflection that they could have done more. The question arises, Have the Bishops the power to decide such a matter without the consent of the Church? The Bishops are the ordaining officers for the Church, but they cannot act without the authority of the Church. Every candidate for orders must be passed on by the standing committees as representing the other two, orders of the Church, before a Bishop can act. The powers of the Bishops cannot be used except in accordance with the law of the Church, for their actions are representative. If the Bishops had decided to ordain chaplains from other religious bodies, would they not have been acting *ultra vires*?

UPTON H. GIBBS.

La Grande, Ore., May 1, 1918.

(The Editor recognized the difficulty noted by our Correspondent, and also that the House of Bishops could not promise an immediate compliance with the suggestion of the memorialists. For this reason we intimated that a special meeting of the General Convention might be advisable if necessary to show our practical sympathy with the purpose indicated by the proposal. It was the lack of any positive or sympathetic action, rather than the inability to meet a particular proposition, which seemed to us so unfortunate.)

UNITY.

Mr. Editor: Permit me to express for myself, and some other churchmen, our gratification, I may say our relief, at the reply of the House of Bishops to the Newman Smyth Memorial, in the spirit of which we, nevertheless, deeply sympathize. We all so earnestly desire Christian unity that we could but feel afraid undue haste might cause a decision less wise than this firm, but gentle, reminder from our Bishops that there is no use in claiming a degree of unity which does not really exist, and which, if forced, would simply lead to

confusion and further divisions. After all, is not a real, spiritual union of all Christians better than an unnatural, enforced, organic union of churches, which, perhaps, may never be possible, or even desirable, until our Lord Himself comes to take charge of His kingdom upon earth? Spiritual union can best be attained by avoiding vain rivalries and crimonious controversies, with simple Christian courtesy. It is a great thing to agree to differ. This spiritual union is already awake in the world, notably in some Virginia parishes, where "the Kikuyu incident" (which caused such a stir in the English Church) has been the constant practice for generations. By invitation of the rector, in the words of the Communion office, at the chancel rail of our colonial churches, Christians of all denominations forget their honest differences and gladly claim to be "all one in Christ." In our country cloirs sweet voices of all denominations "sing to the Lord their psalms of thanksgiving" in perfect harmony of tone and feeling. The Society of King's Daughters, interdenominational, and even international, demands no organic church unity of its faithful workers "in His name." The Y. M. C. A. and the Y. W. C. A. work also on the same principle. It is better to agree to differ than to pretend to agree. Let us strive for spiritual unity, and, for the present, at least, be content therewith.

E. Y. TAYLOR.

Ordinary, Va.

ON READING THE SERVICE.

Mr. Editor: I am delighted to see Mr. Taylor's letter on the above subject, for a good rendition of the Service is by no means common. May I mention one or two rather common faults. One is dropping the final consonants. This, combined with lowering the voice at the end of sentences, often makes it difficult to know just what has been said. Not using the lips, but keeping them rigid while speaking, is a bad fault and makes some people's reading rather like unspaced typewriting. Observing commas seems to be terribly hard to some. The results obtained are now and then truly wonderful, often irreverent, and by no means what is intended. "Almighty Godfather of all mercies," I have more than once heard.

Some queer results are now and then arrived at by not pausing at the end of the lesson before "Here endeth," etc.

I well remember a really fine preacher who went through the service as quickly as possible, so as to conserve all his energies for the sermon. I fear there are not a few who also consider the sermon the most important part of the day's service. Is not this often the cause of the evil that Mr. Taylor laments?

Shouting the sermon has become so common that I fear many simply consider it "powerful preaching."

H. H. WILLIAMS.

University, Va.

Life is, it must be owned, full of disappointments; but it is so, in order that we may learn gradually that we have nothing we may safely hope for but the fulfilment of that blessed will of God which has no false hopes or disappointments. We cling to all sorts of things and they snap in our hands, in order that we may learn that God alone is firm and His commandment exceeding sure.—Rev. H. H. Jeaffreson.

"No man can help his belief." Unless he has brains.—Ex.

The Great Commission

News Notes from the Missions House.

Never before in its long history of two hundred and seventeen years has the Society for the Propagation of the Gospel been obliged to make such an announcement as that recently issued in connection with its annual meeting on April 25th. Originally scheduled for the evening, the meeting was changed to an afternoon hour. The explanation given is:

"The reason will appeal to everyone. We discovered to our consternation that it is the night of the full moon! We are ashamed that we had not found it out sooner. Pray tell all you can reach of the change, and assure them that they can all reach home before a raid can begin."

Bishop Montgomery, who has offered his resignation as the Secretary of the Society, has asked that during 1918 the gifts from living donors may be increased to 176,000 pounds in order that he may say that during the seventeen years of his Secretaryship the gifts have been exactly doubled.

Bishop Hunting, writing to a friend, April 24th, says:

"I start on my annual auto trip to the out-of-the-way places tomorrow. So out of the way, some of them, that I have never been to them, nor have any of my Episcopal predecessors. If you never hear from me again you might send a miner to dig me out of the sand, or a diver to find me in some river I will try to cross. I will cover about 2,000 miles, and over Nevada roads, that is 'going some, believe me.'"

Bishop Brent, writing to a friend in this country, says:

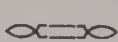
"I suppose it will become public that I have been given the colossal task of organizing and administering the Chaplains' Service in the A. E. F. God knows how little I have wanted it. I had hoped and expected to get things going and then slip out. This now looks impossible. I know you will say a prayer for me occasionally."

"This furnace of destruction in which we are living burns away the flimsy things. One sees from here the strength and beauty of constructive work as never before. Missions, being supernatural and built on the secure foundations of Christ's largest principles and promises, glisten like jewels."

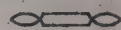
The Church General Hospital, Wuchang, a Red Cross Hospital: The Hankow News letter of March 4, 1918, states that Drs. Liao and Tsao, who have been sent up from Shanghai by the Red Cross, are planning to make the Church General Hospital their headquarters for the wounded as they come in from the front, and that the Wuchang government is already using it for such sick and wounded as cannot be accommodated in camp.

The Red Cross in Tokyo: We hear from Tokyo, April 23d:

"We meet twice a week at No. 1 Tsukiji, and sew, knit and roll bandages. There are other bandage clubs scattered around Tokyo. We are a regular branch of the Red Cross now. Not long ago we sent out about twenty large boxes packed with supplies of all kinds."



Church Intelligence



PASTORAL MESSAGE OF THE HOUSE OF BISHOPS

Adopted On Second Day
of
Special Meeting in New York,
April 10-11, A. D. 1918.

Brethren of the Clergy and Laity:

The House of Bishops, meeting in the City of New York while the great battle which may determine the course of Christian civilization is in progress, declares the unwavering loyalty to the Church, and urges all the clergy and laity to continue to render their entire and zealous obedience to the requests of the Government.

In this war which has been forced upon us, and in which now we are contending for the defense of our liberties and faith, the support of those in authority is distinctly a religious duty. We are all called to fulfil that duty to the full extent of our power, and in so doing to manifest the highest sense of consecration, whether in the army or navy, or in some of the manifold forms of work for the support and comfort of those who are in active service.

The struggle is against the foes of righteousness and truth, of liberty and mercy, in the only way open to us, and we must neither falter nor lose patience. With high courage and faith the Church must set itself to the service of the country and of the world, bringing to the support of our cause the moral and spiritual resources of our people. The present conflict in the world makes a moral issue, and moral strength will determine it.

To our soldiers and sailors, and to all who are engaged in dangerous and difficult tasks in the nation's service, we send the assurance of our remembrance, and of our unceasing intercession for their safety in body and soul. We make an earnest plea with all our people to set their faces against those who, for gain, take advantage of the necessities of the Government and of the nation's need of food. The common good, and the support of those in authority upon whose action under God all depends, must be the great consideration with all right-minded men and women.

Wherefore, acknowledging the supreme sovereignty of Almighty God, praying that His will be done, and recognizing the moral and spiritual issues which are involved in this conflict, we bid our clergy and laity everywhere to pray without ceasing for the success of our armies and those of our Allies; and we further exhort our people to dedicate their substance and consecrate all their powers of body, mind and soul to the accomplishment of that for which they pray, to the end that liberty and a righteous and enduring peace may speedily be established throughout the world, to the glory of God, and for the wellbeing of all mankind, through Jesus Christ our Lord.

Commencement at the Virginia Theological Seminary.

Realizing the fact that there were no commencement exercises proper on account of the shadows of war hanging over the nation, to mark the close of the ninety-fourth session of the Protestant Episcopal Theological Seminary in Virginia, it is deemed important to make the announcement generally known through the columns of the Southern Churchman that the regularly established commencement exercises will take place and mark the close of the present session of 1917-1918.

The two prominent features which will be of deep interest to the alumni are, first, the centennial of the Protestant Episcopal Education Society in Virginia, and the important connection of the Seminary with the great war by the large enlistment of its alumni, including Professor Bell, and of the students in the service of their country, either as chaplains, leaders in Y. M.

C. A. work and as officers and privates in the Army of the United States.

The celebration of the centennial of the Protestant Episcopal Education Society in Virginia will take place on Thursday, June 6, Commencement Day, in connection with the alumni meeting. The principal speakers will be Bishop Winchester, of Arkansas, an honored alumnus, and Holdsworth Gordon, Esq., a vestryman of old Christ Church, Georgetown, D. C., where the Society, and, in fact, the Seminary, had their first beginning.

The after-dinner speaking at the alumni dinner will be devoted to the great war, the righteous participation of the United States therein and the patriotic part the Seminary is taking in the cause of liberty and righteousness by the devotion of its alumni and students to the vindication of its noble and eternal principles on the fields of France.

The commencement exercises will begin with the annual missionary service and sermon on Wednesday night,

June 5, at 8 o'clock in the Seminary Chapel; the alumni essay will be read by the Rev. Dr. Morris, of the Monumental Church, Richmond, Va., on Thursday, June 6, in addition to the centennial addresses of the Education Society, and the ordination service will take place in the chapel at 11 o'clock on Friday, June 7.

The commencement exercises of this year will be most interesting and inspiring, and a large attendance of alumni and friends is expected.

Institute of Applied Christianity Will Maintain "Service Houses."

Christian people of New York recognize that their city is the gate port to the war front. About one hundred sons of American families are now being brought back wounded from France each week. The number is likely to increase rapidly. All of them are brought through the port of New York. In the division of war work by New York agencies the Institute of Applied Christianity, 52 East Twenty-fifth Street, New York, is maintaining three service houses, or headquarters for the care of enlisted men and the finding of quarters for men and their parents and friends in private homes. Especially is it desired to serve parents of the country who have war needs in New York.

The Institute represents churches of all bodies, and offers its services without regard to church membership.

The Institute of Applied Christianity offers homes in Metropolitan New York to parents and friends of men in war service. It offers Marvel House homes to enlisted men themselves. Arrangements completed before you leave home, camp or cantonment. Rates to suit pocketbook limits. We are here to serve.

We offer the Institute address, 52 East Twenty-fifth Street, New York, for the receipt and handling of letters, parcels and telegrams; introductions to banks to facilitate financial matters; information about churches, ministers, hospitals and physicians in cases of illness, especially of wounded men; volunteers to do errands and perhaps save journeys to New York; all without charge in any form if for war needs. Parents are free to communicate in regard to other matters they want to know or to do.

Six New Chaplains Reach France.

Before Bishop McCormick's letter had been printed, his request for six additional voluntary chaplains to serve in France under the Red Cross had been granted. All of the ministers selected for this purpose sailed early in April and have now reached France. They are the Rev. Rogers H. Anderson and the Rev. Edmund C. Whitall, both of the Order of the Holy Cross; the Rev. Francis M. Wetherill, of Christ Church, Philadelphia; the Rev. Harley W. Smith, of St. Mark's Church, Shelby, Ohio; the Rev. R. Murray, of Pennsylvania, and the Rev. Arthur L. Washburn, rector of St. Martin's, Providence, R. I. The place of the latter will be taken for four or five months by the Rev. Marion Law, recently rector of St. Paul's, Pawtucket.

The Church Pension Fund has subscribed \$1,000,000 to the Third Liberty Loan.

SOUTHERN VIRGINIA.

Rt. Rev. R. D. Tucker, D. D., Bishop.
Rt. Rev. A. C. Thomson, D. D., Suffragan.

Annual Council.

The Twenty-sixth Annual Council of

the Diocese of Southern Virginia will convene in St. Paul's Church, Lynchburg, Va., on Tuesday, May 28, 1918, at 10 A. M.

The opening service of Council, beginning promptly at 10 o'clock, will be a Memorial Service for Bishop Randolph.

The clergy of the Diocese are requested to bring their vestments to take part in the service. It is hoped that both clergy and lay delegates will arrive promptly.

WILLIAM A. BROWN,
Secretary of Council.

Virginia Episcopal School.

On April 28 the Chapel of the Virginia Episcopal School, near Lynchburg, was opened with an early celebration of the Holy Communion conducted by the Rev. R. C. Jett and the Rev. Thomas K. Nelson. While attendance upon this service was voluntary, it is safe to say that every communicant in the school was a participant. At 11 o'clock Morning Prayer was conducted by the Rev. Dr. Jett and the Rev. Mr. Nelson, and the rite of confirmation was administered by Bishop B. D. Tucker to a class of eleven.

The chapel was given to the school by Mr. Chiswell D. Langhorne, of Virginia, and is an exquisite piece of architecture, admirably adapted to the needs of the school. It will seat about two hundred people. Dr. Jett, in a short address, very gracefully referred to the generous donor.

The service was perfect. The hearty responses and enthusiastic singing of the hymns put a zest into the service that is sometimes wanting when the congregation is older. Bishop Tucker's address to the confirmation class was very impressive.

Central Convocation.

The spring meeting of the Central Convocation was held in St. James' Church, Boynton, April 23-25, 1918. At the last preceding meeting of the Convocation the Dean had appointed a special committee to suggest changes in the method of conducting the meetings, to arrange a program for this meeting, and to endeavor to secure a larger attendance than has recently been in evidence. The wisdom of that action and the good work done by the committee were shown in Boynton by a notable increase in the number of clergy who were present for the whole three days and by the excellent program, which made this a meeting of unusual interest.

Each afternoon an hour and a half was devoted to the consideration of some special subject, and others than the members of the Convocation were invited to be present and to participate. This time on Tuesday afternoon was devoted to a review of recent books, especially those relating to the war and the problems and thoughts arising out of it. The leader in this conference was the Rev. J. Lewis Gibbs, of Forest Hill, who showed a remarkable familiarity with current publications and a nice power of discrimination. Others added favorable and unfavorable comment on various books. The subject for Wednesday afternoon was "The War and Missions," and the leader the Rev. G. Wallace Ribble, of Houston. He read a paper so carefully thought out, judicious and stimulating that the Convocation unanimously requested that it be published in the Diocesan Record. Bishop Thompson, the Rev. P. W. Reed and the Rev. Chiswell Dabney also took part in the discussion, dwelling especially on the possible ways of securing fit men for the ministry during the war. On Thursday Dr. Jesse M. Jones,

of the V. P. I., addressed the Convocation and members of the congregation on "The Church, the Clergy and the War," dwelling especially on the opportunity of the clergy to give instruction and leadership to the people in such matters as food conservation, gardening and self-supporting farming, the Liberty Loans and War Saving Stamp sales.

Good congregations, good music and reverent and hearty participation in worship characterized the services, which were held each morning and evening. In everything there was manifest that spirit of interest and devotion which has for many years characterized St. James' Church, and which is growing and deepening under the fine spiritual ministry of the Rev. H. N. Tucker. A notable feature of the meeting was the presence of both the Bishops, Bishop Thomson being the preacher on Wednesday evening and Bishop Tucker taking an active part in the affairs of the Convocation on Thursday.

On Thursday night St. James' Church was closed and the clergy and congregation went to Christ Chapel, Kimono, where Bishop Tucker preached to a church full of people and confirmed a class presented by the Rev. Mr. Tucker.

Before adjourning Convocation adopted the following memorial to the late beloved Bishop of the Diocese:

"The members of the Central Convocation cannot adjourn this their first meeting since Bishop Randolph's death without claiming the privilege of making some expression—however inadequate—of their love and admiration for him. Some of us are men who have labored long in the Diocese under his inspiring influence; some have had the benefit of his leadership and guidance but a few years; but one and all we mourn his removal from our midst—and even while we mourn our hearts are lifted up in thankfulness to God for the wonderful grace and virtue displayed in this, His great and true servant. With extraordinary power, inspired by the Holy Ghost, he has interpreted to the people of this Diocese the revelation of God in Christ Jesus; he has kept ever before us the great truths of the Gospel; and, with a mind stored with philosophy and history and all that is best in English literature, he has never allowed any human thing to obscure from him or from those who heard him the light of the glory of God in the face of Jesus Christ. He has preached and has taught us to preach to all the varying types of men and women and to all the manifold varieties of spiritual experience in our congregations Jesus Christ and Him crucified.

"His affectionate kindness and humor have brightened every home in which he has been a guest—always welcome and honored. Our churches have been crowded when he was the preacher as at no other times. And into all our parishes, as well as into our hearts and homes, he has brought a blessing, which will live on, because it is of God.

"We thank God for his life and pray that we may have wisdom and grace to follow out his teachings. The sweet memory of his presence will cheer and hearten us in many a day of clouds and weariness. We desire to place on record this little tribute of our admiration and love for him, and our joyous faith that God has called him to a higher and more glorious service, in which he is still united with us in the communion of the saints."

In connection with this memorial the following was also adopted:

"We cannot adopt this memorial without also taking occasion to say a word to him upon whom Bishop Ran-

dolph's mantle has fallen, and whom we delight to have with us today. You, our dear Bishop, have your place of authority in the churches of the Diocese, and none the less surely your place in our hearts, where your authority is secure because it is that of love. We praise the great Head of the Church that He has sent you to be our Bishop, counselor and friend. We have faith in your devotion, zeal and wisdom, and we pledge to you anew our loyal co-operation in the work, which is for Christ and His Church."

VIRGINIA.

Rt. Rev. R. A. Gibson, D. D., Bishop.
 Rt. Rev. W. C. Brown, D. D., Coadjutor.

Piedmont Convocation.

The one hundred and second semi-annual session of the Piedmont Convocation was held in Leeds Parish, Fauquier County, April 29 to May 1 inclusive. It began with a service conducted by the Dean, the Rev. Edmund L. Woodward, M. D., on Monday night in All Saints' Chapel, Markham, at which the Rev. R. A. Castleman, of Falls Church, preached from the text, "Give ye them to eat."

The Rev. C. H. Goodwin, of Leesburg, preached at the morning service on Tuesday, on "The Relation of the War to Missions," and at night the Rev. J. B. Dunn, D. D., of Lynchburg, spoke on "Christianity and Patriotism."

On Wednesday morning Bishop Brown conducted the Quiet Hour. The Holy Communion was celebrated, the Rev. K. J. Hammond preaching the Convocation sermon on "The Value of the Church in the Parish to the Churchman." One candidate was confirmed by the Bishop, and after the service a War Honor Roll was unveiled, containing nineteen names, those who have entered the service of the nation from Leeds Parish.

During the business sessions of the Convocation the Rev. W. G. Pendleton, of St. James' Church, Warrenton, was elected Dean, the Rev. E. W. Mellichampe was re-elected Treasurer, and the Rev. William C. Marshall, Secretary.

The rector, the Rev. William Meade, and the congregation of Leeds Parish are to be congratulated upon the success of this spring meeting of Convocation, both in the matter of interest and in the pleasant hospitality which has always been noted in Fauquier.

Upon the east wall of Leeds Church, where the services were held, there is a bronze tablet containing the following inscription:

James Markham Ambler,

Passed Asst. Surgeon U. S. Navy.

Died on the banks of the Lena River during the memorable retreat of the ship's company of the U. S. arctic steamer Jeanette, in the year 1881. His sense of duty was stronger than his love of life.

In memory of his noble example and heroic death, this tablet is erected by the medical officers of the United States Navy.

Meeting of the Colored Convocation.

The eighth annual meeting of the Colored Convocation of the Diocese of Virginia was held in St. Philip's Church, Richmond, Rev. R. A. Jackson, minister-in-charge, on Wednesday and Thursday, May 1 and 2.

The Convocation was opened with a celebration of the Holy Communion by Bishop Gibson, assisted by the Rev. Sandy A. Morgan, rector of John Moncure Memorial Church, Stafford County; the Convocation sermon being preached by the Rev. John H. Scott, of Miller's Tavern, Va. The Bishop made

an address at the first session, followed by other addresses of welcome to the members of Convocation.

The Wednesday afternoon service was given to the Woman's Auxiliary. There were present delegates from three branches already formed, and from three other congregations in which the Auxiliary will be started at once, making, with three branches not represented, nine branches of the Auxiliary in the Colored Convocation. A Convocational organization was effected at this meeting, and Mrs. W. H. Hughes, of St. Philip's Church, was elected Convocation Secretary. Addresses were made by Miss Lucy Gibson, Diocesan Vice-President of the Woman's Auxiliary, and by Mrs. Edmund L. Woodward, of The Plains, Va., and by the Rev. G. M. Brydon, Archdeacon of the Colored Work. Pledges were made by the delegates from each chapter for the support of a bed in one of our mission hospitals in China.

At the evening service addresses were made by the Rev. C. B. Bryan, D. D., Dean of the Bishop Payne Divinity School, on "Our Educational Institution"; the Rev. Lorenzo A. King, on "The Church and Its Appeal to the Negro"; the Rev. E. E. Miller, of St. Stephen's Church, Petersburg, on "The Ever-Pressing Need of Self-Support in the Church Work Among the Negroes."

The morning service on Thursday, after the celebration of the Holy Communion by the Archdeacon, was devoted to reports from the ministers in the Colored Convocation, and formed a most inspiring part of the whole meeting.

The Thursday afternoon meeting was given to Sunday school work. Reports were made by the lay delegates from various Sunday schools throughout the Convocation, after which an address was made by the Rev. J. F. Ribble, President of the Diocesan Board of Religious Education. A Convocational Board of Religious Education was formed at this meeting, with the Rev. R. A. Jackson, of St. Philip's, Richmond, as President, and the Rev. Lorenzo A. King, of Hanover, as Treasurer, and Miss Martha Clarke, of Beazley, as Secretary. These three form the Executive Committee of the Convocational Board.

At the evening service addresses were made by the Rev. R. Cary Montague, City Missionary of Richmond, on "The Foreign Field and Our Relation Thereto," and the Rev. Sandy A. Morgan on "The Church and the Rural Community."

The Rev. Joseph F. Mitchell, of Meade Chapel, Alexandria, was elected President of the Convocation, Rev. Sandy A. Morgan Secretary, and Rev. R. A. Jackson Treasurer. The Rev. Sandy A. Morgan and the Rev. R. A. Jackson were elected clerical delegates, and Edward Ellis, Jr., of Richmond, and George E. Fortune, of Caroline County, were elected lay delegates to represent the Colored Convocation in the annual Council of the Diocese to be held in Leesburg. It was decided to hold the Convocation next spring at John Moncure Memorial Church, in Stafford County.

Opening of the John Moncure Memorial Church.

On Sunday afternoon, April 28, Bishop Brown made his first visitation to the new work among the colored people in Stafford County, on the occasion of the formal opening of the John Moncure Memorial Church. The Bishop conducted the service, in which the church was opened with a prayer of blessing, after which the sermon was preached by the Rev. G. MacLaren Brydon, Archdeacon of the Colored

Work. A class of six was presented for confirmation by the rector, the Rev. Sandy A. Morgan.

The church and rectory, with eighteen acres of land surrounding it, lie on the Richmond-Washington Highway about a mile north of Acquia Church, in the center of a growing community of colored people. The property was secured and the Church built by the church people of Richmond as a memorial to the late Rev. John Moncure, D. D. The Rev. Sandy A. Morgan has been in charge of this work for the past year, and has labored most acceptably and successfully in laying the foundations of permanent work in a field in which the Church was hitherto unknown.

Campaign for Home for Homeless Boys.

A campaign was launched in Richmond this week for the raising of \$25,000 for the Industrial School and Home for Homeless Boys near Covington, Va. On Sunday appeals in behalf of this worthy institution were made in the various Episcopal churches by the Rev. George Floyd Rogers, President and founder of the home, and Dr. Edward R. Rogers, General Superintendent.

Regardless of creed, nationality or place of residence, the home receives all boys, provided they have no homes or live in an environment which substantially fails to offer the comforts and moral influences of a home.

Within the last three or four months the management of the institution, owing to the lack of facilities, has been compelled to refuse the applications of fifty friendless boys who, for the most part, are in pitiful plight.

This condition has roused the friends and supporters of the institution to action, and it is expected that \$25,000 of the \$75,000 needed will be raised in Richmond. The State as a whole will be asked to give the remainder.

Associated with the Rev. Mr. Rogers in the campaign will be the local Advisory Committee, which consists of Colonel John W. Gordon, Judge J. Hoge Ricks, Dr. J. T. Mastin, Frederick Nolting, the Rev. Thomas Semmes, Harold Bloomberg and Selden Walke.

Money, Liberty Bonds, checks, etc., may be sent to Mr. Frederick Nolting, or any member of the Advisory Committee, which has offices at Tenth and Main Streets, Richmond.

A celebration of the thirtieth anniversary of the rectorship of Archdeacon F. W. Neve, and the inauguration by him of the Mountain Mission Work of the Diocese in the Blue Ridge, will be held on Thursday, May 23. The service, which is being arranged by the Advisory Board of the Archdeaconry of the Blue Ridge and the Vestry of St. Paul's Church, will be held at 11 o'clock in St. Paul's Church, Ivy, Va.

The Southern Churchman desires to join the multitude of friends whose congratulations will be extended to Mr. Neve at this anniversary on the remarkable work he has been permitted to perform, and to wish him many more years of usefulness in the Master's service.

Mr. William A. James, President of the Richmond Local Assembly of the Brotherhood of St. Andrew, has volunteered for the term of the war as a Brotherhood Secretary, and takes charge on May 13 of the Brotherhood work under the Y. M. C. A. at Camp Sevier, Greenville, S. C. He will thus be in training for this particular work and subject to call for overseas duty.

The Local Council of the Brotherhood are tendering Mr. James a lunch-

eon on Friday afternoon at the Soldiers', Sailors' and Marines' Club, at which there will be several speakers, among whom are Mr. Percy J. Knapp, Secretary at Camp Lee, and Mr. W. P. Johnson, Secretary at Norfolk.

Bishop Brown visited Acquia Church, Overwharton Parish, Stafford County, on Sunday, April 28, the Rev. Joseph Baker, rector, and confirmed a class of seventeen persons.

DELAWARE.

Rt. Rev. F. J. Kinsman, D. D., Bishop.

The Rev. C. Thacher Pfeiffer, of Laurel, Delaware, has been elected rector of St. John's, Somerville, New Jersey.

The Rev. Howard G. England, of Washington, D. C., has accepted an election to the rectorship of Calvary Church, Wilmington, Delaware, and assumed charge on May 1.

Chaplain Walter Marvine, U. S. A., has been transferred from Fort Du Pont, Delaware City, Delaware, to Fortress Monroe, Virginia. For three years he has taken charge of Christ Church, Delaware City, where his services have been highly appreciated.

Consecration of St. Mark's, Little Creek: On St. Mark's Day Bishop Kinsman consecrated the new chancel of St. Mark's Church, Little Creek Hundred, of which the Rev. C. Thacher Pfeiffer is in charge. St. Mark's was built in 1857 as the last work of the Rev. Richard Fish Cadle, who was responsible for the beginning of a number of parishes in Wisconsin and for several places in Delaware. On the day on which his last illness seized him he took Bishop Lee to see the partially completed St. Mark's, which the Bishop consecrated as his memorial six months after his death, May 28, 1858. During the past year the church has been enlarged by one-third, renovated throughout, and fitted out with a spacious sanctuary. At the consecration services Bishop Kinsman was assisted by Archdeacon Thompson, who preached the sermon; the Rev. William H. Darbie, Mr. Cadle's successor in St. Luke's, Seaford, and the Rev. C. T. Pfeiffer. Memorials were dedicated to Bishop Leighton Coleman and to Mrs. Rachel Amy Ellis. During sixty years St. Mark's had fallen into a state of dilapidation; but it has now been made one of the best mission churches in South Delaware.

FLORIDA.

Rt. Rev. E. G. Weed, D. D., Bishop.

The Rev. M. E. Johnson, having served as deacon at Federal Point, Interlachen, and other points, who was ordered priest by Bishop Weed on March 21, has been placed in charge of Christ Church, Pensacola, during the absence of its rector, Archdeacon Brown, in France. He will spend much of his time looking after the soldiers and sailors that are located there. Mr. Johnson has been successful in all his pastoral and mission work; and is a favorite with all who know him.

The mission church at Mayport was destroyed by fire during the storm on the 5th of April.

The Church Hut on April 5 was dedicated by the Bishop, who presented it to Colonel F. L. Munson at Camp Joseph E. Johnston, who accepted the gift with

thanks. He also took occasion to refer to the noble work done in getting this for the camp by the Rev. Webber-Thompson, the volunteer chaplain of the church. The program was concluded with singing and refreshments for the soldiers. Over a thousand soldiers were present, and the whole camp turned out to see the new building. It is regularly used for service and pleasure, and is greatly appreciated by the men.

BETHLEHEM.

Rt. Rev. Ethelbert Talbot, D. D., Bishop.

The Archdeaconry of Reading: The spring session of the Archdeaconry of Reading was held at St. Peter's Church, Hazleton, the Rev. A. E. Clattenburg, rector, on Monday and Tuesday, April 29 and 30. On Monday evening, after short addresses of greeting by the rector, the Archdeacon and the Bishop, a sermon on the subject, "Together," was preached by the Rev. C. H. Toop, rector of the Church of the Holy Apostles, Philadelphia. On Tuesday morning the Ven. H. E. A. Durell, Archdeacon of Reading, read his formal report. The Very Rev. George C. Bartlett, Dean of the Philadelphia Divinity School, delivered an address on "A Ministry for Present-Day Needs." The Rev. F. A. MacMiller, of Reading, read a paper on "The Best Preparation For a Business Man Who Desires to Enter Our Ministry." The Rev. G. H. Toop conducted the Quiet Hour at noon, discussing "The King and the Kingdom." The Rev. Stewart U. Mitman closed the morning session with a paper on "The Further Preparation of the Men of Business Training After Ordination to the Diaconate." The papers brought forth a very spirited discussion of the problems treated.

Luncheon was served by the ladies of the parish, and in the afternoon the Clergy was taken to the Hazleton Country Club in automobiles.

PITTSBURGH.

Rt. Rev. C. Whitehead, D. D., Bishop.

The semi-annual meeting of the Woman's Auxiliary took place on Thursday, May 2, at Christ Church, Pittsburgh, opening with a celebration of the Holy Communion by the Bishop of the Diocese, with the presentation of the third ingathering of the United Offering of 1919. This amounted to almost seven hundred dollars.

At the conclusion of the service Bishop Whitehead made a short address to the Auxiliary, congratulating them on their very successful work this year, making an appeal in behalf of the general Church papers for more subscribers, and a strong appeal for the One Day's Income Fund on the part of all Church people. He then introduced Dr. Mary James, of the Church General Hospital, Wuchang, China, who told at some length of the work there. The afternoon was devoted to a Conference of Diocesan and parochial Auxiliary officers.

NORTH TEXAS.

Rt. Rev. E. A. Temple, D. D., Bishop.

Ballinger: On Sunday, April 21, the Rt. Rev. E. A. Temple, D. D., visited Ballinger, Texas, and confirmed a class of four. On Monday he visited Coleman, Texas, and confirmed three, and Tuesday he confirmed two. The Rev. W. T. Allan, D. D., priest in charge of these places, reports heavy losses from removal, and from candidates

going to the war. At Coleman, the loss during the last year was thirty-three per cent.

An interesting feature of these two classes was that all except one were from other religious bodies, and six were heads of families. Both of these places had but few church ministrations for fifteen years, and during that time whole families of Episcopalians lapsed to other religious bodies for lack of distinctive teaching.

This field is harder hit, both in loss of members and financially, than ever in its history by the war, the unprecedented cold winter and the drought, which is the severest in its history, and still continues.

MISSISSIPPI.

Rt. Rev. T. DuB. Bratton, D. D., Bishop.

Woman's Auxiliary.

The twenty-seventh Annual Council of the Woman's Auxiliary of the Diocese met in Christ Church, Vicksburg, April 16, 17 and 18. It was one of the best attended Councils that the Auxiliary has had for years, forty-two delegates from twenty Branches being present.

Tuesday afternoon and Wednesday morning was devoted to the business sessions with the exception of an automobile drive through the National Military Park.

Wednesday afternoon the Juniors had their "Open Meeting." The services were conducted by the rector, the Rev. Charles E. Woodson, and Bishop Bratton gave the children one of his helpful talks. All three departments of the Junior Auxiliary were represented on the program. Christ Church Sunday-school gave an instructive and attractive little mystery play, "Lady Catechism and the Child." Afterward an informal reception was tendered the delegates in the Sunday-school room.

One of the most helpful features of the Council was a Conference on "How to Create Workers Among Our Women of the Auxiliary," led by Mrs. Theodore D. Bratton. She was ably assisted by Miss Newton, Dean of All Saints College, and Mrs. Philip Gardiner, of Laurel. Another delightful feature on Thursday's program was a missionary story told by Miss Lillian Sloan, of the Natchez Juniors.

It was much regretted that ill health prevented the attendance of the Diocesan President, Mrs. J. R. Carter. Her resignation was accepted with regret, and Mrs. W. V. Frierson, of Clarksdale, was elected to fill the vacancy.

The Bishop preached and confirmed a large class the night the Council closed.

The vestry of Christ Church gave the rector, the Rev. Charles E. Woodson, a practical demonstration of their appreciation of his splendid work in the parish by increasing his salary \$600 per annum.

NEW YORK.

Rt. Rev. David H. Greer, D. D., Bishop
Rt. Rev. C. S. Burch, D. D., Suffragan

Last Service Held in Old St. Bartholomew's.

On the last Sunday in April St. Bartholomew's held its last service in its old church at Madison Avenue and Forty-fourth Street. Old members filled the church and the preacher was the rector, the Rev. Leighton Parks, D. D. The edifice is to be torn down this summer. The chapel adjoining the church is to be retained for a time for the holding of services. All memorials, the great bronze Vanderbilt memorial

doors, the Lathrop painting, will be removed to the church now building in Park Avenue and Fiftieth Street, and to be opened this fall. The present site is swamped by high hotels and the Grand Central Station, while the new is at the beginning of what has come of late years to be the finest residence street in Manhattan.

St. Bartholomew's started in the Bowery in 1835, and built its first church in Lafayette Street, farther south than the old Diocesan House. It went to its present site in 1878. The new church occupies the whole block front, and with St. Thomas' Church, its near neighbor, shares the honor of being the finest parish church in the world in matter of expense to build and to maintain, if not in adornments and enrichments.

Generous Bequests to Churches and Church Institutions.

Historic St. Michael's Church, the Rev. Dr. John P. Peters, rector, in what was once Bloomingdale village, on the upper West Side of Manhattan, receives by will of the late Mrs. J. E. Zimmerman a large sum of money. There is a gift outright of \$50,000 and the residuary estate, which some pretend to say may amount to as much as \$1,000,000. Mrs. Zimmerman belonged to the Furniss family, which gave \$100,000 to build one of the chapels at the Cathedral. She was also a communicant of the parish which she now endows. She made no condition, it is said, as to the use of the money.

To the Diocesan Missionary and Church Extension Society Mrs. Zimmerman left \$200,000 and sixty acres of land at Haverstraw on the Hudson, on which is located a chapel. The money is to maintain work of the chapel and Christian work in the community. To the Cathedral she gave \$140,000 with the suggestion that it be used to maintain a school for girls. To the New York Nursery and Child's Hospital she gave \$200,000, and \$100,000 to the Sheltering Arms, a Church institution founded by St. Michael's and closely related to it. To the Church Temperance Society she gave \$25,000, to the Church Mission of Help \$5,000, the Church Institute for Negroes \$10,000, and some \$200,000 to other institutions, nearly all more or less closely identified with the Church.

Bishop Lloyd's Return Trip.

Bishop Lloyd has returned safely from his trip to Liberia. He left New York in November of last year. He sailed from England on a steamer bound for Monrovia, which was loaded with dynamite. On the way to Africa from England one of the ships in the convoy was torpedoed, but the Bishop's ship was unharmed. On the return trip there was more excitement. A local New York paper, on the day of the Bishop's arrival, reports him as saying:

"I had just finished my breakfast when all hands were ordered on deck. Every one at once knew our predicament, for we could hear a distant boom and see a splash somewhere about the vessel and often perilously near. As soon as the firing began our captain turned at right angles from his course and headed for the rocky coast of the island. We could, in a pinch, make thirteen and a half knots, whereas the submarine was not quite as speedy.

"We succeeded in reaching shallow water, where we remained close to the shore while shells burst near us. It was impossible for the submersible to come any closer, for, as the captain of the Eboe told me, she would have to be in at least sixty feet of water.

"The passengers all remained above

deck with the life belts ready. The boats had been swung out and were ready for launching. For almost an hour the firing continued, but the target was never hit. I counted thirty shots, but the officers said there were thirty-five. Before departing, however, the Hun showered us with shrapnel, but no one was injured.

"More than four hours later destroyers rushed to our assistance. The officers appeared quite surprised on hearing that a U-boat was in those waters, and I was informed that it probably was one of the Germans' most modern types, about 300 feet long, carrying a six-inch gun and having a cruising range of 9,000 miles.

"Some time afterward a submersible shelled Monrovia, capital of Liberia, and there was a persistent rumor in the place that it had been captured after a fight by destroyers and sunk.

"Before beginning our return voyage the Eboe stopped at Freetown, where it was equipped with a three-inch gun, the only defensive weapon it has ever carried."

The ship was the British "Eboe," the date April 6, and the place not far out of the African port.

SOUTHERN OHIO.

Rt. Rev. Boyd Vincent, D. D., Bishop.

Cincinnati City Mission.

The report for the year 1917 of the Rev. Charles G. Reade, Superintendent of the Cincinnati Mission, shows a year of continuous and strenuous service for all the staff of the Mission. In addition to the regular City Mission work, services have been held for the soldiers at the Speedway Camp, Sharonville, and at Fort Thomas. Deaconess Drant has enlisted the women prisoners at the War House and the women at the Home for the Friendless in knitting for the Red Cross. The Rev. Stanley Matthews Cleveland, a member of the Mission staff, is now engaged in war work under the Y. M. C. A. on the French front, and the Rev. Joseph Lyons Meade has taken his place in the work. The Rev. Gilbert A. Symons, a member of the Executive Committee, is in England working among the prisoners of war, while another member of that committee, the Rev. Dr. F. L. Flinchbaugh, has worked among the sailors in the Y. M. C. A., and did the fine piece of work in starting and building the church at Camp Sherman, Chillicothe, and in providing for the erection of the larger structure now in operation there under the care of the Rev. Thomas W. Attridge.

SOUTH DAKOTA.

Rt. Rev. H. L. Bursleson, D. D., Bishop.
Rt. Rev. W. P. Remington, D. D., Suffragan

The new church and rectory at Brookings are completed and were used for the first time on Easter Day. For a good many years the church has been keeping a minister in this town, which is the site of the South Dakota State College, with a small wooden building resembling a country schoolhouse one mile from the college building as his equipment. Naturally the church has not grown during the past twenty-five years, and its influence upon the students of the college has been pitifully small. But now a new day has begun in the work at the State College. In place of the old and unattractive church and rectory there is now a beautiful brick church and rectory nearer the college than any other church building. The church will seat comfortably about one hundred and twenty-five persons.

Beside the chancel is a small chapel which will be used for services with but a few present, such as the early morning communion services, and will thus save heating the larger building on winter days.

The finest piece of furniture in the building is the lectern, which was a gift from Dr. R. L. Slagle, president of the University of South Dakota, and was given in memory of his late wife, Anna Reimann Slagle. Dr. Slagle was for many years the president of the State College at Brookings, and his wife was a most faithful member of St. Paul's Guild.

Other gifts are the altar and riddel posts, given by Mrs. Natwick, of Sioux Falls; the dossal and riddel curtains, given by Bishop and Mrs. Remington; the candlesticks on the altar, given a few days before her death by Mrs. M. E. Wimsey, for many years a faithful attendant and supporter of the church in Brookings; the frontal and super-frontal were gifts from the architects and Mr. A. E. Hoyle. A beautiful set of altar linen was given by the Altar Guild of Trinity Church, Lenox, Massachusetts.

The rectory is built to harmonize with the church. It is a substantial house of eleven rooms, besides the basement and attic. The two buildings represent an expenditure of about \$10,000, and while there will be no debt on the church there will be a mortgage on the rectory of \$2,500, held by the American Church Building Fund Commission.

It is hoped to have the church consecrated on Wednesday, June 19, by Bishop Bursleson, with Dean Woodruff, of Calvary Cathedral in Sioux Falls, the preacher.

The Convocation of the Missionary District of South Dakota has been called by the Bishop to meet in Sioux Falls on June 15, 16 and 17.

For the Southern Churchman.

Ripening Age.

The Rev. A. L. Murray.

The rector was young, joyous and popular and to a parting parishoner said, "I hope that you will like your new rector and enjoy the services."

The rector was middle-aged and fighting hard for life's realities, and to his parting parishoner said, "I hope you will do your full duty in your new parish."

The rector was old, strong and mellowed and to his parting parishoner said, "Do your full duty in your new parish and you will find your happiness for God's blessings are upon those who bless others."

Between the soul, however conscious of offense, and the Almighty Judge of us all, there is a peace offered. If one is too indifferent to ask for it, or so proud as to deny it, or so persistent as to defy it, he does not destroy it for other people, he only robs himself.

"But, how can it be peace, if I am not conscious of it?" It is more important that God should realize there is peace between Him and us than that we should. Our salvation depends upon His knowledge of peace. But our happiness depends upon our knowledge of it. There are many saved Christians who are not happy Christians, and many pardoned prodigals who still insist upon serving for wages, and some who cling even to the bondage of slaves, children in the Father's house, forgiven and welcomed, and can't believe it.—Dr. J. H. Eccleston.

The love of life should win us to the Life of Love.—Ex.

Christianity and the Community

Thy Kingdom Come on Earth

In the regular gathering at "Clericus" of the rectors of our churches in a certain city on Monday morning of last week, the question was asked by one of the men present as to what the others did about their Sunday-schools in the summer time. Were they kept open or closed? And what was the result when they were kept open?

Various men answered, some telling of more or less successful efforts to continue the Sunday-school session without interruption, but most of them expressing the view that in the city it is better in the long run for the interest of both teachers and scholars to have a discontinuance during the hot weather months.

In the midst of the discussion a visitor knocked at the door, and by a curious coincidence it proved to be one who had come to this particular gathering of ministers for the express purpose of interesting them in a method of doing the very thing which was being discussed—that is, to make the churches attract and help the city children in the summer. This visitor was Dr. R. G. Boville, of New York, the director of the Daily Vacation Bible Schools Association.

What the Daily Vacation Bible Schools are and what they do is best told by quotations from a leaflet which the Association issues—and it should be remembered that the need which the schools meet is greatly accentuated in this time of war by the fact that so many fathers and older brothers are away in the army, and many children therefore will have less home influence and control than usual.

"For over two months in summer, school supervision is withdrawn from 20,000,000 children. For many of these the vacation is a happy time, but for more it is a time of demoralization and danger. Wage earners, busy all day, cannot give their children needed care. This is especially true in fifty of the largest cities in the country. Street life is apt to foster lawlessness in children. Is democracy safe if its children are neglected and their morale impaired during vacations? Church buildings accessible to these children should be equipped as daily welfare centers.

"Further, religious training is not allowed in our public schools, consequently the duty of providing for it rests on the Church. In what measure is it fulfilling this duty? Of the population between three and eighteen years of age, at least 10,000,000 are not enrolled in any Sunday-school. Is democracy safe without the Bible and the knowledge of God? The summer vacation is the greatest opportunity of the year for churches to supply this vital need in Daily Vacation Bible Schools.

"(a) To promote the social welfare of children irrespective of race or creed by giving them competent leaders and teachers, suitable and happy occupations, oversight of games, good songs—above all, to combine with this program religious training and practical Bible

teaching, the supreme need of childhood. Twenty million children have a summer vacation lasting for two months or more. They welcome such leaders and such a program.

"(b) To promote the community use of church buildings in cities and rural districts for child welfare on broad, non-sectarian lines, especially when public schools are closed in summer. Hence Daily Vacation Bible Schools do not overlap the field of the National Playground Association. One hundred and seventy-eight thousand Protestant church buildings in the United States represent an investment valued at \$935,000,000 exempt from taxation. To fail to use them for community welfare is a serious form of economic waste.

"(c) To employ in this field of service alert college men and women inspired with the spirit of social service and fitted to be efficient leaders of children in worship, work and play. It is an educational and economic waste to spend millions in educating young men and women, and nothing in utilizing their vacation months for social service. There are over 400,000 students in our colleges and professional schools.

"1. To take the children off the streets for six weeks in summer is worth while. Their lives are safer, their habits are better, and their parents are freer from anxiety.

"2. To keep their hands busy, to eliminate quarrels in their games, to instill patriotism, is worth while—it improves their morals.

"3. To teach as many Bible lessons in six weeks as a Sunday-school could in seven months is worth while. For many children a Daily Vacation Bible School is the only opportunity for such knowledge.

"4. To help in making good Americans is worth while. The following forty-seven nationalities and races are represented on the enrollment—Albanian, American, Armenian, Australian, Austrian, Belgian, Bohemian, Canadian, Chinese, Croatian, Cuban, Danish, Dutch, English, Finnish, French, German, Grecian, Gypsy, Hawaiian, Hungarian, Indian, Irish, Italian, Japanese, Jewish, Lithuanian, Mexican, Mormon, Negro, New Zealander, Norwegian, Polish, Porto Rican, Portuguese, Roumanian, Russian, Ruthenian, Scotch, Servian, Slovak, South American, Spanish, Swedish, Swiss, Syrian, Welsh:

"5. To continue the work during the winter months, in some special service or session, is worth while. Vacation Bible Schools usually merge in some new form of child welfare activity in churches where they are held. Continuation schools to meet after school hours are being organized.

"6. To bring students into contact with social conditions, to teach them service by serving, is worth while. It makes their religion more real and their purpose more earnest.

"7. To put a church or church society in happy relations with a foreign community, to prove that it is interested in social well-being, is worth while. It does more to win the confidence of working people than do pamphlets about social service. Vacation Bible Schools have been held in churches of the following bodies: Baptist, Presbyterian, Methodist, Congregational,

Protestant Episcopal, Lutheran, Evangelical, Disciples, Reformed, German Evangelical, Christian, Reformed Presbyterian, Reformed Episcopal, Covenanters, Union Churches.

"A fully equipped school has four student teachers regularly employed and paid, one man who serves as principal and three women who have charge respectively of the music, manual and kindergarten departments. This staff is supplemented, where possible, by volunteers. The term is for six weeks, beginning on the Monday following the Fourth of July. Sessions are held daily except on Saturdays and Sundays, the forenoon being devoted to organized school work and the afternoon to supervision of outside games as follows:

"First Hour—8:30, preparation and visitation by staff. 9:15, doors open and registration.

"Second Hour—9:30, opening exercises, all present; hymn; Psalm or other portion, repeated in concert; Lord's Prayer—repeated or sung; hymn; kindergarten goes out; health and patriotic talks; thank offering for extension. 9:40, musical period; vocal and breathing exercises; singing lesson; calisthenics with music. 10:05, Bible lesson in three groups; represented by children, or taught with sand-table, or given with stereopticon, or told as story by the teacher.

"Third Hour—10:30, manual work and play in sections; hammock-making; weaving; raffia work; basketry; sewing; patriotic work—Red Cross; patriotic work—hospitals; patriotic work—homes; Bible hand work; first aid and hygiene. 11:25, closing exercises—school re-assembles; daily salute to flag. See order in manual; "America" or hymn; children's benediction; recessional march.

"Afternoon—Two Hours—2:30, open air games organized and directed; excursions; visitation of homes; student conference, Monday.

"The total cost of such a typical school, including salaries and material, should not be estimated at less than \$250. If teachers volunteer service without remuneration, the cost of the school will be reduced to \$75 to cover material and incidentals. It is sometimes best to inaugurate the work with only the Kindergarten Department.

"Do you wish literature or other help in a campaign to open Daily Vacation Bible Schools in your city or Superintendents to organize the work—write to Rev. Robert G. Boville, International Director, 90 Bible House, New York, who will meet your needs, or refer you to a local territorial director more accessible?"

Remember that your work comes only moment by moment, and as surely as God calls you to work, He gives the strength to do it. Each moment, as you need it, strength will come, only do not look forward an hour; circumstances may be different from what you expect. At any rate, you will be borne through each needful and right thing "on eagles' wings." Do not worry yourself with misgivings; take each thing quietly.—Priscilla Maurice.

We are to reach out in friendliness and fellowship. Life is not meant to be lonely and selfish. God setteth the solitary in families and the friendless he bids to be friendly. If we feel lonely and friendless we are to find some one else who feels the same way, and when we have found and befriended him each will be no more friendless or alone.—R. E. Speer.

God makes the poisons of life work together and antidote one another for the good of His people.—Ex.

Church Knowledge and Nurture

NEW TABLE OF LESSONS

Morning Lessons.		Evening Lessons.	
8. after Ascension. Neh. 1 or May 12 Baruch 3:9-end	Rev. 19:1-10	Joel 2:21-end	Heb. 8:1-9:12
M., May 13 Neh. 2	19:11-18	3:9-end	9:11-end
T., May 14 4	19:17-end	Lam. 3:1-26	10:1-18
W., May 15 5:1-13	20	Isaiah 25:1-9	10:19-end
Th., May 16 5:14-end	21:1-17	30:8-21	11:1-16
F., May 17 6	21:18-22:5	I Samuel 2:26-35	11:17-12:2
S., May 18 7:1-6, 63-end	22:6-end	Wisdom 9	Acts 1:15-end
Whitsunday May 19	8: or Ex. 19:1-14, 16-end	John 15	Ex. 47:1-12 or Hab. 3
			Heb. 12:14-end

Sunday After Ascension. The completion and dedication of the Temple amid both tears of sorrow and shouts of joy was followed by about sixty years of silence—so far as our records go. After this, we have the expedition of Ezra (chapters 7 ff). Then after another interval of about a decade came Nehemiah, neither a Priest nor a Prophet, but a hard-headed layman; pious, consecrated, full of courage, zeal and common sense. The sad news was brought to him at the Persian court, where he was cupbearer to the King, that his people in far-away Palestine were "in great affliction and reproach." The first lesson Sunday morning is his prayer to God that He would help those Whom He had redeemed. Once again is brought before us the great truth that Redemption is a glorious fact, but that it is not salvation. "We therefore pray Thee help Thy servants; Whom Thou hast redeemed with Thy precious blood." This is an appropriate truth anywhere between Easter and Pentecost, a connecting link between redemption and salvation; perhaps nowhere more appropriate than on this unique Sunday of the year; Christ having gone away, the Holy Spirit not having come. The use of Revelation in Eastertide has already been explained. Its exclusive use in Advent leads to fanaticism, or at least to a one-sided interpretation of our Lord's Second Advent, ignoring His teaching that the coming of the Spirit was His Advent (John 14:18 and Matt. 26:64. Rev. Ver.), which was to be continuous. The particular selection for this morning, the Marriage of the Lamb in Heaven, is an Advent, or Judgment theme; and leads on to the Son of God (verse 11 ff) at war leading the armies of the Living God. This fits the Epistle: "The end of all things is at hand; be ye therefore sober (not excited and fanatical) and watch (the signs of the times) unto prayer."

In the evening a passage from the New Testament, which treats of our Great High Priest as set on the Right hand of the Majesty on high and of the Holy Ghost and His teachings, is accompanied by the Prophet Joel's prediction of the Spirit's outpouring upon all flesh.

Of the weekday selections, special mention need be made only of those from the Old Testament for the evening: Joel on War and God as dwelling in Zion; lessons in waiting; and foreshadowings of the True Priest and True King. The morning Old Testament lessons lead chronologically to the selection, for Whitsunday, of Neh. 8: the reading and expounding of the Law of God and the inspiring message that "the joy of the Lord is your strength." The New Testament lesson admits us to the true source of joy, not law but love and union with the Divine-Human Personality of our Lord; together with

the work of the Spirit as effecting that union and as testifying, along with the Church, to the Christ. In the evening, the present Prayer Book selection (for morning) on the contrast between Old and New Covenants is employed. If preferred, it might be used in the morning together with the Old Testament Alternate, the giving of the Law, interchanging with John 15. Ezekiel's River flowing in the restored land from the restored temple (which might very well be given in the morning, following the account of the completed temple) is the Old Testament evening lesson, and as alternate is given Habakkuk's wonderful joy in the God of His salvation.

C. B. WILMER.

HOME LESSONS ON THE LIFE OF OUR LORD.

Primary and Junior.

XIII.

John 4. Samaria.

1. To where does Jesus travel from Jerusalem, and how? Vs. 3 and 4.
2. Think this story into a picture; a well, a tired Saviour, a woman carrying a water jar or skin. Vs. 5-7.
3. When Jesus wanted to help her, what did He talk about? Vs. 8-10.
4. What did He promise the water He offered would do? Vs. 13-15.
5. How must God be worshipped? Vs. 23-24.
6. What could this interested or other interested women do? Vs. 29, 30.
7. How did Jesus regard doing His Father's will? V. 34.
8. How important was the Harvest? Vs. 35-36. Compare earth's grain harvest.
9. How did Christ use the Samaritan welcome? Vs. 40, 41.
10. How well does Christ say His Grace can satisfy us? Rev. 7:17, 21:6.

Senior and Adult.

X.

Samaria and Nazareth.

1. Give briefly our Lord's conversation with the Woman of Samaria and work in Sychar. Jno. 4.
2. What makes His Grace so precious? Jno. 4:14; 6:35, 58; 51, 63; 1 Cor. 15:10; Titus 2:11-14.
3. What is acceptable Worship? Jno. 4:24.
4. Show the Woman's increasing regard for Christ. Jno. 4:9, 19, 29.
5. Show Christ's absorbing zeal for His Work. Jno. 4:34, 40.
6. Describe the growth of the Nobleman's Faith in Christ. Jno. 4:47, 49, 50, 53.
7. Find two oft-quoted proverbs in the Lesson. Jno. 4, and Luke. 4.

Calendar and Collect

May.

1. Wednesday. SS. Philip and James.
5. Fifth (Rogation) Sunday after Ascension.
- 6, 7, 8. Rogation Days
9. Ascension Day.
12. Sunday after Ascension.
19. Whitsunday.
- 22, 24, 25. Ember Days.
26. Trinity Sunday.
31. Friday.

Collect for Sunday After Ascension Day.

O God, the King of glory, Who hast exalted Thine only Son, Jesus Christ, with great triumph unto Thy kingdom in heaven; We beseech Thee, leave us not comfortless, but send to us Thine Holy Ghost to comfort us; and exalt us unto the same place whither our Saviour Christ is gone before, Who liveth and reigneth with Thee and the Holy Ghost, one God, world without end. Amen.

8. What unwelcome truth in this sermon made enemies for Christ? Luke 4:26, 7-21.

9. Why is this truth precious to us? Matt. 12:21; Rom. 15:8-13, 16.

10. Do you know Him as a personal Saviour? Jno. 4:42.

Note: Samaritans, when the Jews returned from Babylon, could not agree with, or accept them, or be accepted as neighbors, with good reason on the part of the Jews. Feuds sprang up between them, and continued till our Lord's day, resulting in "no dealings." But a world-Saviour will win souls everywhere; and Samaritan believers were among the first-fruits in the fields white unto the harvest. On returning to Nazareth, Jesus preached His first Messianic sermon; presented the unwelcome truth of His world-salvation to Jewish hearers, and incurred His first rejection, and that in His home town, at the close of His first year of public Ministry. It is known as the Year of Obscurity, and Laying the Foundation.

Training.

Life itself in God's hands is always training us, but there is self-training to do. We do it by Bible study. Each of us ought to be getting daily some fresh help and strength out of the Bible. How long has it been since we read Nehemiah and saw how in that day the work of reconstruction such as our world needs today was taken up by an earnest man? How long since we have read the First Epistle of John and thought on sin and forgiveness and brotherly love? Are we learning daily more about prayer, and is God more familiar to us than He was?

Don't stand still in grace. But grow in the knowledge of our Lord.—R. E. Speer in Sunday School Times.

The cost to maintain the Sunday schools of the United States is about \$30,000,000 a year, and practically all of the money is given by children. At any rate, with some help from adults who are officers and teachers, all Sunday schools are self-supporting, and draw little upon the finances of the church of which they are an important part.

Many men consent to be shut out from heaven, that they may stand in with the world.—Ex.

Family Department

NANCY BYRD TURNER, Editor

For the Southern Churchman.

Family Prayer.

N. B. T.

When the sun came over the hill-top it
always found us there—
Low chairs ranged in a circle, and every
child in his chair;
The Bible wide on the table, and Father
above it bent,
The sound of the morning's music with
the sound of his reading blent.
Somehow, the Scripture verses, with the
sunlight on the wall
And the stir of the day beginning, were
like a bugle call;
Somehow, when skies were stormy, each
strong, unflinching word—
Genesis, Psalms or Gospel—was like a
shielding sword . . .
Peach blooms pink at the window or snow
upon the sill,
And wide-eyed children listening to old
dear tales—until
The click of the closing covers turned
us to pray, and then:
**Thine is the power and glory, forever and
ever, Amen!**

When dusk drew over the meadow and
the garden walks were damp,
Prompt with the first dim shadow we
lighted the evening lamp,
Softly across the circle its yellow shine
was shed—
On each small face a brightness, a halo
on Mother's head.
All on our knees in the stillness, and
night so sweet and deep
That the little ones drooped like flowers,
folded and bowed with sleep,
While the praying voice in the quiet
lifted beseeching word—
"So that living or dying we may be
Thine, O Lord!"
Till sometimes—It may be, dreaming—
we fancied in the gloom
A presence paused at the doorway, an
angel in the room;
An angel hearkening, holy, unto the end—
and then,
**Thine is the power and glory, forever and
ever, Amen!**

Now, when the morning brightens or ten-
der twilight nears,
It finds the old chairs vacant among the
dusty years,
But we who knelt beside them—far as
our hearts may go
They cannot take us wholly from that we
used to know:
The olden, golden pledges, the ancient
words and sweet—
Still these shall follow after the farthest
faring feet;
The solemn supplications, the prayers like
fending wings—
Not time nor pain nor tumult shall take
away these things.
Nay . . . when we fall or falter, or
stumble to our goals,
Echoes from that old altar speak to our
weary souls . . .
The broken circle closes . . . Ah, surely
now as then,
**Thine is the power and glory, forever and
ever, Amen!**

Conservationisms.

One ounce of sugar less than usual a
day would not be much of a sacrifice,
but it would mean much of a saving.
One ounce less a day would save 1,185,-

000 tons a year, and that would keep
sugar plentiful and cheap for us and
our Allies. Remember, and save your
ounce.

This is a short year for wheat and a
good one for potatoes. A baked potato
equals a slice of wheat bread as food.
Therefore, eat the baked potato and
save the slice of bread.

America and her Allies must not run
out of wheat, meat, or fats. If they do
the war is lost. Conservation in
America will save starvation in Europe.

Not diminution but substitution—
that is all food conservation asks. Bran
meal muffins for breakfast and corn
meal bread or johnny-cake for lunch
will send wheat to the men in the
trenches.

Two meatless meals each day would
be a good thing for many and no in-
jury to any.

Foodless and less food are two very
different things. Some of us can af-
ford to eat less food in order that none
may be foodless.

"A War Food Message for the Ameri-
can Home"—a pocket booklet that you
ought to carry, read, mark and inward-
ly digest—says: "Your government
does not want you to give up three
square meals a day—or even one. All
it asks is that you eat less of the foods
that are so greatly needed by our
armies, our allies' armies and the peo-
ple behind them, and more of the foods
that are plentiful." Anyone who grum-
bles at that doesn't deserve one square
meal a day.

Four things we must save—sugar,
meat, milk and wheat. Men cannot
fight unless they are fed. Every meat-
less, wheatless, sugarless meal helps to
win the war and save our liberties and
homes.

There are two great classes of food:
1. Those that supply fuel or energy;
and 2. Those that are necessary for
bodily growth and repair. If the Food
Conservation propaganda can lodge this
idea in people's minds and along with
it the knowledge of a well-balanced
diet, it will have conferred a lasting
benefit upon the American digestion.

Eat less cake and pie, not only to
save wheat and sugar for the world's
sake, but to save your own health.

Growing children need whole milk,
but grown people can drink skim milk
which is as rich in protein and mineral
matter as whole milk.

Realize that there is a shortage in
the milk supply owing to shortage and
high prices of feed, leading to the kill-
ing of thousands of milk cows for meat.
For the sake of the babies and children
we must not waste a drop of milk.

A quart of milk gives as much energy
as eleven ounces of sirloin steak or
eight and a half eggs.

Drink skim milk, if an adult, and use
it in cooking. Make cottage cheese of
the soul milk. Cottage cheese is one
of the best of foods.

One pound less of wheat flour a week
per person in the United States would
save 133,000,000 bushels of wheat for
our armies and our Allies. That would
go far toward filling the gap between
the need and the supply.—Pacific
Churchman.

For the Southern Churchman.
In the Night Watch.

How many of us "mediate upon God
in the night watches"? Those were

beautiful words that the poet David
used—about remembering God upon his
bed—none the less searching and real
for being poetry. The shepherd king
of Israel was not the man to sing mere-
ly for the sake of music: all his songs
ring true. When he cried, "I will re-
member Thee upon my bed," it meant
that there he did actually practice the
remembrance of God, whether the bed
might be a royal couch or the stony
floor of Adullam's cave. Over and over
again he sounds that note of the night
watches, until we are bound to under-
stand that it indicates a habit of life
with him, perhaps—who can tell?—the
chief source of his spiritual supply.

The influence of David is far-reach-
ing in the life of the average Chris-
tian; of all the Old Testament charac-
ters he somehow seems closest to our
present-day humanity. As we read his
changing history with its joys and sor-
rows, its sinning and repenting, its dan-
gers and deliverances, we see a man
so intensely human, so altogether like
ourselves, that it is almost impossible
to think of him as of a character ages
old and a world away. At one angle
or another his changeful, high-hearted
career touches the life of each of us.
Shepherd lad, warrior, king, prophet,
poet, penitent—he ran the gamut of
all human experience. Bearing his boy-
ish head for the strange anointing oil,
plighting faith with his chosen friend,
mourning the lost child dead through
his own sin, dancing before the ark,
waiting, breathless, for tidings of his
rebel son—somehow he is one or the
other of us, always.

It is this singular spiritual intimacy
of ours with the King of Israel that
makes his personal revelation of par-
ticular value. When we remember the
depths to which he descended and the
heights to which he attained, his wak-
ing at night to lie and think upon God
becomes very significant. We under-
stand the need that he knew, and we
realize that his meditations were not
in vain. It was from them that he
drew grace to sorrow for his misdoing,
courage to face his harassing enemies,
strength to endure the bitterness of Ab-
salom's rebellion, faith to see immor-
tality for himself and his dead child,
power to rise above the mental depres-
sion that so often overwhelmed him.
Surely he had a right to call his medi-
tations sweet.

But, after all, most of us are likely
to neglect the example of Israel's King.
Night is so common, its coming so regu-
lar and staid. We think of it in terms
of going to bed and getting up, with
the interim a blank. Or, if we ever
are aware of the night watches, we
spend them in fretful rehearsal of to-
morrow's cares or else in restless toss-
ing to and fro. The clock seems an
intruder in the house, the darkness a
pall. Some of us even make for our-
selves a bogie—the fear that we shall
not sleep again. Yet all the while, if
we will believe David—as we must—the
night is rife with beauty and with
God.

Throughout the record of both the
Old and the New Testaments we find
heaven working wondrously in the deep
hours of the night time. It was be-
tween dark and dawn that Abraham
received a starry promise at the door
of his tent; that Jacob beheld a ladder
of climbing light; that the child Sam-
uel heard his little name on the tongue
of divinity; that St. Peter saw the doors
of his prison miraculously swing wide.
Near midnight the sky over Bethlehem
broke with Christmas angels; in the
fourth watch of the night Jesus Christ
came to His disciples, walking on the
sea. For those old watchers and won-
derers the night became charged with
such tremendous significance that dawn

was forgotten. "My soul waiteth for the Lord," cried David, exultantly, "more than they that wait for the morning!"

We may not know miracles now, perhaps, with the actual senses, but to him who listens in the night season God is sure to come. Sometimes we are made aware of His presence through the medium of common things: the soft step of rain on the roof, the stir of wind in a tree by the door, the low breathing of a child nearby, the speech of a half-awakened bird. To some He even speaks in the distant long-drawn cry of a night freight, plunging through the blind dark by the guidance of one mighty Hand.

The head of a girls' boarding school—a quiet man, but little given to exploiting his inner life—once had occasion to address his charges on the subject of the imminent presence of God in the night. The daily duty of guarding the welfare of a hundred light-hearted, thoughtless girls left him but little leisure between dawn and dark for meditation; but between dark and dawn he took his opportunity. "Sometimes in the night," he told them—and one, at least, never forgot the peace of his face as he spoke—"I wake and lie listening long to that which none of us can hear in the noisy day, the rhythmic beat of the water-ram, far down in the meadow, ceaselessly at its work of pumping water to the building here on the height. No sound in heaven or earth save, in the stillness and darkness, that voice of nature obedient to the Lord of nature. There in the deep midnight it becomes after awhile like the very heart-beats of God."

A small thing in the seeking, a great thing in the finding—this experience of the night-watches—yet as genuine now as when men found it of old. What David knew in his passionate soul centuries ago any one of us may know today. For the spirit of man and the spiritual needs of man do not change, and our God will be altogether as potent tonight as He used to be under the dark skies of Palestine. It is only a matter of opening our hearts in the night watches: the Presence is already in the room.

The Good Die Young.

"The good die young," grandmother used to say.
Her cheeks were roses, though her hair was gray.
With cheery song she early toiled and late,
Nor groaned nor grumbled nor found fault with fate.
Yet when we called her "good," with chiding tongue
She said, "Be not deceived—the good die young."

Ever the babies turned to her in glee—
Their gayest romps were held about her knee.
Her heart and theirs kept perfect time and tune—
Wintry her hair, her soul eternal June.
Yet when we sang her praises, back she flung:
"Peace, peace! You do not know—the good die young."

One morning, when the year was at the spring,
We found her ageless soul had taken wing.
A smile was on her lips—a baby's smile,
As if fourscore were but a little while.
Still to her cheeks the youth-time roses clung.
We, sobbing, smiled, "'Tis true; 'the good die young.'"
—Strickland Gillilan and T. J. Matthews.

For the Southern Churchman.

Carbon Copy.

Anne Madison.

"But, Uncle Roger," Esther argued, earnestly, "I'm not bringing any charge; I'm merely stating facts." She looked at her uncle with wide-open, frank brown eyes.

An occurrence for which, in a way, she would be held responsible, was distressing her very much. As secretary of the Girls' Club of the town it had fallen to her lot to typewrite a copy of an amateur play that the club was preparing to give for the benefit of Redfield's war relief work. It was understood that the manuscript must be guarded with care, because the younger girls and boys of Redfield were aching with candid curiosity, and one paragraph would give the whole thing away. With Esther for secretary the club felt so secure that it even told the youngsters, laughingly, that they might find out the subject of the play in any way they could devise. Yet, though Esther had been most discreet, in some inexplicable way the secret had gotten out. One dreadful morning the girls awakened to the fact that two or three of their pet phrases were common property. The ten-year-old Lawrence twins, one on either gatepost of the Lawrence yard, mischievously chanted the words of the best song, and the heroine's pet expression was in a dozen youthful mouths. Mary Howard, the author of the play, was very angry; the rest of the cast sulked. It seemed to wretched Esther that their disapproval was directed toward her more than toward the thoughtless children. That was to be expected, she thought, but for the life of her she could not understand what had happened.

"You see," she went on to explain, "I am responsible, of course. But listen, Uncle Roger. It was only what was on one page—the tenth—that the boys got wind of. Well, that page is safe among my papers in my desk. Some one told them the text, you see."

"Hm'm," commented Uncle Roger, "I don't wonder you're puzzled."

"The day I typed that particular sheet," Esther went on, "I was alone in the house, and I didn't leave the library at all except for five minutes while Phoebe was calling, when I ran upstairs for a book she wanted to borrow." She stopped, flushing.

"Just where did you leave the sheet of manuscript?" her uncle inquired, thoughtfully.

"On the table beside my typewriter," was Esther's answer. "I had just pulled it out of the machine when Phoebe came, and when I came back from upstairs there it was on my desk still."

There was a moment's silence, and then—"Positively no one but Phoebe was in the room," Esther added, and her flush grew deeper. "She—she must have stepped over and read it."

Another silence, during which Esther looked at the floor and Uncle Roger fingered his eye-glasses still more thoughtfully.

"Well?" Mr. Townsend said at last, encouragingly.

"Well," his niece echoed, slowly, "I suppose I might just as well come out with it. I can't help feeling that Phoebe is in a rather bad light. She was terribly hurt when we didn't ask her to take part in the play—we truly didn't need her, you see. She hasn't been in town long, and then we've heard from somewhere that her temper isn't very good. And there were the children, all teasing her and everybody else to know what the thing was about, and there was the sheet on the table. I didn't remember all this that little three

minutes when I left the room, but . . . Uncle Roger, you understand, I know. You see the way things point, because you are a lawyer and couldn't help seeing if you tried."

"Because I am a lawyer," Uncle Roger answered, slowly, "I know that what we call circumstantial evidence is not wholly to be trusted. We must wait. But there is one thing that I want to warn you about, Esther. While you wait for more evidence, you and the others should be most careful to avoid creating even the faintest impression that you suspect Phoebe of such a thing."

"We're obliged to discuss such an important matter," Esther began, a little stiffly, but the other interrupted.

"What I said," he reminded her, "was that you should not create the impression in outside minds that you believe Phoebe to be the culprit. Remember, behind and around and underneath our actual words may lie meanings almost as distinct and just as harmful as an out and out statement."

Two days later Esther knocked at the door of her uncle's office. He was surprised at her paleness when she entered.

"I came straight to you," was her greeting, as she held a paper toward him. He took the muddy sheet and examined it gravely. When his eye fell on the figure 10 at the top he glanced quickly at Esther.

"Carbon copy," he said, and waited.

Esther's paleness had given way to a painful blush. "Yes, it is carbon copy," she acknowledged. "That day—you know, the day I told you about—I had used a sheet of carbon paper while copying the tenth page. Just force of habit, for I was making only one copy of the play. Before Phoebe came in I laid the two on the table—with the carbon copy on top, I suppose. The wind must have lifted and blown it from the window, which was close at hand. I've thought it all out; there isn't any other explanation. Tommy Lawrence says he found this sheet out beside our gate."

Her uncle was silent, and Esther hurried on without looking at him. "But the worst of it is," she continued, "everybody in town has somehow gotten the impression that Phoebe cribbed the Girls' Club play. No one has said so; the club didn't say so itself—"

She faltered, meeting her companion's eyes.

"But you let the notion 'get across,'" her uncle said, slowly. "Feelings are stronger than facts, sometimes. What are you going to do about this thing, my child?"

Esther flinched at the sternness in his tone. "All I can," she replied, soberly. "I'm persuading the girls to explain just what happened. And I—she's going to have my part in the play. I was most to blame."

Uncle Roger laid his hand on the bowed bright head. He knew well enough what that part had meant to eager Esther. "I see what you meant about impressions," the girl confessed.

Uncle Roger's voice was kind. "It's like carbon copy," he said. "You put the innocent looking sheet of carbon paper between two blank white sheets. Then, while you write, two impressions are made. The one nearest your eye is the only one that you notice or think about, but the other is almost as distinct. That's the one that blows off and does the mischief."

Esther reached for the crumpled page. "Next time I'll keep my mind on both," she promised.

The power of prayer has yet to be fully tested.

For the Young Folks

NANCY BYRD TURNER, Editor

Time and Tommy.

When dad and I went back to see
The place where he was young, like me,
I thought it was the stillest town,—
Just long streets straggling up and down,
And old gray houses in a row,
And everybody calm and slow.
But all the time a curious thing
Kept happening and happening.
As we strolled up and down the street,
Most every person that we'd meet
Would stop and tell us howdy-do,
And nearly shake dad's hand in two.
Then look at me and say, "My, my,
How times does fly!"

The men that used to play with dad
Stopped talking of the fun they'd had
To touse up my hair and cry,
"But look at this! how time does fly!"
The blacksmith called it from his door,
The lame storekeeper from his store;
The jolly doctor peered at me
And said it slow as slow could be.
And all the old folks in the place,
They'd take my chin and tilt my face;
Then shake their heads and smile, and
sigh
"How—time—does—fly!"

I do not understand, at all,
It seems to me their time would crawl.
And, anyway, pray what have I
To do with it if time does fly?
—The Mayflower.

For the Southern Churchman.
Teacups and Acorns.

V. S.

Lelia and Alice were playing house
under the big oak. The roots of the
tree formed splendid rooms for house-
keeping; Lelia's apartments were on
the south side and Alice's on the west.
It was dinner time under the tree, and
both girls were very busy.

"My teacups have given out," Alice
called, presently. "Will you lend me
some until to-morrow?"

Lelia did not answer right away. She
was looking over her stock—dozens of
shining brown acorn teacups ranged
on a root shelf. Her face wore a
little frown; she did not like to lend
her toys. "I don't think I can let you
have any," she said, presently.

Alice's golden head appeared around
the side of the tree trunk. "Please!"
she coaxed. "It's too warm to go
acorn-hunting, and my leaf-dolls have
invited ten other leaf-dolls to dinner."

Lelia's frown did not smooth out.
"Why don't you use buttercup cups?"
she asked.

"Because," Alice explained, "I'm
going to have tea—water seasoned with
rose leaves, you know—and buttercup
cups won't hold anything but make-
believe soup."

"Well, I can't help that," Lelia said,
crossly. "You could have had just as
many acorn cups as I have. Put off
your dinner-party till to-morrow."

After that there was silence on the
other side of the tree for some time,
and fifteen minutes later, when Lelia
peeped around into the other dining-
room, she found that Alice had stolen
away. "She's gone home, I suppose,"
Lelia said to herself. "I don't think
Alice ought to expect me to furnish
cups for her table." She hummed a
little tune as she set her own rooms

to rights, but every now and then she
glanced through the white palings that
separated her home from Alice's. Some-
how, it was no fun playing alone. "If
she doesn't come back to the real tea-
party this afternoon, I'll know she's
mad," her thoughts ran on. "O dear!"

But Alice came that afternoon, and
though she looked a little sober, she
was as sweet and pleasant as ever.
Before the rest of the company arrived
Lelia's mother came out to tell the two
girls that there were three cups too
few for the number of guests. "Run
down to Aunt Eleanor's and borrow
some of her small ones," she sug-
gested.

"O mother, Aunt Eleanor's are just
plain white cups!" Lelia exclaimed.
"They'll look so queer beside the tinted
ones." But her mother said that
she feared it would have to be plain
white cups anyway.

As the little girl started off unwill-
ingly on her errand she passed the
oak tree playhouse. The sight of
Alice's little dining-room somehow
made her feel ashamed. "It's my turn
to need cups now," she thought, and
her cheeks grew pink.

Coming back with the despised white
cups she met Alice at the front gate.
Her little neighbor was carrying a
small, covered basket, and her eyes
were dancing. Put your hand in and
feel!" she said, lifting the cover.

Lelia put in her hand. Then she
drew out a lovely, little, pale pink egg-
shell cup.

"There are two more," Alice said,
"and saucers. Mother had bought
them for my birthday. She let me
choose them, so they weren't a secret.
They'll fit in beautifully for your tea-
party. I thought of them right away
and ran home as soon as you started
for your Aunt Eleanor's."

"Why, Alice!" said Lelia. She
thought of the playhouse under the
oak. Then she looked at the dainty
china. "How can I use your beauti-
ful cups when—when—" She could
not finish.

"When what?" asked Alice, sur-
prised. Suddenly she saw Lelia glance
toward the oak. "O that! Never mind
about the acorn cups—I had for-
gotten."

"I do mind," Lelia said, soberly, as
they moved on toward the house. "O
Alice, won't you pour the chocolate at
my party, instead of me?"

How Terry Used His Chances.

Terry Dempster and a good many
of the other boys were on their way
to school. They passed the first fruit
stall at the corner. Terry said good
morning to the woman who kept it.
He was glad Will Mace stopped to buy
bananas, because he liked to look at
her. Her eyes and her hair were so
black and her cheeks so red, and she
wore such big gold hoops in her ears.

She gave Will the bananas, and while
he was putting them into his book-
bag she held out his change. Terry
took it for him. One of the pennies
he shoved back across the counter.

"She was giving you a cent too
much," he exclaimed to Will, as he
handed him the others.

"You are good at arithmetic, sonny,"
said Will. "A penny isn't very much
of a mistake."

"Not if you are an Italian, anyway,"
agreed Terry, "and aren't used to
changing money in English."

A big red apple had rolled off the
stall and along the street until it had
turned the corner. Terry picked it
up and ran back with it.

"You might have taken that with
you," said Will. "Nobody would have
seen."

Terry laughed. He did not seem to
think that Will expected any other an-
swer.

Two or three days later Terry was
playing croquet at recess. The game
was getting very exciting. Terry's ball
was in a bad position.

"You can move it out from the hedge,
Terry," said one of the boys who was
looking on. "Wait. Let me show
you."

"Not so far as that I cannot," cried
Terry. "That is very far."

"Oh, yes, you can," said the big boy,
easily. "You're all right now. Go
ahead."

"It's more than a mallet's length,"
said Terry, measuring. "I was sure it
was."

He moved the ball back six inches,
and tried for his wicket. He missed
it. He lost the game.

"Isn't it a pity," said the big boy,
"that you can't cheat a little at croquet
just for sport?"

"I don't think it is," said Terry.
"It wouldn't be any fun if it wasn't
fair."

"Don't you like to win?"
"Yes, when it's real," said Terry.

One day when school was out, Terry
had got almost to the corner where the
fruit-stand was. Suddenly he stopped
short in dismay.

"Oh, dear! I'll have to go back!
I left my copybook. Miss Stone said I
was to copy over at home the page I
blotted so much."

"Tell her you forgot it," said Bobby
Price.

"But only for half a block," said
Terry. "That wouldn't satisfy her, I
guess."

"I guess not," said Bobby. And he
didn't say another word.

The weeks and the months went by
until the first school term was over
and the second had begun. One Satur-
day afternoon Mrs. Dempster came
home from downtown and hunted
through the house for Terry.

"What do you think Miss Stone told
me?"

"What?" asked Terry, who regarded
Miss Stone as the most beautiful and
delightful young lady in all the town.

"She said she liked to have my boy
for a pupil. She thought the other
boys were learning from him to be
more honorable."

"I guess Miss Stone didn't mean me,"
he said. "I don't see how she could
have meant me, because I can't re-
member ever being honorable before
the other boys. I haven't had any
chance."—The Sunday-school Times.

For the Southern Churchman.
A Picnic.

Frances Forbes Cox, Aged 12, Balti-
more, Md.

"Oh, mother, may I have a picnic for
my birthday?" asked Esther King.

"You know I will be twelve next week."
"Ask your father when he comes
home to-night," her mother answered,
smiling.

"All right," Esther said, smiling, too,
and went out to play. She played all
afternoon, and when some of her
friends asked her why she seemed so
happy, she told them that they would
soon know.

That evening she helped her mother

by setting the table, and did many other duties in the house. At last Mr. King came home, but Esther decided to wait until supper was over before asking him about her birthday picnic. When she did ask, her father said yes, at once. She thanked him joyfully and went to bed. She got up early in order to see her different friends before school and invite them to the picnic. She asked her teacher to go with them.

Esther invited about twenty children, and early Saturday morning they set out for the picnic woods. There they played games until lunch time. They had all sorts of sandwiches, cakes and candy, and after eating what they wanted put away the rest for supper that night. When they had finished lunch they went in swimming in a small lake in the woods and had a fine time. They came out of the water early in the afternoon, dressed and went in a shady part of the wood to rest, talk and joke. When they had rested they got supper, then played some more until it was time to go. They all scrambled into a wagon full of hay, and had a jolly ride home. Each one thanked Esther for giving such a fine picnic.

Sugarplum Land.

Rose Hill.

There once was a land with gingerbread ground

And maple syrup rills,
And a lemonade river that wound and wound.

At the foot of chocolate hills,

Down to a beautiful custard sea
Before it could ever stop.

With brown sugar shore and white sugar shells,
And whipped cream foam on top.

Most of the trees were of cinnamon wood,
From tiniest twig to root,
And peppermint drops and lollipops
Were what they bore for fruit.

From the frosty well in the dingle dell,
As strange as it may seem,
Though you drew and you drew the whole day through,
You still drew pink ice-cream.

They say that the children sipped and sipped
From river and sea and rills,
Nibbled the fences down, and chipped
Chunks from the chocolate hills;

Sampled and munched, and chewed and crunched.

I cannot understand
How ever on earth they got away
From a land like Sugarplum Land!

The Lion and the Rabbit.

A certain Master Bunny had been busy finding food for himself and his little family, moving about here and there the whole of one morning. As the day wore on and the sun had risen high it became too hot to be pleasant, especially as he was not able to change his beautiful fur coat to something lighter. Just at this juncture he spied a cave which looked both cool and inviting. He made for it and was soon inside enjoying the refreshing shade.

A lion chanced to pass that way and feeling the oppressive heat too much for him, walked into the very same cave Master Bunny was in. The poor rabbit, stretched full length on the rock inside, saw him coming, and, as can be imagined, nearly died of fright. He thought to himself: "O dear! O dear! I'm done for now. I've never been boxed so tightly before. I can lose

nothing, but perhaps gain something by being polite to Mr. Lion. Anyway, I'll pay my respects to him and gain a little more time to think."

Jumping up, he bounded across to where the lion had settled, and throwing himself flat on the ground in front of him, he clapped his forepaws together (the usual native way of greeting a chief) and said: "Good morning, grandfather."

The lion was evidently pleased, and responded to his salutation graciously, bowing and clapping his paws together, and at the same time saying, "Good morning, my child."

The rabbit was meanwhile thinking desperately what he could do to save his life. His usual ready resource was hard put to this time, but as quick as a thought what turned out to be a happy solution of his difficulty came to him. Running in desperate earnest to the low entrance of the cave he stood on his hind legs, and putting his front paws against the projecting rock, he called out, excitedly: "Grandfather, grandfather, the cave is tumbling down. Come quickly and help to hold it up."

The lion, with a scared look, jumped up at once and was instantly by the rabbit's side, helping him with all his might to avert such a terrible disaster.

Master Bunny, so far successful, said as soon as the lion was there: "Keep holding, grandfather. I'll run and fetch a prop. Don't leave go, mind, till I come back, or you'll be killed for certain."

"All right," said Mr. Lion, "I'll hold on until you come." The kind and thoughtful rabbit bounded away, chuckling to himself at the complete success of his clever scheme.

Poor Mr. Lion, tired and hungry, kept on for hours supporting the cave, as he imagined, wondering whether it was getting to remain where he was or risk letting go and perhaps be crushed to death.

At last, feeling that he could stand the strain no longer cramped up as he was, and having decided that the rabbit was not coming, and saying to himself, "I can meet death but once, anyhow," he let go and rushed outside, fearing the worst. To his surprise and chagrin he found on looking around that the rock overhead had been quite firm and strong all the time. The king of the forest muttered to himself: "Ah! I ought to have known that rascally rabbit better! I deserve this for my sheer stupidity."—Exchange.

For the Southern Churchman.

"I've Thought of Somebody."

(Continued.)

I've thought of somebody—a man. He had many brothers and an aged father, but his mother was dead. Much of his life he spent in a far country. In his youth he had a strange adventure. Those who should have treated him most lovingly were unkind to him, but he forgave them freely. We find him in curious places—once at a royal court, once in prison, and once deep below the surface of the earth. He was a good man and served God faithfully. Who was he?

Answer to last week's question: Rebecca.

A Sweet Voice.

We wonder how many of our dear young readers have sweet voices. Children that try to speak so that their voices sound sweetly and pleasantly to every one that hears them.

There are boys and girls who never

try to do this, and presently their voices become harsh and loud and grate upon one's ears.

A sweet voice in the home is like a beautiful chime of bells which delight us every time they are rung, but a loud, rough, noisy voice, that snaps and snarls is like a bell that is cracked and all out of tune.

The kind of voice we use depends a good deal upon the kind of language we use. If we make harsh or angry remarks, our voices are likely to sound harshly, but if we make it a habit of saying pleasant things, then our voices are apt to become sweet and pleasant to the ear. The words of our lips depend upon the thoughts of our heart. Let us then ask Jesus to grant us sweet thoughts, then will the words of our mouths be acceptable in His sight.

The Clothespin Race.

Any number of players can join in the Clothespin Race, making it especially good for a party game.

Separate the company into two rows, with an equal number in each row. The boys and girls may be alternated, or there can be a row of boys and one of girls. As many clothespins as players should be provided, and four baskets, one at each end of the lines.

When the players are ready, one row facing the other, and far enough apart to be well beyond reach, with the pins evenly divided in the two baskets at the head of the lines, the leader on each side starts the game at the same instant by taking a clothespin and handing it quickly to the boy or girl next him. The second one passes it to the third in line, the third to the fourth, and so on, the last one dropping it in the basket at the other end. The leader, meanwhile, has been rapidly passing along the other clothespins, and they have been changed as swiftly as possible from hand to hand. As soon as the last pin is dropped into the basket, the return race is begun, and the side that succeeds in passing all the clothespins in the basket down the line and back again in the shortest time, wins the game.

Any Way You Please.

"Mamma, I wish you'd call the baby in: he's so cross we can't play!" cried Robert one day as he was playing in the yard with his sister and the baby.

"I don't think he would be cross if you were not cross to him," said mamma, coming out. "He does just as he sees you do. Just try him and see. Put your hat on one side of your head."

Robert did so, and presently the baby pushed his straw hat over on one side of his head, just as Robbie had done.

"Whistle," said mamma.

Robbie did, and the baby began to whistle, too.

"Stop mocking me!" said Robbie, giving the baby a push. Baby screamed and pushed Robbie back.

"There, you see," said his mother, "the baby does just as you do. Kiss him now, and you will see how quickly he will follow your example."

Robbie did not feel exactly like doing this, but he did, and baby hugged and kissed him back very warmly.

"Now, you see," said his mother, "you can make a cross or a good boy of your little brother, just as you choose. But you must teach him yourself."—Jewels.

The love of Jesus reproduces itself in the lives of His working and suffering children. In some shape they are ever giving themselves to God and for their fellow-men.—Liddon.

FINANCIAL

WAR

HAS AT LEAST TAUGHT US THRIFT
 "SHOULD save"—it used to be.
 "MUST save"—it is now.

Every dollar saved not only fortifies you for the future, but also helps your country to shorten the horrors of Kaiserism and Kultur.

National State and City Bank

RICHMOND, VA.

Wm. H. Palmer, President

Julien H. Hill, Vice-Pres. and Cashier R. E. Cunningham, Asst. Cashier
 J. W. Sinton, Vice-Pres. Wm. S. Ryland, Asst. Cashier

Jesse F. Wood, Mgr. Savings Department

INCORPORATED 1832

Virginia Fire and Marine Insurance Company

Of Richmond, Va.

ASSETS - - - - - \$2,160,195.00

Wm. H. Palmer, President

E. B. Addison, Vice-President

W. H. McCarthy, Secretary

MANY PROBLEMS

OF THE MODERN BUSINESS MAN IS ANSWERED IN A STRONG BANKING AFFILIATION.

WE WANT YOUR BUSINESS

THE AMERICAN NATIONAL BANK

OF RICHMOND, VIRGINIA

Dead Letters.

Twice a year, in Washington, they hold a curious auction. It is called the Dead Letter Sale, but in reality it is the sale of packages that have been sent to the Dead Letter Office because of deficient postage or wrong directions.

After these packages have been held for a certain length of time, in order to give senders or owners an opportunity to claim them, they are sold at public auction.

It is often a strange and pathetic collection. Most of the articles are cheap enough, although valuable things are not lacking; but who can estimate the intrinsic value of some of those lost gifts—the time, and sacrifice, and love they represent? How many disappointed hearts must have watched in vain for them? How many lives were robbed of a happiness that rightfully belonged to them, because of the sender's carelessness or ignorance?

Is there not a parable lurking somewhere about this strange auction? How many lives are there to-day that hold the possibility of gifts for other lives, yet through carelessness or ignorance or indifference are robbing both themselves and others? The woman whose love is spent upon some valuable pet when there are little children all about her starving for that love; the girl whose taste and skill are spent in a score of useless ways when they might be putting so much beauty into beauty-starved lives the men whose business ability is all spent on making money, and none of it on making men and

women; the young people of quick minds and brilliant possibilities, who are unwilling to undergo the discipline necessary to develop their talents—these and scores of others every day are carelessly making "dead letters" of gifts for which eager eyes and hearts are longing.

There is no sale of these dead gifts; no one has any chance at them. They are doubly lost—lost to the one who should have used them, and to the world that needs them. What a pitiful waste of power and joy!—The Youth's Companion.

FRECKLES

Now Is the Time to Get Rid of These Ugly Spots.

There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of Othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than one ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength Othine, as this is sold under guarantee of money back if it fails to remove freckles.

Ratcliffe & Tanner, Inc.
...FLORISTS...

207 N. 6th Street, Richmond, Va.

FLOWERS FOR ALL OCCASIONS

Jno. L. Williams & Sons

BANKERS and BROKERS

Eighth and Main. (P. O. Box 500.)

RICHMOND, VIRGINIA.

Transact a general Banking and Brokerage Business. Deal in Southern Investment Securities. Negotiable Railroad and Municipal Bonds.

The First National Bank

OF

Richmond, Virginia

DESIRE

YOUR ACCOUNT.

CAPITAL & SURPLUS

\$3,000,000.00

3%

INTEREST IN SAVINGS DEPARTMENT.

Norfolk & Western Railway

ONLY ALL RAIL LINE TO NORFOLK

QUICKEST AND BEST SERVICE

Pullman Parlor Cars.

The best line to all Points West, Northwest and Southwest.

W. B. BEVIL, W. C. SAUNDERS,
 Pass. Traff. Mgr. Gen. Pass. Agt.
 Roanoke, Va.

C. H. BOSLY
 Dist. Pass. Agt., Richmond, Va.
 Rates and information upon application.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

Southern Churchman

SOUTHERN CHURCHMAN COMPANY
Publishers

815 East Grace Street, Richmond, Virginia

LEWIS G. WILLIAMS, President.

E. B. ADDISON, Vice-President.

REV. E. L. GOODWIN, D. D., Editor.

REV. JAS. D. GIBSON, Managing Editor.

Entered at the Postoffice in Richmond, Va., as second-class mail matter.

SUBSCRIPTION PRICE—After January 1, 1918, \$3.00 per year in advance. To the Clergy \$2.00. Six months \$1.50. Trial subscription 3 months 50 cents, 10 cents a copy. Foreign postage 50 cents additional. Back numbers not over 3 months old 10 cents each, over 3 months old 25 cents each.

For the convenience of subscribers, subscriptions are continued at expiration unless otherwise ordered. Notice of renewal, discontinuance, or change of address should be sent two weeks before the date they are to go into effect.

RECEIPT OF PAYMENT is shown in about two weeks by change of date on address label. If date is not properly extended after each payment notify us promptly. No receipt for payment will be sent.

Notice post office address. The exact post office address to which we are directing the paper at the time of writing **MUST ALWAYS BE GIVEN**. Our mailing list is arranged by post offices and not alphabetically.

Make all checks and money orders payable to the Southern Churchman and not to an individual.

ADVERTISEMENTS—Rates quoted on request. For Classified see head of that department.

Representatives wanted in each Parish, liberal commissions.

News concerning the church at large always welcome.

ATTENTION!

ENLISTED CHURCHMEN.

The Department of Army and Navy Work of the Brotherhood of St. Andrew.

wants to get in touch with you and supply your needs in every possible way. Write to us soon and tell us how you are getting along. You will find us prompt correspondents.

F. S. TITSWORTH,

Executive Secretary.

B. F. FINNEY,

Chief Secretary.

15th and Walnut Streets, Philadelphia, Pa.

PIPE ORGANS.

If the purchase of an organ is contemplated, address HENRY ELCHEER'S SONS, Louisville, Kentucky, who manufacture the highest grade at reasonable prices.

OAKLAND

A Home School for young boys to be tutored with the sons of Mr. and Mrs. Rosewell Page at their country home in Virginia. Address Mrs. Rosewell Page, Beaver Dam, Va.

A CHURCHWOMAN OF REFINEMENT residing in a beautiful city in Western New York, will receive into her home two or three elderly or semi-invalid ladies. References given and required. Address Miss W., care of the rector of St. John's Church, Canandaigua, N. Y.

MEETING OF BOARD OF TRUSTEES.

The Board of Trustees of the Protestant Episcopal Theological Seminary and High School in Virginia will meet at the Seminary on Wednesday, the 5th day of June, 1918, at noon.

S. SCOLLAY MOORE, Sec.

POSITIONS WANTED

WANTED TO HELP MINISTER WHO would like to have a summer cottage for boys, looking forward to church work or who may become interested in the work. Maryland State preferred. Faith, care Southern Churchman.

A LADY OF REFINEMENT WANTS A position as companion or to keep house. Miss Upshaw, No. 218 East Main Street, Richmond, Va.

EXPERIENCED TEACHER, FOND OF children, earnestly desires position to teach small children, or as companion to lady. Will assist in light house work. Address with terms, Miss Blankenship, Warrenton, Va., Route 2.

EXPERIENCED TEACHER DESIRES work during summer. Tutoring in French, Latin, English, Mathematics, Music, or as governess or companion. Country preferred. Best references. "Audley," Berryville, Va.

GRADUATE NURSE AND MASSEUSE would take charge of an elderly person or invalid through summer months. Rates reasonable. Reference if desired. Address A. H., care Southern Churchman.

Classified Advertising and Notices

■ All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line, each insertion. Special rates to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents. Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

SUMMER BOARD—CHOICE LOCATION, between college campus and Virginia Military Institute grounds. Every convenience; rooms single or en suite with bath. Mrs. F. D. Mead, Lexington, Va.

HELP WANTED

WANTED A MOTHER'S HELPER IN country home where one servant is kept. Children aged three, six and nine years. Mrs. W. Booth Bowle, Mitchellville, Md.

WANTED NURSERY GOVERNESS FOR two children, boy five years, girl two and a half, in army officer's family. Write stating qualifications and experience to Mrs. Thomas F. Cadwalader, 7 Marshall Street, Petersburg, Va.

WANTED A WORKING HOUSEKEEPER in a family of two elderly people. Must be a good plain cook and otherwise capable. Address Mrs. Joel Jenkins, 1626 Twenty-ninth Street, Washington, D. C.

CHURCHMEN AT CAMP LEE.

Once again men chosen under the selective draft law are coming in large numbers to Camp Lee. In order that the churches in Petersburg may get in touch with newly arrived Churchmen, I most earnestly request rectors of parishes to send me the names and regimental addresses of men coming to Camp Lee from their parishes. Names are useless without company and regiment. Brethren, please act on this request before you forget it.

E. P. Dandridge,

Rector of St. Paul's Church, Petersburg, Va.

THE BOARD OF MISSIONS.

Correspondence is invited from those who wish to know

What it does,

What its work signifies,

Why the work can be helped most effectively through the Board.

Address The Right Reverend A. S. Lloyd, D. D., President of the Board of Missions, 281 Fourth Avenue, New York.

Legal Title for Use in Making Wills:

The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.

The Spirit of Missions; \$1.00 a year.

DR. WEEMS RIDOUT WINCHESTER.

Entered into life eternal from his home in Macon, Ga., April 16, 1918, DR. WEEMS RIDOUT WINCHESTER, son of Jacob and Mary Winchester, Dr. Winchester was born at Whitehall, Md., the old historic home of his mother's family, on the 27th of August, 1848.

He graduated as the honor man of his class from the University of Maryland in 1873, and immediately began the practice of medicine at Leesburg, Va., and there, on the 21st of January, 1879, married Sallie, daughter of Matthew and Harriet Harrison. Mr. Harrison was for a number of years the leader of the Loudoun County bar; and his son, Thomas W. Harrison, now represents the Seventh Virginia District in the United States Congress.

Mrs. Winchester, two sons and three daughters, survive him, also one sister, Mrs. Thompson, of Leesburg, Va., and one brother, Bishop James R. Winchester, of Arkansas, who was with him at the time of his death.

In 1883 Dr. Winchester removed to Macon, Ga., and practiced medicine there as a skillful and successful physician until 1914, when on Quinquagesima Sunday, at divine worship, he was stricken with paralysis, and was thenceforth an invalid.

These last four years he spent with members of his family in Virginia and Georgia, amid loving friends, and also in the company of his wife, whose devotion anticipated his every wish.

The mere record of facts tells nothing of the richness of Dr. Winchester's life; how he stood as a man of men, noble, pure-hearted, modest and great of soul; the stamp of the gentleman on form and feature, and kindness in look, word and deed. Most of all, beginning with boyhood days, he was ever the humble, earnest Christian. For many years a vestryman, and at the time of his illness, senior warden of Christ Church, Macon, Ga.

He found time in the absorbing of a large medical practice to worship God, and it was his fixed principle to be in God's house on God's day; and the faith that found utterance in life and worship made him brave and patient in suffering. Called in an instant from a life of healing, and made helpless where he had been wont to be a helper, he met this final test and bore his burdens with a cheerful, patient dignity which was the joy and admiration of all who loved him. He walked with God, and was upheld by the everlasting Arms.

CHARLES H. LEE.

THE REV. FRANK PAGE, D. D.

The REV. DR. FRANK PAGE, formerly rector of St. John's Church, Brooklyn, and more recently rector of Zion Church, Fairfax, Va., entered into rest in the city of Washington in the early morning of April 15th.

Dr. Page was a son of the late Major and Mrs. John Page, of Hanover County, Va., and was a brother of Thomas Nelson Page, United States Ambassador to Italy, and Rosewell Page, second auditor of Virginia. He graduated from Washington College at Lexington, Va., when General Robert E. Lee was its president, and later entered the Theological Seminary of Virginia, from which he graduated in 1878. He began his ministry at Fairfax, and after a few years was called to the rectorship of St. Paul's, Waco, Texas, where he built up a strong parish and left hosts of friends. On becoming the rector of St. John's Church, Prospect Heights, Brooklyn, he gave himself zealously to the labor of reducing the large debt which he found upon the church, and did a signal work among the men of the parish. Each year his sterling qualities made him more influential in the Diocese. He was a close friend of the late William J. Gaynor, Mayor of New York.

Dr. Page was a man of rugged strength, of fine sincerity, of wide sympathy, and generous impulses. He was one of the ministers who always reminded you of Jesus Christ. From his father and mother he inherited a faith like the faith of a little child. He loved men as genuinely as he loved God. He always attracted men around him and held his friends with an unusually firm grip. He loved to preach and was always interesting and fresh and unconventional as a preacher, but his best sermon was ever his own sincere, consistent and godly Christian life.

Marriages and Deaths

Marriage notices, not exceeding 40 words, \$1.00; Death notices, not exceeding 40 words, inserted free. Over 40 words at the obituary rate. Obituaries and resolutions, 20 cents per line. Six words to the average line.

Copy for this department must be received not later than Tuesday of the week in which it is intended to be published.

Berkeley: Died at Suffolk Hospital, May 1, PARKE JULIAN BERKELEY, age sixty-three, son of the late Rev. P. F. Berkeley, Amelia County, Va.

He leaves a widow and three sons to mourn their loss.

Christian: Entered into Paradise on April 15 at her home in Uniontown, Ala., in the eighty-fifth year of her age, ELLA STORRS CHRISTIAN, widow of Robert Christian and daughter of Joshua and Mary Countis Storrs.

"He giveth His beloved sleep."

Drane: In St. Peter's Hospital, Charlotte, N. C., on April 28, 1918, in his thirty-third year, FRANK PARKER DRANE, son of Rev. Robert B. and Mrs. Maria L. W. Drane. Burial at Edenton, N. C.

Wilson: Entered into rest on Sunday, April 21, 1918, MISS SALLIE WILSON, at the home of her nephew, Joe Wilson, in Roanoke, Va.

"Blessed are the pure in heart, for they shall see God."

Washington and Lee University, where he had sat at the feet of the immortal Lee, made him a Doctor of Divinity. To his friends he remained always the same simple, loyal and lovable man. In many ways his life was an ideal life of devoted self-seeking ministry, commending ever the Master who in early manhood had said to him, "Feed my sheep, tend my lambs," and drawing men to goodness and to Christ by the compulsion of his own fine character. Surely upon such a man the light of God's face will rest eternally.

Dr. Page was twice married. His first wife was Miss Lettie Morris, of Hanover County, Va., who was the mother of his three children, Mrs. Packard Laird, Mrs. Norman J. Gaynor and Mr. John Page.

His second wife, who survives him, was Miss Willie Schouler, of Virginia.

A. B. K.

MRS. A. A. ABBOTT.

MRS. ADA DOWNMAN BUTLER ABBOTT, wife of Archdeacon Abbott, of Cleveland, Ohio, while visiting at the home of her friend, Mrs. A. G. Torian, at Evansville, Ind., was taken suddenly ill with pneumonia on Wednesday, April 24, and died the following Monday night, April 29. Her husband was called to Evansville at once, and was with Mrs. Abbott when she passed away. After a brief service at the home of Mrs. Torian Tuesday afternoon, April 30, conducted by Archdeacon Plummer, of Southern Indiana, and the Rev. Albert Leonard Murray, rector of St. Paul's, Evansville, the body, attended by Archdeacon Abbott, was taken for interment to Shepherdstown, W. Va., and buried from Trinity Church, the rector of the parish, Rev. Josiah W. Ware, and Rev. John S. Alfriend, rector of Zion Church, Charles Town, officiating.

Mrs. Abbott, born and raised at Shepherdstown, was the eldest daughter of Vincent Moore Butler, M. D., captain in the Stonewall Brigade, and Mrs. Matilda Wickham Berry Butler. She and Archdeacon Abbott began their married life in Evansville in 1889, at the same time that the Archdeacon entered upon a six years' rectorship of Holy Innocents Memorial Church, that city. Mrs. Abbott was a member of the Daughters of the Confederacy of Shepherdstown, and affiliated with the Cleveland branch. She is survived by two sisters, Mrs. Joseph S. Bragonier, of Shepherdstown, and Mrs. George W. Moore, of Charles Town.

RESOLUTION OF THE VESTRY OF TRINITY EPISCOPAL CHURCH RELATIVE TO THE RESIGNATION OF THE REV. WALTER Q. HULLIHEN, RECTOR.

Resolved by vestry of Trinity Church: That in considering the request of our beloved rector to be relieved from duty, after forty-six years of continuous and faithful service, we perforce yield to his better judgment and grant the privilege he now seeks, in order that he may enjoy a richly deserved respite from the active duties of rector during his declining years.

The Rev. Walter Q. Hullihen was called to Trinity Church in 1872, and has served as its rector to this date. His college training at the University of Virginia, preliminary to entering the Seminary at Alexandria, was interrupted by the strenuous days of '61 to '65, when he offered his young manhood to the Southern Confederacy, and was a gallant soldier under General Stuart during the Civil War. With like courage he has proven himself a faithful "Soldier of the Cross," and throughout his useful career has served this church with marked ability and fidelity. To the members of our congregation his conduct of our beautiful services proved always an inspiration, and frequently provoked the most favorable comment from strangers. No individual could follow him through these churchly ceremonies and listen to his clear, though simple, statement of the Gospel, except with genuine pleasure and spiritual benefit. Throughout this period his constant effort has been to advance the helpful Christian spirit in our midst and maintain the dignified position our church enjoys in this community.

The intimate relationship he has borne, from birth to death, to so many of our loved ones in ministering to those in affliction in "mind, body or estate"; in christening our infants in arms and leading them on to maturer years to Christ; in performing the last sad rites and lending words of comfort in burying our dead, call for the highest esteem, respect and love for one whose life has been spent in devotion to his Master's cause.

In surrendering the charge with which he has been so prominently identified, the vestry desire to express these sentiments of affectionate regard and extend the cordial good will of the congrega-

tion with whom he has been so long and pleasantly associated.

HENRY W. HOLT,
FITZHUGH ELDER,
WM. A. PRATT,
CHARLES CATLETT,
JO. S. COCHRAN,
Committee.

ACKNOWLEDGMENTS.

Please acknowledge the following contributions to the Education Society in Virginia during April:

Trinity, South Boston	\$ 3.45
Zion, Fairfax	4.00
St. Andrew's, Mt. Jackson	4.34
Emmanuel, Woodstock	3.00
St. Thomas, Middletown	1.42
St. Stephen's, Stephens City	2.42
St. James, Ashland	10.00
Christ, Winchester	25.00
St. Stephens, Port Norfolk	2.55
North Farnham Parish	3.00
Christ, Luray	4.00
Grace, Clismont	5.00
St. John's, Scottsville	3.00
St. John's Chapel, Louisa	3.00
Christ, Charlottesville	6.25
Grace, Casanova	8.00
St. Paul's, University	15.00
Grace, Berryville	28.50
Ascension, Richmond	11.23
St. John's, Houston	15.38
St. Paul's, King George	4.00
St. Peter's, Port Royal	4.00
Christ, Roanoke	25.00
Grace, Alexandria	18.21
P. P. PHILLIPS, Treas.	

Alexandria, Va., May 1, 1918.

Personal Notes

The Rev. Robert Newton Ward on May 1 became rector of St. Mark's Parish, Beaumont, Tex., and may be addressed at The Rectory, Beaumont.

The address of the Rev. John G. Sadtler, rector of Christ Church, Bridgeport, Conn., is changed from 402 Golden Hill Street to 138 Washington Avenue, Bridgeport.

The Rev. Charles Harris, Jr., has assumed his duties as Curate to the Rev. Charles Noyes Tyndell in Christ Church Parish, Williamsport, Pa., with charge of St. Mary's and St. John's Churches of that city. His address is 909 Washington Street, Williamsport, Pa.

The address of the Rev. Julian D Hamlin, who has received a commission as chaplain in the National Army, as first lieutenant, is Fort Sam Houston, Tex., Nineteenth U. S. Infantry.

The Rev. Charles Noyes Tyndell and family have moved into their new rectory, "The Henry Weaver White Memorial Rectory" of Christ Church Parish, Williamsport, Pa. Address 119 East Fourth Street.

The Rev. A. W. Shick has accepted the call to Grace Church, Haddonfield, N. J.

The address of the Rev. Harvey B. Marks is Trinity Parish House, Bethlehem, Pa., where he has been asked to remain as locum tenens until the summer season.

The Very Rev. Bernard Iddings Bell, Dean of St. Paul's Cathedral, Fon du Lac, Wis., has resigned, effective June 1, and will devote his time to the service of the War Commission, particularly at the Naval Station at Great Lakes, Ill.

The Rt. Rev. Paul Jones, D. D., has accepted charge of the mission known as the Central Maine Mission, with headquarters at Brownville Junction, Me. He will also have work at a number of different places in that part of the State.

Ordinations.

On St. Mark's Day, in the Church of the Epiphany, Providence, R. I., the Rt. Rev. J. DeWolf Perry, D. D., ordained to the diaconate Harry E. Rahming (colored), who was presented by the rector of the church, the Rev. Henry Bassett. The sermon was preached by the Rev. Frank T. Hallett, and the Litany was read by the Rev. P. G. Moore-Brown, the colored minister in charge of St. Augustine's Mission.

A special ordination service was held in St. Ansgarius' Chapel of the Cathedral, New York, on Monday morning, April 22, when Bishop Greer advanced to the priesthood the Rev. Vincent LeRoy Bennett, curate at Grace Church. Mr. Bennett was presented by his rector, the Rev. Charles L. Slattery, D. D. This is the first ordination service held in this memorial chapel, which was erected by friends and parishioners of the late Rev. Dr. Huntington, former rector of Grace Church.

Deaths.

The Rev. David Sprague died on April 19, after a short illness, in Northampton, Mass., where he had lived since last October. He was fifty-eight years old. Funeral services were conducted on April 22 by Bishop Davies, assisted by the Rev. A. F. Underhill, in St. John's Church, Northampton, the committal service being said in Schenectady, N. Y., by the Rev. Edward T. Carroll, D. D.

The Rev. Walter Handley, a clergyman of the American Church, serving as a private in the English Army, was killed in action in France on March 24, according to a letter received in the United States from his sister, in England, Mrs. Edith Beech. Special services in his memory have been held in Christ Church, Springfield, Mass., where he had served as assistant.

Deposition.

Notice is hereby given that on April 25, 1918, being the feast of St. Mark the Evangelist, in St. Mary's Cathedral, Memphis, Tenn., in the presence of the Rev. Arthur H. Noll, LL. D., and the Rev. George L. Neide, I did pronounce and record the deposition from the ministry of this Church of Reginald Irving Raymond, Presbyterian, at his own request and for causes not affecting his moral character.

Thos. F. Gailor,
Bishop of Tennessee.

April 25, 1918.

There is joy in heaven over one sinner that repenteth because the angels see how the barrier which separated God from His child has been broken down by the passion of Jesus Christ—and the sinner's heart responds to the love of God.

R. L. Christian & Company

514-16 E. Broad St.

Richmond, Va.

Leading Fancy Grocer

AGENTS FOR

HUYLER'S CANDIES AND PETER'S SWISS MILK CHOCOLATE.

Special attention given to out-of-town orders.

Catalogue mailed on application.

CUT THIS OUT

What Nuxated Iron Is Made From

Sworn Statement of Composition of Its Formula

It increases the strength and endurance of delicate, nervous, run-down folks in two weeks' time in many instances.

The Board of Directors have authorized the broadest publication of the sworn statement of the composition of Nuxated Iron, one of the most widely used tonic, strength and blood builders in the world, so that the public may examine it for themselves and judge as to its merits.

It is conservatively estimated that this remarkable formula is now being used by over 3,000,000 people annually in America alone. Among those who have used and strongly endorse it are many physicians formerly connected with well-known hospitals, former United States Senators Wm. E. Mason and Charles A. Towne, former members of Congress; distinguished U. S. Army Generals (Retired), Judge Atkinson of the United States Court of Claims at Washington and former Health Commissioner Kerr, of Chicago.

Newspapers everywhere are invited to copy this statement for the benefit of their readers. It is suggested that physicians make a record of it and keep it in their offices so that they may intelligently answer questions of patients concerning it. Everybody is advised to cut it out and keep it. A copy of the actual sworn statement will be sent to anyone who desires such. It is as follows:

Iron Peptonate (Special Specific Standard) Quantity given below.

Sodium Glycerophosphates U. S. P. (Monsanto.)

Calcium Glycerophosphates U. S. P. (Monsanto.)

P. E. Nux Vomica U. S. P.
Cascarin Bitter
Magnesium Carbonate
Po. Ginger U. S. P.
Oil Cassia Cinnamon U. S. P.
Calcium Carbonate Precip. U. S. P.

Each dose of two tablets of Nuxated Iron contains one and one-half grains of organic iron in the form of iron peptonate of a special specific standard which in our opinion possesses superior qualities to any other known form of iron. By using other makes of Iron Peptonate we could have put the same quantity of actual iron in the tablets at less than one-fourth the cost to us, and by using metallic iron we could have accomplished the same thing at less than one-twelfth the cost; but by so doing we must have most certainly impaired their therapeutic efficacy. Glycerophosphates used in Nuxated Iron is one of the

most expensive tonic ingredients known. It is especially recommended to build up the nerve force and thereby increase brain power, as glycerophosphates are said to contain phosphorus in a state very similar to that in which it is found in the nerve and brain cells of man.

As will be seen from the above, two important ingredients of Nuxated Iron (Iron Peptonate and Glycerophosphates) are very expensive products as compared with most other tonics.

Under such circumstances the temptation to adulteration and substitution by unscrupulous persons, is very great and the public is hereby warned to be careful and see every bottle is plainly labeled "Nuxated Iron" by the Dae Health Laboratories, Paris, London, and Detroit, U. S. A., as this is the only genuine article. If you have taken other forms of iron without success, this does not prove Nuxated Iron will not help you. We guarantee satisfaction to every purchaser or your money will be refunded.

In regard to the value of Nuxated Iron, Dr. A. J. Newman, late Police Surgeon of the City of Chicago, and former House Surgeon Jefferson Park Hospital, Chicago, says it has proven through his own tests of it to excel any preparation he has ever used for creating red blood, building up the nerves and strengthening the muscles. Dr. J. W. Armistead, Grove Hill, Ala., graduate of the University of Alabama School of Medicine, Mobile, 1883, says: "In the cases I used Nuxated Iron I have found more beneficial results than from any preparation I have ever used in 34 years' practice." Dr. R. B. Baugh, Polkville, Miss., graduate of the Memphis Hospital College, Memphis, 1898, says: "I always prescribe Nuxated Iron where a reconstructive tonic is indicated." Nuxated Iron often increases the strength and endurance of delicate, nervous, rundown folks in two weeks' time.

Manufacturers' Note: Nuxated Iron is not a secret remedy, but one which is well known to druggists everywhere. Unlike the older inorganic iron products, it is easily assimilated, does not inure the teeth, make them black, nor upset the stomach. Nuxated Iron is not recommended for use in cases of acute illness, but only as a tonic, strength and blood builder. (In case of illness always consult your family physician and be guided by his advice.) If in doubt as to whether or not you need a tonic, ask your doctor, as we do not wish to sell you Nuxated Iron if you do not require it. If you should use it and it does not help you, notify us and we will return your money. It is sold by all druggists. Dae Health Laboratories, Detroit, Mich.

HATCHED 117 CHICKS.

John A. Clark, of Jonesboro, Ark., writes: "I hatched 117 chicks and did not lose one. Not a weak one in the flock." Mrs. J. B. Courson, Cordova, Ala., writes: "I have been using your tablets and did not lose a single chick. My neighbors want your tablets."

You will not lose a single chick either, if you will use Reefer's Ready Relief, which every poultry raiser knows saves baby chicks from dying of that dreadful white diarrhoea plague. A package of this new scientific discovery will save 500 baby chicks. Aren't 500 of your baby chicks worth \$1.00? That is less than one-half cent apiece. I take all the risk and will refund every penny of your money if Reefer's Ready Relief fails to save your chicks. A million dollar bank backs up this guarantee. Send for a dollar package today, or write for my free poultry book which tells the experience of a man who has made a fortune out of poultry. E. J. Reefer, 6404 Reefer Building, Kansas City, Mo.—Adv.

TOM TIGER, RANGE OUTLAW.

A tale in 10 chapters beginning April 25th in The Youth's Companion. A youth from the East goes to a Western horse ranch and meets a curiously baffling set of circumstances which lead to his friendship with the wild horse that gives this intensely interesting story its name.

FREE TO YOU. Write The Youth's Companion, Boston, Mass., for the first three issues, containing this story, and they will be sent you free of charge. If you wish a periodical of highest purpose, noble ideals, intense interest and instructive value, nothing will surpass The Youth's Companion, \$2.00 per annum.—Adv.

Sympathy is the great gift which the world needs. It is a costly gift, but it shall in no wise lose its reward.

Sore Eyes

Granulated Eyelids, Eyes inflamed by exposure to Sun, Dust and Wind quickly relieved by Murine Eye Remedy. No Smarting, just Eye Comfort. At Druggists or by mail 50c per Bottle. Murine Eye Salve in Tubes 25c. For Book of the Eye FREE ask Murine Eye Remedy Co., Chicago

SIGN YOUR NAME HERE.

If you suffer with any chronic disease that does not seem to be benefited by drugs, such as dyspepsia, indigestion, sick headache, neuralgia, rheumatism, gall stones, liver or kidney diseases, or any other chronic ailment involving impure blood, you are cordially invited to accept the liberal offer made below. It is a grave mistake to assume that your case is incurable simply because remedies prepared by human skill have not seemed to benefit you. Put your faith in nature, accept this offer and you will never have cause to regret it.

I believe this is the most wonderful Mineral Spring that has ever been discovered, for its waters have either restored or benefited nearly everyone who has accepted my offer. Match your faith in this Spring against my pocket-book, and if the water does not relieve your case I will make no charge for it. Clip this notice, sign your name, enclose the amount, and let this wonderful water begin its healing work in you as it has in thousands of others. Shivar Spring.

Box 64 A, Shelton, S. C.

Gentlemen:

I accept your guarantee offer and enclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if it fails to benefit my case you agree to refund the price in full upon receipt of the two empty demijohns which I agree to return promptly.

Name

Address

Shipping Point

(Please write distinctly.)

NOTE:—"I have had the pleasure of serving the little church at Shivar Spring as Pastor for years, and am therefore well acquainted with Mr. Shivar and his associates, whom I gladly commend as honorable business men and worthy of the confidence of the public. I have personally derived great benefit from the use of the Shivar Mineral Water and have knowledge of its beneficial effects in a great number and variety of cases."—Rev. A. McA. Pittman.

What do you know of the work of your Church Temperance Society?

Rt. Rev. Frederick Courtney, D. D., President.
William Jay Schieffelin, Esq., Ph. D., Treasurer.
Rev. James Empringham, D. D., Gen'l Supt.

Send for free sample copy of "TEMPERANCE." This periodical has the largest circulation of any magazine of its kind in America. Address

Church Temperance Society

214 Metropolitan Tower, New York City

Richmond, Fredericksburg & Potomac R. R.

To and from Washington and beyond—Daily.

Leave Richmond	Arrive Richmond
* 6:00 AM * 10:20 AM	* 8:00 AM * 9:05 PM
* 8:15 AM * 11:30 PM	* 12:55 PM * 9:25 PM
* 8:25 AM * 6:00 PM	* 5:20 PM * 11:25 PM
* 8:50 AM * 8:10 PM	* 6:00 PM * 12:30 PM

Richmond—Washington Local, Lv. 12:10 PM, week days; 4:15 PM, Sundays; Ar. 11:45 AM daily. Fredericksburg Accom. week days, Lv. 4:15 PM; Ar. 8:15 AM. Ashland Accom. week days, Lv. 7:30 AM, 8:30 PM; Ar. 26:30 AM, 5:30 PM.

▲ Elba ticket and baggage offices not open for this train. * Main St. Sta., Byrd St. Sta. stopping at Elba. * Elba Sta.

Church Furnishings, Memorials, Etc.



CHURCH VESTMENTS

EMBROIDERIES

Silks, Cloths, Fringes, Etc.

CLOTHING for CLERGYMEN

COX SONS & VINING

72-74 Madison Avenue, New York



CHURCH FURNISHINGS

Gold, Silver and Brass

Church and Chancel Furniture

Write for Catalogue
for Episcopal Churches

W. & E. SCHMIDT CO.

200 Third Street, Milwaukee, Wis

Ecclesiastical and Domestic Art Worker

Memorial Windows, Leaded Glass, Monuments
Decorations, Church Furnishings in Wood,
Metal, Stone

Artistic Bungalow construction complete on
plans only.

CHARLES F. HOGEMAN
45 Seventh Avenue, New York City

CHURCH EMBROIDERIES

Stoles, Eucharistic Vestments, Surplices, Altar
Hangings, Burses and Veils, Markers, etc. All ma-
terials for sale.

The only studio importing exclusively English un-
fading silks, Damasks, fringes, linings, pure gold metal
threads, etc.; and using Standard Church of England

English silk stoles, plain.....\$ 5.00

English silk stoles, handsome crosses.....\$ 6.50

English silk stoles, best hand embroidery,
from \$10.00 up to.....\$50.00

English silk burse and veil with crosses.....\$20.00

\$12.00, \$15.00, \$18.00.....\$20.00

Handsome embroideries unsurpassed in workman-
ship. Special altar linens embroidered in England.
Testimonials from all over the world.

THE CATHEDRAL STUDIO

Miss Lucy V. Mackrille

2900 Wisconsin Avenue, Washington, D. C.



GRANITE AND MARBLE MEMORIALS

Largest Stock in the South

We pay the freight and
guarantee safe arrival

The Couper Marble Works

(Established 65 years)

264-268 Bank St., Norfolk, Va.

R. Geissler, Inc.

56 West Eighth Street, New York

Memorials
FOR THE CHURCH
Furniture — Windows — Fabrics

Brotherhood of St. Andrew

Guilds and all Church organizations
desiring to assist their treasury can find
no better way than by representing the
SOUTHERN CHURCHMAN. And at the
same time you will do a good work by
placing the SOUTHERN CHURCHMAN
in homes where there is no Church
paper. Write to-day for full particu-
lars.

SOUTHERN CHURCHMAN,
Richmond, Va.

Thoughts For the Thoughtful

Character is always writing its name
on the face in indelible ink.—Ex.

Whenever the world gives treasure,
it sends discontent and trouble there-
with.—Ex.

The man who knows himself well is
well acquainted with many other peo-
ple.—Ex.

There is wealth in contentment,
power in patience, and joy in being
grateful.—Ex.

It may be that there would be more
power in our praying if there were more
heart in our giving.—Ex.

It is right for charity to begin at
home, but she has not done her duty
until she has gone all over the world.—
Ex.

The man who will not set his face
like a flint against all sin, cannot ex-
pect to receive pardon for some sin.—
Ex.

All God's attributes are inflections
or phases of love. Love is not one of
His attributes; it is all of them.—Ly-
man Abbott.

To be able to say with truth that
"he went about doing good" is one of
the best things that can be said about
a man after his death.—Ex.

The sun can mirror his glorious face
In the dewdrop on the sod;
And the humblest human heart reflect
The light and love of God.
—J. M. Gibbon.

You may be gifted with great talents
and great energy; you may gain high
distinction and honor in the world; but
if your soul be not "alive in Christ,"
what is all this but a fading garland
on the head of a corpse?—John Gibson.

"Cast thy burden upon the Lord, and
He will sustain thee"—burden and all.
"Thee" is the greatest burden that thou
hast! All other burdens are but slight,
but this is a crushing burden. But
when we come to the Lord with our
burden, He just lifts up His child, bur-
den and all, and bears him all the way
home.—Charles A. Fox.

God tabernacles in the flesh.
O, wondrous thought! Has God in
me.

And in my fellow-men a seat?

If He has not, Oh, woe is me!

For, when temptations sore beset,

And sorrow's tear the cheek has wet,

There is no help where God is not.

And, O, my Father, can it be

That some have grieved and some have

sinned

Because the Christ was not in me?

Behold, the door is opened wide.

Come in, O, Lord, with me abide.

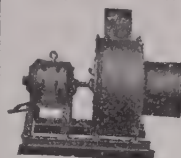
—Helen W. Gilbert.

God is girding every man for a place
and a calling, in which, taking it from
Him, even though it be internally hum-
ble, he may be as consciously exalted
as if he held the rule of a kingdom.
The truth I propose, then, for your

O. Luetke's Art Works Church Furnishings

IN METAL, WOOD, MARBLE, ETC.
Est. 1884. 325-333 Seventh Ave. New York

THE ZEPHYR ELECTRIC ORGAN BLOWER



is made entirely from metal.
Is known all over this coun-
try. Three thousand
churches have found that it
is economy to use the Zephyr.
For further information
write to
THE ZEPHYR ELECTRIC
ORGAN BLOWER
COMPANY
Orville, Ohio

Please state in what paper you saw this.

consideration is this: "That God has
a definite life-plan for every human
person, girding him, visibly or invis-
ibly, for some exact thing, which it will
be the true significance and glory of
his life to have accomplished." Many
persons, I am well aware, never think
of any such thing. They suppose that,
for most men, life is a necessarily static
and common affair. What it means for
them they do not know, and they
scarcely conceive that it means any-
thing.—Bushnell.

The great lack of our life is that we
do not pray enough. And there is no
failure so disastrous or criminal as this.
It is very difficult to account for it. If
in all times of discouragement and
vicissitude we could have access to one
of the wisest and noblest of our fellow-
creatures, or to some venerated departed
saint, or to the guardian angel de-
puted to attend our steps, or to the
archangel that presides as vicegerent
over this system of worlds, how strong
and brave we should become. What-
ever our need, we would at once seek
his august presence, and obtain his
counsel and assistance. How extraor-
dinary is our behavior, then, with re-
spect to prayer, that we make so little
of our opportunities of access into the
presence of our Father, in whom wis-
dom, love and power blend perfectly,
and who is always willing to hear us—
nay, is perpetually urging us to come!
—F. B. Meyer.

God wants men to mine for His truth.
Jesus did not hide His rich teaching in
parables to keep us all from finding it,
but that they who would might come
to appreciation through appropriation.
Such would make truth their own by
digging for it. Jesus paused in the
midst of His parable teaching to say,
"For he that hath to him shall be
given." It was an old principle before
he restated it. The man who uses his
money gets more money. The athlete
who goes into training increases his
muscle to bulging cords. And so Jesus
says that if we use what Bible truth
we have we shall get more. If we do
not use it, he declared, we shall lose
what we have. Are you refusing to
teach that Sunday school class because
you think you are not well enough
equipped in Bible knowledge? You can
only become a Bible student by build-
ing on the truth you now have.—Sun-
day School Times.

SOLDIERS AND SAILORS GET COMFORT

That makes them fit for the hard work
in camp and trenches, at sea or on
marches, by using Allen's Foot-Ease, the
antiseptic powder to shake into the shoes.
It takes the friction from the shoes and
freshens the feet. Allen's Foot-Ease has
been the standard remedy for 25 years
for relief of callouses, tired, aching,
sweating, swollen feet, and makes tight
shoes feel easy. The Plattsburg Manual
advises the use of Foot-Ease each morn-
ing. Try it to-day.

A Tennessee Mother.

"As a model of patriotism to the mothers of America," this letter by Mrs. M. E. Jenkins, of Holladay, Tenn., to Major Whitman, in charge of the base hospital at Camp Upton, has been posted by order of Brigadier-General Evans, commanding, upon all bulletin boards of the camp:

"Allow me, as one who has lived until now I am an old woman, to express to you my thanks and appreciation for your many courtesies to me as mother of Sergeant-Major William B. Jenkins. I had hoped my boy would get his chance in France, but it was not to be; so I am as submissive to his death as if he had died in the trenches in Europe.

"Please accept my thanks for all your kindness and to any of his comrades that were with him in his sickness. With a sad heart I dictate these lines, but with a quickening pulse and accelerated being I look forward to the day when victory shall come to the brave boys who are giving their lives for our beloved land. I shall ever love a soldier boy. May God's blessing be on you!"

However long the war, whatever its outcome, this letter will remain a document in the American case, a proof of the American spirit. From Camp Upton's bulletins it will go for wider usefulness to the scrapbooks of mothers and sisters and sweethearts throughout the country.

Death no more stays its hand when great numbers of young men are gathered together in camps for training than

TO ANNOUNCE

the appearance of the first number of the

Anglican Theological Review

on the 15th of May, 1918.

CONTENTS.

The Problem of Evil.....D. S. Miller
Pre-prophetic Morals.....S. A. B. Mercer
Troeltsch vs. Ritschl.....L. C. Lewis
N. T. Bibliography, 1915-17.....F. C. Grant
Together with Critical Notes, Book Reviews, and Theological Notes and Comments.
Four dollars annually. Single copies one dollar.

Order from

THE EDITORS

2720 Washington Boulevard, Chicago

or

THE COLUMBIA UNIVERSITY PRESS
New York City

it would among the same men at home. Even when "a chance in France" is vouchsafed them, as in General Pershing's command, deaths from disease have as yet been four times as many as those from combat.

The hundreds, by now the thousands,

of men who have died since the war began in camps or on the sea, have as truly served as those who have felt the thrill of the fight and heard the crash of shells. The service and sacrifice of mothers to the cause a mother best can tell.—New York World.

A Tired, Hungry, Questioning World

Will the Church equip hundreds of preachers and thousands of teachers needed to-day and to-morrow by the tired, hungry and questioning world?

The General Board of Religious Education is asking the Church for a War Time Education Fund of \$45,000 to meet conditions in Christian Education made crucial by the war. If you wish to help

- recruit the Ministry
- hold college students now drifting from the Church
- form thousands of training classes for teachers in parishes
- strengthen our Church Preparatory Schools.

subscribe to the War-Time Education Fund now, that our plans may be put into operation at the earliest moment.

—Bishop Talbot.

The General Board of Religious Education is authorized by the General Convention to advance Christian Education in homes, Church Schools, Preparatory Schools, Colleges and Universities and in the Training for the Ministry.

Send subscriptions, pledges or Liberty Bonds to Rt. Rev. Ethelbert Talbot, D. D., Chairman of the Executive Committee, Room 73, 289 Fourth Avenue, New York City.

The Choice of Executors

is a matter of great importance. Every dollar you leave should be conserved in such a way that your heirs may enjoy the uninterrupted benefits of your life's work.

This Company is a careful and economical executor, trained in the law and business, sound in judgment, and seasoned in practical experience; its primary business is the administration of trust funds

Correspondence invited.

Capital
\$1,000,000

RICHMOND TRUST
& SAVINGS CO.

7th & Main Sts.,
Richmond, Va.

Southern Churchman

Vol. LXXXIII.

RICHMOND, VA.,

MAY 18, 1918.

No. 20



Please Note

the attractive terms upon which we solicit accounts:

3 per cent. interest allowed on daily balances. If balance amounts to \$500.00 or more interest is compounded monthly. If less than \$500.00, semi-annually.

Such accounts subject to check in usual way.

Virginia Trust Co.,

THE SAFE EXECUTOR

Richmond, Va.

Oldest Trust Company in the South

EDUCATIONAL

The Protestant Episcopal Theological Seminary in Virginia

Established A. D. 1823

The ninety-fifth session will open on Wednesday, September 18, 1918.

Special Students Admitted

For catalogue and other information, address the Dean or Secretary.

Theological Seminary

Alexandria, Va.

Episcopal High School

Near Alexandria, Va.

The seventy-ninth year of this School for Boys opened September 19, 1917. Modern equipment throughout. Catalogue on application.

A. R. HOXTON B. A., Principal.

Emerald Hodgson Hospital

—AND—
TRAINING SCHOOL FOR NURSES
UNIVERSITY OF THE SOUTH
Sewanee, Tenn.

A Church institution where the best training to be had for development of Nurses. For further information, address

REV. W. S. CLAIBORNE, Supt.

The Theological Department

OF THE

University of the South

An integral portion of the University, where the student of Theology meets in the frank intercourse of a common life with the student of Science on the other.

For catalogue, address

THE DEAN,
Sewanee, Tenn.

The General Theological Seminary

CHELSEA SQUARE, NEW YORK

The next Academic year begins on the last Wednesday in September.

Special students admitted and Graduate Course for graduates of other Theological Seminaries.

The requirements for admission and other particulars can be had from The DEAN, 1 Chelsea Square, New York, N. Y.

S. HILDA'S HALL

A School for Girls.
Charles Town, W. Va.

Under the auspices of the Bishops of the Diocese (Episcopal). Near Washington. College Preparatory and elective courses. Music and Art. Athletics under trained Director. Open air classes.

MARIAH PENDLETON DUVAL, Principal
Past 16 years principal of Stuart Hall, Va

Virginia Episcopal School

(NEAR LYNCHBURG, VA.)

For boys of character, position and ability whose means will not permit them to attend our more expensive schools. Prepares at cost for college, university or immediate entrance upon the duties of life. Made possible by gifts of founders. Special terms to clergymen. Boarders for the present are limited to seventy. One hundred and six acres of land. The session begins September 19, 1918. Apply for information and catalogue to the

Rev. Robert Carter Jett, D. D.,
Principal.

Rev. Thomas Kinloch Nelson, M. A.,
Vice Rector.

The Holy Ghost, the Comforter.

What does the word "Paraclete" mean? Nearly all the ancient interpreters render it comforter or consoler. This accords with one use of it and its related words both in the Old Testament and in the New. It does not cover the whole ground, since the Holy Ghost not only comforts, but does a great deal more than that. In some cases the word is equivalent to master, teacher, interpreter. In other cases it means a pleader or advocate—one engaged to take up a cause and to carry it through. Hence the word comes to mean—one by whose grace and love the entire case and cause of men is undertaken: who will soothe, comfort, advocate, plead, teach, interpret—yea, who will stand by and render any needed aid whatever! For this reason the word "advocate" is, like the word "comforter," too restricted. We want a word of wider significance than either. The word helper is the best that we can find. 1. A helper—a large and beautiful word, which, in the fullness of its meaning as here used, naught but the experience of God's love can unfold to us. 2. A Divine Helper. And we have two Divine Helpers, both working together to make the help complete. But who are they who have causes in hand that need such help? Manifold and complex is our need. We want help in every form. As sinners, we want such help as One can give who has a right to say, "Thy sins are forgiven thee." As penitents, we want One who can grant us access to the Father. As learners, we want One who can take of the things of God and show them to us. As suppliants, we want One who can receive and answer our requests. As believers, we want One who can lead, sustain and inspire. As confessors of Christ and ambassadors for Him, we need One who can convict men of sin, and who can speed our words directly to our hearts. Strong, constant, varied help do we want. Then let us look to our two Helpers and see how they complete each other's work. 1. One Helper is in Heaven, is a link joining heaven to earth; the other Helper is on earth, as a link uniting earth to Heaven. Hence one Helper remains for us above; the other remains in us below. 2. The help of the Son is by the appointment of the Father; the help of the Spirit is through the ministration of the Son. 3. By the help of the one Helper we have a great sacrifice for sin; by the work of the other Helper men are convicted of sin. 4. The Lord Jesus Christ presents Himself to us as the object of

The Virginian Home and Training School

For the Feeble-Minded and Epileptics.
Established 1893.
For terms and information, address
MISS M. GUNDRY,
Falls Church, Fairfax County, Va.

The Bishop Payne Divinity School

The accredited Seminary of the Church for training colored men for the ministry. The thirty-ninth session opened September 21, 1917.

For catalogue and information, apply to
REV. C. B. BRYAN, Dean,
Petersburg, Virginia

STUART HALL

STAUNTON, VA.

Formerly Virginia Female Institute)

Diocesan Girls, School of Virginia and Southern Virginia. College preparation, Music, Art, Expression and Business Courses, Faculty and equipment of large school with small classes and individual attention. Large grounds and indoor athletics and outdoor sports under direction of Physical Trainer. Seventy-fifth session opens September, 1918. For catalogue apply to

STUART HALL, Staunton, Va.

FAUQUIER INSTITUTE For Girls and Young Ladies, Warrenton, The 59th session begins Sept. 26th, 1918. Situated in Piedmont region of Virginia, 55 miles from Washington. A limited and thorough home school. Modern buildings, 5-acre campus. Very moderate rates. Catalog. MISS NELLIE V. BUTLER, Principal, Box 17

THE CHATHAM EPISCOPAL INSTITUTE FOR GIRLS

College preparatory, Music, Art, Domestic Science, Expression. Certificate admits to leading colleges. New buildings. Ten-acre campus. Athletics. Gymnasium. Terms moderate. Catalogue and views Mrs. Elizabeth May Willie, B. P. Prim., Rev. C. O. Pruden, Rector.

Box 13, Chatham, Va.

The Divinity School of the Protestant Episcopal Church in Philadelphia.

Founded by Bishop Alonzo Potter in 1862.

Special students admitted. Privilege of attending course of special study at the University of Pennsylvania.

For information address the Rev. George G. Bartlett, S. T. D., Dean, 5000 Woodland Avenue.

College Professors, Superintendents, Principals and successful teachers in every department are in demand for next session. We have now many more choice openings than suitable candidates. Write at once for booklet and registration form. SOUTH ATLANTIC TEACHERS' BUREAU, Geo. J. Ramsey, President, Raleigh, N. C.

The Chamberlayne School

A COUNTRY BOARDING AND DAY SCHOOL FOR BOYS AT RICHMOND, VA.

Seventh session begins September 20, 1917. Location: Stop 25, Westhampton Line. New buildings. Ten acres of ground. Two large athletic fields. Boarding department limited to 25. For catalogue, address

C. G. CHAMBERLAYNE, A. M., Ph. D.
Headmaster

faith; the Holy Ghost working within us, enters into the region of an inward experience, and enables us by the power of a spiritual intuition to verify what we believe. 5. In every detail of Christian truth and life these two Divine Helpers supplement and complete each other's work. Christ reveals the Father to us; the Holy Ghost creates the spirit of adoption in us, so that we cry, Abba, Father. Christ gives us, when we believe, the right of being sons of

God: the Spirit bears witness with our spirit that such we are. Christ is in Himself the truth; the Holy Ghost gives us the spirit of wisdom and revelation in the knowledge of Him. Christ is the object in whom we rejoice, but the joy itself is imparted by the Holy Ghost. 6. One Helper intercedes with the Father; the other Helper intercedes in the children. In one case "We have an Advocate with the Father"; "He ever liveth to make intercession for us." In the other case, "The Spirit Himself intercedes for us with groanings, which cannot be uttered." 7. The Lord Jesus Christ is the Advocate, Pleader and Defender of our cause above; the Holy Ghost is the Advocate, Pleader and Defender of our cause below. Christ above, that sin may not bar us from the throne; the Spirit below, that the world may not put us to shame. 8. One Helper is graciously preparing a place for us; the other Helper is engaged in preparing us for the place.—C. Clemance, D. D.

Whitsun-Day

The gift of the Holy Ghost, like the Incarnation of Christ, is one of those marvelous dealings of God with man, by which He shows His loving care of those whom He has created in His own image.

By this gift we are led gradually to

that truth which Christ tells us is the road to eternal life.

The Holy Ghost is a person, the third in the Blessed Trinity, who strives to lead us by gentleness and grace to the fountain of life. He is not to be confounded with God the Father, who made us and all the world; nor yet with Jesus Christ, who redeemed us and all mankind; but He is the Holy Ghost, who makes us holy and all the people of God.

The contact of the Holy Spirit with the individual soul is the closest and most intimate relation that exists between God and man, and it is through the Holy Ghost that man can become like God in goodliness.

The Nicene Creed tells us that He, the Holy Ghost, is the Lord, and also the Giver of Life; and so we speak of Pentecost as the day of which the Church was born, because God's Spirit came into that organization which Christ had founded upon the rock, and the Church became a living organization, even the Mystical body of Jesus

Christ, of which we are members by the grace of the Holy Spirit.

The word "Whitsun" is an early English word, meaning "White," the day being called "White" because it was a favorite day for Holy Baptism, and at Baptism the candidates were always clad in a white garment. The notion that "Whitsun" is derived from "pfingsten," German for Pentecost, is declared by the Century Dictionary to be absurd.—Parish Leaflet.

If there be no enemy, no fight; if no fight, no victory; if no victory, no crown.—Savanarola.

J. B. Legg Arch't Co. Churches, Public Buildings, Residence, Stores, Landscaping, Etc. 1948 Ry. Ex. Bldg., St. Louis, Mo.



ARTISTIC HOMES

a 1000-page plan book \$1. All home-loving, home-building people need it in their library for style, guidance and economy in building. 2000 plans and designs. Get my ready-cut circular.

HERBERT C. CHIVERS, ARCHITECT, ST. LOUIS

Miller & Rhoads

"The Shopping Center."

For the retail Dry Goods and Department Store trade.

In the heart of Richmond, when you are here; and Our Mail Order Department Serves you at your home.

BROAD AND GRACE STS.

CORNER 6TH ST.

RICHMOND, VA.

DO YOU

- Want help
- Wish a position
- Wish to sell something
- Wish to buy something
- Wish to make an exchange

OR HAVE YOU

- A House for Rent, or for Sale
- A Desire to Rent, or Buy

IF SO

Make your WANTS known by using our CLASSIFIED DEPARTMENT

It is read EACH WEEK by THOUSANDS

Rates: 20c per line, each insertion. Six words to the line. (Positions Wanted, 15c per line.)

No Advertisement Accepted for Less than 50c

Southern Churchman
RICHMOND, VA.



R. Geissler, Inc.
56 West 8th St. New York City.

* Church *
**Furniture
Furnishings
Decorations**
Fabrics and Embroideries.

Established 1877

PREPAREDNESS FOR THE CHURCH

Never in the history of the country has the Church's responsibility in upholding the ideals of the nation been so great. In rendering its share of the essential work, its buildings should provide for maximum efficiency in every department. Consult the leading specialists in all branches of church improvement, construction, alteration, etc.

Designs will be prepared indicating how contemplated changes, etc., can be effected. Local labor will be availed of when desired for the constructive work, the artistic and elaborate enrichment being executed under the supervision of our New York artists.

Send for photographs of church interiors showing changes and improvements that have been accomplished, with memorial gifts included as a part of the scheme.

J & R LAMB
23-25-27 Sixth Avenue NEW YORK

Southern Churchman

Catholic for every truth of God; Protestant against every error of man.

REV. EDWARD L. GOODWIN, D. D.,
Editor.

SOUTHERN CHURCHMAN COMPANY,
Publishers.

Vol. LXXXIII.

RICHMOND, VA., MAY 18, 1918.

No. 20

"MY SPIRIT UPON ALL FLESH."

It is not certain that the Prophet understood the wide meaning of his own words, or that St. Peter and the other Apostles, quoting them on the Day of Pentecost, did not also in their minds limit their application to the House of Israel. But we know very well that in the largeness of God's purpose there was no such limitation. It was marvelous in the eyes of the Holy Apostles that to the Gentiles also should be granted repentance unto life and that to them should be given the same gift as unto themselves at the beginning. The Lord, however, meant just what He taught His Prophet of old time to say—"upon all flesh." "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord."

The Jewish Church was not alone in a disposition to "limit the Holy One of Israel" and to set bounds to the extent of His favor. From the very beginning it has been a habit of mind of the Christian brotherhood, as the most cursory glance at the Church's history will show. Men have almost a mania for tabulating and classifying things and reducing the operations of forces to "laws," so that they may the more readily understand them; which is an excellent thing in scientific work but does not succeed well in the spiritual sphere. Spiritual power is constantly breaking out of bounds in its manifestations. No one has yet been able to reduce the operations of the Divine Spirit to a formula nor to define the reach or methods of His mighty influences. The fact should make us the more hopeful and expectant. It should also make us very careful in our judgment of persons or movements which lie outside of our approved systems but may still bear indubitable signs of the Spirit's work. "By their fruits ye shall know them" is the one test. "We forbade him, because he followeth not with us," has been the point of cleavage for many a distressing schism.

"How little a portion do we know of Him!" We think of His work in our little lives, in our Church, and through the regular and appointed channels of His grace. Wonderful and gracious it is beyond all understanding, yet it is

but a little portion. All the while He is working, by other means and through other channels which we know not, "upon all flesh." The heathen who have no knowledge of His laws are not beyond the reach of His holy influences. The godless world, careless of His admonitions, is overruled far more than we imagine by the sway of His power. In the events of history, in the achievements of science, in the advance of civilization, in the great movements of human thought whose source or impetus no man can fully trace, He is working, moving, guiding to a certain end with manifold wisdom and sublime patience.

We love to think of the quietness of His ways and the gentleness of His voice, "soft as the breath of even." We fear lest the Heavenly Dove may be silenced by the clash of arms and driven away by the tumult of embattled nations. But there is another side to His manifestations. To Joel of old His coming seemed not unassociated with great and terrible things; "wonders in the heavens and in the earth: blood and fire and pillars of smoke." May we not hope and reverently believe that as the earth has never seemed to need His strong powers more than now, so perhaps they have never been more decisively operative? It is a time that is trying men's souls, a time when multitudes of men and nations are being brought down to the valley of decision, a time of the evolution of new ideals and the cultivation of a new spirit of justice and of self-sacrifice, a time when the fundamental principles by which men shall live and die are being put to the touch and the purposes and passions by which they are governed are being stripped of camouflage and brought to view in their naked beauty or ugliness. May it not well be a time when the Holy Spirit of God is "doing wondrously" beside the rude altars of the world's sacrifice and in behalf of the souls of men?

At this season of Pentecost, so pregnant of momentous events, so insistent in its demand upon all that is truest and bravest in us and in the world, let us claim with thankful confidence the promise of the Spirit "upon all flesh." Let us believe that He is moving upon these troubled waters, is guiding man-

kind into higher realms of truth, into holier bonds of brotherhood, into new kingdoms of spiritual power; and that in multitudes of precious souls His gracious unction is being manifested in the conquest of self, in victory over sin and falsehood and cowardice, in a new birth into the higher manhood of the sons of God. And so with renewed earnestness let us harken to His teaching and invoke His presence and power in ourselves that in Him we may be wise and true and of good courage.

THE APPEAL TO OUR BISHOPS FOR LEADERSHIP, AND THEIR RESPONSE; A "FAILURE OF CHRISTIAN STATESMANSHIP."

It is not surprising that Dr. Newman Smyth and Professor Walker, the signers of the direct appeal to the House of Bishops of the Protestant Episcopal Church for some concrete act in the direction of Church unity, should be moved to make reply to the disappointing and coldly unsympathetic negation by the Bishops of their overture; nor yet that there should be a tone not only of regret but of resentment in their comments. For this they will hardly be blamed. To a large part of their able and most respectful paper the Bishops, in the report accepted by them, deign to make no reply at all. If lack of time for consideration during a short two-days' session was the excuse for this it made it the more unnecessary for the Committee drafting the report to go out of their way to assign the reasons they give for declining to treat with their memorialists and in doing so to read them a lecture on their assumed denominational shortcomings.

The failure of the Bishops to meet an open opportunity with a single positive or constructive word, much less a single timely action, could hardly be more plainly or temperately indicated than is done by the authors of the appeal in the opening paragraph of their reply.

In the communication accompanying the Appeal for an act of unity, which was laid before the Episcopal House of Bishops at their meeting April 10, in New York, we expressed the earnest

desire that at this present crisis there might come from the Episcopate a call of Christian leadership to which other churches of every name might respond. In their reply, which has been communicated to us, we regret to find expressed only a "humble lamenting of the comparative powerlessness of the Church in this great world crisis," an exhortation to the practice of the non-controversial virtues, and to prayerful preparation and patient waiting until at some undetermined time after the war is over the proposed World Conference "may take into careful and deliberate consideration the questions concerning Faith and Order which now divide us." In this reply no policy is outlined, no suggestion is offered for immediate action to meet the crisis which the Church now faces. The reply seems to us to be the failure of Christian statesmanship. The hour of supreme duty passes—and official Christianity remains silent.

Referring to their specific proposal that a joint or supplemental ordination and authorization be given to chaplains in the army and navy, which they briefly recite, they continue:

"The reply of the Bishops rejects our proposals as a 'patched up peace,' an 'ill considered expedient, endangering and retarding the cause of Reunion, and provocative of fresh misunderstandings;' but it offers to us no other proposal. When we seek further for the reasons for the Bishops' summary rejection of our appeal, we find that they do not take up the successive considerations which we deemed might render our suggested action feasible and honorably acceptable to them as well as to ourselves; but, leaving these without notice, they turn aside and, while not mentioning the names of any communions, they offer two reflections upon non-Episcopal Churches in general as their reasons for rejecting any overtures for immediate acts of Church unity. They allege that 'the real difference between religious communions goes down, in many cases, to the recognition, or not, of a definite revelation of God's mind and will made by our Lord Jesus Christ His incarnate Son, and of His Church as the minister of His truth and grace.'"

In reply to this the memorialists refer to a statement presented by the Congregational Commission to the preparatory North American Conference for the proposed World Conference on Faith and Order, wherein the "Spiritual Basis of Fellowship" is defined as "the faith, resting on the Incarnation of the Son of God, of the whole Church as itself created by Christ and continued from age to age by His indwelling Life until He comes." This statement was adopted without dissent by the representatives of sixty different churches of the United States and Canada, including several Bishops and other clergymen of the Episcopal Church. It speaks further of "the Christian conviction of the essential and indestructible wholeness of the one Church of God throughout the world" as that to which the invitation of the World's Conference appeals. "While this confession stands," they add, "we submit that this difference which is given as a reason for continued division between us does not in fact exist, and that the allegation of

it should be withdrawn." In reply to a further objection they say:

"We are obliged to notice that this objection in this reply goes still further. It is said that 'to join in the commission of a chaplain from whatever Church he may come, would be to deny that any truth, including that of the Triune Being of God, or of the Incarnation of the Eternal Son, is of real importance and necessity.' It would hardly seem necessary for us to observe that while exceptional cases might require some special consideration, that need not prevent those who are in essential agreement in faith from practicing their religion in mutual trust together."

It has been the fashion with the Catholic party in our Church, ever since they have been repudiating her Protestant character, to classify all non-Episcopal religious bodies, whether Christian or semi-pagan, as "Protestants"; the purpose being, of course, to bring that name into disrepute among us without regard to its proper and historic meaning. The authors of the reply of the House of Bishops seem to have fallen into somewhat the same vice in their interpretation of the words, "from whatever Church he may come." Obviously the petitioners meant, "from whatever Christian Church he may come"; the test being, in the mind of these Congregational brethren and as they themselves express it, "the faith, resting on the Incarnation of the Son of God." Had the Bishops generously conceded this meaning to the phrase, or supplied, if they thought necessary, the qualifying word, they would hardly have written that paragraph or met with the rebuke which it occasioned.

As regards the assertion that in the case of many of the religious communions represented by the memorialists "there is no central or authoritative body with which we (the Bishops) can treat," the authors of the Appeal refer to their personal credentials which they had submitted and to their National Council, which, they believe, "possesses such moral authority that our Episcopal brethren, if so disposed, may confidently treat with it on questions of common concern for the advancement of the Kingdom of God."

In conclusion the petitioners say, with unabated spirit:

"We are far from insisting upon any proposals we may have suggested as the only or the best possible measures in this hour of emergency. We still hold ourselves in readiness to receive from the Bishops, whether collectively or individually, any overtures for unifying action that shall express the fundamental unity of Christianity. But we cannot on our part consent to remain in what the Bishops have so truly described as a position of 'comparative powerlessness.' At this hour, when as of old all the tribes of our Israel are called to come down against the mighty, our churches cannot be content to sit like Reuben among their sheep folds listening to the pipings of their flocks. We must decline, therefore, to receive the reply of the House of Bishops as an adequate or final declaration of the

mind of the Episcopal Church. Rather with increased urgency since the failure of this reply from the House of Bishops to rise to the height of the great argument of God with His Church in this hour of its supreme opportunity we would lay again our appeal before the individual Bishops and the communions in their respective Dioceses, the clergymen of every name in their pulpits, the great body of Christian laity, and the journalists who know what the people are feeling for, as they are becoming more profoundly religious in their sacrificial suffering in the war.

"Newman Smyth,
"Williston Walker."

These gentlemen are right in declining to "receive the reply of the House of Bishops as an adequate declaration of the mind of the Episcopal Church" on this great issue. It represents fairly the "mind" of a large section of this Church. Unfortunately it represents the attitude of indifference or of incurable pessimism of many others. But not all the Church is living in a forgotten past, oblivious of the demands of a new hour. The way to better things in the direction of unity and efficiency she may not plainly see, but she is faintly hearing something of "the argument of God with His church in this hour of its supreme opportunity," and will yet awake to a realization of her duty and to the splendor of her opportunity.

THEOLOGICAL COUNCIL MAKES PRELIMINARY DECISIONS.

The fifth meeting of the Council on the Education of Postulants and Candidates for the Ministry was held at the General Seminary, New York City, May 1 and 2. Twenty-six of the thirty-four members were present. Eleven seminaries, eight provinces and various interests within the Church were represented.

For over a year and in four meetings, the Council has faced the Church's demand to reconstruct the education and training of the minister that he may be better equipped to meet the needs and organization of present-day society. Dean Bartlett, Chairman of the Committee on Normal Standards, presented a report embodying the results of the Council's discussions to date. This report received final amendments and suggestions, and in the end was adopted as representing the majority opinion of the Council. This report will now go to the Council's Committee on the Formulation of a Canon. This committee will either suggest a new canon, or propose a revision of the present one. Dr. Robinson is Chairman of the Committee on Canon, and Dean Green, Dr. Addison, Dr. DeVries and Mr. George Zabriskie are members.

The report contains five principles as follows:

1. Principle of Normal Standard. There shall be a full Normal Standard, formulated by canon, mandatory in character, put to the fore as descriptive of the Church's mind, and expressed in simple and general terms intended to indicate subjects only.

The following are the subjects proposed under this principle:

For Admission to the Priesthood.

Before ordination to the priesthood, the candidate must pass examinations in the following subjects: 1. Holy Scripture: The Bible in English; the New Testament in Greek; history of

the canon; introduction to the contents of the various books; biblical history; exegesis. 2. **Church History:** From the beginning to the present time; together with special knowledge of a chosen period. 3. **Doctrine:** The contents of the Christian faith, with the evidences therefor. 4. **Christian Ethics:** Including practical psychology and practical sociology. 5. **Liturgies:** The history and principles of Christian worship; the contents and use of the Book of Common Prayer. 6. **Ecclesiastical Policy and Canon Law,** with special knowledge of the constitution and canons of the General Convention and of the Diocese to which the candidate belongs. 7. **Ministration:** (a) Conduct of public worship, with the proper use of the voice therein. (b) Preaching. (c) Pastoral care. (d) Parish organization administration, including the keeping of accounts. (e) Religious education. (f) The missionary work of the Church: its claim, its extent and its methods.

Admission to the Diaconate.

Before admission to the diaconate it shall suffice if the candidate shall pass examinations in the following portions of the requirements set forth for admission to the priesthood; and, if advanced to the priesthood, he shall not be re-examined in these subjects or portions of subjects: 1. **Holy Scripture:** The Bible in English: Contents and interpretation of the various books; biblical history. 2. **Church History:** A general outline, together with the history of this American Church. 3. **Doctrine:** The elements of Christian doctrine. 4. **Liturgies:** The contents and use of the Book of Common Prayer. 5. **Constitution and Canons** of the General Convention and of the Diocese to which the candidate belongs. 6. **Ministration:** (a) Conduct of public worship, with the proper use of the voice therein. (b) Preaching. (c) Religious education.

2. **Principle of Electives.** The candidate must, in addition, offer at least one elective, and if dispensed from Greek, two electives. The following subjects were suggested and accepted: Old Testament in Hebrew; Advanced Exegesis of Greek New Testament; Biblical Criticism; Biblical Theology; History of Religion; Sociology; Psychology; Christian Archaeology; Christian Biography; Church Music: Its History, Theory and Practice; and as a concluding elective, "Work of a specialized and advanced character in any recognized field of study."

This provision of electives makes possible some degree of specialization in the preparation for the ministry.

3. **Principle of Minimum Standard.** There shall be a Minimum Standard, which shall be sufficiently low and elastic to meet all proper actual needs and conditions. This Standard shall be reached by a process of obvious subtraction and departure from the full Normal Standard, and shall be strictly limited to well-defined classes of cases. These classes are suggested as follows:

4. **Principle of Special Classes.** (a) **Men of thirty years or over** may be admitted candidates if they satisfy the Bishop and the examining chaplains that they possess good mental ability and a sufficient mastery of the usual branches of secondary learning. They may be ordained to the diaconate upon satisfactorily passing the examinations prescribed for the diaconate, provided they shall have been candidates for at least one year. They may be advanced to the priesthood without further examination, provided they shall have served two years in the diaconate with repute and success.

(b) **Men of other race or speech** may

be admitted candidates if they satisfy the Bishop and examining chaplains that they possess good mental ability and a sufficient mastery of the usual branches of secondary learning. They may be ordained to the diaconate upon satisfactorily passing the examinations prescribed for the diaconate, provided they shall have been candidates for at least one year; and provided further, that they shall also pass a special examination in the history and government of the United States of America. They may be advanced to the priesthood without further examination, provided they shall have served two years in the diaconate with repute and success.

(c) The Bishop of any Diocese or Missionary District, subject to the usual consent and approval of the Standing Committee or Council of Advice, may, at his discretion, ordain to the diaconate any candidate who shall have satisfied the examining chaplains that he possesses sufficient knowledge of (a) the contents and interpretation of the Book of Holy Scripture; (b) the doctrines of this Church, and (c) the contents and use of the Book of Common Prayer; and he may also advance a deacon, so ordained, to the priesthood, without further examination, if the said deacon shall have served with repute and success at least two years in the diaconate: **Provided only,** that no deacon or priest so ordained shall be permitted to exercise his ministry outside of the Diocese or district in which he was ordained, until and unless he shall have passed in full the examinations required under the Normal Standard.

Principle of Interpretation. That the detailed recognition of the range and extent of subjects of examinations which will be necessary to make the canon workable should, as hitherto, be left to the Bishops and examining chaplains, subject to three provisions:

(a) That the office, duties, appointment and tenure of examining chaplains shall be defined and standardized by canon.

(b) That Diocese or districts composing a province may appoint representatives from Boards of Examining Chaplains to form a Provincial Board of Examining Chaplains, and that it shall be competent for such Provincial Board to prepare a syllabus indicating the range and character of the attainments required in the several subjects, and also to prepare question papers for written examinations. This syllabus and these papers may be adopted, subject to the approval of the Bishop, by Diocesan examining chaplains.

(c) That the Theological Department of the General Board of Religious Education may be authorized to advise and counsel with the Boards of Examining Chaplains and assist them in making more effective the required examinations for entrance to the ministry.

APOSTOLIC SUCCESSION.

The Rev. B. R. Phelps.

It is claimed that Episcopal Bishops are successors of the apostles in their office—that the apostles ordained Bishops who in turn ordained other Bishops, and so on, until the succession reached to the present time. But Bishop Lightfoot, late of the English Church, in an exhaustive historical and scriptural survey, has shown that this opinion is an error, and that Bishops owe their origin to elders, not to the apostles; and the Bishop is on all hands acknowledged to have been "the profoundest scholar the English Church had produced for many a day."

Under the Mosaic dispensation, as under the Christian, "the whole community was regarded as a kingdom of priests, a holy nation."

It seems like a prophecy of the Christian system that when the priestly tribe was set apart for the special service of God, they were ordained, not by Moses, the leader, not by Aaron, the high priest, but "the children of Israel were to put their hands upon the Levites." Numbers 8:10. In the Christian Church "the priestly functions of the Christian people are never regarded as transferred or even delegated to their officers. These are called stewards or messengers of God, servants or ministers of the Church, but the sacerdotal title is never once conferred upon them. The only priests mentioned in the New Testament are the saints, the members of the Christian brotherhood."

It is well known that Bishop means overseer, and it is in Scripture a title given to elders.

The baseless "opinion hazarded" by the Syrian Bishop Theodoret (423 to about 457 A. D.) that "the same officers in the church, who were first called apostles, came afterwards to be designated Bishops"—seems to have had a pernicious influence.

The only ground on which Theodoret built his theory is that Epaphroditus is mentioned as an apostle of the Philipians. "But this interpretation will not stand. The true apostle, like St. Peter or St. Paul, bears the title as the messenger of Christ Himself, while Epaphroditus is only so styled as the messenger of the Philipian brotherhood, and in the next clause the expression is explained by the statement that he carried their alms to St. Paul."

To quote Bishop Lightfoot, "The Episcopate was formed, not out of the apostolic order by localization, but out of the presbyterial by elevation."

In the mother Church at Jerusalem we find this developed form of the ministry. James, the Lord's brother, evidently held a position like that of our Bishops. We notice that he takes precedence of the Apostles Peter and John in the Council, for he "suggests its decisions and seems to have framed its decrees."

At first the apostles were superintendents in each church and had control also of the finances. A second step in the development of church government was the delegation of "some trustworthy disciple to direct the affairs of the church" in some locality where he would fix his abode. Timothy and Titus are examples. "The time during which he (Timothy) was to exercise authority as the delegate of an apostle was of uncertain duration." (E. H. R., in Smith's Dictionary of the Bible.) "St. Paul's language implies that the position they (Timothy and Titus) held was temporary. In both cases their work is drawing to a close when the apostle writes, 'The Scriptures give no intimation that either of them were to hand on to others their position as apostolic delegates.'" (Lightfoot.)

Clement of Rome (70 to 96 A. D.), gives the following as the origin of Bishops, not as appointed successors of the apostles in their office, but one of the elders was chosen to preside over the rest for the healing of dissensions and prevention of heresy. He writes, "The apostles foreseeing disputes to arise, if they should fall asleep, other approved men should succeed to their office," that is, as Lightfoot shows from the context, to the office of presbyters.

Jerome (398 A. D.) speaks in the same strain. "Before factions were introduced the churches were governed"—by successors of the apostles?—no—"by a council of elders." He continues,

"But when each man considered those he had baptized to belong to himself, it was decided that one elected from the elders should be placed over the rest, so that the care of the churches should devolve on him and schism be removed." To this was the origin of Bishops, not through succession from an apostle.

Consider this—Polycarp (108 A. D.), Bishop of Smyrna, writes to the church at Philippi, in the name of himself and the presbytery, advising concerning the very authority of presbyters and deacons, yet (not well) he never refers to their Bishop and his tone is inconsistent with the supposition that they had one. Yet fifty years before Philippi had presbyters and deacons, as Scripture shows (Phil. 1:1). Here there was a church in the second century, but it had no successor of an apostle.

Well, go to Corinth in Greece. Clement (93-101 A. D.), Bishop of Rome, writes to the church in Corinth. Yet, like Polycarp, he makes no allusion to a Bishop there, though the main subject of the letter is the ill-treatment of certain presbyters. But he upholds their authority as holding an office instituted by the apostles themselves. Here, then, is still another church, two generations after Christ, evidently without a successor of an apostle. Clearly enough there can be a church without a Bishop. We "swing around the circle" to Rome. Clement is reputed its Bishop (93-101 A. D.), but if he held that office, it is not surprising (1) that in writing he makes no distinction between himself and the rest of the church, like Polycarp, for instance (108-166 A. D.), a generation or more later; (2) it is of still more importance that speaking "of the ministry as an institution of the apostles he mentions only two orders and is silent about the episcopal office; (3) also he still uses Bishop in the old sense of presbyter; (4) still further, Ignatius, a strong champion of episcopacy, on his way to martyrdom (107 A. D.) writes to the Romans. Now, all his six other letters extant "contain injunctions of obedience to Bishops," yet in this letter is no allusion whatever to the episcopal office as being in Rome. Surely this indicates it did not exist there at this period, and here was the church in Rome in the second century ignorant of a successor to an apostle; (5) to return to Clement, a few years later he speaks of "the elders"—not Bishops—"who preside over the church."

Irenaeus has a list of successive ministers at Rome. First, Linus; second, Avencletus; third, Clement. But no more can safely be assumed of the first two than that they held some prominent position in the church; though the universal tradition of the next age makes Clement a Bishop, yet rather as chief of the presbyters than chief over presbyters.

What do we find in Alexandria in Egypt? The church there was probably founded in apostolic times, and was connected with St. Mark. Clement (193-211 A. D.), of Alexandria, sometimes speaks of two orders, presbyters and deacons; sometimes of three, Bishops, presbyters and deacons. From this we surely may gather that as late as the close of the second century in Egypt a Bishop was regarded as a presbyter, not as a successor of an apostle, though in a manner distinct from presbyters generally. See what he further says of ordination. "At Alexandria the Bishop was nominated and apparently ordained by the twelve presbyters out of their own number." Not appointed and ordained, as Timothy and Titus by an apostle.

In Alexandria the succession was not

of Bishops, but of heads of the Catechetical School; and the first Bishop certainly mentioned there was so late as Origen's time (A. D. 230-254).

That the office of Bishop came from the presbytery is also shown by the fact that Irenaeus of Lyons (180 A. D.) appears ignorant of the fact that the name had passed from its original significance to denote a higher office. He "views the episcopate as a distinct office" but not "a distinct order" as the diaconate is a distinct order. By the way, the Prayer Book takes the same view, for it speaks of the "making" and "ordering" of deacons and presbyters, but the "consecration" of Bishops. Irenaeus speaks of "presbyters who are in the churches, who have the succession from the apostles." Is not this the "apostolic succession"—a succession of elders from the apostles?

We see Jerome (390 A. D.) giving the reason for episcopacy, not that it was of divine institution, but "with the ancients presbyters were the same as Bishops, but gradually all the responsibility was deferred to a single person, that the thickets of heresies might be rooted out." And notice him saying also, "Presbyters know that by" (what?) "the custom of the church they are subject to him who has been set over them. So let the Bishops be aware that they are superior to presbyters more owing to" (what?) "custom than to an actual ordinance of the Lord."

Would it not be a happy circumstance if these words were acted upon, and men (when believers in Christ should be of one mind) would not baselessly insist that a man must be ordained by a successor of an apostle, in order to be recognized as a minister of Christ? Jerome (as late as 390 A. D.) uses the name Bishop as synonymous with presbyter, saying, "What sort of person ought to be ordained presbyter or Bishop?"

On what ground does the great Augustine (so late as 398 A. D.) say, "The episcopate is greater than the presbytery"? According to divine direction? No. "According to the practice of the Church."

Hilary in Egypt (424 A. D.) says, "The presbyters seal" (i. e., ordain or consecrate) "if the Bishop be not present." And yet some in our day say, "No church without a successor of an apostle."

Eutychius (933-940), patriarch, says, "The Evangelist Mark appointed with the Patriarch Hanaanias twelve presbyters, who when the patriarchate should become vacant might choose one of the twelve, on whose head the remainder laying their hands should create him patriarch." This custom did not cease until about 325 A. D. Where was a Bishop ordained by a successor of an apostle here?

Does not the foregoing investigation prove incorrect such assertions as Bingham's, for example, in his *Antiquities*: "1. That the ancient writers of the Church always speak of these (three) as distinct orders. 2. That they derive the original of Bishops from the Divine authority."

We have indeed an example in apostolic times of our Bishop in St. James at Jerusalem, and this may be counted as a Divine sanction. Episcopacy was established in many places in the second century, and from these and other facts adduced it may be the best form of church government.

One of our not High Church Bishops argued that necessary unity and superintendence under one headship are necessary.

Yet he is constrained to add, "The divineness of an institution depends" (not upon tactful succession of chief

ministers but) "upon the divineness of its adherents and the divineness of the principles it embodies." He justly claims that "efficiency is the test of value." And who can claim there is not efficiency in non-episcopal organizations. So that this Bishop claims "the ministries of the Protestant bodies are as much of Divine origin as those of ancient churches."

The "judicious" Hooker comes, in his eight books on Ecclesiastical Polity, as a further witness to the claim that a church may exist without a Bishop tracing ordination to an apostle, for while he "looked upon the government of Bishops as primitive and the arrangement excellent, he did not hold this form of church polity necessary." (Anglican and Puritan, Art. Hooker.)

"Where but three are, and they of the laity also, yet there is a church." (Tertullian Exhor. ad Cestit, C. T.)

Since then the ordination of the Levites by the laying on of the hands of the Israelites is a sanction for a similar ordination in the church, where all the members are priests; since Timothy's and Titus' position was but temporary; since Clement, of Rome, testifies the origin of Bishops was that one of the elders was chosen to preside over the rest for healing of dissensions, and prevention of heresy; since Jerome tells us the churches were governed at first by a council of elders; since it is evident there was no Bishop at the close of the first century in Philippi (108 A. D.), Corinth (about 100 A. D.), nor Rome; nor in Alexandria and Lyons about a century later; since we hear of a succession of elders, not apostles, from the apostles; since Jerome and Augustine testify the superiority of Bishops was by custom, not Divine appointment; since in the fifth century, Bishops still addressed presbyters as "fellow presbyters"; since hopes and councils until the Reformation regarded the superiority of Bishops as resulting from custom, not Divine authority; since in Egypt in the fifth century the presbyters ordained or consecrated in the absence of the Bishop; since one of our Bishops and the "judicious" Hooker regarded episcopacy as non-essential; since, where three lay members are, there the Church is, must we not conclude that, though episcopacy may have the Divine sanction and be the best form, a church may exist without it.

And let us acknowledge with our learned Lightfoot that "as a general rule the highest acts of congregational worship should be performed through the principal officers of the congregation. But an emergency may arise" (may we not instance the unworthiness of the minister) "when the spirit and not the letter must decide." "The higher ordination of the universal priesthood will overrule all limitations. The layman will assume functions which are otherwise restricted to the ordained minister."

East Orange, N. J.

The Great Commission

Send Magazines to the Soldiers Through the Church Periodical Club.

The following quotations are from mail received at the office of the Church Periodical Club during the past week:

"I hope that you will be able to render me much-needed aid in the way of reading matter. The men, especially

those in hospital, are starved for magazines."

"There is so much to be done and very little to do with here that at times one becomes discouraged."

"The soldiers in the hospitals are almost entirely without reading matter, and will be exceedingly grateful for any magazines of interest to them."

"The magazines are appreciated and enjoyed, they have done full service in the wards. The eternal cry is, 'Have you any magazines?'"

"We always need and appreciate any literature we can get. That is one thing which we have not very much of."

"A spare copy of Judge or Life would pave the way for a little comedy on these rainy days and would surely be acceptable."

"Any good literature that you may send us will be eagerly sought for by the fellows."

These words are a definite challenge to every man and woman in the Church and there is exactly one way in which they can meet it, the way of personal service. Do not give your magazines to any general agency. Do not send them unaddressed with a one cent stamp. These methods may serve for those who have no other, but they are not good enough for you, who have an organization that can put you in direct touch with the definite needs of your fellow Churchmen, who are serving their country. Do not hoard your magazines until they are a year, or even three months old. Transportation is slow, and they will be none too fresh, at best, when they reach their destination. Ask your C. P. C. officer, or failing her, the Church Periodical Club, 2 West Forty-second Street, New York City, for an address, telling what periodicals you will forward, and remember that our men in camp and at the front have as wide a range of intellectual interests as those at home. They will care for any magazine that you care for.

Forward magazines as soon as read, warped, addressed and with full postage, the same at the front as in this country, four ounces for a cent. Write a friendly note to the one to whom you are sending. You may receive an acknowledgment and you may not. This is unimportant compared with the fact that as the mails come in the man to whom you are sending has tangible proof that the Church at home is taking thought for him and backing his work.

If your magazines are already going to relatives or friends, or if they are pledged to the regular C. P. C. recipients—and we do not want those given up—try to afford one more subscription. We cannot all enlist for direct service, but everyone of us can send a magazine.

The rector of St. Andrew's Church, South Orange, reports that the Sunday-school Easter offering of \$202.20 is \$70 larger than that of last year, and \$50 larger than that of any previous year.

"We have found," he says, "that giving to the Church is the best education for giving to the country. Every one of our scholars is the owner of one or more thrift stamps."

Part of the St. Andrew's offering is designated for the purpose of gasoline for the mission launch, "Pelican" in Alaska, and part for the support of St. James Hospital in Anking, China.

The reason some people do not believe in Foreign Missions, is that they are heathen themselves; they worship other gods.—E. J. Brown.



Church Intelligence



PRESIDENT PROCLAIMS THURSDAY, MAY 30TH,

A DAY OF PUBLIC PRAYER AND FASTING

Proclamation.

"Whereas, the Congress of the United States, on the second day of April last, passed the following resolution:

"Resolved, by the Senate (the House of Representatives concurring), That, it being a duty, peculiarly incumbent in a time of war, humbly and devoutly to acknowledge our dependence on Almighty God and to implore His aid and protection, the President of the United States be, and is hereby, respectfully requested to recommend a day of public humiliation, prayer and fasting, to be observed by the people of the United States with religious solemnity and the offering of fervent supplications to Almighty God for the safety and welfare of our cause, His blessing on our arms and a speedy restoration of an honorable and lasting peace to the nations of the earth."

"And whereas, it has always been the reverent habit of the people of the United States to turn in humble appeal to Almighty God for His guidance in the affairs of their common life;

"Now, therefore, I, Woodrow Wilson, President of the United States of America, do hereby proclaim Thursday, the thirtieth day of May, a day already freighted with sacred and stimulating memories, a day of public humiliation, prayer and fasting, and do exhort my fellow-citizens of all faiths and creeds to assemble on that day in their several places and worship there, as well as in their homes, to pray Almighty God that He may forgive our sins and shortcomings as a people and purify our hearts to see and love the truth, to accept and defend all things that are just and right and to purpose only those righteous acts and judgments which are in conformity with His will, beseeching Him that He will give victory to our armies as they fight for freedom, wisdom to those who take counsel on our behalf in these days of dark struggle and perplexity and steadfastness to our people to make sacrifice to the utmost in support of what is just and true, bringing us at last the peace in which men's hearts can be at rest because it is founded upon mercy, justice and good will.

"In witness whereof, I have hereunto set my hand and caused the seal of the United States to be affixed.

"Done in the District of Columbia, this eleventh day of May, in the year of our Lord nineteen hundred and eighteen, and of the independence of the United States the one hundred and forty-second.

"WOODROW WILSON."

PRESIDENT WILSON, IN PROCLAMATION,

DESIGNATES MAY 20-28 AS "RED CROSS WEEK."

Proclamation.

"Inasmuch as the War Fund of 1917, so generously contributed by the American people to the American Red Cross for the administration of relief at home and abroad, has been practically exhausted by appropriations for the welfare of the men in our military and naval forces, and for those dependent upon them, and for the yet more urgent necessities of our Allies, military and civilian, who have long borne the brunt of war:

"And, inasmuch as the year of our own participation in the war has brought unprecedented demands upon the patriotism and liberality of our people, and made evident the necessity of concentrating the work of relief in one main organization which can respond effectively and universally to the needs of humanity under stress of war;

"And, inasmuch as the duration of the war and the closer and closer co-operation of the American Red Cross with our own army and navy, with the governments of our Allies, and with foreign relief organizations, have resulted in the discovery of rare opportunities of helpfulness under conditions which translate opportunity into duty;

"And, inasmuch as the American Red Cross War Council and its Commissioners in Europe have faithfully and economically administered the people's trust;

"Now, therefore, by virtue of my authority as President of the United States and President of the American Red Cross, I, Woodrow Wilson, do hereby proclaim the week beginning May 20, 1918, as 'Red Cross Week,' during which the people of the United States will be called upon to give generously to the continuation of the important work of relieving distress, restoring the waste of war and assisting in maintaining the morale of our own troops and the troops and peoples of our Allies by this manifestation of effort and sacrifice on the part of those, who, though not privileged to bear arms, are of one spirit, purpose, and determination with our warriors.

"In witness whereof, I have hereunto set my hand and caused the seal of the United States to be affixed.

"Done in the District of Columbia, this 7th day of May, in the year of our Lord, one thousand nine hundred and eighteen, and of the independence of the United States of America, the one hundred and forty-second.

(Seal)

"By the President:

"Robert Lansing, Secretary of State."

"WOODROW WILSON."

Meeting of the Board of Missions.

The meeting of the Board of Missions on May 8, 1918, was attended by the consideration of many exceedingly important matters. All were highly gratified to welcome Bishop Lloyd on his return from his trip to Liberia. His report was given most careful consideration. The Bishop of New York presented a resolution, which was carried unanimously, expressing the hope that the President would present the call and claim of the Church in Liberia to the Church at large with a view of securing action with reference to the needs as soon as possible.

To the great surprise of all the members of the Board Mr. E. Walter Roberts, who for forty-two years has been a most valuable member of the official staff, offered his resignation. A special committee, of which the Bishop of New York was Chairman, was appointed to draw up a suitable expression of appreciation and regret on the part of the Board. In view of Mr. Roberts' long service and with the many valuable contributions he has made to the missionary work of the Church it seems fitting that this resolution of appreciation should be known to all:

"In accepting the resignation of Mr. E. Walter Roberts as Assistant Treasurer of the Domestic and Foreign Missionary Society, the Board of Missions desires to express and place on record its grateful appreciation of the long-continued, faithful and intelligent service which he has rendered during the forty-two years of his official connection with the missionary work of the Church. Mr. Roberts came into the service of the Society in December, 1876, as cashier of the Foreign Committee and Assistant to the Treasurer, and was shortly thereafter elected Assistant Treasurer of the Foreign Committee. When the Domestic and Foreign Committees were merged in 1885, Mr. Roberts was elected Assistant Treasurer of the Society, which position he has since held covering a period of thirty-three years. During this time Mr. Roberts has been associated with six Treasurers. In addition to the fidelity and efficiency with which he has discharged his official duties, he has contributed in many ways to the inauguration of improved methods, in furtherance of the missionary work. The suggestion of an apportionment plan was advocated by him many years before it was adopted by the General Convention in 1901. It was he who devised the popular pyramid and keystone Lenten offering boxes and also introduced the present Letter of Credit System of the Society, instead of Bankers' Letters of Credit, by which 'Dollar Exchange' was first established wherever we have mission work, and the credit of the Society thus proved to be good on both sides of the globe. In thus expressing its keen appreciation of the services of Mr. Roberts, the Board indulges the earnest hope that God will spare him many years in which he may still render useful service in the work of the Church, in the extension of the Master's Kingdom."

The Board appointed Mr. Charles A. Thompson as Assistant to the Treasurer in place of Mr. Roberts.

Suitable memorials were adopted in connection with the death of Mr. Henry Lewis Morris, Mr. William R. Stirling and Mr. Charles G. Saunders, who had served for many years as most valuable members on the Board.

The resignation of Bishop G. Mott Williams as a representative from the Fifth Province was read, and accepted with great regret.

Mr. Robert S. Brewster, of New York, was elected to the lay membership on the Board in place of Mr. Saunders.

The President asked for the appointment of the Rev. F. S. White, D. D., as Domestic Secretary, which appointment was made unanimously.

Among the important matters recommended by the Executive Committee to the Board was the distribution of the Undesignated Legacy Fund accumulated during the year 1916-17. This fund amounted to over \$268,000, \$100,000 of which was set aside as a permanent fund, from the principal of which loans may be made to the various mission fields. Fifty thousand dollars was held for the present to be added to the undesignated legacies received during the present fiscal year for disbursement in whole or in part in January, 1919. The balance was distributed in various sums, both to the foreign and domestic field—about \$65,000 in the domestic field and about \$40,000 in the foreign. The appropriations for the fiscal year beginning January 1, 1919, were made at this meeting, amounting in all to \$1,873,673; a decrease of about \$6,000 over the present appropriation. Owing to the larger number of students in St. Augustine's School, Raleigh, N. C., and the greatly increased cost of running the school, an appropriation of \$5,000 was added to that already made towards its running expenses. An important proposition from the Bishop in charge of Haiti to extend our work there and to secure additional property was presented and cordially approved.

The salaries of missionary Bishops have remained stationary for a long time. This matter was taken into consideration at the last General Convention, and has been the subject of considerable thought by the Board. A resolution was adopted making an increase of \$600 per annum in the salary of each of the Continental Domestic Missionary Bishops beginning July 1, 1918. The question of making an increase in the salaries of those in Latin America, the Philippines, Honolulu and Alaska was taken under consideration.

A very important communication from the Woman's Auxiliary concerning their plan for war work was considered and accepted with the following resolution:

"Resolved, That the Board of Missions has heard with profound gratitude the plan of the Woman's Auxiliary for war work. It feels that such an effort is of vital importance at this time. It respectfully urges the Bishops and Clergy to co-operate in every way in their power to make it effective in their respective Dioceses and parishes."

Meeting of the Executive Committee.
At the Executive Committee meeting, May 7, the following were appointed to missionary work:

Mrs. Edward H. Rafter to St. Luke's Hospital, Ponce, P. R.; the Rev. L. W. Heaton to the Diocese of West Texas; Miss Nina Ledbetter as a teacher in St. Andrew's Priory, District of Honolulu. In the District of Alaska Mr. Richard C. Jenkins was employed at Ketchikan and as a physician in St. Luke's Hospital, Tokyo, Dr. Peer M. Lund.

An appropriation was made for the training in the New York Training School for Deaconesses for Miss Pauline A. Flint.

A Message to the President and to the Congress of the United States of America.

Our nation has, we profoundly believe, with clean hands and pure heart

engaged in conflict for lofty and unselfish ends.

The attainment of those ends demands all the moral powers of our people, the conservation of our economic resources, and the highest efficiency in service.

These powers are impaired, this efficiency is greatly decreased, and our national vitality diminished by the liquor traffic and all its attendant evils, resulting in the waste of food, the waste of labor, and the waste of life itself.

Having duly recognized this in our army and navy by having taken measures to prevent the use of liquor by our troops, we believe that those who remain and serve at home should willingly apply to themselves the same principles which they apply to our soldiers and sailors and should submit to the same limitations for the welfare of the nation.

Therefore, in the interest of those who defend our nation, for the saving of our own supplies of food, for the highest efficiency of the industries which provide our means of warfare, and for the strengthening of the moral health of the people, we earnestly urge the President and the Congress of the United States to take steps to prevent, during the entire period of the war, by whatever means are feasible, the manufacture and sale of intoxicating liquor of all kinds for use as a beverage, including the importation of all liquor.

Signed by the National Service and War-Time Commissions of Twenty-Seven American Churches and Other Religious Organizations.

Clergymen's Retiring Fund Society.

The semi-annual meeting of the Clergymen's Retiring Fund Society was held May 10 in the Church Missions House. The Treasurer's report showed receipts amounting to \$29,897.29 for the last six months and a balance on hand of \$13,899.43. Annuities paid last November amounted to \$24,262.40. Measures were taken looking toward establishing as the uniform rate of percentage for annuity, on whatever amount each annuitant has contributed to the treasury, the 25 per cent, not less than which has been regularly paid during the last fourteen years. It was also determined to amend the fundamental laws by striking out the provisions for antedating and taking multiples of one's original payment. The continuous usefulness of the Society will be chiefly to those of the Clergy who are over sixty-eight years of age and already on the annuitant list, and to those who recognize the value of a life annuity at sixty, notwithstanding that in addition a pension may be waiting them at sixty-eight.

Resolution Adopted by the Church Periodical Club in Regard to the Zone System Applied to Periodicals.

Whereas, during the past thirty years the Church Periodical Club has been instrumental in placing large quantities of periodical literature of all kinds in remote and isolated communities in every part of this country; and

Whereas, there is documentary proof that their effort has been beneficial in raising the moral tone and the standards of living in these communities as well as in encouraging self-improvement on the part of individuals; and

Whereas, the application of the zone system to periodicals, by increasing the price and by lessening the number published, will seriously limit the philanthropic and educational work of the Church Periodical Club; and

Whereas, it is at this time a patriotic

duty to give every aid in moulding the thought of all communities along the lines of intelligent loyalty, therefore

Be it resolved, That the Church Periodical Club protests most earnestly against the application of the zone system to periodicals and urges its members to ask the aid of their senators and representatives in repealing the present law.

Dr. Gresham Declines. Bishop Graves in Charge of the Philippians.

The Rev. Dr. Gresham declines his election to the Philippians, therefore the Presiding Bishop has appointed the Rt. Rev. Dr. Graves, Missionary Bishop of Shanghai, to the charge of the missionary district of the Philippians.

DANIEL S. TUTTLE,
Presiding Bishop.

St. Louis, Mo., May 7, 1918.

Clergymen and the Y. M. C. A. in France.

Of the five clergymen of the Episcopal Church who were asked by the Overseas Headquarters of the Y. M. C. A. to give their services to our soldiers on the Western Front, three have made their decision. One of these, the Rev. Dr. Ernest M. Stires, D. D., rector of St. Thomas Church, New York, has decided to go, and expects to leave some time in June. The vestry of St. Thomas Church will relieve the Y. M. C. A. of all expenses in connection with Dr. Stires' trip and while "over there."

Bishop Gailor, of Tennessee, and the Rev. Dr. Charles L. Slattery, rector of Grace Church, New York, after prayer and thought, have decided that their best services to humanity during the war can be rendered in this country.

Commencement General Theological Seminary.

Bishop Stearly, of Newark, will preach the baccalaureate sermon at the General Theological Seminary on Monday night, May 27. At the annual meeting of the Associate Alumni on Tuesday morning, the Rev. Charles Malcolm Douglas will read an essay entitled, "The Preacher's Vision and Task." The Board of Trustees will meet on Tuesday afternoon. Commencement exercises will be held in the chapel on Wednesday morning.

The Blue Ridge Missionary Conference, Black Mountain, N. C., June 25-July 4.

The leaders and speakers of special interest to Church people are: Dr. W. C. Sturgis, the Rev. Dr. R. W. Patton, Miss Bertha Richards and others. Dr. Sturgis will lead the intercessions daily, and Dr. Patton expects to be present most of the time.

Other leaders of wide reputation are: Dr. H. H. Horne, professor of the History of Education of New York University; Dr. W. H. Weatherford and Mrs. E. C. Cronk, an expert in the missionary education of children.

The registration fee to provide for program expenses, payable at the time of application, is \$5.00. Board and lodging at the Blue Ridge Association varies from \$12.50 to \$20.00, depending upon whether or not one or more persons are in a room, and also upon the location of the room. Every bed is a single bed. The rooms are adjacent to convenient bath-rooms.

A small allowance should be made for extras.

On certain dates the railroads sell round-trip tickets from all of the principal stations in the South, good to

Blue Ridge (Black Mountain is the railroad station, Blue Ridge being three miles away), to return not over seventeen days thereafter. Consult your ticket agent.

Accommodations will be reserved approximately in the order of application. Fees will be returned to any who apply after accommodations are all taken or who, ten days previous to the opening of the conference, send notice of inability to attend. This application, with fee, or any requests for further information, should be sent to the Secretary of your Mission Board, or to the Missionary Education Movement, 160 Fifth Avenue, New York City.

Deaf Mute Work.

During March and April the Rev. H. C. Merrill, missionary to the deaf in the Dioceses of Washington, Virginia, Southern Virginia and West Virginia, visited nearly all of the mission stations in his field.

On April 5, in the Church of the Good Shepherd, Washington, he presented four candidates for confirmation to Bishop Harding. One of these candidates is at present a student at Gallaudet College, a member of the senior class, who will probably become a candidate for Holy Orders, and enter one of the theological seminaries as soon as the necessary arrangements can be made. On April 7, in St. John's Church, Charleston, W. Va., the missionary presented two candidates for confirmation to Bishop Gravatt, one of them having been baptized by him a short time previously, and on April 14, in St. Andrew's Church, Richmond, one deaf candidate was presented to Bishop Gibson.

In St. Luke's Church, Norfolk, on April 14, the missionary baptized the little daughter of a deaf mute couple, and in Wheeling, W. Va., on April 18, with the Rev. R. E. L. Strider, rector of St. Matthew's Church, he officiated at the funeral of Mr. H. T. Huggins, a deaf man who had long been a devout communicant of the church.

At its presentation day exercises on May 1, Gallaudet College, Washington, D. C., conferred the degree of Master of Arts on the Rev. John Keiser, curate of St. Ann's Church for the Deaf, New York City, a well-merited honor. The Rev. Mr. Keiser was present at the exercises and pronounced the benediction at their conclusion.

Arrangements are being perfected for a memorial service to the late Rev. Austin Ward Mann, one of the pioneer deaf mute clergymen in Detroit, Mich., on May 26.

EAST CAROLINA.

Rt. Rev. Thomas C. Darst, D. D., Bishop

A service flag with six stars and a national flag were blessed and placed in the chancel on the Sunday after Ascension Day at St. Stephen's Church, Red Springs, the Rev. Herbert A. Grantham, minister-in-charge.

SOUTHERN VIRGINIA.

Rt. Rev. R. D. Tucker, D. D., Bishop.
Rt. Rev. A. C. Thomson, D. D., Suffragan.

The Rev. Frank A. Ridout, rector of Holy Trinity Church, Onancock, has accepted appointment with the Y. M. C. A., and is leaving shortly for France.

The Rev. David H. Lewis, rector of Trinity Church, South Boston, goes to Camp Lee, Va., this week as a Y. M. C. A. Secretary.

Mr. W. S. Shacklette, candidate for Orders, who has been working for some

time at West Point, Va., has enlisted in the service of the Brotherhood of St. Andrew as Secretary of Brotherhood work at the Naval Base and Naval Training Station of Norfolk.

The commencement exercises of Hampden-Sidney College will be held this year June 9-12, inclusive. An interesting program has been prepared and among the speakers are the Rev. H. H. Sweets, D. D., of Louisville, Ky.; the Rev. Charles S. Stribling, D. D., Petersburg, Va.; the Rev. W. Cosby Bell, D. D., of the Theological Seminary (Episcopal) of Virginia; Mr. E. L. Bemiss, Richmond, Va., and Mr. Fred C. Owen, of Denniston, Va.

VIRGINIA.

Rt. Rev. R. A. Gibson, D. D., Bishop.
Rt. Rev. W. C. Brown, D. D., Coadjutor.

The Winners of the Wallace Prizes: The Wallace prize contest in public extemporaneous speaking, open to the senior class of the Theological Seminary in Virginia, was held on Friday evening, May 3. The subject of the contest was "How Best to Win Men to Christianity," and the members of the class entering the contest were Messrs. George Robinson Hiatt, Robert W. Lewis, Alexander Miller, Gordon M. Reese, Sanford Lewis Rotter, Armand F. H. Serent and Clarence E. Wolfe.

The successful contestants were Mr. Gordon M. Reese, of Lancaster, Pa., who received the first prize, and Mr. A. F. Henry Serent, of New York City, the second.

Death of Two Prominent Members of the Church: Seldom has a community been called upon to suffer such a heavy loss as befell St. Martin's Parish, Hanover County, when on April 30 Lieutenant and Mrs. Nathaniel Burrell Cooke died of pneumonia within two hours. Of their abundance they gave with both hands to the poor and needy—none ever came to them in vain. As senior warden of the vestry and President of the Guild, their places can never be filled, and Old Fork Church has lost its "pillars."

St. Philip's Church, Richmond, has taken on new life, the congregation is well organized into Guilds, etc., and is working harmoniously, realizing more the idea of self-help. The rector has organized a mission in Sydney, and since December 16, 1917, has an enrollment of forty-eight scholars, in regular attendance, with classes in sewing, chair caning and physical culture. Mrs. R. A. Jackson teaches the class in sewing, and the girls are taught to make plain clothes. The sewing class is very much in need of a sewing machine. These classes are held on Thursday evenings. All persons having old chairs that need recaning, kindly notify the rector, the Rev. R. A. Jackson, 506 St. James Street, as they will serve as technical work for the scholars to learn by doing. The mission is a memorial to the late Rev. Churchill Gibson, of Petersburg, Va., father of our present Bishop.

LEXINGTON.

Rt. Rev. L. W. Burton, D. D., Bishop.

At the Cathedral: Arrangements have been made whereby Dr. Richard Wilkinson, rector of the Good Shepherd, Lexington, during the absence of the Dean of Christ Church Cathedral, will have charge of the Cathedral services as well as those at the Good Shepherd. The Good Shepherd will have an

early celebration of the Holy Communion, and the Sunday night service, while the Cathedral will have the eleven o'clock service in the morning. Dr. Wilkinson will visit the Sunday-schools at both places each Sunday, and perform all pastoral duties and offices at the Cathedral, for which opportunity and occasion may offer, as well as at the Good Shepherd, his own congregation.

Aids Liberty Loan Campaign: Dr. Richard Wilkinson, rector of the Good Shepherd, Lexington, has recently returned from a visit to Ohio, where he delivered a series of addresses in the interest of the Third Liberty Loan Campaign, under the direction of the Speaker's Bureau of that district. In a letter received from Mr. John S. Pratt, Director, Speaker's Bureau, Liberty Loan Committee, Mr. Pratt states that Dr. Wilkinson was of "valuable assistance in making the Liberty Loan the success it was in this area."

Intercession for Allied Cause: At the Cathedral, on the afternoon of April 18, a service of intercession for the cause of the Allies was held, for which Bishop Burton set forth a special form of service. This service was a call to all the people of Lexington at the time when, during the April offensive the Allies, in spite of heavy resistance, were being driven back, to assemble in the Cathedral, that like Moses, Aaron and Hur, during the battle of Rephidim, they might assist the Allies by their prayer. Though this call was made but the evening preceding the service, the Cathedral was well filled. The Cathedral choir rendered efficient aid. Dr. McVey, President of the University of Kentucky, made an address admirably appropriate. The concluding prayer was offered by Dr. Muller, of the First Presbyterian Church, followed by the singing of the Star Spangled Banner and the Bishop's benediction.

Rev. Charles Pardee to Be at Council: The Rev. Charles L. Pardee, D. D., Corresponding Secretary of the American Church Building Fund Commission, will address the coming Diocesan Council, which meets May 28, at Ashland.

W. A. Meeting Postponed: The annual meeting of the Diocesan Branch of the Woman's Auxiliary of the Board of Missions, usually held in conjunction with the meeting of the Diocesan Council, has been postponed, "for weighty reasons and after due consultation," to a date in the fall to be announced later.

Banner Sunday-school: The Sunday-school of Christ Church Cathedral, under the able and laborious superintendency of Mr. Marston, now claims to be the banner Sunday-school in this Diocese. The school has three adult Bible classes. One women's class, and two men's, one of these for university students.

BETHLEHEM.

Rt. Rev. Ethelbert Talbot, D. D., Bishop.

The Schuylkill County Clericus met at Calvary rectory, Tamaqua, on Monday, May 6. All the Clergy of the Church in Schuylkill County were present, together with the Rev. Warren Randolph Yeakel, of Mount Carmel, and the Rev. James B. May, of Lansford. The Rev. Guy H. Madara, of Saint Clair, formerly a missionary in Alaska, gave a detailed description of the work among the Alaskan Indians. The Clergy

were the guests of the Rev. Wallace Martin at dinner after the meeting.

Both parishes in the See City of Bethlehem will soon be filled, if the Rev. J. Arthur Glasier, rector of Trinity Church, West Pittston, accepts the call just extended to him by Trinity Church, Bethlehem. As noted recently, the Pro-Cathedral has called the Rev. J. I. B. Larned, of Kingston, N. Y.

The spring meeting of the Archdeaconry of Scranton was held at St. Peter's Church, Tunkhannock, the Rev. William L. Witmer, rector, on May 6 and 7. At the opening service on Monday evening there were addresses by the Ven. D. Webster Cox, Archdeacon of Scranton; the Rev. Amos Goddard, of Nanchang, China, and the Rev. Frank W. Sterrett, of Wilkes-Barre, the last named speaking on "The War and Christian Unity." At the business session, the Rev. S. Ezra Neikirk, of Pittston, presented an exegesis, the Rev. W. B. Beach, of Scranton, reviewed the book, "A French Soldier to His Mother," and the Rev. E. G. N. Holmes, of Montrose, discussed "The Problem of the Rural Church." Luncheon was served at the rectory.

The annual reunion of the Alumni of the General Theological Seminary in the Diocese of Bethlehem will be held on Monday, May 27, at Pottsville, when the Clergy will be the guests of the Rev. Howard W. Diller.

NEW YORK.

Rt. Rev. David H. Greer, D. D., Bishop
Rt. Rev. C. S. Burch, D. D., Suffragan

Memorial Service at Trinity Church. At a memorial service on Tuesday afternoon, May 7, in Trinity Church, the third anniversary of the sinking of the Lusitania was observed.

The Rev. Dr. William T. Manning, rector of the church, preached a stirring sermon. Other Clergy in attendance were the Rev. Dr. Howard Duffield, the Rev. Dr. Charles R. Canedy, acting chaplain of the Daughters of the Revolution; Bishop Frederick Courtney, chaplain of St. George's Society; C. C. Goodell, of the Empire State Society, Sons of the American Revolution, and the Rev. Dr. George F. Douglas, chaplain of the Loyal Legion.

The American and British colors in procession were accompanied by American soldiers and sailors and British soldiers.

Dr. Manning said in part:
"Strike for God and right with our whole strength until the Prussian monster shall be laid low—helpless forever—and peace and freedom shall be won for all men."

Urging America to exert its utmost, the preacher said:

"God can work miracles when He wishes to work them, but God is not likely to work miracles to save us from the consequences of our failure and inefficiency. The nation that falls short in feeding and equipping its armies will not be saved by prayer."

Of the men of Ireland who are refusing to add their strength to England's battle line, Dr. Manning said:

"The man who is not the enemy of the kaiser is the enemy of freedom. We call now upon the men of Ireland, without exception to join with their own heroic countrymen who have fought so magnificently in this war. We hope that their brethren in this country will send them a message that will open their eyes to their duty."

Anniversary Observed.

The twenty-fifth anniversary of the coming of Dr. Percy S. Grant to the rectorship of the Church of the Ascension was observed on the eve of Ascension Day this year. Addresses were made by Clergy and laymen, and the record of progress made during the two and a half decades were recited. It happened soon after Dr. Grant came to the rectorship that on the same evening Ascension vestry and a Presbyterian Church session met to consider their respective church affairs. One was near neighbor to the other. Both faced the same conditions. The Ascension voted to stay, the Presbyterian to go. One thought it could raise an endowment fund of \$250,000 and command many volunteer workers, the other thought it could do neither. There are more people in the district to-day than then.

The Ascension's faith was warranted. Under Dr. Grant's leadership holding a strategic location, and growing in it, have been the record. The figures are not material. Ascension Church is there, larger than ever, and going to stay there. A part of its work which has attracted wide publicity is its Forum, where in particular labor and social matters are discussed.

MISSOURI.

Rt. Rev. D. S. Tuttle, D. D., Bishop.
Rt. Rev. F. F. Johnson, D. D., Coadjutor.

Death of Prominent St. Louis Churchman.

The Church in the Diocese of Missouri has suffered a great loss by reason of the recent sudden death of Dr. Henry N. Chapman, of St. Louis, due to heart disease. Dr. Chapman had been for some years a valued member of the vestry of the Church of St. Philip the Apostle and a much loved teacher of a Bible class for men. For a number of years Dr. Chapman was a member of the Board of Health of the city. A brother, the Rev. Frederick N. Chapman, had been on the Clergy list of the Diocese of Missouri for over a dozen years, though of late incapacitated for duty. He died a few months ago. A sister of Dr. Chapman is the wife of the Rev. C. F. Blaisdell, of Helena, Ark., formerly rector of St. Philip the Apostle.

The Northern Convocation recently had a successful session as the guests of the Macon parish. The Rev. George E. Wharton, of Mexico, was nominated to the Bishop for appointment as Dean.

The Southern Convocation met May 1, 2 and 3, as the guests of Trinity Church, De Soto. There was an unusually enthusiastic gathering of the Clergy, and more than the usual number of the laity were in attendance at the conferences and evening services. One session was given over to religious education under the leadership of the Rev. B. T. Kemerer, of St. Louis. One session was presided over by Mrs. Thomas Q. Dix, who spoke in the interests of the Junior Auxiliaries. It was voted to hold the next Convocation as guests of St. Stephen's, Ferguson.

The Rev. Samuel M. Dorrance has recently accepted appointment to minister in connection with the recruiting station at Jefferson Barracks during the term of the war. Mr. Dorrance came to this work the first of the year, and has served with marked efficiency and great acceptance.

At Grace Church, Crystal City, the largest confirmation class in recent years, was lately presented by the Rev. H. N. Tragitt, Jr. Mr. Tragitt minis-

ters here, where is one of the biggest plate glass factories in the country, and also at Herculaneum, six miles distant, where is one of the largest lead smelters in the world. A Ford car, toward which the Junior Auxiliary gave \$200, carries Mr. Tragitt about on his pastoral duties.

Work is going forward rapidly on the Bishop Tuttle Commemorative Parish House under the leadership of the Rev. L. H. White, minister of St. Mary's, St. Louis.

NEW MEXICO.

Rt. Rev. F. B. Howden, D. D., Bishop.

Annual Convocation.

The twenty-fourth Annual Convocation of the Missionary District of New Mexico (including Texas, west of the Pecos River) was held in Albuquerque, New Mexico, on April 30, and May 1 and 2. Nearly all the active Clergy were in attendance, with a good number of lay delegates. The Woman's Auxiliary held their annual meeting at the same time, with a large attendance.

The sermon, which will be published in pamphlet form, was by the Rev. W. S. Trowbridge, of Santa Fe.

Bishop Howden, in his address, spoke of three persons who, in the past year, had been called to the Church Expectant, the Rev. F. W. Carroll, of Silver City; Judge William H. Newcomb, of Silver City, and Mrs. Anna May Simpson, of Farmington.

Two church buildings had been freed from debt, and were recently consecrated at La Union and Mesilla Park. The confirmations, from January 1, 1917, to January 1, 1918, were one hundred and sixty-nine. For the Convocation year they were a little more.

There have been some changes in Clergy in the southern portion of the district, notably the addition of several Clergy, serving as voluntary chaplains among soldiers.

There are large sections that have been terribly neglected in the past. On the whole, however, distinct progress has been made in the past year.

The Bishop's home, purchased some four years ago, at a cost of about \$10,000, has now been freed from debt. There is needed now a small endowment for its upkeep.

The hospital for Indian work near Farmington is now doing good work. Miss Peters, the missionary in charge of the hospital, was present, and made an address on the Indian work. An address on work among foreign people was made by the Rev. D. A. Sanford, of Gallup, who works among foreigners at the coal mines.

A committee was appointed to investigate concerning possibilities of work among foreigners, and report to the next Convention.

The Convocation closed with a patriotic service, with addresses by army chaplains.

The next Convocation will be held in El Paso, Texas, in May, 1919.

Our praise of Christ is but the expression of our recognition of Him for what He is, and our delight in love towards Him. Such love and praise, which is but love speaking, is all which He asks. Love can only be paid by love. Any other recompense offered to it is coinage of another currency, that is not current in its Kingdom. The only recompense that satisfies love is its own image reflected in another heart. That is what Jesus Christ wants of you.—A Maclaren.

Personal Notes

The Rev. Peerce N. McDonald, rector of Trinity Church, Morgantown, W. Va., has been granted a leave of absence for six months and is now working as a Voluntary Chaplain under the War Commission at the Naval Base and at the St. Helena Training Station. He would be glad to receive the names of members of the Church in either of these places.

The Rev. A. Stuart Gibson, formerly rector of St. Thomas' Church, Windsor, N. C., takes charge this week of Dettingen Parish, Manassas, Va.

The Rev. George W. Atkinson, Jr., rector of Grace Parish, Georgetown, D. C., has accepted appointment as a Y. M. C. A. Secretary, and during his absence the parish will be under the care of Bishop Harding.

The Rev. Samuel N. Watson, D. D., rector emeritus of the Church of the Holy Trinity, Paris, arrived in New York on Thursday, May 2, and will take a needed rest before making any appointments.

The Rev. Dr. W. P. Ladd, professor of Church History, with charge of Homiletics, in Berkeley Divinity School, has been elected by the trustees to a meeting on May 3 in Middletown, to be Dean of the school. It is earnestly hoped he will accept the election.

The Rev. Philip Cook, rector of the Church of St. Michael's and All Angels, Baltimore, Md., was one of the passengers on the ill-fated ship Orissa, which was torpedoed on Sunday, April 28, but escaped safely from the wreck. Mr. Cook offered himself for service with the Y. M. C. A. at the front, and was given leave of absence for six months.

The address of the Rev. T. A. Cheatham is changed from Pinehurst, N. C., to Pittsboro, N. C.

The Rev. Stephen D. Palmer, formerly rector of Immanuel Church, Bay Minette, Ala., took charge on May 1 of St. Stephen's Church, Eutaw, and St. Mark's Church, Boligee, in the same Diocese.

The Rev. James M. Owens, rector of St. Mark's Church, Shreveport, La., who recently volunteered for service in the army, has been appointed Red Cross Field Superintendent of the Gulf Division, and is at present stationed in New Orleans, but expects to receive orders for foreign service shortly.

After eleven years of service the Rev. A. L. Whittaker has resigned as rector of Grace Church, Honesdale, Pa., and has accepted the rectorship of Grace Church, Dorranceton, Pa.

The Rev. Charles H. Evans has been placed in charge of the Mito mission station, district of Tokyo, and should be addressed 535 Naka Michi, Mito, Japan.

The Rev. Frederick Gunnell has entered upon his duties as minister-in-charge of Esther Memorial Church, Congress Heights, Washington, D. C.

The Rev. James B. Lawrence, rector of Calvary Church, Americus, Ga., has

accepted a call to St. Mark's Church, Brunswick, Ga., and expects to take charge on July 1.

The Rev. Henry V. Saunders has resigned as rector of Zion Parish, Beltsville, Md., to take up work with the Red Cross.

The Rev. Charlton S. Turquand has entered upon his duties as an assistant minister of St. Paul's Parish, Washington, D. C.

The Rev. Charles S. Kitchin has accepted charge of the missions at Youngsville and Kinzua, Pa.

The Rev. Chester Wood, of Lansing, Mich., who had charge of St. Mary's Church, Salamanca, N. Y., for several weeks during the absence of the rector, has returned to his home and expects soon to take up parish activities.

The Rev. George A. Sutton, of Brookville, Pa., has accepted the call to become vicar of St. Paul's Church, Farrel, Pa.

The Rev. D. P. Griffiths, of St. David's Church, Scranton, Pa., has taken charge of St. James Church, Jermyn, Pa. He is succeeded at St. David's by the Rev. George W. Harvey, who was formerly in charge of the church at Jermyn.

The Rev. O. M. Fisher, formerly of Youngsville, Pa., has taken charge of St. Stephen's Church, Rochester, N. Y.

The Rev. John Fairburn has given up his work at Kane, Pa., to take up work in the Diocese of Washington.

The address of Chaplain Aldred A. Pruden, major C. A. C., is changed from Fort Monroe, Va., to Training School for Chaplains, Camp Zachary Taylor, Louisville, Ky., where he will be commandant of the School.

Ordinations.

In the Church of the Holy Communion, Tacoma, Washington, on the fourth Sunday after Easter, the Rev. Edmund Leslie Rolls was advanced to the priesthood by the Rt. Rev. Frederic W. Keator, D. D., who also preached the sermon. The candidate was presented by the Rev. Robert H. McGinnis, and the Rev. Herman R. Page was presented and assisted in the service.

Deaths.

The Rev. Charles Melvin Pullen, a retired priest of the Diocese of Colorado, died on April 19, at his home in Denver, aged seventy-five years. The body was taken to Evansville, Wisconsin, for burial.

The Gospel, once wrote Bishop McIlvain, eighty years ago, "is looking to Christ directly, freely, anywhere, whenever and wherever we feel our need of him, at sacraments or away from them, by the aid, indeed, of the minister's teaching and exhorting; by the like aid of the Bible strengthening our faith with its precious promises, and by the similar aid of sacraments and other ordinances setting before us the heart of God, but still looking unto Jesus as directly as the children of Israel looked unto the brazen serpent."

The finest heroism is that of ordinary life. Steadfastness in hard times is a far nobler manifestation of moral strength than the most dashing valor which souls display under the joyous impulse of great success.—C. E. St. John.

Christianity and the Community

Thy Kingdom Come on Earth

Tablet of Ten Commandments Presented to Courthouse.

On Monday, April 8, a bronze tablet of the commandments, 50x40 inches, which had been attached on previous Saturday to the Alleghany County Courthouse, Pittsburgh, was formally presented with appropriate addresses. It is the gift of Pittsburgh members of the International Reform Bureau and other citizens, Hebrew, Roman Catholic and Protestant.

Dr. Wilbur F. Crafts, Superintendent of the Reform Bureau, in a brief address as presiding officer, said:

"This is the first instance, so far as we know, that a courthouse has displayed its real cornerstone, laid by Moses twenty-five hundred years ago, and again laid twelve hundred years ago when Justinian began the first code of modern civilization with the ten commandments and other related passages from Exodus.

"Never so much as in this war, in which one side has torn laws in pieces as 'scraps of paper,' do we need to keep law as the alternate of war before our people. Napoleon said in substance, 'Morale is three times as important as munitions in war.' And what is 'morale'? As the name implies it is an outgrowth of 'The Moral Law,' as the Decalogue is called. It is the faith and hope and courage of an army and a people that believe this world is not flying unguided in space, but is God's world, controlled by a wise and loving providence, who overrules the plots of bad men for the good of the race. Like Moses, we 'endure as seeing the invisible.'"

Mr. A. Leo Weil, a much respected Hebrew attorney and civic leader, in making the speech of presentation in behalf of the donors, said, in part:

"These commandments, engraved upon enduring bronze, upon the entrance to this Hall of Justice, that they proclaim the basic principles upon which all law is founded, and by which all law should be interpreted and enforced. If the feet of Justice were always firmly planted on these commandments, then would her figure rise majestic, until her head reached far above the clouds, into the heavenly heights, and the scales and the sword would drop from her hands, and the bandage from her eyes, for she would have need of none of these. What more fitting place for these commandments, except upon the heart, than the entrance to this hall, where the people will come to transact their community business, and to lay before the judges their demands for justice and for the enforcement of their rights. These commandments cover the inherent rights of man—personal, property and social. All other rights are corollary. They also cover duty to God. They epitomize religious, social and civil obligations. They are all-sufficient, as a rule of action for man, as law has been defined. Shall a man keep the commandments and a nation defy them? Shall each, alone, be bound, but all together be free to violate, to refuse to observe? Hundreds of thousands—millions soon—will have given their best-beloved, and be willing to give themselves if need be, to safeguard these ten commandments, to continue them as a rule of conduct for men."

Presiding Judge John D. Shafer, in receiving the tablet, said, in part:

"I deem myself authorized to accept this tablet not only for the officers of the county, but for all its inhabitants of every race, kindred and tongue. Placed on this Temple of Justice it is a word in season, because it is germane to the purpose of this house and is of universal application. When the words of the commandments half-forgotten, or unknown, are read by the passer-by engraved in brass on the walls of the chief building of the county, they come to him from a worthy source, in dignified surroundings. While thousands will without doubt pass by and give no heed, yet there will be some whose attention will be arrested and whose minds will be called back to the lessons of early youth, some on whom an unconscious impression will be made which they will carry away without knowing it and which may affect their later actions. In addition to this, and I believe more than this, it is right that the community should emphasize at this time its belief in the eternal principles of truth and justice which are so trampled on in this world at this hour. It is right that we should publicly proclaim that the ancient principles of law and right which have been so long acknowledged among men are still in force, that we stand upon these ancient ways, that we have not arrived at that degree of 'Kultur' that we have learned to despise all the rules of right and justice as being outworn and useless in a new scientific age, as the rulers of our enemies in this war appear to do. We are engaged in a war for the maintenance of those ancient principles. It is right that we should proclaim them in their ancient form, that we should set them up publicly, written in letters of brass."

Mr. H. D. W. English read letters of endorsement from Bishop Cortlandt Whitehead and Bishop Franklin Hamilton, Methodist, and the meeting closed with repetition of the universal prayer, "Our Father, who art in heaven," customarily used when people of many faiths meet together.



The State Board of Health of Virginia has issued this very striking bulletin:

Homicides, Suicides—Alcoholism Reduced.

"Advocates of the liquor traffic will find small comfort in the official figures compiled by the Bureau of Vital Statistics of the State Department of Health of Virginia showing the number of suicides, homicides and deaths from alcoholism in the last two wet and the first dry years in Virginia.

"The figures indicate that the aggregate number of deaths from these three causes in 1915 was 554; in 1916, in which there were two dry months, 462, and in 1917, the first complete dry year, 354, showing a conservation of human life of two hundred persons. Valuing a human life at the small sum of \$2,500, it would seem that in the first full calendar year under prohibition, Virginia saved the lives of a half million dollars' worth of its citizens.

"Detailed figures hold out some facts of considerable interest. Homicides in 1915 were 278 in number; in 1916,

260, and in 1917, 186. Suicides were 171 each in the years 1915 and 1916, while in 1917 they had been reduced to 124. Alcoholism was charged with 105 deaths in 1915; 91 in 1916, while in 1917 it was held accountable for but 44 deaths.

"Advocates of prohibition see in these figures fulfillment of their anticipations and prophecies."

Training.

The call for service has come. We have heard it and gladly have answered, "Here I am!" Yet in our eagerness to do all we can in the service of our King, our country, our fellow-men, we are like children, full of self-reliance. "Ready!" we cry, but—are we ready? Are our soldiers ready just because they have answered the call, no matter how willingly, how eagerly? Ask the officers in the training camps, ask the soldiers themselves after three or six months or more of training; yes—ask the men back from the trenches, and see their smile of compassion for the raw recruit; hear the story of the hard daily drills which were needed to make them ready to meet a cruel foe and his fiendish inventions.

And shall we, then, soldiers of Christ, escape the drill, the hard lessons of God's own training camp for us; our daily life, in whatever surroundings it has pleased Him to set us? Surely, we shall not, nor do we wish to, for, if we have learned anything, we know that our great Captain is All-Wise, and that, in His wisdom and love, He will give us the very training each of us needs, hard though it may be.

Let our prayer then be: Here I am, teach me to do Thy will, that I may serve and please Thee, for Thou art my God. And to those who give themselves unreservedly, unconditionally, to His service, seeking not theirs, but His own glory, wonderful opportunities will be granted. But first—and, oh! the wonder of it!—the strength and the grace to learn, to do, to bear, will be given to them. His precious Body and Blood will strengthen and inspire them, they will know the truth of His warning: "Without me ye can do nothing." Yet, they will answer, "I can do all things through Christ Who strengtheneth me." —Zoar.

Message of the War.

"What is being taught by the war? The crisis has revealed many faults in our character of which we were partly aware: our lack of preparation for an emergency, our amateurishness in dealing with great problems, our unwillingness to think things out; the culpable lightness with which we have taken our imperial responsibilities, our engrossment with material interests, our selfishness as classes and individuals, our extravagance and love of luxury and excessive indulgence in amusements; our inadequate support of Foreign Missions, the vagueness of our religion, and our dislike of spiritual effort."—A Message for the Supreme Moment, Bishop of London.

"Jesus knew man and men," asserted the Rev. A. L. Murray, rector of St. Paul's Church, Evansville, Ind., in a recent sermon. "His compassion was the result of His vision. He saw man and knew him, and knowing him was moved to action on behalf of men. The man who does not see deeply into life is not much moved by the little he sees in his fellows and is a slacker both in religion and in all humanitarian work."

Church Knowledge and Nurture

NEW TABLE OF LESSONS

		Morning Lessons		Evening Lessons	
Whitsunday,	Nehemiah 8; or	John 15	Ezek. 47:1-12; or Heb. 12:14—end		
May 19	Exodus 19:1-14, 16—end				
Whitsun Monday, May 20	21:1-17	Acts 2:1-36	Hab. 3	13	
Whitsun Tuesday, May 21	21:18—end	Matt. 12:14-33	Isaiah 61	I Cor. 12:1-26	
W. (Ember Day), May 22	Jonah 1 and 2	Luke 6:12-23	Jer. 31:31-37	1:18—end	
T., May 23	Exodus 22:20—end	I John 2:1-17	Jonah 3 and 4	14	
F. (Ember Day), May 24	Isaiah 61	Luke 10:1-24	Micah 3:1—4:7	2	
S. (Ember Day), May 25	Ezek. 13:1-16	12:1-12	Jer. 42:1-12	9:7—end	
Trinity Sunday	Nehemiah 9, or	Acts 2:29—end	Gen. 1:1—2:3	Matt. 3	
May 26	Ezek. 11				

Whitsunday: The Jews present one of the few instances in history of a whole people who deliberately undertook to understand their past experiences and to profit by them. They determined that they would not, if they could possibly avoid it, again fall into captivity for failing to observe the laws of their God. Hence, after the completion of the Temple and of the wall around the city, the leaders gave themselves most sedulously to the re-establishment of the law. "And all the people gathered themselves together as one man * * * and they spake unto Ezra to bring the book of the law of Moses, which Jehovah had commanded to Israel. * * * So they read in the book in the law of God distinctly and gave the sense and caused the people to understand." The effect was at once to change an occasion of great joy into one of mourning and weeping. They were one and all convicted of sin by God's Spirit working in their hearts through the written Word, the sword of the Spirit. But the leaders at once exhorted the people, "Mourn not nor weep; this day is holy unto the Lord. * * * The joy of the Lord is your strength." There are two reasons why this selection is appropriate to Whitsunday: one, because its message of Joy arising from true penitence and conviction of sin is the joy of the Spirit (Cf. John 16:8, 22); the other, because the law is the background of the New Covenant in the Spirit; as is brought out in the present Prayer Book lessons for Whitsunday (A. M.). For a corresponding New Testament lesson we have selected that chapter from St. John in which is given the complete union of the disciple with the Lord through the Holy Spirit and the Word of truth (John 15:7). For Old Testament Alternate is given the story of the first giving of the law in Exodus, which, better than the Duet, selection (of present Prayer Book) brings out, in connection with Hebrews 12, the contrast between law and Gospel, the Old Covenant and the New. The Old Testament evening lesson, from Ezekiel's vision of the restored temple, describes under figure of a river the work of the Holy Spirit in the Church, while the Alternate, from Habakkuk, points us to the true source of joy, despite all material failure and loss.

The morning week-day Old Testament lessons for this and several succeeding weeks call for a word of explanation. They undertake to give the Mosaic law as recorded in Exodus and Leviticus. For Lectionary purposes it is not necessary to take sides on the question whether the so-called "Mosaic" law was all given and in its completed form by Moses, or whether it was a development from Mosaic germs and completed by Ezra and others after the return from Exile. The fact in either case is, the law was not taken seriously until after the Return; and since

we are giving the re-establishment of the Law in the Old Testament Historical-topical course, the New Lectionary gives also the laws which then began to be enforced. Topically, also, this is appropriate since it furnishes the proper Old Testament background of the Dispensation of the Spirit and also leads up to the Coming of the Christ in the Advent season as "the law which was a school master."

The lessons for next (Trinity) Sunday are, morning (1) Historical review, exhibiting the Triune God in action, leading up to the Covenant (suing Trinity as Octave of Pentecost); (2) Trinity in action. Evening (1) Trinity in Creation, (2) Trinity in the new Creation.

C. B. WILMER.

HOME LESSONS ON THE LIFE OF OUR LORD.

Primary and Junior.

XIV.

John 4. Galilee.

1. Continuing His journey, what did Christ preach? Mark 1:14, 15.
2. Who sought Jesus in Cana? John 4:46. On what errand? V. 47.
3. How did Jesus treat him? Vs. 48-50.
4. What did the Nobleman do? V. 50.
5. Who met him returning, and what did he ask? Vs. 50, 51.
6. Why did the Father believe; and who also believed? V. 53.
7. Do you read of a whole believing household in Jesus before this one?
8. Is it not a privilege to belong to a family, with every member openly a Christian? Acts 10:2.
9. Are you doing your full share towards this at home? Joshua 24:15.

Senior and Adult.

XI.

Galilee. Summer A. D. 28.

1. What distinguished this call of the Disciples? Matt. 4:19; Mark 1:17.
2. How did they obey? Matt. 4:20; Mark 1:18; Luke 5:11.
3. How did our Lord train these workers? Matt. 4:23; 7:29; 8:19-27; Mark 1:22, 38; Luke 4:32, 43; 5:8, 16, 26.
4. Give the events after this first Journey through Galilee; and effect on the Pharisees. Matt. 9; Luke 5:17, 27; 6:1, 6, 12, 13.
5. What was the central act of the first Missionary Journey? Luke 6:13.
6. What is the difference between a Disciple and an Apostle? Matt. 5:1; Luke 9:2.
7. Give the chief events of the Second Journey through Galilee. Luke 8:

Calendar and Collect

May.

1. Wednesday. SS. Philip and James.
5. Fifth (Rogation) Sunday after Ascension.
- 6, 7, 8. Rogation Days.
9. Ascension Day.
12. Sunday after Ascension.
19. Whitsunday.
- 22, 24, 25. Ember Days.
26. Trinity Sunday.
31. Friday.

Collect for Whitsunday.

O God, Who as at this time didst teach the hearts of Thy faithful people, by sending to them the light of Thy Holy Spirit; Grant us by the same Spirit to have a right judgment in all things, and ever more to rejoice in His holy comfort; through the merits of Christ Jesus our Saviour, who liveth and reigneth with Thee, in the unity of the same Spirit, one God, world without end. Amen.

1; Luke 7:11, 19, 37; 8:22, 26, 37, 40; Matt. 13; Luke 12; Mark 6:4-6.

8. Who conducted the third Journey? Luke 9:1-10.

9. Describe the Feeding of the 5,000, and result. Jno. 6:1-13, 15, 60, 66.

10. What was the general result of the Teaching of the Second Year of Ministry?

Note: Here we begin the fifth Lesson in the Teacher-Training Course. Christ's second Year of public Ministry was a Period of Organization; and His Ministry reached the height of its popularity. As this increased, the hatred of the Authorities grew. The great Lesson He taught was the spiritual nature of His Kingdom, which caused His rejection by the Jewish people, large numbers expressing their disappointment after their inability to make Him King. John 6:15.

The Greatest Gift: Man must go to God to get a right idea of life. He cannot get it from his own reason nor from the world's philosophy. Life is infinitely more than existence; it is existence with a moral quality. "In the Bible," says Dr. Griffith Thomas, "life always means union." Physical life is union of soul and body. Spiritual life is union of soul and God. And eternal life is union of soul and body with God forever. The great painter, George Frederick Watts, who was a Christian, had a true conception of life as expressed in his motto, "The utmost for the highest." Paul put it in this way: "For me to live is Christ." Life is, "the greatest thing in the world," the utmost that man can have; and Christ is "the highest." A life lived in this ideal begins in faith and is continued in faithfulness. This "utmost" of ours is committed to us moment by moment. We may well conceive of it as does a veteran Christian who recently wrote to a friend, "I live only one day at a time, and ask God to live it in me."—S. S. Times.

Two things this old world needs—tenderness and cheer. All about us are hearts hungry for sympathy, for kindness. Then everywhere are weary and discouraged ones, needing the uplift of hope to make them brave and strong enough to go forward to meet the future. We could do nothing better with our life than to consecrate it to a ministry of tenderness and encouragement. This is one of heaven's paths to happiness, for the merciful shall obtain mercy.—Rev. J. R. Miller, D. D.

Family Department

NANCY BYRD TURNER, Editor

For the Southern Churchman.
The Wind of God.

Mary Nelson Talbot.

The winds of earth blow far and free;
They gather up the silver showers;
To barren shore and dusty street
They bear the breath of fragrant flowers.

They sweep the shadows from the sun,
And send the happy sails to sea.
In all the spaces of the world
The winds of earth blow wondrously.

O Holy Spirit, wind of God,
So moving mid the souls of men,
Freshen and bless our weary lives
With showers of His grace again.

Stir mightily among thine own,
Blow down the sad world, free and wide,
And lift our hearts as flowers lift,
O holy wind of Whitsuntide!

For the Southern Churchman.
In the Prophet's Chamber.

When kind-hearted Robert Stone for the third time noticed the horseback rider pass his home, bearing steadily, if a little wearily, up the steep mountain trail, he called his wife's attention to it. Mrs. Stone only glanced out indifferently. A passer-by was indeed a rarity in Ranger's Gap, but so far none had roused her interest. People meant but little now to Emily Stone. With the death of her six-year-old son, a few months ago, she had withdrawn into a kind of emotionless despair; old interests touched her only remotely. When the family doctor decided that Mr. Stone's health needed a more bracing climate she welcomed, in a way, the chance to leave her former environment—the kindly sympathy of neighbors, the voices of children playing in the street. Here on this solitary hillside she could at least brood in peace over her sorrow. For her husband's sake she forced herself to a certain measure of cheerfulness, but further than that her effort would not go. Bearing her burden in hopeless apathy, she watched with unseeing eyes the winter mountains put on spring with unparalleled beauty of color and shade. Whatever she had known in former days of spiritual response to the comfort of religion and the beauty of nature she had laid away apparently without regret.

As summer went by Robert Stone continued to take note of the passing stranger. As regularly as the first Saturday of a month came around the young horseback rider came with it. He always turned his head as he passed the gate; once, seeing a face at the window, he smiled and bared his head. But he never rode to the door.

"Must be an itinerant preacher," Mr. Stone observed. He always watched the retreating figure a little wistfully.

It was a heavy August storm that at length brought about a nearer acquaintance. The horseman climbed the rise just as a sinister cloud rolled over the west mountain, muttering and threatening. "This will be an all-night

storm," Mr. Stone said, weather-wise and grave. "We ought to ask the man in to shelter, Emily."

His wife's reluctance showed in her face, but she agreed at once. "There'll be nowhere for him to sleep except on the living-room lounge," she said. "But, of course, we must take him in."

Five minutes later, as the tempest broke in its fury, Paul Almy bent his tall head in the cottage door and made himself known to his hostess. From the first she liked the young fellow. He was grave in spite of his youth, yet boyish, too, for all his earnestness. Shrinking a little from the conversation, she found herself irresistibly drawn into it, after awhile. "He does not intrude," she thought. "He has no curiosity and no officiousness. I do not mind him as I thought I should."

He told them his own brief history in a few words. For the present chapter, it seemed, he lived in the Piedmont village ten miles below and journeyed once a month to the small church on Tower Top Mountain that marked the outermost fringe of his wide itinerary. "It takes bone and muscle," he acknowledged, when they counted up the sum total of his long routes. "But it's a great life," he amended, laughing.

Before the next fortnight had passed Emily Stone flung open the windows of a little unused room that had been built against the remainder of the house apparently as an after thought. "He might be driven in again," she said to herself, "and this room is merely gathering dust." All day she worked at her task, absorbed. The setting sun flooded through a crystal-clear window framed in crisp curtains and lay goldenly across the cool matting which covered a neatly scrubbed floor. A bowl of summer flowers made a splash of color on the mantel; the table by the white bed bore books and a candle. When Mr. Stone looked in, astonished, his wife turned a flushed face to meet him. "It's not a company room," she explained, hesitating in her reticence. "But if the young minister needs to come in again he can sleep here."

Two weeks later, when another storm drove him in for shelter, Paul Almy, directed to the little side room, stopped short on the shallow threshold with a quick word of pleasure. "For me whenever I come!" he echoed. His dark eyes took in all the pleasant details eagerly, then he turned to Mrs. Stone with an illuminating smile. "I may say reverently," he told her, "that I feel like the Prophet Elisha of old!"

Thereafter it went without saying that twice a month the journeying preacher should turn in at the white gate in Ranger's Gap and spend the night in the prophet's chamber, as they came to call it. More and more the lonely pair learned to watch for his visits. Emily Stone did not come very far out of her shell of reserve, but to some small degree her coldness warmed. They never named their trouble to the minister, not even remotely, but Paul Almy, by the sympathetic intuition that was his peculiar gift, was made aware of a throbbing scar somewhere. He bided his time. "Perhaps some day I shall be able to help," he promised himself.

One August evening he imparted a

big piece of news as they sat on the porch in the cool mountain twilight.

"What do you think?" he said, "I am an adopted father!"

There was a small waif, it seemed, in Bellville, motherless since infancy, and abandoned lately by a ne'er-do-well father. The county authorities had placed the child with a family already plentifully supplied with children—the only household that would consent to take him. It was that or the poor farm.

"They mean well," Paul Almy finished with a sigh, "but old man Gregg drinks at times; and the older Gregg boys bully the little fellow." He did not notice the silence of his companions. "I've taken him under my inefficient wing," he added, laughing. "He seems like mine already—a fair-haired chap, aged six. They call him Robbie."

Again he missed the chill silence that received his talk. The subject was near to his heart, and he went on joyously recounting the sayings of small Robbie. It was not long before Mrs. Stone rose abruptly and went into the house.

On the next "first Sunday" the roane horse carried two passengers. The cottage was empty for the moment, but the minister tumbled his charge joyfully into the middle of the white bed in his own room. "Your little bones must be sore," he said. "Stay there till I put up my horse."

A short while afterwards Mrs. Stone, coming suddenly to the door of the small chamber drew back with a quick breath. The child's smiling look of welcome from eyes as blue as corn-flowers made her turn blindly. When she met the minister she tried hard to hide her pain. Yes, he was a dear child, she agreed; and surely room could be found for him—there was a little cot somewhere. But before the evening was over, before the boy's happy chatter had quieted in sleep, it became too evident to Mr. Almy that something was wrong. He guessed, at length, what it must be, and he inwardly upbraided himself for having brought heartache upon his good friends.

The next morning Emily Stone turned from the window where she had been watching a small form darting from flower to flower. "I cannot endure it," she said to her husband. "You must tell him. As a clergyman he will understand. Oh, Robert, I do not want to be selfish—but they are so alike. The same eyes, the same name! Ask him not to bring the child again."

Even in his pain Robert Stone marked with gladness the note of reluctance in her cry. It made his task easier when he went out to the troubled young preacher. "She seems unable to overcome the feeling," he said, sorrowfully. "People take these things differently, I suppose. For my own part—"

He did not go on, and Paul Almy gave his hand a warm clasp. "I understand altogether," he said. "Tell her so. And remember, it will not always be like this."

Emily Stone watched the two as they rode away, the tall, straight form and the little clinging one. "There were one or two toys here," she found herself saying, dry-eyed. "He never saw a toy, I suppose, and I might have brought myself to do that much." She realized with a pang of apprehension that already the little boy had made a strong appeal to her heart.

Thereafter it was tacitly understood that on occasions when Mr. Almy found it best to bring the child up the mountain with him, the pair should press on to the Tower Top neighborhood. When the minister was alone he al-

ways turned in at the Stone place. They did not speak of Robbie, though Emily Stone found herself, sometimes, choking back an eager inquiry. Mr. Almy knew now, from broken talks with the father, of the other Robbie, and his heart bled for the dumb, unhappy mother, shielding her grief behind a wall of cold reserve; but he did not try in any way to break down her barriers. Young as he seemed, he was no stranger to sorrow. He knew the many winding ways of pain, and bided his time.

After a tranquil autumn, winter set in early with sharp cold and northerly storms. On the first Saturday in December a bitter morning clouded blackly at noon, and by three o'clock swift, fine snow set in, driven before the wind. Mr. Stone had been called away to the city, not to return until later in the day. In the shelter of the cozy cottage Mrs. Stone busied herself with preparations for an early supper. "He will be chilled through," she said to herself. "And the minister will be even hungrier than usual when he gets here."

Engrossed with her work, she neglected to watch the trail; when she did turn to the window the violence of the storm startled her. Gray curtains of snow were sweeping down from the mountain and up from the valley—the wind seemed setting from everywhere at once. She glanced at the clock. Not time for her husband yet, but the minister should have come an hour ago. When a mountain team came toiling up the slope she wrapped herself in a heavy shawl and intercepted it at the gate. "Have you seen Mr. Almy?" she asked, her voice high-pitched against the wind.

The driver cupped one red ear with a mittened hand. "Preacher Almy?" he shouted back. "Passed me a mile below; must be well on to Tower Top by this."

Mrs. Stone turned away with a pang of disappointment. Somehow she had particularly counted today on the young minister's coming. The return of winter, the nearing of the precious Christmas season, had brought back more vividly than ever the sense of her little son. She started back to the cottage in a kind of bitter dismay.

The teamster was shouting again. "Had the kid with him, too," he called. "Bad weather for such a baby to be out in, I say, but then I reckon old man Gregg was the worse off for his week's salary. Mr. Almy, he don't take no chances." His message trailed off with the wind.

Emily Stone stumbled back to the house with a storm raging within her breast as well as without. That frail, thin little child out in this tempest! "Why should he do such a thing?" she demanded aloud, indignantly. But even as she spoke she knew why; the driver's words came back to her. No, Mr. Almy wouldn't take any chances. Neither would he break faith, if he could help himself, by bringing Robbie again to her home. She bowed her head, but not for the smiting wind.

A few moments later she was struggling up the mountain trail by a short cut. It might be possible, she calculated, to reach a certain bend in the road before the riders made it. But the way was very difficult; over and over again she almost gave out. Her feet were numb, her strength nearly exhausted. At last, stopping to peer about her, she gave a cry of despair. In some way she had wandered down and back into the main road again.

A figure loomed up beside her in the dimness. "Mrs. Stone!" said the minister's voice. He dismounted quickly

and made her take his place. "There," he said, encouragingly. "Sit tight, and hold the boy close—he's pretty stiff with the cold."

Little was said as they moved down the return trail. Once Mr. Almy reached up and felt Robbie's hands. "I never dreamed of such a storm when I started," he confessed. "We were coming back to you, Mrs. Stone. We thought of the prophet's chamber and it seemed almost like heaven." He laughed happily in the gloom. Not without serious misgiving had he turned back, but the sight of the buffeted figure in the road, the knowledge of what brought her there, had set heart to singing. He whistled an old tranquil hymn as he plunged through the piling drifts.

Mrs. Stone sat silent with her arms about the boy. She could feel the meagre little body warming in her embrace, the small heart beating under her hand. Once she leaned down. "All right, Robbie?" she asked. Where was the old pang? It seemed only natural and sweet to be holding a child again, to be solicitous for his little welfare.

"All right," the small voice croaked, satisfied.

But it was not all right; the thin frame had been too thoroughly chilled. When Mr. Stone, meeting them anxiously at the gate, lifted him down, he was shaking with a chill. That night he was full of fever; all the next day he grew worse. The doctor who struggled through the drifts to see him looked grave. The child must have been far from well for some time before, his verdict ran; exposure had precipitated the trouble.

Near midnight of the second night, when Mr. Stone had fallen asleep, wearied, in his own room, the other two kept watch by the bed in the little chamber. The child's breathing was hard to hear.

"If he dies," Emily Stone said, flinching, "it will be more than I can bear." Then she put out a deprecating hand. "You are going to say something about prayer," she whispered. "Don't say it. Did I not pray for my own child? Ah, how I prayed!"

The minister did not speak. In the dim light his young face was intent.

"Yet I knew all the time that my prayers would not avail," she said. "Why should I pray now?"

Paul Almy's eyes met her own steadily. "You should not," he said, quietly. "Not in that way, surely." His look traveled to the white bed. "Not in that way for this little boy," he said.

Suddenly the long withheld tears came for Emily Stone. After awhile—"I have lived longer than you," she cried, brokenly. "But you are a man of God. Say what you have to say to me."

Patiently, and with a silent call for guidance, the young minister set himself to his task. While he talked on the clock ticked through the solemn latter-night hours and a long wind murmured over behind the mountains. Slowly, yet very clearly, as the hours went by, Emily Stone came to see herself and her fault—grew to understand wherein she had made an utter failure of her grief.

"For," said the minister, gently, "there is a strange dignity in being called upon to bear a sorrow like yours. God must have seen in you wonderful possibilities to have elected you to such affliction. This thing is a mystery, but it is true."

The boy's fever broke with the breaking of day. Paul Almy, feeling the damp drops on the little drawn forehead, turned swiftly to his compan-

ion. The crystal light of a winter dawn filled the prophet's chamber. "The child has been given back to us," he said.

Emily Stone lifted a new look toward the brightening mountains. "Two have been given back to me," she said.

For the Southern Churchman.

In the Twilight.

To H. S. G.

A. B. J.

As you sit alone in the twilight,
With tears of regret in your eyes,
And think of the days departed,
And your mother in Paradise;
Your heart is filled with longing
To hear her play once more
The dear old tunes she used to love
In the happy days of yore.

You think of the pain you gave her,
Not liking the song of her choice,
And your heart is well-nigh breaking
For the sound of that mother's voice.
But, dear one, alone in the twilight,
Your mother's not far away;
She knows the thoughts you are thinking,
Your longing to hear her play.

Now you may not behold her,
Though her spirit be hovering near,
But some day all will be different—
Your vision will be more clear.
Yes, this is only the twilight,
Then comes a glorious day.
When again on a harp of heaven—
You will hear your mother play.

Don't Can the Can.

Economy seems to have become the slogan of the American people, and with our many "less" days and other Hooveristic plans regarding food and fuel we have already accomplished great things. But if we would be consistent in our economy program, then "Can the waste" should be supplemented by this corollary, "Why waste the can?"

For reasons associated with the great war, tin and glass products have advanced in price in proportion with all other things. Yet the back yards and garbage cans of all America are filled with bottles, glasses, jars and tin cans that are as good as the day they were made and could be used as containers for the various products a hundred times as well as once.

There are thousands of products put up in tin and glass in such a way that the contents can be removed without damaging the receptacle at all.

The writer finds an obstacle in his economy brain path every time he looks into his garbage barrel, which gets from five to fifteen of these undamaged containers every week. Breakfast food cans, syrup pails, chipped-beef glasses, olive bottles, lard pails, coffee cans and a thousand others must be consigned to the rubbish dumps because America has not learned to save.

It seems that all this unnecessary waste could be avoided by a very simple arrangement. Dealers in potatoes, stock feed and other coarse products give a rebate of five cents on every undamaged bag returned to them. Why isn't it possible for our manufacturers to have their pails, cans, bottles and glasses returned through their retailer by a rebate or premium system? A great many concerns give premiums for coupons; surely it would be greater economy to give premium for cans, and incidentally the American back yard would be a better-looking place.—The Outlook.

For the Young Folks

NANCY BYRD TURNER, Editor

For the Southern Churchman.

The Story of the Corn.

N. B. T.

First, a lot of yellow grain
Falling in the furrows,
Covered deep, warm and safe,
Snuggling in its burrows;

Later, little shoots of green
Pushing through the brown,
Raindrops spraying on their heads,
Sunshine scattering down;

Then a slender band and slim,
Straight stalks gently growing;
Here an ear and there an ear,
Tall and tasseled showing;

Turning slow from green to gold;
Then, some frosty morn,
Busy as a bee I work,
Counting out the corn!

A Silent Witness.

"Mother, why are you hanging a looking glass there?" asked James, looking at it curiously. "Such a pretty one, too," he continued. "It seems to me I should want it where it would be seen oftener."

"I want it right here in the dining-room, where it can see," answered his mother laughingly. "I am putting it here for a witness."

"A witness!" scoffed James. "It can't tell anything."

"We shall see. It will tell your faults to you as well as to others."

"I'd like to know how."

At supper James found that he and his brother Ned were to sit side by side, facing the glass.

"What's that for?" demanded both at once.

"Your father and I think best to have it so," explained their mother.

The boys sat down with scowls on their faces and an air of great injury. Ned happened to raise his eyes, when the ludicrousness of those frowning reflections struck him so forcibly that it provoked a shout of laughter.

"What is the matter with you?" growled James, looking up to make an ugly face, when his attention also was arrested by the truthful mirror. His startled stare added so much to Ned's glee that he began to thrust out his tongue at James. The silent reminder brought him to a sudden stop.

"I see you are caught also," remarked his father quietly.

The boys were silent. The day following their experiences were repeated with such good results that their mother was beginning to congratulate herself on the success of her plan. In her absence from home for several weeks, while attending her mother in a serious illness, the boys had acquired the habit of bickering at the table, greatly to the humiliation of their parents.

Their silent witness had been with them two days when their cousin, a bright, manly little fellow, came to visit them.

At dinner Mrs. Lane said, "William, you may sit between James and Ned, where you can all enjoy yourselves."

But, oh, how two boys reddened as the mirror showed them how beautiful-

ly William's hair was combed and how their own tousled locks looked in comparison! Their mother had remained discreetly silent and allowed them to see for themselves.

Ned spoke first. "Mother, will you excuse me a minute?"

"Certainly," agreed his mother.

"And me, too?" questioned James.

They returned with shining faces and well-brushed hair, and smiled at each other over the changed reflection. If William noticed, he was too much of a gentleman to say anything; but three pairs of eyes returned often to the pleasing picture.

"It is nice, isn't it?" said Mr. Lane.

"What?" asked the three at once.

"Three good-looking boys in a row."

"Oh," answered William, "I believe auntie had a reason for putting the glass there."

After William's visit was over and he had returned home, James came to his mother. "Mother," he said, "your witness is all right. I couldn't understand before; but I do now, and I vote that we keep it there."

"Vote carried by a big majority," shouted Ned.

"Very well," promised mother; "it shall stay with you as long as you want it—a silent witness, but a good friend."—Baptist Boys and Girls.

A House On Legs.

Traveling menageries sometimes have trouble in stabling their animals, particularly elephants and camels. One manager tells of his troubles with an elephant of unusual size. He says:

"We looked all around for a place in which to put Jinny, and finally squeezed her into a small corrugated iron shed that had a door in the middle and a window at each end. We drove an iron rod into the ground and staked her down."

"In the night, however, Jinny became restless, pulled the stake out of the ground as if it had been a pin, and raised herself to her full height. The shed was so small and narrow that when she rose she filled the entire structure and lifted it some inches off the ground. Her next proceeding was to put her trunk through the front window and by some accident her tail got out of the other. Then Jinny, incased in an iron shed, with her feet, trunk and tail protruding, started rambling around the farm premises."

"At last she came to a shed where the milk was stored. Bursting it open, she rolled a can of milk out into the yard and, taking off the top, helped herself. The farmer, awakened by the disturbance, put his head out of the window to see what the trouble was. Seeing Jinny filling herself at his expense, he remonstrated; but Jinny's only answer was to raise her trunk and deluge him. Making for the gate, she wrenched it from its hinges and staggered down the road toward the town."

"A policeman, on seeing what he took to be a house moving along the road, turned on his heel and bolted to the police barracks. 'Sir,' he exclaimed excitedly to his chief, 'I'm just after seeing a real, live, walkin' house comin' down the road.'"

"Meanwhile, Jinny, still incased in the shed, made her way straight to the

show and soon disturbed her master by battering on the door of the caravan. The next day the shed had to be cut off her back by a blacksmith, and there was a heavy bill for damages."—Herald and Presbyterian.

For the Southern Churchman.
"I've Thought of Somebody."

(Continued.)

I've thought of two persons—a little girl and a little boy. We are not told the girl's name, but we know that she was brought as a slave from her home country, to live in the house of a great warrior and wait on his wife. By her kindness of heart, her faith and her good memory she was able to be of great use to her master when he was in terrible trouble. A prophet and a river are connected with the story.

The little boy, whom the Scriptures afterward show us as a man, also lived far away from home, but his lot was better than that of the girl, for his home was with a kindly old man, and his mother came sometimes to see him. One night, when everybody was asleep, the little lad had a wonderful experience. He heard a mysterious voice calling his name, and after he had answered three times the voice gave him an important message to deliver.

Who was the little girl's master, and what did she do for him? Who was the boy?

Answer to last week's question: Joseph.

For the Southern Churchman.

The Still Small Voice.

Anne Madison.

"What does it mean by the 'still, small voice,' Aunt Ellen?" Linda asked. "That's the first question I have for you. Once or twice already in this story I've come across the words, 'a still, small voice.'"

Linda was having her weekly treat, a Saturday afternoon talk with her favorite aunt, who came home at the end of each week to stay until Monday. The little girl always saved up questions for Aunt Ellen.

"Why, don't you know?" her aunt replied.

"I know it means conscience," Linda said. "But I'm not very sure that it's as plain to me as it ought to be. Tell me in one of your little parables, Aunt Ellen. They always explain so well."

At this moment there was the sound of scuffling steps on the porch; then the door knob rattled impatiently. "Linda, Linda!" called a voice, "Open door!"

Linda gave a little groan. "That's Margie," she said. "She never fails to tag after me, wherever I go. O, Aunt Ellen, must I let her in?"

Miss Gray hesitated. She knew that little Margie bothered her sister a good deal, and she knew also that Linda was usually kind. "Do as you wish, dear," she said.

Linda looked undecided; then she opened her book again. The rattling continued. "Oh, well," she said. "I'll let her in. Maybe for once she'll keep quiet."

But it seemed that Margie had other plans. When her sister turned the knob the door pushed slowly open to admit a yellow head and a pink face. "I only want," said a sweet voice, coaxingly. "I only want your littlest doll to play with. Your littlest doll."

Linda turned to her aunt in despair. "Now, just listen to that," she exclaimed. "Did you ever see such a child? With all her toys she can't be happy unless she has mine."

Margie's lip trembled slightly. "Mine

"don't shut their eyes," she murmured. Linda did not relent. "O, Auntie," she said. "Neither does my 'littlest doll,' as she calls it. Margie just wants whatever she hasn't got, that's all. It's not much of a doll—she couldn't hurt it. But if I once begin— No, Margie," she ended, decidedly. "Go and play with your own things. You mustn't be always asking for other people's, you know."

She sat down again and found her place, trying not to notice the sound of loud sobs on the porch. "What were we talking about?" she asked. "O, the 'still, small voice.' Elijah heard it, 'way back in Bible times, Aunt Ellen, but these days—"

"These days we hear it, too," her aunt said, gently. "You have heard it twice since we came into the room, Linda, dear."

The little girl glanced up in surprise. "I?" she said, uncertainly.

"What made you decide to let Margie in a little while ago? You didn't want her to come, you know."

Linda pondered. "Oh," she said, "I remember, now. I thought about how little she was, Aunt Ellen, and how hard it is for her to understand that she mustn't tag after me."

Aunt Ellen smiled. "And you gave a loving answer to the still, small voice that time," she said.

"What was the other time?" Ellen wanted to know. Then she flushed suddenly. "About the doll? But I—I didn't let her have it, you know."

"Was the voice altogether silent, though?" her aunt asked. "Think, dearie."

Linda raised her truthful eyes. "No, I remember, now. I didn't hear anything with my real ears, you know—maybe it was too still and too small—but I had to swallow something back before I said 'No' straight out like that."

She was thoughtful for a long time, her eyes fixed soberly on the open book. "Things are easier to understand when they happen to you, aren't they?" she said at last. "I'm going now for the 'littlest doll.'"

"I'll be right here when you come back," Aunt Ellen promised.

The Other Side of Supper.

"I feel so new!" sighed Betty Bigelow, as she looked over the cozily furnished cottage where the Bigelows had lately come to live. "Moving is a pleasant novelty," she added, "but after everything is done and the china cupboard has been arranged a dozen times and the sofa pillows have been punched into their coziest shapes, why, there comes a time that's empty and new. I suppose it's the space that was filled by old friends and neighbors. We don't know a soul in Upton," she added drearily.

"Now don't put on your thinking cap," laughed Betty's sister Anne. "I tossed mine into a corner hours ago, for it began to come over me, too, the newness."

"I'm not really complaining," Betty explained. "Of course, in the bottom of my heart I'm delighted that Daddy got a good position here, and as he has only you and me to look after him I'm glad we can be together. That's the way I feel in the bottom of my heart; but it's the top of my heart that's lonely and wants friends and occupation."

Anne did not answer at once; instead she parted the dainty curtains and looked out of the window, then she turned a smiling face toward Betty.

"Neighbors to right of us, neighbors to left of us," she said gaily. "I'm sure we're going to like them."

"That isn't the point," Betty answered, "the point is, will they like us and how soon?"

"Well," said Anne, "since custom forbids our taking the first steps toward friendliness, let us take steps toward something else; supper, for instance."

"What's the use getting more than a bite? Daddy is going to eat downtown because he can't get home until late."

"All the same," Anne said firmly. "I'm going to get a company supper and make the tastiest things I know, and you are going to make some of your delicious scones."

"Why should we have a company supper when there isn't going to be any company?" asked Betty.

"Use your imagination," Anne said briskly. "If you don't I shall think it got lost in the moving."

Arrayed in crisp gingham pinafores the girls worked briskly for an hour. A smile lifted the corners of Betty's mouth. She talked and laughed and sang. None knew better than wise little Anne that Betty was a born cook and that steaming kettles and bright spoons and beaters cheered her.

At last the dainty meal was prepared; but the supper hour had not quite arrived.

"I'll lay the table," said Anne, "while you put the food in the warming oven to wait until we are quite ready." And then instead of laying two places mischievous Anne laid four. "I can make mock conversation with imaginary people," she thought, "and keep Betty from thinking."

When the last fork and spoon were laid in place Anne was startled by a strange sound that broke the stillness of the late afternoon. "The fire bell!" Anne gasped.

Betty came hurrying from the kitchen. "Let's go," she cried.

Already people were hurrying past the house.

"It must be down the street," said Anne as she banged the front door. "If we hurry we may be in time to see a little smoke."

But they were not. The alarm proved to be a false one and the hurrying crowds trooped merrily home to supper. Betty and Anne had not far to go. They hurried up the walk and Betty put her hand on the door knob. It turned, but the door refused to open.

"Perhaps it's stuck; let me try," Anne offered. She threw her whole weight against the door, but it would not yield.

"Oh!" Betty said at last, "I remember now, it's one of those doors that won't open from the outside after it shuts. It's self-locking, I mean."

Anne faced about. "If you are sure this door is locked, I'm quite sure every other door in the house is, and all the windows are screened hard and fast."

"There's the chimney," giggled Betty. "I want my supper," she added, sobering.

"Don't speak of supper," said Anne.

The girls were both ravenously hungry by this time, and the thought of the tempting supper just out of reach was aggravating.

"I'm going to try all the windows. Perhaps there's a loose screen," said Betty.

All round the house they pushed and thumped hopefully, but nothing yielded.

"I'm afraid we'll have to sit on the porch and wait for Daddy," Anne said at last. He has a key. I almost wish I'd been educated as a burglar and a house-breaker," she added.

"Perhaps I can help."

It was a new voice and both girls turned quickly. They saw two girls standing arm in arm.

"I am Janet Moore," said the one who had spoken, "and this is my friend, Nan Decker. I am your right hand neighbor and Nan is your left. We're both nineteen years old and we play and work together all the time and—"

"There, Janet," said Nan, "it's my turn now. Your information is perfectly true, but it isn't quite what we came to say. We noticed, we couldn't help noticing, you know, that you're having a bad time getting into your house."

"I'm Betty Bigelow," said Betty, "and this is my sister Anne. We're awfully glad you came, we've been so lonely."

"We'd have come sooner," said Janet, "but we were not sure you were settled. However, when we saw you were locked out we didn't stand on ceremony."

"A neighbor in need is a neighbor indeed," Anne began. Then she laughed. "Perhaps you know more about house-breaking than we do," she said. "Now confess."

"Well," said Janet, "perhaps I do know more about this particular house than you do, for you see I have lived next to it all my life. The cellar door, used to have a broken catch," she explained. "I know because I had a friend who lived here and once she was locked out."

"We never thought of the cellar door," said Anne, and off she darted. "You're right," she cried. In another moment she called, "Welcome to our portals," as she swung the door open.

They all trooped in and up the dusky cellar stairs. The cellar steps led into the kitchen. Betty opened the door. Odors blended and delicious were in the air.

Janet sniffed, "I forgot about it's being supper time," she said.

"Do stay!" cried Anne. "We can't let you go when we've just come to know you."

Nan demurred. "But you're hungry," she said.

"And we hope you are," said Betty, "for you must stay and share our supper." Then very gaily she told the story of the company feast.

"Of course we'll stay," laughed Janet, "if you want us so much. To be honest, Nan and I have longed for more championship this year, and it's so pleasant to know new people, especially when one gets acquainted in an unusual way. I like your idea of getting supper for imaginary guests. I like people who make pleasant plans and carry them out even when they may seem to be just nonsense."

It took only a moment to place the dainty supper on the table. In a moment more the girls were seated; Betty poured the chocolate while Anne passed the scones.

"It seems just like home, now that we have company," Betty said happily.

Nan and Janet smiled. "I hope it's going to seem like home always," Nan said. "I'm sure it ought to when you and Anne are such good home-makers."

"It's really all Anne," Betty said truthfully. "I'm apt to get blue and discouraged and not see the worth whiteness of things. If it hadn't been for Anne you would have told us about the cellar door, of course, and helped us to get into the house, but there wouldn't have been any supper to ask you to, and we shouldn't have been really acquainted. After eating supper together, of course, we have to be friends. The very next time I am blue I am going to try Anne's way and do something cheerful even if I don't feel one bit like it."

"I'm sure you'll not be the only one to try Anne's way," Nan said impulsively. "Janet and I have been lonely and I'm afraid it was because we lacked

(Continued on page 22.)

FINANCIAL

WAR

HAS AT LEAST TAUGHT US THRIFT
"SHOULD save"—it used to be.

"MUST save"—it is now.

Every dollar saved not only fortifies you for the future, but also helps your country to shorten the horrors of Kaiserism and Kultur.

National State and City Bank

RICHMOND, VA.

Wm. H. Palmer, President

Julien H. Hill, Vice-Pres. and Cashier

J. W. Sinton, Vice-Pres.

R. E. Cunningham, Asst. Cashier

Wm. S. Ryland, Asst. Cashier

Jesse F. Wood, Mgr. Savings Department

INCORPORATED 1832

Virginia Fire and Marine Insurance Company

Of Richmond, Va.

ASSETS - - - - - \$2,160,195.00

Wm. H. Palmer, President

E. B. Addison, Vice-President

W. H. McCarthy, Secretary

MANY PROBLEMS

OF THE MODERN BUSINESS MAN IS ANSWERED IN A STRONG BANKING AFFILIATION.

WE WANT YOUR BUSINESS

THE AMERICAN NATIONAL BANK

OF RICHMOND, VIRGINIA

THE TIME FOR THRIFT

Yesterday has gone, never to return. Tomorrow is not yet born. The only time that we are sure of, that really belongs to us, is TO-DAY.

To-day—not tomorrow—is the time to start to practice THRIFT—to spend less and make more; to save steadily and systematically.

To-day—not tomorrow—is the time to open a Savings Account in this institution.

With the wages of to-day lay the foundation of a successful tomorrow.

ORGANIZED 1866.

The Union Bank of Richmond

1104 EAST MAIN STREET.

Resources over \$2,300,000.00

Jno. L. Williams & Sons

BANKERS and BROKERS

Eighth and Main. (P. O. Box 503.)

RICHMOND, VIRGINIA.

Transact a general Banking and Brokerage Business. Deal in Southern Investment Securities. Negotiable Railroad and Municipal Bonds.

The First National Bank

OF

Richmond, Virginia

DESIRE

YOUR ACCOUNT.

CAPITAL & SURPLUS

\$3,000,000.00

3%

INTEREST IN SAVINGS DEPARTMENT.

Norfolk & Western Railway

ONLY ALL RAIL LINE TO NORFOLK

QUICKEST AND BEST SERVICE

Pullman Parlor Cars.

The best line to all Points West, Northwest and Southwest.

W. B. BEVIL, W. C. SAUNDERS,
Pass. Traff. Mgr. Gen. Pass. Agt.
Roanoke, Va.

C. H. BOSLY

Dist. Pass. Agt., Richmond, Va.

Rates and information upon application.

WHEN WRITING OUR ADVERTISERS
PLEASE MENTION THIS PUBLICATION

Southern Churchman

SOUTHERN CHURCHMAN COMPANY
Publishers

815 East Grace Street, Richmond, Virginia

LEWIS G. WILLIAMS, President.

E. B. ADDISON, Vice-President.

REV. E. L. GOODWIN, D. D., Editor.

REV. JAS. D. GIBSON, Managing Editor.

Entered at the Postoffice in Richmond, Va., as second-class mail matter.

SUBSCRIPTION PRICE—After January 1, 1918, \$3.00 per year in advance. To the Clergy \$2.00. Six months \$1.50. Trial subscription 3 months 50 cents, 10 cents a copy. Foreign postage 50 cents additional. Back numbers not over 3 months old 10 cents each, over 3 months old 25 cents each.

For the convenience of subscribers, subscriptions are continued at expiration unless otherwise ordered. Notice of renewal, discontinuance, or change of address should be sent two weeks before the date they are to go into effect.

RECEIPT OF PAYMENT is shown in about two weeks by change of date on address label. If date is not properly extended after each payment notify us promptly. No receipt for payment will be sent.

Notice post office address. The exact post office address to which we are directing the paper at the time of writing **MUST ALWAYS BE GIVEN**. Our mailing list is arranged by post offices and not alphabetically.

Make all checks and money orders payable to the Southern Churchman and not to an individual.

ADVERTISEMENTS—Rates quoted on request. For Classified see head of that department.

Representatives wanted in each Parish, liberal commissions.

News concerning the church at large always welcome.

ATTENTION!

ENLISTED CHURCHMEN.

The Department of Army and Navy Work of the Brotherhood of St. Andrew.

wants to get in touch with you and supply your needs in every possible way.

Write to us soon and tell us how you are getting along. You will find us prompt correspondents.

F. S. TITSWORTH,

Executive Secretary.

B. F. FINNEY,

Chief Secretary.

13th and Walnut Streets, Philadelphia, Pa.

PIPE ORGANS.

If the purchase of an organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Kentucky, who manufacture the highest grade at reasonable prices.

OAKLAND

A Home School for young boys to be tutored with the sons of Mr. and Mrs. Rosewell Page at their country home in Virginia. Address Mrs. Rosewell Page, Beaver Dam, Va.

A CHURCHWOMAN OF REFINEMENT residing in a beautiful city in Western New York, will receive into her home two or three elderly or semi-invalid ladies. References given and required. Address Miss W., care of the rector of St. John's Church, Canandaigua, N. Y.

MEETING OF BOARD OF TRUSTEES.

The Board of Trustees of the Protestant Episcopal Theological Seminary and High School in Virginia will meet at the Seminary on Wednesday, the 5th day of June, 1918, at noon.

S. SCOLLY MOORE, Sec.

NOTICE.

The Rev. N. Matthews has been given leave of absence from his parish in Rock Hill, S. C., and has succeeded the Rev. Mr. Gribbin as the Church's volunteer chaplain at Camp Sevier. Please send him the name, regiment and company of any one you want him to visit at the camp. Address, care of Y. M. C. A. Headquarters, Camp Sevier, Greenville, S. C.

FOR RENT.

FOR RENT—FOR JULY AND AUGUST, an artistically furnished apartment facing on Riverside Park; six rooms and bath; \$100 per month. Write to Miss Booth, 140 Claremont Ave, New York City.

BOARDERS.

SUMMER BOARD—CHOICE LOCATION, between college campus and Virginia Military Institute grounds. Every convenience; rooms single or en suite with bath. Mrs. F. D. Mead, Lexington, Va.

HELP WANTED

WANTED A WORKING HOUSEKEEPER in a family of two elderly people. Must be a good plain cook and otherwise capable. Address Mrs. Joel Jenkins, 1626 Twenty-ninth Street, Washington, D. C.

Classified Advertising and Notices

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line, each insertion. Special rates to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents. Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

POSITIONS WANTED

WANTED TO HELP MINISTER WHO would like to have a summer cottage for boys, looking forward to church work or who may become interested in the work. Maryland State preferred. Faith, care Southern Churchman.

EXPERIENCED TEACHER DESIRES work during summer. Tutoring in French, Latin, English, Mathematics, Music, or as governess or companion. Country preferred. Best references. "Audley" Berryville, Va.

GRADUATE NURSE AND MASSEUSE would take charge of an elderly person or invalid through summer months. Rates reasonable. Reference if desired. Address A. H., care Southern Churchman.

CHURCHMEN AT CAMP LEE.

Once again men chosen under the selective draft law are coming in large numbers to Camp Lee. In order that the churches in Petersburg may get in touch with newly arrived Churchmen, I most earnestly request rectors of parishes to send me the names and regimental addresses of men coming to Camp Lee from their parishes. Names are useless without company and regiment. Brethren, please act on this request before you forget it.

E. P. Dandridge,

Rector of St. Paul's Church, Petersburg, Va.

THE BOARD OF MISSIONS.

Correspondence is invited from those who wish to know

What it does,
What its work signifies,
Why the work can be helped most effectively through the Board.

Address

The Right Reverend A. S. Lloyd, D. D.,

President of the Board of Missions,

281 Fourth Avenue, New York.

Legal Title for Use in Making Wills:

The Domestic and Foreign Missionary

Society of the Protestant Episcopal

Church in the United States of America.

The Spirit of Missions, \$1.00 a year.

THE ORDER OF THE DAUGHTERS OF THE KING.

An organization for the women of the Church throughout the world (communicants of good standing in their parishes) for the spread of Christ's Kingdom, especially among women, and for the strengthening of the Church's Spiritual life by means of constant prayer and personal service.

The order calls for a corporate Communion by every Chapter on the third Sunday of each month at the early celebration, and a Bible class is desired in every parish.

Handbooks at the office of the Order, Room 55, 281 Fourth Avenue, New York.

Marriages and Deaths

Marriage notices, not exceeding 40 words, \$1.00; Death notices, not exceeding 40 words, inserted free. Over 40 words at the obituary rate. Obituaries and resolutions, 20 cents per line. Six words to the average line.

Copy for this department must be received not later than Tuesday of the week in which it is intended to be published.

Jones: Entered into rest on April 10, 1918, at the home of her son, T. Norman Jones, Jr., in Norfolk, Va. KATE GIFFORD JONES, beloved wife of the late T. Norman Jones, and daughter of the late Dr. John G. Skelton, of Richmond. She is survived by a daughter, Mrs. William E. Meade, of Danville, and a son, T. Norman Jones, Jr., of Norfolk, Va.

"Asleep in Jesus."

MRS. GEORGE A. BARKSDALE.

On Easter Eve Mrs. George A. Barksdale entered into rest. She was the daughter of the late Rev. Pike Powers, beloved rector of St. Andrew's Church, Richmond, Va., for so many years. Mrs. Barksdale was a faithful and zealous worker in the Church she loved so well, a woman of rare intellectual attainments and executive ability. She founded the Summer Rest, a vacation home for self-supporting women. Three years ago she transferred this valuable property to the Episcopal Church. This work will stand as a memorial to her and her husband, George A. Barksdale, for all time, both of whom sacrificed time and labor to make it what it is. She has gone over into the land where there is no work and will receive the reward she merited so well. "Well done, good and faithful servant."

The Summer Rest will be kept open to give the tired worker its golden opportunity of rest, as in former years. Remember it with your loyal support.

RESOLUTIONS OF THE WOMAN'S AUXILIARY OF THE LEE MEMORIAL CHURCH ON THE DEATH OF MISS MARY NELSON PENDLETON.

On the nineteenth of March, 1918, our beloved President, Miss Mary Nelson Pendleton, was called to her heavenly rest. Her life of over three-score years and ten was one of great mental activity, and during her long residence in Lexington she had been identified more prominently with all that tended to the improvement of the community both from a moral and civic standpoint.

As President of the Woman's Auxiliary, her energy and sound judgment could at all times be relied on, and shall mourn her loss and cherish her memory. Deeply imbued with religious conviction, her faith shone steadfast to the last, and those who loved her can feel that this transition means only happiness for her—and that her greeting on the other side has been, "Well done, thou good and faithful servant; enter thou into the joy of thy Lord."

Mrs. W. LeConte Stevens,

Mrs. Walter Cules,

Committee.

ACKNOWLEDGMENTS TO THE ARMENIAN AND SYRIAN RELIEF FUND.

"A friend of the Armenians".....\$ 10.00
"In Memoriam." W. C. H.....25.00
Previously acknowledged.....561.53

Total\$596.53

APPEAL.

Mountain School Farm: "Wentworth" School Farm, Corbin, Ky., still needs \$5,000 to secure full possession of the 311-acre farm. Eight thousand dollars has already been contributed. Will you help us? Address Bishop L. W. Burton, Lexington, Ky., or Archdeacon Wentworth, Winchester, Ky.

Cowardice we call the most contemptible of vices. It is the one whose imputation we most indignantly resent. To be called a coward would make the blood boil in the veins of any of us. But the vice is wonderfully common. Nay, we often find ourselves wondering whether it is not universal, whether we are not all cowards somewhere in our nature. Physical cowardice all of us do not have. Indeed, physical cowardice is rarer than we think. . . . But moral courage is another thing. To dare to do just what we know we ought to do, without being in the least hindered or distorted by the presence of men who we know will either hate or despise or ridicule us for what we are doing, that is rare indeed. Men think they have it till their test comes. Why, there is in this community to-day an amount of right conviction which, if it were set free into right action by complete release from moral cowardice, would be felt through the land.—Phillips Brooks.

Whitsunday.

It is not exaggeration to say that the teaching of Whitsunday is the teaching least understood by the average Churchman—that the article "I believe in the Holy Ghost" is the article least intelligently confessed by the majority of the congregation.

Of God as the Source and Creator of the universe, "God the Father Almighty, Maker of Heaven and Earth," we have, if not a picture, at least a scientific deduction. We cannot imagine a face or form, but we are sure of a Personality, of a Power who thinks and plans and executes, of an intelligent Cause for all creation.

Of God, as revealed in Jesus Christ, we have, or can have, large and clear vision. God incarnate comes into our world of sense, and our senses lay hold upon Him.

But of God as Holy Ghost, our perception is very blurred and hesitating. Why is this?

Well, it is because we expect or ask for such a knowledge of the Holy Ghost as is impossible to our faculties. We ask for sight of the Invisible, for intellectual comprehension of what can be only spiritually discerned.

Our painters and sculptors can present to us pictures and statues of the Son of God, because in their minds and ours there is a definite imagining of Him—imperfect, doubtless, not adequate to His glory, but yet something we can recognize. But the Holy Ghost can be represented only by symbols; there can be no portrait drawn of a spirit.

What do we mean by a spirit? Mr.

Ratcliffe & Tanner, Inc.

...FLORISTS...

207 N. 6th Street, Richmond, Va.

FLOWERS FOR ALL OCCASIONS



Cut down your meat bills

You get so much more flavor, so much more tenderness in meat cooked in Pyrex that you can really enjoy the cheaper cuts—cuts that you never thought of buying before.

Science explains why two-thirds more heat goes through transparent Pyrex than through ordinary pans—why Pyrex cooks food more evenly, more thoroughly than any other pan.

Pyrex transparent oven dishes cook every food better. They bake bread an inch higher, give pies crisp undercrusts just like the top, keep cake from falling, make left-overs more delicious.

Dealers everywhere sell Pyrex. Pyrex will not break in the oven. Dealers are authorized to replace any dish broken by oven heat. Pyrex has the name on every piece. Try your first dish today. You will say you will never again use an old-fashioned pan.

Write today for the free illustrated booklet, "New Facts about Cooking." Pyrex Sales Division, Corning Glass Works, 316 Toga Ave., Corning, N. Y.

Manufactured by the World's Largest
Makers of Technical Glass

PYREX

TRANSPARENT OVEN DISHES

Masterman's answer is about as satisfactory a one as can be given—"Spirit may be defined as the permanent reality behind phenomena that manifests itself in the world as thought and will—design and control." Thus, in the phenomenon of a human body, visible and audible and tangible, walking about and handling other matter and producing new results, we understand that we are beholding the manifestation of human spirit. And we learn somewhat about the character of that spirit from the appearance and performance of that body.

So, in the phenomena of all the universe that comes within our ken, we may understand the presence of the Divine Spirit working out divine purposes.

Thus in the Nicene Creed we say of the Holy Ghost that He is "the Lord and Giver of life." That is, in all the life around us, vegetable, animal, intellectual, spiritual, we infer the operation of a purposeful God.

In verity, all the beauty of the flowers and birds and beasts, and all the goodness of men and women, all the symmetry of nature and all the glory of art, and all the virtue of humanity, are revelations of the Holy Ghost.

But, it will be said, what about ugliness and decay, serpents and poisonous plants, human vices and cruelties?

Is the Lord of life shown in them? Certainly not. We have to allow that in the present stage of the universe death and dissolution are working, as well as birth and life; ignorance and sin are working, as well as knowledge and goodness.

As to the seeming monstrosities and foulnesses of vegetable or animal existence, we need not be disturbed. We may find in them what can be styled the grotesques and gargoyles of nature's cathedral, having a fitness for their place, as certain discords have in music.

Human sin is quite another thing. Of that we must say that it is not from nor by the Holy Ghost; that it is often rebellion against His purpose; that it is death attacking life. We may speculate, with more or less success, as to why this should be permitted. But the facts are not destroyed or changed by our speculations. Right is right, and good is good, and beauty is beauty, and love is love—and we all know it. And right and good and beauty and love all testify to the presence of the Holy Ghost.

So, as the beginning of our meditation on Whitsunday, we should make our own those noble words of Masterman's, "I believe in the Holy Spirit. I believe that will and intelligence and love are the supreme realities; that force and matter, if indeed they have any existence apart from spirit, are instruments by means of which spirit expresses itself. They are the letters in which the Spirit writes his messages for spirits to read; they are the organ pipe through which the Spirit breathes making music for spirits to hear."—The Palm Branch.

So long as sin is regarded from a merely social point of view, the Cross of Christ must appear to be an exaggeration. Why do with blood a work which could be done as well with water? Why sacrifice a man when the blood of a bullock would answer every purpose? But the moment that sin is seen under the illumination of infinite holiness, the Cross of Christ alone is equal to the tragic awe and appalling horror of the situation. The first clear view which any man gets of the sinfulness of sin, marks the crisis of his life. From that time he elects his destiny.—T. Parker.

Armenian Courage: An American missionary in Persia has been deeply impressed by the courage and recuperative power of the Armenian people. He says:

"No massacre or human cruelty has been able to crush the spirit of many who have suffered so terribly. They are wonderfully brave and patient in their sufferings. I have heard many say: 'Never mind what has gone, what we have suffered, if only such things are made impossible for our children in the future.'

"I was riding by a ruined Armenian village one day when my Turkish guard stopped and began to curse. 'Look at that,' he said. 'Three years ago we completely destroyed that village and thought we had exterminated its inhabitants. Here they are back again, rebuilding their homes, plowing their fields and gradually accumulating cattle and flocks. They can't be destroyed.' I told him the reason was that they were God's people."—Men and Missions.

It is true that many find "sermons in stones," but they don't want stones in sermons.—Ex.

RESORTS

HOTEL MARLTON

3 and 5 West 8th St., Near 5th Avenue, Washington Square, New York.

Quiet and homelike hotel; transients and families; American and European plan; special summer rate. No Bar.



ST. MARY'S

An Episcopal Southern School for Girls
Founded 1842. Four-year preparatory and two-year collegiate courses. Music, Art, Elocution, Domestic Science, Business, Gymnasium. Mild climate makes outdoor life possible the year round. 25-acre campus of old oaks. Fourteen electrically lighted, steam heated buildings. Very reasonable charges. Catalogue.
REV. GEORGE W. LAY, D. C. L., Rector.
Box 19, St. Mary's School, Raleigh, N. C.

FRECKLES

Now Is the Time to Get Rid of These Ugly Spots.

There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of Othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than one ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength Othine, as this is sold under guarantee of money back if it fails to remove freckles.

R. L. Christian & Company

514-16 E. Broad St.

Richmond, Va.

Leading Fancy Grocer

AGENTS FOR

HUYLER'S CANDIES AND PETER'S SWISS MILK CHOCOLATE.

Special attention given to out-of-town orders.

Catalogue mailed on application.

YOU CAN TELL THE PEOPLE WHO HAVE IRON IN THEIR BLOOD STRONG, HEALTHY, VIGOROUS FOLKS

City Physician Says Ordinary Nuxated Iron Will Increase the Strength of Nervous, Run-down People in Two Weeks' Time in Many Cases.

ONE glance is enough to tell which people have iron in their blood. They are the ones that do and dare. The others are in the weakling class. Sleepless nights spent worrying over supposed ailments, constant dosing with habit-forming drugs and narcotics and useless attempts to brace up with strong coffee or other stimulants are what keep them suffering and vainly longing to be strong. Their real trouble is lack of iron in the blood. Without iron the blood has no power to change food into living tissue and therefore, nothing you eat does you good; you don't get the strength out of it. When iron is supplied it enriches the impoverished blood and gives the body greater resistance to ward off disease. Numbers of nervous, run-down people who were alling all the while, have most astonishingly increased their strength and endurance simply by taking iron in the proper form.

And this, after they had in some cases been going on for months without getting benefit from anything.

If you are not strong or well you owe it to yourself to make the following test: See how long you can work or how far you can walk without becoming tired. Next take two five-grain tablets of Nuxated Iron three times per day after meals for two weeks. Then test your strength again and see for yourself how much you have gained. There is nothing like good old iron to help put color in your cheeks and sound, healthy flesh on your bones. But you must take iron in a form that can be easily absorbed and assimilated like Nuxated Iron if you want it to do you any good, otherwise it may prove worse than useless.

Manufacturer's Note: Nuxated Iron recommended above is one of the newer organic iron compounds. Unlike the older inorganic products, it is easily assimilated, does not injure the teeth, make them black, nor upset the stomach. The manufacturers guarantee successful and entirely satisfactory results to every purchaser or they will refund your money. It is dispensed by all good druggists.

YOU WILL WRITE A LETTER LIKE THIS

I wish that I knew which one of the thousands of letters I receive would have the most weight with you, my friend. I can't quote all of them here, but I am going to ask you to read these carefully and then give me a chance to renew your health and make you write me one very much like them:

701 Barnard Street,

Savannah, Ga., Dec. 28, 1910.

Mr. N. F. Shivar, Shelton, S. C. Dear Sir: As you are aware, in 1909 I was suffering with indigestion, stomach and liver disorders and all its train of horriying phenomena for several months. I had lived on milk, soft eggs, shredded wheat, a very insufficient diet for an active working man, and, of course, from disease and starvation was in a very low state of nervous vitality and general debility. I ordered ten gallons of your Mineral Water, which I used continuously, reordering when necessary, and in four months gained twenty-nine pounds, was strong and perfectly well and have worked practically every day since. It acts as a general renovator of the system. I prescribe it in my practice, and it has in every instance had the desired effects. It is essential to use this water in as large quantities as possible, for its properties are so happily blended and in such proportion that they will not disturb the most delicate system. It is purely Nature's remedy.

A. L. R. AVANT, M. D.

Leeds, S. C., March 2, 1911.

I have tested your Spring Water in several cases of rheumatism, chronic indigestion, kidney and bladder troubles, and in nervous and sick headaches, and find that it has acted nicely in each case, and I believe that if used continuously for a reasonable time will produce a permanent cure. It will purify the blood, relieve debility, stimulate the action of the liver, kidneys and bladder, aiding them in throwing off all poisonous matter.

C. A. CROSBY, M. D.

These are not selected cases nor are the results unusual. I receive thousands like them from physicians ministers lawyers, merchants, farmers, manufacturers and every conceivable profession. I want the satisfaction of receiving such a letter from you. No matter what your complaint may be. dyspepsia, indigestion, nervous headache, rheumatism, gall stones, kidney or liver disease, or any chronic ailment that has not responded to drugs. I invite you to match your faith in the Spring against my pocket-book. If the water fails to benefit you simply say so, return the empty demijohns and I will promptly and willing refund your money—every cent. Sign below:

Shivar Spring,
Box 64 B, Shelton, S. C.
Gentlemen:

I accept your guarantee offer and enclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if it fails to benefit my case you agree to refund the price in full upon receipt of the two empty demijohns, which I agree to return promptly.

Name.....

Address.....

Shipping Point.....


(Please write distinctly.)

NOTE:—"I have had the pleasure of serving the little church at Shivar Spring as Pastor for years, and am therefore well acquainted with Mr. Shivar and his associates, whom I gladly commend as honorable business men and worthy of the confidence of the public. I have personally derived great benefit from the use of the Shivar Mineral Water and have knowledge of its beneficial effects in a great number and variety of cases."—Rev. A. McCa. Pittman.

Richmond, Fredericksburg & Potomac R. R.
To and from Washington and beyond—Daily.

Leave Richmond		Arrive Richmond	
* 6:40 A.M.	* 11:45 A.M.	* 7:25 A.M.	* 12:12 P.M.
* 8:00 A.M.	* 12:30 P.M.	* 12:50 P.M.	* 5:40 P.M.
* 9:30 A.M.	* 7:00 P.M.	* 5:20 P.M.	* 11:25 P.M.
* 9:15 A.M.	* 10:10 P.M.	* 6:00 P.M.	* 12:30 N.L.

Richmond-Washington Local, Lv. Richmond daily, 4:15 P.M., Sundays, Ar. 12:1 P.M. daily. Fredericksburg Accom. week days, Lv. 4:15 P.M.; Ar. 8:15 A.M. Ashland Accom. week days, Lv. 7:45 A.M., 6:30 P.M.; Ar. 8:30 A.M., 5:30 P.M.
▲ Elba ticket and baggage offices not open for this train. * Main St. Sta. † Byrd St. Sta., stopping at Elba. ‡ Elba Sta.



HOME CANNING

Make your own preserves and vegetables in your own home. We can furnish you with a complete canning outfit just like those used in the largest canning factories, only in smaller sizes—even Kitchen Outfits. Operated both open and under pressure. Also Continuous Heating Canning Steels, Cokes Heaters, Dehydrators, Sanitary Sealers, Cans, Labels, and other Supplies. Order these direct from us and save middleman's profit. Adopted and used by the Girls' Tomato Clubs, Members of the U. S. Dept. of Agriculture. Send us a card for Free Descriptive Literature and Price List. Good agents wanted.

Hickory, N. C. HOME CANNER MFG. CO. Indianapolis, Ind.

The Other Side of Supper.

(Continued from page 18.)

the energy to make our own good times and do cheerful things instead of waiting for other people to do things first. But now that we have found out Anne's way I'm sure that we'll make use of it."

Betty laughed. "Anne never likes to be praised," she said, "but we'll not forget what a frank one she is."

"Any prompting one has toward cheerfulness is usually safe to follow," said Anne smiling, "even if it is only a harmless prank. It usually brings new situations and this time it has brought something better." She paused; then added shyly: "This time I think it has brought friends."—Frances Kirkland in *The Young Churchman*.

A Hint to Teachers.

I wish, when summer's drawing near about the end of May, With bees and birds and other things, that teacher'd teach this way:

"Bound Pine Wood north and south and east, and all the way around; Tell where the sassafras bushes grow, and where wild flags are found:

"How far from Huckleberry Hill to Sandy-Bottom Creek?

How many cherries at a time can a boy hold in his cheek?

"Suppose three fish were in a pond, three fishers close at hand, Each fisher with a hook and line—how many would they land?

"What is the shortest cut to where the buttercups are yellow?

How many fortnights does it take to turn May apples mellow?

"Two pickers in a berry patch—when they had picked all day,

How many quarts, inside and out, would those two bear away?

"If twenty boys turned loose and ran from here in front of school, How many seconds would they take to reach the swimming pool?"

And then I wish the teacher'd say, "Well, if you can't remember, Go find the answers, right away, and tell me in September!"

—The Youth's Companion.

For the Southern Churchman.

Growth.

Alan Pressley Wilson.

How shall I grow? Many a young person asks. Here is my answer:

G o
R ight
O n
W orking.

Sore Eyes

Granulated Eyelids, Eyes inflamed by exposure to Sun, Dust and Wind quickly relieved by **Murine Eye Remedy.** No Smarting, just Eye Comfort. At Druggists or by mail 50c per Bottle. **Murine Eye Salve in Tubes 25c. For Book of the Eye FREE ask Murine Eye Remedy Co., Chicago**

What do you know of the work of your Church Temperance Society?

Rt. Rev. Fredrick Courtney, D. D., President.
William Jay Schieffelin, Esq., Ph. D., Treasurer.
Rev. James Empringham, D. D., Gen'l Supt.
Send for free sample copy of "TEMPERANCE."

This periodical has the largest circulation of any magazine of its kind in America. Address

Church Temperance Society
214 Metropolitan Tower, New York City

Church Furnishings, Memorials, Etc.



CHURCH VESTMENTS

EMBROIDERIES

Silks, Cloths, Fringes, Etc.

CLOTHING for CLERGYMEN

COX SONS & VINING

72-74 Madison Avenue, New York



CHURCH FURNISHINGS

Gold, Silver and Brass

Church and Chancel Furniture

Write for Catalogue
for Episcopal Churches

W. & E. SCHMIDT CO.

303 Third Street, Milwaukee, Wis.

Ecclesiastical and Domestic Art Worker

Memorial Windows, Leaded Glass, Monuments,
Decorations, Church Furnishings in Wood,
Metal, Stone
Artistic Bungalow construction complete or
plans only.

CHARLES F. HOGEMAN

45 Seventh Avenue, New York City

CHURCH EMBROIDERIES

Stoles, Eucharistic Vestments, Surplices, Altar
Hangings, Burses and Veils, Markers, etc. All ma-
terials for sale.

The only studio importing exclusively English un-
fading silks, Damasks, fringes, linings, pure gold metal
threads, etc.; and using Standard Church of England

English silk stoles, plain.....\$ 5.00

English silk stoles, handsome crosses.....\$ 6.50

English silk stoles, best hand embroidery,
from \$10.00 up to.....\$50.00

English silk burses and veil with crosses.....\$20.00

\$12.00, \$15.00, \$18.00.....\$20.00

Handsome embroideries unsurpassed in workman-
ship. Special altar linens embroidered in England.
Testimonials from all over the world.

THE CATHEDRAL STUDIO
Miss Lucy V. Mackrille

2900 WISCONSIN AVENUE, WASHINGTON, D. C.

GRANITE AND MARBLE MEMORIALS

Largest Stock in the South

We pay the freight and

guarantee safe arrival

The Couper Marble Works

(Established 65 years)

264-268 Bank St., Norfolk, Va.



R. Geissler, Inc.

56 West Eighth Street, New York

Memorials
FOR THE CHURCH
Furniture — Windows — Fabrics

Brotherhood of St. Andrew

Guilds and all Church organizations desiring to assist their treasury can find no better way than by representing the SOUTHERN CHURCHMAN. And at the same time you will do a good work by placing the SOUTHERN CHURCHMAN in homes where there is no Church paper. Write to-day for full particulars.

SOUTHERN CHURCHMAN,
Richmond, Va.

Thoughts For the Thoughtful

The nearer we get to the Father's hand the less the rod hurts.

A poor man's all weighs as much with God as a rich man's millions.

Only in a world where there is suffering could God prove that He is love.—Ex.

A good place in which to exercise patience is in bearing the shortcomings of others.—Ex.

There is sometimes as much venom in the point of a pen as there is in the bite of a dog.

Those who make the Bible a lamp to their feet, will never have to spend much time in the dark.

It is all right for the dead to look dead, but those who profess to be alive in Christ ought to show it in their looks.

Every kindness done to others in our daily walk, every attempt to make others happy, every prejudice overcome, is a step nearer to the life of Christ.—A. P. Stanley.

Without God human life is a bitter irony, and the cry of humanity for help is answered by an echo that only mocks the aching heart. Christianity alone furnishes the ideal manhood.—A. D. Little.

The old man finds a meaning in Christ the young man never discerned. Age is greater than youth. The glory of youth is the promise that is in it; the glory of age is the performance it represents.—A. M. Fairbairn.

To-day I will not worry; I will not be afraid; I will not give way to anger; I will not yield to envy, jealousy, or hatred; I will be kind to every man, woman or child with whom I come in contact; I will be cheerful and helpful; I will trust in God and bravely face the future.

We do not die by chance or hazard; the time and circumstances of our death are appointed by Christ our Saviour; everything connected with our departure from this world is under His control. Those doors will not be unlocked until you are ready to pass through them. At the right moment He will turn the key of death, and you will have gone through the most terrible crisis of your history as an immortal being.—T. J. Choate.

"I turned an ancient poet's book,
And found upon the page:
'Stone walls do not a prison make,
Nor iron bars a cage.'

Yes, that is true and something more;
You'll find, where'er you roam,
That marble floors and gilded walls
Can never make a home.

But every house where Love abides
And Friendship is a guest,
Is surely home, and home, sweet home;
For there the heart can rest."

A child has very few notions in re-

O. Luetke's Art Works

Church Furnishings

IN METAL, WOOD, MARBLE, ETC.

Est. 1886.

328-332 Seventh Ave. New York

gard to his mother, expressible or inexpressible—not nearly as many as he will have later on. The faculties whose business it is to manufacture ideas are not yet fairly at work in him. But he knows his mother a great deal better than any psychological expert from the university knows her or can know her unless he gets into some other relation toward her than that of an expert. Thinking goes round and round and never gets there; love makes a cross cut and arrives.—C. H. Parkhurst.

Of all the golden gifts that there may be,

I would be bold, my Lord, to ask for this,

Be it in all my glory and my bliss,
To make my little world think well of Thee.

Be this the aim of every work and word;

The source and limit of my liberty:
Life's blessedness and best prosperity;
To make the world think well of Thee,
my Lord.

I cannot pay Thee for Thy love to me;
But since I am so greatly in Thy debt
I fain would give Thee all that I can get;

And live to make the world think well of Thee.

—M. G. Pears.

Victory's Humiliation: We say that it is humiliating to be defeated. And it is. It is humiliating to be reminded how weak, how helpless, we really are. But a Christian man who was praying with some friends the other day for victory in his own life received a surprise when one of them voiced this prayer, "O Lord, may every victory press us lower down at the foot of the cross." Not every defeat, but every victory! And that was a God-given prayer. For who wins our victories? Certainly not we. Man can no more win a victory over his sinful nature than he can win his way into heaven. He can, of course, by sheer will-power, prevent his sinful nature from expressing itself in this or that way; but that is not victory. That is only repression. Victory is having the power of his sinful nature "destroyed," or "done away," so that he is "free from the law of sin." And only Christ can do that for him. Every such victory, wholly supernatural and miraculous, should remind him with humiliation of his own utter impotence to accomplish it, and of the marvelous and superabounding love and grace of his Lord who has accomplished it. It is a humiliating thing to live the Victorious Life. May we live continually in this humiliation.—S. S. Times.

ALLEN'S FOOT-EASE DOES IT.

When your shoes pinch or your corns and bunions ache so that you are tired all over, get Allen's Foot-Ease, the anti-septic powder to be shaken into the shoes and sprinkled in the foot-bath. It will take the sting out of corns and bunions and give instant relief to Smarting, Aching, Swollen, Tender feet. Over 100,000 packages are being used by the American, British and French troops. Sold everywhere, 25c. Don't accept any substitute.

The Ministry of the Holy Spirit.

Positive and uncompromising will be the Ministry of the Holy Spirit to the world. Unavoidable and unmistakable will be the challenge of the Spirit. Not soft wooings nor sweet counsels of perfection will be its basis, but the hard and indisputable facts of Sin, Righteousness and Judgment. The Physician of Souls must make a diagnosis that will shock the patient into the desire for health. In some cases the surgeon's knife must come before the healing medicines. The health, not the feelings of the patient, must be the Physician's concern.

Today, more than ever, the world needs this ministry of the Spirit. The sense of Sin is well-nigh lost, the ideal of Righteousness is diluted, and the Judgment is vague. The causes for this are so plain that he who runs may read. Entire absorption in the routine of life, its necessities and pleasures, is the common one. The subtle influence of our thought-world, in which the sharpness of God's certainties has been lost in the haziness of our peradventures, is another cause. We forget that our raw attempts to relate and assimilate all that Science has taught us about God's world and work are after all only raw attempts. Our very life, indeed, demands that we make them. But we should beware lest in our hastiness we predicate finality of our explanations. Then there are causes operating in the moral world. Some men there are who have an interest in explaining the conscience as merely the developed social sense, the idea of God as only an evolution from man's sense of insufficiency, and judgment as the bogey of an immature mind that is caught in the meshes of its own personal conception of God.

Clear cut across this indefiniteness comes the declaration of the Gospel. Christ is the revelation and the utterance of the Eternal in Time. Things disclose their true values in relation to Him. Sin ultimately is opposition to Him. Righteousness finds its true exponent in Him. All that is unworthy meets its judgment in Him. Too much have these things been covered up in the preaching of today. They ought to stand out in bold relief. Not the religion of humanity, not the religion of erudition, but the religion of Christ is the basis of the Spirit's ministry. Christianity is Christ. Nothing else is adequate for the result Christianity demands. An absolute change of control, a complete shifting of the centre of gravitation in each life is the inner meaning of Christianity. God, and not self, it must be, and God is Love. Not

for a peradventure will men reverse the motive of selfishness, which has been beating on the puses of humanity through the ages, but only at the challenge of God's certainties, God's eternals. Confronted by that challenge, the heart acknowledges Sin, Righteousness and Judgment.—Rev. W. T. Hallam in Canadian Churchman.

The one sure remedy for intemperance is personal total abstinence. Temperance would be a remedy for intemperance if it could be relied upon. But it cannot. All the intemperance there is begins as temperance. If no one used liquor temperately no one would use it intemperately. It is temperance which provides all the intemperance. But that abstinence produces no intemperance. It never can do so without wholly abandoning itself and becoming something diametrically opposite. Temperance, on the other hand, may glide imperceptibly into intemperance. It usually does so imperceptibly when it does so at all. No temperate

drinker does set out to be a drunkard. He becomes so unintentionally. Let us make it plain: not every temperate drinker ends as a drunkard, but every drunkard begins as a temperate drinker. If one will totally abstain he will miss whatever trifling pleasure the temperate drinker enjoys, and he will miss the deadly peril to which the temperate drinker is exposed.—R. E. Speer.

The Y. M. C. A. in Peking.

In the city of Peking, China, the membership of the Young Men's Christian Association has been brought to twenty-five hundred, and the staff of workers consists of fifteen Chinese and five foreign secretaries. Included in the membership are the president of the republic, the mayor of the city, the minister of education, the minister of foreign affairs, and many others prominent in political and business affairs. And this is but one of the many signs of promise in the Far East.—Exchange.

Church Year Sermons for Children

By PHILLIPS E. OSGOOD

Contains fifty-six live talks on topics suited to the Church Year, as well as for special occasions. Arranged as sermons with texts, which can also be used as talks to children. The book is not only for the clergy, but is just as suitable to read to the children at home. Illustrations from sketches by the author.

"No better book of sermons to children has ever come to the notice of the present reviewer than this. In its imaginative understanding of the child's instinctive interests, in the remarkable skill with which its subjects are arranged to follow the beautiful lessons of the Church Year, and in the convenience of its typographical arrangement, the book is equally admirable. The illustrations, sketched by Mr. Osgood himself, are quite as fascinating as the text."—From a review in the Southern Churchman, written by W. Russell Bowie, D. D., author of THE CHILDREN'S YEAR.

Cloth, Illustrated, \$1.25

Only a Book: An Appreciation of the Book of Common Prayer

By GEORGE HERBERT TOOP, D. D.

The appeal of this little book is not to history or prophecy, but to sentiment chiefly, for that is probably the Prayer Book's own best and truest appeal. If you would approach the services of the Church with greater reverence and appreciation, read Dr. Toop's little book. An ideal Easter or Confirmation gift.

Fancy Boards, 50c

George W. Jacobs & Co.

Publishers

Philadelphia

The Choice of Executors

is a matter of great importance. Every dollar you leave should be conserved in such a way that your heirs may enjoy the uninterrupted benefits of your life's work.

This Company is a careful and economical executor, trained in the law and business, sound in judgment, and seasoned in practical experience; its primary business is the administration of trust funds

Correspondence invited.

Capital
\$1,000,000

RICHMOND TRUST
& SAVINGS CO.

7th & Main Sts.,
Richmond, Va.

Southern Churchman

Vol. LXXXIII. RICHMOND, VA.,

MAY 25, 1918.

No. 21



The 6% Investments

We deal in are not affected by tariff revisions, labor troubles, wars or rumors of war.

They do not fluctuate in value.

They are secured by first mortgage on real estate, on a basis of half its value.

They are in the convenient form of \$500 and \$1,000 coupon bonds, bearing 6% interest, payable semi-annually.

So far as we are aware, no investor has ever been dissatisfied with one of these investments, and this covers a period of 26 years.

Virginia Trust Co.,

1106 East Main Street
RICHMOND, VA.

Capital.....	\$1,000,000.00
Earned Surplus.....	600,000.00



EDUCATIONAL



The Protestant Episcopal Theological Seminary in Virginia

Established A. D. 1823

The ninety-fifth session will open on
Wednesday, September 18, 1918

Special Students Admitted

For catalogue and other information,
address the Dean or Secretary.

Theological Seminary

Alexandria, Va.

The Theological Department OF THE University of the South

An integral portion of the University, where the student of Theology meets in the frank intercourse of a common life with the student of Science on the other.

For catalogue, address
THE DEAN,
Sewanee, Tenn.

The General Theological Seminary

CHELSEA SQUARE, NEW YORK

The next Academic year begins on the last Wednesday in September.

Special students admitted and Graduate Course for graduates of other Theological Seminaries

The requirements for admission and other particulars can be had from THE DEAN, 1 Chelsea Square, New York, N. Y.

Berkeley Divinity School

Middletown, Conn.

Address

WILLIAM PALMER LADD, Dean

Episcopal High School

Near Alexandria, Va.

The seventy-ninth year of this School for Boys opened September 19, 1917. Modern equipment throughout. Catalogue on application.

A. R. HOXTON B. A., Principal.

Emerald Hodgson Hospital

—AND—
TRAINING SCHOOL FOR NURSES
UNIVERSITY OF THE SOUTH
Sewanee, Tenn.

A Church institution where the best training to be had for development of Nurses. For further information, address
REV. W. S. CLAIBORNE, Supt.

THE GWYN SCHOOL FOR GIRLS



Offers the higher type of preparatory schooling. Prepares its students to meet entrance requirements of the best women's colleges. Two complete departments, viz: Lower school and Upper School. Careful and individual training. Specially trained instructors. Excellent location, New Buildings, completely equipped. Diversified recreations, and all out-door sports. Atmosphere of large, well ordered home. Write for Catalog or further information.

MRS. C. L. BUSHNELL, Principal, Spartanburg, S. C.

Virginia Episcopal School

(NEAR LYNCHBURG, VA.)

For boys of character, position and ability whose means will not permit them to attend our more expensive schools. Prepares at cost for college, university or immediate entrance upon the duties of life. Made possible by gifts of founders. Special terms to clergymen. Boarders for the present are limited to seventy. One hundred and six acres of land. The session begins September 19, 1918. Apply for information and catalogue to the

Rev. Robert Carter Jett, D. D.,
Principal.

Rev. Thomas Kinloch Nelson, M. A.,
Vice Rector.

ST. MARY'S, An Episcopal School for Girls
Founded 1842. Full college preparation and two years advanced work. Music, Art, Elocution, Domestic Science and Business. 14 modern buildings, 25-acre campus in mild Southern climate. Moderate rates. Address REV. GEO. W. LAY, D. C. L., Rector, Box 19, Raleigh, N. C.

FAUQUIER INSTITUTE For Girls and Young Ladies, Warrenton.
The 59th session begins Sept. 26th, 1918. Situated in Piedmont region of Virginia, 55 miles from Washington. A limited and thorough home school. Modern buildings, 5-acre campus. Very moderate rates. Catalog. MISS NELLIE V. BUTLER, Principal, Box 17

S. HILDA'S HALL, A School for Girls.
Charles Town, W. Va.

Under the auspices of the Bishops of the Diocese (Episcopal). Near Washington. College Preparatory and elective courses. Music and Art. Athletics under training Director. Open air classes.

MARIAH PENDLETON DUVAL, Principal
Past 16 years principal of Stuart Hall, Va.

The Beauty of Thy Peace.

Dear Lord and Father of Mankind,
Forgive our feverish ways!
Reclothe us in our rightful mind;
In purer lives Thy service find,
In deeper reverence praise.

In simple trust like theirs who heard
Beside the Syrian sea,
The gracious calling of the Lord,
Let us, like them, without a word
Rise up and follow Thee.

O Sabbath rest by Galilee!
O calm of hills above,
Where Jesus knelt to share with thee
The silence of eternity,
Interpreted by love!

Drop Thy still dews of quietness,
Till all our strivings cease;
Take from our souls the strain and stress;
And let our ordered lives confess
The beauty of Thy peace.

Breathe through the pulses of desire
Thy coolness and Thy balm;
Let sense be dumb, its heats expire;
Speak through the earthquake, wind
and fire.

O still, small voice of calm!
—Christian Observer.

The Virginian Home and Training School

For the Feeble-Minded and Epileptic
Established 1898.
For terms and information, address
MISS M. GUNDRY,
Falls' Church, Fairfax County, Va.

The Bishop Payne Divinity School

The accredited Seminary of the Church for training colored men for the ministry. The thirty-ninth session opened September 21, 1917.

For catalogue and information, apply to
REV. C. B. BRYAN, Dean,
Petersburg, Virginia

STUART HALL

STAUNTON, VA.

Formerly Virginia Female Institute

Diocesan Girls, School of Virginia and Southern Virginia. College preparation, Music, Art, Expression and Business Courses, Faculty and equipment of large school with small classes and individual attention. Large grounds and indoor athletics and outdoor sports under direction of Physical Trainer. Seventy-fifth session opens September, 1918. For catalogue apply to

STUART HALL, Staunton, Va.

THE CHATHAM EPISCOPAL INSTITUTE FOR GIRLS

College preparatory, Music, Art, Domestic Science, Expression. Certificate admits to leading colleges. Few buildings. Ten-acre campus. Athletics. Gymnasium. Terms moderate. Catalogue and views. Mrs. Elizabeth May Willis, B. P. Prim.,
Rev. C. O. Pruden, Rector.

Box 13, Chatham, Va.

Racine College

Racine, Wisconsin

Founded by Bishop Kemper in 1852

AN ACADEMY AND JUNIOR COLLEGE

Prepares for all professional schools and the junior year of the university. A missionary training school.

B. TALBOT ROGERS, M. A., D. D.
—Warden

College Professors, Superintendents, Principals

and successful teachers in every department are in demand for next session. We have now many more choice openings than suitable candidates. Write at once for booklet and registration form. SOUTH ATLANTIC TEACHERS' BUREAU,
Geo. J. Ramsey, President, Raleigh, N. C.

WANTED.

Young men and women to prepare for the hundreds of splendid positions now open and calling for trained help. Concise and thorough courses in stenography, shorthand, bookkeeping, penmanship and stenotypy. We train for Business Employment and Success. Positions sure. Send for catalog and terms.

BRISTOL COMMERCIAL COLLEGE,
BRISTOL, TENN.

Trinity Sunday.

At first sight it is a strange combination of messages which comes to us in the Collect, Epistle and Gospel for this day, "the day of the Doctrine of God," which we call Trinity Sunday.

It is "the glory of the Eternal Trinity" which is set before us as we pray the words of the Collect. "The Power of the Divine Majesty," "the Unity"—these are the great expressions put upon our lips in this prayer. We bow before the mystery of the name of God, which is, as it has been revealed to us, a Threefold Name. It is before God upon His Throne that we bend and say with the worshippers of Heaven, "Holy, Holy, Holy, Lord God Almighty, which was, and is, and is to come." This is a day when we especially contemplate the mystery of that Ineffable Name, when we worship Him Who is so far above us that we can only dimly comprehend the wonder and the glory of His Power and Holiness.

The Epistle also is full of these thoughts, so characteristic of Trinity Sunday. In it we have St. John's vision of the Uplifted Throne of God, for we are shown Heaven itself and catch glimpses of the worship of Heaven. But there is another message in the Epistle full of blessing. It is the message of "the open door." "And after this I looked, and behold, a door was opened in Heaven." God is high, sitting upon

His Throne, far removed from sin, unto Whom no sin-stained one may approach, for from His Throne proceed "lightnings and thunderings, and voices." God is Holy and awful and strong—all this the Epistle sets before us by a variety of very glowing images. But there is a door opened in Heaven. There is a way of approach for sin stained man! Yes; even on Trinity Sunday this thought is prominent in the Church's message.

And when we come to the Gospel we hear our Lord's own message about the way of approach for sinful man to the Uplifted God, and something about "the open door." It is a glad message at any time, but it has especially joyful sound when, as on this day, we realize the Glory Majesty and Holiness of God afresh. Well might we say with Isaiah, "Woe is me, for I am undone." How can I approach this Holy God, Who is unveiled for me in Collect and Epistle in Divine Majesty? Then it is we hear in the Gospel the true answer. It is because of the New Creation in Christ that we may draw near to God. "Verily, verily, I say unto thee, except a man be born again, he cannot see the Kingdom of God." We have another name given to the open door—it is the Cross of Christ. "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in Him should not perish, but have eternal life."

And so it would seem that the combination of messages for this day is not really so very strange. Our religion is one which gives to God the highest place. He is awful and glorious in His Holiness and Power. He cannot tolerate sin. Sin in our religion is the supreme horror—separating and death-dealing. But our religion is the religion of "the open door," of the way back to God made clear by God Himself through His Crucified, Risen and Ascended Son.—Canadian Churchman.

You believe God; that is good. You believe the Gospel; that is good, too. Believe all that; but that is not the point. It is not believing the Bible, it is not even believing God, it is not believing the Gospel that gives the Everlasting Life. It is the definite act of self-committal to Jesus Christ as the Way, the Truth and the Life, as the manifestation of the saving power and love of God to you. It is that definite committal of yourself—an act of the soul—a going out, a reaching forth, a casting of yourself on Him. It is that act of faith, that believing in Him, that gives the fellowship with God which is eternal life.—R. H. Horton.

BOOKS WITH
PURPOSE

At your Book Store or from us

A Post Card will bring our Catalog

"The Challenge of the Present Crisis"

By HARRY EMERSON FOSDICK—50 Cents

AUTHOR OF

The Meaning of Prayer
Round Corners, Pocket size, .60
and the new "Everyday Life" book

The Meaning of Faith
"No book could be more timely."
Round Corners, Pocket size, 1.00

"The CHALLENGE . . . is the clearest, FINEST statement of our best Christian thought on the war that I know."
Ozora S. Davis

30,000 COPIES SOLD

Send for Catalog

ASSOCIATION PRESS
347 MADISON AVENUE, NEW YORK

DO YOU

Want help
Wish a position
Wish to sell something
Wish to buy something
Wish to make an exchange

OR HAVE YOU

A House for Rent, or for Sale
A Desire to Rent, or Buy

IF SO

Make your WANTS known by
using our CLASSIFIED
DEPARTMENT

It is read EACH WEEK by
THOUSANDS

Rates: 20c per line, each insertion. Six words to the line. (Positions Wanted, 15c per line.)
No Advertisement Accepted for Less than 50c

Southern Churchman
RICHMOND, VA.



R. Geissler, Inc.
56 West 8th St. New York City.

* Church *
**Furniture
Furnishings
Decorations**
Fabrics and Embroideries.

Established 1877

PREPAREDNESS FOR THE CHURCH

Never in the history of the country has the Church's responsibility in upholding the ideals of the nation been so great. In rendering its share of the essential work, its buildings should provide for maximum efficiency in every department.

Consult the leading specialists in all branches of church improvement, construction, alteration, etc.

Designs will be prepared indicating how contemplated changes, etc., can be effected. Local labor will be availed of when desired for the constructive work, the artistic and elaborate enrichment being executed under the supervision of our New York artists.

Send for photographs of church interiors showing changes and improvements that have been accomplished, with memorial gifts included as a part of the scheme.

J & R LAMB
23-25-27 Sixth Avenue NEW YORK

Southern Churchman

Catholic for every truth of God; Protestant against every error of man.

REV. EDWARD L. GOODWIN, D. D.,
Editor.

SOUTHERN CHURCHMAN COMPANY,
Publishers.

Vol. LXXXIII.

RICHMOND, VA., MAY 25, 1918.

No. 21

CHRISTIAN UNITY; THE SENTIMENT OF THIS CHURCH.

We have ventured to express the opinion that the Committee Report on the Newman Smyth memorial, as we may call it for the sake of brevity, adopted by the House of Bishops near the close of a short and busy session when greatly pressed for time, did not adequately reflect the mind of a majority of the Bishops, as we were sure it did not represent the sentiment of the Church at large. Opportunity was lacking for a strong feeling of sympathy with the spirit and ultimate purpose of that memorial to formulate itself and find expression, a fact which many of the Bishops realize with candid regret. We trust we may be pardoned for quoting a few sentences from a private letter from a very influential member of the House, the Bishop of a large eastern diocese:

"Let me express my hearty approval of what you have said concerning the action of the House of Bishops on the memorial of Dr. Newman Smyth and others.

"I cannot understand how we made such an ungracious reply. I voted against it myself because I did not like its tone; but it slipped through without much consideration. Truth was our attention was concentrated that day on another case. I feel sorry for the way the matter was left. If we cannot do better than that we ought to stop talking about Christian Unity. I do not believe it really expressed the feeling of the House of Bishops."

Even so it may serve a good purpose in leading the Church to make up its mind deliberately on this subject as a matter for present and practical consideration. Possibly it may be found that our Lord wants us to do something, and that His Spirit has been preparing the way. Possibly we may find ourselves more nearly of one mind than we suppose; that has occurred before in this Church when unity of action rather than agreement in opinion was demanded. Theoretical difficulties often disappear before practical effort. Let the Church express her conviction first of all on the imperative need that confronts us of healing, so far as may be now, the breaches that divide and

weaken the hosts of God and then seek by any and all means the doing of it.

In this connection we would call attention to the recent action of the Council of the Diocese of South Carolina, which will be found in our news columns; and also present in this place the report of a committee of the Council of the Diocese of Virginia which was unanimously and heartily adopted by the Council.

Your committee to which was referred the resolution asking for an expression of opinion on the vital question of Christian Unity, and for some suggestions as to how best to foster and bring about that godly union and concord for which we pray, begs leave to report that the Protestant Episcopal Church in the Diocese of Virginia, in annual Council assembled, regards with deep sympathy and hopefulness, and with gratitude to Almighty God, the tokens of a growing discontent with the unhappy divisions among Christ's faithful people, and the sincere and increasing expressions of a desire for the unity of His Church. It is our conviction that this subject—always of paramount importance—is especially vital and pressing at this crisis in the history of the world. The loss of power and of effective witness due to our innumerable divisions, and oftentimes to our selfishness and petty partisanship, has now been made more apparent, and the consequences of such loss are now more disastrous than ever before.

As helpful in bringing about that unity for which we pray and which is so vital now, your committee would suggest:

1. That we carefully refrain from stating the claims of our own Church in terms which of necessity impugn the validity of the Sacraments administered by those who, though not Episcopally ordained, yet hold fast to every article of the Christian Faith as contained in the Apostles' and Nicene Creeds.

2. That we should seek and encourage in all possible ways co-operation with all those who love our Lord Jesus Christ in sincerity and truth—not only as expedient and necessary as a war measure, but also as a matter of principle and of loyalty to our Common Lord. We believe that such co-operation would vastly increase the power of the Christian Church and make more effective our witness at the present time, that it would help to remove misunderstandings and prejudices, and that it would deepen our knowledge of, and sympathy for, Christians of every name.

3. That we should understand, and try to get others to understand, that such co-operation—important as it is—

is not an end in itself but that it may, in answer to our prayers and to our obedience, and under the guidance of the Holy Spirit, be the means of leading Christian people towards that goal which our Lord Himself has set as the object for which we must labor and strive and pray.

4. That we call upon all our people to keep this great subject of Christian Unity in their minds and hearts, and, above all, to make it an object of earnest and continued intercession, believing that as Christians draw nearer to their Lord they will also draw nearer to each other.

5. That your committee does not feel that an adequate presentation of this great subject can be made in the limited time at its disposal, and therefore asks that the committee be continued and be given authority, by and with the consent of the Bishops of the Diocese, to issue a letter, if this should be deemed advisable, expressing more fully the principles and spirit of these resolutions.

(Signed)

Robert A. Gibson,
William Cabell Brown,
E. L. Goodwin,
W. E. Rollins,
J. J. Gravatt,
W. H. Burkhardt,
F. H. Moss,
R. Carter Scott,
J. K. M. Norton.

TOWARDS CHURCH UNITY.

In the Church of England the Archbishops of Canterbury and York appointed a Committee to meet and confer with Commissions from the English Free Churches in preparation for the proposed World Conference on Faith and Order. This Joint Conference some time since issued its First Interim Report as prepared by a joint sub-committee. This sub-committee, reappointed and enlarged, has lately set forth an additional report which we give below. Its publication in this country is most timely now when the mind of our American Church is especially directed to the same subject. It more than suggests that the difficulties which stand in the way of organic unity are not insuperable when met in a broad and candid spirit. It will be noted that the demand that "the Episcopate should re-assume a constitutional form" as a condition to its general acceptance, applies only to the Church of England where Bishops are appointees of the Crown. In our own

Church the "primitive ideal and practice of Episcopacy" is more nearly realized. The report follows:

In issuing our Second Interim Report we desire to prevent possible misconceptions regarding our intentions. We are engaged, not in formulating any basis of reunion for Christendom, but in preparing for the consideration of such a basis at the projected Conference on Faith and Order. We are exploring the ground in order to discover the ways of approach to the questions to be considered that seem most promising and hopeful. In our first report we were not attempting to draw up a creed for subscription, but desired to affirm our agreement upon certain foundation truths as the basis of a spiritual and rational creed and life for all mankind in Christ Jesus the Lord. It was a matter of profound gratitude to God that we found ourselves so far in agreement. No less grateful were we that even as regards matters relating to Order we were able to hold certain common convictions, though in regard to these we were forced to recognize differences of interpretation. We felt deeply, however, that we could not let the matter rest there; but that we must in conference seek to understand one another better, in order to discover if even on the questions on which we seemed to differ most we might not come nearer to one another.

1. In all our discussions we were guided by two convictions from which we could not escape, and would not, even if we could.

It is the purpose of our Lord that believers in Him should be one visible society, and this unity is essential to the purpose of Christ for His Church and for its effective witness and work in the world. The conflict among Christian nations has brought home to us with a greater poignancy the disastrous results of the divisions which prevail among Christians, inasmuch as they have hindered that growth of mutual understanding which it should be the function of the Church to foster, and because a Church which is itself divided cannot speak effectively to a divided world.

The visible unity of believers which answers to our Lord's purpose must have its source and sanction, not in any human arrangements, but in the will of the One Father, manifested in the Son, and effected through the operation of the Spirit; and it must express and maintain the fellowship of His people with one another in Him. Thus the visible unity of the Body of Christ is not adequately expressed in the cooperation of the Christian churches for moral influence and social service, though such cooperation might with great advantage be carried much further than it is at present; it could only be fully realized through community of worship, faith, and order, including common participation in the Lord's Supper. This would be quite compatible with a rich diversity in life and worship.

2. In suggesting the conditions under which this visible unity might be realized we desire to set aside for the present the abstract discussion of the origin of the Episcopate historically, or its authority doctrinally; and to secure for that discussion when it comes, as it must come, at the Conference, an atmosphere congenial not to controversy, but to agreement. This can be done only by facing the actual situation in order to discover if any practical proposals could be made that would bring the Episcopal and Non-Episcopal Communions nearer to one another.

Further, the proposals are offered not as a basis for immediate action, but for the sympathetic and generous consideration of all churches.

The first fact which we agree to acknowledge is that the position of Episcopacy in the greater part of Christendom, as the recognized organ of the unity and continuity of the Church, is such that the members of the Episcopal churches ought not to be expected to abandon it in assenting to any basis of reunion.

The second fact which we agree to acknowledge is that there are a number of Christian churches not accepting the Episcopal order which have been used by the Holy Spirit in His work of enlightening the world, converting sinners, and perfecting saints. They came into being through reaction from grave abuses in the Church at the time of their origin, and were led in response to fresh apprehensions of divine truth to give expression to certain types of Christian experience, aspiration and fellowship, and to secure rights of the Christian people which had been neglected or denied.

In view of these facts, if the visible unity so much desired within the Church, and so necessary for the testimony and influence of the Church in the world, is ever to be realized, it is imperative that the Episcopal and Non-Episcopal Communions shall approach one another, not by the method of human compromise, but in correspondence with God's own way of reconciling differences in Christ Jesus. What we desire to see is not grudging concession, but a willing acceptance for the common enrichment of the united Church of the wealth distinctive of each.

Looking as frankly and as widely as possible at the whole situation, we desire, with a due sense of responsibility, to submit for the serious consideration of all the parts of a divided Christendom what seem to us the necessary conditions of any possibility of reunion:

1. That continuity with the historic Episcopate should be effectively preserved.

2. That in order that the rights and responsibilities of the whole Christian community in the government of the Church may be adequately recognized, the Episcopate should re-assume a constitutional form, both as regards the method of the election of the Bishop, as by Clergy and people, and the method of government after election. It is perhaps necessary that we should call to mind that such was the primitive ideal and practice of Episcopacy and it so remains in many Episcopal Communions to-day.

3. That acceptance of the fact of Episcopacy, and not any theory as to its character, should be all that is asked for. We think that this may be the more easily taken for granted as the acceptance of any such theory is not now required of ministers of the Church of England. It would no doubt be necessary before any arrangement for corporate reunion could be made to discuss the exact functions which it may be agreed to recognize as belonging to the Episcopate, but we think this can be left to the future.

The acceptance of Episcopacy on these terms should not involve any Christian community in the necessity of disowning its past, but should enable all to maintain the continuity of their witness and influence as heirs and trustees of types of Christian thought, life, and order, not only of value to themselves but of value to the Church as a whole. Accordingly we hope and desire that each of these Communions would bring its own distinctive contribution, not only to the common life

of the Church, but also to its methods of organization, and that all that is true in the experience and testimony of the uniting Communions would be conserved to the Church. Within such a recovered unity we should agree in claiming that the legitimate freedom of prophetic ministry should be carefully preserved; and in anticipating that many customs and institutions which have been developed in separate communities may be preserved within the larger unity of which they have come to form a part.

We have carefully avoided any discussion of the merits of any polity, or any advocacy of one form in preference to another. All we have attempted is to show how reunion might be brought about, the conditions of the existing churches, and the convictions held regarding these questions by their members, being what they are. As we are persuaded that it is on these lines and these alone that the subject can be approached with any prospect of any measure of agreement, we do earnestly ask the members of the churches to which we belong to examine carefully our conclusions and the facts on which they are based, and to give them all the weight that they deserve.

In putting forward these proposals we do so because it must be felt by all good-hearted Christians as an intolerable burden to find themselves permanently separated in respect of religious worship and communion from those in whose characters and lives they recognize the surest evidences of the indwelling Spirit; and because, as becomes increasingly evident, it is only as a body, praying, taking counsel, and acting together, that the Church can hope to appeal to men as the Body of Christ, that is, Christ's visible organ and instrument in the world, in which the Spirit of brotherhood and of love as wide as humanity finds effective expression.

(Signed)

G. W. Bath and Wells,
Chairman.

E. Winton,
C. Oxon,
W. T. Davison,
A. E. Garvie,
H. L. Goudge,
J. Scott Lidgett,
W. B. Selbie,
J. H. Shakespeare,
Eugene Stock,
William Temple,
Tissington Tatlow,

Hon. Sec.

H. G. Wood.

March, 1918.

More of Heaven Here.

Heaven is not far away, but we must bring it near to men. To men and women in town and city we must bring the sturdy type of religion which is not afraid to fight and suffer for the right; which holds wealth lightly and prizes it only as it may help to produce a better world; which fears no authority, national, ecclesiastical, financial or social, but defies all alike if they are found to be on the side of injustice. It is the business of such religion to bring Heaven nearer to men, and its chief glory lies in the accomplishment of its aim. To lighten men's burdens, to bring some ease into lives that have not known it before, to make flowers bloom and birds sing and joy blossom for the poor—this is the work of God's children to-day. We believe in the heaven beyond, we preach the rest of the other life; but we believe also in Heaven and rest and joy for all earth's toilers here and now.—Christian Guardian.

Letters to the Editor

In this department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letter to the Editor" will appear in our columns except over the signature of the writer.

OPEN THE SEMINARIES TO THE CLERGY.

Mr. Editor: I see that in all probability, we shall have only about sixty-five students in all our theological seminaries next session, because of the depletion of the number by the requirements of the war.

Would it not be possible for our seminaries to take advantage of this condition of affairs and make arrangements for the parochial Clergy to be taken by them, say after Christmas or some time most convenient to the section in which they reside, and given a course of six weeks' or two months' instruction? It seems to me that this might be arranged for at not large expense to the Clergy, and would certainly be an immense gain as well as rest for them. This would be particularly the case among the country clergy and those in the remote fields of the Church's work.

If you think well of this plan, would you mind bringing it to the attention of the Church through your columns?

J. POYNTE TYLER,
Bishop of North Dakota.

ARCHBISHOP OF CANTERBURY CABLES OF A NEW PATRIARCH FOR THE SYRIAN CHURCH.

On May 17, I had the honor and great satisfaction in receiving the following cable (the words in brackets and punctuation marks are added by myself for the sake of clearness):

"Have received the following telegram from Urmi: 'Paul Brother (of) Mar Shimun consecrated patriarch (at) Urumia April 27. (The) patriarch, (the) Metropolitan, (and the) Bishops request your (referring to the Archbishop's) influence for preservation (of the) nation. Relatives (of) Mar Shimun safe at present.'

"Archbishop of Canterbury."

It has been a very great relief to us all in this country, and especially to the relief workers to learn from this cable that the conditions must have become somewhat normal to allow such proceedings as the consecration of a patriarch at Urumia, and we are very happy that one of the brothers of Mar Shimun, the late patriarch has been appointed to take his place, and that Surma and David, the sister and brother of Mar Shimun, are safe, of whom we had great anxiety.

The new patriarch, Paul (Paulus), is one of the three remaining brothers, and has had a very liberal education under the Archbishop's Mission. He was not a patriarch designate, but due to the fact that the patriarch designate, the son of David, is a mere boy, Paul has been chosen by the Church and the nation to succeed to the patriarchate. He is about twenty-five years old, and this family has had a remarkable record among our people, both as to

their personal worth and their official and Church capacity.

Foul Play On the Life of the Late Patriarch.

Previous to the above telegram, Mr. Langdon, the Secretary of our Committee, and myself had also the following communication from the Archbishop's Secretary:

"The following letter has been received by the Archbishop of Canterbury from Mr. Secretary Balfour, Minister of Foreign Affairs:

"Foreign Office,

"Whitehall, S. W., March 26, 1918.

"Sir,—I am directed by Mr. Secretary Balfour to state for the information of the Archbishop of Canterbury that a telegram has been received from His Majesty's consul at Tabriz stating that a report has been received to the effect that Mar Shimun, the Syriac patriarch from Turkey, was proceeding a short time back with a battalion of Syrian troops and two guns from Urumia to Salmas when he was met by Simku, who invited him to his house and there shot him dead. Persian horsemen are said to have been sent from Khoi and Marand to attack the Syrians.

"I am, sir,

"Your most obedient, humble servant,

"(Signed) Maurice de Bunsen.

"The Chaplain to the Archbishop of Canterbury."

The ordinary observer cannot realize the great position of danger into which Mar Shimun's people have been left by the withdrawal of Russians. When the latter withdrew they left two guns and some ammunition for the Assyrians to defend themselves. We have also known that the Assyrians were not allowed to go to the Caucasus.

Simku is a notorious Kurdish chief. He was under the employ of the Russians, who tried their best to win him to their side, and he seemed to behave well for a time. When the Russians retreated he played the game of siding now with the Turks, now with the Russians. In this case he seemed to have protested friendship for the Christians while at heart he was still a wolf (and the word Kurd means wolf in their own language).

Warning.

Some one, evidently a foreigner, giving the name of Rev. Simon Daniel, is going around in Virginia, Maryland, etc., bearing letters of recommendation from some Oriental Bishops. Also he has shown around to the Clergy a letter on the letter heads of the Assyrian (and possibly) Armenian Relief Committee. The Bishop of New York being Honorary Chairman, and the Rev. Ernest M. Stires, D. D., Chairman with my name also on the letter-head, and the letter purports to be signed by me, allowing him evidently to solicit funds.

I have given no such letter to any one. My signature is forged. The person or persons having such letter should be turned over to the police and the Immigration Bureau should be informed of the whereabouts of the man. Please also communicate with me and oblige.

Paul Shimmon.

1 Madison Avenue, New York, May 18, 1918.

Faith in Christ is an act rather of the spiritual nature than of the intellect, and as the result of sympathy with the truth than of critical examination of the evidence.—Marcus Dods.

The Great Commission

One Day's Income Plan.

The One Day's Income Plan is maintaining its advance over last year's record and totaled over \$38,000 the middle of May.

An increasing number of parishes are taking thank offerings on this plan on Whitsunday and Trinity Sunday. In some instances this is being done on a Diocesan-wide scale—among them, Albany, Bethlehem, Colorado, Georgia, Iowa, Kentucky, North Carolina and New Mexico.

Members of the American and Japanese staffs of the District of Kyoto have sent in the largest offering that district has ever made to the plan. In the same week gifts came from an Armenian, and from many of the South Dakota Indians. The army and navy are also represented in the list of the plan's friends.

Bishop Howden, of New Mexico, has sent a cheering message to the Board of Missions about the apportionment: "It may serve perhaps as a stimulus for our larger and stronger neighbors to let you know that our Convocation last week passed the following resolution with enthusiastic unanimity:

"That in recognition of the call for special missionary effort, which the present world crisis brings to the Church, this Convocation determines that the District of New Mexico shall exceed its apportionment for General Missions this current year by at least three hundred dollars."

This resolution was, I think, the most popular of the entire three days' session. This means that New Mexico will increase its offerings about twenty-three per cent above the minimum asked of it. Eastern Oklahoma, as already reported in these columns, took a similar action a few months ago.

"Give the coupons of Liberty Bonds to the missionary work of the Church," is the slogan of one patriotic rector. Needless to say, the Board of Missions can put them to excellent use.

The War Plan of the Woman's Auxiliary.

From the Secretary.

The Woman's Auxiliary to the Board of Missions has undertaken what we believe may be a very large contribution to the life of the Church and through the Church to the nation. We are to make an "Advent Call" by means of a "Campaign," but different in many ways from those with which we are so familiar. Those campaigns have asked for things, this is to ask for spiritual power, to ask, in St. Paul's expression, for "not yours, but you."

Christians believe that spiritual power is the greatest force in the world. They follow a Master who said of His miracles, "Greater things than these shall ye do." The time has come when this power must be used to help win the war, and to prepare for and largely create the new era which must come when the war is over. Therefore, the Church which has appointed its War Commission, and whose members are doing so much in many ways for the war, must find and release (more fully than has been done) the spiritual power latent in her members. But beyond her own borders she can and should lead in developing the spiritual resources of America. Much has been

said about the awakening of the conscience of the American people, much about the morale of the nation, much about generosity for the world's appalling sufferings, and the women of America have taken a full share in all this. No one doubts that they have also exerted much spiritual power, their prayers, their courage, their services are proof of that, but the time has come when there should be a way of gaining and using the united spiritual power of the country's womanhood.

It is the effort to awaken and use this tremendous power that the Woman's Auxiliary to the Board of Missions has decided upon as its war work. If the Auxiliary can get the women throughout our nation to put the power of prayer behind the struggle on the battlefield, and to prepare for the new time, making themselves more fit to share in the creation of that new world, they can render no greater service to the nation and to the Kingdom of God.

During the first week of Advent (December 1-8, 1918) women will go from house to house to the women of the Church, reminding them of this greatest gift, spiritual power, and asking them to pledge themselves to do one or more of the following things:

First, daily prayer: For to-day—For victory, for our men, for our allies, for our enemies, for the women at home. Prayers in preparation—For righteous peace, for just and true democracy at home, for Christian inter-nationalism, for Church unity, that the will of God may be done in all the world.

Second, prayer for these same objects at the Holy Communion on certain days.

Third, to make every effort to become more familiar with the Bible message by means of systematic reading and Bible study when this is possible.

Fourth, preparation to take part in an effort to reach the women of America.

At the end of the visits (unless it seems unwise) the messengers will suggest praying for these objects.

Each Diocese has been asked to appoint a leader for this work and to see that this leader goes to one of the summer conferences for training. In the fall she will undertake the messengers in her Diocese. It will also be wise if she has a committee to help her in all this work. Every parish will be asked to furnish its quota of messengers. After their training they should be commissioned at a celebration of the Holy Communion, for we are desirous of making these visits not as individuals but as representatives of the Church. During the week whenever possible we hope for daily celebrations and an open church, where all day long at least one woman shall be praying for the messengers. Between now and Advent leaflets and suggestions will be sent from the Church Missions House.

Both because the undertaking is so large and because we covet the joy of working with others, it is earnestly hoped that it will not be done by the Auxiliary alone but by Churchwomen, whether they belong to the Woman's Auxiliary or not. If we may have that co-operation and the leadership of the Clergy and the willingness of the Auxiliary to do a hard thing we may carry out in a very beautiful and liberal way St. Paul's thought, and be among those who are truly "rejoicing in hope, patient in tribulation, continuing in state in prayer."

"The strength of modern missions," it has been well said, "is their democracy." This finds striking illustration

in the present situation in China. The first President of the republic and the author of the constitution under which it is now working was educated in a Presbyterian Mission. One of the most influential leaders in developing the present educational system is an active Christian, and the text books used in the schools are largely the work of Christian men. The great printing establishment at Shanghai, employing over fifteen hundred persons, is owned by Christian men. The mission movement in China is illustrating on every hand the spirit of Christian unity and co-operation. The Arlington Fund of two million dollars left in trust for mission work and the Rockefeller Foundation supporting a whole system of medical schools and hospitals are notable contributions in the great work that is advancing the cause of democracy and Christianity in China.—Selected.

In summing up the figures of the last Lenten offering, Diocese by Diocese, according to the per capita gift, e. c., it is interesting to note that the eight which were in the lead last year are in their same relative positions this year, North Dakota standing first, as she has for years, and Honolulu coming next. Last year we reported six Dioceses with a per capita gift of more than sixty cents. This year we report seven, Bethlehem having moved up. Of these seven only one reports a smaller offering than last year. North Dakota has jumped from \$1.12 to \$1.50 per child; Honolulu from eighty-seven cents to \$1.04, thus making two Dioceses (or rather two missionary districts) which are now making an average offering of more than \$1.00 per child. Of the other five all have increased with the exception of Montana, which has gone back about a cent and a half per child, but it still maintains its fourth place.—Pacific Christian Monthly.

The "God Like That."

Heathenism provides only a god of fear. Occasionally some soul catches a hazy idea of the God of love. Dr. Mabie tells of one such. In India he was speaking of the God who "so loved the world that He gave His Son." A native Indian woman was listening with breathless attention, and turning suddenly to the woman next to her she said: "Did I not tell you there ought to be a God like that?" Nature is able to give such seekers after truth a knowledge of "the eternal power and Deity" of God, but it requires the revelation of God in His word to reveal Him in His beauty as the God of love. Therefore, we are debtors "both to the Greeks, and to the Barbarians." Are we paying that debt? If not do we really know "a God like that" ourselves?—S. S. Times.

Faith in God.

"Have faith in God" (Mark 11:22). What do they think God is who speaks of the "good old times" or long for past hours when they better knew and enjoyed the blessing and fellowship of Christ? What kind of a God do they think we have? Does He not always keep the best things for the last? Is His love stronger than His strength, that we had the best things yesterday and the day before and are not having yet better things to-day nor to have better things to-morrow? A true theology insists that this month is the best month of our lives. Every day is the best day, and the next day will be better.—Robert E. Speer.

Church Intelligence

Death of Mrs. F. L. H. Pott in Shanghai.

A cable received at the Church Missions House on May 16 announces the death in Shanghai on Saturday, May 11, of Mrs. F. L. Hawks Pott, wife of the President of St. John's University, Shanghai.

Mrs. Pott was the daughter of the first clergyman of the American Church Mission in China. For many years she has been a leader in the Church's work on behalf of the women of her native land. On her occasional visits to this country, Mrs. Pott was always a welcome guest at meetings of the Woman's Auxiliary and similar gatherings. Her fine enthusiasm and her abundant hope for the Chinese people have inspired thousands of women in this country to earnest service for the women of the Orient.

Miss Olive Pott is with her father in Shanghai. Three sons are at present in the military service of the United States. William Sumner Pott is a lieutenant of infantry. James H. Pott is in the aviation corps, and Walter Pott is in the medical reserve.

NORTH CAROLINA.

Rev. Jos. B. Cheshire, D. D., Bishop.

Annual Convention—Election of Colored Suffragan, the Rev.

H. B. Delany.

The one hundred and second Annual Convention of the Diocese was held in beautiful St. Luke's Church, Salisbury, May 15-16, inclusive. The Woman's Auxiliary, according to the order adopted at the last session, did not meet with the Convention this year, but its report showing gain and extension was read, and the work of the women heartily endorsed. The attendance upon the Convention, considering the many activities of the day, was good. Colonel Charles E. Johnson, for thirty-four years the Treasurer of the Diocese, insisted upon resigning that office, and Mr. Graham H. Andrews, of Raleigh, was elected his successor. Fitting notice was taken of the long and useful service of Colonel Johnson.

Perhaps the most important feature was the election of a Suffragan-Bishop for the colored work of the Diocese. The Rev. Dr. Henry Beard Delany, of Raleigh, at present Archdeacon of colored work, was the unanimous choice for this important office. The colored men were asked to express their preference, and were unanimous in their designation of Dr. Delany as their choice. One delegate in seconding the nomination of Dr. Delany, thanked this Church for the wisdom and zeal with which it had held to high ideals for the colored people, saying, "This Church has Christianized, nurtured and educated us until now we have men like Dr. Delany, of whom we are justly proud." The salary of the Suffragan-Bishop was fixed at \$2,000 and expenses, the resolution providing that upon request of the Bishop of another Diocese and with the consent of the Bishop of this Diocese, the Suffragan might serve other Dioceses. A wire was read from the Convention of South Carolina, saying that it would co-operate with us in the matter of the Suffragan. The reports from Chapel Hill, the Thompson Orphanage, St. Mary's School, St. Augustine's School

and St. Agnes' Hospital for colored people were most encouraging. The report of Colonel Boyden on the orphanage showed that the interested work of certain laymen of the Diocese had entirely changed conditions there, and that everything was in splendid condition. The undertaking merits the enthusiastic endorsement and support of the Church people. Colonel Boyden asked that aid be extended the orphanage, and many responses, ranging from \$50 to \$1,000, were made.

The Archdeacons gave encouraging reports of their work. Archdeacon Lawrence, of Hillsboro, pointed out the real need of giving the country work of the Diocese greater and more intelligent support, showing that North Carolina, while an agricultural State, had ninety-two per cent of its Church people in the cities and towns, and but eight per cent in the country. Archdeacon Lawrence thought that this should arouse serious study of the Church service, methods and fitness of men for the country. Bishop Knight, of Sewanee, and the Rev. Henry O. Nash, doing work for the War Commission at Camp Green, also addressed the Convention.

October marks the twenty-fifth anniversary of the ordination of Bishop Cheshire to the Episcopate. The Convention ordered that this event be suitably recognized, and appointed a committee to plan an appropriate service which, upon the suggestion of Bishop Cheshire, will be held in Tarboro. In his address Bishop Cheshire discussed the right of a clergyman to take up war work. He said in conclusion:

"I appreciate the spirit of heroic self-sacrifice, which impels the young priest to feel that he must go and take his place in the ranks with his brethren. But we are not our own masters. We have dedicated ourselves to a particular work, an important work; and our country, no less than the necessities of the Church and of the world, has said to us that we must stand in our place, and do our own work, while those who are called for that other work fulfil also their duty in doing what they are called to do."

SOUTHERN VIRGINIA.

Rt. Rev. R. D. Tucker, D. D., Bishop.
Rt. Rev. A. C. Thomson, D. D., Suffragan.

The Summer School of Religious Education of Southwest Virginia, Lynchburg, June 17-21.

This school has secured a strong faculty and announces exceptionally attractive and helpful courses of study.

Lectures will be given on the English Bible, by the Rev. Dr. Berryman Green, Dean of the Virginia Theological Seminary; Social Service, by the Rev. Mr. Elmendorf, of the Social Service Commission of the Diocese of Newark; the History and Interpretation of the Prayer Book, by the Rev. Dr. E. L. Goodwin, editor of the Southern Churchman; Methods of Teaching, by the Rev. Dr. Mitman, Field Secretary of the Board of Religious Education of the Third Province, and lecturer on Pedagogy in the Philadelphia Divinity School; Child Study, by Miss Helen Jennings, Superintendent of Elementary Grades, Trinity Church, Pottsville, Pa., known throughout the Church for her extraordinary gifts in this work.

In addition to the usual conferences for Sunday-school teachers, which will be led by men and women of large experience in teaching, a conference will be held every afternoon for leaders of Mission Study Classes, conducted by Mrs. George Winthrop Lee, Vice-Presi-

dent of the Woman's Auxiliary of the Diocese of Massachusetts, and formerly instructor on Missions in the Normal School of Trinity Church, Boston.

A daily conference for the Clergy will be held by Bishop Tucker.

The evenings are also filled with pleasant and profitable things.

Monday evening there will be a reception to the delegates and visitors; Tuesday, a stereopticon lecture on Jerusalem, with special reference to its recent capture by General Allenby; Wednesday, missionary mass meeting when it is hoped that there will be an address by Dr. John W. Wood, of the Church Missions House.

Thursday evening the Rev. Robert B. Nelson and Archdeacon E. A. Rich, civilian chaplains, will tell of the Church's war work in training camps.

There will be a celebration of the Holy Communion every morning at 7:30 o'clock.

Lynchburg has a delightful climate for summer study, and with an attractive program, and few summer schools open this year it is hoped that we shall have a large attendance at the Lynchburg Normal. A cordial welcome awaits all delegates and visitors.

Thomas D. Lewis,
Chairman Board of Religious Education
of the Convocation of Southwest Virginia.

VIRGINIA.

Rt. Rev. R. A. Gibson, D. D., Bishop.
Rt. Rev. W. C. Brown, D. D., Coadjutor

One Hundred and Twenty-third Annual Council.

The one hundred and twenty-third annual meeting of the Council of the Protestant Episcopal Church in the Diocese of Virginia convened in St. James Church, Leesburg, at 10 o'clock on Wednesday, May 15. The following Bishops and Clergy were in the chancel for the opening service: Bishop Gibson and Coadjutor-Bishop Brown, together with the Rev. Messrs. Edward L. Goodwin, D. D., Secretary of the Council; G. McLaren Brydon and Conrad H. Goodwin, rector of the church. Bishop Gibson read a part of his address, which was followed by the administration of the Holy Communion to the members of the Council.

After the service the Council assembled for business, with Bishop Gibson in the chair. The Rev. E. L. Goodwin, D. D., was re-elected Secretary.

During the period ending December 31, 1917, Bishop Gibson confirmed fifty-seven persons as he was not able to make many visitations, while Bishop Brown confirmed four hundred and eighteen persons. The deaths of the Rev. Edward Wall, of Berryville; the Rev. Frank Page, D. D., of Fairfax, and Bishop Randolph, of Southern Virginia, were referred to by Bishop Gibson in fitting and sympathetic terms.

The Bishop also referred to the Diocesan contribution to the support of the War Commission of our Church. The Blue Ridge Industrial School, which suffered from fire during the past year, has been doing a splendid work and on account of this the Diocesan Missionary Society has pledged the amount of \$3,000 at the present time to this school under certain limitations, which will advance the work of the school in its special work among the mountain children. The Council then took a recess for luncheon.

Wednesday Evening: The Council reconvened at 3 o'clock P. M., with Bishop Gibson in the chair. A report was made by the Rev. G. Freeland Peter on the Pension Fund, the chief recommendation being that hereafter the par-

ishes and not the Diocese be responsible to the central officers of the Pension Fund.

The following resolution on Church Unity was offered by the Rev. E. L. Goodwin, D. D., and unanimously carried:

Resolved, That the Council of the Protestant Episcopal Church in the Diocese of Virginia regards with sympathy and hopefulness and with gratitude to Almighty God, the tokens of a growing discontent with the unhappy divisions among Christ's faithful people and of an awakened desire for the unity of His Church;

Resolved further, in order that the mind of this Church in this Diocese on this most vital matter of Christian unity may find expression, and that we may be directed and encouraged to do what in us lies to bring about that godly union and concord for which we pray; that a committee be appointed to consist of our two Bishops with four clergymen and three laymen to make a report to this Council on this subject, and to suggest such further action as may be desirable.

The Bishop appointed the following Clergy and Laity on this committee: Bishops Gibson and Brown, the Rev. Drs. E. L. Goodwin, Wallace E. Rollins, J. J. Gravatt, the Rev. W. H. Burkhardt, and Messrs. F. H. Moss, Judge Scott and Judge Norton. Their report will be found in another column.

The Rev. G. M. Brydon presented a resolution for the Rev. Conrad H. Goodwin, which called for a mission of prayer and repentance during this summer or fall that the Church may humble herself before God and beseech Him to give us the true spirit to win this war with our Allies. The Rev. Conrad H. Goodwin was accorded the floor to speak to this resolution, which was referred to the Committee on Church Unity.

Mr. Paul Shimmom, representative of Mar Shimun, patriarch of the Syrian Church, a native of Persia, spoke with much effect on the awful conditions of the Armenians and Syrians resulting from the bloody and destructive war waged against them by the Turks and Germans, the Huns of the present age. He thanked the Diocese of Virginia and the churches of this land for their generous aid and, while much had been given, they still needed more in their unparalleled distress.

The committee appointed by Bishop Gibson on the part of his address referring to the war, made a report through Bishop Brown, who introduced Mr. Rosewell Page, who spoke of the need of keeping up and supporting our men in camp and at the front; Dr. Ennion G. Williams, who told of the great improvement in health conditions, followed by the Rev. Dr. Bowie, who described the work of the Church War Commission and the great benefits derived from it. The following memorial was adopted:

To the President and Congress of the United States.

The Protestant Episcopal Church in the Diocese of Virginia, coeval with Anglo-Saxon civilization in America, now in Annual Council at Leesburg, recalling the faith of the founders of the republic and with unwavering loyalty to the inseparable principles of freedom and religion, declares its clear conviction of the righteousness of the cause for which the United States and our Allies are battling, and pledges to the President, to the Congress, and to the people of the United States and also to Belgium, France, Great Britain, Italy, Serbia and allied nations, its prayers and every support in its power

for the winning of the war. Having supreme confidence in the triumph of right over might, we await with serenity the victory for which noble warriors have consecrated their lives, looking for the regeneration of the hearts and souls of all races of men, the spread of democracy throughout the world, and the establishment of a peace which shall be permanent because, with malice toward none, it shall be based upon justice, mercy and truth and upon the recognition of the rights of all in the spirit of universal love as exemplified in the life of Jesus Christ our Lord.

Thursday: The Standing Committee of the Diocese was re-elected as follows: The Rev. Drs. Berryman Green, P. P. Phillips and J. J. Gravatt, Colonel Arthur Herbert, Messrs. J. L. Zimmerman and Gardner L. Boothe. Other committees and commissions elected or appointed were nearly the same as last year. Delegates to the Provincial Synod are, the Rev. Messrs. W. H. Burkhardt, James W. Morris, D. D., W. Roy Mason and W. J. Morton, and Messrs. Robert Beverley, John B. Minor, E. C. Massie and W. W. Chamblin. The Rev. Matthew Porter, D. D., addressed the Council in behalf of the American Bible Society and especially on the emergency fund for supplying Bibles, Testaments, etc., to the soldiers and sailors. One million of dollars is needed for this purpose, of which the Diocese of Virginia was asked for \$2,500.00. It was resolved that this sum should be raised and the Apportionment Committee was instructed to advise each parish of the proportionate amount expected from it. The Rev. G. P. Mayo presented an excellent report on the Blue Ridge Industrial School, showing its great value in developing the life of the mountain children of the Archdeaconry of the Blue Ridge, along the lines of Christian education, which in the truest sense fits them for usefulness in the world. The Rev. Mr. Ribble next gave the report of the Diocesan Commission on Religious Education. This showed a steady development in its work, among other things stating that there are boards connected with every convocation. The Summer Institute held last year was a great success, and another will be held at the University this year early in June.

The Rev. Dr. Smith, of Winchester, presented the budget of the Diocese for another year. In this \$25,000.00 is apportioned to Diocesan Missions the largest amount ever apportioned. The whole budget amounts to \$27,875.00, exclusive of the apportionment for General Missions, yet to be received.

Several changes in the canons were adopted, one of which was intended to emphasize the spiritual relations of vestrymen to the Church and the people. The canon on the Pension Fund was also amended, and hereafter payments to this fund will be made directly from the parishes to the Church Pension Fund.

In the evening addresses were made by Mr. Knapp, the Brotherhood Secretary at Camp Lee, and the Rev. Mr. J. J. Chapman, missionary to Japan.

The Council concluded its work on Friday morning. The report of the Committee on the State of the Church referred to war conditions in connection with the Church, urging the necessity of frequent and earnest prayers to the God of righteousness for success and victory instead of trusting to arms alone. As many rectors are now in training camps, or at the front, the laymen of the Church are called upon in case of lack of ministers, to do their

part in keeping up the regular services. The clergy are also urged to see that proper honor rolls of parishioners in the service of their country be placed or recorded in the churches, or remembered on a service flag. Various reports were read by the Chairmen of the respective committees, among them being that of the Committee on the Mission of Repentance and Faith, which was strongly urged. If the Church as a whole should not take hold of it, it is to be organized for the Diocese. An interesting report was read from the Secretary of the Diocesan Branch of the Woman's Auxiliary. That from the Dean of the Theological Seminary showed a good attendance for the present session, notwithstanding the fact that a number of the students have entered the service of their country.

The Council closed at 12 o'clock noon with the usual religious exercises by Bishop Gibson.

This Council was somewhat smaller than usual, so many, both of our Clergy and laymen, being engaged in war work. Work of much importance connected with the Diocese was accomplished. All were gratified to see Bishop Gibson preside with ease to himself at all its sessions, and the whole Diocese gives hearty thanks to Almighty God for the recovery thus far granted to him, and its united prayer is that he may be spared for years yet to carry on the work he has so faithfully performed during the period he has ministered in his high office.

The hospitality of the people of Leesburg was unbounded, and the delightful sojourn of the Council in this quaint and historic town of Loudoun County will not soon be forgotten.

St. Paul's Memorial Church, University: The Rev. Hubard Lloyd, of Japan, is temporarily in charge of St. Paul's. At the close of the Virginia Episcopal School for Boys, the Rev. Thomas K. Nelson will have charge of the services until the first of September, when the Rev. Roger Walke, of Japan, will take charge and remain until the return of the rector, the Rev. B. D. Tucker, who is with the University of Virginia Hospital Unit.

The Rev. R. A. Goodwin, of the Missionary District of Anking, now in charge of Johns Parish, Aldie, Loudoun County, will go to France this summer as a Y. M. C. A. worker in charge of the Chinese laborers who are working behind the lines in France.

The Rev. Charles W. Sydnor, rector of Christ Church, Richmond, is spending a month at Camp Lee as a Y. M. C. A. Secretary. He expects to resume his work at Christ Church early in June.

The Rev. Alexander Galt, rector of Ridley Parish, Brandy Station, has accepted the call extended him by the vestry of Christ Church, Bowling Green, Ky., and leaves Virginia for his new work this week.

WEST VIRGINIA.

Rt. Rev. W. L. Gravatt, D. D., Bishop.

Wheeling Clericus: The monthly meeting was held in the parish house of St. Matthew's Church on Tuesday, May 14. The Rev. Jacob Brittingham, D. D., rector St. Luke's Church, read a paper on "The Breadth of the Minister's Obligation" as it concerns himself, the Church and the world, which was well received, and called forth much very profitable comment from the members present. There was a good

attendance, and lunch was served by the ladies of St. Matthew's Church.

The Ohio Valley Sunday-school Institute: The institute met in St. Matthew's Church immediately after the conclusion of the meeting of Clericus. There was present a large representation of the Sunday-schools in the institute. Miss Bessie B. Leach, worker in the Hocking Valley, delivered an address on "The Church and Child Conservation." The Rev. R. N. Meade, rector of the Church of the Redeemer, Pittsburgh, Pa., read a paper entitled "From the Institute to the Child." The Rev. Sidney E. Sweet, rector St. Paul's Church, Columbus, made an address based on the question, "What should be the emphasis on our Sunday-school teaching in the light of the war?" Supper was served at six o'clock by the ladies of St. Matthew's Church, after which a short service was held, followed by a continuation of the session. The Rev. S. R. Tyler, rector of Trinity Church, Huntington, spoke on "The Sunday-school Teacher," and the Rev. William Porkess, rector Grace Church, Pittsburgh, Pa., on "Religious Education's Special Opportunities." The addresses were most instructive and helpful, and a limited time for open discussion was allowed after each one. This meeting of the institute was pronounced the best in its history.

Summer School for Sunday-school Workers at Conneaut Lake: Mr. Porkess called attention to this school, which is in its fourth year, and is the official Summer School for Sunday-school Workers in the three Dioceses, Ohio, Pittsburgh and Erie. The program is a very full one, and combines pleasure with education and spiritual profit at moderate cost. The school will be open for four days, July 8 to 12.

GEORGIA.

Rt. Rev. F. F. Reese, D. D., Bishop.

St. Mark's Church, Brunswick: A quiet afternoon for members of the Woman's Auxiliary and others was kept on Saturday, May 11, the addresses being given by Bishop Osborne, who came from Savannah for the purpose. The Bishop remained over Sunday, conducting the services of the day and also taking a funeral service at the colored church of St. Athanasius.

The parish is still without a rector, the Rev. Mr. Lawrence, of Americus, having felt obliged to decline the call he had hoped to accept.

SOUTH CAROLINA.

Rt. Rev. W. A. Guerry, D. D., Bishop.

Annual Council: Action on Christian Unity.

The one hundred and twenty-eighth Annual Council of the Diocese of South Carolina was held at Aiken, on May 14-16. Elections resulted as follows: Secretary, the Rev. A. S. Thomas, Cheraw; Standing Committee, the Rev. Messrs. John Kershaw, A. R. Mitchell, A. S. Thomas, S. C. Beckwith and W. H. K. Pendleton, Governor R. I. Manning, Messrs. T. W. Bacot, H. P. Duvall, J. N. Frierson and J. C. Bissell; Deputies to Provincial Synod, the Rev. Messrs. M. P. Logan, H. Thomas, G. C. Williams, T. T. Walsh, W. H. K. Pendleton and Walter Mitchell, Governor R. I. Manning, Messrs. J. E. Smith, H. W. Fraser, J. S. Whaley, Frank R. Frost and J. A. Ball; substitute delegates, the Rev. Messrs. William Way, F. H. Harding, A. N. Blackford, F. A. Juhan and J. M. Stoney.

The Council appointed a Diocesan War Commission.

The Rev. W. E. Cox, of Richmond, Va., addressed the Convention on the subject of Missions, and the Rev. William Way, on the subject of the War Savings Stamps.

A stated offering was designated to be taken in each parish annually for the colored work of the Diocese.

By a unanimous vote the Council concurred with the Diocese of North Carolina and the Diocese of East Carolina for the Diocese of North Carolina to elect a colored Suffragan-Bishop, who will have charge of the colored work in the Diocese of North Carolina of East Carolina and of South Carolina under the Bishops of these respective Dioceses; the Diocese of North Carolina agreeing to pay \$1,200.00 per annum toward the salary of the Suffragan-Bishop, South Carolina \$600.00 per annum, and East Carolina \$400.00 per annum.

The Council recommended by an almost unanimous vote that the Easter offering in all parishes and missions of the Diocese be devoted to missions outside of the Diocese.

The Rev. William Way was appointed chairman of a newly created committee to be known as the Committee on the Dispatch of Business.

The one hundred and twenty-ninth Annual Council will be held in Georgetown, the second Tuesday in May, 1919.

Christian Unity: The committee to whom was referred that portion of the Bishop's address relative to Christian unity being essential to the upbuilding of the Kingdom of Christ, and especially so in order to meet the situation in the world at this time, submits the following preamble and resolution:

Whereas, in the Pastoral Letter of the House of Bishops of 1916, we find these words, "A divided Church is powerless to convert an undivided world. There must, therefore, be no relaxation in our steady efforts to bind up her wounds and manifest her destiny"; and

Whereas, we find this thought expressed by a recent author, a Bishop of our Church: "The future of the Christian Church, humanly speaking, will depend largely upon whether the Church will allow themselves to be drawn together into a catholic fellowship of the people of God"; and

Whereas, an appeal was recently presented to the House of Bishops on the part of representatives of nine communions of Christians, including our own, to approve a certain proposed plan of unity in the service of the Church upon the battlefields of Europe, and in that appeal the following statement appears: "The whole Church is called to-day to make one sacrificial offering of all things held to be of value in one great venture of faith for God"; and

Whereas, the House of Bishops did reply to the memorialists, presenting the above-mentioned appeal, in disapproval of the same, affirming that, in their judgment "the hasty adoption of ill-considered expedients in the face of an emergency we believe would endanger and retard, rather than further, the cause of reunion."

Whereas, the Chairman of the Commission on Unity, of the National Council of the Congregational Churches, as spokesman for the memorialists presenting the said appeal to the House of Bishops, in a recently published statement has declined to consider this reply as final; and further therein

states, "We would lay again our appeal before the individual Bishops and the communicants in their respective Dioceses—the great body of Christian Laity—to consider any overtures for unifying action that shall express the fundamental unity of Christianity"; now, therefore,

Be it resolved, That it would be inconsistent with the position hitherto assumed upon all appropriate occasions by our communion as the "hope of the churches being found precisely where the hope of the nations is to be found in coming together into a single compact army of God"; to fail altogether to rise to this call for faith and action (and that this is in the present emergency of ministering to the American soldiers in foreign service no longer a purely academic matter) and, furthermore, that our Church must not be "afraid of its own ideals"; and, that we, therefore, instruct that a copy of this preamble and resolution be forwarded by the Secretary of the Council, to the respective Chairmen of the Commission on Unity of the National Council of the Congregational Churches and the Joint Commission on Christian Unity of our Communion, with an urgent recommendation to them on behalf of the Diocese of South Carolina to call together their respective commissions in joint session to confer upon a plan for reunion that may be by them jointly submitted to the next session of General Convention and to the National Council of the churches for further action.

W. A. Guerry,
Mercer P. Logan,
T. T. Walsh,
R. A. Meares,
Walter Hazard.

TEXAS.

Rt. Rev. G. H. Kinsolving, D. D., Bishop

Election of a Bishop-Coadjutor.

At the meeting of the Council of the Diocese of Texas held in Houston, May 15-17, the Rev. Clinton S. Quin, of Trinity Episcopal Church, Houston, was elected Bishop-Coadjutor of the Diocese. His election was by a unanimous vote of both the clerical and lay delegates.

Mr. Quin is a native of Louisville, Ky. He graduated from the Theological Seminary in Virginia in 1908, and was ordained deacon and priest the same year by Bishop Woodcock. He was rector of Grace Church, Paducah, Ky., until his removal to Houston about a year ago.

NEWARK.

Rt. Rev. M. S. Lines, D. D., Bishop.
Rt. Rev. W. R. Stearly, D. D., Coadjutor.

The Diocesan Convention.

The Newark Diocesan Convention met May 14-15 at Trinity Cathedral, Newark. In his address, Bishop Lines read a long list of names of young men of the Diocese who had lost their lives in the army; as also a list of the officers of the Diocese and the parishes who had died within the year.

The support of the government in every possible way was presented as a religious duty; the spiritual side of the conflict and the events of the year was presented; an earnest appeal was made for the increase of salaries of the Clergy, the necessity of accepting changes in the methods of Church Teaching and Work under the new conditions, a new attitude towards other churches, and the need of a greater use of laymen were emphasized. The chief events in the Diocese during the year,

the establishment of the James Barber Trust, yielding \$15,000.00 annually for the Diocese; and the taking of Trinity Church, Newark, as the Cathedral Church, were referred to. Out of regard to the needs of the government, large building operations had been suspended, while many projects had been set forward. The former officers and delegates to the Provincial Synod were almost without exception re-elected.

A new canon on Religious Education, giving the Board a larger field and better position, was adopted. The Board is made up of the two Bishops, the four Archdeacons, eight persons appointed by the Bishop, eight persons elected by the Convention and the Board given authority to add five more.

The annual budget of the Diocese was adopted, with increases for education and Diocesan Missions at \$33,500.00, or about nine per cent of the current expenses of the parishes.

A new canon was passed requiring the consent of the Convention or Finance Committee for the collection of money in the Diocese with the expectation that all property acquired by the commissions or institutions in the Dioceses will be guarded from mortgage or alienation in the same way as parish churches.

Bishop Stearly's address presented the work of the Diocesan War Service Commission, especially in Camps Dix and Merritt, where many of the Clergy have been serving terms of three months each with leave of absence from their parishes. The Diocesan Commission has raised about \$50,000.00 for such work. His address also gave a summary of the Diocesan Missionary and Church Extension activities.

HARRISBURG.

Rt. Rev. J. H. Darlington, D. D., Bishop.

Annual Convention.

The fourteenth Annual Convention of the Diocese met in St. Paul's, Lockhaven, on Tuesday afternoon, May 14. At the conclusion of the Bishop's address four flags were presented and severally blessed by the Bishop. They were an American flag, the presentation followed by singing the Star Spangled Banner; a French flag, followed by La Marseillaise; an English flag, followed by God Save the King, and an Italian flag, followed by the Garibaldi hymn. The service was most dignified and impressive.

Major-General Clement was re-elected Secretary, and the Rev. William Dorwart was reappointed Assistant Secretary.

The Holy Communion was celebrated on the following morning, with a large number present. The business session, which followed, consisted of routine business, such as reading reports and election of officers, which required on this occasion one ballot.

The Standing Committee, as elected, consists of the Rev. Messrs. Rollin A. Sawyer, Harrisburg; Floyd Appleton, Ph. D., Harrisburg; Leroy F. Baker, Selins Grove, Pa.; William Heakes, Lewiston, Pa.; Franklin T. Eastment, Phillipsburg, and Messrs. T. Spencer Hamilton, Shamokin; John Langdon, Huntingdon; Hugh B. Meredith, M. D., Riverslide; David McMullen, Lancaster; Ralph T. Smith, Williamsport.

Too much could hardly be said of the splendid hospitality of the rector, the Rev. Lewis Nichols, wardens, vestrymen and people generally of St. Paul's, Lock Haven, on this occasion. Paul's, Lockhaven, on this occasion. The session was one of the briefest in the history of the Diocese.

The War-Time Supper of the Church Club of the Diocese took place on the evening of May 14 in the dining hall of the Central State Normal School, Lock Haven. While this has no relation to the Convention of the Diocese the occasion of the meeting of the Convention was utilized, large numbers of the Churchmen of the Diocese being present at the Convention. Nearly three hundred and fifty men attended the supper, which was served by the women of St. Paul's, Lock Haven.

The President of the Church Club, Mr. Richard M. H. Wharton, was the toastmaster, who spoke in the outset to the toast, "Our Country," "My Own, My Native Land." Sir John Willison, Canadian correspondent of the London Times and for two years editor of the Daily News, spoke to the toast, "Dauntless Canada. Never Did and Never Shall Lie at Proud Foot of a Conqueror." In the outset he read a message to the Church Club from the Prime Minister of Canada. He exhorted the people present not to be too critical of those in authority. "The sum of that which is efficient is so much more than that which is inefficient." "The world needs every ounce of strength that you have, therefore stand together."

He was followed by M. Stephane Lauzanne, who spoke to the toast, "Fighting France! The Land of Scholars and the Nurse of Arms." He declared that France would fight on to the end. "We will perish to the last, but the barbarian shall not pass." He said that "France is not bled white," and to prove it presented the facts that in September, 1914, France had 1,500,000 men in her army, now she has 2,750,000. In September, 1914, France was making for her own use 12,000 shells a day, now she is making 300,000. In 1914 she had 25,000 women working in her munition works, now she has 250,000. In the three first years of the war she spent twenty billion dollars, and of this she borrowed only two billion.

M. Lauzanne is a member of the French Commission to this country. He was an officer of the French army and was wounded at the battle of Verdun. The speeches of both these men were received with great enthusiasm.

The Bishop of the Diocese followed, speaking to the toast, "The Cross Victorious," "In hoc signo vinces."

The Rev. George I. Browne at Ascension tide passed his tenth anniversary of the rectorship of St. John's, Lancaster, and the twenty-fifth anniversary of his ordination to the priesthood. These events were fittingly celebrated on the eve of Ascension Day in the parish house of St. John's congregation. On the part of the vestry a purse of \$125.00 in gold was presented to Mr. Browne by Mr. James H. Spotts, and the pastor's Aid Society presented him with a fine surplice. Both gifts were entirely unexpected by the rector.

The Pennsylvania Reserve Militia, the Lancaster Marine Training Corps and the Lancaster Machine Gun Company, attended St. John's Church, Lancaster, on the evening of Ascension Day for a special service. The united bodies assembled at City Hall at 7:30 and, headed by the mayor of the city, Hon. H. L. Trout, Major H. B. Keiper, of the Marine Training Corps, and by the Burger Military Band, marched to the church. The service was impressive in every way and the sermon by Mr. Browne most fitting. Mr. Browne is chaplain of the Marine Training Corps, and has a son in the United States Navy. At the time of this ser-

vice a "service flag" containing nearly five hundred stars was placed in the charge of Chaplain Browne. It represents the men who have gone into the service from the organizations mentioned above. This flag was carried in the street demonstration which preceded the service. Major Keiper made the presentation speech.

DELAWARE.

Rt. Rev. F. J. Kinsman, D. D., Bishop.

Annual Convention.

The one hundred and thirty-second Annual Convention of the Diocese was held in St. Peter's Church, Smyrna, on May 15. At the opening service Bishop Kinsman delivered a short charge on the Church and the War. The business session was brisk and harmonious; and much was accomplished in a short time. Several changes in canons were finally adopted; and others approved on a first reading which lie over for final action at the next Convention. The most important of these provides for the election of delegates to General Convention by concurrent ballot.

The following officers were elected: Standing Committee, the Rev. W. H. Laird, D. D., the Ven. B. F. Thompson, the Rev. F. M. Kirkus, the Hon. E. G. Bradford, Woodburn Martin, Esq.; Missions and Education Committee, the Rev. R. W. Trapnell, the Rev. J. G. Gantt, John S. Grohe, A. Felix du Pont, H. V. Lyons; Trustee of the Diocese, Woodburn Martin, Esq.; Committee on Constitution and Canons, Rev. C. H. B. Turner, D. D.; Secretary, John S. Grohe; Treasurer, Frederick Bringhurst; Registrar, Professor Henry Hanby Hay; Deputies to Provincial Synod, the Rev. W. H. Laird, D. D., the Rev. F. M. Kirkus, the Rev. P. L. Donaghy, the Rev. T. G. Hill, Chancellor Charles M. Curtis, A. Felix du Pont, Hon. Richard S. Rodney and William Penniwill; Alternate Deputies, the Rev. Alban Richey, D. D., the Rev. J. G. Gantt, the Ven. B. F. Thompson, the Rev. R. W. Trapnell, William J. Fisher, William B. Jester, H. K. Greene, R. B. Rayner.

NEW YORK.

Rt. Rev. David H. Greer, D. D., Bishop
Rt. Rev. C. S. Buroh, D. D., Suffragan

Spring Convention.

For the first time New York Diocese had this year a spring Convention. A very large attendance greeted Bishop Greer, when he gave his short address, and the business was dispatched in one day. Not many difficult problems arose, the Convention having met only last November. At night there was a dinner of the Diocesan Missionary Committee, and a drive for General Missions was determined upon, back by action of the Convention. A leader in it was William W. Orr, the Chairman of the committee.

Friends of St. Stephen's College were disappointed in the action of the Convention in going no farther than commending an appeal for funds for Second Province scholarships, in place of the hoped for action of making the fund an assessment upon the parishes. The action was proposed by the financial leaders and approved by the Convention. No one spoke for the plan.

An important step was taken toward securing representation in the Convention from the youngest of missions—a democratic move intended to give everybody voice, no matter how small numbers there are behind him. There is created an Advisory Board.

The Seamen's Church Institute re-

ported a most remarkable work owing in part to the demands upon merchant sailors because of the war. Sailors themselves contribute to the institute in payment for lodgings, for food, shipping and the Navigation School no less sum than \$193,800 in a year. People of the country, largely beyond New York's limits, contributed last year \$82,400 to help the sailors religious, moral and welfare. More than 16,000 contributors gave to this cause. The report states that there was spent in religious and social work \$16,186. The institute has become a great business institution, the largest of its kind in the world, with a budget last year just under \$300,000.

ERIE.

Rt. Rev. Rogers Israel, D. D., Bishop.

A very interesting service was held in the Cathedral, Erie, on Sunday morning, April 21, when two service flags containing fifty-five stars were unfurled, and also an honor roll placed in the vestibule of the church. One flag has been hung in the chancel, and the other outside over the main entrance. There is one gold star on these flags, as Karl Reznor gave his life for his country on the aviation field at San Antonio.

Brookville: The Rev. George A. Sutton, after a most prosperous eighteen months' work, has accepted a charge near Sharon (Farrell), where he will act as vicar, assisting also at the mother church in Sharon part of the time.

Kinzua: The Rev. Dr. O. M. Fisher, who has been in charge of this group of three mission stations, has been called, and entered upon his new work at St. Stephens, Rochester, N. Y. He has done faithful work for several years here.

Ridgeway: A handsome silk service flag has been given to the church and blessed by the rector, Archdeacon Radcliffe. The duplex system at last has been installed in this parish, after a four days' visit of the Provincial Field Secretary, the Rev. H. W. Stowell.

The rector of this parish quite recently preached an eight days' "Parochial Mission" for the Rev. F. T. Cady, rector of Trinity Church, Iroquois. At the request of Bishop Israel, seconded by six other Bishops of the Church and seven prominent clergymen, Grove City College, Penn., will confer upon Archdeacon Radcliffe, the degree of Doctor of Divinity, *honoris causa*, at their June commencement.

Southport: The rector, the Rev. W. E. Van Dyke, has taken foreign work under the Y. M. C. A. During his absence the Rev. E. H. Edson will be in charge. Mr. Edson will still retain his two mission stations, looking after them on week days.

LONG ISLAND.

Rt. Rev. F. Burgess, D. D., Bishop.

Services at Montauk.

Bishop Burgess and Dean Treder have arranged for the Rev. William Wilkinson, of Wall Street, to begin services at the air station at Montauk on broad lines, but Churchly and spiritual. Mr. Wilkinson has spent six Saturdays and Sundays out of the past seven weeks at the station. One Sunday has been supplied by the Rev. C. N. Morrow. It is hoped that the Rev. Mr. Bowen and his parish at Easthampton, being nearest to Montauk, may take supervision of the work. The officers and

men show much interest in it. They have made a pulpit, and are making an altar. Mr. Wilkinson has given a Bible, Hymnal and Prayer Book for use of the Clergy, and has had given a good new piano, which will often be put to use at other times than in distinctly religious service.

INDIANAPOLIS.

Rt. Rev. Jos. M. Francis, D. D., Bishop.

Annual Council.

The eighty-first Annual Council of the Diocese of Indianapolis met in All Saints Cathedral, Indianapolis, May 14. Bishop Woodcock, of Kentucky, preached a sermon of power and appeal on the text, "Thou shalt love thy neighbor as thyself." After the service the Council organized by electing the Rev. J. D. Stanley Chairman pro tem. The main business of the Council was the ratification of the amended canons and constitution of the Diocese. Mr. Louis Howland, editor of the "Indianapolis News," read the Bishop's address, penned on a battlefield in France. The Council cabled greetings to Bishop Francis. The following elections were made: Standing Committee, the Rev. J. D. Stanley, Hon. Thomas Sullivan, the Rev. Lewis Brown, the Rev. William Burrows, Mr. Louis Howland, Mr. W. K. Hatt; Secretary of Council, Mr. W. W. Hammond; Provincial Synod, the Rev. Messrs. H. W. Wood, Wm. Burrows, W. R. Plummer and J. E. Sulger, and Messrs. J. S. Talbot, W. C. Mitchell, J. L. Rupe and T. L. Sullivan.

The Council passed a patriotic resolution pledging whole-hearted loyalty and service to the cause of democracy and humanity.

Following the Council a Diocesan dinner was held in Knickerbacker Hall in the interests of that institution. Addresses were made by Mrs. Edward Peck, the retiring President of the Woman's Auxiliary, who has been active in re-establishing Knickerbacker Hall. Mrs. Teegarden, matron of the Hall, also spoke, as did the Rev. George Burbanck, Chairman of the Social Service Commission of the Diocese. Dr. Lewis Brown was Chairman.

The annual meeting of the Woman's Auxiliary of the Diocese preceded the meeting of the Council. The Auxiliary Convention was one of the largest ever held here, and had the inspiration of a very impressive sermon by Bishop Woodcock, who had for his text, "Seek ye first the Kingdom" and "Go ye into all the world." The Bishop gave an address at a later session on the call and work of the Churchwoman.

NEW JERSEY.

Rt. Rev. Paul Matthews, D. D., Bishop

Annual Convention.

The one hundred and forty-seventh Convention in the one hundred and thirty-fourth year of the Church in the Diocese of New Jersey occurred in Trinity Church, Asbury Park, on Tuesday and Wednesday, May 14 and 15. It was a notable Convention in large attendance and quick dispatch of business. Bishop Matthews officiated at services and presided at business sessions throughout.

One successful feature was a joint session of the Convention, the Woman's Auxiliary, and the Girls' Friendly Society. Another was a Missionary Pageant enacted by people of Trinity Parish, Princeton.

Elections resulted in only minor

changes, and appointments continued chiefly the existing committees and trustees.

The Bishop's annual address dealt comprehensively with local interests of the Diocese.

All trust funds, of which there are many in the Diocese, were reported in good condition.

In the matter of the recent effort at New Brunswick for religious unity, the Convention did not commit itself officially further than a resolution of approval of the Bishop's attitude in the matter.

An effort was made, but was defeated, to change the time of Convention from May to January.

The Committee on Constitution and Canons, co-operating with others to be appointed with them, is charged with the duty of a general revision of the constitution and canons.

A budget of expenses was adopted for the year, and appropriations were made for the various general Boards and commissions. It was decided to make the missionary apportionment for the Diocese \$12,000 instead of \$10,500, as last year.

The report of the Committee on the Church Pension Fund was an exhaustive one, revealing some present arrearage but with promise of the Diocese regularly meeting that obligation.

Church Club Meeting.

On Monday, May 13, the eve of the Annual Convention, the Church Club of the Diocese met at the Metropolitan Hotel, Asbury Park. The program of the evening comprised a business meeting and a dinner. The existing officers were continued for the present, and a committee was appointed for a thorough revision of the Constitution and By-Laws. The speakers at the dinner were the Bishop of the Diocese and Captain H. M. Hatcher, of the army transport service.

Christ Church, Toms River, the Rev. Charles H. Holmead, rector, has received a handsome silver chalice and paten in memory of Mr. Caleb Falkenburg, a former vestryman, and a processional cross in memory of Mrs. Laura Schureman, both presented by Mrs. Falkenburg.

An Extract From a Soldier's Letter.

"They say, who have come back from over there, that at night the troubled earth between the lines is carpeted with pain. They say that death rides whistling in every wind, and that the very mists are charged with awful torment. They say that of all things spent and squandered there young human life is held least dear. It is not the pleasantest prospect for those of us who yet can feel upon our lips the pressure of our mothers' good-bye kiss. . . . But, please God, our love of life is not so prized as love of right. In this renaissance of our country's valor, we who will edge the wedge of her assault make calm acceptance of its hazards. For us, the steel-swept trench, the stiffening cold—weariness, hardship, worse. For you, for whom we go, you millions safe at home—what for you? . . . We shall need food. We shall need care. We shall need clothes for our bodies and weapons for our hands. We shall need terribly and without failure supplies and equipment in a stream that is constant and never-ending. From you, who are our resource and reliance, who are the heart and hope of that humanity for which we smite and strive, must come these things."—Canadian Churchman.

Personal Notes

The Rev. E. Leslie Rolls, who was recently advanced to the priesthood, has been appointed to the care of St. James Church, Sedro-Woolley, and Christ Church, Blaine, Washington.

The address of the Rev. Leroy F. Baker is changed from Selins Grove, Pa., to 118 Kelso Street, Harrisburg, Pa.

The Rev. Carroll L. Bates will take charge as locum tenens at Emmanuel Church, Norwich, N. Y., on June 1.

The address of the Rev. Henry B. Bryan, who has accepted the rectorship of Grace Church, Van Vorst, Jersey City, N. J., is 268 Second Street, Jersey City.

Archdeacon Wm. S. Claiborne, who has been since last July acting as chaplain at Camp Greenleaf, Fort Oglethorpe, Ga., sailed on April 24 for France.

The Rev. H. A. Link has accepted the rectorship of St. Peter's Church, McKinney, Texas.

The Rev. G. G. Bennett, rector of the Church of the Incarnation, Great Falls, Montana, has accepted the call to become rector of St. Paul's Church, Minneapolis, Minn., in succession to the Rev. Wm. P. Remington, elected Suffragan-Bishop of South Dakota, and now in France in war service.

Ordinations.

On the Feast of St. Philip and St. James, in St. Paul's Church, New Albany, Ind., Mr. James Reginald Mallett, a candidate of the Diocese of North Carolina, was ordained to the diaconate by the Rt. Rev. Joseph B. Cheshire, D. D., Bishop of North Carolina. The candidate was presented by his father, the Rev. Frank J. Mallett, rector of the parish, and the sermon was preached by the Rev. Lewis Brown, of Indianapolis. Other Clergy present were Dean R. L. McCready and Canon F. W. Hardy, of Christ Church Cathedral, Louisville, and the Rev. E. C. McAllister.

In the Church of the Incarnation, Great Falls, Montana, on Ascension Day, Mr. Claudius A. Ross was ordained to the diaconate and the Rev. J. Millard Nelson was advanced to the priesthood by Bishop Faber.

Deaths.

The Rev. Thomas B. Berry, D. D., warden of the DeLancey Divinity School, Geneva, N. Y., died at his home on the morning of Sunday, May 12. The burial service was held at the Church of the Good Shepherd, Buffalo, of which Dr. Berry was formerly rector, on Tuesday afternoon, interment being at Manlius, N. Y., on Wednesday afternoon.

Of all things on this earth, that over which parents may watch with bated breath, and friends must watch with wise caution, nay, that over which the great Christ tells us the angels of God linger to watch and hear, is the choice which a human being makes in the solemn hour of a life's decision. Toward what? Toward whom? And with whom? There is nothing more solemn in this world than the deciding choice of a human life.—Dr. J. H. Eccleston.

Christianity and the Community

Thy Kingdom Come on Earth

The adoption of the following resolution by the Annual Convention of the Diocese of Washington shows the trend toward a broader vision in Church circles:

"Resolved, That the Bishop of the Diocese appoint a committee of three, with Dr. Randolph H. McKim as chairman, to express to the Jewish Congress our sympathy with Judah's national aspirations, and to declare to the Congress that the Protestant Episcopal Church does not require Jews who accept Jesus as the Messiah to forsake the cherished love of Jewish family life, or to be disloyal to Jewish national duty and privilege, according to the mature decision of a General Convention of this Church."



Action was taken by the Diocesan Council of Virginia, recently in session, which if properly used may be the means of tapping great sources of spiritual power.

The Bishop in his annual message emphasized the importance of a more active co-operation of vestries with rectors in the spiritual affairs of the Church.

Acting upon this recommendation the canon relating to the duties of vestries was amended so as to read that vestries shall "use all earnestness in seeking with the rector to enlist new disciples for the congregation for Christ, and particularly as a body to meet, at the rector's appointment all persons desiring to be confirmed or to be transferred into the congregation, in order to express to such persons before their reception into the congregation what the vestries as lay readers of the congregation consider the duties and privileges of work and service for such prospective members of the fellowship to be."

This amendment, which is a decided innovation, was reported adversely from the Committee on Canons, brought out a very lively discussion before being finally adopted.

The encouraging feature of this debate was the active advocacy of the change by lay delegates.

One vestryman present said his present rector had been practicing this plan already, and he added modestly, but earnestly, "I do not know that anything I have ever said to those candidates for confirmation has ever helped them, but I do know that meeting those earnest young people about to take that solemn step and trying to tell them something of what it should mean to them, has helped me a great deal."

Another vestryman said emphatically, "The Episcopal Church has been standing on one leg too long. It is time for us to rest some weight on the lay leg and not leave the burden entirely to the clerical leg."

Such expressions emphasize the fact that in its desire to suppress emotionalism the laity of the Church have become almost spiritually dumb, and the old saying that the "Episcopal Church meddled neither with religion nor politics," has sometimes been pretty nearly true so far as our vestries were concerned. However a new day is dawning. Negative things cannot live in the strenuous atmosphere of the world today. Things must be positive or die.

Of course, rectors can allow this new canon to become a dead letter through disuse, and thereby let pass this splendid opportunity which has been given them to make our laity speak. We believe that most of the energetic Clergy will avail themselves of this new means to overcome the inarticulateness of our laymen.

It is true that in small vestries in rural districts and villages there may not be men who feel themselves qualified to speak of the deep spiritual feelings involved in confirmation and the preparation, but where is the vestry that cannot muster a spokesman who will at least say a few words of welcome to those who are coming to the Bishop to receive that solemn and Apostolic rite and to seek a home for their soul?

The very effort of producing and expressing suitable thoughts for such occasion will be a soul strengthening process of incalculable value.



In these days when the lure of the uniform is great, but we cannot all wear one, the following announcement is of special interest:

Social Work in War Time.

Richmond, Va.: The women of America are everywhere asking what they can do to help win the war. Few of them are able to go overseas. There is work to be done at home, however, which will afford many of them an opportunity to do their part. Among the most important of these lines of service open to women of special training is war-time social work. To enable women to qualify themselves in the briefest period of time for this war service at home the Department of Civilian Relief of the Red Cross and the School of Social Work and Public Health in Richmond have organized a Summer Course of six weeks in Emergency Social Service, which will begin June 24th.

War Creates New Social Problems.

Red Cross Home Service of Civilian Relief Work is one of the most important of the varied forms of social service which has arisen out of the war. The purpose of Home Service Work is to give service, assistance and encouragement to the families of soldiers and sailors who may be in need. This kind of work is of direct military value through its effect on the morale of the fighting troops. Soldiers worried

about conditions at home and about the welfare of their families and friends are to the extent poorer soldiers. They have been attacked at their weakest point—their morale. To prevent this the Red Cross has developed this newest aspect of its work—Home Service.

The war has also increased the seriousness of the problem of juvenile delinquency. The Juvenile Court of Richmond and other large cities in the South and elsewhere report the need for more effective child welfare work if the war is to be made safe for childhood.

The development of protective work for girls as a result of the war has also given rise to an increasing demand for workers, especially in the South, where most of the cantonments are located and where adequate provisions for reformatory treatment of delinquent girls was not maintained before the war.

The great increase in the employment of women and girls since the war has given rise to another form of social work for girls—welfare work in munition factories and other industrial establishments making war supplies.

The problem of the health of the civil population during the war is also a serious one, especially in view of the large number of doctors called into military service from their regular work of caring for the health of the population at home. Workers are needed to assist in caring for the sick, but particularly to teach the principles of disease prevention, thus reducing the amount of sickness to be cared for by the doctors who remain and increasing the staying power of the nation.

Has Also Made Old Problems More Serious.

The war has also increased the seriousness of those social problems that existed before the war and which will remain with us long after the war is over. The combination of the creation of new problems and the increasing seriousness of the old has led during our first year of war to an unprecedented demand for social workers.

Plan Course of Training.

Courses will be offered in the summer course in: (1) Red Cross Home Service; (2) Juvenile Delinquency in War Time; (3) Protective Work for Girls; (4) Social Service in War Time, and (5) Technique of Social Case Work. The headquarters of the school will be in the Juvenile Court Building, 1112 Capitol Street, Richmond, Va. Full information will be sent upon request of the director, Dr. H. H. Hibbs, Jr., and of the Director of Civilian Relief of the Potomac Division of the Red Cross in Washington, D. C.

Pray Without Ceasing.

"Christ can give us life only when we abide in Him as the branch abides in the vine. But in order that we may do this, there are at least two conditions that we must fulfil. First, we must pray without ceasing. And this means much more than to be perpetually going to Christ for favors. It means that we have our daily season of spiritual fellowship with Him, that we go often to the quiet trysting place and commune with Him as friend and friend; for intimacy with Christ, like intimacy with our earthly friends, grows by association. But from the place of prayer we must go to the place of service. For it is written also: 'If ye keep My commandments, ye shall abide in My love; even as I have kept My Father's commandments, and abide in His love.'"

Church Knowledge and Nurture

NEW TABLE OF LESSONS

Morning Lessons

Trinity Sunday, May 26	Neh. 9; or Ezek. 1	Acts 2:29—end
May 27	Exodus 25:1-22	3:1-4-2
T., May 8	25:23—end	4:5-31
W., May 9	26:1-14	4:32-5:14
T., May 30	26:15—end	5:9-7—end
F., May 31	27	6
S., June 1	28	7

1 S. after Trinity, June 2 Neh. 10:28-11:2; or Ezek. 16:44—end Rom. 12

Evening Lessons

Gen. 1:1-2:3	Matt. 3
Jer. 10:1-16	4:1-11
Isaiah 44:6-23	4:12—end
Job 38:1-36	5:1-20
Prov. 1:1-19	5:21—end
1:20—end	6:1-18
2	6:9—end

Prov. 3:1-26 Luke 18:9-34

Trinity Sunday: The doctrine of the Trinity may be regarded from two distinct though related points of view. In technical theological language they are, respectively, the Ontological and the Economic Trinity. In other words, the one point of view is that of inherent and eternal distinctions within the Deity, while the other point of view is the Trinity of Divine manifestations, or God as Creator, Redeemer and Sanctifier. It is the former that is jealously guarded by theologians; it is the latter that is of interest to "the man in the street." Both are presented in the "Proper Prefaces" of the Communion Office. Moreover, when we are dealing with the threefold manifestations of Deity, as Father, Son and Holy Spirit; or Creator, Redeemer and Sanctifier; those manifestations may be simultaneous, as in the story of Creation and of the Baptism of our Lord; or they may be successive, as in history through which God reveals Himself.

But Trinity Sunday has another aspect which must not be ignored, and which, indeed, is the practical or pragmatic side of the Trinity of Manifestation; and that is, human regeneration (see Gospel for Trinity Sunday). From this point of view, Trinity Sunday is the Octave (and this is true both logically and in the actual development of the Church year) of Whitsunday. Nor must it be forgotten, although it too often is, that the whole Trinity season is the outcome of Whitsunday; being Redemption applied through the Holy Spirit; and (in the opinion of the present writer) ought to be named Sundays "after Whitsunday" instead of "after Trinity."

Now, for the lessons. The "acid test" of the Old Testament historical course may be said to come on Trinity Sunday. On Trinity Sunday of year 1, we had Joshua 8:30 to end; building (in the Promised Land) of an altar for worship of the true God and the reading of the covenant law that bound the people to their God. Worship belongs to the Ontological Trinity (cf. Epistle for Trinity Sunday; adoration of God as He is in Himself, while the Law is an appropriate reading for this Sunday viewed as Octave of Whitsunday, and stands for the idea of the obedience due from the Redeemed; fidelity to the law which our Lord came not to destroy but to fulfil. This second year brings us around (in the Old Testament historical course) to a corresponding situation: a renewal of the covenant of the law, but including a summary of history as the Trinity is a summary of doctrine; history, moreover, which exhibits the God of Creation, Redemption and Sanctification, in action (vs. 6, 9 and 20). More than this: in addition to the law, it expounds the idea of obedience in the Spirit which follows upon, or is designed to follow upon, Redemption; an

idea which underlies the true but most inadequate statement, that "Doctrine occupies the first, and duty the second half of the Church year."

Other aspects of Trinity Sunday are provided for in the lessons which have not been referred to.

The lessons for next Sunday are keyed to the thought of the Collect, viz., evangelical obedience; a continuation of the line of thought already given us for Whitsunday and after.

C. B. WILMER.

HOME LESSONS ON THE LIFE OF OUR LORD.

XV.

Luke 4. Nazareth.

1. Going next to Nazareth, where did Jesus enter? Vs. 16.
2. Is it your "custom" to go to public worship on each Lord's day?
3. Find the place in Isaiah's prophecy, and read this one. Isa. 61:1, 2.
4. Did the congregation like the first part of the sermon? Vs. 22.
5. Did they like to hear of God's love to a heathen widow and leper? 24-27.
6. How did they show their selfish anger? Vs. 28 and 29.
7. Could Jesus allow Himself to be killed before His time by a mob? Vs. 30.
8. How does He treat people to-day who do not want Him? Matt. 4:13.
9. What country was benefited in Nazareth's loss? Matt. 4:13, 15.
10. How does Christ warn those who obey not the sermons they hear? Matt. 7:26, 27.

Note: This first year of Christ's public ministry, a year of "beginnings" and of preparations, ended with a rejection because He preached an unwelcome truth; a world salvation.

Senior and Adult.

XII.

The Sermon On the Mount.

1. What did Christ do with this sermon, and how did it express truth?
2. Describe the resemblances in the two accounts. Matt. 5-7; Luke 6.
3. Show the relation of Christ's moral law here to the Decalogue. Matt. 5:17; 2 Cor. 3:6.
4. What special features of Christ's Kingdom are taught in it?
5. By what miracle did He show the world-wide principles in it? Matt. 8:10.
6. As Christ lived out this sermon, what does He expect of us? Matt. 7:24, 26.
7. By whose help only can we live this sermon? Rom. 8:14.

Calendar and Collect

May.

1. Wednesday. SS. Philip and James.
5. Fifth (Rogation) Sunday after Ascension.
- 6, 7, 8. Rogation Days.
9. Ascension Day.
12. Sunday after Ascension.
19. Whitsunday.
- 22, 24, 25. Ember Days.
26. Trinity Sunday.
31. Friday.

Collect for Trinity Sunday.

Almighty and everlasting God, Who hast given unto us Thy servants grace, by the confession of a truth faith, to acknowledge the glory of the eternal Trinity, and in the power of the Divine Majesty to worship the Unity; We beseech Thee that Thou wouldst keep us steadfast in this faith, and evermore defend us from all adversities. Who livest and reignest, one God, world without end. Amen.

Note: Here Christ taught officially His ethical code. He developed the spiritual application of principles from the literal. In this He declared the progressive nature of the Kingdom, and rejecting the traditions of the fathers, He gave it principles of world-wide application. The Jews needed a fuller explanation of this (on account of their bondage to tradition), so St. Matthew's account is the longer. "A parable is a shell that keeps the good kernel for the diligent, and from the slothful."

Building Our Lives.

Some people seem to think that Jerusalem was built by men who desired a city, and said, "We will not build on a hill, because then it will be necessary to carry the stone and timber up. We will get a smooth, level country down in the valley, and there build a beautiful city, and we will have a temple in the midst of it, and then when it is done we will get together and pray, 'O Lord, we have built a city; we have built it in a plain, because it was easier; now, Lord, please lift up the ground and make a hill of it.'" So the Lord did it. Then they prayed, "Now, Lord, please pile the mountains around us for our defense." So the Lord did that also.

What are the facts? These people wanted a city, and they said, "It is best that this city should be on a hill. We will build where God has laid the foundation. It will be hard to get the stone up, hard to get the timber up; but we will do it." It makes all the difference in the world whether you lay your plans and ask God to prosper them, or give your life to God, and let Him make the plans, and they carry out His own plans. I fear that quite a proportion of the prayers of good people is really, "O Lord, my will be done." Did you pray this morning that God would bless you in something that you had made up your mind to do? You ought to have said, "Here, Lord, lies before me this strange, new day; I never saw it—nobody ever saw it. Here am I; what wilt Thou have me to do?" God will never move the mountains around a selfish man; you must put your house where God put the mountains before He put you into the world; put your life where God has put the plan and purpose of your life.—Alexander Mackenzie.

Family Department

NANCY BYRD TURNER, Editor

For the Southern Churchman. As It Was in the Beginning.

Just now, between the sunset and the dark,
Our streets were wan with twilight, till
somewhere
A word went forth, and spark on magic
spark,
And flower on flower of flame, bright-
leaved and fair,
Burned answering in the air.

Then I forgot the city and its men.
My soul went groping back along the
night,
And standing on the brink of time again
Heard God say, in the gloom, Let there be
Light!
And there was Light.

For the Southern Churchman. Doing Her "Bit."

Eugenie Du Maurier.

I make a habit of wandering through the shopping streets of the city where I live, for I like to give a cheery word to my friends who earn their livelihood in the stores. To-day I took my way across Lexington from Charles—the most interesting shopping district in the town. I was doing what I call "window shopping," and had stepped into the arcade-like entrance of one of those showy shops that put their wares on display for the enticement of just such susceptible passers-by as I. As I gazed admiringly at an attractive gown a voice at my elbow caused me to turn. A dear little gray-haired lady was standing close beside me; evidently she had spoken aloud almost unconsciously.

"Why, they have the wrong colors, haven't they?" She smiled and motioned toward the window.

"Yes," I responded to her mood. "And surely we should know how they go nowadays, should we not?" All along the two sides of the window there were worsted scarf decorations in groups—white, blue, red. "Perhaps the idea is that spectators look from the street in. But no, even then the colors would be seen out of the proper order."

"And that is not right," declared the little old lady. She tapped her forefinger positively on the glass, little twinkles of good-nature in her eyes. "It should always be red, white, blue—I think I should know!" There were no tears in her eyes; her face was almost cheery. But I am certain there were tears in her voice and heart.

"I am just from Camp Meade," she went on, "where hosts of the Maryland boys and some from Pennsylvania are encamped. My twin boys are there; they are all I have. They are—only twenty-one. I am a dressmaker, and my home is on the Eastern Shore."

A little, unpretentious figure, she stood there smiling, fairly glowing with heroic patriotism.

Two young girls rushed up to the window. "I'm crazy about those blouses!" one cried. "That blue is going to be mine if it takes my last cent."

The other professed a noisy preference for the purple, and they moved away chattering.

"I wonder if those girls know the

significance of colors?" my companion mused. "Purple typifies suffering. God grant they may have only just enough to make them stronger in character—more serious about the business of life."

The little woman clasped and unclasped her small, black-gloved hands. She saw none of the hurrying metropolitan crowd, it was plain, and felt nothing unusual in addressing a stranger. She just wanted to talk things over with some one.

"I stayed near the camp two weeks," she said. "Oh, it was wonderful! It was very sad, too, sometimes, especially when I'd notice that a lad looked homesick. Their mothers were far away, you see. But they weren't giving in to the homesickness; don't think I mean that for a minute . . . On the trolley I met some young women who had left their husbands at the training camp; the husbands of two others had already gone to France. They were all cheerful, brave girls, and they were very kind to me. My sons—" She straightened with pride, and her eyes sparkled. "One is a lieutenant and the other a corporal. They are expecting to be sent 'over there' very soon, now. The woman with whom I boarded near the camp let me use her sewing machine, and I fixed up all their clothes. I told them to tell the other boys to bring their sewing to me. My, but I was kept busy, mothering boys!"

The voice of a prosperous looking stout woman broke in my friend's monologue. "I hate this late winter weather when spring don't seem to know whether to come with a bounce or crawl like a snail, don't you? Look at that lovely spotted skirt with the hip pockets!" The two moved off.

The gray-haired woman gazed curiously after them. "Why, I love this season!" she said. "I know my mother—she's very old—has been turning over the snow in the grass to force the crocuses; she does that every spring. It gives the sun a better chance to love them up into the light."

I drew closer to the healthy-minded little woman, conscious of a temptation to pat her on the back.

Her thoughts returned to the main topic of her soul. "They said, both my boys did, 'Now, mother, don't you worry. We're coming back!' They look on it as a grand trip—they are only twenty-one, you see. Their father loved beautiful France; we spent most of our honeymoon in Midi and Marseilles."

"Why, bless your heart," I cried, "I was born in Marseilles!"

Her face lighted afresh. "Oh! when were you there last?"

"When I was twelve. We were planning to go over the summer the war began. Since the fighting started I have lost an uncle, who was an officer in the Belgian army, and two French and three English soldier cousins."

She clasped both my hands. "You poor, dear child," she said. "But that makes all the more links to bind you to the eternal shores. And after all that sorrow, you can still smile?"

"You are smiling, too," I reminded her.

"So I am," she agreed. "My dear, we women who suffer most can smile the best, somehow. And why should we

add, anyway, to the burdens of those around us? When I left my sons this morning I said, 'I would not shed a tear, and I have not. God is with them—and with you and me.'"

"Your boys will come back," I prophesied.

"If it is God's will," she answered.

"I am bound to be brave at home," she continued. "I live with my mother; she is feeble now, and she worries."

"The only thing for us stay-at-homes," said I, "is for each to do whatever she can to help. That and prayer."

The little lady nodded. She looked proudly at a Liberty Bond button on her coat lapel. "I bought a bond some months ago," she said, "and paid the last on it to-day. And sometimes I get a chance to go up to the Red Cross rooms and make bandages." She glanced at a clock in a jeweler's window. "I must hurry to my train!" she exclaimed.

I accompanied her to the station and we clasped hands warmly at the last. "Yours is a big 'bit,'" I said. "You have given your all to begin with. I envy you."

She waved a cheery good-bye. As the train pulled out her smile radiated a real benediction.

The Religion of Signs.

We smile indulgently when mention is made of the voodoo practices of certain African tribes and the "evil eye" of our Italian neighbors. Funny superstitions we name them, and so they surely are, but it might disconcert us if we could know in cold figures just how many practical, every-day American citizens are under the influence of superstitions just as funny and even more reprehensible. Indeed, it would be laughable if it were not a little sad to note how widespread is the serious belief in "signs"—signs of all kinds and descriptions, from the appearance of a comet in the heavens to the overturning of a salt cellar at the tea table.

Portents are as numerous and as significant all over this enlightened land as measles or mumps. That the comet and the salt cellar are obedient to hard and fast laws of nature means nothing to the believer in omens. Neither does he see that it would be a terrible sign indeed if the comet failed to arrive on schedule or if the salt cellar stayed right side up when it received a hard knock. All he understands is that the two things are signs, and bad signs, at that. It is a curious commentary on human nature, by the way, that there should be recognition of so few good signs.

One trouble about these ideas is that they grow on us so. A pet superstition that starts out as a mere imp of mischief develops after awhile into a regular bogie—a long-armed shape that lurks in the shadows and is likely at any time to reach out and touch its victim on the shoulder. And apparently the creatures are legion—everybody is familiar with a dozen or so of them. Perhaps the most familiar is the fear of Friday and of the number thirteen—particularly of the combination, though so far statistics have not proved that the universe is any more harassed on Friday the thirteenth than on any other date. What really does happen is that if a man breaks his bone on Friday the thirteenth he remembers the date for the rest of his life; if he breaks it on Saturday the fourteenth he remembers only the bone. Who has not seen a happy dinner party suddenly thrown into squawking confusion by the discovery that there are thirteen at the table? Mercy, one of them would be sure to die! So somebody is pushed

off into the cold, at a side table—and the whole baker's dozen of them dies, sooner or later, but at any rate everybody is satisfied.

The long-armed bogie nearly always concerns himself with death—not so strangely, perhaps, since superstition is founded on fear, and the dread of death is the most common of all fears. There are in truth so many death signs that it is a wonder we are any of us alive. It is a sign of death to walk under a ladder, and almost immediate dissolution to have three lighted lamps in a room at the same time. If a bird flies into a sick room, watch the patient: if he dies—ah, the bird; if he recovers—ah, well! A dog howling under the window at night portends certain death—"to the dog," an irreverent scoffer interpolates, but that is beside the mark. A black cat can scarcely stir without perpetrating a "sign."

Omens and their meanings differ widely in different localities. In some neighborhoods, if a housewife is so criminally careless as to sweep dirt out of her door after sundown her bad luck is sealed. To suggest that the bad luck lies mainly in the task's having been postponed so long is merely to be disregarded. In other neighborhoods a caller never thinks of leaving the house through any door save the one by which she entered. To do otherwise would be as blatant a declaration of enmity as to have called with a loaded revolver in her hand, since to come in at the front and leave at the back or the side means sure calamity to the home. Then, there are districts where a woman caller on New Year's day is an almost unbearable insult—a belief strangely at variance with the custom obtaining in many other places, where the insult lies in the breach, not in the observance. One unkind omen, known everywhere, has to do with a maiden's stumbling up the steps—not that year need she hope to be married. Here the penalty seems so out of proportion to the offense that an outsider is moved to wonder. Another legend connected with marriage bears on the connection between the bride's marital happiness and the weather. Many a girl has plighted her troth red-eyed because of the rain. One cannot resist the reflection that to the poor groom her tears must have seemed far more ominous than the raindrops. But, "happy is the bride that the sun shines on." The sun did not shine—Ergo!

Always we have in our midst the knocker on wood. Knocking on wood, be it known, however, is not a sign, but a rite. It is a ceremony that must be observed directly on the heels of a boast, no matter how grateful and innocent the boast may be. "I have not had a cold all winter," an acquaintance confides to us, and immediately raps sharply on chair or table. If she happens to be standing in the middle of a wide field when she boasts, that makes no difference: wood must be found somewhere. Earth will not do; nothing but wood—else she will have a cold. The idea is that the knock (on wood) placates some power or other—heaven alone knows who, or why he should be so needlessly cross-grained. "I don't really believe it," the knocker says, meeting our astonished eye. "I just like to be on the safe side." That's the hallmark of the believer in signs: these people seldom confess to "really believing it." But they go on kotowing to their silly little gods and are quite satisfied with themselves and scornful of other people with other signs in their creeds. Meanwhile the observance grows into a habit and the habit into an obsession—and there they are.

Investigators tell us that many of these ideas have their origin far back

among peoples who, not knowing the real God, made for themselves a sort of religion of fear. Which brings us to the sober side of the subject. In one aspect the cult of signs is laughable enough, but it has also a very serious aspect. It is more than a relic of barbarism—it is a form and a well-defined form of idolatry. In allowing ourselves to be governed by an unseen force for which we have no name, no explanation, and no warrant in Scripture nor even in common sense, we have, to a certain degree, set up a false god. The woman who says gratefully that she hasn't been ill for ten years and then whacks her knuckles on the wall instead of adding, "thank God," has virtually bent the knee to a heathenish little fetish of some sort, though no doubt she would be horrified to know it. She has behaved painfully like the poor ancient folk who ran around cutting themselves with stones in order to appease their angry divinity.

One encouraging thing about the sign habit, however, is the fact that it can be readily overcome when taken in time. A sign that is not noticed dies a natural death; it may die hard, but it cannot live on air. And after its departure life will be a lot easier in the living, for to take the future on trust without having it pointed out by a long-fingered black omen will prove a big relief. It will be a good sign for the world, indeed, when the last pet portent is relegated to the ash-heap, where it belongs.

For the Southern Churchman.
Familiar Hymns.

Holy, Holy, Holy, Lord God Almighty.

(A subscriber has requested that we republish in The Southern Churchman some of the old hymns that were omitted in the revision of the Church Hymnal. We shall be glad to do so from time to time, and also to append whenever possible an account of the author. Besides those selections requested the series will include some of the especially familiar hymns still in the Hymnal, likewise a few that are not officially listed by the Church, but that are known and sung the world over.)

Holy, Holy, Holy, Lord God Almighty.

Holy, Holy, Holy, Lord God Almighty!
Early in the morning our song shall rise to Thee:

Holy, Holy, Holy! merciful and mighty!
God in Three Persons, blessed Trinity!

Holy, Holy, Holy! All the saints adore Thee,

Casting down their golden crowns
around the glassy sea;
Cherubim and seraphim falling down before Thee,

Which wert, and art, and evermore shall be.

Holy, Holy, Holy! though the darkness hide Thee,

Though the eye of sinful man Thy glory may not see,

Only Thou art holy; there is none beside Thee,

Perfect in power, in love, and purity.

Holy, Holy, Holy! Lord God Almighty!
All Thy works shall praise Thy Name in earth, and sky, and sea;

Holy, Holy, Holy! merciful and mighty!
God in Three Persons, blessed Trinity!

The above hymn is the great Trinity anthem of the Church. It was written by Reginald Heber, Bishop of Calcutta, who died nearly a century ago, but whose inspired hymns will live for many

centuries more. Heber began to write in early childhood, and when a young man he won the Newdigate prize for his poem, Palestine, which he read aloud to the Poet Scott before he submitted it in the contest. From his youth India had a fascination for him, and after sixteen years of devoted service as the head of a parish in his native country he was consecrated Bishop of Calcutta. Most of his hymns, including the above, were written during his English pastorate.

"Holy, Holy, Holy, Lord God Almighty" is universally loved and sung, but to an Episcopalian it is the very spirit of the Trinity season embodied in song. It has been aptly described as "that majestic anthem modeled on the rhythm of the English Bible . . . a splendid metrical paraphrase of Rev. 4:8-11."

I Want Thee With Me.

Mary A. Harper.

I want Thee with me when the day begins,

All through the crowded hours of daylight's din,

To feel Thy presence and to do Thy will,
To hear Thee whisper low, My child, be still.

I want Thee with me when the evening comes,

When all the labor of the day is done,
My arms laid down at last, the victory won,

To hear Thee in the distance saying,
Come.

I want Thee with me in the dead of night,
When grim and darksome hours my soul would fright,

To lean upon Thee, in Thy strength my might,
Then to wake in Thy presence, Glorious Light!

Who's Who in Potatoes.

I sent an invitation to some thirty young people, asking them to meet at my house on a certain evening if they wished to know "Why." Their curiosity aroused, they all came! I had the rooms decorated with question marks, and a simple lunch ready. At table I announced my plan: that we organize ourselves into a club for study of the common things around us. I told them I had always wanted to know "the whys and wherefores" of the things we used every day, and suggested we find out together, having some good fun along with our study. Their response was enthusiastic. And when (to test out the "study" part of my plan) I picked up the salt cellar, then the pepper, then some glass, and asked questions about them, no one knew anything.

We named ourselves the "Want to Know Club." As our badge, we adopted the question mark. I was elected president, and at once arranged where we should meet next time. For our first subject I selected "Potatoes," giving out thirty topics on the potato, each member to study up and give us a little talk on his particular item. We also planned the supper for our potato meeting. It was to consist of nothing but potatoes, so we had to think hard. We decided to have them fried, baked, scalloped, made into cake, and used in so many different ways that, besides having fun over it, many of us learned how to use the common potato. Each member was to bring one potato item for the menu.

That potato evening was a great success. Clever decorations and place (Continued on page 19)

For the Young Folks

NANCY BYRD TURNER, Editor

For the Southern Churchman. The Children on Memorial Day.

N. B. T.

The flowers that we bring to-day,
Upon the quiet graves to lay
In fragrant armfuls, white and red,
Are for our soldier dead:
"Rest, soldier dead!" we say.

The flowers that we left to-day
Upon the hill, along the way,
Are for our living soldier men
When they come home again:
"Dear soldier men!" we say.

For the Southern Churchman. The Kitten That Stayed.

Mary Nelson Talbot.

The kittens' last name was Snow, because they were all so white and soft that they looked like flakes of snow. There were six of them, just the right number to go around among the Bond children. Somebody who didn't like cats had dropped them all near the Bond gate. Never had cats a more royal welcome.

"Now, first names!" cried practical Jack, as each child picked up a kitten.

"This one," said Pauline, gazing into the green eyes of the little cat she held, "couldn't be anything, to save its life, but Snowdrop. See, it's all white and green, just like my favorite flower."

"Mine's fat," chuckled Bob. "How would Snowball do?" The others, looking at the roly-roly kitten under the roly-poly arm, agreed that Snowball was a most suitable name for Bob's.

"And mine is Snowcream," Janie declared. "Because it's good enough to eat." Janie loved cats even better than she loved dolls, which was saying a great deal.

Jack decided that Snowdrift was the best name for his kitten, and they named the baby's pet Snowflake, because of the smallness of both kitten and owner. At length only one kitten remained nameless.

"Celia!" they all cried together. "How about yours, another snow word, you know?"

Little lame Celia looked up shyly. She had been so busy stroking the tiny white head in the crook of her elbow that she had not seemed to hear the talk. Already she had taken the kitten to her loving heart, name or no name. Celia had not walked for a long time, and a pet meant to her what games and frolics meant to other children. "Just Snowwhite, I think," she said, after a pause. "See, it's pure white; it's the only one of the family without a single tiny black spot anywhere."

"So it is!" the others cried, in chorus, as they gathered round her chair. Celia smiled and smoothed Snowwhite. Her little pale face among the other's ruddy faces looked like a white flower nodding in a bed of tulips.

Janie hummed a tune as she tied a blue ribbon around the furry neck of Snowcream. "She shall have a blue saucer, too," she planned.

Just then mother came in. "Dearies," she said, "I should have told you that we must pick out homes for all of the kittens but two. Choose a pair, now—which ever two you wish."

A silence fell. Everybody but the baby looked grieved; he only grabbed at his kitten's tail and made happy noises in his throat.

"We'll have to draw straws," they decided. So the straws were brought, and they drew anxiously. The lots fell to Janie and the baby. Then a shadow crept into the room. Pauline pouted a little; Jack put Snowdrift down rather hard, and walked away; Bob winked hard and hid his face in Snowball's neck. Snowflake and Snowcream, the fortunate pussies, stood on their hind legs and patted wildly at each other under a rocking chair.

Janie glanced at Celia. How should she take it? But Celia had learned a great deal about giving up pleasures. She looked up brightly, though her hand still smoothed Snowwhite's creamy head. "Now, for homes for the other Snows," she smiled. But, alas, before she knew it one big round tear squeezed through her lashes and dropped in the kitten's fur. She ducked her head so quickly that she thought nobody saw the tear, but she was mistaken.

Janie walked over to the window and stood quite still for a little while, looking out. When she turned back her face was quite determined. "I don't know what the rest of you think," she said, as she picked up Celia's kitten. "But I believe this is the kitten that ought to stay. It's the whitest, and the prettiest, and it has the sweetest face of all when you look at it real hard."

"I do believe it has," the others declared, gazing into the blue eyes of Snowwhite. Celia's face looked as though the sun were shining on it.

"Oh," she cried, "how lovely! And we'll make her a black velvet collar and put a silver bell on it."

"And she shall have music wherever she goes," laughed Janie. But it wasn't only Snowwhite that had music, after that; something sang on in Janie's heart long after the other kittens had gone.

Their Messenger.

Dick and Lula sat on the doorstep, and Guard lay at their feet, with his nose between his paws.

Dick heaved a sigh. "Lula," he said, "I'd rather have a sprained knee on the Fourth of July than on Memorial Day!"

"I wish that you had waited," answered his sister. "There! The last of the procession has gone round the bend!"

A year ago these two had marched with the slow throng that moved from the village to the cemetery. But now Dick could only hobble, and there was no one else to go with Lula.

The children sat and stared at their rosebush, which was crimson with velvet roses—the roses that Dick and Lula had watched from the time that they were tiny buds, and that they had hoped to see in full bloom on Memorial Day.

"Let's send Guard," said Lula, suddenly. "He'll go. Doesn't he go to drive home the cow from the field next the cemetery?"

Her brother listened a little doubtfully, but ten minutes later Lula, with basket and shears, was gathering the rich red blooms, while Dick sat with

a tablet resting on his well knee, and wrote a message. Both had forgotten their disappointment.

Having heard his name, Guard knew that something would shortly be given him to do, and he rose now and stood by, alert and eager. They tied the note to his collar, and put the handle of the basket into his mouth.

"Go for the cow, Guard!" cried Dick, and he clapped his hands sharply, as he always did to start the dog on this errand. "You see," he added, to Lula, "it's not deceiving him, because he would go with the roses if he understood."

Guard's tail wagged violently, and his ears pricked up. Perhaps in his dog heart he wondered why Buttercup must be brought home at noon. He did not hesitate, however, but trotted away briskly, holding the handle firmly in his mouth. The children watched him go down the yard and along the road as far as they could see him. They knew that to reach the pasture he must pass by the procession, and they felt sure that some one would spy the note and read its message:

Dear Friend—Please take this dog's flowers and put them in the cemetery.
Dick and Lula Brown.

An hour they waited, two patient little figures in the sweet sunshine. Their rose-bush looked rather bare, but it waved happily. Mother, within the house, could hear the earnest hum of their talk.

"The crowd's coming back very early," said Lula, suddenly. "Look, what a dust!"

The cloud of dust came up the road rapidly, but began to clear away at their gate. Out of it two objects scampered. "Well!" Dick cried. "Guard and Buttercup!"

So it was—Buttercup in front, with her head down, angry at being forced from her grazing at such an hour; and behind her, trotting in dignified haste, came Guard, with the basket empty in his mouth.

"Oh," the children cried to each other, in concert, "do you s'pose he's lost our flowers and spent all his time bringing home that cow?"

Guard, after chasing the cow into her pen, walked pompously to the door-step and set down his burden. In the bottom of the basket lay a note.

The message was plainly printed so that Dick could read it without any trouble. It ran:

Dear Dick and Lula Brown—I read your letter addressed to "The Procession," and did what you asked. When the dog came past me again, driving a cow, I knew he was on his way home, and so I gave him the basket. I think that you have the most beautiful flowers and the smartest dog in the world.
A Friend.

"Good old Guard!" cried Dick, and Lula turned to hug the dusty messenger. But Guard, his duty done, was asleep on the cool grass; even his tail was as still as a mouse.—The Youth's Companion.

"I've Thought of Somebody."

(Continued.)

I've thought of somebody—a man. He was at first a sinful man, and he went about persecuting the people of God, but one day, while he was taking a journey, he had a wonderful experience that changed his whole life. From that time on, also, we know him by another name. He grew to be one of God's greatest preachers and most

useful servant. After he became a good man he had many trials and afflictions to bear—scourgings, stonings, shipwrecks, hunger, cold and other hardships. History tells us that he met his death by being beheaded at the hands of a wicked king.

Who is the man?

Answer to last week's questions: Naaman. 1. The little girl told him of the prophet in her country who could heal his leprosy. 2. Samuel.

For the Southern Churchman.

Mother's Little Helper.

Mother's little helper, time to get up, dear!

Birds are wide awake now, ready for the day;

Much is waiting you, many things to do—
Hours of willing service, hours of merry play.

Wash and dress and hurry—set the table, please;

Feed the hungry chickens, ring the breakfast bell;

Help amuse the baby, run an errand, maybe—

Here a duty, there a duty, all done well.

Mother's little helper, time to go to bed.
Birds have cuddled in their nests, busy bees are still;

Surely it is best hands and feet should rest
When the tired daylight creeps across the hill.

All the steps you've saved, dear, all the tasks you've done.

Soft the angels write them in the books they keep;

Work and love and play made a happy day—

Mother's little helper, sleep a happy sleep!

Four Rules.

He was a new boy in school, and according to custom—though nobody seemed to know when or why such a custom started—the others were teasing him and trying to make him uncomfortable. They did not succeed very well, for Don did not appear to notice their efforts. When the school hours ended, however, and the pupils scattered for the homeward walk, there was a fine chance.

"Here, you little softy-boy!" cried Archie, catching up with the newcomer at the end of the brick wall, "what are you hurrying off so fast for? For three cents I'd throw your book so far you'd never find it, and roll you clear down that hill."

"I wouldn't pay you three cents for throwing my book where I couldn't find it," laughed Don, "and I don't mind you rolling me downhill if you want to. It looks so smooth and green I'd like to roll down it, anyway. Come on, boys. Let's see who can roll down the fastest."

And before they quite knew how it came about, Don and Archie, with the two boys who had stopped to see what would happen, were having the merriest sort of game. Of course, Don did not stay a new boy for very many days. He was so good-natured that it wasn't easy to tease him, and so full of fun that everybody liked him, but Archie—who really liked him best of all, because they went home the same way and were together so much—always noticed how Don managed to laugh himself out of quarrels, and had a suspicion that his friend was something of a coward.

"I don't b'lieve you'd fight a rabbit," he said, tauntingly.

"Of course not. 'Twouldn't be a fair fight," laughed Don.

Archie himself was so fond of teasing that he often forgot to think anything about what was fair or kind. That was the way in which he was tormenting a little German girl one day when he met her upon the road with a kitten in her arms.

"Here, I want that cat! Give it to me," he demanded. "Hand it over right away, little girl."

"No, it is mine. I home take it," urged the small Bertha, her blue eyes frightened and filling with tears.

"Ho, this isn't a Dutch cat!" declared Archie. "Here, let me have it."

He was drawing it out of her arms, while she struggled and tried to hold it fast, when suddenly he received a push so violent and unexpected that it knocked him over. Somebody promptly sat down upon him, while Don's voice, still good-natured, said:

"Run along with your kitten, sissy. This fellow doesn't want it, and he's so tired that he's going to lie still and rest awhile."

"Aw, get off. What did you do that for?" growled Archie, wriggling to throw off his burden.

"You can have three guesses—if you need 'em," answered Don. "If that had been your sister Esther and you had seen any boy plaguing her, what would you have done?"

"Punch him," admitted Archie, honestly.

"Well, punch yourself, then," said Don, rolling off and giving him a chance to get up.

Archie sat up, brushed the dust from his clothes and looked with a new curiosity and respect at the other small boy.

"Say, Don, I don't believe you really are afraid, after all," he said. "What makes you always act as if—as if—"

Don's brown eyes grew bright.

"It's my grandfather," he explained.

"He's the bravest man I know, and he told me. He was a soldier and an officer, and he says there are four rules for courage: 'A laugh is a better weapon than cross words or fists. Don't think it is brave to quarrel and fight. Never strike unless you have to. Don't stand by and see some one smaller and weaker than yourself be abused.'"

"Humph!" answered Archie—if that could be called an answer—and he walked away thoughtfully.—Kate W. Hamilton, in Christian Standard.

For the Southern Churchman.

Pleasant Alice Bird.

Fannie H. Davisson, Crawford, W. Va.,
Aged 12.

"Oh, mother," said Alice Bird, "I do wish the girls wouldn't call me Stuff! I know I'm large, but it isn't very pleasant to hear, 'Hello, Stuff!' and turn to find that they mean me. I wish they wouldn't."

"Dear child," her mother answered, "you have many blessings, remember—good health, a good home and a great deal to make you happy. Think of all this when the girls call you by the unpleasant name. Try to smile and answer sweetly. Then, I am sure, your nickname will soon be changed."

Alice looked doubtful. "But, mother, I've just thought of a name for Mary Field. She always calls me Stuff, yet she is so tiny that she is funny looking herself."

"It would be easy to pick out a nice name for Mary," said Mrs. Bird. "Will she like the one you have for her? If it is a nice one that will be returning good for evil."

"I meant an unpleasant name," Alice said. "One that will make her feel sorry that she called me what she did. But I will not give it to her, mother, if you say so." She rose from her chair and started to the door. "I must go and dress now."

Next morning she felt happier as she started to school. She had not not walked far when she heard some one call, "Stuffy, wait a minute." She did not reply, but walked on. A minute later Mary Field was by her side. Alice was strongly tempted to say, "Hello, Shrimp!" but she thought of her mother and said instead, "This is a fine day, isn't it, Mary?"

"Yes," Mary answered, "but I had to run so fast to overtake you that I am tired. We have plenty of time; let's walk slowly."

"All right," Alice agreed with a smile.

At school she greeted all the girls pleasantly, and was surprised to see how fast the day flew and how soon she was home again. For several weeks after that she tried the plan of being bright and sunny in her manner.

"Why, Stuffy, you are getting thin," Mary Field remarked one morning as they walked to school. "I think we'll have to change your name to something that suits you better. What will it be? I'll ask the other girls about it. You have been to school with me every day for a month, did you know it?"

"No, I didn't," Alice smiled.

That evening a very happy little girl ran upstairs to her mother's room.

"Mother, mother," she cried, "your plan worked, for my name has been changed, sure enough! Can you guess what it is now?"

"Don't try to make me guess," her mother replied, as she put her arms around her.

"Pleasant Alice Bird!" the little girl cried. "And, oh, mother, you did it all! Do I deserve that lovely name? Tell me quick!"

Her mother thought, and she said so, that there never was a girl who deserved such a name more than Pleasant Alice Bird.

"God Bless My Brother."

Now I lay me down to sleep,
I pray Thee, Lord, my soul to keep.
God bless my brother gone to war,
Across the seas, in France, so far.
Oh, may his fight for Liberty
Save millions more than little me
From cruel fates or ruthless blast
And bring him safely home at last.

The idea expressed in the above paraphrase of this familiar prayer, is that of the plea made by a little girl whose brother is fighting in France. It would be a wonderful thing if all the little brothers and sisters of American men "across the seas in France" were taught to pray, "God bless my brother gone to war." It would be just the moral backing needed for those who are saving their pennies and investing them in War Thrift Stamps and thus helping those brothers "save millions more than little me."

A Game You May Not Know.

The game of mountain climbing may be played in city or country, at the seashore or mountains, by any number of children. The players all stand in line, and the first one begins the game by acting out the first event in the climb, at the same time telling what he is doing. Thus he may say: "First, we cross a brook," and illustrate it by jumping as if there was a brook to go over. The second player repeats both

FINANCIAL

WAR

HAS AT LEAST TAUGHT US THRIFT

"SHOULD save"—it used to be.

"MUST save"—it is now.

Every dollar saved not only fortifies you for the future, but also helps your country to shorten the horrors of Kaiserism and Kultur.

National State and City Bank

RICHMOND, VA.

Wm. H. Palmer, President

Julien H. Hill, Vice-Pres. and Cashier R. E. Cunningham, Asst. Cashier

J. W. Sinton, Vice-Pres. Wm. S. Ryland, Asst. Cashier

Jesse F. Wood, Mgr. Savings Department

INCORPORATED 1832

Virginia Fire and Marine Insurance Company

Of Richmond, Va.

ASSETS - - - - - \$2,160,195.00

Wm. H. Palmer, President

E. B. Addison, Vice-President

W. H. McCarthy, Secretary

MANY PROBLEMS

OF THE MODERN BUSINESS MAN IS ANSWERED IN A STRONG BANKING AFFILIATION:

WE WANT YOUR BUSINESS

THE AMERICAN NATIONAL BANK

OF RICHMOND, VIRGINIA

the words and action of the first player and adds a new action, perhaps, for instance, going under some bushes, stooping and shielding his face. The third child repeats the acts of the first two players and adds still another of his own invention. Thus the game goes on until the last player in the row is reached. After repeating the words and actions of the previous players he says: "And now I'm at the top of the mountain," and waves his arms. This is a signal for the other players to give chase to him, and he is pursued by all the mountain climbers until he is caught. The one who catches him is the one who must "reach the top of the mountain" next time.—New York Tribune.

Who's Who in Potatoes.

(Continued from page 16)

cards (with jingles), stuck in potatoes, showed originality and imagination. We gave our talks while at the table, each one rising. It was all good fun and very informal. I started the ball rolling by giving a history of the potato bug, passing around some colored drawings. Then we had the origin of the potato, which brought in quite a bit of history; then the countries where grown; the various kinds of potato; the keeping qualities; the cultivation and handling of the various kinds, and the transportation problem. The remarks made by a young fellow about seventeen on the transportation of potatoes were wonderful.

This potato meeting was followed by an "orange" evening, and at Easter time an "egg" evening. The subjects

are endless, and can be made absorbing, even exciting.—The Christian Herald.

Incurable.

Mrs. H. was an incurable grumbler. Her pastor thought he had found something about which she could not complain; the old lady's crop of potatoes was certainly the finest for miles around. "Ah, you must be well pleased," he said, beaming as he met her. "Every one's saying how splendid your potatoes are this year." The old lady glowered at him as she answered: "They're not so poor. But where's the bad ones for the pigs?"—Answers.

Count One.

An atom fills its place
A universe of worlds
Would miss its tiny place.

Each human life counts one:
Each word and deed records
The good or ill we've done.

Not to the swift the race,
Nor even to the strong;
But to the child of grace.

The power of God is thine,
To take by faith and prove
An agency divine.

For sorrow, comfort sweet,
For every weakness strength,
For victory complete.

Take Him and then count one.
With Him fill well thy place,
And hear His sweet "well done."

—Howard Agnew Johnston.

Jno. L. Williams & Sons

BANKERS and BROKERS

Eighth and Main. (P. O. Box 888.)

RICHMOND, VIRGINIA.

Transact a general Banking and Brokerage Business. Deal in Southern Investment Securities. Negotiable Railroad and Municipal Bonds.

The First National Bank

OF

Richmond, Virginia

DESIRE

YOUR ACCOUNT.

CAPITAL & SURPLUS

\$3,000,000.00

3%

INTEREST IN SAVINGS DEPARTMENT.

Norfolk & Western Railway

ONLY ALL RAIL LINE TO NORFOLK

QUICKEST AND BEST SERVICE

Pullman Parlor Cars.

The best line to all Points West, Northwest and Southwest.

W. B. BEVIL, W. C. SAUNDERS,
Pass. Traff. Mgr. Gen. Pass. Agt.
Roanoke, Va.

C. H. BOSLY
Dist. Pass. Agt., Richmond, Va.

Rates and information upon application.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

Southern Churchman

SOUTHERN CHURCHMAN COMPANY
Publishers

815 East Grace Street, Richmond, Virginia

LEWIS G. WILLIAMS, President.

E. B. ADDISON, Vice-President.

REV. E. L. GOODWIN, D. D., Editor.

REV. JAS. D. GIBSON, Managing Editor.

Entered at the Postoffice in Richmond, Va., as second-class mail matter.

SUBSCRIPTION PRICE—After January 1, 1918, \$3.00 per year in advance. To the Clergy \$2.00. Six months \$1.50. Trial subscription 3 months 50 cents, 10 cents a copy. Foreign postage 50 cents additional. Back numbers not over 3 months old 10 cents each, over 3 months old 25 cents each.

For the convenience of subscribers, subscriptions are continued at expiration unless otherwise ordered. Notice of renewal, discontinuance, or change of address should be sent two weeks before the date they are to go into effect.

RECEIPT OF PAYMENT is shown in about two weeks by change of date on address label. If date is not properly extended after each payment notify us promptly. No receipt for payment will be sent.

Notice post office address. The exact post office address to which we are directing the paper at the time of writing **MUST ALWAYS BE GIVEN**. Our mailing list is arranged by post offices and not alphabetically.

Make all checks and money orders payable to the Southern Churchman and not to an individual.

ADVERTISEMENTS—Rates quoted on request. For Classified see head of that department. Representatives wanted in each Parish, liberal commissions.

News concerning the church at large always welcome.

ATTENTION!

ENLISTED CHURCHMEN.

The Department of Army and Navy Work of the Brotherhood of St. Andrew.

wants to get in touch with you and supply your needs in every possible way. Write to us soon and tell us how you are getting along. You will find us prompt correspondents.

F. S. TITSWORTH,
Executive Secretary.

R. F. FINNEY,
Chief Secretary.

12th and Walnut Streets, Philadelphia, Pa.

PIPE ORGANS.

If the purchase of an organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Kentucky, who manufacture the highest grade at reasonable prices.

OAKLAND

A Home School for young boys to be tutored with the sons of Mr. and Mrs. Rosewell Page at their country home in Virginia. Address Mrs. Rosewell Page, Beaver Dam, Va.

A CHURCHWOMAN OF REFINEMENT residing in a beautiful city in Western New York, will receive into her home two or three elderly or semi-invalid ladies. References given and required. Address Miss W., care of the rector of St. John's Church, Canandaigua, N. Y.

NOTICE.

The Rev. N. Matthews has been given leave of absence from his parish in Rock Hill, S. C., and has succeeded the Rev. Mr. Gribbin as the Church's volunteer chaplain at Camp Sevier. Please send him the name, regiment and company of any one you want him to visit at the camp. Address, care Y. M. C. A. Headquarters, Camp Sevier, Greenville, S. C.

APPEAL.

Mountain School Farm: "Wentworth" School Farm, Corbin, Ky., still needs \$5,000 to secure full possession of the 311-acre farm. Eight thousand dollars has already been contributed. Will you help us? Address Bishop L. W. Burton, Lexington Ky., or Archdeacon Wentworth, Winchester, Ky.

BOARDERS.

SUMMER BOARD—CHOICE LOCATION. Between college campus and Virginia Military Institute grounds. Every convenience: rooms single or en suite with bath. Mrs. F. D. Mead, Lexington, Va.

HELP WANTED

WANTED A MOTHER'S HELPER OR practical nurse to take entire charge of nine-months-old baby in the country. For full particulars address Morrisworth, Leesburg, Va.

WANTED A YOUNG LADY AS MOTHER'S helper. Youngest child three and one-half years old. Address Mrs. Wm. F. Alexander, 109 West Monument Street, Baltimore, Md.

Classified Advertising and Notices

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line, each insertion. Special rates to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents. Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

POSITIONS WANTED

WANTED TO HELP MINISTER WHO would like to have a summer cottage for boys, looking forward to church work or who may become interested in the work. Maryland State preferred. Faith, care Southern Churchman.

GRADUATE NURSE AND MASSEUSE would take charge of an elderly person or invalid through summer months. Rates reasonable. Reference if desired. Address A. H., care Southern Churchman.

CULTIVATED AMERICAN WOMAN, homeless account of war, desires position as secretary, companion or supervising housekeeper with congenial family in country. Will attend correspondence, pay bills, arrange daily menu, practical, active personality; churchwoman; spent last ten years abroad. Modest salary. References exchanged. Address Mrs. Paul, care Southern Churchman.

MARRIED PRIEST, AMERICAN CITIZEN, wife a Southerner, desires parish in the South. Good preacher and organizer. Reference the Archbishop of Rupert's Land, Winnipeg, Manitoba, and the Hon. Newton C. Blanchard, Shreveport, La. Address Rev. Dr. de Mattos, Dauphin, Manitoba.

CHURCHMEN AT CAMP LEE.

Once again men chosen under the selective draft law are coming in large numbers to Camp Lee. In order that the churches in Petersburg may get in touch with newly arrived Churchmen. I most earnestly request rectors of parishes to send me the names and regimental addresses of men coming to Camp Lee from their parishes. Names are useless without company and regiment. Brethren, please act on this request before you forget it.

E. P. Dandridge.

Rector of St. Paul's Church, Petersburg, Va.

THE BOARD OF MISSIONS.

Correspondence is invited from those who wish to know

What it does.

What its work signifies.

Why the work can be helped most effectively through the Board.

Address

The Right Reverend A. S. Lloyd, D. D., President of the Board of Missions,

221 Fourth Avenue, New York.

Legal Title for Use in Making Wills:

The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.

The Spirit of Missions, \$1.00 a year.

Marriages and Deaths

Marriage notices, not exceeding 40 words, \$1.00; Death notices, not exceeding 40 words, inserted free. Over 40 words at the obituary rate. Obituaries and resolutions, 25 cents per line. Six words to the average line.

Copy for this department must be received not later than Tuesday of the week in which it is intended to be published.

Breckenridge: Entered into life eternal on May 11, 1918, at his home in Fincastle, Va. **CARY BRECKENRIDGE**, son of the late Captain Cary and Emma Gilmer Breckenridge, and grandson of General James Breckenridge, of "Grove Hill," Botetourt County, Va., aged seventy-eight years, veteran of Southern Confederacy and colonel of Second Regiment of Virginia Cavalry, one of—

"Our greatest, yet with least pretence, And as the greatest only are, In his simplicity sublime, God accept him, Christ receive him." E. B.

Wagon: Entered into rest at his home in Fauquier County, Va., on April 3, 1918,

after two years of feeble health, **JOHN STEVENS MASON**, in his seventy-ninth year.

"Come ye, blessed of My Father, inherit the kingdom. . . . Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me."

"Where loyal hearts and true, Stand ever in the light, All rapture, through and through, In God's most holy sight."

Wise: Entered into eternal life on Sunday, May 12, **CAROLINE MAY WISE**, daughter of George and Ida V. Wise, of Seminary Hill, Alexandria, Va.

"Blessed are the dead who die in the Lord; even so saith the Spirit; for they rest from their labours, and their works do follow them."

MRS. WM. S. LEWIS.

Entered into life eternal at the residence of her daughter, Mrs. W. C. Shackelford, May 3, 1918, **MRS. FRANCES CAMPBELL LEWIS**, widow of the late William S. Lewis, of Albemarle, in the eighty-eighth year of her age.

In the death of Mrs. Lewis her children have lost a loving, sympathizing mother, and her friends the inspiration of a true and loyal heart, whose watch-word was "Duty" and whose life work was "Helpfulness." Hers was a useful life, a devoted life, an earnest Christian life, and Paradise seems nearer to us since she has attained the glorious immortality of Christ's faithful servants where she awaits the coming of her loved ones.

"We bless Thy Holy Name for all Thy servants departed this life in Thy faith and fear, beseeching Thee to give us grace so to follow their good examples that with them we may be partakers of Thy heavenly kingdom."

Mrs. Lewis is survived by five children—Mrs. E. R. Mays, Afton, Va.; Mrs. F. K. Page, Cobham, Va.; Mrs. E. P. Kellam, Atlanta, Ga.; Mrs. W. C. Shackelford, Stony Point, Va.; Arthur S. Lewis, Lexington, Ky.

COL. CARY BRECKENRIDGE.

Died at his home in Fincastle, Va., on May 11, 1918, **COL. CARY BRECKENRIDGE**, in his seventy-ninth year. Col. Breckenridge was the son of Capt. Cary Breckenridge and Emma Walker Gilmer, and was born at "Grove Hill," Botetourt County, Va., that fine old estate where his ancestors had lived and dispensed a generous hospitality for generations, and from which the Kentucky branch of the family migrated. He was graduated from the Virginia Military Institute, and at the outbreak of the Civil War enlisted as a private; he rose rapidly to colonel of the Second Virginia Cavalry, served through the entire war, having five horses shot under him and being three times wounded. In the last days of the struggle he was promoted to brigadier-general, but never having borne that title on the field of battle, never claimed it. A member of the Episcopal Church, he was as a man kind, gentle, modest, high minded, of uncompromising integrity and lived above reproach, and as a neighbor who knew him well remarked on learning of his death, "There wasn't a spot on him." His fine commanding presence attracted attention in any company and proclaimed him the product of a time that has gone. The environment of his day contributed to a nobleness of mind that coming generations may find it difficult to emulate, but must always revere. Physically a giant, he was otherwise superb, and as a soldier he was the peer of any. He was truly of heroic mould, one of those magnificent characters that a kind Providence sometimes lends to us as an inspiration.

IN MEMORIAM.

CATHERINE GIFFORD SKELTON, widow of Thomas Norman Jones, passed from the home of her son Thomas Norman Jones, Norfolk, Va., into the home of her Father, not made with hands, eternal in the heavens, prepared for His children, among whom this beautiful character was early recognized as a member of Christ, a child of God, an inheritor of the kingdom of heaven. Her soul was full of music attuned to the harmonies sung by raptured saints above. Now, even through tears for their loss, all who loved her can give thanks for her joyful

reunion where "the saints of all ages in harmony meet, their Saviour and brethren transported to greet." She graced the sphere of womanhood as daughter, wife, mother, grandmother, and in her living influence will be an inspiration, not only to her children, who rise up and call her blessed, but to all who came within the glow of her sublime faith, triumphant over all trial.

Born in 1850 at "Paxton," Powhatan County, Va., the home of her parents, Dr. John Gifford Skelton and his wife, Marianne Old Meade, entered life eternal April 10, 1918.

On Growing Old.

There are few men or women who like to see the grey hairs appear upon themselves. We may talk eloquently enough about the beauty of the silvery locks, but we usually appreciate them much more upon others than we do upon ourselves. And yet it is useless to worry over the signs of advancing years, for growing old is both natural and inevitable. And as it has undoubtedly disadvantages, so also it has undoubtedly compensations. We may lose some of the joys of youth, but we may gain other joys which will at least counterbalance our loss. To grow old is not necessarily to grow either useless or unhappy.

One thing at least years bring to us—the enormous advantage of a varied experience. Youth suffers often from misplaced confidence. We accept things at their face value, and some of our bitterest disappointments result from the realization that "things are not what they seem." Age makes us more cautious and it should make us better judges of human nature. We avoid many of the pitfalls of youth because we have learned to detect them. And we have learned that our fears also are not to be trusted, and this means much added peace. Youth is excitable and apprehensive, and many young folks have at least a dozen different diseases every year. In the years when nature is making great drains upon us in perfecting physical manhood and womanhood, we pass through strange experiences, which not seldom cause hours of keen anxiety. There is probably nothing very much the matter with us, but we think there is, and we suffer accordingly. To outgrow this stage is surely an advantage. Age has its own alarms, but it has had so many that they no longer excite the same keen apprehension. Age makes for peace and comfort.

But it has also its disadvantages and its own peculiar temptations. One of these is unfortunately too common even amongst good people; we refer to the development of the dictatorial spirit. The very fact that we have had a wide experience sometimes leads us to adopt a "wiser than thou" attitude, and in our dealings with others, especially if they are younger, we are inclined to insist upon having our own way. Of course, these young people mean well, but they will know better when they get older, and, therefore, we have no right to ride roughshod over all their arguments and plans. This is a blunder which is often made; but for it the blunderer pays dearly, sometimes in the open opposition of the young, but oftener in a silent breach between him and them which widens continually.

Age has the advantage of experience, and this very experience should warn it from the rock upon which age is too often wrecked. The dictator is not welcomed even if his hair be silver.

And age sometimes becomes pessimistic. The young folks are not as serious as they were years ago. They are light and trifling, devoid of respect for old age, lacking in love for parents, wasting their time in novel reading and such diversions and even in church work they are not measuring up to the years of the past. This is the doleful cry of not a few good people who are hopelessly out of touch with the young life of to-day. And others, who will not admit for a moment that they are pessimistic, cannot hide the fact that they have but small faith in the youth of our age. Now if the indictment of the pessimist be true, we have nothing to gain by denying it; but if it be only half the truth, we have much to lose by forgetting the other and brighter side. In any case it is well to remember that the same complaints concerning the young were made by age thousands of years ago. It is natural for age to see the dark side, and the tendency should be steadily resisted.

Age should bring sunlight and sympathy. As we get nearer the heavenly land we should see more of its glory and reflect more of its light. Why should the milk of human nature sour by the time one is forty? This seems absolutely inexcusable in a Christian man or woman. And yet in many a home the fact that father, or mother, or both, dwell in Grumble Alley is very much in evidence. In such cases the type of religion is evidently very low, and an increase of faith and love is an urgent necessity.

And age should be sympathetic. Why should men and women find such bitter fault with youthful mistakes? The boy is probably very much like what his father was thirty years ago, and the

girl is probably not so much different to her mother at the same age. Youth means well and needs all our sympathy and all our help. And yet sometimes fathers and mothers have not half the sympathy for their own children which a good stranger will show. The trouble is not that the parents are growing old, but that they are growing narrow. This is one of the faults which is often associated with years, but there is no necessary connection.

But what will prevent age from becoming pessimistic, and arbitrary, and narrow? We think the religion of Jesus Christ will do it, if we will allow it to have its way with us. It isn't too much religion which makes the chasm between youth and age. It is rather too little religion, or religion of the wrong type. If grey hairs are increasing, and along with them you are finding it harder and harder to get along with the young people, better get a little nearer your Lord!—Christian Guardian.

A poor picture is not helped by being put in a good light.—Ex.

Sore Eyes Granulated Eyelids, Eyes inflamed by exposure to Sun, Dust and Wind quickly relieved by **Murine Eye Remedy**. No Smarting, just Eye Comfort. At Druggists or by mail 50c per Bottle. **Murine Eye Salve** in Tubes 25c. For Book of the Eye FREE ask **Murine Eye Remedy Co., Chicago**

RESORTS

HOTEL MARLTON

3 and 5 West 8th St., Near 5th Avenue.

Washington Square, New York.

Quiet and homelike hotel; transients and families; American, and European plan; special summer rate. No Bar.

Furniture---Floor Coverings---Window Shades---Draperies

Values that satisfy. Service that pleases.

Special attention given to orders for church furnishings.

Sydnor & Hundley

Incorporated

Seventh and Grace Streets

RICHMOND, VIRGINIA.

Miller & Rhoads

"The Shopping Center."

For the retail Dry Goods and Department Store trade.

In the heart of Richmond, when you are here; and Our Mail Order Department Serves you at your home.

BROAD AND GRACE STS.

CORNER 5TH ST.

RICHMOND, VA.

Ratcliffe & Tanner, Inc.

...FLORISTS...

207 N. 6th Street. Richmond, Va.

FLOWERS FOR ALL OCCASIONS

The Outlook and the Uplook.

"When the outlook is dark, try the uplook."

These words hold a message of cheer; Be glad while repeating them over,
And smile when the shadows appear.
Above and beyond stands the Master.
He sees what we do for His sake;
He never will fail nor forsake us,
He knoweth the way that we take.

"When the outlook is dark, try the uplook"—

The uplook of faith and good cheer;
The love of the Father surrounds us,
He knows when the shadows are near.

Be brave, then, and keep the eyes lifted,
And smile on the dreariest day;
His smile will glow in the darkness;
His light will illumine the way.
—The British Weekly.

The Bishop of Fredericton On the Canadian Chaplains' Service.

In his annual charge to the Synod of Fredericton, on April 9, Bishop Richardson, who has just returned from a trip to the Front, spoke of the Canadian chaplains' service as follows: "I desire to express my deep conviction that the work being done by the chaplains is of such a character that it deserves the very best that the Church can give to it in the way of support and sympathy. I have had an unhindered opportunity of examining the chaplains' services, not less closely in regard to its personnel than in regard to its ordered workings, and it is at once a duty and a privilege to say that I have come home with nothing but respect and admiration for it. In the director, Colonel Almond, the Church has a splendid representative and one of whom we may well feel proud. By a statesmanlike policy, by patient perseverance, and by untiring energy, he has succeeded in placing the service upon a footing that leaves little to be desired. I wish, further, to pay a tribute of sincere respect to the able men whom he has gathered round him on his staff. Representing as they do, various religious bodies, and widely differing in theological convictions, they are giving to the director a loyal and sympathetic support in a work of vast importance and great difficulty. It is only right also that I should say how profoundly I have been impressed with the calibre and character of the chaplains as a whole. From every quarter there have come to me the most enthusiastic commendations of their work, whilst from the beginning to the end of my tour I did not hear one word of adverse criticism. To quote from a statement made to me by one of the army commanders, "By sheer hard work the chaplains have made themselves an indispensable factor in the fighting efficiency of the army." The Church may rest assured that its interests are being admirably served by the Clergy who have gone overseas to do this important work."—Exchange.

The French Spirit.

As illustrating the spirit displayed by the people of Paris even in the midst of want, a story is told by an American just returned of a French woman who gave a dinner to some American officers. After the dinner they were loud in their praises of the manner in which it was served and of the excellence and liberality of the service. They felt that if such a meal could be served in the fourth year of the war, France could not be in such bad stead. They did not learn until later, through some

mutual friends, that this Frenchwoman had given up to her guests on that one night her full supply for a week.

One thing we are learning is that psychology is having its part in winning the war. Morale is often mentioned along with food, men and munitions as necessary to a campaign. A part of the French psychology is that they shall never permit themselves to appear "down at the heels." When they do so, then indeed they will have lost something of the spirit that is carrying them on to victory.

It is for us in America to understand and venerate this spirit. It has kept France in the trenches for three and a half years and has made the world safer for Americans. Above everything, we must not confuse their courage with prodigality. France as a whole is in a desperately dangerous condition as to food. It will take all of America's aid to keep her from crossing the danger line. And France knows it and is economizing all she can. But she refuses to put on a doleful countenance. She would rather be heroic with a smile.—Exchange.

Guard Your Friendships.

Friendship is worth taking a deal of trouble about. We should remember the apostle's command: "Hold fast that which is good." Thoreau said: "The only danger in friendship is that it will end." Correspondence and conversation and social courtesies are the ways in which we throw guards around our friendships lest they end. A boy or girl who loses a friend for want of a letter now and then is like a man who loses his money for lack of a pocketbook. He is losing a very precious thing for lack of a very little expense and trouble. How carefully Jesus selected the close circle of his friends! And how watchfully he guarded their mutual friendship after he had selected them! The friend who sticketh closer than a brother is always one who has taken some trouble in the matter of his friendships. Let us be careful that we do not go through life with holes in our pockets through which our friendships slip.—The Way.

To-day is your day and mine, the only day we have, the day in which we play our part. What our part may signify in the great whole we may not understand; but we are here to play it, and now is our time. This we know; it is a part of action, not of whining; it is a part of love, not

J. B. Legg Arch't Co. Churches, Public Buildings, Residence, Stores, Landscaping, Etc. 1948 Ry. Ex. Bldg., St. Louis, Mo.

ARTISTIC HOMES
A 1000-page plan book \$1.
All home-loving, home-building people need it in their library for style, guidance and economy in building. 2000 plans and designs. Get my ready-cut circular.



HERBERT C. CHIVERS, ARCHITECT, ST. LOUIS

What do you know of the work of your Church Temperance Society?

Rt. Rev. Frederik Courtney, D. D., President.
William Jay Schieffelin, Esq., Ph. D., Treasurer.
Rev. James Empringham, D. D., Gen'l Supt.
Send for free sample copy of "TEMPERANCE."
This periodical has the largest circulation of any magazine of its kind in America. Address

Church Temperance Society

214 Metropolitan Tower, New York City

cynicism. It is for us to express love in terms of human helpfulness. This we know, for we have learned from sad experience that any other course of life leads toward weakness and misery.—David Starr Jordan.

FRECKLES

Now Is the Time to Get Rid of These Ugly Spots.

There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of Othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than one ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength Othine, as this is sold under guarantee of money back if it fails to remove freckles.

HOW SHIVAR MINERAL WATER RELIEVES RHEUMATISM.

According to the standard medical books, Rheumatism is not a germ disease but is the result of imperfect nutrition. The food is either imperfectly digested or imperfectly assimilated. Poisons accumulate and these irritate and inflame the delicate linings of the joints, the heart and other organs. To cure rheumatism it is therefore necessary to stop the formation of these poisons and get rid of those already formed.

The celebrated Shivar Mineral Water acts on the stomach and kidneys it corrects the digestion and washes out the poisons through the kidneys. This is the opinion of physicians who prescribe it. If you suffer with rheumatism, dyspepsia, indigestion, gall stones, disease of the kidneys, bladder or liver, uric acid poisoning, or any condition due to impure blood, read the following letter, then sign it, enclose the amount and mail it. Only two out of a hundred, on the average, report no benefit.

Shivar Spring.

Box 64-M, Shelton, S. C.

Gentlemen:—I accept your guarantee offer and enclose herewith two dollars for ten gallons (two five-gallon demijohns) of Shivar Spring Water. I agree to give the water a fair trial in accordance with instructions which you will send, and if I derive no benefit you are to refund the price in full upon receipt of the two empty demijohns, which I agree to return promptly.

NAME

Address

Shipping Point.....
(Please write distinctly.)

NOTE:—"I have had the pleasure of serving the little church at Shivar Spring as Pastor for years, and am therefore well acquainted with Mr. Shivar and his associates, whom I gladly commend as honorable business men and worthy of the confidence of the public. I have personally derived great benefit from the use of the Shivar Mineral Water and have knowledge of its beneficial effects in a great number and variety of cases."—Rev. A. McA. Pittman.

Richmond, Fredericksburg & Potomac R. R.

To and from Washington and beyond—Daily.

Leave Richmond	Arrive Richmond
6:40 A.M. 11:45 A.M.	7:25 A.M. 12:12 P.M.
8:00 A.M. 12:30 P.M.	8:25 A.M. 1:25 P.M.
9:15 A.M. 1:30 P.M.	9:40 A.M. 2:30 P.M.

Richmond-Washington Local, Lv. Richmond, week days, 2:15 P.M., Sundays; Ar. 12:15 P.M. daily. Fredericksburg Accom. week days, Lv. 4:15 P.M.; Ar. 8:15 A.M. Ashland Accom. week days, Lv. 4:45 A.M., 6:30 P.M.; Ar. 6:30 A.M., 5:30 P.M.

Elba ticket and baggage offices not open for this train. Main St. Sta. Byrd St. Sta. stopping at Elba. Elba Sta.

Church Furnishings, Memorials, Etc.



CHURCH VESTMENTS

EMBROIDERIES

Stoles, Cloths, Fringes, Etc.

CLOTHING for CLERGYMEN

COX SONS & VINING

72-74 Madison Avenue, New York



CHURCH FURNISHINGS

Gold, Silver and Brass

Church and Chancel Furniture

Write for Catalogue
for Episcopal Churches

W. & E. SCHMIDT CO.

308 Third Street, Milwaukee, Wis.

Ecclesiastical and Domestic Art Worker

Memorial Windows, Leaded Glass, Monuments,
Decorations, Church Furnishings in Wood,
Metal, Stone

Artistic Bungalow construction complete or
plans only.

CHARLES F. HOGEMAN

45 Seventh Avenue, New York City

CHURCH EMBROIDERIES

Stoles, Eucharistic Vestments, Surplices, Altar
Hangings, Burses and Veils, Markers, etc. All ma-
terials for sale.

The only studio importing exclusively English un-
fading silks, Damasks, fringes, linings, pure gold metal
threads, etc., and using Standard Church of England

English silk stoles, plain.....\$ 5.00

English silk stoles, handsome crosses.....\$ 6.50

English silk stoles, best hand embroidery,
from \$10.00 up to.....\$50.00

English silk burse and veil with crosses.....\$20.00

Handsome embroideries unsurpassed in workman-
ship. Special altar linens embroidered in England.

Testimonials from all over the world.

THE CATHEDRAL STUDIO

Miss Lucy V. Mackrille

2900 WISCONSIN AVENUE, WASHINGTON, D. C.



GRANITE AND MARBLE MEMORIALS

Largest Stock in the South
We pay the freight and
guarantee safe arrival

The Couper Marble Works

(Established 65 years)

264-268 Bank St., Norfolk, Va.

R. Geissler, Inc.

56 West Eighth Street, New York

Memorials
FOR THE CHURCH

Furniture — Windows — Fabrics

Brotherhood of St. Andrew

Guilds and all Church organizations
desiring to assist their treasury can find
no better way than by representing the
SOUTHERN CHURCHMAN. And at the
same time you will do a good work by
placing the SOUTHERN CHURCHMAN
in homes where there is no Church
paper. Write to-day for full particu-
lars.

SOUTHERN CHURCHMAN,
Richmond, Va.

Thoughts For the Thoughtful

No religion can do us any good that
does not make us try to do good to
others.

It is not in what we are to Christ,
but in what Christ is to us, that our
rest and security lie.

When we are alone we have our
thoughts to watch; in the family our
tempers; in company our tongues.

If Jesus is right in His teaching
about the Divine Fatherhood, immor-
tality follows as a matter of course.

Applaud us when we run, console us
when we fall, cheer us when we re-
cover, but let us pass on—for God's
sake—let us pass on!—Burke.

Ask yourself whether you are happy
and you cease to be so; the only chance
is to treat not happiness, but some ex-
ternal to it, as the purpose of life.—
Carlyle.

One smile can glorify a day.

One word true hope impart.

The least Disciple need not say,

"There are no alms to give away,"

If love be in the heart.

Enthusiasm is the thing which makes
the world go round. Without its driving
power nothing worth doing has ever
been done. Love, friendship, religion,
altruism, devotion to career or hobby—
all these, and most of the other good
things in life, are forms of enthusiasm.

The secret of success lies in em-
bracing every opportunity of seeking
high and right ends, and in never for-
getting the Golden Rule of Catechism,
"Doing your duty in that station of
life to which it shall please God to call
you."—Duke of Wellington.

If any little love of mine
May make a life the sweeter.

If any little care of mine
May make a friend's the fleetier,

If any lift of mine may ease
The burden of another

God give me love, and care, and
strength,

To help a toiling brother.

The test of the profession of know-
ing God is in doing His will. It is not
only the test, it is the way in which
to have profession verified by the Spirit
in the inner life, the way in which the
Spirit bears witness with our spirit that
we are the children of God. There can
be no assurance of sonship apart from
an obedient walk with God.—Daily
Bible.

Life to me is as a station

Wherein, apart, a traveler stands—
One absent long from home and nation,
In other lands—

And I, as he who waits and listens,
Amid the twilight's chill and gloom,
To hear, approaching in the distance,
The train for home.

—Selected.

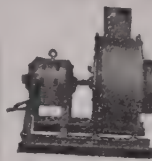
God abhors and man despises the
fair colors of a religious profession that

O. Luetke's Art Works

Church Furnishings

IN METAL, WOOD, MARBLE, ETC.
Est. 1894. 328-332 Seventh Ave. New York

THE ZEPHYR ELECTRIC ORGAN BLOWER



is made entirely from metal.
Is known all over this coun-
try. Three thousand
churches have found that it
is economy to use the Zephyr.

For further information
write to

THE ZEPHYR ELECTRIC
ORGAN BLOWER
COMPANY
Orville, Ohio

Please state in what paper you saw this

stand out, as it were, above the sur-
face of the nature, like the appliquee of
the embroiderer, instead of being in-
terwoven with the stuff so as to become
a part of it. Mere outward decorum
and religious decency are not what
God requires, though they are often,
alas! what is presented to Him in lieu
of the beauties of holiness. It is easy
to assume the character of God's peo-
ple, to imitate their manners, to use
their language, to conform to their
habits. It is easier to paint a flower
than to grow one.—H. Macmillan.

A Prayer.

Unfold my life, from hour to hour,
Like the blooming of a flower,
Of each deed a petal make,
Fair and fragrant, for Thy sake,
Of the thoughts within my brain,
Nursed by nature's joy and pain,
Living pistils, that shall bear
Fruit for God from year to year.

Of grief and thwarting—ay, of them
Make a straight yet pliant stem.
Of my soul, strong, struggling roots,
Sending the life-seeking shoots
Daily deeper in the sod
Of the boundless love of God.

And when blooming time is done,
And the petals, one by one,

Drop away,
O may the seeds,
Born of lovely thoughts and deeds,
Wafted by Thy Spirit's breath,
Warmed upon Thy heart beneath,
Spring to life and nobly bear,
Fruit for God from year to year.

And the old roots left alone
When the blooming time is done;
Let them bide still in the sod
Of the boundless love of God;
Waiting for the spring to come,
To arise in fairer bloom.

—Frances Riley Jenkins.

Brevard, N. C.

THE SOLDIERS' "COMFORT KITS"

Are not complete without a box of Allen's
Foot-Ease, the antiseptic powder to shake
into the shoes. The Plattsburg Manual
advises men in training to shake Foot-
Ease in their shoes each morning. It
takes the friction from the shoe, freshens
the feet and gives instant relief to corns,
bunions, callouses and aching, swollen,
tender feet. Allen's Foot-Ease has been
the standard remedy for over 25 years.
Try it to-day and nail some packages to
your friends in Army and Navy.

DAISY FLY KILLER



placed anywhere
attracts and kills
all flies. Neat, clean,
ornamental, con-
venient, cheap. Lasts all
season. Made of
metal, can't spill or tip
over; will not soil or
injure anything. G-
uaranteed effective.
Sold by dealers or
sent by express
paid for \$1.

HAROLD SOMERS, 150 DeKalb Ave., Brooklyn, N. Y.

If We But Knew.

If we but knew that through the closing door
Some one we love would enter never-
more,
Would we not hasten with our richest
store?

If we but knew!

If we but knew that from the market-
Soon we should miss some kind, fami-
liar face,
Would our cold greetings not be
touched with grace?

If we but knew!

Dear Jesus, patient, understanding,
kind,
We are Thy lost sheep in a winter wind,
Forgive us that we are so wilful, blind!
Teach us to know!

—Annie S. Swan, in *British Weekly*.

Disappointment.

Someone has aptly said that "Disappointment is the grandmother of reflection," and that is only a quaint way of putting what we recognize at a second glance as a familiar truth. For, while the first result of a disappointment is likely to be sorrowful complaints and perhaps tears, a little sober afterthought often convinces us that the experience has a brighter as well as a darker side. Sometimes reflection shows us that we have been making a mountain out of a mole-hill, and that the trifle we missed was not worth making ourselves unhappy about. Sometimes, we even see that what we sought was "better lost than won," and that the disappointment we wept over was really a blessing in disguise. God's greater plan for us, and for all things, is, so to speak, outside our little plans, and it is always working forward to fulfilment. Reflection may help us to understand that our failure was a concession to the success of God's wiser purpose, and that, in itself, ought to content us, for all God's plans are the deep laid schemes of a Loving Father for our highest good. But the most useful discipline of disappointment is to show us our own shortcomings. Perhaps our methods have been crude and faulty, perhaps we have not put our whole heart into the task before us. Nobody with a resolute spirit accepts failure tamely, and a bitter disappointment not infrequently paves the way to more successful effort.—East and West.

Why do the faces of some whom we have met on life's journey shine like beacon lights to guide us on our way?

I think it is because their eyes are truly windows of the soul, through which shine out the beams of faith and joy. Their faith and their joy are the stronger for their passing, and would fain linger in their presence.

What is this wondrous influence they possess? It is the love of Christ constraining them to make known to others the joy and peace with which their own hearts are filled. Christians such as these are the backbone of the spiritual life of a parish. They have wrestled long in prayer, they have suffered and agonized on many a hard-fought field, but they have not despaired or yielded.

It is not easy to talk of spiritual things, but those of whom we are thinking are always forgetful of self and eager to share their joy with others. They are, indeed, showing forth God's praise not only with their lips but in their lives. They miss no opportunity of doing loving service to their fellow-men. They speak comfort and cheer to the doubting heart and the sorrow-

ful soul. They hold out loving hands to the weary and heavy-laden. Above all, they pray without ceasing.—Parish Leaflet.

The dullest man has in him something original. It is sin.—Ex.

R. L. Christian & Company

514-16 E. Broad St.

Richmond, Va.

Leading Fancy Grocer

AGENTS FOR

HUYLER'S CANDIES AND PETER'S
SWISS MILK CHOCOLATE.

Special attention given to out-of-town orders.

Catalogue mailed on application.

Church Year Sermons for Children

By PHILLIPS E. OSGOOD

Contains fifty-six live talks on topics suited to the Church Year, as well as for special occasions. Arranged as sermons with texts, which can also be used as talks to children. The book is not only for the clergy, but is just as suitable to read to the children at home. Illustrations from sketches by the author.

"No better book of sermons to children has ever come to the notice of the present reviewer than this. In its imaginative understanding of the child's instinctive interests, in the remarkable skill with which its subjects are arranged to follow the beautiful lessons of the Church Year, and in the convenience of its typographical arrangement, the book is equally admirable. The illustrations, sketched by Mr. Osgood himself, are quite as fascinating as the text."—From a review in the *Southern Churchman*, written by W. Russell Bowie, D. D., author of *THE CHILDREN'S YEAR*.

Cloth, Illustrated, \$1.25

Only a Book: An Appreciation of the Book of Common Prayer

By GEORGE HERBERT TOOP, D. D.

¶ The appeal of this little book is not to history or prophecy, but to sentiment chiefly, for that is probably the Prayer Book's own best and truest appeal. If you would approach the services of the Church with greater reverence and appreciation, read Dr. Toop's little book. An ideal Easter or Confirmation gift.

Fancy Boards, 50c

George W. Jacobs & Co.

Publishers

Philadelphia

The Choice of Executors

is a matter of great importance. Every dollar you leave should be conserved in such a way that your heirs may enjoy the uninterrupted benefits of your life's work.

This Company is a careful and economical executor, trained in the law and business, sound in judgment, and seasoned in practical experience; its primary business is the administration of trust funds.

Correspondence invited.

Capital
\$1,000,000

RICHMOND TRUST
& SAVINGS CO.

7th & Main Sts.,
Richmond, Va.



Vol. LXXXIII

RICHMOND, VA., JUNE 1, 1918

No. 22

THE 6% INVESTMENTS

We deal in are not affected by tariff revisions, labor troubles, wars or rumors of war.

They do not fluctuate in value.

They are secured by first mortgage on real estate, on a basis of half its value.

They are in the convenient form of \$500 and \$1,000 coupon bonds, bearing 6 per cent interest, payable semi-annually.

So far as we are aware, no investor has ever been dissatisfied with one of these investments, and this covers a period of 26 years.

Virginia Trust Co.

1106 East Main Street, Richmond, Va.

Capital	-	-	-	\$1,000,000	Earned Surplus	-	-	\$600,000
---------	---	---	---	-------------	----------------	---	---	-----------

PREPAREDNESS FOR THE CHURCH

Never in the history of the country has the Church's responsibility in upholding the ideals of the nation been so great. In rendering its share of the essential work, its buildings should provide for maximum efficiency in every department. Consult the leading specialists in all branches of church improvement, construction, alteration, etc.

Designs will be prepared indicating how contemplated changes, etc., can be effected. Local labor will be availed of when desired for the constructive work, the artistic and elaborate enrichment being executed under the supervision of our New York artists.

Send for photographs of church interiors showing changes and improvements that have been accomplished, with memorial gifts included as a part of the scheme.

J & R LAMB

23-25-27 Sixth Avenue NEW YORK



EDUCATIONAL



The Protestant Episcopal Theological Seminary in Virginia

Established A. D. 1823

The ninety-fifth session will open on
Wednesday, September 18, 1918

Special Students Admitted

For catalogue and other information,
address the Dean or Secretary.

Theological Seminary

Alexandria, Va.

Porter Military Academy

Founded 1867

A Church School—A National School

242 boys from 25 states and four foreign countries. Preparation for college or business by sympathetic tutoring and under the strongest influences for Christian manhood. Habits of obedience, promptness, cleanliness and self-reliance are inculcated by the strict but stimulating military discipline. An R. O. T. C. School. Mild healthful climate permits out of door sports all year around. Gymnasium and swimming pool. Unusually liberal terms. A broader preparation than the public school can give. A Lower School for smaller boys.

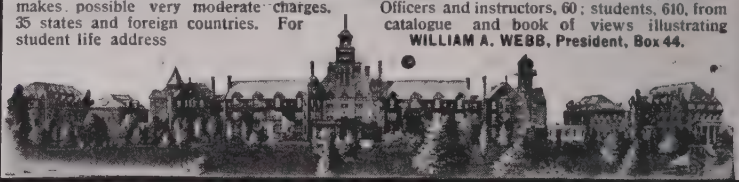
REV. WALTER MITCHELL, D. D., Rector

Box 462

Charleston, S. C.

Randolph-Macon Woman's College

Lynchburg, Va. One of the leading colleges for women in the United States, offering courses for A. B. and A. M.; also Music and Art. Four laboratories, library, astronomical observatory, new and modern residence halls. Scientific course in physical development. \$20,000 gymnasium with swimming pool, large athletic field. Fifty acres in college grounds. Healthful climate free from extremes of temperature. Endowment, recently increased by \$250,000, makes possible very moderate charges. Officers and instructors, 60; students, 610, from 35 states and foreign countries. For catalogue and book of views illustrating student life address
WILLIAM A. WEBB, President, Box 44.



The Theological Department OF THE University of the South

An integral portion of the University, where the student of Theology meets in the frank intercourse of a common life with the student of Science on the other.

For catalogue, address
THE DEAN,
Sewanee, Tenn.

The Bishop Payne Divinity School

The accredited Seminary of the Church for training colored men for the ministry. The thirty-ninth session opened September 21, 1917.

For catalogue and information, apply to
REV. C. B. BRYAN, Dean,
Petersburg, Virginia.

The General Theological Seminary

CHELSEA SQUARE, NEW YORK

The next Academic year begins on the last Wednesday in September.

Special students admitted and Graduate Course for graduates of other Theological Seminaries

The requirements for admission and other particulars can be had from The DEAN, 1 Chelsea Square, New York, N. Y.

Episcopal High School

Near Alexandria, Va.

The seventy-ninth year of this School for Boys opened September 19, 1917. Modern equipment throughout. Catalogue on application.

A. R. HOXTON B. A., Principal.

Emerald Hodgson Hospital

—AND—
TRAINING SCHOOL FOR NURSES
UNIVERSITY OF THE SOUTH
Sewanee, Tenn.

A Church institution where the best training to be had for development of Nurses. For further information, address
REV. W. S. CLAIBORNE, Supt.

Virginia Episcopal School (NEAR LYNCHBURG, VA.)

For boys of character, position and ability whose means will not permit them to attend our more expensive schools. Prepares at cost for college, university or immediate entrance upon the duties of life. Made possible by gifts of founders. Special terms to clergymen. Boarders for the present are limited to seventy. One hundred and six acres of land. The session begins September 19, 1918. Apply for information and catalogue to the

Rev. Robert Carter Jett, D. D.,
Principal.

Rev. Thomas Kinloch Nelson, M. A.,
Vice Rector.



ST. MARY'S

An Episcopal Southern School for Girls
Founded 1842. Four-year preparatory and two-year collegiate courses. Music, Art, Elocution, Domestic Science, Business. Gymnasium. Mild climate makes outdoor life possible the year round. 25-acre campus of old oaks. Fourteen electrically lighted, steam heated buildings. Very reasonable charges. Catalogue.
REV. GEORGE W. LAY, D. C. L., Rector,
Box 19, St. Mary's School, Raleigh, N. C.

The Divinity School of the Protestant Episcopal Church in Philadelphia.
Founded by Bishop Alonzo Potter in 1862.

Special students admitted. Privilege of attending course of special study at the University of Pennsylvania.

For information address the Rev. George G. Bartlett, S. T. D., Dean, 5000 Woodland Avenue.

The Virginian Home and Training School

For the Feeble-Minded and Epileptic.
Established 1898.
For terms and information, address
MISS M. GUNDY,
Falls Church, Fairfax County, Va.

STUART HALL

STAUNTON, VA.

Formerly Virginia Female Institute)

Diocesan Girls, School of Virginia and Southern Virginia. College preparation, Music, Art, Expression and Business Courses, Faculty and equipment of large school with small classes and individual attention. Large grounds and indoor athletics and outdoor sports under direction of Physical Trainer. Seventy-fifth session opens September, 1918. For catalogue apply to

STUART HALL, Staunton, Va.

CHATHAM Episcopal Institute

FOR GIRLS CHATHAM, VA.
Rt. Rev. A. M. Randolph, D. D., LL. D., Episcopal Visitor
Rev. C. Orlando Pruden, Rector. Beautiful and healthful location, 10-acre campus. Modern equipment. Athletics, Gym. College Preparatory, Music, Art, Domestic Science, Expression. Certificate admits to leading colleges. Catalogue.
Mrs. Elizabeth May Willis, B. P., Principal, Box 13



The Chamberlayne School

A COUNTRY BOARDING AND DAY SCHOOL
FOR BOYS AT RICHMOND, VA.

Seventh session begins September 20, 1917. Location: Stop 25, Westhampton Line. New buildings. Ten acres of ground. Two large athletic fields. Boarding department limited to 25. For catalogue, address

C. G. CHAMBERLAYNE, A. M., Ph. D.
Headmaster

S. HILDA'S HALLA School for Girls.
Charles Town, W. Va.

Under the auspices of the Bishops of the Diocese (Episcopal). Near Washington. College Preparatory and elective courses. Music and Art. Athletics under trained Director. Open air classes.

MARIAH PENDLETON DUVAL, Principal
Past 16 years principal of Stuart Hall, Va.

FAUQUIER INSTITUTE

For Girls and Young Ladies, Warrenton, The 59th session begins Sept. 28th, 1918. Situated in Piedmont region of Virginia, 55 miles from Washington. A limited and thorough home school. Modern buildings, 5-acre campus. Very moderate rates. Catalog.

MISS NELLIE V. BUTLER, Principal, Box 17

College Professors, Superintendents, Principals

and successful teachers in every department are in demand for next session. We have now many more choice openings than suitable candidates. Write at once for booklet and registration form.

SOUTH ATLANTIC TEACHERS' BUREAU,
Geo. J. Ramsey, President, Raleigh, N. C.

HERNDON SEMINARY

Herndon, Virginia

A HOME SCHOOL FOR GIRLS

Re-opens October 1.

Apply to

THE MISSES CASTLEMAN,

(Associate Principals).

NATIONAL CATHEDRAL SCHOOL

A Boarding and Day School for Girls. Fireproof buildings in Cathedral Close of 40 acres. College certificate privilege. Music, Art, Advanced, and Special Courses.

The Bishop of Washington,

President of the Board of Trustees.

Jessie C. McDonald, M. S., Principal.

Helen L. Webster, Ph. D., Academic Head.

Mount St. Alban, Washington, D. C.

Changes That Will Come.

The great war means a change in the life and thinking of the world which very few appreciate and are willing to accept, and it means great changes in the Church in ways of thinking and teaching and methods of work. We are leaving behind many controversies and discussions which occupied large time in the lives of those who went before us and in the lives of some of us when we were younger. There ought to be and will be no break with the eternal principles and the Gospel of Jesus Christ and with the great fundamental truths of religion or with the purpose for which our blessed Lord established His Church. But much that we have valued and thought of perpetual significance has gone forever and the Church must set itself in a new way to do its work for a new world and to make over that world into a better world than that which has gone. The Church must cease to spend time upon unimportant things. The great truths must be emphasized. To millions of our young men what is real in life is presented as never before. All men are thinking of the real things, such as immortality, the relation of this life to the next, the things best worth doing now. And the Church must have a message for them, and leadership. There has been something unchristian in the industrial, political and social order which we have accepted and of which we have been proud. Many intelligent business men are taking an entirely new attitude as regards organized labor, for example, and there ought to be thankful recognition of it. It is not a time for the Church to develop ecclesiasticism, but great plans of service; not for the Church to think of itself, but to think of its mission to the world, accepting the Master's teaching and example in giving its life that it may save its life. Christianity and Christian teaching have been covered up and obscured by much that is unmeaning and has scant relation to human life, and it is a time to get at what is real, to be learned from the example and teaching of the Master Himself and from the experience of the Church, through the ages gone. We are

to believe that the spirit of God will come to us as truly as on the day of Pentecost and guide us, if only we are prepared to receive Him and to accept His guidance. The power to work miracles is only lost with the loss of the presence of the Spirit of God. Be not offended because changes must come and things which we have counted irregular will be done. Timid counsels never make large achievement. The restoration of what some people call discipline and mourn for is an idle dream. The Church needs not so much restrictive legislation as it needs being set free to do its work. True prophets have never been very amenable to discipline. Large liberty is the condition of a large ministry. Authority must be largely found in the minds and hearts of right minded men and women who are willing to sacrifice their opinions and prejudices that the work of God may go forward, although not in their way.

In new ways God is speaking to the hearts of men, calling them to give up many prejudices, to accept new visions and hear Him speak in new ways. We need to pray that our eyes may be opened that we may see, our hearts quickened that we may have larger sympathies, our minds enlightened that we may have greater wisdom, our faith increased that we may set ourselves to our work with new faith and new courage. A new world is coming in. Pray God that the Diocese of Newark may be well up in the front rank among those making it a world in which dwelleth righteousness.—Bishop Lines, Convention Address.

The Hope of Church Unity.

A few years ago it seemed to the most optimistic that the day of Church unity must be very far in the future. If, however, the Apostles, directed by the Lord Himself, were only to preach so as to bring their converts to baptism and then leave them to complete their Christian life in their own way by prayer and conference, why should not we be willing to call all men brethren, who are baptized in the name of the Trinity and are striving by the use of the other means of grace to live a godly and Christian life. Perhaps we have asked too hard and exact uniformity of doctrinal belief and practice, and have received little encouragement. Now, if we ask less, perhaps the agreement of Christians together may be that like that in a family where all are united by love and sympathy, and yet where each one as an individual develops harmoniously his own

personal character. I am not ready to formulate yet a platform of our coming together, or even to suggest it, but it does seem to me that we should give thought to this unity of soul and purpose which is being recognized by the young men at the front, and while we are behind them in giving them support in their warfare, we should not lag behind them or retard the great surge and current which will run towards greater union than has been in the past. If we can unite so cordially and without any friction in supporting the Red Cross Society and the Young Men's Christian Association work, why can we not get together directly without these intermediaries and with broadness of vision and sincerity of heart conserve all that is of value in ancient Church law and theology while we reach out our hands towards our fellow baptized Christians of other names, and labor together to establish the kingdom of God on earth. Strive for it brethren, pray for it, and may God in His mercy soon show us how it is to be done.—Bishop Darlington, Convention Address.

DO YOU

Want help

Wish a position

Wish to sell something

Wish to buy something

Wish to make an exchange

OR HAVE YOU

A House for Rent, or for Sale

A Desire to Rent, or Buy

IF SO

Make your WANTS known by
using our CLASSIFIED
DEPARTMENT

It is read EACH WEEK by
THOUSANDS

Rates: 20c per line, each insertion. Six words to the line.
(Positions Wanted, 15c per line.)

No Advertisement Accepted for
Less than 50c

Southern Churchman

RICHMOND, VA.

R. Geissler, Inc.
56 West 8th St. New York City.

* Church *
**Furniture
Furnishings
Decorations**
Fabrics and Embroideries.

Established 1877

Southern Churchman

Catholic for every truth of God; Protestant against every error of man.

REV. EDWARD L. GOODWIN, D. D.,
Editor.

SOUTHERN CHURCHMAN COMPANY,
Publishers.

Vol. LXXXIII.

RICHMOND, VA., JUNE 1, 1918.

No. 22

THE CLERGY AND WAR SERVICE.

We have received from the office of the Brotherhood of St. Andrew a list of the clergy of the Church who are actively engaged in service for and with the army and navy, and it is a surprisingly long one. Some, as many as are allotted to our Church, are regularly appointed chaplains in government service. Others are civilian chaplains under the Y. M. C. A. or the Brotherhood of St. Andrew or are performing other duties in the camps. Others still are connected with the Red Cross or are in the ambulance service, and some are officers or privates in the ranks. A large number are already at the front in France and others are going over almost daily. Although not subject to draft, we imagine that no class of our citizenship has a larger percentage of men actively engaged in actual war service in one form or another than the clergy of the Church. It appears that fully five per cent of the entire body of the clergy, including the superannuated and disabled, are thus actively employed. In some dioceses eight or ten per cent have volunteered for this work. The service flag of the Theological Seminary in Virginia has stars representing ten per cent of the living alumni. The soldiery of the United States represents only about four per cent of its male citizenship.

We are proud of those who go. But none the less do we appreciate the spirit of sacrifice in those who might go and yet stay; by whom the urge to be in the thick of it is as strongly felt as by their more envied brothers, but whom the voice of duty bids to serve among the people at home. No one can say which has the greater or the more heroic service to perform. It would be a great loss to the country as well as to the Church if the ranks of the ministry at home were to be seriously depleted and the unusual and very important service which they are expected to render in this crisis be wanting. The ardor, the courage and steadfastness and high idealism of the army at the front are dependent upon the same qualities in the greater army at home, and here as well as there they are based upon the deep principles of righteousness and love and self-sac-

rifice, in a word, of godliness, which are embalmed in our gospel and found in their strength and purity nowhere else. If the war is to be continued and ended by America as it was begun, and with yet more consistency of aim and purpose as the stress becomes greater, a fundamental responsibility rests upon the preachers and exponents of that gospel which may not be conspicuous, but is tremendously real. Let no man who is faithfully ministering the word of God in these days by speech and life be doubtful of the service he is rendering his country or impatient of his opportunities. To broaden and strengthen the foundations upon which rest the whole structure of what we are fighting for is no unworthy task.

Doubtless many of our Bishops have discussed this matter in their convention addresses, for it is one that comes close to them upon whom the care of all the churches, but especially the vacant churches, rests heavily. The Bishop of North Carolina, who was quoted in part in our last issue, was very emphatic in stating his conviction that unless under unusual circumstances which do not at present exist the clergy were not justified in leaving the proper work of the ministry to engage in secular duties arising out of our great struggle. This, of course, does not apply to chaplaincies, but to some other forms of army work. He continues, stressing a point that must not be overlooked:

"Our country so far from calling on the Clergy to abandon their proper functions, has declared expressly and emphatically that they should not do this. By exempting the Clergy from military service, exempting them as Clergymen, our Government has said that their proper function is so important to the welfare of the nation that the country demands of them that they apply themselves diligently to their proper duties. There is abundant work for them, both at home and in the army. If some proper appointment in the army, calling for exercise of his function, comes to a Clergyman he may properly accept it. * * * As it seems to me the Clergyman who abandons his function and undertakes work that gives no special opportunity to him as a Clergyman, is violating the fundamental principle so wisely adopted by the Government in carrying on this war. He is deserting the great cause of the organized moral and spiritual form of society, and is undertaking the task which our Government has wisely offered to other men."

Carolínians are notoriously prompt to get in when a hard fight for a good cause is in prospect, so the Bishop of South Carolina had also a timely word of counsel to offer on the same subject:

"It has been a matter of great pride and gratification to me to find so many of our Clergy filled with a patriotic desire to serve the Country in this crisis. There has been, as you see from the record just read you, no lack of volunteers, or of willingness to spend and be spent for the cause in which we are enlisted. In fact, if the Clergy had their way, and were free to leave their families and their parishes, there would soon be so many vacancies in the Diocese that the people at home would seriously suffer for the ministration of the Word and the Sacraments. Indeed, we are in danger, some of us at least, of forgetting that the work of keeping the Church alive at home is just as important in this war as the work of carrying the message to the men in the trenches. Our Army would be deprived of its splendid idealism and faith in the righteousness and justice of our cause if there should be a weakening of the moral and spiritual foundations of the nation at home. It cannot be too often repeated that this is no war of Governments, but of peoples and of ideals. The principles involved are so fundamental—the issues which must emerge when the war is over so tremendous, and the task of reconstruction which lies ahead of us so exceedingly difficult—that our people will stand in need of the highest moral and spiritual leadership. As the casualty lists grow longer and sorrow and bereavement come to many an American home, the ministrations of the Church will become more and more to many a burdened soul. The time is close at hand when the utmost capacity of faith and of sacrifice of the life in the Nation will be put to the test. And if there are no clergy at home to proclaim the unsearchable riches of Christ, and to strengthen the faith and hope of our people, what will become of the spiritual defenses of the Nation? I am not here to discourage any man who has the qualifications for successful service overseas, but I would have him realize that the conservation of the religious forces at home in this crisis is as vital and important a factor to the winning of the war as any contribution he is likely to make "Over there." The question, after all, is not where one would like to go, or what is best for one's own self development, but where can he serve most effectively to the Glory of God and the good of the Cause. Upon the answer to this question, coupled with the obligations which one owes to his own household and to the community in which he lives, will de-

pend the clearness of the call which takes him away from his present field of service."

BISHOP BRENT ON CHURCH UNITY.

(The following letter from Bishop Brent to a personal friend has been sent us for publication.—Editor S. C.)

Easter, 1918.

"Just as now is the time to strike for the unity of nations, so is it the time to strike for the unity of the churches. I wonder how many people at home realize that our chief difficulty in connection with the morals of the army is due to the divided Church. You meet it at every turn. Many feel it so keenly that they can see no enduring or substantial good coming out of our purely physical or human effort without some movement *pari passu* earnestly aiming for a Kingdom of God among men not divided against itself.

"Last Sunday I was with our fellows just before they went into the great battle, some of them to die before the week closed. In one place the chaplain asked for the use of the church. It was refused. The schoolhouse was refused. The little town was so crowded with soldiers that the only place we could find for service where we were welcome was a barnyard. There under the wide-spreading eaves of a great barn we set up an improvised altar. The French peasants and the cattle that stood by were hospitable to us. The weather was bleak and dull. It was Bethlehem over again as the massed khaki knelt in the litter of straw before the Christ of Bethlehem. There was no room for Him in the inn. All that exclusiveness can do is to shut out men from itself and drive them nearer to God. Sometimes ecclesiasticism is so cold and cruel with its anathemas and lack of vision that one wonders how God can continue to use it for His Kingdom—if He does. I give this incident as an illustration.

"It seems to me the time has come for us to do something daring and loving for the Kingdom's sake. It is antediluvian to continue thinking in mere terms of continuity or of yesterday. We must both think and act in terms of the new order, in terms of the Kingdom of God. Individual effort, of course, must be continued, and has its effect. But the churches should act. The constitutional assembly of every one should meet for the definite purpose of moving for a conference on the peace of the churches, with no other aim to distract—our own General Convention should lead. Not the House of Bishops alone, but the whole Convention. Then the churches willing to share in such a conference should do so, regardless of those which might choose to sit apart. The world is falling to pieces, the churches are tagging on behind the armies, and nothing is being done that is worthy the name of witness-bearing for unity as Christ begs of us to interpret it. Happy the church that takes the lead in such an adventure of faith! I have often thought of our late determination to reach the Russian Church. We were not too early but too late, much too late, too diplomatic, too calculating.

"In the A. E. F. I can do more in behalf of unity in the work that has been chosen me than in any other task at the moment at any rate. It may not be much but it is something."

THE ARMY AND NAVY DEPARTMENT OF THE BROTHERHOOD OF ST. ANDREW.

What It Is and the Work It Does.

Immediately after the fateful Good Friday when this nation decided to enter the great war, the National Council of the Brotherhood of St. Andrew made plans for a program of Christian work among the men in the service, which resulted in the formation of the Army and Navy Department, under its own Council, and with full authority to guide and direct the Brotherhood work for the men in the service.

The Brotherhood alone, among all the hundreds that began work for our soldiers and sailors, announced at the beginning that it had no material help to give, but rather was going to demand that our boys should give, not money, but service to God, among their comrades.

The movement was not popular at first, but its very merit won. In no better way can the work be typified than by the remark of the young infantryman, who, when asked what the group he belonged to was, replied: "Why, that's the Help the Other Fellow Society!"

Our young men have gone to the front and are now quartered in camp and hospital, exposed to hardship and temptations. The Church has not deserted them. Her sacraments are being brought to them and every effort made to strengthen their spiritual lives.

The Brotherhood has enlisted in this service laymen of the Church. So rapidly has the work spread afield there is an ever growing demand for more and more consecrated workers. These laymen, Brotherhood Secretaries, they are called, work in close co-operation with the Bishops, chaplains and Clergy and with the religious workers of the Y. M. C. A. and other organizations.

Secretaries have been placed in most of the large camps throughout the country and soon the work is to be extended overseas. The Brotherhood Secretaries usually live in camp, mess with the men and in many camps are attached to the Y. M. C. A. camp staff, but are free to occupy all of their time in personal religious work.

The basis of this work is to get earnest Christian men in the ranks to help their fellows to live clean lives. The Brotherhood Secretary expends his energies in lining up men capable of carrying on this work. These men are called "keymen," and it is around them little groups of personal workers are formed.

A word about these groups as expressed in *Trench and Camp*, the soldier's paper, sums up the situation well:

"It's a happy idea to have these groups of men getting together and standing for the clean things in life. The democracy of the group is paramount. They make their own rules, elect their own officers and meet once a week when possible. One thing they have in common is their motto of 'Prayer and Service' and 'Get Your Brother.' Fundamentally they stand pat for things religious in a strictly interdenominational way. In some of the barracks a chapter from the Bible is read by one of the group before they turn in. The Sick Committee keeps track of the boys sent to the base hospital and sees that someone visits them."

That briefly gives an idea of the group work. The men touched by the Brotherhood Secretaries and the groups are urged to go to church—to make their communion at least once a month if possible. Naturally, the Brotherhood

Secretaries' first and most intimate points of contact are with Churchmen and Brotherhood men particularly, but they zealously serve the chaplain, of whatever faith he may be, and also co-operate heartily in all Y. M. C. A. activities.

The Brotherhood's Camp Secretary is also the active helper to all our Clergy in touch with his camp and assists in arranging for celebrations of the Holy Communion and bringing men to attend this and other services. In short, he so conducts himself as to be a "faithful servant" of our Lord and Saviour, co-operating with all who are like-minded to do His will.

The organization of the Army and Navy Department of the Brotherhood is composed of the Central Office, of which Frederick S. Titsworth is Executive Secretary, and the field workers of which B. F. Finney is Chief Secretary, and G. Frank Shelby, Personnel Secretary. Mr. Shelby will be Chief Secretary for the work in France.

It is the function of the Central Office to keep a corrected, up-to-date card catalogue of all enlisted Churchmen, giving their parish, home and as much information as may be obtainable concerning their families. On May 15th more than thirty thousand names were in this catalogue, and the work of adding names goes on daily. There is urgent need for every parish to send in names for this great honor roll of the Church, giving full military address and other information concerning members of the parish in the service. This honor roll is used to the fullest extent. The names of these men are sent to the Brotherhood Secretaries, chaplains and Clergy in their respective camps—and through the medium of this honor roll they are brought a personal touch from the Church. The Central Office fosters correspondence with these men and ministers to their wants by co-operating with all agencies available for the purpose, such as the distribution of literature, comforts and the like. The Central Office also endeavors to keep correct census of all Church chaplains of the army, navy and Red Cross, and all Clergy attached and unattached to the ranks.

The Central Office acts as a bureau of information to Brotherhood Secretaries to aid them in their work and to collect and disseminate their experiences and make them available to all concerned, and also promotes and co-ordinates work of neighboring parishes with the work within the camps.

The Challenge to Laymen.

In the imperative and urgent call for men, the individual parish can do much if it will but sound its own laymen and every worthy candidate for service as Brotherhood Secretaries in the camps, here and overseas. Too much stress cannot be laid on this. Each day that passes sees the growth in the ranks of those serving the colors, and each day that passes must see men stepping forward to help the men who are standing ready to make the supreme sacrifice.

Those who hear the call of this challenge should communicate with

The Brotherhood of St. Andrew, Department of Army and Navy Work, Twelfth and Walnut Streets, Philadelphia, Pa.

B. F. Finney,
Chief Secretary.

F. S. Titsworth,
Executive Secretary.

Some guns kick: revenge is one of them.—Ex.

WHAT CONSTITUTES A DIOCESAN SCHOOL?

In the Churchman (New York) of May 4 appears a letter from a Richmond correspondent about Stuart Hall. This letter emphasizes that the school was not a Diocesan School, but was formerly rented to "successive tenants who each one conducted and developed the school as his or her individual property" . . . "but it was in no sense a Diocesan School, beyond the fact that the Diocese . . . owned the land and buildings and rented them out."

The annual catalogue of the school always bore on its title page, "The Diocesan School of Virginia," and later, "Virginia and Southern Virginia." If not true, why was this error not corrected thirty-five years ago? During all these years it was invariably known as such by Bishops and the Clergy, and the catalogue published the names of the Board of Trustees from the two Dioceses.

The school was leased for a term of five years. If not a Diocesan School why was an annual board meeting held at the school and an annual report made to this board and to the Councils of Virginia and Southern Virginia? The Diocesan Journal published all reports as from the Diocesan School.

At the annual meetings the board had a voice in all matters concerning the school; its finances, its policies, and its spiritual progress. The rector of the parish was the local head of the board and as such consulted and advised with the head of the school whenever he saw the need. The board always visited the house from garret to cellar and suggested improvements or declared themselves satisfied.

When Mrs. Stuart resigned in 1898, the school carried a debt of some \$20,000 on its buildings, but Mrs. Stuart owned the entire equipment, having purchased the same from Dr. Phillips. The board preferred to lease the school rather than buy the equipment. They had no money to do so. In 1898 Miss Duval, then Vice-Principal, was invited to succeed Mrs. Stuart, and in turn purchased the equipment, working out old and working in new until the house was almost furnished anew. In 1915 this equipment was offered the board at the low figure of \$6,000, and included twenty-one pianos almost new.

Had the Dioceses been able to come forward and relieve the situation by paying the debt many years ago and releasing the annual rental of \$3,500 for scholarships, then the school would have been truly a Diocesan School, but the lessees assumed these scholarships, thus relieving the Dioceses of much financial responsibility. No clergyman's daughter or orphan was ever refused, nor paid for tuition, and the school was no expense to the Dioceses.

The annual income as rental of \$3,500 and the costs of keeping up the property, enabled the board to pay all interest on the debt and carry a sinking fund for its gradual liquidation. In time this plan would have worked out successfully. Of course, there were times of big expenditure as in the building of Whittle Hall.

For thirty-five years the school did the work of a Diocesan School without a gift from or a dollar spent by either Diocese. Each year the Missionary Society of the school did its part by both Dioceses, averaging nearly \$500 a year in gifts divided equally because belonging to Virginia and Southern Virginia. The school also carried its own expenses, made substantial improvements, paid all dues, did faithfully its part to the Church and to the public. The curriculum was advanced, its faculty added

to as the progress of years demanded, and it made for itself a name worthy of its founders and the Virginia Church.

During this long period of years the principals and faculty believed they were serving the Diocese in a Diocesan School. Now the question arises in any intelligent mind, what constitutes a Diocesan School?

A STOCKHOLDER.

The Great Commission

Feeding Orphans Under Difficulties

The Widely Loving Society of Osaka has many American friends. Bishop Tucker, of Kyoto, and Miss Leila Bull, of Osaka, are the foreign members of its Board of Trustees, and Mr. Kobashi, its founder, the Rev. Mr. Naide, of Christ Church, Osaka, and Miss Hayashi, who have all visited this country, are among the Japanese members. The number of children now in the Home are one hundred and thirty-four; the number of workers, fifteen; the number of contributors, from ten sen a month upwards, 1,441. From the English column of the monthly report of the Society we read of an unusual experience of last fall. Miss Bull writes:

"From the first of October most unusually heavy rains caused the dykes of a river to give way, and for nearly the duration of the rains which caused Noah's flood, the Widely Loving Society and its neighbors were in the midst of a lake four feet deep. We had only a small boat for our farm work on the irrigating canals, but a kind Christian friend lent us his larger one, with which we removed seventy of our small children into the Love Your Neighbor Evening School in the city of Osaka, and for six weeks and more carried food and drinking water to the more than forty larger children and their caretakers, left in the upstairs rooms of the cottages of the Widely Loving Society. The larger children became quite skillful in sculling the larger boat. In fact, with the high spirits of youth, they looked upon the inundation as a long continued camping out picnic. But it was hard for the workers to see the carefully cultivated, and, before the flood, especially hopeful crops of rice and vegetables entirely ruined. One thousand yen worth of foodstuffs gone, another one thousand and five hundred yen damage to the buildings and five hundred yen expended to ensure the health of the big family—the thought of three thousand yen of unexpected outlay, in these times of high prices for the necessities of life, would have appalled us if our trust had not been in our Almighty Heavenly Father. And it is with the deepest thankfulness that we record that He sent to us, through the kind hearts and generous hands of many of His children, just about that amount, and we closed the year 1917 without a deficit."

Miss Bull adds in a later report:

"His Majesty, the Emperor, was pleased to grant in aid to the sufferers from the floods last fall a generous sum of money, and the Widely Loving Society received a share of the Imperial bounty with profound reverence and gratitude. The anniversary of the founding of the Japanese empire is celebrated every year by the Home Office granting a sum to each benevolent institution in the country, which, on care-

ful inspection, is judged worthy of such recognition. To the four hundred yen sent to the Widely Loving Society on this occasion, February 11th, was added a gift of one hundred yen to Mr. Kobashi himself, accompanied by an engrossed testimonial to his long and devoted services to the cause of the betterment of society.

"'Tis an ill wind that blows nobody good," says an old English adage, and the flood which caused us so much harm last fall has been the means of our obtaining a piece of land which indented ours on the main highway, and which the owner always refused to sell except at a prohibitive price. Eleven small tenements had been put up on the lot, and the tenants were obliged to flee from them when the water arose. A judicious go-between has succeeded in persuading the owner to exchange the lot for another more convenient for the Widely Loving Society and a reasonable balance in cash. We took the latter from our precious reserve fund; but expect to return the amount from the rental of the tenements. These are now repaired and house tenants of our own choosing, including the family of the teacher of the Widely Loving Society's primary school.

"So has been fulfilled to us anew the promise that 'all things work together for good to them that love God.'"

The Missionary Treasury.

The Treasurer of the Board reports that on May 1 the offerings showed a large apparent increase over those of the same date last year, due, however, in large part to the Lenten Sunday-school offerings which this year, owing to an earlier Easter, came in during the closing days of April instead of May. When all deductions have been made on this account there is still a proportionate falling off in contributions as compared with the preceding fiscal year, though not so large as a month ago. This deficiency is chiefly in the parish contributions. The total offerings to May 1 amounted to \$557,922.46.

Even the Igorots of the Philippines are taking part in the Liberty Loans. Far up in the mountains of Luzon, in the neighborhood of the school where Deaconess Anne Hargreaves represents the American Church Mission, they dug up ancient Spanish pieces and other relics from the ground and brought them out of other hiding places peculiar to these mountain people, in order that they might do their bit for liberty.

Some of us do not think that unbelief is a sin at all; that man is no more responsible for his belief than he is for the color of his face. Well, what is it that a man turns away from when he turns away from Christ? And what does such an attitude indicate as to the rejecter? He stands in the presence of the loveliest revelation of the Divine nature, and he sees no light in it. Why, but because he is incapable of seeing God manifest in the flesh he loves the darkness rather than the light. He turns away from the revelation of the most self-sacrificing love. Why, but because he bears a heart cased with selfishness? He turns away from the offered hands heaped with the blessing that he needs. Why, but because he does not care for the gifts that are offered? Forgiveness, cleansing, purity, a heaven which consists in the perfecting of all these has no attractions for him.—A. MacLaren.

Church Intelligence

Bishop Lloyd to Be in Charge of Missionary District of Liberia.

The Presiding Bishop has appointed the Rt. Rev. Arthur S. Lloyd, D. D., to be his substitute in charge of the Missionary District of Liberia.

DANIEL S. TUTTLE,

Presiding Bishop.
St. Louis, Mo., May 22, 1918.

Summer Conferences for Church Workers: Announcements From the Educational Department of the Board of Missions.

From the Board of Missions comes the following detailed information regarding the various Conferences for Church Workers this summer:

Church Conferences.

Eagles Mere, Pa., Province III, June 17-21.

Gambier, Ohio, Province V, June 19-20.

Cambridge, Mass., Province I, June 21-July 6.

Geneva, N. Y., Province II, July 1-12.

Racine, Wis., Province V, July 17-25.

Sewanee, Tenn., Province IV, August 6-13.

Brotherhood of St. Andrew.

Northfield, Mass., August 14-21.

Interdenominational Conferences of the Missionary Education Movement.

Blue Ridge, N. C., June 25-July 4.

Silver Bay, N. Y., July 5-14.

Estes Park, Colo., July 12-21.

Asilomar, Cal., July 16-25.

Ocean Park, Me., July 19-28.

Lake Geneva, Wis., July 26-August 4.

Seabeck, Wash., July 30-August 8.

The Church Conferences are, of course, intended primarily for Church people. They provide the best possible courses of instruction in the various phases of Church work, usually grouping the courses under the three departments of religious education, social service and the mission of the Church, respectively. Excellent instructors, both clerical and lay, conduct the courses throughout the morning of each day of the conferences. The afternoons are given over to recreation and excursions, for which the location of each conference provides abundant opportunity.

The interdenominational conferences have a somewhat more specialized aim, in that the main emphasis is laid on the missionary enterprise. At these conferences, therefore, one expects to get information and instruction of a more exclusively missionary character, to meet missionaries from foreign lands and get their experiences at first hand, and to receive the stimulus of a large gathering of men and women representing wide varieties of religious experience. No Churchman need feel other than at home in these gatherings, since there is always a large proportion of Church people present, and the proportion grows year by year. The special attention of men should be called to the Brotherhood Conference at Northfield, in August. This is the Brotherhood's first attempt at holding a Summer Conference. A program of great interest has been prepared, and the occasion promises to be one of the most important of the whole summer

for the laymen of the Church. Unless all signs fail, the week of August 14th will become memorable in the Church through this men's conference. It would be abundantly worth while if vestries would seriously consider paying all the expenses incident to sending at least one member of their parish to the Conference within their own Province. The cost, exclusive of railway fares, and the small registration fee (\$3.00—\$5.00), varies from about \$10.50 to \$17.50 per week. Further information regarding any of the Conferences can be procured from the Educational Department, 281 Fourth Avenue, New York City.

St. Stephen's College.

The fifty-eighth commencement of St. Stephen's College, Annandale, N. Y., will be held June 2 to 5. The usual commencement festivities will be curtailed owing to war conditions, but there will be quiet reunions and gatherings of alumni and former students and friends.

On Sunday, June 2, the sermon at the morning service will be preached by the Rev. Lawrence T. Cole, D. D., rector, Trinity School, New York, a former warden of the college. The baccalaureate service and sermon will be at 5 P. M. on that day. The preacher will be the Rev. Dickinson S. Miller, Ph. D., professor of Christian Apologetics at the General Theological Seminary.

On Tuesday, at 6:30 P. M., there will be a memorial service for the late Rev. George Bailey Hopson, D. D., professor of Latin in the college for over fifty years.

On Wednesday, June 5, the commencement exercises will be held at 11 A. M. in the chapel. The alumni celebration of the Holy Communion will be held at 7:30 A. M. on that day. Luncheon will be served to visitors at 1 P. M.

The Theological Seminary in Virginia, Announcements for Commencement Week.

Wednesday evening, June 5, the annual sermon before the Students' Missionary Society at eight o'clock in the chapel; preacher, the Rev. W. W. Reid, of Christ Church, Tarrytown, N. Y., an alumnus of the Seminary.

Thursday, commencement and Alumni Day. Commencement exercises at ten o'clock A. M. in the chapel, presided over by the Rt. Rev. Robert A. Gibson, D. D., President of the Seminary. The address to the senior class will be given by the Rev. Thomas Semmes, rector of Meade Memorial Church, South Richmond, Va. The Alumni meeting will take place at 11:30 A. M. in the chapel. The essay will be delivered by the Rev. James W. Morris, D. D., of Monumental Church, Richmond, Va. Following this will be the celebration of the centenary of the Protestant Episcopal Education Society in Virginia. The address will be given by the Rt. Rev. James R. Winchester, D. D., Bishop of Arkansas, after which J. Holdsworth Gordon, Esq., of Christ Church, Georgetown, D. C., will deliver an historical address relating to the foundation and early days of the Society.

This will be succeeded by the Alumni dinner in the refectory of the Seminary, after which there will be addresses on the relation of the Seminary and the Church to the war. The Rev. R. H. McKim, D. D., of the Church of the Epiphany, Washington, D. C., a Confederate veteran, will preside over this portion of the exercises as toastmaster.

Addresses are expected from Professor Bell, of the Seminary; the Rev. E. B. Niver, D. D., of the Marine Barracks, Quantico, Va.; the Rev. W. Page Dame, of Baltimore, Md., and it is hoped that the Rev. Hugh Birkhead, D. D., of Emmanuel Church, Baltimore, can be present and give an address on his experiences at the front.

The ordination service will be held in the chapel at eleven o'clock Friday morning, June 7. The preacher will be the Rev. William H. Laird, D. D., of Immanuel Church, Wilmington, Delaware. The Bishops present at this service will be the Rt. Revs. Robert A. Gibson, D. D., William L. Gravatt, D. D., Beverley Tucker, D. D., James R. Winchester, D. D., of Arkansas; Thomas C. Darst, D. D., of East Carolina; William C. Brown, D. D., Coadjutor of Virginia, and Arthur C. Thomson, D. D., Suffragan of Southern Virginia.

The Rev. William Page Dame, associate rector of Memorial Church, Baltimore, Md., is also the preacher of the baccalaureate sermon before the Episcopal High School on Sunday night, June 2, at eight o'clock in the Seminary chapel.

VIRGINIA.

Rt. Rev. R. A. Gibson, D. D., Bishop.
Rt. Rev. W. C. Brown, D. D., Coadjutor.

Thirtieth Anniversary of Archdeacon Neve.

On Thursday, May 23, the thirtieth anniversary of the Ven. F. W. Neve, Archdeacon of the Blue Ridge, as rector of St. Paul's Church, Ivy Depot, Va., was celebrated by a large gathering of Clergy and lay people who assembled at St. Paul's Church to do honor to the founder of our growing work among the mountain people of this Diocese. A historical sermon, outlining the development of the mountain work was preached by the Rt. Rev. R. A. Gibson, D. D., Bishop of the Diocese, and the Holy Communion was celebrated by the Rt. Rev. William Cabell Brown, D. D., Bishop-Coadjutor. After the service, luncheon was served by the ladies of the parish on the lawn of the rectory at Ivy, which was followed by addresses made by Bishop Brown, the Rev. W. Cleveland Hicks, Missionary Secretary of the Province of Washington; Dr. John W. Wood, Corresponding Secretary of the Board of Missions, Dr. W. C. Rives, of Washington; the Rev. G. M. Brydon, Executive Secretary of the Diocesan Missionary Society, and others. An appreciation of Mr. Neve's work by the vestry of the parish, was read by Mr. R. W. Macreth, of the vestry, and a loving cup presented by the Rev. W. Roy Mason on behalf of the mountain workers, was a visible token of the affection and gratitude felt by all who have had the privilege of working with Archdeacon Neve. After a happy response by the Archdeacon, the assemblage was dismissed with the benediction by Bishop Gibson.

Shortly after entering upon the rectorship of St. Paul's, Mr. Neve established the first permanent mission in the mountains of the Diocese. Under his care and oversight as Archdeacon the work has spread through five counties, with eight Clergy engaged wholly or in part in mountain work, and a large number of school teachers and other lay workers.

The Virginia Summer School for Sunday-school Workers.

The third session of the Summer School for Sunday-school Workers in the Diocese of Virginia will be held

at the University of Virginia from Monday evening, June 10, through Friday forenoon, June 14. This school is held under the direct supervision of the Board of Religious Education of the Diocese of Virginia.

The curriculum for the school has been arranged with especial reference to the New Partial-Credit Plan in Teacher Training, authorized by the General Board of Religious Education. In order to meet the conditions of Summer Schools, the General Board has decided to break up the longer courses required by the Standard into five-lesson parts, any one of which, when successfully completed by a student, will be recognized by what is to be known as a "Partial Certificate." When all the partial units of the longer courses have been accomplished, the General Board will give in exchange for the partial certificates a full certificate for the course completed.

The Mount St. Alban Summer School is unable to hold a session this season, and its management strongly advises all those hitherto attending its session to participate this year in the Summer School at the University of Virginia.

The Clergy and Superintendents of Virginia and the neighboring Dioceses are most earnestly asked to give notice of the school at once to their Sunday-school teachers, and to urge all to attend.

The matriculation fee is \$2.00 for each person, resident or non-resident, whether attending all or a part of the course. A special rate of \$1.50 for each person will be allowed in the case of four or more coming from one congregation or Sunday-school. Mail the necessary fee to the Rev. H. H. Williams, Treasurer, University, Va.

Reservations for board and lodging should be made at the very earliest possible moment with Mr. E. I. Caruthers, University, Va.

An enthusiastic meeting of the Richmond Missionary Society was held in Grace Church Parish House last week. The report of the city missionary for the past five months showed his activities to have been as follows: Calls, 463; visits to institutions, 202; services and addresses, 161.

The report of the Treasurer showed the finances of the Society to be in unusually good shape.

Plans were adopted for the extending of the activities of the Society along several lines, and committees were provided for on music, social service, transportation and hospitals. The meeting adjourned to the third Monday in June, at which time it is hoped that the committees will be ready to report, so that plans can be arranged for promptly taking up the work and pushing it vigorously at the first fall meeting, and for carrying on some enterprises through the summer.

A Chip From an Old Block: The following item appeared in the Florida Record, Tallahassee, of May 4:

"Mr. Paul S. Appleyard, who has enlisted in the regular army, Heavy Field Artillery, left this morning for Fort Screven, Savannah, Ga. Paul was the recipient of a number of useful gifts before his departure, and among them was the Bible that was carried and read by his father during the Civil War. This Bible was presented to Colonel Appleyard, as a prize in the public schools in Richmond, Va., in 1860, by Mr. Samuel Denoon, Chairman of the Board of Trustees. Paul also takes with him his mother's Prayer Book."

The Paul Appleyard here mentioned is a son of Colonel T. J. Appleyard, an

old "Richmond boy," who has lived in Florida for forty years. Colonel Appleyard entered the Confederate navy when twelve years of age. He attended Grace Church Sunday-school in Richmond, when the Rev. F. M. Baker was rector, over fifty years ago. His Sunday-school teacher was the late Vincent Bargamin, who will be remembered as a prominent Churchman of that period.

For the Red Cross: At a meeting held recently at the Episcopal High School, near Alexandria, nearly one thousand dollars was subscribed for the Red Cross. The meeting was opened with prayer by the Rev. Professor Crawford, and addresses were made by Hon. A. J. Montague, Major Miller, of the British Embassy, and Hon. R. Walton Moore.

SOUTHERN VIRGINIA.

Rt. Rev. R. D. Tucker, D. D., Bishop.
Rt. Rev. A. C. Thomson, D. D., Suffragan.

Closing Exercises St. Paul Normal and Industrial School.

The thirtieth annual closing exercises of the St. Paul Normal and Industrial School, Lawrenceville, which began Sunday, May 19, with the preaching of the baccalaureate sermon by the Rev. Junius L. Taylor, D. D., rector of St. Stephen's Church, Savannah, Ga., and an alumnus of the school, and closed Wednesday, May 22, with the graduating exercises, were among the most enthusiastic and successful in the history of the school. Unusual interest was attached to the celebration this year on account of its being also the thirtieth anniversary of the founding of the school. The program emphasized both the academic and industrial features of the school's training. The gathering was also remarkable for the presence of three Bishops of the Church, Bishop Lloyd, President of the Board of Missions; Bishop Tucker, Bishop of the Diocese of Southern Virginia, and Bishop Suffragan Thomson, of the same Diocese.

Bishop Thomson opened the exercise with a short prayer, in which he paid a most feeling tribute to Bishop Randolph, late President of the Board of Trustees of the school. The program was an excellent one and splendidly rendered. The singing of jubilee songs by the quartette was greatly enjoyed. "Little David, Play on Your Harp" and "Swing Low, Sweet Chariot," were among those sung. The salutation was Miss Martha Claiborne, Lawrenceville, whose topic was "Woman's Place in the World." Fraudie Barnes was valedictorian.

The Alumni address by the Rev. Junius L. Taylor, D. D., attracted special attention on account of the unusual circumstances of his career. He came to St. Paul's a full grown man unable either to read or write. So illiterate was he that no class could be found for him. He stayed at the school, however, worked his way through by learning the shoemaker's trade, and finished his academic course and went to the Bishop Payne Divinity School, Petersburg, for his theological training, graduating from there with honor in 1904. He has been engaged in the sacred ministry ever since.

Bishop Tucker presented Bishop Lloyd, who delivered the commencement address. Bishop Lloyd's address was wonderfully inspiring and helpful. He had just returned from Liberia, and he said: "I have seen the only spot on God's green earth where Africans are working out their destiny in their own way without hindrance or help

from any one; pure blooded Africans working out for themselves the destinies and problems that make full citizens." He reminded the class of his injunction to a former class to make the best use of the opportunities that awaited them in the new life into which they were about to enter. He eulogized the splendid work of the school, and spoke in the highest terms of the work the principal is doing.

Mr. William Anthony Aery, from the Hampton Institute, followed Bishop Lloyd in a forceful speech of five minutes, full of hope and encouragement. He told the school that he brought greetings from Hampton Institute and its new principal. Bishop Tucker presented diplomas and trade certificates to twenty-five young men and women, taking occasion to deliver a short but helpful address on the duties and responsibilities they were about to undertake.

One of the most interesting of the commencement celebrations was the unveiling of the service flag of the school, with one hundred and ten stars, one of them a gold star.

The Board of Trustees held a long and most enthusiastic meeting in the evening of commencement day.

Thursday a splendid memorial tablet to the glory of God, and in loving memory of Mrs. Katharine Van Rensselaer Delafield, a former donor of the school and a strong friend of negro education, was unveiled in the memorial chapel.

The principal's report laid stress on the fact of the large enrollment and the financial condition of the school. Of the twenty-two members of the academic class eleven were from Brunswick, the school's home county.

Other honors were awarded as follows: "For Exemplary Conduct," \$5.00, given by the Rev. Giles B. Cooke, was divided between Cora Church and Fraudie Barnes; oratorical contest prizes, "Simmie D'Onner Memorial," \$10.00 gold prize, given by Mr. A. H. Turner, won by Thaddeus Caldwell, of St. Augustine, Florida; Founder's \$5.00 gold prize won by Myrtle Smith, of Jersey City, N. J.; "Harriet Carper Memorial" of \$5.00, given by the matron, won by Martha Claiborne, of Lawrenceville.

SOUTH CAROLINA.

Rt. Rev. W. A. Guerry, D. D., Bishop.

The Rev. C. B. Willmer, D. D., rector of St. Luke's Church, Atlanta, Ga., spent Sunday, May 26, in Charleston, preaching in the morning at Grace Church and in the evening at the community service in the Artillery Hall.

The Rev. M. P. Logan, D. D., rector of St. Paul's Church, Charleston, delivered the address at the Confederate memorial exercises at Magnolia Cemetery via Charleston, May 10. Dr. Logan preached the baccalaureate sermon to the graduating class of the South Carolina College, at St. Paul's Church, Charleston, May 19.

TENNESSEE.

Rt. Rev. Thos. F. Gallor, D. D., Bishop.

Hoffman-St. Mary's Industrial Institute, Keeling, held its commencement, May 17th. The closing exercises began May 12 with a commencement sermon by the Rev. F. A. Garrett, A. M., and continued until the 17.

A party of more than two dozen delegates of the Diocesan Convention, after its adjournment, headed by Bishop Gallor, came out from Memphis to wit-

ness the commencement. The Rev. B. B. Ramage delivered the annual address.

Bishop Gailor gave the people in attendance very good advice, and presented the diplomas and certificates. Mrs. Bolton Smith presented the prizes.

This is the only Church school of its kind for the Christian and industrial education of colored girls and young women. A representative of the United States Bureau of Education speaks in a most complimentary way of the character and kind of work that is being done in this institution, and says it should be supported. The girls had some of their work on exhibition at the recent Diocesan Convention, which was held in Memphis. This work must be continued, for which the Bishop and Archdeacon are asking the Church friends to help in doing some work which must be done for the good of the school before its next term.

KANSAS.

Rt. Rev. James Wise, D. D., Bishop.

Annual Convention.

Combining a training school in Christian leadership with the fifty-ninth Annual Convention of the Diocese of Kansas, proved a remarkable success in Topeka, May 12-16. Not only did the three hundred visiting delegates and Clergy make the convention the most successful in the history of the Dioceses, but the inspiration and enthusiasm caused many of the fifteen new priests in the Diocese to declare it was the most successful Diocesan Convention they had ever attended anywhere.

The convention voted to establish the first Diocesan Publicity and Advertising Bureau in the history of the Episcopal Church. To membership on the bureau Bishop James Wise appointed three clergymen of the Diocese who had reported to the convention of their pioneer efforts in using display advertising in their local newspapers. The Rev. Joseph Harvey, of Pittsburg, Kas., was made chairman; the other two clerical members being the Rev. Carl W. Nau, of Emporia, and Dr. P. T. Fenn, of Wichita. Mr. A. J. Carruth, Jr., city editor of the Topeka State Journal; Carl Bolmer, cartoonist of that newspaper; Paul J. Brindel, Kansas City newspaper man who handled the publicity for the convention, and Professor N. A. Crawford, of the Kansas State Agricultural College Department of Journalism, are the other members of the bureau. Mr. Brindel was elected Secretary, and Mr. Haynes advertising expert of the bureau.

The bureau is preparing display advertising copy to be used by the parish churches in their local newspapers similar to that which brought remarkable returns in William Allen White's Emporia Gazette.

The Every Member Canvass is expected to become a popular institution in the forty parishes of the Diocese as a result of a series of eight addresses on that subject and missions given at the convention by Dr. Robert W. Patton. Immediately following the close of the convention Grace Cathedral parish, Topeka, set an example for the Diocese by making a canvass. As a result the largest church in the Diocese now has nearly seven hundred active contributing members instead of only about a third of that number.

The Rev. T. R. Ludlow, a former missionary of the Church to China, and the Rev. Dr. Patton succeeded in arousing much interest in Foreign Missions, especially in China. The Rev. Mr. Ludlow leaves early in June for France

as one of forty Y. M. C. A. workers being sent there for work among the Chinese troops helping the allies behind the lines.

The Rev. Lester Bradner, Miss Frances Withers and the Rev. Paul Micou, of the General Board of Religious Education, also were leaders of conferences.

Delegates to the General Convention in Detroit were elected as follows: Dean James P. DeB. Kaye, the Rev. Robert H. Mize, the Rev. P. T. Fenn, the Rev. R. K. Poole, Messrs. O. B. Hardcastle, Henry Diegel, C. J. Brown and C. A. Magill.

The Diocesan Standing Committee re-elected as follows: Dean Kaye, Dr. O. B. Hardcastle, Henry Diegel, C. J. Pooley, Mr. Hardcastle, Messrs. D. W. Nellis, H. C. Kibbee and E. E. Murphy.

Delegates to the Provincial Synod at Waco, Texas, next October will be Dean Kaye, Dr. Fenn, the Rev. Messrs. H. L. Virden, F. F. Busch, A. M. Grant, of Atchison, H. Hawkins and Professor Crawford, Messrs. John M. Haynes, Murphy, C. A. Magill, A. F. Kinnilmoth and E. J. Shakeshaft.

The convention closed Friday morning with the first ordination service in the new Cathedral. The Rev. Herbert Hawkins, Secretary to the Diocese and the Bishop, and the Rev. Alfred Pannell, in charge of the oil district missions at Augusta, Eldorado and Eureka, Kas., were the first two priests to be ordained by Bishop Wise. Both men started their church career in England.

LEXINGTON.

Rt. Rev. L. M. Burton, D. D., Bishop.

Noon-day Intercessions: Following the recent service of intercession for the allied cause, held at the Cathedral, Lexington, a novel method has been inaugurated to interest all citizens of Lexington in the success of the cause of the allies. Every day at noon the Cathedral chimes ring out for five minutes, during which time the citizens of Lexington, whoever they are and wherever they be, are requested to pause and offer a prayer for the success of the allied cause.

The mission at Latonia, recently made vacant by the resignation of the Rev. Peter Langendorff, has been placed by Bishop Burton under the charge of the Rev. J. Howard Gibbons, Secretary of the Diocese and rector of Trinity, Covington.

Active Chaplain: The Rev. A. H. Marshall, rector of St. Andrews, Fort Thomas, continues his active services as chaplain at that post. More than seven thousand men recently have been assembled there.

Building Lot Secured: The congregation of the Good Shepherd, Lexington, the Rev. Dr. Richard Wilkinson, rector, whose church building was destroyed by fire last January, has secured a new lot for its new church building. The lot purchased, situated on East Main Street at the corner of Bell Court, for which the former lot on East Maxwell Street was given in part payment, is considered the most eligible and desirable lot in the city of Lexington for church purposes.

Novel Plan of Paying Off Church Indebtedness.

Trinity Church, Covington, on May 6, after the annual election of vestrymen, at the congregational meeting, held in

the evening, a unique plan for paying off the church indebtedness was put into operation. The plan proposed the selling of two hundred and fifty "Blocks of Church Indebtedness," a number of which blocks were sold that night, at \$10 a block.

NEWARK.

Rt. Rev. E. S. Lines, D. D., Bishop.
Rt. Rev. W. R. Stearly, D. D., Coadjutor.

War Service Work of the Diocese.

The interest in the war service work of the Diocese is strongly maintained. The Rev. Warren L. Rogers, of Jersey City, is taking the place at St. George's Chapel, Camp Dix, of the Rev. Edgar L. Cook, who returns to his important work at Hamburg and Vernon. The Rev. John C. Donnell, of Newark, at Y. M. C. A. Building No. 4, Camp Dix, takes the place of the Rev. Charles W. Popham, of Belleville, who returns to the care of his parish.

The construction of the Parish House for Camp Merritt is being pushed to completion and the Rev. Edwin S. Carson, of Ridgewood, takes the place in camp of Rev. Barrett P. Tyler, of Morristown, who returns to his work with the beautiful new Church of the Redeemer approaching completion. The ordinary term of leave of absence on service of the Clergy is three months.

It is a pleasure to record that some of the restrictions in the administration of the Holy Communion in the camps have been lessened so that there is a record of many services of the Holy Communion for large or small groups and many baptisms. The minds of soldiers especially those who are to go to France, turn to the two sacraments above all other religious observances. Many of the Clergy are expecting appointments as chaplains or in service of the Y. M. C. A. or Red Cross Society in France or in our military camps.

The Rev. Hugh D. Wilson, of St. George's, Passaic, has accepted a call to missionary work in Western Colorado, to the great loss of the Diocese and the great gain of the Missionary District.

The Rev. Frederick B. Bartlett, of West Hoboken, also goes soon to work in South Dakota; also a man who will be greatly missed in the Diocese of Newark.

LONG ISLAND.

Rt. Rev. F. Burgess, D. D., Bishop.

The Rev. Frank M. Townley, rector of St. Bartholomew's, Brooklyn, recently celebrated the tenth anniversary of his rectorship. He preached an historical sermon, and several brother clergymen were present, including his predecessor in the parish, the Rev. R. M. W. Black, now rector of Douglaston. On Monday evening following the Rev. Mr. Townley and his wife were tendered a reception by the Men's Club of the parish, at which addresses were made by the Bishop, General Wingate, Judge Wahle and others, and Mr. Townley was presented with a substantial token of his parishioners' esteem.

St. Philips' Church, Brooklyn, celebrated its nineteenth birthday on May 1, and at the same time the fifteenth anniversary of the Rev. Dr. Boyd's incumbency. Dr. Boyd's success here has been beyond question, and his people and friends showed their appreciation by handing to him a check in sufficient amount to buy a small motor car, which will doubtless facilitate his parochial work.

Farewell Service: Whitsunday was observed in old St. Peter's, State Street, Brooklyn, as a farewell to the old building, which, as previously announced, is for sale. A service will still be maintained every Sunday at 8 A. M., but the services of Whitsunday, for the great majority of the parishioners, marked the end of an epoch in the history of the parish. It is the intention of the trustees to erect a new St. Peter's somewhere in Brooklyn. But in the present state of the real estate market it is not likely that these plans will be carried out soon.

The Rev. Duncan M. Genns, rector of St. Thomas, Brooklyn, was recently presented by a group of friends with a Dodge motor car, and a garage has been built for it on the church property. Mr. Genns has worked his parish single handed lately, and this burdensome task had its effect upon his health. The car will be of much assistance in the work of such a parish.

ERIE.

Rt. Rev. Rogers Israel, D. D., Bishop

Eighth Annual Convention.

The Convention met in the Cathedral parish in Erie on Tuesday and Wednesday, May 14 and 15. The proceedings opened with Evening Prayer, and addresses by the Rev. Dr. Martin Aigner, President of the Standing Committee of the Diocese. In the evening one hundred and fifty men of the Diocese met for their annual dinner at the Lawrence Hotel. Sergeant Pritchard, of the Canadian Highlanders, was the chief speaker. The next morning the Rev. W. E. Van Dyke, who is about to leave for France, officiated with assistants at the Holy Communion. At the business sessions the following committees were elected: Standing Committee, the Rev. Drs. Aigner and Reilly, the Rev. George F. Potter and Ven. R. S. Radcliffe, Messrs. E. R. Shepard, C. E. Martin, S. P. Ker, Turner W. Shacklett; Provincial Synod, the Ven. E. J. Owen, the Rev. B. V. Reddish, the Rev. A. R. Van Meter and the Rev. A. L. Seiter, Colonel E. V. Seldon, Major J. W. Reynolds, F. B. Mallett and Colonel M. M. Gillett. One delegate from each mission was allowed to vote in this convention for the first time. The Pension Fund and a careful consideration of its needs was brought forward by the Rev. E. H. Edson. The Archdeacon of Meadville and the Archdeacon of Ridgway made their reports. The Rev. B. V. Reddish reported for the Social Service Committee.

PITTSBURGH.

Rt. Rev. C. Whitehead, D. D., Bishop.

The annual missionary rally of the Sunday-schools of the Diocese took place on Whitsunday afternoon, in Trinity Church, Pittsburgh. The Girls' Choir of Calvary Church led the procession, with representatives from the various schools bearing flags and banners, followed by the Clergy and Bishop. Bishop Whitehead made a short address of welcome, and the missionary address was delivered by the Rev. R. B. Evatt, of New Kensington. Diocesan pennants for 1918 were awarded and the Lenten Mite Box offerings were received by the Chairman of the Diocesan Board of Religious Education, and amounted to about forty-five hundred dollars, with some schools still to be heard from.

Hospital Commencement: The sixth annual commencement and graduating

exercises of the St. Margaret Memorial Hospital, was held in the hospital chapel on the afternoon of Whitsunday. The baccalaureate sermon was preached by the Rev. L. F. Cole, of the Church of the Incarnation, Pittsburgh. Dr. Titus made an address on behalf of the staff, and Mr. C. L. Snowdon, President of the Board of Trustees, commented on the raising of \$200,000 by a whirlwind campaign during the year last past, and of the erection in the near future of the new Home for Nurses. Bishop Whitehead was present and spoke in a congratulatory manner. The diplomas were presented by Mr. Snowdon to twelve graduates.

The Rev. Samuel H. Rainey, of Huntingdon, Diocese of Harrisburg, has accepted the rectorship of Christ Church, New Brighton, begins his new work on the first Sunday in June.

EASTON.

Rt. Rev. Wm. F. Adams, D. D., Bishop

The Southern Convocation met in All Hallow's Church, Snow Hill, Tuesday and Wednesday, May 14-15. Tuesday, after Evening Prayer, the sermon was preached by the Rev. W. D. Gould from Acts 1:9, dwelling on the Ascension. Wednesday morning an essay on Optimism in Religion was read by the Rev. J. A. Brown, and discussed by all the clergymen present.

The joint meeting of the Worcester County Auxiliary and Convocation began with a celebration of the Holy Eucharist and sermon by the Bishop of the Diocese, who took for his theme the Parable of the Laborers in the Vineyard, praising highly the work of the Woman's Auxiliary throughout the Church and in the Diocese. After luncheon the Auxiliary held their meeting, and the Convocation returned to the church, where all the Clergy present engaged in a discussion, led by the Rev. Louis L. Williams on "Has the Introduction of Elaborate Music in Our Services Proved Conducive to Pure Worship?"

The concurrent opinion was that it had not.

The result of the elections was as follows: To be nominated to the Bishop for Dean, the Rev. S. A. Potter; Vice-President, the Rev. G. M. Galarean; Secretary-Treasurer, the Rev. Louis L. Williams.

At Evening Prayer the sermon was preached by the Rev. Herbert D. Cone, based on St. Luke 21:25.

The Convocation was glad to welcome two new members, who have recently taken work in the Diocese: Rev. W. D. Gould, of Holy Trinity, Baltimore, has become rector of Great Choptank parish, Cambridge, and the Rev. William T. Reynolds, recently in war service, has become rector of St. Paul's-by-the-Sea, Ocean City.

The Rev. J. A. Brown, formerly of Spring Hill parish, but now retired, has taken up his abode at Princess Anne.

PENNSYLVANIA.

Rt. Rev. P. M. Rhinelander, D. D., Bishop.
Rt. Rev. T. J. Garland, D. D., Suffragan.

Death of the Rev. T. William Davidson.

The Rev. T. William Davidson, a retired minister of the Diocese of Pennsylvania, and for many years the faithful correspondent for the Southern Churchman from that Diocese, died on Ascension Day, aged seventy-four years. Funeral services were held from St. James Church on Monday, May 13, the Bishop, the rector, the Rev. Dr. J.

DeWolf Perry, and the Rev. F. M. Taft officiating.

Mr. Davidson was ordained by Bishop Stevens in 1871, and later went to the Diocese of Central Pennsylvania. In 1875 he returned to assume charge of St. Timothy's Church. He later, working under the Bishop, started St. Simon's Church, also the church which later became the South Memorial Church of the Advocate, the Church of St. John the Divine, which changed its name to St. Bartholomew on entering a new location, and for fifteen years was associated with the City Mission as chaplain of the State Penitentiary and of the Home for Consumptives.

ALBANY.

Rt. Rev. R. H. Nelson, D. D., Bishop.

Brotherhood of St. Andrew.

At the meeting of the Albany Diocesan Assembly, Brotherhood of St. Andrew, held recently in St. George's Parish House, Schenectady, George H. Randall, Secretary of the National Brotherhood, was the chief speaker. Delegates were present from a number of cities, including Albany and Troy. President Harvey Rextrew presided. Mr. Randall described the war work being done by the Brotherhood under the oversight of the Church War Commission, and Sydney T. Jones told of the work Brotherhood men are doing in the missionary plan for the Every Member Canvass. The Rev. Dr. Taylor, rector of St. George's, welcomed the Assembly. The meeting was one of the largest and best held in recent years.

NEW YORK.

Rt. Rev. David H. Greer, D. D., Bishop.
Rt. Rev. C. S. Burch, D. D., Suffragan.

West Point's Chaplain Accepts Rectorship of the Incarnation Parish.

The Rev. H. Percy Silver, chaplain at West Point, has accepted election as rector of the Incarnation parish, succeeding the Rev. Dr. Howard C. Robbins, now Dean of the Cathedral. Chaplain Silver has been at West Point since 1913, and previous to that time was chaplain in Kansas, serving in all more than fifteen years in army service. More and more business conditions creep up Madison Avenue, and even into Thirty-fifth, as well as Thirty-fourth Street, the last named long ago a busy cross town shopping mart. A task before Chaplain Silver will be, in large part, a transition program that shall include the remaking of the Incarnation work on lines successfully followed by Grace, Calvary, Trinity, Holy Communion and other down-town parishes.

"Seabury-Marvel House."

The Seabury Society secured at nominal rental four years ago a one-time-mansion in Twenty-fifth Street, just east of Madison Avenue. The front parlor served as office, and the back parlor extension for hall. Presented with furniture sufficient for one bedroom, the entire house, four story and basement, kitchen and dining-room, have been well furnished out of the house's own earnings. The furnishings paid for, and worth \$1,100, have just been presented to the Marvel House, and the house, save only the parlor, turned over at the nominal rental of \$5 a month to Marvel House home for boys. It is to be used at present for a home for soldiers and their friends, but its purposes when the war is won are two: First, to be a Christian home for stranger lads, fif-

teen to twenty years, whose wages are small, and who need father and mother care. Persons competent to carry on such home are in charge. The second purpose is to be a pattern or example to parents in churches where the society is at work, to demonstrate how such parents can make Christian homes out of apartments, and fathers and mothers how to deal with their own boys.

The house is hereafter locally to be known as Seabury Marvel House, and it is a part of a chain of three houses through which New York churches will try to do Christian hospitality work for parents of sick soldiers and sailors, compelled to visit New York to care for their boys. A dedication service was held on Trinity Sunday afternoon, not of the houses but of the idea of Christian homes in their influence upon the winning of the war and upon the boys of this and coming generations.

WESTERN NEW YORK.

Rt. Rev. Chas. H. Brent, D. D., Bishop.

Annual Council: Election of Coadjutor Approved.

The eighty-first Annual Council of the Diocese was held at St. Luke's Church, Jamestown, May 1.

The Bishop of the Diocese, the Rt. Rev. C. H. Brent, D. D., being absent on his duties at the war front in France, as general headquarters chaplain, the Secretary of the Council, the Rev. G. S. Burrows, acting under the canon, called the Council to order.

The Rev. C. A. Jessup, D. D., rector of St. Paul's, Buffalo, was elected presiding officer of the Council.

Officers elected at the Council are: Secretary, the Rev. G. S. Burrows; Treasurer, W. E. Moore.

Standing Committee: The Rev. Messrs. C. J. Davis, C. A. Jessup, D. D., W. A. R. Goodwin, D. D., C. M. Sills, D. D., and Messrs. A. C. Walker, S. S. Brown, J. W. Crafts, M. D. Mann, M. D.

Deputies to the Provincial Synod: The Rev. Messrs. C. A. Jessup, D. D., P. Cushing, G. S. Burrows, G. N. Irish, and Messrs. W. J. Tully, A. B. Houghton, J. M. Prophet, J. G. Buckley.

A very important business before the Council was the consideration of communications from Bishop Brent proposing either the arranging for his resignation as Bishop of the Diocese because of his detention abroad on war duty, or the election of a Bishop-Coadjutor. The communication drew from the Council a memorial and resolution, which was unanimously adopted, recording the deep appreciation of the privilege of giving their Bishop for this great work; heartily endorsing the action of the Standing Committee in granting him indefinite leave of absence; "that in the judgment of this Council the relation existing between Bishop Brent and ourselves is one which only death can sever; and that we extend to him the assurance of our personal affection and complete approval of his acceptance of the high office conferred upon him by our government, and we ask the prayers of the people of the Diocese, for his overwhelming success in the discharge of the duties as senior chaplain, and his safe return to this Diocese at the end of the war."

The Council adopted resolutions approving of the election of a Bishop-Coadjutor for the Diocese and requesting the consent of the Bishops and the Standing Committees of the Church; and providing that as soon as the necessary consents are obtained a Special Council be called to meet as early after the first of September as possible.

At the evening session of Tuesday a

message from Bishop Brent to the Council and the people of the Diocese was read by the President of the Standing Committee, the Rev. Dr. Sills; also an address was made by the Rev. Dr. Goodwin urging upon the Church in the Diocese a meeting in full of its missionary opportunities and obligations.

A very happy feature of the Council was the presence of the Rt. Rev. Frederick Courtney, D. D., who, upon the request of the Council, addressed it, expressing his thanks to the Church people of the Diocese for the cordial reception accorded him in his work in the Diocese.

Bishop Brent's message to the Council was on Making Democracy Safe For the World, and contained the following telling sentences:

"A salutary whirlwind is sweeping through the world, bearing both life and death in its tearing, scorching breath.

"The one thing for us to attempt to do is to translate democracy into terms of the Kingdom of God.

"There is no lesson which the churches are learning in the war zone of greater importance than the impotence of our divided Christianity. I see no glimmer of hope for permanent and fraternal peace among the nations without at least as permanent and fraternal a peace among the churches.

"We, a complex and shattered world, stand face to face with the simple and only God. When men and nation and churches shall have become as simple as His only laws, the two laws of love, require us to be, then the kingdoms of this world will become the Kingdom of God and His Christ."

The Rev. Dr. Thomas B. Berry.

The Rev. Thomas B. Berry, D. D., warden of the DeLancey Divinity School for the past nine years, notice of whose death appeared in last week's Southern Churchman, was born November 18, 1846, in Dublin, of English parentage, his ancestors coming from Sussex. He was educated at the King's School, Dublin, and at the Cambridge, Mass., Theological Seminary and the Virginia Theological Seminary, Alexandria.

Dr. Berry came to this country in 1866 and engaged in the teaching of the deaf at the New York Institution for the Deaf in New York City.

He was ordained deacon in 1871 and priest in 1873 by the late Bishop Doane, of Albany, and served first as curate at St. Paul's Church, Albany. In addition to his duties as a parish priest he held services in the sign language for the deaf throughout the State, frequently coming to Geneva and Rochester for that purpose. He was later engaged in missionary work in Wisconsin and South Dakota, and while in Sioux Falls founded what is now the State School for the Deaf. In 1888 he was called to the Church of the Good Shepherd (Ingersoll Memorial), Buffalo, as its first rector, where he served faithfully for nearly twenty-one years. His last sermon was preached in his old parish last February.

He was appointed Registrar of the Diocese by the late Bishop Cox, which office he continued under Bishop Walker until his appointment in 1909 as warden of the DeLancey Divinity School in succession to the Rev. Charles W. Hayes, D. D.

CENTRAL NEW YORK.

Rt. Rev. C. T. Olmstead, D. D., Bishop.
Rt. Rev. Charles Fiske, D. D., Coadjutor.

A Brotherhood Week-end was observed in the Diocese of Central New York recently. Under the direction of

Mr. Frank H. Pyke, of Syracuse, member of the Brotherhood Council for Central New York; Mr. G. H. Randall, the Executive Secretary of the Brotherhood, came for a series of helpful meetings.

A reception and general meeting was held in the Lockwood Memorial Hall of St. Paul's, in Syracuse; Mr. Randall was one of the speakers at the dinner of Trinity Men's Club on Monday, and on Tuesday night in the Parish House of Grace Church, Cortland, a dinner was given, followed by one of the best and largest group meetings of the week, some forty men being present from Cortland, Syracuse, Ithaca and other cities. Bishop Fiske came from Syracuse for the occasion, and addresses also were made by Mr. Randall and Mr. Pyke.

On Sunday a Brotherhood Corporate Communion was celebrated at Trinity Church, Syracuse, and Mr. Randall made addresses on the Brotherhood's war work in Grace Church, Syracuse, in the morning, and All Saints at night, with Mr. Pyke forming a chapter at the latter church.

On Sunday afternoon addresses on the war work were made by Mr. Randall in the chapel of Auburn prison and at St. Peter's Church, Auburn.

CONNECTICUT.

Rt. Rev. C. B. Brewster, D. D., Bishop.
Rt. Rev. E. C. Acheson, D. D., Suffragan.

The Convention.

The Annual Convention was held in Christ Church, Hartford, May 21 and 22, preceded by a Diocesan conference of one session, in the Church of the Good Shepherd. The attendance was large; the subject at the conference was Temperance, and the interest rose to a high point. Professor Irving Fisher and Dean George Blumer, both from Yale University, delivered addresses; the former having particular reference to and in favor of a nationwide prohibition. The Rev. Charles O. Scoville, of New Haven, and the Rev. Philip Pearson, of Naugatuck, appointed to address the meeting, supported the principles of prohibition, both for their intrinsic ethical value and for their proven power in maintaining military efficiency.

In the afternoon the Convention was called to order in the Parish House of Christ Church, a commodious building, dedicated last year, and is a magnificent memorial gift to the parish by a devoted Churchman and member of the honored Goodwin family. After prayers, the Bishop of the Diocese delivered his annual address to a large and expectant assembly, representing every section of the State, in fullest sympathy with the speaker and with one another. Beneath the masterful hand of the Bishop, "the present world convulsion" was presented with statesman-like conviction, and his reasons why we may expect "a true revival of religion" lead us to hope it may come, as when the warmth of a day in May succeeds the noise and confusion of a thunder storm.

Bishop Acheson reported his work for the year and, with the statistics harmoniously fitted together, delivered an address to hearten and inspire, because, deeper than the common ore of numbers, he revealed the richer veins of spiritual realities in our parishes and missions.

Elections, except where death or removal from the Diocese made re-election impossible, followed the usual routine and, therefore, with few exceptions, continuity and efficiency are characteristics of Connecticut.

Elections, committee reports, canon-

cal amendments and resolutions were courteously and quickly disposed of.

The Church Pension Fund was carefully reviewed and the legislation of last year reconsidered in so far that the Convention is not yet fully prepared to merge all its Clergy aid funds. It is certain that so large an enterprise will receive continued and progressive adjustment to meet unanticipated contingencies. The Rev. Dr. McCook, diplomatically and with thorough knowledge, presented a preamble and resolution in a most kindly spirit, looking toward readjustments in the operation of the Church Pension Fund. They were adopted.

Closely allied, in thought, though not connected in legislation, the Convention adopted, unanimously, a resolution placing the minimum stipend for a married clergyman at \$1,200.00 and rectory; single men, \$1,000.00. The resolution, as introduced, placed it at \$1,000.00 and rectory; the Bishop, in his usual good regard for his Clergy, tilted the motion to \$1,200.00. Of course, the action is advisory, not mandatory, but it will have much moral value.

The Convention unanimously reaffirmed its position of last year on the temperance question, which favored war period prohibition.

One of the excellent by-products of the Convention is the Diocesan dinner, the evening of the first day. There were about three hundred present. The Bishop presided.

The Convention was one of the very best ever held in every respect.

The Rev. George L. Paine, rector of St. Paul's, New Haven, leaves for "over there" at an early date. He has tendered his resignation to the vestry, and they have declined to accept it. It has been laid on the table until October. The Rev. H. S. Harte is engaged to serve as locum tenens.

SPOKANE.

Rt. Rev. Herman Page, D. D., Bishop.

Annual Convocation.

A dominant note of patriotism, with an appeal for self-sacrifice within the Church during these times of stress ran through the Convocation address given by Bishop Herman Page at All Saints Cathedral, Spokane, on the morning of May 14. A public missionary service had been held the evening before, and addresses from men in various parts of the field were listened to with attention, and gave the keynote to all the Convocation in as much as they evidenced that the Clergy were determined to spare no pains to do all in their power for the extension of the Church's usefulness in all parts of the community. One-sixth of the Clergy of the district are now away from their work serving their country as chaplains and Y. M. C. A. Secretaries, and the men who are staying at home are endeavoring to fill up the vacant places thus caused, with the Bishop, as usual, doing the lion's share.

A committee was appointed by Bishop Herman Page to arrange for a series of preaching missions for the ensuing year. A Diocesan committee was appointed by the Bishop to attend to what is known as the Bishop's Penny Fund, which goes towards the work in the district. It was originated in St. John's Church, Spokane, by Mrs. J. R. Neeley, and quite a few dollars have found their way to a good work by means of pennies.

The usual boards and committees were elected and appointed. The Sunday-school Conference held on Tuesday

evening was led by the Rev. H. I. Oberholtzer.

The Girls' Friendly Society presented a program for the benefit of their Liberty Bond purchased a few weeks ago. They report a successful year, and are planning for greater things this year.

The Secretary and the Registrar of the Convocation is the Rev. H. H. Mitchell, to whom all journals should be sent as well as any communications for the district. The Women's Auxiliary held their annual meetings at St. Matthew's Church, Spokane, and had a very interesting and profitable series of sessions. Mrs. W. H. Farnham was duly elected as President for 1918.

WYOMING.

Rt. Rev. Nat. S. Thomas, D. D., Bishop

Semi-Centennial, St. Mark's, Cheyenne.

During the week of May 12-19 a memorable event was celebrated by St. Mark's Church, Cheyenne, Wyoming, being the semi-centennial of St. Mark's parish, commemorating the erection of the first church, 1868; the first services in the present church, 1888; and the cancellation of the indebtedness on the parish house, 1918.

Over two hundred communicants and well wishers of St. Mark's gathered at a fellowship supper held in the parish house on Thursday evening, May 16. A number of out of town guests were present and assisted in the splendid program of addresses given following the supper. It was a notable occasion, and many tributes were paid to Cheyenne's first rector, the Rev. Joseph W. Cook, whose pioneer work in this vicinity secured the building of the first church in 1868; to the Rev. George C. Rafter, who for twenty-two years served the parish as its rector and who still serves it as its beloved rector emeritus; to Bishop N. S. Thomas, under whose inspiration the parish house was built; and to the present rector, the Rev. S. A. Huston, whose rectorship marks the cancellation of the indebtedness upon the parish house.

The addresses, reminiscent in character, were given by Mr. Frank S. Burrage, member of the vestry of St. Matthew's Cathedral, Laramie, who has lived in Wyoming a number of years, by Dr. Rafter, who declared his intention of spending the rest of his days with St. Mark's; by Bishop Thomas; by Bishop Johnson, of Colorado, who was a guest on this occasion; by Dean Thornberry, of St. Matthew's Cathedral, an old friend and classmate of Mr. Huston, and by Mr. Luke Voorhees and Mr. J. H. Walton, of the present vestry.

St. Mark's Guild, successor to St. Mark's Mite Society of former days, entertained the women of the parish on the afternoon of May 17, and on that evening the Bishop confirmed a class.

Services on the morning of Whitsunday were in commemoration of the twenty-fifth anniversary of the consecration of the present beautiful structure, one of the finest now to be seen. The rector's sermon was on the text, "Ye are the temple of the Living God."

NEW MEXICO.

Rt. Rev. F. B. Howden, D. D., Bishop.

Progress in the Diocese.

At the Annual Convocation, recently held in Albuquerque, the progress made under the present Bishop was noted, specially the freeing from debt of the Bishop's house, and the consecration of several churches.

The first Convocation in New Mexico was held in Albuquerque, in May, 1880, thirty-eight years ago. The Missionary District then comprised the two territories of New Mexico and Arizona. Three Clergy from the district, along with Bishop Spalding, of Colorado, were in attendance. There were probably less than one hundred communicants then in New Mexico, and in Arizona probably no more. We had no Clergy then in Arizona. The conditions of today are in marked contrast with the feeble beginnings of work then. Now there are about four thousand communicants in the two States. Two persons present at the Convocation in 1880 are still in New Mexico, the Rev. D. A. Sanford, the missionary at Gallup (who was present at the Convocation this year), and Ex-Governor Prince, of Santa Fe, now in feeble health, and for whom resolutions of sympathy were passed by the Convocation.

Like As a Father.

My child is lying on my knee,
The signs of Heaven she reads;
My face is all the Heaven she sees—
Is all the Heaven she needs.

And she is well, yea, bathed in bliss,
If Heaven is in my face—
Behind it all is tenderness,
And truthfulness and grace.

I mean her well so earnestly,
Unchanged in changing mood;
My life would go without a sigh
To bring her something good.

I also am a child, and I
Am ignorant and weak;
I gaze upon the starry sky,
And then I must not speak.

For all behind the starry sky,
Behind the world so broad,
Behind men's hearts and souls, doth lie
The Infinite of God.

If true to her, though dark with doubt
I cannot choose but be,
Thou, who dost see all round about,
Art surely true to me.

If I am low and sinful, bring
More love where need is rife;
Thou knowest what an awful thing
It is to be a Life.

Hast Thou not wisdom to enwrap
My waywardness around,
And hold me quietly on the lap
Of Love without a bound?

And so I sit in Thy wide space,
My child upon my knee;
She looketh up into my face,
And I look up to Thee.
—George MacDonald.

How many of us worship through sense? We say, "It made me feel so good;" and that may be a very great blessing provided it made you honest and pure and true. What Moses was getting in the mount was a law of right, while the people were getting a worship to make them feel good. Feeling is a very blessed thing when based on honest conviction; and it is a very transitory and treacherous thing when it is simply the indulgence of a sensation. Truth can be carried into minds on the wave of God-given song. Into which it never else could enter. But the waves of sound may go in, and leave the truth outside. Let us thank God that feeling is a privilege, not a gauge of faith or Christian life either.
—Dr. J. H. Eccleston.

Christianity and the Community

Thy Kingdom Come on Earth

AN APPRECIATION AND A NOTICE.

Nearly four years ago the Rev. W. Russell Bowie, D. D., rector of St. Paul's Church, Richmond, at our request undertook the editorship of this page of the Southern Churchman, under the caption and motto of his own selection, to be devoted to the general subject of Social Service. He has never cared to have his name appear upon it, seeing in it only another opportunity of fulfilling his ministry to men; but in the midst of the duties which crowded his busy life, and even when absent on vacation or taking duty in distant cities, his "copy" has never been wanting. Always limited as to space, he would usually fail to direct that matter of his own composition should be "lead," so that his readers have perhaps not recognized the amount of original work he has contributed or the full measure of their indebtedness to his ready pen.

Having entered the Service as Chaplain of the Medical College of Virginia Hospital Unit, Dr. Bowie is obliged to relinquish this task. For ourselves and our readers we thank him for the valuable work he has done for us and them, and wish him God-speed in his new labors and a safe return.

For the present at least this "Christianity and the Community" page will be under the editorial charge of the Rev. R. Cary Montague, a gentleman thoroughly fitted both by culture and experience to conduct it. We shall hope soon to reckon him as a permanent addition to our staff.

A typographical error occurred on this page last week, when, in quoting the amendment to the Virginia Canon it was made to read "the vestries as lay readers of the congregation," whereas it should have read "the vestries as lay leaders of the congregation."



Ever since the Belgium atrocities and the sinking of the Lusitania most of us have realized that the call to arms was a Christian call, and the struggle in which we are now engaged was one of right against might. But rarely has this fact been more simply and clearly stated than in the following letter written by a young Canadian bank employee to his mother.

This young man was just a private in the Canadian forces, and he only expresses in this letter, which was published in the Indianapolis Tribune, what hundreds of thousands of us feel both "over there" and over here:

Mother, dear, your letters worry me, worry me considerably. It is evident that you do not understand, but I shall put it to you this way: Do you realize that Christ was the first one to fall in the present war?

How? Well, simply this: The very principles for which Christ gave His life are identically those principles for which Britain is to-day giving her life-blood. It is an old struggle and Christ Himself was the first martyr to the cause. We are fighting for principles. Right against might. Would the world be worth living in if might and might alone prevailed?

Therefore, mother, rather than pray that Harry and I should never be sent to the front, pray that we shall acquit ourselves like men and be strong, for we are on duty primarily for God. Don't feel badly if you hear that we have been specially detailed for dangerous work. Rather look on it as an honor and a special privilege that we should be chosen for special duty in upholding the cause for which Christ laid down His life. If you pray for our return and only for our return, it is selfishness. Other mothers have been called on to endure greater sacrifices than any we can endure in this war.

Pray for victory, for right; pray that we shall be able to do our duty faithfully and if we fall in the cause of Christ, remember, mother dear, that "greater love hath no man than this that he lay down his life for his friends."

Personally, I don't want to go back except with honor and a clear conscience of having done my duty. Life under any other circumstances after the war would not be worth while.



Recently the governor of a great Southern State, in which are located large army cantonments, called a conference to discuss the suppression of vice.

He invited doctors, ministers, lawyers, heads of police departments and social workers.

Some excellent addresses were delivered by persons invited to speak and whose names appeared upon the printed program. Among these was an admiral and a general of the United States army.

These speeches were good and were appreciated, but the real life of the meeting came from the impromptu remarks brought forth by the informal discussion of the second half of the day.

Three really vital points were brought forward by these last named speakers.

First, a commonwealth's attorney emphatically declared that the real way to stop the spread of venereal disease was by a law requiring the listing of every case treated by physicians by name and address and not by serial number.

Second. The establishment of a single standard of morals in sexual conduct instead of having one standard for men and another for women was earnestly advocated by a man and heartily applauded by all present.

What a disgrace it is to our Christian civilization and to the influence

of our churches, that a man can betray and mislead a girl, and leave her facing physical suffering and danger, moral disgrace and social ostracism with an added and a well-nigh insupportable financial burden, and go scot free!

Every church and every minister should be an eager and fearless advocate of drastic bastardy laws to protect such girls and bring to book their seducers, and so to raise the moral standards of men that such conduct would bring disgrace upon the man as well as the woman.

These objects cannot be accomplished without plain and courageous preaching. The time has come when the minister should lay aside prudishness and false modesty and stand forth fearlessly as the champion of new and better order of things.

Third. Most important of all, however, was the utterance of the governor himself, who, in an admirable little address, setting forth the objects of the conference, made this significant remark, "Back of the vice question is the wage question. Most women become immoral through financial pressure."

The average comfortable and respectable church-goer does not realize how bitterly true this is.

A Y. W. C. A. worker in addressing a meeting of the Daughters of the King said recently only about two-thirds of the working girls in Richmond, Va., received a living wage, that most of them lived at home and their wages were just pin money, or went to supplement the family purse.

Here again our churches should use their influence and go to the bottom of this great evil by agitating for investigations and surveys that will show clearly what a living wage is, and then to require employers to pay it.

When the government needed a great production of wheat it fixed a minimum price per bushel in order to secure it.

Surely we need a working womanhood that is safe guarded by a fair living wage from the temptation to supplement a pittance that does not afford her a living, by selling even her own soul to eke out what she should be entitled to by law, just as much as the producer of wheat is entitled to a minimum price to protect him from an over-supply market.

If social workers, and philanthropic persons who work so hard to secure and keep up cheap boarding places for working girls would devote more of their energy to securing just compensation for those girls they would be rendering a vastly greater service.

Now is the time to focus public attention upon this problem, when it is not only a question of economic justice and public morality, but of the physical well being of the young men in our cantonments who are going out to lay down their lives, if necessary, that we may have life, and have it more abundantly.

Church Knowledge and Nurture

NEW TABLE OF LESSONS

Morning Lessons			Evening Lessons		
1 S. after Trinity, June 2	Neh. 10:28—11:2; or Ezek. 16:44—end	Rom. 12	Prov. 3:1-26	Luke 18:9-34	
M., June 3	Exodus 29:1-28	Acts 7:59—8:25	4	Matt. 7	
T., June 4	29:29—end	8:26—end	5:1-18	8:1-17	
W., June 5	30:1-10	9:1-31	6:1-19	8:18—end	
T., June 6	30:11-21	9:32—end	6:20—7:3	9:1-17	
F., June 7	30:22—end	10:1-23	8	9:18-26	
S., June 8	31:1-17	10:24—end	9:1-12	9:27—end	
2 S. after Trinity, June 9	Neh. 12:26-30, 43—13:3; 1 Peter 2 or Eccius. 16:24—17:14		Isa. 8:5-20	Luke 12:1-31	

First Sunday After Trinity: That Trinity season is not intended to be a sort of go-as-you-please for lectionary purposes, or even devoted to "duty" after a course on "doctrine," is quite apparent, with the Eucharistic services for our guide, if we take note of the fact that whereas Whitsunday is a commemoration of the gift of the Holy Spirit, that is followed, on Trinity Sunday, by the necessity of being born anew by the Spirit, and that in turn by the definition of the regenerate life as one of love, on the first Sunday after Trinity (Epistle). Hence it is that the present Prayer Book Lectionary plan of undertaking to give from Trinity Sunday on an outline of the Old Testament, rests on no sound basis. Although particular lessons here and there may turn out to be topically suitable, the whole *raison d'être* of the use of the Old Testament, viz., the record of a religious experience which is "fulfilled" in the New, as a rosebud enclosed in its calyx and which flowers in the full blown rose, is practically lost, through the failure to connect the great redemptive facts of the first covenant with their anti-types in the new. Nor should we overlook the fact that even geography, as well as history, has a spiritual meaning in the Old Testament. Egypt, the Wilderness, the Promised Land, Babylon, these are types of spiritual experience. It is for that reason that the New Lectionary devotes Trinity season of year II (so far as the Old Testament history is concerned) to the experiences of God's redeemed people after their return from exile, a people who have sinned, been punished and then forgiven and restored.

The continuation of our Old Testament historical course brings us on this Sunday to a practical obedience (after the re-covenanting of last Sunday) to the laws of God which had been given through Moses; especially a separating of the people who "had knowledge and understanding" from outsiders; no intermarriage with non-Israelites; strict observance of the Sabbath and of land and debt laws; provision for the worship of Almighty God; and so on. The student of Old Testament history, nay, of religion, should "stick a pin" here. This was the beginning of Pharisaism, that is, of "separatism"; of that Old Testament Puritanism, which preserved all that was good in Judaism and also crucified the Lord! Topically, no selection could be more appropriate in connection with thought of the Collect for the day, viz., "evangelical" obedience. The old Testament alternative is one of the many prophecies fulfilled after the return; and the New Testament lesson is St. Paul's appeal for evangelical obedience, the obedience of love which responds to God's grace exhibited in redemption. As the word "therefore" (Rom. 1:1) harks back to the redemp-

tion expounded in preceding chapters, so did the past experiences of Israel returned urge obedience on the redeemed. Moreover, the separation from the world and the fellowship with each other that characterized the people in Nehemiah's time, are urged by the Apostle under the head of not being conformed unto this world and not thinking of ourselves more highly than we ought to, but as being members one of another. The evening lessons, selected with reference to the same leading thought, give us, the blessings of obedience from the standpoint of Old Testament wisdom and (second lesson) its necessity for eternal life; but that obedience which consists in following Christ (perhaps selection should end with 30).

C. B. WILMER.

HOME LESSONS ON THE LIFE OF OUR LORD.

Primary and Junior.

XVI.

Capernaum. Luke 5.

1. From what lake did Jesus preach; and whose boat? Vs. 1 and 3.
2. How did St. Peter speak and act about Christ's command to fish? Vs. 5-8.
3. What was Jesus' second command; and how did they obey? Mark 1:17 and 18.
4. Is discouragement an excuse for disobedience?
5. In what place and day did Christ next preach? Mark 1:21.
6. What did His hearers think of His Teaching; and why? V. 22.
7. What did the spirit in one of His congregation cry? V. 24.
8. How did Jesus cure the man; and what did the people think? Vs. 25-28.
9. Are you glad if He give you control over evil passion?

Senior and Adult.

XIII.

Ministry to Gentiles. A. D. 29.

1. Give five chief events of the fourth Missionary Journey. Matt. 15; Mark 7 and 8.
2. Describe the conversation at Cæsarea Philippi. Matt. 16.
3. What did Christ mean by His question in verse 16?
4. What did St. Peter's answer mean? V. 16.
5. What did Christ mean by This ROCK? V. 18.
6. What fault must be found with St. Peter's rebuke? V. 22.
7. Explain Christ's reply to St. Peter and the Disciples? Vs. 23-27.

Calendar and Collect

June.

1. Saturday.
2. First Sunday after Trinity.
9. Second Sunday after Trinity.
11. Tuesday. S. Barnabas.
16. Third Sunday after Trinity.
23. Fourth Sunday after Trinity.
24. Monday. Nativity S. John Baptist.
29. Saturday. S. Peter.
30. Fifth Sunday after Trinity.

Collect for First Sunday After Trinity.

O God, the strength of all those who put their trust in Thee: Mercifully accept our prayers; and because, through the weakness of our mortal nature, we can do no good thing without Thee, grant us the help of Thy grace, that in keeping Thy commandments we may please Thee both in will and deed; through Jesus Christ our Lord. Amen.

8. What lesson did the Transfiguration teach? Matt. 17:1-13.

9. What did the Disciples learn about their failure to heal? Matt. 17:20, 21.

10. Do you pray and exercise self-control? 1 Cor. 9:26.

Note: Christ desired at this time to correct any misunderstanding about Himself, and show the need for confession of and definite ideas about Him. (Rhees p. 141.) Christ kept His promise to St. Peter in John 1:42. See also Eph. 2:20, 21 (Caley p. 107.) Read references in the Bible from a concordance, or the margin of the Bible to the words ROCK and STONE. Christ recognized His disciples rebuke as Satan's suggestion. He also explained the nature of real discipleship. He had a purpose in ascending the Transfiguration Mount (Luke 9:28): and while there showed the three disciples the glory of His Deity. Lesson VI in the Teacher Training Course.

The Power of God.

There is one power of help in the world worth while—the power of God—and that power of help is there for the asking. He must have a callous, careless soul who can pass through times like these and not hear a voice whose call a man must answer, or else lose his soul. And that voice is the Voice of God challenging us to prove Him faithful in His promise to help. Your country needs you for prayer for this help. The Kingdom of God on earth needs you for prayer. The cause of Christ is hard beset and righteousness is having a heavy battle in the earth—they need you for prayer for the help of God. What are you doing for the cause of righteousness? Giving? Yes. Working for Red Cross and other patriotic objects? Yes. Possibly all this, but it is a spiritual fight in which we are engaged, and spiritual powers are absolutely necessary. Are you making use of the spiritual help that is of God? Do you desire it and are you doing all you can to lay hold of it for the cause? These are pertinent questions with which the coming crisis challenges us, and which demand an honest answer. As the Bishop of Huron in his Lenten Pastoral says: "Those agencies which men trusted as sufficient to support society and ensure progress have hopelessly broken down, and we are once more thrown back upon the Eternal God as our refuge and strength. Are we learning that lesson? Where God is ignored, all else will go wrong." From Lenten Letter, Rev. C. E. Jenkins, Brantford, Ont.

Family Department

NANCY BYRD TURNER, Editor

For the Southern Churchman.
I Will Not Fear.

"There is no fear in love."

N. B. T.

For Love's dear sake I will not be afraid,
Though earth is full of trouble and of strife;

In Love's good name I follow unafraid
Along my road of life.

Sorrow must fall, because the way is long,

Storms must arise and weariness endure,
But to the end loving, I shall be strong,
Loved, I shall be secure.

The face of grief will alter when we meet

Because my spirit shrinks not, still serene;

The waters shall divide before my feet
And let me walk between.

My heart is safe. Though arrows fly above,

Though pain and foe and pestilence be near—

Beneath Thy fending wings, O perfect Love,

What place hath fear?

For the Southern Churchman.

The Angle of Vision.

Mary Nelson Talbot.

Edith Morse and Juliet Blair were in the thick of an animated discussion among the rose bushes. The argument waxed so warm, indeed, that the beauty of creamy clusters and deep pink sprays was almost lost to them. Likewise the work of cutting flowers for Nora Lester's wedding languished.

The subject in hand was a somewhat absurd one when viewed by an outsider, but apparently it had gained weight with discussion, for both speakers were much in earnest—Edith lazily persistent in maintaining her point and Juliet beginning to be a little testy. They had disagreed as to a certain look about Molly Hume. They had not known Molly Hume very long, but she seemed as well worth talking over, this warm morning, as any one else. Edith contended that the odd look about her eyes was the sure outward sign of an inward discontent. "I've heard somewhere," she said, "that Molly is chronically cross. To be sure, she doesn't seem so in company, but that is no proof."

Juliet was equally certain that the look was an affectation. "She has the reputation of being literary, you know," she argued, "and that's the regular bookworm squint."

Edith laughed, as she always did at Judith's vivid definitions, but she remained obstinate. When she made a point she always held it fast—good-naturedly, but securely.

The conversation grew more and more heated, until at length Edith became a little tired. "These shears don't cut at all," she declared. "I'm going to run over and borrow Miss Jane Holt's for a while," and forthwith she went.

Miss Jane came out with her sleeves rolled high and her ruddy face more than usually flushed. "Just about to

start on the parlor in my June house-cleaning," she said, leading the way into the dim, high-pitched room. "You know, Mary Lee and I take it by turns, and this is my month. Certainly you are welcome to the shears; sit down." She drew forward a rocker. "I keep the parlor dark," she went on, in a tone of apology, "because of the pictures."

"The pictures?" Edith's voice held a puzzled interrogation.

Miss Jane crossed to the window with determined tread and threw open a shutter. "Look at them," she said. "Don't you see something wrong?"

The visitor's glance swept the walls. Certainly there was something amiss. The two engravings over the sofa and the half dozen Holt portraits had a topsy-turvy look. Even old Judge Holt, Miss Jane's great-grandfather, was tilted at a rakish angle. "Why, they've all slipped to one side," she said.

Miss Jane closed the blind with a snap. "They have not slipped," she said. "I wish they had. It's Mary Lee's doings. She can't hang or set an object straight to save her life, no matter how I try to train her. I'm just and fair. May is her month, so through May the pictures all hang wrong. But I'm glad when my month comes around. I would call it obstinacy in Mary Lee if I didn't know it was really a physical affliction—the 'crooked eye,' so-called. Came down to us through the Dabneys. You have to make allowances for a thing like that, but it's mighty provoking, all the same."

When Edith left the shutters had been flung wide, and a backward glance showed Miss Jane hurrying briskly from corner to corner, her arms upraised. She speculated idly on the discomfort of having to spend every other month under such a nervous strain. "I'd take Miss Mary Lee to an oculist," she decided, a little amused at the thought.

At her own gate she met Juliet. "I'll be back in a few minutes," the latter explained. Her manner was still somewhat stiff. "I thought I'd take a little recess and see what Miss Mary Lee wants with me; she sent me word by Nora to run down there when I could. Nora's in the garden, now. Hurry up, don't let her cut her own wedding flowers."

Gentle little Miss Mary Lee drew her visitor into the dining-room. "Jane's cleaning the parlor," she said. "My dear—" She pitched her soft tones even lower. "What I wanted with you is this. I believe Nora intends to run in here for good-bye after the ceremony—you know I never go to weddings—and I'm almost sure some of her friends from a distance will be with her if she does. Now, can't you ward her off in some way?" The confiding eyes grew a little moist. "That sounds dreadful, I know. I'll have to explain, Juliet, it's the pictures. I don't know whether you ever noticed, but there are times when they all hang wrong."

Juliet looked about her. "I notice it now," she said, bluntly. "What's the matter with them?"

"Nothing's the matter with them," Miss Mary Lee answered, with delicate emphasis on the pronoun. "The trouble lies with Jane. Her voice sank to a whisper. "My dear, all through the months that follow her house-cleanings

the pictures have to stay this way. She can't see at all that anything is wrong. It's the Holt defect of vision that she inherited, poor dear. You understand why I'd rather not have Nora's stranger-friends coming in just now . . . with Judge Holt entirely askew, and our great uncle, who was an ambassador, twisted, as you see him here."

Juliet was indignant. "The idea of your not straightening the pictures!" she exclaimed. "Why, you shouldn't hesitate, Miss Mary Lee. Here, I'll do it myself—you can tell her—"

But the old lady put up a small, deprecating hand. "No, Juliet!" she cried, almost sharply. "I wouldn't have her to suspect for worlds, my dear!"

Juliet left still indignant, and when she joined Nora and Edith she had not cooled down. Forgetting entirely that Miss Holt's communication had been confidential, she began to air her grievance. "Did either of you ever notice that at times the Holt pictures are all hung wrong?" she asked.

Edith burst out laughing. So you ran in on that, too, did you?" she asked. "Poor Miss Jane!"

Juliet's bright blue eyes widened. "Poor Miss Jane!" she echoed. "I should say the shoe is on the other foot." She proceeded to relate the conversation.

A fresh argument ensued. When the two girls had talked at cross-purposes for a while, Edith picked up her flower basket with an air of dignity. "I may not be as intelligent as you, Juliet," she said, "but I have not entirely lost my mind. Twenty minutes ago I talked to Miss Jane in the parlor, and with my own eyes saw the pictures and the way they were hanging."

Juliet lost her temper outright. "And haven't I come straight, Edith Morse, from seeing Miss Mary Lee in the dining-room, where all her blessed old ancestors are standing on one ear, and she bemoaning it?"

Nora Lester broke in unexpectedly. "I don't mean any disrespect to the ancestors," she said, "but which ear?"

Juliet considered. "Why, the right," she decided, presently. "I'm sure of that, because the ambassador appeared to be listening down toward the horn of the graphophone."

This effectually restored Edith's good humor. "More mystery," she declared amid her laughter. "All the parlor pictures slanted to the left; that I remember positively. We may as well give it up. Juliet and I seem fated to fuss this morning anyhow. We've just had one squabble about Mollie Hume."

Nora's face was full of laughter as she lifted it from the heart of a red rose. "I'll be referee, girls," she offered. "It's this way. Both of the poor dears have the 'crooked eye,' and each puts it on the other and traces it to a different side of the house. If you'll notice, the pictures hang wrong all the year round—part of the time tipped one way, part of the time the other. Miss Jane bears it with proud dignity, Miss Mary Lee as a cross, patiently and with love. I admire them both for the way they take it."

The other two looked at each other with rueful laughter. Juliet extended her hand to Edith. "Shake," she said. "Surely we're square enough now, if we weren't first."

Nora's face shadowed a little. "What about Mollie Hume?" she inquired.

Edith explained, a little reluctantly. "I say that odd look is crabbedness," she ended. "Juliet calls it a bookworm squint." Somehow the funny phrase fell a little flat this time.

Nora stopped and picked up thought-

fully the fallen petals of the red rose. "It isn't either," she said, quietly. "Molly has incurable eye trouble. She never complains, but I've known it a long time. It's broken up all her studying, long ago. The doctors say she must simply let books alone for good and all."

Edith's fair face flushed crimson. "Oh, Nora!" was all she said.

There was a short silence, then Juliet spoke with an evident effort. "There's nothing square about us now," she said, "any way you look at it, Edith."

"We're as bad as Miss Jane and Miss Mary Lee," was Edith's shamefaced comment.

Juliet never minced matters. "In one way," she agreed. "We were looking at the same thing in different ways, and both ways wrong. But they weren't to blame—and we were, Edie, you know."

Nora turned on them sweet, candid eyes. "Molly's going to miss me," she said. "I wish you two would cultivate her. And now I'm going down to tell Miss Mary Lee good-bye before the wedding."

The three started away together.

"I'm sorry I forgot and told," Juliet said, "but I'm glad we didn't miss that lesson. You know, I never thought before how many different ways there may be of looking at the same thing."

"I never did, either," Edith supplemented, more inarticulate than her friend, but equally as penitent.

Nora was arranging a soft white cluster of blooms for Miss Mary Lee. "It's what mother's old minister used to call 'the angle of vision,'" she said. "I don't want to seem a preachy bride, but I've found out myself that in looking at life that angle makes all the difference in the world."

For the Southern Churchman.

The Bird-Lady.

(A True Story.)

Deaconess May Shepperson.

The children called her "the bird-lady." I was just a little surprised when I met her, for the name indicated French descent. I had fancied a rather small person with the delicate features of her race. Instead, Mrs. Roby—that, of course, was not her real name—was very large, with a somewhat gruff voice. She gave me a warm welcome and seemed especially flattered to know that I had asked for her birds as soon as I heard of their existence.

"As many people come to see the birds as do to see me," she said with a little laugh. "In fact, I think the birds are the more popular."

She led the way into her kitchen, where she did all her own work, for she had only a tiny tenement flat. The cages were ranged around the walls. Every available place seemed to be filled and even some old deal tables had been pressed into the service. Such a chirping and chirruping of delight as we entered! I knew at once that the birds realized they were in good hands.

"I suppose you raise them for sale?" I queried.

"No, I do not."

Mrs. Roby looked at me reproachfully. She replied: "I dare say I am foolish not to sell some of them when there are so many, and I have such good offers for them, but you see, those birds are to me like so many children. I love each separate one. I send them visiting to children, to invalids and to people sick or in sorrow. They bear their own message."

We stepped to the window for a nearer view of the birds, and lo, not birds

only filled Mrs. Roby's leisure! There were roses of every variety; the air was fragrant with them. At the end of the garden was a rockery filled with ferns and flowers. The walls of the garden were covered with vines, and a grass plot occupied the centre of the little city yard. Sparrows, dear little brown things, were hopping about and perching on every available space.

"The birds love the garden," said Mrs. Roby, "and I sometimes fancy that my birds inside enjoy looking at it from their cages in the window. That is why I change the places of the cages. I put some in the window today, others tomorrow, so that all may have the same chance."

"What do you do with the flowers?" I asked.

"Oh, they go to poor people just as the birds do. I have a great habit of 'slipping'—that is, cutting—new plants from the old ones, for that means the beginning of another garden somewhere, even though it is only a window box. We need beautiful things like flowers in life. Didn't God start man in a garden? Didn't our Lord Himself find His Father's heart and the ministering angels in a garden?" The large dark eyes were moist. "I think," she added, "God means us to plant gardens for His weary children, don't you? And if they will only help a bit with the planting themselves, so much the better. That is why I send flowers to the hospital or to a home by some one whose own heart is breaking. Of course, I've no time to take them myself. Help make a garden for some one else, out of your sorrow, I say, and it is wonderful how glad most people are to do it. It is wonderful, too, how much comfort they find in that way for themselves."

For the Southern Churchman.

Favorite Hymns.

When I Survey the Wondrous Cross.

When I survey the wondrous cross
On which the Prince of Glory died,
My richest gain I count but loss,
And pour contempt on all my pride.

Forbid it, Lord, that I should boast.
Save in the cross of Christ, my God:
All the vain things that charm me most,
I sacrifice them to His blood.

See, from His head, His hands, His feet,
Sorrow and love flow mingled down!
Did e'er such love and sorrow meet?
Or thorns compose so rich a crown?

Were the whole realm of nature mine,
That were a tribute far too small;
Love so amazing, so divine,
Demands my soul, my life, my all.

The above words, known and sung wherever the English tongue is set to music, were written by the great hymnologist, Isaac Watts. Its sweet, meditative tone is in keeping with many other of the hundreds of sacred songs that he gave to the world. Watts was born about two and a half centuries ago, the son of a sturdy Nonconformist minister who twice suffered imprisonment for his convictions. The hymn writer is recorded as a man of great piety, gentleness and learning. His philosophical and theological books were widely read, and the bulk of his well-known work, "Hymns and Spiritual Songs," was completed before he was twenty-three. Over-application to study early brought on a long and weary illness from which he never recovered. He died in 1748. His remains rest in an humble English village, but a memorial to his fame may

be found in Westminster Abbey, and many of his hymns will scarcely be forgotten while time lasts.

A peculiar significance attaches to this hymn at the present day. It is reported to us as one of the two hymns (the other being "Abide With Me") that are best loved and oftentimes sung by the allied soldiers at the front. Chaplain, in his book, "The Soul of a Soldier," tells us: "There is nothing written by the hand of man which can compete with these two hymns in the blessing and strength which they have brought to our soldiers, especially during an offensive when death has cast his shadow over the hearts of all. During the bitterest weeks in the Somme fighting there was scarcely a service in which we did not sing 'When I Survey the Wondrous Cross.' With its assurance of redemption it gave comfort in the face of death. It also gave, for an example, the Supreme Sacrifice."

WAR ECONOMY CORNER.

A Few Kitchen Hints.

In these days of imperative thrift the conscientious housewife will consider no piece of economy too insignificant for her to practice. Our first year of war has been rich in the discovery of thrifty expedients that no one ever dreamed of in more prosperous times—many of them small in themselves, but nevertheless capable of adding up to a big sum total in saving. Today is verily, the day of small things.

If every cook in the land will pledge herself wholeheartedly to the cause of economy—intelligently preserving, reserving, conserving, saving here and substituting there—the job of winning the war will be tremendously lightened. It is an encouraging fact that the more we practice economy the easier it grows. Also, we become proficient in finding out things for ourselves. Every American kitchen should average at least one original thrift discovery a month.

The Food Conservation Bureau at Washington is ever ready to give suggestions. In a recent bulletin, for example, we are told that in making ice cream honey may be substituted for sugar with splendid results. An ice cream concern in the far West has effected marked saving in sugar by using six pounds of strained honey and three pounds of sugar to forty-six pounds of milk and cream. Honey costs a little more than sugar, it is true, but it makes a fine grade of ice cream, and the saving in sugar amply justifies the plan.

Another economy measure is the use of potato butter as a cheap substitute for butter. Potato butter is made in England at a cost of less than ten cents per pound. Peel the potatoes and boil them until they fall to pieces and become floury. Then rub through a fine sieve into a warmed basin fourteen ounces of potatoes and add two ounces of butter or of margarine and a teaspoonful of salt. Stir the mixture until it is smooth, then mould it into rolls. Keep the rolls in a cool place. To make the appearance attractive use butter coloring. If the potato butter is to be kept for more than a few days a butter preservative should be added.

Do not forget, when you are economizing, that nuts are good concentrated food. Twenty single peanuts are about the same as the inch cube of cheese. Chew them thoroughly or grind them up for a cooked dish and eat them as an important part of your meal.

The poorest possible use for a man's brains is to think forever about himself.—Ex.

For the Young Folks

NANCY BYRD TURNER, Editor

For the Southern Churchman.
Three.

Virginia G. Stanard.

A bird, a bee, and a fair June flower
Met one day in a sudden shower.

Never they minded the rain at all;
They laughed together to see it fall.

"I'm glad of the wet," said the bright
Redbreast,
"The leaves were dusty about my nest."

"And so am I glad," said Golden Bee,
"Honey is sweeter when rain is free."

"I'm gladdest of all," said the fair June
flower,
And she drank, drank, drank of the cool-
ing shower.

Never they minded the rain a bit,
They held up their heads and smiled at
it—

So gay, so happy, the lovely three,
A fair June flower, a bird, a bee!

For the Southern Churchman.
The Flower Lady.

Rose Hill.

On the third day of her stay at grand-
mother's, Flora began to feel restless.
She had played in orchard and barn-
yard and garret until she had played
herself tired. "What can I do now?"
was her question.

"Have you been out into the old
garden?" asked grandmother, who had
been sick for a long time and able to
go nowhere at all.

But Flora replied that she thought
gardens very pokey places.

"Try this one, anyway," grandmother
urged. "It is a very sweet garden, and
it must be lonely, too."

Flora obeyed, unwillingly. She
crossed the yard with a slow step and
opened a tiny white gate in the side
fence. Once inside, she sank down upon
the soft grass. "I believe I won't go
any further yet," she decided. She
looked toward the curved path. "In a
minute," she said, a little drowsily, "I'll
follow that path a short way."

When, after awhile, she found her-
self moving silently along, she was sur-
prised to hear faint music somewhere
near. She followed the sound, and
came presently, at a bend in the path,
upon a lovely lavender-colored tent
about as high as her shoulder. The
music was plainer than ever, and stoop-
ing down, she discovered that it was
made by rows of dainty bluebells blown
in the wind.

She parted the thick branches of lilac
that formed the tent and peered inside,
then gave a cry of surprise, for there,
seated on a green velvet hassock, was
the loveliest little lady she had ever
seen.

The lady arose and came smiling
through the lavender door. She was
slim and graceful, like a lily, and her
dress was creamy white, with a scal-
loped skirt. Her blue eyes were so
like violets and her cheeks so near the
pink of roses that Flora was startled.
Her hair was as yellow as daffodils,
and she wore a cap that was like a
snowdrop turned upside down.

"Who are you?" the little girl asked,
in wonder.

The other smiled. "I am Lady
Flower," she said. Do sit down, and
will you excuse me if I go on sewing
while we talk? This work must be
finished before dark." As she spoke
she glanced at a queer little watch on
her wrist that looked for the world,
Flora thought, like an old-fashioned
flower she had once heard somebody
call "four o'clock," though she was not
sure, having never cared much for flow-
ers. She noticed, too, that Lady Flower
wore a gold buttercup for a thimble,
and that her needle was a slender thorn
and her thread very fine. She was mak-
ing a wonderful velvet rosette out of
crimson petals.

They sat down under a taller lilac
bush. "Why is it you have never come
to see me before?" asked Lady Flower.

Flora hung her head. How could she
tell this sweet person that she had come
this time only because she had been
sent?

"I very seldom see anybody from
outside these days," the lady went on.
"You don't know how glad I am that
you came."

They chatted for a long time and
when at length it began to grow late
and a little chilly Flora reluctantly
rose to go. Lady Flower begged her
to come again. "You haven't seen any
of the pretty and curious things that I
have in my home," she said. "The
bees hold banquets here, and the birds
have concerts every morning and even-
ing. Often there is a butterfly dance,
and you should see the costumes that
those butterflies wear! You will love
the flower children in my back yard,
too, and the flower babies that are so
small and sweet in their brown beds!"

She kissed her guest goodbye. "You
haven't told me your name," she said.

When Flora told her she laughed.
"Now I am sure you'll come back," she
cried, "for your very name means it!"

When Flora turned and looked about
her, all at once she was beside the lit-
tle white gate, and it was twilight.
"That's queer," she thought, and went
slowly into the house.

She groped her way toward the big
rocking chair by the window. "Grand-
mother Gray," she asked, "what does
my name mean?"

"Your name means 'flowers,' dearie,"
came back a gentle voice, "and I chose
it for you, too."

"O, I am so glad," Flora said. "And
to think I didn't even know what a
beautiful name I had! Grandmother,
may I go and play in your garden every
single day?"

When Johnnie Jones Was Lost.

Johnnie Jones was lost, completely
lost. He looked up the street, he looked
down the street, and then he looked
across the street, but not one of the
houses was his home. Johnnie Jones
did not like being lost. He had not
seen his mother for a very long time,
not since she had left him in the yard
to play, after they had returned from
market. He had been swinging on the
front gate, when suddenly he heard the
sound of music, and saw several people
running down the street.

"Every one must have forgotten to
tell me that there was a circus," he said
to himself. "I think I had better go
see."

Now Johnnie Jones was never al-

lowed to leave the yard unless an older
person was with him, but he did not
think of that as he opened the gate
and ran out in the street to follow the
gathering crowd.

When he reached the first corner
every one was hurrying on to the next,
and Johnnie Jones hurried on, too. Of
course, however, he could not run as
fast as older people, and very soon he
was passed by the crowd. Then, when
he could no longer hear the music, he
looked about him, and knew that he
was lost.

He was sorry that he had gone away
from home. He thought it must be
about luncheon time, and he was very
hungry. Then he remembered that this
was the day mother had promised to
take him to the park. He would have
cried, had he not been a brave little
lad, and had he not known that a boy
almost four is too old to cry unless he
is actually hurt.

He sat down on the curbstone, and
wished and wished that some one would
come to find him.

"After a while he saw a policeman
coming toward him from across the
street. He was a very tall policeman,
but Johnnie Jones decided to speak to
him. His mother had often told him
that policemen always take care of peo-
ple and help them whenever they can.
So he lifted his hat politely and said:
"Please, Mr. Policeman, will you find
me? Because I'm lost."

The policeman smiled down at John-
nie Jones until Johnnie Jones smiled
up at the policeman and forgot what a
little boy he was. Then the officer lit-
ted him in his strong arms and asked
him his name. Johnnie Jones could
tell him his name, but he could not
tell him which way he had come from
home. So they decided to go to the
nearest drug store and find the number
of the house.

The policeman began to tell him sto-
ries about his own little boy, whose
name was Johnnie Green, and Johnnie
Jones was so interested that he forgot
to be tired. Just before they reached
the drug store, Johnnie Jones heard a
dog barking. He looked around; there
was the very dog that lived next door
to him and played with him every day.
"Oh!" he said, "I know that dog.
He is Max, and he can find the way
home. You'll take me home, won't you,
Max?" he asked the dog, who was so
glad to see his little neighbor that he
was trying his best to kiss him on the
face.

"All right," the big policeman said,
"but I'll come, too, so I shall know
where you live if you are ever lost
again."

Max wagged his tail and began to
trot home. Johnnie Jones trotted after
Max, and the policeman after Johnnie
Jones. It was not very long before
they could see the house, and there
was mother standing at the gate, look-
ing up the street, and down the street,
and across the street, for her little boy.
When she saw him she ran to meet
him and clasped him in her arms.

"Mother, dear," said Johnnie Jones.
"I was lost, and the policeman found
me, and then Max found us both, and
I shall never again go to see a circus
by myself."

Mother told him that the band of
music he had heard did not belong to
a circus, but was the Citizens' Band
on its way to the park, and that, since
so much time had passed while Johnnie
Jones was lost, it was too late for him
to go to the park that day. Of course
the little boy was sorry to miss the
treat, but he was very glad to be at
home once more.

Mother shook hands with the police-
man, and thanked him for being so

kind to her boy. As soon as he had gone she and Johnnie Jones went into the house for their lunch, and afterward the little fellow was so tired that he fell asleep in mother's lap, and dreamed that he was a tall policeman finding lost boys.—Carolyn Verhoeff, in Kindergarten Review.

The Underfoot Folk.

Be careful, don't trample the Underfoot Folk!

Miss Spider's so proud of that web nearly spun

From flower to flower. If a beam of it broke

Her heart would break too, e'er the weaving was done.

Mr. Grasshopper knows he can hop if he must,

But he's traveled all day, and he's tired and small,

While your heel on that ant-hill, reared proudly of dust,

Means panic of thousands in no time at all.

Be gentle, don't worry the Underfoot Folk!

Mrs. Ladybug hurries in frightened return

To her far-away house, for she's smelling the smoke—

"Your house is afire! Your children will burn!"

That snail you were prodding needs all of his strength

With his house for a burden, so leave him alone;

And the granddaddy-longlegs you're holding at length

Values each of his legs as you value your own.

Look sharp how you deal with the poor, tiny things,

For if tables should turn 'twouldn't be such a joke

To watch them swell out with their wings and their stings

While you shrank to the size of the Underfoot Folk!

—The Mayflower.

For the Southern Churchman.

The Quarrel.

Hazel B. Jocelyn, aged 14, Eden, Md.)

It was a beautiful day in June. Birds, flowers, bees and everything else seemed happy except little Dorothy Ellen Babcock. She sat on the doorstep and pouted. Dorothy was very pretty when she was not cross. She had short yellow curls, big blue eyes and a rosy mouth. But her mouth was now drooping at the corners, and big tears fell from her blue eyes.

Uncle Jack, coming around the corner suddenly, picked up the little girl, and tossing her in his arms, asked her what was the matter. He was surprised, for she was usually light-hearted.

"Oh, Uncle Jack," she sobbed, "I'm never going to school any more—never!"

"Come, come, Dolly; show me your dimples," her uncle answered. "I have my ear right around the corner and I know a little girl who likes chocolate sundae and moving pictures. Tell your Uncle Jack why you're not going to school any more."

"If I tell you will you beg mother to let me stay home from school?" said Dorothy, coaxingly. "Dear me," said Uncle Jack, "Is this the little girl who was saying last week how she loved to go to school?"

"But that was before Mary and I quarreled," Dorothy said in a low tone.

"You're not mad with Mary, are you, Dolly? Well, tell me everything about it, and I will try and fix it right."

"It was on Thursday," began Dorothy. "Mary went to school and left me. I—I guess I was pretty late, 'cause I couldn't find my hat and slate, and then when I'd gone three blocks I found I had forgotten my pencil case and had to come back after it. Anyway, Mary was gone and Mrs. Graham told me Mary didn't think I was coming or she would have waited, but I didn't believe it. Uncle Jack, I suppose I was pretty mean to Mary after that. At recess, when she smiled and asked me what made me so late, I told her it was none of her business and that she needn't wait for me any more, and she got mad and said she wouldn't. Then I made a face at her and she made one at me, and afterward she went marching around with Elsie and Susie. Susie said, 'Come on, Dorothy,' but I wouldn't, 'cause she was with Mary. Ever since that they've all let me alone. I'm glad today is Saturday, and I don't want to go to school any more. Uncle Jack—I wish—I wish we hadn't quarreled."

Dorothy was almost in tears again by this time, but Uncle Jack only smiled and said, "Run in the house and get your hat, and we'll go for a spin."

Soon they were gliding smoothly down the avenue—not downtown where they usually went, but up in the other direction.

"Where are we going, Uncle Jack?" asked Dorothy in surprise.

"Wait and see," he answered, laughing.

As they drove slowly past a certain side street Uncle Jack said, "What's that place?"

Dorothy gasped as she saw a pretty little playhouse with a flower pot in the window.

"Why, that's where Mary and I play house."

"What a pity," mused Uncle Jack, "that you and Mary have quarreled. I was thinking of taking her along—you know she usually goes. I was going to take you two to see 'Rebecca of Sunnybrook Farm' at the movies tonight. By the way, didn't I hear you and Mary saying how much you wanted to see that particular play?"

But Dorothy didn't answer. She was staring very hard at a brick house they were nearing; a little girl about her own age came walking slowly around the house. How Dorothy wished they were good friends again! She seized her uncle's arm tightly and said, "There she is, Uncle Jack; there's Mary! Oh, do stop the car!"

But the car was already stopped.

"Hello, Mary!" Uncle Jack called to the sober-faced little girl with black eyes. "Hop in; we are on our way to see 'Rebecca of Sunnybrook Farm!'"

"Did I say sober-faced little girl? If I did you must excuse me, for next to Dorothy, Mary was the brightest-faced little girl in town when she heard that."

No word of forgiveness was said, for none was necessary—just a squeeze of the hand.

"I'm wild to see Rebecca, ain't you, Dolly?" Mary said. "And won't some ice cream taste good?"

"Not as good as it seems to be friends once more," whispered Dorothy. "And don't you wish it was Monday, so we could go to school again?"

"I've Thought of Somebody."

(Continued.)

I've thought of somebody—a young woman. She was an orphan, at an early age adopted by a relative and brought up in his home. Later on she became a queen. She was very lovely,

and we are told that she "obtained favor in the eyes of all that looked upon her." On one occasion she saved the life of her husband, the king. The greatest event of her life, however, was when by her good influence she saved from death not only her beloved foster father, but also hundreds of her own countrymen. The wicked man who would have brought about their death was himself slain.

Who was the young woman?

Answer to last week's question: Saul, afterwards St. Paul.

A Garden Helper.

"I wish I could kill them all dead—every one in all the world!" cried Trot. "Whew-ee!" said Uncle Jimmy. "That's a large order. What is it that you want to kill off?"

"Them," explained Trot, pointing a fat finger at a long pink worm on the wet sidewalk. "There was more, but Billy took them. He says it rained them last night."

"It didn't rain worms any more than it rained dogs and cats," said Uncle Jimmy. "Earthworms like the damp and they come out to enjoy it. That's the reason there are so many out this morning, just as there are more little boys and girls out on a sunny day than on a rainy one. Do you like potatoes, Trot?"

Trot's face brightened as she nodded her head.

"And carrots?"

"Course," said Trot, beaming.

"And strawberries?" went on Uncle Jimmy, picking his small niece up.

"Oh, my!" gurgled Trot. "Is it going to be a party?"

"It is not! You had a party yesterday. That ought to do a small girl for one while. But I was going to say if you should go and kill all of those nice worms—"

"Nice! Uncle Jimmy, they're horrid!"

"If every single one of them should be killed off, by and by there wouldn't be any more potatoes, nor carrots, nor strawberries growing out of the ground for little girls and their uncles to eat."

"What have worms got to do with what we eat?" asked Trot.

"They have a lot to do with it. Aside from all the little fishes that are caught by means of angle worms—"

"Like Billy does," put in Trot.

"Not counting them, Trot, earthworms are great big helpers when it comes to food for us. They are forever busy burrowing and burrowing under the ground. This opens up passages for the water and air, and loosens the ground so that the tiny rootlets of plants can easily push through it to suck up nourishment. The worms eat the earth, too—"

"Eat it!" repeated Trot.

"Yes, they take the soil into their systems and probably get some food from it. Then they throw it out again in a richer form and this makes the soil much richer, so that plants will grow better."

"I 'spect they help father in the garden more than I do," said Trot.

"They always help and they never do any harm."

Trot hung her head.

"I only pulled up plants 'stead of weeds once," she said.

"Well, anyway, if all the earthworms disappeared, in time the soil would become so dry and hard and so poor that none of the vegetables and fruits you are so fond of could grow. Where now?" as Trot slipped off his knee.

"I'm going to put him on a stick and carry him to the strawberry bed," replied Trot. "He might as well be working."—Janet Thomas Van Osdal.

FINANCIAL

A Million Men in France

Are risking their lives for US. We at home can and must SAVE for their protection and our own.

National State and City Bank

RICHMOND, VA.

Wm. H. Palmer, President

Julien H. Hill, Vice-Pres. and Cashier R. E. Cunningham, Asst. Cashier
J. W. Sinton, Vice-Pres. Wm. S. Ryland, Asst. Cashier

Jesse F. Wood, Mgr. Savings Department

INCORPORATED 1832

Virginia Fire and Marine Insurance Company

Of Richmond, Va.

ASSETS - - - - - \$2,160,195.00

Wm. H. Palmer, President

E. B. Addison, Vice-President

W. H. McCarthy, Secretary

MANY PROBLEMS

OF THE MODERN BUSINESS MAN IS ANSWERED IN A STRONG BANKING AFFILIATION.

WE WANT YOUR BUSINESS

THE AMERICAN NATIONAL BANK

OF RICHMOND, VIRGINIA

THRIFT MEANS READINESS

The days of life do not always run smoothly. Adversity snaps at the heels of prosperity and sometimes bites—bites hard.

Wages are not always high or work always plentiful.

Health does not always stay at high tide. Sometimes it ebbs.

If you have been caught short before, you surely do not intend to be caught short again.

Make THRIFT a habit. You can start a Savings Account with as small an amount as a Dollar.

ORGANIZED 1866.

The Union Bank of Richmond

1104 EAST MAIN STREET.

Resources over \$2,300,000.00

Jno. L. Williams & Sons

BANKERS and BROKERS

Eighth and Main. (P. O. Box 808.)

RICHMOND, VIRGINIA.

Transact a general Banking and Brokerage Business. Deal in Southern Investment Securities. Negotiable Railroad and Municipal Bonds.

The First National Bank

OF

Richmond, Virginia

DESIRE

YOUR ACCOUNT.

CAPITAL & SURPLUS

\$3,000,000.00

3%

INTEREST IN SAVINGS DEPARTMENT.

Norfolk & Western Railway

ONLY ALL RAIL LINE TO NORFOLK

QUICKEST AND BEST SERVICE

Pullman Parlor Cars.

The best line to all Points West, Northwest and Southwest.

W. B. BEVIL, W. C. SAUNDERS,
Pass. Traff. Mgr. Gen. Pass. Agt.
Roanoke, Va.

C. H. BOSLY

Dist. Pass. Agt., Richmond, Va.

Rates and information upon application.

WHEN WRITING OUR ADVERTISERS
PLEASE MENTION THIS PUBLICATION

Southern Churchman

SOUTHERN CHURCHMAN COMPANY

Publishers

815 East Grace Street, Richmond, Virginia
LEWIS G. WILLIAMS, President.
E. B. ADDISON, Vice-President.
REV. E. L. GOODWIN, D. D., Editor.
REV. JAS. D. GIBSON, Managing Editor.

Entered at the Postoffice in Richmond, Va., as second-class mail matter.

SUBSCRIPTION PRICE—After January 1, 1918, \$3.00 per year in advance. To the Clergy \$2.00. Six months \$1.50. Trial subscription 3 months 50 cents, 10 cents a copy. Foreign postage 50 cents additional. Back numbers not over 3 months old 10 cents each, over 3 months old 25 cents each.

For the convenience of subscribers, subscriptions are continued at expiration unless otherwise ordered. Notice of renewal, discontinuance, or change of address should be sent two weeks before the date they are to go into effect.

RECEIPT OF PAYMENT is shown in about two weeks by change of date on address label. If date is not properly extended after each payment notify us promptly. No receipt for payment will be sent.

Notice post office address. The exact post office address to which we are directing the paper at the time of writing **MUST ALWAYS BE GIVEN.** Our mailing list is arranged by post offices and not alphabetically. Make all checks and money orders payable to the Southern Churchman and not to an individual.

ADVERTISEMENTS—Rates quoted on request. For Classified see head of that department.

Representatives wanted in each Parish, liberal commissions.

News concerning the church at large always welcome.

ATTENTION!

ENLISTED CHURCHMEN.

The Department of Army and Navy Work of the Brotherhood of St. Andrew.

wants to get in touch with you and supply your needs in every possible way. Write to us soon and tell us how you are getting along. You will find us prompt correspondents.

F. S. TITSWORTH,
Executive Secretary.
B. F. FINNEY,
Chief Secretary.

15th and Walnut Streets, Philadelphia, Pa.

PIPE ORGANS.

If the purchase of an organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Kentucky, who manufacture the highest grade at reasonable prices.

OAKLAND

A Home School for young boys to be tutored with the sons of Mr. and Mrs. Rosewell Page at their country home in Virginia. Address Mrs. Rosewell Page, Beaver Dam, Va.

A CHURCHWOMAN OF REFINEMENT residing in a beautiful city in Western New York, will receive into her home two or three elderly or semi-invalid ladies. References given and required. Address Miss W., care of the rector of St. John's Church, Canandaigua, N. Y.

NOTICE.

The Rev. N. Matthews has been given leave of absence from his parish in Rock Hill, S. C., and has succeeded the Rev. Mr. Gribbin as the Church's volunteer chaplain at Camp Sevier. Please send him the name, regiment and company of any one you want him to visit at the camp. Address, care Y. M. C. A. Headquarters, Camp Sevier, Greenville, S. C.

BOARDERS.

SUMMER BOARD—CHOICE LOCATION, between college campus and Virginia Military Institute grounds. Every convenience; rooms single or en suite with bath. Mrs. F. D. Mead, Lexington, Va.

After June 15th a few boarders wanted at "Airwell." Terms, \$1.00 a day for all persons over seven years. Mrs. Fenton Noland, R. F. D. No. 2, Beaver Dam, Va.

THE ORDER OF THE DAUGHTERS OF THE KING.

An organization for the women of the Church throughout the world (communicants of good standing in their parishes) for the spread of Christ's Kingdom, especially among women, and for the strengthening of the Church's Spiritual life by means of constant prayer and personal service.

The order calls for a corporate Communion by every Chapter on the third Sunday of each month at the early celebration, and a Bible class is desired in every parish.

Handbooks at the office of the Order, Room 55, 281 Fourth Avenue, New York.

Classified Advertising and Notices

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line, each insertion. Special rates to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents. Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

HELP WANTED

WANTED A MOTHER'S HELPER OR practical nurse to take entire charge of nine-months-old baby in the country. For full particulars address Morrisworth, Leesburg, Va.

WANTED A YOUNG LADY AS MOTHER'S helper. Youngest child three and one-half years old. Address Mrs. Wm. F. Alexander, 109 West Monument Street, Baltimore, Md.

WANTED A WORKING HOUSEKEEPER for elderly gentleman living in the country. A lady about middle age and with no incumbrances is desired. Address Mr. G. J. Haines, Accotink, Fairfax County, Va.

MOTHER'S HELPER WANTED: ELDERLY lady or widow with children at farm home. \$12.00. Mrs. D. H. Fullerton, Mitchellville, Md.

POSITIONS WANTED

WANTED TO HELP MINISTER WHO would like to have a summer cottage for boys, looking forward to church work or who may become interested in the work. Maryland State preferred. Faith, care Southern Churchman.

CULTIVATED AMERICAN WOMAN, homeless account of war, desires position as secretary, companion or supervising housekeeper with congenial family in country. Will attend correspondence, pay bills, arrange daily menu, practical, active personality; churchwoman; spent last ten years abroad. Modest salary. References exchanged. Address Mrs. Paul, care Southern Churchman.

MARRIED PRIEST, AMERICAN CITIZEN, wife a Southerner, desires parish in the South. Good preacher and organizer. Reference, the Archbishop of Rupert's Land, Winnipeg, Manitoba, and the Hon. Newton C. Blanchard, Shreveport, La. Address Rev. Dr. de Mattos, Dauphin, Manitoba.

THE BOARD OF MISSIONS.

Correspondence is invited from those who wish to know

What it does,
What its work signifies,
Why the work can be helped most effectively through the Board.

Address
The Right Reverend A. S. Lloyd, D. D., President of the Board of Missions, 281 Fourth Avenue, New York.

Legal Title for Use in Making Wills:
The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.

The Spirit of Missions, \$1.00 a year.

CHURCHMEN AT CAMP LEE.

Once again men chosen under the selective draft law are coming in large numbers to Camp Lee. In order that the churches in Petersburg may get in touch with newly arrived Churchmen, I most earnestly request rectors of parishes to send me the names and regimental addresses of men coming to Camp Lee from their parishes. Names are useless without company and regiment. Brethren, please act on this request before you forget it.

E. P. Dandridge,
Rector of St. Paul's Church, Petersburg, Va.

Marriages and Deaths

Marriage notices, not exceeding 40 words, \$1.00; Death notices, not exceeding 40 words, inserted free. Over 40 words at the obituary rate. Obituaries and resolutions, 20 cents per line. Six words to the average line.

Copy for this department must be received not later than Tuesday of the week in which it is intended to be published.

Spiller: Entered into rest on April 27, 1918, at his home in Wytheville, Va., after three years of feeble health, WILLIAM H. SPILLER, in the seventy-first year of

his age. A devoted Churchman, husband and father. A man beloved.

Driggs: At Pasadena, Cal., April 22, HENRIETTA DE SAUSSURE DRIGGS, for some twenty years directress of the Mary Josephine Hooker P. E. School for Mexican Girls in Mexico City, Mexico. Interment in Smyrna, Del., April 30.

Fox: Entered into rest in Washington, D. C., May 22, 1918, after an illness of only a few hours, JULIA LEE FOX, daughter of the late Richard and Elizabeth Johnston Fox.

"Blessed are the dead who die in the Lord," even so saith the Spirit; for they rest from their labours, and their works do follow them."

Keeling: Entered into life eternal at St. Peter's Church Rectory, Germantown, Philadelphia, on Monday, May 20, 1918, GERTRUDE CRAWFORD, beloved wife of the Rev. Stewart P. Keeling.

"Blessed are the pure in heart, for they shall see God."

RESOLUTIONS UPON THE DEATH OF BISHOP A. M. RANDOLPH ADOPTED BY THE BOARD OF TRUSTEES OF THE ST. PAUL NORMAL AND INDUSTRIAL SCHOOL, LAWRENCEVILLE, VA., WEDNESDAY, MAY 22, 1918.

Whereas, through the dispensation of an all-wise Providence, one of our number, the beloved and honored Bishop of the Diocese and President of our Board, the Rt. Rev. A. M. Randolph, D. D., LL. D., has left us after a long, honorable and useful career, a life full of good deeds and the mark of human kindness, utterly devoid of pomp or affectation, but strong in all manly and Christian virtues and in those qualities of head and heart which make men truly great, and which made him indeed one of nature's noblemen; and

Whereas, in the administration of his duties as President of the Board of Trustees he was ever faithful, vigilant and mindful of the interests and welfare of the school which stands for the elevation, Christianization and moral and mental development of the negro race, and which to him represented the Church's sense of obligation and responsibility for complete regeneration and emancipation of the negro from darkness into the marvelous light of the true Gospel; and

Whereas, he accepted this responsibility for himself as well as for the Church, and no phase of the Church's work made a stronger appeal to him than its negro work; and no man in the Church felt keener than he his sense of personal responsibility and obligation for the welfare and progress of the negro work and none discharged his duty towards it more generously or unselfishly; therefore be it

Resolved, That we, his associates and co-workers on the Board, desire first to record our acknowledgment of his splendid services to the school and to humanity, and then to express our sense of appreciation of the beautiful and helpful life he lived—a life that was consecrated to the uplift of his fellow-men and the enrichment of humanity;

Resolved, That while we bow in humble submission to the Divine will, yet we cannot refrain from expressing our sense of sorrow and personal loss at the translation of our colleague;

Resolved, further and finally, That a copy of this preamble and these resolutions be spread upon the records of this Board, a copy sent to the Southern Missioner and the Church papers and one forwarded to the bereaved family.

Sore Eyes

Granulated Eyelids, Eyes inflamed by exposure to Sun, Dust and Wind quickly relieved by **Murine Eye Remedy.** No Smarting, just Eye Comfort. At Druggists or by mail 50c per Bottle. **Murine Eye Salve in Tubes 25c.** For Book of the Eye FREE ask **Murine Eye Remedy Co., Chicago**

WHEN WRITING OUR ADVERTISERS
PLEASE MENTION THIS PUBLICATION

Personal Notes

The Rev. Oscar Randolph, formerly rector of R. E. Lee Memorial Church, Lexington, Va., now captain in the United States army, is commanding the First Battalion at Camp Hancock, Augusta, Ga.

The Rev. Walter G. Harter, of Webster, South Dakota, has accepted a call to organize a new work in Lundale, W. Va., a new mining town. After June 1 his address will be Lundale, Logan County, W. Va.

The Rev. R. W. Baxter has resigned his position at Grace Church, Brooklyn Heights, N. Y., and taken army work under the War Commission.

The address of the Rev. W. B. Gordon is changed from Camden, S. C., to Millersville, Md.

The Rev. Edwin A. Gernant, formerly in charge of St. Peter's, Brooklyn, has become rector of old St. Paul's, Eastchester, N. Y.

Professor Horace Chase, of Gordon Institute, Georgia, and a member of the Christ Church Chapter, Brotherhood of St. Andrew, Macon, Ga., has accepted an appointment as Camp Secretary, Department of Army and Navy Work, under the auspices of the Brotherhood of St. Andrew. He has been assigned to Camp Wheeler, Ga.

The Rev. T. C. Johnson, rector of the Church of the Holy Spirit, Bensonhurst, N. Y., has gone to Ireland to visit his father.

The Rev. Albert E. Martyr, who has been appointed Archdeacon of North Dakota, expects to take up his new work in June.

The Rev. Herbert C. Covell, rector of the Church of the Epiphany, Ozone Park, N. Y., has been granted a year's fave of absence by his vestry and sails for France early this month. He is to take up duty in the French army.

Dean Kloman, of Gethsemane Cathedral, Fargo, N. D., expects to leave shortly for overseas service.

The Rev. Leigh R. Urban, for six years rector of the Church of the Redeemer, Astoria, has resigned his rectorship.

The Rev. Z. S. Farland and the Rev. W. T. Sherwood, of Christ Church, Corning, N. Y., were recently injured when an automobile in which they were riding was overturned. Mr. Farland was pinned under the car and had his shoulder severely wrenched, while Mr. Sherwood escaped with only bruises by jumping from the car.

The Rev. Frank Dean Gifford, a missionary to Japan under Bishop Tucker for the past two years, has been compelled to give up his work and return to the United States, because of the

continued ill health of his wife. While studying the language at Tokyo, Mr. Gifford worked at Trinity Cathedral and St. Paul's College, being for some months acting President of the college during the President's absence in the United States. Mr. and Mrs. Gifford are now recuperating at Woodbridge and Maple Avenue, New Brunswick, N. J.

Ordinations.

On Whitsunday, in St. Andrew's Church, Milwaukee, Wis., the Rt. Rev. W. W. Webb, D. D., ordained to the diaconate LeRoy Stanton Burroughs and Louis Henry Matheus, of St. Andrew's Church, Milwaukee; Frank Howard Frisbie, of New Haven, Conn., and Frederick George Williams, of Detroit, Mich. The candidates were presented by the Rev. Professor H. B. St. George, D. D., of Nashotah House, who also preached the sermon. Other Clergy present were the rector of the parish, the Rev. W. H. Frost, the Rev. C. A. Capwell, of Racine, who read the Litany, and the Rev. G. W. Schroeder, of Milwaukee. Mr. Williams has been working in Holy Innocents' parish, Racine; Mr. Matheus is in charge of St. Edmund's mission, Milwaukee; Mr. Frisbie will spend the summer in mountain work in North Carolina, and Mr. Burroughs is in charge of St. Peter's Mission, Milwaukee.

In St. Matthew's Church, Bloomington, Ill., on Sunday, May 12, Bishop Sherwood advanced to the priesthood the Rev. John Turner Lillard, Jr., deacon in charge of St. Andrew's Church Paris, Ill., where he will continue as rector. Mr. Lillard was presented by the rector of St. Matthew's, the Rev. William Baker, and the sermon was preached by the Rev. Raymond M. Gunn, of Chester, Ill.

A Hymn for Departing of Absent Friends.

(To the tune sung to "Art Thou Weary, Art Thou Languid.")

Holy Father, in Thy mercy,
Hear our earnest prayer;
Keep our loved ones in their absence
'Neath Thy care.

Jesus, Saviour, let Thy presence
Be their light and guide;
Keep, O keep them in their weakness
At Thy side.

When in sorrow, when in danger,
When in loneliness,
In Thy love look down and comfort
Their distress.

May the joy of Thy salvation
Be their strength and stay;
May they love and may they praise
Thee
Day by day.

Holy Spirit, let Thy teaching
Sanctify their life;
Send Thy grace, that they may conquer
In the strife.

Father, Son and Holy Spirit,
God the One in Three,
Bless them, guide them, save them,
keep them
Near to Thee. Amen.
—Witness.

RESORTS

HOTEL MARLTON

3 and 5 West 8th St., Near 5th Avenue,

Washington Square, New York.

Quiet and homelike hotel; transients and families; American and European plan; special summer rate. No Bar.

Furniture---Floor Coverings---Window Shades---Draperies

Values that satisfy. Service that pleases.

Special attention given to orders for church furnishings.

Sydnor & Hundley

Incorporated

Seventh and Grace Streets

RICHMOND, VIRGINIA.

Miller & Rhoads

"The Shopping Center."

For the retail Dry Goods and Department Store trade.

In the heart of Richmond, when you are here; and Our Mail Order Department Serves you at your home.

BROAD AND GRACE STS.

CORNER 6TH ST.

RICHMOND, VA.

Ratcliffe & Tanner, Inc.
...FLORISTS...

207 N. 6th Street, Richmond, Va.

FLOWERS FOR ALL OCCASIONS

DOCTOR SAYS NUXATED IRON WILL INCREASE STRENGTH OF DELICATE PEOPLE IN TWO WEEKS' TIME

In many instances says City Physician persons have suffered for years without knowing what made them feel tired, listless and run-down when their real trouble was lack of iron in the blood—how to tell.

IF you were to make an actual blood test on all people who are ill you would probably be greatly astonished at the exceedingly large number who lack iron and who are ill for no other reason than the lack of iron. The element iron is supplied a multitude of dangerous symptoms disappear. Without iron the blood at once loses the power to change food into living tissue and therefore nothing you eat does you good; you don't get the strength out of it. Your food merely passes through your system like corn through a mill with the rollers so wide apart that the mill can't grind. As a result of this continuous blood and nerve starvation, people become generally weakened, nervous and all run down and frequently develop all sorts of conditions. One is too thin; another is burdened with unhealthy fat; some are so weak they can hardly walk; some think they have dyspepsia, kidney or liver trouble; some can't sleep at night, others are sleepy and tired all day; some fussy and irritable; some skinny and bloodless, but all lack physical power and endurance. In such cases, it is worse than foolishness to take stimulating medicines or narcotic drugs, which only whip up your flagging vital powers for the moment, maybe at the expense of your life later.

on. No matter what any one tells you, if you are not strong and well you owe it to yourself to make the following test: See how long you can work or how far you can walk without becoming tired. Next take two five-grain tablets of ordinary Nuxated Iron three times per day after meals for two weeks. Then test your strength again and see for yourself how much you have gained. You can talk as you please about all the wonders wrought by new remedies, but when you come down to hard facts there is nothing like good old iron to put color in your cheeks and good, sound, healthy flesh on your bones. It is also a great nerve and stomach strengthener and one of the best blood builders in the world. The only trouble was that the old forms of inorganic iron like tincture of iron, iron acetate, etc., often ruined people's teeth, upset their stomachs and were not assimilated and for these reasons they frequently did more harm than good. But with the discovery of the newer forms of organic iron all this has been overcome. Nuxated Iron, for example, is pleasant to take, does not injure the teeth and is almost immediately beneficial.

Manufacturer's Note: Nuxated Iron which is recommended above is not a secret remedy, but one which is well known to druggists everywhere. Unlike the older inorganic iron products, it is easily assimilated, does not injure the teeth, make them black, nor upset the stomach. The manufacturers guarantee successful and entirely satisfactory results to every purchaser, or they will refund the money. It is dispensed by all good druggists.

Be Ye Merciful, Even as Your Father.

How this command of our Lord shall resound throughout the whole world in these dark and troublesome days! Mercy is one of the attributes of God. It is the bow that rests upon the bosom of the cloud, and the light that hovers above the judgment throne. There is no virtue that is more universally attractive. The prevailing spirit of the Gospel is mercy towards a poor and sinful world. Mercy is not a blind passion, but the operation of a sweet charity. With some men mercy is all outward: there is no heart in it. True mercifulness must go down to the inner springs of action. It dare not stop short of guiding principles, but it must have its roots in sound and holy motives. It is the outgrowth of the heart, which seeks not its own, but the good of others, and strives to do the will of Him "who is merciful and gracious, slow to anger, and plenteous in mercy."

Jesus was the man of mercy. He taught His disciples how to be merciful. He was merciful to all, not only to some. All men were His brethren, for all were God's children. His mercy was all-pervading and all-embracing.

This is the mercy we are to exercise towards the brethren. Life is full of occasions when we may be merciful. We should be merciful not only in acts, but in words. Frequently "a word fitly spoken is like apples of gold in pictures of silver." It requires more grace to be kind in thought and word than in deed. A great deal of the mercy that men dispense in our day does not come from the heart, and hence will never bless the giver. While we pray for mercy, let that same prayer teach us all to render the deeds of mercy.—The Reformed Church Messenger.

In Your Place.

It is a great mistake into which we fall, so many of us, that of supposing that in order to have dignity and value as a man we must pursue this calling rather than that; that if we do not, we are clean gone forever; that we are no more valuable or valued; and that all significance is eliminated from life. Many a youth is crowded full with the thought that if he can only leave his father's farm and stand behind a city counter he is made; that a leap from the farm behind the counter elevates

him from henceforth; that buckram and broadcloth will put the dignity and value into him as well as on him. Poor simpleton that he is, and, for that matter, that we all are, for the young man is only following out the ideas which he has learned from us. Why will we not all learn that it is standing in our lot and place and working for the glory of God there which gives true value and dignity to life! Viewed from the heights of yonder heaven, a man has no dignity and no true value who does not live for the glory of God.—James Drummond.

FRECKLES

Now Is the Time to Get Rid of These Ugly Spots.

There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of Othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than one ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength Othine, as this is sold under guarantee of money back if it fails to remove freckles.

What do you know of the work of your Church Temperance Society?

Rt. Rev. Frederick Courtney, D. D., President.
William Jay Schieffelin, Esq., Ph. D., Treasurer.
Rev. James Empringham, D. D., Gen'l Supt.
Send for free sample copy of "TEMPERANCE."
This periodical has the largest circulation of any magazine of its kind in America. Address

Church Temperance Society

214 Metropolitan Tower, New York City

Richmond, Fredericksburg & Potomac R. R.

To and from Washington and beyond—Daily.

LEAVE RICHMOND	ARRIVE RICHMOND
6:40 A.M.	11:45 A.M.
7:25 A.M.	12:30 P.M.
8:00 A.M.	1:00 P.M.
8:50 A.M.	1:50 P.M.
9:15 A.M.	2:10 P.M.
10:00 A.M.	3:00 P.M.
11:00 A.M.	4:00 P.M.
12:00 P.M.	5:00 P.M.
1:00 P.M.	6:00 P.M.
2:00 P.M.	7:00 P.M.
3:00 P.M.	8:00 P.M.
4:00 P.M.	9:00 P.M.
5:00 P.M.	10:00 P.M.
6:00 P.M.	11:00 P.M.
7:00 P.M.	12:00 P.M.
8:00 P.M.	1:00 P.M.
9:00 P.M.	2:00 P.M.
10:00 P.M.	3:00 P.M.
11:00 P.M.	4:00 P.M.
12:00 P.M.	5:00 P.M.
1:00 P.M.	6:00 P.M.
2:00 P.M.	7:00 P.M.
3:00 P.M.	8:00 P.M.
4:00 P.M.	9:00 P.M.
5:00 P.M.	10:00 P.M.
6:00 P.M.	11:00 P.M.
7:00 P.M.	12:00 P.M.
8:00 P.M.	1:00 P.M.
9:00 P.M.	2:00 P.M.
10:00 P.M.	3:00 P.M.
11:00 P.M.	4:00 P.M.
12:00 P.M.	5:00 P.M.
1:00 P.M.	6:00 P.M.
2:00 P.M.	7:00 P.M.
3:00 P.M.	8:00 P.M.
4:00 P.M.	9:00 P.M.
5:00 P.M.	10:00 P.M.
6:00 P.M.	11:00 P.M.
7:00 P.M.	12:00 P.M.
8:00 P.M.	1:00 P.M.
9:00 P.M.	2:00 P.M.
10:00 P.M.	3:00 P.M.
11:00 P.M.	4:00 P.M.
12:00 P.M.	5:00 P.M.
1:00 P.M.	6:00 P.M.
2:00 P.M.	7:00 P.M.
3:00 P.M.	8:00 P.M.
4:00 P.M.	9:00 P.M.
5:00 P.M.	10:00 P.M.
6:00 P.M.	11:00 P.M.
7:00 P.M.	12:00 P.M.
8:00 P.M.	1:00 P.M.
9:00 P.M.	2:00 P.M.
10:00 P.M.	3:00 P.M.
11:00 P.M.	4:00 P.M.
12:00 P.M.	5:00 P.M.
1:00 P.M.	6:00 P.M.
2:00 P.M.	7:00 P.M.
3:00 P.M.	8:00 P.M.
4:00 P.M.	9:00 P.M.
5:00 P.M.	10:00 P.M.
6:00 P.M.	11:00 P.M.
7:00 P.M.	12:00 P.M.
8:00 P.M.	1:00 P.M.
9:00 P.M.	2:00 P.M.
10:00 P.M.	3:00 P.M.
11:00 P.M.	4:00 P.M.
12:00 P.M.	5:00 P.M.
1:00 P.M.	6:00 P.M.
2:00 P.M.	7:00 P.M.
3:00 P.M.	8:00 P.M.
4:00 P.M.	9:00 P.M.
5:00 P.M.	10:00 P.M.
6:00 P.M.	11:00 P.M.
7:00 P.M.	12:00 P.M.
8:00 P.M.	1:00 P.M.
9:00 P.M.	2:00 P.M.
10:00 P.M.	3:00 P.M.
11:00 P.M.	4:00 P.M.
12:00 P.M.	5:00 P.M.
1:00 P.M.	6:00 P.M.
2:00 P.M.	7:00 P.M.
3:00 P.M.	8:00 P.M.
4:00 P.M.	9:00 P.M.
5:00 P.M.	10:00 P.M.
6:00 P.M.	11:00 P.M.
7:00 P.M.	12:00 P.M.
8:00 P.M.	1:00 P.M.
9:00 P.M.	2:00 P.M.
10:00 P.M.	3:00 P.M.
11:00 P.M.	4:00 P.M.
12:00 P.M.	5:00 P.M.
1:00 P.M.	6:00 P.M.
2:00 P.M.	7:00 P.M.
3:00 P.M.	8:00 P.M.
4:00 P.M.	9:00 P.M.
5:00 P.M.	10:00 P.M.
6:00 P.M.	11:00 P.M.
7:00 P.M.	12:00 P.M.
8:00 P.M.	1:00 P.M.
9:00 P.M.	2:00 P.M.
10:00 P.M.	3:00 P.M.
11:00 P.M.	4:00 P.M.
12:00 P.M.	5:00 P.M.
1:00 P.M.	6:00 P.M.
2:00 P.M.	7:00 P.M.
3:00 P.M.	8:00 P.M.
4:00 P.M.	9:00 P.M.
5:00 P.M.	10:00 P.M.
6:00 P.M.	11:00 P.M.
7:00 P.M.	12:00 P.M.
8:00 P.M.	1:00 P.M.
9:00 P.M.	2:00 P.M.
10:00 P.M.	3:00 P.M.
11:00 P.M.	4:00 P.M.
12:00 P.M.	5:00 P.M.
1:00 P.M.	6:00 P.M.
2:00 P.M.	7:00 P.M.
3:00 P.M.	8:00 P.M.
4:00 P.M.	9:00 P.M.
5:00 P.M.	10:00 P.M.
6:00 P.M.	11:00 P.M.
7:00 P.M.	12:00 P.M.
8:00 P.M.	1:00 P.M.
9:00 P.M.	2:00 P.M.
10:00 P.M.	3:00 P.M.
11:00 P.M.	4:00 P.M.
12:00 P.M.	5:00 P.M.
1:00 P.M.	6:00 P.M.
2:00 P.M.	7:00 P.M.
3:00 P.M.	8:00 P.M.
4:00 P.M.	9:00 P.M.
5:00 P.M.	10:00 P.M.
6:00 P.M.	11:00 P.M.
7:00 P.M.	12:00 P.M.
8:00 P.M.	1:00 P.M.
9:00 P.M.	2:00 P.M.
10:00 P.M.	3:00 P.M.
11:00 P.M.	4:00 P.M.
12:00 P.M.	5:00 P.M.
1:00 P.M.	6:00 P.M.
2:00 P.M.	7:00 P.M.
3:00 P.M.	8:00 P.M.
4:00 P.M.	9:00 P.M.
5:00 P.M.	10:00 P.M.
6:00 P.M.	11:00 P.M.
7:00 P.M.	12:00 P.M.
8:00 P.M.	1:00 P.M.
9:00 P.M.	2:00 P.M.
10:00 P.M.	3:00 P.M.
11:00 P.M.	4:00 P.M.
12:00 P.M.	5:00 P.M.
1:00 P.M.	6:00 P.M.
2:00 P.M.	7:00 P.M.
3:00 P.M.	8:00 P.M.
4:00 P.M.	9:00 P.M.
5:00 P.M.	10:00 P.M.
6:00 P.M.	11:00 P.M.
7:00 P.M.	12:00 P.M.
8:00 P.M.	1:00 P.M.
9:00 P.M.	2:00 P.M.
10:00 P.M.	3:00 P.M.
11:00 P.M.	4:00 P.M.
12:00 P.M.	5:00 P.M.
1:00 P.M.	6:00 P.M.
2:00 P.M.	7:00 P.M.
3:00 P.M.	8:00 P.M.
4:00 P.M.	9:00 P.M.
5:00 P.M.	10:00 P.M.
6:00 P.M.	11:00 P.M.
7:00 P.M.	12:00 P.M.
8:00 P.M.	1:00 P.M.
9:00 P.M.	2:00 P.M.
10:00 P.M.	3:00 P.M.
11:00 P.M.	4:00 P.M.
12:00 P.M.	5:00 P.M.
1:00 P.M.	6:00 P.M.
2:00 P.M.	7:00 P.M.
3:00 P.M.	8:00 P.M.
4:00 P.M.	9:00 P.M.
5:00 P.M.	10:00 P.M.
6:00 P.M.	11:00 P.M.
7:00 P.M.	12:00 P.M.
8:00 P.M.	1:00 P.M.
9:00 P.M.	2:00 P.M.
10:00 P.M.	3:00 P.M.
11:00 P.M.	4:00 P.M.
12:00 P.M.	5:00 P.M.
1:00 P.M.	6:00 P.M.
2:00 P.M.	7:00 P.M.
3:00 P.M.	8:00 P.M.
4:00 P.M.	9:00 P.M.
5:00 P.M.	10:00 P.M.
6:00 P.M.	11:00 P.M.
7:00 P.M.	12:00 P.M.
8:00 P.M.	1:00 P.M.
9:00 P.M.	2:00 P.M.
10:00 P.M.	3:00 P.M.
11:00 P.M.	4:00 P.M.
12:00 P.M.	5:00 P.M.
1:00 P.M.	6:00 P.M.
2:00 P.M.	7:00 P.M.
3:00 P.M.	8:00 P.M.
4:00 P.M.	9:00 P.M.
5:00 P.M.	10:00 P.M.
6:00 P.M.	11:00 P.M.
7:00 P.M.	12:00 P.M.
8:00 P.M.	1:00 P.M.
9:00 P.M.	2:00 P.M.
10:00 P.M.	3:00 P.M.
11:00 P.M.	4:00 P.M.
12:00 P.M.	5:00 P.M.
1:00 P.M.	6:00 P.M.
2:00 P.M.	7:00 P.M.
3:00 P.M.	8:00 P.M.
4:00 P.M.	9:00 P.M.
5:00 P.M.	10:00 P.M.
6:00 P.M.	11:00 P.M.
7:00 P.M.	12:00 P.M.
8:00 P.M.	1:00 P.M.
9:00 P.M.	2:00 P.M.
10:00 P.M.	3:00 P.M.
11:00 P.M.	4:00 P.M.
12:00 P.M.	5:00 P.M.
1:00 P.M.	6:00 P.M.
2:00 P.M.	7:00 P.M.
3:00 P.M.	8:00 P.M.
4:00 P.M.	9:00 P.M.
5:00 P.M.	10:00 P.M.
6:00 P.M.	11:00 P.M.
7:00 P.M.	12:00 P.M.
8:00 P.M.	1:00 P.M.
9:00 P.M.	2:00 P.M.
10:00 P.M.	3:00 P.M.
11:00 P.M.	4:00 P.M.
12:00 P.M.	5:00 P.M.
1:00 P.M.	6:00 P.M.
2:00 P.M.	7:00 P.M.
3:00 P.M.	8:00 P.M.
4:00 P.M.	9:00 P.M.
5:00 P.M.	10:00 P.M.
6:00 P.M.	11:00 P.M.
7:00 P.M.	12:00 P.M.
8:00 P.M.	1:00 P.M.
9:00 P.M.	2:00 P.M.
10:00 P.M.	3:00 P.M.
11:00 P.M.	4:00 P.M.
12:00 P.M.	5:00 P.M.
1:00 P.M.	6:00 P.M.
2:00 P.M.	7:00 P.M.
3:00 P.M.	8:00 P.M.
4:00 P.M.	9:00 P.M.
5:00 P.M.	10:00 P.M.
6:00 P.M.	11:00 P.M.
7:00 P.M.	12:00 P.M.
8:00 P.M.	1:00 P.M.
9:00 P.M.	2:00 P.M.
10:00 P.M.	3:00 P.M.
11:00 P.M.	4:00 P.M.
12:00 P.M.	5:00 P.M.
1:00 P.M.	6:00 P.M.
2:00 P.M.	7:00 P.M.
3:00 P.M.	8:00 P.M.
4:00 P.M.	9:00 P.M.
5:00 P.M.	10:00 P.M.
6:00 P.M.	11:00 P.M.
7:00 P.M.	12:00 P.M.
8:00 P.M.	1:00 P.M.
9:00 P.M.	2:00 P.M.
10:00 P.M.	3:00 P.M.
11:00 P.M.	4:00 P.M.
12:00 P.M.	5:00 P.M.
1:00 P.M.	6:00 P.M.
2:00 P.M.	7:00 P.M.
3:00 P.M.	8:00 P.M.
4:00 P.M.	9:00 P.M.
5:00 P.M.	10:00 P.M.
6:00 P.M.	11:00 P.M.
7:00 P.M.	12:00 P.M.
8:00 P.M.	1:00 P.M.
9:00 P.M.	2:00 P.M.
10:00 P.M.	3:00 P.M.
11:00 P.M.	4:00 P.M.
12:00 P.M.	5:00 P.M.
1:00 P.M.	6:00 P.M.
2:00 P.M.	7:00 P.M.
3:00 P.M.	8:00 P.M.
4:00 P.M.	9:00 P.M.
5:00 P.M.	10:00 P.M.
6:00 P.M.	11:00 P.M.
7:00 P.M.	12:00 P.M.
8:00 P.M.	1:00 P.M.
9:00 P.M.	2:00 P.M.
10:00 P.M.	3:00 P.M.
11:00 P.M.	4:00 P.M.
12:00 P.M.	5:00 P.M.
1:00 P.M.	6:00 P.M.
2:00 P.M.	7:00 P.M.
3:00 P.M.	8:00 P.M.
4:00 P.M.	9:00 P.M.
5:00 P.M.	10:00 P.M.
6:00 P.M.	11:00 P.M.
7:00 P.M.	12:00 P.M.
8:00 P.M.	1:00 P.M.
9:00 P.M.	2:00 P.M.
10:00 P.M.	3:00 P.M.
11:00 P.M.	4:00 P.M.
12:00 P.M.	5:00 P.M.
1:00 P.M.	6:00 P.M.
2:00 P.M.	7:00 P.M.
3:00 P.M.	8:00 P.M.
4:00 P.M.	9:00 P.M.
5:00 P.M.	10:00 P.M.
6:00 P.M.	11:00 P.M.
7:00 P.M.	12:00 P.M.
8:00 P.M.	1:00 P.M.
9:00 P.M.	2:00 P.M.
10:00 P.M.	3:00 P.M.
11:00 P.M.	4:00 P.M.
12:00 P.M.	5:00 P.M.
1:00 P.M.	6:00 P.M.
2:00 P.M.	7:00 P.M.
3:00 P.M.	8:00 P.M.
4:00 P.M.	9:00 P.M.
5:00 P.M.	10:00 P.M.
6:00 P.M.	11:00 P.M.
7:00 P.M.	12:00 P.M.
8:00 P.M.	1:00 P.M.
9:00 P.M.	2:00 P.M.
10:00 P.M.	3:00 P.M.
11:00 P.M.	4:00 P.M.
12:00 P.M.	5:00 P.M.
1:00 P.M.	6:00 P.M.
2:00 P.M.	7:00 P.M.
3:00 P.M.	8:00 P.M.
4:00 P.M.	9:00 P.M.
5:00 P.M.	10:00 P.M.
6:00 P.M.	11:00 P.M.
7:00 P.M.	12:00 P.M.
8:00 P.M.	1:00 P.M.
9:00 P.M.	2:00 P.M.
10:00 P.M.	3:00 P.M.
11:00 P.M.	4:00 P.M.
12:00 P.M.	5:00 P.M.

Church Furnishings, Memorials, Etc.



CHURCH VESTMENTS

EMBROIDERIES

Silks, Cloths, Fringes, Etc.

CLOTHING for CLERGYMEN

COX SONS & VINING

72-74 Madison Avenue,

New York

Thoughts For the Thoughtful

If we hold on to sin for a day we may have to hold on to it for ever.

The hand that is thrust into every hole will somewhere find a snake to bite it.—Ex.

Undertake to keep the ten commandments, and you will soon find out that God is their maker.

When man makes a religion, he tries to make one that will let him stay mean and still respect himself.

The bad thing about a rolling stone is not that it gathers no moss, but that it is always going down hill.

He that will not reason is a bigot; he that cannot reason is a fool; and he that dare not reason is a slave.

The first duty we owe to the world is to tell those who come within our immediate influence what Christ is to us.

The present times are extraordinary and call for an extraordinary response. The present call is for men who are ready to live extraordinary lives.

If you use what light you have, you are always bound to get more; and if you do not use what light you have, God will not waste His further light upon you.—A. T. Pierson.

God dwells in the light of joy as well as of purity, and instead of becoming more like Him as we become more miserable, and as all the brightness and glory of life are extinguished, we become more like God as our blessedness becomes more complete.

One of the most winsome features of the biblical way of salvation is this: On the one hand, it is so simple that the unlearned can find it and walk in it, and, on the other hand, it is so profound that the most erudite can spend their lives in discovering new beauties about it every day.

I heard a wood thrush in the dusk
Twirl three notes and make a star—
My heart that walked with bitterness
Came back from very far.

Three shining notes were all he had,
And yet they made a starry call—
I caught life back against my breast
And kissed it, scars and all.

Give me Christian young men. They endure the monotony better than Non-Christian men and their valor is unequaled in the hour of crisis. This prevalent idea that the dare-devil and harum-scarum men make the best fighters is all wrong. The decent-living man is the decent fighting man.—General Byng.

It seldom happens that great men, whether clergy or laity, reform their lives, because they seldom meet with persons of courage to oppose them, or to tell them of their faults.—Bishop Thomas Wilson.

O. Luetke's Art Works

Church Furnishings

IN METAL, WOOD, MARBLE, ETC.
est. 1886. 326-332 Seventh Ave. New York

Shall I Take Away Pain?

The cry of man's anguish went up unto God:

"Lord, take away pain—
The shadow that darkens the world
Thou hast made,
The close-coiling chain
That strangles the heart, the burden
that weighs
On the wings that would soar—
Lord, take away pain from the world
Thou hast made,
That it love Thee the more!"

Then answered the Lord to the cry of His world:

"Shall I take away pain,
And with it the power of the soul to endure,
Made strong by the strain?
Shall I take away pity, that knits heart to heart,
And sacrifice high?
Will ye lose all your heroes that lift from the fire
White brows to the sky?
Shall I take away love, that redeems with a price
And smiles at its loss?
Can ye spare from your lives, that would climb unto mine,
The Christ on His cross?"
—Author Unknown.

Remember This.

God loves each one of us with an intensity infinitely beyond what the most fervid human spirit ever felt toward another and with a concentration as if He had none else to think of. And His love has brought us into being, just that we might be taught to enter into full sympathy with Him, receiving His—giving our own—thus entering into the joy of our Lord. This is the hope—the sure and certain hope—set before us; sure and certain, for "the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee."—Erskine.

LADIES CAN WEAR SHOES

One size smaller after using Allen's Foot-Ease, the antiseptic powder for the feet. Shaken into the shoes and sprinkled in the foot-bath, Allen's Foot-Ease makes tight or new shoes feel easy; gives instant relief to corns and bunions, prevents Blisters, Callous and Sore Spots. It's the greatest comfort discovery of the age. Try it to-day. Sold everywhere, 25c. For FREE trial package, address Allen S. Olmsted, Le Roy, N. Y.

R. L. Christian & Company

514-16 E. Broad St.

Richmond, Va.

Leading Fancy Grocer

AGENTS FOR

HUYLER'S CANDIES AND PETER'S SWISS MILK CHOCOLATE.

Special attention given to out-of-town orders.

Catalogue mailed on application.

CHURCH FURNISHINGS

Gold, Silver and Brass

Church and Chancel Furniture

Write for Catalogue
for Episcopal Churches

W. & E. SCHMIDT CO.

306 Third Street,

Milwaukee, Wis.

Ecclesiastical and Domestic Art Worker

Memorial Windows, Leaded Glass, Monuments,
Decorations, Church Furnishings in Wood,
Metal, Stone

Artistic Bungalow construction complete or
plans only.

CHARLES F. HOGEMAN

45 Seventh Avenue,

New York City

CHURCH EMBROIDERIES

Stoles, Eucharistic Vestments, Surplices, Altar Hangings, Burses and Veils, Markers, etc. All materials for sale.

The only studio importing exclusively English un-fading silks, Damasks, fringes, linings, pure gold metal threads, etc.; and using Standard Church of England

English silk stoles, plain.....\$ 5.00

English silk stoles, handsome crosses.....\$ 6.50

English silk stoles, best hand embroidery,
from \$10.00 up to.....\$50.00

English silk burses and veil with crosses,
\$12.00, \$15.00, \$18.00.....\$20.00

Handsome embroideries unsurpassed in workmanship. Special altar linens embroidered in England. Testimonials from all over the world.

THE CATHEDRAL STUDIO

Miss Lucy V. Mackrille

2900 WISCONSIN AVENUE,

WASHINGTON, D. C.

GRANITE AND MARBLE MEMORIALS

Largest Stock in the South
We pay the freight and
guarantee safe arrival

The Couper Marble Works

(Established 65 years)

264-268 Bank St., Norfolk, Va.

R. Geissler, Inc.

56 West Eighth Street, New York

Memorials

FOR THE CHURCH

Furniture — Windows — Fabrics

Brotherhood of St. Andrew

Guilds and all Church organizations desiring to assist their treasury can find no better way than by representing the SOUTHERN CHURCHMAN. And at the same time you will do a good work by placing the SOUTHERN CHURCHMAN in homes where there is no Church paper. Write to-day for full particulars.

SOUTHERN CHURCHMAN,
Richmond, Va.

Renew Your Health At Nature's Fountain

Without the Expense and
Loss of Time Necessary
for a Visit to the Spring

THE CRISIS

There comes a time in the life of practically every man and woman when their digestive or eliminative organs, or both, fail to respond to drugs prepared by human skill. In fact drugs seem to do them about as much harm as good for their systems rebel against all drugs. These are the cases which physicians call "stubborn" and "chronic" for the reason that they persist in spite of drug treatment. I do not refer to incurable diseases such as cancer and consumption, but to that larger class of functional disorders which we meet every day, where the organs of digestion and elimination are impaired.

For this class of cases our best physicians and our big city specialists send their *wealthy* patients to the mineral springs where, in the great majority of cases they are permanently restored or decidedly benefited. But what about the *poor* man who has not the money or the *busy* man or woman who cannot spare the time to spend several weeks or possibly months at a health resort? Shall circumstances deny them the restoration to health which Nature has provided? Read my answer in the coupon at the bottom of this page.

I have the *utmost* confidence in the Shivar Mineral Spring Water for to it I owe my Restoration to Health and probably my Life. It has made me tens of thousands of friends in all parts of America and even in foreign countries, whose faces I have never seen. Yet I count them *my friends* for the Shivar Spring Water has bound them to me by lasting gratitude.

I ask you to read their letters, a few samples of which I publish below for your benefit, and if you find among them any encouragement as to your own health do not hesitate to accept my offer which has no limits or conditions except those shown on the coupon. If you could read the letters that come to me daily, numbering about ten thousand a year, and the vast majority of them similar to those printed below, you would not wonder that I make this offer displaying *my absolute confidence* in the restorative powers of Shivar Mineral Water.

INDIGESTION

Savannah, Georgia.
I was suffering with indigestion, stomach and liver disorders and all its train of horrifying phenomena for several months. I had lived on milk, soft eggs, shredded wheat, a very insufficient diet for an active working man, and, of course, from disease and starvation was in a very low state of nervous vitality and general debility. I ordered ten gallons of your Mineral Water which I used continuously, reordering when necessary, and in four months gained twenty-nine pounds, was strong and perfectly well, and have worked practically every day since. It acts as a general renovator of the system. I prescribe it in my practice, and it has in every instance had the desired effects. It is essential to use this water in as large quantities as possible, for its properties are so happily blended and in such proportion that they will not disturb the most delicate system. It is purely Nature's remedy.

A. L. R. AVANT, M. D.

La Grange, Ga., Nov. 25, 1914.
I feel it my duty to suffering humanity to make public announcement of the benefits I have derived from Shivar Spring Water. I have been a sufferer for the past twenty-five years from indigestion and dyspepsia. After one week's trial of Shivar Water I commenced to improve, and after drinking it for four weeks I gained fifteen pounds. I feel better and stronger than I have in twenty-five years. I strongly recommend this Water to any one with stomach trouble of any character, and truly believe it will cure ulcer of the stomach. I am writing this voluntarily and trust it will fall in the hands of many who are so unfortunate as to be afflicted with indigestion and nervous dyspepsia.

C. V. TRUITT,
President Unity Cotton Mills.

DYSPEPSIA

Baltimore, Md., April 30, 1914.
For many years I suffered with stomach trouble as a direct result of asthma. I consulted the very best specialist in this country, and spent quite a large sum of money in my endeavor to get relief. However, I had about come to the conclusion that my case was hopeless, but by accident I happened to get hold of one of your booklets, and decided to try Shivar Spring Water. After drinking the water for about three weeks I was entirely relieved, and since that time have suffered but little inconvenience from my trouble. I cheerfully recommend the use of your Water to any one that may be suffering from stomach trouble.

OSCAR T. SMITH,
Vice-Pres. Young & Selden Co., Bank Stationers.

Fill Out This Coupon and Mail It Today

Shivar Spring,
Box 64T, Shelton, S. C.

Gentlemen: I accept your offer and enclose herewith two dollars (\$2.00) for ten gallons of Shivar Mineral Spring Water. I agree to give it a fair trial in accordance with the instructions which you will send, and if I derive no benefit therefrom you agree to refund the price in full upon receipt of the two empty demijohns, which I agree to return promptly.

Name.....

P. O.

Express Office.....

Please write distinctly.



Buena Vista, Va., Oct. 2, 1914.
It is a great pleasure to tell you that your Water has been a great benefit. I may say a great blessing, to me. My wife says it has helped me more than anything else I ever tried. I have been, for thirty years, a sufferer from stomach trouble.

REV. E. H. ROWE,
Co-President Southern Seminary.

RHEUMATISM

Leeds, S. C.
I have tested your Spring Water in several cases of rheumatism, chronic indigestion, kidney and bladder troubles, and in nervous and sick headaches, and find that it has acted nicely in each case, and I believe that if used continuously for a reasonable time will produce a permanent cure. It will purify the blood, relieve debility, stimulate the action of the liver, kidneys and bladder, aiding them in throwing off all poisonous matter.

C. A. CROSBY, M. D.

Florence, S. C.
I suffered with indigestion and kidney trouble, and a year ago was stricken with acute articular rheumatism; was helpless for months, and since using your Spring Water I am walking without any crutch and improving daily. Indigestion much relieved. I wish I could write Shivar Spring Water in the sky so that the world could become acquainted with it.

MRS. THEO. KUKER.

BILIOUSNESS

Greenville, S. C., Feb. 26, 1914.
For over two years, following a nervous breakdown, I have suffered with a liver so torpid that ordinary remedies were absolutely powerless. Under such circumstances, I came to Shivar Spring, and began drinking the Water. Upon advice however, the first night I took a laxative; the second night a milder one. Since then I have taken none at all. The effect of the water has been remarkable — its action on my liver most marked, and my health and spirits greatly improved. I am satisfied that the laxative, followed by the Water, was the proper treatment in my case. My condition is now perfect.

S. A. DERIEUX.

RENAL AND CYSTIC

Columbia, S. C.
I suffered for eight years with kidney trouble and inflammation of the bladder to the extent that I would have to get up during the night some five or six times. After using this water only a few days, I am entirely relieved and suffer no more effect of the trouble whatever.

J. P. D.

High Point, N. C., Oct. 6, 1914.
My wife has had a bad kidney trouble for several years. She has been using the water only about three weeks and it has already made her a new woman. Her color is much improved her appetite is all that she could wish for, her digestion seems to be perfect. We give Shivar Springs credit for it all.

T. G. S.

GALLSTONES

Greenville, S. C.
Shivar Spring Water cured my mother of gallstones, or, I might say, it snatched her from the hospital door, as the doctors had said nothing short of an operation would do her any good. After drinking the Water she was able to get out of bed, and is today stout and healthy. I hope these few lines will be of help to some one suffering as my mother did.

W. J. STRAWN.

Williamston, N. C., Oct. 3, 1914
My doctor said I would have to be operated on for gallstones, but since I have been drinking your water I haven't had to have a doctor.

W. H. EDWARDS.

Southern Churchman

Vol. LXXXIII. RICHMOND, VA.,

JUNE 8, 1918.

No. 23



"Enclosed find

check for \$4,500.

Please credit account of my Aunt _____. She wishes this amount placed on interest, etc."

We were glad to receive this new account by mail on May 1st.

Note attractive terms.

3 per cent. interest paid on daily balances, compounded monthly, and subject to check in usual way.

Virginia Trust Co.
THE SAFE EXECUTOR.

1106 East Main St.,

Richmond, Va.

CAPITAL ONE MILLION.

EDUCATIONAL

The Protestant Episcopal Theological Seminary in Virginia

Established A. D. 1823

The ninety-fifth session will open on Wednesday, September 18, 1918.

Special Students Admitted

For catalogue and other information, address the Dean or Secretary.

Theological Seminary

Alexandria, Va.

The Theological Department OF THE University of the South

An integral portion of the University, where the student of Theology meets in the frank intercourse of a common life with the student of Science on the other.

For catalogue, address
THE DEAN,
Sewanee, Tenn.

The Bishop Payne Divinity School

The accredited Seminary of the Church for training colored men for the ministry. The thirty-ninth session opened September 21, 1917.

For catalogue and information, apply to:
REV. C. B. BRYAN, Dean,
Petersburg, Virginia.

The General Theological Seminary

CHELSEA SQUARE, NEW YORK

The next Academic year begins on the last Wednesday in September.

Special students admitted and Graduate Course for graduates of other Theological Seminaries

The requirements for admission and other particulars can be had from The DEAN, 1 Chelsea Square, New York, N. Y.

Episcopal High School

Near Alexandria, Va.

The seventy-ninth year of this School for Boys opened September 19, 1917. Modern equipment throughout. Catalogue on application.

A. R. HOXTON B. A., Principal.

Emerald Hodgson Hospital

—AND—
TRAINING SCHOOL FOR NURSES
UNIVERSITY OF THE SOUTH
Sewanee, Tenn.

A Church institution where the best training to be had for development of Nurses. For further information, address

REV. W. S. CLAIBORNE, Supt.

PORTER MILITARY ACADEMY

Founded 1867
A CHURCH SCHOOL
A NATIONAL SCHOOL

242 boys from 25 states and four foreign countries. Preparation for college or business by sympathetic tutoring and under the strongest influences for Christian manhood. Habits of obedience, promptness, cleanliness and self-reliance are inculcated by the strict but stimulating military discipline. An R. O. T. C. School. Mild healthful climate permits out of door sports all year around. Gymnasium and swimming pool. Unusually liberal terms. A broader preparation than the public school can give. A Lower School for smaller boys.

REV. WALTER MITCHELL, D. D., Rector
Box 462 Charleston, S. C.

THE GWYN SCHOOL FOR GIRLS



Offers the higher type of preparatory schooling. Prepares its students to meet entrance requirements of the best women's colleges. Two complete departments, viz: Lower school and Upper School. Careful and individual training. Specially trained instructors. Excellent location. New Buildings, completely equipped. Diversified recreations, and all out-door sports. Atmosphere of large, well ordered home. Write for Catalog or further information.

MRS. C. L. BUSHNELL, Principal, Spartanburg, S. C.



Chatham Episcopal Institute

A Girls' School with a Religious Atmosphere

Rt. Rev. A. M. RANDOLPH, D.D., Episcopal Visitor. Rev. C. ORLANDO PRUDEN, Rector.

A School which offers a thorough education at a moderate cost. Its location, on Main Line Southern R. R., is both useful and beautiful; the modern buildings are excellently equipped and surrounded by a ten-acre campus. The school maintains a gymnasium, with provision for outdoor athletics.

The curriculum embraces College Preparatory and Business Courses, Literary, Music, Art, Expression. Certificate admits to all leading Colleges. Catalog and views may be obtained by addressing

MRS. ELIZABETH MAY WILLIS, B. P., Principal, Box 13, Chatham, Va.

Virginia Episcopal School

(NEAR LYNCHBURG, VA.)

For boys of character, position and ability whose means will not permit them to attend our more expensive schools. Prepares at cost for college, university or immediate entrance upon the duties of life. Made possible by gifts of founders. Special terms to clergymen. Boarders for the present are limited to seventy. One hundred and six acres of land. The session begins September 19, 1918. Apply for information and catalogue to the

Rev. Robert Carter Jett, D. D.,
Principal.

Rev. Thomas Kinloch Nelson, M. A.,
Vice Rector.

HERNDON SEMINARY

Herndon, Virginia

A HOME SCHOOL FOR GIRLS

Re-opens October 1.

Apply to
THE MISSES CASTLEMAN,
(Associate Principals).

NATIONAL CATHEDRAL SCHOOL

A Boarding and Day School for Girls. Fireproof buildings in Cathedral Close of 40 acres. College certificate privilege. Music, Art, Advanced, and Special Courses.

The Bishop of Washington,
President of the Board of Trustees.
Jessie C. McDonald, M. S., Principal.
Helen L. Webster, Ph. D., Academic Head.
Mount St. Alban, Washington, D. C.

The Virginian Home and Training School

For the Feeble-Minded and Epileptic.
Established 1893.
For terms and information, address
MISS M. GUNDRY,
Falls' Church, Fairfax County, Va.

STUART HALL

STAUNTON, VA.

Formerly Virginia Female Institute)

Diocesan Girls, School of Virginia and Southern Virginia. College preparation, Music, Art, Expression and Business Courses, Faculty and equipment of large school with small classes and individual attention. Large grounds and indoor athletics and outdoor sports under direction of Physical Trainer. Seventy-fifth session opens September, 1918. For catalogue apply to

STUART HALL, Staunton, Va.

S. HILDA'S HALL

A School for Girls.
Charles Town, W. Va.

Under the auspices of the Bishops of the Diocese (Episcopal). Near Washington. College Preparatory and elective courses. Music and Art. Athletics under trained Director. Open air classes.

MARIAH PENDLETON DUVAL, Principal
Past 16 years principal of Stuart Hall, Va.

FAUQUIER INSTITUTE For Girls and Young Ladies, Warrenton

The 59th session begins Sept. 28th, 1918. Situated in Piedmont region of Virginia, 55 miles from Washington. A limited and thorough home school. Modern buildings, 5-acre campus. Very moderate rates. Catalog. MISS NELLIE V. BUTLER, Principal, Box 17

ST. MARY'S, An Episcopal School for Girls
 Founded 1842. Full college preparation and two years advanced work. Music, Art, Education, Domestic Science and Business. 14 modern buildings, 25-acre campus in mild Southern climate. Moderate rates. Address REV. GEO. W. LAY, D. C. L., Rector, Box 19, Raleigh, N. C.

Racine College

Racine, Wisconsin

Founded by Bishop Kemper in 1852

AN ACADEMY AND JUNIOR COLLEGE

Prepares for all professional schools and the junior year of the university. A missionary training school.

B. TALBOT ROGERS, M. A., D. D.
 Warden

MARY BALDWIN SEMINARY For Young Ladies

Established 1842. Term begins Sept. 12th. In the beautiful and historic Shenandoah Valley of Virginia. Unsurpassed climate, modern equipment. Students from 31 States. Courses: Collegiate (3 years), Preparatory (4 years), with certificate privileges. Music, Art and Domestic Science. Catalog. STAUNTON, VA.

Seek Thou Me.

Because I seek Thee not, oh, seek Thou me!

Because my lips are dumb, oh, hear the cry

I do not utter as Thou passest by,
 And from my life-long bondage set me free!

Because content I perish, far from Thee,
 Oh, seize me, snatch me from my fate,
 and try

My soul in Thy consuming fire. Draw
 nigh

And let me, blinded, Thy salvation see.

If I were pouring at Thy feet my tears,
 If I were clamoring to see Thy face,
 I should not need Thee, Lord, as now I
 need,

Whose dumb, dead soul knows neither
 hopes nor fears,

Nor dreads the outer darkness of this
 place—

Because I seek not, pray not, give Thou
 heed!

—L. C. Moulton.

I think, also, that if this Church is to have a place of religious leadership in the country, we must get into a better relation with the churches about us, stop making claims and remove the suspicion of being exclusive and ungenerous. There is something which I would call snobbery which has been a blight upon the life of the mother Church across the sea, in its attitude toward nonconformity and dissent and we have brought something like it across the sea and it is not only entirely unchristian, but it is against the spirit of our people, and it will only do the Church harm. We are deeply at-

tached to our own Church; we are thankful that its continuity in organization and faith from Apostolic times is unbroken and that no other Church has anything more in the way of association with the past than we preserve and desire. It is not a time so much to talk about ancestry as it is to show efficiency in dealing in the spirit of Christ and in accordance with the truths of the Gospel, with great companies of people under new conditions of life.—Bishop Lines, Convention Address.

We must realize that such a transition is taking place to-day, and we must be ready to lead men out of the tottering ruins of their false security up to the fundamental things of God, those things without which there can be no safety or peace or growth for the soul. We cannot lead to those heights unless we are led. We cannot lift unless we are lifted. At the foot of a blood-stained Cross that for all the ages has spelled self-sacrificing love, we must empty ourselves of self, and renew our strength and go on up the way that leads to complete self-surrender to the will of God. The world, in its agony, is not asking for pious phrases or smooth sayings, or the old cry of peace, peace, when there is no peace, but it is asking in a thousand tongues and in a thousand ways to be shown the Christ. Weary and anxious and sick at heart, it is turning to Him, even as the lusty child, stricken suddenly in the midst of boisterous play, cries out for the mother who alone can soothe and heal. The Church, through you and through me, must answer the cry. We must with our lips, above all, with our lives, be able to say to the world's anguished heart, "Behold, behold, the Lamb of God that taketh away the sins of the world."—Bishop Darst, Council Address.

Salvation.

I am thankful to believe that my final salvation does not depend wholly on myself. If it did, it would be at stake to the very last. Salvation involves so much. It includes deliverance from sin, development of character, fitness to dwell with God. Man's faith is often such a frail thing. It were a poor refuge, if there were no Divine purpose to support it. It becomes a sure defense if God says, "I pledge that man's deliverance." It is gloriously true that faith in Christ transfers the responsibility of salvation to the Saviour, and makes deliverance certain.—J. E. Roberts.

Kill All Flies! They Spread Disease

Placed anywhere, **Daisy Fly Killer** attracts and kills all flies. Neat, clean, ornamental, convenient, and cheap.



Latest reason, made of metal, can't spill or tip over; will not soil or injure anything. Guaranteed effective. Ask for

Daisy Fly Killer

Sold by dealers, or 6 sent by express, prepaid, \$1.00.

HAROLD SOMERS, 180 Dekalb Ave., Brooklyn, N. Y.

What do you know of the work of your Church Temperance Society?

Rt. Rev. Frederick Courtney, D. D., President.
 William Jay Schieffelin, Esq., Ph. D., Treasurer.
 Rev. James Empringham, D. D., Gen'l Supt.

Send for free sample copy of "TEMPERANCE." This periodical has the largest circulation of any magazine of its kind in America. Address

Church Temperance Society

214 Metropolitan Tower, New York City



R. Geissler, Inc.
 56 West 8th St. New York City.

* Church *
**Furniture
 Furnishings
 Decorations**

Fabrics and Embroideries.

Established 1877

PREPAREDNESS FOR THE CHURCH

Never in the history of the country has the Church's responsibility in upholding the ideals of the nation been so great. In rendering its share of the essential work, its buildings should provide for maximum efficiency in every department. Consult the leading specialists in all branches of church improvement, construction, alteration, etc.

Designs will be prepared indicating how contemplated changes, etc., can be effected. Local labor will be availed of when desired for the constructive work, the artistic and elaborate enrichment being executed under the supervision of our New York artists.

Send for photographs of church interiors showing changes and improvements that have been accomplished, with memorial gifts included as a part of the scheme.

J. & R. LAMB

23-25-27 Sixth Avenue NEW YORK

Southern Churchman

Catholic for every truth of God; Protestant against every error of man.

REV. EDWARD L. GOODWIN, D. D.,
Editor.

SOUTHERN CHURCHMAN COMPANY,
Publishers.

Vol. LXXXIII.

RICHMOND, VA., JUNE 1, 1918.

No. 22

THE MELTING-POT.

Newspaper writers in these days know that there is no more popular "copy" than that describing the doings of our boys in France, how they are bearing themselves amid their new surroundings, how they are preparing to do their big part in the conflict, what impression they make among the English and French with whom they fraternize. All too little comes through to satisfy our pardonable curiosity, but that little makes mighty pleasant reading as a rule and gives us every assurance that they will prove worthy of our best hopes for them. A syndicated letter to the London Times, dated from the British Headquarters in France, presents an attractive picture:

"At the roadside groups of men stand chatting, whose khaki tunics have an unfamiliar cut. Smart looking officers go by with very yellow boots and wide brimmed hats, tipped slightly forward and caught by a leather strap at the back of the head.

"They are stout material, all of them, with an air of self-reliance and competence, but curiously quiet and unassuming. French and British soldiers alike look on their arrival in some new locality with very much the same air of patronage as older boys at school regard the influx of newcomers at the beginning of a term.

"But any excuse is good enough for making friends and to start exchanging cigarettes.

"Of the earnestness and determination of the whole of the American forces there is no manner of question. No new comrades ever came to fight for a cause more evidently bent on proving themselves worthy, nor were any ever received in a spirit of more sincere friendliness.

"I spent some time yesterday at the headquarters of an American division. This particular unit is as fine a lot of men as could be got together in any country.

"There are privates who are millionaires or thereabouts. The ranks contain everything from college graduates to professional pugilists. How many nationalities are represented in these new units no one ventured to count, but there's probably no man living who could call the roll and pronounce every name as it ought to be pronounced in the country of its origin.

"There's a pure-blooded Chinaman on the staff and the first name I saw at the United States headquarters was most undeniably German. Many of the best non-commissioned officers are Jews.

"All this, however, means little except to increase the miracle of it all and as a testimony to the efficiency of the fusion in that magician's melting pot the fire beneath which is pride in 'Old Glory.'

"These stalwart men have all been Americans now for a generation or two. There are no hyphens in their patriotism and, if anything, knowledge of difference of origin only adds to the keenness and determination of each man to show he's as good an American and can fight in liberty's cause a trifle better than the next.

"Experts at color blending like dyers, carpet weavers and tapestry workers have long known that while two or three tints may clash, if you mix enough, no matter how elementary and discordant, the result is one harmonious whole.

"I doubt if any army now fighting in this war feels as passionately a sense of common patriotism as do the units in this mass, made up of individuals whose names their grandfathers would have found mutually unpronounceable.

"In close proximity at the moment are British units and it is hard to say which speaks of the other with more enthusiasm. The Americans are eloquent in praise of the helpfulness and comradeship of the British and the latter are enormously impressed by the keenness and deadly earnestness of their new allies. In theory it is the Americans who are doing all the learning and the British out of their hard-won knowledge are only anxious to help and teach. But there is even a profound suspicion that the Americans are teaching about as much as they learn."

One cannot help feeling that here is something that is as it ought to be, a bright spot among the many deplorable aspects of bloody war. Artificial or unessential distinctions between man and man, class and class, even nation and nation, melt away in the face of a great adventure for humanity; and this, not by any revolutionary process or labored propaganda but as the natural and necessary result of united purpose in the pursuit of a great common duty. Differences of habit and training, of capacity and character and conviction still exist and will exist, as they ought. Social, political or racial distinctions have not lost their meaning or uses. Each army, each class, each type retains the characteristics peculiar to it and each man his unimpaired personality. But the selfish, divisive and isolating element in all these is dissolved and dissipated, just as the smaller interests and ambitions

by which they were cultivated have been absorbed, in the paramount obligations of the hour. Is every unit, every man, loyal to the common cause, and is each bringing his utmost of strength, resource and courage into the great struggle? Then no man will fail to fraternize with another or to feel his need each for the other, and units of differing language, differing traditions and differing uniforms will blend into one great army.

It is a wonderful thing and fraught with great possibilities for the world's future. Can the Church look upon that spectacle and see it through to the end and learn no lesson, or must it ever be true that "the children of this world are wiser in their generation than the children of light"?

What is the secret of the unity over there where the fight is going on? It lies in the fact that the fight is going on, and the fight is a so much bigger thing than anything that has ever engaged the provincial or traditional or selfish lives of these men heretofore. Commercial travelers and Cook's tourists have been to France in great numbers before now, and there have been literary and scientific and diplomatic exchanges without number, but never such union of hands and purpose or such mingling of colors as this; because never before have the allied nations realized what liberty and civilization and democracy meant to them and the cost at which they must be established and defended. But when these are seen to be at stake, and the great principles upon which a new world was being built were ruthlessly attacked and threatened with overthrow, then every lesser consideration takes its lesser place and the great struggle for the thing that is essential brings them into one camp and one council, united for one great end.

Beside that how trivial, how almost mean and base, seem the things which divide men into cliques and parties, absorbing their interests and exciting their rivalry! A popular periodical lately contained an amusing story in which the hero, a well-meaning but illiterate draftie, declares his willingness to fight "to make the world safe for the Democratic party." The re-

mark was humorous not because of its distortion of a noble sentiment but because of the incongruous idea suggested. Who would fight in view of the issues which engage men to-day, or, indeed, at any time save with words and bluster, for the Democratic party or any other party. But for democracy we will die. The success of the party has seemed tremendously important at times, but once the country is united in fighting for something more vital than mere party principles the party-man is frowned upon as a sower of discord and a sapper of the nation's strength.

Has the great Church Universal no cause to maintain, no end to serve, of such paramount value and superlative importance that she can afford to forget in the defence and prosecution of it the minor differences which have divided her? Is there no warfare in which she is called to engage against a foe so powerful, so ruthless, so determined, as to demand the combination of all her forces; and with issues of such tremendous import to the whole and to every part alike that to refuse such union of strength and resources is disloyalty if not treachery to the common cause? While the liberty-loving nations, and the cliques and parties in those nations, were pursuing the ends of freedom and justice each in its own particular way, and very largely mingling their efforts with other aims and designs that were provincial and selfish and destructive, there was growing up among them secretly an adverse power with a single sinister aim whose strength they did not measure and whose treachery they did not suspect. When the storm broke people after people were swept away before it, and that the civilized world has not fallen victim to its devouring sword is due to the fact that it united for defense and the overthrow of the common enemy. And the nations of the world are learning that before humanity is safe and a true civilization is made secure there must be an organized world-wide unity of free men and peoples which can conserve the larger interests of the world. They know not yet how it will come about, only that it must come about; and the men of many names and many nations whose blood mingles as it is poured out in the trenches of France are paying the price and paying the way for its coming. When it comes, this world knit together for common safety and a common purpose, will it be a Christian world, a world in which the Christian Church stands as the supreme witness for God and teacher of righteousness? Surely the Church of Christ, which is to-day the very symbol of disintegration and disunion, cannot fulfil that office unless she too can come together. And unless the lessons God is teaching to-day shall be learned by the Church as well as by the world, unless she learns that the mission and witness for which she is

created of God demand her unity and the things which divide her are but the partial conceptions or misconceptions of her charter blotted and blurred by human accretions and emendations, then doubtless she too must pass through the fires and be purified that she may be fused into one and fitted for the uses of the God of order and of peace.

May He raise up at this time in His Church men of vision to see, men of wisdom to lead, men of grace to command, that His people may be taught His will and be brought to the obedience of it!

"We Know and Have Believed."

What a striking incident was that mentioned by Bishop Tucker in his Council Address, illustrating the relation of Science-knowledge and Faith-knowledge and their values.

"I was told that, in the midst of delirium, when the mind of him whom we honored in our service this morning was wandering, he said, 'Give my love to old Gatewood' (Gatewood, whom we older men remember as a faithful minister in Norfolk, was sixty-five years ago Bishop Randolph's professor of Mathematics at the College of William and Mary), 'Give my love to old Gatewood, and tell him that I am still learning, two and two make four.' Then as the tired brain touched the fringe of the certainties of mathematics, his eyes glistened and his voice rang out: 'I believe in God the Father Almighty, maker of heaven and earth, and in Jesus Christ His only Son, our Lord; I believe in the Holy Ghost, the resurrection of the body and the life everlasting.'"

None understood better than Bishop Randolph or appreciated with a keener mind the beauty, the certainty or the value of scientific truth. That "two and two make four" was to him a sacred fact which in its manifold implications was never to be forgotten or ignored. But none knew better the limitations of this kind of knowledge, that it could never satisfy the needs of the heart. One can almost see the movement of his unconscious mind following a familiar line from the certitudes of science to the greater certitudes of faith and resting there with triumphant assurance both of mind and heart.

"We know and have believed the love of God in us," says St. John the Divine. It is no tautology, no inexactness of expression. There is much we can know of God and eternal life, we being true to the laws of thought. There is much more that we believe with a confidence no less absolute, being true to the testimony of our own souls if so be that "God dwelleth in us and His love is perfected in us."

Church Pension Fund Bulletin, Number One. Through the courtesy of Mr. Sayre, Secretary of the Fund, we have received an advance copy of this Bulletin, which will shortly reach the clergy interested and will be sent to any others desiring it. It is a preliminary statement anticipating for the information

of the Church some facts which will be more fully embraced in the Annual Report of the Trustees at the end of the present fiscal year. The temporary distribution and future destination of the surplus of the Initial Reserve Fund are given as has been previously explained in our columns. It is gratifying to know that over ninety per cent of the assessments normally due from parishes are being paid. Annuities have already been granted to 186 persons. The Fund has successfully inaugurated a great business whose financial stability seems well assured.

BISHOP TUCKER'S MEMORIAL ADDRESS ON BISHOP RANDOLPH.

Brethren of the Clergy and Laity of the Diocese of Southern Virginia:

The Council meets this morning under the shadow of a great loss—yet it is a loss so recent that we scarcely realize that we may not have with us the gracious presence of our beloved Father in God, who for so many years has cared for the Church in the Diocese.

There still flashes across our memories the light that shone upon his face. Still there echo in our hearts the wonderful tones of his voice. Still we seem to feel the subtle charm of that unique personality, with its mark of intellectual power and clarity, with its kindly gift of wit and humor, with its genius for loving.

I have thought that it would be fitting that this opening service of the Council should be a memorial of God's servant, and of our Bishop, Alfred Magill Randolph, who, having finished his course here on earth, has passed to the higher ministry above, and is numbered with God's saints in glory everlasting.

And yet, my brethren, this service is not a repetition of the stately office which we read over the dead who die in the Lord. Rather it is a service of commemoration with its high note of praise and thanksgiving for the good example of the faith and fear, of the service and the love of him whom God has called to Himself.

We will gather at the table of our blessed Lord, and we will hear once more that marvelous Prayer of Consecration to which our Bishop's reading gave a rich and rare interpretation of the depths of the divine tenderness, and sounded the message of the blessedness of the sons of men, through the full, perfect and sufficient sacrifice, oblation and satisfaction of the Eternal Son of God. We shall emphasize that clause of the Creed.

"I believe in the Communion of Saints," and we shall bless God's Holy Name for the life and teaching which will long be an inspiration to the Church in Virginia.

If Bishop Randolph had lived until the last week of June of this year he would have completed sixty years in the ministry of our Lord Jesus Christ. He was ordained in the old Seminary in June, 1858. He was the last surviving member of his class. Among his fellow-students and intimate friends were Henry C. Potter, of New York; Phillips Brooks, of Massachusetts, and others, like Richards, of Rhode Island; Elliott, of Washington; Thomson, of China; Galusha and Walter Williams and Henry A. Wise, of Virginia.

The six decades of Bishop Randolph's ministry were full of change and seeming chance in the history of the State and Church. He lived through a war which tried men's souls. He heard

the sound of the shells as they broke against his Church and his home. He served as a chaplain on the battlefield and in the hospital. He passed away in the very midst of a war fraught with great issues to the world. And yet, through it all, he clung to his unclouded faith in the eternal verities of God to the certainty of hope in the ultimate triumph of good over evil; and of the coming of Christ.

Bishop Randolph's ministry was markedly successful—even as men count success. As a young man he had charge of St. George's, Fredericksburg—an important parish. After a brief ministry, during the latter part of the war, in Halifax and Charlotte he went to Christ Church, Alexandria. He was still a young man when he became rector of Emmanuel, Baltimore. He was consecrated Assistant Bishop of Virginia at the age of forty-seven. He was honored with college degrees, with invitations to preach in the great cathedrals of England. He was known indeed as one of the most eloquent preachers in the Church. He was the honored friend of men distinguished in letters and government—and yet in spite of all if we ask what was the most marked trait of his character, the answer would be—his modesty, his simplicity, his absolute indifference, not to the duties or even the power, but to the mere trappings and dignities of his high and holy office.

Bishop Randolph was pre-eminently a pastor. I began my ministry as his temporary assistant in Emmanuel Church, Baltimore, forty-five years ago. I remember how his people spoke of him, of his presence in the sick room, in the house of sorrow, how they leaned on his love and sympathy and were solaced by his prayers. The memory of his pastorate I find in all the churches that he served. He brought into his office of a Bishop this pastoral power—this shepherd love for those who were committed by the Good Shepherd to his care. I find the memory of his visits, of the benediction of his prayers, of the sunshine of his humor, of the loyalty of his friendship, of his gentleness with children, in many of the sweet homes in this Diocese.

As a preacher he ranked among the first in our Church. He was ever learning, ever seeking to find richer treasures in the word of God, but ever clinging to the fundamental verities of the Christian faith. He had profound sympathy with those who wrestled with doubt, for he himself had faced the great problem of human thought and had fought for his own faith.

The one characteristic of his preaching was that it was concerned with the great things of God, with faith, with love, with hope, with service. He brought to his preaching the wealth of his reading—he was ever a lover of the best books—and of his artistic and literary culture—which was wide. These were used simply to illumine the truth of the living God.

He had a power of vocal interpretation beyond that of any other men I have known, which carried meaning, even when he was speaking of the mysteries of faith, to the humblest hearer. There were shades and tones of his voice which scarcely seemed to need the translation of words in order to carry the impression of reverence and of righteous scorn, of pathos and of pleading, of enthusiasm and of love.

I need hardly speak of him as a Bishop. He brought to his work a love of the Church in Virginia, which was interwoven with all the story of her past. Broad and catholic in his human sympathies—he was not only by lineage—but by every fibre of his being

A Virginian of Virginians. Kinsman and friend of General Lee, he was friend and fellow-citizen of high and low—of white and colored—of all who are the children of the Old Dominion. Only those who lived in the days of his early Episcopate, or only one like myself who has been privileged to take an humble share in the work, can truly estimate the labors which he willingly rendered in the service of the Church. He was genial, loving, sympathetic, but firm when principle was involved. He tried, and not unsuccessfully, to keep the Church true to the Book of Common Prayer, and to the traditions which our fathers brought from the Motherland of England.

Other men may have surpassed Bishop Randolph along the lines of the conventional work of the Episcopate. His gifts were largely the gifts of personality. His work is to be traced, not only in statistics and in the records of the Diocese, but in the influence of his character and inspiration of his spiritual leadership in the realization of his loyalty to Christ and his devotion to the Church. He will be remembered, not only for what he did, though the story of his Episcopate tells of growth and enlargement, but above all, for what he was. There was that difference between him and many others—which is the dividing line between genius and mere ability.

His last days were days of weakness and of pain. His last few years were years of failing strength, and yet he kept the Church that he loved in his heart and lifted up his arms in intercession for her weal.

His name, his life, the memory of his teaching and of his love will be abiding parts of our inheritance. He wrote with his life the first chapter of the History of Southern Virginia. It will ever be luminous and helpful to those who read it aright.

And who am I, my brethren, that I should take up his work? I wrote to him last November—and I wrote from my heart—that I wished for nothing more, to the end of my life, than to be his helper in the Lord. God has seen fit to order otherwise.

For nearly twelve years we have worked together, and there has been no single word of misunderstanding, no lack of love and sympathy on his part. The last time I saw him he put his arms around me and spake to me words so generous that I would not dare to repeat them here.

And now, in my weakness and unworthiness, I can only cast myself upon God's mercy—can only look to Christ for power and grace to do His work. I can only show my love to Him by feeding His sheep—by feeding His lambs. And then I look to you, my brethren, you men and women of this dear Diocese, and I ask you to help me with your love and sympathy—and with your prayers—to carry on the work which was begun in Southern Virginia, this part of God's vineyard, by one far greater and worthier than I.

For the memory and inspiration of the life and service of Alfred Magill Randolph, we lift up our hearts in gratitude to God!

LOCAL SOUTHERN SUPPORT OF NEGRO EDUCATION.

That the South is giving locally, and with increasing liberality, to negro public schools, and that the negroes themselves are giving out of their new prosperity, is shown by recent reports of the Jeanes, Slater and Rosenwald Funds.

Each of these funds is of Northern origin, indicating appreciation of the

fact that adequate provision for negro education is a task beyond the unaided resources of the South. Each aids the public schools only in co-operation with the people of the locality concerned—the county board of education, and the white and colored population of the community.

The Jeanes Foundation

This fund supplies negro teachers of home and farm industries. This year two hundred and twelve of them supervise such teaching in 2,395 schools of two hundred and three counties in fourteen Southern States, including Oklahoma. One hundred and sixty-three thousand country colored children are thus being fitted for country life and homes. The foundation pays monthly about \$4,500.00 for salaries, and the county boards of education pay \$6,000.00 monthly.

The Slater Fund: The General Education Board.

The aid these give to local public schools for negroes, goes to fifty-four county teacher training schools in Southern States. Our State boards report 75 per cent of the teachers in negro country schools as deplorably unprepared; and these schools are to supply teachers with a thorough common school education, training in home and farm industries and some knowledge of how to teach what they know. The Slater Fund gives, this year, over \$27,000.00 for salaries in these schools; the General Education Board gives \$12,000.00 for building and equipment; and the fifty-four county boards of education give \$132,000.00 for all purposes. As the economic and moral value of these schools becomes clearer the demand for them increases rapidly.

The Rosenwald Fund.

This fund is available for better country school buildings for negroes where county boards and the negroes themselves contribute a certain percentage of the cost. In the last year three hundred and twenty-eight such schoolhouses have been built in ten Southern States, at a cost of \$392,000.00, divided as follows:

Rosenwald Fund	\$ 96,841.00
Southern whites	125,781.00
Negroes	169,419.00

White aid is from two sources:	
County boards of education	\$ 89,331.00
Local friends of negroes	36,450.00

This kind of co-operation between the sections and between the races means increased efficiency and prosperity in the rural South, and better relations in all directions. It is encouraging to note the steady growth of this co-operation throughout our section.

It is not for me, who am ignorant and blind, to prescribe what measure of health is fit for me. If I cannot extend the sphere of my activity, I will at least endeavor, by Thy grace, not to neglect anything by which I can be useful. Far from me be all impatience and peevishness. I will endeavor to lessen the cares of my friends for me, and express to them my gratitude for all the concern they show me. The little good I can do, I will do with all the zeal of which I am capable. Though weak, I am not entirely destitute of strength; and in the exertion of my remaining strength I shall not be wholly useless. . . . Thou request from Thy creatures no more than Thou enablest them to perform. To be what Thou wilt I should be; to perform what Thou wilt me to perform—this is my duty, and my supreme felicity.—G. J. Zollikofer.

The Great Commission

From China.

Rev. Walworth Tyng, Changsha, district of Hankow, China, returned to his station after furlough in this country to find a serious conflict between the troops of the North and South Provinces raging in the neighborhood of Changsha. The Southern troops, he says, have never been satisfied with the results of the first revolution. The conservative North, which is also poorer and less populous, has always managed to keep control of the military ascendancy as one of the survivals of the Manchu rule. The army quartered in the Southern Provinces has been mainly a Northern army. The result has been the development in the South of a feeling very similar to that underlying the Boston Tea Party of Revolutionary fame. This has produced a series of revolts since 1911, to secure the reality of the results aimed at in the revolution of that year.

"All the mission compounds, including ours, are a mass of humanity, mostly women and children. There are only a few of our men to manage affairs. These Chinese workers of ours are doing the job very well. We must have at least three or four hundred women and children from outside. The floor of the church even is covered at night with sleepers, besides schools, verandas and all other sheltered spaces.

"We have a month's supplies of food and fuel in our boys' boarding school and have arrangements for feeding the people. There is something very pathetic in their fears. We had to disappoint them in one respect: in refusing to allow valuables to be stored on the premises (so as not to tempt the looters in and jeopardize lives).

"The city has hardly a vestige of 'business as usual.' It is like a Sunday morning in some of the 'down-town' districts at home, with an unwanted and oppressive hush, but here with the added tension of many possible dangers, such as fires and looting. We could see the smoke of one of the barracks going up this morning, just outside the east wall.

"There are a good many new buildings here in the last nine months. The American consulate is in good new quarters on the river front. The fine new Yale Hospital is finished and in operation. My own house not being open, I spent my first night there as a guest of Dr. Hume in one of the private rooms for foreign patients. The Presbyterians keep on building, the latest being a boys' boarding school, a native pastor's house, a foreign residence (the third) and the big new church, besides a start on a large new school building for the girls' high school. They have only been here for four years (to our sixteen), and have nowhere near the opportunity of our wonderful location, but they have put in about four times the plant we have, and keep about double our staff. This is going on, war or not war, and is a possible basis for some comparisons not pleasant to realize."

While in this country last winter, Mr. Tyng, with the approval of the Board of Missions, asked for \$18,000 for the purchase of land and the erection of buildings in Changsha. Towards this amount gifts and pledges total approximately \$9,000. At its meeting on May 8th, the Board of Missions appropriated \$4,500 from the undesignated

legacies for Changsha. The Board of Missions will gladly receive and add to the Changsha Building Fund any gifts on account of the \$5,000 still needed.

Presbyterian Home Missions.

The Home Missions Boards, among them the Presbyterian, report their big task to be the maintenance of the morals of the people in accordance with the appeal of President Wilson. Especially in the Middle West and in the mountain regions of the South, these societies are undertaking to explain to the people why taxes are high, why food must be conserved, why young men are drafted, and why some men must die that democracy may live. Especially in the foreign born sections of large cities systematic educational work on these lines is being prosecuted by direction of the missionary societies.

Speaking of the competition of war appeals with missionary money appeals the financial men of the Presbyterian Home Board say that churches as such are responding as liberally as ever to the regular causes, but that individuals are shifting their gifts. He estimates that twice as much effort is now required to get a dollar as was needed two or three years ago.

The Board in question, handling upwards of \$1,000,000 a year, reduced its expenses last year as compared with the previous one. According to its report, just made public, Presbyterian churches gave to Home Missions \$143,000 more than the year before, but because of heavy falling off in legacies it adds to its debt this year \$120,000. At the beginning of the war this Board's receipts were \$1,381,000, and in 1916 they were \$1,065,000, but the year just ended they were only \$869,200. In spite of its difficulties the Board announces that it is increasing its work in the country and in the cities in support of President Wilson's policy of mobilizing all people to help win the war.

Given; Not Lost: A British soldier invalided home with his arm amputated at the shoulder, it is related, refuses to let any of his friends refer to his having "lost an arm." Says the soldier manfully, "I did not lose it; I gave it."

It is the man who has consecrated himself to an unselfish use of all that he is and all that he has, who can see any part of himself or his possessions taken for the benefit of that cause and still feel no sense of loss. In place of lamentation for what he is deprived of, he is conscious of a pridelike honor in what he has been enabled to contribute to the purposes that seem to him worth more than his life.

In this high mood the word of Christ saying, "It is more blessed to give than to receive," rises into a mystic significance, cleared completely from the suspicion which among the selfish and uninspired treats it as a fanciful paradox. When one's giving, either of himself or what he has won and earned, becomes to him a title-deed of comradeship in the mightiest things that God is seen doing among men, then the joy of bearing a share in making the world better and mankind happier appears more than worth any price that it costs. The blessedness of giving is for those from whom nothing can be taken away because they have already dedicated everything.—The Continent.

There is no lifting power in the life of any man who performs his religious duties with the air of a tired man at work.—Ex.

Church Intelligence

American Church Building Fund Commission.

At its meeting on May 16, held at the Church Missions House, New York City, loans amounting to \$21,900 were voted to the following parishes and missions: St. Mark's Church, Troy, Alabama; Christ Church, Tyler, Texas; Church of the Heavenly Rest, McCall, Idaho, and St. Thomas' Church, Denver, Colorado. Gifts amounting to \$4,500 were voted to the following parishes and missions: St. Peter's Church, Seward, Alaska; Church of Our Saviour, Akita, Japan; St. Mark's Church, Jackson, Mississippi; Indian Mission Church, Fort Hall, Idaho; St. Agnes' Chapel, Brooklyn, New York; Bishop's Residence, Topeka, Kansas; St. Augustine's Church, Raleigh, North Carolina, and St. Andrew's Church, North Cramer Hill, New Jersey. Grants amounting to \$1,500 were voted to the following parishes and missions: St. Paul's Church, Clinton, Oklahoma; St. Mark's Church, Mesa, Arizona, and St. Timothy's Church, Brighton, Colorado.

The Corresponding Secretary of the Commission, the Rev. Charles L. Pardee, is, as usual at this time of the year, visiting Diocesan Conventions, Councils and Convocations, explaining the work of the Commission and expressing its willingness and desire to assist in the work of construction of churches, rectories and parish houses. A tour of the Southwest has been accomplished, and another to the Northwest will shortly be undertaken.

Bibles For Midshipmen.

On the eve of their graduation from the United States Naval Academy to enter the great war, about two hundred midshipmen Sunday night, June 2, received Bibles from the American Seamen's Friend Society, 76 Wall Street, New York.

In the presence of several hundred friends and relatives gathered in Bancroft Hall, Dr. George Sidney Webster, Secretary of the Society, explained that this was the forty-sixth presentation of its kind, and that the fund which made possible the gift was in memory of General Emory Upton, for whom the great national army camp on Long Island is named.

This year the distribution to the one hundred and ninety-nine graduates was as follows: One hundred and sixty-five copies of the American Revised Version, twenty-four copies of the Roman Catholic Version and four Old Testaments and six copies of the Friendly Year, a book of quotations from the works of Dr. Henry Van Dyke, now a chaplain in the navy, which was compiled by Dr. Webster.

In the number of years during which the Bible presentations have taken place, the Bibles have been retained by the officers through their upward climb in the navy, and now they are said to be the treasured possessions of several rear-admirals.

This ceremony is one of the most unique in the history of the Naval Academy year.

Commencement General Theological Seminary.

The numbers were not large as compared with other years in the procession which left the library and went along the pathway to the Good Shep-

herd Chapel of the General Seminary, on the occasion of the commencement exercises on May 29. Twenty-seven men were graduated, coming from nineteen Dioceses, two districts in Canada and one in Japan. Bishop Lines, of Newark, presided, and the degree of Doctor in Divinity was conferred upon the Rev. Edwin A. White, of Christ Church, Bloomfield. The same degree was voted by the trustees to the Bishop-Coadjutor of Central New York, but not conferred because Bishop Fiske was unable to be present. Nine men received the degree of Bachelor in Divinity.

It is stated that some changes have been made in the work of the Seminary in order to save expense, the changes rendered necessary by the reduction in number of students. It is feared by many heads of seminaries that the shrinkage will be greater next year than this year. The trustees voted to grant the use of the rooms in one of the halls for war purposes should they be needed.

The commencement exercises of the Episcopal Theological School, Cambridge, Mass., will take place on Wednesday and Thursday, June 12 and 13. On Wednesday, Alumni Day, the sermon will be preached by the Rt. Rev. Paul Jones, D. D., and the commencement sermon will be preached on Thursday by the Very Rev. H. E. W. Fosbroke, D. D.

The Annual Convention of the Guild of St. Barnabas for Nurses will be held in New York, June 9-12, the services being held in St. Stephen's Church, Sixty-ninth Street. A special service of the New York Branch for the admission of members and associates will be held in St. Stephen's Church, Sunday evening, June 9, at eight o'clock, when several brief addresses will be made. On Tuesday, June 11, St. Barnabas Day, Holy Communion will be celebrated at eight and eleven o'clock in the morning. The business meetings will be held on Thursday.

SOUTHERN VIRGINIA.

Rt. Rev. R. D. Tucker, D. D., Bishop.
Rt. Rev. A. C. Thomson, D. D., Suffragan.

Annual Council.

The twenty-sixth Annual Council of the Diocese met in St. Paul's Church, Lynchburg, Va., Tuesday, May 28, with Morning Prayer at 7:30 A. M. At 10 A. M. was held a memorial service for Bishop Randolph. This was most impressive: fifty of the Diocesan Clergy, vested, formed in the Parish House, and led by a large choir, proceeded up the central aisle; singing, "Ten Thousand Times Ten Thousand." After the Ante-Communion, Bishop Tucker, the Rev. C. B. Bryan, D. D., and Judge Leigh R. Watts, made addresses on the life, ministry and influence of Bishop Randolph.

Bishop Tucker's words were most touching, as he spoke of his noble life and ministry of sixty years, and said that he was the last of his graduating class, and had served through the Civil War. He was counted, as men look upon a man's life, as a successful man. Not only was he a minister, who "like a true shepherd loved and watched over his flocks, but was a hospitable, chivalrous Virginia gentleman, a true servant of the great things of God—faith, love and charity, which were the embodiment of his whole life."

The Rev. C. B. Bryan, D. D., of Petersburg, and Judge Leigh R. Watts, of Portsmouth, gave an outline of the boyhood days of Bishop Randolph and spoke of his gifts as an orator. When

General R. E. Lee heard him make an address at college, he predicted for him an enviable career.

The Bishop called the Council to order for organization and business, at one o'clock. A full attendance of Clergy, and for these strenuous days, a fair number of the Laity, answered to the roll call.

Arrangements were made to adjourn the Diocese's Council to-night, Wednesday, May 29, so that the clergy and delegates might return to their homes in time for observance of the fast day.

Upon a memorial which came up from the Convocation of Southwest Virginia, it was resolved, "That a committee be appointed to secure data and consider the feasibility and advisability of dividing the Southern Diocese along such lines as the Council in its wisdom shall deem it best."

Bishop Tucker appointed the following as the committee to consider the matter: The Rev. Messrs. F. H. Craig-hill, J. B. Dunn, D. D., F. A. Rich, C. B. Bryan, D. D., J. Cleveland Hall, D. D., Herbert N. Tucker, John F. Coleman and Messrs. C. Edwin Michael and W. E. Mingea.

The Bishop also appointed the Rev. Messrs. D. W. Howard, D. D., E. Rufin Jones, E. W. Cowling, W. H. Brown and Messrs. W. W. Old, Jr., and F. H. Wilcox to consider that part of the Bishop's address in which he referred to a Bishop Coadjutor to assist in the work in the Diocese. The Committee on Division will act, and report at the next Annual Council. The committee, on the Bishop's suggestion, as to a Bishop Coadjutor, reported, and the Council voted to petition the Church for permission to have this election at the next Annual Council.

The Rt. Rev. William C. Brown, D. D., Bishop-Coadjutor of the Diocese of Virginia, honored the Council with his presence; and Tuesday afternoon made an earnest, strong appeal for Stuart Hall, the Church school for girls, Staunton. Bishop Tucker had also given this matter a prominent place in his report.

The Rev. M. P. Porter, spoke for the American Bible Society, and this object was ordered placed on the list of those for which offerings would be taken.

The question of the change of time of meeting, of the Annual Council of the Diocese, which was referred from the last Council, was taken up and warmly discussed. Many were in favor of the present time in May, but the majority voted to change the time to the third Tuesday in January. This waits to be confirmed at the meeting in May, 1919.

The Rev. George Floyd Rogers, of the Industrial School and Farm for Homeless Boys at Covington, gave a report of the work which was being done there. He said that one thousand boys for the last year had asked admittance into the Home, and made a strong appeal for finances to furnish the new cottages, which, he said, would accommodate two hundred more boys.

Rev. E. P. Dandridge reported for the Social Service Committee.

Much valuable work is being done, especially in relation to army camps and cities, connected therewith. A resolution of thanks and appreciation, and hearty endorsement for the men doing work in the camps, was adopted. The following was also adopted: Resolved, That the Council of the Diocese, request the Bishop, to appoint a War Work Commission of five, to hold office for the duration of the war, whose duty it shall be, to devise and recommend to the Bishop, and Clergy, and Laity of the Diocese, ways and means, by

which this Church can more effectively do its duty, to the men of the army and navy, and to communities effected by war conditions. On motion, J. P. Knapp was given privilege of the floor and spoke of the work of St. Andrew's Brotherhood in the camps. Dr. Steinmetz spoke of the splendid work which was being done amongst the sailors at the naval base hospital.

The Rev. E. R. Carter read a report from the Diocesan Board of Religious Education, in which he stated that the work of the churches, Sunday-schools and colleges had been greatly affected by the war. The women, he said, have to fill the places of the men and, laboring under such strenuous conditions, are unable to do Sunday-school work. Many, he said, have given up their classes in the Sunday-school to younger, inexperienced teachers. Great emphasis was laid upon the need of the Summer School to be held at Lynchburg, June 17-21. Also institutes and other means to aid in preparing teachers, and building up the schools.

Another feature in the report of the Committee on Constitution and Canons was that the Diocesan Board of Missions, be the Central Missionary Committee to be Auxiliary to the General Board of Missions. This was adopted by the Council as follows: The Diocesan Board of Missions shall constitute a Central Missionary Committee, Auxiliary to the General Board of Missions, and it shall be the duty of the Central Missionary Committee to co-operate with the Men's Missionary Committee in the general parishes and congregations—to co-operate with the Provincial Secretary and the Provincial Standing Committee on Missions. That there shall be in each parish a Men's Missionary Committee appointed annually by the rector, or if there is no rector, by the church wardens, and there shall be a similar committee in each mission station, appointed by the minister in charge. It shall be the duty of the Men's Missionary Committee in each parish or congregation to co-operate with the Central Missionary Committee of the Diocese; especially towards enlisting the support of every individual of the parish, in the missionary work of the Church.

There was a canon proposed, to bring the Convocation in canonical connection with the Council, but this was objected to on the grounds that these Convocations were doing good service, as constituted, and in regard to the Convocations, the following resolution was adopted: That hereafter the Deans of the Convocations be requested to present reports of work in the several Convocations to the Annual Council of the Diocese.

By standing vote the following was adopted, and the secretary was directed to send it by wire to the President:

"The Diocese of Southern Virginia, of the Protestant Episcopal Church, in Council assembled, desire to express to the Chief Magistrate their continued and sustained confidence in the wisdom and lofty purposes of the nation in its participation in the great struggle, to emphasize the worth of the individual and to establish the liberty of every man. Believing that patriotism is ever in danger of becoming a ruthless thing unless it cherishes a redemptive purpose for the race in the midst of its desire to be true to its own ideals. All thank God, and take courage in the knowledge that America is pledged to share its priceless possession of liberty with all men of good will."

The following were elected for the ensuing year:

Secretary of Council—The Rev. William A. Brown, D. D.

Members of the Standing Committee—The Rev. Messrs. J. Cleveland Hall, E. B. Dunn, D. D., C. F. Smith, and Messrs. W. C. N. Randolph, D. A. Payne and H. D. Tyler.

Deputies to the Synod—Clerical, the Rev. Messrs. O. W. Howard, D. D., J. C. Hall, E. B. Dandridge, R. C. Jett, D. D. Lay, Messrs. T. S. Davant, C. S. Hutter, W. W. Old, Jr., and F. W. Darling.

Supplementary Deputies—The Rev. Messrs. J. W. C. Johnson, James S. Russell, D. D., F. C. Steinmetz, S. T. D., J. F. Coleman, and Messrs. H. B. Hodges, C. E. Michael, C. L. Mosby and G. L. Hume.

VIRGINIA.

Rt. Rev. R. A. Gibson, D. D., Bishop.
Rt. Rev. W. C. Brown, D. D., Coadjutor.

Grace Church, The Plains, the Rev. E. L. Woodward, M. D., rector, will be consecrated by Bishop Gibson on Friday morning, June 28. Bishop Brown will administer the Holy Communion, and the Rev. Berryman Green, D. D., will preach the sermon.

The Rev. W. R. Mason, rector of Christ Church, Charlottesville, will also have charge of St. Luke's Church, Edge Hill, and the Chapel of St. James, Owensville.

The Rev. C. A. Langston, of Ivy Depot, has accepted a call to Christ Church, Gordonsville, Epiphany Church, Somerset, and Barbour Memorial Church, Barboursville.

The Rev. Roger Walke, in addition to his work at St. Paul's Memorial Church, University, will have charge of the Chapel of the Good Shepherd, Forest Lodge Chapel and Grace Chapel, the missions served by the Rev. B. D. Tucker, Jr.

WEST VIRGINIA.

Rt. Rev. W. L. Gravatt, D. D., Bishop.

Annual Council.

The forty-first Annual Council of the Diocese was held in Zion Church, Charles Town, May 29 to June 2. The opening service was held on Wednesday morning when the Rev. Dudley Boogher, rector of the Church of the Good Shepherd, Parkersburg, preached, after which Holy Communion was celebrated. On Thursday morning the preacher was the Rev. G. C. Ravenswood, and on Friday morning the Rev. W. Hobson, of Bluefield. On Wednesday evening a service was held in the interests of Diocesan Missions, addressed by the Rev. J. T. Carter, of Clarksburg, and the Rev. S. Roger Tyler, of Huntington. On Thursday evening the Rev. L. N. Caley, D. D., of Philadelphia, spoke on Sunday-school Service. On Friday evening the Rev. Charles E. Betticher addressed the congregation in the interest of General Missions. The closing service of the Council was in charge of Bishop Gravatt, the sermon being delivered by the Rev. Hugh Birkhead, D. D., rector of Emmanuel Church, Baltimore.

Business sessions of the Council were held each day in the afternoon, and on Thursday, Friday and Saturday in the morning, and luncheon served at one o'clock in the Parish House.

The twenty-fifth annual meeting of the Woman's Auxiliary was held in the lecture room of the Presbyterian Church on Thursday, May 30.

After again carefully considering the advisability of entering the Third Province, it was unanimously decided

to do so, and four clerical and four lay delegates were chosen to represent the Diocese at the Synod. The recommendations and good wishes of friends interested in the welfare of the Diocese with reference to entering the Province were much appreciated by the Bishop and members of the Council.

Archdeacon B. M. Spurr earnestly presented the need for increase in the salaries of Diocesan missionaries and others dependent on the Diocesan Mission Fund, and steps were taken by a committee appointed, to increase to \$1,200 all who have not hitherto been receiving as much.

The chairman of the Committee on Religious Education read a communication from the General Board requesting that the Diocese of West Virginia assume a stated portion of the funds needed for efficiently carrying on the work of the Board. The treasurer of the Diocese was instructed to act accordingly.

The Council was well attended by both lay and clerical delegates.

Closing Exercises at St. Hilda's Hall.

The meeting of the Council and the commencement exercises of St. Hilda's Hall, Charles Town, took place the same week, thus giving the Clergy of the State an opportunity to see something of this new Diocesan school. The growth of the school has been very gratifying to those interested in it and its future, despite war times, seems bright.

The Rev. R. E. L. Strider preached the baccalaureate sermon on May 26, developing with great force and directness his theme, that God is the directing power in our lives, and it is only through giving them to Him that success, in whatever sense you take it, may be attained.

The graduates held their class day exercises on Thursday afternoon on the lawn. Here the intimate words of fun and farewell were said to schoolmates and faculty and an English ivy planted for remembrance. In the exhibition of the art students' work, which was open throughout the week, one noticed especially the manual arts department—the skill with which color and design had been adapted to material deserves mention. On Thursday afternoon an informal reception to the Council was followed by the recital of the vocal graduate, Miss Janie Bushong. Miss Margaret Hester gave several interesting piano compositions, and the chorus class sang with excellent harmony and control Gounod's "By Babylon's Wave."

At nine the same evening the school gave "Endymion," a Greek play, which had been planned as an open air performance. As the weather prevented the open air setting, Cadmon Hall was made into a spring time forest, and the Greek maidens, youths and dryads danced and sang with an unconsciousness that made amends for lack of space and special lightning. The theme of the play—the power of love through self-sacrifice—was developed by charming lines and situations.

On Friday morning the students marched into Cadmon Hall singing, "Onward, Christian Soldiers," pledged the American flag, and sang "America." Bishop Gravatt, after a few appropriate prayers, addressed the graduates on the meaning of the student to the school, emphasizing the fact that their lives were living epistles. The Bishop then delivered the diplomas, and left for a meeting of the Council. Miss Duval presented the distinctions to students who had reached ninety per cent in any subject, and the Sarah Dandridge Cooke Scholarship to the girl making

the highest average in all her studies. This honor went to Miss Serena Dandridge Pendleton, a charter member of St. Hilda's. The school then marched into "Whitby," where the "Link," which was placed in the chain on "Founders' Day," was closed, thus symbolizing the closing of the school year and the link with the past.

The graduates presented to Miss Duval a banner to hang on the walls of Whitby in memory of the class of '18. The services were closed with the benediction from the rector of the school, the Rev. J. S. Alfriend.

EAST CAROLINA.

Rt. Rev. Thomas. C. Darst, D. D., Bishop.

The Annual Council.

The thirty-fifth Annual Council of the Diocese of East Carolina was held at St. John's Church, Wilmington, the Rev. R. E. Gribbin, rector, the Rev. J. H. Taylor, minister-in-charge, Tuesday, May 21, and Wednesday, May 22. The meetings were characterized by a harmonious spirit, and the reports on the state of the Church in East Carolina were most gratifying.

The Council was preceded by a preliminary meeting in the interest of religious education on Monday evening. The speaker was the Rev. L. N. Caley, of Philadelphia, and he had a large and interested congregation.

The Council was organized the next morning at 10:30, preceding the opening service, which was a celebration of the Holy Communion with the Bishop as celebrant. His charge to his Clergy and people was most helpful and inspiring, especially in these war times.

Tuesday evening there were interesting addresses by Mr. John G. Bragaw, Jr., a layman of Washington, N. C., and by the Rev. A. R. Parshley, a deacon who has been on the Y. M. C. A. staff at Camp McClellan, Anniston, Ala., but who expects to enlist as a private.

One of the unforgettable addresses made during the Council was delivered by the Rev. W. H. Milton, D. D., of St. James' Church, Wilmington, during the business session Wednesday afternoon, in which he stressed the importance of an optimistic outlook for the future of the Church. The service Wednesday evening was a splendid conclusion for the Council. The preacher to the large congregation present was the Rev. Robert W. Patton, D. D., Secretary of the Board of Missions in the Province of Sewanee. He placed the success of the Church's mission in the world as one of the fundamental things at issue in the war.

Co-incident with the meetings of Council, the Woman's Auxiliary and Parochial Society of the Diocese held their Annual Convention in the Parish Hall. One of the speakers to address them was the Rev. L. A. Peatross, returned missionary from the Diocese of Kyoto, Japan.

LEXINGTON.

Rt. Rev. L. M. Burton, D. D., Bishop.

Diocesan Council: The twenty-third Diocesan Council of the Diocese met in Calvary Church, Ashland, the Rev. George H. Harrison, rector, on May 28. Organization followed on the morning of the twenty-ninth, after the celebration of the Holy Communion, with the election of the Rev. J. Howard Gibbons, rector of Trinity Church, Covington, as Secretary, and the appointment of the Rev. Henry P. Manning, rector of Trinity Church, Danville, Assistant Secretary. The regular routine business was interspersed with the

Bishop's annual address, dealing with matters of both Diocesan and general interest; the special evening services, with addresses upon the demands and effects of the war upon the Church, the call of the times for church extension and religious education and church unity, also the special service of intercession on May 30, in accordance with the proclamation of the President, for which service the Council adjourned that morning. Bishop Burton conducted the service, having set forth a special form, in which place was given for the reading of the proclamation.

Amongst the recommendations of the Bishop of the Diocese were those looking toward a larger Episcopal Endowment Fund, the preparation of an abstract of Diocesan and general canons relative to the duties of vestries and church committees, improved requirements concerning the preparation for and admission to the ministry, the regulating of the pruning of communicant lists, and larger support for the missionaries in the domestic fields.

Bishop Burton announced the work amongst the deaf mutes of the Diocese at a standstill, owing to the recent Provincial organization; the mission at Somerset revived; and the approaching appointment to the office of general missionary of Mr. W. B. Dern, soon to graduate from the Virginia Seminary.

Interesting reports were received from the Diocesan Social Service Commission, St. Andrew's Colored Kindergarten, St. John's School at Corbin and Margaret College at Versailles, all showing great progress.

The Rev. C. L. Pardee, D. D., Corresponding Secretary of the American Church Building Fund Commission, addressed the Council upon the work of the Commission, and offered its aid in the erection of buildings and in the making of certain kinds of repairs.

A special meeting of the Council will be called in the fall to consider certain important matters that will demand attention at that time, and which cannot wait until the next regular Council.

NORTH CAROLINA.

Rt. Rev. Jos. B. Cheshire, D. D., Bishop.

Celebration of the Fiftieth Anniversary of St. Augustine's School.

St. Augustine's School, Raleigh, a Normal School and Collegiate Institute for the colored youth, celebrated the fiftieth anniversary the week of the twenty-third of May.

The commencement feature began with the closing exercises of the primary school. The children commended themselves admirably. Much credit must be extended to the teachers for their untiring efforts in making the program a success.

On the 24th, a full house witnessed the annual oratorical contest for a prize of \$10 which is given by the Rev. M. A. Barber, of Christ Church, Raleigh. The rector spoke highly of the speeches, which showed depth of thought and the result of good training. The prize was awarded to Lester Clark, who spoke on "The Patriotism of the Negro."

A mystery play entitled, "The Little Pilgrim and the Book Beloved," was rendered on Sunday by a group of church girls under the auspices of the Guild of the Daughters of St. Mary.

Before one of the largest audiences gathered to hear the commencement sermon, Archdeacon Delany, Suffragan Bishop-elect, preached a jubilee sermon in commemoration of the fiftieth anniversary of the school.

Monday, May 27, was the closing exercises of the literary societies. Dr.

Charles Victor Roman, of the Meharry Medical College of Nashville, Tenn., was the speaker of the evening. Dr. Roman was introduced by Dr. Edson E. Blackman, a graduate of St. Augustine's, and delivered a stirring address on "The Purposeful Evolution of Things." He impressed upon the members of the society that there was a purpose in everything that happened or existed. The fact that we do not see it, does not mean that it does not exist or that it is "purposeless."

The musical program took place on Tuesday evening, May 28. Numbers were creditably rendered from the leading composers. The success of the program was due to Miss Julia Delany's faithful work.

A pageant showing the growth and development of the school during its fifty years' of existence, was held under the direction of Miss Eliza Baker, on the campus of the school Tuesday afternoon. Before the pageant, an "Ode to St. Augustine's," written by Miss Eva Burrell, was recited by Mary Jackson.

A historical sketch of the school, telling of the founding and development was read by Mrs. Roxanna L. Rich, a member of the class of 1906.

Following the historical presentation of facts, the pageant showed what the school is doing to-day. Grammar grades, high school and college departments showed the scope of work done.

On Wednesday morning, Dr. A. B. Hunter, the honorary principal, delivered the graduating address, in which he gave an interesting history of the school. At this exercise, four graduates received their diplomas.

Pleading for that pride of race whose absence has so deterred the progress of the negro, Robert R. Moton, principal of Tuskegee Institute, with a forceful address closed Wednesday night at the City Auditorium the great event of the school. The speaker was presented by Governor Bickett.

Bishop Darst, of the Diocese of East Carolina, a member of St. Augustine's Board of Trustees, made a short address emphasizing the sinfulness of waste and telling the students something of their responsibility to the less educated members of their race.

For the alumni spoke Principal S. Atkins, of the Slater Normal of Winston-Salem.

The program came to a close with the benediction by the Rt. Rev. Joseph B. Cheshire, D. D., Bishop of North Carolina.

The school this year has had a total enrollment of four hundred and seventy-three.

LOUISIANA.

Rt. Rev. David Sessums, D. D., Bishop.

The Rev. Robert S. Coupland, D. D., rector of Trinity Church, New Orleans, has left for France to take up his duties as a chaplain under the Red Cross in the hospitals just behind the firing line. His orders stated that he would be on duty "twenty-four hours a day," indicating that he will be subject to call at a moment's notice to attend the bedside of the sick, the wounded and the dying. The vestry has granted Dr. Coupland a year's leave of absence, and has unanimously extended a call to the Rev. Walter B. Capers, D. D., to serve as *locum tenens* during his absence.

Dr. Capers for the past twelve years has been President of the Church Institute at Columbia, Tenn., and for six years was rector of St. Peter's Church, Columbia. During the past winter, owing to the absence of the rector, who has accepted the position of chaplain

at Camp Shelby, Dr. Capers was in charge of Calvary Church, Kentucky. The degree of Doctor of Divinity has recently been conferred upon Dr. Capers by the University of the South, Sewanee.

DELAWARE.

Rt. Rev. F. J. Kinsman, D. D., Bishop.

The Church of the Ascension, Claymont, the Rev. J. Gibson Gantt, rector, for many years a quiet suburban church, is rapidly undergoing a change. Almost at its doors the great industrial steel works of the Worth Brothers will be in operation, employing thousands of men. Within half a mile the chemical company is building a model city for its thousands of employees. Large estates have been sold for building purposes. To meet this call for increased service of the church, its members have responded generously.

A new and large Haskell organ is given by the children of the late Mrs. Emma Lodge, who for fifty years sang in the choir of the church.

Mr. F. C. McClure, of McClure and Harper, architects, has had the walls and ceiling of the chancel beautifully decorated. Largely, through the gift of Mrs. P. Frank Peters, the church is fully wired and furnished with electric fixtures. The lecture rooms have been turned over for the use of the Claymont Branch of the Red Cross, which the rector organized a year ago.

In many ways, the Church of the Ascension is facing the most important call for service of any other parish outside of the city of Wilmington, and town of New Castle.

PITTSBURGH.

Rt. Rev. C. Whitehead, D. D., Bishop.

Clerical Union: The May meeting of the Clerical Union was held out of town this year, taking place at Christ Church, Greensburg, on Monday, May 27. There was a celebration of the Holy Communion by the Bishop of the Diocese, followed by a business meeting, at which the annual election took place, the Rev. L. F. Cole, of the Church of the Incarnation, Pittsburgh, being elected President, and the Rev. S. H. Bishop, Secretary-Treasurer. After luncheon, served by the ladies of the congregation, the Rev. R. E. Schulz, of St. James' Memorial Church, Pittsburgh, read a paper on "Social Service," a lively discussion ensuing.

Trinity Church, Pittsburgh: During the week following Trinity Sunday, this parish lost two of its prominent lay members, Mrs. Harry Darlington and Mr. Edward T. Dravo. Mrs. Darlington was prominent in church, civic and patriotic work in the city. Her son and only child, is serving in the United States Army in France. Mr. Dravo was senior warden of the parish, vice-president of the Board of Trustees for the Diocese, and held many positions of trust in financial and philanthropic institutions. He was in his eighty-third year, and was able to attend to business up to within a week or two of his demise. His funeral took place at Trinity Church on Memorial Day.

Memorial Day Observance: In obedience to the proclamation of President Wilson, and in conformity to a Pastoral Letter issued by Bishop Whitehead, services were held in most of the churches in Pittsburgh and throughout the Diocese on Memorial Day. Many of them took the form of celebration of

the Holy Communion, while others were services of intercession at various times in the day.

HARRISBURG.

Rt. Rev. J. H. Darlington, D. D., Bishop.

The Archdeaconry of Harrisburg met in St. Mary's Church, Waynesboro, on the evening of May 23, after having dined together through the courtesy of the congregation. At the service of the evening fifteen adults were confirmed, some of whom came from Blue Ridge Summit, all presented by the minister in charge, the Rev. Frederick A. Cook. In place of the sermon by the Bishop, which usually follows the confirmation, each of the Clergy present spoke briefly congratulating the congregation upon the completion of the new and handsome church building, and the payment of all indebtedness upon it.

On the following morning the church building was consecrated. The sermon was by the Rev. George I. Browne, rector of St. John's Church, Lancaster. In the communion service the Bishop was assisted by the Rev. Leroy F. Baker, General Missionary; the Rev. H. B. Pulsifer and Rev. Robert B. Galt. At the luncheon which followed a resolution was passed thanking Mr. Karl B. Keferstein, of Blue Ridge Summit, for his generous aid to this congregation.

In the afternoon of the same day the members of the Archdeaconry, the choir of St. Mary's and many of the congregation went in automobiles to Emmanuel Chapel, Mont Alto, and there the Bishop blessed a portrait bust of life size of Bishop Henry C. Potter, who, as a student in the Seminary, acted as lay reader in this chapel by appointment of his father, Bishop Alonzo Potter. The bust was presented to the chapel by Alonzo B. Potter, Esq., son of Bishop Potter. On this occasion the formal presentation was made by the Rev. Alan P. Wilson, minister in charge, and was formally accepted by Bishop Darlington. One person was confirmed here. Directly after this service the party proceeded to the Mont Alto Sanatorium, four miles up the mountain, where one person was confirmed, and at the invitation of the Board of Health of the State of Pennsylvania inspected the tuberculosis camp, the chapel given by Mrs. Dixon, wife of the late Health Commissioner of the State, the new house for our chaplain, and other buildings in this large and complete sanatorium.

New Mission: On June 9 next Bishop Darlington is to open formally a place of worship in Knoxville in the northern part of the Diocese. A room has been secured and properly fitted up for worship, and the work is to be under the charge of the Rev. Guy F. Caruthers, D. D., now rector at Westfield. It is to be known as the Chapel of the Holy Spirit.

BETHLEHEM.

Rt. Rev. Ethelbert Talbot, D. D., Bishop.

Annual Convention.

The forty-seventh Annual Convention of the Diocese was held at Trinity Church, Pottsville, the Rev. Howard W. Diller, rector, on Tuesday and Wednesday, May 28 and 29. It was the briefest session held in many years, and the number of lay delegates in attendance was rather small. There was no contest for any office, as only enough men were nominated to fill the various positions, and the Secretary cast one

ballot, electing all. The result was that no afternoon session was necessary on Wednesday.

The Convention opened with a service at Trinity Church on Tuesday evening, when Bishop Talbot delivered his annual charge. The Bishop took great pride in the splendid response of his people to the call for funds for the Church War Commission, which asked for \$12,500, and received very nearly \$19,000. The charge contained an earnest plea for more contributors to the Bishop's Church Extension Fund, which now supplements the \$12,000 expended by the Board of Missions for salaries of Diocesan missionaries, with about \$5,000 annually for the purchase of sites or the erection of churches, rectories or parish houses. The Bishop also urged a continuation of the effective work of the Church to help the nation win the war, especially in the campaigns for the Liberty Loans, War Savings Stamps, Red Cross, Y. M. C. A. etc.

Immediately after the service the Bishop called the Convention to order in the Parish House. Mr. David J. Pearsall was re-elected Secretary, and the Ven. H. E. A. Durell was re-appointed Assistant Secretary. The following were elected members of the Standing Committee: The Rev. Messrs. James P. Ware, William B. Beach, John H. Griffith, Walter Coe Roberts, Stewart U. Mitman and Messrs. F. M. Kirby, Edward G. Mercur, Albert N. Cleaver, Joseph N. Welch, R. H. Patterson. The Rev. Robert P. Kreidler, chairman of the Social Service Commission, reported more than six hundred members of the parishes in war service, and all the parishes busily engaged in patriotic activities. Mr. Kreidler then proposed resolutions against profiteering, in favor of food conservation and in favor of the conservation of children. All the resolutions were adopted without debate.

Bishop Talbot celebrated the Holy Communion on Tuesday morning and called the Convention to order. The canons were amended so as to abolish the Committee on Adjustment of Difficulties, and to require three women on the Social Service Commission. Mr. Rodney A. Mercur, chairman of the Finance Committee, reported a cash balance in the hands of the Treasurer of \$574.52, and recommended that the salary of the Bishop be increased by \$1,000 annually. The recommendation was adopted by the Convention. Mr. Leonard Peckitt moved that the Convention through its Secretary, recommend to each vestry that all clerical salaries be increased 10 per cent. The motion was enthusiastically carried. The report of the Board of Missions was read by the Rev. R. P. Kreidler. The motion of Archdeacon Coxie fixing the apportionment for Diocesan Missions at \$12,000 was passed. Miss Laura E. Ruddle, Diocesan President of the Woman's Auxiliary, addressed the Convention. Reports were presented as follows: For the Bishop's Church Extension Fund, by the Rev. A. H. Bradshaw; for the Board of Religious Education, by the Rev. Howard W. Diller; for the Committee on Italian Work, by Archdeacon Durell; for the Church Home for Children, at Jonestown, by Mr. D. J. Pearsall; for the Committee on Meeting Places for the Convention, by the Rev. Robert F. Kline.

Upon recommendation of the Committee on the Admission of New Parishes and Organized Missions, the Rev. Wallace Martin, chairman, three organized missions were admitted into union with the Convention, namely, St. George's Church, Olyphant; the Church of St. John the Baptist, Providence, Scranton, and St. John's Church,

Glenburn, all three in Lackawanna County.

The Convention adjourned with the Bishop's benediction at 1:00 P. M., and the women of the parish served a delicious luncheon. The next Convention will be held at St. Stephen's Church, Wilkes-Barre.

St. Thomas' Church, Morgantown, during an unusually severe storm on Monday evening, May 27, was struck by lightning and burned down. Nearly all the furnishings were saved. St. Thomas' is one of the old parishes of the Diocese, having been admitted into union with the Convention in 1825. The Rev. William DuHamel is in charge, and while he was in telephonic communication from his rectory at Douglassville, the storm made it impossible for him to reach Morgantown until after the destruction of the church.

The Alumni of the General Theological Seminary in the Diocese of Bethlehem held their annual reunion in the Parish House of Trinity Church, Pottsville, on Monday afternoon, May 27. The Rev. Professor Ralph B. Pomeroy, of the Seminary, was the speaker. The Rev. Robert P. Kreidler, of Scranton, was elected President, and the Rev. Wallace Martin, of Tamaqua, was elected Secretary. The Rev. Howard W. Diller, rector of Trinity Church, entertained the Alumni at dinner.

NEWARK.

Rt. Rev. E. S. Lines, D. D., Bishop.
Rt. Rev. W. R. Stearly, D. D., Coadjutor.

Ordinations: Three students completing their studies at the General Theological Seminary this year have been ordained to the diaconate: Robert S. Hooper by Bishop Lines on Ascension Day at Holy Innocents' Church, Hoboken, presented by the Rev. G. Ernest Magill, the sermon preached by the Rev. Professor Francis B. Blodgett. George F. Collard, at Grace Church, Madison, by Bishop Stearly on Trinity Sunday, presented by the rector, the Rev. Victor W. Mori, with Rev. Professor Dickinson S. Miller the preacher; Peter R. Deckenbach by Bishop Lines at St. Mark's, West Orange, on Trinity Sunday, presented by the Rev. Dr. Frank B. Reazor, his rector; the preacher, the Rev. Professor Charles C. Edmunds. Mr. Hooper may take war work. Mr. Collard is curate at Hackensack. Mr. Deckenbach continues in charge of the services at Westwood and Norwood.

The confirmations in the Diocese in 1917 were 2,134, divided almost equally between the two Bishops.

Clerical Changes: The Rev. John D. Kennedy has taken charge of the church at Allendale; the Rev. Henry B. Bryan has become rector of Grace Church, Jersey City; the Rev. John V. Ashworth has charge of the church at Pompton; the Rev. Warren L. Rogers, of St. John's, Jersey City, has leave of absence for three months' duty at Camp Dix, and the Rev. Edwin S. Carson the same leave of absence from Ridgewood for duty at Camp Merritt.

DALLAS.

Rt. Rev. A. C. Garrett, D. D., Bishop.
Rt. Rev. H. T. Moore, D. D., Coadjutor.

St. Andrew's, Fort Worth: The Rev. Edward Henry Eckel gave the observance of Whitsuntide in this parish an unusual character by two occasions in honor of the Bible. On Whitsuntide itself, after Evensong in the church, a

large number of people repaired to the auditorium of the parish house, where Mr. Eckel delivered a lecture on "The Superiority of the Bible to Other Sacred Books," and incidentally the pre-eminence of Christ to the founders of the ethnic religions of the East; after which he exhibited about fifty volumes of Bibles and Bible apparatus from his private library, some of which he explained before giving the people an opportunity to swarm around the exhibition tables and examine the books for themselves. A Latin Vulgate of 1489, with hand-illuminated capitals in color, was the object of chief interest.

On the following Wednesday evening the exhibition was repeated after a series of addresses as follows: "The Bible and Judaism," by Rabbi George Fox, liberal Jew, and Rabbi Charles Blumenthal, orthodox Jew; "The Bible and the Roman Catholic Church," by the Rev. Robert M. Nolan, rector of St. Patrick's Church; "The Bible and Protestantism," by Dr. W. W. Barnes, professor of Church History in the Fort Worth Baptist Theological Seminary, speaking in place of Dr. L. R. Scarborough, President of the Seminary, whose duties at the Seminary obliged him to forego the delivery of an address prepared for the occasion; "The Bible and the Anglican Church," by the Rev. E. H. Eckel. Rabbi Fox also contributed some four or five books for exhibition and Rabbi Blumenthal exhibited and explained the use of phylacteries and a ram's horn. There was a large mixed audience, and a most amicable and edifying discussion of the Bible from the several viewpoints represented by the speakers.

Mr. Eckel has arranged for a week's exhibition of some of the chief books of the display in a prominent store window.

Besides an early eucharist on May 30th, appointed by the President as a national day of humiliation, fasting and prayer, Mr. Eckel has arranged an intercession service for the afternoon, when the G. A. R., Confederate Veterans, and other military bodies are expected to attend in force.

WEST TEXAS.

Rt. Rev. Wm. T. Capers, D. D., Bishop.

The Annual Council.

The service of intercession for the nation and Allies marked the opening service of the Annual Council of the Diocese of West Texas, which was held in Grace Church, Cuero, May 21, 22 and 23. The Rev. Dr. W. Bertrand Stevens, rector of St. Mark's Church, San Antonio, brought a clear, definite statement of what is expected of the Church in relation to the men of the army; the Church must do two things, send the men forth with her blessing, interpreted in its widest scope, and then when they return receive them with a religion which they can understand, a religion centering in Jesus Christ and containing the elements of zeal and sacrifice and service. Dr. Stevens speaks with authority by reason of his large and successful handling of the soldier problem in his parish and his association with the Red Cross work at the Base Hospital.

The business sessions of the Council moved with rapidity, and the reports of parishes and missions gave much reason for encouragement and thanksgiving. Progress was the keynote, with a feeling that the time is now ripe for concerted advance throughout the Diocese. The Clergy list shows thirty-six Clergy, a record for the Diocese. Five Clergy are serving with the colors, three of whom are in France. The

three schools, St. Mary's Hall, West Texas Military Academy and St. Philip's Industrial School reported successful years in spite of many obstacles. The Church Pension Fund is well organized and in good working order, due largely to the efficiency of Mr. Herbert Spencer.

The Diocese has a large soldier population and the demand for the ministrations of the Church thus entailed is great. The Rev. Frank A. Rhea has recently come in as Diocesan chaplain under the appointment of the War Commission to succeed the Rev. Lee W. Heaton, who has become Archdeacon of the Diocese. The Rev. Dwight Cameron and the Rev. Francis K. Little are also serving as voluntary chaplains in the aviation camps. Miss Mae Marsh, representing the War Board of the Girls' Friendly Society, has been active in the Diocese, forming new branches. Through her efforts a Diocesan organization of the Society was formed at a general meeting of the Council.

The closing service was a mass meeting on Thursday evening, when the speakers were Mr. Walter Macpherson, Field Secretary of the Brotherhood of St. Andrew War Work; the Ven. Lee W. Heaton, Archdeacon of the Diocese, and the Rev. Mr. Richards, rector of Christ Church, San Antonio, and the much loved Bishop Johnston, who spoke in high praise of the work of Bishop Capers, and entreated the Diocese to further the efforts of their Diocesan.

The Rev. A. J. Gayner Banks has recently assumed the rectorship of Grace Church and adjoining missions. The members of the parish and of the whole community spared no effort in entertaining the delegates, and the social side of the Council was delightful. A reception was held for the delegates Wednesday evening at the home of Mrs. Otto Buchel.

The next Council will be held at St. Mark's Church, San Antonio.

WESTERN MICHIGAN.

Rt. Rev. J. N. McCormick, D. D., Bishop.

Special Military Service.

Under the auspices of the Episcopal War Commission at Camp Custer, Mr. C. J. S. Williamson, Secretary of the Brotherhood of St. Andrew, at the camp, and the Rev. William Heilman, chaplain, arranged a special military service at Trinity Church, Marshall, on Sunday morning, May 26. At this service the officiating Clergy, choir, organist and ushers were all soldiers from the camp. The service was inspiring, both to those who took part and to a congregation which filled the church far beyond its seating capacity. The sermon was preached by the rector of the church, the Rev. Albert M. Ewert, the services being conducted by Chaplain Heilman. After the services the soldiers were entertained by the ladies of the church.

MISSOURI.

Rt. Rev. D. S. Tuttle, D. D., Bishop.
Rt. Rev. F. F. Johnson, D. D., Coadjutor.

Annual Convention—Extracts From Bishops' Addresses.

The seventy-ninth Convention of the Diocese convened in Christ Church Cathedral on Tuesday morning, May 28. Bishop-Coadjutor Johnson celebrated the Holy Communion. There was an unusually good attendance of Church people from the country districts. In his opening address, speaking of the war, the Bishop said: "We take no high-stomaching pride in the war. We

make no boast of bravery for going into it. We have not gone into it to seize land or to get spoil or to make gain. Nor to vent spite or to appease anger or satisfy hate. No blot of selfishness or stain of sordidness defaces our flag uplifted on the battlefield. It is a war for the rights of humanity, for the sacredness of promises, for the supremacy of honesty and truth. We could not stand aside. We would not count ourselves out, whatever be the cost and hurt. The God of might and right will guide the issue and ensure the end." The Bishop spoke feelingly of the long and valuable services which had been rendered to the Diocese by Mr. Francis J. McMaster, late Chancellor, whose death occurred less than a year ago. "My confidence in him was unbounded. My love for him was warm and deep. My obligations to him were beyond count." As successor to Mr. McMaster the Bishop nominated Mr. George C. Hitchcock, a lawyer of St. Louis, and the nomination was later confirmed by the Convention. In furtherance of the Bishop's suggestion, the Constitution and canons of the Diocese were changed to make the Diocesan year conform to the fiscal year as determined by the General Convention. The Bishop alluded in his address to "a much disturbed public opinion throughout the Church touching the equities and the law in the matter of the accrued liabilities sum in the hands of the Church Pension Fund." On the floor of the Convention, subsequently, a Committee on the Pension Fund brought in a report expressing the confidence which Missouri has that the fund is being properly administered; which report was adopted.

The Bishop-Coadjutor, in his address, called attention to the fact that the Committee on Assessments would ask the Diocese this year for an appropriation of practically \$13,000 for Diocesan Missions, as contrasted with the \$9,000 which was asked for the year that the Coadjutor came to the field; the increase being accounted for by the fact that many new stations have been opened in the rural field, many Clergy of high efficiency have been added to the rural staff, and, because the cost of living has so much increased, the salaries are rightly larger than they used to be. Later in the session of the Convention the amount requested was voted with enthusiasm. The Coadjutor reported that gifts of kindly people within the Diocese for the help of his work were this year more than twice those of a year ago; notwithstanding the constant "drives" which are so generously responded to for the prosecution of the war. He reported ten new places of worship built in his part of the field in the past six years, "many of them very humble chapels indeed," forty-three congregations as compared with twenty-eight six years ago, where services are held and sacramental helps administered with regularity, though in some cases with infrequency. He predicted that there would be great difficulty in keeping some of these places on the map the coming year. "As we look this goodly company of Missouri missionaries in the face," said the Coadjutor, "we have a right to realize that there are heroes here as well as in Flanders and Picardy. No banners are floating over them, save the banner of God's love. There will be no decorations for bravery except the "Well done" of the Master when the fight is finished. Except for the fact that they come here to Convention once a year, the average active communicant of the Diocese does not know where these men are holding the

(Continued on page 24.)

Christianity and the Community

Thy Kingdom Come on Earth

In the din and stress of war Social Workers and those who have the real interest of our country at heart cannot afford to overlook the defeat we have received at home in the decision of the Supreme Court of the United States in holding that the Federal child labor law is unconstitutional.

It is gratifying to note that the decision was very close, four judges out of the nine holding that the law should be enforced.

In our efforts to make "the world safe for democracy" we must remember that part of that program is to make this country safe for childhood.

This disaster at home will be like our reverses abroad and simply add impetus to our efforts to go forward to final victory. No doubt welfare workers will immediately begin the preparation of a new law to save the children from the maw of the factory.

It will be remembered by those of us who have watched with interest the advance of progressive legislation that the first income tax law met with the same fate, and was held unconstitutional by a five to four decision of the Supreme Court, but to-day that form of taxation is pouring millions of dollars into the United States treasury, and if President Wilson's recent recommendations to Congress are acted upon it will soon become an even greater source of revenue, so we do not need to despair of eventually providing proper protection for our children, but let us lose no time in gathering our forces and pressing on to ultimate success.

+

Few things are more inspiring than the figures issued by the National Red Cross, showing that the sum of \$166,000,000 was contributed by 47,000,000 within the past two weeks.

Surely the spirit of giving is growing among our people, when almost half of the entire population, men, women and children, contributed to this glorious cause.

+

Protests against the wearing of mourning for those who give their lives for freedom are pouring in on every side.

First of all, that brilliant leader of Christian thought, Rev. W. Russell Bowie, rector of St. Paul's, Richmond, Va., urged its abandonment in a sermon which had wide publicity.

About that time, or just afterwards, a bill was introduced in Congress to accomplish this same purpose by a Federal law.

More recently still, President Wilson has added the weight of his approval to this movement by sending the fol-

lowing letter to Dr. Anna Howard Shaw, head of the Woman's Committee of the Council of National Defense:

"The White House,

"Washington, May 22, 1918.

"My Dear Dr. Shaw,—Thank you for your letter of yesterday. I do entirely approve of the action taken by the women urging some such action on their part, namely, that a three-inch black band should be worn, upon which a gilt star may be placed for each member of the family whose life is lost in the service, and that the band shall be worn on the left arm. I hope and believe that thoughtful people everywhere will approve of this action, and I hope that you will be kind enough to make the suggestion of the committee public, with the statement that it has my cordial endorsement.

"Cordially and sincerely yours,

"Woodrow Wilson."

In an explanatory statement on the subject the women's committee says:

"For a long time the women's committee has been receiving letters from women urging some such action on their part. The determined avoidance of mourning by English women has been much commented on and praised. One woman who advocates this step has four sons in the service, one of whom has already been killed. She wrote recently:

"I know the costliness of such supreme glory and sacrifice, and have felt both the selfish temptation to hide my pain behind a mourning that would hold off intrusion and the inspiration and stimulus of keeping up to my gallant son's expectation that I should regard his death as a happy promotion into higher service. Patriotism means such exalted living that dying is not the harder part."

+

The patriotic and psychological motives for this action are evident.

As the President has said, we are engaged in a struggle of nations, and not merely of armies.

It is just as important to keep up the morale at home as it is in the camp.

The smile behind the lines will reach to the front trenches, and a cheerful letter is as much help to our boys as wholesome food and proper equipment.

The Church here, as always, can, and should, wield its influence. Let us remember, and take this opportunity of bringing to the attention of our Church people the words of our Saviour in His farewell address to His disciples, where, in speaking of His own death, he says, "If ye loved me ye would rejoice, because I said, I go unto the Father: for my Father is greater than I."

Does not our great Teacher with these words set Himself against the custom of wearing heavy mourning for the departure of loved ones and brand the cultivation of grief as a form of selfishness.

Suppose that some one we loved were to inherit great possessions, the only

bar to their enjoyment, being that it necessitates his going to a far country, from which he cannot return, but where there are already many whom he knows and loves. Under such circumstances would we mar the joy of that inheritance by emphasizing and prolonging the pang of the separation?

After all, to the real Christian—

"What is death?

"Tis but a changing

By the Eternal God's arranging

From a lower to a higher,

From a coarser to a finer.

As we journey on."

+

We are glad to quote the following from a Richmond, Va., paper in regard to the Virginia School for Social Work and Public Health:

"The school is the only one of its kind in the South. It was opened October 1, 1917, and has accomplished striking results in its initial session. Dr. H. H. Hibbs, director of the child-helping department of the Russell Sage Foundation of New York, after a visit to the institution, said that he has watched developments in social work in the United States in recent years with keen activity, and that the school here has done in one year what other schools have required many years to do."

The South has been somewhat behind the rest of the country in giving attention to the scientific study of public welfare, and it is most encouraging to see that the one school established for this purpose in this region has met with such prompt success. It is sincerely to be hoped that persons all over the South will avail themselves of the opportunity offered by this institution to equip themselves with the necessary training to fill the innumerable positions which are daily seeking trained workers in these lines.

+

We rejoice to hear that the Diocese of Ohio has taken a positive stand on the subject of prohibition by the adoption of the following resolution at its Diocesan Convention:

Resolved, That we, the Clergy and lay delegates of the Diocese of Ohio in Convention assembled, do hereby declare that in our opinion the amendment should be accepted, and should receive the support of the Church.

This action met with considerable opposition, but was finally passed by a large majority.

Last year the Diocese of West Virginia, in its Annual Council, went on record as favoring nation-wide prohibition by adopting a strong resolution to that effect.

At a time when the conservation of every grain of wheat, barley or rye, and of every ear of corn is absolutely essential to the saving of the civilization of the world, it is difficult to understand how it is possible for any Christian or American organization, whether religious or secular can fail to support the prohibition amendment to our Federal Constitution.

Church Knowledge and Nurture

NEW TABLE OF LESSONS

Morning Lessons.

2 S. after Trinity, June 9	Neh. 12:26-30, 43-13:3; or Ecclesi. 16:24-17:14
M., June 10	Exodus 35:1-19
T., June 11	Ecclesi. 31:3-11
S. Barnabas, Apostle W., June 12	Exodus 36:1-19
T., June 13	36:20—end
F., June 14	37:1-16
S., June 15	37:17—end
3 S. after Trinity, June 16	Neh. 13:4—end; or Ecclesi. 1

1 Peter 2

Acts 11:1-26
9:23-31
13:1-13
13:14-42
13:43—end
14:1-18

Rom. 2

Evening Lessons.

Isaiah 8:5-20	Luke 12:1-31
II Esdras 2:33—end	4:23—end
Deut. 33:1-11	12:24—13:13
Prov. 11:1-16	Matt. 11:20—end
11:17—end	12:1-21
12:1-18	12:22-37
12:19—13:7	12:38—end

Baruch. 2:10—end Luke 14:1-33

Second Sunday After Trinity: The first lesson is the story of the dedication of the completed wall and of the appointment of singers to restore the musical worship as in the days of King David. The point of general and of everlasting import is the offering of sacrifices with great joy, "so that the joy of Jerusalem was heard even afar off"; although the fact that provision for the choir was followed by strict obedience to a law of God (13:1-3), should not be slighted. The New Testament selection carries us forward and upward into the true temple of God, into the Holy of Holies of which, the High Priest has ascended; and we are urged to take our place in true worship: "Ye also, as living stones, are built up a spiritual house, to be a holy priesthood, to offer up spiritual sacrifices, acceptable to God through Jesus Christ." Moreover, the narrowness and exclusiveness of Nehemiah's time, necessary no doubt, under the circumstances, are in striking contrast with the extension of the blessings of Christ to the Gentiles. The royal priesthood (of the laity) is gathered from among all nations, and Christians are urged to win outsiders, through their own good works, that they may glorify God.

The point of contact with the Eucharistic services would seem to be mainly found in the gospel for the day, the parable of the great supper. The "elect race" of second lesson corresponds with the invited guests of the parable; while the calling out of darkness into His marvelous light of those who in time past had been no people, but were now the people of God, corresponds with the "poor and the maimed and the halt and the blind who are gathered to the feast.

The evening lessons were selected to bring out the protection of providence and the "fear and love" of God's Holy Name, prayed for in the Collect and suggested in both Epistle and Gospel (1 John 3:15, 20; Luke 14:24). The Prophet Isaiah, dealing with the crisis in Judah's history, in which they faced a conspiracy of the upper kingdom of Israel and Damascus against themselves, and when they were tempted to resort to human contrivances for help, to an alliance with Assyria, for example, and consulted necromancers instead of God for guidance, urges on them the fear not of Syria but of Jehovah; fear not the policy of frightfulness inaugurated by Syria, but "Jehovah of Hosts, Him shall ye sanctify; and let Him be your fear and let Him be your dread." Put your trust in God and in the revealed word of God. It is this same thought that our Lord deals with in the second lesson (which might well include verse 32, or even go on to 34). "Be not afraid of them that kill the body and after that have no more that they can do. Fear Him who after He hath killed, hath power to cast into

hell. Yea, I say unto you, fear Him. But also, love and trust Him." "Be not anxious . . . Fear not, little flock, it is your Father's good pleasure to give you the kingdom"; not a sparrow is forgotten in the sight of God. Fear not: ye are of more value than many sparrows." (Note also Isaiah 8:14 and Peter 2:8.) What a message for a world facing German frightfulness and efficiency!

The week days lessons continue the Old Testament law in the morning, paralleled by experiences of the New Testament Church, and in the evening Proverbs develops the wisdom whose principle is the fear of the Lord, while the teachings of our Lord are full of warning and of comfort.

C. B. WILMER.

HOME LESSONS ON THE LIFE OF OUR LORD.

Primary and Junior.

XVII.

Galilee. May A. D. 28.

1. How was St. Peter's mother-in-law sick, and how cured? Luke 4:38, 39.
2. How was Jesus busy after sunset? Luke 4:40, 41.
3. What example did He set busy people in busy days? Mark 1:35.
4. When Simon said He was wanted, what did He reply? Mark 1:37-39.
5. What did Jesus do and teach in this journey through Galilee? Matt. 4:23-25.
6. How did Jesus feel, and speak, and do to the leper? Mark 1:40-43.
7. Why did Jesus send him to the priest? Read Levit. 14:1-32.
8. What did the man do, and cause Jesus to do? Mark 1:45.
9. Of what great world evil is leprosy the type? Ans. Sin. 2 Kings 5:27.

Senior and Adult.

XIV.

Going to Jerusalem. A. D. 29.

1. What help did Jesus use in evangelizing? Luke 9:52; 10:1-16.
2. What miracle did He work in Samaria, and how did He suffer? Luke 17:11-19.
3. Give account of the Feast of Tabernacles. Levit. 23:34-43.
4. Describe the first signs of His unpopularity. John, chapters 7 and 8.
5. At whose home did He visit, and what advice gave He? Luke 10:38-42.
6. Describe the return of the seventy? Luke 10:17-24.
7. Why were the authorities so angry over the cure of the blind man? John 9.
8. Give the story of the Good Shep-

Calendar and Collect

June.

1. Saturday.
2. First Sunday after Trinity.
9. Second Sunday after Trinity.
11. Tuesday. S. Barnabas.
16. Third Sunday after Trinity.
23. Fourth Sunday after Trinity.
24. Monday. Nativity S. John Baptist.
29. Saturday. S. Peter.
30. Fifth Sunday after Trinity.

Collect for Second Sunday After Trinity.

O Lord, who never failest to help and govern those whom Thou dost bring up in Thy steadfast fear and love; Keep us, we beseech Thee, under the protection of Thy good providence, and make us to have a perpetual fear and love of Thy holy Name; through Jesus Christ our Lord. Amen.

Collect for St. Barnabas the Apostle.

O Lord God Almighty, Who didst endue Thy holy Apostle Barnabas with singular gifts of the Holy Ghost; Leave us not, we beseech Thee, destitute of Thy manifold gifts, nor yet of grace to use them always to Thy honor and glory; through Jesus Christ our Lord. Amen.

herd, and consequences of Jesus telling it. John 10.

9. Describe the raising of Lazarus, and its results and lessons. John 11.

10. Do you let Him care for your daily life as a shepherd ought? 1 Peter 5:7.

Note: Jesus was leaving Galilee finally before His death, after four evangelistic journeys to its people, one by His disciples. How He gives them one more message through seventy converts sent to the great harvest He saw. Following them, He travels slowly southward, through Samaria, arriving alone in Jerusalem at the Feast of Tabernacles (October, A. D. 29). Here he remained till after the Feast of Dedication (December 20, 29) (Ellicott, p. 236); and raising of Lazarus; when the authorities become so hostile He withdraws to Perea beyond Jordan. This miracle showed His equality with, and mission from God, a resurrection first-fruits.

He that thirsts and wants relief must come to Christ Himself. He must not be content with coming to His Church and His ordinances, or to the assemblies of His people for prayer and praise. He must not stop short even at His holy table, or rest satisfied with opening His heart to His ordained ministers. He that is content with only drinking these waters "shall thirst again." He must go higher, further, much further than this. He must have personal dealings with Christ Himself; all else in religion is worthless without Him. The King's palace, the attendant servants, the richly furnished banquetting house, the very banquet itself, all are nothing unless we speak with the King. His hand alone can take the burden off our backs and make us feel free. The hand of man may take the stone from the grave and show the dead; but none but Jesus can say to the dead, "Come forth and live." We must deal directly with Christ.—Bishop J. C. Ryle.

The thing that probably attracts the most attention from heaven is the love that God's children have for one another on earth.—Ex.

Family Department

NANCY BYRD TURNER, Editor

For the Southern Churchman.

An Old Saint's Bible.

N. B. T.

This is the chart by which he steered
his soul.
Look, faintly marked in chapter, verse
and phrase,
Lies his long course among the strange
sea ways,
Traced tremulously on the well-worn
scroll.

Here at this page he missed a treacherous
shoal,
There by that parable he sailed aright

By this old prophecy's unflinching light,
In his frail barque outrode the storm's
long roll.

Dim-read between the lines our eyes may
read
How once across the tempest to his call,
Walking rebellious waves, the Master
trod. . . .

Yea, by this chart he hath made home
indeed,
And cast at length, in the last port of
all,
The ancient anchor of the Word of God.

Birds in the War Zone.

Now and then a few of us turn to speculate as to the fate of animals—wild and tame—in the stricken land of war. It would seem, to judge from the report of a writer in the London Spectator, that the birds, at any rate, manage to keep fairly happy and secure. It gives us, somehow, a sense of relief to read what this eye-witness has to say, and to realize that in a land where everything else is sad and changed, one phase of life manages to "carry on" with comparative serenity.

"I remember one night in particular," he says. "The moon was shining vividly bright, the shattered tree trunks looked fantastic and cast dense shadows upon the ground, while at measured intervals the guns boomed out slowly replying to the strafe of the German guns. A crested lark sang sweetly as if anticipating the dawn, while a blackcap in the withered sapling that screened our gun pit trilled forth his lay, punctuated by the boom of the guns beneath him. The effect was very quaint, as during each pause in the gunfire the blackcap's song echoed sweetly over the shell-riven earth. A German shell, better aimed than usual, scored a direct hit upon our gun, but the din of the explosion apparently did not trouble the bird, for he only fluttered away to the next sapling and continued his song.

"At another time, when billeted in a chateau surrounded by extensive grounds and an extremely green and smelly moat, I listened to a nightingale, thrush and blackbird piping for all they were worth, while not a hundred yards away the German shells were pounding to atoms some sheds and a barn.

"Even in the trenches the birds do not appear to trouble about the sounds of war, and the wire entanglements of No Man's Land are a happy hunting ground, and from a bird's point of view an ideal place for nest-building. Last year I found a blackbird's nest in a

tangled corner, while at another corner a kestrel would perch and preen her feathers, utterly regardless of the flying bullets and shells. At another place we were much amused at nightly visits of a great brown owl. He would perch on a stump about four hundred yards behind the front trench, every now and then flitting about, seeking prey, but would always return to his tree. If snipers were busy he would reply to the whizz of the bullets by calling loudly. He never failed in this, yet the moan of a high explosive would send him hurriedly from the scene, only to return again when all was quiet.

"One bird manoeuvre is rather surprising. A company of small birds—sparrows, chaffinches and other members of the same family—may be feeding quietly in the road or around a barn, when suddenly they will fly up and scatter at right angles. For a second or two there is nothing to be heard, then the sound of a shell comes faintly. Now, what instinct had taught the birds to disperse and fly in this way from the direct path of a shell? In the early days of the war they were not so wily, or perhaps their hearing was not so acute, for sparrows would remain in the ivy covering a house until the shell actually exploded, then they would whirl out and upward like so many pieces of shrapnel. Other birds do not appear to have learned to do this, for in an orchard that the Germans were shelling the young swallows remained perched on the branches until the trees fell. Then they flew up and whirled about, actually hawking for insects over the ruins of their former roosting place. Yet the parent swallows were most anxious over the welfare of their young brood, and kept them together for a long time after they had left the nest. It is a wonder that they have not learned the danger that lies in the whine of an oncoming shell."

For the Southern Churchman.

The Holy Name.

In the Collect for the second Sunday after Trinity, the Church sets forth for us a solemn thought that we cannot afford to pass lightly by. All of the Collects, in their golden course around the Church year, concern themselves intimately and sweetly with the needs of the Christian life, but in the whole circle none speaks more directly than the Collect in question:

O Lord, who never failest to help and govern those whom thou dost bring up in thy steadfast fear and love; Keep us, we beseech thee, under the protection of thy good providence, and make us to have a perpetual fear and love of thy holy Name; through Jesus Christ our Lord. Amen.

This might well be called the "Collect of reverence," since it has to do entirely with the duty of keeping God's holy name in fitting fashion. It is the poetic Prayer Book version of the austere third commandment, the stern "Thou shalt not" of the decalogue recast into the form of a tenderly beseeching prayer that is none the less potent because of its tenderness and grace. The word given from Sinai is prohibitory and awful, "Thou shalt not take the name of the Lord thy God in vain," and it carries with it a righteous threat,

"the Lord will not hold him guiltless." The Collect sweetly assumes the affirmative and at the same time intimates a precious promise: "O Lord, who never failest to help and govern those whom thou dost bring up in thy perpetual fear and love, keep us . . . under the protection of thy good providence, and make us to have a perpetual fear and love of thy holy name." Yet, though the two differ in diction and in form, they ring with the self-same clear, admonitory note—the unalterable duty of man to reverence his Maker's name.

It has been said that the crying sin of the present day is irreverence: a frivolous disregard for serious things—old customs, old ways, time-honored opinions. Certainly there has long been a marked laxness in the reverence accorded things sacred—particularly in the use of God's name. Irreverence is a suitable sin that masquerades under a hundred harmless guises. Often we do not even recognize it when we meet it. Yet the truth is that the line between blasphemy and irreverence is very faintly drawn; sometimes, indeed, it exists in the imagination alone. There are people who shrink from hearing an oath, yet who laughingly, or in a moment of irritation, make light and futile use of the great Name without any qualms whatever. They condemn too free a reference to the devil, yet ejaculate "For the Lord's sake!" whenever circumstances seem to call for a strong expression of the feelings. If they think of the matter at all they delude themselves with the argument that they have said nothing against the Name of God. "The Lord only knows!" comes glibly in answer to a passing question—and then, "Well, He only does know," the speaker appends, and goes his way, quite satisfied with his little sophistry. Another will listen pained to an opinion that contradicts Scripture, and later join heartily in applauding a so-called "Bible joke"—the little anecdote that, casting no aspersions whatever on the Holy Word, somehow makes light of it, uses it as a common thing, and—therefore—inevitably—detracts from the delicate honor that is its due.

Wisely does the Collect divide reverence into its component parts, "fear" and "love." Either alone would not make up the quality of reverence. If we refrained ourselves for fear, only, from the light use of God's Name, we are merely discreet and cautious, not reverent; if, on the other hand, we render His Name love without any admixture of awe, again we are not reverent. It is the blending of the two things that constitutes true reverence, that make our attitude toward Divinity "steadfast and perpetual."

It may be that the cataclysm of this war, which is shaking the spiritual as well as the physical world to its foundations, will give us a new standard of reverence. When the earth is quiet again, at last, and people take up their old ways, many little flippant references of former days will seem in bad taste, if nothing more. To some, indeed, they will have taken on a painful ugliness. The Name that went forth with our hosts, the Name by which thousands have died and thousands more have been abled, stricken, to live—it will not be any more a word to bandy about even in the best natured jest. It will have added holiness to holiness and strength to strength. We shall not, like the ancient Jews, take a new pen each time we inscribe the Divine appellation, but if our lesson is learned aright we shall name with new tongues, the Name that has kept us

"under the protection of its good providence."

For the Southern Churchman.
Rumors and Ripples.

Mary Nelson Talbot.

Lelia Baird looked flushed and excited when she came in from school. "What do you think, mother?" she began. "I've heard a piece of news. Ned Frazier has been expelled from college for insubordination—what does that word mean?—and Mrs. Frazier is dreadfully upset, and so afraid his grandfather up in Eastville will hear of it. You know he was old Mr. Frazier's pet. And—"

"Wait a moment, dear," her mother advised, with a pained look. "You are talking too fast."

Lelia stopped awhile in her flow of information and fanned with her copy-book until she felt more comfortable. Mother sighed. "How sorry I am," she said. "Now, Lelia, the next thing for us to do is to keep this to ourselves. Whenever a piece of hurtful news starts, it widens and widens in rings, like a pebble thrown into a pond. You cannot tell how far the last ripple may reach—if there is any last ripple at all."

Lelia had opened her mouth to speak when little four-year-old Harry ran in. His damp curls were tumbled over his forehead and hanging in his brown eyes. Lelia caught him up. "Why, Harry, what are you holding so tight in your fist?" she said, as she clasped him. Her free hand prized open the little brown finger. "A nickel, I do declare! Where did you get it?"

"Picked it up," answered Harry, "in the road."

"Well, now, I came right along the road and didn't see it," his sister cried. "But, then, your eyes are nearer the ground than mine!"

"He hasn't been in the road except just in front of the gate," Mrs. Baird remarked, puzzled. She took her small son into her arms. "You didn't go away from the gate, did you, Harry?"

"No'm," said Harry. "Stayed in front of it, the way you told me, mommie. A lady dropped the money; I saw her. I picked it up when she went by."

"Why, mother!" exclaimed Lelia. "You know we've trained him better than that!" Her eyes flashed. "He isn't a bit bashful, and he's clever enough to know he could have called her back. Shame on you, Harry!"

Harry peered at her through his tangled hair; mother looked soberer than ever. "Who was the lady, son?" she asked gently.

"Don't know," replied the child, complacently. "She pulled her handkerchief out o' her bag, just so—he went through the motion—'an' wiped her eyes, just so. An' the money fell. An' I picked it up." His candid eyes were innocent of shame; the curly head nodded over on its well-beloved resting-place.

"I know!" Lelia put in here. "It was Mrs. Frazier and her sister. I overtook them and passed them in the road. I know, because—because—" she broke off suddenly, and looked uncomfortable.

"Mrs. Frazier was crying," she added hurriedly. "I looked back and saw her after I had passed, when I met Lucy Dean and was telling her about Ned. But, mother, aren't you going to punish Harry? I didn't think I had a brother that would take other people's property!" The hot tears sprang to her eyes.

"I don't think you have, Lelia," her mother said, somewhat sternly. "Harry, my son, why did you not give the nickel back to the lady who dropped it?"

Harry sat bolt upright, and his lip quivered. "She was so sad!" he cried. "She was wiping away tears, mother. I couldn't call her; I brought it to you."

Lelia threw her arms around the little body with repentant kisses. She was ashamed to look into her mother's face; but when she did, to her surprise, it was still very grave.

"Daughter," Mrs. Baird said, sending the small boy outside with his ball, "you accused your baby brother, hastily enough, of the sin of stealing. You are sorry for that, now, and we will forget all about it. But, my child, what fault were you guilty of when you overheard Mrs. Frazier's secret?"

"I could not help it!" Lelia cried eagerly. "They spoke so distinctly, and I could not well pass them in the narrow path."

"Yes; but, accidentally or otherwise, the knowledge became yours—and what did you do with it, Lelia? I would not have listened to the story at all, when you began, had I known how it got into your possession. Lucy Dean is only a child; doubtless a dozen more persons have already heard the pitiful secret. The ripples are widening. You surely did not think, my little girl. Was not this as truly theft as though you had taken Mrs. Frazier's money?"

Lelia bowed her head. "I see," she acknowledged. "But I ought to have seen first."

"We can take from our friends and neighbors things that are harder for them to spare than money or treasure," Mrs. Baird went on, "and it is just as truly dishonest. Always remember that."

"I will," Lelia promised gravely, "and now I'm going out to stop Lucy Dean's ripple, which is really my own, you know."

For the Southern Churchman.

Familiar Hymns.

III. Abide With Me.

Abide With Me is chosen to be this week's "familiar hymn," as a companion-piece to last week's selection. When I Survey the Wondrous Cross—the other loving choice of the fighting men at the front. Abide With Me is of much more recent date than the former hymn; it is the work of a young Scotch clergyman, Henry F. Lyte, who wrote also our well-known "Pleasant Are Thy Courts" and other sacred songs. Like so many other deathless hymns, it is said to have been written in a time of great sadness of heart. Suffering from an incurable disease and about to depart for France, where he hoped to obtain relief, Lyte turned for consolation to the Source that had never failed him. Asking for pencil and paper he traced, in his weakness, the lines that have soled troubled spirits for all succeeding years. Surely it is more than mere coincidence that this cry of a heart on the eve of struggle and exile should be chosen in these strange latter days to voice the far-away soldier's passionate courage and faith.

It is plain that if the hymn commends itself to the ordinary Christian in any sad or turbulent phase of ordinary life, much more must it make appeal to the man at the battle front. Every line vibrates with a sense of the shortness of human life, the frailty of earthly joys and the sure hope of immortality. "I fear no foe with Thee at hand to bless," the fourth verse cries, and then, in triumphant challenge, "Where is death's sting?" The utter confidence of the final stanza is unshakable:

"Hold Thou Thy cross before my closing eyes,

Shine through the gloom and point me to the skies!"

There, in those conquering lines, we have the very essence of victory—the perfect overcoming of the last enemy of all. We have come to feel that hereafter, set to whatever tune and sung in whatever place, the old hymn will have taken on a new and solemn significance.

Abide with me: fast falls the eventide;
The darkness deepens; Lord, with me abide:

When other helpers fail, and comforts flee,
Help of the helpless, O abide with me.

Swift to its close ebbs out life's little day;
Earth's joys grow dim, its glories pass away,
Change and decay in all around I see;
O Thou who changest not, abide with me.

I need Thy presence every passing hour;
What but Thy grace can foil the tempter's power?

Who like Thyself my guide and stay can be?

Through cloud and sunshine, Lord, abide with me.

I fear no foe, with Thee at hand to bless;

Ills have no weight, and tears no bitterness.

Where is death's sting? Where, grave, thy victory?

I triumph still, if Thou abide with me.

Hold Thou Thy cross before my closing eyes:

Shine through the gloom, and point me to the skies;

Heaven's morning breaks, and earth's vain shadows flee:

In life, in death, O Lord, abide with me!

War Economy Corner.

Always Room to Save.

A famous New England housewife, **Good Housekeeping** tells us, had always managed her kitchen work with scrupulous economy, but with the coming of war times she has found still further opportunities for thrift. She describes a few of her new ideas as follows:

"I found, to my surprise, I could pare potatoes and apples even more thinly; I could bake potatoes in their jackets, and make these jackets edible by first scrubbing them thoroughly and then rubbing them over with a bit of suet so that after baking the skins are both tender and delicious in flavor.

"I am cutting the bread on the table; not a scrap is wasted. Crumbs are priceless in cookery.

"I am serving butter in smaller balls. The old size will make two of the new.

"Every scrap of trimming that the butcher used to be allowed as his own is now carefully wrapped with the meat I buy, and every particle of it is used. I use butter substitutes when not enough fat is accumulated in this way.

"I save the smallest portions of leftover vegetables, meat, bones, 'made dishes,' soups. They must all appear again in new guise.

"I put cold water in the container in which cereal is cooked, scraping every particle off later, then drain and add it to the next morning muffins. An

(Continued on page 22.)

For the Young Folks

NANCY BYRD TURNER, Editor

For the Southern Churchman. The Garden Party.

Anne Madison.

The lady lily gave a tea
One summer twilight hour,
And sent an invitation free
To every garden flower.

The table was a grassy rise,
With covers laid for twenty;
Accommodating fireflies
Provided light a-plenty.

A fat bee butler smartly dressed
In black, with golden banding,
Went back and forth from guest to guest,
Delicious dainties handing.

The food was candied honey drops
And dew of many flavors;
And poppy seeds and clover tops
Were what they had for favors.

Miss Rose was dressed in ruffled red,
Miss Primrose had on yellow;
Sir Sunflower at the table's head
Was quite a handsome fellow.

A wind came singing clear and free,
The wind of sweet June weather,
And all the flowers suddenly
Rose up and danced together!

For the Southern Churchman. How Rick Managed.

N. B. T.

When Rick Miller went over to the Grays' to buy some eggs he found Tiny Gray still tossing in bed, as she had done for so long.

"She don't get a bit better of the chills and fever," Mrs. Gray told Rick, sadly. "The doctor comes and goes, and he says give her soft, cool things to eat, but there's only one thing on earth she wants, and that she can't have."

Rick stood in the door and looked gravely at the big eyes and flushed cheeks of the little invalid. "What does she want?" he asked. "Can't I get it for her?"

Mrs. Gray sighed. "You couldn't to save your life," she answered. "Your ma ain't got the materials, and the folks that have got 'em ain't likely to worry themselves about Tiny Gray. Tell Rick what you're pining for, Tiny."

The little girl shut her eyes. "Ice-cream," she said, fretfully, and turned her face to the wall.

"That's it," her mother nodded. "That's her cry all day and all night."

Rick looked sorrowful; this was a hard wish indeed. "Doesn't she play with her pet hen any more?" he asked, hopefully. "It did seem that there must be something to give happiness to poor Tiny Gray."

"Not much," was the answer. "And when she begins to lose interest in that yellow hen, I am at my wits' end!"

Tiny opened her big black eyes. "Ice-cream," she said. "Cold and sweet, and a whole lot of it." She looked at Rick eagerly.

Poor Mrs. Gray threw her apron over her head with something like a sob. "If she wanted melted gold I could just as easy give it to her! But don't you worry, Rickie; it ain't nothing you can help."

Rick was thinking very hard. "I

b'lieve I can manage," he said, briefly.

He hurried home to his mother. May I take my new wheelbarrow and see what I can do?" he begged, when he had told her about Tiny. "I won't ask for more than one thing at any one house. Just think, mother, Tiny's ice-cream is here in the neighborhood, all scattered around. If I can just manage to get it together!"

Mrs. Miller hesitated. She did not want Rick to bother his neighbors, but there seemed nothing else to do. The Millers had no cow, and they used a spring house instead of ice to keep things cool. "Well," she said, at length. "But it's a long, hot trip, son."

"I'll manage," Rick said. He filled his broad hat with green leaves, so that his head would be kept cool, and started off down the road with his new red wheelbarrow, a sturdy little figure.

Mrs. West looked doubtful when he made his request. "You're welcome to the ice," she said, "but all of the men are down in the hay field, and there's nobody to get it for you."

Rick felt that he could not let that stop him. With Mrs. West's permission, he took a pick and a hammer and went to the icehouse. It was hard to climb down into the dim, deep hole, but he reached the bottom safely. There was a good deal of straw to be pulled aside, and it took a long time to chip off the right amount of ice, and a still longer time to get it to the surface. But at length, panting and puffing, he lugged his burden to the wheelbarrow and, covering it with green branches and straw, set forth again on his journey.

It was a half mile to the Timms' farm, his next point, and the dust grew deeper and the sun hotter every step of the way. Rick was afraid to loiter, however, for fear the ice would melt. He was breathing hard when he met Farmer Timms at the yard gate.

"Milk to make ice-cream for a sick child?" the farmer repeated. "Well, sure, my man. But Mrs. Timms is sick, too, and the cook's away, and I'm a poor hand to tend to such things. Sit down and fan yourself while I see about it."

A moment later he came downstairs. "The missus says she won't trust me in her corks, but that she's always heard you were a careful chap, so you're to do the skimming yourself. And she says, take the top of the corks you skim. Poor milk makes poor ice-cream."

Rick was both proud and grateful as he made his way to the dairy. It was so deliciously cool out there that he longed to sit down for awhile, but he knew there was no time to lose. As the silver ladle slid under the great blankets of yellow cream he seemed already to see Tiny Gray's happy face. After he had mixed a large jarful of cream and rich milk, according to the farmer's directions, he packed ice carefully around it, and once more took up the handles of his wheelbarrow. It was hotter than ever now, and every rag of his clothing clung to his little body. "But I've got to manage, someway," he said to himself, and went creaking down the road toward Miss Betsy Bascomb's house.

"What's this?" said Miss Betsy, sharply, putting her head out of a

back window. "Want a what? An ice-cream freezer? And what made you think you could get that here?"

Rick held his hat in his hand; the sun beat down on his little brown head. "If you please, ma'am—" he said, and went on to tell about Tiny Gray. "She craves ice-cream," he ended. "Her face is red with fever."

"Humph!" said Miss Betsy. She was a rather cross old body, and she made it a rule never to lend to her neighbors. But this boy seemed so sure he was going to get what he asked for. "Her face is red, eh? I hope it's not as red as yours. Well, well, I suppose if I must, I must. But it strikes me you might as well make the stuff here."

Rick trundled the wheelbarrow around to the kitchen, and in a short time they were both very busy. While Rick cracked ice, Miss Betsy did mysterious things with cream and sugar. Now and then she looked over her glasses to ask a question about Tiny.

"Likes hens, eh?" she repeated. "Well, if that's the case I'd just as lief use my chicken mould for the ice-cream? Ever see a chicken mould for ice-cream? Then just you wait!"

It was almost noon when Rick found himself ready to start again. This time the wheelbarrow carried a strange load. Inside a big lard tin was a large bucket packed in ice, and inside the bucket, on a flat dish, sat a wonderful ice-cream hen, with a red comb colored with vegetable coloring, and ice-cream wings spread above ice-cream eggs. Furthermore, she sat on a yellow gelatine nest, and her unwinking eyes were bits of clear ice.

"If only," thought Rick, seized with a sudden fear, "Tiny doesn't object to eating a hen. But there are the eggs, anyway!" He thanked Miss Betsy with all his heart. "No'm, I'm much obliged, but I haven't got time to sit down and eat any. You see, the hen might melt."

At last the long white road came to an end, and the red wheelbarrow, dusty and with blistered paint, stopped in front of the Gray cottage. Through the door came the sound of a fretful sob.

"Hey, Tiny!" cried Rick. He held aloft the snowy hen on her golden nest. Tiny sat up in bed and stretched out both arms. "You can't fool me," she piped, "it's ice-cream!"

When Mrs. Gray hurried out with a happy face and took the dish, Rick dropped in a little heap on the cool grass under a tree and fell instantly asleep. He did not wake until nearly sundown. Then he found Mrs. Gray standing over him. "You are a good boy," she said. "Tiny is better already. But, laddie, I'm so ashamed—there's not a spoonful left for you. She's eaten even the tail-feathers!"

Rick laughed as he stretched himself. "I don't care," he said. "I'm glad she did."

He went slowly home through the sunset. Mother met him at the door and heard all the story. "Well," she said, "you did manage, after all. And now, aren't you hungry, child?"

Suddenly Rick realized that he had had nothing to eat since breakfast, and that he was terribly thirsty, too.

Mother smilingly lifted the cover of a dish. A big mound of firm ice-cream came into view. "From Miss Betty Bascomb," she said. "Her cook brought it over, a little while ago, with a note. The note said that the laborer is worthy of his hire. Do you know what that means?"

Rick leaned back on the sofa and took a large, heaping spoonful of peach ice-cream. It seemed to him that he had never tasted anything so delicious.

"No'm," he said, "not exactly. But it must mean something mighty good."

The Summer Rain.

Falls swift and sweet the summer rain
Down from the deep sky silver-gray,
On scorching field and parching lane,
Meadow and brown highway.

In corners dry and dusty places
Sad flowers, shriveled with the sun,
Lift up their little wistful faces
And whisper, one by one.

The cool rain smites them lovingly
On brow and neck and cheek and chin.
They part their lips with a low cry,
And slowly drink it in.

"We were so tired of sun and heat,
So faint and thirsty!" they declare.
Oh, the fresh drops, the raindrops fleet,
'The blessed, blowing air!

They drink and drink; and when the
showers
Are over, sounds a sweet refrain
From all the hearts of all the flowers:
"Thank God, for His good rain!"
—The Mayflower.

For the Southern Churchman.
"I've Thought of Somebody."

(Continued.)

I've thought of somebody—a young man. He was the son of a king, and had beauty and power and all that heart could wish, but he chose to rebel against his good father. His ambition was to be king himself. While he was leading an army against the royal army, his way took him through a thick wood, and there he met with a strange and terrible accident that resulted in his death. The father's love for the erring son was so great that he wept and mourned when the tidings were brought back.

Who was the young man?
Answer to last week's question:
Esther.

For the Southern Churchman.
The Little White Dog.

Marie Louise Doar, Aged 9, Summerville, N. C.

Once there was a little white dog named Peter Pan. He lived down town on Main Street. He minds the baby; when any one comes near he barks.

This little white dog is always kept very clean. He is the prettiest little fellow I have ever seen. He watches the people go to market, and everybody loves Peter Pan.

One day when the well was left open he jumped up on it, and what do you think he saw? Why, he saw another dog in the well. He jumped down and barked and barked. He wanted to tell his little mistress that a dog had come to see him. After that, he wanted the dog in the well to come and play with him. However, soon after that his people bought another little dog just like himself. Then Peter Pan was very, very happy.

Indian Children in Alaska and Wyoming.

We are hearing a great deal about children these days and perhaps we are most interested in French and Belgian and Polish orphans. I am going to tell you something about the children I have known in Alaska and Wyoming. When the babies in Europe are born they are put in a wooden or metal cradle, which perhaps with some of its

furnishings has been handed down from one family to another for several generations. My little friends are received quite differently when they are ushered into this world. The Alaskan Indian mother makes a birch-bark basket, something like a chair, with a string of beads on the back which she jingles when baby cries, to attract its attention. Then she goes to the woods and finds a squirrel's nest. She takes it home, and after putting some fresh moss in the basket she uses all the soft material like down that Mrs. Squirrel had so carefully prepared for baby squirrel and tucks that in next. Over this she puts more moss, then bits of flannel into which baby is carefully seated. A blanket is pinned about its little body to keep it from falling out and the tiny tot is ready to receive visitors in a sitting posture.

Our western friends make a board into a papoose cradle for their babies. Skillful mothers with nimble fingers cover the whole board with beads in beautiful designs. Baby is dressed and his little body is bound tightly to the board; then the mother straps the board (sometimes almost as big as herself) to her own back and walks or drives about. I have often thought that sometimes she must forget baby is there, for the mother stops to talk to her friends keeping the poor little thing winking and blinking in the hot sun or she drives many miles in a wagon without springs.

The Alaskan father makes bows and arrows for his child to play with and to use in bringing down birds and rabbits until he is old enough to use a rifle. The boys are not so fond of shooting at a mark, but they like to see how far they can send the arrow into the air. Another sport is to see how far they can climb into the tallest tree they can find, tying a handkerchief to the twig to mark the spot. If a squirrel should happen to be lodged in the tree he knows no rest until he is secured by the youth who is climbing, surrounded by a dozen or more boys who cheer him on until the little animal is pocketed. I have often thought these Indian boys would make successful aviators if trained, they are so daring and courageous, knowing no fear. The more difficult the task the greater they welcome it.

In the spring of the year, when you are playing with tops, these boys are making whistles out of the branches from the willow trees. I have seen as many as seven whistles on one branch from each of which came sweet sounds.

Using birch-bark is another form of amusement. One day at Nenana, seated quietly writing, I heard a tramp of feet coming towards me. I looked out to see all the boys of St. Mark's School marvelously dressed in birch-bark. They had made coats, hats and all sorts of make-believe things out of it. The ones most disguised wore beards and mustaches made of a long moss found in the woods. They reminded me of gnomes we read about in fairy tales.

Are not Indian girls and boys very much like ourselves?—Margaret S. Grider, in Young Churchman.

The First Baseball Mitt.

Just where Spalding got the idea of the first baseball mitt may not be publicly known, but a writer in All Outdoors gives the following story of its origin. He says:

"About 1867-68, a baseball team came to Rockford, Illinois, to play our nine. They called themselves the Unconquered Clippers of Illinois, and plastered our town with big posters. We made up our minds to give them

a drubbing, and at the end of the game the score was Rockford, 76; Clippers, 0.

"There was a little chap playing third base who grabbed everything that came near him, and held it, too. I noticed that he wore a kind of glove. When the game was over, I went to him and asked him what it was that he wore on his hand. He told me that he was a machinist, and had got his hand badly hurt a week before, and he showed me the wound in his palm. He said the boys did not want him to play in that game, but he got a piece of thin sheet steel and made it slightly concave, but so that it did not quite touch the sore place. He then made a short glove to cover all the hand excepting the first joints of the fingers, and doubled the leather in the palm so that he could slip the plate between.

"I asked him if it hurt, and he said it did not, and that he could take a hot one and hold it better with the glove than without. That is the whole story. I don't think that Spalding ever talked to the little chap with the iron fist, as the boys dubbed the third baseman, but everybody in Rockford knew about the mitt; and he may have got the idea from him. Anyway, that was the first glove that any ball player ever wore."—The Presbyterian.

How Lucile Helped.

The school room was very noisy. The children were moving their feet, turning the leaves noisily in their books, and some were whispering. Poor little teacher was so tired, she was almost ready to give up in despair! It seemed that none of the children loved her today, for, if they did, surely they would obey.

"Oh, if three o'clock would only come!" she sighed to herself, "so that I might let them all go to their homes and I might have a rest!"

She started down the aisle between the rows of seats to try once more to get the children quiet. Her heart was very heavy and tears were near to her eyes. As she passed one seat occupied by two girls, a little hand thrust itself out into the aisle and crowded a piece of crumpled paper into the teacher's hand. The teacher went back to her desk, unfolded the piece of paper, and read:

"Dear Teacher—I love you very much—Lucile."

When teacher looked up there were two bright tears in her eyes, but they were glad tears. When she spoke there was a new ring in her voice.

"Children," she said, and her voice was soft and low, "put away your books and let's sing a merry song."

And as the children sang, all of the trouble seemed to leave the room. Soon they went back to work, and all was sweet peace and quiet.

And as the children were leaving the school that day, the teacher looked into a pair of blue eyes and smiled. "I love you very much, Lucile," she said. —Child's Gem.

To be gentle and courteous, forgiving and self-effacing, to purge our hearts of pride and envy and greed, to suffer silently and without making reprisals, to put on bowels of mercy, meekness and gentleness—that is to put on Christ. It is not difficult to be stiff with pride, stilted with conceit, unapproachable in our haughtiness, swift in our counterblow. It is difficult to cherish in our heart the thought, "If I can keep one human heart from breaking, I have not lived in vain." But that is to mirror the King with the reed, and to be what God craves us to be.—W. M. Cloud.

FINANCIAL

The Bank Depositors

Of a nation are its mainstay in war financing. Every dollar saved by you not only protects you, but helps the boys in the trenches. Have you an account with

National State and City Bank

RICHMOND, VA.

Wm. H. Palmer, President

Julien H. Hill, Vice-Pres. and Cashier

R. E. Cunningham, Asst. Cashier

J. W. Sinton, Vice-Pres.

Wm. S. Ryland, Asst. Cashier

Jesse F. Wood, Mgr. Savings Department

INCORPORATED 1832

Virginia Fire and Marine Insurance Company

Of Richmond, Va.

ASSETS - - - - - \$2,160,195.00

Wm. H. Palmer, President

E. B. Addison, Vice-President

W. H. McCarthy, Secretary

EVERY PATRIOTIC CITIZEN

Is called upon at this time to contribute to the RED CROSS FUND, and not one can fail to answer this appeal. Your son, brother or friend will benefit by what you give.

We who stay at home must not fail to give "the cup of cold water" to the wounded and dying on the battlefields of France.

"Give What You Can Afford and Then Double It"

THE AMERICAN NATIONAL BANK OF RICHMOND, VA.

Hard to Do Without It.

A man needs religion as he needs sunshine and fresh air and good food, and for somewhat similar reasons. He cannot be sound, and sane, and wholesome, and healthy without the one any more than he can without the other. The man to whom the Gospel means nothing tends to become a one-sided, unhealthy, ill-formed man. He has left something out of his life that sadly mars, and limits, and weakens it. He may not be a very bad man, but the thing he has left out lowers his ideals, narrows his outlook, perverts his ambition, spoils his happiness, and injures his real usefulness. It may not do all or any of these things completely, but it certainly does tend to do them all. Neither in ideals, nor vision, nor ambition, nor satisfaction, nor helpfulness is he the man he would be if religion was the big and vital thing in his life. Religion is a tonic, an inspiration, a stimulus, a bracer for life's duties, a solace for its cares and trials, a steady power all along its uneven way that no man can afford to be without.—The Christian Guardian.

Free men, who are here for the purpose of using their liberty, must and do make choice. Life's issues are not determined by hap or accident. Every man's destiny awaits his own decision. All that God can do He has done. The issues depend now upon us. We are surrounded with helps to the fulfilment of life's true issues. Have we made our decision? Are we intelligently and heartily on the Lord's side? That is the supreme question. Until it is an-

swered we have done our duty neither to Christ nor to ourselves. We cannot be Christ's men without knowing it.—C. A. Berry.

Love: Joy is love exulting. Peace is love in repose. Long-suffering is love untiring. Goodness is love in action. Faith is love on the battlefield. Meekness is love at school. Temperance is love in training. Love is the greatest thing that God can give us; for Himself is Love; and it is the greatest thing we can give to God, for it will give ourselves, and carry with it all that is ours. "Greater love hath no man than this, that a man lay down his life for his friends."—Selected.

RESORTS

HOTEL MARLTON

3 and 5 West 8th St., Near 5th Avenue.

Washington Square, New York.

Quiet and homelike hotel; transients and families; American and European plan; special summer rate. No Bar.

Richmond, Fredericksburg & Potomac R. R.

To and from Washington and beyond—Daily.

Leave Richmond	Arrive Richmond
* 6:40 A.M. * 11:45 A.M.	* 7:55 A.M. * 12:12 P.M.
* 8:00 A.M. * 12:30 P.M.	* 12:30 P.M. * 5:45 P.M.
* 8:50 A.M. * 7:00 P.M.	* 5:20 P.M. * 11:25 P.M.
* 9:15 A.M. * 1:10 P.M.	* 6:00 P.M. * 12:30 N.L.

Richmond-Washington Local, Lv. Richmond, 31 week days; 3:15 P.M., Sundays; Ar. 12:1 P.M. daily. Fredericksburg Accom. week days, Lv. 4:15 P.M.; Ar. 8:15 A.M. Ashland Accom. week days, Lv. 7:45 A.M., 6:30 P.M.; Ar. 7:30 A.M., 5:30 P.M.

Elba ticket and baggage offices not open for this train. * Main St. Sta. † Byrd St. Sta. stopping at Elba. ‡ Elba Sta.

Jno. L. Williams & Sons

BANKERS and BROKERS

Eighth and Main. (P. O. Box 588.)

RICHMOND, VIRGINIA.

Transact a general Banking and Brokerage Business. Deal in Southern Investment Securities. Negotiable Railroad and Municipal Bonds.

The First National Bank

OF

Richmond, Virginia

DESIRE

YOUR ACCOUNT.

CAPITAL & SURPLUS

\$3,000,000.00

3%

INTEREST IN SAVINGS DEPARTMENT.

Norfolk & Western Railway

ONLY ALL RAIL LINE TO NORFOLK

QUICKEST AND BEST SERVICE

Pullman Parlor Cars.

The best line to all Points West, Northwest and Southwest.

W. B. BEVIL, W. C. SAUNDERS, Pass. Traff. Mgr. Gen. Pass. Agt. Roanoke, Va.

C. H. BOSLY

Dist. Pass. Agt., Richmond, Va.

Rates and information upon application.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

Southern Churchman

SOUTHERN CHURCHMAN COMPANY
Publishers

815 East Grace Street, Richmond, Virginia
LEWIS G. WILLIAMS, President.
E. B. ADDISON, Vice-President.
REV. E. L. GOODWIN, D. D., Editor.
REV. JAS. D. GIBSON, Managing Editor.

Entered at the Postoffice in Richmond, Va., as second-class mail matter.

SUBSCRIPTION PRICE—After January 1, 1918, \$3.00 per year in advance. To the Clergy \$2.00. Six months \$1.50. Trial subscription 3 months 50 cents, 10 cents a copy. Foreign postage 50 cents additional. Back numbers not over 3 months old 10 cents each, over 3 months old 25 cents each.

For the convenience of subscribers, subscriptions are continued at expiration unless otherwise ordered. Notice of renewal, discontinuance, or change of address should be sent two weeks before the date they are to go into effect.

RECEIPT OF PAYMENT is shown in about two weeks by change of date on address label. If date is not properly extended after each payment notify us promptly. No receipt for payment will be sent.

Notice post office address. The exact post office address to which we are directing the paper at the time of writing **MUST ALWAYS BE GIVEN**. Our mailing list is arranged by post offices and not alphabetically.

Make all checks and money orders payable to the Southern Churchman and not to an individual.

ADVERTISEMENTS—Rates quoted on request. For Classified see head of that department.

Representatives wanted in each Parish, liberal commissions.

News concerning the church at large always welcome.

ATTENTION!

ENLISTED CHURCHMEN.

The Department of Army and Navy Work of the Brotherhood of St. Andrew.

wants to get in touch with you and supply your needs in every possible way. Write to us soon and tell us how you are getting along. You will find us prompt correspondents.

F. S. TITSWORTH,
Executive Secretary.
B. F. FINNEY,
Chief Secretary.

19th and Walnut Streets, Philadelphia, Pa.

PIPE ORGANS.

If the purchase of an organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Kentucky, who manufacture the highest grade at reasonable prices.

OAKLAND

A Home School for young boys to be tutored with the sons of Mr. and Mrs. Rosewell Page at their country home in Virginia. Address Mrs. Rosewell Page, Beaver Dam, Va.

NOTICE.

The Rev. N. Matthews has been given leave of absence from his parish in Rock Hill, S. C., and has succeeded the Rev. Mr. Gribbin as the Church's volunteer chaplain at Camp Sevier. Please send him the name, regiment and company of any one you want him to visit at the camp. Address, care Y. M. C. A. Headquarters, Camp Sevier, Greenville, S. C.

BOARDERS.

SUMMER BOARD—CHOICE LOCATION, between college campus and Virginia Military Institute grounds. Every convenience, rooms single or en suite with bath. Mrs. F. D. Mead, Lexington, Va.

After June 15th a few boarders wanted at "Airwell." Terms, \$1.00 a day for all persons over seven years. Mrs. Fenton Noland, R. F. D. No. 2, Beaver Dam, Va.

HELP WANTED

WANTED A MOTHER'S HELPER OR practical nurse to take entire charge of nine-months-old baby in the country. For full particulars address Morrisworth, Leesburg, Va.

WANTED A YOUNG LADY AS MOTHER'S helper. Youngest child three and one-half years old. Address Mrs. Wm. F. Alexander, 109 West Monument Street, Baltimore, Md.

MOTHER'S HELPER WANTED: ELDERLY lady or widow with children at farm home. \$12.00. Mrs. D. H. Fullerton, Mitchellville, Md.

WANTED A GOVERNESS. LADY Protestant thirty-five to teach girl twelve. Good reference. Box 15, Fairville, Pa.

Classified Advertising and Notices

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line, each insertion. Special rates to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents. Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

POSITIONS WANTED

WANTED TO HELP MINISTER WHO would like to have a summer cottage for boys, looking forward to church work or who may become interested in the work. Maryland State preferred. Faith, care Southern Churchman.

CULTIVATED AMERICAN WOMAN, homeless account of war, desires position as secretary, companion or supervising housekeeper with congenial family in country. Will attend correspondence pay bills, arrange daily menu, practical, active personality; churchwoman; spent last ten years abroad. Modest salary. References exchanged. Address Mrs. Paul, care Southern Churchman.

MARRIED PRIEST, AMERICAN CITIZEN, wife a Southerner, desires parish in the South. Good preacher and organizer. Reference, the Archbishop of Rupert's Land, Winnipeg, Manitoba, and the Hon. Newton C. Blanchard, Shreveport, La. Address Rev. Dr. de Mattos, Dauphin, Manitoba.

WANTED BY A CLERGYMAN NEAR Baltimore, a companion for invalid wife, one who knows how to keep house; not over forty years old. \$25 a month. Address Box 53, Owings Mills, Md.

THE BOARD OF MISSIONS.

Correspondence is invited from those who wish to know

What it does.
What its work signifies.
Why the work can be helped most effectively through the Board.

Address
The Right Reverend A. S. Lloyd, D. D.,
President of the Board of Missions,
281 Fourth Avenue, New York.

Legal Title for Use in Making Wills:
The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.

The Spirit of Missions, \$1.00 a year.

CHURCHMEN AT CAMP LEE.

Once again men chosen under the selective draft law are coming in large numbers to Camp Lee. In order that the churches in Petersburg may get in touch with newly arrived Churchmen, I most earnestly request rectors of parishes to send me the names and regimental addresses of men coming to Camp Lee from their parishes. Names are useless without company and regiment. Brethren, please act on this request before you forget it.

E. P. Dandridge,

Rector of St. Paul's Church, Petersburg, Va.

Marriages and Deaths

Marriage notices, not exceeding 40 words, \$1.00; Death notices, not exceeding 40 words, inserted free. Over 40 words at the obituary rate. Obituaries and resolutions, 20 cents per line. Six words to the average line.

Copy for this department must be received not later than Tuesday of the week in which it is intended to be published.

MR. JOSEPH BALLINGTON DUCK.

JOSEPH BALLINGTON DUCK was born in 1876 and answered the heavenly call April 23, 1918. He was married to Miss Lizzie R. Outland, daughter of Mr. and Mrs. W. E. Outland, of Isle of Wight County, June 23, 1902. To them were born Garland Hatcher Duck, William Timothy Duck, J. B. Duck, Jr., Clarence Duck and Maude Esther Duck. Brother Duck was a loving husband, devoted father, a beloved brother and a kind neighbor. He is survived by a father, J. T. Duck; two aunts, Mrs. George Bure, Mrs. W. E. Outland; one sister, Mrs. D. R. Butler, and two brothers, Putman O. Duck and Fenton Duck. He joined South Quay Church September, 1901, just before his marriage. He lived a loyal and consecrated Chris-

tian life until he heard his heavenly father say, "It's enough."

C. G. LOWE.

NEVERSON HOWELL.

NEVERSON HOWELL, of Franklin, Va., died Sunday, May 5, 1918, at the residence of E. J. Howell. He was eighty-four years three months and one day old. He served all four years in the War Between the States in General William Mahone's brigade, Forty-first Regiment. One of the oldest deacons of the Baptist Association.

He is survived by four children, Mattie Howell, Lucy Spencer, Melza and Reuben Howell; ten grandchildren and four great-grandchildren; five sisters, Delocca Davidson, Lucy Spencer, H. A. Welch, Kate C. March, Stella M. Pittman; two brothers, Mills E. Howell and S. R. B. Howell.

He was buried at South Quay Baptist Church, of which he was a lifelong member.

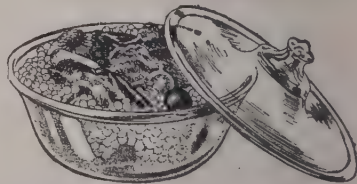
C. G. LOWE.

ACKNOWLEDGMENTS FOR THE ARMENIAN AND SYRIAN RELIEF FUND.

June 4—Mrs. Tucker C. Watkins,
Clover, Va. \$ 9.00
Previously acknowledged..... 596.53

Total \$605.53

Please acknowledge the following contributions to the Education Society in Virginia during May:
Trinity, Portsmouth.....\$20.82
St. Stephen's, Culpeper..... 1.00
St. Paul's S. S., Hanover..... 5.00
Old Church S. S., Hanover County..... 10.00
Good Shepherd, Wilmington, N. C..... 5.60
Advent, Spartanburg, S. C..... 52.02
St. Luke's, Essex..... 1.96
St. John's, Richmond..... 25.00
St. Paul's, Richmond..... 2.20
St. Luke's, Blackstone..... 7.40
St. Stephen's, Westhampton..... 15.00
Piedmont Parish, Fauquier..... 10.00
Trinity, Staunton..... 72.38
St. Stephen's, Heathsville..... 4.00
P. P. PHILLIPS, Treas.
Alexandria, Va., June 1, 1918.



Cut down your meat bills

You get so much more flavor, so much more tenderness in meat cooked in Pyrex that you can really enjoy the cheaper cuts—cuts that you never thought of buying before.

Science explains why two-thirds more heat goes through transparent Pyrex than through ordinary pans—why Pyrex cooks food more evenly, more thoroughly than any other pan.

Pyrex transparent oven dishes cook every food better. They bake bread an inch higher, give pies crisp undercrusts just like the top, keep cake from falling, make leftovers more delicious.

Dealers everywhere sell Pyrex. Pyrex will not break in the oven. Dealers are authorized to replace any dish broken by oven heat. Pyrex has the name on every piece. Try your first dish today. You will say you will never again use an old-fashioned pan.

Write today for the free illustrated booklet, "New Facts about Cooking." Pyrex Sales Division, Corning Glass Works, 316 Tloge Ave., Corning, N. Y.

Manufactured by the World's Largest
Makers of Technical Glass

PYREX

TRANSPARENT OVEN DISHES

Personal Notes

The Rev. Tage Teisen, of Albany, N. Y., has been called to the rectorship of St. Paul's Church, Kittanning, Pa., and will enter into residence on September 1.

The address of the Rev. W. S. Claiborne is changed from Chattanooga, Tenn., to St. Andrew's Post Office, Franklin County, Tenn.

The General Theological Seminary conferred the degree of Bachelor in Divinity upon the Rev. John Porter Briggs, rector of All Saints Church, Shenandoah, Pa., on Wednesday, May 29.

The summer address of the Rev. Ernest M. Stires, D. D., rector of St. Thomas' Church, New York City, is Bolton Landing, N. Y.

The Rev. Walter P. Griggs has resigned the charge of St. Stephen's Parish, Dorchester County, Md., on account of ill health, and his address is changed from East New Market to Poolesville, Md.

Announcement is made of the marriage of the Rev. E. Jeffery Jennings and Miss Bertha Marie Howells, of Pittsburgh, Pa. Mr. Jennings, formerly of the Church of the Ascension, Pittsburgh, is now a Y. M. C. A. Secretary in France.

The Rev. Henry Lubeck, LL. D., D. C. L., for more than thirty years rector of the Church of Zion and St. Timothy, New York City, has resigned, and will take a much needed rest.

The address of the Rev. Frederick G. Harkness, who has entered upon his new work as rector of St. Luke's Church, Cleveland, Ohio, is 7310 Franklin Avenue, Cleveland.

The Rev. Thomas H. Johnston, Dean of St. Phillip's Cathedral, Atlanta, Ga., has been granted a year's leave of absence, and will go to France to take up Y. M. C. A. work with the American troops.

The address of the Rev. C. S. Sedgewick, who has taken work in Plainfield, N. J., is 609 East Third Street, Plainfield.

The address of the Rev. Donald Wonders, curate on the staff of Trinity Cathedral, Newark, N. J., is 24 Rector Street, Newark.

Ordinations.

In St. Paul's Church, Cleveland, Ohio, on Trinity Sunday, May 26, the Rt. Rev. William Andrew Leonard, D. D., Bishop of the Diocese, advanced to the priesthood, the Rev. Messrs. Walter Freeman Whitman, Charles Thomas Hull and Nathaniel R. High Moor. The candidates were presented by the Ven. A. A. Abbott, Archdeacon of the Diocese; the preacher was the Rev. Andrew Chap-

man, rector of St. James Church. These, with the Rev. Walter R. Breed, D. D., rector of St. Paul's Church, united in the laying on of hands.

On Wednesday of Whitsun week, according to the usual custom, the Bishop of California ordained to the diaconate the graduates of the Church Divinity School of the Pacific, Messrs. Richard M. Trelease and John A. Collins, both belonging to the Diocese of California. Mr. Collins has been assisting the Rev. Mr. Deems in the work of St. John's Church, Ross, and in that of the Seamen's Institute, and will continue with Mr. Deems. Mr. Trelease has been working with the Rev. T. P. Boyd, in St. Paul's Church, San Francisco, but will take up work in St. Mark's Parish, Berkeley, assisting the rector, the Rev. Dr. Parsons.

In St. Philip's Church, Durham, N. C., on the fifth Sunday after Easter, Bishop Cheshire ordained to the diaconate Mr. Roma Coxey Fortune, who was presented by the Rev. S. S. Bost. The Rev. Mr. Fortune, who is a deaf mute, will remain with St. Philip's Parish, Durham, and will also have charge of smaller groups of deaf mutes in Charlotte, High Point, Raleigh and other places.

On Whitsunday in Ascension Church, Pueblo, Colorado, Bishop Johnson ordained to the diaconate Mr. John S. Foster. Mr. Foster has been placed in charge of St. James, Pueblo, and St. Peter's, Walsenburg.

In St. John's Church, Durand, Michigan, on Thursday, May 17, Bishop Williams advanced to the priesthood the Rev. Reginald M. Blachford, minister-in-charge of St. John's, who was presented by his father, the Rev. William R. Blachford. The sermon was

preached by the Rev. A. A. Warren Hastings.

In the Chapel of St. Mary the Virgin, Nashotah House (Diocese of Milwaukee, on Trinity Sunday, the Rev. John Edward Bailey, of Milwaukee; the Rev. Clark Levis Attridge, of Chicago, and for the Bishop of Western Michigan the Rev. Franklin Joiner, of Belvidere, N. J., were advanced to the priesthood by the Rt. Rev. William W. Webb, D. D. The ordinands were presented by Dean Larrabee. The preacher was the Rev. McVeigh Harrison, O. H. C. The Rev. J. C. Bailey takes charge of Grace Church, Hartland, and St. Peter's Mission, North Lake, and the Rev. C. L. Attridge will be in charge of St. Matthias' Church, Waukesha. The Rev. Franklin Joiner expects to enter Holy Cross House, West Park, N. Y.

Work Among Churchmen

AT FORT BENJAMIN HARRISON, INDIANA.

The Rev. Horace W. Wood, of Crawfordsville, Indiana, in the Diocese of Indianapolis, has been appointed Civilian Chaplain by the War Commission of the Church for work at Fort Benjamin Harrison and Speedway City, Indianapolis. Names of Churchmen at either of these camps should be sent to Mr. Wood at once. Address, General Delivery, Fort Benjamin Harrison, Indiana.

Furniture---Floor Coverings---Window Shades---Draperies

Values that satisfy. Service that pleases.

Special attention given to orders for church furnishings.

Sydnor & Hundley

Incorporated

Seventh and Grace Streets

RICHMOND, VIRGINIA.

Miller & Rhoads

"The Shopping Center."

For the retail Dry Goods and Department Store trade.

In the heart of Richmond, when you are here; and Our Mail Order Department Serves you at your home.

BROAD AND GRACE STS.

CORNER 6TH ST.

RICHMOND, VA.

Ratcliffe & Tanner, Inc.

...FLORISTS...

207 N. 6th Street, Richmond, Va.

FLOWERS FOR ALL OCCASIONS

Send Nuxated Iron to Your Boy in Camp

General Gibson Says No Fools that every Soldier Who Goes to the Front Should Take Nuxated Iron

Dr. James Francis Sullivan Explains Why It Helps to Increase Strength and Endurance and Build Up Weak, Nervous, Run-down Folks.

What every soldier most needs is tremendous "stay there" strength, power and endurance, with nerves of steel and blood of iron. To help produce this result there is nothing in my experience which I have found so valuable as organic iron—Nuxated Iron, says Dr. James Francis Sullivan, formerly Physician of Bellevue Hospital (Outdoor Dept.), New York, and the Westchester County Hospital. "I have personally found it of such great value as a tonic, strength and blood builder that I believe if General Gibson's advice were followed many of our fighting men would find it of great benefit. In my opinion there is nothing better than organic iron—Nuxated Iron—for enriching the blood and helping increase strength, energy and endurance."

General Horatio Gates Gibson says Nuxated Iron has brought back to him in good measure that old buoyancy and energy that filled his veins in 1847 when he made his triumphant entry with General Scott into the City of Mexico and he feels that every soldier should take Nuxated Iron.

Another remarkable case is that of General David Stuart Gordon, noted Indian fighter and hero of the battle of Gettysburg. General Gordon says: "When I became badly run-down this year, I found myself totally without the physical power to 'come back' as I had done in my younger days. I tried different so-called 'tonics' without feeling any better, but finally I heard of how physicians were widely recommending organic iron to renew red blood and rebuild strength in worn-out bodies. As a result I started taking Nuxated Iron and within a month it had roused my weakened vital forces and made me feel strong again, giving me endurance such as I never hoped to again possess."

Another interesting case is that of General John Lincoln Clem, who at the early age of 12 years was Sergeant in the U. S. Army and the last veteran of the Civil War to remain on the U. S. Army active list. General



I am a well man."

And then there is Judge Samuel S. Yoder, Statesman, Jurist and for 18 years a practicing physician—formerly Surgeon Major in the Army and now Commander in Chief of the Union Veteran Union, who says: "Nuxated Iron restores, revivifies and rehabilitates the system. To the man of 70 as I am, it is just as certain, just as efficacious as to the youth in his teens."

It is surprising how many people suffer from iron deficiency and do not know it. If you are not strong or well you owe it to yourself to make the following test: See how long you can work or how far you can walk without becoming tired. Next take two five-grain tablets of Nuxated Iron three times per day after meals for two weeks. Then test your strength again and see how much you have gained.

Manufacturers' Note: Nuxated Iron which is prescribed by Dr. Sullivan, and which has been used by Generals Gibson, Gordon, Clem, Judge Yoder and others with such surprising results, is not a secret remedy, but one which is well known to druggists everywhere. Unlike the older inorganic iron products it is easily assimilated, does not injure the teeth, make them black, nor upset the stomach. The manufacturers guarantee successful and entirely satisfactory results to every purchaser or they will refund your money. It is dispensed by all good druggists and general stores.

Always Room to Save.

(Continued from page 16)

appreciable amount is thus saved in a week and to the great advantage of the muffins.

"I save coal in my kitchen range by keeping the fire never higher than the lining. I never rake it down except when a hot oven is actually needed. And, finally, I shut it off as closely as possible when not in use. I find there is easily a difference of half a hod or more coal a day, when this care is taken.

"More than anything, I plan to save time, for in these days we should give every minute possible to helping supply our own dearly beloved soldiers and our Allies with the comforts and necessities they so sorely need. And, finally, I have enlisted the whole family as kitchen soldiers, too."

FRECKLES

Now Is the Time to Get Rid of These Ugly Spots.

There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of Othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than one ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength Othine, as this is sold under guarantee of money back if it fails to remove freckles.

The Young Rose.

Out from a bare, green stem
Opened a rose.
Whence it sprang I know not,
Nor where it goes.

From the infolding dark
Glowing it came,
As from the bush of old
Burst the live flame.

All I know can be told
Thus in a breath;
That to my soul is taught
Disdain of death.

—The Century.

The Next Worse Life.

The preacher has a hard time. If his hair is gray, he is old. If he is a young man, he hasn't had experience. If he has ten children, he has too many; if he has none, he should have children, for he is not setting a good example. If his wife sings in the choir, she is presuming; if she does not, she is not interested in her husband's work. If a preacher reads from notes, he is a bore; if he speaks extemporaneously, he is not deep enough. If he stays at home in his study, he doesn't mix with the people; if he is seen around the streets, he ought to be at home getting up a good sermon. If he calls on some very poor family, he is playing to the grandstand; if he calls at the home of the rich, he is aristocratic. Whatever he does some one could have told him how to do it better. He has a fine time living off donations which never come

in and promises that never mature. Next to being an editor, it is the most awful life.—Fayetteville Observer.

Sins of commission are the usual punishment for sins of omission. He that leaves a duty, may well fear that he will be left to commit a crime.—Gurnall.

RHEUMATISM AND INDIGESTION.

Practically all physicians and medical writers are agreed that there is a close relationship between indigestion and Rheumatism. This view is substantiated by the fact that Shivar Spring Water, which is probably the best American mineral water for Dyspepsia and Indigestion, relieves Rheumatism and the Rheumatoid diseases such as Gout, Sciatica, Neuralgia and Nervous Headache. All of these diseases are probably related and all are probably due in whole or in part to imperfect digestion or to imperfect assimilation of food. Physicians who have studied this water and who have observed its effects in their practice believe that it relieves these maladies by rendering the digestion complete and perfect and thereby preventing the formation of those poisons which inflame the joints and irritate the nerves, and also by eliminating, through the kidneys, such poisons as have already been formed.

The following letters are interesting in this connection. Dr. Crosby, a South Carolina physician, writes:—"I have tested your Spring Water in several cases of Rheumatism, Chronic Indigestion, Kidney and Bladder troubles and in Nervous and Sick Headaches and find that it has acted nicely in each case, and I believe that if used continuously for a reasonable time, will produce a permanent cure. It will purify the blood, relieve debility, stimulate the action of the Liver, Kidneys and Bladder, aiding them in throwing off all poisonous matter."

Dr. Avant of Savannah writes:—"I suffered for years with a most aggravating form of stomach disorder and consulted a number of our best local physicians, went to Baltimore and consulted specialists there and still was not benefited. I had about despaired of living when I began to use Shivar Spring Water and in a short time was cured."

Mr. Rhodese of Virginia writes:—"Please send me ten gallons of Shivar Spring Water quickly. I want it for Rheumatism. I know of several who were cured of Rheumatism with this water."

Editor Cunningham writes:—"The water has done more good than any medicine I have ever taken for Rheumatism. Am entirely free from pain."

Mr. McClam of South Carolina writes:—"My wife has been a sufferer from Rheumatism and after drinking twenty gallons of your Mineral Water, was entirely cured of the horrible disease."

Mr. Carter of Virginia writes:—"Mrs. Carter has had enlarged joints upon her hands, caused by Rheumatism. Shivar Spring Water removed every trace of the enlargement. The water is simply excellent."

If you suffer with Rheumatism, or with any chronic disease, accept the guarantee offer below by signing your name. Clip and mail to the Shivar Spring,

Box 64 D, Shelton, S. C.

Gentlemen:

I accept your guarantee offer and enclose herewith two dollars for ten gallons of Shivar Mineral Spring Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if it fails to benefit my case you agree to refund the price in full upon receipt of the two empty demijohns which I agree to return promptly.

Name

Address

Shipping Point

(Please write distinctly.)

NOTE:—"I have had the pleasure of serving the little church at Shivar Spring as Pastor for years, and am therefore well acquainted with Mr. Shivar and his associates, whom I gladly commend as honorable business men and worthy of the confidence of the public. I have personally derived great benefit from the use of the Shivar Mineral Water and have knowledge of its beneficial effects in a great number and variety of cases."—Rev. A. McA. Pittman.

Church Furnishings, Memorials, Etc.



CHURCH VESTMENTS

EMBROIDERIES

Silks, Cloths, Fringes, Etc.

CLOTHING for CLERGYMEN

COX SONS & VINING

72-74 Madison Avenue, New York



CHURCH FURNISHINGS

Gold, Silver and Brass

Church and Chancel Furniture

Write for Catalogue
for Episcopal Churches

W. & E. SCHMIDT CO.

300 Third Street, Milwaukee, Wis.

Ecclesiastical and Domestic Art Worker

Memorial Windows, Leaded Glass, Monuments,
Decorations, Church Furnishings in Wood,
Metal, StoneArtistic Bungalow construction complete or
plans only.CHARLES F. HOGEMAN
45 Seventh Avenue, New York City

CHURCH EMBROIDERIES

Stoles, Eucharistic Vestments, Surplices, Altar
Hangings, Burses and Veils, Markers, etc. All materials
for sale.The only studio importing exclusively English un-
fading silks, Damasks, fringes, linings, pure gold metal
threads, etc., and using Standard Church of EnglandEnglish silk stoles, plain.....\$ 5.00
English silk stoles, handsome crosses.....\$ 6.50
English silk stoles, best hand embroidery,
from \$10.00 up to.....\$50.00English silk burse and veil with crosses,
\$12.00, \$15.00, \$18.00.....\$20.00Handsome embroideries unsurpassed in workman-
ship. Special altar linens embroidered in England.
Testimonials from all over the world.THE CATHEDRAL STUDIO
Miss Lucy V. Mackrille

2900 WISCONSIN AVENUE, WASHINGTON, D. C.

GRANITE AND MARBLE MEMORIALS

Largest Stock in the South
We pay the freight and
guarantee safe arrival

The Couper Marble Works

(Established 65 years)
264-268 Bank St., Norfolk, Va.

R. Geissler, Inc.

56 West Eighth Street, New York

Memorials
FOR THE CHURCH
Furniture — Windows — Fabrics

Thoughts For the Thoughtful

The best remedy for a sick church
is to put it on a missionary diet.Every dollar a worldling spends is
an unanswered prayer for happiness.Many troubles are like dogs. Run
from them and they will follow you;
turn on them and they will fly.We understand why the vine is
pruned, but we are much perplexed
when we ourselves are being pruned.So long as we love, we serve; so long
as we are loved by others I would
almost say we are indispensable; and
no man is useless while he has a friend.
—Stevenson.It is not in a man's creed but in his
deeds, not in his knowledge, but in
his wisdom, not in his power but in
his sympathy that there lies the essence
of what will last in human life.The moral law is written on the
tablets of eternity. For every false
word or unrighteous deed, for cruelty
and oppression, for lust and vanity, the
price has to be paid at last.—Froude.Be like the bird that on frail branches
swinging,A moment sits and sings—
They bend beneath him, and yet he
keeps on singing,
Knowing that he hath wings.The truth that men are judged by
their desires finds its highest illustration
in Jesus. The perfection of His
nature is shown in the perfectness of
His wishes. When all His desires shall
be fulfilled, then there will be nothing
more in the universe to be desired.—
Phillips Brooks.Whether we climb, whether we plod,
Space for one task the scant years
lend—To choose some path that leads to God,
And keep it to the end.

—L. W. Reese.

Self-pity is deadly. Gas will warm
and illuminate your rooms, but cease to
use it for that purpose, and breathe its
fumes, and you die. Pity is yours to
bestow comfort and cheer upon others,
but deflect it from that use and turn it
upon yourself, and all your courage,
strength and nobility of character will
shrivel into weakness and selfish decay.
—Selected.Heart-keeping is much like house-
keeping. There must be continual
sweeping out of dirt and clearing out
of rubbish, a daily washing of dishes,
and a perpetual battle with all sorts of
vermin. If heart-cleaning could be
done up once for all, then the Christian
might discharge all his graces and have
an easy time of it.—Theodore L. Cuyler.Closing the heart against the cry of
the needy is only another way of
shutting the door of heaven against
yourself.—Ex

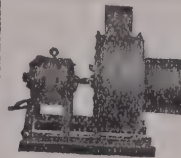
O. Luetke's Art Works

Church Furnishings

IN METAL, WOOD, MARBLE, ETC.
Oct. 1904.

326-332 Seventh Ave. New York

THE ZEPHYR ELECTRIC ORGAN BLOWER

is made entirely from metal,
is known all over this coun-
try. Three thousand
churches have found that it
is economy to use the Zephyr.
For further information
write to
THE ZEPHYR ELECTRIC
ORGAN BLOWER
COMPANY
Orville, Ohio

Please state in what paper you saw this

The Hour of Prayer.

My God, is any hour so sweet,
From blush of morn to evening star,
As that which calls me to Thy feet—
The hour of prayer!Blest is that tranquil hour of morn,
And blest that solemn hour of eve,
When, on the wings of prayer upborne,
The world I leave.For there a Dayspring shines on me,
Brighter than morn's ethereal glow;
And richer dew descend from Thee
Than earth can know.No words can tell what sweet relief
Here for my every want I find,
What strength for warfare, balm for
grief;
What peace of mind.Hushed is each doubt, gone every fear,
My spirit seems in heaven to stay;
And e'en the penitential tear
Is wiped away.Lord, till I reach yon blissful shore
No privilege so dear shall be
As thus my inmost soul to pour
In prayer to Thee.

—Charlotte Elliott.

We shrink from any precise or dog-
matic statements concerning a future
of which we know nothing. It is abso-
lutely enough for us to believe that our
future lot will more than satisfy us,
even though our hearts were a hun-
dredfold more exacting than the ten-
derest heart can be. The heart of
God will be satisfied—that is enough.—
Selected.

NAPOLÉON ONCE SAID

"A Footsore Army is An Army Half De-
feated." Men in Training Camps, in Can-
tonments, in the Army and Navy suffer
from blisters and sore spots on their feet.
Every "Comfort Kit" should contain one
or more boxes of Allen's Foot-Ease, the
antiseptic powder to shake into the shoes.
It freshens the tired, aching, smarting
feet and heals blisters and sore spots.
The Plattsburg Camp Manual advises men
in training to make daily use of Foot-
Ease. Sold everywhere, 25c.

R. L. Christian & Company

514-16 E. Broad St.

Richmond, Va.

Leading Fancy Grocer

AGENTS FOR

HUYLER'S CANDIES AND PETER'S
SWISS MILK CHOCOLATE.Special attention given to out-of-
town orders.

Catalogue mailed on application.

Brotherhood of St. Andrew

Guilds and all Church organizations
desiring to assist their treasury can find
no better way than by representing the
SOUTHERN CHURCHMAN. And at the
same time you will do a good work by
placing the SOUTHERN CHURCHMAN
in homes where there is no Church
paper. Write to-day for full particu-
lars.SOUTHERN CHURCHMAN,
Richmond, Va.

CHURCH INTELLIGENCE.

(Continued from page 12)

line. But they are holding the line, and for the same reason that men in khaki are holding it, to make the world a fit place to live in; to make this part of the world a safe place for the boys who are gone to the war to come back to when the war is won!"

The report of the General Board of Religious Education outlined a plan for an institute to be held during the coming winter. Bishop Tuttle will give a course of five fortnightly lectures on pastoral theology, and there will be five lectures to vestrymen by some conspicuous business layman of the Church. The report of the hospital missionary showed an increased staff and a vastly wider field covered. It is doubtful if the Church in any city of the Union reaches the down-and-out class more effectively than in St. Louis. The reports of St. Stephen's, Grace-Holy Cross House, the Woman's Auxiliary, the Girls' Friendly Society and the voluntary chaplain at Jefferson Barracks were all received with enthusiasm by the Convention. The Committee on Constitution and Canons didn't get its report in until the house was growing thin, toward the end of the third day. The committee had fair weather with its proposed alterations and changes until it came to a proposal to change the article of the Constitution providing for membership in the Convention. By constitution the Convention is now "composed of clergymen and laymen." The committee proposed that the membership should consist of clergymen and deaconesses and laymen; and that, in voting, a deaconess should be "considered as a clergyman."

After a debate, which added no little to the heat (although it was most good-natured throughout), of an already super-heated summer day, the resolution was defeated.

By rule of Convention, the second day is always given over in the afternoon to a discussion of missionary matters. This year adjournment was taken to the beautiful suburb of Kirkwood, where, at the newly acquired farm which will be converted into a Diocesan Convalescent Home, the good people of Grace, Kirkwood, served delicious refreshments. Later, at Grace Church, a missionary meeting was held, at which addresses were made by Dr. C. H. Shutt, hospital commissioner, of St. Louis, and Mr. Thomas Q. Dix, Secretary-Treasurer of the Country Convalescent Home.

Father and Son.

An old saying tells us that the boy is father to the man, or, to use another old adage, as the twig is inclined, the tree is bent. From the earliest efforts to give expression to the will power that God has implanted in each human being to the day when we leave this life, there is more or less development taking place within us. This, of course, is most rapid in the first twenty or twenty-five years of life; hence the emphasis that is placed on this period.

One great aim of all development is to produce a condition of self-control. In the lower forms of animal life this process is much more rapid than in the human being. The boy begins life in a condition of complete dependence. He has nothing to do with his coming into the world, and little control over the early years of his life in it. Little by little, however, he assumes control over his actions, and just in that same degree his parents find their control decreasing. Happy is that boy whose parents recognize the goal to be aimed at, and are willing to so regulate the extent of their control over him that his confidence and love may not be lost.

We hear a great deal about the boy problem. We do not hear much about the parent problem, and yet we are convinced that the solution of the former depends largely on the solution of the latter. It has been said, with a great deal of force, that "more parents have mastered the rules of bridge than have mastered the principles of child culture," and also that, if the average father "had given his business no more thought and judgment than he gave his son, he would be a financial bankrupt." It is a difficult matter for many a father to give the time that he should to his boys, but there are scores of fathers who prefer to shift the responsibility to someone else—to the mother, to the day school teacher, or to the Sunday-school teacher. And when this happens it means a serious loss, not only to the boy, but to the father as well, for the father needs the companionship, the friendship, the life and the point of view of his boy almost as much as the boy needs him.

One of the secrets of success in life is co-operation. The child is necessarily left largely to the care of its mother. In the case of girls, the mother's influence must always remain the predominant factor. In the case of boys, however, the father must exercise a steadily increasing degree of influence if he is to hold them. When the period

of adolescence comes—the most critical in any boy's life—the average full-blooded boy begins to break away from his mother's leading-strings. The strivings of manhood have begun, and he is like a craft afloat on an open sea, exposed to all sorts of temptations and influences. It is at this time that he requires the patient, sympathetic anchor of a father's love and advice. The father has passed through this period himself. He should naturally understand the situation better than the mother, and unless he steps into the breach the boy is in danger of drifting and making shipwreck. Physical force gradually ceases to play an important part in this process, and the subtler and more powerful influence of fellowship or partnership takes its place. To belittle the hobbies, the adventures, the games, or even the love affairs of a boy is a serious mistake. It is better a thousand times over for a father to show a sympathetic interest in all these than to drive his boy to seek elsewhere the companionship he craves. A real partnership in all things, not only in those that more immediately concern the boy, but also in the daily occupation and interests of the father, is the key to the solution of the vast majority of the difficulties. Lead the boy, step by step, to grasp the meaning and purpose of life; that making a life and being of service to one's fellow-beings is of infinitely more value than making a living, or even a fortune. Let him into the secrets of your own daily life and interests, the difficulties you are facing, the opportunities for helping others that are presented to you, the disappointments and joys that you experience, and you will thereby strengthen his affection for you and fit him better for his own life's struggle.

Respect for others implies taking them at God's valuation, and they who see others as God sees them, speaks of them and to them in a different language.

There is more lost than is imagined by want of respect for the self which aspires, loves and thinks, which, though it is hidden, is the real self of all men. —Canon Barnett.

Sore Eyes

Granulated Eyelids, Eyes inflamed by exposure to Sun, Dust and Wind quickly relieved by **Murine Eye Remedy.** No Smarting, just Eye Comfort. At Druggists or by mail 50c per Bottle. **Murine Eye Salve in Tubes 25c.** For Book of the Eye FREE ask **Murine Eye Remedy Co., Chicago**

The Choice of Executors

is a matter of great importance. Every dollar you leave should be conserved in such a way that your heirs may enjoy the uninterrupted benefits of your life's work.

This Company is a careful and economical executor, trained in the law and business, sound in judgment, and seasoned in practical experience; its primary business is the administration of trust funds.

Correspondence invited.

Capital
\$1,000,000

RICHMOND TRUST
& SAVINGS CO.

7th & Main Sts.,
Richmond, Va.

Southern Churchman

Vol. LXXXIII. RICHMOND, VA.,

JUNE 15, 1918.

No. 24



The 6% Investments

We deal in are not affected by tariff revisions, labor troubles, wars or rumors of war.

They do not fluctuate in value.

They are secured by first mortgage on real estate, on a basis of half its value.

They are in the convenient form of \$500 and \$1,000 coupon bonds, bearing 6% interest, payable semi-annually.

So far as we are aware, no investor has ever been dissatisfied with one of these investments, and this covers a period of 26 years.

Virginia Trust Co.

1106 East Main Street
RICHMOND, VA.

Capital	\$1,000,000.00
Earned Surplus	600,000.00

EDUCATIONAL

The Protestant Episcopal Theological Seminary in Virginia

Established A. D. 1823

The ninety-fifth session will open on Wednesday, September 18, 1918.

Special Students Admitted

For catalogue and other information, address the Dean or Secretary.

Theological Seminary

Alexandria, Va.

The Theological Department OF THE University of the South

An integral portion of the University, where the student of Theology meets in the frank intercourse of a common life with the student of Science on the other.

For catalogue, address
THE DEAN, Sewanee, Tenn.

The Bishop Payne Divinity School

The accredited Seminary of the Church for training colored men for the ministry. The thirty-ninth session opened September 21, 1917.

For catalogue and information, apply to
REV. C. B. BRYAN, Dean,
Petersburg, Virginia.

The General Theological Seminary

CHELSEA SQUARE, NEW YORK

The next Academic year begins on the last Wednesday in September.

Special students admitted and Graduate Course for graduates of other Theological Seminaries.

The requirements for admission and other particulars can be had from The DEAN, 1 Chelsea Square, New York, N. Y.

Episcopal High School

Near Alexandria, Va.

The seventy-ninth year of this School for Boys opened September 19, 1917. Modern equipment throughout. Catalogue on application.

A. R. HOXTON, B. A., Principal.

Emerald Hodgson Hospital

—AND—
TRAINING SCHOOL FOR NURSES
UNIVERSITY OF THE SOUTH

Sewanee, Tenn.

A Church institution where the best training to be had for development of Nurses. For further information, address
REV. W. S. CLAIBORNE, Supt.

Porter Military Academy

Founded 1867

A Church School—A National School

242 boys from 25 states and four foreign countries. Preparation for college or business by sympathetic tutoring and under the strongest influences for Christian manhood. Habits of obedience, promptness, cleanliness and self-reliance are inculcated by the strict but stimulating military discipline. An R. O. T. C. School. Mild healthful climate permits out of door sports all year around. Gymnasium and swimming pool. Unusually liberal terms. A broader preparation than the public school can give. A Lower School for smaller boys.

REV. WALTER MITCHELL, D. D., Rector

Box 462

Charleston, S. C.

OAK RIDGE INSTITUTE

OAK RIDGE, N. C.

T. E. WHITAKER, PRESIDENT.

An old-fashioned Southern school dating from 1852. In its long history it has enrolled thousands from the Carolinas and adjoining states. Preparation that opens the way to bigger accomplishments in college, business, and life. 350 acres in campus, athletic grounds, orchards and farms. Modern school buildings. Steam heat and showers. Library. Military training. Healthful, accessible location near Greensboro. More than a thousand feet above sea level. Sane, moral influences.

Courses thoroughly covering literature, science, teaching bookkeeping and shorthand and music. Athletics encouraged. All male teachers. Discipline mild but firm. Costs reasonable, \$320 for the year. Fall session opens September 3, 1918. Write for illustrated catalogue. Address

Oak Ridge Institute,
Oak Ridge, N. C.

Randolph-Macon Woman's College

Lynchburg, Va. One of the leading colleges for women in the United States, offering courses for A. B. and A. M.; also Music and Art. Four laboratories, library, astronomical observatory, new and modern residence halls. Scientific course in physical development. \$20,000 gymnasium with swimming pool, large athletic field. Fifty acres in college grounds. Healthful climate free from extremes of temperature. Endowment, recently increased by \$250,000, makes possible very moderate charges. Officers and instructors, 60; students, 610, from 35 states and foreign countries. For catalogue and book of views illustrating student life address
WILLIAM A. WEBB, President, Box 44.



Virginia Episcopal School

(NEAR LYNCHBURG, VA.)

For boys of character, position and ability whose means will not permit them to attend our more expensive schools. Prepares at cost for college, university or immediate entrance upon the duties of life. Made possible by gifts of founders. Special terms to clergymen. Boarders for the present are limited to seventy. One hundred and six acres of land. The session begins September 19, 1918. Apply for information and catalogue to the

Rev. Robert Carter Jett, D. D.,

Principal.

Rev. Thomas Kinloch Nelson, M. A.,
Vice Rector.

NATIONAL CATHEDRAL SCHOOL

A Boarding and Day School for Girls. Fireproof buildings in Cathedral Close of 40 acres. College certificate privilege. Music, Art, Advanced, and Special Courses.

The Bishop of Washington

President of the Board of Trustees.

Jessie C. McDonald, M. S., Principal.

Helen L. Webster, Ph. D., Academic Head.

Mount St. Alban, Washington, D. C.

STUART HALL

STAUNTON, VA.

Formerly Virginia Female Institute

Diocesan Girls, School of Virginia and Southern Virginia. College preparation, Music, Art, Expression and Business Courses. Faculty and equipment of large school with small classes and individual attention. Large grounds and indoor athletics and outdoor sports under direction of Physical Trainer. Seventy-fifth session opens September, 1918. For catalogue apply to

STUART HALL, Staunton, Va.

S. HILDA'S HALL

A School for Girls.
Charles Town, W. Va.

Under the auspices of the Bishops of the Diocese (Episcopal). Near Washington. College Preparatory and elective courses. Music and Art. Athletics under trained Director. Open air classes.

MARIAH PENDLETON DUVAL, Principal
Past 16 years principal of Stuart Hall, Va.

FAUQUIER INSTITUTE

For Girls and Young Ladies, Warrenton, Ore. The 54th session begins Sept. 26th, 1918. Situated in Piedmont region of Virginia, 55 miles from Washington. A limited and thorough home school. Modern buildings, 5-acre campus. Very moderate rates. Catalogue.
MISS NELLIE V. BUTLER, Principal, Box 17



ST. MARY'S

An Episcopal Southern School for Girls
Founded 1842. Four-year preparatory and two-year collegiate courses. Music, Art, Elocution, Domestic Science, Business, Gymnasium. Mild climate makes outdoor life possible the year round. 25-acre campus of old oaks. Fourteen electrically lighted, steam heated buildings. Very reasonable charges. Catalog.
REV. GEORGE W. LAY, D. C. L., Rector,
Box 19, St. Mary's School, Raleigh, N. C.

MARY BALDWIN SEMINARY For Young Ladies—
Established 1842. Term begins Sept. 12th. In the beautiful and historic Shenandoah Valley of Virginia. Unsurpassed climate, modern equipment. Students from 31 States. Courses: Collegiate (3 years), Preparatory (4 years), with certificate privileges. Music, Art and Domestic Science. Catalog. STAUNTON, VA.

The Divinity School of the Protestant Episcopal Church in Philadelphia.
Founded by Bishop Alonso Potter in 1862.

Special students admitted. Privilege of attending course of special study at the University of Pennsylvania.
For information address the Rev. George G. Bartlett, S. T. D., Dean, 5000 Woodland Avenue.

The Chamberlayne School

A COUNTRY BOARDING AND DAY SCHOOL
FOR BOYS AT RICHMOND, VA.

Seventh session begins September 20, 1917. Location: Stop 25, Westhampton Line. New buildings. Ten acres of ground. Two large athletic fields. Boarding department limited to 25. For catalogue address

C. G. CHAMBERLAYNE, A. M., Ph. D.
Headmaster

The Virginian Home and Training School

For the Feeble-Minded and Epileptic.
Established 1898.
For terms and information, address
MISS M. GUNDRY,
Falls Church, Fairfax County, Va.

HERNDON SEMINARY

Herndon, Virginia
A HOME SCHOOL FOR GIRLS

Re-opens October 1.
Apply to

THE MISSES CASTLEMAN,
(Associate Principals).

Cathedral School for Girls

ORLANDO, FLORIDA

19th year begins Oct. 2. Offers a healthy, happy home and excellent education. College, Preparatory and General Courses. Also Music, Art, Home Economics, Expression. REV. RODERICK P. COBB, A. M., Rector.

CHATHAM Episcopal Institute

FOR GIRLS CHATHAM, VA.
Rt. Rev. A. M. Randolph, D. D., LL. D., Episcopal Visitor
Rev. C. Orlando Pruden, Rector. Beautiful and healthful location. 10-acre campus. Modern equipment. Athletics, Gym. College Preparatory. Music, Art, Domestic Science, Expression. Certificate admits to leading colleges. Catalog.
Mrs. Elizabeth May Willis, B. F., Principal, Box 13



Germany, Past and Present.

Rt. Rev. James Henry Darlington, D. D.

Germania, Germania, our pride of years ago:

What has changed thy kindly spirit;
what has led thee to act so?
From thy learning, light and leading,
thou art fallen very low.

We loved thee in the former days and
wished our ways like thine.

Thy Science, Art and Song enwreathed
thy brows with laurel vine:

But we now no more can follow thee
and all friendship must decline.

Ambitious to be mistress of the world
at any cost:

Thy treaties, conscience, honor: all to
one side hast tossed:
Determined all should fear thee: the
love of all hast lost.

Brave Belgium, Serbia, Poland and the
nearest part of France;

Hast outraged, burnt and ruined by
thy armies' fell advance:

While starvation, murder, rapine still
afright the whole expanse.

Hadst paused? Armenia's children had
not perished by the Turk;
Two million of earth's bravest youth
had still been at their work;
Nor sailors drowned by hundreds where
thy submarines still lurk.

Retrieve thyself, thy million dead cry
pleading from the sod;
Destroy thine own false leaders, and
retrace the path now trod;
Democracy is calling: through Democracy speaks God.

This hour calls for religion. No immediate urgency for things, for supplies and arms and machines can mean that ideals and principles must stand aside and wait for quieter times. The outstanding things are seldom the most influential or important. The war will not be determined by things; it will be settled by motives, principles and ideals. The important consideration of this hour is that we shall think clearly and justly, shall have high vision and worthy motives, that we shall be controlled by religious ideals. Never was the message of religious education more timely.—H. F. Cope.

What do you know of the work of your Church Temperance Society?

Rt. Rev. Frederick Courtney, D. D., President.
William Jay Schieffelin, Esq., Ph. D., Treasurer.
Rev. James Empringham, D. D., Gen'l Supt.

Send for free sample copy of "TEMPERANCE." This periodical has the largest circulation of any magazine of its kind in America. Address

Church Temperance Society

214 Metropolitan Tower, New York City



R. Geissler, Inc.
56 West 8th St. New York City.

* Church *
**Furniture
Furnishings
Decorations**
Fabrics and Embroideries.

Established 1877

PREPAREDNESS FOR THE CHURCH

Never in the history of the country has the Church's responsibility in upholding the ideals of the nation been so great. In rendering its share of the essential work, its buildings should provide for maximum efficiency in every department. Consult the leading specialists in all branches of church improvement, construction, alteration, etc. Designs will be prepared indicating how contemplated changes, etc., can be effected. Local labor will be availed of when desired for the constructive work, the artistic and elaborate enrichment being executed under the supervision of our New York artists. Send for photographs of church interiors showing changes and improvements that have been accomplished, with memorial gifts included as a part of the scheme.

J. & R. LAMB
23-25-27 Sixth Avenue NEW YORK

Southern Churchman

Catholic for every truth of God; Protestant against every error of man.

REV. EDWARD L. GOODWIN, D. D.,
Editor.

SOUTHERN CHURCHMAN COMPANY,
Publishers.

Vol. LXXXIII.

RICHMOND, VA., JUNE 15, 1918.

No. 24

THE SOUTHERN CHURCHMAN AND THE CHURCH PENSION FUND.

During the past winter and spring the Southern Churchman has discussed editorially the special claims of a small body of the clergy, the former pensioners of the General Clergy Relief Fund, upon the Church Pension Fund. We have pleaded for a generous consideration of their needs in the distribution of the surplus of the Initial Reserve Fund, and gave as strongly as we could our reasons for maintaining that a larger portion of this surplus might properly be devoted to their relief in these days of stress. No one has questioned that this is a legitimate subject for discussion in the Church press, nor that the many Churchmen whose views coincide with our own are entitled to a presentation of their strong convictions through that medium.

We should be very sorry indeed if the impression were left upon the mind of any of our readers that we have asserted or supposed that there has been any misappropriation or misapplication of the funds intrusted by the Church to the Pension Fund, or that we doubted either the great value of the Pension system or its able and successful administration. The single point on which we have ventured to differ with the Managers of the Fund is that indicated above, having to do with a preliminary and temporary problem and the interpretation of the terms of a trust, we advocating a more liberal policy and interpretation than they felt themselves able to adopt. We have never questioned the integrity of the Pension System nor its great importance to the Church. A great business enterprise fraught with the largest possibilities for good to the Church throughout future generations has been successfully inaugurated and is being conducted with the utmost efficiency. One can hardly overestimate the task that has been accomplished or the work that is being done. It remains that the Church in its every part give to the Pension Fund the hearty and systematic support which is its due; and we would urge upon every parish the necessity and duty of meeting its assessments promptly, for its own sake and that of the Church at

large. An interest in the Fund for its rector or minister is now part of the obligations due him from each parish, and may be secured with the fullest assurance that it will be carefully administered and fully protected.

Because we are unable to see eye to eye with the management of the Pension Fund in regard to one or two details which have nothing to do with its main purpose, we are the more anxious that our confidence in the system itself and in its successful administration should be fully understood.

THE LESSON OF THE WAR CONCERNING CHURCH UNION.

The Council address of the always wise and thoughtful Bishop Burton, of Lexington, was largely on "The Lessons of the War." Our correspondent from that Diocese writes us that what he said on "Unity" stirred the Council greatly, and it was requested that it be given the widest publicity through the Church press. "The Council were unanimous and enthusiastic in making this request, feeling that it so splendidly represented their mind and would be a real contribution to the discussion throughout the Church on this very vital subject." The Bishop's explanation of the action of the House of Bishops on the Newman Smyth Memorial puts that matter in its true setting. He frankly states the difficulties confronting the Bishops and points the way to their solution as far as is at present practicable. Our readers will be glad to have us give way to our betters for the remainder of our editorial space.

Bishop Burton on the Lesson Concerning Church Union.

There is an aspect of organization which presses for most acute attention, namely, that by which it faces other organizations having the same purpose or end. After experiences in the trenches that have stripped religion of all but the fundamental realities; after being forced by the necessities of the case to accept the ministrations of another communion than that of their home-choice; after the recognition given to the Y. M. C. A. by the national government because the former presents a united and vast front to the

work to be done; after witnessing the self abnegation of great nations, in consenting that their troops should be brigaded with those of other nations differing in governmental organization and political character; and after serving under a generalissimo that had supreme control of the whole allied forces, the choice of whom was decided on because of his military genius alone, methinks there will be millions of men, and women too, who will be, not only restless and impatient when confined strictly within the denominational corral, but who will be convinced that the forces of evil are only laughing in their sleeves at the futility of attacks upon them by a divided Christendom, constituted of variously organized bodies that indulge, as between themselves, in no little prejudice and contention. The question of Christian Unity and Church Union is the paramount practical one of the immediate future.

I stop here to refer to the action upon this subject at a recent special meeting of the House of Bishops, because of which the House has been the target of bitter criticism. I feel that this criticism proceeds from an unreasoning disappointment. The disappointment is natural; but circumstances should be considered. The Bishops met, at the busiest time of the Church's year, for two special purposes. These they accomplished, after most deliberate, yet intense, application, apparently to the satisfaction of the public. One of these was a most involved and vexatious subject. Not very long before the meeting the individual Bishops received a printed copy of a memorial from two distinguished Congregational ministers, which made a proposal that, by their own confession, "went to the very core of our existing disunity." This was "that a joint consecration and authorization should be given to the chaplains by both the Episcopal and non-Episcopal Churches." The memorial was referred to a special committee, which made its report late in the afternoon of the closing session, after a number of the Bishops had left, supposedly to return to their homes. I myself feel that, at this crisis in the world's affairs, involving so seriously the Kingdom of God, the Bishops should have felt that no diocesan engagements were so important or binding as to prevent their continuing in session as long as might be necessary to the fullest consideration of every pertinent subject that might be constitutionally before them.

So far as concerns the tone of the resolution, which has been complained of as cold and unsympathetic, every one acquainted with parliamentary assemblies is aware that the tone of a report is a matter of temperament and literary style on the part of those com-

posing it, which it is very difficult to alter after the report has emerged from the committee that prepared it. But the essential thing to observe is that here was a proposition, that went to the very core of our disunity, which the House of Bishops, with no time for debate, was expected to adopt, or for it, to suggest a practical and satisfactory substitute, when the proposition has been the bone of ecclesiastical contention ever since the Reformation, and when the proposed World Conference on Faith and Order is taking years to make ready for its profound discussion.

The truth of the matter is that it was impossible for some seventy-five men spontaneously, on the spur of the moment, to assume the leadership on this subject demanded of them, when they represented among themselves schools of thought that radically differ on subjects pertaining to what we call churchmanship. It is better frankly to acknowledge the fact that on not one of all four of the points of the Chicago-Lambeth platform for unity are we in perfect agreement within our own household of faith. And, to be entirely straight-forward, had the majority of the House of Bishops committed themselves to the proposition of the two distinguished memorialists, the result would have been dissensions within the Episcopal Church, the noise of which would not have been drowned even by the roar of artillery and the clash of arms in the awful international war in which we are now engaged.

I have profound respect for the memorialists, and feel especially drawn to the Rev. Dr. Newman Smyth, and, as I said at the start on this branch of my subject, I believe that the times demand that we shall promptly arrive at a union between the churches that will end present competition and alienation. I wish also that our reply had been given a note of sympathy more satisfactory to the memorialists. But I owe it to the House of Bishops to declare that, after mature reflection, I cannot see that the proposition of the memorialists was a practical one.

The advice of the memorialists was "Do it first, and discuss it afterward," provided "it seems the right thing now to be done." But it was asked in the memorial that the House of Bishops should confer such orders as would satisfy those who "would not feel well assured of sacramental grace, unless the Eucharist were communicated to them by a presbyter who had been ordained by a Bishop." Surely the learned memorialists should have known that there is no ordination which the Bishops, as a House or as individual Diocesans, can furnish that would satisfy those in view by the memorialists except such an ordination as is hedged about by the constitution, rubrics and canons of this Church, and such as requires the co-operation of examining chaplains and standing committees.

The House of Bishops cannot precipitate the issue of corporate unity when it has been committed by General Convention to a Commission on Faith and Order. But I respectfully submit that it should be possible for the next General Convention to agree upon some proposition for a working union between the various evangelical communions, that will co-ordinate us all in a great movement for the redemption of man, for the Christianization of society and for the winning of the nations to a league of righteousness, justice, liberty and peace. And there is no subject to which the clergy and laity may so well devote their vigorous thought, their earnest prayers and their public service by speech and

pen, from now on until the General Convention meets in 1919.

Meanwhile, in this Diocese we may do much to promote such a practical co-operation as will smooth the way for an ultimate corporate union. I have had, throughout my twenty-two years' episcopate, in the eastern half of Kentucky, an experience of friendliness and hospitality on the part of ministers and laymen of other communions that is almost without exception. And, speaking generally, this relationship was not merely a personal one, such as ought to subsist between gentlemen, however widely sundered in opinion, but also a courteous recognition of my office and an interested disposition to co-operate in my work. I believe that all of our clergy and the bulk of our laity in this Diocese go as far as canons and rubrics will allow, to sustain fraternal relations with our separated brethren; and I exhort them to make every possible advance to their brethren of other churches, and to encourage every approach to themselves that the laws of this Church will permit, with a view to mutual understanding and effective co-operation.

Book Notices

(All books reviewed at any time in this column may be ordered at the publisher's price given, plus postage 15 cents, from the book department of the Southern Churchman.)

Christ's Challenge in This World's Crisis. By Geo. William Douglas, D. D., Longmans, Green & Co. 75 cents.

The great war in which we are engaged has brought forth many a protest against the growing materialism of the age. Like a true preacher of righteousness, Dr. Douglas, in a series of Advent addresses delivered in the Cathedral of St. John the Divine, calls attention to the essential spirituality of human life, and shows that one of the results of the present crisis has been to bring out more clearly the old and familiar truth that "man cannot live by bread alone."

Human nature is made in the image of God and is capable of rising to sublime heights of self-sacrifice under the inspiration of a lofty idealism.

This is no time, therefore, for pessimism—as for lack of faith. There is a silver lining to the cloud, and the preacher finds it in the inherent nobleness of human nature and in the saving power of the gospel of Christ to meet and satisfy every human need.

The outcome of the present struggle is strikingly set forth in Raemaekers' picture of King Albert of Belgium confronting the German Kaiser.

The Kaiser, pointing to devastated Belgium, exclaims: "See, sir, you have lost your all." But answers King Albert: "No, sir, we have not lost our soul."

The sufficiency of the Risen Christ to satisfy the soul—to solve every problem which the war presents, the need of strengthening the spiritual foundations of democracy at home, are ably and eloquently set forth in this little volume.

With true prophetic earnestness the preacher does not spare the sins of his people. He cries aloud against the two twin social sins of intemperance and impurity, and bids us put our own

house in order and keep our hands free from all dishonor before we dare to ask of God the victory.

Neither democracy nor America, he tells us, are going to be decisive in this war unless they have a humble mind and think soberly of themselves."

This volume of addresses, we feel sure, will serve to reassure the despondent and to strengthen the moral defenses of the nation at home.

W. A. G.

Charleston, S. C.

Letters to the Editor

In this department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letter to the Editor" will appear in our columns except over the signature of the writer.

UNITY AND VAGUENESS.

Mr. Editor:

I have just read an earnest extract from Bishop Lines' Convention Address, and the eloquent letter from Bishop Brent on Church Unity. Bishop Lines says, "The Church must cease to spend time on unimportant things." What these unimportant things are he does not specify, except to say, still somewhat indefinitely, "It is not a time for the Church to develop ecclesiasticism." Bishop Brent says, "Just as now is the time to strike for the unity of nations, so it is the time to strike for the unity of the churches. I wonder how many people at home realize that our chief difficulty in connection with the morals of the army is due to the divided Church." Later on he says, "It seems to me the time has come for us to do something daring and loving for the Kingdom's sake." What this something is to be he does not specify, except to propose a conference.

For twenty years there has been going on what may be called an acute discussion about Church unity, and so far as one can see there has been absolutely no progress toward any result. It seems to me that the cause of this failure of any result is the fact that the discussion abounds in vagueness, and that not one of the churches says plainly what it is willing to surrender, and what it will not under any circumstances surrender. No one will define what is or what is not an "unimportant thing."

Our Episcopal Church did indeed set forth the four points of the Lambeth Conference, and I believe the general understanding is that she still stands by these four points. If she does, then in all honesty, whenever she mentions the subject of Church unity or proposes a conference, she should say that any unity, so far as she is concerned, must depend on acceptance of the four points. Or will she surrender the fourth point, which is the real bar? I say the real bar, as it certainly is, unless she is willing to say distinctly that this fourth point does not carry with it the doctrine of Apostolic Succession, with what this implies as to the validity of orders. Is Bishop Lines ready to place this among the "unimportant things"? Is Bishop Brent ready to make this surrender as "something daring and loving for the Kingdom's sake"?

It has never seemed to me that actual Church unity is so much needed

as practical Church co-operation, but if we are to strike for Church unity, let us quit vagueness, which may sound very beautiful but arrives nowhere, and adopt a daring definiteness, which will be less eloquent perhaps, but will at least bring us to some conclusion.

JAMES H. DILLARD.
Charlottesville, June 8, 1918.

THE CHURCH AND THE WAR.

Bishop Beverley D. Tucker, Council Address.

The Church must do her full part in this time of need. But the question comes, what is the Church's part? What can she best do to stay and help and to hearten the people? Ministers and men, and women and children, we must do our uttermost as patriots. We must seek to have a spirit of willingness, free from murmuring and discontent, avoiding unnecessary criticism of those charged with great responsibilities, a spirit of loyalty in the highest sense. We must do our full part in helping to care for those who fight our battles, for the sick and the wounded. The work of the Red Cross makes its own appeals to the followers of the Crucified—of Him who was the Healer and the Comforter in all the ways of life. The clergyman is often the natural leader in all the activities which are to help the cause.

There will surely be impoverishment. However, if we suffer these activities to stay those which belong to us as citizens of the kingdom of God, if the people are deprived of the help and strength, of the cheer and solace which are to be found in the House of God, in the open Gospel, in access to the throne of grace, there will be loss. It is the mission of the Church and its duty to labor more earnestly than ever before to bring to her children the strength and the refreshment in this their hour of need, which comes from touch with the divine.

The Church is not the place for the activities of war. The Lord's Day will be more helpful if it be kept for the Lord. Never will there be greater need than in these days to come of God's message from the pulpit, of the solace for wearied souls that comes with the atmosphere of prayer and praise, when the windows are opened towards heaven, of the grace and strength that comes from the Sacrament of Christ's love—never will there be greater need of the pastorate in the homes of the people.

I remember two beleaguered cities, where the people still gathered for worship—though the sound of the cannon was heard—and where men like Gibson and Peterkin and Minnigerode exercised their fullest ministry to the help and the heartening of the congregations. The Church must be faithful to her divine mission, and must speak from God to the people—and all the more because, in days like these, we need to hear His voice. My counsel, therefore, to the clergy and to the people, is to keep close to God, to keep open the doors of the Church, and to conserve for the land the abiding things of God.

There is a great deal in the transient literature of the day which deal with the changes which are to come through the convulsion of war. Men say that we will be living in a new world; and some are questioning as to whether we shall need the same faith; the same Church and the same Gospel. But if it is to be a new world worth living in, it must be a world wherein dwelleth righteousness—not

the righteousness of Utopian dreamers, but the righteousness of God.

Through all the changes—and what men call the chances—of time there must be the things which cannot be shaken, the things which abide. The world will have not less, but larger, need in the days to come of the touch with God; of the knowledge that He is the Father; and that He can make all things work together for good to them that love Him.

In the days to come, men and women, in the crowded and saddened ways of life will need to see all the more clearly the vision of Christ; the Saviour; the Friend; the Healer. Men and women, feeling their weakness and helplessness to meet alone the added strain and stress of life, will need as never before the grace and power of the promised Comforter. They who mourn their dead will not be consoled with the guesses of a passing philosophy, but will demand to hear—as never before—the voice of Christ, "I am the resurrection and the life."

***** These are the things which remain; which belong to the eternal verities. War, and disaster and sorrow only make them the more necessary to the souls of men. These are the living truths which can never be outgrown; and which alone can stay the heart of the world when the roar of battle has died down, and the peace of God's kingdom has begun to dawn.

There comes back to me the words of God to His prophet—spoken in troublous times:

"Speak ye comfortably to Jerusalem," or as the old Hebrew words which linger in my memory have it—"Speak ye to the heart of Jerusalem"—
Al-lev Jerusalem.

O, my brethren of the clergy, ye heralds of the Christ, speak ye to the heart of Jerusalem.

A NEW DAY FOR CHURCH WORK IN THE COLLEGES.

The Rev. Paul Roberts.

At the invitation and also at the expense of the Collegiate Department of the General Board of Religious Education twenty-eight Church workers in college towns gathered at Howe School, Indiana, at the generous invitation of Dr. McKenzie, to discuss the problem of the college student, as that problem so vitally concerns the Church. It was the second conference of the sort that had been held, the other one meeting last year in Chicago. For a good many years the Church has not been awake to the great opportunity and responsibility that the college offered to it. Too large a number of college students have been utterly indifferent to the Church, and the Church has allowed that situation to remain practically untouched. But at last the realization is coming of the tremendous loss that the Church is suffering because of this neglect, and these two conferences mark the first step in the meeting of the issue squarely.

For three days the conference worked under the able chairmanship of the Rev. J. M. Page, of the University of Illinois, and guided by the hand of the Rev. Paul Micou, the Collegiate Secretary of the G. B. R. E. Bishop Reese and Dr. W. E. Gardner were also present. Each one gave the conference a splendid address and also joined helpfully in the deliberations.

To bring to the General Church and to the pastor in a college community who, perhaps, does not recognize his responsibility, a realization of the work the Church must perform for the student, the following statement of the

function of the Church in the college community was passed as the expression of the mind of the conference.

In a college community the function of the Church, as the Body of Christ, and the perfect expression of the Christian life, is—

1. To nourish the spiritual life in its members within the college community.

2. To win new members to the Church.

3. To train students to become leaders in the Church's work at home and abroad.

4. To set forth the ideal of Christian unity.

To this end Church workers among students should—

1. Comprehend the religious conditions of student thought and life.

2. Comprehend the Church's task of interpreting Christianity and the Church to students.

3. Know the methods and materials provided by the Church for the accomplishment of the task.

4. Apply materials and methods to local student work.

How may the Church best perform this function? That was the question these men came from all over the country to discuss, and perhaps the most hopeful feature lay in the splendid, forward-looking, earnest type of men that represent the Church to the students of the country. The most important action that was taken to meet this responsibility was the formation of "The National Student Council of the Episcopal Church." This Council is to consist of two Bishops, three representatives of each province, who are communicants in good standing in this Church, one a clergyman in a college community, one a faculty member and one a student; and two representatives each of the General Board of Religious Education, the Board of Missions and the Joint Commission on Social Service. The Secretary of the Collegiate Department of the General Board of Religious Education is to be the President of the Council. Any collegiate organization of Episcopal students may become a unit of the Council by agreeing to fulfil the minimum program set forth by the Council. It shall cease to be a unit when it fails to fulfil the minimum program for two successive years.

This minimum program shall be regular activities in (1) worship, (2) religious education, (3) Church extension, (4) service, and (5) meetings to promote the aforementioned objects. The Council shall arrange conferences, provincial and national, of Church college workers.

It was strongly felt that this action marked a new epoch in the work of the Church among college students. Now the Church recognizes her responsibility and it will be met in a really big way. The thing for which student workers have been feeling for for a long time has at last been accomplished, a united organization, bringing to bear upon this great problem the unified forces of the entire national Church. It was also felt that this organization would be a real factor in facing the serious situation that confronts the Church at the present time, the dwindling of her ministry. A good deal of real hope for the recruiting of the ministry was felt to lie in this Council.

An outline of a manual of Church Work Among College Students was submitted for consideration. Each man present was given a copy to take home for study and to send suggestions to the Collegiate Secretary.

A Publicity Committee was left to collect an exhibit of Church advertis-

ing among students to be used by the National Council for the help of local workers.

The Rev. Morton C. Stone, from the University of Wisconsin, read a splendid paper on "The Religious Education of the College Student." He recounted the difficulties in the way of that education, and made several helpful suggestions as to overcoming them, the most valuable of which was, perhaps, the intensive study courses beginning Friday evening and lasting over Sunday, often taking the form of retreats. These had been tried in various ways with splendid results. The curriculum of the course might be on (a) Vital Religion Subjects, (b) Biblical Subjects, (c) Vocational Subjects. It was voted to give the paper read by Mr. Stone as wide publicity throughout the Church as possible.

Mr. W. H. Tinker, of the Student Department of the International Committee of the Y. M. C. A., spoke of the work that body is doing among the students of the country in Mission Study classes, recruiting men and women for the ministry and the mission field, and in raising money for missionary purposes. The conference voted to co-operate in every way possible with the Y. M. C. A. in Mission Study classes and recruiting where such co-operation was not in conflict with the principles of the Church, and that the matter of co-operation in raising missionary funds be left until a more definite statement of methods had been made, but recording its conviction that no funds for missions should be raised among students of the Church except through the agencies of the Board of Missions.

Other helpful addresses were made and valuable suggestions offered. It was felt very deeply that the conference was of inestimable importance, and marked a long needed forward step toward the proper training and education of leadership for the new age that we are facing.

Church Intelligence

Commencement at the Theological Seminary in Virginia.

The ninety-fifth annual commencement of the Protestant Episcopal Theological Seminary in Virginia took place on Thursday, the 6th of June, preceded by the regular missionary service and sermon on Wednesday night, June the 5th. The sermon was preached by the Rev. W. W. Reid, of Christ Church, Tarrytown, N. Y., an alumnus of the institution.

The commencement exercises began at 10 o'clock on Thursday morning in the chapel. Bishop Gibson and Bishop-Coadjutor Brown, together with the professors, occupied their accustomed seats before the chancel, while the students of the Senior Class were seated in the choir, all bishops, professors and students vested in their academic gowns. The exercises opened with the 260th hymn, "God of the prophets, bless the prophets' sons," after which Bishop Gibson read appropriate prayers. He then announced the class promotions of those students who had passed all the required examinations in the respective classes. Messrs. Frank Cox and Noble Chiley Powell were advanced from the Junior to the Middle Class, and Paul Delafeld Bowden, B. S., Robert Alexander Brown, John Fleming, Wren Feild, Elmer Churnside Pedrick,

Paul Lambkin Powles, B. A., Benjamin Richardson Roller and Francis Bland Tucker, B. A., from the Middle Class to the Senior Class.

The following members of the Senior Class received certificates testifying to the completion of their several courses in the work of the Seminary: William Beeks Dern, of the Diocese of Lexington; Tewfik David Harari, of the Diocese of Virginia; George Robinson Hiatt, M. A., of the Diocese of Kansas; Boston McGee Lackey, of the Diocese of East Carolina; Robert William Lewis, of the Diocese of Virginia; Alexander Miller, of the Diocese of Kentucky; Gordon M. Reese, of the Diocese of Harrisburg; Sanford Louis Rotter, of the Diocese of North Carolina; A. F. Henry de Serent, of the Diocese of New York; Edward Harold Vogt, of the Diocese of Virginia; Clarence Edward Wolfe, of the Diocese of Maryland, and William Bowers Everett, Jr., a special student associated with the Senior Class, of the Diocese of Virginia.

The Bishop then announced that the following Bishops and clergymen have received the degree of Doctor of Divinity from the Board of Trustees at its last meeting:

The Rt. Rev. William Proctor Remington, an alumnus of this Seminary, Suffragan Bishop of the Missionary District of South Dakota; the Rt. Rev. Clinton Quin, an alumnus of this Seminary, Bishop-Coadjutor-elect of Texas; the Rev. J. Cleveland Hall, rector of Epiphany Church, Danville, Va.; the Rev. William Jackson Morton, an alumnus of this Seminary, rector of Christ Church, Alexandria, Va.; the Rev. Cleavius Orlando Pruden, an alumnus, Principal of Chatham Episcopal Institute; the Rev. John F. Ribble, an alumnus, rector of St. Andrew's Church, Richmond, Va., and examining chaplain; the Rev. Frederick G. Ribble, an alumnus, rector of the Church of the Good Shepherd, Petersburg, Va., and Vice-Principal and Professor of Greek of the Bishop Payne Divinity School; the Rev. Samuel Tyler, rector of St. Luke's Church, Rochester, N. Y.; the Rev. Peregrine Wroth, an alumnus, Archdeacon of Baltimore and rector of the Church of the Messiah.

The address to the Senior Class, full of earnestness and spiritual power, was given by the Rev. Thomas Semmes, of Meade Memorial Church, South Richmond, Va. Bishop Gibson also made a short address to the class, emphasizing the wonderful epoch of the world in which its members were entering upon their ministry. The session of 1917-1918 closed with the benediction by the Bishop.

Centennial Celebration of the Protestant Episcopal Education Society in Virginia.

This interesting memorial celebration followed immediately after the closing exercises of the Seminary and marked the important event of the founding of the Protestant Episcopal Education Society in Virginia in the year 1818, which has done so much in its wonderful career for the support of the Seminary, and the sustentation of students during their period of study at that institution. "The Education Society" was first organized as a voluntary association, general in character, and governed by a Board of Managers, in which the members of the Church in the two neighboring Dioceses of Maryland and Virginia were equally represented. It was established, as we have seen in the year 1818, in Christ Church Parish, Georgetown, D. C., and its original name was the Education Society of the District

of Columbia, afterwards the Education Society of Maryland and Virginia, and then, when its official existence was transferred, under a change of circumstances, to the Diocese of Virginia, it obtained a charter from the Legislature of Virginia under its present title.

Bishop Gibson, as President of this society, presided at the centennial commemoration. The proceedings were opened with the singing of the hymn, "O, God, our help in ages past," when Bishop Gibson used some appropriate prayers adapted by him to the present occasion. The first address, an historical one of great interest, was delivered by J. Holdsworth Gordon, Esq., a leading lawyer of the city of Washington, and a member of Christ Church, Christ Church Parish, Georgetown, D. C. He spoke of its foundation and early years, and in eloquent and well-chosen words referred to the most prominent of its first leaders and supporters, the Rev. Renel Keith, the Rev. Dr. Wilmer and Francis Scott Key, the celebrated author of the "Star Spangled Banner," as well as of the well-known hymn, "Lord with glowing heart I'd praise thee." He also told of the consecrated Christian character of this pastor and prominent churchman, and of his great influence in leading the noted Virginia statesman, John Randolph, of Roanoke, to an humble and full acceptance of Christ as Lord and Saviour.

The second speaker was the Rt. Rev. James R. Winchester, D. D., Bishop of Arkansas. His main subject was the power and wide influence of this society in the development of our Church throughout this country and its extension into the foreign missionary fields. Among others he mentioned Bishop Leonidas Polk, the first alumnus of the Seminary who was raised to the episcopate, as Missionary Bishop of the Southwest, and his work in planting our Church in what is now his Diocese of Arkansas; Bishop Lay, who continued the missionary work of Bishop Polk; Bishop Joseph P. B. Wilmer in Louisiana, Bishop Richard Hooker Wilmer in Alabama, Bishop J. Freeman Young in Florida, Bishops Kip and Wingfield in California, Bishop Perry in the Middle West, and Bishops Boone in China and Williams in Japan. He laid special stress upon the meaning of "pious" in the phrase found in the full title of the society, and spoke of its true characteristic sense in describing the spirit of a minister. He gave a splendid suggestion for the adornment of the space in front of the Seminary in the ideal picture that rose in his imagination of a statue of Bishop Meade as the Christian Bishop and leader, and also one of Francis Scott Key as the Christian patriot, quoted as founders of the Seminary. We hope this will be realized in the future. Bishop Winchester's address was a fitting close to this great commemoration, full of spiritual force, deep conviction and the benediction of high Christian character. It was followed by the singing of Francis Scott Key's hymn and the pronouncing of the benediction by Bishop Gibson.

The Alumni Meeting.

This was held shortly after the close of the centennial celebration of the Education Society, with the President, the Rev. W. M. Dame, D. D., in the chair. After the singing of a hymn and prayer by the Rev. Charles E. Bock, of Rock Creek Parish, Washington, D. C., the minutes of the meeting of 1916 were read by the Secretary. On motion of the essayist, the Rev. James W. Morris, D. D., of Richmond, it was agreed that the essay be postponed from this meeting to that of

next year. Committees were appointed to draft resolutions of esteem in memory of Bishops Peterkin and Randolph and the Revs. J. Thompson Cole and Dr. Frank Page for the next annual meeting. A beautiful silk Service Flag dedicated to the alumni now defending liberty and true righteousness in the great war either in the army and navy, or as chaplains and Y. M. C. A. workers, was presented by the Rev. John L. Jackson in the name of the class of 1908. The Rev. B. D. Chambers then unfolded the flag and read the Honor Roll, the alumni standing. It was accepted by the President, Dr. Dame, who then read an appropriate prayer, and asked that hymn 196, "Our Father's God to thee," be sung. The flag is hung at the front of the choir on the south side of the chapel. There are over fifty of the alumni in the army, navy and Y. M. C. A. war service, beside undergraduates. The alumni then adjourned after some routine business and met for dinner at 2 o'clock in the refectory. The after-dinner speeches, with Dr. McKim as toastmaster, all had reference to the work of the Church and Seminary in the present war for liberty and a righteous peace after the merited defeat of Germany. Dr. McKim, Dean Green, the Rev. W. Page Dame, D. D., Lieutenant Riley, of the Canadian Army until he was wounded so severely at the front that he could no longer continue in service, and Chaplain Niver, of the Marine Barracks at Quantico, gave stirring addresses which inspired all present. Bishop Tucker dismissed the Alumni Association with the benediction, closing one of the greatest days in the history of the Seminary. There was a large attendance of alumni and friends.

Ordination Day.

The ordination services were held as usual on Friday after the closing day of the Seminary, at 11 o'clock in the chapel. The Bishops, professors and candidates with their presenters and other clergy vested in Prayer Hall, and marched in procession to the chapel during the singing of the hymn, "Stand up, stand up for Jesus." When all were seated in their appointed places, Bishop Gibson read a few collects before the sermon. Morning Prayer having been said at half-past 7 o'clock by the Revs. J. G. Scott and H. G. Lane. The sermon was preached by the Rev. W. H. Laird, D. D., of Immanuel Church, Wilmington, Del. The deacons and priests were next presented to their respective Bishops as follows: To Bishop Darst, of East Carolina, Theodore Partrick, by Dr. Wallis, and Boston McGee Lackey, by the Rev. George F. Hill; to Bishop Gravatt, of West Virginia, Benjamin D. Roller, by his father, the Rev. Robert D. Roller, D. D.; to Bishop-Coadjutor Brown, of Virginia, Tewfik David Harari, by Dr. Crawford; Robert William Lewis, by the Rev. J. J. D. Hall, and Edward Harold Vogt, by Dr. Wallis. Candidates for the priesthood:—to Bishop Darst, the Rev. George Boate, by Dr. Wallis; to Bishop Gibson, the Rev. Frederick D. Goodwin, M. A., by his father, the Rev. Edward L. Goodwin, D. D., and the Rev. Messrs. William B. Everett, Jr., William Meade and Windfield Shiers, by Dr. Wallis. The gospel was read by the newly ordained deacon, the Rev. Benjamin D. Roller, and among the presbyters laying their hands on those ordained priests of the Diocese of Virginia were the Rev. William B. Everett, M. D., father of the Rev. W. B. Everett, Jr., and the Rev. J. H. Nelms, D. D., of Ascension Church, Washington, D. C.

The Bishops taking part in the service were the Rt. Rev. Robert A. Gibson, D. D., of Virginia; William L. Gravatt, D. D., of West Virginia; Beverley D. Tucker, D. D., of Southern Virginia; James R. Winchester, D. D., of Arkansas; Thomas C. Darst, D. D., of East Carolina; William Cabell Brown, D. D., Coadjutor of Virginia, and Arthur C. Thomson, D. D., Suffragan of Southern Virginia.

The deacons of Virginia were assigned as follows: The Rev. Tewfik D. Harari to Northumberland County, the Rev. Edward H. Vogt to Luray and Rappahannock County, and the Rev. Robert W. Lewis to the work, under Archdeacon Neve, lately vacated by the Rev. W. Roy Mason to accept the rectorship of Christ Church, Charlottesville.

Of the other members of the Senior Class of this session, Clarence Edward Wolfe has been ordained to the diaconate by the Bishop of Maryland and is assigned to Thurmont, Md.; George Robinson Hiatt, M. A., will be ordained by the Bishop of Kansas in a short time; also Alexander Miller by the Bishop of Kentucky, and will be assigned to a church in Louisville, Ky.; A. F. Henry Serent will be ordained by the Bishop of New York and assigned to mission churches near Poughkeepsie, N. Y., and William Beeks Dern by the Bishop of Lexington and assigned to evangelistic work in that Diocese. The Rev. Sanford L. Rotter, M. A., already a deacon of the Diocese of North Carolina, will shortly be ordained to the priesthood and take charge of St. Paul's Church, Monroe, N. C. Gordon M. Reese, of the Diocese of Harrisburg, will continue in army work and not be ordained for awhile.

The War Commission of the Episcopal Church.

The Rev. Hedley H. Cooper, recently rector of Christ Church, Piermont, N. Y., and engaged in war work as a Y. M. C. A. hut secretary, was killed at the front about two weeks ago during the performance of his duty. It has been reported that he was killed while assisting in bearing a stretcher.

Mr. Cooper is the first of our clergy to fall in action, and he will therefore long be remembered as the one who has set an example of unselfish loyalty to the great cause to which we are committed.

Walter S. Danker, 104th Infantry, A. E. F. rector of St. John's Church, Worcester, Mass., has recently received the Croix de Guerre for bravery in action.

The War Commission is frequently getting letters both from voluntary chaplains and from chaplains overseas, to the effect that our men in home camps and at the front are eager to receive letters from their clergy. This applies to the laity as well as to the clergy; to fathers, mothers, brothers, sisters and friends. As one of our army chaplains overseas writes—"Tell your people to write long and often to the men in the army and navy. Letters are the chief pleasure we have, and that is not to say that life has not many pleasant features."

The War Commission Office is making out as thorough a list as possible of chaplains in the army, of voluntary chaplains and of Red Cross chaplains, also of the clergy who are enlisted as either officers or privates. It will be published before long. It will necessarily be incomplete, for the chaplains move from place to place very rapidly. Corrections will be received at this of-

fice with pleasure. In fact, the Commission counts on the clergy of the Church to keep it specifically informed of the movements of the chaplains. It would also be glad to hear of the work being done in a more informal way by local clergy at any of our camps.

Many letters are coming in to the office asking whether the names of our men in the service should be filed with the War Commission. Such names should be sent to the Army and Navy Council of the Brotherhood of St. Andrew, corner Twelfth and Walnut streets, Philadelphia, Pa. The Brotherhood has charge of this list.

The Geneva Summer Conference.

Miss Lindley is to teach a course in preparation for **The Advent Call**, the war play of the Woman's Auxiliary, at the summer conference to be held at Geneva, N. Y., from July 1 to 12 according to the final bulletin of the conference just issued. This course is primarily for diocesan trainers, but it will be open to any others who are interested. Another interesting course announced for the first time in this bulletin is the Junior clinic. **His Star in the West**, the Junior text book by Miss Dorothy Giles, is to be tried out in a class presided over by Dr. Arthur R. Gray. Ten or twelve children will be invited to attend this class, and the first thirty minutes of the session will be devoted to telling them the stories contained in the book. Canon Elmen-dorf announces a class in **War Time Ministries of the Church**, the purpose of which is to acquaint the student with diocesan, parochial and individual opportunities for war service. **Social Justice in the Light of the War** also promises to be of great interest. This course will be taught by the Rev. S. Glover Dunseath, of Jersey City, and is described as a "search for the definition and content of essential justice, studying schemes and organized plans for effecting and insuring the fullest and highest measure of justice for the units of society and society as a whole, before and in the light of the war." In the department of Religious Education the courses that will attract most attention are probably those by Miss Withers on the "New Junior Plan" and by Dr. Bradner on the first unit in **Teacher Training, The Pupil**.

A mystery play will again be presented out of doors under the trees on William Smith campus. The play chosen is **The Great Trail**, and already the parts are assigned, and the younger members of the conference are learning their parts and in some cases rehearsing in the various cities where they live. There is only one week for rehearsal in Geneva, but last year this was sufficient to insure a remarkably smooth and reverent production of **Conquering and to Conquer**.

Bishop Stearly is conference pastor and the preacher at the sunset services and on Sunday. The Rev. Wallace E. Rollins, of the Theological Seminary of Virginia, will conduct the conference Bible class. His subject this year is **Spiritual Studies in the Earlier Epistles of St. Paul**.

A large number have already registered. All correspondence in regard to the conference should be addressed to the Secretary, Miss M. J. Hobart, 381 Fourth Avenue, New York City.

Presbyterians and Church Unity.

The General Assembly of the Presbyterian Church at its recent session at Columbus, Ohio, received overtures sent up from thirty-four Presbyteries, urging:

(1) That the General Assembly overture the national bodies of our sister communions to hear and prayerfully consider a program for church union.

(2) That the General Assembly name a time and place, as early as possible, for an interdenominational council of Evangelical Churches.

(3) That our Assembly state frankly in this call that the purpose of the Council is to discuss, and if the way be clear, to adopt a definite plan of organic church union.

The Committee to whom the subject was referred submitted the following report, which was unanimously adopted:

"Your Committee, before recommending action, desires to congratulate the General Assembly, and through it the whole Church, that these overtures show that there is an earnest desire for church unity growing in power in the hearts of many, and a determined effort putting forth to accomplish the same.

"It is to be noted that our Church has long been forward in its expression and effort looking toward the reunion of the Evangelical Churches of America. We recommend the following action:

"First. That we, the Commissioners to the one hundred and thirtieth General Assembly now in session at Columbus, Ohio, do declare and place on record our profound conviction that the time has come for organic church union of the Evangelical Churches of America.

"Second. That this Assembly hereby overtures the national bodies of the Evangelical Communions of America to meet with our representatives for the purpose of formulating a plan of organic union.

"Third. That the Assembly's Committee on Co-operation and Union be authorized and directed to designate the place and time, not later than January 1, 1919, for the above-named convention; to prepare a suitable invitation, to fix the ratio of representation, and appoint the delegates of our body; to prepare a tentative plan of organic union for presentation, and to attend to all necessary arrangements.

"Fourth. That as a beginning the Moderator and Stated Clerk be directed to wire the four national Church bodies now in session, asking them whether they will appoint delegates to such a convention on organic union between the Evangelical bodies, explaining that we have voted in favor of it."

Applicants for Chaplaincies.

The Rev. Clyde F. Armitage, Secretary of the General Committee of Army and Navy Chaplains of the Federal Council of Churches, says:

"There is a question in many minister's minds as to the real need for chaplains. The need is vital for first-class men—there are openings for four hundred now—but there is no need for men of ordinary personality and average ability. There are close to three thousand applications on hand from these men, but they are not able to do the work of a chaplain, which is the most difficult form of the ministry.

"Three denominations always keep ahead of their quota—the Presbyterians, Congregationalists and Episcopalians. Applicants are approved, however, in order of their apparent ability rather than the date of receiving the application, and there is room for the best men of these denominations. The need for men of practically all the other denominations is urgent at this time."

The third session of the Training School for Army Chaplains has opened at Camp Taylor, Louisville, Ky. Already most of the graduates of the second session are on their way overseas to fill up vacancies in the regiments there.

The Northfield Conferences.

Mr. William R. Moody, President of the Northfield Schools and Conferences, has completed plans for the following conferences and summer schools, to be held at Northfield as usual this season.

1. June 13-21, etc.—Student Conference (Y. M. C. A.). Owing to war conditions the Eagles Mere Conference will be merged with this year. Dr. John R. Mott, recently returned from France, will preside. Other speakers are Dr. Robert E. Speer, Dr. Hugh Kerr, Lieutenant-Colonel Thomas Mott Osborne, Melvin Trotter, G. Sherwood Eddy, Bishop Guerry, of South Carolina, and Robert P. Wilder.

2. June 25-July 2.—The Young Women's Conference. This gathering of young women from colleges, preparatory schools and churches offers a strong program. The presence of J. Stuart Holden, D. D., of London, is greatly anticipated. Among the other speakers are Dr. Robert E. Speer, Miss Margaret Slattery, Dr. Gurubai Karmarkar, of India; Dr. John McDowell, Mrs. Kingman Robins, Mr. W. R. Moody and Mrs. Moody. Mrs. Herstrom and Miss Mead, of China, will bring messages from the mission field.

3. July 9-17.—The Summer School of Women's Foreign Missionary Societies. The Conference will be addressed by Dr. Speer, Mrs. Montgomery, Mrs. Peabody and others prominent in mission work at home and abroad.

4. July 17-25.—The Women's Summer School of Home Missions. Men and women expert in the problems of immigration, rescue work in great cities, frontier work and the rural field, will discuss these problems which so vitally concern to-day, as never before, the security of our Christian land and its institutions.

5. July 20-27.—Summer School of Sunday-school Workers. The delegates will be led in the study of methods, etc., by Dr. Sheldon, Dr. Harrison, of Mount Hermon; Professor Bailey, Professor Lewis, Miss Caulkins, and others prominent in this branch of church work.

6. August 2-11.—The General Conference of Christian Workers. To this Conference are invited all those who feel the need of closing up ranks and of availing themselves of the experiences, resources, courage and faith of fellow-Christians who are standing in the forefront of the battle line of the Church. The Conference will be addressed by Dr. Kirk, Dr. Stevenson, Dr. MacKenzie, Dr. MacColl, Dr. Vance, Principal O'Meara and others.

7. August 14-21.—The National Convention of the Brotherhood of St. Andrew. Information concerning the program can be secured by addressing Mr. G. H. Randall, Church House, Twelfth and Walnut Streets, Philadelphia.

Methodists, North and South, profess to see in the high vote of one of their number, in a recent election for new Bishops, a straw indicating a popular sentiment in favor of national unity. The Rev. Dr. John M. Moore, one of the six new Bishops to be chosen, was a foremost Southern champion of unity, and it was he who secured the highest vote. The election took place at the General Conference just held at Atlanta. The others named were the

Rev. Dr. W. F. McMurtry, the Rev. Dr. U. V. W. Darlington, the Rev. Dr. H. H. Du Bose, the Rev. Dr. W. N. Ainsworth and the Rev. Dr. James Cannon, Jr. The Bishops to be retired were Bishops Morrison, Waterhouse and Hess, the last named by far the best known outside of his own religious body. It has been planned to hold an adjourned session of the General Conference of Methodists of the North, and effect Methodist organic union, but the Unity Commissions failed to make the progress hoped for, and the historic event staged for Atlanta this year did not come off.

Names of Churchmen at Camp Wheeler Wanted: I am very desirous of obtaining a correct list of all soldier Churchmen in this camp. So if any rector, friend or relative will write me, giving full name, regiment, company or battery, I will greatly appreciate such service.

HORACE R. CHASE.
Camp Secretary, Brotherhood St. Andrew.
Camp Wheeler, Ga.,
Y. M. C. A. No. 46.

The second Contingent of the American Commission for Relief in Persia, sent out by the Committee for Armenian and Syrian Relief, sailed from Seattle on June 8. These follow a party which sailed a few weeks ago, and whom they will join in Japan. The commission is to be headed by Dr. Henry Pratt Judson, President of the University of Chicago, and contains a number of prominent university and medical as well as business men.

These commissioners will aid and reinforce the Americans who are already stationed in that section of the world, distributing relief under the auspices of the American Committee for Armenian and Syrian Relief, of which Cleveland H. Dodge is Treasurer, No. 1 Madison Avenue, New York.

Two million two hundred and seventy-one thousand five hundred and seventy dollars has already been cabled to Persia. Thousands of refugees are collected in this district.

War and the Religious Outlook: President Henry Churchill King, of Oberlin University, heads a Committee on the War and the Religious Outlook, and has quit his Ohio work for the time and gone to New York to enter upon committee work. That work interests practically every Christian leader in America, and is to find out, if the committee is able to do so, what are the effects upon the churches of the war to date, and the war to come, and what the churches ought to get ready to do, once the war comes to an end. The matter is one constantly before the churches and before almost every meeting of Christian leaders, but so far as known, nobody has yet begun to answer any part of it. It is to find answers that President King and others seek to do.

Associated with this Congregationalist leader are three Methodist Bishops, President Faunce, of Brown University, and President Mullins, of the Louisville Seminary, both Baptist ministers, Dr. John R. Mott, of the Y. M. C. A., the only layman on the committee, the Rev. Dr. James I. Vance and the Rev. Dr. William Adams Brown, Presbyterian ministers, and the Rev. Dr. Wilford L. Robbins, the one Episcopal Church member, a former Dean of the Episcopal Seminary in New York, who retired two years ago because of ill health. It is stated that additions to the committee are to be made. It is purposed that members

secure release from present work as far as they can, that they may enter upon this steering course study for churches after the war.

SOUTHERN VIRGINIA.

Rt. Rev. B. D. Tucker, D. D., Bishop.
Rt. Rev. A. C. Thomson, D. D., Suffragan.

New Zealand Soldiers at Christ Church.

The eleven o'clock service at Christ Church, Norfolk, Sunday, June 9, was a unique and inspiring occasion. Five hundred Church of England soldiers from a New Zealand transport in port over Sunday, attended in a body, at their own request. Pewholders gave way, of course, to the soldiers, who filled the entire nave. Most of the congregation took some of the men home to dinner after the service.

The New Zealanders brought with them their own British flag. Borne by their color sergeant, it was carried in the procession of choir and Clergy abreast of the stars and Stripes, always carried in the procession in Christ Church. During the service the flags of the two Anglo-Saxon Allies were set on the two sides of the chancel. After the benediction and before the recessional both were presented before the altar with the processional cross between them, while the national airs of the United States and Great Britain were sung, all standing at attention.

The order of worship included prayers and music appropriate to the cause of our country and our Allies. The Rev. Francis C. Steinmetz, rector of the church, responding to the inspiration of the occasion, preached a most eloquent war sermon, and bade the soldiers keep the Cross ever before them with their country's flag as they pressed forward in their great crusade for liberty, justice and right.

From their ship the men were brought to the church in special trolley cars and about fifty automobiles supplied by the Church, the Red Cross and the Rotary Club.

VIRGINIA.

Rt. Rev. R. A. Gibson, D. D., Bishop.
Rt. Rev. W. C. Brown, D. D., Coadjutor.

Summer Rest: There is no object of Church support more deserving of the attention and contributions of Church people at this time than this beautiful summer boarding house for working girls. Rates are five dollars a week, and no girl is allowed to stay more than two weeks. At these rates it is impossible to make the place entirely self-supporting, although the farm brings in a considerable income. About eight hundred dollars is necessary from voluntary contributions in order to make the place clear expenses. Even with war time demands such an object as this should not be neglected, because maintaining the health of working girls is one essential to winning the war. Contributions should be made to Mrs. S. M. Sarvey, Retreat for the Sick, Richmond, Va.

Herndon Seminary: The closing exercises of Herndon Seminary, Herndon, the Misses Castleman, associate principals, took place May 31 to June 5. The following program was carried out:

Recital, May 31, 3-5 P. M.—Music medal and prizes awarded to Misses N. R. Dickie, D. N. Carter and R. B. Stafford.

Class Day Exercises, June 4, 10 A. M.—Patriotic songs and recitations. Prizes to the grades in Thrift Stamps and patriotic books.

Address—Patriotism, the Rev. Lewis Harper, of Herndon, Va.

Graduating Exercises, June 5, 1918—Delivery of diplomas and address to the graduates, the Rev. R. A. Castleman, of Falls Church, Va. Diplomas awarded to Misses Thelma Leone Thompson (honor graduate), Ellen G. Collier, Nettie R. Dickie and Paula M. Jenkyns, all of Fairfax County. Scholarship medal, won by Miss Thelma Thompson, who also led in the composition contest, "Liberty or Death."

Of the confirmation class, at the Old Falls Church, June 2, the following candidates from Herndon Seminary were presented by the rector, the Rev. R. A. Castleman: Misses Dorothy Neil Carter, of Philadelphia; Hortense O'Brien Lloyd, of Baltimore, and Thelma Leone Thompson, of Herndon.

SOUTH CAROLINA.

Rt. Rev. W. A. Guerry, D. D., Bishop.

The Rev. K. G. Finlay, rector of Trinity Church, Columbia, has been granted a year's leave of absence by his vestry, and will go to France at once for war work.

The Rev. William Way, rector of Grace Church, Charleston, has been appointed religious chairman for South Carolina to promote the sale of thrift and war savings stamps. Mr. Way is giving a part of each day to this work. Mr. Way delivered the address at the annual field day service at the Charleston Navy Yard, May 30. Several thousand persons were present.

GEORGIA.

Rt. Rev. F. F. Reese, D. D., Bishop.

Darien: The day of humiliation, prayer and fasting called for by the President of the United States was duly observed at St. Andrew's Church, Darien, the Rev. H. W. Robinson, rector. A large congregation assembled and took part in the service, which was most impressive.

St. Andrew's has an Honor Roll in the vestibule of the church with the names of eighteen members who are serving their country in army, navy or aviation. This is a remarkable showing for this small parish. Practically all the congregation belongs to the American Red Cross, and is delighted that the quota asked from the McIntosh County Chapter, \$900, was so largely oversubscribed that more than \$1,300 has been received up to date. Some of the late subscriptions are from the colored people, who have taken a keen interest in the campaign.

ATLANTA.

Rt. Rev. H. J. Mikell, D. D., Bishop.

An Unusual Prayer Service.

On Memorial Day material things were laid aside for awhile and a great prayer service was held at noon at Five Points in response to the proclamation of the President.

Bishop Mikell suggested to the Mayor that it would be very appropriate to have such a service, and the Mayor adopted the suggestion and immediately went ahead with arrangements for it. All business was set aside practically all day.

A platform was set up at Five Points, on which were seated representatives of various religious bodies; a number of men in khaki, and men from the Y. M. C. A. There were also present a Jewish rabbi and a Roman priest.

The Governor of the State was there, and the meeting was conducted by the Mayor of Atlanta. Three cheers were given for President Wilson and for each of the great generals "over there." There was a tremendous crowd. Street cars and automobiles were stopped or took another route. There was a moment of silent prayer, familiar hymns were sung, and finally the Star Spangled Banner. The prayer was offered by Bishop Mikell, who also made an address.

St. James', Marietta: The Easter offering at St. James', the Rev. R. R. Claiborne, rector, was doubled what it amounted to last year, and all of it went for missions. There had been a floating indebtedness of over \$400 a month before, which was cleared out of the way before Easter. And now every obligation to the general work of the church has been paid up. The Bishop recently visited the parish and confirmed ten candidates.

DELAWARE.

Rt. Rev. F. J. Kinsman, D. D., Bishop.

Anniversary of St. Anne's, Middletown.

The two hundred and thirteenth anniversary of St. Anne's Church, Middletown, will be celebrated with appropriate ceremony in the ancient church on Sunday, June 16, with morning and afternoon services. The Bishop of the Diocese will preach the sermon at the morning service and the rector, the Rev. Percy L. Donaghy, will conduct the services. In the afternoon Evening Prayer will be said, and the Hon. Edward C. Stokes, ex-Governor of New Jersey, will make an address. All friends interested in this venerable and historic building are requested to make an offering at this service for the upkeep of the building and grounds and towards the fund needed to continue the erection of the wall around the cemetery. Those unable to attend may send contributions to Mr. N. M. Willis or Mr. J. C. Bragdon, Middletown.

NEW JERSEY.

Rt. Rev. Paul Matthews, D. D., Bishop.

Annual Meeting of the Woman's Auxiliary.

This event occurred at Asbury Park May 14 and 15, and included one joint session with the annual convention of the Diocese, occurring at the same time and place.

There were one hundred and fifty-five delegates present, representing sixty-two parishes.

Mrs. Arthur S. Phelps, of Plainfield, presided at the sessions and was re-elected President of the branch. Other officers chosen at the annual election were: Vice-President of the Upper Division, Mrs. W. Dutton Dale, and of the Lower Division, Mrs. Charles Stevenson; Treasurer, Miss H. B. Driggs; Treasurer of the United Offering, Mrs. R. Bowden Shepherd; Corresponding Secretary, Miss Zella Kelly; Recording Secretary, Miss Florence M. Roberts. Miss Schwartz, of Lakewood, still has charge of the Junior work, and Mrs. Paul Matthews is chairman of the Devotional Committee. Other Committees on Foreign, Domestic, Indian, Negro and Diocesan Missions are well officered.

Resolutions of regret were adopted for the retirement, after long service, of Mrs. John N. Carpenter, Miss Isabel Tweedy, Miss Runk, Mrs. Hoe and Miss Melville. Offerings reported by

the several committees were as follows: Domestic, \$5,521.83; Foreign, \$2,946.23; Diocesan, \$1,986.09; Indian, \$2,348.31; Negro, \$1,123.64; united offering, \$4,315.68; ten-cent assessment, \$208.32; expense fund for annual meeting, \$62; missionary fund, \$214.86. The Junior offering is not yet reported.

Pledges made for the ensuing year were many and of wide scope.

Convocation Meetings.

Meetings have been held recently of the Convocations of Burlington and New Brunswick, that of the former in Trinity Church, Vineland, and of the latter at All Saints' Church, Navesink.

The preacher at Vineland was the Rev. A. Q. Bailey, of Wildwood. The leader of discussion on the topic considered at both places was, at Vineland, the Rev. Harold Morse, and at Navesink, the Rev. L. E. Hubard.

The discussion on both occasions was the revision of canons by the convention to make the Board of Missions a Diocesan rather than Convocational institution; and both Convocations recommended the change.

The Archdeacon's reports showed much progress in most of the missions of the Diocese.

Annual elections resulted in the re-election of all the existing officers.

ERIE.

Rt. Rev. Rogers Israel, D. D., Bishop.

Clergy in War Service.

The following clergymen of the Diocese are going for a certain number of weeks to army camps to assist the chaplains. These clergymen have the sanction of the Ecclesiastical Authority of the Diocese and are Archdeacon E. J. Owen, of Sharon; the Rev. B. V. Reddish, of New Castle; the Rev. Dr. H. L. Taylor, of Erie, and the Rev. Dr. William R. Agate, of Emporium.

EASTON.

Rt. Rev. Wm. F. Adams, D. D., Bishop.

Easton Annual Convention.

The fiftieth annual convention of the Diocese assembled in Christ Church, Easton, June 4 and 5. The convocation sermon was preached by the Rev. Sidney Albion Potter, who took for his text Exodus 14:15, urging all to greater activity for the Master.

The elections resulted in the return of all the officers to their old positions.

The Standing Committee was re-elected, the Rev. Mr. Davies taking the place of the Rev. David Howard, deceased. Delegates to the Provincial Synod, which meets in Baltimore in November, were the Rev. Messrs. George C. Sutton, D. D., S. A. Potter, J. D. Cummins and Louis L. Williams; Messrs. William M. Cooper, F. Lee Bonnevillie, E. Thomas Massey and W. Hooper Gibson. Alternates, the Rev. Messrs. W. F. Bayle, S. S. Hepburn, D. D., J. H. Chesley and Albert L. Jones; Messrs. Edwin Dashiell, John McDaniel, Colonel Henry G. Waters and General Joseph B. Seth.

An invitation from Elkton to hold the next convention there was accepted. The meeting Wednesday evening was given up to the fiftieth anniversary of the organization of the Diocese, and the thirtieth year of Bishop Adams' care of the Diocese.

An exceedingly interesting paper was read by Judge James A. Pearce, Chancellor of the Diocese, giving a sketch of the Diocese during the last fifty years, and a paper written by the Rev. Robert Wilson, D. D., was read by the

rector of St. Peter's Parish, the Rev. Henry Davies. Dr. Wilson was during many years rector of Christ Church, St. Peter's Parish, and is the only surviving clergyman who was in the Diocese when organized. The Rev. G. W. Lay, rector of St. Mary's School, Raleigh, N. C., son of Bishop Lay, our first Bishop, made an address, referring to the Diocese during his father's episcopate.

At the close of this interesting meeting Bishop Adams was presented with a purse of gold from the laymen of the Diocese.

Notes.

The Rev. J. A. Brown, formerly rector of Spring Hill Parish, has retired and is living in Princess Anne, Md.

The Rev. C. H. Jordan, Williamsston, East Carolina, has been called to Spring Hill Parish, Quantico.

A summer school for instruction in Sunday school work will be held at Ocean City June 24-28.

PITTSBURGH.

Rt. Rev. C. Whitehead, D. D., Bishop.

The Diocesan Branch of the Woman's Auxiliary indulged in an innovation this month in that the last meeting for the season was held in the Church of the Advent, Brookline, one of our suburban missions, and took the form of an all-day conference. Besides local matters being settled, discussion was held concerning the New Junior Plan, the proposed Advent Call under the auspices of the Auxiliary, and with regard to the inauguration of a campaign to raise the \$4,000 pledged for the building of a home for Dr. Mary James, in connection with the General Church Hospital, Wuchang, China. The Pittsburgh Branch has had a very successful year, in spite of the fact that nearly all its members have been very busily engaged in Liberty Loan and Red Cross Drives, as well as the regular work of the Red Cross Parish Units.

The sixth year of open air services, under the auspices of the Episcopal Churches of Pittsburgh, Sunday afternoons, on the corner of Smithfield Street and Second Avenue, Pittsburgh, began Sunday, June 2. The attendance proved the best of the six years. The Mayor of the city has recognized the movement of such importance as to issue an order closing the street for the hour. The Rev. William Porkess, the Chairman, presided. A new feature this year is the appointment of a director of singing. Well known hymns in very large type are fastened on the wall, and all who stop are urged to look and sing. The addresses were given by Archdeacon C. J. DeCoux and the Rev. W. N. Clapp, of St. Mary's Memorial Chapel, Pittsburgh. A large proportion of the clergy of the city and Diocese have enthusiastically entered into this movement.

HARRISBURG.

Rt. Rev. J. H. Darlington, D. D., Bishop.

A notable service was held on June 5 at the old St. Gabriel's Church, Coles Creek. It was a country church service par excellence. It is about eighteen miles distant from Bloomsburg and a generation ago services were supplied there by the rector of St. Paul's, Bloomsburg. Within the past few years more regular services have been held. The minister in charge of

Christ Church, Berwick, the Rev. M. H. Ake, who has been holding services with excellent effect, arranged for a visiting day on which church people in the neighboring parishes and missions were asked to be present. And they came from Bloomsburg, Berwick, Catawissa, Danville and Milton, by train and by automobile. The Bishop was present and the Archdeacon of Williamsport, the Rev. F. O. Musser, and the Rev. Messrs. Barlow, Fliedner and Bedell. The Holy Communion was celebrated by the Bishop, assisted by Messrs. Musser and Fliedner, Mr. Bedell preaching the sermon. Eight adults were confirmed. A luncheon was served on the lawn, at which time one other candidate was confirmed who was unable to be present at the earlier service. The time, place and service were redolent with the memory of the Rev. Mr. Rockwell, who was rector of this church for many years and for a part of the time was the local postmaster. This church is located in a grove of fine old trees, one of which is used as a bell tower.

NEW YORK.

Rt. Rev. David H. Greer, D. D., Bishop.
Rt. Rev. C. S. Burch, D. D., Suffragan.

Missionary work in behalf of the apportionment takes on new life in the Diocese through the naming of a vigorous committee to conduct an Every Member Canvass campaign. This campaign was authorized by the spring Convention, and it is to co-operate with an existing committee of the Convention, aimed to promote general missions. William Fellows Morgan is chairman of the campaign, Haley Fiske and William Walker Orr are vice-chairmen, Alvin W. Krech is treasurer, Samuel Thorne, Jr., secretary, and Frank H. Merrill the executive. The Bishop is at the head of the movement.

The Rev. Dr. Ernest M. Stires, of St. Thomas Church, has been granted a six months' leave and will leave for France under commission by the Y. M. C. A. This organization has just made an appeal for four thousand additional men, saying it needs two thousand this month, so short have been the numbers it has been found possible to send during April and May. The Association explains that with the steady increase in number of enlisted men being poured into France the number of men to serve them in huts and otherwise must constantly increase also.

IDAHO.

Rt. Rev. James B. Funsten, D. D., Bishop.

Annual Convocation.

The eleventh annual Convocation of the District of Idaho convened in St. Michael's Cathedral, Boise, Thursday evening, May 23, the Rev. W. H. Bridge, of Moscow, preaching the Convocation sermon. All the clergy were present excepting four, two of which number are engaged in war service.

On Friday morning the celebration of the Holy Communion was held at 10 o'clock, the Bishop of the District being the celebrant, assisted by the Ven. Archdeacon Stoy, the Very Rev. Alward Chamberlaine, Dean of St. Michael's Cathedral, the Rev. Martin Damer. The Woman's Auxiliary of the District also took part in this service and presented their annual offering. The Bishop's address delivered at this time was both interesting and inspiring. "May we not hope," he said, "that after this awful suffering, when the last gun has been fired, and the bat-

the flag has been furled, that then the nations of the world will become in reality the kingdoms of our Lord and Saviour, Jesus Christ? Men will then, as a whole, build their social, religious and industrial systems on the precepts of the Holy One. The only government which is going to be safe for the world is practical Christianity. There is no sacrifice too great for us if we accomplish this."

Among the noteworthy features of the year's work the Bishop mentioned the building of a new church at Glenn's Ferry, the paying off of mortgages on St. Michael's Cathedral, Boise, and Grace Church, Nampa, and the splendid class of forty-four presented by Dean Chamberlaine at St. Michael's Cathedral, the largest ever confirmed there.

Immediately after the service the Convocation convened in the Bishop Tuttle Church House, and elected the following officers: Secretary, the Rev. Thomas Ashworth; Treasurer, George H. Hackett. The Bishop appointed the following Council of Advice: The Very Rev. Alward Chamberlaine, the Ven. Howard Stoy, the Rev. Martin Damer, Messrs. R. M. Davidson and George H. Hackett.

The following clergy were elected delegates to the Synod of the Province of the Pacific, which will meet in Seattle: The Very Rev. Alward Chamberlaine, Boise; the Rev. S. W. Creasey, Fort Hall; the Rev. D. J. W. Somerville, Lewiston; the Rev. J. H. Dickinson, Pocatello. Alternates, the Rev. W. H. Bridge, the Ven. Howard Stoy, the Rev. Martin Damer, the Rev. Thomas Ashworth. Lay Delegates, Messrs. F. S. Randall, Lewiston; D. W. Church, Pocatello; R. M. Davidson, Boise; C. L. Longley, Twin Falls.

The sessions of the Convocation were full of interest, and several patriotic resolutions were offered and adopted bearing on the Church's work in supporting the Government in this crisis.

On Trinity Sunday, May 26, an ordination service was held in St. Michael's Cathedral in the presence of the clergy of the District and a large congregation. Andrew Luscombe Bramhall was ordained deacon, and the Rev. Thomas Ashworth and Rev. Homer Ellis Bush were advanced to the priesthood, the presentors being the Ven. Howard Stoy, the Rev. Martin Damer and the Rev. D. J. W. Somerville. The Bishop preached the sermon.

A very interesting commencement took place at St. Margaret's Hall from May 24 to 26, culminating in the delivery of diplomas to the two graduates on Sunday evening. The Rev. Mr. Somerville, of Lewiston, preached the baccalaureate sermon. The Bishop delivered the diplomas and made a short address. The school has a very good outlook for the coming year.

WYOMING.

Rt. Rev. Nat. S. Thomas, D. D., Bishop

The Rev. Edward J. d'Argent, who formerly was in charge of the work at Buffalo, Wyo., has returned to the District and is now taking the work of the Church of the Good Shepherd, Sundance.

Mr. Charles G. Baird, who has completed his middle year in the Philadelphia Divinity School, will spend his summer vacation in ministering to the work at Encampment and Saratoga. Mr. Baird will be ordained to the Diaconate at the coming Convocation.

Mr. Otey R. Berkeley, of Bexley Hall, will arrive about the middle of June

to take up summer work at Medicine Bow and Encampment.

The Rev. A. Gordon Fowkes, who was transferred to Wyoming for the period of his Diaconate, to serve at St. John the Baptist Mission, Big Piney, has returned to the Diocese of Fond du Lac for his ordination to the Priesthood and for work in that Diocese.

Mr. John S. Gillespie has been assigned to summer work at St. Andrew's Church, Meeteetse. Mr. Gillespie is a Candidate for Holy Orders in this District, and will return in the fall for his senior year at the Philadelphia Divinity School.

The Rev. R. B. W. Hutt has resigned his duty as rector of St. Mark's Parish, Casper, Wyo., and has enlisted in the national service, being with the machine gun company, Sixty-second Infantry, Camp Fremont, Cal. Mr. Hutt has been in charge of the work at St. Mark's for four years.

OKLAHOMA.

Rt. Rev. F. K. Brooke, D. D., Bishop.

The Convocation.

The Annual Convocation met at El Reno, May 6, 7 and 8, the Woman's Auxiliary meeting at the same time as usual. The business was largely routine. But the conferences and evening meetings were made interesting and inspiring by addresses by Bishop Wise, of Kansas, on Religious Education; Bishop Thurston, of Eastern Oklahoma, on War Work and Our Duties Therein, and especially by very instructive addresses by the Rev. T. R. Ludlow, of our Hankow Mission. People who had heretofore known little of China and our duty towards it, went away with a very much larger vision and will always have it.

The Woman's Auxiliary elected much the same officers and took steps to take part in the Advent campaign. The Convention made practically no changes in officers or delegates.

Church Consecrated: On April 28 the Bishop consecrated Emmanuel Church, Shawnee, Rev. Charles Holding, rector, this being the second of the churches relieved from debt by the Bishop's Anniversary Fund.

Personal Notes

The Rev. William Henderson Watts, rector of St. Mary's Church, Haledon, New Jersey, has engaged for overseas service with the Y. M. C. A., and expects to sail some time during the latter part of June.

The Rev. William Farrand Livingston, for many years the faithful and efficient Secretary of the Diocese of Maine, while making steady recovery from his recent severe illness, has requested release from some of his duties. The Diocesan Convention recently held in Bangor has, therefore, elected the Rev. Arthur Thomas Stray, for several years Mr. Livingston's assistant in the Convention, to succeed him as Secretary. He should accordingly be addressed at The Rectory, Auburn, Maine.

The Rev. Joseph Edmund Thompson has resigned the rectorship of St.

John's Church, Covington, Ky., and accepted a call to the rectorship of St. Timothy's Church, Iola, and Ascension Church, Burlington, Kansas. He will be in residence at Iola about the middle of June.

The Rev. William H. Milton, D. D., rector of St. James Church, Wilmington, N. C., expects to work in the army camps in North and South Carolina and Georgia for the next six weeks, and requests that his mail be sent to Linville, N. C., where his family will be for some time.

The Rev. Charles C. Durkee, of Martinsburg, West Virginia, has accepted the rectorship of St. Thomas' Memorial Church, Oakmont, Pa., and will enter upon his new field of labor toward the end of the summer. He will also have charge of St. Thomas' Mission, Sandy Creek, Pa.

The Rev. Elmer M. M. Wright, formerly rector of the Church of the Holy Trinity, Nashville, Tenn., is now a chaplain in the National Army, with rank of first lieutenant. He entered the army in March and arrived in France the early part of April. His present address is Five Hundred and Fifth Service Battalion, Engineers., A. E. F., France, or he may be addressed care of Mrs. E. M. M. Wright, 1732 Heiman Street, Nashville, Tenn.

The Rev. R. B. Evatt, late of New Kensington, Pa., has taken charge for the summer of the missions at Ambridge, Georgetown, and Fairview.

The address of the Rev. Robert Carter, who has resigned the charge of St. Thomas' Church, Orange, Va., is the Lindhall Apartments, University, Va.

The address of the Rev. Alexander Galt is changed from Brandy Station, Va., to 629 Eighth Street, Bowling Green, Ky.

The Rev. George W. Lay, D. C. L., after a service of eleven years, has resigned the rectorship of St. Mary's School, Raleigh, N. C., and expects to take up parochial work after August 15.

Summer Addresses.

The Rt. Rev. E. A. Temple, D. D., care of Mr. T. B. Wilson, Fredericksburg, Va.

The Rev. T. C. Hudson, from Paynesville, Minn., to Sacket Harbor, N. Y.

The Rev. James E. Freeman, D. D., from Minneapolis, Minn., to Sorrento, Maine.

Ordinations.

In St. James Church, South Bend, Ind., on Sunday, June 2, Mr. Edwin E. Smith was ordained to the diaconate by the Bishop of Michigan City. Mr. Smith will be in charge of St. John's Church, Bristol, Ind.

Mr. Stanley Parker Jones was ordained to the diaconate on Trinity Sunday by Bishop Burleson, of South Dakota. The sermon was preached by Dean Woodruff, who also presented the candidate. Mr. Jones will have charge of Lake Andes and Armour during the summer and complete his course at Seabury next year.

In Trinity Church, Toledo, Ohio, on Trinity Sunday there were two ordinations by Bishop Du Moulin. The Rev. (Continued on page 21)

Christianity and the Community

Thy Kingdom Come on Earth

THE REV. R. CARY MONTAGUE, Editor

Lynching: If the Church stands for anything it is for law and order, and in view of the fact that within the past week two counties in a Southern State have been placed under martial law on account of lynchings, it is well for Church people to read and lay to heart these words of our Attorney-General. He was commenting upon the case of Robert Prager, of Illinois:

From all the facts he could gather, Mr. Gregory was inclined to doubt that the murdered man was guilty of any crime or any offense. The facts in this case included the confession of one of the leaders of the mob that murdered Prager. "We must set our faces," said Mr. Gregory, addressing a national association of lawyers, "against lawlessness within our own borders. Whatever we may say about the causes of our entering this war, we know that one of the principal reasons was the lawlessness of the German nation—what they have done in Belgium and in northern France, and what we have reason to know they would do elsewhere. For us to tolerate lynching is to do the thing we condemn in the Germans. Lynch law is the most cowardly of crimes."

Clergymen with the army have two great duties to render. One is to give spiritual instruction and comfort to the men whom they are serving, and so keep the men in touch with the churches.

The other is to keep the churches in touch with the soldiers.

Men suddenly called upon to face such things as our soldiers are called upon to contemplate, and to do such things as they have to perform, are going to do a great deal of very serious, and sometimes very independent, thinking of their own.

As a clergyman discussing his work in a cantonment expressed it, "It is not so much what the churches are going to do with the returning soldiers as it is, what are the soldiers going to do with the churches?"

So the clergyman in the camps and on the fronts should be on the alert to interpret the soldiers to the churches, to tell us what those young men are going to expect of the churches upon their return.

And here at home we Churchmen and Church leaders might as well be preparing ourselves to make changes in our churches to meet the demands of these returning young men.

They will not come in contact with death and suffering and all the experiences of a campaign in France without forming some very definite conclusions on religious subjects.

The clergymen who share these experiences with the men are the ones to keep the churches at home informed as to where these conclusions lead, so

that the returning soldier may find a church in which he will feel at home.

German Names: When men occupy high and important positions at Washington have such German sounding names as Rosenwald, Baruch, Goethals, Warburg, Schwab and Frankfurter, we can ill afford to look askance at a man because of his name.

One of the objects before the country today is to make "all Americans" out of all German-Americans.

Hermann Hagedorn, a poet, most of whose family are in Germany now, but who is an American, gives a recipe for accomplishing this purpose. He says:

"There is one infallible means to make German-Americans into straight Americans, and that is to treat them as such until they prove themselves otherwise."

Nothing breeds suspicion like suspicion. If you have a real doubt of a man's loyalty, unload that doubt with the Department of Justice, where they know how to classify and handle such things, and then dismiss it from your mind, and don't let it contaminate your thoughts or conduct further.

The Secretary of the State Council of National Defense is issuing a letter to the clergy which contains these cogent paragraphs:

The boundary line between patriotism and religion is now so shadowy that it is difficult to recognize any mark of cleavage. The war in which the United States is engaged is a holy war if there ever was one. It is inconceivable that Germany should win. It is inconceivable that this world should revert to the ethics of the stone age, when might made right and brute strength was the only recognized force.

With this thought in mind, I am asking the leading pastors of Virginia to preach, on the Sunday preceding July Fourth, a patriotic sermon—a sermon in which duty to God and duty to the State may be shown as running parallel. May I count upon you to do this? It will prove to be an incalculable benefit to the morale of Virginia if this is generally done.

No doubt this request is being made throughout the country, and surely the clergyman is dumb indeed whose heart will not respond to the inspiration of these great times.

Wastes!—Will You Help to Stop Them?

"More than 70,000 soldiers recently were recalled from the British front to take the places in munition works of men made drunk.

"Brewers in the United States use enough grain annually to make 5,000,000 loaves of bread daily.

"Reports by the Interstate Commerce Commission for 1914 show that more than 500,000 freight cars were used to haul almost 8,000,000 tons of li-

quor. Later reports show almost similar conditions. This when the world looks to the United States for the salvation of humanity.

"In 1917 the liquor traffic wasted more than 7,000,000,000 pounds of foodstuffs. In 1917 the liquor traffic wasted the work of 300,000 men. In 1917 the liquor traffic wasted millions in money, while millions of men sweated and became weary for all that life held dear.

"More than \$2,000,000,000 are spent annually in the saloons of the United States and more than 2,000,000,000 additional are lost by inefficiency due to drink.

"In 1917 brewers of the United States wasted more than 3,000,000 tons of coal. And then came heatless Mondays.

"Almost 66,000 persons die in the United States yearly from the direct effects of liquor; several times as many die from diseases indirectly due to drink.

"In all the world last year more persons died because of drink than were slain in battle on the English and French lines. This is proved by data of insurance companies of Britain and the United States."

In view of the above figures will you, as individuals and ministers, not comply with the following request made by the forces that are trying to do away with the wastes throughout the country, a movement in which no less than 18,000,000 people are already enrolled?

Of those in the ministry it is asked that from the pulpit they instruct each member of the flock to send three telegraph messages to Washington—one to each of the United States senators and one to the representatives of the congressional district, demanding prohibition during the war. Every organization—religious, social, civic, philanthropic, industrious, commercial, fraternal, educational—every co-ordinated activity of life will be urged to send similar telegrams.

"Look Down On Thy Creation, Lord."

O, God of truth, whose living word
Upholds whate'er hath breath,
Look down on Thy creation, Lord,
Enslaved by sin and death.

Set up Thy standard, Lord, that we,
Who claim a heavenly birth,
May march with Thee to smite the lies
That vex Thy growing earth.

Ah! would we join that blest array,
And follow in the might
Of Him, the Faithful and the True,
In raiment clean and white!

We fight for truth, we fight for God,
Poor slaves of lies and sin!
He who would fight for Thee on earth
Must first be true within.

Then, God of truth, for whom we long,
Thou wilt hear our prayer,
Do Thine own battle in our hearts,
And slay the falsehood there.

Still smite! still burn! till naught is left
But God's own truth and love;
Thou, Lord, as morning dew come
down,

Rest on us from above.

Yea, come! then tried as in the fire,
From every lie set free,
Thy perfect truth shall dwell in us,
And we shall live in Thee.

—Thomas Hughes.

Church Knowledge and Nurture

NEW TABLE OF LESSONS

Morning Lessons.

3 S. after Trinity, Neh. 13:4—end; or
June 16 Ecclus. 1
M., June 17 Exodus 38:1-20
Tu., June 18 38:21—end
W., June 19 39:1-21
Th., June 20 39:22—end
F., June 21 40:1-16
S., June 22 40:17—end

Rom. 2

Acts 14:19—end
15:31
15:33—16:15
16:16—end
17:1-15
17:15—end

Evening Lessons.

Baruch 2:10—end Luke 14:1-33

Prov. 13:8—end Matt. 13:1-23
14:1-18 13:24—end
14:19—end 14:1-14
15:1-17 14:15—end
15:18—end 15:1-20
16:1-16 15:21—end

4 S. after Trinity, Deut. 4:25-40; or
June 23 Ecclus. 3:1-18

Eph. 4:1—5:2

Job 38

Judges 13

John 3

Luke 15:25

Third Sunday After Trinity: We have traced the return of the exiles, their setting up of the altar and rebuilding of Temple and city and wall, with their renewed consecration of themselves as a People to God and His law; and we come on this Sunday to the last of the reform measures recorded in the book of Nehemiah: (1) The cleansing of the temple from its defilement through the devotion of a room designed for sacred uses, to the personal use of one Tobiah; (2) the restoration of the tithes, failure to provide which had led apparently to the abandonment of the House of God; (3) the reclamation of the Sabbath from its complete secularisation due to the intrusion of business; (4) and finally the re-enforcement of the marriage laws which forbade inter-racial alliances. The selection shows how difficult it is to get a people to learn from experience. Here they were beginning all over again to commit the same sins essentially which had led to their captivities. Moreover, these were the sins of a people redeemed, restored and forgiven—it was as if the prodigal should again depart from home. There was also an utter failure to realize the call of the people to bear witness to the Gentile world of the truth of God as so wondrously revealed in their own history. Even in Nehemiah himself (a most interesting character study) we cannot fail to detect the beginnings of that religious self-consciousness which later became the spiritual ruin of the Pharisees (vs. 14, 22, 31). The New Testament lesson from Romans was selected to emphasize some of these points; especially that complacency which can boast of having the law, of occupying a position of privilege before God, and yet despise and criticise the rest of the world, at the same time so living as to bring the very name of our religion and our God into the contempt of the human race. The true Jew, said St. Paul, and it ought to be said the true Churchman, is he that is one internally and not externally, in the spirit and not in the letter. A decent heathen and still more a spiritually minded non-conformist is better in the sight of God than a dead Churchman.

For connection with the Altar services, it may be noted that this glorying in the possession of religious privileges, combining lip service with a censorious attitude towards others, led historically to the attitude of mind which made it possible for a people to censure the Master for consorting with publicans and sinners (Gospel) and merits St. Peter's, "God resisteth the proud but giveth grace to the humble" (Epistle).

For the evening lessons we have selected a passage which includes the topics of Sabbath observance, humility the law of promotion; the disobedience of the called; and the conditions

of true discipleship: utter loyalty to the Truth, along with that humility which recognizes our need of divine assistance and which is the basis of prayer (Collect). The Old Testament Lessons illustrate this topic by a specimen prayer taken from the experience of the Jews in Captivity (16 to end probably best).

The week day lessons require no special comment, although attention may be called to the story (evening) of our Lord in conflict with Pharisaism and His pointing out the mistaken method of purifying the Church by excluding the bad.

Lessons for next Sunday, challenge to service, both nation and Church (A. M.); creation and regeneration (P. M.); or, Eve of John Baptist.

C. B. WILMER.

HOME LESSONS ON THE LIFE OF OUR LORD.

Primary and Junior.

XVIII.

Capernaum. Summer A. D. 28.

1. After this Journey where did Christ stay? Mark 2:1.
2. Who was brought to Jesus, and by how many? Mark 2:3.
3. What did they do to succeed? Mark 2:4.
4. Whose faith pleased Jesus; and why did He promise forgiveness? Vs. 5 and 9.
5. Why did the Scribes complain? What did Jesus Claim? Vs. 6-8 and 10.
6. How real was the cure, and what the result? Mark 2:11 and 12.
7. Where did Jesus go next? Whom did He call? Mark 2:13 and 14.
8. What was Levi's other name? Matt. 9:9. What did he do for Jesus? Mark 2:1.
9. How did St. Matthew obey; and how do you obey? Mark 2:14.
10. How many commandments are there, and which are they? (Catechism: preface to Decalogue.)

Senior and Adult.

XV.

Beyond Jordan. A. D. 29.

1. Find two miracles in this period in St. Luke's Gospel. 13:10-19:28.
2. Find a dozen parables of the fourteen recorded here. Luke 13:10-19:28.
3. Give the story of Jesus blessing the children.
4. Also of His warning to Herod and the Young Ruler.
5. Also of His meeting with and visit to Zaccheus.
6. To what great event did Christ ever go forward? Mark 10:21, 30, 33, 34, 38.

Calendar and Collect

June.

1. Saturday.
2. First Sunday after Trinity.
9. Second Sunday after Trinity.
11. Tuesday. S. Barnabas.
16. Third Sunday after Trinity.
23. Fourth Sunday after Trinity.
24. Monday. Nativity S. John Baptist.
29. Saturday. S. Peter.
30. Fifth Sunday after Trinity.

Collect for Third Sunday After Trinity.

O Lord, we beseech Thee mercifully to hear us; and grant that we, to whom Thou hast given an hearty desire to pray, may, by Thy mighty aid, be defended and comforted in all dangers and adversities; through Jesus Christ our Lord. Amen.

7. How must you regard self-sacrifice? Matt. 10:38; Jno. 15:20; 16:33, 45.

Note.—Jesus spends a busy period of teaching, with few recorded miracles after the wonderful one for Lazarus. He returns (Luke 19:11) to Jerusalem (Jno. 12:1) Thursday; and reaches Bethany Friday. In these last weeks He prepares His disciples as well as Himself for His death and its results: speaking parables of symbol and type of the Kingdom. Then more directly (Luke 18:31-34, teaching of His great Sacrifice, He gradually brings to a close the third Year of His public Ministry, the year of public manifestation. (Rhees 163-165) While St. Luke gives the fullest account of this teaching, St. John describes the results of His special teaching in Jerusalem to the authorities, in argument and warning (chapters 7-9).

Ten Thousand a Day.—Ten thousand khaki Testaments a day, week in and week out, is the record of production of the American Bible Society on its pledge to supply the Young Men's Christian Association gratuitously with service Testaments for American soldiers and sailors. One-half of the books have already been delivered, despite difficulty of obtaining paper, scarcity of labor and the delays in transportation. The Young Men's Christian Association has no funds for this purpose, and the American Bible Society looks to the Christian people of America for the money to meet the costs of manufacture. This is one of the ways in which the war is making the young men of this generation accessible to the Christian truth. The churches should eagerly respond to the call, for the society has undertaken to perform this emergency service, nothing doubting that the Christian public would desire to have it done and would pay the bill.—Christian Advocate (New York).

In life—not death—
Hearts need food words to help them
on their way;
Need tender thoughts and gentle sympathy,
Caresses, pleasant looks to cheer each
passing day;
Then hoard them not until they useless
be;

In life—not death—
Speak kindly. Living hearts need sympathy.

—Selected.

No man is fit for heaven who is willing for any kind of sin to stay in his heart overnight.—Ex.

Family Department

NANCY BYRD TURNER, Editor

Before Action.

By all the glories of the day
And the cool evening's benison,
By the last sunset touch that lay
Upon the hills when day was done:
By beauty lavishly outpoured
And blessings carelessly received,
By all the days that I have lived
Make me a soldier, Lord.

By all of all man's hopes and fears,
And all the wonders poets sing,
The laughter of unclouded years,
And every sad and lovely thing;
By the romantic ages stored
With high endeavor that was his,
By all his mad catastrophes
Make me a man, O Lord.

I, that on my familiar hill
Saw with uncomprehending eyes
A hundred of thy sunsets spill
Their fresh and sanguine sacrifice,
Ere the sun swings his noonday sword
Must say good-bye to all of this—
By all delights that I shall miss,
Help me to die, O Lord!
—By a British soldier, killed in the
Somme advance.

For the Southern Churchman.

The Way Through the Desert.

N. B. T.

In the Eighty-fourth Psalm, which celebrates particularly the blessedness of living close to God, there occurs a singularly beautiful metaphor. The singer has reached that part of his song that pictures the child of God as a pilgrim, with the pilgrimage at its darkest hour. "Blessed is the man," he says, continuing his list of sweet beatitudes, "who going through the vale of misery use it for a well." This is more than surpassing poetry—it is an idea fraught with strange comfort for all of us wayfarers along the road of life. Each of us must pass through a vale of misery, some more than once or thrice as the long way unfolds, for that valley is as inevitably a part of human life as were the meadows of childhood and the high hills of youth. It is not a question of whether we shall pass through or not, for there can be no circumventing and no avoiding, but of how we shall pass through.

Sorrow, as has often been said, either sweetens or sours a life, either makes a man or breaks him. Certain it is that no soul emerges unchanged from the land of grief. For better or for worse the road dipped into the dark valley: it lies with the traveler himself how he will walk it, to what "use" he will put the strange region through which for a season his weary route lies.

Scattered about on the earth's surface are great tracts of fruitful land that were once desolate deserts, hot, dry and unspeakable. But little by little human ingenuity has redeemed them; by means of irrigation cool water has been diverted from the heights to the perishing acres, and now vegetation grows there and life abounds. The hand of man, guided by the hand of God, has "used them for a well." So may the Christian use his own spiritual desert lands—not the deserts of grief, only, but each of life's wastes of lone-

liness, discontent, despair. We may, if we so elect, struggle through them faint and thirsting, and maybe somehow reach the further side; but they have vast possibilities. We may, if we so elect, draw on the great reservoir of eternal providence and make of them as we go, places of sustenance and strength.

The psalmist appends a wonderful comment. "Who going through the vale of misery use it for a well," he sings, and adds with scarce a pause, "and the pools are filled with water." This strikes the heart as a lovingly significant affirmation. When the toiling engineers in the desert dig, and ditch, and lead along their ready pipes, the blessed water flows freely into the waste; so when we will to use our vale of misery as a well, at once by divine gravitation the life-giving fluid flows into our souls—the pools are filled with water. After that, rejoicing, we follow up the pilgrim song, we "go on from strength to strength"—from one deep crystal pool to another. And still after that, "unto the God of gods appeareth every one of us in Zion."

For the Southern Churchman.

Concerning Children.

Anne Madison.

The mind of a child is like a grist-mill—whatever grain it may receive is quickly and effectively transmuted into another form. But it has peculiarities that the natural mill lacks: unless we are very careful what grain we feed to it, and how, strange material may finally emerge that is very disconcerting to the miller and most unprofitable to anybody. There is no end to the curious substitutes for the conventional cornmeal or flour that we thought we had a right to expect.

Particularly is this true when the grain is spiritual, so to speak. When the little mental machinery grinds a scientific fact wrong, or a social idea, or a literary allusion, school and experience soon repair the mischief. But it is otherwise when a religious impression gets caught in a cog: the mistake somehow sticks for an unconscionable time. Children are more given to mulling over the mysteries of the spirit than any adult dreams. The beauty and the exceeding mystery of sacred things early take strong hold of their imaginations. The stories of Scripture, the charmed words of sonorous old hymns, the strange significance of the Church's rites and rituals—all these the young soul invests with a wonder that is indescribable. With their awe and admiration is mixed, also, a profound curiosity that sometimes sweeps them far beyond their depths—as in the case of the little girl who, after hours spent in trying to compass the thought of eternity, was found shrieking at the top of her voice in the middle of the room. Many grown people can sympathize with her frenzy; yet many, alas, would have laughed and let her go on and tackle space!

Looking back at childhood we can all member at least one or two absurd blunders of our own that remained blunders for years. One little girl with an eager mind fretted herself much because she could not imagine Heaven;

she felt that by some means she must get a clear notion of the lay of that beautiful land. Finally, in desperation, she seized upon a certain picture in her "Bible Story Book," and took it to an older member of the family.

"Is this Heaven?"

The older member was sewing, and a seam had gone wrong. She answered yes briefly and without looking. The small inquirer withdrew to pore secretly—and withal somewhat sorrowfully—over the illustration, which showed the tabernacle tent of the journeying Jews. The bright wings of her dream sagged. If this be heaven, interesting, but commonplace, why strive for it all one's mortal life? A sympathetic little sister contributed an opinion: she had dreamed of heaven, she said, and it consisted of angels, hand in hand, dancing around a grave. But the other rejected this and fell back, dissatisfied, to the Israelitish tent. It was years before she discovered that heaven cannot be depicted in a line-drawing.

The church service frequently proves a rock of stumbling to the undeveloped mind. Sunday after Sunday the familiar words fall on childish ears, and when, once in a while, a phrase or a sentence falls wrong, the mistake is hard to eradicate. A small churchgoer found herself sadly harassed by an expression in the Fourth Commandment. Week after week the preacher described creation: "Heaven and earth, the sea, and all that in the Miz." She wrestled with the probable nature of the Miz. After long perplexity she drew a mental picture of it—a huge subterranean abyss inhabited by animals never known on sea or land. Vaguely it prejudiced her against the decalogue—the strange, strange mind of a child!

There was another preacher who blessed his congregation at the end of the service with what seemed remarkable disregard of the English tongue. "Keep your hearts and mines," he always said. One of his six-year-old parishioners harried her elders with persistent inquiry: "Why does he say 'and mines'? Why not 'and mine'?" It passed for too silly a question to answer, perhaps; at any rate, it stuck for years like an annoying burr—"Your hearts and mines." Why mines?"

Hymns are a fruitful source of confusion. Learned at home, with a word here and a word there of explanation, all goes well, but trilled haltingly in the wake of grown-up voices the grand old lines are subject to deplorable twistings. "Blest be the tide of binds" one small maiden sang cheerfully year after year. The tide of binds—what did it mean; what indeed could it mean? But she believed her ears; perhaps it had to do with the ocean . . . she sang on in trust.

A favorite hymn among children of an earlier generation was, "I Want to Be An Angel." That hymn has been set aside, now, as inaccurate and misleading; but to the enraptured ear of thirty years ago it was a psalm to which a certain passionate interest attached. For one singer, however, it held a serious flaw.

"I want to be an angel

And with the angels stand,

A crown upon my forehead,

A harp within my hand."

Now, the idea of the harp and the crown were clear-cut and wholly satisfying, but "the angels' stand"! What did angels possess that could be described as a "stand"—presumably a small piece of furniture of the table variety? The puzzler concluded, at

last, that perhaps the stand was necessary for resting the harp against; but somehow the explanation marred the picture of the glad, capable little angel she had hoped to be.

Well, mistakes are after all stepping-stones, and sooner or later they right themselves and we are able to smile at our young obtuseness. But the fact remains that much of the liturgy, of the hymnal, of the Blessed Book itself would mean more to children if it were fed to them in easier and more digestible portions. There is so much strange grist for the little new mills to grind—the least we can do is to feed it into the waiting hoppers with watchful care!

Going to College.

When William Wallace, the elder brother of the late Lew Wallace, departed for college, thirty miles from his home, Lew was inconsolable. In a few days the desire for his brother's companionship got the mastery, and the small boy resolved to find the big brother. In his "Autobiography" General Lew Wallace tells of the undertaking:

It did not occur to me as the least needful to have my father's permission to make the change of residence. There was living in Covington an uncle not greatly my senior in years or wisdom. To my delight, I heard he was going to Crawfordville. The chance was too good to be lost.

I went out early in advance of him, and lay in ambush for the traveler. "What are you doing here?" he asked.

"Waiting for you."

"What for?"

"Have you any business there?"

"Yes, I want to go to college."

"To college!"

He fairly choked with laughter. His good nature finally overcame his scruples, and letting me mount behind him, he jogged on.

The pony was fat and slow, and of prodigious breadth of beam. My legs cramped, and I suffered in every bone and muscle, but I set my teeth and gave no sign.

About the middle of the afternoon we drew up in front of the basement entrance to the college, and unloading me, my relative pushed on to town.

A benevolent-looking old gentleman issued from the door, followed by a half-dozen young men. Small wonder that they viewed me askance. My straw hat, ragged and rain-stained, hung to the back of my head, and allowed my shabby hair the greatest liberty. My feet were bare and unwashed. My trousers hung dependent upon a single suspender of cloth "listing." My shirt, guiltless of a button, offered a display of neck and breast red as a Mohave Indian's.

The benevolent-looking gentleman inquired, "Where are you from, my son?"

"Covington," I answered.

"What's your name?"

"Lew Wallace."

"A son of Governor Wallace?"

"Yes."

"Any friends here?"

"Only William."

"What do you expect to do?"

"Go to college, if I like it."

The circle hemming me in broke into a laugh that put a stop to the inquisition. In the midst of the fun my brother appeared, himself a model of attire and deportment. To his credit, he it said, he did not disown me.

"Why, Lew, when did you come?" he asked, taking my hand.

"Just now."

"What for?"

"To be with you and go to college."

There were tears in the good fellow's eyes as he led me off to his boarding-house.—Christian Intelligencer.

For the Southern Churchman.

Favorite Hymns.

VI. Holy Bible, Book Divine.

One of the hymns especially requested for this series was "Holy Bible, Book Divine," which follows below. This hymn is not included in the Church collection, but it is well loved by many an old Christian of the Episcopal Church as well as of others. It is full of evangelical sweetness and simplicity. The author is J. Burton, and the words appeared first in his "Youth's Mentor in Verse," in 1803, and later in a magazine of that period.

Holy Bible, book divine,
Precious treasure, thou art mine;
Mine to tell me whence I came,
Mine to tell me what I am.

Mine to chide me when I rove,
Mine to show a Saviour's love;
Mine art thou to guide my feet,
Mine to judge, condemn, acquit.

Mine to comfort in distress,
If the Holy Spirit bless,
Mine to show by living faith
Man can triumph over death.

Mine to tell of joys to come
And the rebel sinner's doom;
Holy Bible, book divine,
Precious treasure, thou art mine.

A Balloon Game.

Sometime you may find yourself, as hostess, confronted with the problem of amusing a family party ranging in age from small children to elderly persons. If you can get some toy balloons, you can rest assured that you have the means of giving everyone from youngest to oldest a jolly fifteen minutes.

Have the guests all sit in a circle and send one of the balloons round by having each person give it a little touch with his hand so that it will float to his nearest neighbor. As soon as it is making the circuit smoothly put in another balloon and presently still another. If the circle is large, you can perhaps keep four or five balloons traveling the amusing merry-go-round. Everyone will laugh, and grandfather will enjoy the game just as much as the six-year-old. If one of the children stays in the centre of the circle to retrieve balloons that "escape," the game will go on with scarcely a pause.—The Youth's Companion.

For the Southern Churchman.

War Economy Corner.

Quick Breads.

Since our fighters in France must have bread in great quantities, it is imperative that we people at home use less than half the usual amount of wheat flour. That means strict care and economy in the matter of serving daily bread. It involves distinct sacrifice, also—but a sacrifice that we stand quite ready to make.

Fortunately, there are numerous and various good substitutes for wheat. Cornmeal, rolled oats, rice and buckwheat are the best known; barley flour, ground oats, corn flour, rice flour and potato flour also are in many markets. In some places less familiar products, such as peanut flour, sweet potato meal, soy bean flour, etc., can be obtained.

The above information is furnished by the United States Food Administration, which also reminds us of two important facts that are closely related—that the American people have always been partial to so-called quick breads—muffins, battercakes and like mixture—and that these quick breads require no wheat. The men in the trenches cannot conveniently be served that kind of bread; nor can the hard-working French women, with no time and no ovens, be expected to make it—they must make risen bread, which will keep. It is, to use the phrase of the day, up to us Americans. The Food Administration helps us out with the following easy and attractive receipts:

Barley Biscuits—Sift together two cupfuls of barley flour, half a teaspoonful of salt and four teaspoonfuls of baking powder, mix in two tablespoonfuls of fat, and add two-thirds of a cupful of milk, until a soft dough is formed. Roll the dough about three-fourths of an inch thick, cut it with a cookie cutter, and bake the biscuits in a hot oven.

Buckwheat Breakfast Cake—Use two cupfuls of buckwheat flour, a teaspoonful of soda, half a teaspoonful of salt, a fourth of a cupful of shortening and two cupfuls of sour milk. Mix and bake the ingredients in a flat pan so that the cake will be about an inch and a half deep when done. Cut in squares and serve hot.

Conservation Waffles or Griddle Cakes—Sift together two cupfuls of corn flour or of barley flour, three teaspoonfuls of baking powder and a teaspoonful of salt, and add slowly a cupful and a half of milk, the beaten yolks of two eggs, and two tablespoonfuls of fat. Beat the mixture thoroughly for a minute and fold in the stiffly beaten whites of the eggs. Cook it in hot, well-greased waffle irons or in griddle. Half corn flour and half peanut flour may be used instead of barley flour.

Oatmeal (Ground Oats) and Corn Flour Muffins—Use a cupful of milk, two eggs, a tablespoonful of melted fat, a cupful of oatmeal, a cupful of corn flour, four teaspoonfuls of baking powder and a teaspoonful of salt. Sift the dry ingredients together and add the liquid. Stir in the melted fat. Bake in well-greased muffin moulds for twenty-five minutes. Rolled oats can be prepared by grinding them through a food chopper.

For the Southern Churchman.

The Vision.

Ida Mason Burke.

A ray of light far off and tremulous,
From out the blackness of my cold despair,

A gleam of hope—a stirring in the soul
Groping for God in unaccustomed prayer.

A clearer light—grown stronger suddenly,
Yet from its radiance I do not shrink.

Crowning that shaft of light my eyes behold
Thy cup of pain. Dear Lord, I kneel and drink.

Love came to me with a crown,
I took it and laid it down.
Love came to me and said,
"Wear it upon thy head."

"'Tis too heavy, I cannot wear it,
I have not strength enough to bear it."

Then my soul's belov'd spoke,
Saying, "Wear it for my sake,"
When, lo! the crown of love grew light,
And I wore it in all men's sight.

—Ella Dietz.

For the Young Folks

NANCY BYRD TURNER, Editor

For the Southern Churchman. Vacation Gardens.

N. B. T.

Hey for school days done and over,
Hey for bookless hours!
Birds on bough and bees in clover,
Miles and miles of flowers!
Fishing pole and bat and ball,
Cherries in the shade—
Hey for these, but first of all
Hey for hoe and spade!

Plenty still of play and pleasure,
But a lot of working;
Good green things in generous measure
Will not come for shirking.
Hey for apples falling fast,
Cool creek running slow!
But in war-time, first and last,
Hey for rake and hoe!

For the Southern Churchman. Eric's Strange Drug Store.

Hannah M. Frederick.

Eric had not been well for a long time. "I believe," said Uncle Doctor, at last, "that we'd better send this boy to old Mrs. Earth's drug store if we want to make his white cheeks red again."

So mother packed a trunk that night, and the next day they started on their journey. Eric was too listless to care where they were going; he did not even ask what "Mrs. Earth's drug store" might mean, though he wondered a little. It grew dark while they were on the train, and he fell asleep, murmuring, "I don't think much of going to an old store, I don't."

The next morning, right after breakfast, he walked out to look around. The country to which they had come was high and green, and the town was scattered around among the hills. After awhile he sat down on a bench to rest, huddling in the sun like a little chilly bird, and was almost dozing off when he noticed, about fifteen feet away, an odd arrangement like a small summer-house, with a circular railing inside. "What's that thing?" he said aloud to himself, and crept across the grass to see.

He found that the railing enclosed a round body of water like a shallow well. Moreover, the water bubbled. Eric had seen many wells and springs, but never before one just like this. He stood and gazed down at it.

"Have a drink?" asked a voice nearby, and he looked up to see a bright-faced boy in a cotton shirt and "butter-nut" trousers. By his side was a small table covered with glasses and dippers.

"I—don't know," Eric answered, slowly. "I'm not very thirsty. Do you stand here and give people drinks all day long?"

"Well, I don't exactly give them drinks," laughed the freckled lad. "You see, the water's free, but the folks here let me bring my glasses and dip it up for anyone that asks, and I get a little money that way."

Eric gravely produced a five-cent piece from his pocket. "I want a drink," he said.

The other handed him back four pennies. "That was too much," he remarked. "Here's your drink." He held out a crystal glass, brimming. "But

want a minute. It's warm, you know, and you may find it tastes a bit queer."

"Why should it be warm?" Eric asked, at once. "The spring's in the shade and the air is chilly today."

"Why, you must be a stranger, sure enough," was the answer. "It comes out of the ground hot. Here, lean over and put your finger in. It runs like a fountain all the time. Sit down and I'll tell you."

Eric, very much surprised to find his finger tip wet with hot water, obeyed willingly, and listened eagerly while the other boy told him about the strange springs—how the heat 'way down in the earth warmed the waters, and different substances melted into it, so that scattered all around among the hills nearby were "wells" of various kinds, soda, sulphur and other sorts. "This one is a soda well," he finished.

"O, now I know what Uncle Doctor meant!" cried Eric. "It's a soda fountain, isn't it?"

The other boy, who turned out to be named Ben, had not ever thought of that, and he threw back his red head and laughed. "Not exactly," he said. "It was something on that order, though. All of these were natural wells," he added, "and so the whole town was called 'the springs.'"

Eric and Ben became fast friends, and the little newcomer was pleased when he found that the very water he was expected to drink for his health was the kind that bubbled out of Ben's particular spring. He drank industriously, and watched with deep interest his companion's box of pennies and nickels grow heavier each day. All the time, too, he asked questions of friends and strangers till he understood about the wonderful hot water wells.

When mother took him home, at last, Uncle Doctor lifted glad eyebrows. "Why, where on earth did you get those cheeks?" he asked.

Eric threw back his head and laughed the way Ben used to do. "I bought them in old Mrs. Earth's drug store," he said. "At her soda fountain. And what's more, Ben Brown is going to come down here to play with me!"

For the Southern Churchman.

A Rainy Day Tea Party.

Helen T. R. Doar, aged 10. Summer-ville, S. C.

Mary and George have a big Scotch collie with loving brown eyes and a wagging tail. His name is Laddie. The two children live in Kentucky, where it is very warm and pleasant, in a pretty little cottage with roses around it. Mary is six and George is ten. Their grandfather lives not far from them, in a large white house surrounded by tall locust trees, and they often go to see him and take Laddie.

One day late in October their mother said, "Your grandfather wants you to come to his house tomorrow." But when morning came it was raining, and they could not go. George got a book and began to read, but Mary sat by the window and watched the rain. "O, dear," she sighed, "I just hate rain!"

"Hate rain?" said her aunt, coming in. "Why, child, you should not say that. If it did not rain what should

we do for water? Think, too, of the birds and the flowers! Both our lives and theirs depend on rain."

George put down his book. "Why, I never thought of that," he said.

Then their aunt told them a piece of good news. Their mother had said they might have a tea party. She brought a little table and spread a white cloth on it; then she put on a little teapot full of hot chocolate and a small glass of blackberry jelly. The children were delighted. Mary ran into the kitchen and found there a plate of hot biscuits and some cheese-straws. After that they settled down and began to eat.

"I'm glad it's raining, now," Mary said.

"Where is Laddie?" their aunt asked, when the party was over.

"He's in the kitchen," said Mary. "Let's go in there and make him do some tricks."

They found Laddie licking up some blackberry jam. "Good old Laddie," said George. "He's having a tea party, too."

After awhile it stopped raining. "Didn't we have fun, though?" said George to Mary, as the two went out into the yard to play. "Let's go over to grandfather's and tell him all about it." And they did.

True Prayer.

I think you will find, if you take the trouble to ask, that a great many people feel that prayer is asking for something. There are those who believe that one prays only when one is asking for enough food, or warm clothing, or shelter from the storms, or health, or long life, and other blessings. If trouble or sorrow threaten, they pray that these things may not come; they pray for safety when they travel, and that their homes may not burn down while they are away, and that they may have a pleasant time.

Of course these things are prayer; but they are not all there should be to prayer. It does not seem quite fair to only talk to God, and never with Him. If we were never to talk with father and mother, excepting to ask them for this or that or the other, I am afraid they would begin to feel very sad and hurt; they will begin to say that all we cared for them was what they were able to give us; which would be a very dreadful state of affairs, indeed.

We know that ever so often we smile at mother, and tell her how happy we are because she has done this for us, or thought of that for our comfort, or because something else is just as it is. We are glad she loves us, and we love her dearly; we are lonely when she is away, and happy when she returns.

Now it is a good deal like that with prayer. We must talk with God, because we do really love Him. We must be glad of what He gives us, because we do love everything and everything He does for us. And, because we love Him, we praise Him and tell Him of our love. Of course God knows all the time just how much we love Him; but to hear us say so—must not that be sweet to Him, who loves us beyond all that we can imagine?

Do you suppose mother and father would be truly happy if we never ran to them and nestled up close and told them of our dear love? They would think us strange and distant and cold indeed, wouldn't they? And truly we would be; for that is the way human affection is shown—or at least, that is part of the way.

We must learn to pour out our hearts to God—to go to Him with every little

thing, and so live very near Him. I once heard a woman say that she never put a cake into the oven without saying, "Dear God, please see that this is a good cake, and make it rise well!"

When we say our prayers we must not forget to praise God for all His goodness and mercy toward us and all people; to thank Him for all that He does for us and for everybody; as well as to ask Him for His protection and His forgiveness and His patience with us and our shortcomings. And then, during the day we must often speak with God. There is no time when we cannot do so, for God can hear even a thought. How good thoughts must please Him! And good thoughts can become a habit, just as bad thoughts can.

And then, good deeds are a part of true prayer—for if our thoughts are of God and with Him our works will be for Him and through Him. All the bright angels of God will help us if we set out to do right; we are never alone then—think of all that mighty Company behind us, helping our weak little hands and hearts along! Truly, we ought to be able to do good!—Shepherd's Arms.

Eva and the Bear.

There was a circus in town. Eva strolled down to the gate. There was a queer brown dog in a thick fur coat coming along the road. When he came opposite Eva he stopped and looked at her.

Eva wasn't at all frightened. She only said out loud:

"Why! it is a dear beautiful little bear just like the one in my picture book."

The bear did not say anything. He was looking at the stick of molasses candy Eva was holding.

"Do you want some?" she asked, holding it out toward him. He did want some. He pulled it out of her hand, and, sitting down on the grass, began to eat it.

"It was not polite, dear, to take the whole of it," said the little girl, sitting down beside him and putting her arm around his neck.

Just then Ann happened to look out of the window. She saw Eva sitting there with her arms round a big brown thing that moved, and—that—was—a—bear!

Ann flew down the stairs two steps at a time, Eva's mother followed her, and Eva's father came, too.

"Eva," said Ann, very quietly, "what are you doing?"

"Playing with this dear little bear," said Eva. "He is eating up all my candy, and he is not very polite, but I don't care."

Ann's pocket held everything. The children were all sure of that. Eva was not at all surprised when Ann drew out of it another stick of molasses candy.

"Come and get this," she said.

The bear was not disturbed when Eva left him. He was too busy licking the paw that had been holding the candy.

When Eva took her arm from round the bear's neck, Ann snatched her up, and was half way to the house before the bear had time to turn his head.

Just then a great crowd of men and boys came in sight. When they saw the bear they gave a great shout. When the bear saw them he gave a great growl and started to run away. But he was too late. It took a great deal of shouting and stirring up of the dust to get a chain round the bear's neck, and lead him back into the circus tent.—Mirror.

The Foolish Rose.

While I was walking in the garden one bright morning, a breeze came through and set all the flowers and leaves a-flutter. Now that is the way flowers talk, so I pricked up my ears and listened.

Presently an elder tree said, "Flowers, shake off your caterpillars."

"Why?" said a dozen all together, for they were like some children who always say "Why?" when they are told to do anything.

The elder said: "If you don't they'll gobble you up."

So the flowers set themselves a-shaking till the caterpillars were shaken off.

In one of the middle beds there was a beautiful rose who shook off all but one, and she said to herself: "Oh, that's a beauty! I will keep that one."

The elder overheard her and called: "One caterpillar is enough to spoil you."

"But," said the rose, "look at his brown and crimson fur, and his beautiful black eyes, and scores of little feet. I want to keep him. Surely one won't hurt me."

A few mornings afterwards I passed the rose again. There was not a whole leaf on her. Her beauty was gone; she was all but killed, and had only life enough to weep over her folly, while the tears stood like dewdrops on the tattered leaves.

"Alas! I didn't think one caterpillar would ruin me."

One sin indulged has ruined many a boy and girl. This is an old story, but a true lesson.—Morning Star.

How the Woodpecker Got Its Red Head.

There was an old woman who lived all alone on a hill. She wore a black dress and a big white apron with bows behind and an odd little red bonnet on her head.

The little old woman was very, very selfish, for, you see, she lived alone and had nobody to think of except herself. One day she was baking cakes. A tired, hungry man came and asked for one, but the selfish woman thought they were too nice and big to give away.

She broke off a little piece of dough and baked it, but when it was done she thought it, too, was too nice for a beggar. She kept on baking smaller and smaller pieces until she tried a piece no larger than a pin's head. But this, also, was as nice and brown as the others. So the old woman was going to give the hungry man a dry crust, but before she could wink an eye he was gone.

Then she knew she had done wrong and was sorry.

"Oh, I wish I were a bird," she said; "I would fly to him with the finest cake on the shelf."

As she spoke she felt herself getting smaller and smaller until the wind carried her up the chimney. She had become a bird as she wished, but she still wore, and wears even to this day, her black dress and white apron and the little red bonnet on her head.

Because, when she became a bird, she pecked her food from the wood of trees, people ever since have called her the red-headed woodpecker.—Selected.

For the Southern Churchman.
I've Thought of Somebody.

(Continued.)

I've thought of somebody—of two persons, two men. They traveled with a great multitude of God's people by a long hard way through a strange

land. On one occasion they were sent ahead of the people to find out what sort of country lay beyond. One of them was very stout-hearted, and encouraged the people to push on and possess the land. The other, too, was a brave man, and he afterwards became a great judge and leader. These two men were the only persons of all the multitude that lived to see the end of the great journey on which they were all bound.

Who were the men?

Answer to last week's question: Ab-salom.

Why Betty Didn't Laugh.

"When I was at a party," said Betty (aged just four),

"A little girl fell off her chair, right down upon the floor,

And all the other little girls began to laugh but me;

I didn't laugh one single bit," said Betty, seriously.

"And why didn't you laugh?" said mamma, full of delight to find

That Betty, bless her little heart! had been so sweetly kind.

"Why didn't you laugh, my darling, or don't you like to tell?"

"I didn't laugh," said Betty, "cause 'twas me that fell."

—Ex.

Thought.

Every day we are becoming more and more like our thoughts. What we are today is the outcome of the thoughts we have cherished in the past, while the thoughts that we are cherishing today are determining what we shall be in the future. If our thoughts are low and base and ignoble, then we ourselves are becoming low and base and ignoble. If our thoughts are pure and clean and Christ-like, then we are becoming pure and clean and Christ-like. If we could look into the chambers of your imagination and observe what is taking place there, the thoughts you carry about with you, the desires and ambitions of your heart, the stuff of which your dreams are composed, we could prophesy with the utmost confidence the kind of person you are becoming and therefore the kind of person you shall be. It is in the light of such a fact as this that we see the significance of Paul's exhortation: "Whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue and if there be any praise, think on these things." Think on these things, and we ourselves will become true and honorable and just and pure. It is particularly important that parents realize the truth of this. And yet how few of them apparently do? How many parents there are who are careful as to the food their children eat and the water they drink, but who are indifferent to the books they read, the movies they attend, the companions with whom they associate. No doubt we should exercise due care as to what we take into our bodies, but it is infinitely more important that we take heed to the thoughts that enter our minds.—The Presbyterian.

Guizot once wrote in an album, "I have learned in my long life two rules of prudence: the first is to forgive much, and the second is never to forget." Under this Thiers wrote, "A little forgetting would not detract from the sincerity of the forgiveness.—J. R. Miller.

FINANCIAL

The Bank Depositors

Of a nation are its mainstay in war financing. Every dollar saved by you not only protects you, but helps the boys in the trenches. Have you an account with

National State and City Bank

RICHMOND, VA.

Wm. H. Palmer, President

Julien H. Hill, Vice-Pres. and Cashier

R. E. Cunningham, Asst. Cashier

J. W. Sinton, Vice-Pres.

Wm. S. Ryland, Asst. Cashier

Jesse F. Wood, Mgr. Savings Department

INCORPORATED 1882

Virginia Fire and Marine Insurance Company

Of Richmond, Va.

ASSETS - - - - - \$2,160,195.00

Wm. H. Palmer, President

E. B. Addison, Vice-President

W. H. McCarthy, Secretary

MANY PROBLEMS

Of the Modern Business Man is Answered in a Strong Banking Affiliation

We Want Your Business

THE AMERICAN NATIONAL BANK

Of Richmond, Virginia

KEEP YOUR LIBERTY BONDS

It is generally considered unpatriotic for anyone who owns Liberty Bonds to resell them while the war is going on—unless it is absolutely necessary.

If you MUST have the money to tide over a sharp and unexpected pinch, take your bond to practically any bank and you will be loaned almost its face value.

Keep your Liberty Bond as an evidence of your loyalty to-day.

Keep your Liberty Bond as an evidence to your children of your patriotic co-operation with the brave boys who crossed the sea to fight for American liberty.

Keep your Liberty Bond as an evidence of your dependable help in time of need.

HOLD FAST TO YOUR LIBERTY BONDS

The Union Bank of Richmond

1104 EAST MAIN STREET, RICHMOND, VA.

Jno. L. Williams & Sons

BANKERS and BROKERS

Eighth and Main. (P. O. Box 888.)

RICHMOND, VIRGINIA.

Transact a general Banking and Brokerage Business. Deal in Southern Investment Securities. Negotiable Railroad and Municipal Bonds.

The First National Bank

OF

Richmond, Virginia

DESIRE

YOUR ACCOUNT.

CAPITAL & SURPLUS

\$3,000,000.00

3%

INTEREST IN SAVINGS DEPARTMENT.

Norfolk & Western Railway

ONLY ALL RAIL LINE TO NORFOLK

QUICKEST AND BEST SERVICE

Pullman Parlor Cars.

The best line to all Points West, Northwest and Southwest.

W. B. BEVIL, W. C. SAUNDERS,
Pass. Traff. Mgr. Gen. Pass. Agt.
Roanoke, Va.

C. H. BOSLY
Dist. Pass. Agt., Richmond, Va.
Rates and information upon application.

WHEN WRITING OUR ADVERTISERS
PLEASE MENTION THIS PUBLICATION

Southern Churchman

SOUTHERN CHURCHMAN COMPANY

Publishers

815 East Grace Street, Richmond, Virginia

LEWIS G. WILLIAMS, President.

E. B. ADDISON, Vice-President.

REV. E. L. GOODWIN, D. D., Editor.

REV. JAS. D. GIBSON, Managing Editor.

Entered at the Postoffice in Richmond, Va., as

second-class, 7mail matter.

SUBSCRIPTION PRICE—After January 1, 1918, \$3.00 per year in advance. To the Clergy \$2.00. Six months \$1.50. Trial subscription 3 months 50 cents, 10 cents a copy. Foreign postage 50 cents additional. Back numbers not over 3 months old 10 cents each, over 3 months old 25 cents each.

For the convenience of subscribers, subscriptions are continued at expiration unless otherwise ordered. Notice of renewal, discontinuance, or change of address should be sent two weeks before the date they are to go into effect.

RECEIPT OF PAYMENT is shown in about two weeks by change of date on address label. If date is not properly extended after each payment notify us promptly. No receipt for payment will be sent.

Notices post office address. The exact post office address to which we are directing the paper at the time of writing **MUST ALWAYS BE GIVEN**. Our mailing list is arranged by post offices and not alphabetically.

Make all checks, and money orders payable to the Southern Churchman and not to an individual.

ADVERTISEMENTS—Rates quoted on request. For Classified see head of that department.

Representatives wanted in each Parish, liberal commissions.

News concerning the church at large always welcome.

ATTENTION!

ENLISTED CHURCHMEN.

The Department of Army and Navy Work of the Brotherhood of St. Andrew.

wants to get in touch with you and supply your needs in every possible way. Write to us soon and tell us how you are getting along. You will find us prompt correspondents.

F. S. TITSWORTH.

Executive Secretary.

B. F. FINNEY.

Chief Secretary.

19th and Walnut Streets, Philadelphia, Pa.

PIPE ORGANS.

If the purchase of an organ is contemplated, address HENRY FILCHER'S SONS, Louisville, Kentucky, who manufacture the highest grade at reasonable prices.

OAKLAND

A Home School for young boys to be tutored with the sons of Mr. and Mrs. Rosewell Page at their country home in Virginia. Address Mrs. Rosewell Page, Beaver Dam, Va.

NOTICE.

The Rev. N. Matthews has been given leave of absence from his parish in Rock Hill, S. C., and has succeeded the Rev. Mr. Gribbin as the Church's volunteer chaplain at Camp Sevier. Please send him the name, regiment and company of any one you want him to visit at the camp. Address, care Y. M. C. A. Headquarters, Camp Sevier, Greenville, S. C.

BOARDERS.

SUMMER BOARD—CHOICE LOCATION, between college campus and Virginia Military Institute grounds. Every convenience; rooms single or en suite with bath. Mrs. F. D. Mead, Lexington, Va.

HELP WANTED

WANTED A MOTHER'S HELPER OR practical nurse to take entire charge of nine-months-old baby in the country. For full particulars address Morrisworth, Leesburg, Va.

MOTHER'S HELPER WANTED: ELDERLY lady or widow with children at farm home. \$12.00. Mrs. D. H. Fullerton, Mitchellville, Md.

WANTED A GOVERNESS. LADY Protestant thirty-five to teach girl twelve. Good reference. Box 15, Fairville, Pa.

WANTED A WORKING HOUSEKEEPER in family of three people in country home with modern conveniences. A good home to right person. Must be a good plain cook. Address Mrs. W. H. Bowly, Waterford, Loudoun County, Va.

Classified Advertising and Notices

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line, each insertion. Special rates to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents. Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

POSITIONS WANTED

WANTED TO HELP MINISTER WHO would like to have a summer cottage for boys, looking forward to church work or who may become interested in the work. Maryland State preferred. Faith, care Southern Churchman.

CULTIVATED AMERICAN WOMAN, homeless account of war, desires position as secretary, companion or supervising housekeeper with congenial family in country. Will attend correspondence, pay bills, arrange daily menu, practical, active personality; churchwoman; spent last ten years abroad. Modest salary. References exchanged. Address Mrs. Paul, care Southern Churchman.

REFINED LADY WITH EXPERIENCE desires to go with a family as mother's helper either to springs or mountains for board and traveling expenses. References exchanged. Address Miss A. C. Boswell, Box 33, Clover Va.

WANTED BY LADY OF EXPERIENCE position as matron in school or college. Address C, Post Office Box 997.

THE BOARD OF MISSIONS.

Correspondence is invited from those who wish to know

What it does.

What its work signifies.

Why the work can be helped most effectively through the Board.

Address

The Right Reverend A. S. Lloyd, D. D., President of the Board of Missions,

881 Fourth Avenue, New York.

Legal Title for Use in Making Wills: The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.

The Spirit of Missions, \$1.00 a year.

CHURCHMEN AT CAMP LEE.

Once again men chosen under the selective draft law are coming in large numbers to Camp Lee. In order that the churches in Petersburg may get in touch with newly arrived Churchmen, I most earnestly request rectors of parishes to send me the names and regimental addresses of men coming to Camp Lee from their parishes. Names are useless without company and regiment. Brethren, please act on this request before you forget it.

E. P. Dandridge.

Rector of St. Paul's Church, Petersburg, Va.

THE ORDER OF THE DAUGHTERS OF THE KING.

An organization for the women of the Church throughout the world (communicants of good standing in their parishes) for the spread of Christ's Kingdom, especially among women, and for the strengthening of the Church's Spiritual life by means of constant prayer and personal service.

The order calls for a corporate Communion by every Chapter on the third Sunday of each month at the early celebration, and a Bible class is desired in every parish.

Handbooks at the office of the Order, Room 55, 281 Fourth Avenue, New York.

Marriages and Deaths

Marriage notices, not exceeding 40 words, \$1.00; Death notices, not exceeding 40 words, inserted free; Over 40 words at the obituary rate. Obituaries and resolutions, 20 cents per line. Six words to the average line.

Copy for this department must be received not later than Tuesday of the week in which it is intended to be published.

Lunsford: ROSE BERRY, wife of Charles Lunsford, of Petersburg, Va., and oldest child of the late Judke Taylor Berry, of Amherst, Va., died at the Petersburg Hospital, May 29, 1918, in her fifty-ninth year.

THE REV. J. A. SMITH.

Barnesville, Md., May 31, 1918.

Christ Church Guild learns with deep regret of the sudden loss by death of its rector, the Rev. J. Augustine Smith, which, in the providence of God, sorely afflicts us. His life in our midst had proven him a man in whom there was no guile; a Christian minister whose ideals were adorned with classical study, human interest and holy aspiration; a priest whose ministrations were a pious oblation for all mankind.

We extend our sympathies to his bereaved, to his parish and to his Bishop. May God's loving mercy moderate our loss.

Resolved, That this remembrance of love be entered upon the records of this Guild, and otherwise published so as to give expression to our appreciation of this devoted rector.

MISS JULIA BELT,

MRS. C. R. DARBY,

MRS. T. O. WHITE,

MISS SALLIE E. BROWN.

Minute on the Death of Bishop Randolph by the Trustees of the Protestant Episcopal Education Society in Virginia, adopted on June 5, 1918.

"The Society has heard with profound sorrow of the death of Bishop Randolph, who during the nearly sixty years of his ministry has been closely identified with the Theological Seminary and High School. To the work of the Board of Trustees of the Education Society he has always given the value of his experience during the many years of his connection with the Society. Not only the Society, but the whole Church, will feel his loss; but the inspiration of his life and ministry will abide. It has touched the lives of many of the men who have been trained by the aid of the Society, and we feel that, though he has entered into his rest, his influence will be found in the men of this generation who have known and loved him. The Board desires to convey to the family of Bishop Randolph their sympathy in this hour of their sorrow, and to assure them of their prayer that God may comfort them with the comfort that comes from above.

"Resolved, That a copy of this minute be sent to the family of Bishop Randolph, and be published in the Southern Churchman."

P. P. PHILLIPS, Secretary.
Alexandria, Va.

Lost and Found.

Though we long, in sin-wrought blindness,

From Thy gracious paths have strayed,

Cold to Thee and all Thy kindness,

Willful, reckless, or afraid;

Through dim clouds that gather round us

Thou hast sought and Thou hast found us.

Oft from Thee we veil our faces,

Children-like, to cheat Thine eyes;

Sin, and hope to hide the traces;

From ourselves, ourselves disguise,

'Neath the webs enwoven round us

Thy soul-piercing glance has found us.

Sudden, 'midst our idle chorus,

O'er our sin Thy thunders roll,

Death his signal waves before us,

Night and terror take the soul;

Till through double darkness round us

Looks a star—and Thou hast found us.

O, most merciful, most holy,

Light Thy wanderers on their way;

Keep us ever Thine, Thine wholly,

Suffer us no more to stray!

Cloud and storm oft gather round us;

We were lost, but Thou hast found us.

—F. T. Paigrave.

PERSONAL NOTES.

(Continued from page 12)

Eric M. Tasman, presented by the Rev. H. E. S. Somerville, was advanced to the priesthood, and Mr. Elliot F. Talmadge, presented by the Rev. George Gunnell, was ordained to the diaconate. The sermon was preached by the Rev. David Felix Davies, D. D., of Bexley Hall Seminary, Gambier, Ohio.

In the Memorial Church of the Advocate, Philadelphia, on Trinity Sunday, the Bishop advanced the Rev. Earl Wentworth Huckel to the priesthood, and Messrs. Edwin Valentine Gray, Arthur Murray, Jr., George Elmer Boswell, Bayard Heylen Goodwin, and Albert Hyde Holt were ordered deacons. The sermon was preached by the Rev. George Lynde Richardson, D. D. On Tuesday morning, May 28th, Mr. Duane Wevill was ordered deacon by Bishop Rhinelander in Old Christ Church, the Rev. L. C. Washburn, D. D., rector, and the sermon was preached by the Bishop. Mr. Wevill was formerly a member of the Reformed Episcopal Church.

In Trinity Church, Geneva, N. Y., on Wednesday, May 29, an unusual ordination service was held, the Rt. Rev. Frederick Courtney, D. D., acting

TRY THIS FOR YOUR HEALTH.

For diseases which do not readily yield to treatment, such as chronic dyspepsia, indigestion, rheumatism, Bright's disease, gall stones, uric acid poisoning, and diseases of the kidney and liver, the best physicians send their wealthy patients to the famous mineral springs. Some even spent months at the Spas of Europe and were almost invariably cured or greatly benefited.

I believe that the Shivar Spring is the greatest mineral spring ever discovered and I believe it so firmly that I offer to send you enough water for a three weeks' treatment (two five-gallon demijohns) on my guarantee that if it fails to benefit your case I will refund the price. You would hardly believe me if I told you that only about two out of a hundred, on the average, say that they have received no benefit. The water is restoring thousands. It restored my thought my case was incurable and I am willing and anxious for you to match your faith in the Spring against my pocketbook. If I win you become a life friend of the Spring. If I lose I will be sorry for you, but I will appreciate your courtesy in giving the water a trial and will gladly refund your money on request. Sign the following letter:

Shivar Spring,
Box 64-C, Shelton, S. C.
Gentlemen:

I accept your guarantee offer and enclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial in accordance with instructions contained in the booklet you will send, and if I report no benefit, you agree to refund the price of the water in full on receipt of the two empty demijohns which I agree to return within thirty days.

Name
Address
Shipping Point

(Please write distinctly.)

NOTE:—"I have had the pleasure of serving the little church at Shivar Spring as Pastor for years, and am therefore well acquainted with Mr. Shivar and his associates, whom I gladly commend as honorable business men and worthy of the confidence of the public. I have personally derived great benefit from the use of the Shivar Mineral Water and have knowledge of its beneficial effects in a great number and variety of cases."—Rev. A. McA. Pittman.

for Bishop Brent. Six candidates were presented, five of whom were graduates of the De Lancey Divinity School. It was the largest class ever graduated in the history of the school. The Rev. Dr. Charles A. Jessup preached the sermon. Those who were ordered deacons were: Squire B. Schofield, presented by the Rev. Philip W. Mosher; Ferd Goldsmith, presented by the Rev. David L. Leach, and Charles A. Dawdell, presented by the Rev. John B. Hubbs, D. D. Those who were advanced to the priesthood were the Rev. William E. Nixon, presented by the Rev. Mr. Mosher; the Rev. William A. Brown, presented by Dr. Hubbs, and the Rev. Richard Warne, presented by the Rev. Charles H. Smith, D. D.

Deaths.

The Rev. Treadwell Walden, retired, one of the oldest clergymen in the Church, died in Boston, Mass., on Tuesday, May 21, aged eighty-nine years.

You Yourself.

Your greatest problem is yourself. You are also your greatest treasure. If you can get yourself determined upon—find out what you are and what you are for—and if you can discover and develop the elements of value in your nature, your life will take on the beauty of orderliness and your need of the savings bank will be less and less, for you will be your own riches.—Richard Wightman.

Ratliffe & Tanner, Inc.
...FLORISTS...

207 N. 6th Street, Richmond, Va.

FLOWERS FOR ALL OCCASIONS

RESORTS

HOTEL MARLTON

3 and 5 West 8th St., Near 5th Avenue.

Washington Square, New York.

Quiet and homelike hotel; transients and families; American and European plan; special summer rate. No Bar.

LEGO

A COUNTRY HOME

In the foothills of the Blue Ridge. Fine view. Constant breeze. Shade. Bathrooms. Telephone. Address Miss Cornelia J. Taylor Charlottesville, Va.

Work Among Churchmen

AT FORT BENJAMIN HARRISON,
INDIANA.

The Rev. Horace W. Wood, of Crawfordsville, Indiana, in the Diocese of Indianapolis, has been appointed Civilian Chaplain by the War Commission of the Church for work at Fort Benjamin Harrison and Speedway City, Indianapolis. Names of Churchmen at either of these camps should be sent to Mr. Wood at once. Address, General Delivery, Fort Benjamin Harrison, Indiana.

Furniture---Floor Coverings---Window Shades---Draperies

Values that satisfy. Service that pleases.

Special attention given to orders for church furnishings.

Sydnor & Hundley

Incorporated

Seventh and Grace Streets
RICHMOND, VIRGINIA.

Miller & Rhoads

"The Shopping Center."

For the retail Dry Goods and Department Store trade.

In the heart of Richmond, when you are here; and Our Mail Order Department Serves you at your home.

BROAD AND GRACE STS.

CORNER 6TH ST.

RICHMOND, VA.

Cut this out!

What Nuxated Iron is Made From

Sworn Statement of Composition of its Formula

It increases the strength and endurance of delicate, nervous, run-down folks in two weeks time in many instances.

The Board of Directors have authorized the broadest publication of the sworn statement of the composition of Nuxated Iron, one of the most widely used tonic, strength and blood builders in the world, so that the public may examine it for themselves and judge as to its merits.

It is conservatively estimated that this remarkable formula is now being used by over 3,000,000 people annually in America alone. Among those who have used and strongly endorse it are many physicians formerly connected with well-known hospitals, distinguished U. S. Army Generals (Retired), Judge Atkinson of the United States Court of Claims at Washington and former Health Commissioner Kerr, of Chicago.

Newspapers everywhere are invited to copy this statement for the benefit of their readers. It is suggested that physicians make a record of it and keep it in their offices so that they may intelligently answer questions of patients concerning it. Everybody is advised to cut it out and keep it. A copy of the actual sworn statement will be sent to any one who desires such. It is as follows:

Iron Peptonate (Special specific Standard) Quantity given below.
Sodium Glycerophosphates U.S.P.

Calcium Glycerophosphates U.S.P.
(Monsanto.)

P. E. Nux Vomica U.S.P.

Cascarin Bitter
Magnesium Carbonate


Po. Ginger U.S.P.

Oil Cassia Cinnamon U.S.P.

Calcium Carbonate Precip. U.S.P.

Each dose of two tablets of Nuxated Iron contains one and one-half grains of organic iron in the form of iron peptonate of a special specific standard which in our opinion possesses superior quali-

ties to any other known form of iron. By using other makes of Iron Peptonate we could have put the same quantity of actual iron in the tablets at less than one-fourth the cost to us, and by using metallic iron we could have accomplished the same thing at less than one-twelfth the cost; but by so doing we must have most certainly impaired their therapeutic efficacy. Glycerophosphates used in Nuxated Iron is one of the most expensive tonic ingredients known. It is especially recommended to build up the nerve force and thereby in-

crease brain power, as gly-

cago, former House Surgeon cephosphates Jefferson Park Hospital, Chi- are said to con-
tain phosphorus in a state very similar to that in which it is found in the nerve and brain cells of man.

As will be seen from the above, two important ingredients of Nuxated Iron (Iron Peptonate and Glycerophosphates) are very expensive products as compared with most other tonics.

Under such circumstances the temptation to adulteration and substitution by unscrupulous persons, is very great and the public is hereby warned to be careful and see every bottle is plainly labeled "Nuxated Iron" by the Dae Health Laboratories, Paris, London, and Detroit, U. S. A., as this is the only genuine ar-

ticle. If you have taken other forms of iron without success, this does not prove Nuxated Iron will not help you. We guarantee satisfaction to every purchaser or your money will be refunded.

In regard to the value of Nuxated Iron, Dr. A. J. Newman, late Police Surgeon of the City of Chicago, and former House Surgeon Jefferson Park Hospital, Chicago, says it has proven through his own tests of it to excel any preparation he has ever used for creating red blood, building up the nerves and strengthening the muscles. Dr. J. W. Armistead, Grove Hill, Ala., graduate of the University of Alabama School of Medicine, Mobile, 1883, says: "In the cases I used Nuxated Iron, I have found more beneficial results than from any preparation I have ever used in 34 years' practice." Dr. R. B. Baugh, Polkville, Miss., graduate of the Memphis Hospital College, Memphis, 1898, says: "I always prescribe Nuxated Iron where a reconstructive tonic is indicated." Nuxated Iron often increases the strength and endurance of delicate, nervous, run-down folks in two weeks' time.

NOTE: Nuxated Iron is not a secret remedy, but one which is well known to druggists everywhere. Unlike the older inorganic iron products, it is easily assimilated, does not injure the teeth, make them black, nor upset the stomach. Nuxated Iron is not recommended for use in cases of acute illness, but only as a tonic, strength and blood builder. (In case of illness always consult your family physician and be guided by his advice.) If in doubt as to whether or not you need a tonic, ask your doctor, as we do not wish to sell you Nuxated Iron if you do not require it. If you should use it and it does not help you, notify us and we will return your money. It is sold by all druggists. Dae Health Laboratories, Detroit, Mich.

Rest.

Lie still in darkness,
Sleep safe in the night,
The Lord is a Watchman,
The Lamb is a Light.

Jehovah, He holdeth
The sea and the land—
The earth in the hollow
Of His mighty hand.

All's well in the darkness,
All's well in the night,
The Lord is a Watchman,
The Lamb is a Light.

—Moravian Hymn.

To make the best of things in the right way is to let things make the best of us. My next duty may be one I do not enjoy; but for conscience

FRECKLES

Now Is the Time to Get Rid of These Ugly Spots.

There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of Othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than one ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength Othine, as this is sold under guarantee of money back if it fails to remove freckles.

sake to do it, as though I enjoyed it, is to be made a better man. Something that is a great delight to me knocks at my door. To make the best of it is not only to enjoy it heartily, but "heartily as unto the Lord," who let me have it. Then by my joys I am made a better man. So with sorrows and disappointments: they are not meant to disfigure, but to transfigure me. Live with God, and all things shall be His servants, and work together for our good, and make the best of us.—Rev. M. D. Babcock, D. D.

Making Hard Work Easy.

Most of us love to work—if we can choose our work. And most of us cannot choose our work. We are confronted with the unpleasant necessity of doing lots of things we would not choose to do. Some of them are genuinely difficult; they tax the uttermost resources of our mind or body or spirit. Have we learned the secret of doing them in the easiest way? Here it is: the easiest time to do a hard thing is the first time it comes to you. If you set it aside to do later, merely because it is hard, the next time you come to it it will be twice as hard. And if you push it aside then, the third time you come to it it will be, not three times, but about nine times as hard; the difficulty increases in a multiplying progression. For our whole nature recoils increasingly from taking up that which we have already postponed because we knew it was hard; and now

the difficulty piles up in a mountainous way. So the easiest way to get the hardest work done is, "Do it now."—Sunday School Times.

The time of temptation is a cheerless and dreary hour, when everything seems at a standstill, and the spiritual pulse can no longer be felt, it beats so faintly to the outward touch; but if the will is faithful and true, and the soul patient, the life is really concentrating itself, and rallying its forces within. . . . There have been moderate Christians, there have been shallow Christians, without very much temptation; but there never yet was a saintly Christian, never yet one who pressed to the higher summits of the spiritual life, never one whose banner bore the strange device, "Excelsior," who was not made the victim of manifold temptation.—Dean Goulburn.

They that bow their heads before God may hold them erect before the world.

Richmond, Fredericksburg & Potomac R. R.

To and from Washington and beyond—Daily.

Leave Richmond	Arrive Richmond
* 6:40 A.M.	* 11:45 A.M.
* 6:40 A.M.	* 12:30 P.M.
* 8:50 A.M.	* 7:00 P.M.
* 9:15 A.M.	* 7:10 P.M.
	* 6:00 P.M.
	* 12:30 N.T.

Richmond-Washington Local, Lv. 7:15 P.M. week days; 2:15 P.M. Sundays; Ar. 12:15 P.M. daily. Fredericksburg Accom. week days, Lv. 4:15 P.M.; Ar. 8:15 A.M. Ashland Accom. week days, Lv. 7:45 A.M., 6:30 P.M.; Ar. 8:30 A.M., 5:30 P.M.

▲ Elba ticket and baggage offices not open for this train. * Main St. Sta. † Byrd St. Sta. stopping at Elba. ‡ Elba Sta.

Church Furnishings, Memorials, Etc.



CHURCH VESTMENTS

EMBROIDERIES

Silks, Cloths, Fringes, Etc.

CLOTHING for CLERGYMEN

COX SONS & VINING

72-74 Madison Avenue.

New York



CHURCH FURNISHINGS

Gold, Silver and Brass

Church and Chancel Furniture

Write for Catalogue
for Episcopal Churches

W. & E. SCHMIDT CO.

500 Third Street.

Milwaukee, Wis.

CHURCH EMBROIDERIES

Stoles, Eucharistic Vestments, Surplices, Altar Hangings, Burses and Veils, Markers, etc. All materials for sale.

The only studio importing exclusively English un-fading silks, Damasks, fringes, linings, pure gold metal threads, etc., and using Standard Church of England

English silk stoles, plain.....\$ 5.00

English silk stoles, handsome crosses.....\$ 6.50

English silk stoles, best hand embroidery,
from \$10.00 up to.....\$50.00

English silk burses and veil with crosses.....\$20.00

\$12.00, \$15.00, \$18.00.....\$20.00

Handsome embroideries unsurpassed in workman-ship. Special altar linens embroidered in England. Testimonials from all over the world.

THE CATHEDRAL STUDIO

Miss Lucy V. Mackrille

2900 WISCONSIN AVENUE,

WASHINGTON, D. C.



GRANITE AND MARBLE MEMORIALS

Largest Stock in the South
We pay the freight and
guarantee safe arrival

The Couper Marble Works

(Established 65 years)

264-268 Bank St., Norfolk, Va.

Thoughts For the Thoughtful

Sunday is a priceless privilege which men are ready to throw away.

He that goes before the cloud of God's providence goes on a fool's errand.

The hero's creed: There is something better than life and something worse than death.

The greatest prosperity that a man can have from God is the gift of a heart that loves to give.

God in His own good time and in His own way rights every wrong, whether it be of men or of nations.

If you would live as Christ would live if He had your opportunity, don't spend much time looking for an easy place.

If God gave us favors without constraining us to pray for them we should never know how poor we are; but a true prayer is an inventory of wants, a catalogue of necessities, a revelation of hidden poverty.—Spurgeon.

Strong souls within the present live. The future veiled, the past forgot; Grasping what is, with hands of steel, They bend what shall be to their will: And, blind alike to doubt and dread, The End, for which they are, fulfil.
—Goeth.

Our pilgrimage, long as it may be, or short, if we have walked in Christ, will leave us by the throne of God; our partial knowledge if we have looked upon all things in Christ, will be lost in open sight; our little lives perfected, purified, harmonized in him whom we have trusted, will become in due order parts of the one divine life, when God is all in all.—Westcott.

Those who are perplexing themselves about questions of duty may learn a salutary lesson from considering that their times are in God's hand. It is the ordinary plan of divine Providence to make the path of duty plain little by little. We cannot determine to-day what we ought to do next year, or even next week. Much anxiety would be avoided if men would simply follow the light they have.—Henry A. Boardman.

Message of the War.

"What is being taught by the war? The crisis has revealed many faults in our character of which we were partly aware: our lack of preparation for an emergency, our amateurishness in dealing with great problems, our unwillingness to think things out; the culpable lightness with which we have taken our imperial responsibilities, our engrossment with material interests, our selfishness as classes and individuals, our extravagance and love of luxury and excessive indulgence in amusements; our inadequate support of Foreign Missions, the vagueness of our religion, and our dislike of spiritual effort."—A Message for the Supreme Moment, Bishop of London.

"Oh, heart of mine, you shouldn't worry so; What we've missed of calm, we couldn't have, you know; What we've met of storm and pain, And of sorrow's driving rain, We can better meet again, should it blow.

For we know not every morrow can be sad:

"So, forgetting all the sorrow we have had,

Let us put aside our fears, And lay by our foolish tears.

So, through all the comin' years, just be glad."

Cast Thy Burden Upon the Lord.

To every one on earth God gives a burden to be carried down The road that lies between the cross and crown; No lot is wholly free; He giveth one to thee.

Thy burden is God's gift. And it will make the bearer calm and strong;

Yet, lest it press too heavily and long, He says "Cast it on Me, And it shall easy be."

It is the lonely road That crushes out the light and life of Heaven;

But borne with Him the soul, restored, forgiven,

Sings out, through all the days,

Her joy and God's high praise.

—Marianne Farningham.

A Petition.

Lord, let there be no room within my heart

But for these three:

My work, my love and Thee, Of each a part.

For if I do my work as in Thy sight, And love all men That Thou hast loved me, sure then I shall do right.

—Louisa Brooke.

Let none stand back as if their sins were too great to be forgiven, or their case too bad to be cured, Jesus is advocate who never lost a cause, a Physician who never lost a patient.—Dr. Guthrie.

SHAKE INTO YOUR SHOES

Allen's Foot-Ease, the antiseptic powder to be shaken into the shoes and sprinkled in the foot-bath. It relieves painful, swollen, smarting feet and takes the sting out of corns and bunions. Used by the American, British and French troops, Allen's Foot-Ease is a certain relief for sweating, callous, tired, aching feet. Sold everywhere, 25c. Always use it to Break in new shoes. Trial package FREE. Address, Allen S. Olmsted, Le Roy, N. Y.

R. L. Christian & Company

514-16 E. Broad St.

Richmond, Va.

Leading Fancy Grocer

AGENTS FOR

HUYLER'S CANDIES AND PETER'S SWISS MILK CHOCOLATE.

Special attention given to out-of-town orders.

Catalogue mailed on application.

R. Geissler, Inc.

56 West Eighth Street, New York

Memorials

FOR THE CHURCH

Furniture — Windows — Fabrics

O. Luetke's Art Works

Church Furnishings

IN METAL, WOOD, MARBLE, ETC.
Supt. 1884. 128-132 Seventh Ave. New York

Brotherhood of St. Andrew

Guilds and all Church organizations desiring to assist their treasury can find no better way than by representing the SOUTHERN CHURCHMAN. And at the same time you will do a good work by placing the SOUTHERN CHURCHMAN in homes where there is no Church paper. Write to-day for full particulars.

SOUTHERN CHURCHMAN,
Richmond, Va.

Extract From the Report of the Committee on the State of the Church to the Council of Southern Virginia, May 29, 1918.

* * * Never was the pastoral office so rich in opportunities to comfort, to cheer, to teach and to inspire. In this hour the Clergy have somehow been given a position of acknowledged leadership in every community. Under the pressure of events the old conventions that tended to shut up a minister within the bounds of his parish, have disappeared. Never was it more necessary for the Clergy to remember that they were ordained to minister in spiritual things. The reverent worship of the Church's service affords earth's best refuge from the turmoil of the mind, and the sacrament opens the channel to strength and confidence. Amid the babel of many strange tongues, God's man must proclaim the eternal truths. The urgency of pressing need ought not to obscure for a moment the light of the blessed Gospel of Christ. There is real danger lest the persistent demand that the Church give itself to practical things during the war, if followed blindly, should leave the Church at the end of the war only an organized philanthropy or the mouthpiece of government.

Patriotism becomes a ruthless thing unless it cherish a redemptive purpose for the race; and philanthropy becomes but mechanical alms-giving unless it learn from Him whose touch had power to heal mind and body alike.

The real issues of the war are in their final analysis theological issues. The truths that are questioned are God's fatherhood of the race, the validity of Christ's claim to the headship of humanity and the source of life and strength in the spirit of truth. The easy, amiable creed that held out the salvation of the individual soul as a gift of God to win the allegiance of a rebellious child, has lost its attractive power. The world has been ushered into the presence of the God of his-

tory. His face is strange to a generation that has been impatient of theological teaching. To-day men are asking, like Philip, "Show us the Father," and the minister who has found no time in the press of parish activities for study or thought, is either dumb or helpless. The pulpit affords unmeasured opportunity for him who has climbed the mount of vision. No shallow criticism of passing events and no frantic inciting to philanthropic works can satisfy the deep yearnings of the world for God. If the Clergy are to be free from the haunting sense of spiritual incompetency, they must sink a shaft, artesian-wise, down through the silt of surface knowledge and through the rock of ancient prejudice till they find the rich veins of the water of life whose source is the throne of God.

The manifold activities of the Red Cross and the canteen strvice have brought a new joy into lives that have just discovered that service brings the one blessedness of life. It is for the Church to see that this knowledge, gained in the hours of pain and anxiety, be not allowed to spend itself in just one splendid mood of self-sacrifice, but be grasped and held as a basic principle of Christian living.

The power of educational ideals either for good or ill has been startlingly apparent by the spectacle of a whole nation, Germany, committed to false ideals in patriotism, and hostile to every truth that their fathers professed just because the youth of the nation were nurtured for a generation upon false notions of God and man. One of the great lessons of the war is the truth of the paramount importance of the nurture of youth. This truth, already partially understood, will be more clearly defined, we doubt not, in the emphasis upon Christian ideals of conduct and life in the schools of the Church. Christian education, under the wise leadership of your Committee on Religious Education, has broadened the use of the term that tended to confine itself to the instruction in the Sunday-school alone and has endeavored to awaken interest in the systematic study of God's Word on the part of adults within the Church.

Social service, which is the modern name for the ancient Christian virtue of helpful sympathy for the weak and fallen, has found a large field of activity in aiding the officers of the government in protecting those who wear the uniform and are the custodians of the nation's honor, both here and abroad.

The Diocese, as also the general

Church, is facing at this time a serious situation in the fact that there are so few candidates for the ministry. The fact that the call to arms has summoned some who were already at the seminaries, and others who were looking forward to the ministry, must not obscure the fact that this condition antedated the nation's entrance into the war. With a suddenness that left us dazed at first the nation spoke, and we awoke to the realization that those things that we counted peculiarly our own, the earnings of endeavor and the sons of our home, belong to our country. The interesting thing about it all is that this new experience has given a dignity and worth to wealth which it did not have before; and has added to parenthood a sanctity and glory that sheds a new radiance over the home.

This experience that has come to us as citizens of America furnishes us with the language with which we can measure the expression of our loyalty as citizens of the commonwealth of God. God claims as of old the son of the home as His appointed messenger, and He who gave to us the power to get wealth, claims that wealth to be used for the upbuilding of the waste places in our own country and for the spread of the Gospel in foreign lands. The Church needs men for service in its ministry and needs a fuller and nobler use of our wealth in the mission work of the Church.

A word spoken in due season, how good it is. There is the word of warning; the word of encouragement; the word of sympathy; the word of congratulation; the word of explanation and apology. To be in any sense "a son of consolation," to be able to make life a little sweeter for others, good a little easier, evil a little more hated and despised, this would be a high privilege for the oldest as well as the youngest among us. Words can do much in this Christian work. Think of the blessing involved in these words of Isaiah: "The Lord hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary." If God has not given to each of us the tongue of the learned, He has given to each, if we will but use it, the tongue of truth, of kindness, of purity, of sympathy."—H. M. Butler.

St. Paul never complained of being overworked, though he sometimes worked all day and preached all night.—Ex.

Sore Eyes Granulated Eyelids, Eyes inflamed by exposure to Sun, Dust and Wind quickly relieved by **Murine Eye Remedy**. No Smarting, just Eye Comfort. At Druggists or by mail 50c per Bottle. **Murine Eye Salve** in Tubes 25c. For Book of the Eye FREE ask **Murine Eye Remedy Co., Chicago**

The Choice of Executors

is a matter of great importance. Every dollar you leave should be conserved in such a way that your heirs may enjoy the uninterrupted benefits of your life's work.

This Company is a careful and economical executor, trained in the law and business, sound in judgment, and seasoned in practical experience; its primary business is the administration of trust funds.

Correspondence invited.

Capital
\$1,000,000

RICHMOND TRUST
& SAVINGS CO.

7th & Main Sts.,
Richmond, Va.

Southern Churchman

Vol. LXXXIII. RICHMOND, VA.,

JUNE 22, 1918.

No. 25



The 6% Investments

We deal in are not affected by tariff [revisions, labor troubles, wars or rumors of war.

They do not fluctuate in value.

They are secured by first mortgage on real estate, on a basis of half its value.

They are in the convenient form of \$500 and \$1,000 coupon bonds, bearing 6% interest, payable semi-annually.

So far as we are aware, no investor has ever been dissatisfied with one of these investments, and this covers a period of 26 years.

Virginia Trust Co.

1106 East Main Street
RICHMOND, VA.

Capital	\$1,000,000.00
Earned Surplus	600,000.00

EDUCATIONAL

The Protestant Episcopal Theological Seminary in Virginia

Established A. D. 1823

The ninety-fifth session will open on Wednesday, September 18, 1918

Special Students Admitted

For catalogue and other information, address the Dean or Secretary

Theological Seminary

Alexandria Va.

The Theological Department OF THE University of the South

An integral portion of the University, where the student of Theology meets in the frank intercourse of a common life with the student of Science on the other.

For catalogue, address
THE DEAN,
Sewanee, Tenn.

The Bishop Payne Divinity School

The accredited Seminary of the Church for training colored men for the ministry. The fortieth session opens September 21 1918.

For catalogue and information apply to
REV. C. B. BRYAN, Dean
Petersburg, Va.

The General Theological Seminary

CHELSEA SQUARE, NEW YORK

The next Academic year begins on the last Wednesday in September.

Special students admitted and Graduate Course for graduates of other Theological Seminaries

The requirements for admission and other particulars can be had from The DEAN, 1 Chelsea Square, New York, N. Y.

Episcopal High School

NEAR ALEXANDRIA, VA.

The eightieth year of this School for Boys will open September 18, 1918. Modern equipment throughout. Military feature. Catalogue on application.

A. R. HOXTON, B. A., Principal.

Emerald Hodgson Hospital

—AND—
TRAINING SCHOOL FOR NURSES
UNIVERSITY OF THE SOUTH
Sewanee, Tenn.

A Church institution where the best training to be had for development of Nurses. For further information, address

REV. W. S. CLAIBORNE, Supt.

PORTER MILITARY ACADEMY

Founded 1867
A CHURCH SCHOOL
A NATIONAL SCHOOL

242 boys from 25 states and four foreign countries. Preparation for college or business by sympathetic tutoring and under the strongest influences for Christian manhood. Habits of obedience, promptness, cleanliness and self-reliance are inculcated by the strict but stimulating military discipline. An R. O. T. C. School. Mild healthful climate permits out of door sports all year around. Gymnasium and swimming pool. Unusually liberal terms. A broader preparation than the public school can give. A Lower School for smaller boys.

REV. WALTER MITCHELL, D. D., Rector
Box 462 Charleston, S. C.

THE GWYN SCHOOL FOR GIRLS



Offers the higher type of preparatory schooling. Prepares its students to meet entrance requirements of the best women's colleges. Two complete departments, viz.: Lower school and Upper School. Careful and individual training. Specially trained instructors. Excellent location, New Buildings, completely equipped. Diversified recreations, and all out-door sports. Atmosphere of large, well ordered home. Write for Catalog or further information.

MRS. C. L. BUSHNELL, Principal, Spartanburg, S. C.

Virginia Episcopal School

(NEAR LYNCHBURG, VA.)

For boys of character, position and ability whose means will not permit them to attend our more expensive schools. Prepares at cost for college, university or immediate entrance upon the duties of life. Made possible by gifts of founders. Special terms to clergymen. Boarders for the present are limited to seventy. One hundred and six acres of land. The session begins September 19, 1918. Apply for information and catalogue to the

Rev. Robert Carter Jett, D. D.,
Principal.

Rev. Thomas Kinloch Nelson, M. A.,
Vice Principal.

NATIONAL CATHEDRAL SCHOOL

A Boarding and Day School for Girls. Fireproof buildings in Cathedral Close of 40 acres. College certificate privilege. Music, Art, Advanced, and Special Courses.

The Bishop of Washington,
President of the Board of Trustees.
Jessie C. McDonald, M. S., Principal.
Helen L. Webster, Ph. D., Academic Head.
Mount St. Alban, Washington, D. C.

Virginia, Chatham. Box 13.

THE CHATHAM EPISCOPAL INSTITUTE FOR GIRLS

College Preparatory. Music, Art, Domestic Science, Expression. Certificate admits to leading colleges. New buildings. Ten-acre campus. Athletics. Gymnasium. Terms moderate. Catalogue and views. Mrs. Elizabeth May Willis, B. P., Prin.; Rev. C. O. Pruden, Rector.

MARY BALDWIN SEMINARY For Young Ladies.

Established 1842. Term begins Sept. 12th. In the beautiful and historic Shenandoah Valley of Virginia. Unsurpassed climate, modern equipment. Students from 31 States. Courses: Collegiate (3 years), Preparatory (4 years), with certificate privileges. Music, Art and Domestic Science. Catalog. STAUNTON, VA.

HERNDON SEMINARY

Herndon, Virginia

A HOME SCHOOL FOR GIRLS

Re-opens October 1.

Apply to
THE MISSES CASTLEMAN,
(Associate Principals).

ST. MARY'S, An Episcopal School for Girls
Founded 1842. Full college preparation and two years advanced work. Music, Art, Elocution, Domestic Science and Business. 14 modern buildings, 25-acre campus in mild Southern climate. Moderate rates. Address REV. GEO. W. LAY, D. C. L., Rector, Box 19, Raleigh, N. C.

FAUQUIER INSTITUTE For Girls and Young Ladies, Warrenton, The 59th session begins Sept. 26th, 1918. Situated in Piedmont region of Virginia, 55 miles from Washington. A limited and thorough home school. Modern buildings, 5-acre campus. Very moderate rates. Catalog. MISS NELLIE V. BUTLER, Principal, Box 17

Cathedral School for Girls

JORANDO, FLORIDA

19th year begins Oct. 2. Offers a healthy, happy home and excellent education. College, Preparatory and General Courses. Also Music, Art, Home Economics, Expression. REV. RODERICK P. COBB, A. M., Rector

STUART HALL

STAUNTON, VA.

Formerly Virginia Female Institute

Diocesan Girls, School of Virginia and Southern Virginia. College preparation, Music, Art, Expression and Business Courses. Faculty and equipment of large school with small classes and individual attention. Large grounds and indoor athletics and outdoor sports under direction of Physical Trainer. Seventy-fifth session opens September, 1918. For catalogue apply to

For catalogue apply to Mrs. H. N. Hills, formerly Principal of Sweet Briar Academy.

STUART HALL, Staunton, Va.

S. HILDA'S HALL

A School for Girls.
Charles Town, W. Va.

Under the auspices of the Bishops of the Diocese (Episcopal). Near Washington. College Preparatory and elective courses. Music and Art. Athletics under trained Director. Open air classes.

MARIAH PENDLETON DUVAL, Principal
Past 16 years principal of Stuart Hall, Va.



RANDOLPH-MACON ACADEMY

For Boys Bedford, Va.

Offers prompt and thorough preparation for college, scientific school or business life. The liberal endowment of the Randolph-Macon System, of which this school is a branch, permits of unusually low terms. \$325.00 covers all charges for the school year. No extras. Randolph-Macon boys succeed—526 graduates of this school have received full college degrees or entered professions in the past 20 years. For catalogue and further information, address

E. SUMTER SMITH, Principal

Berkeley Divinity School

Middletown, Conn.

Address

WILLIAM PALMER LADD, Dean

The Virginian Home and Training School

For the Feeble-Minded and Epileptic.
Established 1893.
For terms and information, address
MISS M. GUNDRY,
Falls Church, Fairfax County, Va.

The Sanatorium School

LANDSDOWNE, PA.

A select Sanatorium and School for children suffering from Nervousness, Paralysis, Aphasia, or Defects of Speech or Hearing. \$1,000, \$1,600. Booklet.

CLAUDIA MINOR REDD, Pr ne pal.

Racine College

Racine, Wisconsin

Founded by Bishop Kemper in 1852

AN ACADEMY AND JUNIOR COLLEGE

Prepares for all professional schools and the junior year of the university. A missionary training school.

B. TALBOT ROGERS, M. A., D. D.
Warden

For the Southern Churchman.
No Religion?

By the Rev. Charles Josiah Adams.

Alounge in his study, the portals ajar,
The curtains drawn back, windows open
as far
As open they would, he was courting
a breeze
Which whitened the leafings of tall
poplar trees,
Surrounding a rectory deep-porticoed,
A little aback from a wide country
road,
Where, parting plantations, a long val-
ley down,
It enters the street of a tumble-down
town—
A town just returning to usual norm,
Of social, religious, work-a-day form—
A town in which lately the pestilent
breath
Was everywhere breathing of dread
Yellow Death:
Whose coming perceived, all the able
had flown,
Excepting the Rector—him leaving
alone,
The blacks and poor-whites to attend
as he might,
While living, when dying, dead hiding
from sight!

Alounge in his study—though pleasant
'twould be
That evening forth, in the open, the
free!
Disposed to avoiding the twitch of the
pain

He'd recently suffered, again and again,
Of being avoided, in possible where,
Of turned-away face, of dead-cutting
stare,
Of meeting the ones of the smile and
the smirk,
Who, secretly, ever belittled his work—
Though little he prized it, conceiving,
at most,
That nothing he'd done but to stand at
his post,
To do, in the Name of the Master, the
thing
He'd vowed him to do, whatsoever it
bring!
Belittled his work and, the more to
their shame,
In whispers, with grins, were befouling
his fame!
All coming of this: that in danger he'd
stayed,
While they in a panic—away they had
made!

And there, in his lounging, he's fully
compensed
For dangers he's run—for indignities
sensed!

A negro is speaking—melodious flow!
Who, reaching his climax, expresses
him so:

"Dese 'Pisco-er-lopian preachers is
level!

'Hain't got no religion?" — Hain't
'feared o' the Devil!"

(The author writes: "Were my
friend of old days, Bishop Hugh Miller
Thompson, still in the flesh, he would
verify this story."—Ed. S. C.)

Christlikeness.

To become like Christ, accept Him
and know Him in the pardon of sin;
read His gracious word and become
imbued with His Spirit. As nearly as a
human being can do the work of a
divine man, imitate Him, not slavishly
in the form, but truly in the spirit,

having the same desire to please the
Father. Commune with Him, not only
daily, but hourly, having sweet com-
panionship with Him. Boast not of
His favors, but humbly thank God for
the high privilege of reflecting His Son
to the world, of mediating Him to those
who have not known Him. Love as
He loved, not merely the lovable, but
the unlovely. Hate as He hated, not
men, but sin. Love, not as the world
loves only those who favor it, but love
enemies and those who persecute and
abuse. Seek ever to be a channel of
love and light, but avoid arrogance and
bigotry. Living in His presence, trust-
ing Him and loving Him, we may grow
into His likeness.—Exchange.

Put a pig in a parlor, and its first
question will be, "Well, where's your
mud?"—Ex.

DAISY FLY KILLER



placed anywhere
attracts and kills
all flies. Neat, clean,
ornamental, conven-
ient, cheap. Lasts all
season. Made of
metal, can't tip or
over; will not soil or
injure anything.
Guaranteed effective.
Sold by dealers or
6 sent by express
paid for \$1.

HAROLD SOMERS, 150 DeKalb Ave., Brooklyn, N. Y.

What do you know of the work of your

Church Temperance Society?

Rt. Rev. Frederick Courtney, D. D., President.
William Jay Schieffelin, Esq., Ph. D., Treasurer.
Rev. James Empringham, D. D., Gen'l Supt.

Send for free sample copy of "TEMPERANCE."
This periodical has the largest circulation of any
magazine of its kind in America. Address

Church Temperance Society

214 Metropolitan Tower, New York City



R. Geissler, Inc.
56 West 8th St. New York City.

✱ Church ✱
**Furniture
Furnishings
Decorations**

Fabrics and Embroideries.

Established 1877

PREPAREDNESS FOR THE CHURCH

Never in the history of the country has the Church's responsibility in upholding the ideals of the nation been so great. In rendering its share of the essential work, its buildings should provide for maximum efficiency in every department. Consult the leading specialists in all branches of church improvement, construction, alteration, etc.

Designs will be prepared indicating how contemplated changes, etc., can be effected. Local labor will be availed of when desired for the constructive work, the artistic and elaborate enrichment being executed under the supervision of our New York artists.

Send for photographs of church interiors showing changes and improvements that have been accomplished, with memorial gifts included as a part of the scheme.

J. & R. LAMB
23-25-27 Sixth Avenue NEW YORK

Southern Churchman

Catholic for every truth of God; Protestant against every error of man.

REV. EDWARD L. GOODWIN, D. D.,
Editor.

SOUTHERN CHURCHMAN COMPANY,
Publishers.

Vol. LXXXIII.

RICHMOND, VA., JUNE 22, 1918.

No. 25

PROGRESS TOWARD UNITY:— WHAT MUST WE GIVE UP?

In a letter published in our issue of last week a correspondent finds fault with recent utterances of two of our Bishops on the subject of Church unity because of a lack of definiteness. He thinks, moreover, that this has been characteristic of the whole discussion of this question in the past, and on this account is inclined to underestimate, as it seems to us, the results that have already been gained. We quote a single paragraph:

"For twenty years there has been going on what may be called an acute discussion about Church unity, and so far as one can see there has been absolutely no progress toward any result. It seems to me that the cause of this failure of any result is the fact that the discussion abounds in vagueness, and that not one of the churches says plainly what it is willing to surrender, and what it will not under any circumstances surrender. No one will define what is or what is not an unimportant thing."

With our correspondent's closing plea for a "daring definiteness, which . . . will at least bring us to some conclusion," we are quite in accord. We cannot, however, agree with two propositions expressed or implied in the above paragraph.

We think there has been a very remarkable progress made within the past twenty years towards the desired end. Twenty years ago, or a little more, the subject of Church unity was one that in most quarters could hardly gain a hearing. It was considered at best as the idle dream of a few visionaries, and at worst was looked upon as an adroit move for denominational advantage or a flank attack upon the fortress of Christian liberty. Even in our own Church it was held by some to be an undesirable, and by many more to be an impossible, thing; and this was the almost universal opinion in the Christian bodies around us. Official exchanges in regard to it were cautious and diplomatic in tone, evincing little enthusiasm and creating less.

Today there is arising an insistent demand for something practical in the way of unity. More and more it is being acknowledged as the vital issue before the Christian world and is dis-

cussed as a matter of universal interest. Thinking men are asking, not why? but how? And it is not alone the exigencies of the hour which the war has brought about nor the foreseen problems which will face the Christian Church when the war is over which has produced the change. Devout men have been thinking, praying, about this thing, and here and there have been taking counsel one with another in regard to it. Like a seed taking root in the earth the conviction has been slowly growing that unity is not only desirable but necessary, that it ought to be possible and must be attempted. The Spirit of Truth, we doubt not, has been leading thoughtful men by divers means to larger and deeper views, preparing them to receive the lessons which the events of this day of the Lord are making so peremptory. And on a nearer view, considered as a practical necessity, if the Church of God is to fulfil her mission in a new world, the subject is seen with a new perspective. Old and formal ideas are becoming plastic and broader impressions are being gained. Less is being looked for from quadrilaterals and platforms and federations and conferences, and more from an awakened spirit, a wider outlook and a truer consciousness of her world-wide mission in the Church at large.

If our view of what is taking place in the mind of the Church is correct the matter assumes an aspect of the utmost hopefulness. No one can doubt that this is the promising method of approach, not by way of academic discussion and jealously guarded proposal and counter-proposal but by way of a Spirit-impelled determination to overpass the obstacles which hinder and the conditions which weaken her in the accomplishment of an imperative and God-given task. When this determination has been gained, from the force of a growing conviction within answering to the logic of compelling circumstances without, then unity will come, not by conventions or by compromise but by wide and willing consent.

It is a matter of congratulation then and not of criticism that "not one of the churches says plainly what it is willing to surrender." Why should any

one of them be asked to surrender anything? Can it be supposed that unity will come by any such process? It was by insisting that men should surrender something that they had learned to esteem or held to be true that disunion and disruption arose. The process must be reversed if unity is to be restored. Provided only "that the substance of the Faith be kept entire" the thing to be sought is not uniformity but diversity in unity. Whatever the Lord has given or allowed to any man or set of men in the liberty of the gospel which to him or them has been found spiritually helpful or practically useful, let it be kept and shared with whosoever desires it, no man forbidding and no man compelling. That degree of uniformity which is desirable will be more surely approached in this way than in any other. The things to be surrendered by every Church and party are the things which the New Testament disallows—prejudices and harsh judgments, pride of opinion and narrowness of sympathy with lack of charity and of trust in the self-evidencing power of the truth, the defence of the Faith from behind the bulwarks of partisanship and outworn traditions. Squarely faced, is it not these that are dividing the forces of Christ? And these will be overcome only by the Spirit of God, His people being willing in the day of His power.

A great English preacher once startled his congregation by assuring them that they were as good as they really wanted to be. But the degree of goodness which they wanted was far short of God's desire for them or willingness to bestow. So it is with the unity of His Church. It is as united as it wants to be. But that the desire for unity is growing on every hand is evident, and it is here that progress is first to be marked.

THE DUTY OF THE CLERGY IN THE WAR.

Bishop-Coadjutor F. F. Johnson, of Missouri, in his address to the Convention of that Diocese, discussed among other practical matters a subject which is occasioning much searching of heart among a large number of our clergy

in which they should have the sympathy of their congregations. After mentioning the activities of a number of clergymen in patriotic service in and around their own parishes, he continues:

I do not want to traverse again the ground that I covered in that portion of my address which dealt with the war a year ago. But I must plead again, as I did then, that our clergy will not quit their posts here in Missouri until their souls have travelled in pain of prayer to God to know His will. If this war hammers on for years yet, as it may do, who is to comfort the poor widow woman in the cottage down in southeast Missouri into which I went the other day, whose family is three sons and who has three stars on her service flag!—who is to speak comfort to that mother heart if the fateful message comes to her some day that her three boys will never more come home? If we who are sent by Jesus Christ as He was sent by his Father are to forsake our ministry, close our churches, and permit the altars of God to be thrown down, who is to put the spiritual fibre into the lads who must go across a year or two or three from now? I am not speaking now of the clergy who are accepting war appointments over sea or here at home, which enlarge their opportunities for spiritual ministrations to their fellows. I say, "God bless them," as a year ago I said it. But if a minister of this Church, who finds himself in a place where he is making close and strong spiritual contacts with several thousand young men and women at the most critical period of their lives, quits that post and practically lays aside his commission as a minister of the gospel and sails the seas and leaves his important parish here vacant for many months in which he is meeting railway trains in Paris, what shall it profit the nation or the Church? Pardon me if I offend any. But these are the thoughts that arise in me as I inventory my conscience and ask the Holy Spirit to give me a right judgment. Our surgeons go to France not to do the work of laymen, but of surgeons, experienced and skilled. Our nurses go as nurses and to nurse. Ought our clergy to go unless they can follow their profession there and find the opportunity for it enlarged? Sacrifice is of the very essence of our ministry. The sacrifice required of some of us is to stay on this job! We have a right to admire the spirit of sacrifice which takes our brothers to the front. We have a right to listen to the voice of our Great Captain, striving, perhaps, to tell us, if we would listen, that the sacrifice now required of us is to stack our posts just where we are. Right along this line I am profoundly impressed by the answer which Dr. Slattery, rector of big Grace Church, on Broadway, New York, gave the other day when invited by the overseas headquarters of the Y. M. C. A. to give six months' service to the American troops on the western front. After confessing that it was an invitation to "an alluring adventure"; after confessing, "The easiest thing I could have done was to say that I would go," Dr. Slattery says, among other things, in a sermon to his people: "My problem was to discover whether by staying or by going I could best serve my country. . . . I am inclined to think the patriotic need is greater in our East Side homes than in the trenches where the sons of these homes are fighting. . . . From almost every pew of this church has gone a son, a brother, a husband. If

I could serve them best by going to France, I should go. But I have a sacred memory of a certain charge which has come from one and another of these men, sometimes definitely spoken, sometimes only intimated by a glance: it is the charge that I look out for the one who cares most and who must stay at home. . . . I have said again and again that the greatest heroes are those who send with an unutterable love from their homes those who go. I have wondered if I appeared in France before one of these men, I should not find a look of reproach, with the question, 'When did you last see my mother, my father, my wife?' . . . And so I knew that for the present at least I must stay here."

Dear brothers in the ministry, these words of Dr. Slattery are very moving words, it seems to me.

If you are not to go across, won't each of my clergy keep an honor roll hung in some conspicuous place in church so that worshippers can see it as they come and go? It should contain the names of the men and women of that congregation who are in the service of their country. And won't you have a service flag? Won't you write a letter once a month if possible to those who have gone forth from your congregation? It will be good for each one to feel that you are still his pastor and that you care. And at every service won't you offer at least one prayer for those gone to the war that God will protect them from the violence of enemies and from every other evil? The boys at the front will be strengthened with all grace by God's spirit in the inner man if in your letters you tell them that prayers are made unceasingly unto God for them. And fathers and mothers will feel a new appreciation of the Church which follows their boys with its loving prayers.

Letters to the Editor

In this department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letter to the Editor" will appear in our columns except over the signature of the writer.

OUR FOREIGN CHURCHES.

Mr Editor:

As Chairman of the Commission on American Churches in Europe, I am constrained to draw the attention of your readers to the great need of sympathetic help, especially for Holy Trinity Church, Paris, and St. James' Church, Florence. Letters from Bishop Israel and the Rev. Mr. Wadleigh tell of the inevitable deficit in the receipts for the work of those parishes, unless an appeal is made to Americans who have enjoyed the privileges of those parishes when they were journeying abroad, to come to the rescue in this emergency. So many persons belonging to those parishes are no longer there, and so extensive has been the help given by our clergy and people in Paris and Florence not only to refugees, but also to soldiers who attend the services (especially in Paris, in large numbers), that with the utmost economy, cutting down all expenses, the Vestries of these Churches find themselves facing great difficulties.

The Commission on American Churches in Europe, at a meeting in January, appointed a Committee to further the interests of these parishes, of which Mr. Francis Lynde Stetson, 15 Broad Street, New York City, is Secretary. No doubt many have read the appeals of Bishop Israel and the Rev. Mr. Wadleigh, both of which the Commission emphatically endorses, and prays that some contributions be made in order that our work in these foreign lands may not come to naught. Fifteen thousand dollars is needed this year for the Church of the Holy Trinity, Paris; and at least \$5,000 for St. James' Church, Florence. Are there not some who will gladly and generously respond?

CORTLANDT WHITEHEAD.
Pittsburgh, Pa., June 12, 1918.

AN APPRECIATION OF BISHOP RANDOLPH.

Mr. Editor: There is still room for an appreciation of the late Bishop Randolph from the strictly Yankee point of view. It is now nineteen years since I met that dear Bishop of God's Church. When at college in Salem, Va., I seized the first opportunity to hear him preach. He came to St. John's Church, Roanoke, first. Southern hospitality was shown me there when I wandered up the isle looking for a seat. Mr. and Mrs. Glasgow (he is now among the three great lawyers of Philadelphia) kindly invited me into their seat. After service I met for the first time that greatest of all preachers I have ever heard. A year later I dined in his house in Norfolk, after which he walked with me to the wharf, where I took steamer for Boston. He seemed interested in me because I came from the Diocese of his friend, Bishop Brooks. Bishop Randolph had also been one of the consecrators of Bishop Lawrence. There were little things that all together made him feel that I was a link with a part of his past, and made me feel that he was a real saint of God, interested in helping any and all with whom he came in contact. I have made it a practice to hear him preach every time it was possible. During the Convention of 1910 in Cincinnati he preached for my old friend, Custis Fletcher, in a nearby Kentucky town, and the Bishop had the same power and ability that he had ever shown. While he read all the sermons he ever preached in my hearing, he never caused me to think of anything but his thought and just what he meant it to convey to every hearer. His voice, his power of touching the better side of man were gifts of the Holy Spirit. No preacher that I have ever heard has had the gifts of that saintly Bishop. His biography may be written by a close friend, but, as Bishop Tucker has said, no one will be able to get the right view or impression of him unless God has already given that view and impression by association and frequent contact. May his presence remain with us who knew him as an incentive to work as efficiently as he did in God's Kingdom.

ALBERT EDWIN CLATTENBURG.
Hazleton, Pa., June 14, 1918.

The real purpose of every home is to shape character for time and for eternity. The home may be one of poverty, the cross of self-sacrifice may be required, suffering may sometimes be necessary, but wherever a home fulfills this purpose it is overflowing with joy.—Dr. J. Wilbur Chapman.

AN APPEAL FOR FRANCE.

My Dear Mr. Editor: The enclosed came to me yesterday, and I am passing it on to you, thinking that perhaps you would like to give it to the public so that people may know about the help which is needed so urgently and which it may give them pleasure to provide.

You will know without my saying it that no assistance that America can render at this moment can be more effectual than to help the men who are fighting for us to be sure that their helpless ones are being ministered to, and I know that you share my desire to do anything in your power to give them this assurance.

Very truly yours,

A. S. LLOYD.

Missions House, New York.

The American Committee for Devastated France, 16 East Thirty-ninth Street, New York, received the following cable on June 8, 1918:

June 5, France—War Zone.

In the field we are evacuating refugees, running dispensaries, feeding thousands of refugees at our rest stations. Army has called upon us to establish mobile canteens in six places.

We are also helping hospital work and furnishing supplies to American wounded. Paris depot clothing refugees as they pass through. Situation grave, but every one calm and confident, with supreme faith in American support. Our American troops magnificent. Our bank account totally drained. We are moving with events, but in desperate need of funds. American Red Cross heart and soul with us, but their transportation greatly overburdened, and we have advantage in having workers and motors already in war zone. Need for immediate financial assistance greater than ever. Vital we should be able to put supplies wherever available and distribute immediately in this emergency. Our children's colony now moved out of war zone. This is one of the most important ends of our work, and must be maintained at all costs. Cable even small sums without delay. Inform all families safely of every member carefully watched.

(Signed) Dike-Morgan.

RIGHT REV. ALFRED MAGILL RANDOLPH.

Extracts From the Memorial Address Before the Council of Southern Virginia, by the Rev. C. B. Bryan, D. D.

* * * Those great prophets! How they stand out from age to age in the economy of the Kingdom of God. The patriarchs are gone without successors. The power and reality of all priesthood is summed up and finished in the redeeming work and atonement of our Great High Priest, who is passed into the heavens. There is no more offering for sin. The day of kings is passing; He is our King of kings and Lord of lords. But still He sends us prophets, and by His Spirit guides and rules His Church through His apostolic and prophetic ministry. These were united in our great Bishop, whose ministry was most truly apostolic and prophetic. How richly our Diocese has been blessed in this regard. Bishop Moore, Bishop Meade, Bishop Johns, Bishop Whittle, Bishop Randolph—apostolic prophets every one. What a high level as Bishops and prophets they, by the grace of God, maintained for more than a hundred years in this old Commonwealth; and of them all none more truly represented his people

ple or more lovingly bore them on his heart than Bishop Randolph. He was in all things of them. Through his father, Robert Lee Randolph, of Fauquier County, he represented a family which in all of its generations, for more than two centuries, has done Virginia and our whole nation eminent and most honorable service. Through his mother, Mary Buckner Magill, he inherited the idealism and the staunch loyalty of the Scotch-Irish blood, to which our land owes many of our greatest heroes, statesmen and divines. But by breeding and affinity, Bishop Randolph was an Eastern Virginian. His home, Eastern View, on the sun-rising side of the Blue Ridge, looked out upon the lower country, which he loved and where his life's work was for the most part to be accomplished. It was fitting that he was educated at the ancient College of William and Mary, where so many of the founders of our Commonwealth had received their mental nurturing. There he did hard and successful work. * * * From William and Mary he entered the Theological Seminary of Virginia, and graduated there in June, 1858, in his twenty-second year.

These were halcyon days in the Church in Virginia. Bishop Meade, and Bishop Johns as his assistant, were at the height of their power and influence in the Church, and presided over the undivided Church in the as yet unviolated and undivided territory of Virginia, from the Ohio river to the sea. The days of humiliation which had come upon the Church in Virginia, during and after the revolution and which lasted for more than two decades in the following century, were all past. The Church was enjoying a time of peace, and was making quiet but steady progress in numbers and in spiritual influence. It was during these peaceful days that Randolph was brought up, educated and began his ministry, and they left their impress upon his character. It was not a time of bustling activity and intricate organization, but of quietness and confidence in the spiritual life. The Diocesan Councils were times of refreshing, and did not go altogether on schedule time. The parochial reports were rather scant and informal, not like ours, cut out after the pattern of big Saul's armor, and therefore frequently a world too wide for the little David who is expected to fill it up. It was such a time as we pray for on the fifth Sunday after Trinity, "that the course of this world may be so peaceably ordered by Thy providence that Thy Church may joyfully serve Thee in all godly quietness." God speed such days again. The Seminary had already attained widespread influence and was enlarging her borders. Aspinwall Hall was built the year Alfred Randolph was ordained deacon, Henry C. Potter and Phillips Brooks were among his friends at the Seminary. There was much earnest preaching in the quiet churches in Virginia, and much faithful parochial work. The movements of the Bishops in the Diocese were not hurried. They frequently spent days in one parish, and the fruits of the Spirit abounded in the Church. The modern type of parish priest, with his manifold and often conflicting duties, his multiplied organizations and equipments, his social, humanitarian, athletic and perhaps political functions crowding upon his religious duties, was not the ideal of that time. Young Randolph's life took form from forces whose emphasis fell quite differently from that which now prevails, and many elements in the ministerial life of to-day were far less prominent or altogether lacking them.

Moreover in those quiet times there still remained, along with his great Bishop Meade, some of those who had stemmed the tide of the Church's adversity, and as honored champions, survived to rejoice in her prosperity. Among those was the saintly Edward C. McGuire, rector of St. George's Church, Fredericksburg. This venerable servant of the Church was now in declining health. His wonderfully blessed ministry of forty odd years was drawing to a close; and Bishop Meade, having ordained Randolph a deacon at the Seminary in June, 1858, sent him in September to assist Mr. McGuire. Randolph was then just twenty-two years old.

We scarcely realize that our dear Bishop, who so recently went in and out among us, was an immediate link between us and that distant past when the revival of the Church in Virginia had not even commenced. Bishop Meade was ordained by Bishop Madison in February, 1811, and Randolph was ordained by Bishop Meade in 1858. Thus the ministries of these two, Bishop Meade and Bishop Randolph, cover one hundred and seven years; and the ministries of the Rev. Edward McGuire and his young assistant, Alfred Randolph, cover one hundred and three years. What a privilege ours has been: In Bishop Randolph we have had as our leader, teacher, example, Bishop, the mature fruits, the finished product of the best and loftiest period of Virginia's social and religious life. In him her best traditions were preserved and handed down, in him her purest manners, her highest principles were nobly exemplified.

* * * Great changes have passed over our land, and in the ways and manners of living and conducting affairs of all sorts, since those days with which Randolph's long life puts us in touch; the days of the men whose fathers laid the foundations of this American republic, and who were themselves the revivers of the Church after the trying ordeals of the Revolution. What simplicity characterized their lives, what vital force and fervor marked their actions. There was little mechanical and very little pronounced ecclesiasticism about them. The day of the functionary with his secretary, his typewriter and his 'questionnaire' was not yet come. They were content to let some things be without making a catalogue of them, to cast the seed of their good words and works like bread upon the waters without any record to be seen or heard of men; "are they not written in Thy book?" The future showed and will show the fruits. Meade, McGuire and the other leaders of that day were no mere functionaries, they were prophets, who, as Erasmus said of Luther, "Spake pure flame." They, like Patrick Henry, perhaps could not always keep their papers quite in order, although Meade was an indefatigable writer and publisher of whatever would be a help to holiness or would preserve truth for posterity; certainly they made little use of red tape, and might write their resolutions on the fly-leaf of a book, but they could uplift and inspire a dying Church. Their spirit, their fidelity, their clear vision, their indomitable courage, their abundant labors saved the day for the Church; and we to-day owe almost the very being and certainly the most valued features of the Church in Virginia to these men.

It is no wonder but a thing to be thankful for that Randolph was a Churchman of that type, and that an evangelical and prophetic ministry was his realized ideal. All the influences

of his home and of his training tended to this; the thoroughness of his own thought and spiritual perception would not be satisfied with any less, whatever else might be added; and thus with a background of colonial simplicity and elegance, born to the manner of unquestioned influence and authority, guided ever by the compelling instincts and obligations of Christian chivalry which manifested itself in unconscious dignity, unfailing consideration for others, with ability to adapt himself to any company and any circumstances, he began the work to which in heart and soul he was devoted.

* * * If asked in which of his many talents our great Bishop excelled, I think his people would answer, in preaching the gospel of the love of God. He was an apostle of God's love, and his preaching was of that high order which combined not only evangelical zeal and fervor, the passion for souls and for the spread of the gospel (prime and effective essentials which, God be praised, are not beyond the reach of very limited mental endowments), but to these Bishop Randolph added the best culture in philosophy, with wide and varied attainments in history, poetry and literature, a wonderful command of language, which graced his charming style, a style all his own, and all conveyed in a manner and in tones so natural and so effective that the thought of any artificial cultivation could never be associated with them, it was just Bishop Randolph himself. But it ever seemed to me that the greatest natural gift of this great preacher was that note of genius, the power of true insight into human nature and human character. He knew how to reach, deal with and help human nature because he knew human nature. He was a humble minded man because he knew so much, and knew there was so much more to be known; and the gentle, quiet, almost childish way that he would sit and converse and ask questions, was calculated to deceive one as to what Bishop Randolph really did know. But when he went up on his throne, not that special chair in the chancel, but the pulpit, that was his throne, and turned the light of his insight and his knowledge, like a prophetic seer, on human nature and the things you might have been talking about, things ecclesiastical or things spiritual, then, if we had our wits about us, we would see that we were dealing with one whose perceptions of realities were deeper and broader than the ordinary conventionalities provided for, or were ready to be submitted to. And with it went a wonderful imaginative and dramatic power, not in action but in thought and power of expression, which illumined first one aspect and then another of Divine truth applied to humanity, until we saw, as we had never seen, the depth of the knowledge of the wisdom and of the love of God.

* * * And so to the last, into some home or congregation of his people, where his presence would be prized so highly, he came: It might be among old friends with hallowed associations, or to some great church that had many times thrilled with his voice; it might be to a chapel of his colored people, who were so proud of their portion in their Bishop, and for whose loyalty and simple faith and progress in the things of God he was so thankful; wherever it might be, to the last he came, bringing his distinguished presence, his loving spirit, his gospel message, his apostolic blessing.

We bless and praise God for His servant, our Bishop, Alfred Magill Randolph.

A PEOPLE COME TO THEIR OWN.

Right Rev. Arthur S. Lloyd, D. D.

On the west coast of Africa a drama is unfolding, silently and without observation, but when it is complete mankind will exclaim, Behold, what God hath wrought. In His providence the God of heaven and earth permitted those who were strong to carry Africans to America and sell them into slavery. After years He put it into the hearts of men who owned their bodies to send back to their own land a small company of these people in whom God had lighted that light which we call the love of liberty. These had been given no part in solving the problems which beset the establishment of free institutions in America. They had merely looked on while others labored, but they had dreamed of their beauty and longed for them. By what we call accident they were sent to the richest spot on the western coast of Africa; and left to themselves in Liberia, they confronted the difficulties and dangers which had hitherto foiled those who had tried to possess themselves of that continent. In the face of obstacles which were all but insuperable, men who had been slaves set themselves to establish in Liberia a republic. A hundred years has not yet elapsed since the experiment was launched. Many obstacles have been overcome. Malicious influences which have combined to defeat the Liberians have so far been successfully combated. In a territory having a population of about two million, of whom less than fifty thousand are civilized, the Republic of Liberia which the first immigrants dreamed of is an established entity, as clearly defined as was our own country when its constitution was framed.

Liberia is by no means a State where irresponsible people are playing at Government and trying to imitate the methods of white men. On the contrary, it is a land where serious and courageous men have devoted themselves to the task of establishing Christian civilization. This statement of fact should be constantly kept in mind, since perhaps the most dangerous, because most insidious obstacles that has confronted Liberia has been the good-natured cynicism with which the civilized world has looked on while she struggled—the matter of course fashion in which the nations have refused to take her seriously. All of us have taken what we heard for granted when men from their own purposes circulated slanders which left the impression that the case of Liberia was hopeless because her foundations were rotten. When men have talked of the inherent incompetency of Liberia's men we have all accepted it, no one taking the trouble to find out what was the truth. Meanwhile, refusing to be discouraged, and shutting their ears to calumny, the Liberians with splendid courage and real ability have labored patiently with the result that they have actually created a country in which a black man naturally, and as a matter of course dependent upon no man and free to develop normally, bears a man's responsibility because his manhood is devoted to that which is his very own and sacred because it means liberty for him and his children.

No man may dare to prophesy, but it is safe to expect that when by God's help Liberia shall have passed safely through the present distress; material development and general education attended by universal regard for law and order will be established throughout its borders. The whole world will see in operation that which until now the

whole world has declared to be impossible. Black men will have established themselves under a free government administered by black men. Life and property will be secure. All men will have to confess that the African is a man like other men. The candle which has been lighted in Liberia will shine to the Cape.

Meanwhile Liberia needs the friendship and counsel of a strong nation to show her how to meet her problems and to make her resources available. It goes without saying that America should be that friend. But Liberia needs still more the help of the Church, not only that her character may be fixed, but that she may be made able to develop the uncivilized tribes within her borders. These constitute Liberia's richest asset, but she is not able unaided to make this asset available and God seems to have seen fit to accord this high privilege to the American Church. The blessing not only to Liberia but to herself as the fruit of the help she has rendered in the past seems to be a witness that the work the Church has done has been in accordance with his pleasure. The number of Liberians whom this Church has trained for service in their country is surprising, and the honorable record of these men is ground for reverent thanksgiving. In addition the Church has made large contributions towards developing the national conscience and toward keeping before the people's eyes the ideals upon which democracy will at last be built.

Yet however much Liberia needs and deserves help politically, she needs still more the assistance of the Church that the character of the civilized may be established; her standards fixed and all her people made able to understand the value of Christian institutions. The most difficult and important task confronting her is that of assimilating the uncivilized tribes. These are all virile people and appreciate the profit that attends the security of life and property which civilized government assures them, but they need to be instructed that they may be able to share the responsibility of citizens of a free country; and to be taught the arts of civilization that they may help develop the country's abundant resources. Above all, they must be instructed in the faith upon which all good citizenship depends. To accomplish this would test the strength of a people possessing all the appliances of our age, and rich in material resources. Unfortunately, Liberia is weak in both. She has men and women capable of doing all that is required; indeed, none but Liberians should do it if all the people are to be welded together into one. But the teachers must be made ready by those who already possess the strength which Christian development affords. Only Christians can bring this to them, and God seems to have conferred the privilege on the American Church. The work already done in Liberia by this Church has gained for us the confidence and good-will of the uncivilized as well as the civilized people. A few white men and women properly equipped would have little difficulty in training enough Liberian leaders to establish the good work already begun. And when we remember that the planting of the mission in Liberia was the first practical expression of this Church's faith in the Mission committed to her, and how that first adventure tempted our fathers to plant those branches in the East which today are so vigorous and full of promise; gratitude to God for His favor should be enough to make us keen to finish in Liberia the work which remains to be done before that country can ren-

der to Africa the service which is easily within her reach.

During the past twenty-five years the Church in Liberia has been practically left to work out her own destiny. Now she is well established among the civilized and is ministering to the uncivilized more generously than any diocese in the American Church is ministering to the Indians who may dwell within its borders. Nor should it be forgotten that anyone of these dioceses is stronger than the Church in Liberia. Her clergy are clean and devoted men. Her schools are good in spite of the Church's poverty. Her people are worthy and well instructed and considering their poverty are notably generous. In one town a man who occupies high place in the State and whose time is devoted to important interests, has at his own charges carried on continuously through twenty-five years a night school for boys and young men, and he has had the satisfaction of seeing not a few of these establish themselves as positive factors in society. This school has more than a hundred pupils.

Hitherto the help which the American Church has provided has been barely enough to keep the Church in Liberia alive. The time has come when the American Church is challenged to provide such help in men and money as will enable the Church in Liberia to fulfil her mission in Africa. There seems to be nothing to oppose this or prevent the desired end from being accomplished. The whole people, whether civilized or uncivilized, is kindly disposed towards the American Church on account of the service her men and women have rendered. The genius of the Church answers to the ideals of Liberia as to those of America, so that her help will be the more valuable in this, the formative period of the Republic. It was not accident which decreed that our bill of rights and our constitution were the creation of Churchmen. The words of Henry Clay will be true for Liberia as for America. "Her institutions will be safe as long as she has the Book of Common Prayer and the constitution."

Moreover, the conditions attending the Church's Mission in Liberia are unique. In every country not Christian the work for the enlightenment of mankind is carried on by suzerainty. This work is regarded as negligible by the Government. It is tolerated so long as it advances and does not militate against the policies of the Government. It receives the Government's support and countenance when the Government's representative happens to be a man who understands the truth in which civilization rests. In Liberia on the contrary the Government's interests square exactly with the Church's purpose in establishing her mission, since that Government confronts the obligation to reduce to practical application the principles which the Church was sent to proclaim. All that the Church does for her own strengthening must add strength to the Republic. As she fixes Christian standards the republic's problems will be more easily solved. The result is that instead of working in the hope that some day those in authority will understand and accept the Revelation she interprets, the Church in Liberia has the opportunity to help a nation which has received Christianity to realize its ideals. In every other mission of the Church her endeavor is to select and train individuals who may be made able to interpret the principle of life to people whose mode of thought rests in a different concept. In Liberia those who must lead the people have already the Church's point

of view and need only to be shown how to apply principles which are already received; with the result that Liberia is ready to furnish competent evangelists and teachers in any number needed for the work, once these have received proper training. Reasonable help through a short term of years in skilled workers and equipment will enable Liberia to realize her aspirations, and schools and industrial training will remove the causes for most of the obstacles which remain in the way of her development.

Interesting as is the challenge to help Liberia in the fine fight she is making on her own behalf, one finds oneself regarding this almost as a detail, as one looks beyond and considers what it will mean to that continent when Africans see a nation expressing the highest human development created and administered by Africans. It happens that Liberia is surpassingly rich in material resources. As might be expected under such conditions, the uncivilized tribes who inhabit Liberia are virile, intelligent and, though enveloped in the darkness which must prevail where men do not know the Father, are lovers of liberty. They are related in race and language to the strong peoples of Central Africa. Their contacts with these are natural and might easily be very near. The effect of what befalls Liberia will be immediately felt among the really great peoples in the interior of Africa. It is thrilling to think of the time when the institutions which Christianity makes possible shall be brought face to face with the institutions of Mohammedanism, where both are expressed in the life of the Africans. The misery which always attends Mohammedanism must disappear just as darkness yields to the light, once the people have seen the fruits of Christian living. Nor is it easy to conceive of any other means by which the cruelty of that system may be rationally met, than by showing to the people who suffer under it the difference between human life bound by ignorance and superstition and the same life when it has been developed in the light of the Revelation which has illumined the world.

To make Liberia ready for this beautiful adventure is the privilege of the American Church. In spite of the solemn responsibility laid upon the Church to help our Nation successfully meet its obligation to civilization, she must not turn away from this almost romantic undertaking. Nor should it be delayed. When peace comes and small nations have their safety secured, and nations have at last gained the privilege of working out their own development unmolested, the Church should be seriously at work in Liberia helping that country to be ready for the new and larger tasks which will devolve upon her. The only thing that is needed, as men speak, is that it should take hold of the task generously and with a ready will to support the work. The Bishop whom the Head of the Church will teach His Body to choose for Liberia should take with him to meet immediate needs at least as much money as the Church gave the first Bishop she sent to Manila. The men and the women who must go with him to help and to guide the Liberian Church should be generously provided for. No undue apprehension need be felt on account of the health of these if proper provision is made to enable them to live in conditions that are not impossible. Liberia presents no menace to health which does not of necessity go with a tropical climate. Indeed it is free from many of the most dreaded forms of tropical disease. The impres-

sion we have received with regard to the deadliness of Liberia's climate is largely due to the ignorance of the Church which sacrificed her sons and daughters by not making proper provision for their welfare. Fit habitations and short terms of service will meet successfully the difficulties and dangers, and these needs may be readily met.

Church Intelligence

To Stimulate Interest in Unity.

At the instance of the Association for the Promotion of Christian Unity, it is requested that at all gatherings of Christians throughout the summer and fall there may be passed such resolutions regarding the unity of Christendom as will deepen the interest in this great cause, the reports of this action to be sent to the journals of the respective communions.

Meeting of the Executive Committee of the Board of Missions.

An unusually large attendance marked the June meeting of the Executive Committee of the Board of Missions.

The Treasurer's report, which is always one of great interest, showed a decrease in offerings of \$46,559. This decrease can be traced almost entirely to falling off in parish offerings, which may in turn be traced to the extra months in the fiscal year. Under the old plan, about this time parishes would be making a strenuous effort to pay up their appointments. Now, however, with December 31st as the date of the closing of the fiscal year, it is to be presumed from the report that they are waiting until the early fall to make this effort. There must be taken into consideration also the many other appeals that have come up, which have, undoubtedly, lessened the emphasis placed in many parishes upon the raising of the apportionments.

In the domestic field, the resignations of Miss Frances M. Young as United Offering worker in Arizona, and Miss Myrtle Candill in Asheville, were accepted.

The appointment of Miss Florence L. Everett as teacher in St. Elizabeth's School for Indians in South Dakota, was approved.

An appropriation was made to aid the Bishop of Wyoming to place a clergyman in charge of the Mission at Lusk.

The Educational Secretary brought to the attention of the Executive Committee a proposed conference of students of the Episcopal Church to be held this year. The Board of Missions, in conjunction with the General Board of Religious Education and the Joint Commission on Social Service, was asked to share the traveling expenses of the delegates attending this Council. The Board regretted that it felt unable to make such an appropriation. It did, however, appoint William C. Sturgis, Ph. D., Educational Secretary, and Deaconess Henrietta Goodwin, the Student Secretary, as its representatives on the Council.

Arrangement was made for the continuance of the training in the Philadelphia Deaconess School for the year 1919, of Miss Virginia L. Page, Miss Helen N. DeHaven and Miss Elizabeth L. Haun.

In the Latin American field, a loan of \$3,000 from the \$100,000 fund set

aside from the Undesignated Legacies was granted the Bishop of Porto Rico to enable him to complete the second wing of the new buildings for St. Andrew's School at Mayaguez. It is expected that the Bishop will repay this sum from specials.

In Brazil arrangements were made to enable the Bishop to pay off all the indebtedness on the Southern Cross School at Porto Alegre.

Miss Katharine P. Gass, step-daughter of the Bishop of Mississippi, was appointed as missionary teacher in the Cathedral School at Havana, Cuba.

The retirement of Miss E. H. McCullough, who has been a worker at Mayaguez, Porto Rico, since June, 1908, was accepted, and a suitable pension provided from the United Offering of the Woman's Auxiliary.

In the foreign field an offer of the China Medical Board of \$17,625 for the equipment and improvement of St. James' Hospital, Anking, was accepted with much appreciation. The China Medical Board also assured the Board of its readiness to appropriate \$4,200 a year for five years for the salary of a physician, a stenographer, and toward the maintenance of the hospital. Dr. Harry B. Taylor was authorized to appeal for \$10,000 to add to the amount granted by the China Medical Board to secure the necessary equipment for the hospital.

The Rev. T. M. Tong, one of the ablest of the younger clergy in the District of Shanghai, who has been in this country taking post-graduate work at the Philadelphia Divinity School to better equip himself for teaching in the theological department of St. John's University, expressed his desire, approved by Bishop Graves and urged by Dean Bartlett, to remain in this country another year. Permission was given and arrangement made to secure the services of Mr. Tong as speaker on behalf of the Board during the present summer.

The Bishop of Shanghai was authorized to sell certain property which is not now needed in Shanghai and to use the funds to establish permanently All Saints' Parish in that city.

Theological Seminary in Virginia.

At the recent meeting of the Trustees of the Virginia Theological Seminary and High School several matters of interest were considered.

The Board, learning that few students now choose Hebrew in their course of studies, decided to urge upon those "who by reason of their scholastic attainments could profit by it," to apply themselves to this study.

Bishop Brown was asked to confer with the Dean of the Seminary and the principal of the High School as to the best method of adapting the services at the Seminary Chapel so as to minister most effectually to the needs of the students at both institutions, pending the erection of a chapel at the Episcopal High School.

Initial steps were taken towards the establishment of a fund out of the earnings at the Episcopal High School for the increase of scholarship privileges at that school.

Rev. Dr. W. A. R. Goodwin was advised to delay for the present the publication of his work on the history of the Seminary.

Summer Training School for Workers, Sewanee, Tenn.

The Summer Training School for Workers will hold its annual session at Sewanee, Tenn., August 6 to 13, inclusive. Instruction will be given in

Missions, in Social Service and in Christian Education, and there will be also a course of instruction in the Church and Country Life. In addition to these periods of instruction, there will be discussion at evening sessions on such subjects as "Call to Preparation," "Leadership," "Office and Mission of the Prophet," "Men's Work in the Parish," "The Church in War," "The Church and the Reconstruction."

The keynote of the instruction to be given this year will be "Leadership." There never was a time when leadership is more needed than at the present, and every effort will be made to give those who attend the opportunity to get such inspiration and to receive such information as to enable them to contribute to leadership in the work of the Church. It is to be hoped that

a goodly number will gather together "on the mountain," and there, in quietude, pray, study to know the mind of Christ and to receive inspiration and power, and then return to their homes prepared to stand strong for the highest and best—to lead. Every teacher should be a leader. In view of the present requirements of the government, the railroads do not feel it expedient to make the usual special rate to Conferences and Summer Schools, but be sure to ask at the railroad station about the regular summer rate to Monteagle—Sewanee. Special arrangement has been made with the Sewanee Inn for board at the rate of \$10.00 per week.

For further information, address the Rev. Mercer P. Logan, D. D., Charleston, S. C.



Brotherhood Men at Play.

The Coming Convention of the Brotherhood of St. Andrew.

The readers of the Southern Churchman have come to know well the National Convention of the Brotherhood of St. Andrew, and many look forward to its yearly sessions with keen anticipation. This year's gathering will be held at Northfield, in the Diocese of Western Massachusetts, near where the State lines of Vermont, Massachusetts and New Hampshire come together.

This is the heart of the great vacation land of New England, and an ideally situated place for the holding of a Church convention. The Brotherhood gathering this year, as in the past, will give an opportunity for clergy and laity to discuss together the work of the Church.

The Church has within it today many hundreds of men—yes, thousands—who received their first inspiration as leaders in the Church's work through attendance at one of the Conventions of the Brotherhood. These men have been inspired to a large and consecrated service, and today there are many older boys and men within the Church who need a like inspiration, that the Church may rise to its best in the great work God has committed to it.

Speakers will include such men as Bishop Reese, Southern Ohio; Bishop Lloyd, Rev. Dr. Floyd W. Tompkins, Rev. Dr. George Craig Stewart, Rev. Bernard I. Bell, Rev. F. H. Sill, Dr. John W. Wood, Dr. William C. Sturgis and others. Every Parish and Mission desirous of doing a better work for the extension of Christ's Kingdom should be represented at the Convention.

Sessions will be held in the mornings and evenings; the afternoons will be reserved for rest and recreation. For full information address

FRANKLIN H. SPENCER,
Convention Secretary, Church House,
Philadelphia.

Dr. Macfarland Goes to France for Conference.

In response to an invitation from all the Protestant organizations in France, conveyed through the French High Commissioner, M. Andre Tardieu, Rev. Charles S. Macfarland, General Secretary of the Federal Council of the Churches of Christ in America and Chairman of the United Committee on Christian Service for Relief in France and Belgium, has just sailed for France to confer with the French Federation of Protestant Churches and its United Committee, representing all the Protestant organizations, and to look carefully into and bring back a report concerning the conditions and needs of the French churches. During his stay in France Dr. Macfarland will be the guest of the French Government, in accordance with an invitation conveyed by the French Foreign Office through the French High Commission, in a cablegram received on the eve of his departure, reading: "Please advise Dr. Macfarland that the French Government asks him to consider himself as its guest during his stay in France."

With Our Army Chaplains.

Major (Rt. Rev.) Charles H. Brent, Senior Headquarters Chaplain of the

American Expeditionary Force in France, has recently written to Dr. Robert E. Speer, Chairman of the General War-Time Commission of the Churches, as follows: "I am deeply indebted to the War-Time Commission for their encouragement. We are trying to shape our office with a view to meeting the situation in the most whole-hearted way, and do everything with reference to the Kingdom of God. We have met with nothing but support from all sides. The new Chaplains who are coming in impress us as being men of the right type."

The Rev. H. C. Merrill, missionary to deaf-mutes, has recently made a trip, including Romney, Clarksburg, Buckhannon, Charleston and Huntington, W. Va., and Newport News, Norfolk and Richmond, Va. He baptized one child in St. Luke's, Norfolk, and two in Trinity Church, Huntington. Mr. Merrill also visited State Schools for the Deaf in Romney, W. Va., and Staunton, Va.

ANKING, CHINA.

Rt. Rev. D. T. Huntington, D. D., Bishop.

Death of the Rev. Dr. Jackson.

A message from China to the Board of Missions announces the death in Kiukiang of Rev. James Jackson, D. D. For more than twenty years Dr. Jackson was one of the missionaries of the English Wesleyan Church in China. In 1900 he was confirmed by Bishop Graves, and later in the same year was ordained to the diaconate and priesthood. After a year on the teaching staff of St. John's University, Shanghai, he became, in February, 1900, rector of what was then Boone School. Dr. Jackson's experience and ability as an educationalist were at once felt in the school administration. In 1903 a college department was opened. Later, theological and medical schools were organized. In 1909 Boone College was incorporated as a university, and two years later the first class was graduated with the degree of B. A.

Dr. Jackson retired from his duties as president of the university about a year ago, and has since been living in Kiukiang as a missionary, employed in the District of Anking under Bishop Huntington.

VIRGINIA.

Rt. Rev. R. A. Gibson, D. D., Bishop.
Rt. Rev. W. C. Brown, D. D., Coadjutor.

Ordination: In St. James' Church, Richmond, on Sunday morning, June 16, the Rt. Rev. Robert A. Gibson, D. D., ordained to the diaconate Mr. John Fleming Wren Feild, a member of the senior class at the Theological Seminary in Virginia. The sermon was preached by the Rev. J. Francis Ribble, rector of St. Andrew's Church, Richmond, and the candidate was presented by the Rev. G. Freeland Peter, rector of St. James'. Before entering the Seminary Mr. Feild took a lively interest in the work of the Church, serving as a member of the local council of the Brotherhood of St. Andrew, and was for three years president of the Junior Local Assembly. He will assume charge of St. Luke's Church, Richmond, and assist the Rev. Hugh W. Sublett, rector of St. John's Church, with special work at Weddell Memorial.

Meeting of City Missionary Society.

The adjourned meeting of the Richmond City Missionary Society, held in

Grace Church Parish House on the night of June 17, was larger and more enthusiastic than the meeting last month. Every church in the city was well represented by members of its congregation. The reports of the committees showed splendid progress being made. Mrs. C. R. Kuyk, chairman of the Hospital Committee, reported an excellent plan whereby, through the co-operation of the Daughters of the King, all the hospitals will be visited regularly and systematically and cases reported to the City Missionary and to the Society. The City Missionary was authorized to organize and conduct open air park services throughout the summer. Steps were taken for the procuring of papers prepared in proper form, in accordance with instructions from the Governor's office, for submitting petitions for pardons for convicts who have served over half their terms with good prison records. About twenty persons volunteered their services to assist in the correspondence necessary to carrying on this branch of the work. The meeting adjourned subject to call.

MARYLAND.

Rt. Rev. J. G. Murray, D. D., Bishop

Chapel Dedicated at Camp Meade.

Epiphany Chapel and the Clergy House at Camp Meade, were dedicated on June 3 by Bishop Murray, assisted by Bishop Garland, of Pennsylvania. A large number of clergymen were present from the Dioceses of Pennsylvania, Maryland and Washington, and addresses were made by Bishop Murray and Brigadier-General Nicholson. Among those attending the service were the daughter of General Meade, for whom the cantonment is named, and his nephew, Major Meade, commander of the Remount Depot, which forms a part of Camp Meade. In addition to the chapel, which is the gift of two women, members of the Church of the Epiphany, Washington, there is a large dormitory, in which fifty men can be accommodated. The Communion silver will be provided by the Daughters of the American Revolution. There is a staff of four Clergy representing the three Dioceses by which the work is sustained—the Rev. Messrs. James M. Magruder and S. Tagart Steele, of Maryland; Stanley R. West, of Pennsylvania, and William C. White, of Washington, living together and working under the leadership of the Rev. Dr. James A. Montgomery, of Philadelphia.

Maryland Clericus: At the regular monthly meeting of the Maryland Clericus held in the Parish House of St. John's Church, Waverly, the Rev. William D. Morgan, D. D., rector, on June 10, an interesting address on "The Power of Ideals in National Life" was read by Mr. Samuel M. Hann, Vice-President of the Fidelity Trust Company, of Baltimore. After an informal discussion of the paper and a vote of thanks to the essayist, the clergy present and their guests were delightfully entertained at luncheon by the ladies of the parish.

The Quarterly Meeting of the Archdeaconry of Towson was held on Wednesday, June 12, at St. John's Church, Kingsville, the Rev. Frederick Shears, rector. About thirty clergymen and an equal number of lay delegates were present. The meeting was addressed by the Rev. Romilly F. Humphries, D. D., rector of Grace and St. Peter's Church, Baltimore, his subject being "The New Junior Plan." After the

address a large number of the clergy volunteered to adopt the plan in their parishes in the autumn. A bountiful luncheon was served on the church lawn. In conjunction with the meeting a class of six, presented by the rector, was confirmed by Bishop Murray.

The Archdeaconry of Baltimore held its quarterly meeting on the evening of June 13 in the Parish House of Christ Church, Baltimore, the Rev. Edwin B. Niver, D. D., rector. After the meeting was opened by the Rev. Peregrine Wroth, D. D., Archdeacon, encouraging reports were read by the rectors of parishes partly supported by the missionary funds of the Diocese. The Bishop spoke of the satisfactory completion of the Chapel and Clergy House at Odenton, adjoining Camp Meade, and of the splendid interdenominational co-operative work already being carried on there. He especially urged the immediate paying in full of the recent assessment on the individual congregations for the support of this important work. The Rev. Dr. Humphries spoke also on the "New Junior Plan" and explained in detail its application to the work of a city parish.

The Rev. Clarence Stuart McClellan, Jr., first assistant rector of Christ Church, Baltimore, has tendered his resignation, to take effect September 1. He expects to take up independent work of an important character elsewhere.

Mr. McClellan began his work in Christ Church last September, and on account of the rector, the Rev. Dr. Edwin B. Niver, being stationed at Quantico, Va., as Chaplain of the United States Marine Corps, was given an unusual responsibility. He has come into great local prominence through his efforts to make pleasant the Sunday leaves of absence of soldiers, sailors and marines who have been in the city. Hundreds of men in uniform from the different camps and stations have attended his Sunday afternoon military services and have been entertained at dinner by the women of the church in the parish house. Mr. McClellan's leadership in this and other activities has won for him the enthusiastic co-operation of the entire congregation.

NORTH CAROLINA.

Rt. Rev. Jos. B. Cheshire, D. D., Bishop.

St. Bartholomew's Sunday-school Gives to the Red Cross: Trinity Sunday at St. Bartholomew's Sunday-school, Pittsboro, was devoted to the cause of the second war fund for the Red Cross. Special exercises were held and an offering taken for this fund, which amounted to \$53.00. This is especially commendable when the entire Sunday-school, including officers and teachers numbers only twenty.

SOUTH CAROLINA.

Rt. Rev. W. A. Guerry, D. D., Bishop.

The Porter Military Academy.

The fifty-first annual commencement of the Porter Military Academy was held in St. Timothy's Chapel, Charleston, S. C., on June 4, and was largely attended by the parents of the cadets and friends of the Academy.

The closing exercises began on Friday night, May 31, and consisted of most interesting contests for the declamation medal and the essay cup awarded to the successful literary society.

On Saturday afternoon field sports were engaged in, which manifested ex-

cellent training and remarkable athletic feats. So proficient have the cadets become that they won the silver cup in Columbia, S. C., at the Interstate athletic contest. That night the class exercises, which displayed much preparation and natural talent, afforded much pleasure and interest to the large audience assembled.

On Sunday, June 2, in the Church of the Holy Communion, the Rt. Rev. H. J. Mikell, D. D., Bishop of Atlanta, delivered the baccalaureate sermon. Bishop Mikell had been formerly rector of the church and also of the Academy. His address to the cadets was strong and impressive and most helpful to the large congregation present.

The competitive drill and magnificent dress parade took place Monday afternoon. The cadets not only did themselves credit, but reflected upon the excellent training under Major George C. Martin, who has been assigned to the Academy by the United States Government. Much interest was manifested by the large crowd present when the beautiful flag was presented by the sponsor to "Company B," the prize company.

On commencement day, the address to the graduating class was delivered by the Hon. Joseph W. Barnwell, a most distinguished member of the Charleston bar and public-spirited citizen of South Carolina. Medals were awarded for excelling in drilling, choir work, mathematics and different studies. An incident which was touching and most effective was the awarding of a silver cup "to that senior classman who has set the best example to the school and who has stood for the highest things." This cup was presented to the Academy by Dr. William H. Frampton in loving memory of his brother, Joseph Maybank Frampton, who gave his life for his country in the present cruel strife. Bishop Guerry awarded the cup to Lieutenant W. A. Clark, and paid a loving tribute to the beautiful life of Private Frampton, a graduate of the Academy. He then dedicated a handsome service flag. There are about one hundred and seventy-five boys from this Academy who are now enlisted in the war. Two gold stars represent Joseph M. Frampton and James Hemphill, who have died for their country. The Rev. Walter Mitchell, D. D., who has just completed his tenth year as rector of the Academy, presented, after an affectionate and striking address, the diplomas and certificates to the graduates. The salutatory was delivered by Captain John Porter, grandson of the founder of the Academy, and the valedictory by Lieutenant W. A. Clark. A number of the Clergy were in vestments, and the service was led by a large chorister of cadets. The service closed with the national hymn.

Thus ended one of the most interesting and successful commencements in the history of the Academy. The total enrollment of the school this year was two hundred and forty-three. The Academy this year has representation from twenty-five States, including some from the far Northwestern States, besides four foreign countries. Five cadets represented Cuba, one from Costa Rica, one from Mexico and one from the Canal Zone. This shows the national reputation of the Academy. A new feature this year in the Academy is the wearing of the uniform and compulsory drilling by the day pupils.

The Trustees met after the commencement exercises and received a most excellent and gratifying report from the rector, showing the school to be in splendid condition. The Trus-

tees voted that many necessary improvements be made in the dormitories this summer.

On Tuesday night a very enthusiastic Alumni meeting was held, and the members of the Association most heartily endorsed and promised their earnest co-operation to the Trustees in their efforts this fall to raise an endowment fund of one hundred thousand dollars.

To show the remarkable growth of this Academy, in 1908-09 there were ninety-seven pupils, in 1917-18 the number had increased to two hundred and forty-three. Praise is due to the rector for his indefatigable labors and splendid achievements during his ten years' administration.

LOUISIANA.

Rt. Rev. David Sessums, D. D., Bishop.

The Rev. Robert S. Coupland, D. D., rector of Trinity Church, New Orleans, according to advices received on June 8, has arrived safely "somewhere in France," to take up his work with the Red Cross immediately in the rear of the firing line.

The Rev. James M. Owens, rector of St. Mark's Church, Shreveport, has been granted a year's leave of absence by his vestry, and is in charge of the Red Cross office in New Orleans.

The Rev. S. L. Vail, rector of Mt. Olivet Church, Algiers, New Orleans, is holding services at the naval station at Algiers.

Services arranged for by the Episcopal churches of New Orleans are being held on the third Sunday of each month at Camp Nicholls, Jackson Barracks, and the naval station at West End, all located in New Orleans.

NEWARK.

Rt. Rev. E. S. Lines, D. D., Bishop.
Rt. Rev. W. R. Stearly, D. D., Coadjutor.

At the United Offering Service of the Woman's Auxiliary in Trinity Cathedral, Newark, the sermon was preached by the Rev. Luke M. White, of Montclair, the offerings presented amounting to \$4,566.00, making, with last year's offering, \$8,898.00 for the two years of the present triennium, indicating a good increase from the same period in the last triennium and a larger united offering than ever at the next General Convention.

Clerical Changes: The Rev. Alfred Q. Plank has become curate at Grace Church, Newark; the Rev. Roy J. Riblet, of Oberlin, Ohio, has accepted the rectorship of Christ Church, Harrison, to begin his work September 1; the Rev. Louis W. Pitt, of the graduating class at Berkeley Divinity School, takes charge of Christ Church, Newark, July 1; the Rev. James D. Kennedy, of Long Island, has taken charge of the Church of the Epiphany, Allendale; the Rev. Barrett P. Tyler and the Rev. Burnham N. Dell have been ordered to the Chaplains' Training School at Camp Zachary Taylor, Louisville, Ky.

BETHLEHEM.

Rt. Rev. Ethelbert Talbot, D. D., Bishop

The Schuylkill County Clericus held a meeting at Mahanoy City on Monday, June 10, and the members were the guests of the Rev. O. P. Steckel at luncheon. After several years of practically uninterrupted service as rector

of the Church of Faith, the Rev. Mr. Steckel has received two months' leave of absence from his parish, and will tour the Middle West, journeying as far as Colorado.

The Annual Summer School of the Diocese of Bethlehem will open on Monday, June 24, at Bishopthorpe Manor, South Bethlehem. Coincident with the Summer School will be a gathering of the Clergy of the Diocese, who will be the Bishop's guests. The Bishop will hold several conferences with his Clergy.

HARRISBURG.

Rt. Rev. J. H. Darlington, D. D., Bishop.

Knoxville: On Sunday, June 9, Bishop Darlington visited for the first time the new mission of the Holy Spirit and formally opened the three rooms which have been obtained and fitted for the purpose of worship. These rooms are in the central part of the town, well located for the purpose. On this occasion the place was crowded, and four were confirmed. The choir and part of the congregation of St. John's, Westfield, were in attendance and assisted in the service. This work is in charge of the Rev. Guy F. Caruthers, D. D., rector of St. John's, Westfield. The name "Holy Spirit" was chosen because it was the name invoked by William Penn in founding the State of Pennsylvania.

PENNSYLVANIA.

Rt. Rev. P. M. Rhinelander, D. D., Bishop.
Rt. Rev. T. J. Garland, D. D., Suffragan.

War Measures Adopted by the Philadelphia Divinity School.

When once the war is over, and even to some small degree perhaps before, our seminaries will probably receive many applications for admission from young men who have been in the national service. A double provision must be made for these men. First, the course of study preparatory for the ministry may require adaptation to their special needs. Second, if their numbers are considerable, the scholarship funds available will have to be supplemented.

The Divinity School in Philadelphia desires to make it publicly known that it will meet either or both of these problems, as they arise; and that it is already preparing itself to do so.

The following preamble and resolutions bearing upon this matter were prepared by the faculty and adopted at the annual meeting of the Joint Boards:

Whereas, the Joint Boards recognize the great opportunity that will be before the Church to recruit its ministry, when our young men return from national service, and are anxious that this school shall do its part in providing adequate financial aid and suitable training for these men; therefore, be it

Resolved, That the Joint Boards authorize the faculty to make public announcement, first, that the curriculum of the school will be, so far as necessary, modified and shaped to meet the special needs of such students; and, second, that the Board will see to it that no promising young man who has been in war service need be deterred, by lack of means, from enrolling as a student in this school; and be it further

Resolved, That a committee of two be appointed, who, together with the Dean, shall prepare and issue to Church people, particularly in this Diocese and

State, an appeal for gifts and pledges for a War Scholarship Fund, to be used for the financial aid of young men who, having served their country in the war, shall afterwards desire to study for the ministry.

A special course for older men is also being provided for.

NEW YORK.

Rt. Rev. David H. Greer, D. D., Bishop.
Rt. Rev. C. S. Burch, D. D., Suffragan.

Trinity Parish News.

As one part of its War Service, and in response to the call of our Government for measures of economy, Trinity Parish has carefully revised its budget and reduced expenditures where this was possible without lasting injury to the work. Many things valuable and useful, but not wholly indispensable, have been given up for the period of the war. The clerical staff has been reduced to set free more of the clergy for direct war service. In several of the chapels there will for the present be only one curate instead of two, as heretofore.

After thirty years of most faithful and effective service, the Rev. Dr. Geer has, at his own request, been retired, and will give up his work as Vicar of St. Paul's Chapel on October 1st. Dr. Geer has been granted a pension and will have the title of Vicar Emeritus.

Some of the features introduced by Dr. Geer have been the lunch club for women, which has used the parish building and been far more than a lunch club, in that it has been a social centre and a missionary society. Then the great musical and patriotic services have attracted thousands and profoundly affected thousands more. The double noon day service, at 12 o'clock and at 1 o'clock, is another unique feature. Dr. Geer is a graduate of Columbia University and the General Seminary. He is intensely loyal and active in this war, and made a record recently in work for the Red Cross in which the chapel had a part.

The Rev. Dr. McComas has been elected Vicar of St. Paul's Chapel and will enter upon his duties when Dr. Geer retires. In addition to his new duties as Vicar of St. Paul's, Dr. McComas will continue to fill the post of Senior Curate at Trinity Church.

The Rev. John Brian McCormick, a son of Bishop McCormick, Curate at the Chapel of the Intercession, has received a commission as Chaplain in the Army, and has sailed for France.

The rector of the parish is continuing his work as Chaplain at Camp Upton.

There are now 571 stars on the Trinity Parish Service Flag.

The Guild of St. Barnabas for Nurses held its annual council at St. Stephen's Church last week, about 150 nurses being present out of the 2,000 who are members of the Guild throughout the country. Appeal was made for nurses to go to the Red Cross, and a splendid record was read of those already gone. Bishop Birch was re-elected Chaplain General.

ALASKA.

Rt. Rev. P. T. Rowe, D. D., Bishop.

News Notes of Interest.

The Council of Advice consists of the following: The Very Rev. G. D. Christian, Juneau; Canon A. E. Butcher, Douglas; Messrs. J. H. Cobb and D. D. Evans, Juneau.

The Finance Committee of the Jurisdiction consists of the Very Rev. G. D. Christian, Juneau; Mr. J. H. Cobb, Juneau; Mr. B. D. Stewart, Sulzer.

The Council of Advice has recommended to the Bishop as candidate for Holy Orders Mr. Richard Ceredig Jenkins, now in charge at Ketchikan, recently received from the Congregational ministry, in Seattle, Wash.

Dean Christian, of Juneau, gives one of the courses of lectures at the Summer Theological School at Portland the latter part of June. The subject will be, "The Belief and the Book."

Mr. Christian recently celebrated the tenth anniversary of his ordination to the diaconate in St. John's Church, Richmond, Va.

Canon Butcher, Custodian of the War Commission Fund, received over \$200 for that purpose from the Alaska Missions.

Personal Notes

The Rev. W. D. Buckner, rector of Calvary Church, Memphis, Tenn., has been appointed Chaplain of Base Hospital Unit No. 57, which is awaiting orders for overseas service. Mr. Buckner has not yet made his decision known.

The address of the Rev. W. Roy Mason is changed from Mission Home, Va., to Charlottesville, Va. Mr. Mason has taken charge of Christ Church, in succession to the Rev. H. B. Lee, D. D.

The address of the Rev. W. L. Kinsolving is changed from care of St. Paul's Church, Chattanooga, to care of Mrs. J. D. Eager, Lookout Mountain, Chattanooga, Tenn.

At the late commencement of the University of Pittsburgh, the degree of Doctor of Divinity was bestowed upon the Rev. Edward Schofield Travers, rector of Trinity Church, Pittsburgh, Pa.

The Rev. W. A. R. Goodwin, D. D., rector of St. Paul's Church, Rochester, N. Y., and Miss Ethel Howard, daughter of Mr. John C. Howard, of Ashland, Va., were married on Saturday, June 8, in St. James' Church, Ashland, the Rev. E. L. Goodwin, D. D., rector of the church, officiating, assisted by the Rt. Rev. W. Cabell Brown, D. D., Bishop-Coadjutor of the Diocese of Virginia.

At the commencement of Grove City College, Pa., on June 12, the degree of Doctor of Divinity was conferred upon the Ven. Reginald S. Radcliffe, Archdeacon of Ridgeway, Diocese of Erie, and rector of Grace Church, Ridgeway.

The Rev. G. P. T. Sargent, rector of Grace Church, Grand Rapids, Mich., will be at Camp Logan as Camp Chaplain, representing the War Commission of the Diocese of Chicago, and under appointment by the Senior Chaplain of the Naval District. He will be there throughout the summer months.

The Rev. H. A. Willey has taken charge as locum tenens at St. Philip's Cathedral, Atlanta, Ga., during the absence of the Dean in France.

The Rev. Edward Pinkney Wroth has entered upon his work as rector of Holy Trinity Church, Baltimore, Md.

The Rev. Thomas D. Lewis, Professor of Biblical Literature and Chaplain at Sweet Briar College, has been given a trip by the student body to the Y. M. C. A. Conference at Blue Ridge, N. C., as an expression of their esteem and appreciation of his work in the college.

Summer Addresses.

The Rt. Rev. Daniel S. Tuttle, D. D., Wequetonsing, Mich.

The Rt. Rev. David H. Greer, D. D., North East Harbor, Me.

The Rev. Thomas K. Nelson, from Virginia Episcopal School, Reusens, Va., to University, Va.

Until September 1 the Rev. W. N. Claybrook will have charge of St. Luke's Church, Hot Springs, Va.

Ordinations.

On Sunday, June 9, in St. Matthew's Church, Kenedy, Tex., the Bishop of West Texas ordained to the diaconate Mr. Paul Delafield Bowden, B. S.

Morning Prayer and the Litany were said by Chaplain Frank A. Rhea. The Rt. Rev. Jas. S. Johnston, D. D., was the celebrant. The candidate was presented by his father, the Rev. Upton B. Bowden, who also preached the sermon.

Mr. Bowden will work during the summer under Dr. Stevens, rector of St. Marks' Church, San Antonio, in the Red Cross service at Fort Sam Houston, and will complete his course at the Virginia Theological Seminary next year.

On Sunday, June 2, in St. Peter's Church, Morristown, N. J., Edwin S. Ford was ordained deacon by Bishop Stearly, being presented for ordination by the rector, the Rev. Dr. D. M. Brookman. Mr. Ford is a graduate of Princeton and a member of the Senior Class at Cambridge Divinity School.

On Thursday, June 13, at St. Luke's Church, Lebanon, Pa., the Rt. Rev. Ethelbert Talbot, Bishop of Bethlehem, ordained to the diaconate Clarence R. Wagner, of Lebanon. The Rev. J. P. Briggs took the early celebration, and the Rev. John Mitchel Page read Morning Prayer at 10 o'clock. Dr. Page preached the sermon at 10:30, and presented the candidate. The Rev. A. A. V. Binnington, rector of the parish, read the Epistle, and the candidate read the Gospel. The Litany was read by the Rev. Le Roy Eltringham. The Rev. Mr. Wagner will have charge of the Church of Faith, Mahanoy City, during July, and in August he will go to Manila, where he will be connected with the Cathedral.

In the Church of the Holy Trinity, Middletown, Conn., on Wednesday, June 5, five members of the graduating class of Berkeley Divinity School were ordained to the diaconate. They were Messrs. David R. Johns, Ansonia, presented by the Rev. Erit B. Schmitt; Harold J. Edwards, Bridgeport, presented by the Rev. Stephen Sherman and the Rev. Franklin H. Miller; Raymond L. Schofield, New Haven, presented by the Rev. Charles O. Scoville; Louis W. Pitt, Middletown, presented by the Rev. F. F. German, D. D.; and Harold S. Olafson, a graduate of the General Theological Seminary, presented by the Rev. Samuel R. Colladay. The Litany was read by the Rev. R. C. Ormsbee; Bishop Rhinelander was the preacher. Bishop Brewster, Bishop Acheson, Bishop Lines, Bishop Olmsted (Continued on page 24.)

Christianity and the Community

Thy Kingdom Come on Earth

THE REV. R. CARY MONTAGUE, Editor

Suggestive: Rev. W. H. Jefferys, Superintendent of City Missions of Philadelphia, in his annual report in urging co-operation in his work of the West Philadelphia Divinity School, says:

"In medicine the day of study by lecture is dead and gone. Some day the Divinity School also will clothe its dry bones with flesh and blood."

In this connection it was interesting and encouraging to hear Canon DeVries, of Washington Cathedral, and member of the Board of Religious Education make the statement that there was a strong move on foot to drop Hebrew as a compulsory study at our Seminaries and to substitute Applied Psychology and Sociology in its place.

Would it not be well for our divinity students to do a certain amount of actual work with some City Missionary Society, or large institutional church, as a regular part of their preparation for Holy Orders, just as medical students have a period of hospital service?

The Enemy Within.

Since the first concentration of our man power two very striking and very terrible things have happened.

Two of our large and prominent cities have had to be "cleaned up" by United States authority, for the protection of the young men encamped near them.

In each case—in Philadelphia and in Richmond, Va.—the police and the municipal authorities were blamed and criticized very harshly.

Should our criticism stop there?

There is a power behind the policeman. That easy-going, good natured official usually does just about what he thinks the people around him would like him to do.

The real power behind the policemen is not the municipal authority, but public sentiment.

The reason that the Federal authorities had to go in and do what was necessary to make those two cities safe for our young soldiers and sailors was, not so much because the police would not co-operate in the stopping of the illegal sale of liquor and in running down prostitution as it was that there was not enough decent feeling and desire for clean conditions among the citizens of those two cities to make the police and other officials feel that they would have the hearty and enthusiastic support of a large majority of the citizens whom they were serving if they became more watchful, and really set themselves to "clean up."

Now, this brings us to something else.

Who and what is it that creates, or

should create, public desire for decency and a high moral standard?

It should be the ministers and the churches, but is it?

If it is, then the fact that an outside authority had to come to do that which should have been done from within is extremely, yes, disgracefully, discreditable to the influence which our clergymen and churches wield.

And, if in defense, one says, "But they do not mould public sentiment," then why don't they?

In one of these cities the Secretary of the State Board of Charities and Corrections had come before the Ministerial Union and pled with that body to arouse the people of their churches to the danger of the enemy within.

What has been the response? How many sermons have been preached upon this subject?

"Ah," somebody says, "but venereal disease and prostitution are not fit subjects for sermons."

Are they not? Listen to the ringing words of Bishop Lawrence in an address in Cambridge:

"It is time that the lid be off and men and women meet this problem as they have met diphtheria and tuberculosis.

"People are talking. You are talking. I am talking. Our boys and girls are talking. Why not come out into the open and let the talk be healthy, sane, medical and practical?"

With such a leader of church thought and action as the Bishop of Massachusetts calling us forward, are we going to hang back and let the enemy within do us more harm physically, and vastly more harm spiritually and morally, than the enemy at the front?

The Facts, as recently stated by officials who should know, are that over 400,000 of the fighting men of Canada have been infected with venereal disease. Nearly one thousand men, if not more, are interned in the isolated hospital for such cases at Camp Lee now.

General Pershing has stated that more infected men have arrived from Newport News than from any other United States port.

These are ominous figures, and are far from creditable to the section of the country from which these soldiers come, because many of them are infected before they reach camp and the reflection is not so much upon camp life as it is upon civil life.

The Remedy for the conditions existing to-day in our cantonments and in the armies of Canada should be found

further back than in the great cities adjoining the camps.

There must be a vigorous co-operation of the churches with the health officers.

In the country and smaller towns the churches are the principal places for disseminating information, and through them the new health regulations can be made known.

But more particularly and emphatically the Church is the place to build up the spiritual powers of resistance of our young men.

Venereal disease is not like typhoid fever or measles, to which one can be exposed without knowing it.

There is a lot of undue sentimentality about "our soldier boys."

The "soldier boy" who is suffering from this plague has not been overtaken in the camp by it. He has deliberately gone out to gratify an animal instinct, which he might have resisted and conquered, and he has suffered from a moral and spiritual weakness which precedes the physical disease.

It is an encouraging sign of the times that men suffering from this loathsome disease are segregated in camps and treated as much like prisoners as they are like patients. This fact should be given the widest publicity "back home," and will do a great deal toward keeping young men straight and clean.

Above all, however, the minister is the doctor of the soul, and the administrator of moral tonics. Now is the time to do so above all others, both in sermons and private talks with men.

The Church and Church leaders should come forward boldly to take its share in rooting out this dreadful thing that has been found to be so prevalent in our midst.

Convincing: It is a favorite argument of those favoring legal liquor selling that the saloon means "more drinking but less drunkenness."

The following, clipped from a Boston paper, disposes of this theory in brief and convincing manner:

One of the best and most conclusive tests recorded of the sobering effect of closing saloons was that made in Boston, last winter, in connection with the conservation of fuel. The saloons were ordered to be closed on five Mondays, so that coal which would otherwise be used in heating them might be devoted to a better purpose. At any rate it is worth repeating now:

Arrests for drunkenness in Boston:
Monday, Jan. 7, saloons open....154
Monday, Jan. 14, saloons open....129
Monday, Jan. 21, saloons closed... 50
Monday, Jan. 28, saloons closed... 18
Monday, Feb. 4, saloons closed.... 7
Monday, Feb. 11, saloons closed... 10
Monday, Feb. 18, saloons closed... 18
Monday, Feb. 25, saloons open....125
Monday, March 4, saloons open...141

A glance at these figures shows that the arrests for drunkenness for the entire five dry Mondays were fewer than on any one of the preceeding or succeeding wet Mondays.

Church Knowledge and Nurture

NEW TABLE OF LESSONS

Morning Lessons.

4th Sunday after Deut. 4:25-48 or
Trinity, June 23 Ecclus. 3:1-18
S. John Bapt st Malachi 3:1-12
M., June 24
Tu., June 25 Leviticus 2
W., June 26 3
Th., June 27 4:1-21
F., June 28 4:22-end
S., Peter, Ezek. 34:1-16
S., June 29
5th S. After Trinity, Deut. 5 or
June 30 Ecclus. 7:10-end

Ephesians 4:1-5:2 I Job 38

Mat. 3

Acts 18:24-19:20
19:21-20:1
20:2-end
21:1-26
John 21:1-22

Rom. 3

Evening Lessons.

John 3

Mark 6:14-29

I Kings 21:17-end
Prov. 17:1-14
17:15-end
18:1-14
Ezekiel 3:4-14
Zech. 3

Numbers 23:1-24

Matt. 16:13-end
17:1-21
17:22-18:14
4:12-end
Acts 4:8-22

Luke 16

Fourth Sunday After Trinity: We have now completed, in the morning Old Testament Historico-topical course, the return and establishment of the Jews in their own land, together with many reforms instituted by Ezra and Nehemiah. For several weeks the morning lessons, both Sundays and week days, will consist of the Old Testament Law. What we know as Judaism as a development from the return to the Coming of the Christ, a development due to the attempt to enforce the law as given in the Pentateuch. The Sunday morning lessons for some time are from Deuteronomy, a most readable book, differing from all other Old Testament books as combining the legal and the prophetic points of view; historically suiting the period we are now studying and topically fitting the appeals for obedience which belongs to the last half of the Church year.

The selection for this morning is an appeal for obedience based, first, on the experience of redemption which had been theirs, a part of their unique position among the nations of the world; and based secondly on the blessings which should come to them and their children. This is addressed to a nation, which (though knowing it not) was on its way to becoming a Church; while the second lesson is the corresponding appeal to the Christian Church itself, the "called" and the Family of God.

There is much in these lessons that goes with the themes of providence and regeneration in Collect and Epistle, and the two together are timely for us now with their double messages to nation and Church. Another theme (Epistle) is creation, with which regeneration is closely connected; and these two themes determined the selection of first and second evening lessons: God's appeal to Job in the presence of the mysteries of nature; and the Christ's instruction of Nicodemus on being born anew. The former recalls Bishop Butler on the unwisdom of criticising a system so vast of which we know so little. At the same time, St. Paul (in Epistle) brings out, in a very different manner from the once famous Bridgewater treatises, that nature is full of sufferings, which may be the means to us of being born anew; while the sons of God, on their part, may be the redemption of nature. This is a great advance on the negative position of Job. The latter part of second lesson carries the truth of regeneration into eternal life, here and hereafter; and this shows how alone the prayer of the Collect may be answered, passing through things temporal so as to fail not of the things eternal.

On week days the Old Testament Law of the morning is paralleled by the Spirit at work in the New Cove-

nant; and in the evening the Old Testament wisdom of Proverbs is paralleled by the Life of Him who was the Wisdom of God; the only life that ever properly balanced things temporal and things eternal, giving to each its due. Various themes will be found suitable to the Sunday.

Next Sunday the Deuteronomic theme of obedience is continued, while the second lesson brings out the failure of the ancient Church to attain to a realization of the covenant position and the power of the New. The first evening lesson illustrates the collect, the second lesson being based on Numbers 23:10(b).

C. B. WILMER.

HOME LESSONS ON THE LIFE OF OUR LORD.

Primary and Junior.

XIX.

Review.

1. Name in order the places visited by our Lord since our last review.
2. Who did He teach in Samaria, and how did she help her neighbors? Jno. 4.
3. What did the Nobleman say to Jesus; and what did he believe? Jno. 4.
4. How did he prove for himself and his family this miracle? Jno. 4.
5. What custom did Jesus keep in Nazareth? Luke 4.
6. About what prophecy did He preach? Isa. 61:1 and 2. Learn vs. 1 and 2.
7. What unwelcome truth made the Nazarenes try to kill Him? See note.
8. How did Christ want to use His disciples for His work? Lesson XVI.
9. Tell something of Jesus' first Missionary Journey in Galilee. Lesson XVII.
10. What two blessings did Jesus give the palsied man? Lesson XVIII.
11. Does Jesus think the health of your soul more important than of your body?

Senior and Adult.

XVI.

His Last Week.

1. Give the chief incidents of the supper at Simon's House. Jno. 12:1.
2. What did Mary's act show about her? What its contrast with Judas' act.
3. What did Christ claim by His entry into Jerusalem? Luke 19.
4. Why did Christ choose to enter thus into Jerusalem? Matt. 21.
5. How did the people recognize Him officially? Mark 11.
6. Why did they change so entirely

Calendar and Collect

June.

1. Saturday.
2. First Sunday after Trinity.
9. Second Sunday after Trinity.
11. Tuesday. S. Barnabas.
16. Third Sunday after Trinity.
23. Fourth Sunday after Trinity.
24. Monday. Nativity S. John Baptist.
29. Saturday. S. Peter.
30. Fifth Sunday after Trinity.

Collect For Fourth Sunday After Trinity.

O God, the protector of all that trust in Thee, without whom nothing is strong; nothing is holy; Increase and multiply upon us Thy mercy; that, Thou being our ruler and guide, we may so pass through things temporal, that we finally lose not the things eternal. Grant this, O Heavenly Father, for Jesus Christ's sake, our Lord. Amen.

Collect For St. John Baptist's Day.

Almighty God, by Whose providence Thy servant, John Baptist, was wonderfully born, and sent to prepare the way of Thy Son, our Saviour, by preaching repentance; Make us so to follow his doctrine and holy life, that we may truly repent according to his preaching; and after his example constantly speak the truth, boldly rebuke vice, and patiently suffer for the truth's sake; through Jesus Christ our Lord. Amen.

in a few days? Matt. 27:20; Luke 23:23.

7. How does Jesus end this first day of His last week? Mark 11:11.

8. Give prophecies of Christ's Royal Nature. Psalm 2:6; 89:18; Isa. 32:22; Jere. 46:18; Zech. 9:9; 14:9; 1 Tim. 6:15.

9. Do you personally recognize this King's rule? Rom. 12:1.

Note: Judas' disappointment and hatred are in great contrast to Mary's generous love. Our Lord publicly asserted His Royal nature and office, and it was acknowledged. But an unthinking crowd could be easily swayed by alert leaders.

Above Measure.

The best things in life have to be given freely, not from a sense of duty. You never can measure out friendship; you never can tell how much a man ought to do for his country; you never can tell what he should do for God. There is always that overflow, that abundance, which is chiefly valuable for us and is valuable to God as it comes as the free will offering of our hearts. You say of a certain person that he is just, implying that you don't quite like him. We may strive with our Maker in two ways: We may say to him, "What makest thou?" or we may say, "He hath no hands." We may quarrel with God. You say of another person that he is generous, meaning that you do like him. It is because of that which he does beyond what he is obliged to do. If there is any life where this applies with the utmost force, it is to the religious life. Your piety must make the cup overflow. If you do exactly your duty and nothing else, your life is no comfort to you and little help to any one else. You want something of joyousness and freedom in it, and then it tells.—Alexander McKenzie.

Family Department

NANCY BYRD TURNER, Editor

For the Southern Churchman. The Little Chair in the Grown-up House.

Virginia G. Stanard.

The little chair in the grown-up house,
Sits quiet and alone,
Brown and still as a little mouse,
In a corner of its own.
The big chairs tilt and swing and sway
With grown folks, to and fro,
But the little chair is silent there
While long years come and go.

The morning sunshine gilds it gold,
The evening turns it gray,
The fire light on the floor at night
Colors it red and gay;
But burdenless from dawn to dark,
It waits with arms held wide—
Babyish, small, against the wall
Empty and set aside.

Yet, when the moon is silver-clear
Upon the midnight gloom,
Sometimes I hear—or think I hear—
A wee stir in the room—
A rocking, rocking, gentle, low,
As soft as soft can be,
Backward and forward, sweet and slow,
And see—or think I see—

In the corner by the chimney-place,
Bright moonlight on her hair,
Dear and content, a little child
Deep in the little chair.
And so I smile and sleep again,
To wake serene and strong;
And afterward the grown-up house
Is happy all day long!

For the Southern Churchman.

The Text.

N. B. T.

"I am going to steer clear of this situation Sunday, just as I have done all along," the Rev. Marcus Gail declared. "It is hard to disappoint the fixed expectation of the whole congregation, but I still contend that the trouble must be settled outside the church doors."

His wife looked up from the clerical vest that she was sponging, then went on with her work. "What text will you choose?" she said.

The minister moved restlessly. "I don't know, yet," he answered. "I have spent the whole morning over the concordance, trying to find a suitable one. The task ought to be easy enough, but somehow it is not."

Mrs. Gail's lashes flickered above her clear eyes as she bent over the vest. She had had no doubts from the first as to the difficulty of the task.

"I must be utterly impersonal," Mr. Gail went on, "and I must, of course, avoid all reference to doctrine." He groaned. Doctrine was the crux of the whole matter. That is, it was the starting point. The quarrel had ranged so far from its beginning that some of the dissenters had altogether forgotten what they were quarrelling about. But a point of doctrine had set them off, as a few recalled. The trouble had had its rise quite outside of the church—in the village literary club, to be exact. The book of fiction chosen for discussion at the April meeting touched incidentally on a point of doctrine, whereupon several of the club mem-

bers entered into friendly discussion of the subject. The argument waxed a little warm, as arguments will, and before the meeting broke up most of those present were involved, one way or another. At the May meeting the controversy began afresh. Finally, a little bitter, personal note crept in that soon put the original question far into the background and substituted trivial personal bickering. Mrs. John Knight thought that Mrs. Henry Crenshaw was unnecessarily rude; Miss Elmira Yates considered that Dr. Fanshaw had forgotten himself when he responded to one of her most telling arguments. Dr. Fanshaw was convinced that Mr. Mears was merely taking this occasion to pay off an old private score. The two Betts sisters said openly that at the May meeting, when they took the floor together in what they called a spirit of most friendly contention with the Moore sisters, several members had been heard to make uncomplimentary side remarks. "Sides" were taken, factions crystallized, and by midsummer the parish was in a disheveled state.

"It's become positively purile," Mr. Gail said, at length. "I believe the town is bewitched." But he refused steadily to commit himself as to the rights and wrongs of the point in question, even though the squabblers, as long as they could keep in mind what the point had been, urged that the pastoral opinion would settle the whole matter. "You don't any of you care a pin about the point," he declared. "You are just plain fussing, and you want me to take sides. I won't do it." His decision was not shaken when the absurd disagreement passed on into the church and affected the vestry and the Ladies' Aid. "I'm going away on my vacation," he announced, in July. "When I come back, if they haven't returned to their senses I'll—I'll settle 'em."

He had no sooner made the threat and boarded the train than it was rumored that on his return he would take a stand one way or the other. The whole parish held its breath against the hour of his coming back. But when he came, and Mrs. Gail told him what his flock was counting on, he was still stubborn. "I shall preach on the faithfulness of Abraham," he said.

On Sunday morning the church was packed to the doors. Out of the corner of her observant eye the minister's wife could see the look of complacent expectancy on the composite face of the congregation; her ear gathered subdued, rustling whispers. Mr. Gail read the service calmly. He moved into the pulpit with a firm tread, and his voice was even as he gave out his text. It was a ringing sermon. The greatness of the patriarch, his trials, his faith, his rewards were tellingly set forth. Mrs. Gail felt, as she knelt for the benediction, that her husband had done more than well. Surely, now, the attention of the people had been successfully diverted from the troublesome topic. Mr. Gail retired serenely to the vestry room.

At the door of the church Mrs. Knight waylaid the pastor. Her mobile face was alight. "I want to thank you," she said in a whisper. "It was an arrow delicately winged, but undoubtedly it went to the mark." She

caught sight of Mrs. Crenshaw coming down the aisle and finished with a hasty nod.

"Delicately winged!" snorted Mr. Gail, in the privacy of the home dining-room. "Now, what in time did she mean? And went to what mark?"

Mrs. Gail smiled, but she said nothing. The minister had an afternoon service at the further end of the parish, and it was best for him to keep cool for the long ride. She did not even say anything when she found him buried in the concordance again.

The next Sunday he preached an excellent sermon on giving to missions. That night Dr. Fanshaw dropped in. His manner, always cordial, had taken on added degree of warmth. "Mr. Gail," he said, as he rose to go, "I want to thank you for that sermon. You did what not one man in a hundred can ever do: you dug up a root of bitterness with such deftness of touch that the soil around it was hardly disturbed." His eyes narrowed significantly. "But from now on," he said, "the whole tree will take on fresh growth."

As the doctor's worthy back retreated into the dark, the clergyman turned helplessly to his wife. "Root of bitterness," he said slowly. "Root of bitterness, and money for the Chinese. I believe my wits are failing. What do you think?"

His helpmeet soothed him. "Talk to the children next Sunday," she said. "It's time for a Sunday-school sermon, anyhow; dear knows, they need a lecture about the way they prepare their lessons."

After the children's sermon, the Misses Betts waylaid a hurrying homeward pair. "Mr. Gail," Honora Betts said, falling in step with her pastor, while Emily Betts walked with his wife, "in all your pastorate here that was your best effort. Emily and I agree as to that. Without harshness and without undue sternness you have made people see the sin of backbiting. My sister and I feel ourselves vindicated, at last, in this unfortunate matter."

Mr. Gail laid his hat down carefully, when they reached home. "Next time," he said, "I am going to give them all what they want. I am going to take that question of doctrine over which they first fell out, put it before them in its true light—which, by the way, is a light that so far they haven't caught a glimmer of." He shut the door with a slight bang.

He was positively eloquent on that fourth Sunday in August. Carefully, clearly and with unimpeachable logic he set forth the disputed doctrine. Mrs. Gail's heart lifted as she listened. "I am glad, after all," she told herself, "that he decided to give in. It's like a major operation on the whole congregation, but at least they'll come out well men and women." Her appreciative face gave the orator fresh courage as he approached his convincing climax. The audience listened with flattering intentness.

It was with some misgivings, however, that the two joined the congregation at the door. Their consciences felt quiet and clear, but their parochial instincts were uneasy. The first group at the door opened to receive them. Miss Elmira Yates turned impulsively and laid both hands on the clerical coat sleeve. She was a gentle, deprecating old spinster, generally averse to expressing herself aloud. "I was just telling Dr. Fanshaw and Mr. Mears," she said, with a gesture including also Mrs. Knight, Mrs. Crenshaw and the Bettses, "that that was what I call preaching. Good old Gospel from start to finish Mr. Gail!" "Dis-

courses on doctrines and rubrics and laws are very interesting, but it's refreshing to get the straight word of God." She turned to the minister's wife. "Don't you wish the Bishop could have heard him?"

"Evelyn," said the Rev. Marcus Gail, thoughtfully, as once again they crossed the rectory threshold, "You saw my notes yesterday. Did I preach them, or have I that form of mental derangement—is it aphasia?—that would change my personality and my impulses without my knowing it?"

Mrs. Gail's eyes were full of laughter. "You haven't any aphasia," she said. "They have, the dears—the spiritual variety. Here, let's try the concordance again."

But her husband shook his head. "Put away the concordance," he said. "To-morrow, by the grace of God, I'm going to make a house to house canvass, and when I am done they shall understand that especial doctrine they are after and one other—the doctrine of brotherly love."

"And next Sunday?" ventured Mrs. Gail.

"Next Sunday," said the rector, "I'll take the pulpit with no notion of what I am going to say. The Lord will provide."

For the Southern Churchman.

The Beautiful Collect.

Sometimes to a lover of the Prayer Book the weekly Collects appear as jewels set in the golden chain of the Church year. That for the fourth Sunday after Trinity seems some how the fairest of them all. It may not be richer or rarer than the rest, but it is many-faced and multi-colored, touching our human needs at numberless points, shining with a dozen different lights, like an opal.

On the preceding Sunday the Church petitioned for defence and comfort in the dangers and adversities of our existence; on the Sunday following she will dedicate herself to joyful service in godly quietness. Half way between the two, the Beautiful Collect—sheer poetry from the first word to the last—takes up the whole destiny of man, his present, his past and his future, and lifts it, in a perfect, pure flame of prayer, to heaven. In the opening phrase it affirms the constant protectorship of God: it goes on to acknowledge the weakness and futility of effort apart from Him; it prays for mercy, for rule, for guidance; it implores divine help for the present, on which hangs the imminent long future; and, finally, it invokes the fatherhood of God and the mediatorship of Jesus Christ. In half a hundred words it covers us for life, death and eternity.

This is the collect of utter dependence upon God. No heart can make such a prayer without doffing utterly, as it prays, all false pride, all undue self-confidence, all weak-kneed self-distrust. "O God, the protector of all that trust in Thee, without whom nothing is strong, nothing is holy, increase and multiply upon us Thy mercy; that, Thou being our ruler and guide, we may so pass through things temporal that we finally lose not the things eternal." Here is the echo of the old baptismal prayer—"that he may so pass the waves of this troublesome world that finally he may come to the land of everlasting life," the solemn commendatory words of confirmation service said once more: "that he may be Thine forever . . . until he come at last unto Thine everlasting kingdom." And this same note of human dependence on the divine, this strange linking of life and immortality, sounds still

again in the burial of the Church's dead: "Thou knowest, Lord, the secrets of our hearts . . . suffer us not, at our last hour . . . to fall from Thee."

So does the collect for the fourth Sunday after Trinity compass in a few poignant phrases all the span of life here and hereafter. With sublime faith it prays us past things temporal—the storm and the calm, the light and the shadow, the pain and the pleasure of our present brief hour—to the long blessedness of things eternal. Immediately afterward we rise from our knees for the Epistle, and — "I reckon," amends the voice of St. Paul, out of the midst of his own tempestuous share of things temporal, "I reckon that the sufferings of this present world are not to be compared with the glory which shall be revealed."

Thus we come to the conclusion of the whole matter. By the grace of God man passes righteously through this earthly life, to know at last that the hardness which he has endured is in no wise comparable to the happiness that he has finally achieved. If the Christian cannot go forth from this fourth Sunday after Trinity strengthened and cheered, surely it is his own fault. For on this day the Church offers for his soul all that faith and beauty and passionate prayer can compass. To lift our own hearts in such a prayer is inevitably to be blest.

For the Southern Churchman.

FAMILIAR HYMNS.

W. God Moves in a Mysterious Way.

To those who are familiar with the history of the gentle poet Cowper, the hymn, "God Moves in a Mysterious Way," must always be full of a certain pathetic significance. Beneath the serene faith that breathes through every line of the poem can be traced the suffering and struggle of which that faith was born. The author was afflicted with a distressing form of religious melancholia, and at intervals during his long life was overwhelmed by the despairing conviction that his Maker had deserted him forever. During one of these sad periods he even attempted suicide. The story runs that he set out in his old chaise to drive to the river, where he intended to drown himself, but lost his way in the dark, and his faithful horse, after a long, round-about journey, brought him safely home. It is related also—though accounts differ—that this very poem was the fruit of that night's experience, the reaction from the anguish that had driven him forth on his strange errand. However that may be, the hymn has been a strong bulwark for fainting Christian hearts for nearly a century and a half—particularly the opening lines, where a majestic thought is beautifully and sonorously voiced in a metrical version of one of David's most poetic passages.

God moves in a mysterious way,
His wonders to perform;
He plants His footsteps in the sea,
And rides upon the storm.

Deep in unfathomable mines,
With never-failing skill,
He treasures up His bright designs,
And works His sovereign will.

Ye fearful saints, fresh courage take;
The clouds ye so much dread
Are big with mercy, and shall break
In blessings on your head.

Judge not the Lord by feeble sense,
But trust Him for His grace;
Behind a frowning providence
He hides a smiling face.

His purposes will ripen fast,
Unfolding every hour;
The bud may have a bitter taste,
But sweet will be the flower.

Blind unbelief is sure to err,
And scan His work in vain;
God is His own interpreter,
And He will make it plain.

The Old Home.

An old lane, an old gate, an old house
by a tree;

A wild wood, a wild brook—they will
not let me be.

In boyhood I knew them and still they
call to me.

Down deep in my heart's core I hear
them, and my eyes

Through tear mists behold them beneath
the old time skies,

Mid bee bloom and rose bloom and or-
chard lands arise.

I hear them, and heartsick with longing
is my soul.

To walk there, to dream there, beneath
the sky's blue bowl—

Around me, within me, the weary world
made whole.

To talk with the wild brook of all the
long ago;

To whisper the wood wind of things we
used to know

When we were old companions, before my
heart knew woe.

To walk with the morning and watch its
rose unfold;

To drowse with the noontide lulled in its
heart of gold;

To lie with the night time and dream
the dreams of old.

To tell to the old trees and to each
listening leaf

The longing, the yearning as in my boy-
hood brief,

The old hope, the old love, would ease me
of my grief.

The old lane, the old gate, the old house
by the tree,

The wild wood, the wild brook—they will
not let me be.

In boyhood I knew them and still they
call to me.

—Madison Cawein.

For the Southern Churchman.

WAR ECONOMY CORNER.

More Substitute Breads.

Last week we offered a number of receipts for "quick" breads; this week we are giving suggestions for potato breads—another good form of kitchen economy. Bread receipts that call for potato substitutes are especially to be recommended because of the big surplus potato crop this year. The formulas have been carefully worked out and are given to the public by the United States Department of Agriculture.

Potato Bread: Mash a cupful of potato until it is free of lumps, then let it cool until it is lukewarm. Mix in a teaspoonful of salt. Add one-sixth to one-half cake of compressed yeast softened in four tablespoonfuls of warm water, or two to four teaspoonfuls of liquid yeast, or half a cake of dry yeast. When liquid yeast is used no additional water should be added. Blend with the potato and yeast mixture one cupful of flour. Stir it until it is smooth, then cover and set it to rise. When the sponge is light and soft, knead in enough flour to make a rather stiff but elastic dough. Be sure that it is stiffer than the ordinary

(Continued on page 22)

For the Young Folks

NANCY BYRD TURNER, Editor

For the Southern Churchman.

Daisies.

N. B. T.

Daisies, daisies, daisies,
Tippy-toe and light—
Little sunny faces,
Bonnetts ruffled white,

Laughing in the sunlight,
Bowling in the breeze,
Oh, the way you tickle
Fingertips and knees!

Daisies, daisies, daisies,
There're so many of you,
It would take a year to tell
Every one, "I love you!"

Locked In.

Paul and Elsie, with shaggy Rip at their heels, dashed into the barn and swung the doors to behind them. It was a great joke. The three had been spending part of the week at Aunt Hester's, a mile away, and had come back a day earlier than they were expected, because Elsie had become a little homesick.

It was just past sundown when they neared the house. They had made Rip carry the little lunch-basket in his mouth, so that he could not bark, and their plan was to bound suddenly through the kitchen door. That would be splendid. But when they spied mother and Robert in the orchard, they bent themselves double and ran to the barn. They intended to wait there until the family was in the house, and so make the surprise sure. They crouched in the hay-loft, breathless with laughter.

Five minutes passed. "What's that?" asked Elsie, when a sharp click sounded.

"Maybe 'twas the springing of a trap in the corn-house," Paul replied.

"And that?" she asked again, this time a little timidly, for it was growing dark.

"Why, that's the horses eating in their stalls," her brother answered. "I hadn't noticed that they'd been fed. Come along; mother and Bob are surely in the kitchen by this time." He flung himself eagerly against the doors—double doors they were, fastened together. They did not yield. He shoved again, hard, but they merely gave a little. Paul and Elsie and Rip, who still held the basket in his mouth, looked at each other. They were locked in.

The stable was far from the house, and tightly built; they were not likely to make themselves heard. Aunt Hester thought them at home, and home thought them at Aunt Hester's; so no one would be in the least uneasy. And by this time it was quite dark.

The boy felt his heart beating, but he squared his shoulders. Elsie must not be frightened. She was older than he, but smaller, and she did not like adventures. Still, she must know the truth. He told her, in a clear voice.

"Not spend the night in here?" She could hardly believe her ears.

"There's no help for it," Paul said, stoutly. "We'll shout a while."

So they called lustily; Rip put down his burden and barked in eager concert, but no reply came.

Nothing was left to do but get ready

for the night—such a queer night! A sob broke from Elsie once, but she swallowed back its mate when Paul put a steady arm round her. The weather was mild. They cuddled down in the hay, and were warm and comfortable. Rip curled against them, and every time they stirred he thumped his tail softly.

It grew darker and darker; then, after a while, the moon rose, and it grew lighter. The horses mumbled and crunched in their stalls. "This is Star right below us," said Paul.

Everything became very drowsy and still. "This is all right," spoke Paul, and his voice sounded far away. "We're snug as bugs in a rug—just as snug as—bugs—as bugs—"

It seemed only a little while before there was another whinny and bark, and the two sleepers started up. It was broad daylight, and long spears of sunshine struck through the knot-holes and pierced the hay. Some one was fumbling with the lock. The doors flew wide.

"Well!" exclaimed the hired man's voice. "Well, I wonder what I have found here!"

"Upon my word!" cried their father, who was just behind him.

The three made a wild rush. Elsie clambered to her father's shoulder; Rip barked, and Paul stood with his hands in his pockets.

"Tramps, as I'm alive!" the hired man declared. "Walking out of an honest man's barn as big and as bold as you please!"

Fifteen minutes later they were washed and brushed and busily eating breakfast. At last Elsie looked up from her last spoonful of oatmeal and said:

"I would not mind being a really truly lady tramp if I could tramp with Paul and Rip and have father's barn to sleep in every night."—The Youth's Companion.

For the Southern Churchman.

A Story of India.

Mildred Stribling Ribble.

This story was told me by a soldier who lived in India, and if you are afraid of tigers you had better not read any further.

I shall begin this, "Once upon a time," because that is the way all stories should begin. Well, once upon a time, when this soldier was a little boy in India, where his father had gone as a missionary to the poor heathen, he started out on a real hunting trip with two other little boys. He did not know then just how much of a hunting trip it was going to be, or I don't think he would have gone. But this little boy was very adventurous, and his mother had a hard time keeping him in the house, so off he went this time, just as usual. He had a very good gun and he kept it loaded in case they met any little animals on the way.

Up in the Punjab there are some very high hills, and many of these have little winding paths that carry you on and on just as a path sometimes does in America. These little boys climbed briskly and they talked about what they would do if "something happened," for boys are always expecting

wonderful things when they go out together. And in India things are always happening.

"I'd just as lief see a tiger as not, long's this gun stays loaded," said the minister's son. "If she was to bust loose 'twouldn't be any nice place for a tiger, I tell you."

Robert and Toby, the other boys, were just as loud in their opinions. "Guess he wouldn't, with three of us ready to shoot all at once. Lieutenant Heatherstone says there's one awful old yellow one up here somewhere."

"Wouldn't it be fun to see them old eyes jus' glarin' at you?" Robert asked. "Would you be skeered, John? Gee, I'd shiver right down to my toes, and then I'd bang so loud they could hear me way over yonder in England. Lieutenant Heatherstone says he's goin' to get him one 'fore he goes home, sure's he's alive."

So up and up and up that winding path went that valiant three, with their little guns bristling in front of them, and their bright eyes peering into the bushes. It was such fun climbing, and all the time one went higher and higher until one tried to guess just what would be over the top of that next beautiful hill. The minister's son was just a little behind the rest, looking out for a snake or two, perhaps, for he really felt very well acquainted with snakes. He heard Robert and Toby talking in a contented way, but he did not join in, for he was always thinking out a new plan and keeping it to himself. So just when they reached the top of the beautiful hill he looked up, and there were the Glaring Eyes they had been talking about, and the big awful body stiffening before their very sight.

The minister's son doesn't remember exactly what he felt, but he does remember all about the Yellow One. He heard a soft little sound beside him as Robert and Toby gently fainted, and then he pointed his good little gun at the tiger and let her "bust loose." That is all he remembers. You see, he felt sort of sick and dreamy and unreal himself for a few minutes, and he saw his mother like a sharp picture before his eyes—but that is all. When he got up again the world was still turning a bit, but the Yellow One was lying peacefully on one side very close to Robert and Toby, and over the hill came a party of British officers with Lieutenant Heatherstone at the head.

"Well, Johnny," said the lieutenant. He went over and felt the big tiger, and then he shook hands with the minister's son very gravely. By that time Robert and Toby were opening their eyes, and some of the soldiers helped them to their feet and promised them a ride home. It took three of the natives to tie the tiger's feet together, and then they put a pole under them and swung him over their shoulders. Robert and Toby were riding limply in front of two of the officers.

"You'll get a nice little sum for our friend," the lieutenant told John, pointing to the tiger. "He was marked. How in the world did you happen to make such a clean shot?"

"The gun was pointed that way," said the minister's son. "I forget the rest."

The Test.

"But, father, it's not wrong."

"No," said the man slowly, "it's not."

"Then I may go!" exclaimed the boy happily. "It will be loads of fun!"

"Son, you are old enough to decide for yourself, and I won't say you may

or may not go. I would rather leave the decision entirely with you."

"But you don't want me to go?" said the boy reluctantly.

"You've heard my objections, but, as you say, it's not wrong, and you are to decide for yourself."

"I wish you would not put it that way. I want to go so much; it will be such a jolly crowd and they will have a splendid time. Please say you think it will be all right."

"Son, I don't want to preach at you, and I don't want to prejudice you in your decision, but I want to remind you of one thing. This is not a question of good or bad; it is a decision between good and best. If it was the question of right or wrong, I know you wouldn't hesitate; in fact, I think there would only be a little temptation for you. It is in choosing the best that the test comes."

"So many of us are satisfied if we just crawl out of the muck of wrong, and don't try to climb up to the hills of better and best. The world, as a rule, is satisfied with the merely good. So the sacrifice—for in choosing the best we usually have to make some sacrifice—seems to be unnecessary. But every time you have a chance to choose, and you choose the best, your character grows a little stronger, purer and higher. And when you decide that the merely good is sufficient, your character softens a little."

"Sometimes men are made famous in a moment by the hard choice of the best; famous men have been ruined by failing to take the highest way. The law may make you choose the good, but only with the help of God can you choose the best."

There was silence in the room for a few minutes; then the boy heard the shrill whistle of his chum, and hurried out to answer it.

The man sat and wondered; but the boy did not go.—The Youth's Companion.

For the Southern Churchman.
"I've Thought of Somebody."

(Continued.)

I've thought of somebody—a man. He was the son of a good father, and the grandson of a very, very great and good man. He had one brother with whom he frequently quarreled; once they had a serious quarrel that almost cost him his life—he had to leave home and go into another part of the country. On one occasion this young man sadly deceived his aged father. Once, when he was journeying to the home of a relative, he slept by the roadside and had a beautiful and wonderful dream, such as few men dream. Another time he had a remarkable experience beside the bank of a river, near dawn. He married the daughter of his kinsman, and after a long time grew to love his brother again.

Who was the young man?

Answer to last week's question: Joshua and Caleb.

An American Godmother.

Every morning since Marius could remember, when his father left for work in the great sugar refineries, he had waved good-bye to his little son. And every morning his pretty mother had stood in the doorway smiling.

That was four years ago. Then Marius and his father and mother lived in Roze, on the Arve River, one of those smiling little villages of France that look from afar like a knot of flowers in the sun, so clean and shining were the houses with their gay little gardens.

Although Marius was but four years old, he never will forget that summer day. He had been so happy, he and his pretty mother and his kind father. He had watched his mother wash the breakfast dishes. He had seen her make up his little bed and spread the clean quilt over the big bed in the corner of their sunny bedroom. He had heard the children in the neighborhood laughing and playing, shouting in joy because school had closed two days before. While his mother ironed his little frocks he had played with his toys.

Later in the day his mother had given him some candy to eat, and he had given a piece to his dog, Bobo. Candy to his dog! Then his mother had dressed him in a clean frock, and he was sitting on the doorstep eating bread and milk, real milk with a spoon from a clean bowl. His pretty mother had a flower in her dark hair, and she came to the door just as Marius saw his father coming down the village street. His father did not wave his cap as was his custom, but hurried up the path to their home. His face was very grave, and he talked rapidly: "The Germans have crossed the Belgian frontier!"

"Vive la France!" his brave little mother had shouted, although her cheek had paled. And then there were tears and confusion.

In a little while his father, looking brave and fine, had on his beautiful uniform of France. He took Marius in his arms, and there were tears in his eyes as he said: "My son, my little son!"

"Vive la France!" again cried his brave little mother, holding in her hand the beloved tri-colored flag. Instantly his father had stiffened, standing straight and tall, and had saluted the flag.

Then down the village street, under the long waving boughs of the elm trees, Marius saw his father march away. "Good-bye, papa, good-bye," he had shouted, waving his baby hand. And in the doorway his mother bravely smiled. That was four years ago.

It is hard for Marius to remember all that happened in the weeks that followed. He knows they were full of sadness; that his mother shed many tears; that one day she fell to the floor and was very still. Then his grandmother came and told him that his brave father had died for France. And baby though he was, he seemed somehow to know that his pretty mother had died for France, too.

When the horde of German invaders came to Roze there was more confusion. There was fighting in all the streets. The Mayor's office was blown up, and the most beautiful buildings were burned down. Not even the great church where Marius used to go on Sunday was spared. The tower was thrown down, and the beautiful statue of the infant Jesus in His mother's arms was crushed and broken. All that the brutal Germans could do to frighten the people was done.

Mercifully the cruel sights his baby eyes saw had little meaning to Marius. Of those weary days he remembers little. He knows that he cried often because he was hungry and afraid. He knows, too, that he cried, but with gladness in his heart, when the brave poilus, beloved soldiers of La Belle France, recaptured all that remains of the once prosperous commune of Roze.

True, there are a few houses in the Quartier de l'Arve left standing. But they are mere shells of wood and stone.

All the food and money and clothes, all the grain and vegetables, all the zinc, copper, lead, tin, iron, and bronze, and hundreds of mothers and young

girls have been taken far away to Germany. There are no chairs or tables or dishes, no knives or forks or spoons, no beds or stoves, no shelter.

The old women and the old, old men and little children were left amid the ruins. Marius and his grandmother were there not daring to hunt for one pathetic token in the charred embers of their home, lest treasure might conceal a hidden mine of explosives that would blow off a little hand or put out the light of baby eyes, so cunning and treacherous have been these "tricks" of the barbarians who have used all the infernal cruelties they could invent in making war.

But, O, the joy of being able once more to shout "Vive la France!"

When Marius tried it, his shout was feeble; for he was very, very weak. In all the weary, weary months he and his old grandmother had lived behind the enemy lines they had not had enough food to keep them from being hungry all the time. But with the brave poilus came the American Red Cross with food, not much, but a little, more than Marius and his grandmother had had for a long, long time.

"Vive la Croix Rouge!" Marius had shouted when he and his grandmother and all the old women and the old, old men and the little children left in Roze had eaten hot soup and a little bread. And he walked straight up to a Red Cross attendant and with his thin, clawlike little hand gravely saluted.

The attendant, an American, was not ashamed of his tears. The child had a look about him that made the kind man's heart ache. He looked from Marius to the thin, pale faces of all the other blameless little ones. "Want ed," he said under his breath, "American godmothers."

And that is how it happened that after a little while this letter from far-away France came to America:

"My Dear Madam,—I am very grateful for the good you do for me and very grateful that I know how to write and tell you so. It is surely my father and mother in heaven who have sent you to aid me and my good grandmother who works so hard to care for me so well.

"My papa has been killed. He died for France, my country. I have much grief, but I am proud to be his boy. My poor mother died of grief.

"You are a very good lady to interest yourself in me, and I shall think often of you, thanking you.

"You ask me what I do. I am six hours in school—three in the morning and three in the afternoon. I count, I read, I write. Now that I have an American godmother, I want you to be proud of me.

"I love well my good grandmother, who is so kind to me. She says to tell you the presence of our brave Allies from America encourages our brave soldiers of France to resist even to the end these Germans who have taken away our homes and destroyed our beautiful cities.

"Receive, dear madam, my loving kisses. I am now eight years old.

"MARIUS ROUNET."

—Carrie Hill Hoffman, in Epworth Herald,

The Crow That Wasn't Afraid.

"I believe they laugh at my scarecrow," grandpa said. He was talking of the crows that were digging his corn.

"Yes, they do; I heard 'em," Perley cried. "They got together in a regular conflagration (Perley meant congregation) and laughed out loud—O,

FINANCIAL

Every American Should do all in his Power every day to Help Win the War

Those who cannot fight, can set an example of patriotism, industry and THRIFT.

National State and City Bank

RICHMOND, VA.

Wm. H. Palmer, President

Julien H. Hill, Vice-Pres. and Cashier R. E. Cunningham, Asst. Cashier

J. W. Sinton, Vice-Pres. Wm. S. Ryland, Asst. Cashier

Jesse F. Wood, Mgr. Savings Department

INCORPORATED 1832

Virginia Fire and Marine Insurance Company

Of Richmond, Va.

ASSETS - - - - - \$2,160,195.00

Wm. H. Palmer, President

E. B. Addison, Vice-President

W. H. McCarthy, Secretary

MANY PROBLEMS

Of the Modern Business Man is Answered in a Strong Banking Affiliation

We Want Your Business
THE AMERICAN NATIONAL BANK
Of Richmond, Virginia

very loud—"Caw, caw, caw!" If that isn't their way of saying, "Haw, haw, haw!" then I'm mistaken."

Grandpa smiled. But it got to be no smiling matter at all. Things began to look serious indeed out in the corn patch. At last grandpa came in to breakfast one morning looking quite satisfied and happy. "I've got 'em now," he said complacently.

"Got who, David?" dear old grandpa asked.

"The crows, every mother's son of 'em! Let 'em dig up my corn rows now if they dare. I've spread that enormous blue umbrella that the whole family used to go to meeting under when I was a boy. They'll be afraid to come near it. I've got it out there in the middle of my corn patch looking like a giant mushroom."

"Or a circus tent," put in Perley gleefully.

Grandpa had been walking all around the corn patch in a triumphant procession of his own. "I guess they'll laugh on the other side of their mouths now," he exulted.

But that noon, at dinner time, Perley came in out of the blazing sunlight with his little red, moist face drawn down lengthily. He waited till after grandpa asked the blessing and filled all the plates. It was hard work to "break it" to grandpa; but when you have a thing to do, you had better do it before you begin on your mashed potatoes and chicken. It was good reasoning, and Perley straightened in his chair. "Grandpa," he said solemnly, "there's a crow sitting under that umbrella down in the corn patch. I saw him. He looked real cool and

comfortable, out o' the sun!"—Primary Education.

For the Southern Churchman.
The Thrush.

Thornton Turner Rose, Aged 7, King George, Va.

Spring has come, and the thrush is singing.

Singing of the days of old—
Of the other birds, and the joy they're bringing,
And the sheep all gathered in the fold.

"My life belongs to the whole community, and as long as I live it is my privilege to do for it whatsoever I can. I want to be thoroughly used up when I die, for the harder I work the more I live. I rejoice in life for its own sake. Life is no brief candle to me. It is a sort of splendid torch which I have got hold of for the moment, and I want to make it burn as brightly as possible before handing it on to future generations.—G. Bernard Shaw.

Richmond, Fredericksburg & Potomac R. R.

To and from Washington and beyond—Daily.

Leave Richmond	Arrive Richmond	Leave Richmond	Arrive Richmond
6:40 A.M.	11:45 A.M.	7:25 A.M.	9:12 P.M.
7:40 A.M.	12:30 P.M.	12:05 P.M.	9:25 P.M.
8:30 A.M.	7:00 P.M.	5:20 P.M.	11:25 P.M.
9:15 A.M.	7:10 P.M.	6:00 P.M.	12:30 N.Y.

Richmond-Washington Local, Lv. 7:40 P.M. week days; 4:15 P.M. Sundays; Ar. 12:15 P.M. daily. Fredericksburg Accom. week days, Lv. 12:15 P.M.; Ar. 8:15 A.M. Ashland Accom. week days, Lv. 7:45 A.M., 6:30 P.M.; Ar. 8:30 A.M., 6:30 P.M.

Elba ticket and baggage offices not open for this train. Main St. Sta. Byrd St. Sta. stopping at Elba. Elba Sta.

Jno. L. Williams & Sons

BANKERS and BROKERS

Eighth and Main. (P. O. Box 503)

RICHMOND, VIRGINIA.

Transact a general Banking and Brokerage Business. Deal in Southern Investment Securities. Negotiable Railroad and Municipal Bonds.

The First National Bank

OF

Richmond, Virginia

DESIRE

YOUR ACCOUNT.

CAPITAL & SURPLUS

\$3,000,000.00

3%

INTEREST IN SAVINGS DEPARTMENT.

Norfolk & Western Railway

ONLY ALL RAIL LINE TO NORFOLK

QUICKEST AND BEST SERVICE

Pullman Parlor Cars.

The best line to all Points West, Northwest and Southwest.

W. B. BEVIL, W. C. SAUNDERS,
Pass. Traff. Mgr. Gen. Pass. Agt.
Roanoke, Va.

C. H. BOSLY

Dist. Pass. Agt., Richmond, Va.

Rates and information upon application.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

Southern Churchman

SOUTHERN CHURCHMAN COMPANY
Publishers

815 East Grace Street, Richmond, Virginia
LEWIS G. WILLIAMS, President.
E. B. ADDISON, Vice-President.
REV. E. L. GOODWIN, D. D., Editor.
REV. JAS. D. GIBSON, Managing Editor.

Entered at the Postoffice in Richmond, Va., as second-class, 11 mail matter.

SUBSCRIPTION PRICE—After January 1, 1918, \$3.00 per year in advance. To the Clergy \$2.00. Six months \$1.50. Trial subscription 3 months 80 cents, 10 cents a copy. Foreign postage 50 cents additional. Back numbers not over 3 months old 10 cents each, over 3 months old 25 cents each.

For the convenience of subscribers, subscriptions are continued at expiration unless otherwise ordered. Notice of renewal, discontinuance, or change of address should be sent two weeks before the date they are to go into effect.

RECEIPT OF PAYMENT is shown in about two weeks by change of date on address label. If date is not properly extended after each payment notify us promptly. No receipt for payment will be sent.

Notice post office address. The exact post office address to which we are directing the paper at the time of writing **MUST ALWAYS BE GIVEN**. Our mailing list is arranged by post offices and not alphabetically.

Make all checks and money orders payable to the Southern Churchman and not to an individual.

ADVERTISEMENTS—Rates quoted on request. For Classified see head of that department. Representatives wanted in each Parish, liberal commissions.

News concerning the church at large always welcome.

ATTENTION!

ENLISTED CHURCHMEN.

The Department of Army and Navy Work of the Brotherhood of St. Andrew

wants to get in touch with you and supply your needs in every possible way.

Write to us soon and tell us how you are getting along. You will find us prompt correspondents.

F. S. TITSWORTH,
Executive Secretary.
B. F. FINNEY,
Chief Secretary.

12th and Walnut Streets, Philadelphia, Pa.

PIPE ORGANS.

If the purchase of an organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Kentucky, who manufacture the highest grade at reasonable prices.

OAKLAND

A Home School for young boys to be tutored with the sons of Mr. and Mrs. Rosewell Page at their country home in Virginia. Address Mrs. Rosewell Page, Beaver Dam, Va.

WANTED A FURNISHED HOUSE in the Mountains of Virginia. Must have six bed-rooms and accommodation for servants. Lease desired for July, August and September. Address Mrs. R. B. Tucker, 617 Raleigh Avenue, Norfolk, Va.

NOTICE.

The Rev. N. Matthews has been given leave of absence from his parish in Rock Hill, S. C., and has succeeded the Rev. Mr. Gribbin as the Church's volunteer chaplain at Camp Sevier. Please send him the name, regiment and company of any one you want him to visit at the camp. Address, care Y. M. C. A. Headquarters, Camp Sevier, Greenville, S. C.

Organ For Sale—Reed organ for sale very cheap. Address W. W. Cave, Pulaski, Va.

BOARDERS.

SUMMER BOARD—CHOICE LOCATION, between college campus and Virginia Military Institute grounds. Every convenience: rooms single or en suite with bath. Mrs. F. D. Mead, Lexington, Va.

POSITIONS WANTED

WANTED TO HELP MINISTER WHO would like to have a summer cottage for boys, looking forward to church work or who may become interested in the work. Maryland State preferred. Faith, care Southern Churchman.

WANTED BY LADY OF EXPERIENCE position as matron in school or college. Address C, Post Office Box 997, Richmond, Va.

YOUNG LADY HOLDING PEABODY Teacher's Certificate desires position to teach piano and supplementary studies in Girls' School. Address P. O. Box 37, Tappahannock, Va.

Classified Advertising and Notices

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line, each insertion. Special rates to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents. Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

HELP WANTED

WANTED A MOTHER'S HELPER OR practical nurse to take entire charge of nine-months-old baby in the country. For full particulars address Morrisworth, Leesburg, Va.

WANTED A WORKING HOUSEKEEPER in family of three people in country home with modern conveniences. A good home to right person. Must be a good plain cook. Address Mrs. W. H. Bowly, Waterford, Loudoun County, Va.

WANTED A MUSIC TEACHER, VOCAL especially and an Episcopalian. Apply to Box 505, South Boston, Va., for further information.

WANTED COMPETENT HOUSEKEEPER to take charge of home; four children, seven years to seventeen. Modern conveniences. Must be healthy and competent. Send references with first letter. W. C. Johnston, Williamsburg, Va.

THE BOARD OF MISSIONS.

Correspondence is invited from those who wish to know

What it does.

What its work signifies.

Why the work can be helped most effectively through the Board.

Address:

The Right Reverend A. S. Lloyd, D. D., President of the Board of Missions, 281 Fourth Avenue, New York.

Legal Title for Use in Making Wills:

The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.

The Spirit of Missions, \$1.00 a year.

CHURCHMEN AT CAMP LEE.

Once again men chosen under the selective draft law are coming in large numbers to Camp Lee. In order that the churches in Petersburg may get in touch with newly arrived Churchmen, I most earnestly request rectors of parishes to send me the names and regimental addresses of men coming to Camp Lee from their parishes. Names are useless without company and regiment. Brethren, please act on this request before you forget it.

E. P. Dandridge.

Rector of St. Paul's Church, Petersburg, Va.

Marriages and Deaths

Marriage notices, not exceeding 40 words, \$1.00. Death notices, not exceeding 40 words, inserted free. Over 40 words at the obituary rate. Obituaries and resolutions, 20 cents per line. Six words to the average line.

Copy for this department must be received not later than Tuesday of the week in which it is intended to be published.

Scott: Died in Greenville, S. C. MRS. ELIARETH CASKY SCOTT, at the home of her son, J. Gordon Scott, April 30, 1918.

Hamilton: Entered into eternal life at half past eleven o'clock Saturday night, June 8, 1918. MARIANNA SCOTT HAMILTON, in her ninetieth year.

"And there shall be no more death, but the throne of God and the Lamb and His servants shall serve Him; and they shall see His face."

There loyal hearts and true
Stand ever in the light,
All raptured through and through,
In God's most Holy light.

Hubard: Died at "Chellowe," Buckingham County, Va., June 1, 1918, in her sixty-eighth year, and laid to rest in the family cemetery at "Chellowe" on the third instant. SALLIE EDMUNDS HUBARD, wife of Robert Thruston Hubbard, and daughter of John R. Edmunds and Mildred Carrington Coles, of "Redfield," Halifax County, Va. Besides her husband, Mrs. Hubbard is survived by five

children—Mrs. John Bell Henneman, Pocahontas Bolling Hubard, Philip E. Hubard, of Buckingham; Robert T. Hubard, Jr., of Fayetteville, W. Va., and Rev. Lyttleton E. Hubard, of Elizabeth, N. J.; six grandchildren and one brother, Lyttleton Edmunds, of Houston, Va.

The translation to higher service of one so useful and beloved fills many hearts with sorrow and a deep sense of loss. As wife and mother she beautified these sacred relations, and leaves to her loved ones a rich heritage and precious memories. The keynote of her life was love, which she gave and inspired throughout, bearing a long illness, as one who ministered to her said, "So as to make it easier for us." To her family her loss is irreparable, yet they have the consolation of knowing that her pure spirit, free from all weariness and pain, is safe in the Paradise of God.

Walker: Entered into rest, at Smithfield, Va., on Friday, May 10, RICHARD WALKER, in the sixty-fifth year of his age. Though in feeble health for the past three years, the end came quietly and unexpectedly.

Mr. Walker was a pioneer citizen of Newport News, a member of Bremond Lodge of Masons, and a faithful and devoted member of St. Paul's Episcopal Church. He had represented his church in several meetings of the Diocesan Council, and for many years had been a Trustee and Junior Warden of his parish.

In his passing, the community loses a citizen of high character, the church a valued officer and devout member, whose pew was never vacant even in the years of his failing health.

Few men, if any, ever loved their church more than Richard Walker, nor gave more unstintingly of time and means than he.

He was laid to rest in beautiful Greenmount Cemetery in Baltimore with the simple Rites of the Church and the Masonic fraternity.

He is survived by his wife and one son, Richard, Jr. May a double portion of his spirit rest upon the boy, who was the pride and joy of his father's life.

IN MEMORIAM.

MRS. SUSAN SMITH HATHAWAY, wife of Hon. Walter E. Hathaway, died May 26 at Enon Hall, her home in Lancaster County, Va., in the forty-second year of her age. She was a native of North Carolina, and was educated at Gatesville Academy and St. Mary's School at Raleigh in that State.

Nearly thirty years ago she was confirmed by the late Bishop Watson, of Eastern North Carolina. Possessed of remarkable executive ability and great personal charms, she became a most zealous and efficient worker in all church and charitable activities. She was an enthusiastic member of the United Daughters of the Confederacy, and from the entrance of this country into the great war had been an indefatigable worker in the Red Cross, having filled the office of Secretary of Lancaster Chapter of that organization, and just a few days prior to her death been appointed Executive Secretary of the Home Service Section. Endowed with fine natural gifts of mind and heart, she made friends of all who came within the sphere of her influence, and in her home she dispensed a graceful hospitality. She was a dutiful and affectionate daughter, a loving and faithful wife, a wise and devoted mother, and a kind and helpful neighbor. She is survived by her husband, and three children, and also by her venerable father, Dr. R. C. Smith. Just before her death her eldest son, of whom she was justly proud, had sailed to join the American forces in France.

Mrs. Hathaway was buried near her home, Enon Hall, May 28, Rev. L. R. Combs, assisted by Rev. Mr. Essex, pastor of the Baptist Church, officiating. Many floral tributes of affection were brought, the chiefest being a large red cross from the members of that organization.

MINUTE ON THE DEATH OF BISHOP RANDOLPH.

At a meeting of the Board of Trustees of the Protestant Episcopal Theological Seminary and High School in Virginia, on June 5, 1918, the following minute was adopted:

The announcement of the death of the Rt. Rev. Alfred Magill Randolph, D. D.,

Bishop of Southern Virginia, after many years of faithful and loving service as a Trustee of the Theological Seminary and Episcopal High School in Virginia, has been received with deep sorrow and with a sense of personal loss by the members of the Board.

The intimate fellowship of those who have the care of these schools, which mean so much to the Church, is unlike the relation between the governing boards of other institutions, and so, when our ranks are thinned by death, it means more than a mere change in the official membership of the Board.

Bishop Randolph, who has served for thirty-five years as a Trustee, a longer time than that of any other member except our honored Treasurer of many years—who, thank God, is still with us—was the last survivor of that group of Bishops who had a large part in the charge of the interests of the Seminary and High School in the years when the problems of maintenance were more acute than they are to-day. Bishop Johns, Bishop Whittle, Bishop Peterkin, Bishop Randolph—they have all passed to the Church above. The work that they did, however, is largely responsible for the present vitality and prosperity of these schools. They especially did much to create the atmosphere which marks the Theological Seminary and High School.

With Bishop Randolph, as with the others, the service on the Board of Trustees was a part of the ministry of Christ. His broad scholarship, his unique personality, his genial humor, his high standards of life and the ministry, enabled Bishop Randolph to add much to the welfare of both institutions. He loved them and was ready to labor in every way for their interests.

We shall miss the charm of his companionship, the help of his sympathy and experience of life, but we thank God for the memory of his long and faithful service and for the inspiration, which will abide through the years to come.

Bishop Randolph graduated at the Seminary, and was ordained sixty years ago this month. His name has been transferred to the list of the Alumni, whose names in the catalogue are designated by a star. It may be because God has fulfilled for them the promise—

"They that turn many to righteousness shall shine
As the stars for ever and for ever."

Resolved, That the Board of Trustees convey to the wife of Bishop Randolph, who has shared his long and blessed ministry, and to his children the assurance of their deep sympathy in their bereavement and of their prayers that God may solace and help them.

Resolved, That this minute be published in the Southern Churchman.

ACKNOWLEDGMENTS TO ARMENIAN AND SYRIAN RELIEF FUND.

June 15, Mr. Crew, Richmond, Va., \$ 10.00
Previously acknowledged 605.53
Total \$615.53

WANTED.

The Following Back Numbers of the Southern Churchman.

For 1915—December 11, 18, 25; May 22.
For 1916—February 12, 19, 26; August 6, 12, 19; November 18.

Most of these numbers are desired by an American University to complete its file for binding. Friends who can supply these will confer a favor by sending them to this office.

SOUTHERN CHURCHMAN COMPANY,
Richmond, Virginia.

RESORTS

HOTEL MARLTON

3 and 5 West 8th St., Near 5th Avenue,

Washington Square, New York.

Quiet and homelike hotel; transients and families; American and European plan; special summer rate. No Bar.

LEGO

A COUNTRY HOME

In the foothills of the Blue Ridge. Fine view. Constant breeze. Shade. Bathrooms. Telephone. Address Miss Cornelia J. Taylor Charlottesville, Va.

BLUE RIDGE SPRINGS IN THE BLUE RIDGE MOUNTAINS IN VIRGINIA.

No better place to cool off and really enjoy "The Good Old Summer Time," while you drink this celebrated dyspepsia water. Special rates for families and large parties.

B. ELLISON, Manager,
Blue Ridge Springs, Virginia.

Efficient.

It is said of the Rev. William Arthur, of England, the author of the celebrated book, *The Tongue of Fire*, that he was able to pray in half a dozen languages, to preach in half a hundred more, and that he was able to hold his tongue in all languages.—The Christian Herald.

RHEUMATISM AND INDIGESTION.

Practically all physicians and medical writers are agreed that there is a close relationship between Indigestion and Rheumatism. This view is substantiated by the fact that Shivar Spring Water, which is probably the best American mineral water for Dyspepsia and Indigestion, relieves Rheumatism and the rheumatoid diseases such as Gout, Sciatica, Neuralgia and Nervous Headache. All of these diseases are probably related and all are probably due in whole or in part to imperfect digestion or to imperfect assimilation of food. Physicians who have studied this water and who have observed its effects in their practice believe that it relieves these maladies by rendering the digestion complete and perfect and thereby preventing the formation of those poisons which inflame the joints and irritate the nerves, and also by eliminating, through the kidneys, such poisons as have already been formed.

The following letters are interesting in this connection. Dr. Crosby, a South Carolina physician, writes:—"I have tested your Spring Water in several cases of Rheumatism, Chronic Indigestion, Kidney and Bladder troubles and in Nervous and Sick Headaches and find that it has acted nicely in each case, and I believe that if used continuously for a reasonable time, will produce a permanent cure. It will purify the blood, relieve debility, stimulate the action of the Liver, Kidneys and Bladder, aiding them in throwing off all poisonous matter."

Dr. Avant of Savannah writes:—"I suffered for years with a most aggravating form of stomach disorder and consulted a number of our best local physicians, went to Baltimore and consulted specialists there and still I was not benefited. I had about despaired of living when I began to use Shivar Spring Water and in a short time was cured."

Mr. Rhodes of Virginia writes:—"Please send me ten gallons of Shivar Spring Water quickly. I want it for Rheumatism. I know of several who were cured of Rheumatism with this water."

Editor Cunningham writes:—"The water has done more good than any medicine I have ever taken for Rheumatism. Am entirely free from pain."

Mr. McClam of South Carolina writes:—"My wife has been a sufferer from Rheumatism and after drinking twenty gallons of your Mineral Water, was entirely cured of the horrible disease."

Mr. Carter of Virginia writes:—"Mrs. Carter has had enlarged joints upon her hands, caused by Rheumatism. Shivar Spring Water removed every trace of the enlargement. The water is simply excellent."

If you suffer with Rheumatism, or with any chronic disease, accept the guarantee offer below by signing your name. Clip and mail to the Shivar Spring,

Box 64-S, Shelton, S. C.
Gentlemen:

I accept your guarantee offer and enclose herewith two dollars for ten gallons of Shivar Mineral Spring Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if it fails to benefit my case you agree to refund the price in full upon receipt of the two empty demijohns which I agree to return promptly.

Name

Address

Shipping Point

(Please write distinctly.)

NOTE:—"I have had the pleasure of serving the little church at Shivar Spring as Pastor for years, and am therefore well acquainted with Mr. Shivar and his associates, whom I gladly commend as honorable business men and worthy of the confidence of the public. I have personally derived great benefit from the use of the Shivar Mineral Water and have knowledge of its beneficial effects in a great number and variety of cases."—Rev. A. McCa. Pittman.

Furniture---Floor Coverings---Window Shades---Draperies

Values that satisfy. Service that pleases.

Special attention given to orders for church furnishings.

Sydnor & Hundley

Incorporated

Seventh and Grace Streets

RICHMOND, VIRGINIA.

Miller & Rhoads

"The Shopping Center."

For the retail Dry Goods and Department Store trade.

In the heart of Richmond, when you are here; and Our Mail Order Department Serves you at your home.

BROAD AND GRACE STS.

CORNER 6TH ST.

RICHMOND, VA.

These City Physicians Explain Why They Prescribe Nuxated Iron To Make Healthier Women and Stronger, Sturdier Men

NOW BEING USED BY OVER THREE MILLION PEOPLE ANNUALLY

By enriching the blood and creating thousands of new red blood cells, it often quickly transforms the flabby flesh, toneless tissues, and pallid cheeks of weak, anaemic men and women into a glow of health. Increases the strength of delicate, nervous, run-down folks in two weeks' time in many instances.

It is conservatively estimated that over three million people annually in this country alone are taking Nuxated Iron. Such astonishing results have been reported from its use both by doctors and laymen, that a number of physicians in various parts of the country have been asked to explain why they prescribe it so extensively, and why it apparently produces so much better results than were obtained from the old forms of inorganic iron.

Extracts from some of the letters received are given below.

Dr. Ferdinand King, a New York Physician and Medical Author, says: "There can be no vigorous iron men without iron. Pallor means an anemia. A anemia means iron deficiency. The skin of anaemic men and women is pale; the flesh flabby. The muscles lack tone, the brain fags and the memory fails and they become weak, nervous, irritable, despondent and melancholy. When the iron goes from the blood of women the roses go from their cheeks.

"In the most common foods of America, the starches, sugars, table syrups, candies, polished rice, white bread, soda crackers, biscuits, macaroni, spaghetti, tapioca, sago, farina, degenerated corn-meal, no longer is iron to be found. Refining processes have removed the iron of Mother Earth from these impoverished foods, and silly methods of home cookery, by throwing down the waste—the water in which our vegetables are cooked—is responsible for another grave iron loss.

"Therefore you should supply the iron deficiency in your food by using some form of organic iron, just as you would use salt when your food has not enough salt."

Dr. A. J. Newman, late Police Surgeon of the City of Chicago and former House Surgeon, Jefferson Park Hospital, Chicago, in commenting on Nuxated Iron, says: "It has been my particular duty during the past six years to assist in keeping Chicago's five thousand blue-coats in good health and perfect fighting trim so that they would be physically equipped to withstand all manner of and the ravages of nature's elements.

"Recently I was prompted through an endorsement of Nuxated Iron by Dr. Schuyler C. Jaques, formerly Visiting Surgeon of St. Elizabeth's Hospital, New York, to give it a trial. This

remedy has proven through my own tests of it to excel any preparation I have ever used for creating red blood, building up the nerves, strengthening the muscles and correcting digestive disorders."

Dr. James Francis Sullivan, formerly physician of Bellevue Hospital (Outdoor Dept.), N. Y., and the Westchester County Hospital, said: "I have strongly emphasized the great necessity of physicians making blood examinations of their weak, anaemic, run-down patients. Thousands of persons go on year after year suffering from physical weakness and a highly nervous condition due to lack of sufficient iron in their red blood corpuscles, without ever realizing the real and true cause of their trouble. Without iron in your blood your food merely passes through the body, somewhat like corn through an old mill with rollers so wide apart that the mill can't grind.

"But in my opinion you can't make strong, vigorous, successful, sturdy iron men by feeding them on metallic iron. The old forms of metallic iron go through a semi-digestive process to transform them into organic iron—Nuxated Iron—before they are so ready to be taken up and assimilated by the human system.

"Notwithstanding all that has been said and written on this subject by well-known physicians, thousands of people still insist in dosing themselves with metallic iron simply, I suppose, because it costs a few cents less. I strongly advise readers in all cases, to get a physician's prescription for organic iron—Nuxated Iron—or if you don't want to go to this trouble then purchase only Nuxated iron in its original packages and see that this particular name (Nuxated Iron) appears on the package. If you have taken preparations such as Nux and Iron and other similar iron products and failed to get results, remember that such products are an entirely different thing from Nuxated Iron."

Dr. Schuyler C. Jaques, formerly Visiting Surgeon of St. Elizabeth's Hospital, of New York City, said: "I have never before given out any medical information or advice for publication, as I ordinarily do not believe in it. But in the case of Nuxated Iron I feel I would be remiss in my duty not to mention it. I have taken it myself and given it to my patients with most surprising and satisfactory results. And those who wish quickly to increase their strength, power and endurance will find it a most remarkable and wonderfully effective remedy."

Dr. T. Alphonsus Wallace, a physician of many years' experience in this country and abroad, says: "I do not make a practice of recommending advertised medicinal products, but I have found Nuxated Iron so potent in nervous, run-down conditions, that I believe all should know of it. The men and women of today need more iron in their blood than was the case twenty or thirty years ago. This because of the demineralized diet which now is served daily in thousands of homes and also because of the demand for greater resistance necessary to offset the greater number of health hazards, to be met at every turn."

If people would only take Nuxated Iron when they feel weak or run-down, instead of dosing themselves with habit-forming drugs, stimulants and alcoholic beverages, there are probably thousands who might readily build up their red blood corpuscles, increase their physical energy and get themselves into a condition to ward off the millions of disease germs that are almost continually around us. It is surprising how many people suffer from iron deficiency and do not know it.

If you are not strong or well you owe it to yourself to make the following test: See how long you can work or how far you can walk without becoming tired. Next take two five-grain tablets of ordinary Nuxated Iron three times per day after meals for two weeks. Then test your strength again and see how much you have gained. Numbers of nervous, run-down people who were ailing all the while have most astonishingly increased their strength and endurance simply by taking iron in the proper form. And this, after they had in some cases been going on for months without getting benefit from anything. Many an athlete and prize-fighter has won the day simply because he knew the secret of great strength and endurance which comes from having plenty of iron in the blood; while many another has gone down in inglorious defeat simply for lack of iron.

Manufacturers Note: Nuxated Iron, which is prescribed and recommended above by physicians, is not a secret remedy, but one which is well known to druggists everywhere. Unlike the older inorganic iron products, it is easily assimilated, does not injure the teeth, make them black, nor upset the stomach. The manufacturers guarantee successful and entirely satisfactory results to every purchaser, or they will refund your money. It is dispensed by all good druggists and general stores.



Dr. Ferdinand King, New York Physician and Medical Author.



Dr. James Francis Sullivan, Formerly Physician of Bellevue Hospital (Outdoor Dept.), New York, and the Westchester County Hospital.



Dr. T. Alphonsus Wallace, a Physician of many Years' Experience in this Country.



Dr. Schuyler C. Jaques, Formerly Visiting Surgeon, St. Elizabeth's Hospital, New York.



Dr. A. J. Newman, late Police Surgeon of the City of Chicago and former House Surgeon, Jefferson Park Hospital, Chicago.

More Substitutes for Bread. (Continued from page 16)

dough. Cover and let it rise again until it is very light. Knead down, mould, and place in a lightly greased pan. After it has risen to the ordinary height, bake it at least one hour in a moderately hot oven. This makes one loaf.

Potato Biscuit: Sift twice together two cupfuls of flour, a teaspoonful of salt and three teaspoonfuls of baking powder. Cut or rub into this three tablespoonfuls of cold shortening, and in the same way rub in a cupful of mashed

potato. Add just enough liquid to make the mass stick together. Do not knead the dough; roll it out to the thickness of half an inch and cut it into rounds. Bake in lightly floured biscuit tins from fifteen to twenty minutes. All potato breads should be baked more slowly than those made with flour alone. In using liquids allowance should be made for the large amount of water in potatoes.

The Sense of Sin.

If you want to find those who have

the keenest sense of sin, you will not find them among the reprobates or among the newly repentant, but among the experienced and maturing saints. It is at the beginning of the Christian life, when the great heights of holiness are still to climb, that the sense of sin and unworthiness is most imperfectly developed. It is growth in grace that deepens the consciousness of the blackness of personal sin and that makes confession of sin the painful wail of the soul. And so it is among the holy ones that you hear the most heart-sick expressions of sin.—J. H. Jowett.

Church Furnishings, Memorials, Etc.



CHURCH VESTMENTS

EMBROIDERIES

Silks, Cloths, Fringes, Etc.

CLOTHING for CLERGYMEN

COX SONS & VINING

72-74 Madison Avenue.

New York



CHURCH FURNISHINGS

Gold, Silver and Brass

Church and Chancel Furniture

Write for Catalogue
for Episcopal Churches

W. & E. SCHMIDT CO.

308 Third Street.

Milwaukee, Wis.

CHURCH EMBROIDERIES

Stoles, Eucharistic Vestments, Surplices, Altar Hangings, Burses and Veils, Markers, etc. All materials for sale.

The only studio importing exclusively English unfading silks, Damasks, fringes, linings, pure gold metal threads, etc.; and using Standard Church of England

English silk stoles, plain.....\$ 5.00

English silk stoles, handsome crosses.....\$ 6.50

English silk stoles, best hand embroidery,
from \$10.00 up to.....\$50.00

English silk burse and veil with crosses.....\$20.00

\$12.00, \$15.00, \$18.00.....\$20.00

Handsome embroideries unsurpassed in workmanship. Special altar linens embroidered in England. Testimonials from all over the world.

THE CATHEDRAL STUDIO

Miss Lucy V. Mackrille

2900 Wisconsin Avenue.

Washington, D. C.



GRANITE AND MARBLE MEMORIALS

Largest Stock in the South
We pay the freight and
guarantee safe arrival

The Couper Marble Works

(Established 65 years)

264-268 Bank St., Norfolk, Va.

R. Geissler, Inc.

56 West Eighth Street, New York

Memorials

FOR THE CHURCH

Furniture — Windows — Fabrics

O. Luetke's Art Works Church Furnishings

IN METAL, WOOD, MARBLE, ETC.

Est 1886. 328-332 7th Ave., New York

Brotherhood of St. Andrew

Guilds and all Church organizations desiring to assist their treasury can find no better way than by representing the SOUTHERN CHURCHMAN. And at the same time you will do a good work by placing the SOUTHERN CHURCHMAN in homes where there is no Church paper. Write to-day for full particulars.

SOUTHERN CHURCHMAN,
Richmond, Va.

Thoughts For the Thoughtful

To make another person hold his tongue, be you first silent.

Our heaviest burdens are those we have no business to pick up.

The smallest man on the face of the earth is the one who sees only himself.

One reason why people make crooked paths is because they keep looking back.

Only so far as a man believes strongly can he act cheerfully or do anything that is worth doing.

There is something the matter with our religion if we never pray except when we feel like it.

Edward Thring wrote out this prayer when he was a student at Cambridge: "O God, give me work till the end of my life, and life till the end of my work; for Christ's sake. Amen."

If you are on a railway train, your falling asleep will not hinder you from reaching your journey's end. If you are in Christ you will pass into glory, even though you may do so in a state of insensibility.

We need to cultivate the sense of God. If we had a friend to whom we never wrote or spoke and of whom we almost never thought, she would soon cease to be a friend. God wants to be thought of, to have all of life referred to Him, to be made the central power in our lives.

"Be still and know that I am God." As soon as we calm our hearts, as soon as we let our spirits grow still enough to receive it, the sense of God begins to shine within us. Stormy waters, all wind ruffled and rough, cannot clearly reflect the beauty of blue skies until they are still.

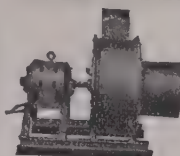
Heaven is but a strange city to most of us until our dear ones go to occupy its mansions. Then it becomes to us the home-land, and an ardent longing takes hold of our souls to walk the blessed streets where God the Father and our kindred are. Some noble families have titles but no estates. It is not so with the children of God. The inheritance of the just is glorious, reserved for them in heaven.

"If you are tempted to reveal
A tale some one to you, has told
About another, make it pass,
Before you speak, three gates of gold."

"Three narrow gates—first, 'Is it true?'
Then, 'Is it needful?' In your mind
Give truthful answer, and the next
Is last and narrowest, 'Is it kind?'"

Our religion shares too much in the faults of the age in which we live. It is too public, too outspoken, conducted too much as a business; and so the inner and contemplative element is too much lost sight of. The silence of self-examination, the silence of the heart's unsyllabled supplication, the si-

THE ZEPHYR ELECTRIC ORGAN BLOWER



is made entirely from metal. Is known all over this country. Three thousand churches have found that it is economy to use the Zephyr. For further information write to THE ZEPHYR ELECTRIC ORGAN BLOWER COMPANY, Orville, Ohio.

Please state in what paper you saw this.

lence of meditation on the mysteries of redeeming love—these are forms of silence which every one must observe often who would have the flame of spiritual life to burn bright and clear in his soul.

Our course is onward, onward into light:

What though the darkness gathereth again,

Yet to return or tarry, both are vain. How tarry, when around us is thick night?

Whither return? What flower yet ever might,

In days of gloom and cold and stormy rain,

Enclose itself in its green bud again, Hiding from wrath of tempest out of sight?

Courage—we travel through a darksome cave;

But still as nearer to the light we draw,

Fresh gales will reach us from the upper air,

And wholesome dew of heaven our foreheads lave;

The darkness lighten more, till full of awe

We stand in open sunshine unaware.

—Abp. Trench.

The Father's House.

Death for the Christian involves no absolute break in the soul's life; it involves merely a passing from one apartment of God's house to another. The dead in Christ are still living in the Father's house and still enjoy, though in an increased measure, that same fellowship with the Father and Son they enjoyed on earth. Heaven is as truly home to them as any place they have ever known. "In the Father's house are many mansions." This life does not exhaust the good; it is but the commencement and foretaste of the greater good to come.—Presbyterian.

SOLDIERS AND SAILORS GET COMFORT
That makes them fit for the hard work in camp and trenches, at sea or on marches, by using Allen's Foot-Ease, the antiseptic powder to shake into the shoes. It takes the friction from the shoes and freshens the feet. Allen's Foot-Ease has been the standard remedy for 25 years for relief of callouses, tired, aching, sweating, swollen feet, and makes tight shoes feel easy. The Plattsburg Manual advises the use of Foot-Ease each morning. Try it to-day.

R. L. Christian & Company

514-16 E. Broad St.

Richmond, Va.

Leading Fancy Grocer

AGENTS FOR

HUYLER'S CANDIES AND PETER'S SWISS MILK CHOCOLATE.

Special attention given to out-of-town orders.

Catalogue mailed on application.

PERSONAL NOTES.

(Continued from page 12)

and Bishop Paddock were also present.

On the first Sunday after Trinity in the Cathedral, Chicago, Ill., Mr. Bertram Smith, a United States Marine stationed at Santa Domingo, was ordained to the diaconate. Mr. Smith was granted a furlough by his commander in order to apply for ordination.

In St. John's Church, Ogdensburg, N. Y., on Trinity Sunday, Bishop Nelson advanced to the priesthood the Rev. Messrs. William Johnson Gage and Charles Gregory Prout, who were presented by the Rev. John Prout. Bishop Nelson preached the sermon, and the Rev. D. Charles White and the Rev. Charles Temple, D. D., assisted in the service.

On the first Sunday after Trinity, in Trinity Church, Granville, N. Y., the Rev. Benjamin Louis Ramsey was advanced to the priesthood by Bishop Nelson, who also preached the sermon. The candidate was presented by the Rev. Albert Gale. Mr. Ramsay continues in charge of Trinity Church, Granville.

In the Bethlehem Chapel of the Cathedral, Washington, D. C., on the first Sunday after Trinity, Bishop Harding ordained to the diaconate Frank Norman Fitzpatrick (colored), presented by the Rev. William L. DeVries; and advanced to the priesthood the Rev. Charles E. McAllister, presented by the Rev. Dr. Robert Talbot; the Rev. Harry Speake Cobey and the Rev. Sidney Wallace, presented by the Rev. Dr. DeVries. The Rev. Walden Myer, Canon of the Cathedral, preached the sermon. The Holy Communion was celebrated by the Bishop. The Rev. Mr. Fitzpatrick has undertaken work under Bishop Brooke in a colored mission in Oklahoma. Mr. McAllister is rector of St. Matthew's Parish, Hyattsville, Md. Mr. Cobey is assistant minister of St. Paul's Church, Rock Creek Parish, Washington. Mr. Wallace is in charge of St. John's Church, Waterbury, Conn.,

during the absence of the Rev. John N. Lewis, Jr., who has gone for war work overseas.

On Friday, June 14, Bishop Darlington ordained to the diaconate in St. Matthew's Church, Sunbury, Pa., Charles Nelson Thomas, Joseph Herbert Bond and Clayton E. B. Robinson. These were presented by the Rev. Lewis Nichols, of St. Paul's, Lock Haven. He also ordained to the priesthood the Rev. James Hart Lamb, Jr. Mr. Lamb was presented by his father, the Rev. James Hart Lamb, D. D., rector emeritus at St. Davids, Radnor, and his two brothers, the Rev. Addison A. Lamb, of Trinity Church, Coatesville, and the Rev. George Warrington Lamb, of Radnor, Pa. The sermon was by the Rev. James Hart Lamb, D. D. The Rev. F. M. C. Bedell, of Trinity Church, Shamokin, conducted the quiet hour with the ordinands just previous to the ordination.

Mr. Thomas will remain in charge of the Church of Our Saviour at Montoursville. Mr. Bond will take charge of St. Luke's, Blossburg and other missions in the vicinity. Mr. Robinson will take charge of Christ Church, Lykens, St. Paul's, Williamstown, and St. Bartholomew's, Millerstown, Pa.

Mr. Gordon Reese, of Lancaster, Pa., a graduate of the Virginia Seminary, was also to have been ordained at this time, but he has accepted work with the Y. M. C. A. abroad and his ordination has been deferred a year.

Deaths.

Mr. John Clayton Rutter, who was to have been ordained by Bishop Darlington with the class on June 14, was accidentally and fatally shot in the eye a few days previously. His funeral took place from St. Paul's, Bloomsburg, Pa., on June 13, the day before that set for his ordination to the diaconate. His intention was to enter the army after his ordination. Bishop Darlington officiated at the funeral. There were present of the clergy the Rev. F. O. Musser, rector of St. Paul's, Bloomsburg; the Rev. R. P. Kreidler, of St. Luke's, Scranton; the Rev. W. A. Sparks, of Far Rockaway, L. I.; the Rev. M. H. Ake, of Christ Church, Ber-

wick. Mr. Rutter's certificate of ordination had been made out beforehand and was presented to his parents.

FRECKLES

Now Is the Time to Get Rid of These Ugly Spots.

There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of Othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than one ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength Othine, as this is sold under guarantee of money back if it fails to remove freckles.

Work Among Churchmen

AT FORT BENJAMIN HARRISON, INDIANA.

The Rev. Horace W. Wood, of Crawfordsville, Indiana, in the Diocese of Indianapolis, has been appointed Civilian Chaplain by the War Commission of the Church for work at Fort Benjamin Harrison and Speedway City, Indianapolis. Names of Churchmen at either of these camps should be sent to Mr. Wood at once. Address, General Delivery, Fort Benjamin Harrison, Indiana.

Ratcliffe & Tanner, Inc.

...FLORISTS...

207 N. 6th Street, Richmond, Va.

FLOWERS FOR ALL OCCASIONS

Sore Eyes

Granulated Eyelids. Eyes inflamed by exposure to Sun, Dust and Wind quickly relieved by **Murine Eye Remedy.** No Smarting, just Eye Comfort. At Druggists or by mail 50c per Bottle. Murine Eye Salve in Tubes 25c. For Book of the Eye FREE ask Murine Eye Remedy Co., Chicago

NERVOUS DISEASES

We have reprinted from a leading Health Magazine a series of articles by Dr. Biggs treating on Nervous Debility, Melancholia, all forms of Neurasthenia, Nervous Dyspepsia and other nervous diseases. The articles explain the cause of these ailments and fully describe the treatment employed at the Biggs Sanitarium in such cases.

A copy of the pamphlet will be sent FREE to any address on request.

THE BIGGS SANITARIUM, Asheville, N. C.

The Choice of Executors

is a matter of great importance. Every dollar you leave should be conserved in such a way that your heirs may enjoy the uninterrupted benefits of your life's work

This Company is a careful and economical executor, trained in the law and business, sound in judgment, and seasoned in practical experience: its primary business is the administration of trust funds

Correspondence invited.

Capital
\$1,000,000

RICHMOND TRUST
& SAVINGS CO.

7th & Main Sts.,
Richmond, Va.

Southern Churchman

Vol. LXXXIII. RICHMOND, VA.,

JUNE 29, 1918.

No. 26



The 6% Investments

We deal in are not affected by tariff [revisions, labor troubles, wars or rumors of war.

They do not fluctuate in value.

They are secured by first mortgage on real estate, on a basis of half its value.

They are in the convenient form of \$500 and \$1,000 coupon bonds, bearing 6% interest, payable semi-annually.

So far as we are aware, no investor has ever been dissatisfied with one of these investments, and this covers a period of 26 years.

Virginia Trust Co.

1106 East Main Street
RICHMOND, VA.

Capital.....	\$1,000,000.00
Earned Surplus.....	600,000.00

EDUCATIONAL

The Protestant Episcopal Theological Seminary in Virginia

Established A. D. 1823

The ninety-fifth session will open on Wednesday, September 18, 1918

Special Students Admitted

For catalogue and other information, address the Dean or Secretary

Theological Seminary

Alexandria Va.

The Theological Department

OF THE

University of the South

An integral portion of the University, where the student of Theology meets in the frank intercourse of a common life with the student of Science on the other.

For catalogue, address
THE DEAN, Sewanee, Tenn.

The Bishop Payne Divinity School

The accredited Seminary of the Church for training colored men for the ministry. The fortieth session opens September 21 1918.

For catalogue and information apply to
REV. C. B. BRYAN, Dean
Petersburg, Va.

The General Theological Seminary

CHELSEA SQUARE, NEW YORK

The next Academic year begins on the last Wednesday in September.

Special students admitted and Graduate Course for graduates of other Theological Seminaries.

The requirements for admission and other particulars can be had from The DEAN, 1 Chelsea Square, New York, N. Y.

Episcopal High School

NEAR ALEXANDRIA, VA.

The eightieth year of this School for Boys will open September 18, 1918. Modern equipment throughout. Military feature. Catalogue on application.

A. R. HOXTON, B. A., Principal.

Emerald Hodgson Hospital

—AND—
TRAINING SCHOOL FOR NURSES
UNIVERSITY OF THE SOUTH
Sewanee, Tenn.

A Church institution where the best training to be had for development of Nurses. For further information, address

REV. W. S. CLAIBORNE, Supt.

Porter Military Academy

Founded 1867

A Church School—A National School

242 boys from 25 states and four foreign countries. Preparation for college or business by sympathetic tutoring and under the strongest influences for Christian manhood. Habits of obedience, promptness, cleanliness and self-reliance are inculcated by the strict but stimulating military discipline. An R. O. T. C. School. Mild healthful climate permits out of door sports all year around. Gymnasium and swimming pool. Unusually liberal terms. A broader preparation than the public school can give. A Lower School for smaller boys.

REV. WALTER MITCHELL, D. D., Rector

Box 462

Charleston, S. C.

OAK RIDGE INSTITUTE

OAK RIDGE, N. C.

T. E. WHITAKER, PRESIDENT.

An old-fashioned Southern school dating from 1852. In its long history it has enrolled thousands from the Carolinas and adjoining states. Preparation that opens the way to bigger accomplishments in college, business, and life. 350 acres in campus, athletic grounds, orchards and farms. Modern school buildings. Steam heat and showers. Library. Military training. Healthful, accessible location near Greensboro. More than a thousand feet above sea level. Same, moral influences.

Courses thoroughly covering literature, science, teaching bookkeeping and shorthand and music. Athletics encouraged. All male teachers. Discipline mild but firm. Costs reasonable, \$320 for the year. Fall session opens September 3, 1918. Write for illustrated catalogue. Address

Oak Ridge Institute,
Oak Ridge, N. C.

Randolph-Macon Woman's College

Lynchburg, Va. One of the leading colleges for women in the United States, offering courses for A. B. and A. M.; also Music and Art. Four laboratories, library, astronomical observatory, new and modern residence halls. Scientific course in physical development.

\$20,000 gymnasium with swimming pool, large athletic field. Fifty acres in college grounds. Healthful climate free from extremes of temperature. Endowment, recently increased by \$250,000, makes possible very moderate charges. Officers and instructors, 60; students, 610, from 35 states and foreign countries. For student life address
WILLIAM A. WEBB, President, Box 44.



Virginia Episcopal School

(NEAR LYNCHBURG, VA.)

For boys of character, position and ability whose means will not permit them to attend our more expensive schools. Prepares at cost for college, university or immediate entrance upon the duties of life. Made possible by gifts of founders. Special terms to clergymen. Boarders for the present are limited to seventy. One hundred and six acres of land. The session begins September 19, 1918. Apply for information and catalogue to the

Rev. Robert Carter Jett, D. D.,

Principal.

Rev. Thomas Kinloch Nelson, M. A.,
Vice Rector.

HERNDON SEMINARY

Herndon, Virginia

A HOME SCHOOL FOR GIRLS

Re-opens October 1.

Apply to

THE MISSES CASTLEMAN,
(Associate Principals).

The Sanatorium School

LANDSDOWNE, PA.

A select Sanatorium and School for children suffering from Nervousness, Paralysis, Aphasia, or Defects of Speech or Hearing. \$1,000, \$1,600. Booklet.

CLAUDIA MINOR REDD, Principal.



RANDOLPH-MACON ACADEMY

For Boys Bedford, Va.

Offers prompt and thorough preparation for college, scientific school or business life. The liberal endowment of the Randolph-Macon System, of which this school is a branch, permits of unusually low terms. \$325.00 covers all charges for the school year. No extras. Randolph-Macon boys succeed—526 graduates of this school have received full college degrees or entered professions in the past 20 years. For catalogue and further information, address

E. SUMTER SMITH, Principal



ST. MARY'S

An Episcopal Southern School for Girls
Founded 1842. Four-year, preparatory and
two-year collegiate courses. Music, Art, Elocu-
tion, Domestic Science, Business, Gymnasium.
Mild climate makes outdoor life possible the year
round. 25-acre campus of old oaks. Fourteen
electrically lighted, steam heated buildings. Very
reasonable charges. Catalog.
REV. GEORGE W. LAY, D. C. L., Rector,
Box 19, St. Mary's School, Raleigh, N. C.

Cathedral School for Girls

ORLANDO, FLORIDA

19th year begins Oct. 2. Offers a healthy, happy
home and excellent education. College-Preparatory
and General Courses. Also Music, Art, Home Econ-
omics, Expression. REV. RODERICK P. COBB,
A. M., Rector.

NATIONAL CATHEDRAL SCHOOL

A Boarding and Day School for Girls. Fireproof
buildings in Cathedral Close of 40 acres. College certi-
ficate privilege. Music, Art, Advanced, and Special
Courses.

The Bishop of Washington.

President of the Board of Trustees.
Jessie C. McDonald, M. S., Principal.
Helen L. Webster, Ph. D., Academic Head.
Mount St. Alban, Washington, D. C.

Virginia, Chatham. Box 13.

THE CHATHAM EPISCOPAL INSTITUTE; FOR GIRLS

College Preparatory. Music, Art, Domestic Science,
Expression. Certificate admits to leading colleges.
New buildings. Ten-acre campus. Athletics. Gym-
nasium. Terms moderate. Catalogue and views.
Mrs. Elizabeth May Willis, B. P., Prin.; Rev. C.
O. Pruden, Rector.

STUART HALL

STAUNTON, VA.

Formerly Virginia Female Institute)

Diocesan Girls, School of Virginia and
Southern Virginia. College preparation,
Music, Art, Expression and Business Courses.
Faculty and equipment of large school with
small classes and individual attention. Large
grounds and indoor athletics and outdoor
sports under direction of Physical Trainer.
Seventy-fifth session opens September, 1918.
For catalogue apply to

MRS. H. N. HILLS, Principal,
(Formerly Principal of Sweet Briar
Academy.)

FAUQUIER INSTITUTE For Girls and Young

Ladies, Warrenton,
The 59th session begins Sept. 26th, 1918. Situated in
Piedmont region of Virginia, 55 miles from Washington.
A limited and thorough home school. Modern build-
ings. 5-acre campus. Very moderate rates. Catalog.
MISS NELLIE V. BUTLER, Principal, Box 17

S. HILDA'S HALL A School for Girls.

Charles Town, W. Va.
Under the auspices of the Bishops of the Diocese (Epi-
scopal). Near Washington. College Preparatory and
elective courses. Music and Art. Athletics under
trained Director. Open air classes.

MARIAH PENDETON DUVAL, Principal
Past 16 years principal of Stuart Hall, Va.

The Virginian Home and Training School

For the Feeble-Minded and Epileptic.
Established 1893.
For terms and information, address
MISS M. GUNDY,
Falls Church, Fairfax County, Va.

The Divinity School of the Protestant Episcopal Church in Philadelphia.

Founded by Bishop Alonzo Potter in
1862.
Special students admitted. Privilege
of attending course of special study at
the University of Pennsylvania.

For information address the Rev.
George G. Bartlett, S. T. D., Dean, 5000
Woodland Avenue.

MARY BALDWIN SEMINARY For Young Ladies.

Established 1842. Term begins Sept. 12th. In the
beautiful and historic Shenandoah Valley of Virginia.
Unsurpassed climate, modern equipment. Students
from 31 States. Courses: Collegiate (3 years), Pre-
paratory (4 years), with certificate privileges. Music,
Art and Domestic Science. Catalog. STAUN-
TON, VA.

The Chamberlayne School

A COUNTRY BOARDING AND DAY SCHOOL
FOR BOYS AT RICHMOND, VA.

Eighth session begins September 19, 1918. Loca-
tion: Shop 25, Westhampton Line. New buildings.
Ten acres of ground. Two large athletic fields.
Boarding department limited to 25. For catalogue,
address

C. G. CHAMBERLAYNE, A. M., Ph. D.
Headmaster

ROANOKE COLLEGE

Salem, Va.

A standard college of liberal arts for men,
located in the mountains of Virginia. Stand-
ard requirements for entrance and for de-
grees. Military training adopted for dura-
tion of the war. Commercial and preparatory
departments.

For bulletins and full information, address

DR. J. A. MOREHEAD, President.

A Morning Hymn.

Unfold Thy banners, Prince of Peace!
And lead us on our way.
Unsheathe Thy sword, O God of love!
Be Captain of to-day,
That peace may fight and love may win
Each battle as we go,
And as our Captain is above,
His soldiers be below.

Give to Thy servants strength of heart
To follow all Thy lead,
And bravely, as a soldier ought,
No consequence to heed.
Be Thine to give the sole command;
Be ours to do Thy word,
And learn, what this one day can teach,
Of Thy great goodness, Lord.

—W. S.

THE WHITE HOUSE, Washington, June 29, 1916

It gives me great pleasure to express my admiration for BINGHAM
MILITARY SCHOOL. All that I have known if it, directly or indirectly, has
made me have the greatest confidence in it.

(Signed) WOODROW WILSON.

WAR DEPARTMENT, Nov., 1917. By order of the SEC. of WAR
there is hereby established at BINGHAM MILITARY SCHOOL an INFAN-
TRY UNIT of the Junior Division of the Reserve Officers' Training Corps.
Address Col. R. Bingham, Sup't, Route 4, Asheville, N. C.
Or Capt. John A. Perry, U. S. Army, Retired, Military Professor, Asheville, N. C.



PREPAREDNESS FOR THE CHURCH

Never in the history of the country has the Church's responsibility in upholding the ideals of the nation been so great.
In rendering its share of the essential work, its buildings should provide for maximum efficiency in every department.
Consult the leading specialists in all branches of church improvement, construction, alteration, etc.

Designs will be prepared indicating how contemplated changes, etc., can be effected. Local labor will be availed of when
desired for the constructive work, the artistic and elaborate enrichment being executed under the supervision of our New York
artists.

Send for photographs of church interiors showing changes and improvements that have been accomplished, with memorial
gifts included as a part of the scheme.

J & R LAMB

23-25-27 Sixth Avenue NEW YORK

Southern Churchman

Catholic for every truth of God; Protestant against every error of man.

REV. EDWARD L. GOODWIN, D. D.,
Editor.

SOUTHERN CHURCHMAN COMPANY,
Publishers.

Vol. LXXXIII.

RICHMOND, VA., JUNE 29, 1918.

No. 26

THE SPIRITUAL SIDE OF THE WAR.

Christian America cannot be too devoutly thankful, since we must needs be at war, that the motives which led us into it and the ends for which we are fighting are of so high a character. We can imagine how it might have been otherwise—that the country might have become involved in a foreign broil for commercial supremacy or in defense of material advantages, and patriotism, declaring with a sigh, "Right or wrong, my Country!" had taken up arms reluctantly and with a divided conscience. How hard it would be to go through this war under a cloud of doubt as to the righteousness of it, suspecting the reasons by which we justified it, staggered as we balanced the terrible cost against the pitiable result to be gained. Thank God, we are troubled by no such questionings. Conscious of the integrity of our purposes and constrained by the highest motives which can appeal to the candid mind and generous heart, we count no sacrifice too great to match with the prize we seek for ourselves and for humanity. It is for this reason that the hearts of our own and the allied peoples are beating today as the heart of one man. It could not be so unless, in a measure at least, greed and selfishness had been displaced by better inducements and worthier aims.

For the same reason, as a secondary result or by-product of the war, we are looking for higher standards in political and social life than have prevailed heretofore. The nations, we are saying, cannot pass through these experiences and make these sacrifices, not only for themselves but for each other and for peoples yet unborn, without a lasting effect upon their character and a far-reaching advance in their ideals. The essential brotherhood of the human family, the impossibility of caste or tribal arrogance and domination, the sanctity of the rights and liberties of the weakest and poorest, the meanness of shirking and self-seeking, the necessity and nobility of generous, unselfish service—these are lessons which are being branded upon the consciousness of mankind and that cannot well be forgotten while the memory of these days remains. Men will return from

battle, or will lay down the burdens and relax the anxieties they have freely borne at home, with new conceptions of duty, new insight into the realities, new ideals of social righteousness, new visions of the dignity and blessedness of life consecrated to high purposes. The Cross will stand out more clearly as the standard of life. So we hope and believe; but vaguely perhaps, and with too little thought of antecedent conditions necessary to secure these results as permanent and vitalizing elements in the character of our nation and people.

It is easy for us to fall into the vice of looking to merely natural means or psychological causes to bring about reformation and social regeneration. But to Christian thought no argument is needed to show how limited both in scope and force are all these things which the wit of man can devise or his will create, and how unavailing to cure the ills from which society suffers and individuals perish. The root of evil is too deep to be eradicated by human expedients or natural experiences. Not even the dire forces of war, the greatest war of history, with all its horrors and sufferings and sacrifices and hardly-won victory at the end, can do more than uncover and expose its baneful effects. Any salvation worthy of the name, whether personal or social, is a spiritual process and begins with that homely and radical grace of repentance towards God.

To overlook this, or even too readily to take it for granted, will mean to miss the greatest benefit which the war might bring. It is not needful for us to formulate a complete theory of the Divine purposes intended by the war or to pretend to read the secret counsels of the Most High in order to understand the plain lessons which it brings home to us. It did not come causeless. It had its source, not in the maddened brain of a single warlord or the ambitions of a dominating caste in a single country. These were but the obvious outlets of a deeper, darker pool of ungodliness, of pride and presumption, of greed and self-seeking and mammon-worship, of which no nation is guiltless and no heart is wholly clean. To say that the sole reason of the war was to punish men

for their sins, or that it will end only when they repent and are converted, is to speak unwisely and without due warrant. To say that it is the Divine will, declared unmistakably in His sore judgments, that men should sincerely repent and turn unto God, and that only so will they reap the rewards of righteousness and win the higher spiritual plane on which He would have them dwell, is to speak in truth and soberness. It is the lesson that we need to learn in the nation, in the Church, in the community or congregation, and in our individual souls.

The lesson is all the harder to learn because we are so well satisfied with the justice of our cause, the purity of our motives, the unselfishness of our sacrifices. But the permanent fruit of all these will only be ours as we are spiritually able to grasp and to hold it. If the old sins which in the last analysis brought about the war shall pass through it unrebuked and undestroyed, they will devour the fruits of victory and destroy the good that was gained. Because of the just cause God has given us to defend, because of the noble sacrifices He enables us to make, because of the high ends for which we strive and the happy results which we hope to reap in truer ideals and higher standards of living, let us the more sincerely repent us of our sins and amend our ways, social and personal; dragging to light and putting to death those hidden lusts and secret disloyalties which war in our members and in the body politic. It is only so that a real, because spiritual, victory shall be ours.

A recent tractate by Canon E. A. Burroughs, of England (*The Delayed Decision*; Longmans, Green & Co., 10 cents) is pessimistic in tone because the writer detects a sad lack of heart-searching penitence and humility in the attitude of the English people. He lays the blame largely upon the government, which, he claims, has encouraged the opposite tendency of self-assurance and national pride. As a result there has come about a disquieting feeling of doubt and scepticism as to war news and war aims, a spirit of unreality pervading speech and thought. "It is the natural retribution," he says,

"upon cheap and reckless optimism, itself inspired by the official view that the one thing needful is to keep the country cheerful at all costs, and that to be pleased with ourselves is the surest way to win." This view, he declares, "is based on a false psychology, a false view of how human nature works." And again, "It is lack of conscience that impairs efficiency, reduces output, saps enthusiasm, and so prolongs the war. And conscience is only another name for the sense and the fear of God. . . . It would have 'paid' materially to have reformed spiritually. And what is more important, it would have left us ready to make the best use of peace, instead of having to think, as we now do, of the after-war period with sinking hearts."

It is but fair to say that in a post-script, added during the month of January last, the author notes a decided "turn in the tide," both in the tone of official deliverances and in the attitude of the people as shown in their response to the National Day of Prayer. But here are his words, looking to the future, to which we wished to call attention:

"We have this thought to inspire and compel us that, whatever may happen with regard to the end of the war, the hope of a new and better world after it rests with the men and the women in all nations who believe in God and will act accordingly. 'True religion,' says 'A Student in Arms,' 'is betting your life that there's a God.' And that is the very heart of Christianity. That is the secret of the abolition of self, which is the fruit of the Spirit of Christ in a life. It is only a great wave of selflessness, passing through the whole community, that can make after-war reconstruction possible; and I challenge any man to show me whence we can get it except from Christ Himself."

"We stand face to face with a situation not unlike that in which London found itself in the year 1666, when, after the great fire, it became necessary to plan a new London for the future. It is on record that Sir Christopher Wren presented to the then authorities a comprehensive scheme of reconstruction, to centre in the new St. Paul's Cathedral, from which broad, convenient thoroughfares would radiate in all directions. The plans were accepted; but it proved impossible to carry them out, to the great loss of London to this day. Why? Because the individual citizens of those days insisted on having their own little houses on their own little plots built up exactly as they had been before. Self arose and spoiled the future; and so the old London, with its crookedness and its narrowness, is with us still. And for us today the question is, Shall the new world after the war perpetuate the crookedness and narrowness of the pre-war world? or shall it be a world intersected with broad ways of righteousness and truth, converging upon, and radiating from, their one true source and centre—the living worship of the living God? It is only the Christians of the world who can secure that this ideal is realized—by being Christians, that is, reformers and fighters by God's side, and never resting till the Christian law and spirit prevail."

A BETTER SYSTEM.

By Rev. D. A. Sanford, a Missionary in New Mexico.

I. The Great Need.

Many thoughtful people have long felt that there is need of a better system by which clergy of the Church may be transferred easily from one parochial cure to another. The changed conditions of our modern life seem to make worse the difficulty of former years. As expressed in the Living Church Annual for the year 1916 (page 9).

"Our 'system' of bringing clergy into touch with parish work is simply atrocious." * * * "We almost compel them to become 'office-seekers,' and then we despise them when they have done so." And again, it is there said: "We need more clergy, although we also need much more, to find the better way to utilize those we have." This is an important statement, for one way to obtain the "more clergy" that are needed will be to better utilize those we have.

Mr. James A. Waterworth, of St. Louis, in a report on missionary work at the Provincial Synod of the Southwest in January, 1914, said: "It is, we think, generally conceded that the present system of allotment of cures, tenure of office and remuneration of our mission clergy is far from satisfactory. The work is not evenly distributed, the stipend is generally inadequate, payment is not always prompt, the continuance is not guaranteed, and the field is not covered." As a result of these unsatisfactory conditions, he further says: "Our mission clergy pass in sad procession through one Diocese to another in their effort to better living conditions, without a long enough stay in any one field to become acquainted with the work, the people or with their brother clergy. The system, or lack of system, which permits such conditions to exist cannot be right, nor favorable to the work of the Church. It certainly is not good business." (See Spirit of Missions for May, 1914, page 330.)

As the results of this lack of proper system, two things may be noted: First, long lists of non-parochial clergy, some of whom (not all) are capable of doing active work; and, secondly, large numbers of vacant parishes and missions. Clergy, in some cases, resort to secular, or semi-secular work; and the long continued vacancy in parishes and missions becomes harmful. People become cold and indifferent, the flock is not fed, children are not adequately instructed, many wander away and are lost to us entirely. There is a distinct loss to the clergy; and there is also a very serious loss to the people.

In strong parishes in the larger cities people do not realize these conditions. They are able to pay a reasonable salary to their clergy, and changes with them are not so frequent. It is in the smaller and weaker parishes and in many mission stations that the trouble lies. In smaller towns, and in country places, there are difficulties not often found in the larger cities.

While our present parish system has its defects, even for strong parishes, and in large cities, the chief defects and difficulties are in the smaller parishes and in mission stations.

The difficulty is not in a dearth of clergy, for there are many qualified clergy seeking employment. Neither is there a lack of means, for our people have sufficient means; but it is a lack of a proper system, of bringing the work and the workers together.

There are difficulties; but they are not insurmountable, though perhaps not well understood. These difficulties can be met, they should be met, and should be overcome.

(To Be Continued.)

A CHILDREN'S SERVICE OF INTER-SESSION.

Permit me to tell your thoughtful readers, that they may "go and do likewise," of a most wonderful weekly service for the children of all denominations, inaugurated in a small town in old Virginia by a beloved minister of the Episcopal Church.

At 10 A. M. every Friday these children of all degrees assemble at the Red Cross rooms, Girl Scouts, Boy Scouts in uniform, little ones of all ages, form in marching order and go directly to the church, led by a spirited boy with a white banner containing on both sides the words, "Come and pray with us for our soldiers" (our minister, almost unseen, directs it all), singing as they go to file and drum, "Onward, Christian Soldiers." The United States flag is foremost, but the flags of all our Allies are present. Even babies in their mothers' arms are carried and the body of the church is filled. A few words of instruction and warning, short, direct prayers for Army, Navy and other branches, several hymns and close with the singing of "America."

Well might we "grown-ups" recall the sacred words, "And a little child shall lead them"—such uniform reverence and absolute silence as these yet pure young hearts go up to God in pleading for our men, our women and the Cause of Right.

"Ask what ye will in My name and I will do it."

A LOVER OF THE PURE IN HEART
AND A BELIEVER IN PRAYER.

ORIGIN AND EARLY HISTORY OF THE EDUCATION SOCIETY OF VIRGINIA.

Historical Address Delivered at the Theological Seminary in Virginia, June 6, 1918, by Mr. J. Holdsworth Gordon.

The year of our Lord, one thousand eight hundred and eighteen—the year of our Lord, one thousand nine hundred and eighteen. One hundred years. As we pause to contemplate we are awed with the length of time represented, as compared with the average span of human life. And how fraught it has been with great events.

One hundred years ago this land of ours was a young and almost untried country. Its population numbered but a few millions. Its position in the family of nations was unimportant. Its life was problematical and its form of government as yet an experiment. During that period we have been involved in wars, domestic and foreign, but the Republic still lives, while dynasties have fallen and thrones have tottered. Our population has increased until today we have passed the hundred millions. Our flag is recognized and honored as the emblem of one of the great powers of the world. We have been blessed, truly blessed of God, and we may thankfully rejoice in the fact that we have been, through Divine Providence, permitted to be a Christian country, for without the love of God, and His Guiding Hand, and the power and influence of the teachings of His Dear Son, no country could have truly prospered as has ours. Today our sons with patriotic hearts are taking their parts in the world struggle for the vin-

dication of civilization, virtue, liberty and Christian morality, against inhuman autocracy, cruelty and brutal savagery, and may we not firmly believe that the most potential influence exercised in our land to make our people what they are today, may be in a large measure attributed to the teachings of those institutions where true Christian virtue, honor and integrity have been and are still being disseminated? And surely no one can stand higher, no one can present a purer, fairer or more worthy record than the Society to celebrate the Centennial of which we have, with proud but reverent hearts, gathered here today, "The Society for the Education of Pious Young Men for the Ministry of the Protestant Episcopal Church" and its offspring, the "Protestant Episcopal Theological Seminary in Virginia."

No doubt the question has arisen in the minds of more than one of those present, "Why is it that an outsider is paying tribute to our beloved institution and not one from our immediate midst?" It is a natural question, but one fortunately easily answered. He who addresses you comes from Christ Church Parish, Georgetown, D. C., a parish that had its birth almost simultaneously with the Education Society. Its people were from the very beginning amongst the most earnest laborers for its welfare. They were its supporters with heart and hand. In its earlier days the closest and most loving relations existed between our parish and this organization. One of its first and most revered instructors was the first rector of Christ Church, and amongst the most zealous laborers for its foundation on a firm basis are found the names of the officers of our parish. Our pulpit has been filled by many of her honored sons, and we have in times of need felt at liberty to call on her professors and officers to aid us in the services of our sanctuary. And our call has always met with a speedy and loving response. So that while there could be found many far more capable of doing justice to the theme, no one could be found bringing a more loyal heart, or with mind and spirit more hallowed by loving associations, memories and traditions.

The special duty assigned to me today is to speak of the origin and early history of the Society.

It has been a pleasing labor to delve into the past and mark the growth of this grand institution. Like all of its kind its birth was amid difficulties and adverse surroundings that were apparently insurmountable. And yet under the Guiding Hand of Him to Whose service it was dedicated, and in Whose work it has ever labored, it has safely ridden over the waves and through the storms that threatened it.

As is well known to students of its history, our branch of the Church of God was at a low ebb in this part of the world one hundred years ago. So low that its condition filled the hearts of all true churchmen with sorrow and forebodings. There was but little religious fervor evinced, especially amongst the young men, and the real workers in the field, though of Godly character and fervent in spirit, were but few.

Our youth were not coming forward to offer themselves for the work of their Master, and there was no place near at hand to receive them, in which the training and instruction necessary for the performance of the duties of the position to be assumed could be given, even should they present themselves. These conditions were a source of abiding sorrow and concern to those having at heart the welfare of the Church and the spread of the Father's

Kingdom. Indeed the story of the Church in Virginia and the adjacent States at that time was a sad one and her condition appalling.

One of our most revered Bishops, writing on the subject, says: "It seemed as if the worst hopes of her enemies and the most painful fears of her friends were about to be realized in her entire destruction."

A short time before, in the year 1811, the following minute had been entered on the journal of the General Convention of the Church held at New Haven:

"They fear, indeed, that the Church in Virginia is from various causes so depressed that there is danger of her total ruin, unless great exertions, favored by the blessing of Providence, are employed to raise her."

When we look to our Church today, in its beauty, its simplicity, its power for good, and as we turn to our clergy, a band of noble workers in the vineyard, earnest in the faith, unselfish, conscientious and loving in their labors, we can indeed echo the sentiment of another, that "God must have greatly loved this branch of His Holy Catholic Church to have guided her through such adverse storms and established her on so firm a basis."

It was out of the religious necessities of the times that this Society grew. We find that as far back as 1815 Dr. John Augustine Smith, President of William and Mary College, had urged that there be established at that seat of learning a Theological Chair. Some years later his suggestion took form, and an amount deemed sufficient to support the Chair having been secured, a professor was invited to assume its duties. And here began the participation of the parish from which I come in the movement for the establishment of a Theological School, that finally resulted in the existence of this institution.

In November, 1817, Christ Church Parish, Georgetown, D. C., was organized. After much deliberation and careful survey of the field the rector selected to lead the new parish was the Rev. Reuel Keith. As showing the very high esteem in which Mr. Keith was held, I quote from the letter of the vestry calling him to the rectorship. This letter is found amongst the records of our parish, is dated December, 1817:

"The most prominent, important and interesting duty devolved on us is the selection of a minister in whose devotion to the religion of Christ, and the doctrines and forms of the Episcopal Church, the utmost confidence can be placed. We are very happy in assuring you that we have reason to expect from you a conscientious discharge of the duties attached to the ministerial character, and therefore take unfeigned pleasure in asking you to take charge of the congregation."

I read the above to show the very high esteem in which Mr. Keith was held as a churchman, a man of undoubted devotion to the religion of Christ and loyal to the doctrines and ritual of our own Church. Mr. Keith accepted the call thus made and continued in charge of the parish until January, 1820, when he was called to take the Theological Chair at William and Mary College. Our minutes also contain the letter addressed by the rector on his retirement to accept the duties he was to assume. This letter shows the pious and fervent character of the man selected for the chair as well as his loving and affectionate disposition. The letter bears date January 20, 1820, and in it the writer says:

"It is with emotions more painful than I can recollect to have felt on

any occasion that I sit down to communicate to you the determination of my mind respecting the Williamsburgh professorship. With my present situation I have ever been and am still not merely pleased, but highly delighted. My prospect of usefulness is certainly all that could be reasonably expected in any congregation. . . . No town that I have ever seen appeals to me preferably, as a place of residence, to this healthy, beautiful and flourishing city. The tokens of friendship and affection which I have received from that portion of its inhabitants which constitute the congregation of Christ Church are such as I despair of ever experiencing from any other people. The thought, therefore, of separating from a people for whom I cherish a devoted attachment (the full force of which I never felt till now), for whose eternal welfare I have through the grace of God long felt the deepest concern: with whom I confidently hoped to close my labors, and to finish my course on earth, is inexpressibly distressing. But after having three times positively declined leaving here, at length in defiance of the influence of my attachment to my congregation, over the decision of my understanding and wholly against my will, I am brought to the conclusion that it is my indispensable duty to go. I cannot but consider the situation of William and Mary College in connection with the state of religion in Virginia and the adjacent States, such as to render me altogether inexcusable before God, were I to decline the invitation given me to become one of its officers."

Could anything evince more clearly the true nobility of the man than the words just read? Comfort, loving and loved surroundings; all that could contribute to human happiness, cast aside and counted as nothing worth at the call of duty. A duty entailing hard labor, mental anguish and promising disheartening disappointments. Of such mould was Reuel Keith. Following the minute recording the acceptance of Mr. Keith's resignation, we find evidence of the deep interest of the parish in the work he was about to undertake, for the following appears:

"Resolved, That it is expedient to form a Society for the education of pious young men for the ministry of the Episcopal Church, ancillary to that now in existence, for the Dioceses of Maryland and Virginia."

We know the result of the Williamsburgh undertaking. It proved an utter failure, and we are told that during the continuance of the chair but one student presented himself.

But let us go back a little. Efforts had been made by those interested in the education of young men for the ministry of our Church, in the various congregations of Virginia and Maryland and District of Columbia, resulting in the form of societies, guilds and other organizations with that object in view, and in the month of June, 1818, the matter crystallized and the "Protestant Episcopal Education Society" was formed. That being the name by which it was usually known.

The preamble to the constitution adopted by the organization recites:

"Whereas, the conventions of the Protestant Episcopal Church in Maryland and Virginia have, by various resolutions, recommended measures for educating young men for the ministry, and,

Whereas, societies have been formed in Baltimore and other places for promoting this laudable object, several clergy and laity from the two dioceses above named met in the city of Washington and resolved themselves into a Society, with a view of imitating their

brethren in this zeal and labor of love, and adopted the following constitution.

1. This Society shall be called "The Society for the Education of Pious Young Men for the Ministry of the Protestant Episcopal Church."

The constitution then provided for officers whose duties were to manage the concerns of the Society not otherwise provided for. This constitution was adopted in June, 1818, at Washington, D. C., and it has been repeatedly asserted, though I find no record of the fact, that the meeting at which this organization took place was held in our parish.

The officers named were as follows:
President—Rev. William W. Wilmer.
Vice-President—Rev. Walter D. Addison.

Second Vice-President—Rev. William Hawley.

Secretary—Rev. Enoch Lowe.

Treasurer—C. Page.

Managers—Rev. Oliver Norris, Rev. William Meade, Rev. Edward C. McGuire, Rev. George Lemon, Rev. Reuel Keith, Rev. Charles Mann, Francis S. Key, Daniel Murray, Richard W. West, William A. Knox, Edmund J. Lee, Philip Nelson.

All men of the highest standing in the Councils of the Church and of equal eminence in the communities in which they moved.

For a while the labors of the organization consisted in endeavoring to raise funds and in creating an interest in the work throughout the Church generally. But with the Williamsburgh failure came a new vision, and the urgent necessity for action infused a spirit of renewed life into the members and in the inauguration of active work. But it was no easy matter. Money in those days was not so plentiful as it is now. Those were not the days of millionaires, and while hearts were liberal purses were not long. And yet those having in charge the undertaking were not of the kind to shrink before obstacles or to be awed into inactivity by difficulties, and it was determined to start the school in the city of Alexandria. This was in 1823. The first professors selected were the Rev. Reuel Keith, the Rev. William H. Wilmer and the Rev. Oliver Norris. After results proved the wisdom of these selections.

Objections to the new school arose from various quarters, and it was earnestly urged that the school should not be carried on. However, the work was carried on, and the labors of the institution were prosecuted for several years in the city of Alexandria, with more or less success. Appeals were made to the churchmen of the two Dioceses of Virginia and Maryland, as well as to other Dioceses interested in the work. These appeals met with loving responses and a few years after the beginning of its life in Alexandria the property, upon which the buildings stand in which we are now assembled, was purchased, and the school moved to its new home. From time to time additions were made until today the Theological Seminary stands, in its simplicity, and its beauty, one of the most revered and well-beloved institutions of the State and of the Church at large. With hallowed memories and sanctified traditions—a monument to the tears, the prayers and to the abiding faith and the untiring labors of the truest of men; faithful servants of their God. A noble history, and a story of love, courage and beauty, and an everlasting glory to its founders.

(To Be Concluded.)

When praise is going up, showers of blessing are sure to be coming down.—Ex.

THE GREEN COLUMN.

By Duncan Savage.

Procrastination ought to be classed by the moral philosophers among the sins, not among the foibles, for it buries deep the talents it is our duty to turn to account. How many a life that might have brought satisfaction to oneself and profit to others has never been lived! Thief of time? Procrastination is the destroyer of life, if life is not quantity to be counted by the clock, but faculty to be weighed against performance. Many a man of ability has dreamed and drifted until one day he woke in dismay: "Good God! Can it be that I am forty-five years old and not a thing done of all that I purposed? Not a thing? Not a thing?"

Procrastination theft? Procrastination is suicide! and the little story I offer is a parable of procrastination.

In the good old days when there were no philosophers and therefore no doubters; when men, however much they might trouble others, did not trouble themselves, but took things as they were; when kings had the power of life and death, which the kings enjoyed and the people thought all right, there lived a king who disliked one of his subjects greatly. Glad indeed would he have been to order the man's head taken off, but the fellow was too good, and really his poor Majesty had no chance, for our king, though he lived in the good old days when kings were kings, and while he had no ambition to be called just, did not like to have his people call him a tyrant. How could he manage it? Two weeks he pondered and one day pondering smiled. Straightway a summons was sent to the man to appear before His Majesty next court-day.

The day came, the king was seated on his high judge's throne on one side of the market place, and the man he disliked stood before him.

"Son of your father," said the king, "I have condemned you to death, and now—"

"Copy of God," interrupted the man, "when did Your Irresistibleness condemn me to death, and what did I do, O, Example for the Sun?"

"Never mind," the king answered. "You are condemned to die by the axe, but the sentence will not be executed if within the twelvemonth that begins tomorrow you touch the Green Column here at my side before the shadow cast by the sundial's finger shall have reached the point of noon on the last day of the twelvemonth that begins tomorrow."

When the man heard that he smiled and the king smiled.

Day after day the man's best friend would ask when he was going to touch the Green Column, and the man would answer:

"Oh! some time or other. No hurry; don't worry; there's plenty of time."

The last day of the twelvemonth was come. On the far side of the market-place sat the king high on his throne of judgment on one side of the Green Column; on the other, high on a lofty platform, stood the executioner, axe over shoulder; the square was packed with the people except for half a circle in front of the Green Column and a lane that led to it from the other side of the square; and the traveling shadow on the sundial was only a little way from the point of noon. A din of voices filled the market-place, for all were talking except the king and the executioner who sat and stood as if they were stone.

A shout went up. The good man

who gave the king no chance was seen at the far end of the lane running at the top of his speed.

"Hurry! Hurry!" screamed the people.

He touched the Green Column just as the shadow from the sundial's finger darkened the point of noon.

"Yes, if I told him once I told him one hundred times that Some Time or Other is No Time Whatever," were the words his best friend repeated to the end of his life.

"He had no one to blame but himself," said the people.

And the king for several years when at wine would lift his cup and turning a quizzical eye upon his minister, remark: "Hip! Hip! The Day After Tomorrow!"

ST. PAUL'S THIRTIETH ANNIVERSARY.

By William Anthony Aery.

Begun thirty years ago by the Rev. James S. Russell as "a venture of faith without a foot of ground or a dollar," the St. Paul Normal and Industrial School, at Lawrenceville, Va., today merits the praise of those who are experts in the field of vocational education, and commands the support of many thoughtful Christian men and women who put education above ignorance and who see in America's army of twelve million negroes a national asset of untold value.

Archdeacon Russell, who in his own modest, effective way has revolutionized the life of colored people in Brunswick and the neighboring counties, said in a recent report to the trustees:

"Today, instead of three teachers and a half dozen boarders, the St. Paul School has more than fifty officers, instructors and other employees; over five hundred students, more than 4,500 undergraduates, 600 academic and trade graduates, well-trained young men and women working among their people; 1,600 acres of land, twenty-three industrial and school departments, over thirty large and small buildings, and a plant and equipment worth over a quarter of a million dollars."

There has been no falling off in the number of students seeking admission to St. Paul; the attendance of community students for the year exceeded that of any other period.

"The school is doing," said Principal Russell, "a splendid local work in fitting and training young people for spheres of usefulness in the county. Our service in this particular could be greatly augmented, if we had an up-to-date model or practice school for the training of the children of the community. This school would also afford better facilities for giving our own graduates teacher-training. Of the fifty-four teachers in the county, twenty-eight are full graduates of St. Paul's, and twenty others are undergraduates or have received some part of their training at St. Paul's."

"As the school grows, the necessity of some more satisfactory method of financing it becomes apparent. The conditions brought about by the war emphasize the necessity of some more dependable source of income. Donations do not keep pace with the size and importance of this large work. The offerings of the school last year were, however, larger than for the previous year. No amount of pruning or economy can avail to offset the outstanding fact of insufficiency and lack of permanency of income. The school is too large and too important now for hand-to-mouth financing. . . . I feel

that we should bend our efforts in the direction of having the school sufficiently endowed so as to provide running expenses. We should not be compelled longer to face the future on such a precarious foundation as voluntary donations principally."

The deficit of the school as of May 1 was at least \$25,000.

To those who realize the importance of St. Paul's work in meeting the war-time demands and in preparing students to meet the post-war problems of adjustment, it seems very important that all who can possibly do so should come forward to help relieve Principal Russell of this heavy burden.

With faith and vision and prayer the Founder and Principal of St. Paul's School has always faced his problems. Today he thoroughly believes that broad-minded men and women, when they fully realize the school's influence for good, will furnish St. Paul with ample funds in order to continue the constructive work of training intelligent, self-respecting, self-reliant citizens and Christian leaders who will remake communities.

The school is recognized by the Virginia Department of Education as one of the important centers of negro training. Many of the St. Paul students serve as teachers.

Of the one hundred and thirty colored ministers of the Church, twenty-two have gone from St. Paul's School.

The Great Commission

Mission Receipts.

In his June report, after giving the receipts from the various sources in detail as compared with last year, Mr. King says:

"From these figures it will be seen that so far this year the receipts (totaling \$715,676.41) are \$55,537.56 less than last year. Individual gifts are over \$12,000 greater, and those from the Sunday-schools are \$6,800 larger; while the Auxiliaries are \$8,900 less. But the real trouble lies with parish offerings, and it is concerning these we wish to say a word.

"We feel that a reason for this condition probably is because of the change of date of the fiscal year from November 1 to January 1. Many parishes will now no doubt make their final efforts in the late autumn instead of in the spring as heretofore. This will be most unfortunate for the Board's work.

"Another reason undoubtedly was the nation's call in May for subscriptions to the Liberty Loan, and for donations to the Red Cross needs. Thank God both were so nobly met. But the Church's need is just as vital, just as grave. The present situation is disquieting. Last year the apportionment fell short of being paid in full by \$154,000. This sum needs to be returned this year, and a fully paid up apportionment as well. Will not the reverend Clergy bring these matters to the attention of their congregations.

"George Gordon King,
"Treasurer."

Church Missions House, June 1, 1918.

The English Church Missionary Society has just closed its fiscal year with receipts of \$2,035,000, not including special funds. This is the "largest ordinary income the society

has ever received." The society was able to meet all its obligations for the year with a surplus of \$1,500.

The Rev. C. C. B. Bardsley, D. D., Secretary of the Church Missionary Society, writing about the responsibility of the Church Missionary Society to the government in what he calls "these fate laden days" declares:

"We must retain with intensity the conviction that the greatest contribution of the Church to the nation is through helping to strengthen all the spiritual forces in her life. The morale of the nation depends upon her attitude towards God.

"The spirit in which the Church responds to the call," Dr. Bardsley continues, "will largely determine her influence in the nation. Her sacrifices must be neither tardy nor niggardly. Fresh and different sacrifices are required.

"It is seen again that we are fighting for freedom and truth, which are the ideals of the Kingdom of God; in days when the clouds are heavy, the rays of a new hope are breaking through, as all side issues and secondary aims recede into the background and great ideals once more stand out clear-cut and challenging. The war-spirit must be cleansed and quickened by the true passion for righteousness and brotherhood. The sacrifice which must be made must be a spiritual sacrifice. It must be made by men and women who are aflame with devotion to God and His cause, and whose action is the answer to their own prayer, 'Thy Kingdom come.' The Church that is scattered abroad must be living and witnessing."

One of the significant features of Dr. Bardsley's statement is that it nowhere suggests contraction or postponement in the Church's missionary work in these days of war, but rather calls upon the people of the Church of England to meet extraordinary emergencies and requirements by extraordinary sacrifices made in a spirit of loyal devotion to God and to the nation.

Bishop F. R. Graves, of Shanghai, China, has completed twenty-five years of service as a Bishop of the Church in the Far East. In 1893, the year in which he was consecrated, the Church was established in the city of Shanghai, and there were some outstations around it, but none at which a foreign missionary resided. The next stations where our missionaries were placed were Hankow and Wuchang. We had just got a footing in Ichang, in 1890, and opened an outstation at Shasi when the house was burned in the riots of 1891, and the foreign missionary had to withdraw. The foreign part of the mission staff was a small one, the Chinese Clergy were few and there were no trained catechists or Bible women such as we have now. The original Diocese extended from Ichang to Shanghai, a length of nine hundred miles. This was divided into two by the establishment of the missionary district of Hankow under Bishop Ingle in 1901. In 1910 this Diocese was in its turn divided and the missionary district of Anking set off. All three Dioceses from the China Mission of the American Church, which, together with the five English Dioceses and the one under the care of the Church in Canada, constitute the Chung Hua Sheng Kung Hui, or Holy Catholic Church in China. The establishment of this national Church is perhaps the greatest advance which Bishop Graves has seen in his twenty-five years of service, and he was to a large extent instrumental in bringing it to pass.

Church Intelligence

The General Synod of the Chung Hua Sheng Kung Hui.

By the Rev. Edmund J. Lee.

The third triennial Synod of the Chung Hua Sheng Kung Hui was held in Shanghai on the seventh to the fourteenth of April. The strange words in this sentence constitute the official name of the Church formed by the union of the eleven Anglican Dioceses in China. Of these, seven are governed by English Bishops, three by Americans, one by a Canadian. As in our own General Convention the Synod consists of a House of Bishops and a House of Delegates. Each Diocese is entitled to a representation of four clergymen and four laymen in the House of Delegates. The maximum attendance in this House would, therefore, have been eighty-eight. The actual attendance, however, was only sixty-four, as several Dioceses were unable to send full delegations, while from the Diocese of West China, in the distant Province of Szechuen, neither the Bishop nor a single delegate were able to get through, owing to the disturbed state of the country.

The meetings of the Synod were held in the fine new library building of St. John's University, which proved admirably adapted for them. The two houses were just across the hall from each other, which greatly facilitated the interchange of messages. As with us, either House can initiate business but both must concur in any action for it to be valid.

The Synod opened with a Corporate Communion service at St. John's Pro-Cathedral, and closed with a great service at the English Cathedral in Shanghai. On the afternoon of the first Sunday a missionary service was held in the new Church of Our Saviour, just completed, in one of the newer parts of rapidly growing Shanghai. This church building is interesting for two reasons. It was an expensive church, but not one penny of the building fund came from foreigners, in fact the Committee definitely refused the offer of a contribution of \$500 from a foreign source. The other notable feature is that in the design of the church a very daring adaptation of Chinese architecture has been made. The front of the church looks very much like one of the great gates of Peking. Opinions differ as to the general effect, but personally I think the effort has been a success.

The sessions of the Synod opened on Monday, April the 8th, Bishop Graves was elected chairman of the House of Bishops; the Rev. Dr. Potts, of St. John's University, of the House of Delegates. The fact that the Synod carried through its extensive agenda and closed on time was due in no small degree to the skill and wisdom of the two chairmen.

Among the important matters handled by the Synod was the preparing of canons governing the election of Missionary Bishops, assistant Bishops and the ordination of priests and deacons. The procedure to be followed in the case of candidates for the ministry is much simpler than that of our American Church, being modelled somewhat after the English use.

Another important step taken was the organization of a central Theological Seminary for the whole Anglican Communion in China. It is to be called

the Central Theological School of the Chung Hua Sheng Kung Hui, and will be located in Hankow, the most centrally located Diocesan center of the Chinese Church. It will be controlled by a Board of Directors, consisting of the eleven Bishops, the Dean and one additional member from each of the eleven Dioceses. These last are to be elected by each Diocese subject to confirmation by the General Synod or by its Standing Committee. The medium of instruction will be Chinese. It may seem strange to specify this, but most of the theological instruction in our mission is at present done in the English language.

The nucleus of the school will be our own All Saints Divinity School at Hankow, and it is a foregone conclusion, in the judgment of the present writer, that the Dean of the enlarged institution will be the present Dean of the Hankow School, the Rev. Dr. Ridgely.

The organization of this school is really a definite step in advance. Instead of a number of poorly equipped and poorly manned seminaries we shall have one strong institution. The school will further serve as a strong unifying agency, as many of the Clergy of all the Dioceses will pass through it.

There was present at the Synod a delegation representing the Chinese Christians of our Communion in Japan. There have been during the last fifteen years anywhere from three to twelve thousand Chinese students studying in the city of Tokio alone. The Rev. Mr. Elwyn, of the Diocese of Chekiang, and a Chinese priest of the same Diocese have been doing very successful work among them. They have several hundred members, and have two organized congregations. This delegation came seeking recognition and presentation in the General Synod of the Chinese Church. Their request was granted and their status determined by a carefully prepared canon. They are to be allowed a representation by two delegates with a voice, but no vote, in future meetings of the Synod.

Japan was further represented by two Bishops of the Japanese Church, Bishop Bouflower, of South Tokio, and Bishop Tucker, of Kyoto. These gentlemen were received by the Synod in a joint session of the two Houses, at which they presented the fraternal greetings of the Japanese Church, and delivered stimulating and inspiring addresses.

On Wednesday, April 10th, the Synod met in joint session as a Board of Missions. There was present the Rev. Mr. Koh, one of the first two missionaries to be sent by the Board of Missions of the General Synod to the district set apart for its activities, the Province of Shensi. This work is manned entirely by Chinese, and supported entirely by Chinese offerings. It is confined at present to Sian, the ancient capital and one of the most famous cities of China. Mr. Koh made a very interesting address to the Synod narrating the progress of the work. Though they have been in the field only a year and a half the work has already taken root, and shows fine promise.

As in America the budget for the expenses of the mission is raised by apportionment to the individual parishes, with the difference that with us in China the budget decided upon by the General Synod applies for the next three years.

The Synod passed a canon giving the missionary district a representation in future meetings of the Synod. It is thought highly probable that at the next meeting of the Synod a Chinese

Bishop will be elected for the district.

The most significant event of the Synod I have reserved for mention to the last. It was the confirmation of the election of a Chinese priest to be assistant Bishop of the Diocese of Chekiang. According to the new canon such elections must be confirmed by the General Synod, and it was in anticipation of this being passed that the Diocese of Chekiang came with a candidate who had been duly elected by their Diocesan Synod. This will be the first case of the elevation of a Chinese to the Episcopate. It will be a notable event, and shows how deep the foundations of the Church in China have been laid.

The Bishop-elect is Archdeacon Sing. He has had an active and fruitful ministry of thirty years in the Diocese, and many of the Clergy and other workers have been his pupils. He is a man of wide experience, of wisdom and saintliness, and is worthy of the high office to which he is called.

Altogether the third meeting of the General Synod has been to us a cause of great encouragement and thankfulness. It indicated perceptible progress in the unifying of the eleven Dioceses with their four missionary societies and many types of Churchmanship into one united Church. The spirit of brotherhood was very apparent. There was not one jarring note struck in any of the sessions. The Chinese delegates took a much larger part in the discussions than in any previous meetings of the Synod, when they were new at the business and more reluctant to speak. Everything indicated that this daughter Church of our Anglican Communion, this plant of our planting, has taken deep root and is developing a vigorous life of its own, which will not for so many years have to look to the Church of the West for government and support.

Closing Exercises of the Bishop Payne Divinity School.

The closing exercises of the fortieth session of the Bishop Payne Divinity School took place in Emmanuel Chapel, at the school, on Thursday, the thirteenth instant. The baccalaureate sermon was preached the previous Sunday by the Ven. Henry Beard Delany, D. D., Archdeacon of the Diocese of North Carolina. The public meeting of the alumni was held on Wednesday evening, an unusual number of enthusiastic alumni being present. The speakers were, for the alumni, the Rev. James K. Satterwhite, of North Carolina, and for the faculty, the Rev. C. B. Bryan, D. D.

On Thursday morning a service was held by the alumni in memory of the Rev. Thomas Spencer, who forty years ago was appointed by the Trustees of the Theological Seminary in Virginia to be the first teacher in this school, then established as a branch school of that institution. A bronze memorial tablet, the gift of the alumni, was to have been unveiled in the chapel at this meeting. Unfortunately, it did not arrive until after the meeting. This tablet will be a permanent and fitting recognition by the alumni of the foundation work laid by Mr. Spencer during fifteen years of successful teaching in this school. On this occasion an admirable historical address was delivered by Archdeacon Russell, of Lawrenceville, one of three students with which the school opened in 1878. Dr. Russell spoke with deep appreciation of the work done by the school for him and many others.

After this meeting, the Trustees met in Whittle Hall, fourteen members out

of sixteen being present. The Board recorded with much feeling the death of the Rt. Rev. A. M. Randolph, D. D., who had been for nearly twenty-six years President of the Board. The Rt. Rev. B. D. Tucker, D. D., was elected President in his place. The report of the principal, Dr. Bryan, was encouraging in all respects, but owing to war conditions the number of students in this, as in all other institutions of higher learning, is unusually small.

The recognition which the school has received by the Bishops of the Church, and especially by the Synods of the Third and Fourth Provinces, shows the school is now generally regarded as the fittest Seminary for training colored candidates for Orders. This is the result of experience, and especially is it the result of the excellent work done by the eighty-three alumni (thirteen of whom have gone to their reward), of this school in twenty-five Dioceses and missionary jurisdictions in which they are laboring, besides one each in the British West Indies, the Bermudas and West Africa. In testimony of the responsible position held by this school, Bishop Lloyd, when on a visit here, shortly after he returned from Africa, expressed the opinion that this Seminary occupied a position of unique advantage, and was a factor of utmost importance in the work of the Church among the negroes, because real advance in Christian civilization depends primarily upon Christian character and this cannot be expected apart from a rightly instructed and spiritually-minded ministry.

The commencement exercises were held on Thursday evening. The address was delivered by Mr. John Stewart Bryan, of Richmond, after which excellent essays were read by Mr. Egerton E. Hall and the Rev. William Norman Harper, M. D., of the graduating class. Diplomas were awarded to the following full graduates: R. Edgar Bunn, of the Diocese of North Carolina; Egerton E. Hall, of the Diocese of Lexington, and the Rev. William Norman Harper, M. D., of the Diocese of East Carolina. The degree of Bachelor of Divinity was conferred upon the Rev. John Scott, of the Diocese of Virginia.

Pro-German Propaganda.

Editor of the Southern Churchman:

The following letter from a most honorable and revered priest and rector of the Episcopal Church was received by the Rt. Rev. Alexander, Bishop in charge of the Archdiocese of the Alutian Isles and North America:

"June 14, 1918.

"Rt. Rev. Bishop Alexander.

"My Dear Bishop: I beg permission to call your attention to the two enclosures which I received last night, the same having been forwarded to me from my home address. They were in an envelope with my address typewritten on it, and with nothing more upon the envelope to indicate the name of the sender. The communication being anonymous is, of course, enough to condemn it, even without regard to the contents. I feel it my duty, both as a priest and a friend, to let you know what is being done in this disgraceful manner at the earliest possible moment. Whether the same papers have been sent to all the Clergy of the Episcopal Church or not, I have not had time to ascertain. Trusting my action in thus writing you at once will meet with your approval, and with expressions of my highest regard, I beg to remain,

"Very faithfully yours in Christ, our Lord."

The anonymous articles printed with quotations to which the writer refers are supposed extracts from the writings of Bishop Alexander before the war broke out between the United States and the Teutons, and, indeed, might be the expressions of any Christian Bishop who speaks "the truth in love."

However, a villainous pro-German propaganda, not restricted to any special religious organization in particular, yet more prevalent in the midst of the Russo-Greek Holy Orthodox and sister Catholic churches has been very apparent of late in America.

This propaganda, by means of which the Orthodox Bishop of Canada and Acting Archbishop of North America, Dr. Alexander, is basely slandered and held up to reproach before the allies, is unprecedented from a Christian standpoint. However, we have within the Orthodox Church a class of unprincipled men who are purely Bolsheviki, and are hand in hand with Trotzky (the Jew) and Lenine, who, under the guise of patriotism are striving to hoodwink the allies, yet are, in fact, the murderers of our brothers who are being sent to Flanders and over sea for the sake of humanity. If Russia had held firmly her ground the war, perhaps, would have been well-nigh over by this time, but men like the anonymous slanderer to whom I refer, prefer not to have it so. Such unfortunate creatures who have been insidiously slandering Bishop Alexander are of the Bolsheviki type in North America.

Perhaps, for the sake of the Episcopate, irrespective of denomination, and surely as a respecter of the Mother Church of Christendom, you will kindly publish this letter in full, which I have sent by current mail to some other weekly publications of the revered Anglican Communion.

Respectfully,
Ingram N. W. Irvine,
Secretary of the Association of the
Citizen Clergy, etc.
New York, June 21, 1918.

Prize Essay Contest.

Through the kindness of a friend, the Joint Commission on Social Service is enabled to offer a prize of \$75 for the best essay on the relation of the rural parish to the country community by any clergyman of the Episcopal Church who has done, or is doing, active work in the field. The essays should be written on one of the two following general subjects:

I. A program for the rural community (based upon your own local conditions.)

II. A special report on a phase of rural social service in which you have been or are now particularly interested, either in view of the above or independently.

Inquiries may be addressed to the Commission's office, 281 Fourth Avenue, New York City.

VIRGINIA.

Rt. Rev. R. A. Gibson, D. D., Bishop.
Rt. Rev. W. C. Brown, D. D., Coadjutor.

To the Clergy of the Diocese of Virginia.

At the request of the Council of Defense of Virginia, I am asking you to preach a sermon on June 30 appropriate to the celebration of July 4 under present war conditions. Patriotism and religion are nearer together just now than for many years previous. If all our Clergy will speak on the same day upon the subject of the war in connection with religion, I believe that a great good will be accomplished.

Yours faithfully,
ROBERT A. GIBSON,
Bishop of Virginia.

The Rev. William R. Geiger Irwin, rector of St. Peter's Church, Ellicott City, Md., has accepted a call to become assistant minister at St. Andrew's Church, Richmond, the Rev. J. Francis Ribble, D. D., rector, and takes up his new work on July 1. His address will be 225 South Cherry Street, Richmond.

The Rev. Charles W. Sydnor has resigned the rectorship of Christ Church, Richmond, to take effect July 1, at which time Mr. Sydnor will enter war service with the Y. M. C. A.

The Rt. Rev. E. A. Temple, D. D., Bishop of North Texas, visited St. George's Church, Fredericksburg, on Sunday, June 16, and confirmed a class for Bishop Gibson.

The Music Committee of the City Missionary Society, Mr. J. P. Dashiell, Chairman, was ready with singers at the service at the Protestant Episcopal Ladies' Home last Sunday, and the singing added greatly to the enjoyment of the service. There were several guests present.

The Soldiers', Sailors' and Marine Club: In a quiet and unobtrusive way, the Brotherhood of St. Andrew in Richmond is engaged in a noble effort to contribute to the comfort and pleasure of our men in uniform by conducting the Soldiers', Sailors' and Marine Club at No. 505 East Grace Street.

The government uniform is the badge of admission, and many take advantage of the quiet, restful rooms to pass their time in writing letters, reading or playing games. At night, comfortable iron beds with soft mattresses offer an inviting place for tired nature's sweet restorer, and in the morning free baths.

In addition to caring for our soldiers, sailors and marines, the club is used by the Clericus, also special meetings of the Diocesan Missionary Society; in fact, the club can be looked upon as a Church Home, where all meetings can have the use of the spacious rooms at the call of the Bishops.

Recently a very pleasant gathering of warm friends assembled around the banquet board to bid farewell to Mr. W. A. James, President of the local Assembly, who has accepted a position in the Y. M. C. A., work at Camp Sevier, Greenville, S. C. A royal send-off was given him, and many expressions of encouragement for the noble work he has undertaken. The various Brotherhoods presented him with tokens of friendly appreciation, for his energy and faithful work. Mr. T. Crawford Redd was chosen President to fill the vacancy caused by the resignation of Mr. James.

Through the untiring efforts of Colonel Henry Lee Valentine, Chairman of the Officers' Board, a fire escape has been added to the building to insure the safety of guests.

NORTH CAROLINA.

Rt. Rev. Jos. B. Cheshire, D. D., Bishop.

Grace Church, Weldon, the Rev. N. C. Duncan, rector, had a most interesting Sunday-school Conference, June 18 to 22, conducted by the Rev. Warren W. Way, of Salisbury. Mr. Way is Chairman of the Diocesan Board of Religious Education. Delegates, including the rectors from adjoining parishes met at this convenient center to study principles and methods of Sunday-school work, and to profit by the exchange of experiences in informal conferences.

No more helpful, inspiring addresses will be heard in any conference than those given by Mr. Way at the morning sessions, and the open discussions were practical and valuable.

The evening sessions were devoted to sermons preached by the visiting clergymen, and were all of high order and an inspiration to those who heard them. The morning sessions were well attended by teachers, and the evening services were attended by practically the whole congregation.

DELAWARE.

Rt. Rev. F. J. Kinsman, D. D., Bishop.

The Rev. F. M. Kirkus, rector of Trinity Church, Wilmington, for reasons of a private nature, has been compelled to take a four months' vacation. He has been granted a six months' leave of absence by the vestry, and will spend the summer at Eaglesmere, Pa., where he will take charge of the church there until September 1. During his absence the Rev. Charles W. Clash will have charge of Trinity Church, the Rev. Thomas V. Wingate assisting.

CENTRAL NEW YORK.

Rt. Rev. C. T. Olmstead, D. D., Bishop.
Rt. Rev. Charles Fiske, D. D., Coadjutor.

The Standing Committee of the Diocese of Central New York has organized by the election of the Rev. Edward H. Coley, D. D., of Utica, as President, and the Rev. James K. Parker, of Waterville, as Secretary.

ALABAMA.

Rt. Rev. C. M. Beckwith, D. D., Bishop.

Mobile is to have a campaign for missions and a city-wide Every Member Canvass in October. The Rev. Louis G. Wood, Field Secretary of the Board of Missions, has just concluded a week's visit here, preaching in each of the city and suburban churches and holding conferences with the Clergy and vestrymen. The tangible result has been the above determination. At the joint meeting of the vestries there was much enthusiasm, and the resolution was passed unanimously to proceed immediately with organization for the campaign.

The Rev. Mr. Wood's counsel was the more weighty because of his work in All Saints' Church, the Rev. James F. Plummer rector, two years ago, when this campaign was held in that parish alone, under his leadership, with very happy results.

ATLANTA.

Rt. Rev. H. J. Mikell, D. D., Bishop.

Death of Captain H. L. Jewett Williams.

A shadow of gloom has been cast over the Diocese by the news of the death of the Rev. H. L. Jewett Williams. Captain Williams was in the ministry of the Church and was serving as professor of New Testament Greek in the Theological Department at the University of Sewanee when war was declared. After consultation with his Bishop, he entered the Officers' Training Camp at Fort McPherson. At the end of his training, he was commissioned as a captain of infantry. He

went to France with the Eighty-second Division. It was a great shock when news of his death in battle came on June 15.

Captain Williams was a graduate of the University of Georgia and of the Theological Department of the University of Sewanee. He was a clean, strong, magnetic and noble character, and much beloved by all who knew him. He felt it his duty to enter the service of his country as a soldier; that he could do more good as an officer than as a chaplain. His intention was to re-enter the active ministry after the war.

Captain Williams was in the first years of his ministry rector of St. Stephen's Church, Milledgeville, in this Diocese, and was a canonical resident of this Diocese while professor in Sewanee University.

The commencement sermon at the University of Georgia was preached by Bishop Mikell, of Atlanta, and in his sermon he took occasion to pay a tribute to the splendid soldier and minister, Captain Williams.

Bishop Mikell Visits Camp Wheeler.

The Bishop of Atlanta has just made a most successful visitation of two days at Camp Wheeler. He was the guest of Horace R. Chase, Camp Secretary of the Brotherhood of St. Andrew, and the Rev. Robb White, Jr., chaplain of the One Hundred and Eighteenth Field Artillery, United States Army. The first day of his time was taken up chiefly in visiting different parts of the camp. He went through the base hospital and talked with many of the patients and gave them words of comfort. Supper was taken with officers of the One Hundred and Twenty-first Infantry, after which he went to the stockade and spoke to the prisoners, returning to Y. M. C. A. Building No. 47, where he addressed a well-filled house of soldiers. Immediately following this he attended a reception given by the officers and the wives of the One Hundred and Twenty-first Regiment. Thursday was also a very busy day, commencing with an early celebration of Holy Communion at the base hospital. A conference was held with the Clergy of the city of Macon as to the very best means of carrying on the religious work of the camp among the soldiers. Various opinions were expressed, but with the suggestions made it was left to the Civilian and Camp Secretary to work out a definite plan. A dinner was given the Bishop by the officers of the One Hundred and Twenty-fourth Infantry. In the afternoon the One Hundred and Eighteenth Field Artillery had a tea, served by the wives of the officers, at which the Bishop was guest. Supper was taken at the headquarters of the Y. M. C. A., followed by a religious service in "Y" Building, No. 44. At this service the Bishop made the principal talk. His words were full of the burning thoughts of the day, and he was listened to by a large number of the boys from the camp. They showed their interest and approval by the closest attention. There is no doubt but that the visit of the Bishop at this time will result in much good. His talks are always full of abundant thought and study.

LOUISIANA.

Rt. Rev. David Sessums, D. D., Bishop.

Brotherhood of St. Andrew.

The quarterly meeting of the Diocesan Assembly of the Brotherhood of St. Andrew was held on Commodore Jahncke's yacht "Reverie" on Lake

Pontchartrain, on Thursday evening, June 20. After dinner a short business session was held, and the address of the evening was made by the Rev. W. B. Capers, D. D., who will have charge of Trinity Church, New Orleans, during the rector's absence in France.

NEWARK.

Rt. Rev. E. S. Lines, D. D., Bishop.
Rt. Rev. W. R. Stearly, D. D., Coadjutor.

Memorial Service for the Late Rev. Pelham St. G. Bissell, M. A.

The memorial service for the late rector of Grace Church, Van Vorst, Jersey City, was held in the parish church on Sunday afternoon, June 9. The Rt. Rev. E. S. Lines, D. D., presided, and was assisted by the present rector, the Rev. Henry B. Bryan, the Rev. Claudius M. Roome, the Rev. Dr. Butterworth and the Rev. D. T. Weidner. The service was attended by the wardens and vestrymen and all the Guilds and organizations of the parish. Seats were reserved for the widow and family of the late rector and representatives of Mr. Bissell's class at Columbia University. Bishop Lines spoke beautifully of the Rev. Mr. Bissell's work. The Rev. Mr. Roome spoke tenderly of his early association with Mr. Bissell, especially while they were classmates at Columbia. Three men in that class, after graduation, found themselves together in the priesthood of the Church, although none of them, while in college, expected to be called into the ministry. Canon Bryan spoke feelingly of the late rector as friend and brother priest. For ten years they had worked side by side, first on Long Island, and subsequently in Grace Church, and during these years nothing ever occurred to mar that friendship. A letter from the Rev. F. E. Mortimer, rector of St. Mark's Church, Jersey City, was read, in which he emphasized the character of Mr. Bissell's ministry, as showing great love for souls, as evinced by the large confirmation classes presented by him, and his loving ministry to the sick and dying.

ERIE.

Rt. Rev. Rogers Israel, D. D., Bishop.

Cathedral Notes.

Bishop Israel's Work in France: The Dean has received the following letter from Dr. Watson, who for many years has been rector of Trinity Church, Paris, and has lately returned to this country:

"I am sending you this hasty note to tell you the news of Bishop Israel. He is well and doing the work of a great apostle. His personal service to the cause of the allies is worth that of a whole regiment of men. Your Diocese can give nothing finer than the service its Bishop is rendering to the boys in France."

Bishop Whitehead, of Pittsburgh, acting for Bishop Israel, held a confirmation service for the churches of Erie at the Cathedral on the evening of May 29. The Bishop's chair was placed near the chancel steps and the different Clergy presented their candidates in turn. Then the Bishop entered the sanctuary and each class was confirmed. The Bishop spoke beautifully of Bishop Israel, to whom he had been a spiritual father; and of the pride the Diocese should take in his work in France. There was a large congregation present and the service was a very hearty one. This was the second class presented by Trinity Church; and the

third class presented by the Cathedral within the year.

The Memorial Day service at the Cathedral was joined in by all the churches. The different Clergy of the city took part; Bishop Whitehead read the Litany and special prayers; and Mr. Thomas C. Miller, an attorney of Erie, gave an excellent patriotic address. Thus, as the Bishop said, the Church gladly showed its obedience to the civil authority.

The Rev. James Mills, minor canon of the Cathedral, was married to Miss Hilda Lomax, of Philadelphia, a senior of Wellesley College, in the Cathedral of St. Paul, Boston, on June 14, by Dean Rousmaniere.

PITTSBURGH.

Rt. Rev. C. Whitehead, D. D., Bishop.

An Educational Campaign.

All Saints' Church, Pittsburgh, the Rev. Floyd Tomkins, Jr., rector, has been holding a series of parish conferences to consider the objectives of the Christian army, of which that parish is a unit. The meetings were in preparation for a "drive," commonly known as an "Every Member Canvass," and were planned on the theory that a successful attack requires a knowledge on the part of the privates (as well as of the officers) of (1) the points to be attacked, (2) the character of the territory over which the attack is to be made, and (3) the methods to be employed.

The objectives were studied under three heads on three successive evenings: The Neighborhood, The Diocese and The Whole World.

The first conference was opened by Miss Bailie, the organizer and manager of the Business Women's Lunch in Trinity Parish House, which feeds nine hundred daily, on the general subject of a parish's responsibility to its neighborhood. The other addresses were by people already engaged in welfare work close to All Saints: Mr. Eliot, of the Woods Run Settlement; Chaplain Miller, of the Western Penitentiary; Mrs. Newheart, of St. John's Hospital; Mrs. Claney, of the city's Child Welfare Department, and Mr. Gilling, the commissioner of the Boy Scouts in the city. These showed very clearly and convincingly what strongholds of the enemy were already under attack, and where Christian reinforcements were needed.

The same line was followed on the next evening, when the subject was the Diocese. The Rev. Dr. H. A. Flint, chairman of the Convention's committee on the subject, showed the great need of an intelligent offensive on behalf of the rural portions of the Diocese which our Church is leaving to the control of the enemy. Brother Gouveneur, for St. Barnabas' Home; Miss Coulson, for the Church Home; the Rev. Mr. Johnson, for St. Margaret's Hospital; and Mr. Shoemaker, for the Laymen's Missionary League, told in turn what is already being done by these Diocesan institutions.

The third evening was devoted to the world-objective, under the able leadership of Mrs. M. C. Adams, Diocesan President of the Woman's Auxiliary. Missionary strategy was considered, and the sectors most open to successful attack, and the method of supplying the troops in the field.

This broad and yet concrete survey of the field of battle was most stimulating, and all concerned expressed their satisfaction at the new vision of

the unity of the Church's strategy that they had gained.

Grace Church, Pittsburgh: Sunday morning, June 16th, a large gathering of men assembled at the early celebration of the Holy Communion, in connection with the rector's fifth anniversary, the Rev. William Porkess. At the later morning service the rector preached a special sermon, dwelling upon the marks of progress, covering the five years.

Historical Society: The June meeting of the Diocesan Historical Society was held in St. Andrew's parish, Pittsburgh, on Monday evening, June 10. There was a very good attendance of members and their friends. The Rev. Dr. J. H. McCandless, who has spent a long ministry in Western Pennsylvania, gave a sketch of the first All Saints Church, Pittsburgh. He also gave a brief history of the Mission churches organized early in the Diocesan life at Eldred, Mt. Jewett, Port Alleghany and Kane, all four of them now being situated in the Diocese of Erie. Colonel E. V. D. Selden, of Oil City, read a biographical sketch of his great uncle, the Rev. Samuel West Selden, who served in Beaver County in the early thirties, and of the Rev. William Adderly, who succeeded Mr. Selden in that section; also an account of the Rev. Samuel Earp.

NEW YORK.

Rt. Rev. David H. Greer, D. D., Bishop.
Rt. Rev. C. S. Burch, D. D., Suffragan.

The Rev. Dr. Holden to Spend July and August in This Country.

The Rev. Dr. J. Stuart Holden, rector of St. Paul's Church, Portman Square, London, editor of "The Christian," and one of the prominent leaders of the evangelistic forces of England, is to spend July and August in this country. He brings a message from the Christian workers of Great Britain, is understood to be desirous that Christian missions make efforts to solve Russia's problem while the Allies make the same to help that country's political welfare, and wants to carry back home with him American and Canadian counsel on Christian work the moment the war ends. He is to preach on the first Sunday in July in Trinity Church, Boston, on the second and last Sundays in that month in St. James Church, the Rev. Dr. Frank W. Crowder, rector, and St. Paul's Chapel of Columbia University, New York, and on the third Sunday of the month in Chicago. He will preach at the morning service on the dates named in St. James, and the afternoon one at St. Paul's Chapel. The Rev. Dr. Holden has been in America before, preaching in the cities named and teaching at the Northfield Conferences. He was the summer preacher at St. Bartholomew's, New York, when the German Kaiser precipitated the war in 1914, but broke his appointments and sailed for home once, saying that at such time he must be with his own people in Portman Square. He succeeded the late R. C. Morgan as editor of the well-known London weekly.

ALBANY.

Rt. Rev. R. H. Nelson, D. D., Bishop.

St. Faith's School.

The twenty-eighth commencement of St. Faith's School, Saratoga Springs, N. Y., was celebrated during the week beginning June 8.

There were three graduates: Dorothy

A. Plum, of Saratoga Springs; Dorothy E. Silcocks, of Green Island, and Martha I. Wallberg, of Saratoga Springs. The commencement speaker was the Rev. Eugene S. Pearce, of Rome. The baccalaureate sermon was delivered by the Rev. Irving G. Rouillard, of Bethesda Church, Saratoga.

The most significant feature of the week was the laying of the cornerstone of Shackelford Hall—a new dormitory and recreation hall, the building of which was necessitated by the steady growth of the school. Ex-Senator Brackett, of Saratoga Springs, made a strong address on this occasion.

The past year has been the most prosperous in the history of the school. Sixty pupils have been enrolled and a score of others turned away from lack of room. Application has been made to the Synod of the Province of New York and New Jersey for recognition of the school as a Provincial institution.

NEW MEXICO.

Rt. Rev. F. B. Howden, D. D., Bishop.

Forty Years in the Ministry: On Sunday, June 16th, the fortieth anniversary was noted of the ordination to the ministry of the missionary, the Rev. D. A. Sanford. This occurred at Milwaukee, Wis., on Sunday, June 16, 1878. Beginning in Wisconsin, his ministry has been largely in the Rocky Mountain region and on the Western prairies. For fifteen years he was a missionary among Indians, for a while among Sioux Indians in South Dakota, but principally among Cheyennes in Oklahoma.

Through the intercession of Mrs. Mary D. Burnham, a deaconess of Central New York, certain Indian prisoners had been turned to the Church and a missionary work was begun among Cheyennes and others in the year 1881. After long neglect, Mr. Sanford took up that work in 1894. In addition to work among older Indians, he visited with regularity seven government schools for Indian children, and two United States military posts. In 1904 he founded the Whirlwind Mission School, and besides did work among white people. His work in Oklahoma and elsewhere has been among a great variety of people. In baptisms and other official acts, five Indian tribes have been reached, and including present work among the coal mining districts, among Greeks, Syrians, Koreans and others—fully twenty nationalities and races have been touched during a ministry of forty years.

DALLAS.

Rt. Rev. A. C. Garrett, D. D., Bishop.
Rt. Rev. H. T. Moore, D. D., Coadjutor.

Junior Auxiliary.

The annual meeting of the Diocesan branch of the Junior Auxiliary was held at St. Andrew's Church, Fort Worth, St. Barnabas' Day, June 11. In the absence of Bishop Moore, who arrived later in the day, the Rev. E. H. Eckel, rector of the parish, celebrated the Holy Communion, assisted by the Rev. F. T. Datson, rector of Trinity parish, Fort Worth. The three clergymen named gave short missionary talks in the course of the day's program. Miss Martha Russ, of Dallas, Diocesan President, presided. Eight branches responded at roll call, two of which have been organized during the year—Trinity, Fort Worth, and Good Shepherd, Mineral Wells. Interesting reports were made by all

branches and by the Diocesan officers. Financial provision was made for transportation to enable the Bishop to use a stereopticon formerly used by one of his Archdeacons. Articles valued at about \$90 were reported for a box to be sent to a mission hospital in the Tennessee mountains. Bishop Moore offered a banner, to be known as "The Bishop's Banner," for the Sunday-school making the largest per capita Lenten mite chest offering, beginning next year. In response to his request, it was voted to send a box of hospital supplies to All Saints' Hospital, Fort Worth, next year; and to make a money pledge for the Bishop's discretionary use for the mission at Denton. After luncheon, served in the parish house, and the completion of the afternoon program, the visitors were taken by automobile to the military camps and elsewhere.

St. Andrew's, Fort Worth: Two services were held in St. Andrew's Church, Fort Worth, the Rev. E. H. Eckel, rector, on Memorial Day, when large representations of the Confederate Veterans, Daughters of the Confederacy, G. A. R., and Women's Relief Corps were present by special invitation. A strong sermon was preached by the Rev. F. R. Godolphin, rector of Grace Church, Oak Park, Chicago, and volunteer chaplain at Camp Bowie and the aviation fields near Fort Worth.

TEXAS.

Rt. Rev. G. H. Kinsolving, D. D., Bishop.

The Rev. C. S. Quin Accepts Election.

The Rev. Clinton S. Quin, rector of Trinity Church, Houston, who was elected Bishop-Coadjutor of the Diocese at the meeting of the Council on May 15-17, has accepted his election, subject to canonical confirmation.

MISSISSIPPI.

Rt. Rev. T. DuB. Bratton, D. D., Bishop.

The Rev. G. Gordon Smeade, Archdeacon of the Diocese, has accepted an invitation from the National War Work Council of the Y. M. C. A. of New York to deliver addresses to the soldiers at Camp Lee, Va., during the last week in July, and at Camp Meade, Maryland, during the first week in August.

Dr. Smeade is one of the most pleasing and entertaining speakers among the Clergy of the South, and is ever ready to assist in any kind of patriotic work.

A PRAYER.

(Composed by a daughter of the King of St. Margaret's Chapter, Washington, D. C., just before the Red Cross parade in that city.)

Lord God of Hosts; Our Heavenly Father; Be with each one of us who goes forth today to march under Thy Royal Banner. May we remember that our flag bears Thy blood-red Cross of Mercy and Love to mankind. And may we count it a sacred joy and privilege to be in the company of those who represent Thy kingdom on earth, and who are marching in the cause of suffering humanity under Thy holy emblem. May each one who bears the cross on her forehead this day be found in that great throng of white-robed servants around Thy throne singing, "Worthy is the Lamb Salvation to Our God." And may all be done to Thy honor and glory "for His sake," and may it hasten the coming of Our Lord and Saviour Jesus Christ. Amen.

Christianity and the Community

Thy Kingdom Come on Earth

THE REV. R. GARY MONTAGUE, Editor

What the doctors say about nationwide prohibition comes with special emphasis at a time when this matter is before Congress.

We, therefore, quote the following from the address of Dr. Arthur D. Bevan, this year's President of the American Medical Association.

In his inaugural address, Dr. Bevan said:

"Each member of the medical profession should take an active part in the propaganda against drink, and secure national prohibition, not years from now, but now, when it is so badly needed and will accomplish so much good, not only for our boys in khaki and in blue, but for the nation in arms. And when it has once been done away with, it could no more be resurrected after the war than could slavery."

National prohibition is too often looked upon as a fad and theory of the preachers, and this call to the doctors to rally to its standard from the head of the medical profession in the United States should be given the widest possible publicity.

German Great Headquarters Report on Bombing of Hospitals.

Berlin, June 6.—The official statement from German general headquarters says:

"There were successful raids on Red Cross hospitals behind the American lines in Picardy on the 29th ult. Enemy nurses were compelled to retire to cellars and caves, carrying such of their wounded patients as they were able to save. Civilians and babies in surrounding private houses met sanguinary losses from the bombs of our airmen.

"On the morning of the 30th, pressing our great successes earlier in the week, when hospitals back of the British lines were bombed with losses among staffs and patients of many score, we attacked successfully a Canadian hospital. Large Red Cross signs made the target plain for our unerring bombers. An American surgeon, performing an operation, was among the killed.

"On the night of the 31st our gallant airmen made a surprise attack on British hospitals, which had been bombed on the 19th, inflicting severe losses on sisters and patients, and retiring to base without casualty. The aim of our heroic fliers was made certain by a flare lighted by an imperial ace at great personal risk.

"While attacking hospitals at Villers-Cotterets, where five women nurses and canteeniers were killed, German aviators were treacherously fired upon by French aces. Five German machines were maliciously destroyed."

We have clipped the above from the "Red Cross Bulletin," and, therefore, feel that it is authentic.

Our object in publishing such an atrocity is not to arouse the hatred of our people, but to show clearly the German attitude of mind.

It may not be necessary to annihilate the Germans, but it will be essential to the safety of the world for democracy and Christianity to obliterate entirely the mental viewpoint which considers men, who are deliberately butchering "sisters" and "babies" as gallant and "heroic."

All sorts of peace proposals are sure to be made by the Germans as soon as they realize, as they will before long, that their cause is utterly hopeless.

"The Watch on the Rhine" will soon be turned to "Watch Us Whine."

We should not cultivate hate. It is a very dangerous thing, and injures those in whom it dwells almost as much as its objects.

But we must develop deep determination that when this war is over there shall be no vestige left in the world of the present viewpoint.

We must look upon those who hold such views as the Saviour looked upon the money changers in the temple court, and we must clear this world of all such with the same courageous thoroughness which He displayed.

Our Father's world is a world of love and joy, but they have made it a world of hate and desolation.

This is a thousand times more a holy war than were the Crusades, which were instigated and inspired by the Clergy.

A step in the right direction has been taken by Congress in the introduction and favorable committee report on the Trammell-Keating minimum wage bill for the District of Columbia.

This bill provides for a minimum wage for women workers in special industries after careful study of the occupation by a board composed of employers, employees and the public. It has been introduced as a war time measure by the Consumers' League of the District of Columbia.

While this bill is limited in territory to the District, and in scope to certain defined industries, nevertheless it is a beginning in the matter of wage regulation by legislation, and should have the earnest support of all forward looking people and lovers of justice.

It is particularly interesting at this time, when recent disclosures have brought the question of commercialized vice so prominently before the public, for, as the Governor of Virginia recently said at a conference on this subject, "Back of the vice question is the wage question."

Womans' Work Looms Large: With America feeding and financing a large part of the world in its struggle against the determination of autocracy to overwhelm it, there is no more important economic factor than the

women in the homes of America. The handling of the food and the funds of each household rests largely with them. In order that the family may save the wherewithal to help the nation finance the war, the good judgment of the mother in the home must be constantly exercised, while to the end that the health and strength of the family may not be impaired by misguided economy or by improperly selected or badly prepared food, in the attempt to save important foodstuffs for the armies and peoples of the allies and for our own warriors, the American woman must have both sound discretion and a working scientific knowledge of food values.

Helpful in this regard, the Red Cross offers, through its Bureau of Dietitian Service, which is a branch of the Department of Nursing, a course in foods and cookery as outlined in the American Red Cross Text Book on Home Dietetics. In a bulletin issued on the subject this paragraph occurs:

"Let no one belittle the chance offered for service in this field of honor. To the woman who will not merely put hand but brain to the task, it offers shining opportunities. Many of our preconceived ideas of what is necessary for the proper nourishment of the body have been radically changed. Many a woman rightly rated an excellent cook is seeking the knowledge which will fit her to cope efficiently and scientifically with the new situation."

Elementary principles are outlined in the text book, showing the comparative values of foods, the necessity for a well-balanced diet for adult and child, sick and well, and it points out the practical application of the underlying principles of dietetics to buying, cooking, and serving food. The health and well-being of every family will doubtless be advanced by a careful study of this work by the women in the homes.

God Reigns!

Nor must we forget the undefeatable hope of humanity. At a time when all the facts seem to favor despair, and pessimism is most easily justified, there rises up an unconquerable hope of a better world to replace the old—the dawning of a day when darkness shall give way to light, wrong to rectitude, and hate to good-will. Even before any frontier had been crossed, almost before the first shot had been fired, the finest minds of all lands began to lay plans looking to a day when such a tragedy cannot be. It is indeed wonderful—this hope, this conviction, this dream of humanity still unshaken, a pillar of cloud by day, a pillar of fire by night. These are some of the things that remain amid the upheavals and overturnings of our time, and of all times, and they are tokens of a kingdom that cannot be moved.

God reigns!

His is the day
And the night of hate
And the storm of wrath
Shall pass away.

Love reigns!

Hers are the years,
And the age of peace
And of kindness
Shall banish fears.

Truth reigns!

God is on high,
And the pride of kings
And the lust of things
Are doomed to die.

—Joseph Fred Newton in Christian Century.

Church Knowledge and Nurture

NEW TABLE OF LESSONS

Morning Lessons.

S. after Trinity, June 30 th	Deut. 5; or Ecclus. 7:10—end	Rom. 3
M., July 1	Lev. 5:14—6:7	Acts 22:22—23:11
Tu., July 2	6:8—23	23:12—end
W., July 3	6:24—7:21	24
Th., July 4	7:22—end	25
F., July 5	8	26
S., July 6	9	27:1—26

Evening Lessons.

Num. 23:1—24	Luke 16
Prov. 19:20—20:4	Matt. 19:27—20:16
20:5—17	20:17—end
20:18—29	21:1—22
21:1—15	21:23—end
21:16—end	22:1—22
22:1—16	22:23—40

6 S. after Trinity, July 7	Deut. 6; or Ecclus. 11:1—28	Mark 12:28—end	Amos 9	Luke 22:1—30
-------------------------------	--------------------------------	----------------	--------	--------------

Fifth Sunday After Trinity: Sunday morning we continue the law as given in Deuteronomy, using chapter five, which contains besides the Decalogue the story of the circumstances under which the law was given and closes with a passionate appeal to the nation for obedience. If the suggestion be permissible, the Clergy would do well to call the attention of their congregations to the Deuteronomic form of the fourth commandment as distinguished from and supplementing the more familiar Exodus form; the one basing observance of the Sabbath on its relation to creation, as though the necessity of periodical rest was embedded in the very nature of things, the other basing it upon Israel's experience in Egypt and their redemption therefrom. "The seventh day is a Sabbath unto Jehovah thy God; in it thou shalt not do any work, thou nor thy son nor thy daughter nor thy man servant, nor thy maid servant * * * that thy man servant and thy maid servant may rest as well as thou. And thou shalt remember that thou was a servant in the land of Egypt and Jehovah thy God brought thee out thence by a mighty hand and by an outstretched arm; therefore Jehovah thy God commanded thee to keep the Sabbath day." This contains a more humanitarian appeal than the other and, besides, connects itself more directly with the Christian Sunday as itself also a memorial of redemption.

The New Testament lesson takes up the whole subject of government by law and carries it forward and upward to the Christian stage of revelation; showing that the law had produced neither universal nor even partial complete obedience, but had, on the contrary, revealed the universality of sin and the necessity of some other plan, viz., faith, as the means alike of getting into right relations with God and attaining character that is inwardly pure.

The first evening lesson was selected to illustrate the petition in the Collect that God would so order the course of this world that His Church might joyfully serve Him in godly quietness. It is part of the story of Balaam, when God's ancient Church was opposed by the Moabites, a situation analogous to times that produced this Collect. When "persecution raged against those who were faithful to their Christian profession." The second lesson is devoted to the idea of service; containing the two parables, one of the stewardship of wealth and the motive so to use our material goods as to make to ourselves friends "on the other side"; the other that of Dives and Lazarus, and the solemn warning against selfishness with our wealth. Both are aimed at that worldliness which gnawed the heart of Balaam like a canker.

The week day lessons simply continue the course readings, respectively,

of the law, Proverbs, Acts of Apostles and the life of our Lord.

The lessons for next Sunday are: (1) Deuteronomy continued, an appeal for obedience to God's laws in the Promised Land (not merely as a condition of getting there); (2) the corresponding New Testament truth God as one, and all religion summed up for time and eternity in love to God and man; (3) union of prophetic and priestly conceptions of religion in the vision of Jehovah standing by the altar, and (4) the same in the institution of the Holy Communion.

C. B. WILMER.

HOME LESSONS ON THE LIFE OF OUR LORD.

By the Rev. K. J. Hammond, D. D.

Primary and Junior.

XX.

Jerusalem. Eternal Life.

1. Who waited on the porches of Bethesda's Pool, and why? John 5:3.
2. How long had one man been there, and what did Jesus ask? John 5:5, 6.
3. What did Jesus say and do, and on what day? John 5:8, 9.
4. What did the Jews object, and the man answer? John 5:10, 11.
5. What did Jesus say later, and the Jews try to do? John 5:14-16.
6. Whom did Jesus say have everlasting life? John 5:24.
7. What did He bid the Jews search, and why? John 5:39.
8. Are you willing to seek eternal life? John 17:3; Rom. 6:23.
9. Christ values His Word for you; do you use it? 2 Tim. 3:15.
10. How many Bible stories can you remember? Rom. 15:4.
11. How many of God's commands do you try to keep? Ps. 119:60; 1 John 5:3.

Senior and Adult.

XXII.

Jerusalem. Monday.

1. How does Christ begin this day's history? Mark 11.
2. What is the symbolic lesson of the fig tree? Mark 11:21-26.
3. What did Jesus do in Jerusalem? Luke 19.
4. Find in a gospel, and read His earlier cleansing of the temple.
5. Who questioned Christ's authority to cleanse and teach on Tuesday? Luke 20:1, 2.
6. How did Christ answer? Luke 20:3, 4.
7. With what parable did Christ further answer them? Matt. 21:28-32.
8. What was the effect of Christ's

Calendar and Collect

June.

1. Saturday.
2. First Sunday after Trinity.
3. Second Sunday after Trinity.
11. Tuesday. S. Barnabas.
16. Third Sunday after Trinity.
23. Fourth Sunday after Trinity.
24. Monday. Nativity S. John Baptist.
29. Saturday. S. Peter.
30. Fifth Sunday after Trinity.

Collect For St. Peter's Day. (Saturday, June 29th.)

O Almighty God, Who by Thy Son Jesus Christ didst give to Thy Apostle Saint Peter many excellent gifts, and commandest him earnestly to feed Thy flock: Make, we beseech Thee, all bishops and pastors diligently to preach Thy holy word, and the people obediently to follow the same, that they may receive the crown of everlasting glory; through Jesus Christ our Lord. Amen.

Collect For Fifth Sunday After Trinity.

Grant, O Lord, we beseech Thee, that the course of this world may be so peaceably ordered by Thy governance, that Thy Church may joyfully serve Thee in all godly quietness; through Jesus Christ our Lord. Amen.

teaching on the people? Luke 19:48; 21:38.

9. Do you keep your heart-temple clean for Him? Ps. 19:12.

Note: Teacher-Training Course: Lesson 8. The fig tree was a parable of the Jewish nation planted in the soil of Divine blessings, and nourished by the prophets. Through unbelief, it produced leaves of legalism and traditions. A rejected Messiah meant national death. But faith would overcome "mountains of difficulty" by prayer.

The True Light Now Shineth.

Old sorrows that sat at the heart's sealed gate

Like sentinels grim and sad,
While out in the night damp, weary and late,
The King, with a gift divinely great,
Waited to make me glad;

Old fears that hung like a changing cloud

Over a sunless day;
Old burdens that kept the spirit bowed,
Old wrong that rankled and clamored loud—

They have passed like a dream away.

In the world without and the world within

He maketh the old things new;
The touch of sorrow, and stain of sin,
Have fled from the gate when the King came in,
From the chill night's damp and dew.

Anew in the heavens the sweet stars shine,

On earth new blossoms spring;
The old life lost in the Life divine,
"Thy will be mine, my will is Thine,"
Is the new song the new hearts sing.
—M. L. Dickinson.

We have no right to expect God to help us next week, unless we are willing for Him to help us now.—Ex.

Family Department

NANCY BYRD TURNER, Editor

The Battle of Life.

I must be strong of soul and staunch of heart,
No matter what the odds;
The long day's sturdy struggle is my part—
The far result is God's.

Not mine to wet the page of yesterday
With unavailing tears,
Nor strive to clear the mystery of a way
Far leading through the years.

Mine just to meet and conquer, hour by hour,
The thing that men call Fate,
Going from strength to strength, from power to power,
Rising from state to state;

Fighting, face star-ward, through the changing wars
With which a world is rife,
So that my soul may borrow from the stars
Courage and light and life;

Cleaving the shadows with unswerving faith,
So I may move aright;
Down to the valley of the shade of death
Walking a path of light;

Till at the last, weary, I touch the goal
And know the journey blest,
Ready, though staunch of heart and strong of soul,
Aye, ready for my rest!

—The Youth's Companion.

For the Southern Churchman.
War Sayings.

The tremendous struggle that is altering the whole face of the earth bids fair to leave its mark on the English tongue also. Many novel words and phrases have been coined in the great mint of the war—a sort of new currency to meet the peculiar demands of the hour. Some of these expressions will survive as slang only, perhaps, but it is safe to prophesy that others will live on, an incorporate part of the language. None, it would seem, can ever be altogether lost—they are cast in too strong a mould and stamped too clearly with the superscription of these strange, unparalleled times.

The British have a wonderful phrase that rings with the keynote of the whole war—"carry on." In the field, in the camp, in the watching, serving home land it is their watchword; it is the very spirit of fighting England. "Carry on!" they cry—because of all, and in spite of all, and through all—carry on till the end; if one fighter falls, let another take his place, if one standard-bearer is overthrown, let another snatch the flag. That slogan is more formidable and effective than a whole battle-line of bristling guns.

President Wilson, with one golden phrase, made our American slogan. "Safe for democracy" is unforgettable; no nation from henceforth will ever be able to put it out of mind—as no nation will wish to. Just as immortal, perhaps, is another great war-cry, a word that literally leapt into being when the French found themselves face to face with the vast invading army that threatened the very heart of their beloved land. With the

alien horde little more than the breadth of a slender stream away, "They shall not pass!" the defending general cried to his men. They caught up his cry, and the enemy was turned back. Still those four words are the steadfast motto of fighting France; and still, after nearly four years, the Germans have not passed.

A war-word that is full of curious appeal is "Blighty"—British soldier synonym for England, or its equivalent, "home." There are numerous explanations of its origin. A long time resident of India traces it back to the Hindustani "bilat," a word meaning "foreign country"—or, to the mind of the native, England. The adjective is "bilati." Whatever may have been the derivation of the word, from now on it will stand for nothing but the soldiers' yearning picture of his home land. "I'm off to blighty," the wounded Tommy grins as they lift his stretcher—"Going back to blighty!" They have another term for the other journey that soldiers take—the long trip without return. The dead men have "gone west." This expression, also, was in existence before the war, but as in the case of "blighty," the war has issued it re-coined. Somehow, the saying does not seem altogether arbitrary: it has both a poetical and a practical significance. The setting sun, its day's work over, goes west—at least so far as our human eye is concerned. And in that direction the march of progress moves—"westward the star of empire takes its way." We associate all romantic journeying, all high adventure with the western horizon. One cannot ponder the expression without realizing how the fighting men came to appropriate it to their use.

"Over the top" is a pungent phrase direct from the battle field. It brings up a sharp, instantaneous picture—the swift, unswerving charge of a company across a trench's lip—but it has been stretched to cover a dozen kindred ideas. "Over the top" in a Liberty Loan drive, "over the top" in a food conservation canvass, "over the top" in any kind of national or personal achievement that has to do with this war. It fairly flames with its meaning—dauntless resolution that will not be denied; it is all the power and purpose of the allies crowded into four explosive syllables. After the war (another magic phrase) when the dictionary is revised, along with our histories and geographies, "over the top" will surely be included among the phrases that cannot be dispensed with. Anyway, it will always be a part of our English speech.

Helping Children to Give.

Getting is a necessary preliminary to giving, and the ways of getting money for this purpose are not always free from objection. It remains either to earn or to save, and a good many children have no allowance, and very little income of any sort from which to save up missionary or "charity" money.

It is never hard to implant the desire to give. The impulse to generosity is an attribute of lovable childhood, but it usually exists quite apart from any thought of self-denial and often apart from anything like persevering

effort toward helpfulness. It is an impulse merely, and needs cultivation like other childish germ-virtues. How to do this in the best way is one of the mother's greatest problems.

A minister on his way to the morning service was spied by one of the little girls of the parish, who skipped up to him and put her tiny hand confidently in his, as she held up to him a little bead purse.

"Look!" she cried, opening the clasp to show a shining silver dollar. "It's all mine—my earned money! Isn't it a lot for the poor little children you told us about?"

He praised and inquired about it, and she, with great pride, told him how she had "earned it with chickens."

"But we never, never could," she added, honestly, "only mother helped us. She did the thinking part and we did the work. Some day, she says we can do the whole of it."

In this little story lies the whole theory of helping children to give worthily. They need somebody to help do the thinking for them. Preferably, the work should be of some productive sort—a pansy-bed; chicken or rabbit raising, if they incline to it; something which has outdoor interest and pleasure connected with it. There are two opinions in regard to allowing children to take pay for running errands for the home folks or for neighbors. I know more than one child who would indignantly resent offered pay for doing such favors. Personally, I should encourage that view of it. But there are a hundred ways in which children may really earn money to carry out their own generous impulses without depending on father or mother or friends for the wherewithal.

A little thought will convince any one that it is the way of self-respect and real benevolence. Instead of talking much about the duty or delight of giving, I should take both for granted and try to suggest ways in which the kind thought might be carried out. Practical help is best given by suggestion, letting the child work out the details, rather than providing for all difficulties.

Ways in which children may make money are so numerous that one need not catalogue them, but a few groups may be mentioned. Children love to care for them, and such work usually become a pleasant hobby. Chickens, lambs, rabbits—all such little creatures, the care of which teaches so many good lessons, apart from any thought of profit; raising of fruits or vegetables; sewing for girls, whittling for boys; flower-gathering or herb-gathering for either, all of these are practical. In a country town, the boys and girls gather golden-seal for a neighboring druggist. Other herbs find a ready market. In one place where checkerberries or pigeon-berries grow, the children gather bushels of them and sell them to a city market. One mother helps her boys and girls make popcorn balls, which they sell to a nearby grocer, from whom they obtained a standing order. There is no limit to the number of money-making hints, but some of these may set some other thinking. Let a child give his own money which he has earned, and the spirit behind the gift will mean something, both to himself and to the recipient of his gift.—Mother's Magazine.

FAVORITE HYMNS.

VII. Rock of Ages.

Perhaps no hymn in any collection is so widely known or so well beloved as Rock of Ages. When the magazine,

"Sunday at Home," took the plebiscite of thirty-five hundred of its readers as to which are the best of the sacred songs, this stood at the head of the list. It would probably hold first place in a more general test also, for it has an appeal that is almost universal; the simple words are a veritable cry of the soul.

Rock of Ages was written by Augustus Toplady, a writer of many other hymns, and a Calvinist vicar of a parish in England. The poem was composed as a sort of metrical argument against the doctrine of sanctification, and aimed at the Westleys, with whom he had many theological controversies. Toplady called it "a living and dying prayer for the holiest believer in the world." He wrote it in 1776, and sent it off to the Gospel Magazine, doubtless with little idea that he was rendering permanent service to mankind far over and above its controversial value.

Mr. Gladstone translated this hymn into Latin, Greek and Italian. There are countless associations with the English version. Albert, Prince Consort, called for the hymn when he was dying, and General Stuart, of the Confederacy, sang it with his dying strength. When the steamship "London" sank in the Bay of Biscay fifty years ago, the last sound that the last survivor heard as the small boats pushed away from the wreck, was the voices of those left behind lifted in Rock of Ages. "No other English hymn can be named," says one writer, "that has laid so broad and firm a grasp on the English speaking world."

Rock of Ages, cleft for me,
Let me hide myself in Thee;
Let the water and the blood,
From Thy side, a healing flood,
Be of sin the double cure,
Save from wrath and make me pure.

Should my tears forever flow,
Should my zeal no languor know,
All for sin could not atone,
Thou must save, and Thou alone;
In my hand no price I bring,
Simply to Thy cross I cling.

While I draw this fleeting breath,
When mine eyelids close in death,
When I rise to worlds unknown,
And behold Thee on Thy throne,
Rock of Ages, cleft for me,
Let me hide myself in Thee.

For the Southern Churchman.

Limited.

The accompanying sadly significant little skit is taken from a recently published book of poems. It is clear-cut in its cleverness; it is a fine literary example of *multum in parvo*; it is—alas—tremendously true to life:

I am riding on a limited express, one of the crack trains of the nation.
Hurling across the prairie into blue haze and dark air go fifteen all-steel coaches holding a thousand people.

(All the coaches shall be scrap and rust and all the men and women laughing in the diners and sleepers shall pass to ashes.)

I ask a man in the smoker where he is going and he answers: "Omaha."

To a Mother.

It is hard, perhaps impossible, to say anything that will help you to forget your loss or that can dull the sense of emptiness in your heart for the boy who is gone. That consolation it is beyond the power of words to bestow, but it will come to you of itself, unsought and unexpected—a light from

the glory of the great cause that has taken him. You are his mother, and therefore have had a mother's dreams for your son. You taught him to be honest—with himself as with others. You set his feet in the difficult path of courage and helped him to walk in it. You encouraged him to think little of himself, but much of others, and to hate injustice and cruelty; and you made him see that for us Americans the love of country is not love for a mere set of geographical boundaries or a political system, but for a body of moral principles, a creed of justice and liberty. As the years passed you had the supreme happiness—the deepest and most enduring satisfaction that life affords—of seeing your aspirations take form and express themselves in your son's character, and of knowing that it is your dreams and your guidance and teaching that have made him what he is. When the call came he heard it and was ready. He went in the purity of his youth, with his visions all undimmed and his heart on fire with noble passion. So, for you, he will always remain. It is your high privilege—and in the years to come it will be your proud comfort—to remember that, having made him worthy, you also gave him the great opportunity that he took so gladly, and by your sacrifice set the seal of success on both your lives. Your reward and your peace are the assurance in your heart that now and forever "it is well with the child."—The Youth's Companion.

For the Southern Churchman.

WAR ECONOMY CORNER.

Fresh Vegetables.

The food administration gives good advice as to the use and preparation of fresh vegetables. There are so many different varieties of vegetables, and so many different ways of cooking them, that the housewife will find in her summer and fall gardens rich material for her daily menus. The frequent substitution of vegetables for meat is not only excellent economy, but a practical health measure, since they provide various highly necessary elements for the building up and nourishing of the body.

Lettuce, onions, cauliflower, spinach, Brussels sprouts and the like are most healthful foods; so are dandelions, lamb's quarter and other wild growths that can be had in the country at least, for the picking. Tender beet, onion and turnip tops need not be thrown away when the body of the vegetables is cooked; they can be boiled for greens, and are very appetizing.

Points to remember in cooking fresh vegetables:

Vegetables just out of the garden taste best when simply cooked—steamed, boiled or baked—and served with a little salt, butter, milk or cream. Often a heavily-seasoned sauce covers up the more desirable vegetable flavor. Overcooking of vegetables impairs their flavor. Very delicate flavors are destroyed thereby, while vegetables with strong flavors, such as cabbage or onions, become disagreeably strong if cooked too long. Overcooking also destroys the attractive color of some vegetables.

Drain all boiled vegetables as soon as they are tender—they become soggy if allowed to stand undrained after cooking. The water drained off may be saved for soup stock. Most vegetables should be cooked in a small amount of water, because a part of the mineral salts dissolves out into the water, and is lost if the water is thrown away.

Cook whole when possible. Tender spinach or lettuce leaves require no added water for cooking. If thoroughly washed, enough water will cling to the leaves to prevent them from burning.

Delicately-flavored vegetables should be steamed or cooked slowly in a small amount of boiling water until tender and the water boils away. Strong-flavored vegetables may be cooked uncovered in a large amount of rapidly-boiling water, and the water changed several times during cooking. Starchy vegetables should be put on to cook in a sufficiently large amount of boiling water to cover them. Boil gently, and keep kettle covered.

The time required for cooking vegetables depends on the kind, size and age of the vegetable. The cook must use her judgment in deciding when they are done, but a time-table may be of help.

Time-table for cooking fresh vegetables in water:

Asparagus	15-20 minutes
Beans, Lima (green)...	¾- 1 hour
Beans, string.....	1- 3 hours
Beets, old	3- 4 hours
Beets, young	¾- 1 hour
Cabbage	20-30 minutes
Carrots	30-60 minutes
Cauliflower	20-30 minutes
Corn, green	10-15 minutes
Onions	20-30 minutes
Parsnips	30-45 minutes
Peas, green	20-30 minutes
Potatoes	30-40 minutes
Spinach	15-30 minutes
Squash	20-30 minutes
Turnips	30-45 minutes

For the Southern Churchman.

My Lord.

Estelle T. Oltrogge, Jacksonville, Fla.

Should I live to be a hundred years old
Never again can I be alone,
For my dear Lord holds my hand in His,
Around me forever His arm is thrown,
My Lord, my merciful Lord.

'Twill never be dark again for me,
For the light of heaven is across my way,
Pointing each pitfall, showing each snare;
Christ makes it all as bright as day,
My Lord, my gracious Lord.

Farewell forever to the power of sin,
No longer I'm bound by Satan's chain;
Christ reigns in my heart, to Him be praise,
For He has broken sin's bond in twain,
My Lord, my powerful Lord.

My Lord is coming some glad, sweet day,
His footsteps already His faithful hear.
For His coming they long, they watch and pray,
No cloud's in the sky, the sunset is clear,
For the Lord, our Lord, is very near.

The Truth About Prayer.

"We do not go to God for some gifts, and importune Him until He complies with our complaint. He only truly prays who goes upon his knees to find God's will concerning himself. It is more important for me to find out from God what I ought to have than for me to tell God what I wish Him to give. Prayer is not so much a petition as an attitude of the soul. It is an atmosphere—the Christian's vital breath. I go to talk with God. I must not come away until He talks back. The end of prayer is to change eyes with God—to look at things from His standpoint, and to hush my selfish impatience in the presence of His perfect wisdom and love."

For the Young Folks

NANCY BYRD TURNER, Editor

The Girl That Mother Was.

When we travel back in summer to the old house by the sea
Where long ago my mother lived, a little girl like me,
I have the strangest notion that she still is waiting there,
A small child in a pinafore with ribbon on her hair.
I hear her in the garden when I go to pick a rose;
She follows me along the path on dancing tipsy-toes;
I hear her in the hayloft when the hay is slippery-sweet—
A rustle now, a scurry now, a sound of scampering feet;
Yet though I sit as still as still, she never comes to me,
The funny little laughing girl my mother used to be.

Sometimes I nearly catch her as she dodges here and there,
Her white dress fluttering round a tree or flashing up a stair;
Sometimes I almost put my hand upon her apron strings—
Then, just before my fingers close, she's gone again like wings.
A sudden laugh, a scrap of song, a foot-fall on the lawn,
And yet, no matter how I run, forever up and gone!
A fairy or a firefly could hardly flit so fast.
When we come home in summer, I've given up at last.
Then I lay my cheek on mother's. If there's only one for me,
I'd rather have her, anyway, than the girl she used to be!

—Selected.

For the Southern Churchman.

The Cave.

Roger and Ray had been playing for hours on the beach, when suddenly Ray pointed down the shore.

"I saw something white flash around that curve," she said. "There it is again!"

They sprang to their feet and raced hand in hand down the long beach. Presently they stopped short. "Here are footprints," said Roger. "Look, they came down that bank—small, bare footprints. Let's follow them!"

They traced the steps eagerly through the damp sand. "A boy and a girl, see if they're not," Roger told his sister. "Good, Ray—now we'll have somebody to play with!"

Ray and Roger were the only two children among the crowd of boarders at the big hotel on the cliff, and often they longed for playmates, so the little bare footprints in the sand raised their hopes high. But all at once the trail stopped short. Ray gave a little cry of disappointment. "Why, where did they go?" she cried.

Roger was close to the bank, tugging at a curtain of vines that hung over the steep edge. "Here!" he said triumphantly. Then he stooped and looked at the ground. "They did go in here," he added, "but they came out again, too, and skinned right up the cliff." He pulled aside the curtain of vines, and there before them was a little cave that looked like a small room hewn out of the rock. The children scrambled in and peered about in

the dimness. The change from broad daylight to the half gloom of the little cave was so great that at first they could not see clearly, but in a moment Ray gave a squeal of delight. "Roger, it's furnished!"

Sure enough it was. In the middle of the floor stood a tiny table made out of a box, laid for two, with a couple of old tin plates that had been scrubbed clean, two broken tumblers and some shells. There were two chairs, also made out of boxes, and a curious sideboard that had once been a keg, fitted up with a cracked mirror. The floor was carpeted with sea-weed, and yellow daisies stuck in sea-shells ornamented crooked little shelves in the corners.

The two explorers stopped and looked at each other. They had had pretty things to use and to look at all their lives, and somehow the pitiful plainness of the little cave playhouse touched them. "What do you suppose they eat in their tin plates?" Roger asked in a low voice.

For answer Ray lifted the lid of a rough box near the door. There, stored carefully away, were a few small apples, a half a loaf of dark looking bread and a tiny bottle of syrup. "What a funny tea party that would have made," observed Ray. Suddenly her face brightened. "Roger, why can't we make a real party for them?" she cried.

A half hour later they climbed carefully down the steep cliff path to the cave. Between them they carried a basket of good things that they had begged from good-natured Mrs. Perly, the head of the Seaview house. "Let's hurry," said Roger. "The owners of the cave may be back at any minute, you know."

They worked busily, laughing and chatting as they bustled to and fro. "They must have heard us coming," Roger said, "and run out of the cave and up the cliff. I wonder who they are?"

At last everything was finished. A snowy tablecloth covered the bare box; a little teaset of pink and white took the place of the tin pans. There was a vase of roses in the center, and a glass dish of honey at one end. Crisp brown cookies, golden bananas and tempting sandwiches made up the rest of the feast, with some cold, clear lemonade that Ray poured from a bottle, the last thing, into a pretty pitcher. "Now!" she said, with satisfaction.

"We'd better slip away," said Roger, wisely. "Maybe they wouldn't like to catch us in their cave." But he was too late; voices could be heard, and a scuffling sound on the bank near the door. "Here—hide!" he said, hastily. And drew his sister quickly behind some old boxes in a corner. Their hearts beat fast.

"Oh, isn't this fun?" said Ray, whispering. "And a little while ago we thought we were lonely."

Peering around the boxes they saw the vine door open and two children come in—a boy and a girl, as they had guessed, the boy about Roger's age and the girl just a little younger than Ray. They were both barefooted, and the girl wore a short, faded little dress, but their faces were bright and eager as they stepped inside their playhouse. For a minute they stood blinking in

the half darkness, while Roger and Ray squeezed each other's hands in their hiding-place. Then the little girl gave a cry. "Look at our table!" she exclaimed, jumping up and down excitedly. "Oh, Dick, is it fairies?"

The boy's black eyes were taking in everything—china, dainties and all. "No, not fairies," he said. "They don't bring stuff like that. Say, do you s'pose we can eat it?"

All at once the sharp eyes spied a red ribbon bow that had bobbed over the edge of a box in the corner. He lowered his voice. "Wait, somebody's in here," he said.

Roger heard the whisper and knew it was useless to hide any longer. He stepped out into the floor, and Ray followed him shyly. "I hope you didn't mind," he said. "We found your cave, and we thought we'd fix a surprise."

"We were lonely," added Ray.

The two newcomers were shy, too, but they were so delighted with the surprise that they could not stay bashful long. In a little while four places were set at the box table and four children were feasting.

"Ho!" said Roger. "This is lots of fun!"

Little Polly looked across the table at Ray and laughed. "Just suppose you hadn't seen my sunbonnet flap around the bend!" she said.

The Best Helpers.

The apostles learned many things from Jesus. Some of these things He taught them by example, just as you teach your little brothers and sisters when you are gentle and unselfish. Other lessons came in answer to their questions.

They had not been with Him very long before they noticed His habit of prayer. Before He began His work He would pray to His heavenly Father for help. When He had had a busy day He liked to go to some quiet place and talk to the loving Father. This was very different from the way in which the friends had learned to pray.

They may have noticed, too, that He always came back refreshed and strengthened. One day our Lord led His friends out of the city, along a country road and up a hill that was called the Mount of Olives. From the top one could see the temple at Jerusalem, the silvery Jordan river, and the pleasant vineyards and orchards. Here in the shade of the old, old olive trees they sat at His feet and listened.

The lesson that day was about prayer. Jesus told them that they were to go to God the Father just as little children come to their parents. They were not to stand on the streets praying aloud, so that men might see them and praise them, but to pray in the silence of their own rooms. So that God who saw in secret would reward them openly.

They were to ask for what they wanted; to tell God about their happy times and their sad ones, and all of the things that troubled them. And He would hear and answer in the way that was best for them.

Then He taught them the most beautiful prayer in the world, which is called the Lord's Prayer. It is so simple that a little child can understand it, and yet it includes everything for which we need to ask.

It is used at every service of the Church and at Holy Communion we say it twice. Isn't it wonderful to think that we say the very words our Lord used in talking to His Father? We think, as we say the prayer, of how we are all one great family, even though

we are scattered all over the world; and that God is our Father.—Shepherd's Arms.

For the Southern Churchman.
Evening.

Anne Wayland, Aged 10.

Evening, evening! time of sweet repose:
The lamb ceases playing, the bird flies
to her nest.
All's still. The lowing of the cow has
stopped;
All seek quietest sleep and rest.

The lamb, so playful in the daytime,
Frisking round and round,
Now is sleeping by the old sheep's side,
Safe and sound.

The bird has long since flown
To her nest, and now does sleep
With her eggs beneath her breast;
Those treasures she does keep.

O evening is truly a time of rest,
When the lamb is asleep and the bird's
in her nest!

Pickers and Pails.

There were five of them gathering blackberries: Ellie and Dell, Nona and Peter, and tiny Mac. They were waist-deep in blackberry bushes and knee-deep in daisies—all but Mac, on whom the bushes were shoulder high. Steadily, up and down the line, sounded soft thuds—the plunk, plunk of ripe berries dropping into empty pails. Earnest faces peered from under broad-brimmed hats, and hands were busy. After a while, when the first important moments had passed, five tongues were loosened.

"My, but they're husky black chaps!" ten-year-old Peter cried. "See if I'm not the first to get my bucket full!"

"See if I'm not!" Ellie and Nona cried back together.

"Mine's going to be full first," Mac piped, gazing anxiously from between two bushes, "See if it's not!"

The others all laughed. "Then you'll have to work faster than you've done before," they told him, "cause the truth is, Mac Morton, you're not very, very much at blackberrying!"

Now, little Mac liked to be thought as big and swift as anybody. So he went furiously to work, dropping berries into his pail so fast that they made a grand racket, and breathing hard.

Ellie tiptoed up and looked over his shoulder. "I wish you'd look at what Mac's doing!" she exclaimed. "He's got tiny green berries in his bucket no larger than beads—dozens of 'em."

But the youngest picker covered his pail with his broad straw hat and would not let the others see, for he was mortified and hurt. As soon as Ellie went away, he began picking out and throwing aside the small green berries as hard as he could.

A half hour passed, and the voices of the other children grew fainter as they separated in their search, some keeping along the fence line, others wandering off toward the middle of the field. The sun grew hotter and hotter, and it seemed to Mac, struggling in the middle of a big patch of bushes, that the blackberries became fewer and fewer. Once he lifted up his voice shrilly. "The birds must have eaten them all," he cried, "the birds must have eaten them all!" But nobody answered—because nobody heard—and he went on toiling. His nose was blistered, his hands covered with scratches,

but still the shining tin sides of the pail showed deep and bare; you could have measured the depth of the berries with one finger.

He looked at them and sighed. "I'll go farther down," he thought, and started to strike out in another direction.

But this was not so easily done. Indeed, it could not be done at all, because while he worked, he had turned around and around, as if on a pivot, from bush to bush, and now the long briar branches had fastened themselves upon him, clinging and clutching like long arms, catching his blouse, his trousers, even tangling in his thick bobbed hair. He was a prisoner among the blackberry bushes, with less than a pint in his pail, and the other children far afield, picking and laughing as they picked.

It was Dell who missed him, later on, and hurried back to find him. When the others joined her, they all stood still a moment, looking at him. He was fast asleep in a little bundle on the ground, the green branches tangling him still. Two small scratched knees showed beneath the Russian blouse, and one scratched hand grasped the pail with its few pitiful berries at the bottom.

"How he'll cry when he wakes and finds us ready to go," said Ellie, eyeing the pail.

"It's always this way," Nona added. "He can't understand that he's too little to do things. Here, let's put some of our own berries in his bucket and then take him home."

"N—no," Peter objected, thoughtfully, "that wouldn't do." Peter was a boy himself. "A chap wouldn't like to wake up and find that a lot of girls had done his work for him, you see. But bother! He's too little to try things like this, and we've got to be going."

"You three can go," Dell said, gently. "I'll bring him on, presently."

Nona and Ellie ran off, but Peter lingered. "I'll help untangle him, Dell," he offered. "Wake up, Mackie, old man!"

Mac sat up, blinking, and as his troubles rushed back over him, his lip quivered for an instant. Dell and Peter were pulling the briars away gently. "It's nearly time to start home," Dell said, smiling till he smiled back. "You must make haste with your berries."

"I know a dandy place," Peter cried. "Berries thick as hops. Let me show you!"

They hurried him over to the dandy place. Peter kept back the cruel briars and Dell held the pail, and there, sure enough, were big, juicy berries shining everywhere. Mac began picking with both hands, as hard as ever he could pick, and as the plunk, plunk in the bottom of the bucket grew softer and softer, he laughed louder and louder with delight. For with his own hands he was filling the pail to the brim.

When they reached home, five half-gallon pails waited in a row on the water shelf with five pickers in a row beside them, while mother stood ready with the scales for measuring.

Usually, when the berries were measured, Mac hid his face in her skirts; but this time, he danced and jumped. For, when the last pail was empty, the youngest picker, by an ounce and a half, had picked the biggest lot of berries!—Sunday-school Times.

Soldiers Never Ask "Why."

Julia and Linda were two sweet little girls. Julia, the elder of the two, had contracted a very funny habit. When father or mother told her to do any-

thing that was a little distasteful to her she would invariably say, "Why?" and then Linda would proudly join in with her "Why?"

Father said, "My dear daughter, soldiers never ask why; they obey without asking the reason."

One day mother said, "It's such a nice, warm and sunny day, let's take our lunch and go in the woods." Julia and Linda were so overjoyed at the thought of a picnic that they forgot to ask "Why?"

They made a number of little, thin sandwiches and rolled them in waxed paper, tucked these with some fluffy sponge-cake in a basket, and joyfully started out.

It was only a little way to the woods, and the children hopped and skipped merrily over the road, while father and mother walked behind; and presently they turned into the cool shade of the chestnut grove. Just beyond the woods was a high bank along which was a railroad track; and Julia said, "May we go and see if any trains are coming?"

Trains always had a great fascination for the little girls, so father and mother said yes, and they all went farther on and sat on a rock in the field, where they could see the train if it went by.

Presently Julia said, "Father, I see something moving on the bank, close by the track. What is it?" And Linda added:

"Look, there are five, six, seven little animals there?"

Sure enough, there was a big, fat mother woodchuck and a family of little baby woodchucks, and they were running about over the bank, and up and down the tracks.

"Probably some of the cars drop grain, and they are hunting for it," said father.

Suddenly the mother woodchuck sat up alertly and made a queer little noise. Instantly every baby woodchuck flew to her, and together they disappeared into their hole.

"Why," exclaimed the girls in one breath, "why did they do that?"

Father was silent. Not a sound was heard for several seconds; then away off in the distance an engine screeched, then a rumble was heard nearer and nearer, and a train rushed over the track. After it was gone and everything was quiet, father said, "Did either of you hear one of those little woodchucks ask why they must go in when their mother called?"

From that day on Julia and Linda never again asked "Why" foolishly.—Selected.

Answer to Puzzle.

Answer to question in "I've Thought of Somebody" for last week: Jacob.

Under the Umbrella.

Three small boys were sitting under the umbrella, which was small, too.

The boys were rather ragged, and so was the umbrella. Two long slits let through a scattering downfall of both sunshine and shower from a clear blue April sky, and at the end of one of the ribs the silk had broken loose, and was on its way up to the top.

But the three chums crowded close together and took turns sitting in the middle, holding the umbrella. Each was chewing one-third of a stick of gum, and all were deliciously cosy and happy.

"If I had a dollar," said Pinky, "I'd buy us a great big umbrella that 'ud cover us up just as slick."

(Continued on page 22.)

FINANCIAL

Every American Should do all in his Power every day to Help Win the War

Those who cannot fight, can set an example of patriotism, industry and THRIFT.

National State and City Bank

RICHMOND, VA.

Wm. H. Palmer, President

Julien H. Hill, Vice-Pres. and Cashier

R. E. Cunningham, Asst. Cashier

J. W. Sinton, Vice-Pres.

Wm. S. Ryland, Asst. Cashier

Jesse F. Wood, Mgr. Savings Department

INCORPORATED 1882

Virginia Fire and Marine Insurance Company

Of Richmond, Va.

ASSETS - - - - - \$2,160,195.00

Wm. H. Palmer, President

E. B. Addison, Vice-President

W. H. McCarthy, Secretary

BUY WAR SAVINGS STAMPS

Invest your money with the government and do your bit toward winning the war. Those at home must back the boys at the front with supplies of every kind. Your money loaned to the government through the purchase of War Savings Stamps will help meet the various demands.

The American National Bank of Richmond, Va.

SECURITY AND SERVICE

LIBERTY BONDS SAFEGUARDED

You can deposit your Liberty Bonds in our fire-proof, burglar-proof vault for safe keeping

WITHOUT CHARGE

This service is available to every subscriber to the First, Second, or Third Liberty Loan in this community, whether the purchase was made through this bank or otherwise.

A RECEIPT WILL BE FURNISHED

Your bond will be protected as carefully as we guard our own securities and will be subject to your order at any time.

We make this offer because of our desire to be helpful to those who are helping our government and our boys.

The Union Bank of Richmond

1104 EAST MAIN STREET, RICHMOND, VA.

Jno. L. Williams & Sons

BANKERS and BROKERS

Eighth and Main. (P. O. Box 503)

RICHMOND, VIRGINIA.

Transact a general Banking and Brokerage Business. Deal in Southern Investment Securities. Negotiable Railroad and Municipal Bonds.

The First National Bank

OF

Richmond, Virginia

DESIRE

YOUR ACCOUNT.

CAPITAL & SURPLUS

\$3,000,000.00

3%

INTEREST IN SAVINGS DEPARTMENT.

Norfolk & Western Railway

ONLY ALL RAIL LINE TO NORFOLK

QUICKEST AND BEST SERVICE

Pullman Parlor Cars.

The best line to all Points West, Northwest and Southwest.

W. B. BEVIL, Pass. Traff. Mgr. W. C. SAUNDERS, Gen. Pass. Agt. Roanoke, Va.

C. H. BOSLY

Dist. Pass. Agt., Richmond, Va.

Rates and information upon application.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

Southern Churchman

SOUTHERN CHURCHMAN COMPANY

Publishers

815 East Grace Street, Richmond, Virginia

LEWIS G. WILLIAMS, President.

E. B. ADDISON, Vice-President.

REV. E. L. GOODWIN, D. D., Editor.

REV. JAS. D. GIBSON, Managing Editor.

Entered at the Postoffice in Richmond, Va., as second-class, mail matter.

SUBSCRIPTION PRICE—After January 1, 1918, \$3.00 per year in advance. To the Clergy \$2.00. Six months \$1.50. Trial subscription 3 months 60 cents, 10 cents a copy. Foreign postage 50 cents additional. Back numbers not over 3 months old 10 cents each, over 3 months old 25 cents each.

For the convenience of subscribers, subscriptions are continued at expiration unless otherwise ordered. Notice of renewal, discontinuance, or change of address should be sent two weeks before the date they are to go into effect.

RECEIPT OF PAYMENT is shown in about two weeks by change of date on address label. If date is not properly extended after each payment notify us promptly. No receipt for payment will be sent.

Notice post office address. The exact post office address to which we are directing the paper at the time of writing **MUST ALWAYS BE GIVEN**. Our mailing list is arranged by post offices and not alphabetically. Make all checks and money orders payable to the Southern Churchman and not to an individual.

ADVERTISEMENTS—Rates quoted on request. For Classified see head of that department. Representatives wanted in each Parish, liberal commissions.

News concerning the church at large always welcome.

ATTENTION!

ENLISTED CHURCHMEN.

The Department of Army and Navy Work of the Brotherhood of St. Andrew

wants to get in touch with you and supply your needs in every possible way.

Write to us soon and tell us how you are getting along. You will find us prompt correspondents.

F. S. TITSWORTH,

Executive Secretary.

E. F. FINNEY,

Chief Secretary.

12th and Walnut Streets, Philadelphia, Pa.

PIPE ORGANS.

If the purchase of an organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Kentucky, who manufacture the highest grade at reasonable prices.

OAKLAND

A Home School for young boys to be tutored with the sons of Mr. and Mrs. Rosewell Page at their country home in Virginia. Address Mrs. Rosewell Page, Beaver Dam, Va.

NOTICE.

The Rev. N. Matthews has been given leave of absence from his parish in Rock Hill, S. C., and has succeeded the Rev. Mr. Gribbin as the Church's volunteer chaplain at Camp Sevier. Please send him the name, regiment and company of any one you want him to visit at the camp. Address, care Y. M. C. A. Headquarters, Camp Sevier, Greenville, S. C.

Organ For Sale—Reed organ for sale very cheap. Address W. W. Cave, Pulaski, Va.

FIVE ROOMED APARTMENT IN NORTH Richmond, bath, kitchenette, back porch, all modern conveniences, water and furnace heat included, \$30.00 month. C. A. Nesbitt, 1420 Garland Avenue, Richmond, Va.

BOARDERS.

SUMMER BOARD—CHOICE LOCATION, between college campus and Virginia Military Institute grounds. Every convenience; rooms single or en suite with bath. Mrs. F. D. Mead, Lexington, Va.

HELP WANTED

WANTED A MUSIC TEACHER, VOCAL especially and an Episcopalian. Apply to Box 505, South Boston, Va., for further information.

WANTED YOUNG LADIES FOR TRAINING. Grammar school training required. Apply E. T. Cook, Superintendent, Riverside Hospital, Newport News, Va.

WANTED—THE CATHEDRAL SCHOOL for Girls, Orlando, Florida, will require services of a lady teacher of Latin and French for year beginning October 1. Send references concerning education, experience, age, health, character, disposition and Church affiliation to Rev. R. B. Cobb, rector.

Classified Advertising and Notices

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line, each insertion. Special rates to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents. Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

POSITIONS WANTED

WANTED TO HELP MINISTER WHO would like to have a summer cottage for boys, looking forward to church work or who may become interested in the work. Maryland State preferred. Faith, care Southern Churchman.

WANTED BY LADY OF EXPERIENCE position as matron in school or college. Address C, Post Office Box 997, Richmond, Va.

YOUNG LADY HOLDING PEABODY Teacher's Certificate desires position to teach piano and supplementary studies in Girls' School. Address P. O. Box 37, Tappahannock, Va.

TWO DEACONESSES (CATHOLIC) WITH thirteen years' experience in school and hospital work, desire positions in a Church or charitable institution. Address Deaconess, care Southern Churchman.

REV. DR. MOTTET COMMENDS A friend whose record as a priest, a preacher, a pastor and an executive is of high order either for a vacant rectory or for temporary supply. He is of middle age, married, excellent health and university training. Address 47 West Twentieth Street, New York.

THE BOARD OF MISSIONS.

Correspondence is invited from those who wish to know

What it does.

What its work signifies.

Why the work can be helped most effectively through the Board.

Address

The Right Reverend A. S. Lloyd, D. D., President of the Board of Missions, 281 Fourth Avenue, New York.

Legal Title for Use in Making Wills:

The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.

The Spirit of Missions, \$1.00 a year.

CHURCHMEN AT CAMP LEE.

Once again men chosen under the selective draft law are coming in large numbers to Camp Lee. In order that the churches in Petersburg may get in touch with newly arrived Churchmen, I most earnestly request rectors of parishes to send me the names and regimental addresses of men coming to Camp Lee from their parishes. Names are useless without company and regiment. Brethren, please act on this request before you forget it.

E. P. Dandridge,

Rector of St. Paul's Church, Petersburg, Va.

THE ORDER OF THE DAUGHTERS OF THE KING.

An organization for the women of the Church throughout the world (communicants of good standing in their parishes) for the spread of Christ's Kingdom, especially among women, and for the strengthening of the Church's Spiritual life by means of constant prayer and personal service.

The order calls for a corporate Communion by every Chapter on the third Sunday of each month at the early celebration, and a Bible class is desired in every parish.

Handbooks at the office of the Order, Room 55, 281 Fourth Avenue, New York.

Forms of Prayer in Time of War

The third edition of this valuable pamphlet is now in press. We are told that it will be ready in a few days. The demand has been large and to insure your supply of the new edition your orders should be sent at once. Price 5 cents a copy, 50 cents a dozen, \$3.00 a hundred. Postpaid.

SOUTHERN CHURCHMAN,
Richmond, Va.

Marriages and Deaths

Marriage notices, not exceeding 40 words, \$1.00; Death notices, not exceeding 40 words, inserted free. Over 40 words at the obituary rate. Obituaries and resolutions, 20 cents per line. Six words to the average line.

Copy for this department must be received not later than Tuesday of the week in which it is intended to be published.

Lewis-Hilleary: June 19 at St. Mark's Protestant Episcopal Church, "Merryland Tract" near Petersburg, by the Rev. E. E. Burgess, assisted by Dr. E. T. Helfenstein, Rev. Robert W. Lewis, of "Miss-Miss Sally Washington Hilleary, daughter of Mrs. Clarence Hilleary and granddaughter of the late General T. T. Wheeler, "Tudor Hall," Montgomery County, Md.

Rowland: In Norfolk, Va., June 14, in his ninety-third year, THOMAS B. ROWLAND, grandson of the Rev. John Hamilton Rowland and nephew of Rev. Dr. Thomas B. Rowland, rectors in the past of Christ Church, Shelburne, Nova Scotia.

RESOLUTIONS.

At the annual congregational meeting of Christ Church Parish, Savannah, the following resolutions were unanimously adopted, and ordered printed in the Southern Churchman by the vestry:

Whereas, Mr. C. Lucian Jones was on April 22, 1889, elected a member of the vestry of this church; and

Whereas, on April 11, 1890, he was elected Junior Warden of this church, and served as Junior Warden until April 2, 1891; and

Whereas, on April 21, 1892, he was elected Junior Warden of this church, and served as such for two years; and

Whereas, he was again elected Junior Warden of this church on April 15, 1895, and has continued as such until this time; and

Whereas, Mr. Jones' services as vestryman and warden of this church have been signalized by his earnest devotion to his duty and he has rendered valuable services as such vestryman and warden; and

Whereas, Mr. Jones has on this date, being the first day of April, 1918, decided to decline re-election as Junior Warden of this church;

Now be it resolved by the rector and congregation of Christ Church in meeting assembled, That they do express unto Mr. Jones by unanimous rising vote their appreciation of his loyal service during so many years.

That they regret that he will no longer be associated with them in the actual service of the vestry, but trust and pray that he may live many years to serve as a loyal member of this church; that they express to him their wishes for his continued welfare and pray that God's richest blessings may rest on him.

Resolved, further, That a copy of these resolutions be sent to Mr. Jones.

RESOLUTIONS.

The following resolutions were unanimously adopted by the vestry of St. John's P. E. Church, Portsmouth, Va., held June 10, 1918:

Legh Richmond Powell, for more than twenty years a member of the vestry of St. John's Protestant Episcopal Church of this city, and for five years its Junior Warden, died at his residence in this city on the afternoon of Thursday, June 6, 1918.

We, his associates, desire to enter upon the minutes of this parish, an expression of our high appreciation of his character as a Christian gentleman, and as a faithful and efficient co-worker in the cause of the Master.

As a man he was singularly gentle and unobtrusive, but true to his convictions, and ever ready to maintain them.

As a vestryman he was prompt and faithful in the discharge of the duties incident to the position, and always anxious to aid in all matters looking to the upbuilding of this church, in whose service, as its faithful pastor, his father, the late Rev. John D. Powell, devoted

twenty-seven years of a long and consecrated life.

In giving this expression of our sorrow at his death, and the loss sustained by this church, of which he was so long a consistent member, we must not fail to recognize that our "loss is his gain," that he was fully prepared and ready to answer the call of the Master, and to receive from Him the plaudit, "Well done."

Resolved, That a copy of this minute be sent by the Registrar of the vestry to the widow and to the widowed mother of our deceased associate, with the assurance of our loving sympathy and our earnest prayer that the God of all comfort may vouchsafe to each of them His richest blessing.

MINUTE ON THE DEATH OF BISHOP RANDOLPH.

The Trustees of the Bishop Payne Divinity School, meeting for the first time since our late President, the Rt. Rev. Alfred Macgill Randolph, D. D., LL. D., was taken from our head, would put on record our sense of loss in his departure and our grateful recognition of the sanctified talents, the exalted character and the consecrated life which made him so strong a leader, so wise a counsellor and so helpful and gracious a friend. Especially would we thankfully recall his long service and unflinching devotion to this institution and to the cause of sound religious training for the negro race which it is appointed to set forward.

Bishop Randolph's life long interest in the Church's mission to the colored people was based upon a clear apprehension of the conditions existing as well as a profound conviction of the duty involved. In one of the earliest Episcopal addresses which he delivered before the Council of Virginia, thirty-two years ago, he insisted upon the "saving power of Christian education" as the hope of the negro and the solution of all the problems connected with his presence here, and dwelt upon the peculiar adaptation of this Church for his instruction in righteousness and the consequent responsibility resting upon her. From this judgment he never departed, and to this task he gave earnest consideration and a full measure of his labors, neither misled by sentimentalism nor discouraged by difficulty. The work which has grown up in his own Diocese on these lines, and the influence which has gone from it throughout the Church, is no small part of the fruition of his labors, which follow him, and which, in this school of ministerial training especially should be held in lasting remembrance.

ROBERT A. GIBSON,
E. L. GOODWIN,
E. F. DANDRIDGE,
Committee.

Personal Notes

At the recent commencement of George Washington University, the honorary degree of Doctor of Literature (Litt. D.) was conferred upon the Rev. J. Macbride Sterritt, D. D., of Washington, D. C.

The Rev. G. Taylor Griffith, of Howe School, will have charge of Grace Church, Albany, N. Y., during the absence of the rector, who is in France.

The Rev. Charles K. Thomson, rector St. Alban's Church, Evanston, Ill., will become President of Columbia Institute, Columbia, Tenn., in succession to the Rev. W. B. Capers, D. D., resigned.

The Rev. W. J. Loaring Clark, rector of St. Paul's Church, Chattanooga, Tenn., has accepted the appointment as chaplain of the Fourth Tennessee, and is now with that regiment.

The address of the Rev. Edwin S. Lane, of Philadelphia, who sails shortly for France as a Red Cross chaplain, is care American Red Cross, 4 Rue de l'Elysee, Paris, France.

The Rev. Rolfe P. Crum, rector of St. Mark's Church, Syracuse, N. Y., who has been granted a year's leave

of absence, expects to sail shortly for France, where he will be a Red Cross chaplain under Bishop McCormick.

The address of the Rev. C. I. LaRoche is changed from Martin's Point, S. C., to Beltsville, Md.

The Rev. Charles Martin Niles, D. D., who has been for several weeks in St. Luke's Hospital, New York City, is now recovering in the mountains, and will be able to return to his parish, Ascension, Atlantic City, about July 1.

Summer Addresses.

The Rt. Rev. James H. Darlington, D. D., Fort Totten, L. I., N. Y.

The Rev. Randolph H. McKim, D. D., Blue Ridge Summit, N. J.

The Rev. Paca Kennedy, D. D., Union, W. Va.

The Rev. E. W. Wroth, Darlington, Md.

The Rev. Howard E. Thompson, The Cliff House, Ogunquit, Maine.

The Rev. J. D. Miller, Little Switzerland, N. C.

The Rev. Henry Mottet, D. D., Provincetown, Mass.

Ordinations.

On Sunday, June 16, at St. Paul's Cathedral, Oklahoma City, the Bishop ordered deacon, Mr. John MacLeod. Dean Bate presented the candidate, the Rev. Herbert Hawkins, of Topeka, Kansas, assisting also, saying the Litany. Mr. MacLeod continues as assistant minister at the Cathedral, with especial charge of St. John's Chapel, where there is in prospect a very successful

work. Mr. MacLeod's address is 127 West Seventh Street, Oklahoma City.

On St. Barnabas' Day, in St. Peter's Church, Auburn, Diocese of Central New York, Bishop Fiske ordained to the diaconate Messrs. Edward Stanton Tabor and Condit Nelson Eddy, presented by Dean Houser. The sermon was preached by the Bishop. The Rev. Mr. Eddy is to take charge of the work

Your Ancestors!

Were they of noble birth or descent, in the Colonial, Revolutionary, 1812, or Mexican Wars? Preserve your family records. See "Genealogy" Monthly Magazine, seventh year. \$2.00 per annum. Sample copy, 25 cents. Address

WM. M. CLEMENS, Publisher, Hackensack, N. J.

RESORTS

HOTEL MARLTON

3 and 5 West 8th St., Near 5th Avenue,

Washington Square, New York.

Quiet and homelike hotel; transients and families; American and European plan; special summer rate. No Bar.

LEGO

A COUNTRY HOME

In the foothills of the Blue Ridge. Fine view. Constant breeze. Shade. Bathrooms. Telephone. Address Miss Cornelia J. Taylor Charlottesville, Va.

BLUE RIDGE SPRINGS IN THE BLUE RIDGE MOUNTAINS IN VIRGINIA.

No better place to cool off and really enjoy "The Good Old Summer Time," while you drink this celebrated dyspepsia water. Special rates for families and large parties.

B. ELLISON, Manager, Blue Ridge Springs, Virginia.

Furniture--Floor Coverings--Window Shades--Draperies

Values that satisfy. Service that pleases.

Special attention given to orders for church furnishings.

Sydnor & Hundley

Incorporated

Seventh and Grace Streets

RICHMOND, VIRGINIA.

Miller & Rhoads

"The Shopping Center."

For the retail Dry Goods and Department Store trade.

In the heart of Richmond, when you are here; and Our Mail Order Department Serves you at your home.

BROAD AND GRACE STS.

CORNER 6TH ST.

RICHMOND, VA.

Former Health Commissioner Says Nuxated Iron

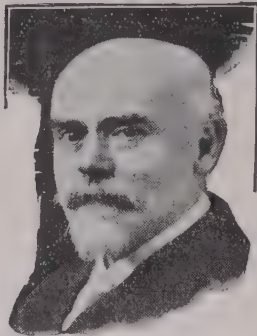
Should Be Used in Every Hospital and Prescribed by Every Physician—Attributes His own Great Physical Activity Today at Over 60 Years of Age Largely to His Personal Use of Nuxated Iron

WHAT FORMER HEALTH COMMISSIONER KERR SAYS

"As Health Commissioner of the City of Chicago, I was importuned many times to recommend different medicines, mineral waters, etc. Never yet have I gone on record as favoring any particular remedy, but I feel that in Nuxated Iron an exception should be made to the rule. I have taken Nuxated Iron myself and experienced its health-giving, strength-building effect, and in the interest of the public welfare, I feel it my duty to make known the results of its use. I am well past my three-score years and want to say that I believe that my own great physical activity is due largely today to my personal use of Nuxated Iron, and if my endorsement shall induce anemic, nervous, run-down men and women to take Nuxated Iron, and receive the wonderful tonic benefits which I have received, I shall feel greatly gratified that I made an exception to my life-long rule in recommending it. From my own experience with Nuxated Iron, I feel that it is such a valuable remedy that it ought to be used in every hospital and prescribed by every physician in this country."

Wm R. Kerr

Former Health Commissioner, City of Chicago.



Former Health Commissioner Kerr has given years of his life fighting for public health in his own and other cities. It was he who introduced Anti-toxin for Diphtheria in Chicago's Health Department. He purified the milk for the Consumers and thereby helped to save the lives of thousands of babies. He introduced the anti-spitting ordinance which has been copied all over the country and also took care of the sewers and garbage in the interest of public health. It is positive that the widespread use of Nuxated Iron would greatly lessen the worries and troubles of Health Commissioners in keeping up a high standard of public health.

Manufacturer's Note—Nuxated Iron, which has been used by Former Health Commissioner Kerr with such surprising results, is not a secret remedy, but one which is well known to druggists everywhere. Unlike the older inorganic iron products, it is easily assimilated, does not injure the teeth, make them black, nor upset the stomach. The manufacturers guarantee successful and entirely satisfactory results to every purchaser or they will refund your money. It is dispensed by all good druggists and general stores.

at Elmira Heights and Horseheads and the Rev. Mr. Tabor is to be in charge at Willowdale and Romulus.

At St. John's Church, Grand Haven, Diocese of Western Michigan, on June 17 was ordained to the diaconate, Nicholas M. Feringa, A. B., of St. Stephen's College, and recently graduated at the General Seminary. He was presented by his father, the Rev. John H. Feringa, Ph. D., rector of St. John's Church. Other parts in the service were taken by the Rev. Messrs. William Galpin, rector emeritus of St. Paul's Church at Muskegon, who preached the sermon, Lincoln R. Vercoe acting Dean of St. Mark's Pro-Cathedral at Grand Rapids; William N. Wyckoff, rector of Grace Church at Holland, and David C. Huntington, rector of St. Paul's Church at Grand Rapids. Acting for the Rt. Rev. John N. McCormick, D. D., Bishop of the Diocese (now at the front in France), the ordination was done by the Rt. Rev. William Walter Webb, D. D., Bishop of Milwaukee.

Mr. Feringa is now curate of Trinity Church at Newport, R. I., the Rev. Stanley C. Hughes, M. A., rector.

In St. Philip's (colored) Church, Little Rock, Ark., on May 29, William Edward De Claybrook, D. D., was ordained to the diaconate by Bishop Winchester. The candidate was presented by the Rev. D. E. Johnson, D. D., Arch-deacon of Colored Work, who also preached the sermon. Dr. De Claybrook is in charge of St. Mary's Church, Hot Springs, Ark.

In St. John's Church, Bangor, Maine, on Trinity Sunday, Mr. Alfred Martin, who has been serving at Millinocket as lay reader, was ordained to the diaconate by the Bishop of Maine. The

candidate, who was presented by the rector of St. John's, the Rev. J. Edward Hand, will continue at Millinocket.

On the second Sunday after Trinity, in Christ Church, Warren, Ohio, the Bishop-Coadjutor of the Diocese of Ohio ordained to the diaconate Mr. John Arthur McDonald, a son of the rector of the parish, the Rev. L. P. McDonald, D. D., who presented the candidate. The sermon was preached by the Rev. Francis J. Hall, D. D., of the General Theological Seminary. Mr. McDonald has been appointed by the Board of Missions to a year of special preparation at the Teachers' College of Columbia University, after which he is to go to the district of Hankow, China, as a normal teacher.

On Sunday, June 16, in St. James Church, Chicago, Ill., the Trinity ordinations were held as follows: Messrs. Parkinson, Norman Bruce Quigg and Thomas L. Parker were ordained to the diaconate, and the Rev. Messrs. Walter B. Reed and Charles L. Street to the priesthood. Mr. Quigg was presented by the Rev. L. B. Hastings, Mr. Parker and the Rev. Mr. Reed by the Rev. H. W. Prince, and Mr. Parkinson and the Rev. Mr. Street by the Rev. James S. Stone, D. D., rector of St. James Church. The sermon was preached by the Rev. Edward A. Larabee, D. D.

In All Saints' Cathedral, Albany, N. Y., on Sunday, June 9, the Rev. Harry A. Hall, assistant minister at St. Paul's, Albany, and the Rev. J. L. Roney, minister-in-charge of St. Paul's Church, Schenectady, were advanced to the priesthood by the Bishop of the Diocese of Albany. The Bishop preached the sermon and the Rev. Mr. Hall was presented by his father, the Rev. Ed-

win A. Hall, and the Rev. Mr. Roney was presented by the Rev. J. A. Howell. The Rev. Mr. Hall will remain for the present at St. Paul's as assistant to the Ven. Roeliff H. Brooks, Arch-deacon of Albany, and the Rev. Mr. Roney will continue as minister in charge of St. Paul's, Schenectady.

Deaths.

The Rev. Walter S. Danker, rector of St. John's Church, Worcester, Mass., and chaplain of the One Hundred and Fourth Infantry, A. E. F., died on June 23, of wounds received in the German bombardment on last Sunday. Chaplain Danker is the first American chaplain to be killed in France. He was recently decorated with the Croix de Guerre for carrying in wounded men from No Man's Land under heavy fire.

Dr. William Polk, of New York, a distinguished physician and educator, died at Atlantic City, N. J., June 23. Dr. Polk was the son and the biographer of the Rt. Rev. Leonidas Polk, Bishop of Louisiana, and Lieutenant General in the Confederate Army, who was killed in the battle of Kennesaw Mountain. He was the father of Frank Polk, Counsellor of the State Department in Washington.

Deposition.

Notice is hereby given that on March 29, 1918, in the Church of the Ascension, Pittsburgh, Pa., in the presence of the Rev. Wyatt Brown, Litt. D., and the Rev. Elroy Jeffery Jennings, Presbyters of the Diocese, I deposed from the sacred ministry, the Rev. August Michael Treschow, priest.

This deposition was pronounced at his request, upon his written renunciation of the ministry, under Canon 33 of the General Canons.

CORTLANDT WHITEHEAD,
Bishop of Pittsburgh.

Sore Eyes Granulated Eyelids, Eyes inflamed by exposure to Sun, Dust and Wind quickly relieved by **Murine Eye Remedy**. No Smarting, just Eye Comfort. At Druggists or by mail 50c per Bottle. **Murine Eye Salve in Tubes 25c.** For Book of the Eye **FREE** ask **Murine Eye Remedy Co., Chicago**

Work Among Churchmen

AT FORT BENJAMIN HARRISON,
INDIANA.

The Rev. Horace W. Wood, of Crawfordsville, Indiana, in the Diocese of Indianapolis, has been appointed Civilian Chaplain by the War Commission of the Church for work at Fort Benjamin Harrison and Speedway City, Indianapolis. Names of Churchmen at either of these camps should be sent to Mr. Wood at once. Address, General Delivery, Fort Benjamin Harrison, Indiana.

Ratcliffe & Tanner, Inc.
...FLORISTS...

207 N. 6th Street, Richmond, Va.

FLOWERS FOR ALL OCCASIONS

Church Furnishings, Memorials, Etc.



CHURCH VESTMENTS

EMBROIDERIES

Silks, Cloths, Fringes, Etc.

CLOTHING for CLERGYMEN

COX SONS & VINING

72-74 Madison Avenue,

New York

Thoughts For the Thoughtful

The world does not owe any man a living, but every man owes the world a life.

Whenever God suffers the Christian to have a need, it is to remind him that he has a God.

It may be that there would be more power in our praying if there were more heart in our giving.

To acquire the faith that removes mountains, we must first climb far crystal heights of prayer.

All God's giants have been weak men, who did great things for God because they reckoned on His being with them.

How many there are who will have to confess with Grotius, as the shadows deepen, "I have spent my life laboriously doing nothing!"

True spirituality has an enormous intellectual implication. Obedience to Christ's will through mental concentration carries with it the most fundamental human culture.

So many of us speak of the Lord and His righteousness as our sword, our helmet and our shield, and then, when the battle cry sounds suddenly, put our armor hurriedly away in a corner and try to fight alone, with our poor mortal fists.

It is not our own patience, justice or kindness that we are to show to those around us, but the pity and forbearance of Christ, whose Spirit dwells within us. Our own virtues will not endure the strain and friction of daily life; we must lean wholly on Him.

Tell them, "I am," Jehovah said. O'erhearing, Nature raised her head The message to impart. And sun and stars, and wind and deep, And forest, field, and mountain sweep, And bud and bloom, and bird and beast, All, from the greatest to the least, Mysterious, beyond the ken Of puny, skeptic-minded men, Replied, "O Lord, thou art!"

It is in the night that God gives the sweetest songs to His people. It is through the days of testing, through the darkness, through the deepest discipline of life that we learn the song which never dies; which is never discordant, which is full of praise, trust, love.

"Lord, crucified!
Give me a heart like Thine.
Teach me to love
The dying souls of men,
Oh, keep my heart
In closest touch with Thee!
And give me love,
Pure Calvary love,
To bring the lost to Thee."

God graduates the trials of our life. He allows the lesser to precede the greater. He gives us the opportunity of learning to trust Him in slighter difficulties, that faith may become mus-

cular and strong, and that we may be able to walk to Him amid the surge of the ocean. Be sure that whatever are your sorrows and troubles at this hour, God has allowed them to come to afford you an opportunity of preparation for future days.

There is just so much cross in the world, and each man must bear his own if the world is ever going to be brought to God. Every man who shirks doubles another man's cross. It was because of men shirking that the Son of God staggered through the streets of Jerusalem in the loneliness of that cross-bearing. Let every man take his share of "hardness as a good soldier of Jesus Christ," and let the travail of the Spirit of God work through him to the redemption and transformation of the world; then let him follow Christ all the days.

The Shuttle Train.

Some of the trains on Boston's elevated railroad run clear through the city and out into the suburbs; but there are shuttle trains, which merely run back and forth between the north and south stations. Their work must be very monotonous, up and down the same short track, turning the same corners, stopping at the same few stations, hour after hour, day after day. Yet they are probably more useful than the through trains. They probably carry more passengers, and are an essential part of the city's transportation service.

Many of us are sadly conscious that our lives are mere shuttle trains, back and forth in the same dull routine of duty. Well, what of it? Perhaps we are more important as shuttle trains than as through trains, and are a necessary link in the service of the Heavenly City.—Selected.

ALLEN'S FOOT-EASE DOES IT.

When your shoes pinch or your corns and bunions ache so that you are tired all over, get Allen's Foot-Ease, the anti-septic powder to be shaken into the shoes and sprinkled in the foot-bath. It will take the sting out of corns and bunions and give instant relief to Smarting, Aching, Swollen, Tender feet. Over 100,000 packages are being used by the American, British and French troops. Sold everywhere, 25c. Don't accept any substitute.

R. L. Christian & Company

514-16 E. Broad St.

Richmond, Va.

Leading Fancy Grocer

AGENTS FOR

HUYLER'S CANDIES AND PETER'S SWISS MILK CHOCOLATE.

Special attention given to out-of-town orders.

Catalogue mailed on application.

Richmond, Fredericksburg & Potomac R. R.

To and from Washington and beyond—Daily.

Leave Richmond	Arrive Richmond
* 6:41 A.M. * 11:45 A.M.	* 7:25 A.M. * 1:12 P.M.
* 4:00 P.M. * 12:30 P.M.	* 12:50 P.M. * 8:25 P.M.
* 8:30 A.M. * 7:00 P.M.	* 5:20 P.M. * 11:25 P.M.
* 9:1 A.M. * 1:10 P.M.	* 4:00 P.M. * 12:30 N.E.

Richmond-Washington Local, Lv. 7:40 P.M. week days; 4:15 P.M. Sundays; Ar. 12:15 P.M. daily. Fredericksburg Accom. week days, Lv. 7:45 P.M. Ar. 8:15 A.M. Ashland Accom. week days, Lv. 7:45 A.M. 8:30 P.M.; Ar. 8:30 A.M. 5:30 P.M.
* Elba ticket and baggage offices not open for this train. * Main St. Sta. † Byrd St. Sta. stopping at Elba. ‡ Elba Sta.



CHURCH FURNISHINGS

Gold, Silver and Brass

Church and Chancel Furniture

Write for Catalogue
for Episcopal Churches

W. & E. SCHMIDT CO.

508 Third Street,

Milwaukee, Wis.

CHURCH EMBROIDERIES

Stoles, Eucharistic Vestments, Surplices, Altar Hangings, Burses and Veils, Markers, etc. All materials for sale.

The only studio importing exclusively English un-fading silks, Damasks, fringes, linings, pure gold metal threads, etc.; and using Standard Church of England

English silk stoles, plain.....\$ 5.00

English silk stoles, handsome crosses.....\$ 6.50

English silk stoles, best hand embroidery,

from \$10.00 up to.....\$50.00

English silk burses and veils with crosses.....\$20.00

\$12.00, \$15.00, \$18.00.....\$20.00

Handsome embroideries unsurpassed in workman-

ship. Special altar linens embroidered in England.

Testimonials from all over the world.

THE CATHEDRAL STUDIO

Miss Lucy V. Mackrille

2900 WISCONSIN AVENUE, WASHINGTON, D. C.

GRANITE AND MARBLE MEMORIALS

Largest Stock in the South
We pay the freight and
guarantee safe arrival

The Couper Marble Works

(Established 65 years)

264-268 Bank St., Norfolk, Va.

R. Geissler, Inc.

56 West Eighth Street, New York

Memorials
FOR THE CHURCH
Furniture — Windows — Fabrics

O. Luetke's Art Works Church Furnishings

IN METAL, WOOD, MARBLE, ETC.

Est 1886. 328-332 7th Ave., New York

Brotherhood of St. Andrew

Guilds and all Church organizations desiring to assist their treasury can find no better way than by representing the SOUTHERN CHURCHMAN. And at the same time you will do a good work by placing the SOUTHERN CHURCHMAN in homes where there is no Church paper. Write to-day for full particulars.

SOUTHERN CHURCHMAN,
Richmond, Va.

Under the Umbrella.

(Continued from page 18.)

"My! I wish 't you did have a dollar, Pinky," said Dumpy.

"N' I wish so, too," said Popsy.

"If I had a dollar," said Dumpy, "I'd lay it out fer gum. You kin buy a stick fer a penny, an' they's a whole hundred pennies in a dollar—so we'd have a hundred sticks o' gum. Think of that!"

"My! I wish 't you did have a dollar, Dumpy," said Popsy.

"N' so do I, too," said Pinky.

"If I had a dollar," said Popsy, "I'd buy streaked f'scream with it, and we'd sit here all so snug and eat that f'scream right straight up, every single bit! There, sir!"

And Pinky and Dumpy cried out with one voice then:

"My! I wish 't you did have a dollar, Popsy!"—Carrie A. Parker, in Little Folks.

The Power of Character.

Every Christian is producing two sets of influence. Two currents of power issue from him, which set in motion the wheels of life around him. One is the unconscious, involuntary influence of his real character; the other is the voluntary influence of what he consciously says and does—what he says and does for a special purpose. Now, these two currents that flow from

him may be opposed to one another. The character may be saying one thing, and the lips and conduct another. A man may preach love to Christ and to men; but if his own heart and life are not saturated with this love he will preach in vain; for the language of his

nature will be opposed to the language of his lips; the influence of his character will contradict the influence of his words. The power of character arises from its truthfulness.—H. Macmillan.

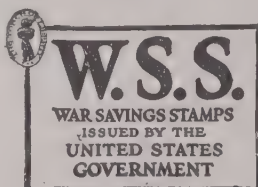
Are You Enlisted in the W. S. S. Societies?

OUR Boys are in the Trenches; let us exert every ounce of our energy in backing them up.

On June 28th there will be a nation-wide campaign to pledge millions of Americans to save to the utmost of their ability in every way possible the maximum amounts of War Savings Stamps until the end of the year. On that day everybody will have a big chance to help make our fighting forces effective, to really help win the war. As President Wilson asks,

"May there be none unenlisted on that day."

WORK FOR LIBERTY



AND DO YOUR BEST!

What do you know of the work of your Church Temperance Society?

Rt. Rev. Frederick Courtney, D. D., President.
William Jay Schieffelin, Esq., Ph. D., Treasurer.
Rev. James Empringham, D. D., Gen'l Supt.

Send for free sample copy of "TEMPERANCE."
This periodical has the largest circulation of any magazine of its kind in America. Address

Church Temperance Society

214 Metropolitan Tower, New York City

TRY THIS FOR YOUR HEALTH.

For diseases which do not readily yield to treatment, such as chronic dyspepsia, indigestion, rheumatism, Bright's disease, gall stones, uric acid poisoning, and diseases of the kidney and liver, the best physicians send their wealthy patients to the famous mineral springs. Some even spent months at the Spas of Europe and were almost invariably cured or greatly benefited.

I believe that the Shivar Spring is the greatest mineral spring ever discovered and I believe it so firmly that I offer to send you enough water for a three weeks' treatment (two five-gallon demijohns) on my guarantee that if it fails to benefit your case I will refund the price. You would hardly believe me if I told you that only about two out of a hundred, on the average, say that they have received no benefit. The water is restoring thousands. It restored my thought my case was incurable and I am willing and anxious for you to match your faith in the Spring against my pocketbook. If I win you become a life friend of the Spring. If I lose I will be sorry for you, but I will appreciate your courtesy in giving the water a trial and will gladly refund your money on request. Sign the following letter:

Shivar Spring,
Box 64-C, Shelton, S. C.
Gentlemen:

I accept your guarantee offer and enclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial in accordance with instructions contained in the booklet you will send, and if I report no benefit, you agree to refund the price of the water in full on receipt of the two empty demijohns which I agree to return within thirty days.

Name
Address
Shipping Point

(Please write distinctly.)

NOTE:—"I have had the pleasure of serving the little church at Shivar Spring as Pastor for years, and am therefore well acquainted with Mr. Shivar and his associates, whom I gladly commend as honorable business men and worthy of the confidence of the public. I have personally derived great benefit from the use of the Shivar Mineral Water and have knowledge of its beneficial effects in a great number and variety of cases."—Rev. A. McA. Pittman.

WANTED.

The Following Back Numbers of the Southern Churchman.

For 1915—December 11, 18, 25; May 22.
For 1916—February 12, 19, 26; August 6, 12, 19; November 18.

Most of these numbers are desired by an American University to complete its file for binding. Friends who can supply these will confer a favor by sending them to this office.

SOUTHERN CHURCHMAN COMPANY,
Richmond, Virginia.

FRECKLES

Now Is the Time to Get Rid of These Ugly Spots.

There's no longer the slightest need of feeling ashamed of your freckles, as Othline—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of Othline—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than one ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength Othline, as this is sold under guarantee of money back if it fails to remove freckles.

The Choice of Executors

is a matter of great importance. Every dollar you leave should be conserved in such a way that your heirs may enjoy the uninterrupted benefits of your life's work.

This Company is a careful and economical executor, trained in the law and business, sound in judgment, and seasoned in practical experience; its primary business is the administration of trust funds.

Correspondence invited.

Capital
\$1,000,000

RICHMOND TRUST
& SAVINGS CO.

7th & Main Sts.,
Richmond, Va.

Southern Churchman

Vol. LXXXIII. RICHMOND, VA.,

JULY 6, 1918

No. 27



If You Want

to know, we will tell you, how this Company secures a large portion of its best business.

Namely,—through the influence of men and women who, for one reason or another, have faith in the Institution and like to help it.

They simply suggest to their friends to go to the VIRGINIA TRUST COMPANY, where their business will receive courteous and intelligent attention!

We are proud of this fact and thankful to our friends!

Virginia Trust Co.

The Safe Executor

1106 East Main Street,

RICHMOND, VA.



EDUCATIONAL



The Protestant Episcopal Theological Seminary in Virginia

Established A. D. 1823

The ninety-fifth session will open on Wednesday, September 18, 1918

Special Students Admitted

For catalogue and other information, address the Dean or Secretary

Theological Seminary

Alexandria Va.

The Theological Department OF THE University of the South

An integral portion of the University, where the student of Theology meets in the frank intercourse of a common life with the student of Science on the other.

For catalogue, address
THE DEAN,
Sewanee, Tenn.

The Bishop Payne Divinity School

The accredited Seminary of the Church for training colored men for the ministry. The fortieth session opens September 21 1918.

For catalogue and information apply to
REV. C. B. BRYAN, Dean
Petersburg, Va.

The General Theological Seminary

CHELSEA SQUARE, NEW YORK

The next Academic year begins on the last Wednesday in September.

Special students admitted and Graduate Course for graduates of other Theological Seminaries

The requirements for admission and other particulars can be had from The DEAN, 1 Chelsea Square, New York, N. Y.

Episcopal High School

NEAR ALEXANDRIA, VA.

The eighteenth year of this School for Boys will open September 18, 1918. Modern equipment throughout. Military feature. Catalogue on application.
A. R. HOXTON, B. A., Principal.

Emerald Hodgson Hospital

—AND—
TRAINING SCHOOL FOR NURSES
UNIVERSITY OF THE SOUTH
Sewanee, Tenn.

A Church institution where the best training to be had for development of Nurses. For further information, address
REV. W. S. CLAIBORNE, Supt.



Chatham Episcopal Institute

A Girls' School with a Religious Atmosphere

Rt. Rev. A. M. RANDOLPH, D.D., Episcopal Visitor.

Rev. C. ORLANDO PRUDEN, Rector.

A School which offers a thorough education at a moderate cost. Its location, on Main Line Southern R. R., is beautiful and healthful; the modern buildings are excellently equipped and surrounded by a ten-acre campus. The school maintains a gymnasium, with provision for outdoor athletics.

The curriculum embraces College Preparatory and Business Courses, Literary, Music, Art, Expression. Certificate admits to all leading Colleges. Catalog and views may be obtained by addressing

MRS. ELIZABETH MAY WILLIS, B. P., Principal, Box 13, Chatham, Va.

PORTER MILITARY ACADEMY

Founded 1867
A CHURCH SCHOOL
A NATIONAL SCHOOL

242 boys from 25 states and four foreign countries. Preparation for college or business by sympathetic tutoring and under the strongest influences for Christian manhood. Habits of obedience, promptness, cleanliness and self-reliance are inculcated by the strict but stimulating military discipline. An R. O. T. C. School. Mild healthful climate permits out of door sports all year around. Gymnasium and swimming pool. Unusually liberal terms. A broader preparation than the public school can give. A Lower School for smaller boys.

REV. WALTER MITCHELL, D. D., Rector
Box 462 Charleston, S. C.

VIRGINIA POLYTECHNIC INSTITUTE

... And ...
AGRICULTURAL AND MECHANICAL COLLEGE
Blacksburg, Virginia

Fifteen degree courses in Agriculture, Engineering, General Science and Applied Science; two-year course in agriculture, farmers' winter course, training course for teachers of agriculture and industrial course for teachers of trades, reserved officers training corps.

Apply to Registrar for catalogue.

J. D. EGGLESTON, President.

THE GWYN SCHOOL FOR GIRLS



Offers the higher type of preparatory schooling. Prepares its students to meet entrance requirements of the best women's colleges. Two complete departments, viz: Lower school and Upper School. Careful and individual training. Specially trained instructors. Excellent location. New Buildings, completely equipped. Diversified recreations, and all out-door sports. Atmosphere of large, well ordered home. Write for Catalog or further information.

MRS. C. L. BUSHNELL, Principal, Spartanburg, S. C.

Virginia Episcopal School (NEAR LYNCHBURG, VA.)

For boys of character, position and ability whose means will not permit them to attend our more expensive schools. Prepares at cost for college, university or immediate entrance upon the duties of life. Made possible by gifts of founders. Special terms to clergymen. Boarders for the present are limited to seventy. One hundred and six acres of land. The session begins September 19, 1918. Apply for information and catalogue to the

Rev. Robert Carter Jett, D. D.,
Principal.

Rev. Thomas Kinloch Nelson, M. A.,
Vice Rector.

HERNDON SEMINARY

Herndon, Virginia

A HOME SCHOOL FOR GIRLS

Re-opens October 1.

Apply to

THE MISSES CASTLEMAN,
(Associate Principals).

The Sanatorium School

LANDSDOWNE, PA.

A select Sanatorium and School for children suffering from Nervousness, Paralysis, Aphasia, or Defects of Speech or Hearing. \$1,000, \$1,600. Booklet.

CLAUDIA MINOR REDD, Principal.



RANDOLPH-MACON ACADEMY

For Boys Bedford, Va.

Offers prompt and thorough preparation for college, scientific school or business life. The liberal endowment of the Randolph-Macon System, of which this school is a branch, permits of unusually low terms. \$325.00 covers all charges for the school year. No extras. Randolph-Macon boys succeed—526 graduates of this school have received full college degrees or entered professions in the past 20 years. For catalogue and further information, address

E. SUMTER SMITH, Principal

Cathedral School for Girls

ORLANDO, FLORIDA

19th year begins Oct. 2. Offers a healthy, happy home and excellent education. College-Preparatory and General Courses. Also Music, Art, Home Economics, Expression. REV. RODERICK P. COBB, A. M., Rector.

NATIONAL CATHEDRAL SCHOOL

A Boarding and Day School for Girls. Fireproof buildings in Cathedral Close of 40 acres. College certificate privilege. Music, Art, Advanced, and Special Courses.

The Bishop of Washington.

President of the Board of Trustees.

Jessie C. McDonald, M. S., Principal.

Helen L. Webster, Ph. D., Academic Head.

Mount St. Alban, Washington, D. C.

STUART HALL

STAUNTON, VA.

Formerly Virginia Female Institute)

Diocesan Girls, School of Virginia and Southern Virginia. College preparation, Music, Art, Expression and Business Courses. Faculty and equipment of large school with small classes and individual attention. Large grounds and indoor athletics and outdoor sports under direction of Physical Trainer. Seventy-fifth session opens September, 1918. For catalogue apply to

MRS. H. N. HILLS, Principal,

(Formerly Principal of Sweet Briar Academy.)

FAUQUIER INSTITUTE For Girls and Young Ladies

Warrenton, Virginia
The 59th session begins Sept. 26th, 1918. Situated in Piedmont region of Virginia, 55 miles from Washington. A limited and thorough home school. Modern buildings, 5-acre campus. Very moderate rates. Catalog.

MISS NELLIE V. BUTLER, Principal, Box 17

S. HILDA'S HALL

A School for Girls.
Charles Town, W. Va.

Under the auspices of the Bishops of the Diocese (Episcopal). Near Washington. College Preparatory and elective courses. Music and Art. Athletics under trained Director. Open air classes.

MARIAH PENDETON DUVAL, Principal
Past 16 years principal of Stuart Hall, Va.

ROANOKE COLLEGE

Salem, Va.

A standard college of liberal arts for men, located in the mountains of Virginia. Standard requirements for entrance and for degrees. Military training adopted for duration of the war. Commercial and preparatory departments.

For bulletins and full information, address

DR. J. A. MOREHEAD, President.

The Virginian Home and Training School

For the Feeble-Minded and Epileptic.
Established 1892.

For terms and information, address

MISS M. GUNDRY,
Falls Church, Fairfax County, Va.

MARY BALDWIN SEMINARY For Young Ladies.

Established 1842. Term begins Sept. 12th. In the beautiful and historic Shenandoah Valley of Virginia. Unsurpassed climate, modern equipment. Students from 31 States. Courses: Collegiate (3 years), Preparatory (4 years), with certificate privileges. Music, Art and Domestic Science. Catalog. STAUNTON, VA.

Racine College

Racine, Wisconsin

Founded by Bishop Kemper in 1852

AN ACADEMY AND JUNIOR COLLEGE

Prepares for all professional schools and the junior year of the university. A missionary training school.

B. TALBOT ROGERS, M. A., D. D.
Warden

ST. MARY'S, An Episcopal School for Girls
Founded 1842. Full college preparation and two years advanced work. Music, Art, Elocution, Domestic Science and Business. 14 modern buildings, 26-acre campus in mild Southern climate. Moderate rates. Address REV. GEO. W. LAY, D. C. L., Rector, Box 19, Raleigh, N. C.

Spiritual Derelicts.

The waste of our natural resources has its parallel in the spiritual life. The Christian World points out "how much the Kingdom of Christ loses through the large number of drifters,

"RUTH HALL"

charge of a Board of Trustees of which the Rt. Rev. Paul Matthews, D. D., is President. Terms very moderate.

For catalogue and all particulars, address the Principal,

RUTH HALL

508 First Avenue,

Ashbury Park, New Jersey

spiritual derelicts, members whose fervor has slumped." We quote:

They are ecclesiastical saunterers. You remember how that word is traced back to the old Crusaders returned from the Holy Land (the saint terre) who roamed over Europe without definite aim until they became a nuisance and a menace. Such is your religious saunterer. His name may still be on a church roll somewhere, or he may have become wholly unattached. He ought to be a faithful, working Christian. Instead he is a wandering star, counting for less than nothing in the service of the Master. There are millions of relapsed members of the Church in the world, who owe Christ zealous service but refuse to honor His claims upon them. Their talents are often greater than those of many a faithful worker. If they were but true to their early pledges the cause of Christ would have a host of strong recruits for all of its vacant posts. Oftentimes the best results of an evangelistic campaign is its discovery and revitalizing of these wasted lives.—Exchange.

HOME NURSING

THE BOOK OF HOME NURSING

By Frances Campbell

A reliable and practical guide
\$1.50 net. Postage extra. All Book Stores

E. P. DUTTON & CO.

681 Fifth Ave., New York

A private boarding school for girls, Ashbury Park, New Jersey. Successor to the School of the Good Shepherd. This is a Diocesan School under the

the Rt. Rev. Paul Matthews, D. D., is President.



PREPAREDNESS FOR THE CHURCH

Never in the history of the country has the Church's responsibility in upholding the ideals of the nation been so great. In rendering its share of the essential work, its buildings should provide for maximum efficiency in every department.

Consult the leading specialists in all branches of church improvement, construction, alteration, etc.

Designs will be prepared indicating how contemplated changes, etc., can be effected. Local labor will be availed of when desired for the constructive work, the artistic and elaborate enrichment being executed under the supervision of our New York artists.

Send for photographs of church interiors showing changes and improvements that have been accomplished, with memorial gifts included as a part of the scheme.

J & R LAMB

23-25-27 Sixth Avenue NEW YORK

Southern Churchman

Catholic for every truth of God; Protestant against every error of man.

REV. EDWARD L. GOODWIN, D. D.,
Editor.

SOUTHERN CHURCHMAN COMPANY,
Publishers.

Vol. LXXXIII.

RICHMOND, VA., JULY 6, 1918.

No. 27

DISABLED CLERGYMEN AND THEIR FAMILIES IN DISTRESS.

We continue to receive letters of the most touching character, some addressed to us personally and most confidentially, others sent us by friends, which indicate that not a few of the former pensioners upon the General Relief Funds of the Church are in great need. It would be surprising if it were not so when we consider the advancing cost of the necessities of life. Many persons with what were comfortable incomes three years ago are now feeling the pinch of want since the purchasing power of what they have has been reduced by about sixty per cent. How much more must they feel it whose pittance was so meagre at best, whose friends are less and less able to assist them, and whose necessities increase with the infirmities of advancing age and frequent illness.

These worthies, for whose sufficient maintenance the Church has always considered herself bound, are the victims of a most unfortunate set of circumstances for which the Church ought to hold herself severely responsible. In her welcome to a system of pension insurance, based on the most rigid and mechanical principles of big business, designed to secure an increasingly adequate support for pensioners who should come thereafter and their families and to make the ministry of the Church more attractive to men of little faith, she made a most liberal provision of funds, for exceeding what was asked for, to meet all the initial requirements of the new system. At the same time she put a period to one of her most beautiful and beneficent charities, the free-will offerings of her people for the support of her old and disabled clergy already worn out in her service, and their dependents. The only proviso made was that these should continue to receive just what they happened to be receiving at a certain date, with no inquiry as to whether this was sufficient for their needs, present or prospective, with no certain provision made for supplying even this pittance, that being left for the Pension Fund to handle, with no possibility of their ever again being the beneficiaries of the growing liber-

ality of the Church toward the very class to which they belong but from which they are artificially segregated, and especially with no provision against just such an emergency as has arisen, when, from unforeseen circumstances, their poor pensions have become of less than half their former value. Such at least is the interpretation of the Church's action upon which the management of the Church Pension Fund proceeds, to whose administration, under rules and regulations of their own making, the whole matter of disabled clergy relief has been committed. If their interpretation is correct, and we suppose it can be defended technically, then the Church, through her General Convention, has been guilty either of failure to safeguard the interests of these pensioners when she withdrew the resources she had pledged to them by her canon law, or of overconfidence in the capacity of the Pension Fund to represent her mind and spirit in an emergency, which so far has not been justified by the event.

We have been assured by officials of the Fund of their willingness to afford the relief desired out of certain funds which have or may come into their hands if the General Convention can and will give them authority to do so. But the General Convention is fifteen months off, and in the meantime old men and women are suffering and the Church is being put to shame. These are war times and are calling on every hand for war measures. Sometimes it is necessary in an emergency to do the obviously right thing at the right time and get the formal approval afterwards. In this case no one can doubt that it will be given so soon as the Church can speak.

The Pension Fund is the successor, the administrator and the heir of the old Clergy Relief Fund. If the latter were still in existence its faithful Secretary and Treasurer would have kept himself informed of the added needs of the beneficiaries of the Fund, and would long since have bestirred himself and the Church for their additional relief. If necessary the invested funds not otherwise pledged would have been expended to the last penny for the purpose. Those funds are now absolutely at the disposal of the Pension Fund, if

our information is correct. But if the Pension Fund insist that they have no means that can be used for such a righteous purpose it is surely competent for them to discover the circumstances of these old pensioners, whose names and conditions are listed in their office, in this time of stress, and to appeal to the Church for the means necessary for their sufficient support.

We do not suppose that all the beneficiaries of the Clergy Relief Fund are in special need by any means, nor would we advocate under the circumstances an indiscriminate increase of the pensions they receive. It was the policy towards which the Relief Fund was working, as it is the policy of the Church Pension System, that pensions should rest on a "contractual basis," as of right and not of favor, and this had been reached to a large extent, so that many beneficiaries were on its list who were not dependent upon its bounty for a comfortable living. We cannot imagine that any of these would object if special relief should be granted to those who are in actual need, but if such objection should arise it could be disregarded with impunity. With a co-operating Committee in every diocese and with other facilities at hand it would be easy for the Pension Fund to learn confidentially who are in need and to find or make a way by which assistance can be afforded them. We suppose not many of those we have in mind live in New York or Boston. They were missionaries, or ministers in small and remote places, content to sit down in the lower rooms, with no opportunity and no ambition to gravitate to the large cities. But their Bishops and their clerical neighbors know who and where they are and the information can be obtained by a little pains. When this has been done the further duty will be made plain. That it ought to be done we think there can be no question.

THE CHURCH AND "WORLDLINESS."

A correspondent writes us of her distress at hearing the remark frequently bandied about, "Well, join the Episcopal Church and you can dance, play cards and enter into all the worldly

amusements"; and, because her mother was a devout member of this Church, she wishes to know whether it be true that the Church "allows and upholds worldliness."

We judge, not only from her address given, but from the seeming disposition of her neighbors, that our correspondent lives in a remote section where folks have not learned that it is no longer considered good form to misrepresent other Christian people, even in ignorance. The way to find out what the Church allows or disallows is to consult the Bible and Prayer Book, which are the sources and standards of her teaching. From the former she instructs her children many times in each year to "be not conformed to this world," and to "love not the world, neither the things that are in the world." When she admits a member by baptism it is upon his avowal that he renounces "the vain pomp and glory of the world, with all covetous desires of the same, and wilt not follow nor be led by them"; and this promise is impressed in the catechism and is again demanded at his confirmation.

It is true that the Church, following the example of Holy Scripture, has not attempted to make a catalogue of the things, even of the amusements, that are "worldly." Even if such a thing were possible it would be quite contrary to the principles of spiritual training which require the cultivation in every soul of that spiritual instinct which detects and shuns whatever is hurtful, impure or unholy in its effect. "The world" is all that outside and around us, just as "the flesh" is all that within us, which makes us do or think or feel wrongly. "Worldliness" is the love of, choice of, pursuit of, these things to which we react hurtfully or sinfully; and its seat is in the soul and not in the environment. To make a list of amusements that are "worldly," and to suppose that by avoiding these we escape the insidious disease of worldliness, is to miss the warnings of God's word and expose the soul to many and great dangers. But this is not saying that these things are "approved," nor does it relieve the conscience from determining the matter for itself.

If our Lord's return means anything it means the introduction of a life which has no end; it means, for all who will, succession to the inheritance incorruptible, undefiled, and that fadeeth not away. The coming of our Lord means that all the wrong-doing and the passions of man which create so much misery will have had their day; it means an entrance, actual or possible, upon a stage of existence in which there will be no sorrow nor crying; it means the exercise of man's higher powers to the fullest extent of their capacity—the beginning of an existence in which thought and heart and will rest in perfectly ecstatic satisfaction on their one true object, and an existence which will last forever.—Canon Liddon.

Letters to the Editor

In this department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letter to the Editor" will appear in our columns except over the signature of the writer.

RELIGIOUS EDUCATION.

Mr. Editor: One of our Church periodicals has devoted a special number to the subject of Church schools, believing it to be "one of the pressing problems with which the Church in its educational capacity has to deal." It is said: "Until recently there has been little enthusiasm among us over the problem of religious education. The matter has gone by default. It is not unnatural that in periods of great expansion, whether in the Church or in the Nation, a good many things are left at loose ends."

One most important feature has been overlooked in the education of our youth. Very few people stop to ask themselves whether the religious faith of the faculties of our secular colleges and universities, especially, has anything to do with the religious education of the youth under their tuition. I have no hesitation in saying that there is absolutely nothing so important in the Christian culture of our boys as the active faith-profession of the members of the various faculties of our Church universities.

The Southern Baptists especially appear to be somewhat alarmed at a revelation of this fact, and at their national convention directed attention to the heresies that are actively creeping into faculties nominally under control of their Church! Chicago University is (nominally) Baptist, and as a matter of presumption, I infer they refer to this institution when they say by resolution: "A false sociology based upon materialistic unbelief has found its way into many American universities, among them some Baptist institutions which reek with the poison of German 'kultur' and has done untold mischief and harm."

It is to be noted that quite a number of prominent professors of our great universities are the intellectual offspring of German institutions. No wonder their teachings reek with German "kultur."

Having had the subject in mind for some little time, the action of the Baptist Convention strongly attracted my attention.

Most of your readers will recall an instance at Princeton University a number of years ago in which one of the faculty was dismissed from his chair for prostituting his office as a secular instructor of our youth by, openly and from the rostrum, antagonizing the teaching of modern Christendom. Had Princeton been a secular university the only trace of the presence of such a professor would have been in the profligate lives and lost faith of university students under his instruction.

As our modern American civilization is at once the consequence and superstructure of the Gospel of our Christianity, the menace of a single infidel in the chair of a popular university,

who, as a rule, will use the confidence and faith inspired by his high position, for the purpose of destroying the religious convictions of the youth of our land, **cannot be over-estimated!**

Your subscriber was once associated with an able man, a co-member of a Pennsylvania faculty with which he also was connected, who remarked: "At one time in my college days the ministry was my highest aspiration. But remarks dropped by a member of the college faculty so upset my faith that I have never been able to re-establish it."

A writer who knows the colleges intimately says: "Those who are not in close touch with the great colleges of our country will be astonished to hear the nature of the creeds being fostered by the faculties of our universities. Briefly, not only is the Christian religion attacked, but the fundamental laws of the Decalogue, the existence of the Christian home, and the marriage bond are alike discredited. The negatives taught are: 'There is no absolute evil.' 'Immorality is only a variation from social custom.' 'Children are encumbrances in life.' 'There can be holier alliances in free love than in marriage.' It is stated that some of these persons honored with chairs in our universities expand the German Bernhardi's theory, 'No law above the German State,' to apply to the moral and religious consciousness of every intelligent man."

I have carefully reviewed the field referred to, and have come to two conclusions:

First, that the term "faculties" is too sweeping and comprehensive. Certain professors, it is true, are tolerated, who indulge in teaching similar to that of the gentleman who has been dismissed from the chair at Princeton. These use their class-rooms and interpolate into their scholastic teaching the most radical and iconoclastic dogmas (both in religion and in ethics), of which we can conceive. This teaching is dispensed from time to time with Euclid and Homer as well as theories of sociology to young men of Christian families—many of them the future vestrymen of our churches!

Second, that these teachings not only imperil every system of known religion, but in the words of Ralph Waldo Emerson, "the very hopes of man, the thoughts of his heart, the manner and morals of mankind are all at the mercy" of these men when we send our boys to sit at their feet. Is it not a question beyond dispute that the press of our country (Christian-secular as well as religious) should carefully note the records of the chairs of these universities and from time to time enlighten their readers as to the teaching tolerated among their faculties?

A quiet visit and investigation at the several universities indicated below will develop some startling facts. As preface let me say that there are some four hundred and ninety-three colleges in this country approximately, and some two hundred and twenty-nine thousand students are receiving instruction therein. Below we indicate some teaching characteristic of particular chairs in a number of universities, other than Princeton and Chicago. (Note: The initials used are arbitrary and are not to be taken as the true initials of the university or the professor. Definite information may be had for the asking.)

H. University: It may not be known that this University selects her preachers for specified periods. The Rev. Dr. X. (a Unitarian, if I mistake not) makes the following statement in a public address: "Old religious ideas

hold their own as squatters." "They must be evicted."

Another quotation from H. University: "There are no absolute evils in life." Again, "The highest ethical life consists at all times in the breaking of rules of life, which have grown too narrow for the actual case."

Imagine the results of the application of this principle in an army of young men. Are we surprised at the result as shown in the record of the German Army?

B. University: Professor Y. says, in effect: "Moral notions grow out of customs." "They are figments of speculation—unrealities which should be discarded altogether." He remarks, also: "Pair marriages are produced by the condition of society and they are transitory." Also, in effect: "The majority vote makes the theory of right and wrong." "There is no such thing as a moral law of God!"

C. University: Professor Z. has said: "There can be and are holier alliances without marriage bond than with it." Also: "Every normal man and woman has room for more than one person in his heart" (as husband and wife).

L. University: Professor W. has said: "It is not right to set up a technical legal relationship" (in marriage) "as morally superior to the spontaneous preference of men and women." He cites the lawless license of John Stuart Mill and George Elliott as perfectly defensible.

S. University: It is to be noted that this is a co-educational University, at which the sexes are mingled. Professor E. has said, relative to the Decalogue: "It is unscientific and absurd." An astonishing feature connected with this gentleman is that he is occasionally invited to preach to young men and young women in the denominational pulpits of that city. He once said, whether in pulpit or class-room I cannot say: "When there is an unequal division of the sexes (more women than men) only one woman for one man as wife, as a proposition, is not consistent." In a lecture to a combined class of young men and young women he suggested with enthusiasm the doctrine of reincarnation as a possible defense of license in love.

N. University: Professor H. has said: "That the contemporary increase of divorce is a mighty process of spiritual liberation."

W. University: Professor R. has said: "Beliefs . . . become a barrier to progress—a shelter of superstition, etc." Also: "Moral incentives should be anchored to human nature, not masses of dogma."

R. University: Professor D. says: "That the peculiar boast of the Church was that it furnished a revelation of the will of God, and of God's doings in nature and history." (He refers to the books of the Old Testament). He continues: "The arrogance of this dogmatism is hastening the close of the second stage of religion."

N. University: Professor U. has said: "There was no handwriting of God on any Babylonian wall. The Medes and Persians rose and fell according to the laws of trade, etc."

Views such as these are always combined with the most radical form of religious unbelief in most particulars. The universal prevalence of divorce will be the least evil of those naturally the result of the acceptance of such heresies in religion and sociology.

The world of unbelief will be apt to quote these men, and others who might be named, as indicating the verdict and prevalent opinion of the entire faculties of these universities. But this is far from the truth. The Chris-

tian culture and depth of conviction of most of these faculties (as a whole) are represented, in fundamentals, by the answer of Liebig to Lord Kelvin. The latter asked Liebig if he believed the grass and flowers were originated by chemical forces. "No," said Liebig, "no more than I could believe that the books on Botany describing them originate from chemical forces."

But the really Christian gentlemen filling the chairs of these universities recognizing the fact that they are not professors of theology and Christian evidence usually confine themselves, in their class rooms, to their legitimate fields of thought. These infidel iconoclasts, however, found here and there in these chairs, with deplorable zeal, rarely miss an opportunity to destroy if possible the faith of the young men subject to their influence. These infidels are often able men, not infrequently magnetic and attractive men, and we can easily conceive of the fatal results of this system of culture among the young men of our colleges.

They do not always pose as absolutely irreligious. They have their own pet, sometimes complex and irreducible theories, which they consider superior in point of logic, beauty and power to the teaching of the learned and faithful scholars of the Christian centuries. They differ with Goethe, who once said: "If you have any faith, give me, I pray you, a share of it. If you have any doubts, keep them to yourself. I have enough of my own."

Of the four hundred and ninety-four institutions of higher learning, you can count those popularly known upon the fingers of your two hands. Many of the States have a single institution under the auspices of the Commonwealth. The remainder—an overwhelming majority—are entirely controlled by carefully selected Christian faculties with a learned and able clergyman or minister of the gospel in the presidential chair. In our own section of the country the University of the South is a conspicuous example. When the senior members of any family are selecting a place for the education of the youth entrusted to their charge, might it not be well to select an institution of this kind where the spiritual influences are strong and indisputable? In any event, it is high time that we should "wake out of sleep" and make these universities who tolerate such men feel the power of our Christian indignation. All honor to Princeton! Many other institutions follow her example.

WILLIAM M. WALTON.

Summerton, S. C., June 8, 1918.

A BETTER SYSTEM.

By Rev. D. A. Sanford, a Missionary in New Mexico.

II. Difficulties to Be Overcome.

Before any better system of placing the clergy in their fields of labor can be put into practice, there are some serious difficulties to be met and overcome. One difficulty is the large number of vacant parishes and mission stations. Then, also, the frequent changes add to the difficulty, for vacant places, when filled, in many cases become vacant again. The number of vacant places is large. In some dioceses and missionary districts ten per cent and more of the places that might be filled are vacant. Our people generally, especially in the strong parishes, do not realize the great harm done by the many, frequent and long-continued vacancies in the smaller and weaker places. There is great need that these

vacant places should be filled and kept filled. The efficiency of the work of the Church demands it. What would be the efficiency of our schools if ten per cent of them were closed. What would be the efficiency of railroads if ten per cent of their stations were closed? And post-offices and express offices and other public utilities, ten per cent closed; good business-like management requires something better. And so it should be in the Church.

And what is the cause of these vacancies? What is the remedy?

The apparent cause is want of means. The small parish is closed because it lacks the means to pay a proper salary to its rector. Bishops, especially Missionary Bishops, call for money in order to provide for the clergy that they have, and to secure other clergy for their vacant fields. Appeals are made for more money. Apparently, the cause of so many vacancies is the want of money. Many will give this answer. The real cause lies deeper than this. Want of money appears on the surface. To get at the real cause we must go deeper, examine conditions and see why it is that there is a want of the money needed. That more money is needed to properly support our clergy at work in weak places and in the missionary field is very plain.

An examination of conditions, however, reveals the fact that the trouble is much deeper. Small and weak places may be lacking in means to support their clergy, but the Church in this land has all the means needed to properly support all our clergy who will take active work. They should not, they do not, expect the large incomes to be had in other professions. But they ought to have a suitable living salary, and the Church in this land does have the means needed to give this, and much more, too. What is wanted is "a better system" for gathering the offerings of our people, wisely distributing the same, and wisely placing our active clergy in their several fields of labor. It can be done, and it ought to be brought about.

Want of means! Amazing. When undertaken in earnest, see eight and a half millions raised for the Church Pension Fund when only five millions were asked. Then for the War Commission of the Church, five hundred thousand asked, and six hundred thousand given. And our own Church people have been giving large sums, along with others, for Y. M. C. A. work and for Red Cross work. Our Church people in this land have the means. Under proper directions, and with an awakened interest, all the money needed can be obtained. It is not the ability to supply the needed means that is wanting. There are other causes, to be examined later.

Some years ago a writer in the Atlantic Monthly said: "The churches are not impoverished. They spend vast sums of money on buildings, organs, windows and music. The money needed to support the ministers is not lacking. It has simply been misdirected."

These words, meant for others than our own communion, apply also to us. The trouble is neither in a want of means nor in a dearth of clergy. A better system will correct both of these apparent evils.

(To Be Continued.)

The man who weeps that those he loves may smile, does something that angels would like to do.—Ex.

People who never worry do a good deal of missionary work that they never get credit for.—Ex.

ORIGIN AND EARLY HISTORY OF THE EDUCATION SOCIETY OF VIRGINIA.

Historical Address Delivered at the Theological Seminary in Virginia, June 6, 1918, by Mr. J. Holdsworth Gordon.

(Concluded.)

Well has it been said that from a pure fountain there will flow a pure stream. And we can well understand why the glorious story of this Society, and of its Theological Seminary, when we look to the character of the men under whose judicious and pious hands the work was launched. We can well understand why its life has been one of such usefulness and honor. Men of zeal, piety and executive ability, with but one object and purpose in view, and that the endeavor to make them effective as instruments in the spreading of the pure gospel of their Lord and Master. As the story of the success and glory of a nation may always be traced to the lives and characters of its founders, its pioneer workers, so may the success of any institution. And this is peculiarly so of the history of institutions like that of which we are speaking.

While it would be impossible for me, within reasonable limits, to pay homage and due tribute to all of those to whom the Society and the Theological Seminary are indebted for success and stability, I cannot close without a few words of those most immediately associated with their origin and early days. Three names stand prominently forth as a very part of their glory, as their real "Fathers,"—Reuel Keith, William H. Wilmer and Oliver Norris. In an interesting address delivered by Dr. P. P. Phillips, before the Alumni Association of the Seminary in June, 1915, tribute is paid to Dr. Wilmer and his relations to the Theological Seminary, in beautiful and appropriate terms. On the walls of old Bruton Church is a tablet upon which are inscribed the following words:

"In memory of the Rev. William H. Wilmer, D. D., whose eminent talents and exemplary piety enabled him to fill with dignity and usefulness the important stations of rector of this church, President of William and Mary College, President of the House of Clerical and Lay Deputies of the Protestant Episcopal Church. He was beloved in private and respected in public life. A sound divine, a faithful pastor, a sincere and practical Christian."

This tablet was placed as a testimonial of the profound respect and ardent affection for Dr. Wilmer, not only by the people of his own Church, but jointly by Christians of other denominations. No words at my command can add to the beauty and glory of such a tribute.

The Rev. Oliver Norris, I am informed, was of Quaker ancestry, and surely he possessed the gentle traits and loving characteristics universally accorded that sect. I quote from the sermon delivered at his funeral by Bishop Meade. The preacher said:

"May I not, fearless of contradiction, ask of this congregation if there be any one among you that has not experienced evidences of his pastoral fidelity and tenderness? Who has ever complained of neglect there, where a people are so apt to complain? What individual so poor or so obscure but has received a full share of his pastoral kindnesses? Which of you, rich or poor, but affection beamed from his eye and spoke from his lips, and was felt in the warm pressure of his af-

fectionate hands? . . . Which of you was sick, but he was soon at your side ready to comfort you, pray with you, and entreat you to take it in good part as the dispensation of God and, if there be need, to be your tender nurse? Which of you was ever in distress of soul, body or estate, but he was the first to condole with you and endeavor to make some spiritual improvement in your affliction? Which of his people departing this life, but he was with them, exhorting to due preparation and strengthening them for the conflict with the last enemy and great adversary?"

He must have been, indeed, a true follower of the gentle Jesus.

I have already referred to Dr. Keith, but his name is one of which we are so justly proud, a name loved by your people and by my people in common, belonging to both of us, that I must again speak of him. Dr. Keith is described as being tall and slender. His visage, complexion, eyes and hair dark. His memory retentive, quick and active. He ranked high as a preacher and had a very melodious voice. Another, speaking of him, said that while in the pulpit the subject of his discourse "seemed to absorb his whole inner man and control his outer. In mind and body he seemed magnetized, charged with gospel sentiment and emotion, love of Christ, benevolence towards men, zeal for religion and deep humility before God."

Such was the first rector of Christ Church Parish, and the head teacher of this Seminary in the days of its infancy.

I have spoken of the close relations that have ever existed between this Seminary and Christ Church Parish, and the fact that we at all times felt at liberty to call for help from its faculty when help was required. In this connection may I not refer to one of the professors of the Seminary in days gone by, the loved Dr. William Sparrow, whom I well remember as often officiating in our pulpit during my earlier days. Showing the close relations of Dr. Sparrow to our people, I find in the minutes of our Parish in 1874, at the time of his death, a record in which he is spoken of as "one whose name was among the honored ones which make up the roll of the regular pastors of the Church."

If there is any one here who remembers Dr. Sparrow, and there must be some one, he can bear testimony to his piety, his greatness as a scholar and preacher, and his undeviating faithfulness in the work of the Master. Bishop Brooks, that great Bishop of our Church, who was one of his students, says of him:

"My old professor and friend, one of the noblest and best of men I ever knew: learned and broad, and simple as a child. He was a splendid man: clear as daylight and fair and candid, without a particle of dogmatism."

And to his inspiration the Bishop declares he, in a great measure, looked with perpetual gratitude for the help and direction given his life. This address, if I may so dignify it, would be even more incomplete than it is if I were to close without reference to one of the laymen of our Church whose heart and service were given to the Society and Seminary in the earlier days and who remained a firm friend until he passed away, Francis Scott Key, one of the first vestrymen of our Parish, and one of the first managers of the Society. Filling a high position in public life, Mr. Key was a man of great political activity, and he was also most active in the affairs of the Church. He was a devoted and consistent Church-

man. As the author of "The Star Spangled Banner," whose echoes are heard on every hillside and through every valley of our own beloved country, and are mingled with the martial strains of the hymns of the Christian peoples of the world battling for humanity and the right in foreign lands, his name is dear to every patriotic heart. And it is additionally dear to us as Churchmen, for his love of God and his love of his country both grew in one, as a very part of his life and nature. He was the author of our own beautiful hymn, which he is said to have written in 1823:

"Lord, with glowing heart I'd praise Thee

For the bliss Thy love bestows:
For the pardoning Grace that saves me,
And the peace that from it flows."

Few know Mr. Key as he really was. He was a layman, it is true, but in his life and his influence he was truly a "Priest of God." John Randolph, Virginia's gifted son, pays him the following tribute:

"He perseveres in pressing forward to do good to his unhappy fellowman. The result is that he enjoys a tranquility of mind, a sunshine of the soul that all the Alexanders upon earth can never confer or take away."

The friendship existing between these two distinguished men was close and tender, and the influence of the character and religious convictions of Mr. Key upon his friend most potential. In September, 1818, Mr. Randolph wrote to Mr. Key:

"Congratulate me, my dear friend. I am at last reconciled to my God, and have assurance of His pardon through faith in Christ, against which the very gates of hell cannot prevail."

In reply, Mr. Key writes:

"I do, indeed, my dear friend, rejoice with you. I have long wished, and often believed with confidence, that you would experience what God has now blessed you with. I need not tell you (if I could) of its value, for I trust you will feel it to be unspeakable. May the Grace that has brought you from darkness to light, from death to life, keep you forever. You stand on an eminence, let your light shine brightly that all may see it, steadily that they may know whence it cometh, and glorify your Father which is in heaven."

What a veritable sermon is found in this exchange of views between two such great minds as these. What a rebuke to the weaklings of the world who in their madness declare that the religion of the gentle Jesus is one but for women, children and sentimentalists.

The Society was incorporated by the Legislature of Virginia by act passed January 8, 1875, having been to that time a voluntary Association, under the name "Trustees of the Protestant Episcopal Society in Virginia."

I have sought in what I have said to give an outline of the early history of the Education Society and the Seminary and a short story of those who were their promoters. A full history would fill many pages of the records of the Church. Their impression and influence and teachings have extended not only to our own country, but to foreign lands. The sons of this Seminary have gone forth unto the uttermost parts of the globe, carrying the message of their Saviour. Among her alumni may be found the names of Bishops and Priests who have expounded the gospel in its truest simplicity, but with a power given of God, men honored and beloved of all, with un-

spotted escutcheons, unsullied reputations and sanctified names, worthy sons of a worthy mother.

In closing may I not express the sincere hope and heartfelt prayer that this loved Seminary, founded on the rock of true Godliness, and the love of Christ, may ever remain unshaken by the force of unrighteousness; that her beauty and her glory may remain undiminished by the lapse of time; that she may be the medium in the future as in the past of enabling many to reach the realms above; and that the Smile of Divine Commendation descending from on high may ever rest upon her, upon her sons, upon her laborers and upon her work.

LETTERS FROM TWO VIRGINIAN SOLDIERS.

The Hidden Peace.

Base Hospital, Camp Sevier, S. C.

* * * Speaking of peace, I have been wondering lately what that phrase in which so many of us have been steeped, "The Peace of God," means; what it means in the parlance of the day. Certainly nothing could be more peaceful than Virginia in May, as I have said, and yet that certainly is not "The Peace of God," at least not now. Then there is the peace of placid-mindedness, the great calm of introspective satisfaction; some of us live in it and others of us only feel it only once in a great while. And I do not believe that such is God's peace. Then I have heard of the peace of isolation, where life is a series of harmonious hours, far from anger and the sword, and from the things that clash and make fire. There was a time when men went apart into such a peace, and having ordered the things of their own lives to a peaceful conclusion, gave themselves up to dreams, and fondly imagined that they found the peace of God. Gradually, very gradually, because I was too far into the very heart of this great dream country, I have been making my way out of its pleasant pastures and through its scented woods, toward the shores where, from afar still, I think I have caught a glimpse of a land where there is to be found the Peace of great price. Like the pearl, it is hidden away, very difficult to find, and when we have found it all of us go and sell all that we have and buy it. Today the Peace of God is on the sword that strikes for righteousness; it is in the roar of the artillery that bellows for liberty; it is in the hand that forges the steel and fashions the sinews of war, that guides the plow straight through the furrow to victory for justice and humanity. The Peace of God has made of mud on the battlefield of Flanders for the sons of liberty a great cleanliness; of separation and suffering and sorrow a vast happiness; of sickness and disease and wounds a gentle healing, and of bitterness, even unto death, a living and triumphant sweetness. Today the Peace of God is a great war and in the measure in which we take our part, and in that measure only can any of us hope to have that peace. "Force, force, to the utmost force"—indignant, bruised, determined, armed and righteous force—we must get it, we must keep it, and we must be ready at all times to use it. That is what I have found out after two months in the army, and it is something very much worth while to me.

I do not remember that I have mentioned to you our prospect as to the big trip. I think we all realize the dangers to which we will be exposed, and yet I think we all are saying in our hearts like the Master said, "Let

us go over unto the other side." You will remember how even while the storm clouds were gathering, Jesus made the proposal, and His disciples, although they must have known the great peril of the journey, readily assented.

"He sends us 'unto the other side,'
And He

Will be upon the ship to guide it
true,

We shall not perish, we shall see the
dawn—

Comrade, how goes the night with
you?"

Lovingly,

JOHN.

A Letter to His Mammy.

The following is from a soldier boy in France, written to his old colored mammy when he heard of the death of her husband. This mammy nursed "her soldier boy" from the time he was one month old, and is still living in his home:

A. E. F., May 6, 1918.

Dear Mammy,—I just heard today that good old Johnson was dead, and I haven't had any news in a long time that cut me up so. Poor old man! Johnson was mighty good to me ever since I was a little boy, and I will never forget the days when he would play with me, make me playthings, give me watermelon, and up to the very time I left home old Johnson would do anything for me, and he was a real true friend. I am going to miss him when I get back home, and I know you miss him now, mammy.

Your oldest boy sympathizes with you with all his heart, and wants to help you in your trouble. I would give anything if it were all over and I could come back home. You have been mighty good to me, mammy, and many nights when I lie awake I think of all of you at home, who have put yourselves out to make me happy, and I can do so little for you.

If you want to make me real happy, just be there when I come back—the same good mammy who brought me up to come over here, and who, I believe, nursed me good enough to come back, and live through all this war.

Good-bye, mammy; take good care of yourself for your boy's sake. My heart goes out to you in the loss of your good husband, who was my devoted friend.

Your boy,

The Great Commission

A Striking Incident. "Why Should It Be Thought Impossible With You?"

The Rev. Dr. Ridgely, Dean of All Saints' Divinity and Catechetical School in Hankow, sends the following letter. It was written by a young Chinese in Paotingfu to a Chinese friend in Hankow:

"I want to write you about one of our local officers who is now in or around Hankow, in one of the military hospitals, I think. His name is Colonel Niu Hsiang Ch'en, and belongs to the Third Regiment of the Second Division of Chihli troops.

"His family live here, and his son studies English in the Y. M. C. A., but

he has never had any time for Christianity. Just before Yochow was captured by the Southern troops, he was badly wounded in the leg, and was taken to the Mission Hospital there. According to a letter he has just written home, the night before the Southern troops entered Yochow he dreamed that a man stood by his bed and said, 'I am Jesus, and have come to warn you that if you do not leave this hospital immediately you will receive great harm.' He woke up and thought that it could not mean anything, as Christianity and Jesus were all a hoax anyway, but when he fell asleep again it was repeated, and then again the third time. As soon as daylight came he got up and though still hardly able to walk, told the hospital attendants he had to start home. They tried to prevent him, telling him that the foreign hospital was the very safest place one could be, but he persisted, and made his way out of the country. As you know when the Southerners entered the city that day, in spite of the American and Red Cross flags, they forced their way into the hospital and killed every man of the Northern wounded there. Niu was the only one who escaped. Now he has written for his whole family to immediately begin studying the Bible that they may become Christians as soon as possible. I have not been able to find out whether Niu himself has gotten connected up with the Christians in Hankow, but write to you to see that he is properly followed up. For a man who has had an experience like his must be destined for something extraordinary. Let me know what you find out."

Glimpses of Work Among Laymen.

Notwithstanding the great demands that the war is making on everyone, the Brotherhood of St. Andrew finds that men continue to be interested in the normal work of the Church and are ready to assume responsibilities in the parish. Sometimes a hesitancy to take up definitely religious work is encountered, but this should by no means be interpreted as indifference to the Church's appeal. It has been the experience of Brotherhood Secretaries that this hesitancy is due to a feeling of unpreparedness on the part of laymen.

At the invitation of the rector, Mr. Walter Miller Kalmey, Corresponding Secretary of the Brotherhood, recently met with about thirty men of Trinity parish, Pottsville, Pa. Representative business men, they were most cordial and hospitable, but they wanted to be "shown." Given an insight into a definite method for training and instructing men in lay work and they were eager to at once form a probationary chapter of the Brotherhood.

Invited to address the Church Conference of the Diocese of Harrisburg at Eagles Mere, when this same plan was presented, a half dozen rectors asked the Secretary to meet with groups of men in the parishes.

A day or two later found the Secretary at Trinity Church, Williamsport, where the rector had brought together about seventy-five men prominent in the life of the community, among them the mayor and ex-mayor of the city, all members of Trinity parish. It was here that the Brotherhood man had a most impressive experience.

As is generally known, the Brotherhood of St. Andrew is made up of small parish units of carefully picked men. While it was a privilege and a joy to be a part of such a splendid gathering, it was with no little concern that the Secretary faced them with an appeal

that should be given to only a limited number of men.

Unwilling to miss the opportunity an earnest effort was made to present the responsibility of all Churchmen for definite work in the parish. A deep spiritual tone was in evidence, and an appeal was made for a dozen men to band themselves together as the rector's aids in the spiritual work of the parish.

The meeting was brought to a close. About a dozen men seemed unwilling to go. Suddenly, as if born of inspiration, one of these suggested that we all go into the little chapel. Almost unconsciously they found themselves in the dimly lighted sanctuary, where the rector appeared in cassock at the altar rail. After a moment of meditation, they were led in a simple but wonderfully affecting and satisfying intercession.

It had stormed all evening. Outside the rain was being driven along in torrents, but so complete was the sway of something without themselves that inside there was an indescribable calm.

Resident Physician for Anvik.

The Alaska Division of the Bureau of Education has notified the Rev. John W. Chapman, of Anvik, of its willingness to station a physician at Anvik if our mission there can provide him with a residence. Such an arrangement would be of great advantage to the mission, since it would insure the presence of a doctor to care not only for the members of the mission staff, but for the children of the school and the people of the village and the surrounding country. At present our missionaries at Anvik are about 200 miles from the nearest doctor. There is an Indian population of about 400 within a radius of fifty miles. Dr. Chapman has already completed, with the aid of friends in this country, a small building for use as an infirmary. He is now anxiously considering the possibility of providing for the physician's residence. The Indians at Anvik have offered to do all the work of building the cabin without compensation.

To pay for the logs, provide the necessary hardware and other building material will cost approximately \$750. Dr. Chapman has asked Dr. John W. Wood, 281 Fourth Avenue, New York City, to receive and forward to him gifts for this purpose. He believes that many friends will see the wisdom of taking advantage of this opportunity at small cost to safeguard the health of our missionaries as well as of the Indian people at Anvik.

Church Intelligence

The Southern Student Conference at Blue Ridge, N. C.: This conference was held during the week ending June 23, with a total enrollment of about three hundred. This was a much smaller attendance than usual, owing, of course, to the smaller number of college men during the past session on account of the war, and the number that, for the same reason, have undertaken work during the summer. For the same reason the percentage of high school boys was larger than heretofore.

The leadership for Bible study, institute and platform work was of the usual high quality. Men like Dr. A. T. Robertson, of Louisville; Dr. Edwin Mims, of Vanderbilt; Dr. E. M. Potat,

of Furman University; Dr. H. H. Horne, of New York, and Dr. Winfield Scott Hall, of Chicago, conducted daily classes throughout the ten days, as well as sharing in the responsibilities of the platform hours. Special platform speakers were Dr. Harry F. Ward, now to be professor of ethics in Union Theological Seminary; Dr. O. E. Brown, of Vanderbilt, now in the Army Y. M. C. A., and Dr. Robert E. Speer. Mr. G. B. Winton had charge of the foreign students, of whom there were seven.

VIRGINIA.

Rt. Rev. R. A. Gibson, D. D., Bishop.
Rt. Rev. W. C. Brown, D. D., Coadjutor.

The Summer School for Sunday-school Workers.

The third annual session of the Virginia School for Sunday-school Workers was held at the University of Virginia, June 10 to 14.

Owing to the war and other conditions it was questioned whether the school could be a success. Other schools of like nature feared to make the venture. The Diocesan Board of Religious Education of the Diocese of Virginia, however, determined to make the attempt. Though the number in attendance was not as large as usual, it was the unanimous opinion of those present that it was the most successful session ever held.

The school was opened Monday at 8 P. M. with divine service and addresses of welcome by the Rev. J. Francis Ribble, D. D., representing the Diocesan Board of Religious Education, and Mr. E. I. Carruthers, the University. Mr. R. E. Anderson then made an address explaining the program, and telling the aims of the school, at the conclusion of which registrations were made and classes assigned. Each day's work was commenced with service and Holy Communion in St. Paul's Church.

The program called for earnest and constructive work and the efficient faculty was at its best. Dr. Forrest, of the University of Virginia, lectured on the Wise Men and Their Methods, the Book of Proverbs, the Book of Ecclesiastes and the Book of Job. These lectures were most enlightening and inspiring both to the Clergy and the Laity. Dr. S. A. Wallis, of the Theological Seminary of Virginia, lectured on the Prayer Book and Church Worship. His lectures were practical, instructive and interesting, and had the desired effect of deepening the love of all for the old Mother Church and her wonderful liturgy.

The faculty for Sunday-school workers was as follows: Dr. S. U. Mitman, Ph. D., and Mrs. Randolph Watkins on Religious Pedagogy; Mrs. E. E. Osgood, the Old Testament and Biblical Geography, and Miss Sallie Deane, the Gospels and the Life of Christ.

In all these courses examinations are had and units given towards certificates and diplomas by the General and Diocesan Boards of Religious Education.

The Summer School is growing in interest each year, and as soon as its benefits are thoroughly known and appreciated, it will prove a mighty factor in adding to the efficiency of schools throughout the Diocese.

Emmanuel Church, Brook Hill: Bishop Gibson visited this church on June 9th, and confirmed a class of seven.

On June 30, Mr. Percy J. Knapp, Brotherhood of St. Andrew's Secretary at Camp Lee, delivered a very helpful and interesting address on his work at the camp. Mr. Knapp spoke at St.

James Church, Richmond, on the same Sunday night.

Emmanuel Church has instituted the practice of ringing the bell for prayer every day at noon until the war is over.

Grace Church, The Plains: The Rev. Edmund L. Woodward, rector. This new and handsome church was consecrated by the Bishop of the Diocese on Friday, June 28. A full account of the interesting services will be given next week.

The Richmond Clericus has adjourned for the summer to meet again on Monday, September 2.

A patriotic service was held in St. Paul's Church, Hanover, on Sunday, June 30. The service flag of the congregation with seven stars, one representing the former rector, Rev. Wm. Byrd Lee, was hung in the chancel. The Home Guard attended in a body and marched in while the Marseillaise was played on the organ. Familiar hymns were sung instead of the chants, and a patriotic sermon was delivered by the Rev. R. Cary Montague. The church was packed to the doors.

Summer Rest, the vacation home for self-supporting women at Greenwood, Va., was opened July 1. The place is owned and run by the Episcopal Church, and is supported by subscribing members of the organization and by the small board paid by the working women who take their vacation here. Church people are asked to contribute once a year to this admirable institution. All contributions may be sent to Mrs. S. M. Sarvey, Treasurer, Retreat for the Sick, Richmond.

Summer Rest also needs a Ford. If any one would give a second-hand machine in good condition, or a new machine, it would be greatly appreciated, or contributions may be sent to Mrs. E. E. Osgood, Brook Hill, Va., or the Rev. Dr. J. W. Morris 1131 West Avenue, Richmond, Va.

Mrs. W. A. Powers,
Manager of Summer Rest.

NEW JERSEY.

Rt. Rev. Paul Matthews, D. D., Bishop.

Summer School.

The inaugural session of the Diocesan Summer School for Clergy was held in Ruth Hall, Asbury Park, from Monday to Friday, June 17 to 21, those in attendance being from the Dioceses of New York, Pennsylvania, Toronto and New Jersey. The program comprised three lectures each morning and one each afternoon, with conferences on three evenings. There were daily celebrations of the Holy Eucharist and Matins and Evensong. The Rt. Rev. Irving Peake Johnson, D. D., of Colorado, gave four lectures on "The Holy Spirit in the Church," and a conference on "Prerequisites to a Successful Priesthood." The Rt. Rev. Frederick J. Kinsman, D. D., of Delaware, gave three lectures on "The War and Christendom," and Dean Fosbrooke, of the General Seminary, four on "The Book of Isaiah." Five lectures on "The Efficient Priest" were given by the Warden of Seabury Divinity School, the Rev. F. F. Kramer, D. D. Conferences were conducted by Mr. G. Frank Shelby on "The Brotherhood and War Work," and Mr. Ralph Adams Cram on "Church Architecture."

The idea of the school originated with Bishop Matthews, who, with the concurrence of the Trustees, made Ruth Hall available for the occasion. The first session has proved so successful

it is desired to have annual sessions, and the Bishop has appointed a Continuance Committee comprising representatives from different Dioceses interested.

Asbury Park is most appropriate and convenient for such occasions, and is likely to be the permanent place of meeting.

Renovation of Ascension Church, Gloucester.

On the evening of St. John Baptist's Day the Bishop of the Diocese consecrated the new chancel which, with other important improvements, has just been completed in the Church of the Ascension, Gloucester City, the Rev. Carroll M. Burck, rector. The preacher on the occasion was the Rev. F. F. Kramer, D. D., Warden of Seabury Divinity School. Certain of the eight diocesan clergy present assisted in the service, and there was a large congregation of people in attendance. Beside the spacious and dignified chancel several new windows are among the gifts. The cost was approximately five thousand dollars, and only a small debt remains. The plant is complete, comprising church, parish house and rectory, and the parish is in good spiritual and financial condition under its devoted rector.

SOUTHERN VIRGINIA.

Rt. Rev. B. D. Tucker, D. D., Bishop.
Rt. Rev. A. C. Thomson, D. D., Suffragan.

The Rev. E. P. Dandridge, rector of St. Paul's Church, Petersburg, has been accepted as chaplain in the United States Army and will leave shortly for the Chaplains' Training School at Camp Taylor, Louisville, Ky. Mr. Dandridge is a graduate of the University of Virginia, Oxford University and the Theological Seminary in Virginia. He has been rector of St. Paul's Church for seven years, and is greatly beloved not only by his congregation but by the people of Petersburg generally. During the month of July the Rev. Robert C. Jett, D. D., will have charge of the services at St. Paul's, after which the Rev. Herbert Osborn, of Elizabeth City, North Carolina, will serve as rector *pro tem*.

The Rev. Pembroke W. Reed has resigned St. John's Church, Petersburg, of which he has been rector for about eight years, and accepted the rectorship of Trinity Church, Aurora, Diocese of Chicago. He will leave for his new field in a few weeks.

SOUTH CAROLINA.

Rt. Rev. W. A. Guerry, D. D., Bishop.

Training Camp at Paris Island.

Editor of the Southern Churchman: May I ask that any of your readers who may know of Churchmen now in training at the United States Marine Training Camp, Paris Island, S. C., will kindly notify me of the fact, giving full name and company number when possible, that I may get in personal touch with them and offer the ministrations of the Church?

There are at present about eight thousand men at the camp. Among these, I have already secured through the chaplain the names of approximately four hundred Episcopalians, and expect the list will soon reach at least six hundred; but I cannot be sure of guarding against omissions unless the people at home communicate with me.

I am endeavoring to visit each man, and to keep a record of the information

he gives concerning his home and church relationships. This information is copied in triplicate, and one copy is sent to the Brotherhood of St. Andrew for the Honor Roll of the Church.

I also send a card to the parent and rector of each man telling them that the Church is in touch with their boy. These cards seem to be highly appreciated, judging from the letters I have received. I mention these details of my work in the hope that they may be suggestive to other ministers engaged in camp work.

Ambler M. Blackford.

Address me St. Helena Church, Beaufort, S. C.

The Rev. Christopher Innis LaRoche, rector of St. John's Church, Johns Island, for the past five years, has resigned to accept the call to return to his old parish of eleven years in the Diocese of Washington (Zion parish).

KENTUCKY.

Rt. Rev. C. E. Woodcock, D. D., Bishop

Bishop Woodcock left on June 25 for his summer home at Leland, Mich., where he expects to spend the summer in a much needed rest. He did not take a vacation last summer, and feels the need of the deserved recreation, which it is hoped he will find in that invigorating climate.

Dean McCready, of Christ Church Cathedral, has also started on his vacation, which will be spent in the East. The Cathedral shows splendid improvements, both materially and spiritually.

Death of Mr. Ballard: Great distress is felt over the death of Mr. Charles T. Ballard, who had been senior warden of the Cathedral for the past five years. Mr. Cushman Quarrier, who had been junior warden, has now been made senior warden, and Mr. J. W. E. Bayly has been elected junior warden. Mr. Bayly has been Secretary of the Chapter of the Cathedral for a long term of years, and this promotion was very deserved. Mr. S. Thruston Ballard was elected a member of the Chapter to take the place of his deceased brother.

The Rev. Alexander Miller was ordained deacon in Christ Church Cathedral on June 12. As a lay reader, Mr. Miller had served Trinity Church at Fulton, Ky., for over a year and during the past three years has been a student at the Virginia Theological Seminary at Alexandria, Va. He was placed immediately in charge of St. Thomas' Mission at Bardstown Road and Richmond Avenue, Louisville, and took charge of that work on July 1. Dean Emeritus Craik has been in charge of this Mission since it was taken over as a Diocesan Mission. This is a growing part of the city, and a wonderful opportunity for development.

The Rev. H. S. Musson, of the Church of the Advent, Louisville, has left to spend his vacation at Toronto, Ontario. He expects to be gone about two months.

The Rev. L. E. Johnston, rector of Grace Church, Louisville, who has been incapacitated by illness for the past three months, has shown splendid physical improvement lately, and is now able to resume full charge of this important parish.

The Rev. Clinton S. Quin, formerly of the Diocese of Kentucky, who has been elected Bishop-Coadjutor of Texas, was born and raised in Louisville. His

wonderful enthusiasm, aggressiveness and capabilities have long been known in this Diocese, and it is no surprise to his intimate friends that he has been chosen a Bishop. It had been predicted that he would eventually attain this distinction, and it was a splendid satisfaction to his friends to have it come while he was still a young man and in full possession of his vigor.

KANSAS.

Rt. Rev. James Wise, D. D., Bishop.

Associated Missions: One of the many plans that Bishop Wise is developing for an increased activity in the Diocese is the Associated Mission. The Church in Kansas has a very attractive center in Topeka, where it owns a twenty-acre plat of ground just a few squares from the capital. On this ground is the Cathedral, which was just completed about a year ago, the parish house, the deanery, Bethany College for Girls, Wolf Hall, the Bishop's house of seventeen rooms and a barn. It is the barn that is making one of the dreams of the Bishop's come true. The carpenters, plasterers and painters are fast converting this rock barn into an Episcopal residence. This gives the Bishop a chance and a place to try the associated mission idea. The Bishop's house will be the home for the Archdeacon of the Diocese. Five rooms will be cut off for him. The rest of the building will be fitted up for the young men who will come to the Diocese in the future. Here they will spend a year or two helping at the Cathedral, at the colored parish, visiting Christ Hospital and then reaching out to small towns near Topeka by train or motorcycle. This will give the men a very practical and varied experience. The present members are Messrs. Hawkins and Whittle. Mr. Hawkins has been elected as the canon of the Cathedral. Mrs. George H. Muller will be the house mother. Her husband was the Rev. G. H. Muller, Chanute, Kansas.

An Every Member Canvass was made on the sixteenth of June of Calvary Mission, Yates Center, R. Y. Barber, minister-in-charge, with good results. It was the first canvass and the people received many proofs that it is the only method to finance a church. A hundred and fifty dollars were pledged for extension work. The people have not been contented to give, they want work to do, so on the second Sunday in each month they will visit the Woodson County Home for the Aged and hold a service for the few patients. One of the patients had been playing two double records on a victrola for over four years. He has twenty-five double records now.

NEWARK.

Rt. Rev. E. S. Lines, D. D., Bishop.
Rt. Rev. W. R. Stearly, D. D., Coadjutor.

The Rev. John G. Martin, of Clifton, who has filled an appointment as Y. M. C. A. Secretary, in charge of a building in a French village near Chalons, upon the coming of his successor, returned home. His work was almost entirely among the French soldiers who made the village a place of rest during service in the trenches and found in the building the only place where they could come together to find a stove through the hard winter, and Mr. Martin speaks of the patience and devotion of the French soldiers with the greatest respect and of the work

of the Y. M. C. A. and Red Cross as properly deserved.

The Rev. Edgar W. Anderson, who went last year as Y. M. C. A. Secretary to Russia, upon the discontinuance of the work, has returned home; intending to take other war work in the service of the government.

The Rev. Allan Greene, of Massachusetts, has accepted the call to St. Johns', West Hoboken, to take charge in the early autumn.

The Rev. W. V. Filkins has the satisfaction of making the new rectory his home; an excellent piece of work for the church at Arlington to have accomplished.

The newly formed Board of Religious Education is entering upon its work with large plans to stimulate interest not only in the Sunday-schools, but in education beyond the schools, in district unions, in working with the Diocesan Men's Club for candidates for the ministry and in other ways.

Sixty of the Sunday-schools have now pledged themselves to the support of the Bonnie Brae Farm, a home for homeless boys.

Mission of Help: In connection with the War Service Commission and on account of the general conditions made by the war, a Mission of Help has been organized in the Diocese, and very capable women have been chosen to conduct this work.

The Rev. Chapman S. Lewis, of South Amboy, N. J., has accepted a call to St. Stephen's Church, Jersey City, to begin work in the early autumn.

The Rev. Henry B. Todd, of Trinity Church, Paterson, has accepted the rectorship of St. Paul's Church, Hoboken, to begin his work in the early autumn.

The Rev. John C. Donnell, of St. Thomas' Church, Newark, some time in Y. M. C. A. work at Camp Dix, is giving most of his time to work with Rev. Karl M. Block and Rev. Warren L. Rogers at St. George's Chapel, at the camp named.

The Rev. George M. Plaskett, the faithful minister of the two colored churches, Epiphany, Orange and Trinity, Montclair, has been elected a member of the Newark Board of Diocesan Missions and Church Extension.

BETHLEHEM.

Rt. Rev. Ethelbert Talbot, D. D., Bishop.

The annual summer school of the Diocese of Bethlehem was held at Bishopthorpe Manor, Bethlehem, from Monday, June 24 to Friday, June 28. There was a good attendance of Clergy. Bishop Talbot and Dean Fosbrooke conducted conferences with the Clergy. Mr. Alfred Edward Bailey, director of Religious Education at Worcester Academy, delivered a course of lectures on the Geography of the Holy Land. Dean Fosbrooke gave a course on the Historical Writings of the Old Testament, based on 2 Samuel 9:20. Dr. Arthur Gray delivered lectures on "The Church in the Caribbean." Miss Julia Williamson gave a course in story-telling.

The Rev. Clarence Wagner, who was to have taken charge of the Church of Faith, Mahanoy City, during July, will be in charge of Trinity Church, Carbon-

dale, during that month. The Rev. Richard M. Doubbs will soon take charge of St. Paul's Church, Minersville, and St. Stephen's, Forestville.

NEW YORK.

Rt. Rev. David H. Greer, D. D., Bishop.
Rt. Rev. C. S. Burch, D. D., Suffragan.

"White Star Hospitality Service."

As the gate port to the war front, New York city is being made a great hospital center. Already it is found that many enlisted men, whose homes are in distant States, are ill in New York, compelled to undergo operations, injured while on transports, brought back wounded from France. Fathers and mothers in such numbers began to ask about hotels, about hospitals, about maps and expenses, that the Institute of Applied Christianity, 52 East Twenty-fifth Street, New York, has formed a volunteer White Star Hospitality Service. It controls two host-houses and automobiles, and desires to be of service to parents of enlisted men who are ill. Every feature of Christian hospitality is offered, of course, without thought of charge. Where parents find it impossible to go to New York to be with sick sons, responsible and sympathetic men and women are ready to act in parents' stead, and desire to be called on through the institute service.

The service gets its name through a new hospitality feature which automobile owners of New York have adopted. It is the display of an emblem, as is done in the case of the Red Cross, upon the windshield or lamp of cars, signifying that the car displaying it has taken for a health ride a sick enlisted man, or is willing to do so. The emblem also shows that the owner of the car is willing to be hailed by boys in uniform, strangers in the city, and asked for rides, either at the time or as may be arranged. Car owners who are members of the Hospitality Service are sending their cars by arrangement to hospitals to take convalescent boys for rides. The emblem consists of a white star on a bright blue disc, the whole surrounded by a blue circle. The words "Hospitality Service: Army and Navy" appear. Membership in the service is \$1, and the emblem is furnished free. Of course, it can be displayed by cars everywhere provided they agree to perform the work required, and membership will be granted to car owners in any city or town, upon receipt by the institute of the \$1 fee, with a promise to do the work involved. This service co-operates with the Red Cross and other war agencies. Already many parents in many States have been served by the New York White Star Service.

The Institute of Applied Christianity has at present about one thousand men of New York churches, under instruction to do Christian work. They are business men and professional, and, of course, work on Sundays and week nights without pay. It is estimated that 225,000 American boys now in France did when at home some form of Christian work in churches, or civic work in cities and towns. The institute is now forming a New York White Star Legion composed of trained volunteer workers among laymen of all churches to take the places of men gone to the front. New York State has passed a law against slackers—that men be not permitted to stand around and do nothing. In view of present conditions in churches, shortage of ministers, and even greater shortage of volunteer laymen, many New York laymen themselves say that churches like States may well adopt and enforce laws

against Christian standers around: men who go to Bible classes and gain knowledge, go to church and get sermon zeal—and then go away and forget both. The institute has text book and definite and practical course of instruction, and it is from among some of these institute students that the White Star Hospitality Service, serving parents whose enlisted sons are ill, has been formed, and depends on for success.

Old Synod Hall, in years gone by an orphan asylum, is to be used for dormitory. The Cathedral trustees offered for war purposes all parts of their close, and even asked whether the foundation of the nave might not be used. This foundation is a vast concrete floor, on a level with the Cathedral floor, and stretching away from the present western front many feet wide and broad nearly to Amsterdam Avenue. The need was for students in Columbia University Summer School, who are taking special courses in war work. These are enlisted men, not private citizens, and are in technical training.

The government considered the Cathedral offer, and reported finding the old hall almost ideal. Few changes were needed, and not fewer than one hundred and fifty men can be accommodated. This hall stands directly south of the Cathedral, and in it for several years the Diocesan Convention met. Eventually it is to be torn down, of course. During the General Convention of 1913 the exhibits were made there.

Captain John H. Findlay, Twenty-sixth Battalion Canadian Infantry, three years in France, and speaking in several churches under direction of the National Security League, insists that the war cannot be won, no matter how many men America sends abroad, unless and until the American people themselves make sacrifices. As yet he says they have made no sacrifices whatever, as compared with those of England and France. He points out that British casualties on the French, Italian and Palestine war fronts now run 35,000 a week, killed, prisoners and wounded, and that Americans must begin to expect some such numbers. Already hundreds of wounded men are being brought back from France, and while their homes are in the West and South, many are kept in New York for treatment. Hospitals in number and size such as America never saw before are completed. Captain Findlay urges churches to provide men to visit these hospitals, and men and women to respond to appeals of the Red Cross, which is calling loudly for help. The Home Section of the Red Cross, co-operation with the Charity Organization Society, has more than nine thousand cases of destitution of families in Manhattan and the Bronx alone owing to absence of bread-winners in the war. These serious conditions, certain to grow worse, Captain Findlay insists America must wake up and face.

MISSOURI.

Rt. Rev. D. S. Tuttle, D. D., Bishop.
Rt. Rev. F. F. Johnson, D. D., Coadjutor.

The Rev. Samuel M. Dorrance, who has served most acceptably for six months as voluntary chaplain at Jefferson Barracks, Mo., by appointment of the Bishop-Coadjutor of Missouri, has now been commissioned a Chaplain in the National Army with the rank of First Lieutenant, and assigned to duty at Jefferson Barracks.

Chaplain Dorrance is a graduate of Harvard and of the Episcopal Theo-

logical School, and has made a splendid record with the officers and the soldier boys at this army post. He came to Missouri from the rectorship of Central Falls, R. I.

MISSISSIPPI.

Rt. Rev. T. DuB. Bratton, D. D., Bishop.

Special Council Elects the Rev. William Mercer Green Bishop-Coadjutor.

The Special Council for the election of a Bishop-Coadjutor met in St. Andrew's Church, Jackson, June 25, at 9:30 A. M. The morning session was occupied with the necessary business before the election. Bishop Bratton fixed the Coadjutor's jurisdiction as "the northern counties above the A. and V. railroad and the southern counties below that railroad to become sole charge of the Bishop-Coadjutor, in turn, for a one year period in each division, the Bishop being in sole charge of the other portion for a like period. The Bishop reserves the acceptance and oversight of candidates for Holy Orders, and the appointment and direction of Archdeacons." The Coadjutor's salary was fixed at \$3,600.00, and it was decided that the present 75 per cent increase in assessment should remain on the Diocese until such a time as the endowment could be begun.

In the afternoon the balloting began. Very few nominating speeches were made. The Council was anxious to get to the balloting and the possible candidates were well known. It was patent from the first that both Orders in the Council wanted a Diocesan man, and that the majority of the lay order wished Mr. Green, of Jackson. The Laity elected Mr. Green on the second ballot, after which the vote fluctuated very little. Only two men outside the Diocese were in nomination. At the end of the seventh ballot, when concurrence seemed hopeless, prayers were said for guidance. The eighth ballot was fruitless, but on the ninth, some of the Clergy changing their votes, Mr. Green was elected.

Thirty-one of the thirty-two Clergy entitled to vote were present. The Bishop asked to be excused from voting. Twenty-two parishes, a constitutional quorum, were present, with twelve missions. The balloting was as follows:

Ray—First ballot, Rev. William Mercer Green, 10 1-3; Rev. Albert Martin, 3 2-3; Rev. G. Gordon Smeade, 4; Rev. C. E. Woodson, 1; Rev. E. S. Gunn, 3; Rev. J. L. Sykes, 3 2-3; Rev. W. P. Witsell, 1. No election. Second ballot, Green, 15 2-3; Martin, 2 1-3; Smeade, 4; Sykes, 4 2-3. This ballot elected Mr. Green by the Laity. There was little or no change in the succeeding lay vote.

Clerical—First ballot, Green, 10; Martin, 5; Sykes, 1; Woodson, 2; Dakin, 2; Gunn, 1; Walter Mitchell, 1; Smeade, 8. Second ballot, Green, 12; Martin, 3; Sykes, 4; Woodson, 1; Dakin, 2; Smeade, 7; Witsell, 1. Third ballot, Green, 12; Martin, 4; Sykes, 3; Woodson, 1; Dakin, 2; Smeade, 7; J. H. Boosey, 1. Fourth ballot, Green, 14; Martin, 3; Sykes, 3; Woodson, 1; Dakin, 2; Smeade, 6; Boosey, 1. Fifth ballot, Green, 14; Martin, 3; Sykes, 3; Dakin, 2; Smeade, 8. Sixth ballot, Green, 12; Martin, 2; Sykes, 3; Dakin, 2; Smeade, 10; Woodson, 1. Seventh ballot, Green, 10; Martin, 5; Sykes, 1; Smeade, 8; Woodson, 1; George B. Myers, 1; Haskell DuBose, 4. Eighth ballot, Green, 14; Martin, 4; Sykes, 1; Smeade, 8; DuBose, 3. Ninth ballot, Green, 17; Martin, 3; Sykes, 1; Smeade, 3; Woodson, 1; Robert W. Patton 1; DuBose, 4.

On the ninth ballot of the Laity Mr. Green also received fifteen votes, and was elected by the concurrence of both Orders. On the motion of Mr. Martin the election was made unanimous.

Mr. Green is a Mississippian, born in Greenville, Miss., where his father, the Rev. Duncan Green, was rector of St. James Church, dying there during a yellow fever epidemic. The Bishop-Coadjutor-elect is the grandson of Rt. Rev. William Mercer Green, first Bishop of Mississippi. He has spent his entire ministry, with the exception of two years, in Mississippi, being at present rector of St. Andrew's Church, Jackson. Mr. Green is forty-two years of age. He is a graduate in arts and theology of the University of the South, and has twice represented his Diocese in the General Convention.

SOUTH DAKOTA.

Rt. Rev. H. L. Bursleson, D. D., Bishop.
Rt. Rev. W. P. Remington, D. D., Suffragan

Annual Convocation.

The Annual Convocation of the Missionary District of South Dakota was held on Saturday, Sunday and Monday, June 15th, 16th and 17th. The actual business of the District could be finished in one day, undoubtedly, but in such a district where distances between missionaries are great, and many men seldom see a brother clergyman, it means much to have several days of informal visiting and conferences.

A most welcome guest was the Rev. Charles L. Pardee, of the American Church Building Fund Commission. To many who knew nothing of the work of the Commission, his message was of the greatest interest, and all were given a new and bigger realization of the large work it is doing in the Church.

A resolution of greeting and a pledge of hearty support was unanimously voted to be sent to President Wilson from the Church in South Dakota.

The most important business done was the division of the District into deaneries. In such a large State as South Dakota, with its many small towns and only one clergyman for two or three counties, and its many communicants living where there can be no regular services, the deanery system will be a valuable attempt to meet the problems thus created to properly care for the scattered Church folk. Three of these deaneries have already been established—the Rosebud Deanery, with its center at Dallas, and the Rev. W. B. Roberts as Dean; the Southern Deanery, with its center at Yanktown and the Rev. E. F. Siegfried as Dean; the Northern Deanery, with its center at Aberdeen and the Rev. F. B. Bartlett as Dean. The Central Deanery, with its center at Mitchell, awaits organization until fall.

Another important piece of business was the unanimous passing of the resolution originally passed by the Diocese of South Carolina in regard to Christian Unity. The only change in the wording of the resolution was the including of the Committee of the General Assembly of the Presbyterian Church, to which to send the resolution in addition to the Commission on Unity of the National Council of the Congregational Churches and our own joint Commission on Christian Unity.

On Sunday the preacher at the morning service was the Rev. W. H. Anthony, of Pierre, and in the evening there was a special Litany said and addresses on "The Church and the War," by the Rev. F. B. Bartlett, Dean E. B. Woodruff and the Rev. Paul Roberts.

Mr. C. D. Rowley was elected Treas-

urer of the District, and the Rev. Paul Roberts, of Brookings, Secretary.

The Bishop's banner for the Church school giving the largest per capita offering to General Missions through the mite boxes was presented to the Church school of Grace Church, Huron, with an offering of \$3.26 per child.

Consecration of St. Paul's Church, Brookings: On Wednesday, June 19, the new church at Brookings was consecrated by Bishop Bursleson. Mr. A. E. Winegar read the "Request for Consecration," the Rev. W. B. Roberts read the "Sentence of Consecration," and the Very Rev. E. B. Woodruff preached a splendid sermon from the text, "This is none other than the House of God; this is the Gate of Heaven." After the service St. Paul's Guild served luncheon in the basement of the church to the congregation, and short talks were given by the Bishop, Dean Woodruff, the Rev. Paul Roberts, the Rev. W. H. Anthony and Dr. Slagle.

WYOMING.

Rt. Rev. Nat. S. Thomas, D. D., Bishop.

Ordinations: On June 23, the fourth Sunday after Trinity, Howard Rasmus Brinker and Charles Glenn Baird were ordained to the diaconate, and the Rev. Morton Joslin and the Rev. Rowland Frederick Philbrook advanced to the priesthood by Bishop Thomas, assisted by the Clergy in attendance at the eleventh Annual Convention of the Missionary District of Wyoming, held in Christ Church, Douglas.

The sermon was preached by the Rev. S. A. Huston, of Cheyenne. Mr. Brinker was presented by Mr. Huston, Mr. Baird by the Rev. Samuel E. West, the Rev. Mr. Joslin by the Very Rev. D. W. Thornberry, and the Rev. Mr. Philbrook by the Rev. Paul B. James.

Mr. Brinker is in charge of Christ Church, Douglas. Mr. Baird is doing summer work in encampment, and expects to return to the Philadelphia Divinity School for his senior year. Mr. Joslin and Mr. Philbrook continue in their present work, the former at Kemmerer and the latter at Glenrock.

MONTANA.

Rt. Rev. W. F. Faber, D. D., Bishop.

Election of a Bishop-Coadjutor.

The Convention of the Diocese met in the Church of the Holy Spirit, Missoula, on Sunday, June 23. The Bishop's address gave an encouraging account of the condition of the Diocese, notwithstanding the disturbed times.

At the close of the first day, the Bishop asked the Convention to grant him a Suffragan, to whom he intended to assign the eastern half of the Diocese, with the purpose of its early development into a new Diocese. The Convention granted the request. On Tuesday morning the Clergy elected on the first ballot the Rev. Granville Gaylord Bennett, rector of the Church of the Incarnation, Great Falls, and the Laity confirmed the election. Mr. Bennett is rector-elect of St. Paul's Church, Minneapolis, and the decision will involve difficulties for him; he asked for ten days in which to consider the question, before sending in his answer to the Bishop.

Mr. Bennett is a graduate of the University of Nebraska and of Seabury Divinity School (1907) and his entire ministry has been spent in the West.

Christianity and the Community

Thy Kingdom Come on Earth

THE REV. R. CARY MONTAGUE, Editor

WAR MOURNING.

Editor The News Leader:

The Southern Churchman of June 8 has a most timely editorial on mourning on the part of those bereaved by the war. After speaking of Dr. Bowie's sermon and the bill introduced in Congress for its abandonment, President Wilson's letter to Dr. Anna Howard Shaw, president of the Woman's Committee of the Council of National Defense, is quoted in full. This approves the wearing on the left arm of a three-inch black band, with a gold star for each soldier entered into life. Thus, we show our Christian hope in that heaven where our loved ones shall "shine as stars forever and ever," Dan. 12:3.

Truly,

(Deaconess) MAY SHEPPERSON.
Lakewood, N. J., June 16.

We publish the foregoing because we are glad to see that people, and especially Church people, are really thinking on this subject.

Bishop-Coadjutor Reese, of Southern Ohio, has prepared a special ritual to be used at memorial services for members of congregations who have been promoted by death from service in this world to service in the spiritual world.

The ceremony includes the changing of the blue star in the congregational service flag to one of gold as better representing the one who has passed on, and is entirely of a triumphant nature, having no trace of grief in it, but emphasizing throughout the great teaching of our Saviour on this subject that He was the conqueror of death and had changed it so that instead of an ending of life we should look upon it as but life's beginning.

This form was used at St. Paul's Church, Richmond, Va., recently in commemoration of a splendid young man who went from that congregation and met with an accident while flying over Pensacola Bay.

The family attended the service without mourning, and with a courageous bearing that is an example of Christian faith and patriotic inspiration to the whole country, and will do much to bring about a new attitude toward the separation from those who go before.

As Whittier so beautifully expresses it:

Who hath not learned in hours of faith
The truth to flesh and sense unknown,
That Life is ever Lord of Death,
And Love can never lose its own.

PEACE ON EARTH, GOOD WILL TOWARD MEN

may not be so far distant as the roar of cannon would lead us to believe.

A practical league of nations to preserve the peace of the world is almost certain to be one of the results of the present world struggle.

Commissions both in England and in France have already been appointed to consider the details of such a plan.

Viscount Grey, former Secretary of State for Foreign Affairs in the Asquith cabinet, has issued a very interesting pamphlet on this subject. After reviewing some of the difficulties to be overcome, he lays down certain essentials to the establishment of such a world combination as follows:

First, the idea must be adopted with earnestness and conviction by the executive heads of States. It must become an essential part of their practical policy, one of their chief reasons for being, or continuing to be, responsible for the policy of their States. They must not adopt it only to render lip service to other persons whom it is inconvenient or ungracious to displease. They must lead and not follow. They must compel, if necessary, and not be compelled.

This condition was not present before the war. To what extent is it present now? It is not possible to answer this question fully, but it can be answered certainly and affirmatively as regards President Wilson, the executive head of the United States, and this alone is sufficient to give new life and purpose to the idea of a league of nations. President Wilson and his country have had in this matter the great advantage of having been for more than two years and a half, before April, 1917, able to observe the war as neutrals, free from the intense anxiety and effort that absorb all the thought and energy of the belligerents. They were able not only to observe but to reflect and to draw conclusions.

One of the conclusions has been that if the world, of which they form an important part, is to be saved from what they consider disaster, they must enter the war against Germany. Another has been that if national liberty and peace are to be secure in the future there must be a league of nations to secure them.

After emphasizing the necessity of completely overthrowing the militarists of Germany, he concludes with these significant words:

The establishment and maintenance of a league of nations such as President Wilson had advocated is more important and essential to secure peace than any of the actual terms of peace that may conclude the war. It will transcend them all. The best of them will be worth little unless the future relations of States are to be on a basis that will prevent a recurrence of militarism in any State.

"Learn by experience or suffer" is the rule of life. We have all of us seen individuals becoming more and more a misery to themselves and others because they cannot understand or will not accept this rule. Is it not applicable to nations as well? And, if so, have not nations come to the great crisis in which for them the rule, "Learn or perish," will prove inexorable? All must learn the lesson of this war. The United States and the Allies cannot save the world from militarism unless Germany learns her lesson thoroughly

and completely, and they will not save the world or even themselves by a complete victory over Germany until they, too, have learned and can apply the lesson that militarism has become the deadly enemy of mankind.

It should be the duty of every clergyman, as a moulder of public opinion, to cultivate and develop this plan for permanent peace. In no way can they do more to bring about the ideals of the Master.

JOHN BARLEYCORN'S CASE.

Judges tell me, Mr. Barleycorn, that you bring a third of the grist to the criminal court mill.

Doctors are my authority that you occupy three times your rightful share of indigent hospital beds.

Statistics prove that you contribute a larger number to the inmates of insane asylums than any other one force.

I have quoted life insurance figures which indict you, Mr. Barleycorn, of leading strong men such a rapid pace that you drop them into their grave long before other men who are strangers to you go to their last sleep.

About a third of all the homicides who are brought to trial plead that you had so befuddled their brains they were not responsible for killing somebody.

Sad indictments, Mr. Barleycorn. Now, what have you to say in your own defense?

"I paid to the United States last year 247 million dollars of taxes," Mr. Barleycorn replies. "That is by far the biggest sum paid by any industry in America."

And what else do you do?

"Employ 55,000 persons in 4,400 liquor and malt establishments in this country. And I make products worth 375 million dollars in a year."

On that tax proposition, Mr. Barleycorn is right. He pays a bigger tax than anybody else upon the value of his products. Having conceded that, let me open another page of the record.

I find by the United States census report that in the State of Pennsylvania Mr. Barleycorn in one year by taking products worth fourteen million dollars and by turning them into beverages which fill the cup that cheers he added just ten million dollars to their value.

What does that prove? It proves that the profit made by Mr. Barleycorn is very great.

You can see what I mean when I put it this way: The malt and liquor industry in Pennsylvania adds \$10 in value to a crude product worth only \$14.

Leather takes \$24 and in manufacture adds only \$7. Other factories take \$7 and add \$3 by making shoes.

The carpet mills add \$9.25 to raw materials worth \$23. The furniture factory puts a little more than \$4 to lumber worth \$8.

Even candy is not worth twice as much as the ingredients that compose it, and iron and steel are worth only double their raw state.

You will notice that whatever good or bad Mr. Barleycorn has done for us he has not failed to make us pay a fancy price for his services.—Philadelphia Public Ledger.

The man who goes out to meet trouble will have a short walk.—Ex.

Noah knew that God was speaking to him every time he looked at a rainbow.—Ex.

Church Knowledge and Nurture

NEW TABLE OF LESSONS

Morning Lessons.		Evening Lessons.	
6 S. after Trinity, July 7	Deut. 6; or Ecclus. 11:1-28	Mark 12:28—end	Amos 9
M., July 8	Leviticus 10	Acts 27:27—end	Luke 22:1-30
T., July 9	11:1-12, 39—end	28:1-15	Prov. 22:17—end
W., July 10	12	28:16—end	23:1-18
T., July 11	13:1-8, 45—end	I Thess. 1	23:19—end
F., July 12	14:1-20	2	24:1-12
S., July 13	16:1-24	3	24:13-22
			24:23—end
7 S. after Trinity, July 14	Deut. 7; or Ecclus. 14:20—15—end	Phil. 3	Leviticus 25:1-22
			John 8:12-58

Sixth Sunday After Trinity: The Book of Deuteronomy consists, on the face of it, of addresses delivered by the great Law giver in the wilderness on the eve of the entrance into the Promised Land. It contains both prospect and retrospect. Looking backward, it reviews the people's past, summing up the Divine purposes in the discipline to which they had been subjected and seeking to arouse a sense of gratitude toward the giver of all good for their redemption from Egyptian bondage and their guidance in the wilderness. Looking forward to the time when they should have effected their entrance into Palestine, it stresses for them and their children the necessity and blessedness of obedience: "These are the statutes which Jehovah thy God commanded that ye might do them in the land whither ye go to possess it." There is nothing that recently emancipated slaves want to hear less about (and the same is true of their children) than obedience. It is associated in their minds with slavery. But how many Christians, it may well be asked, look forward to a heaven in which there is to be a perfect obedience to those laws of God revealed to us in this transition stage of being, this wilderness between our redemption from worse than Egyptian bondage and that kingdom which is righteousness first and then peace and joy in the Holy Spirit (Rom. 12:17)? The truth in Righteousness is to many a system of restraint rather than an inspiration and a joy; as was the case with those Scribes and Pharisees whom our Lord denounces in the Gospel for the day.

The second lesson is keyed to the same thought, quoting indeed this very Deuteronomic chapter (Deut. 6:4, 5, and Mark 12:29, 30), adding, however, that it is only through the Son of God that God is revealed as lovable or man made love.

The evening lessons were selected (topical course) with reference to this same truth of Collect, Epistle and Gospel, the necessity of inward, heart religion. It is something attainable only as God "pours it into our hearts," and also through the adoption on our part of the Cross as the law of life: "That like as Christ was raised from the dead through the glory of God the Father, even so we also should walk in newness of life." Hence the story of the institution of the Holy Communion.

But note that even the Sacraments themselves may be reduced (and often are) to a system of legalism which leads only to a law of restraint, the righteousness of scribe and pharisee which we must "exceed"; surpass in quality, not necessarily quantity, in order to effect an entrance into the kingdom. The "blood of Christ" must circulate in the veins of our souls (John 4:34; 6:57; 1 John 1:7).

It was with this in mind that Amos

9 was selected for first lesson. The Lord standing by the Altar, in the mouth of the prophet, means something more even than "Real Presence" as commonly understood. It means the preaching of the word of righteousness, ruling out the often suggested antithesis between "preaching" and communion.

C. B. WILMER.

HOME LESSONS ON THE LIFE OF OUR LORD.

By the Rev. K. J. Hammond D. D.

Primary and Junior.

XXI.

To Galilee. Summer A. D. 28.

1. When Pharisees object to Disciples plucking and eating ears of grain on the Sabbath, what did Jesus answer? Matt. 12:3, 4.
2. What right had Jesus to permit it? Matt. 12:8.
3. What reason did Christ give for healing a man's withered hand on the Sabbath? Matt. 12:12.
4. How did Esaias describe Jesus? Matt. 12:18, 20.
5. Give names of the Twelve Apostles in order (learn them). Luke 6:14-16.
6. What did Christ do before choosing them? Luke 6:12.
7. What eight kinds of people are blessed, or happy? Matt. 5:3-12.
8. Are you one of these?

Senior and Adult.

XVIII.

Jerusalem. Tuesday.

1. Give Christ's Lesson from the parable of the Householder. Matt. 21:33-46; Acts 4:10-12.
2. Tell the story of the Wedding garment. Matt. 21:1-14.
3. What three other questions did the Authorities raise with Christ? Matt. 22.
4. What question of Christ's did they fail to answer? Matt. 22.
5. Describe Christ's warnings given the Pharisees. Matt. 23.
6. State the general character of His Prophecies and Parables this day.
7. What last words did He speak in the Temple? Matt. 23:37-39.
8. Mention two interesting events of Tuesday. Mark 12; Jno. 12.
9. Give the event of Wednesday. Luke 22:1-6.
10. What opportunity have the nations today to place themselves on the right hand side of the Judge in the Judgment Day? Matt. 25:31-46.

Note: The Herodians represented the Nation's government; the Sadducees

Calendar and Collect

July.

1. Monday.
4. Thursday.
7. Sixth Sunday after Trinity.
14. Seventh Sunday after Trinity.
21. Eighth Sunday after Trinity.
25. Thursday. S. James.
28. Ninth Sunday after Trinity.
31. Wednesday.

Collect For Sixth Sunday After Trinity.

O God, Who hast prepared for those who love Thee, such good things as pass man's understanding, pour into our hearts such love toward Thee, that we, loving Thee above all things, may obtain Thy promises, which exceed all that we can desire, through Jesus Christ our Lord. Amen.

the Church; the Lawyer the Nation's teachers. Christ's first answer declared the unworldliness of His Kingdom; His second and third, the ignorance of those who asked. The visit of the Greeks taught the universality of His Kingdom. His lamentation was a worthy close to a long, loving public ministry to an unbelieving people. Wednesday was a "Sabbath to His Soul before Its great Agony"; a day of retirement and fellowship with intimate friends.

Wayside Sunday-schools in Korea.

Hundreds of Sunday-schools in Korea have started in the following manner:

A missionary well supplied with brightly colored pictures or text cards goes to some village and sits under some tree or by the side of the road. Very soon one child and another gathers in front of him to examine him and hear what he has to say. The missionary says a few words and perhaps sings a verse or two of "Jesus Loves Me," and gives each of the children a card, and tells them to come again next Sunday and bring others. Next Sunday he comes to the same place, and the children are there to meet him. A few will perhaps spell out with him a verse or a text. Some Sundays later the children will learn to look for his coming, and the class will take on regular proportions, and quite a number will join shyly in the singing. It may be that a child or friendly neighbor will offer his house, yard or room, and from that time more or less regular work may be begun. Some "schools" we have seen have met Sunday after Sunday through a long, bitter winter under a tree by the roadside, but the good done was not to be measured. Since these schools started only a few years ago thousands and thousands of children have been reached. Just the other day a Korean said, "It is curious that when I used to go to such and such a village the children sang all sorts of heathen songs, but now I only hear 'Jesus Loves Me.'"

First the children, then the home and then the church. This is the story in thousands of cases in the Orient. Such work is part of the rising tide of Sunday-school interest as promoted by the World's Sunday-school Association.

Our Lord has endowed intercessory prayer with promises which attach to no other form of Christian service.—J. S. Holden.

Family Department

NANCY BYRD TURNER, Editor

He Beat Me Home.

When for a little walk we went,
On errand or on pleasure bent,
As we drew near the vine-clad gate,
My always-present walking mate
Would slip his chubby hand from mine
And, toddling on past shrub and vine,
Would turn and say, with baby wit,
"I beat 'oo home, a 'little bit!"

God was so good to him and me
As to permit our lives to be
Like those of two frank, boyhood chums
Together solving life's hard sums.
I, as the elder, sometimes knew
Where in his path lay bog or slough
So I might point it out in time
To save him from the fall and grime.

To-day some kind friends came and spoke
Gently to me. And then awoke
A slumbering memory of Them:
I dreamed he was a babe again;
That he before my feet had sped
To reach our door a step ahead—
Through trembling lips I whisper it,
"He beat me home—a little bit."

—Strickland Gillilan.

Discarding Christianity.

Jack Graham was very much excited as he met his minister.

"After twenty centuries of Christianity's teaching peace on earth," he cried, "most of the Christian nations of the world are now busily engaged in shooting down their fellowmen! If that is all Christianity can do, I am through with it."

"Just what are you going to put in its place?" inquired the minister.

"I don't know; but I want something better than that!" declared Jack, fiercely.

"Let me see," said the rector. "Whatever unfaithful adherents practice, Christianity says that moral qualities are of supreme consideration. It exalts honesty and purity, and declares that the highest goodness is the unselfish giving of one's self for others' good. When you discard Christianity, will you be satisfied with a lower standard, Jack?"

"Of course not!" said Jack. "No one would ever be satisfied with the lower after he had seen the higher."

"Well, when you discard Christianity, where will you find a higher ethical teaching than that?"

Jack stood looking at the minister. "Well, sir, I must confess that there isn't any," he said. "It isn't the ethical teaching of Christianity of which I complain."

"Well, let us look deeper," the clergyman continued. "Christianity declares that at the heart of the universe is love; that a being of love surrounds us always, eternally seeking entrance to our lives, that He may bless us and help us. All we need is to let Him in, and, however weak we are, we shall become strong; however despairing we are, we shall be filled with courage; however broken-hearted, we shall know the deepest joy. Tens of thousands of the most intelligent of every age since Christ bear united testimony that exactly that has been their experience. Will you be satisfied with a religion that does less than that? Can a man ask any religion to do more than that?"

"Why haven't twenty centuries of

that religion made war impossible?" cried Jack.

"If your physician left you medicine for some illness, and as soon as the physician's back was turned you pitched the medicine out of the window, and you steadily grew worse, could you justly say that the medicine had failed and you needed something different?"

Jack stood thinking it over. Then he held out his hand to the clergyman. "I am properly ashamed of myself," he said. "We don't need a different religion. We need only to live the religion that we have."—The Youth's Companion.

For the Southern Churchman.

Woman's Auxiliary vs. Local Guild.

Recently, in a Southern parish, a debate was held that would seem to offer more than home interest. That a local Guild is more vitally important to the parish than is the Woman's Auxiliary was the premise offered. The negative side won.

We reproduce, in slightly abridged form, one of the papers on the winning side. It has occurred to us that perhaps some of our readers would care to turn over the pros and cons of the matter in their own minds.

Resolved, That a local Guild is more vital to the parish than is the Woman's Auxiliary.

I uphold the negative of this assertion and will present facts to convince you that a local Guild is not more vital to the parish than the Woman's Auxiliary.

By a local Guild is understood an organization formed for work within the parish or within the community where the parish is located. The Daughters of the Holy Cross is an example of such a Guild.

What is the Woman's Auxiliary? The full title of this society will tell its purpose. Its official name is the Woman's Auxiliary to the Board of Missions of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church of the United States of America. The purpose of the organization is the salvation of the world. Upon each member of the Woman's Auxiliary is the three-fold obligation of prayer for missions, study of missions and giving to missions. An Auxiliary is an ally or an aid. The Board of Missions is that body of men representing the whole Church of America, which directs the mission work of the Church. The Woman's Auxiliary and the Board of Missions are allies in the world war for Christ.

Every baptized woman may be an individual member of the Auxiliary. Then there is organization on parochial lines under the direction of the rector, and on diocesan lines under the direction of the Bishop. All organizations work with the Board of Missions.

Vital means essential to life: Is the local Guild of the parish more essential to the life of the parish than is the Woman's Auxiliary? No.

Why not?

Because the work of the local Guild is narrower than that of the Woman's Auxiliary. To the work of the Auxiliary there is no barrier of race, clime nor creed. The world is the field.

It will be argued that charity begins

at home. What is your home? If you were in Europe and were asked where your home is, would you mention a town or a State? Would you not say America? A Christian should say that he is a citizen of the kingdom of Christ, that is, of the world, which is his rightful kingdom.

It is said that we must work for our neighborhood. Who is your neighbor? Do we not preach the brotherhood of man? Can I confine myself to saying that my neighbor is Mrs. Jones, my community ward one? Am I not bound to say the world is my home, and every man my neighbor?

Seeing that the scope of Auxiliary work is practically limitless, how does this make it more vital to the parish than the work of the local Guild? Consider the effect on the individual members of the Auxiliary. Where a woman works her interest follows. She becomes by virtue of her work in this broad field a woman of far-seeing vision, of breadth of mind, of largeness of heart, not merely a community mother, but a world mother.

In this parish we have the Woman's Auxiliary and the Daughters of the Holy Cross. Every member of the Woman's Auxiliary is a member of the Daughters of the Holy Cross, while about one-third of the Daughters are Auxiliary members. Is that an argument for the superior charms of the Daughters? Not at all. It means this—the woman with the breadth of vision to see the need for work afar sees all the more clearly the need for work at home, and does both. This keenness of vision, this far-sightedness must be a vital part of the parish. It is the eyes of the Church, as it were.

The second reason why we believe that the local Guild is not more vital to the parish than the Woman's Auxiliary is that the work of the Auxiliary is more educational than that of the local Guild.

A parish society prides itself on its sending young persons to college, and too much cannot be said in praise of this work. The Auxiliary does this, too, and goes even farther. It helps to establish and support whole schools, kindergartens and colleges. The pupils trained in these schools are not to be counted on the fingers of two hands, but form an army of educated workers.

Another phase of the educational program of the Auxiliary is the obligation of every member to study. This means study the work of the Auxiliary and therefore of the Missionary Society of the Church. There must be no working in the dark; every member must keep herself informed of the progress of the kingdom of Christ.

The third phase of the educational program of the Woman's Auxiliary is the careful provision made for training children and young girls. At baptism a child becomes eligible to the branch of the Auxiliary called the Little Helpers. Under the direction of the woman's branch these children work till they are eight years of age; the girls from eight to twenty-one are trained in the Junior branch. At twenty-one the young woman, with years of education in the Auxiliary behind her, enters the Woman's Auxiliary ready for its duties. The woman trained from the cradle in the service of Christ, educated by the Auxiliary, working intelligently and assisting in the education of others, becomes a vital part of the parish. Such women are the brains of the Church.

Finally, the local Guild is not more vital to the parish than the Woman's Auxiliary because the work of the Aux-

iliary is more spiritual than that of the local Guild.

This is true in three ways. First, the work of the Auxiliary is more unselfish than that of the local Guild. Good as the work of the local society is in its philanthropic enterprises, it nevertheless partakes of self-interest. It is something like paving the street in front of your own house, or mending the neighbor's fence to keep the chickens out of your garden. Your own surroundings are improved by it. But sending a box to a minister in Oregon cannot partake of self-interest in any way.

As a second claim to greater spirituality in the Auxiliary than in the local Guild I present for your consideration the subject of prayer. The local Guild as a body indulges in prayer at its gatherings, and some of its members pray for the work of the society, but there is no special obligation upon the members to give their prayers. They are not taught to pray specifically for their work. Prayer is a prime requisite of Auxiliary work. Every member counts prayer as a regular portion of her work, just as much as study and gifts.

This is a practical age. Results are what people ask for, not prayers alone. For those who demand the practical result we affirm that prayer produces such results for the reason that prayer produces zeal, and your work follows your zeal. Prayer is something that anybody can give; it is a tool with which you can work when you can do nothing else. You may be too poor to give money, too busy to study or to work, but you can always pray.

Again, the work of the Woman's Auxiliary is more spiritual because of its higher aim. Always before the members of the Auxiliary is the magnificent goal of winning the world for Christ. The local Guild sets for itself tasks of healing the sick, clothing the naked, educating young women, and a number of other splendid tasks. The Auxiliary does all of these things, but always with the definite aim of bringing souls to Christ, the highest aim on earth.

Have we not here the story of Martha and Mary repeated? Martha, eager to serve, but cumbered with many cares, chained to earth by her material mind, while Mary sits at the feet of her Lord, drinking in the wine of life, her spirit rising above earthly cares?

Some contend that any claims to superior spirituality by the Auxiliary are offset by the great amount of practical good accomplished by the local Guild. Here the Auxiliary answers that it accomplishes a great deal more of practical good than the Guild because of its superior organization and its co-operation with the Church.

Keeping before them always the spiritual side of their work, praying without ceasing for the accomplishment of their glorious aim, cannot the women of the Auxiliary claim that they are the soul of the Church?

Now to summarize: We believe that the local Guild is not more vital to the parish than is the Woman's Auxiliary for the following reasons:

I. The work of the Woman's Auxiliary is broader than that of the local Guild, producing in its members a far-seeing vision that entitles them to the name of "the eyes of the Church."

II. The work of the Auxiliary is more intelligent, stressing education for its members, producing a body of thinking women who may be called "the brain of the Church."

III. The local Guild is not more vital to the parish than the Auxiliary because the Auxiliary work is essentially spirit-

ual, both in aim and practice, thereby becoming of "the soul of the Church."

With eyes to see, a brain to think, a soul to feel, the Woman's Auxiliary must be more vital to the parish than any mere organization of women.

For the Southern Churchman.

Our Dead.

Mary Opie, Pulaski, Va.

"Greater love hath no man than this, that a man lay down his life for his friends."—John 15:13.

"On Flanders' fields where poppies blow,"
The dead are lying, row on row—
Beneath the poppies bending low.

Our dead are lying!
Gone for aye—
From life to death in but a day!
God grant to us that while they sleep,
Their memory we may ever keep.

From death to life,
Oh, rather say!
That while they walk the higher way,
We may within our hearts recall
It was for us they gave their all!
Ah, God! How can such wonder be?
Such sacrifice to set men free!
'Twas thus Thy blessed Son did give
His all that we, Thy sons, might live!

For the Southern Churchman.

WAR ECONOMY CORNER.

War Savings and Children's Summer Clothing.

The Children's Bureau of the United States Department of Labor issues the following interesting and helpful bulletin:

Mothers are asked to do many sorts of necessary saving because of the war. Some sorts of war saving require special watchfulness on the mother's part to guard the children from possible harm. For instance, food substitutions must be made with great care in order that the children's food may still contain all the elements necessary to growth. But with clothes in summer it is different. In hot summer weather it is a distinct advantage to the child's health to be dressed lightly. And the saving of textiles and leather is an important consideration now. Wool must be saved because it is needed for the blankets, underwear and uniforms of our fighting forces. Cotton is needed for hospitals and many other uses. The need to supply leather for the army's use is of course imperative.

In selecting fabrics for clothing it is not entirely a matter of finding a cheaper and less needed substitute. Old goods must be brought again into service, turned, cleaned, washed, dyed and made over. When an old garment is returned to usefulness actual saving of wool or cotton is effected, and in addition manufacturers will be able to concentrate their output on goods for army uses because of the decreased demand for unnecessary materials. The purchasing of novelties, fancy fabrics and elaborate garments tends to withdraw from war uses not only needed materials, but labor, especially skilled laborers needed for other branches of production.

Now in summer large savings of woolen materials of every sort, including fancy and light-colored wools used for knitting, can be accomplished. Children can be clothed practically entirely in cotton for several months to come. Wise mothers will make children's summer clothing as simply as possible, thus reducing the work required for washing and ironing, and increasing the child's comfort. Children like to wear barefoot sandals in summer. Their use

saves leather and stockings. Half solving and mending makes shoes go much farther. Further saving of leather can be effected by using canvas shoes in summer.

The publications of the Children's Bureau on the care of children will be helpful to mothers in the solution of the puzzling problem of clothing children in summer. The Children's Bureau of the United States Department of Labor, Washington, D. C., will send these pamphlets free of charge upon request.

For the Southern Churchman.

FAVORITE HYMNS.

VIII. Just As I Am.

This beloved hymn is the work of Charlotte Elliott, an Englishwoman. Miss Elliott was an invalid all her life, a fact that invests the familiar lines with pathetic interest. As a sympathetic writer has remarked, each of her hymns is a chalice in which she has preserved, for the consolation of other sufferers, the fruit of her own prolonged affliction. "Just As I Am" was first published in the Invalid's Hymn Book, about eighty years ago. Today it is the great rallying cry of the Christian evangelist all over the world, and a part of the spiritual life of nearly every Christian household.

"In the course of a long ministry," said Charlotte Elliott's brother, "I have been permitted to see some fruit of my labors, but I feel that far more has been done by a single hymn of my sister's."

Just as I am, without one plea,
But that Thy blood was shed for me,
And that Thou bidd'st me come to Thee,
O Lamb of God, I come.

Just as I am, and waiting not
To rid my soul of one dark blot,
To Thee, Whose blood can cleanse each spot,
O Lamb of God, I come.

Just as I am, though tossed about
With many a conflict, many a doubt,
Fighting and fears within, without,
O Lamb of God, I come.

Just as I am: Thou wilt receive,
Wilt welcome, pardon, cleanse, relieve;
Because Thy promise I believe,
O Lamb of God, I come.

Just as I am, Thy love unknown
Has broken every barrier down;
Now to be Thine, yea, Thine alone,
O Lamb of God, I come.

The Power That Marks a Man.

Every observing man, as he goes through life, must finally come to the conclusion that the most important acquisition in life is self-control; he finds himself admiring, not the repose that comes from inaction, but that which comes from fulness of vitality and faith controlled, held in bonds of reason and good manners. This is a storehouse of power. Not only in public effort, but in the privacy of the home and the superficial intercourse of society, the element that ministers most effectually to peace and success is self-control.—Selected.

As Others See Us.

Sometimes a joke, coined merely for the sake of amusement, proves a keen little sermon in itself. The Columbia Jester gives us the following:

Jones: "My wife's been nursing a grouch for the past week."

Brown: "That so? Why, I didn't know you'd been sick."

For the Young Folks

NANCY BYRD TURNER, Editor

A Dutch Lullaby.

Far over the water so blue and deep
The little Dutch babies are going to sleep;
Bright yellow tulips are nodding their heads
And fluffy young ducks are safe in their beds,
While slowly the windmills go whirling around—
Go whirling around—go whirling around.

Far over the water the sails are furled
And the stars peep out on a sleepy world;
The moo cows moo softly beneath the trees
And the white sheep drowse in the evening breeze,
While softly the windmills go whirling around—
Go whirling around—go whirling around.

Far over the water comes down the night,
Fading and fading the silvery light;
White storks on their nests stand white and tall,
And over the treetops the shadows fall,
While softly the windmills go whirling around—
Go whirling around—go whirling around.

—Selected.

The Book He Bought for an Egg.

By Mary S. Stover.

Little Plum was a happy boy as he trudged along the narrow, dusty road that had been worn down by the travel of thousands of years till it was less like a road than a deep ditch between the fields. Clapsed tightly in Little Plum's two chubby hands was an egg.

He did not see anything strange in going to the village with a smooth, fresh egg to spend instead of a cash, or, as we would say, a cent. In China grown people as well as children often go shopping with only an egg or two for money.

Little Plum had meant to go straight to the man who sold sweet cakes, but he stopped to see why there was such a crowd at the end of the street. He squirmed through between the legs till he was quite inside the circle, and then he was so frightened that he almost turned and wriggled back again! Instead of that, he hid behind the long coat of the old village schoolmaster and peeked shyly around at the strange man with a very white face who had drawn this big crowd.

The man did not look or dress like the people Little Plum knew; and his Chinese didn't sound the way people talked in this part of the country. A younger man with a jolly younger face repeated what the stranger said in words that Little Plum could understand.

"Listen, people! This is a good teaching. I heard something about it when I was in Peking," said the old schoolmaster proudly. "The young man is a scholar of the new sort, from one of the mission schools. His honorable family live in the village that Hang Po came from. The white man's family live far, far away. You ignorant country people have no idea how far it is. Even I have never been there."

The schoolmaster made a polite bow to the strangers, who bowed and thanked him in the long flowery way that is Chinese good manners. After

that the young man sang a song that Little Plum liked very much, though he couldn't understand just what it meant. Then they uncovered a pile of books, and the younger man took some on his arm.

"Buy one of our books, good people! You will be made happy by what is in even the very littlest ones that I sell for one egg each."

"Truly those are beautiful books, though they have no pictures in them. My cousin's family have a book with pictures in it; but they need the pictures more than we do, because my honorable father can read," thought Little Plum proudly. At that moment the crowd parted a little, and the boy caught sight of the man who sold sweet cakes.

"Sweet cakes are good. But when I have eaten one up it is gone, and so is whatever I paid for it," he told himself. "A book would last a long time and give pleasure to others as well as to myself. It would please my honorable father most of all, because he can read; and a good boy ought to think more of his father than he does of himself."

So Little Plum turned his back on those tempting sweet cakes and thrust his egg almost under the nose of the young man with the books. He could take a book from somebody with a friendly yellow face like his own, but he would never have been brave enough to get so close to that other man.

Think of it, the young scholar stopped and smiled straight at Little Plum! "Is it a present for your honorable father?" he asked; and the boy nodded shyly.

"What a fine present I can make with what I myself should have eaten up before this!" Little Plum told himself as he hurried home along the dusty road. "Indeed, this book is a present for myself, too, and for all who come into our house, because my honorable father can read it aloud while all sit on the floor or on the kang and listen. What a wise boy every one will say I am!"

But nobody at home seemed to think he had done a wise thing. "No book that costs only one egg can be worth much. Those men should be punished for fooling little boys!" said his father.

"The young man said there are stories in it! And the schoolmaster said those are good things the men tell," urged Little Plum, who was almost ready to cry at seeing how little they thought of his book.

"There, there, you meant well; and the honorable father knows that you are a good son to buy a book instead of something for yourself," whispered his mother.

"Ah, the schoolmaster was there, was he? Did he see you buying this? It is well that he should know how much even the children of my insignificant family desire to possess books. I will look the thing over when we have eaten," decided Little Plum's father.

He did. Everybody had to keep very still, because it is a great task to read a Chinese book; and Little Plum's honorable father seemed to read very slowly at first. But soon he was reading faster, and he looked as if he had indeed found good stories in the little book.

Of course Little Plum wished that his father would read aloud, or else tell that what the book was about. But it would not have been polite to ask him, and at last Little Plum had to go off to bed without being sure whether it was an interesting book or not!

Long, long afterward he was wakened by hearing his mother calling to his honorable father: "Do come to bed; it is the middle of the night, I am sure! Has that foreign devil's book bewitched you?"

"No! The man who came to bring this book to our country is a good, good man! I have been reading of One who was a greater sage than Confucius. This man was a friend to every one—even to children and to women like you. In the morning I must read to Little Plum how this Jesus took children up in His arms and blessed them. It is a wonderful, wonderful book!"

"My, oh, my! I'm sure it is worth an egg!" whispered Little Plum to himself.—Sunday School Times.

Doll Cousins.

"May I go down to the other house, mother, and play with the little girl there? She's just as big as I am, an' her name's Bessie."

"How d'you know?" interrupted Ned.

"'Cause she told me. She was standing by the stone wall, seeing our trunks come, an' we told each other our names. An' I told her that our father had bought this land an' built this house for us to live here summers, an' she said that she lives here all the time an' that her father takes care of our father's land. 'N' then I asked her who did she have to play with, 'n' she said she had two dolls, 'n' their names are Prudy an' Polly. Can I take Margaweeet an' go over there, mother?"

"Yes, Ruth, if you'll be sure to be polite."

"O, Mother Bell!"

"Yes, I know, dear, that you're not rude, but I want you to be particularly careful. I want you to promise not to say or do anything that can hurt her feelings."

"I'll promise, mother," answered Ruth earnestly, little thinking how soon she would be put to the test.

With her beautiful doll, Marguerite, in her arms, she ran down the lane, finding Bessie on her doorstep, with her two dolls beside her. Dolls? Corn-cobs! That is just what they were, corn-cobs with ink marks for eyes, nose and mouth. Corn-cob dolls were the only dolls little Bessie had ever owned. One of these had a red handkerchief pinned around it for a shawl; about the other folds of white cotton were tied with a faded pink ribbon. A queer feeling of surprise seemed to go all over Ruth, but before even the least little bit of it crept into her eyes Ruth remembered. "O, aren't they dear?" she cried. "I never saw any before. Did you make them? Let's play my dolly is their cousin come to visit them. There, Margaweeet," she added, putting her doll on the steps beside the others, "you're introduced; now get 'quainted."

Bessie's shy little face suddenly brightened, and a happy comradeship had begun.

Sometimes Ruth carried Prudy and Polly, while Bessie bore, with tender admiration, the beautiful Marguerite. Sometimes the dummies were carried by their own little mothers; but always there was the happy sharing, making glad the long summer days.

Then one day, when the maple leaves were turning red, a wagonload

of trunks went from the big house to the station, ten miles away, followed by a carriage with the Bell family. There were good-bys and good-bys till the carriage turned the corner, and then Bessie ran off to the barn. She meant to have a good cry all by herself, but her mother's voice called: "Bessie, Bessie, come and see what there is for you in this big box."

Bessie, running back, lifted the cover wonderingly. There was a beautiful new doll, exactly like Marguerite, except that her eyes were blue and Marguerite's were brown. There, too, was a complete outfit of pretty clothes, even more and lovelier than those of Marguerite. A little note from Ruth to Bessie was pinned to the doll's dress. It read: "This doll is for your very own, to be another cosen to Prudy and Polly. Her name is Pearl, and she will be cosen to Margawee, too, so they'll all be cosens; and when I come next summer we will have perfectly lovely times, just as we did this year."

It would be hard to tell which little girl was the happier, the one that wrote the note or the one that read it.—Sophia T. Newman, in the Standard.

For the Southern Churchman. Flowers and Stars.

If all the stars were flowers
How sweet the sky would smell!
I'd run and hold my hands out
When they fell.

Would they have thorns, I wonder?
Would they be hard to hold?
I know they would be scalloped,
All of gold.

It may be that the angels
Lean from their place, afar,
And think each earthly flower
Is a star.

Words that Describe Animals.

An animal with four feet is called a "quadruped."

An animal with two feet is called a "biped."

An animal that eats flesh is called a "carnivorous" animal.

Any animal or bird like a lion or an eagle that seizes its prey is called either "rapacious, voracious, ravenous or ferocious."

An animal that chews its cud is a "ruminant."

An animal that lives much in water is an "aquatic" animal.

Animals that live in both air and water are called "amphibious" animals.

Animals that sleep during the winter are said to "hibernate."

Animals that live in hot countries are called "tropical" animals.

Animals that live very far north are called "Arctic" animals.

Birds that go to another climate each year are called "migrating" birds.

Animals that are tame and live in or near men's homes are "domestic" animals.

Any long-legged bird that wades through the water looking for its food is called a "wading" bird.

Birds that are hunted by sportsmen (hunters) are called "game" birds.

A fish that can be eaten is called a "food-fish."

An animal having a jointed crust-like shell is a "crustacean."

An animal having a backbone and a skeleton is a "vertebrate."

An animal having no backbone or skeleton is an "invertebrate."

Any animal with a soft, fleshy boneless body (like an oyster) is called a "mollusk."

An animal that bites away things with its teeth is a gnawing animal or "rodent."

Any bird that sings is called a "song bird," or "singing bird."

Any animal that hunts its food at night is called a "nocturnal" animal.—Exchange.

A Hero of Fourteen Years.

Perhaps the most dramatic and heroic act of this world war was the noble self-sacrifice of a mere child of fourteen years. An Alsatian Boy Scout whose father had been killed in Alsace offered his services to the colonel of a regiment near Altkirch. Knowing every path, mountain trail and road, brave and intelligent, he was accepted.

During many weeks he rendered valuable services, bringing information enabling French progress and capture of prisoners. One day the colonel asked him to make a longer and more perilous quest than usual. Our young hero started, full of zeal and hope, and was allowed to take his dog Fidele. Having to sleep out for two nights, he knew his dog would not betray him.

All went well for a long while, though the journey was full of perils. Suddenly two burly Prussians barred his path, and he was taken before the enemy officers in charge of the nearest post.

Asked his name, "Karl Webler," he replied. "Where do you live?" "With my mother at Altkirch." "Your father?" "Killed?" "You bear a German name and speak German. Why are you helping the enemy?" "I am Alsatian and love France, my motherland." "Stupid young fool," said the officer, "do you know your fate—a spy?" "Yes, sir." "Do you love your mother?" "With all my heart." "Very well. You love your mother, and you would like to live. I will let you go and give you one hundred francs if you will tell me how many regiments and how many batteries are defending Altkirch." "No, sir, I cannot." "Why?" "Because I promised never to betray my country." "Idiot!" The officer then said: "I will give you five minutes. Accept my generous offer, or you die." The fateful minutes finished. "Well?" "Sir, I cannot and will not betray my country."

A few minutes afterwards the little hero and his faithful dog were dead. The story was related by a prisoner who witnessed the scene.

The widowed mother, now childless, broken-hearted, but proud, points to visitors the two medals sent her by the French Government—"La Medaille Militaire" and "La Croix de Guerre."—Edward Fox Sainsbury, in Our Dumb Animals.

For the Southern Churchman.

Bettie's Basket.

Sidney Snork, Pudacah, Ky.

Mrs. Willard was sitting on her shady front porch one morning, sewing.

"There goes Bettie with her little basket," she said to her sister, and stopped her work to smile and wave at a little girl in a ruffled pink gingham dress. "Bettie's quite a familiar figure in this town; everybody knows the child because she goes on all of her mother's errands and never without that little wicker basket. Sometimes it is flowers, sometimes fruit that she carries. She is on her way now, I think, to the King's Daughters Hospital, to carry some of her mother's pretty flowers."

Bettie was, indeed, carrying flowers to the hospital, but Mrs. Willard was not able to guess how very unwilling

she was to go. All had been well until she had passed a group of children playing on a front lawn. They all stopped their play and started after her. "There goes Bettie with her little old basket," one of them sang, tauntingly. "Bettie and her basket," teased another. "Does Bettie want her basket?" grinned a little freckled-face boy wickedly.

Bettie, by that time, was on the verge of tears. "Oh," she said to herself stormily, "I'll never, never, never take this horrid little basket again. It just makes everybody laugh at me."

The next morning her mother said, "Bettie, dear, I have a number of errands for you this morning. Take some of this bright golden-glow up to the hospital; then take a glass of grape jelly to old Mrs. Perkins, and, as you come back, leave these magazines with Cousin Sallie. Your basket will be quite full this morning, will it not?"

Bettie did not reply; she had already decided to leave the basket at home.

A few moments later, when she was ready to go, she stopped in the door of her mother's room. "I'm ready to go, mother."

"All right, dear. But where is your basket?" Mrs. Brown asked.

"I—I'm not going to take it," Bettie answered, slowly. "I don't think I'll need it this morning."

Mrs. Brown looked surprised. "Oh, but you will need it, I'm sure. You can't manage without it."

Something told Bettie that she really would need the basket, but she remembered the children's laughter and left it behind. For a time she managed very nicely, but the magazines under her arm began slipping, and it was not easy to jerk them back and keep a firm hold on a glass of jelly in one hand and a loose bunch of flowers in the other. More than that, the wind was blowing her hat backwards. She almost wished for the basket; then she remembered the taunts of the boys and girls. Suddenly her hat blew off. She turned quickly to run after it, and of course dropped the magazines. Trying to catch the magazines, she dropped the flowers. She began to wish heartily for the despised basket. Her hat was dusty and her flowers were scattered over the walk. She herself was very close to tears.

Fortunately for Bettie, a friend of her father's came along at that time and smilingly restored the flowers and magazines, arranging them so that she could carry them more easily. She finished her errands without further mishap, but of one thing she was sure—quite sure—next time she would not scorn the faithful little basket!

For the Southern Churchman.

Riddle.

Riddle-me-ree, round and red,
A stone in my chest, a stick in my head.
I come to see you but once a year—
You open your mouth, and I disappear!

Christianity and Religion.

Christianity is not a religion, and any one who classifies Christianity with the religions of the world is either ignorant or premeditatedly false. Christianity could not enter a congress of religions, because it could not recognize the paganism which dominates the religions of the world.

The religions of the world are the evaporations of their dead founders. Christianity is the life of Jesus Christ in the life of the regenerated man. Christianity is Christ in action. Consequently, it is the only dynamic which gives power, force and permanence to one's life.—Dr. M. A. Matthews.

FINANCIAL

The Fate of the World

That's the responsibility that rests on America.
SAVING will aid your country and protect you.

National State and City Bank

RICHMOND, VA.

Wm. H. Palmer, President

Julien H. Hill, Vice-Pres. and Cashier

R. E. Cunningham, Asst. Cashier

J. W. Sinton, Vice-Pres.

Wm. S. Ryland, Asst. Cashier

Jesse F. Wood, Mgr. Savings Department

INCORPORATED 1832

Virginia Fire and Marine Insurance Company

Of Richmond, Va.

ASSETS - - - - - \$2,160,195.00

Wm. H. Palmer, President

E. B. Addison, Vice-President

W. H. McCarthy, Secretary

BUY WAR SAVINGS STAMPS

Invest your money with the government and do your bit toward winning the war. Those at home must back the boys at the front with supplies of every kind. Your money loaned to the government through the purchase of War Savings Stamps will help meet the various demands.

The American National Bank of Richmond, Va.

SECURITY AND SERVICE

Forgive and Forget.

In life there are many things to remember and many things also to forget. Some of the latter matters are things to forgive. We have all been sinned against. Others have willfully misunderstood us, wantonly attacked us, secretly defamed us, meanly interfered with the successful issue of plans we had honestly and intelligently laid for the progress of God's cause. Then there have been many disagree-

able experiences in life, which it is of no manner of use to live over again, even in thought. Oddities and incidental or accidental failings of others are to be forgotten, too. On the other hand, our friends will need to forget and to forgive things wherein we have injured them. No man living on earth has ever dealt with exact and complete justice—or at any rate sympathy—with all others. Humanity is weak at best, though for the most part we like to think that the wrongs it perpetrates from time to time are due more to ignorance and lack of vision than to badness of heart. Forget, then, the past or remember it only long enough to shed over it one hot tear and to mark in it what may be better done in the future or never again done while the world lasts.—Zion's Herald.

Wanting to do right will amount to little, unless we decide to do it.—Ex.

WANTED.

The Following Back Numbers of the Southern Churchman.

For 1915—December 11, 18, 25; May 22.
For 1916—February 12, 19, 26; August 12, 19; November 18.

Most of these numbers are desired by an American University to complete its file for binding. Friends who can supply these will confer a favor by sending them to this office.

SOUTHERN CHURCHMAN COMPANY,
Richmond, Virginia.

FRECKLES

Now Is the Time to Get Rid of These Ugly Spots.

There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of Othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than one ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength Othine, as this is sold under guarantee of money back if it fails to remove freckles.

What do you know of the work of your

Church Temperance Society?

Rt. Rev. Frederick Courtney, D. D., President
William Jay Schieffelin, Esq., Ph. D., Treasurer
Rev. James Empringham, D. D., Gen'l Supt.

Send for free sample copy of "TEMPERANCE"

This periodical has the largest circulation of any magazine of its kind in America. Address

Church Temperance Society

214 Metropolitan Tower, New York City

Jno. L. Williams & Sons

BANKERS and BROKERS

Eighth and Main. (P. O. Box 503)

RICHMOND, VIRGINIA.

Transact a general Banking and Brokerage Business. Deal in Southern Investment Securities. Negotiable Railroad and Municipal Bonds.

The First National Bank

OF

Richmond, Virginia

DESIRE

YOUR ACCOUNT.

CAPITAL & SURPLUS

\$3,000,000.00

3%

INTEREST IN SAVINGS DEPARTMENT.

Norfolk & Western Railway

ONLY ALL RAIL LINE TO NORFOLK

QUICKEST AND BEST SERVICE

Pullman Parlor Cars.

The best line to all Points West, Northwest and Southwest.

W. B. BEVIL, W. C. SAUNDERS,
Pass. Traff. Mgr. Gen. Pass. Agt.
Roanoke, Va.

C. H. BOSLY
Dist. Pass. Agt., Richmond, Va.
Rates and information upon application.

WHEN WRITING OUR ADVERTISERS
PLEASE MENTION THIS PUBLICATION

Southern Churchman

SOUTHERN CHURCHMAN COMPANY
Publishers

815 East Grace Street, Richmond, Virginia

LEWIS G. WILLIAMS, President.
E. B. ADDISON, Vice-President.
REV. E. L. GOODWIN, D. D., Editor.
REV. JAS. D. GIBSON, Managing Editor.

Entered at the Postoffice in Richmond, Va., as second-class mail matter.

SUBSCRIPTION PRICE—After January 1, 1918, \$3.00 per year in advance. To the Clergy \$2.00. Six months \$1.50. Trial subscription 3 months 50 cents, 10 cents a copy. Foreign postage 50 cents additional. Back numbers not over 3 months old 10 cents each, over 3 months old 25 cents each.

For the convenience of subscribers, subscriptions are continued at expiration unless otherwise ordered. Notice of renewal, discontinuance, or change of address should be sent two weeks before the date they are to go into effect.

RECEIPT OF PAYMENT is shown in about two weeks by change of date on address label. If date is not properly extended after each payment notify us promptly. No receipt for payment will be sent.

Notice post office address. The exact post office address to which we are directing the paper at the time of writing **MUST ALWAYS BE GIVEN**. Our mailing list is arranged by post offices and not alphabetically. Make all checks and money orders payable to the Southern Churchman and not to an individual.

ADVERTISEMENTS—Rates quoted on request. For Classified see head of that department.

Representatives wanted in each Parish, liberal commissions.

News concerning the church at large always welcome.

ATTENTION!

ENLISTED CHURCHMEN.

The Department of Army and Navy Work of the Brotherhood of St. Andrew

wants to get in touch with you and supply your needs in every possible way.

Write to us soon and tell us how you are getting along. You will find us prompt correspondents.

F. S. TITSWORTH,
Executive Secretary.
B. F. FINNEY,
Chief Secretary.

12th and Walnut Streets, Philadelphia, Pa.

OAKLAND

A Home School for young boys to be tutored with the sons of Mr. and Mrs. Rosewell Page at their country home in Virginia. Address Mrs. Rosewell Page, Beaver Dam, Va.

NOTICE.

The Rev. N. Matthews has been given leave of absence from his parish in Rock Hill, S. C., and has succeeded the Rev. Mr. Gribbin as the Church's volunteer chaplain at Camp Sevier. Please send him the name, regiment and company of any one you want him to visit at the camp. Address, care Y. M. C. A. Headquarters, Camp Sevier, Greenville, S. C.

Organ For Sale.—Reed organ for sale very cheap. Address W. W. Cave, Pulaski, Va.

MUSICAL INSTRUMENTS.

Lucky thirteen pianos. Name with thirteen letters, but the finest toned instrument manufactured. Am proud that Chickering and Knabe years ago sold me hundreds of pianos. Bargains. Manly B. Ramos, 106 North Seventh, near Franklin.

PIPE ORGANS.

If the purchase of an organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Kentucky, who manufacture the highest grade at reasonable prices.

BOARD.

HEALTHY SUMMER MOUNTAIN HOME offered young minister for coaching lad in sacred studies. Charity, Southern Churchman.

MINISTERS MAY FIND REASONABLE vacation home in healthy mountain section of Virginia. Letha water. Tennis and auto convenient. Address "Church People," Southern Churchman.

Forms of Prayer in Time of War

The third edition of this valuable pamphlet is now in press. We are told that it will be ready in a few days. The demand has been large and to insure your supply of the new edition your orders should be sent at once. Price, 5 cents a copy, 50 cents a dozen, \$3.00 a hundred. Postpaid.

SOUTHERN CHURCHMAN,
Richmond, Va.

Classified Advertising and Notices

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per square line, each insertion. Special rates to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

BOARDERS.

SUMMER BOARD—CHOICE LOCATION, between college campus and Virginia Military Institute grounds. Every convenience; rooms single or en suite with bath. Mrs. F. D. Mead, Lexington, Va.

POSITIONS WANTED

WANTED TO HELP MINISTER WHO would like to have a summer cottage for boys, looking forward to church work or who may become interested in the work. Maryland State preferred. Faith, care Southern Churchman.

TWO DEACONESSSES (CATHOLIC) WITH thirteen years' experience in school and hospital work, desire positions in a Church or charitable institution. Address Deaconess, care Southern Churchman.

REV. DR. MOTTET COMMENDS A friend whose record as a priest, a preacher, a pastor and an executive is of high order either for a vacant rectorship or for temporary supply. He is of middle age, married, excellent health and university training. Address 47 West Twentieth Street, New York.

A GRADUATE OF THE EPISCOPAL Female Institute desires a position as governess or teacher in a private family of refinement. References exchanged. Address Box 86, Sharps, Richmond County, Va.

RECTOR OF LARGE PARISH IN THE East would serve as locum tenens for one, two or three months of an extended vacation. Address A. B., care of Southern Churchman.

WANTED—A CLERGYMAN IN FAR South would like supply work for August in highlands of Virginia. References Bishops Brown and Gibson. Address "W," Southern Churchman.

HELP WANTED

WANTED A MUSIC TEACHER, VOCAL especially and an Episcopalian. Apply to Box 505, South Boston, Va., for further information.

WANTED YOUNG LADIES FOR TRAINING. Grammar school training required. Apply E. T. Cook, Superintendent, Riverside Hospital, Newport News, Va.

WANTED—THE CATHEDRAL SCHOOL for Girls, Orlando, Florida, will require services of a lady teacher of Latin and French for year beginning October 1. Send references concerning education, experience, age, health, character, disposition and Church affiliation to Rev. R. B. Cobb, rector.

WANTED A REFINED YOUNG GIRL OR middle-aged woman as nursery governess for two small children, a good home and good salary. Address Mrs. R. P. Holt, 5800 Huntington Avenue, Newport News, Va.

WANTED A REFINED, STRONG, YOUNG woman to assist in the care of an invalid lady. References exchanged. Address O. M., care Southern Churchman.

WANTED IN PROMISING YOUNG MISSION in city of more than 500,000 people, 300 miles from Chicago, a young man in priest's orders as minister in charge. One hundred and forty communicants and growing. Thirty confirmations in last two years. Good Sunday-school. Parish house and chapel. Salary sufficient for young man with not too expensive family. Address, stating education and experience, X. Y. Z., care of Southern Churchman, Richmond, Va.

WANTED FOR GROUP OF MISSIONS IN Diocese in the Middle West an active man in priest's orders who cares for rural conditions and is really interested in missionary work. Congregations small. Plenty of work. Salary not large; probably about \$950 and small house. If there is a wife, she must consent to be often left alone as the wife of a commercial traveler is often left alone. Salary would increase in response to faithful service. Address, stating education and experience, BETA GAMMA DELTA, care of Southern Churchman, Richmond, Va.

CHURCHMEN AT CAMP LEE.

Once again men chosen under the selective draft law are coming in large numbers to Camp Lee. In order that the churches in Petersburg may get in touch with newly arrived Churchmen, I most earnestly request rectors of parishes to send me the names and regimental addresses of men coming to Camp Lee from their parishes. Names are useless without company and regiment. Brethren, please act on this request before you forget it.

E. P. Dandridge,
Rector of St. Paul's Church, Petersburg, Va.

THE BOARD OF MISSIONS.

Correspondence is invited from those who wish to know

What it does.
What its work signifies.
Why the work can be helped most effectively through the Board.

Address
The Right Reverend A. S. Lloyd, D. D.,
President of the Board of Missions,
281 Fourth Avenue, New York.
Legal Title for Use in Making Wills:
The Domestic and Foreign Missionary
Society of the Protestant Episcopal
Church in the United States of
America.

The Spirit of Missions, \$1.00 a year.

Marriages and Deaths

Marriage notices, not exceeding 40 words, \$1.00; Death notices, not exceeding 40 words, inserted free. Over 40 words at the obituary rate. Obituaries and resolutions, 20 cents per line. Six words to the average line.

Copy for this department must be received not later than Tuesday of the week in which it is intended to be published.

Flournoy: Fell asleep June 25 at 5:30 P. M., FANNIE VENABLE FLOURNOY.

Only good night, beloved, not farewell!
A little while and all His saints shall dwell
In hallowed union, indivisible.
Good night, good night, good night.

Greer: On June 3, 1918, at her home in Staunton, Va., JULIET OCTAVIA, wife of William H. Greer, and daughter of LeRoy P. and Margaret V. Daingerfield.

"Blessed are the dead who die in the Lord, even so saith the Spirit, for they rest from their labors."

Stringfellow: June 19, 1918, in the eighty-fourth year of her age, entered into the "peace, perfect peace," and joy of Paradise, JANE ELIZA NEVITT, widow of Robert Stanton Stringfellow, of Culpeper County, Va., and daughter of the late James and Jane Green, of Alexandria, Va.

"They shall be mine, saith the Lord of Hosts, in that day when I make up my jewels."

MR. HENRY CLAY NEVITT.

Entered into the rest of the people of God at his home, Huntington, Fairfax County, Va. HENRY CLAY NEVITT, one of the first day of February, 1918, in the eighty-first year of his age. He was one of the leading citizens of "Lower Fairfax," where he was born and spent all his life, with the exception of the stormy period of the Civil War, when he stood up with all loyal Virginians for the principles dear to their native State and the whole Southland. His career as a soldier was soon cut short, for he was numbered among the first captives who fell into the hands of the Federal Army, and was incarcerated in the Old Capitol Prison, Washington, D. C., where so many of his friends and fellow-citizens were held in durance, while longing with all their soul to be with their brethren in arms on the front of the Confederate lines.

Mr. Nevitt was one of a large family, a son of "old Dr. Nevitt," as he was familiarly called, the faithful and beloved

physician for a long period in that part of Fairfax County. His own brother, Dr. N. B. Nevitt, who died some years ago, succeeded to the honored place their father had held so long in the affections of the people. Mr. Nevitt himself returned as soon as possible after his release to his home, where he pursued the noble calling of a farmer for the rest of his days, esteemed and respected by his neighbors and all who knew him. His wife, who was Miss Ann Louisa Hutton, also of Fairfax County, survives him, with their two children, Mr. Benjamin F. Nevitt, a vestryman and registrar of Old Pohick Church, and Mrs. S. C. Smoot, of Washington, D. C., and one grandson, S. Nevitt Scott, also by one brother, Mr. T. W. Nevitt.

Mr. Nevitt was an earnest and consistent Christian man, and a devoted member and communicant of Old Pohick Church, so dear to him, and his family. As his home was some distance from the church, it was not always possible for him to attend its services in those days when the means of traveling was not as easy as it is now. Then as advancing years placed their restraint upon him, he was more and more confined to his home. But he made that his place of worship, while he ever desired to be on the day of prayer and praise in the courts of the Lord's house. For his Bible and Prayer Book were his constant companions, being the nourishment and strength and joy of his spiritual life. Thus in the quiet and ordinary round of daily duties, he fulfilled his course, serving his God in sincerity and truth, "having the testimony of a good conscience; in the communion of the Catholic Church; in the confidence of a certain faith; in the comfort of a reasonable, religious and holy hope, in favor with his God and in perfect charity with the world." All that is mortal of him now rests in the sacred ground under the shadow of the venerable church he loved so well awaiting the resurrection of the dead, and the life of the world to come.

"For if we believe that Jesus died and rose again, them also that sleep in Jesus will God bring with Him."

S. W.

HENRY WISE BOOKER.

Entered into rest on June 9, 1918, at his home in Hampton, Va., HENRY WISE BOOKER, fifth son of Major George Booker, C. S. A., and his wife, Ann. He was born at "Sherwood," the old Booker estate near Hampton, in Elizabeth City County, March 6, 1854. He is survived by his widow, who was Miss Frances Simkins Lee, only daughter of the late Judge and Major Baker P. Lee and his wife, Mary Esther Simkins, and by two daughters, Mrs. William Lane Kelly, Jr., of Norfolk, Va., and Miss Bessie Lee Booker, of Hampton. One sister, Mrs. Nannie Booker Jones, and two brothers, Marshall Armistead Booker and Hunter Russell Booker, are all living in Hampton.

"No legacy is so rich as honesty."

"With least pretense in his simplicity sublime God accept him, Christ receive him."

Personal Notes

The Rev. Warren W. Way, rector of St. Luke's Church, Salisbury, N. C., has been elected rector of St. Mary's School, Raleigh. Mr. Way is Chairman of the Diocesan Board of Religious Education and an examining chaplain of his Diocese. Mrs. Way before her marriage was Miss Louisa Atkinson Smith, of Staunton, Va.

The Rev. John Graham, after serving as minister-in-charge of All Saints' Church, Morris Park (Richmond Hill), New York, for seventeen years, has resigned, and on August 1 will retire from active work.

The address of the Rev. A. T. Cornwell, who has taken charge of St. Peter's and St. Andrew's Churches, Nashville, Tenn., is 1015 Sixteenth Avenue, South.

On June 19 Yale University con-

ferred the degree of Doctor of Divinity upon the Rt. Rev. Daniel S. Tuttle, D. D., LL. D., Presiding Bishop of the Church.

The degree of Doctor of Divinity has been conferred upon the Rev. John D. Wing, rector of Christ Church, Savannah, Ga., by the University of Georgia.

The Rev. H. W. Wells, rector of St. Paul's Church, Woodville, Miss., who has also served St. James' Church, Port Gibson, has moved to Port Gibson and assumed full charge of the parish there.

The Rev. John Goodridge Martin, rector of St. Peter's Church, Clifton, Diocese of Newark, who has spent ten months as a Y. M. C. A. Secretary with the French Army, arrived in this country about June 20th.

Rev. William Henry Pettus, rector of St. James' Church, West Somerville, Mass., will attend the Training School for Chaplains at Camp Zachary Taylor, Louisville, Ky., beginning July 12th.

The Rev. W. L. Kinsolving, after four months in France and a month's training in a chaplains' training camp, has accepted charge of St. Paul's Church, Chattanooga, for the present.

Summer Addresses.

The Rt. Rev. William A. Guerry, D. D., Sewanee, Tenn.

The Rt. Rev. H. J. Mikell, D. D., Sewanee, Tenn.

The Rt. Rev. John C. Sage, D. D., Richards' Landing, St. Joseph's Island, Ontario, Can.

The Rev. E. E. Cobbs, Montgomery, Ala.

The Rev. A. B. Kinsolving, D. D., Fisher's Island, N. Y.

The Rev. George F. Degen, South Byfield, Mass.

The Rev. J. J. Joyce Moore, Box 67, Lake Placid, N. Y.

Ordinations.

In Gethsemane Cathedral, Fargo.

Your Ancestors!

Were they of noble birth or descent, in the Colonial, Revolutionary, 1812, or Mexican Wars? Preserve your family records. See "Genealogy" Monthly Magazine, seventh year. \$2.00 per annum. Sample copy, 25 cents. Address WM. M. CLEMENS, Publisher, Hackensack, N. J.

RESORTS

HOTEL MARLTON

3 and 5 West 8th St., Near 5th Avenue,

Washington Square, New York.

Quiet and homelike hotel; transients and families; American and European plan; special summer rate. No Bar.

LEGO

A COUNTRY HOME

In the foothills of the Blue Ridge. Fine view. Constant breeze. Shade. Bathrooms. Telephone. Address Miss Cornelia J. Taylor Charlottesville, Va.

BLUE RIDGE SPRINGS

IN THE BLUE RIDGE MOUNTAINS IN VIRGINIA. No better place to cool off and really enjoy "The Good Old Summer Time," while you drink this celebrated dyspepsia water. Special rates for families and large parties.

B. ELLISON, Manager, Blue Ridge Springs, Virginia.

Furniture---Floor Coverings---Window Shades---Draperies

Values that satisfy. Service that pleases.

Special attention given to orders for church furnishings.

Sydnor & Hundley

Incorporated

Seventh and Grace Streets

RICHMOND, VIRGINIA.

Miller & Rhoads

"The Shopping Center."

For the retail Dry Goods and Department Store trade.

In the heart of Richmond, when you are here; and Our Mail Order Department Serves you at your home.

BROAD AND GRACE STS.

CORNER 6TH ST.

RICHMOND, VA.

DOCTOR SAYS NUXATED IRON WILL INCREASE STRENGTH OF DELICATE PEOPLE IN TWO WEEKS' TIME

In many instances says City Physician persons have suffered for years without knowing what made them feel tired, listless and run-down when their real trouble was lack of iron in the blood—how to tell.

If you were to make an actual blood test on all people who are ill you would probably be greatly astonished at the exceedingly large number who lack iron and who are ill for no other reason than the lack of iron. The moment iron is supplied a multitude of dangerous symptoms disappear. Without iron the blood at once loses the power to change food into living tissue and therefore nothing you eat does you good; you don't get the strength out of it. Your food merely passes through your system like corn through a mill with the rollers so wide apart that the mill can't grind. As a result of this continuous blood and nerve starvation, people become generally weakened, nervous and all run down and frequently develop all sorts of conditions. One is too thin; another is burdened with unhealthy fat; some are so weak they can hardly walk; some think they have dyspepsia, kidney or liver trouble; some can't sleep at night, others are sleepy and tired all day; some fussy and irritable; some skinny and bloodless, but all lack physical power and endurance. In such cases, it is worse than foolishness to take stimulating medicines or narcotic drugs, which only whip up your fagging vital powers for the moment, maybe at the expense of your life later

on. No matter what any one tells you, if you are not strong and well you owe it to yourself to make the following test: See how long you can work or how far you can walk without becoming tired. Next take two five-grain tablets of ordinary Nuxated Iron three times per day after meals for two weeks. Then test your strength again and see for yourself how much you have gained. You can talk as you please about all the wonders wrought by new remedies, but when you come down to hard facts there is nothing like good old iron to put color in your cheeks and good, sound, healthy flesh on your bones. It is also a great nerve and stomach strengthener and one of the best blood builders in the world. The only trouble was that the old forms of inorganic iron like tincture of iron, iron acetate, etc., often ruined people's teeth, upset their stomachs and were not assimilated and for these reasons they frequently did more harm than good. But with the discovery of the newer forms of organic iron all this has been overcome. Nuxated Iron, for example, is pleasant to take, does not injure the teeth and is almost immediately beneficial.

Manufacturer's Note: Nuxated Iron which is recommended above is not a secret remedy, but one which is well known to druggists everywhere. Unlike the older inorganic iron products, it is easily assimilated, does not injure the teeth, make them black, nor upset the stomach. The manufacturers guarantee successful and entirely satisfactory results to every purchaser, or they will refund the money. It is dispensed by all good druggists.

North Dakota, on Sunday, June 2, the Bishop of North Dakota ordained to the diaconate A. H. Beer, presented by Dean Kloman; and H. T. Sockett, presented by the Rev. J. N. Mackenzie. The sermon was preached by the Rev. C. E. Haupt. Mr. Beer is given charge of the field of which Casselton is the center, while Mr. Sockett takes care of the missions adjoining Grafton.

In All Saints Chapel, Sewanee, Tenn., on June 11, the Rt. Rev. Thomas F. Gailor, D. D., ordained to the diaconate Messrs. G. A. Major, Paul F. Williams and George A. Manley, presented by the Rev. H. D. Phillips, chaplain of the University. The sermon was preached by the Bishop. These men will do work in the Diocese during the summer and complete their course next year.

On June 16, being the third Sunday after Trinity, in the College Church of the Holy Spirit, Gambier, Ohio, the Rt. Rev. William A. Leonard, D. D., Bishop of the Diocese, ordained to the Holy Order of Deacons, Messrs. Milton G. Nicola, William R. Kinder and Francis B. Shaner, of Bexley Hall, Gambier. The Rev. Dr. D. F. Davies

was the presenter, and the Rev. Dr. W. H. Dewart, of Boston, was the preacher. The Rev. Mr. Nicola will be placed at Grace Church, Ashtabula Harbor; the Rev. Mr. Kinder will be at Findlay, and the Rev. Mr. Shaner will serve in St. Martin's parish, Shaker Heights, Cleveland.

Mr. Vincent Bonnlander, a graduate of the General Theological Seminary, was recently made deacon, in the Seminary Chapel, the Rt. Rev. Paul Matthews, D. D., Bishop of New Jersey, officiating. The sermon was preached by the Rev. Professor Ralph B. Pomeroy, of the Seminary.

Mr. Bonnlander is temporarily officiating in the Church of the Holy Comforter, Rahway, N. J., during the absence, in war work, of the rector, the Rev. R. W. Elliott.

On June 11, in All Saints' Chapel, Sewanee, Tenn., the Rev. Warner L. Forsyth, of Baltimore, Md., was advanced to the priesthood by Bishop Gailor, who also preached the sermon. The candidate was presented by the Rev. A. A. Benedict. For the present, Mr. Forsyth will work at St. Paul's Church, Chattanooga, Tenn.

Deposition.

Notice is hereby given, that on May 13, 1918, in St. Michael's Cathedral, Boise, Idaho, in the presence of the Rev. Alward Chamberlaine, and the Rev. David H. Jones, I did pronounce and record the deposition from the ministry of this church of Freeman A. Daughters, Presbyter, at his own request and for causes not affecting his moral character.

J. B. FUNSTEN,
Bishop of Idaho.

Boise, Idaho, May 13, 1918.

If you let trouble sit upon your soul like a hen upon her nest, you may expect the hatching of a large brood.

No is often the best answer to an earnest prayer.

Kill All Flies! They Spread Disease

Placed anywhere, Daisy Fly Killer attracts and kills all flies. Neat, clean, ornamental, convenient, and cheap.

Lasts all season. Made of metal, can't spill or tip over; will not soil or injure anything. Guaranteed effective. Ask for

Daisy Fly Killer

Sold by dealers, or 6 sent by express, prepaid, \$1.00.

HAROLD SOMERS, 150 Dekalb Ave., Brooklyn, N. Y.

Work Among Churchmen

AT FORT BENJAMIN HARRISON,
INDIANA.

The Rev. Horace W. Wood, of Crawfordsville, Indiana, in the Diocese of Indianapolis, has been appointed Civilian Chaplain by the War Commission of the Church for work at Fort Benjamin Harrison and Speedway City, Indianapolis. Names of Churchmen at either of these camps should be sent to Mr. Wood at once. Address, General Delivery, Fort Benjamin Harrison, Indiana.

Ratliff & Tanner, Inc. ...FLORISTS...

207 N. 6th Street, Richmond, Va.

FLOWERS FOR ALL OCCASIONS

The Choice of Executors

is a matter of great importance. Every dollar you leave should be conserved in such a way that your heirs may enjoy the uninterrupted benefits of your life's work.

This Company is a careful and economical executor, trained in the law and business, sound in judgment, and seasoned in practical experience; its primary business is the administration of trust funds.

Correspondence invited.

Capital
\$1,000,000

RICHMOND TRUST
& SAVINGS CO.

7th & Main Sts.,
Richmond, Va.

Church Furnishings, Memorials, Etc.



CHURCH VESTMENTS

EMBROIDERIES

Silks, Cloths, Fringes, Etc.

CLOTHING for CLERGYMEN

COX SONS & VINING

72-74 Madison Avenue, New York



CHURCH FURNISHINGS

Gold, Silver and Brass

Church and Chancel Furniture

Write for Catalogue
for Episcopal Churches

W. & E. SCHMIDT CO.

308 Third Street, Milwaukee, Wis.

CHURCH EMBROIDERIES

Stoles, Eucharistic Vestments, Surplices, Altar Hangings, Burses and Veils, Markers, etc. All materials for sale.

The only studio importing exclusively English un-fading silks, Damasks, fringes, linings, pure gold metal threads, etc.; and using Standard Church of England

English silk stoles, plain.....\$ 5.00

English silk stoles, handsome crosses.....\$ 5.50

English silk stoles, best hand embroidery, from \$10.00 up to.....\$50.00

English silk burse and veil with crosses.....\$20.00

\$12.00, \$15.00, \$18.00.....\$20.00

Handsome embroideries unsurpassed in workmanship. Special altar linens embroidered in England. Testimonials from all over the world.

THE CATHEDRAL STUDIO

Miss Lucy V. Mackrille

3615 WISCONSIN AVENUE, WASHINGTON, D. C.



GRANITE AND MARBLE MEMORIALS

Largest Stock in the South
We pay the freight and
guarantee safe arrival

The Couper Marble Works

(Established 65 years)

244-248 Bank St., Norfolk, Va.

R. Geissler, Inc.

56 West Eighth Street, New York

Memorials
FOR THE CHURCH
Furniture — Windows — Fabrics

O. Luetke's Art Works Church Furnishings

IN METAL, WOOD, MARBLE, ETC.
Est 1886. 328-332 7th Ave., New York

Brotherhood of St. Andrew

Guilds and all Church organizations desiring to assist their treasury can find no better way than by representing the SOUTHERN CHURCHMAN. And at the same time you will do a good work by placing the SOUTHERN CHURCHMAN in homes where there is no Church paper. Write to-day for full particulars.

SOUTHERN CHURCHMAN,
Richmond, Va.

Thoughts For the Thoughtful

Patience is love at its best.—Ibid.

On the day we have done no good we have done much evil.

The man who lives a solitary life will die a stranger to himself.

We have no more right to think wrong than we have to do wrong.

God's work in this world is not waiting for wings as much as it is for hands and feet.

The Scotch proverb says that even the sailing of a cloud has Providence for its pilot.

We have no right to expect the windows of heaven to open until we bring all the tithes into the storehouse.

Losing my way, I groped, with fears beset;

Dim grew the day; on came the blinding night;

Hopeless, I knelt and closed my eyes to pray—

Lo, all about me streamed the Light!
—Thomas Curtis Clark.

There is a stupidity of the head; there is also a stupidity of the heart. One who is invited to the life of Christ, enjoys the fruit of the promise. "A good understanding have they that keep His commandments. The mind is strengthened and clarified. Furthermore, the whole man is quickened: he becomes a "child of the resurrection. He partakes of abounding life. Therefore an earnest Christian cannot be stupid.

It is not the fact that a man has riches which keeps him from the Kingdom of heaven, but the fact that the riches have him.—Dr. Baird.

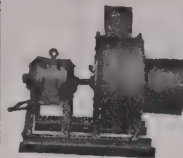
I bargained with Life for a penny,
And Life would pay no more,
However I begged at evening
When I counted my scanty store;

For Life is a just employer.
He gives you what you ask.
But once you have set the wages,
Why, you must bear the task.

I worked for a menial's hire,
Only to learn, dismayed,
That any wage I had asked of Life,
Life would have paid.
—Jessie B. Rittenhouse.

A Christian man's life is laid in the loom of time to a pattern, which he does not know, but God sees; and his heart is the shuttle. On one side of the loom is sorrow and on the other side is joy; and the shuttle flies, back and forth carrying the thread, which is white or black as the pattern needs. And in the end, when God shall lift up the finished garment and all its changing hues shall gleam out, it will then appear that the deep and dark colors were as needful to beauty as the bright and high colors.—H. W. Beecher.

THE ZEPHYR ELECTRIC ORGAN BLOWER is made entirely from metal. It is known all over this country. Three thousand churches have found that it is economy to use the Zephyr. For further information write to THE ZEPHYR ELECTRIC ORGAN BLOWER COMPANY, Orville, Ohio. Please state in what paper you saw this.



Oh! that mine eyes might closed be
To what concerns me not to see;
That deafness might possess mine ear
To what concerns me not to hear;
That truth my tongue might always tie
From ever speaking foolishly;
That no vain thing might ever rest,
Or be conceived in my breast;
That by each deed and word and thought
Glory may to my God be brought!
But what are wishes! Lord, mine eye
On Thee is fixed, to The I cry;
Wash, Lord, and purify my heart,
And make it clean in every part,
And when 'tis clean, Lord, keep it, too,
For that is more than I can do.
—Thomas Elwood, 1639.

The Significance of Conversion.

Truly there is only one way of being born again, regeneration by the power of the Spirit of God, the new heart; but there are many ways of conversion, of outwardly turning to the Lord, of taking the actual first step that shows on which side we are. Regeneration is the sole work of the Holy Spirit in the human heart and soul, and is in every case one and the same. Conversion, on the other hand, bringing into play the action also of the human will, is never absolutely the same perhaps in even two souls—as like and yet as different as are the faces of men.—John G. Paton.

THE SOLDIERS' "COMFORT KITS"

Are not complete without a box of Allen's Foot-Ease, the antiseptic powder to shake into the shoes. The Plattsburg Manual advises men in training to shake Foot-Ease in their shoes each morning. It takes the friction from the shoe, freshens the feet and gives instant relief to corns, bunions, callouses and aching, swollen, tender feet. Allen's Foot-Ease has been the standard remedy for over 25 years. Try it to-day and mail some packages to your friends in Army and Navy.

R. L. Christian & Company

514-16 E. Broad St.

Richmond, Va.

Leading Fancy Grocer

AGENTS FOR

HUYLER'S CANDIES AND PETER'S SWISS MILK CHOCOLATE.

Special attention given to out-of-town orders.

Catalogue mailed on application.

Richmond, Fredericksburg & Potomac R. R.
To and from Washington and beyond—Daily.

Leave Richmond	Arrive Richmond
6:41 A.M. \$11.45 A.M.	7:25 A.M. \$9.12 P.M.
8:40 A.M. \$12.50 P.M.	12:35 P.M. \$9.25 P.M.
8:50 A.M. \$7.00 P.M.	5:20 P.M. \$11.25 P.M.
9:1 A.M. \$10 P.M.	6:00 P.M. \$12.30 P.M.

Richmond-Washington Local, Lv. 7:41 P.M. week days; 8:15 P.M. Sundays; Ar. 12:15 P.M. daily. Fredericksburg Accom. week days, Lv. 8:15 P.M. Ar. 8:15 A.M. Ashland Accom. week days, Lv. 7:45 A.M. 8:30 P.M. Ar. 8:30 A.M. 5:30 P.M.

▲Elba ticket and baggage offices not open for this train. *Main St. Sta. †Byrd St. Sta. stopping at Elba. ‡Elba Sta.

If You Value Your Health

Read Every Word of This Remarkable Story

It is told by one who has himself experienced the Regeneration in Health which he encourages you to seek by the self-same means.



THE STORY OF A GREAT DISCOVERY.

The hardships of a traveling salesman's life had wrecked my health. My family physician diagnosed my case as chronic gastritis, brought on by disease of the liver and complicated by kidney trouble. I consulted specialists in Columbia and New York who confirmed his diagnosis. Months passed, I grew worse and was finally compelled to give up my work.

By chance I heard of some wonderful recoveries which had resulted from drinking the water of a little spring in the Mineral Belt of South Carolina, a picture of which spring appears on this page. In desperation I tried it. On the second day I thought that I could notice some improvement; at the end of the first week my appetite and digestion had returned and I was much stronger; at the end of the third week I felt that I was completely restored. That was eight years ago and I still enjoy perfect health.

Knowing that it had restored my health and believing that it had saved my life, I bought the Spring.

I then determined to see whether the water would restore others as it had me. During the year I shipped ten gallons absolutely free of charge to each of one thousand sufferers from chronic diseases. Only four reported "no benefit" from the ten gallons. The other nine hundred and ninety-six reported decided benefit or complete restoration. Many claimed that the water had saved their lives.

I realized that I had discovered one of the world's greatest mineral springs, and I decided to devote the remainder of my life to it. But how could I make the world listen; how could I make them believe my story? The precious water was running to waste while thousands were suffering. I said, I will make them believe me by showing my faith in them and in the restorative power of the Spring. I will tell them that the water shall cost them nothing if it fails to benefit.

The world listened!

Some wrote for proof and I sent them the letters which I had received from their fellowmen. Others accepted my offer without question. Thousands have written me reporting relief and permanent restoration from a great variety of chronic diseases.

But some of the water still ran to waste for lack of belief. I determined that every drop should be used to relieve the suffering of humanity. To this end I requested a physician friend of mine to come to see me. At my desk I opened my mail and showed him the letters from men and women from all parts of the country who had suffered and who had found relief. I gave him my letter file and induced him to spend several days reading my past correspondence with those who were using the water. I showed him the chemical analysis and letters from physicians explaining the medicinal properties of the water. He believed, and as a result he has written this announcement for me.

WILL YOU BELIEVE?

I do not ask your implicit faith; only enough to try the water for three weeks as I did. I estimate that I drank about ten gallons, and I, therefore, offer gladly to ship you two five-gallon demijohns on my guarantee that if you find that it does not benefit you I will promptly refund the price, which is only \$2.00. You must promise to drink the water in accordance with the instructions which I will send you and return the empty demijohns. I make you the sole judge as to whether the water has benefited you. I guarantee to refund your money if you are not benefited. I hope you will feel perfectly free to accept my offer.

This offer is extended to all who suffer with any chronic disease, except cancer and consumption; but I especially recommend the water for the treatment of stomach, liver, kidney and bladder diseases and for rheumatism, gout, uric acid poisoning, gallstones, diabetes, nervous headache and general debility resulting from impure or impoverished blood. These are the diseases most frequently mentioned in the thousands of letters which I have received; but my offer is open to any one who suffers from any chronic ailment. Yours sincerely,
N. F. SHIVAR, Proprietor.

EVERY MAIL BRINGS LETTERS LIKE THESE.

Savannah, Georgia.
Mr. N. F. Shivar, Shelton, S. C.:
Dear Sir—As you are well aware, in 1909 I was suffering with indigestion, stomach and liver disorders and all its train of horrifying phenomena for several months. I had lived on milk, soft eggs, shredded wheat, a very insufficient diet for an active working man, and of course, from disease and starvation was in a very low state of nervous vitality and general debility. I ordered 10 gallons of your Mineral Water, which I used continuously, reordering when necessary, and in four months from date I began drinking it gained 25 lbs., was strong and perfectly well and have worked practically every day since. It acts as a general renovator of the system. I prescribe it in my practice, and it has in every instance had the desired effects. It is essential to use this water in as large quantities as possible, for its properties are so happily blended and in such proportion that they will not disturb the most delicate system. It is purely Nature's remedy.
A. L. R. AVANT, M. D.
DuPont, Georgia.

Shivar Spring, Shelton, S. C.:
Gentlemen—I have suffered for years with nervous indigestion and kidney troubles. Derived more benefit from the Shivar Spring Water than from months at Hot Springs, Ark., and numerous other springs. I consider it the very best water extant.
AUGUSTUS DU PONT.
Lexington, Virginia.

Mr. N. F. Shivar, Shelton, S. C.: Dear Sir—I suffered with intestinal indigestion and the Shivar Spring Water has completely restored me. I would gladly recommend it to all suffering with indigestion, kidney and liver trouble. My father had kidney trouble last fall and he thought Shivar Spring Water saved his life. Respectfully,
MRS. HARVEY DIXON.
Roper, N. C.

I am anxious to get more of the Water. It has done me more good than anything I have ever tried for rheumatism.
MRS. H. C. EDWARDS.
Warrenton, Va.

It is doing my rheumatism so much good. My limbs are beginning to feel like new ones.
MRS. JAMES R. CARTER.
Columbia, S. C.

Mr. N. F. Shivar, Shelton, S. C.: Dear Sir—Until a few weeks ago my wife was a chronic sufferer from gall stones. She was stricken critically ill and nothing but morphine seemed to relieve her pain by rendering her unconscious. Rev. A. J. Foster, pastor of Shandon Baptist Church of Columbia, S. C., advised me to take her immediately to Shivar Spring. On consulting my physician he agreed that it would be best to do so without delay. In about three days after arriving at the Spring, she was apparently relieved and had regained her appetite. She has suffered no ill effect of the trouble since. Please publish this for the benefit of sufferers.
J. P. D.

P. S.—I suffered for eight years with kidney trouble and inflammation of the bladder. After using this water only a few days, I am entirely relieved and suffer no more effect of the trouble whatever.

FILL OUT THIS COUPON AND MAIL IT TO-DAY.

SHIVAR SPRINGS, Box 64-P, Shelton, S. C.:

Gentlemen—I accept your guarantee offer and enclose herewith two (\$2.00) dollars for ten gallons (two 5-gal. demijohns) of Shivar Spring Water. I agree to give the water a fair trial in accordance with the instructions which you will send, and if I report "no benefit" you are to refund the price of the water in full, upon demand and upon receipt of the two empty demijohns, which I agree to return within 30 days.

Name _____ P. O. _____

Express Office _____

Southern Churchman

Vol. LXXXIII. RICHMOND, VA.,

JULY 13, 1918.

No. 28



If You Want

to know, we will tell you, how this Company secures a large portion of its best business.

Namely,—through the influence of men and women who, for one reason or another, have faith in the Institution and like to help it.

They simply suggest to their friends to go to the VIRGINIA TRUST COMPANY, where their business will receive courteous and intelligent attention!

We are proud of this fact and thankful to our friends!

Virginia Trust Co.

The Safe Executor

1106 East Main Street, RICHMOND, VA.



EDUCATIONAL



The Protestant Episcopal Theological Seminary in Virginia

Established A. D. 1823

The ninety-fifth session will open on Wednesday, September 18, 1918

Special Students Admitted

For catalogue and other information, address the Dean or Secretary

Theological Seminary

Alexandria, Va.

The Theological Department OF THE University of the South

An integral portion of the University, where the student of Theology meets in the frank intercourse of a common life with the student of Science on the other.

For catalogue, address

THE DEAN,

Sewanee, Tenn.

The Bishop Payne Divinity School

The accredited Seminary of the Church for training colored men for the ministry. The fortieth session opens September 21 1918.

For catalogue and information apply to
REV. C. B. BRYAN, Dean
Petersburg, Va.

The General Theological Seminary

CHELSEA SQUARE, NEW YORK

The next Academic year begins on the last Wednesday in September.

Special students admitted and Graduate Course for graduates of other Theological Seminaries

The requirements for admission and other particulars can be had from The DEAN, 1 Chelsea Square, New York, N. Y.

Episcopal High School

NEAR ALEXANDRIA, VA.

The eightieth year of this School for Boys will open September 18, 1918. Modern equipment throughout. Military feature. Catalogue on application.

A. R. HOXTON, B. A., Principal.

Emerald Hodgson Hospital

—AND—
TRAINING SCHOOL FOR NURSES
UNIVERSITY OF THE SOUTH
Sewanee, Tenn.

A Church institution where the best training to be had for development of Nurses. For further information, address

REV. W. S. CLAIBORNE, Supt.

Porter Military Academy

Founded 1867

A Church School—A National School

242 boys from 25 states and four foreign countries. Preparation for college or business by sympathetic tutoring and under the strongest influences for Christian manhood. Habits of obedience, promptness, cleanliness and self-reliance are inculcated by the strict but stimulating military discipline. An R. O. T. C. School. Mild healthful climate permits out of door sports all year around. Gymnasium and swimming pool. Unusually liberal terms. A broader preparation than the public school can give. A Lower School for smaller boys.

REV. WALTER MITCHELL, D. D., Rector

Box 462

Charleston, S. C.

VIRGINIA POLYTECHNIC INSTITUTE

And
AGRICULTURAL AND MECHANICAL COLLEGE
Blacksburg, Virginia

Fifteen degree courses in Agriculture, Engineering, General Science and Applied Science; two-year course in agriculture, farmers' winter course, training course for teachers of agriculture and industrial course for teachers of trades, reserved officers training corps. Apply to Registrar for catalogue. J. D. EGGLESTON, President.

Randolph-Macon Woman's College

Lynchburg, Va. One of the leading colleges for women in the United States, offering courses for A. B. and A. M.; also Music and Art. Four laboratories, library, astronomical observatory, new and modern residence halls. Scientific course in physical development: \$20,000 gymnasium with swimming pool, large athletic field. Fifty acres in college grounds. Healthful climate free from extremes of temperature. Endowment, recently increased by \$250,000, makes possible very moderate charges. Officers and instructors, 60; students, 610, from 35 states and foreign countries. For catalogue and book of views illustrating student life address
WILLIAM A. WEBB, President, Box 44.



THE WHITE HOUSE, Washington, June 29, 1916

It gives me great pleasure to express my admiration for BINGHAM MILITARY SCHOOL. All that I have known if it, directly or indirectly, has made me have the greatest confidence in it.

(Signed) WOODROW WILSON.

WAR DEPARTMENT, Nov., 1917. By order of the SEC. OF WAR there is hereby established at BINGHAM MILITARY SCHOOL an INFANTRY UNIT of the Junior Division of the Reserve Officers' Training Corps. Address Col. R. Bingham, Supt, Route 4, Asheville, N. C. Or Capt. John A. Perry, U. S. Army, Retired, Military Professor, Asheville, N. C.

OAK RIDGE INSTITUTE

OAK RIDGE, N. C.

T. E. WHITAKER, PRESIDENT.

An old-fashioned Southern school dating from 1852. In its long history it has enrolled thousands from the Carolinas and adjoining states. Preparation that opens the way to bigger accomplishments in college, business, and life. 350 acres in campus, athletic grounds, orchards and farms. Modern school buildings. Steam heat and showers. Library. Military training. Healthful, accessible location near Greensboro. More than a thousand feet above sea level. Same, moral influences.

Courses thoroughly covering literature, science, teaching bookkeeping and shorthand and music. Athletics encouraged. All male teachers. Discipline mild but firm. Costs reasonable, \$320 for the year. Fall session opens September 3, 1918. Write for illustrated catalogue. Address

Oak Ridge Institute,
Oak Ridge, N. C.



"RUTH HALL"

A private boarding school for girls, Ashbury Park, New Jersey. Successor to the School of the Good Shepherd. This is a Diocesan School under the charge of a Board of Trustees of which the Rt. Rev. Paul Matthews, D. D., is President. Terms very moderate.

For catalogue and all particulars, address the Principal,

RUTH HALL

508 First Avenue,

Ashbury Park, New Jersey

Cathedral School for Girls

ORLANDO, FLORIDA

19th year begins Oct. 2. Offers a healthy, happy home and excellent education. College-Preparatory and General Courses. Also Music, Art, Home Economics, Expression. REV. RODERICK P. COBB, A. M., Rector.

NATIONAL CATHEDRAL SCHOOL

A Boarding and Day School for Girls. Fireproof buildings in Cathedral Close of 40 acres. College certificate privilege. Music, Art, Advanced, and Special Courses.

The Bishop of Washington,

President of the Board of Trustees.

Jessie C. McDonald, M. S., Principal.

Helen L. Webster, Ph. D., Academic Head.

Mount St. Alban, Washington, D. C.

STUART HALL

STAUNTON, VA.

Formerly Virginia Female Institute)

Diocesan Girls, School of Virginia and Southern Virginia. College preparation, Music, Art, Expression and Business Courses. Faculty and equipment of large school with small classes and individual attention. Large grounds and indoor athletics and outdoor sports under direction of Physical Trainer. Seventy-fifth session opens September, 1918. For catalogue apply to

MRS. H. N. HILLS, Principal,

(Formerly Principal of Sweet Briar Academy.)

FAUQUIER INSTITUTE

For Girls and Young Ladies Warrenton, Virginia

The 59th session begins Sept. 26th, 1918. Situated in Piedmont region of Virginia, 55 miles from Washington. A limited and thorough home school. Modern buildings, 5-acre campus. Very moderate rates. Catalog.

MISS NELLIE V. BUTLER, Principal, Box 17

S. HILDA'S HALL

A School for Girls. Charles Town, W. Va.

Under the auspices of the Bishops of the Diocese (Episcopal). Near Washington. College Preparatory and elective courses. Music and Art. Athletics under trained Director. Open air classes.

MARIAH PENDLETON DUVAL, Principal

Past 16 years principal of Stuart Hall, Va.

ROANOKE COLLEGE

Salem, Va.

A standard college of liberal arts for men, located in the mountains of Virginia. Standard requirements for entrance and for degrees. Military training adopted for duration of the war. Commercial and preparatory departments.

For bulletins and full information, address

DR. J. A. MOREHEAD, President.

The Virginian Home and Training School

For the Feeble-Minded and Epileptic.

Established 1892.

For terms and information, address

MISS M. GUNDRY,

Falls Church, Fairfax County, Va.

The Sanatorium School

LANDSDOWNE, PA.

A select Sanatorium and School for children suffering from Nervousness, Paralysis, Aphasia, or Defects of Speech or Hearing. \$1,000, \$1,600. Booklet.

CLAUDIA MINOR REDD, Principal.

HERNDON SEMINARY

Herndon, Virginia

A HOME SCHOOL FOR GIRLS

Re-opens October 1.

Apply to

THE MISSES CASTLEMAN,

(Associate Principals).



RANDOLPH-MACON ACADEMY

For Boys Bedford, Va.

Offers prompt and thorough preparation for college, scientific school or business life. The liberal endowment of the Randolph-Macon System, of which this school is a branch, permits of unusually low terms. \$325.00 covers all charges for the school year. No extras. Randolph-Macon boys succeed—526 graduates of this school have received full college degrees or entered professions in the past 20 years. For catalogue and further information, address

E. SUMTER SMITH, Principal

Berkeley Divinity School

Middletown, Conn.

Address

WILLIAM PALMER LADD, Dean

The Chamberlayne School

A COUNTRY BOARDING AND DAY SCHOOL FOR BOYS AT RICHMOND, VA.

Eighth session begins September 19, 1918. Location: Stop 25, Westhampton Line. New buildings. Ten acres of ground. Two large athletic fields. Boarding department limited to 25. For catalogue, address

C. G. CHAMBERLAYNE, A. M., Ph. D.

Headmaster

The Divinity School of the Protestant Episcopal Church in Philadelphia.

Founded by Bishop Alonzo Potter in 1862.

Special students admitted. Privilege of attending course of special study at the University of Pennsylvania.

For information address the Rev. George G. Bartlett, S. T. D., Dean, 5000 Woodland Avenue.



ST. MARY'S

An Episcopal Southern School for Girls. Founded 1842. Four-year preparatory and two-year collegiate courses. Music, Art, Elocution, Domestic Science, Business. Gymnasium. Mild climate makes outdoor life possible the year round. 25-acre campus of old oaks. Fourteen electrically lighted, steam heated buildings. Very reasonable charges. Catalog.

REV. GEORGE W. LAY, D. C. L., Rector, Box 19, St. Mary's School, Raleigh, N. C.

Virginia Episcopal School

(NEAR LYNCHBURG, VA.)

For boys of character, position and ability whose means will not permit them to attend our more expensive schools. Prepares at cost for college, university or immediate entrance upon the duties of life. Made possible by gifts of founders. Special terms to clergymen. Boarders for the present are limited to seventy. One hundred and six acres of land. The session begins September 19, 1918. Apply for information and catalogue to the

Rev. Robert Carter Jett, D. D.,

Principal.

Rev. Thomas Kinloch Nelson, M. A.,

Vice Rector.

Virginia, Chatham. Box 13.

THE CHATHAM EPISCOPAL INSTITUTE FOR GIRLS

College Preparatory. Music, Art, Domestic Science, Expression. Certificate admits to leading colleges. New buildings. Ten-acre campus. Athletics. Gymnasium. Terms moderate. Catalogue and views. Mrs. Elizabeth May Willis, B. P., Prin.; Rev. C. O. Pruden, Rector.

MARY BALDWIN SEMINARY For Young Ladies.

Established 1842. Term begins Sept. 12th. In the beautiful and historic Shenandoah Valley of Virginia. Unsurpassed climate, modern equipment. Students from 31 States. Courses: Collegiate (3 years), Preparatory (4 years), with certificate privileges. Music, Art and Domestic Science. Catalog. STAUNTON, VA.

The longer the war is waged the more deeply I am impressed with the moral and spiritual significance of the struggle in which we are engaged. During his recent visit to this country some one asked the Archbishop of York this very searching and practical question: "Your Grace, if, as you say, this is a righteous war, and God is on the side of righteousness, then why does He not give us a speedy victory?" I was much struck by the Archbishop's answer: "Because," he said, "we are not yet worthy to win the war. It must be that God in His wisdom is not yet satisfied that we are willing to dedicate all for the preservation of those great ideals which He has entrusted to us; He is not yet satisfied that He can trust the nations of the earth to carry these ideals to their fullest fruition, no matter what the cost. When He can so trust them the war will come to an end." The Archbishop is right; the supreme question before the nations of the world is not what France or England or America wants through this war, but what is God's plan and purpose? Are we, as a nation prepared to do His will? Have we yet humbled ourselves, under the mighty hand of God and sought to know His will? Not until the nation as a whole is lifted in faith to the high plane of sacrificial service and places itself in the hand of God as a willing instrument for the carrying out of His great and divine plan, will the war cease. Lord Roberts, the greatest of modern English captains, said just before his death, "England has the ammunition and she has the men, but she will never win this war, until she wins it on her knees." And it is to our knees before God that we must come; and if it be the purpose of God through the stern discipline of suffering, to bring back the nations of the world, engaged in this mighty struggle, to a recognition of His Divine Sovereignty, and to a new appreciation of spiritual values, then I do not hesitate to say that it is worth all that it costs.—Bishop Guerry, Council Address.

WANTED.

The Following Back Numbers of the Southern Churchman.

For 1915—December 11, 18, 25; May 22. For 1916—February 12, 19, 26; August 6, 12, 19; November 18.

Most of these numbers are desired by an American University to complete its file for binding. Friends who can supply these will confer a favor by sending them to this office.

SOUTHERN CHURCHMAN COMPANY, Richmond, Virginia.

HOME NURSING

THE BOOK OF HOME NURSING

By Frances Campbell

A reliable and practical guide \$1.50 net. Postage extra. All Book Stores

E. P. DUTTON & CO.

681 Fifth Ave.,

New York

Southern Churchman

Catholic for every truth of God; Protestant against every error of man.

REV. EDWARD L. GOODWIN, D. D.,
Editor.

SOUTHERN CHURCHMAN COMPANY,
Publishers.

Vol. LXXXIII.

RICHMOND, VA., JULY 13, 1918.

No. 28

RECRUITING THE MINISTRY.

The present insufficiency of ministers in the Church, and the great falling off in the number of men offering for ordination which is anticipated with certainty for the next few years, is demanding a great deal of attention at this time, but not more than the subject deserves. Many of our Bishops have presented it urgently in their convention addresses. The faculties of our seminaries and our educational boards, facing the prospect of almost empty class-rooms, are earnestly considering what shall be done to meet a prospective emergency. For more than one reason the matter needs to be kept before the mind of the Church at large that our people may know the conditions by which we are confronted.

Briefly outlined, the facts are about these; quoting first from the report of a commission of the Diocese of Pennsylvania on Candidates for Holy Orders, of which Dean Bartlett, of the Philadelphia Divinity School, is Chairman.

"(1) Our communicants increased, in the quarter century ending with 1913, four times as rapidly as our clergy. (2) In the Dioceses composing the Province of Washington fewer men were ordained in 1912 by 26.6 per cent than in 1890. (3) The ratio of communicants to clergy in our Church has increased twice as fast as the average increase for seven other leading communions. (4) We have nearly twice as many parishes and mission stations as we have clergy to man them. (5) Our recruits, to the extent of nearly 50 per cent, are drawn not from families of our own Church, but from those attached to other religious bodies. (6) In spite of the obvious value of a college education to those who enter the ministry, that portion of our membership which could most easily provide its sons with this preparation is yet furnishing far less than its proper proportion of recruits. (7) There is a total lack of any system or plan for the recruiting for the ministry."

Such were the conditions before the war came in to make them worse. Just how many of our clergy have already entered war service in one capacity or another, and how many more will do so before the conflict ends, it is impossible to say. The number of absentees from this cause is increasing daily, and doubtless it will soon approximate ten per cent of the whole for the duration of the war. The first year of the war

reduced the enrollment in our theological seminaries by twenty-three per cent. It is expected that this year will show a falling off of sixty-five per cent and next year eighty-four per cent. For several years thereafter, depending on the length of the war, the ordinations will only be about one-eighth of the usual number, inadequate as that was. This means that for quite a long period at best many parishes and mission churches must be left without ministers, and that is matter of deep concern. Something, doubtless, can be done for them by the employment of general missionaries, and much more by a larger use of lay readers with the assistance of neighboring rectors. But still the situation will not be met, and the great need of recruiting suitable candidates for orders to fill the ranks of the working clergy is as obvious as it is urgent.

A very small number will be found among the college men who are the usual source of supply. Only those physically unfit for military or other public duty will be left. The same may be said in regard to those within the draft age. A more promising field of supply is to be found among those who would not ordinarily be expected to meet such a demand. The Pennsylvania Commission says:

"Your Commission is persuaded, for reasons which it may not linger to state, that there is a considerable number of older men, in professional or business life, who have felt increasingly drawn to the work of the ministry, but who are hesitant because of the long years of intellectual training normally necessary, or because of the expense involved in that period of training, or simply because of the age they have reached. We are convinced that many of these men would prove competent and effective in all the usual work of the ministry. It is perhaps premature to urge the recruiting of such men as a permanent policy of the Church. But it seems eminently wise, in the present emergency, to take this step as a 'war measure'; if it proves its worth it may later win more stable recognition. We urge therefore: (1) that parish priests and others endeavor to seek out such men and bring them to the Bishop for his advice; (2) that the Bishop, the Standing Committee and the Examining Chaplains be asked, so far as the present Canons will properly permit, to arrange for a less exacting and technical test of intellectual fitness on the

part of such men of established character and mature years (thirty or over); and (3) that theological seminaries be urged if possible to offer courses specially fitted for these men and, where needed, special financial assistance. We call attention to the fact that one of the dioceses of this State has, we are informed, already undertaken a 'drive' for older recruits, with such success that the numbers obtained promise almost if not quite to bring its list of postulants and candidates up to the normal pre-bellum figure."

And among the resolutions submission was the following:

"Resolved, That this Convention approves the steps already taken by the Commission in regard to recruiting, and the further projects outlined in this report; and that it requests the Bishop of the Diocese to appoint a committee of three clergymen and three laymen, to be known as the Committee on Recruiting, whose duty it shall be to carry out so much as possible of these suggestions, and in other ways, at their discretion, subject always to the approval of the Bishop, to further recruiting in the Diocese."

We doubt not that in every diocese such suggestions will be adopted by those in authority without hesitation in favor of older men fitted in other ways for a full measure of usefulness in the sacred ministry. It well behooves such men, and there are many of them, to consider well whether the great need of the Church in these times when every true man is seeking the place where he can best perform his full duty may not be a call to him to offer himself for a service so full of the richest opportunity. And not only ministers, but vestries, might well make such a suggestion to men of the proper stamp. In colonial days in Virginia this was not infrequently done, and laymen thus selected and sent across the sea for preparation and ordination always, as far as we know, fully justified this course by their worthiness and efficiency. Without doubt the experiment might often be repeated with the happiest results.

"When Christ came into Jerusalem 'all the city was moved.' And so it will be every time. When His people preach Him faithfully and reproduce Him in their lives, He comes with power and grace. It is in their hands to move the church and the community to move the Church and the community of which they are a part."

Book Notices

(All books reviewed at any time in this column may be ordered at the publisher's price given, plus postage 15 cents, from the book department of the Southern Churchman.)

The Experiment of Faith. A Plea for Reality in Religion. By the Right Rev. Charles Fiske, D. D., LL. D., Bishop-Coadjutor of Central New York. Fleming H. Revell Company, New York and Chicago. Pp. 180. \$1.00.

It is pleasant as well as illuminating for the reader to know how a book came to be written, especially if it was really born and not made by machinery. Bishop Fiske tells us that this book came of his being a university preacher for a week, and in feeling his way towards the message he should give he asked advice of two of the students. One said, "Preach on anything except the war," and the other suggested "some straight Christianity," of which, he said, they got mighty little. So he took these answers to a friend on one of the faculties for interpretation, who said among other things, "The war brings many spiritual problems to the front. They are the same old problems we have always had with us, only now they stand out more sharply defined. Why should we not be told something of the answer of Christian faith to such questions—with the war always in mind but never dragged in? Try it." And then he added: "And if you can show us how faith is possible, and what can be said to help the man who gropes towards it falteringly, so much the better." It was this last sentence, we take it, that gave direction to the week's preaching, and bears further fruit in this admirable little volume of fifteen papers, not sermons or even sermonettes, on that faith which is come at through genuineness and sincerity of life, or through fidelity to the faith one has. Not a new theme, but dealt with in a very incisive as well as sympathetic way and most attractive style and with the most practical spiritual purpose. An excellent book for readers who are not sure where they stand religiously, or by what steps they can reach a more satisfactory vantage ground (how many they are!). And the parson who wishes to help such people will find it suggestive and rich in illustration.

The Miracles of Jesus; As Marks on the Way of Life. By the Right Rev. Cosmo Gordon Lang, D. D., D. C. L., Archbishop of York. New American Edition. Pp. 296.

The Parables of Jesus. By the same Author. Pp. 286. E. P. Dutton and Company, publishers, New York. \$1.60 each.

The recent mission of the Archbishop of York to our country made the appearance of an American edition of these useful books most timely. Not all the miracles and parables are commented upon in these companion volumes, but twelve of each, selected for some special lesson or revelation from Jesus to the human soul. This being discovered it is followed through as far as might be in its various applications. The discussions are not,

strictly speaking, expository, and are by no means exhaustive, but are practical and purposeful and rich in spiritual insight. The method of treatment is most admirable and is worthy of a preacher's study. The style is simple and attractive and the matter is weighted with thought. Books with which to become familiar by frequent perusal for the sake both of the understanding and the heart.

The Holy Communion. By (the Rev.) Charles Lewis Slattery, D. D., Rector of Grace Church, New York. E. P. Dutton and Company, 681 Fifth Avenue. Pp. 57. Fifty cents.

The author in this attractive booklet avoids all controversy, and while recognizing the many views which men of devout minds may adopt in regard to the meaning of this holy Sacrament presents that which seems to him most true and helpful, "not daring to think it complete" but trusting that it may be spiritually useful. It is an explanation, we believe, which is finding wide acceptance, fixing the attention on the action of our Lord rather than on the elements in his hands, and discovering His purpose in making us partakers of the divine character of His sacrificial life given to us. Doubtless not a complete, but a very essential, conception. The little essay is thoroughly spiritual in tone, as becomes its subject, and there are few earnest communicants who will not find it illuminating and helpful.

Letters to the Editor

In this department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letter to the Editor" will appear in our columns except over the signature of the writer.

PROGRESS TOWARD UNITY.

Mr. Editor:

Permit me to say that I enjoyed very much your editorial in the issue of June 22 on the above subject. Yet it is not clear to me how there can ever be any organic unity of the churches without some approach to definiteness in dealing with certain specific doctrines. Have not real Christians always been one in spirit? And yet this essential unity of spirit has not led to organic unity. The Church dominions are practically as definitely separated as they ever were.

As to our Episcopal Church there seems no doubt that the definite doctrine which separates us from the Roman Church on the one hand, and from other Churches on the other hand, is based on the idea contained in the words "validity of orders." In 1895 the Pope permitted a letter to be published in the London Times in support of church unity, and, if my recollection is correct, followed this letter with the appointment of a commission for the special purpose of studying the validity of orders of the Church of England. At any rate, it is a fact that in September, 1896, Leo XIII issued a bull proclaiming the absolute invalidity of English orders. Now just as Rome denies the validity of our orders, is it not true that our Church virtually de-

nies the validity of orders of other Churches? And is it not true that this idea of the validity of orders is really the idea that separates? Is not this the definite doctrine which prevents the practical approach to unity?

The answer to this question would be an example of the kind of definiteness which I humbly believe we should face in a straightforward way.

Please permit me also to add, in all due respect, that the answer to the question seems to me a simple yes, and that all discussion of organic unity seems to me futile until the subtle idea contained in the words "validity of orders" is thrown into the same dead pile whither have gone such kindred doctrines, as, for example, the once valued doctrine of the divine right of kings. Nor does this in any way mean lack of order and orderliness and beauty of worship—any more than democracy means anarchy. Might it not simply mean that our minds have been widening until we have come to distinguish more clearly between what is real and what is not, between Christian brotherhood and ecclesiastical theory?

The theory of the importance of validity of orders depends ultimately on the doctrine of Apostolic Succession. If any one believes in this doctrine, he is, from his point of view, consistent in attaching importance to validity of orders; but if he does not believe in the fact of Apostolic Succession, then he should agree that the theory of the importance of validity of orders loses its force. I beg the privilege of submitting the following quotations from a paper which I read at the Conference of Church Clubs in Minneapolis in 1904:

"As to the historical fact of Apostolic Succession, it cannot be denied that there is honest disagreement among scholars and churchmen. We have to acknowledge once for all that it is impossible to reconstruct the first century and a half of our era. No labor of antiquarians, no projection of historical imagination, has been able to show us the actual facts of Church history in that period. We have, for example, no jot of proof that any special official administered the Lord's Supper. There seems to have been an orderly subordination to duly appointed officers, but there is no indication of any specific grace of commission in mode of appointment or transmission. The evidence is extremely scanty that to the middle of the second century there was any function assigned universally to special persons which presbyters of local churches could not perform. Indeed the preponderance of evidence and the inherent probability seem to point to the fact that the original Church order was congregational.

"It is certainly true that there is hardly any part of the doctrine of Apostolic Succession that does not present difficulties, and is not a subject of discussion among churchmen themselves. Even the famous sentence, 'Whosoever sins, etc.' is held by no less a churchman than Bishop Westcott to have been addressed to the whole body of disciples, and to have been intended as no formal commission to the apostles.

"Are we not then called upon in all seriousness to ask the question, whether a doctrine in which churchmen themselves do not agree is to be reckoned so important that it should be set up as a bar to the Church union which we invite?"

Now unless our Episcopal Church is willing to agree in waiving Apostolic Succession, what prospect is there of organic unity? If we persist in avoiding this point the discussion on our

part must continue to be vague. Rather than a continuance of this vagueness, would it not be better to spend our energies in practical efforts toward avoiding rivalries and toward promoting, with all our differences, Christian co-operation?

JAMES H. DILLARD.
Charlottesville, Va., June 29, 1918.

ASSESSMENTS, BISHOPS, ETC.

Mr. Editor: Somewhere in Martin Chuzzlewit, Mr. Bumble, being told that a husband is the ruler of his wife under the law, having had some marital experience, very sagely replies, "The law is an idiot." This is true of some laws, and I feel that it might be appropriately said of our apportionment laws. We are learning that to tax the poor, the moderately well off and the rich on the same basis is not fair, for it takes from the necessary sustenance of some classes and the luxury of the other. To put a flat assessment upon congregations violates this just principle. There should be proportionate assessing. When the revenues of a congregation go over a certain amount, it should be more heavily taxed than one which falls below that mark. I do not pretend to say just where the line should be fixed, but it deserves the thoughtful attention of our leaders. A congregation of some five hundred members and over has the eclat which is due to its numbers in addition, usually, to a greater sum which it can divert to outside concerns than one smaller than that has. Business corporations whose revenues are small, are not taxed upon their revenues as the larger ones are. The settlement of our financial problems will lie along some such line as this.

Now, to exercise a preacher's license, and change my subject. Some harsh things have been said about Bishops of late, and have been said before. If we have union we shall have Bishops, because Bishops have proven worth while, and let us not make the mistake of thinking that the Laity of our Church concur in any condemnation of Bishops. I was much amused recently at a striking illustration of this fact which occurred to me, and for the moment looked dangerous for me. Bishop C. asked me to bring his printed messages to our Convention. It was a large and heavy bundle. As I was getting up the steps of my train to leave for Convention with the large bundle in my hand, a brother asked me who put that burden on me. I replied that the Bishop had given me the burden. Whereupon the conductor of the train, standing at the head of the steps, blazed out at me, "He did nothing of the kind. Bishop C. is too good for all of you, that is the trouble with you now. He ought to put more burdens on you than he does. You cannot talk about Bishop C." I explained to the conductor that I was just telling my friend why I had that package with me, and that I believed the Bishop would bear witness that no one was more willing to serve him than I was, and did it more cheerfully. The incident, however, left upon me the very pleasant impression of the esteem in which our Bishop is held, and I feel that this is the case with the great majority of them. They may make mistakes. But we may not take any superiority to ourselves, nor conclude that our people will take kindly to our criticising them. They know that we are human, too, and perhaps do less work and suffer less inconvenience for the Church than the Bishops do.

C. A. ASHBY.

Raleigh, N. C.

THE CHURCH PENSION FUND AND THE OLD PENSIONERS.

Bishop Faber, of Montana, in Convention Address.

There is one more subject vitally concerning the General Church which I cannot forbear bringing to your attention. It is the Church Pension Fund, as by its present rules its administration affects a most deserving class of our aged clergy. Of its efficiency and its claims upon our gratitude for what it has already done and what it promises to mean for the great mass of our clergy, no one who knows can have anything but praise. And if in all dioceses the prompt payment of premiums is followed up with the methodical and painstaking fidelity with which this is done in Montana by our own Pension Committee chairman, the interests of the now active clergy will never suffer.

The main facts are so familiar to you all that I need only recall that in the great campaign for the initial reserve of Five Million Dollars for "accrued liabilities," the Church gave \$8,712,000. On the basis of Five Millions (\$5,064,000, to be exact) it was calculated that no clergyman retired before March 1, 1917, could be granted a pension. Those retired before that time, if in need, had already, it was assumed, been, upon recommendation of their Bishops, put upon the rolls of the General Clergy Relief Fund; and the Pension Fund took over the Relief Fund with all its existing obligations. The Relief Fund grants were \$300.

"The central idea," we are told, "was to withdraw the clergy and their families from being in the class of the recipients of charity." Probably so. But it was hardly the idea of the Church to leave the oldest and neediest in this very class, and exempt from that reproach only those who retired after March 1, 1917. For those who had retired before that fateful date there was not only no possibility of emerging from that class; but, as things are now, by the fixity of that once-granted \$300, no possibility of increasing the amount by appeal to the Churches' generosity to increase it, through voluntary offerings, in a time when one dollar will procure scarcely what fifty cents would a few years ago. This is "charity" surely in a very sinister sense, with all the reproach of the status and without any of its possibilities of discretion under changed conditions. The result is that the Bishop's heart is wrung with the knowledge of actual want, and he has no longer any heart of "charity" in a Board of Clergy Relief to appeal to. All he can do is to solicit, over and above whatever else he urges his people to support, gifts wherewith he may supplement the obsolete "\$300 grant," now becomes a matter of "business."

The great majority of the donors of the \$8,712,000 for Clergy Pensions are not actuarially educated, are not of a technical cast of mind. This great outpouring of money was prompted by their hearts; it came from that kind of Charity which St. Paul sang the praises. Face to face with the aged servant of the Church who had to retire before March 1st, 1917, who had need and could never by the rules receive one penny over his \$300—there is no doubt what the mind of the giving, loving Church would say. "We supposed we were helping just such men," more than one is saying now. To reply, "We explained it all to you," is to the great Church public no reply. "Why then did you not set aside and hold for our further or different disposition all above your \$5,064,000? Or, if for

whatever good reason the originally named sum was found inadequate, tell us what will be adequate, and bring the balance back to the Church." Perhaps we shall need, after all, to have some General Clergy Relief again, with some discretion, some elasticity, some accessibility to appeal. For certainly we have left us, and by the very system of our scientific Pension Fund, a class requiring relief. As it is now, every Bishop is left to what he can devise in the way of personal relief. Surely, to allow aged servants of Christ to suffer because they unfortunately retired before March 1, 1917, is neither justice nor charity. I very earnestly commend this matter to you, for I feel it is one which the Dioceses should bring before next year's General Convention.

The Presiding Bishop, in Convention Address, On the Same Subject.

There is a much disturbed public opinion throughout the Church touching the equities and the law in the matter of the accrued liabilities sum in the hands of the Church Pension Fund.

(a) This is a Fund held in trust for the benefit of the aged and infirm Clergy of the general Church, and their dependents. It puts forth a scheme of premiums and policies, and has in hand in cash and pledges, as an accrued liabilities fund, a sum of \$8,000,000. The Trustees say that by the law of the trust, a clergyman to be eligible to benefits from this last-named liabilities fund, must be one whose name stood upon the canonical roll of this Church as an active clergyman on March 1, 1917. Therefore, all old clergymen who were resigned clergymen or retired clergymen on that date are ineligible to the benefits of the accrued liabilities sum. Equity would seem to claim that such aged men should have not only a claim, but even a primary claim upon the benevolence of the Church. Can the claim of the official law of the trust and the claim of the strong feeling of equity be harmonized? If yes, how?

In order to help us to think clearly and to judge righteously about it as well as to guide us wisely concerning the question of what to do with our own Diocesan Fund, I recommend that a committee be appointed to take up and consider the whole subject as above outlined, and to report to the Convention what ought to be our judgment and our action in the premises.

THE CHURCH AND THE WAR.

The Rev. Percy T. Fenn, D. D.

A mass of war literature which has come from within and without the trenches has sent a spasm of pain through the whole Church. Between the lines of every book and pamphlet which comes to us from chaplain, officer, or private, we find criticism and condemnation for the Church. And we are seriously assured that if the Church is to survive the crucible through which she is now being passed, she must mend her ways, her teaching, her complex life and organization.

Priests of the English and American churches, whose duty has taken them right up to the firing lines, and Bishops and priests of renown, who have viewed the situation from afar, tell us that the Church is being "weighed in the balance," that "she has failed the world in this great world-tragedy," that her baptized members are "untaught and untrained," and that there must be a big and a sane adjustment if she is to survive the crisis.

Such assertions as these are pretty

serious, and they demand the immediate consideration of our thinking men and women. If they are true, it is time for us to put our house in order. If they are false, then, in the name of everything that's good, let us know it!

As we study the history of war, and as we look at the results of the present war—so far as these results have manifested themselves—we are inclined to take a more optimistic view of the situation.

In all ages war has been a tragedy, but many of the world's greatest wars have contributed much towards the advance of civilization and the amelioration of mankind!

Look at the result of the Crusades upon art, upon literature, upon commerce, upon religion. Look at the splendid unifying power which followed from, and was largely produced by them. The democratic spirit which was fostered by the Crusades resulted, finally, in the breaking down of feudalism, and expressed itself in the forces which created the Commune and the Third Estate in France, and in the Magna Charta in England!

Knight, in his History of England, tells us that the Seven Years' War awakened the nation out of a "degraded condition," and that the principle of an exalted patriotism and a generous loyalty took the place of a venal self-seeking and a miserable abnegation of public duty.

And out of the "Thirty Years' War," the historian assures us that Europe came forth free and independent.

We need not, therefore, look very far to discover the good that has already resulted from this dreadful conflict, and the further good that will come when the war is over. Look at what has been already achieved religiously. At the outbreak of the war France had lost its grip upon religion. The churches were practically empty, and the story of the treatment accorded the religious orders makes very painful reading. But to-day we see the nation upon its knees! The people feel their need of God as never before, and they are not ashamed to acknowledge it.

Great Britain has had a similar experience. The churches may not be thronged as they are in France, but on every side there is a soul-hunger which is surprising, and a breaking down of the materialism with which the nation had been honeycombed.

Such a result was inevitable. I have met women who have lost as many as fourteen relatives in this war, and these losses have transfigured them. How could any parent surrender his children—one after another—to God and remain unchanged? His transcendent sorrow must inevitably change his attitude towards God and the life to come. And so death itself has become transfigured by this war, and the writer of an article in the Atlantic Monthly, for the month of May, calls the sombre, revolting thing that men have called death—The New Death!

The indifference and the ignorance of which the seventeen chaplains write in "The Church in the Furnace," are not at all surprising when we remember the millions of men who have gone to the front. It would be more surprising if they were not found among these men! We find the same ignorance and the same indifference among the men of every parish throughout the world.

The fault may have been in the men themselves; it may have been in those who were responsible for their religious education. But in many cases it is there, as it is here, beyond the power of the Church to remedy. And if these men do not return home with a bigger

vision and with a keener sensitiveness to spiritual reality it will be because their spiritual faculties have become atrophied by disuse.

We believe, however, that our boys will come back to us with their souls glowing with God! We have seen them start from their homes to the camp, and from the camp to the battlefield, stirred with holy enthusiasm and in the spirit of the most religious of the old Crusaders. And if God should graciously spare them they will return home with a fervor and a devotion that will put us to shame!

For whatever weakness the Church may be showing in these days of turmoil and strife she is most assuredly showing at home rather than on the battlefield. This is especially true of our own country.

From every part of the Church—from Bishops, priests and consecrated laymen—there comes a call to service. Of our wealth we are giving generously to the Red Cross, to the Y. M. C. A. and to the stricken countries which have been devastated by the horrors of war. We are buying Liberty Bonds to the full extent of our ability, and our women are sewing eternally and knitting incessantly. But our churches are half empty, and our people are forgetting their spiritual duties and their spiritual food.

In our parish churches we have our service flags and our honor rolls, and on the latter we have the names of all those who have gone forth to do, to dare, and, if need be, to die for us. And we request the prayers of our people on behalf of our boys, and we offer our prayers at every service, and we plead for their safety in the sacrament of the altar.

But, to our shame be it said, many of the parents and relatives of the boys for whom we plead, seldom unite their petitions with ours in the house of God, and still more seldom do they remember them at the altar!

And yet it is on prayer that we depend for the salvation of our civilization—for the future of our homes and our nation! In an article in the Literary Digest of June 8, entitled "Our Neglect of Prayer for Victory," we read these startling words: "It is on record that when the triumphant German hosts were sweeping on Paris in 1914, and suddenly swerved and gave it up, Lord Roberts was sitting with Lord Kitchener when the telegram announcing their unlooked-for retreat was handed in. Lord Roberts, a firm believer in prayer, exclaimed, 'Only God Almighty could have done this.' 'Somebody must have been praying,' said Lord Kitchener. Neither of them mawkish or canting men, if you please. And a day or two ago I cut from a daily newspaper—not given to dilating on such matters and inserted simply as interesting items of news on two different pages—the following: 'Victory depends on prayer.' General Sir W. Robertson, in a letter regarding the intercession service at Queen's Hall on May 7, says, 'It is only when the whole empire unites in prayer as well as work that we can look forward with confidence to a successful conclusion to this tragic war and to a just and righteous peace.' The second paragraph runs thus: 'General Foch and Prayer—A Frenchman who knows General Foch tells me that he is an ardent believer in the power of prayer. 'We shall be saved by it,' he says, 'and it will not be the first time in this deadly struggle.'"

"I believe I am right in saying that Lord Jellicoe, Sir David Beatty and Sir Douglas Haig hold firmly by that belief also."

These are wonderful and weighty words, and they ought to bring us to our senses! It looks as if we shall have to wait until the big casualty lists are forced upon us, and our own dear boys are stricken and killed, before we shall get down upon our knees in penitence and prayer.

And when the war is over, and if God should spare our boys to come back to us, how shall we explain to them the apathy and the cruel indifference we have shown during their absence from us?

These boys who will have had their baptism of smoke, of fire and of blood will expect to find the altar burning, and our hearts on fire with love for God when they come back to us. If there is to be any weakening of the Church it will be when they come back to it and find us faithless! They look to us to-day to keep the home fires burning, and to keep the sacrifice alive, and many of us are failing in our duty!

It is not the wretched divisions of Christendom that is proving the impotence of Christianity nearly so much as the supineness and the indifference of Christian men and women of every name!

And wherever our prosperity is greatest this supineness is most acute. In thinking of the material side of the war we have forgotten the spiritual, aye, some of us are forgetting God!

Let us pray God to rouse us from our slumber, and let us repair to His house, and take part in the intercessions that are constantly being made. In one of our Cathedrals in which a weekly intercession is being held every Wednesday, a few weeks ago there were but three persons present, and one of these was a priest, and another the widow of the late Bishop. Is not this an index of the condition that prevails everywhere, and does it not prove the need of immediate repentance?

The Church has weathered the storms of twenty centuries, she has gone through fire and blood again and again, and no crisis is big enough to destroy her. She is coming out of the fire to-day with increased power and vigor, and she is going to catch a stupendous vision from the boys and men who will return from the world's great cataclysm. And in the strength of God and with renewed power and purity she is going out to lay hold on humanity. But she needs to-day the prayers of her children and she needs their love and service! The Church of the future will be the very same Church that we are fashioning to-day, and may God enable us to realize this, and to do our duty!

A BETTER SYSTEM.

By Rev. D. A. Sanford, a Missionary in New Mexico.

III. Support of Clergy, a Divine Obligation.

This well understood duty needs to be enforced in a more systematic way. If Missionary Bishops are in great need of money for their Clergy, if ministers of the Church, doing faithful and efficient work, are not properly supported financially, it is not because the Church in this land is impoverished, but because the use of money needed for that purpose is not wisely directed, because of a lack of a proper system put into force of gathering, distributing and using that money.

First, then, to name the principle, the divine obligation resting upon all our people. St. Paul states that principle clearly (Gal. 6:6): "Let him that is taught in the Word minister

unto him that teacheth." In the Old Testament provision was made for the Levitical priesthood, and St. Paul says (1 Cor. 9:14): "Even so hath the Lord also ordained, that they who preach the gospel should live of the gospel."

Here is the precept, the Divine obligation, that we all know and acknowledge. But it is the practice that is faulty. This Divine obligation should be taught to all our people, and it should be enforced, by some systematic method of giving. That method should be regular, and should reach all our people.

Then, next, it may be said, these systematic gifts for support of Clergy should take preference over all other objects. Here, again, our practice is faulty. Note the teachings and practice in the New Testament. Offerings of the people for the support of the Clergy are urged, and also provision for the sick and needy. But in the early days of the Church, so far as recorded in the New Testament, no church buildings were erected, and there would seem to have been no large sums spent for the music of the church.

The inference seems plain that gifts for the support of the Clergy should take preference and precedent over gifts for these other objects. First, make provision for the needs of those who teach the Word, and then for these other good objects. Application of this principle would greatly help in present difficulties.

See how with us this precept is very poorly put into practice. Take first the weak parishes and missions. Many of them are vacant; some for a short time, others for long periods. Gifts for support of Clergy are spasmodic. When they are vacant, it is a common thing that there are no such systematic gifts at all. The people are without a shepherd, and not "taught in the Word," and they do not minister to any one that teacheth. Here is the fault to be corrected: the vacant parish or mission should be filled, and the people should give regularly and systematically for support of Clergy. Both of these things should be done, and they can be done. The two things go together.

Take the Province of the Southwest. In that Province, there are fully four thousand communicants of the Church in vacant parishes and missions, having practically no pastoral care. There are probably two or three thousand more nominally under some Clergy living at a distance, who, for various reasons, are unable to give them much pastoral care and oversight. As a rule, people so situated give little, or nothing, for church support.

Suppose that these four thousand communicants and more should give regularly and systematically an average of ten dollars each per year, and this is a low estimate. An average of fifteen dollars would be a more proper estimate. A thorough and systematic method of giving for support of the Clergy, put into practice in our weak parishes and missions in the Province of the Southwest, would probably yield not less than sixty thousand dollars a year. At a salary of \$1,200 for each clergyman, fifty Clergy (and that number is very much needed to-day), could be added, all paid by people in that Province. Just two things are needed to bring about that result: (1) Systematic giving for support of Clergy, and (2) a better system of placing Clergy in their various fields of labor.

But it is not alone in weak parishes and missions that the systematic application of the Divine obligation would bring good results. In the larger and

stronger parishes much more could be done.

Strong parishes have the ability to give much more than is needed for the support of their own Clergy. They have the ability to give for the support of missionaries of the Church. "Let him that is taught in the Word" minister not alone for the support of his own pastor, but for those "who preach the gospel" to others. An examination of conditions will show that there is here great room for improvement.

The Great Commission

One Day's Income Plan.

On July 6 the One Day's Income Plan totaled \$62,000. This figure has been reached in a month less time than last year. The response is steady and many of the gifts have grown in size since twelve months ago.

A prominent Southern business man, in sending \$100 as a special thank offering, closes his letter with, "Hoping God will humble the peoples of the Allied Nations and cause them to put their trust in God and prayer, and not entirely in our resources and might, and then give us victory and a permanent peace of nations."

Another says, "I have enjoyed 'doing my bit' on the One Day's Income Plan each year since it was begun, and it gives me pleasure to be able to double my gift this year. It is to the Church, first, that we must give in this great crisis, for it is to the Head of our Church that we are looking for the strength to come through the struggle victorious." This in similar strain: "I am very glad to add my mite to the One Day's Income Plan and esteem it a privilege to do so. Our missionaries are as truly fighting as our boys in France, and we at home who are too old or too weak to do the fighting must supply the ammunition to those who can."

The District of North Dakota has brought joy to the Church Missions House by requesting that its apportionment be increased twenty-five per cent for the current year. And North Dakota is a jurisdiction where every congregation can be counted upon to meet or exceed its minimum quota. This is the third jurisdiction which has voluntarily increased its apportionment goal this year—all three of them Missionary Districts.

Bishop Graves, of Shanghai, writes: "Confirmations are more numerous this year than ever. I have had several classes of twenty, amongst them Nanking, which is a very new station. I was at the last place on Sunday and ordained the Rev. K. T. Chung to the Priesthood. Mr. Dyer and Mr. Gill were the foreign clergy present, and the Chinese clergy were: The Rev. K. T. Chung, the Rev. S. N. Tsu, the Rev. S. K. Sung and the Rev. Lindel Tsen. Mr. Tsen preached the sermon. Altogether the day was a happy one, I think, for our clergy and for the congregation at Nanking.

"At Yanchow, on the fourth of May, they celebrated the tenth anniversary of the founding of the Mission. The proceedings lasted all the afternoon and evening, and were ably organized. Several hundred people were present and enjoyed themselves greatly. Mahan School is doing better than ever and is a great credit to the Church."

From the Missions House.

A telegram has just reached us from Archdeacon Stuck asking for an assistant teacher in the school at Fort Yukon, Alaska. She would have charge of the primary work and should be a capable and trained kindergartner. Miss Dalziel, formerly of St. Michael's Parish, New York, is head teacher and will continue to have charge of the higher grades.

Fort Yukon also needs a trained woman, preferably a deaconess, to become matron of St. Stephen's Hospital.

I will take pleasure in supplying particulars concerning either of these posts.

JOHN W. WOOD.

The Right Rev. Charles J. Ferguson-Davie, D. D., Bishop of Singapore, writes me:

"A great many Americans are coming into this Diocese, some of whom have brought letters of introduction. Would you in some way let it be known that if our Churchmen are coming we shall be very glad if a note giving their exact address could be sent to introduce them. I will forward to the Chaplain concerned the name of any such person."

Bishop Ferguson-Davie's address is Bishop's Lodge, Singapore, S. S.

JOHN W. WOOD.

Church Missions House,
281 Fourth Ave., N. Y.

Bishop McKim has completed twenty-five years as Missionary Bishop of Tokyo, Japan. He was consecrated on June 14, 1893, in St. Thomas' Church, New York, as was also Bishop Graves, of Shanghai.

In 1893 there were four churches and two missions in the city of Tokyo. There are at present ten churches and three missions.

In 1893 there were seven places outside of Tokyo where services were held regularly; there are now fifty-six.

In 1893 St. Paul's School for Boys had fifty students; since then it has been expanded into the nucleus of a university, and has, in its various departments, nearly eight hundred students.

St. Margaret's School for Girls in 1893 had forty-nine pupils; its present number is two hundred and seventy-five.

Church Intelligence

The Churches on "A League of Nations."

In a letter to the Archbishop of Canterbury, the Secretary of the National Committee on the Churches and the Moral Aims of the War expresses the opinion that the ministers of the United States overwhelmingly favor the organization of a League of Nations. Dr. Atkinson bases his belief on replies to a letter addressed by the National Committee to church leaders throughout the country. Out of 400 answers representing virtually all denominations and states, only six were unfavorable to the League of Nations proposition. Four of these opposed any discussion of the problem during the war. The other two are Quakers, who wrote that they could not conscientiously favor any league that would sanction the use of armed force.

The National Committee undertook this canvass as the result of an appeal for support of a League of Nations is-

sued by the Archbishop of Canterbury, the Bishops of Winchester, Oxford, Southwark and Peterborough, the Moderator of the Established Church of Scotland and other prominent British clergymen and addressed to the Christian nations of the world.

"There is no doubt," says Dr. Atkinson in his letter, "that on this fundamental question of both war and peace the churches of America and Great Britain are in close accord."

The Summer Training School for Workers will be held at Sewanee, Tenn., August 5th to 13th inclusive, opening Tuesday, the 6th, at 6 P. M. with an opening service in the chapel, to be followed at 8 P. M. by an address on the "Call to Preparation" by Bishop Mikell. Each morning there will be a celebration of the Holy Communion at 7 o'clock, and four periods of instruction on Missions, Social Service, Christian Education, and Church and Country Life, conducted respectively by Mrs. Biller and Miss M. P. Ford, the Rev. G. Croft Williams, the Rev. Gardiner L. Tucker and the Rev. J. N. Atkins. The afternoons will be given to

conferences, with evening service and short addresses, and special addresses will be delivered in the evenings by selected speakers.

The registration fee is \$2.50. Board at the Sewanee Inn, \$10.00 a week.

For further information apply to Rev. Mercer P. Logan, D. D., address until July 31st, Charleston, S. C., after that date Sewanee, Tenn.

The object of the Summer Training School is to train leaders for the work of Church in the Departments of Education Social Service and Missions. The keynote of this year's program will be "Leadership."

Unfounded . Criticism . Criticised: Prominent ministers who are making the rounds of the cantonments, preaching to enlisted men, have joined in a protest against public criticism, which they say is wholly misinformed and yet uttered on the quiet by what is claimed to be authority, of administration of Army and Navy affairs. Their protest is now being sounded by the Rev. Dr. James E. Freeman, rector of St. Mark's Episcopal Church, Minneapolis. The Rev. Dr. Freeman has himself made the

round of most of the cantonments. Agreeing with him, he says, are all of the preachers of all bodies, who have had opportunity to observe. He believes the criticisms are hurting the efficiency of the service, and helping nobody except the Germans.

Points which the Minneapolis rector makes, and which he says voice the judgment of other cantonment preachers, are that these cantonments, the spirit shown in them, and the administration of them, prove splendid efficiency at Washington; that ministers are in position to judge; and that the cantonments are the place to apply the test. However, the Minneapolis rector says he claims no special ability; that anybody can see for himself. Their praise of Washington extends from President Wilson to the humblest official, and is that the Government's administration is applied Christianity of the highest order. They ask that private judgment restrain itself in times like these. Especially praiseworthy, according to this leader from the North West, is the spirit of unity, which is both in religious bodies and among officers and men.



Grace Church, Whittle Parish, The Plains, Va.

VIRGINIA.

Rt. Rev. R. A. Gibson, D. D., Bishop.
Rt. Rev. W. C. Brown, D. D., Coadjutor.

Consecration of the New Grace Church, The Plains, Va.

The most important event of recent years in the country parishes of Virginia was the consecration of the beautiful and ideally appointed church of massive stone construction, Grace Church, The Plains, Va., on Friday morning, June 28, at eleven o'clock.

This goodly parish church of rural Virginia was commenced only two years ago under the splendid leadership of its present rector, the Rev. Edmund Lee Woodward, M. A., M. D., supported by a loyal vestry and a people "with a mind for the work." It is a witness in stone of what great things God hath wrought where devoted hearts are united in His service. Here is a typical rural parish, which in four years has given a third of its former bounds to strengthen a weaker neighboring parish, doubled its own communicant membership, quadrupled its gifts for current support and missions, provided the unprecedented sum of nearly fifty thousand dollars for rebuilding the rectory and church and for a new parish house—an entire remaking of its equipment, made community life center about the church to a gratifying degree, and led its community and neighboring communities in pa-

triotic endeavors which have received nation-wide commendation.

No wonder the hearts of many were full of thanksgiving to Almighty God for His good hand upon them in giving the opportunity and the ability to accomplish so great a work.

In spite of busy harvest time, every seat was occupied and extra chairs filled the side aisles. The beloved Bishop of Virginia, the Rt. Rev. Robert A. Gibson, D. D., was consecrator; Bishop Brown being also present with the Rev. Berryman Green, D. D., Dean of the Theological Seminary at Alexandria, preacher of the day, and twelve other Clergy, representing various parts of the Diocese. The Rev. Dr. John McGill, former rector of Grace Church, though too unwell to be present, sent a message of greeting, and similar messages were received from over fifty of the Clergy and representative Laity of Virginia and neighboring Dioceses. The Clergy were vested and took part in the service with the Bishops, as indicated below.

The Bishops led the procession of Clergy to the front door of the church, where Bishop Gibson symbolically knocked three times (in the Name of the Father, Son and Holy Ghost). The Junior Warden, Mr. Edward G. Turner, with the vestry, opened the door and gave welcome to the congregation awaiting within. The regular service of consecration followed.

The instrument of donation was read by Mr. A. Walton Fleming, Registrar of the vestry, and presented by James

R. Foster, Senior Warden. The sentence of consecration was read by the rector, Dr. Woodward.

Morning Prayer was read by the Rev. William Meade, great-grandson of Bishop Meade, who consecrated the former Grace Church in 1855, the Rev. E. B. Burwell, rector of Trinity Church, Upperville; the Rev. W. G. Pendleton, rector of St. James Church, Warrenton, and Dean of Piedmont Convocation; the Rev. Conrad H. Goodwin, rector of St. James Church, Leesburg, and the venerable and beloved rector emeritus, Rev. J. J. Norwood.

The Ante-Communion was read by Bishop Brown, Archdeacon Neve, of the Blue Ridge, reading the Epistle, and the Rev. Professor S. A. Wallis, D. D., of the Seminary at Alexandria, the Nicene Creed.

After Hymn 205, "Thy temple is not made with hands," Dean Green preached from the second verse of the Sixty-third Psalm, "So have I looked upon Thee in the sanctuary to see Thy power and Thy glory," a sermon of splendid uplift and inspiration, a clarion recall of our generation to the public worship of God. The offertory anthem, "Be thou faithful unto death," was sung by Mr. Lawrence R. Lee, of Leesburg. Bishop Gibson was celebrant at the Holy Communion assisted by Bishop Brown, the Rev. R. A. Goodwin, A. S. Gibson, Dr. Woodward, Dr. Wallis and Archdeacon Neve.

The musical portion of the service was rendered by a full vested choir, in which the choirs of St. James Church,

Warrenton, St. James Church, Leesburg, and St. Paul's Church, Haymarket, united. Mrs. Charlotte Nelson Holt, organist of the Warrenton choir, presiding at the organ.

Members and friends from the churches at Warrenton, Manassas, Haymarket, Marshall, Markham, Hume, Millwood, Upperville, Leesburg, Middleburg, Alexandria and Richmond, were present, as were representatives of other denominations throughout the countryside.

Testimony to the breadth of relationship of the rural church was shown also by the congratulatory letters from scores of friends unable to be present in person. Extracts from a few of these were read by the rector. Among others from Mr. Elbridge T. Gerry, the distinguished and venerable New York Churchman, who, with his son, Mr. R. L. Gerry, has been the largest donor to the New Church Building Fund, from Mrs. E. H. Harriman, of New York; from the Rev. Hunter Yen, formerly associated with Dr. Woodward at the Cathedral of Our Saviour, Anking; from Bishop Gravatt, of West Virginia, and Bishop Tucker, of Southern Virginia.

Bishop Harding, of Washington, wrote: "My experience has made me realize how important in the life of the Church is the rural parish. . . . I wish to congratulate you very heartily upon the fine equipment and the attainment of the ideal, which should make every such rural parish a center of life in the whole community. I wish you a very successful and glorious festival, and that what you have done in Virginia may inspire the rural workers everywhere to try to follow in your footsteps."

From Bishop Lloyd, President of the Board of Missions and former Bishop-Coadjutor of Virginia: "If the Church could be not only the center of the spiritual life of the community, but at the same time the center of the influence and instruction concerning everything that makes for the community's best development, everybody would recognize the essential relation that Christianity and civilization have to one another. I believe your work will demonstrate this, and I hope that every community in Virginia will follow your example. All cannot have to begin with the delightful plant that you have provided, but all can have a plant sufficient to put the work in operation, and once the importance of it is seen, the community will do the rest. I wish I could be there to shake your hand and to bid you and your people God-speed."

From the venerable Presiding Bishop of the Church, Bishop Daniel S. Tuttle, of Missouri: "A wonderful unification of the English-speaking races is taking place. The war urges it on. The English Church with its English Bible and its English Book of Common Prayer has helped to prepare the way. America is glad and proud to bear her part. Virginia is glad and proud to preserve and maintain her historic Church lineage and polity. Virginia rural life is glad and proud to show equally with urban life its claim to steadfast Church loyalty and love."

Immediately following the conclusion of the service a bountiful luncheon was served to the Clergy and all visitors by the ladies of the church in the spacious parish hall, and the day found its fitting end in a great patriotic rally of the whole neighborhood at the parish hall, at which the sum of nine thousand dollars was added to the W. S. S. community quota. From this parish hall as a center several hundred thousand dollars have been sub-

scribed to the war loans of the government, and many thousand dollars given to the Red Cross and other war philanthropic agencies.

The series of services associated with the consecration on Friday was extended over to the following Sunday, June 30, with infant and adult baptisms, the confirmation by Bishop Gibson of a class of thirteen candidates, and a missionary service at night, with a splendid address by the Rev. R. A. Goodwin. The liberal offering of this service was designated for the Building Fund of the new church at Kuling, Mid-China, just being begun: "Freely ye have received, freely give."

The noble parish church, seating normally about three hundred, with its parish hall with four hundred capacity, was designed by Mr. Irwin Fleming, the well known architect of Washington, D. C., who has spared no pains to make it a peculiarly fine example of early English rural Gothic architecture of the thirteenth century, the age of the Magna Charta of the English liberties in Church and State.

The holy table of white Indiana limestone is of chaste dignity. Its massive proportions and pillared columns suggest the famous painting, "The Vigil." It is surmounted by an exquisitely carved reredos of old English fumed oak, in harmony with the completely appointed furnishings of quartered oak, and with the wainscot and open woodwork ceiling. The sanctuary is paved with Gothic tiles of blended tints, with quaint insets of Christian symbolism, designed after the sanctuary pavement of a fourteenth century church in Wiltshire, England.

A feature perhaps unique in the Diocese, is the placing of a baptistry in the church vestibule connecting the transept with the parish house annex. It is a witness to immersion as a method of baptism of immemorial honor in the Church, as indicated in the rubrics of the baptismal service in the Prayer Book. It is proposed to supplement the baptismal pool with a handsome font, as of equal honor and age-long use, at no distant date.

A score or more memorials have been associated with the various parts of the church building or furnishings, linking up the Church at rest with the Church militant. The most notable perhaps of these is the series of pews to the ten Bishops and Bishops-Coadjutor of Virginia and to the ten rectors. Those to the Bishops have been given through representative sister churches, the Seminary and Piedmont Convocation of Virginia.

The windows are of cathedral glass, with one of stained glass, the figure of St. Luke, the beloved physician, a memorial to Dr. Robert F. Fleming.

The massive walls and tower, built of the one thousand four-horse loads of local stone hauled from the neighboring farms as a free will offering of the farmer owners, will stand for centuries to come. The variegated tints of green and brown in the rustic, unhewn stone give a rare charm to enhance the generally harmonious effect. The tower, Norman in its strength and proportions, is surmounted by a truncated spire, from which rises a beautiful Celtic cross of copper. The bell of the old church is at present hung in the tower.

Crowning the front wall of the tower are three representative stones from the foundations of the former church, witnessing to future generations their precious heritage from the past.

The cornerstone of the new church itself, bears the date—1855—of the building of the former church, the name Grace, and the date—1917—of

the laying of the present cornerstone. Above it will be a tablet recording the fact that it was laid with the silver trowel used in 1793 to lay the cornerstone of the national capitol by George Washington, the Father of his country and the faithful son of a rural Virginia parish, in which he served as vestryman.

The model parish hall built as an annex to the church is of the same material and in harmonious keeping. In addition to the commodious and perfectly appointed hall itself, adaptable either as a model Sunday-school building or for a general community center, there is the vestry room, choir rooms for men and women, kitchen, furnace room, three lavatories and a library for three thousand volumes, already half filled. A motion picture apparatus is in frequent use.

One wing of the parish hall, when curtained off, forms a charming little chapel for Lenten and other special services, in which the chancel has been furnished with the chancel furnishings of the former church, thus permanently preserved with their hallowed associations. The whole arrangement of the parish hall and parish rooms exhibits an admirable completeness and adaptation to the various needs which such an equipment should meet to render efficient the great mission of the Church in the rural community.

The church stands in the center of a well shaded churchyard of more than an acre in extent in the very center of the little village. The shrubbery of the churchyard is being developed under the hands of an expert landscape gardener. Along the main street front is a stone wall, to be covered later, as will portions of the church, with the small-leaved, lace-like ivy from Kenilworth Castle. Growing box hedges along the sides of the churchyard will in years to come give a frame work in perfect keeping to the whole picture.

Though the Church has been planted in Virginia since 1607, this is so far as is known, the first time that a distinctively rural parish has attained anything like such a completeness of equipment for efficient work in all its varied relationships, of worship, teaching, social life and general community helpfulness. May we not take courage to believe that such possibilities are latent in every rural parish in the Diocese, to those who have the vision to see them and the resourceful leadership to claim them as the Promised Land of the rural Church.

Little Fork Church (Colonial), Oak Shade, in St. Mark's Parish, Culpeper County, was opened on the Fifth Sunday after Trinity for the annual services. These were held at 11-A. M. and 3 P. M., the Rev. Henry Townsend Scudder, D. D., of New York, preaching morning and afternoon. Large congregations well filled the old church, for it holds a big place in the hearts of the community, and this annual meeting for worship and social cheer is always well attended. The church has been put in good repair, and monthly services are held here all summer, and in St. Mark's Chapel, Rixeyville, a few miles distant, the rest of the year, by the rector of St. Mark's Parish, the Rev. K. J. Hammond, D. D.

The members of Kingston Parish, Mathews County, with the liberal aid of friends, have secured for the use of their much beloved rector, the Rev. B. N. de Foe Wagner, a beautiful Chevrolet touring car, which is so necessary to the efficient working of the parish.

The Rev. J. J. Clopton, of Cape Gi-

ardeau, Mo., will officiate at St. Thomas' Church, Orange, during the month of August.

EASTON.

Rt. Rev. Wm. F. Adams, D. D., Bishop

The Peninsula Summer School.

The Peninsula Summer School met in the Casino of the Hotel Plimhimmon, Ocean City, Maryland (Diocese of Easton), on June 24 to 27, inclusive. The school was both entertaining and instructive. The faculty and subjects were:

"Child Study," by Miss Helen I. Jennings, Pottsville, Pa.

The Bible, "The Prayer of Our Lord," by the Rev. George C. Foley, D. D., professor Philadelphia Divinity School.

"The Church's Mission in the Sunday-school," by Mrs. John Loman, General Board of Religious Education.

"Methods in the Sunday-school," by the Rev. Kensey J. Hammond, D. D., Culpeper, Va.

"Story Telling," by Mrs. M. K. Hawks, of St. James Parish, Philadelphia, Pa.

Sectional conferences for the Clergy and others were attended throughout.

Disagreeable weather at the beginning of the sessions no doubt kept some from being present. But the fact that a State Normal School for Teachers was also in session in Ocean City, Md., gave opportunity for many to attend the institute. There were twenty-two enrollments.

The Rev. Dr. Hammond, of the faculty, asked the privilege of saying a closing word, and he very aptly summed up the scope of the school in the following manner. He characterized Miss Jennings' lectures on "Child Study" as Our Field. The lectures by Mrs. Loman, as Our Mission. His own lectures on "Methods in the Sunday-school," he spoke of as Our Machinery. The lectures by Mrs. M. K. Hawks, on "Story Telling," as Our Interest, and those of Dr. Foley, on "The Prayers of Our Lord," as Our Inspiration, and the motto of all that was done in our Lord's words, "Feed my lambs." After the singing of the hymn, "Blest Be the Tie That Binds," and the benediction the school adjourned.

A definite organization was effected as follows: The Rev. Thomas Getz Hill, rector of St. Peter's Church, Smyrna, Delaware, chairman (Diocese of Delaware); the Rev. Percy Lowry Donaghy, rector St. Anne's Church, Middletown, Delaware, Secretary (Diocese of Delaware); the Hon. D. G. Roe, of Sudlersville, Maryland, Treasurer (Diocese of Easton). And the following as a committee: Mr. Robert J. Showell, Ocean City, Maryland; the Rev. J. D. Cummins, Centreville, Maryland; the Rev. Herbert D. Cone, Salisbury, Maryland; Mrs. W. H. Beacom, 1312 West Tenth Street, Wilmington, Delaware; Mr. Frederick Bringham, Wilmington. And four representatives are requested to be appointed from the Diocese of Southern Virginia.

NEWARK.

Rt. Rev. E. S. Lines, D. D., Bishop.
Rt. Rev. W. R. Stearly, D. D., Coadjutor.

Ordination: On Sunday, June 30, in Christ Chapel at Wortendyke, Bishop Stearly ordained Mr. Hugh W. Dickinson to the diaconate. The Bishop preached and the Rev. Charles E. Berghaus presented the candidate. Mr. Dickinson was a student at Wyckliffe College, Toronto, and now has charge

of our mission churches at Wortendyke and Glen Rock.

Several of the Clergy have offered themselves for war service and are waiting instructions. Twenty-six of the Clergy of the Diocese are now or have been in the government service directly or in Y. M. C. A., Red Cross or military camp work.

The Rev. William H. Watts, of Hale-dome, has gone abroad as a Y. M. C. A. Secretary.

Rev. Henry B. Todd has resigned Trinity Church, Paterson, to take the rectorship of St. Paul's, Hoboken, in September.

Rev. Chapman S. Lewis, of South Amboy, becomes rector of St. Stephen's, Jersey City, in September.

Rev. Allan Green, of Peabody, Mass., becomes rector of St. John's, West Hoboken, in the autumn.

SOUTHERN VIRGINIA.

Rt. Rev. B. D. Tucker, D. D., Bishop.
Rt. Rev. A. C. Thomson, D. D., Suffragan.

The Rev. Frank A. Ridout, rector of Holy Trinity Church, Onancock, has arrived safely in France according to advices received by his friends in that place. Mr. Ridout was granted a leave of absence with salary by his vestry in order that he might take up Y. M. C. A. work with the army. He had previously been active in community war work. The Sunday-school of this church is 100 per cent. Red Cross and is supporting a French child for a year.

Mr. A. A. Onthank, of Grace Memorial Church, Lynchburg, left June 30th for Overseas War Work in Y. M. C. A.

NEW YORK.

Rt. Rev. David H. Greer, D. D., Bishop.
Rt. Rev. C. S. Burch, D. D., Suffragan.

Aid for Returning Soldiers: Episcopal, Presbyterian, Baptist, Methodist and Reformed Church women, identified with Home Mission work, have taken steps to help the New York Red Cross to care for sick soldiers, sailors and airmen. Their special work, in such help, is hospitality to soldier mothers. It is stated to be the purpose of the government to hold in New York all men brought back seriously wounded, no matter from what State they come, and not send them forward upon their arrival on hospital ships. The reason is to give them the best treatment the world offers. To that end a great base hospital is preparing in the heart of Manhattan. It is not far from either river, East or Hudson. From it are to be distributed to other hospitals all sick men according to their cases. Greater hospitals than America ever dreamed of erecting are already completed.

The services sought to be rendered by these women identified with the missionary societies is to assist parents to locate their sick sons, to see that mothers of such sons are comfortably cared for in boarding places they can afford and that New York homes are opened to them, and to furnish volunteer men to perform such services for the sick and dying as only men can render. Already the work has started, and the women are doing their part to enlarge it. It is found that many parents are unable to go to New York, owing to distance or poverty, or both, and women are provided to visit sick men in places of mothers, and render such personal service as they may be able to do. New York men and women are putting system into this service.

The workers are coming chiefly from the churches and many business houses, country clubs, lodges and athletic associations are helping a fund for expenses.

Improvements at the Cathedral: To any one who has watched the growth of the Cathedral foundation the material exhibit which it makes this summer, as compared with past years, is most gratifying. For a long time unkept grounds, buildings in the making, plans not yet carried through—such has been the aspect. Observers have been compelled to say to themselves and to others that by and by a Cathedral foundation worthy the name and seeming to be worth the immense expense, will come into being.

For the first time, the foundation presents this summer such established appearance. The grounds at the southeast corner, in front of the deanery; the open air pulpit and the walks around the Synod Hall; and the walks leading to the choir school—all these are kept in a manner faintly suggesting the Cathedral close of England. The buildings, some of them for the first time having the exterior stone that is permanently to appear, exhibit such solidity, such boldness, and such wealth of material, as to indicate adequate return for large sums of money expended. The great floor of the nave, complete to water table, and large enough to carry tents needed for a regiment, gives for the first time some conception of the vast size of the Cathedral, even before transepts are built.

One cannot help wondering how any human voice can make itself heard from sanctuary and pulpit to the distant western end of the nave, and answers his question by reflecting that there is much to a Cathedral besides hearing what preachers say. The vast expanse north of the Cathedral, fronting St. Luke's Hospital, is to be filled in in part by Clergy houses, but any one who knows that hospitals are not ideal as close neighbors, especially to nervous people, will be disconcerted a little by reflecting that on the south side as well as the north there is a hospital, the Woman's. On the whole, the Cathedral of St. John the Divine most strikingly shows, for the first time this summer, something of what it is to be in buildings and grounds. And the showing amply vindicates the judgment of builders, and justifies the expenditure of the vast sums of money.

SOUTH CAROLINA.

Rt. Rev. W. A. Guerry, D. D., Bishop.

The ninth annual council of the colored churchmen of the Diocese met in St. Luke's Church, Columbia, on June 26-27 with Bishop Guerry presiding. After the Holy Communion, celebrated by the Bishop, he delivered his annual address.

The Rev. H. B. Delany, Suffragan Bishop elect of North Carolina, was present and was warmly greeted by the Council. He was presented at the first session and made a short address. After his consecration Dr. Delany will give a stated portion of his time to the diocese of South Carolina under the direction of the Diocesan.

Archdeacon E. L. Baskerville read an encouraging report of the condition of the colored work, showing marked progress in many lines. In spite of shortness of funds and hard times all the workers had been kept in the field and were showing a spirit of real self-sacrifice. The colored Churchmen were showing a growing spirit of self-help and every mission was contribut-

ing according to its means for the support of the Church's work. He made a plea for additional day schools, emphasized by the illiteracy shown to exist among the drafted colored men whose usefulness was thereby impaired. Education and evangelization must go hand in hand. The report called attention to the loyalty of the negro and pointed out various ways in which he was expected to be of service to the country.

A resolution requiring each colored communicant to pay twenty-five cents annually towards the support of the acting suffragan Bishop when consecrated was adopted.

The Hon. Richard I. Manning, Governor of the State, made an address on the second day, stressing the duty of the colored people in the present crisis and urging the maintenance of high moral standards. Other addresses were delivered and the discussions of the Council were helpful and inspiring. The Woman's Auxiliary met at the same time.

Bishop W. A. Guerry will shortly leave for France as a special preacher to the American forces, under the auspices of the Y. M. C. A.

GEORGIA.

Rt. Rev. F. F. Reese, D. D., Bishop.

On Independence Day a solemn and significant patriotic service was held in historic Christ Church, Savannah, which was attended by a crowded congregation.

The Confederate veterans occupied seats at the front of the church on the left and city and county officials and representatives of patriotic organizations occupied seats on the right. Daughters of the American Revolution attended the service in a body, and representatives of many patriotic and business organizations which are factors in the life of the city were present.

Bishop Reese, Bishop Osborne, of Springfield, the Rev. John D. Wing, rector of Christ Church; the Rev. W. T. Dakin, rector of St. John's, and the Rev. S. B. McGlohon, rector of St. Paul's, conducted the service.

Special lessons and prayers and patriotic hymns served to deepen the impression of the occasion.

The sermon was preached by the Right Rev. Frederick F. Reese, D. D., Bishop of the Diocese, from the text, "The Lord God Omnipotent reigneth." He reminded his hearers that the hour was one for prayer, with belief in a God who concerns Himself in human affairs and whose divine purpose is to be sought even in a day so dark as the present one and among events so terrible as those that mark it.

America, he said, should look back upon the first Independence Day in no spirit of pride or boastfulness, but with grateful hearts for a freedom that was possible of achievement only because the ideals of freedom were everywhere leavening the hearts of men and because here, in a new, fresh, untried country were youth and strength which could bring these ideals to fulfillment. Long before the American Revolution, he recalled, England's own belief in democracy had been declared and the first fruits of this declaration were realized in the American colony after a war that we may now look upon as a civil war between brothers, rather than as a war against a foreign enemy. That America, blest with such freedom, has failed to appreciate her obligation to the rest of the world and has believed it possible

to live in selfish isolation, enjoying the benefits of democracy and recognizing no debt to nations less fortunate, has been, he held, a mistake too long made and a misinterpretation of the principle enunciated by Washington when he advised against entangling alliances.

If America has now awakened from this dream and is making a restatement of the doctrines of liberty and justice on which the nation was founded by allying herself with those other nations of the earth who are fighting to make them prevail it is an earnest, he said, of a future in which America will no longer live to herself alone, but in which she will be one of the brotherhood of all free nations. Towards such a future, he predicted, a democracy founded on the principles which brought America to birth, must come, in a future in which her people will be no longer Americans, merely, but citizens of the world in the brotherhood of free men.

LEXINGTON.

Rt. Rev. L. M. Burton, D. D., Bishop.

Margaret College Commencement: The recent commencement exercises of Margaret College, Versailles, Kentucky, the Rev. George H. Harris, Dean, and the Rev. J. M. Maxon, President covered a period of four days. There was held the annual May Fete, with the presentation of two plays, "The Little Shepherdess" and "A Pot of Broth," given under the direction of Mrs. Sallie Bullock Cave, of the Lexington College of Music. At the baccalaureate service in St. John's church the Rev. J. M. Maxon, former rector of the Church and President of the college, delivered a strong sermon to the graduating class, in which he held out before them the one task, plain and well defined, to "Win the War," characterizing it as especially a "woman's war." The class day exercises and the alumni reunion followed, the commencement exercises being held on the closing day, with address by the Rt. Rev. Charles E. Woodcock, D. D., Bishop of Kentucky. Bishop Woodcock spoke on "The Challenge of Life," pointing out in his usual uplifting and inspiring manner the "challenge of country" and "the challenge of Christianity." Bishop Burton presented the certificates to the graduates, Dean Harris awarding the gold cross of honor to Miss Juliet Lee Risque, of Midway, the collegiate graduate. The other graduates were: College Entrance, Misses Margaret MacLeod, Margaret Edwards and Blanche Hunter, of Versailles; Alice Riddell, Irvine; Dorothy Hinton, St. Louis; Mary K. Weber, Paris; Anna L. Langendorff, Bellevue, Ky. High School: Misses Ann Riddell, Irvine; Helen Bowen, Winchester; Lois Foster, Harrodsburg; Martha Glogauer, Cincinnati; Edith Hunter, Butte, Mont.; Caroline Webb, Dallas, Texas; Grace Pilcher, Louisville.

The school closed its most successful year, during which the patriotic spirit was not lacking. The school girls had given, chiefly out of their spending money, \$500 to the Red Cross and other war activities; a \$50 Liberty Bond had been given to the Endowment Fund, and \$500 worth of Thrift Stamps sold in the school, every pupil and teacher being represented therein.

Almost all of the present faculty will return next year.

Three Ordinations in Four Days: The Rt. Rev. Lewis Burton, D. D.,

Bishop of Lexington, has recently officiated at three ordination services, in all of which the Rev. F. B. Wentworth, Archdeacon of the Diocese and Secretary of the Standing Committee, was the presenter.

On St. Peter's Day, Saturday, June 29th, 10:30 A. M., at St. Andrew's Church (colored), Lexington, Mr. Egerton E. Hall was ordained Deacon. Archdeacon Wentworth was the preacher. Mr. Hall will have charge of St. Andrew's Mission.

Sunday, June 30th, at the Church of the Nativity, Mayesville, 10:45 A. M., Mr. W. B. Dern, graduate of the Virginia Seminary, was ordained to the Diaconate. The Rev. George H. Harris, Dean of Margaret College, Versailles, was the preacher. Mr. Dern will be General Missionary of the Diocese.

At Christ church Cathedral, Lexington, on Tuesday, July 2nd, the Rev. Thomas L. Settle Deacon in charge of St. Mary's Church, Middlesboro and of the Mission at Pineville, was ordained to the Priesthood. The preacher was the Rev. J. J. Gravatt, Jr., rector of the Church of the Ascension, Frankfort.

PITTSBURGH.

Rt. Rev. C. Whitehead, D. D., Bishop.

The Clerical Union held its last meeting for the season of 1917-18 on Monday, June 24, at the Church of the Incarnation, Knoxville, the opening service being a celebration of the Holy Communion by the Rev. L. F. Cole, rector. Luncheon was served by the ladies of the congregation, and was followed by the reading of a paper by the Rev. Dr. H. A. Flint, of Crafton, introducing a discussion on social and economic conditions after the war, which elicited much enthusiasm. There was a good attendance, and the season just closed is considered a very helpful and successful one.

Outdoor Services: During the month of June several of the parishes having been holding the Sunday evening service outdoors, the choirs singing familiar and patriotic hymns, and the addresses being largely of a patriotic character, sometimes by a clergyman, other times by a layman or laywoman. In the east end section of the city, Calvary parish, our largest congregation, has united with neighboring Christian congregations in a community service on Sunday evenings, with the choirs of all the churches, and a sermon by some of the pastors. Large congregations have gathered, as many at times as 1,500. The services have been held on a large vacant lot near Calvary Church. In connection with this service there has been instituted what has been designated as "The Call of the Bells." Every night at eight o'clock the chimes of Calvary Church play America, and all who are within sound of the bells, and others who will, are asked to unite in two short prayers for the nation, the soldiers and sailors, and victory.

A community service is to be held during the evenings of July and August in Carnegie Music Hall, for the Oakland District of the city, in which several of our churches and clergymen have been invited to take a share.

Ordination: On Sunday, June 30th, at St. Mark's Church, Pittsburg, Bishop Whitehead advanced to the priesthood the Rev. David Vincent Gray, in charge of St. Mark's parish and the Mission of Transfiguration, Clairton. The sermon was preached by the Bishop. (Continued on page 21.)

Christianity and the Community

Thy Kingdom Come on Earth

THE REV. R. CARY MONTAGUE, Editor

CATCHING UP WITH THE BIBLE.

We live in truly tremendous times. We see or hear of something new and strange almost every day. "Change" is the watchword of the hour.

But after all are these things to which we are unaccustomed really new, or are they only unfamiliar?

If we delve in the Bible a little we shall be astonished to find how many of our new things are God's old things.

Indeed, nothing is more surprising to some people than, being shown to what an extent the Bible enters into our every day life.

For instance, we go to buy a quarter's worth of sugar (one can't get more than a quarter's worth at one time), and we use the dove out of Noah's ark that is stamped upon that coin, to make our purchase.

Ever since the dove returned to Noah with the olive leaf in her mouth, as we are told in the eleventh verse of the eighth chapter of Genesis, have these two things been emblems of peace.

Again we hear a great many new phrases nowadays. There is that favorite expression that the Germans are so fond of, when they really mean that they want to take all their neighbors have, and give up nothing themselves, "Peace without annexations or indemnities," that expression that wrecked Russia.

We do not all realize that Abraham was the first one to lay down this maxim. If we read the account of his going to war to defend Lot, as contained in the fourteenth chapter of Genesis, we shall find that when he returned, a victorious leader, and the king of Sodom proposed a division of the spoils, that Abraham replied to his comrade in arms, "I will not take from a thread to a shoe latchet, I will not take anything, lest thou shouldst say I have made Abram rich" (vs. 23).

Last year we thought that we had made a wonderful innovation upon established customs, and that President Wilson was verging upon radicalism when he appointed Herbert Hoover to what we thought was a new office, that of food administrator. But, dear me, the President was only taking a leaf out of the Bible. Read the forty-first chapter of Genesis and there you will find the first food administrator in the world, and it will interest you to see how well Joseph conserved the food of Egypt and saved that country from famine.

Gideon was the first real master of "camouflage" (though he had to divide this honor with the Greeks at the siege

of Troy). Study the seventh chapter of the Book of Judges, beginning at verse 15, and see if any of the plans devised upon the battlefields of France for camouflaging guns or troops exceed in ingenuity or resources the plan adopted by Gideon to make the Midianites believe that they were surrounded by an innumerable host.

We have just adopted stern measures to put a stop to loafing and make people go to work.

"A new thing this," somebody says. "The world is moving very rapidly."

But turn to the third chapter of the Second Epistle to the Thessalonians and see how briefly but sternly St. Paul states this same policy when he says "that if any would not work, neither shall he eat."

Oh, my, no, there is nothing out of date about the Bible in these stirring times in which we live.

It is the latest, most up-to-date book there is, and we are only just catching up with it.

Who knows, we may even come abreast of that great time when it was said of the Christians, "Neither said any of them that ought of the things which he possessed was his own, but they had all things in common" (Acts 4:34). Anyway, every time the government takes possession of a railroad or a telegraph line or any other great industry it is bringing us just so much nearer to that state of things, so let the good work go on. We may yet catch up with the Bible.

IN THE ASCENDING SCALE.

Nothing can better illustrate and emphasize the difference in the standards and ideals of the armies at war than the words addressed to those armies by their respective leaders.

No great fighting force can be expected to rise above the standard set for it by its commanders.

The three following general orders issued by the Kaiser, Lord Kitchener and General Pershing shed a bright light upon the kind of conduct that might be expected from the soldiers to whom they were addressed.

On August 19, 1914, the Kaiser issued the following order from his headquarters at Aix La Chapele:

"It is my Royal and Imperial Command that you concentrate your energies, for the immediate present, upon one single purpose, and that is that you address all the skill and all the valor of my soldiers to exterminate first the treacherous English and walk over General French's contemptible little army."

That foe which he called "treacherous" and "contemptible" is still before

him and has vigorously declined to be "walked over."

Lord Kitchener's order issued about the same time is too long to quote in full, but the following extracts will show the splendid standard set before the British soldiers, a standard to which they have scrupulously lived, in most cases:

"You are ordered abroad as a soldier of the King to help our French comrades against the invasion of a common enemy. It will be your duty, not only to set an example of discipline and perfect steadiness under fire, but also to maintain the most friendly relations with those whom you are helping in this struggle.

"Be invariably courteous, considerate and kind. Never do anything likely to injure or destroy property, and always look upon looting as a disgraceful act.

"Your duty cannot be done unless your health is sound. So keep constantly on your guard against excesses. In this new experience you may find temptation both in wine and women. You must entirely resist both temptations, and while treating all women with perfect courtesy, you should avoid any intimacy.

"Do your duty bravely, fear God, honor the King.

"KITCHENER,
"Field Marshal."

Noble and inspiring as are these words from the great leader who has since gone to a watery grave, yet the general order issued by General Pershing transcends it both in loftiness of thought and concise manliness. Indeed for power of expression this order of our commanding general in the field seems to us to be a masterpiece of English.

Listen to this leader speaking to his soldiers:

"Hardship will be your lot, but trust in God will be your comfort; temptation will befall you, but the teachings of our Saviour will give you strength.

"Let your valor as a soldier and your conduct as a man be an inspiration to your comrades and an honour to your country.

"J. J. PERSHING."

Further comment is superfluous and can add nothing to such a message.

The Right Life.

The end of life is not to do good, although many of us think so. It is not to win souls, although I once thought so. The end of life is to do the will of God. How can you build up your life on that principle? Let me give you an outline of a little Bible reading.

The object of life. "I come to do Thy will, O God."

The first thing you need after life is food. "My meat is to do the will of Him that sent me."

The next thing you need after food is society. "He that doeth the will of my Father which is in heaven, the same is my brother and sister and mother." You want education. "Teach me to do Thy will, O God." You want pleasure. "I delight to do Thy will, O God." A whole life can be built upon the one vertical column and then, when all is over, "He that doeth the will of God abideth forever."—Henry Drummond.

Church Knowledge and Nurture

NEW TABLE OF LESSONS

Morning Lessons		Evening Lessons	
7 S. After Trinity, July 14	Deut. 7 or Ecclus. 14:20-15: end	Phil. 3	Lev. 25:1-22
M., July 15	Lev. 17	I Thes. 4	John 8:12-58
Tu., July 16	18:1-5, 24-end	5:1-13	Matt. 26:1-30
W., July 17	19:1-18	5:14-end	25:21-26:12
Th., July 18	19:30-20:8	II Thes. 1	26:13-end
F., July 19	22:17-end	2	27:1-10
S., July 20	23:1-22	3	27:11-end
8 S. After Trinity, July 21	Deut. 8 or Ecclus. 34:9-35:3	Mark 12:28-end	28:1-13
		Jer. 34:8-end	Matt. 12

Seventh Sunday After Trinity: The command to destroy the Canaanites contained in the first lesson for Sunday morning is one of those Old Testament passages which grate on modern sensibilities. More than that, the effort which a certain powerful nation is now making to "put over" on the world its system of "Kultur" at the point of the sword has caused a revolution of feeling against the whole idea of any nation's regarding itself as having a mission in the world. All this has its bearing on the Lectionary problem. Even before this war many persons favored the omission from the public reading of the Scriptures of passages like those in Deuteronomy 7:2, 16. Nor is it to be denied that these and similar passages have been the occasion if not cause of much harm in the world. On the other hand, it may be urged that we ought to face facts and know history; ought to be put in a position to appreciate "the pit whence we have been digged." Not otherwise can we understand either the fact or the method of progress or know the distinctive and inestimable privilege of living under the Christian dispensation. Science itself comes to our help here. If it be true that the doctrine of evolution has been a great stimulus alike to thought and activity, as applied to history in general and all life, why should we deprive ourselves of a similar benefit in the realm of religion and revelation? Moreover, a comparison of Biblical and other history will bring out that in the former are contained elements not in the other; since it attains to a Christ and a Church, the weapons of whose warfare are not carnal. More even than this. There is contained even in the Old Testament a history of the soul; something more than "philosophy teaching by example." If we allow our Risen Lord to open our minds to understand the Scriptures, we find in Deuteronomy 7 a much needed exhortation today to overcome all evil; to compromise with no injustice; and at the same time to remember that the elimination of all sin, whether in ourselves, the Church or the world, is something that can be accomplished only gradually, "by little and little." There is no instantaneous salvation even for the redeemed and converted.

This latter truth is the kernel of the second lesson. St. Paul, writing a quarter of a century after his conversion, did not regard himself as having attained, but gave all his efforts to strive toward the mark. These two lessons fit the petition of the Collect for growth and perseverance even to the end.

The evening lessons are founded upon the teaching of the Epistle that redemption is unto liberty, with a view to so using our liberty as to attain unto that freedom which is complete deliverance from sin. The children of Israel had been redeemed from Egypt-

ian bondage (morning lesson), but they were also to carry with them into the Promised Land the ideal of liberty. On the fiftieth year they were to "proclaim liberty throughout the land," and to "return every man to his possession"; an act of social justice which might mitigate at least the possibility of tyranny inhering in an imperfect social state. The second lesson teaches what true freedom is, loving conformity to the truth of man's being (perhaps shorten to verses 12-36).

C. B. WILMER.

HOME LESSONS ON THE LIFE OF OUR LORD.

By the Rev. K. J. Hammond, D. D.

Primary and Junior.

XXII.

The Sermon On the Mount.

1. What are Christians like; and what must they do? Matt. 5:13-16.
2. What must their language be like? Matt. 5:34, 37.
3. How must enemies be treated? Matt. 5:44.
4. How must Christians give alms? Matt. 6:3.
5. How must Christians pray? Matt. 6:6, 9-13.
6. Where must Christians lay up treasures? Matt. 6:20, 21.
7. What is the Christian's first duty to himself? Matt. 6:33.
8. How must Christians judge themselves? Matt. 7:5.
9. What encouragements have we to pray? Matt. 7:7-11.
10. What advantage has a doer of God's will over a hearer? Matt. 7:24-27.
11. Are you satisfied with hearing; or are you obeying? James 1:22.

Senior and Adult.

XIX.

Jerusalem. Thursday.

1. Describe the preparations for Christ to use the Passover. Mark 14:12-16.
2. How did Christ reprove disciples struggling for place? Luke 22:24-30.
3. In what act of service did Christ set an example? Jno. 13:1-20.
4. How must we obey it? Jno. 13:15; 2 Cor. 3:6.
5. What spirit does Judas show at the Passover? Jno. 13:21-35.
6. Tell the story of St. Peter's profession. Jno. 13:36-38; Luke 22:31-38.
7. Describe the Institution of the Lord's Supper. Mark 14:22-25; Luke 22:19-20.
8. Tell one or two things of which Christ speaks now. Jno., chapters 14-16.

Calendar and Collect

July.

1. Monday.
4. Thursday.
7. Sixth Sunday after Trinity.
14. Seventh Sunday after Trinity.
21. Eighth Sunday after Trinity.
25. Thursday. S. James.
28. Ninth Sunday after Trinity.
31. Wednesday.

Collect for Seventh Sunday After Trinity.

Lord of all power and might, Who art the Author and Giver of all good things; Graft in our hearts the love of Thy Name, increase in us true religion, nourish us with all goodness, and of Thy great mercy keep us in the same; through Jesus Christ our Lord. Amen.

9. For what does He pray? Jno. 17.
10. What are you doing to realize a share in His answers? 1 Jno. 1:3; 3:24; 5:18; Col 3:12-15.

Note: Christ's great desire was to prepare His disciples for the bitter experiences before them; to institute the Christian passover; He changed the Paschal rite into an Evangelical Sacrament of His Body and Blood. These become to the soul what bread and wine are to the body, symbol and vehicle of spiritual feeding (Edersheim). Teacher Training Course; Lesson 9: read Dr. Caley's book, pp. 118, 119.

The New York Bible Society has distributed more than 100,000 Testaments and 50,000 Gospel portions, including Psalms of David, to the men. A second 100,000 Testaments have been ordered and will be distributed as soon as delivered. The Society is making a special effort to see that every man going from New York Harbor to the other side is offered a Testament before he starts. A representative official of one of the large transports recently wrote: "I shall take great pleasure in distributing the 1,500 copies of the New Testament, with the messages from General Pershing and Colonel Roosevelt. There will be many opportunities of conversation with some of the men on the way over. These books will be much appreciated, and this is a most timely and welcome gift."—Episcopal Recorder.

The Illuminating Power of Prayer.

Prayer illuminates the path of duty. After a busy day in Capernaum Jesus rose early the following morning for prayer. The townspeople sought Him out and besought Him not to go away, but to stay and work among them. To one of us such a call would have brought real temptation. To stay would give us a real home and save us from a wandering, itinerant life. It would offer a willing and responsive field instead of hard refusals and rejections. It would enable us to show by a demonstration in one community what might be done for all. Would it not be difficult for us to know our duty in such a case? Jesus had been praying and not for one moment was the missionary character of His work obscured. Prayer then has always made duty absolutely clear.—R. E. Speer.

The devil can behave as well as an angel when he finds it to his advantage.—Ex.

Family Department

NANCY BYRD TURNER, Editor

For the Southern Churchman.
The Flowers of Europe.

N. B. T.

The little wild flowers
That grow across the world,
With delicate petals
And leaves light curled,
Harshly they fare now,
In trampled field and wood,
All blackened with powder
And dampened with blood.
The old rains of summer
Are mingled with steel,
The old winds of summer
Are flame, now, to feel.
Shell torn and shattered,
Do they still stand,
The little wild flowers
In that strange, strange land?

Yea, they are valiant,
So men say.
They look up to heaven
In the old glad way.
Pink flower, white flower,
Scarlet bloom,
They nod and are fearless
At the feet of doom;
Buttercup, daisy,
Frail bluebell,
They smile and are safe
At the gate of hell.
Bright on a trench's lip,
Sweet on a grave,
The little wild flowers
Are faithful and brave.

Thus hath it been,
And thus shall it be—
There were little wild flowers
On Calvary.
There was earthquake and darkness,
But daunted no wise,
They awakened at Easter
To see Christ arise.
The little wild flowers
Write on the sod
"Beauty cannot perish
While there is God."
This is their message,
Deathless and sure,
"While pain endureth
Love shall endure!"

Aunt Rhoda's Afternoon Off.

It had become a sort of legend in the Graham household that Aunt Rhoda needed a change and must have one. The five orphan nieces and nephews with whom she lived had a spasmodic way of bringing up the subject and then forgetting it.

"You know, auntie," Lucia, the married niece, would remonstrate, "people have no right to bury themselves alive. Think how you stay here year in and year out. Be a dear, now, and let us get you ready for a little run to sea-shore or mountains."

"Lucia is right," Rosalie always agreed, with her airy little emphasis. "However, you'll never go unless you make a definite effort of the will." Rosalie's leaning to psychology went oddly with her butterfly ways. "The idea of your turning down Cousin Alma's beautiful invitation; such a chance doesn't come to everybody."

Here School Girl Lettice was likely to strike in with the noisy comment that she wished somebody would urge her to take a trip. Alan, her twin, was of the opinion that auntie would never budge until she was bounced.

His advice was to creep in on her some night as she nodded over her sewing and take her away, tagged, to be shipped on the first east-bound train.

Miss Rhoda, moving softly to and fro on nameless small errands, would smile quietly. "Well, well, I'll take a jaunt some day when I can see my way clearer," was her invariable reply.

This answer always irritated Paul, the young business man of the family, whose word usually carried much weight. When at length the family doctor pronounced Miss Rhoda slightly run down and tired, Paul was almost ready to scold. "Now see here, Aunt Rhoda, this is the way to do. Don't stop for frills. Just pick up some day and walk off, without a word or a sign. Vamoose, disappear—that's the idea."

Miss Rhoda sighed, now and then. She was conscious of a secret wish, which she would not own, that her brood were more active about remembering various other important things. On this particular August day she smiled, as always, and turned the heel of a sock in silence.

"You don't even take what Alan calls a 'lay-off,'" Lucia continued, her voice like a wounded dove's. "Why shouldn't you? We have a competent cook, a doctor next door, a telephone, and everything else necessary for keeping us alive. Really, Aunt Rhoda—" The reproachful voice trailed off petulantly. Something else had attracted Lucia's attention for the time.

Miss Rhoda took her way down town early the next afternoon, with a crowded list. She felt vaguely oppressed, for Alan had broached the topic again at breakfast, and Paul had grown sarcastic. Besides, the weather was warm, and there were many things to be seen to. It was never possible to order over the telephone vegetables crisp enough for Paul or fruit that pleased Rosalie. Then Alan's room needed new curtains, and Lettie's shoes must be half-soled. Miss Rhoda checked off on her fingers ten different errands.

She trotted about busily, doubling on her own trail a dozen different times; it was late when she started for the car. The street was so hot that she found herself glancing enviously toward shadowy arcade of a little moving picture place. She mentally measured the distance to the shimmering car tracks. "I'll just drop in long enough to get my breath," she said. She turned aside into the hospitable retreat. The ticket-girl, bored and weary, regarded her latest patron with expressionless eyes. "Cowboys an' Indians," she said stolidly when Miss Rhoda asked what the show was about. "Well, I declare," replied Miss Rhoda, her old gray eyes twinkling. "cowboys will suit me to a dot! Don't you get tired, dearie, sitting here so long?"

The grumpy little ticket-seller relaxed into a smile. "O, pretty tired, thank you. Make the usher show you to a good seat."

The transition from street to theatre was like plunging from a strip of burning beach into a cool, dark cave. Miss Rhoda stumbled a little before her pupils accustomed themselves to the gloom. It was not until she was comfortably seated in a side row, directly under the grateful whirring of an electric fan, that her vision cleared. The

place was quite crowded, she saw, but the next chair was vacant, and she put down her bundles with a sigh of relief and pushed back her bonnet.

It was not long before her household worries were quite forgotten and the romance of the flickering screen held her fast. Once in awhile she sat bolt upright, and several times her laughter broke, as spontaneous as a child's. "O, I'm glad they didn't shoot him!" she cried, at a certain crisis.

An old gentleman in front twitched one shoulder. "So am I, madam," he answered. "It would have been an outrage."

The dim, hazy place was really delightful, Miss Rhoda thought. "Let me see," she said to herself, closing her eyes for an instant, conscience stricken. "I've done all the children's little commissions, I believe, and ordered the fruit and vegetables right, and exchanged the books at the library." . . . Her fingers numbered the packages unconsciously. "But I mustn't stay much longer. Alan is bringing home one of his school friends to tea, and Martha will never remember to have muffins unless I remind her. Rosalie's yellow silk underslip must be mended, too, before she dresses for the concert. I'll move along presently."

The piano and violin swept into a soft tune, half ballad, half lullaby. "Used to sing Alan to sleep to that," she murmured drowsily. She opened her eyes with an effort, and it occurred to her vaguely that the cowboys were behaving in a rather strange manner. To all appearances they had climbed into a grove of cocoanut palms and were gesticulating like monkeys. "Must be moving along in a minute," Miss Rhoda said again, or thought she said.

When next her eyes opened, slowly, the breath of the electric fan had cooled by ten degrees. She pulled her bonnet over her chilly forehead and sat up straighter. The screen was still flickering whitely; a cowboy rode through blowing sage-grass, and signalled wildly to another horseman. "What's he doing that again for?" she asked herself. "And upon my word," she added, as a sentence flashed on the film, "he's saying the same thing again, too!"

She looked around. The crowd had thinned strangely, the music was trickling away into a little monotonous tune. "There!" she yawned, "I'll start home right away. What's the use of waiting to see the rest of a play that keeps repeating itself? Besides, I feel wonderfully refreshed now."

At the doorway she almost dropped her precious packages. Instead of the broad bright afternoon glare, a mist of blue-gray dusk enveloped her. The air was cool and fresh, and starry lights were beginning to twinkle at every corner. The loud bustle of business was over, and the streets full of those clearer, more sharply defined noises that mark early twilight in town. The tired ticket-seller was gone and a long-nosed, sour-looking individual had taken her place. "Mercy!" Miss Rhoda ejaculated. Then the truth came to her slowly and she gave a rueful little chuckle. "I'm like Rip Van Winkle, for all the world," she said aloud. Her progress down the square was almost an undignified scurry.

At the corner a hearty voice stopped her, and she looked up to see Lucia's husband, Harry Crane, bringing his automobile to a standstill. He jumped out and opened the door.

"What on earth are you doing downtown this time o' evening?" he asked, laughing at her dismayed countenance.

Miss Rhoda resolved instantly to put a bold face on a rather doubtful mat-

ter. "I'm just out of moving pictures," she explained.

Her nephew-in-law threw back his head and laughed again. "Well, I'm taking you straight to another moving picture. They're all fuming at home—can't find you and haven't a notion where you are."

Miss Rhoda peered at a clock in a jeweler's window. "Why, however did it get to be after eight?" she said, faintly.

"The same way it does every day," answered Harry Crane. "Aunt Rhody, I believe you've been asleep!"

"I—I reckon you're about right, Harry," his companion confessed, and forced herself to join in his laughter. "Are they so worried?" she asked. Then, after a few moment's reflection, she brightened visibly. "But, Harry, it's been some time since you saw them, hasn't it? And I've just thought of something. When I came downtown today I brought my best suit and several other things in a suit-case to the cleaner's. Do you know what they're thinking now? Why, that I've gone off on that trip they're always trying to persuade me into taking, of course!"

"H'm . . . well, I don't know," Harry responded doubtfully. "Anyway, here we are." He slowed down, and Miss Rhoda got out with slow dignity. As she approached, a shadowy group on the porch resolved itself into four figures and four voices began to speak at once. At the top of the steps Lucia seized her lightly by both shoulders.

"Why, Aunt Rhoda!" she cried. Her tone was pleasant, but it had ever so slight an edge. "Did you forget that that young Mr. and Mrs. Bruce were coming to tea? I know I told you. Martha got sulky and everything threatened to go wrong, so I simply telephoned them to come another time."

In the gloom Aunt Rhoda looked stricken. Incredibly, the young bridal couple had completely slipped her memory.

"Lance Tracy was here," Lucia's aggrieved voice continued, "and Paul said that he hoped the next time Alan had company some older person would be present to keep down the noise."

"I couldn't get to the rehearsal of the League play," Lettice put in, as Alan began to expostulate with Lucia. "Because, Aunt Rhoda, you didn't come with that flamagee stuff for my costume. Speaking of costumes, Rosalie's upstairs having a struggle over that silk slip she hasn't the first idea how to mend."

Paul came running up the steps, two at a time. "O, she's here!" he said with relief in his tone. "Aunt Rhoda, where have you been? When the eighty-two car came without you I was upset, sure enough." He looked worried in the dim light, and Miss Rhoda felt a sharp qualm. In spite of the assumed lightness of their greeting, they had bothered a good deal, poor children!

She sank into the swing. "I didn't mean to scare you," she faltered. "But I can't see, exactly, why you should have worried, dearies. Things had fitted in so nicely, you see: I happened to take my suit-case of best clothes down to the cleaner's, and naturally that pointed to my having left on the trip you are all so anxious for me to take. Why should you have troubled, after you looked in my room and found the clothes gone?"

In Miss Rhoda's flute-like old voice there was not the faintest touch of irony, only a sort of wistful bewilderment. She turned to Lucia. "I don't quite see," she said.

Lucia, who was standing in the di-

rect light from the hall, for once in her self-confident young life looked utterly taken aback. "I—we didn't look in your room," she said, after a pause.

An uncomfortable little silence fell. Aunt Rhoda still looked gently puzzled, and the little company fidgeted.

"Seems to be a sort of a misunderstanding all around," Lucia's husband offered genially after a moment, and drifted, whistling, into the dark. He hoped his young in-laws were going to have sense enough to see themselves in their proper light.

Alan spoke up suddenly. "Seems to me we've all been a little 'off.'"

Aunt Rhoda's oldest nephew rose slowly from his seat on the step. "I reckon you're about right," he agreed. "Aunt Rhody, we haven't been so dreadfully cut up as we sound—for, after all, gentle-faced old dears like you are not likely to come to harm in our peaceful town this time o' day. The shameful truth is that what sent us all up into the air was not having you here to do for us!" He turned to the others. "Now you know that's the truth!"

Lettie's frank face flushed. "It sounds like it," she acknowledged. "We'd have gone wild if we'd thought Auntie in any danger; but what we've been ranting about was really our own helplessness."

Lucia slid an impulsive arm about Miss Rhoda's shoulders, bending low. "Just a lot of infants," she whispered. "And I married, and the biggest baby of all!"

"What gets me," observed Paul, as they moved into the house, "is the way we charge and champ about her needing a change, and then, when she goes off for an afternoon, not only become perfectly demoralized without her, but even forget that she might have followed our sage advice."

Alan shot him a mischievous glance. "Don't delay for frills," he quoted. "Pick up and walk off, bag and baggage. Vamoose, disappear!"

His brother grinned. "Yes, I said it. Don't rub it in, Bud."

Lettice gave a tomboy lunge and seized her little old aunt. "Now that we've all owned up," she cried, "tell us this. Where were you?"

Miss Rhoda blinked. Lucia had seated her at the supper table and was serving the tea, a little clumsily; Paul had gently removed her packages. It was seldom that the children pelted her: it was more than seldom that they waited on her little needs. The shoe was generally on the other foot.

"Where were you?" Lettice demanded again.

"Why, let me see," Aunt Rhoda hesitated. For the moment she had really forgotten. Slowly, laughter flooded her sweet old face. "At moving pictures," she said, "seeing cowboys and Indians. It was the loveliest picture play I ever went to. And," she added, chuckling, "the longest!"

FAMILIAR HYMNS.

VIII. My Faith Looks Up to Thee.

If a roomful of people were suddenly bidden to mention a hymn at random, there is little doubt but that a very large number would name "My Faith Looks Up to Thee," so widespread and loving a popularity that hymn enjoys, and so representative it is of gospel singing everywhere. It can probably be safely called the greatest hymn ever written by an American.

The poem was the work of Ray Palmer, of New England, one time clerk in a Boston dry-goods store, later a minister of the Congregational Church. He was only twenty-two years old at the time of its composition. For two

years the words remained scribbled in a small note-book kept by the author for devotional purposes; then one day Palmer met on the street, apparently by the merest chance, Lowell Mason, the well-known musician. The composer was in need of a hymn for a collection that he was compiling, and stepping into a nearby building, the other copied the words of "Nearer, My God, to Thee," and handed them to him. Mason wrote the tune Olivet for the poem, and therewith was launched a song that even Christendom will never outlive.

Palmer said of his poem, "It was born of my soul." It is recorded that when we had finished writing the stanzas he burst into tears—moved, we can readily believe, by the prophetic realization of what his words would mean to the world.

My faith looks up to Thee,
Thou Lamb of Calvary,
Saviour divine!
Now hear me while I pray;
Take all my guilt away;
Oh, let me from this day
Be wholly Thine!

May Thy rich grace impart
Strength to my fainting heart,
My zeal inspire;
As Thou hast died for me,
O may my love to Thee
Pure, warm and changeless be,
A living fire.

While life's dark maze I tread,
And griefs around me spread,
Be Thou my guide;
Bid darkness turn to day;
Wipe sorrow's tears away;
Nor let me ever stray
From Thee aside!

When ends life's transient dream,
When death's cold, sullen stream
Shall o'er me roll;
Blest Saviour, then in love,
Fear and distrust remove;
O bear me safe above,
A ransomed soul!

WAR ECONOMY CORNER.

War Substitutes.

Economy for Waste.
Co-operation for Criticism.
Knowledge of Prices for Gossip about Profits.
Cornmeal and Oatmeal for Wheat Flour.
Fish for Beef and Bacon.
Vegetable Oils for Animal Fats.
The Garden Hoe for the Golf Stick.
Performance for Argument.
Service for Sneers.
Patriotic Push for Peevish Puerilities.
Perishable for Preservable Foods.
Greater Production for a German Peace.
The Beef You Do Not Eat for the Rifle You Cannot Carry.
Conservation for Conversation.
Common Sense for Common Gossip.
Marketing for Telephoning.
Production for Pessimism.
—Canadian Food Bulletin.

Men are free in proportion to the number of spheres of obedience that they can fill. Laws are not shackles to impede, but tools and harness to assist human force. The peculiarity of our early ancestry was not that they loved liberty; everything in heaven, on earth and in the sea does that; but that they discerned the royal fact, which others had missed who threw off the law to find liberty, that by taking on law men are free. Obedience to God's law is the highest liberty to which humanity may ever reach.—H. W. Beecher.

For the Young Folks

NANCY BYRD TURNER, Editor

For the Southern Churchman.
After All.

Blackberries big as thimbles,
Peaches yellow as gold,
Crowds of fluttering daisies
Thick as the hills will hold;
Bluebirds' song in the treetops,
Meadows tumbled with hay—
If only beautiful Summer
Could always stay!

Yet nuts are ripening slowly
And apples are growing sweet;
Crickets will soon be playing
Their wee flutes at our feet;
Leaves will be colored and lovely,
And silver frosts will fall—
We couldn't spare sweet Autumn
After all!

Home-Made Service.

The Dickenson twins flattened their noses against the window and scraped their lashes on the glass.

"It's raining!" Don observed, but Daisy said nothing; she knew that the round, pearly drop was not a raindrop, but a tear.

"I'd just as soon for it to storm, anyway," Don went on, "as long as we can't get away. I'd rather, wouldn't you?"

Howard, their cousin, who was several years older than they, threw down his book with an impatient sigh. "I just wish," he said, crossly, "that before I came here and got shut up in quarantine, I'd bought a ticket for Alaska, or Guinea, or some other jumping-off place!"

As Howard had made this speech several times a day ever since little Stella went down with scarlet fever, Don and Daisy did not answer. They felt sorry for him, but then they felt sorry for themselves, too, and mostly they were sorry for little red Stella, shut away in a lonesome room with only mother and the trained nurse. It was hard to be patient, though, and presently two gusty sighs from the window broke the silence again.

"O, dear!" said Daisy, with a little tremor in her voice. "I wish I hadn't seen Pauline Gray going by. She makes me think of the entertainment and my Red Cross dress and—and—" She choked suddenly, and could not finish.

This was to have been a great night for Daisy. Dressed as a tiny Red Cross nurse, she was to have taken part in the war relief entertainment at the hall. It seemed the most beautiful thing in the world to wear the white costume and the scarlet sign; with all her heart Daisy longed to be big enough to go and serve among the wounded on the battle field, and somehow this was coming fairly close to it. But now she must give up the wonderful pleasure; Pauline Gray would take her place and her dress. . . . She leaned against the window again, and this time a perfect shower of drops wet the pane.

Don did not notice her; he was busy with his own troubles. The boys' part in the entertainment included marching and drilling in soldier costume. Don longed to be a soldier; he read and talked and dreamed of soldiers. To think of all the other fellows as they would be tonight was tough indeed. "I wish I were ten years older,"

he said. "I'd enlist before an hour was over. I'd—"

Howard burst out laughing. "No, you wouldn't," he said: "You'd go on being shut up in quarantine, exactly as you are now. Say, I know how we can have some fun! Where's your soldier suit, Don? I'm going to dress up in it and be a general, and you two can be soldier and nurse, as long as you're so crazy about it. That will be fine."

The twins were astonished. They looked at big Howard a full half a minute without replying. "Why, how in the world could you get into Don's suit?" asked Daisy. "A ten-year size for a fourteen-year-old boy?"

"I should say so!" added Don, indignantly. "You'd ruin it." He looked wistful. "But let's play the game, anyhow. I'll wear the clothes and you can pretend you have on a general's costume."

Howard laughed in a superior way. "Not on your life!" he said. "Of course I can squeeze into your suit. What's more, I know where it is, and I'm going to put it on—right over my other clothes." He started for the closet.

Don's little face flamed. "You know that mother would not let you," he said. "Howard, don't you touch my soldier suit."

Howard was a born tease. Although he had not cared for the plan in the least, the sight of his small cousin, flushed and defiant, made him determined to carry out his threat. He flung open the closet door.

Daisy's lip trembled. "Shame on you, Howard!" she cried, and stamped her foot. This from gentle Daisy finished the older boy: he would have the soldier suit now, or know the reason why.

But Don was too quick for him. With a dash the little fellow was in the closet and had snatched the suit down from its place on the shelf. He was darting out, under Howard's arm, when the bigger boy caught him.

"Oho, so you're going to take it from me by main force!" he said. Still laughing, and meaning no harm beyond his selfish mischievousness, he grabbed the garments and thrust his cousin back against the wall. They stood facing each other, both panting a little. Howard held the clothes high. "Why don't you say something?" he laughed.

Don was very pale now, but he held his shoulders straight. It was plain that he was having a tremendous struggle with himself. He knew that there were sharp things to be said to Howard—things that would probably make him forget his mischief. The boy was not a favorite in Belville, and Don had overheard conversations that would make him wince. He was well aware that if he hinted at this, Howard's curiosity would overcome him, and he would agree to give up the soldier suit if Don would tell the rest.

In a queer way he seemed to read his little cousin's mind. "Go ahead!" he said. "Bet you've got no end of bouquets to hand me. I'm ready."

"I can't do it," Don decided, to himself. "It wouldn't be honest—and it would be small." He stood silent.

"I'm going to ask mother to make him stop," said Daisy suddenly. She started toward the door.

"Come back, Daisy," Don said, at

once. He hated tales, and besides, Stella must not be disturbed. Then he looked at Howard's long legs and big body. "You shall not wear my soldier suit!" he repeated.

Howard was taking off his coat. "Well, show me why not," he answered, calmly. "It's a nice suit, and I'll make a bully looking general." He pulled out the sword from the little scabbard and brandished it. Then he stooped to unlace his shoes.

Instantly Don was upon him, his hand on the clothes. Daisy clapped her hands, but she looked anxious. The scuffle was sharp, but it came to a sudden and unexpected end. In some way the small sword played a part that was not planned for it. All at once Don stumbled back with a big gash in his forehead. Blood was flowing freely from the wound, and the boy looked white.

Howard stood aghast; he was as pale now as Don. Then he threw down everything and rushed to the window; the sight of blood always made him feel faint.

Daisy's eyes flashed. For once in her life she was not gentle. Helping Don to the lounge, she turned on Howard. "You go for mother and Miss Pearson!" she said. "Don't you wait a minute, either." Then she filled the wash basin with cold water and began to bathe her brother's forehead.

Poor Howard, sober and alarmed, was willing enough to go. When he returned with his aunt and the nurse, he was looking wholesomely ashamed. "It was all my fault, Aunt Margaret," he owned. "I wasn't playing fair with the old chap, I know."

Don opened his eyes. "All I wanted was for you to let my soldier suit alone," he said. "You know I'm daffy about being a soldier."

Howard cleared his throat. The boy was good at heart, and his little cousin's behavior had genuinely touched him. "If gaining a victory is a sign of being a soldier, you're some soldier, I guess," he said. "You fought yourself as hard as you fought me."

Daisy's angry eyes were calm again as she watched Miss Pearson wash and bind her brother's forehead. "O, how lovely to be a nurse!" she breathed, admiringly.

Miss Pearson gave the last bandage a deft pat. "You'll make a good one," she said, "if you always do as well as you did with Don."

Both children smiled into their mother's eyes. "There," said mother, "I'm quite proud! And what do you think? They've telephoned and the entertainment is to be postponed because of threatening rain. It will come off next Thursday night instead of tonight, and by that time the quarantine will be lifted."

Don and Daisy cheered together. "I speak to treat the Red Cross nurse and one of the soldiers in Company A," said Howard. "It's not much for a fellow to do, but it's better than nothing."

Our Bible Games.

It was Sunday afternoon. The family was gathered in the cozy sitting room, reading or occasionally exchanging a few words. Snow began to fall soon after they returned from church, and the now raging storm was bringing an early twilight. As the room grew dim, first grandfather, and later the younger ones, laid down their books or papers and looked out at the storm, or sat quietly thinking.

"Let's play our Bible game," said ten-year-old Alice, nestling up to her mother. "You begin, grandpa."

Grandpa returned from a mental ex-

curstion into the past, and as a mighty blast swept the trees he said, "And he arose and rebuked the wind, and said unto the sea, 'Peace, be still.'"

Mother followed with, "And he saw them toiling in rowing for the wind was contrary to them."

Then Alice, "Ask and it shall be given you."

"A new commandment I give unto you, that ye love one another," repeated grandma, softly.

"And all things whatsoever ye ask in prayer, believing, ye shall receive," put in father, with conviction.

The boy of fifteen remembered his teacher's talk in class that day, and said, "Am I my brother's keeper?"

"Now B. grandpa," prompted Alice.

"Yes, child," said grandpa. "Be strong in the Lord, and in the power of His might."

"Blessed are the peacemakers," continued mother.

Then there was a wait for Alice to think. All at once she burst out with, "Be ye kind one to another."

"Better is a dinner of herbs where love is, than a stalled ox, and hatred therewith," said grandma.

"Be ye steadfast, unmovable, always abounding in the work of the Lord." This from father.

"Can't seem to think of any," said the boy.

"Oh, yes, you can. Don't hurry."

After a pause, the boyish voice gave, "Blessed are the pure in heart."

"You could hardly have done better," said his father.

Long before they reached the W's, the room was dark, but the game was so pleasant that no one cared. Indeed, the darkness and the storm were the best setting for the thoughts that gathered around the dear familiar words. Even the children felt the influence of the tender and the strong messages.

When they had finished this list, mother proposed a round with one verse for each letter, and began, "Abide in me and I in you."

"Beautiful for situation, the joy of the whole earth is Mount Zion," came promptly from grandpa, for in this game the first to think of a verse gave it.

"Come unto me, all ye that labor and are heavy laden," quoted Alice.

All puzzled in silence over the next letter, but at last grandma said, "Daughter, be of good comfort; thy faith hath made thee whole."

"Enter in at the straight gate," said the boy, and father ended the first round with "Fear not, for I am with thee.—Eliza F. Miller, in Continent.

Smart Aleck and the Owl.

It is a pity, when a boy is smart enough to stand at the head of his class and take the prize and be exempt from examinations, that he isn't smart enough to know that he doesn't know everything. That was Aleck May. The other boys and girls didn't mind Aleck's being head and taking the prize, but it fretted them somewhat that Aleck should pretend to know everything about everything. So they couldn't help being tickled when the owl "put one over," as they said, on Aleck.

A lot of boys and girls from the third grade were walking along College Street on their way from school when Aleck cried out: "Oho! Look at that stuffed owl in Jarvin's window! Ain't he a sight?"

"What's the matter with him?" asked Ted. "I think he looks all right."

"Not much; he doesn't look all right," answered Aleck scornfully. "Look at his legs. They are not straight; the bird man has just stuck

slanting sticks in for legs. How could he walk on those things?"

The other children were silenced, not knowing much about owls. No more did Aleck; but a little thing like that didn't silence him. "And will you see how the bird man has twisted his head almost around to the back of his neck!" Aleck continued in the same scornful tone: "Why, it would break his neck if he were a live bird."

Just then the great horned owl in Jarvin's window slowly turned its tufted head around to the front and fixed its yellow eyes on Aleck. The girls screamed, and the boys backed off a little; but Aleck stood still, his lower jaw dropped, his eyes almost as big as the owl's. "Great Jiminy Crickets, if the fellow ain't alive!" he exclaimed and set out quickly for home to escape the jeers of the crowd.

Aleck did not escape. For weeks to come he had to stand being asked about owl's legs and heads by the boys and girls in the third grade.

But Aleck showed his sense in two ways: he took the teasing in good humor, and he learned to be much slower about claiming that he knew everything. Could you beat that?—Elizabeth Preston Allen, in The Visitor.

Johnny's Garden.

I'm going to have a garden, yes; but you need not suppose That in it will be planted a tulip or a rose;

For I am going to purchase the plants that I like the best, And here's a list of some of them; I've not thought up the rest.

I'm very fond of oyster stew and oysters broiled or fried, And so I'll have an oyster plant, to keep me well supplied.

And as I just love omelets, and sometimes hens won't lay, A thrifty eggplant I'll set out, and pick the eggs each day.

Then I'm very fond of pies, and they're kept out of reach, So I'll have three large pie plants, an apple, mince and peach.

And I shall have a rubber plant; and when there's rain or frost, I'll just run out and pick a pair, for mine are always lost.

Another plant I want to buy—I've never seen it yet— But seems to me it would be wise some candystuff to get.

And so, you see, I've thought up all the things that I like best; And, as I said, I haven't yet decided on the rest.

—Youth's Companion.

A Disagreeable Weakness.

"If there's an uncomfortable chair in the room, trust Etta to find it."

The friend who did not know Etta looked a little puzzled. "You mean she's so self-sacrificing," she suggested.

"No, I don't mean that," the answer came with derision. "I hardly know how to describe it. Perhaps you'll think I'm a little uncharitable to say that Etta loves to play the martyr, but it really seems that way."

The friend looked interested, and after a moment the speaker went on:

"We went to a picnic once at West Lake and got caught in a shower on the way. But after it had cleared up we had our luncheon just as we had planned and everybody was as gay as a lark but Etta. She sat looking as if she were trying to have a good time, and at last some one suggested that she wasn't eating much, Etta said those

wet sandwiches spoiled her appetite."

"Wet sandwiches?" the friend repeated in horror.

"Yes, wasn't it awful? It seems that during the shower it had rained into one of the baskets and a number of sandwiches got a good soaking. But of course we had plenty of dry ones, more than we could possibly eat, as you always do at a picnic. But Etta had found the wet ones and had eaten enough to make her feel half-sick, and she never smiled again all that afternoon."

The friend laughed, but the girl was warning to her subject.

"Once a half a dozen of us girls camped for two weeks in the Green Mountains. Each girl had her own special work and Etta took making beds. And the last day we were up there it came out that making beds was the work she especially loathed. It gave her a headache to stoop over, she said. It seemed she would much rather have washed dishes, and the girls who had the dishes would have loved to change with her. That is what is so tiresome about Etta. She makes a martyr of herself without making anybody else happy or more comfortable."

"Yes, I know," said the friend. "Etta isn't the only one of her kind, my dear. Wherever you go you will find people with the same weakness for needless martyrdom. To love sacrifice, not in order to help some one else, but for its own sake, is a very disagreeable weakness."—Exchange.

For the Southern Churchman.

Riddle.

Riddlemaree, round and green, The smallest bed-fellows that ever were seen.

Five in a row—when the green quilt rips,

Out in a hurry each sleeper slips Out to be eaten by you and me. Who can answer my riddlemaree?

Answer to last week's riddle: A cherry.

The Homing Instinct of a Cat.

I have often heard of curious stories of wonderful return journeys made by cats and dogs to their masters or old homes, but I have never experienced this myself until the other day. It happened thus:

In February, 1916, our soldier son, while on leave from the front, bought at Selfridge's, London, a beautiful Persian kitten as a present to his father, who is devoted to cats. Puss was called Marquis after his French cousins, this being (so our son said) the favorite name given to cats in France.

In July of the same year our whole household moved to a town twelve miles from our home for a month's holiday. The day we arrived Marquis took fright and, to our great regret, ran away and completely disappeared. Our distress was all the more intense when a week later our son laid down his life on the Somme.

On November 10, nearly one year and four months later, a lady brought a Persian cat to us which she found scratching at the window of her house a stone's throw away from ours. It was Marquis, who at once walked off to the kitchen, where he formerly lived, seeming to realize the household on the way. He took one sniff at his basket and curled himself in it again and generally behaved as if he had never for a moment been absent.—Spectator.

If you are praying for a revival, don't let somebody else do all the work.—Ex.

-:- FINANCIAL -:-

The Fate of the World

That's the responsibility that rests on America.
SAVING will aid your country and protect you.

National State and City Bank

RICHMOND, VA.

Wm. H. Palmer, President
Julien H. Hill, Vice-Pres. and Cashier R. E. Cunningham, Asst. Cashier
J. W. Sinton, Vice-Pres. Wm. S. Ryland, Asst. Cashier
Jesse F. Wood, Mgr. Savings Department

INCORPORATED 1832

Virginia Fire and Marine Insurance Company

Of Richmond, Va.

ASSETS - - - - - \$2,160,195.00

Wm. H. Palmer, President

E. B. Addison, Vice-President

W. H. McCarthy, Secretary

BUY WAR SAVINGS STAMPS

Invest your money with the government and do your bit toward winning the war.
Those at home must back the boys at the front with supplies of every kind. Your money loaned to the government through the purchase of War Savings Stamps will help meet the various demands.

The American National Bank of Richmond, Va.

SECURITY AND SERVICE

Thrift and Little Things

Who are the men and women who become masters over great things? They are those who, first of all, become masters over little things.

Dollar bills and silver dimes are only little things, so little that they often trickle away in every direction—and yet they have formed the solid foundation for many a comfortable income through following the slogan:

Don't Waste! Save!

Start a Savings Account to-day.

ORGANIZED 1866.

The Union Bank of Richmond

1104 EAST MAIN STREET.

Resources over \$2,300,000.00

Jno. L. Williams & Sons

BANKERS and BROKERS

Eighth and Main. (P. O. Box 503)

RICHMOND, VIRGINIA.

Transact a general Banking and Brokerage Business. Deal in Southern Investment Securities. Negotiable Railroad and Municipal Bonds.

The First National Bank

OF

Richmond, Virginia

DESIRE

YOUR ACCOUNT.

CAPITAL & SURPLUS

\$3,000,000.00

3%

INTEREST IN SAVINGS DEPARTMENT.

Norfolk & Western Railway

ONLY ALL RAIL LINE TO NORFOLK

QUICKEST AND BEST SERVICE

Pullman Parlor Cars.

The best line to all Points West,
Northwest and Southwest.

W. B. BEVIL, W. C. SAUNDERS,
Pass. Traff. Mgr. Gen. Pass. Agt.
Roanoke, Va.

C. H. BOSLY

Dist. Pass. Agt., Richmond, Va.

Rates and information upon application.

WHEN WRITING OUR ADVERTISERS
PLEASE MENTION THIS PUBLICATION

Southern Churchman

SOUTHERN CHURCHMAN COMPANY

Publishers

815 East Grace Street, Richmond, Virginia

LEWIS G. WILLIAMS, President.

E. B. ADDISON, Vice-President.

REV. E. L. GOODWIN, D. D., Editor.

REV. JAS. D. GIBSON, Managing Editor.

Entered at the Postoffice in Richmond, Va., as second-class matter.

SUBSCRIPTION PRICE—After January 1, 1918, \$3.00 per year in advance. To the Clergy \$2.00. Six months \$1.50. Trial subscription 3 months 50 cents, 10 cents a copy. Foreign postage 50 cents additional. Back numbers not over 3 months old 10 cents each, over 3 months old 25 cents each.

For the convenience of subscribers, subscriptions are continued at expiration unless otherwise ordered. Notice of renewal, discontinuance, or change of address should be sent two weeks before the date they are to go into effect.

RECEIPT OF PAYMENT is shown in about two weeks by change of date on address label. If date is not properly extended after each payment notify us promptly. No receipt for payment will be sent.

Notice post office address. The exact post office address to which we are directing the paper at the time of writing MUST ALWAYS BE GIVEN. Our mailing list is arranged by post offices and not alphabetically.

Make all checks and money orders payable to the Southern Churchman and not to an individual.

ADVERTISEMENTS—Rates quoted on request. For Classified see head of that department.

Representatives wanted in each Parish, liberal commissions.

News concerning the church at large always welcome.

ATTENTION!

ENLISTED CHURCHMEN.

The Department of Army and Navy Work of the Brotherhood of St. Andrew

wants to get in touch with you and supply your needs in every possible way.

Write to us soon and tell us how you are getting along. You will find us prompt correspondents.

F. S. TITSWORTH,
Executive Secretary.
B. F. FINNEY,
Chief Secretary.

12th and Walnut Streets, Philadelphia, Pa.

OAKLAND

A Home School for young boys to be tutored with the sons of Mr. and Mrs. Rosewell Page at their country home in Virginia. Address Mrs. Rosewell Page, Beaver Dam, Va.

MUSICAL INSTRUMENTS.

Lucky thirteen pianos. Name with thirteen letters, but the finest toned instrument manufactured. Am proud that Chickering and Knabe years ago sold me hundreds of pianos. Bargains. Manly B. Ramos, 106 North Seventh, near Franklin.

PIPE ORGANS.

If the purchase of an organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Kentucky, who manufacture the highest grade at reasonable prices.

BOARDERS.

SUMMER BOARD—CHOICE LOCATION, between college campus and Virginia Military Institute grounds. Every convenience; rooms single or en suite with bath. Mrs. F. D. Mead, Lexington, Va.

POSITIONS WANTED

TWO DEACONESSSES (CATHOLIC) WITH thirteen years' experience in school and hospital work, desire positions in a Church or charitable institution. Address Deaconess, care Southern Churchman.

REV. DR. MOTTET COMMENDS A friend whose record as a priest, a preacher, a pastor and an executive is of high order either for a vacant rectorship or for temporary supply. He is of middle age, married, excellent health and university training. Address 47 West Twentieth Street, New York.

A GRADUATE OF THE EPISCOPAL Female Institute desires a position as governess or teacher in a private family of refinement. References exchanged. Address Box 86, Sharps, Richmond County, Va.

AN EXPERIENCED TEACHER DESIRES a position. Branches: Mathematics, Latin, modern languages, English classics, music. Miss A. B., 1117 East Clay Street, Richmond, Va.

WANTED POSITION AS COMPANION OR nurse for an invalid by graduate nurse with a child. Address "Nurse," care Southern Churchman Office.

Classified Advertising and Notices

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line, each insertion. Special rates to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

HELP WANTED

WANTED YOUNG LADIES FOR TRAINING. Grammar school training required. Apply E. T. Cook, Superintendent, Riverside Hospital, Newport News, Va.

WANTED IN PROMISING YOUNG MISSION in city of more than 500,000 people, 300 miles from Chicago, a young man in priest's orders as minister in charge. One hundred and forty communicants and growing. Thirty confirmations in last two years. Good Sunday-school. Parish house and chapel. Salary sufficient for young man with not too expensive family. Address, stating education and experience, X. Y. Z., care of Southern Churchman, Richmond, Va.

WANTED FOR GROUP OF MISSIONS in Diocese in the Middle West an active man in priest's orders who cares for rural conditions and is really interested in missionary work. Congregations small. Plenty of work. Salary not large; probably about \$950 and small house. If there is a wife, she must consent to be often left alone as the wife of a commercial traveler is often left alone. Salary would increase in response to faithful service. Address, stating education and experience, BETA GAMMA DELTA, care of Southern Churchman, Richmond, Va.

WANTED INTELLIGENT MIDDLE-AGED nurse, companion for elderly lady confined to her room. Liberal salary; comfortable home in clergyman's family. Address Miss McGill, "The Plains," Va.

WANTED A TEACHER FOR SMALL church mission school in the Blue Ridge Mountains of Virginia. Address Deaconess J. E. Boyd, Afoha Lodge, Bluemont, Va., R. F. D. 2.

THE ORDER OF THE DAUGHTERS OF THE KING.

An organization for the women of the Church throughout the world (communicants of good standing in their parishes) for the spread of Christ's Kingdom, especially among women, and for the strengthening of the Church's spiritual life by means of constant prayer and personal service.

The order calls for a corporate Communion by every Chapter on the third Sunday of each month at the early celebration, and a Bible class is desired in every parish.

Handbooks at the office of the Order, Room 55, 231 Fourth Avenue, New York.

THE BOARD OF MISSIONS.

Correspondence is invited from those who wish to know

What it does.
Why its work signifies.
Why the work can be helped most effectively through the Board.

Address
The Right Reverend A. S. Lloyd, D. D., President of the Board of Missions, 281 Fourth Avenue, New York.

Legal Title for Use in Making Wills:
The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.

The Spirit of Missions, \$1.00 a year.

Marriages and Deaths

Marriage notices, not exceeding 40 words, \$1.00; Death notices, not exceeding 40 words, inserted free. Over 40 words at the obituary rate. Obituaries and resolutions, 20 cents per line. Six words to the average line.

Copy for this department must be received not later than Tuesday of the week in which it is intended to be published.

Marsden: Entered into rest, June the 4th, at her home in Norfolk, Va., ELLEN POLLARD, widow of Bassett Atkins Marsden, daughter of the late Benj. Pollard, of Norfolk, and Eliza Page, his wife, of Shelby, Gloucester County, Va., in the eightieth year of her age.

Smith: At the Alexandria, Va., Hospital, on Thursday, May 30th, following an operation for acute appendicitis, the REV. AUGUSTINE JACQUELINE SMITH entered into life eternal.

RESOLUTION.

At the March meeting of the Richmond Branch of the Leper Mission, it was proposed by Misses E. J. and Margaret Nolting and seconded by Misses Alice and Lou Leigh, that a child should be adopted in perpetual memory of our beloved President, Mrs. Landon R. Mason. This was unanimously agreed on and a little leper girl, aged four and one-half years, at Naini Asylum, Allahabad, India, has been chosen, to be known as the Lucy Ambler Mason Protegee, \$20.00 a year. Truly "to live in hearts we leave behind is not to die."

EVELYN PAGE MERIWETHER, President and Treasurer of Richmond Branch of Leper Mission.
2517 Grove Avenue, Richmond, Va.

CONTRIBUTIONS TO LEPER MISSION FROM FEBRUARY 1 TO JULY 1, 1918.

Mrs. Lila P. Muller	\$25.00
Millwood Mission	10.00
Rev. Mr. Porter	1.00
Mrs. James Grammar	2.00
Miss Bennett	1.00
Cash	1.00
Ladies Aid Society, First Presbyterian Church	10.00
Womansatta Camp Fire Girls, First Presbyterian Church (memory of Mrs. Mason)	20.00
March meeting	8.17
Mrs. M. B. Dupuy	5.00
Miss C. Watkins	1.00
Miss Poindexter	1.00
Mr. T. D. Winn	1.00
Mrs. E. H. Chalkley	5.00
Miss Mary Royster	.25
Mrs. Charles Warren, Smithfield, Va.	2.00
Mrs. Anna Wood	2.00
Dr. Lorraine, through W. F. M. S., First Presbyterian Church	20.00
Grace Episcopal Church, Junior Auxiliary (memory of Mrs. Mason)	10.00
Mrs. B. R. Dunn	5.00
Mrs. Pratt	.50
Mr. Jesse Wood	1.00
Mr. and Mrs. C. F. Burroughs, Norfolk, Va.	10.00
Mrs. F. S. Royster, Norfolk, Va.	5.00
Miss Elizabeth Martin, Norfolk, Va.	5.00
Mrs. W. W. Sparke, Norfolk, Va.	5.00
Mrs. J. B. Halyburton	1.00
May meeting	2.75
Mrs. Frank McGuire (memory of Mrs. Mason)	25.00
Through Miss Poindexter	13.00
Miss Wormley	3.58
Whittle Memorial Circle, King's Daughters	50.00
Millwood Mission	12.00
Theological Seminary, Alexandria, Va.	2.00
Miss Patty Lyell	1.00
Cash	1.00
Mrs. R. B. Richardson, St. Thomas Church, Christiansburg, Va.	2.00
Miss Mary E. Jones, St. John's Church, Richmond, Va.	1.00
Woman's Auxiliary of Zion Church, Charles Town, W. Va. (through Mrs. Getzendanner)	2.25
Subscriptions for "Without the Camps"	2.25
Memorial to Mrs. Landon Mason	20.75
Miss Emily Brooke	1.00
Cash	3.14
Total Pig Banks	35.00

\$307.56

\$342.56

Pig Banks.

Through Mrs. R. R. Harrison:	
Master James Green Stokes	\$ 4.75
Miss Mahel Harmon	4.00
"Lieut." Henry H. Cadot	.61
Mildred H. MacWheny (5 years)	.63
Lydia H. Goodwyn (5 years)	.54
Monumental Sunday-school	2.45
Mrs. W. H. Clay	.74
Miss Agnes Summers	1.35
Christ Church Sunday-school (in memory of their Superintendent, Thomas Poindexter)	16.16
Woman's Auxiliary, Monumental Church	2.52
Mrs. William E. Jones	1.25

Total\$ 35.00

ACKNOWLEDGMENTS.

Please acknowledge the following con-

tributions to the Education Society in Virginia during June:

St. James, Leesburg	\$20.00
St. Paul's, Winston-Salem, N. C.	10.00
Emmanuel, Staunton	30.00
Grace, Clismont	5.00
St. Thomas, Ginter Park	15.00
St. John's, Mechanicsville	3.00
Leeds Parish	20.03
St. Stephen's, Port Norfolk	3.88
Monumental, Richmond	30.00
Grace, Massie's Mill	3.82

P. P. PHILLIPS, Treasurer.
Alexandria, Va., June 29, 1918.

PITTSBURGH.

(Continued from page 12)

op and the candidate presented by the Rev. C. J. De Coux, Archdeacon of the Diocese, who together with the Rev. Dr. McCandless and the Rev. Messrs. Cole and Drew united with the Bishop in the imposition of hands.

Personals: The Rev. Edward Henry Ward, D. D., after a rectorship extending over twenty-one years, has retired from St. Peter's Church, Pittsburgh. The vacancy has been filled by the calling of the Rev. Dr. Homer Abial Flint, of the Church of the Nativity, Crafton, who will enter upon his duties on October 1st.

The Rev. Earl Hunter Perry, M. D., of Trinity Church, Washington, has been given a commission as captain in the Medical Corps, and expects to enter into active service some time in July.

DALLAS.

Rt. Rev. A. C. Garrett, D. D., Bishop.
Rt. Rev. H. T. Moore, D. D., Coadjutor.

Fort Worth: Mr. H. M. Marks, senior warden and active worker in Trinity parish, has recently been made the local General Secretary of the Y. M. C. A., and is believed to be the only civilian Churchman in the State of Texas in charge of Y. M. C. A. work. Miss Emma Childers, Secretary of the local Y. W. C. A., is also a Churchwoman and connected with St. Andrew's parish.

Bishop Moore confirmed a class of ten, eight soldiers and two officers' wives in Y. M. C. A. Hut 63, Camp Bowie, Friday evening, June 21. The rector and part of the vested choir of St. Andrew's held a brief service before the confirmation. The class, prepared by the Rev. E. H. Eckel and Chaplain F. R. Godolphin, was presented by the latter. To many of the soldiers in the well-filled hall the sight of a confirmation was a novel experience.

A class of twelve, the largest in the history of the institution, which is now eighteen years' old, was graduated from the nurses' school of All Saints' Hospital, Fort Worth, the evening of June 20. Bishop Moore and members of the medical faculty made addresses. Regret was felt at the absence of the chaplain, the Rev. Edwin Wickens, who is now eighty years of age and has been for some weeks a patient himself in the hospital. Announcement was made of the erection at an early date of a second home for nurses on the hospital grounds. All Saints' is a Diocesan institution, and an outgrowth of the devoted work of fifteen women of Trinity parish in connection with missionary extension in the city.

ALASKA.

Rt. Rev. P. T. Rowe, D. D., Bishop.

The Bishop visited Sitka the second week in June and confirmed several persons presented by the Rev. G. E. Howard.

The Bishop also stopped at Douglas (Canon Butcher) and Juneau (Dean Christian), where an adult was confirmed; at Wrangell (the Rev. Harry Corser), where four adults were confirmed; and visited Ketchikan during the third week in June, where he confirmed eleven adults, including the wife of Mr. R. C. Jenkins, formerly a Congregational minister, who was ordained deacon by the Bishop two days later, after examination by the Rev. G. D. Christian, of Juneau, and the Rev. Harry Corser, of Wrangell.

The Bishop left Ketchikan for Seattle to catch the steamer for Nome in order to get to Point Hope and back to Nome before the ice closes in, and endeavoring to reach Fairbanks up the Yukon in the fall.

WYOMING.

Rt. Rev. Nat. S. Thomas, D. D., Bishop

Eleventh Annual Convocation.

The Eleventh Annual Convocation was held at Christ Church, Douglas, June 21st to 24th inclusive. The occasion was also a celebration of the Fiftieth Anniversary of Church Life in the Missionary District of Wyoming. The opening sermon was preached by Bishop Thomas, who gave a resume of the accomplishments of fifty years in Wyoming, reading extracts from letters of former workers in the District.

The Bishop's address dealt with the vital statistics of the year, and pointed out the fact that during fifty years of Church life in Wyoming but one man had offered himself from the District as a Candidate for Holy Orders, and he an Arapahoe Indian, the Rev. Sherman Coolidge. A special committee was appointed to consider the question of recruits for the ministry.

The Rev. C. C. Rollit, D. D., Provin-

cial Secretary, addressed the Convocation on the Every-Member Campaign which is to be held in the District some time in November. A committee was appointed to co-operate with Dr. Rollit and give him all necessary assistance.

Two were ordained to the Diaconate and two advanced to the Priesthood on Sunday morning, June 23d. As a special act of courtesy the pastors of the Methodist and Congregationalist Churches closed their services and requested their congregations to attend the ordination. The pastors were invited to vest and take part in the procession, which they gladly did.

On Sunday afternoon special war intercessions were held, and a Missionary Rally occurred in the evening.

The House of Church Women met in connection with Convocation, under the direction of Mrs. N. S. Thomas.

The great regret of Convocation was that so many clergy and lay delegates were prevented by floods and wash-outs from being present. The following telegram was received by Bishop Thomas, and was greatly enjoyed by members of Convocation:

"Lander, Wyo., June 21, 1918.

"Through flood and mud about twenty of us are here, but there is a great gulf between us so that those who would pass from us to you cannot. Now unless the Convocation can pass from you to us, we are afraid we will not hear our Moses and the Prophets at this time. Express our regrets, and say to Convocation they need not trouble themselves to send any water. We are not dry."

Elections: The Rev. Guy E. Kagey, Secretary, and Mr. E. T. David, Treasurer of Convocation. Deputies to the Provincial Synod: The Rev. Messrs. S. A. Huston, Frank J. Chipp, A. F. Schepp, Ph. D., Morten Joslin; and Messrs. W. W. Daley, A. C. Jones, W.

Furniture---Floor Coverings---Window Shades---Draperies

Values that satisfy. Service that pleases.

Special attention given to orders for church furnishings.

Sydnor & Hundley

Incorporated

Seventh and Grace Streets

RICHMOND, VIRGINIA.

Miller & Rhoads

"The Shopping Center."

For the retail Dry Goods and Department Store trade.

In the heart of Richmond, when you are here; and Our Mail Order Department Serves you at your home.

BROAD AND GRACE STS.

RICHMOND, VA.

CORNER 6TH ST.

B. Ross, D. P. B. Marshall, George E. Brimmer and C. H. McWhinnie.

NEVADA.

Rt. Rev. G. C. Hunting, D. D., Bishop.

The Eleventh Annual Convocation of Nevada has just closed its sessions. All the clergy canonically resident and working in the State were present, and lay delegates representing more parishes and missions than usual. In his address the Bishop made an earnest appeal that all should work for prohibition, as the Church in Nevada be-

TRY THIS FOR YOUR HEALTH.

For diseases which do not readily yield to treatment, such as chronic dyspepsia, indigestion, rheumatism, Bright's disease, gall stones, uric acid poisoning, and diseases of the kidney and liver, the best physicians send their wealthy patients to the famous mineral springs. Some even spent months at the Spas of Europe and were almost invariably cured or greatly benefited.

I believe that the Shivar Spring is the greatest mineral spring ever discovered and I believe it so firmly that I offer to send you enough water for a three weeks' treatment (two five-gallon demijohns) on my guarantee that if it fails to benefit your case I will refund the price. You would hardly believe me if I told you that only about two out of a hundred, on the average, say that they have received no benefit. The water is restoring thousands. It restored my thought my case was incurable and I am willing and anxious for you to match your faith in the Spring against my pocketbook. If I win you become a life friend of the Spring. If I lose I will be sorry for you, but I will appreciate your courtesy in giving the water a trial and will gladly refund your money on request. Sign the following letter:

Shivar Spring,
Box 64-C, Shelton, S. C.
Gentlemen:

I accept your guarantee offer and enclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial in accordance with instructions contained in the booklet you will send, and if I report no benefit, you agree to refund the price of the water in full on receipt of the two empty demijohns which I agree to return within thirty days.

Name
Address
Shipping Point

(Please write distinctly.)

NOTE:—"I have had the pleasure of serving the little church at Shivar Spring as Pastor for years, and am therefore well acquainted with Mr. Shivar and his associates, whom I gladly commend as honorable business men and worthy of the confidence of the public. I have personally derived great benefit from the use of the Shivar Mineral Water and have knowledge of its beneficial effects in a great number and variety of cases."—Rev. A. McA. Pittman.

gan the present campaign in the State; that we "clean up" Nevada against the time the soldiers return from the war; that an effort be made to get the next Legislature to enact laws concerning the reading of the Bible in the public schools and to change the form of marriage license so as to give previous marital condition, and that all answers be sworn to before the clerk of the court. The evening of the first day a missionary meeting was held with addresses on Indians and on Alaska.

In reply to a communication from Wyoming suggesting the formation of a new province, Nevada voted to remain with the Province of the Pacific.

The following resolution was passed: Resolved, That in our present day preaching there should be a renewed and vigorous appeal to "the wrath of God which is revealed from heaven against all unrighteousness of men," and to God's love not only as benevolent and healing, but also as a "consuming fire," and that the Bishop issue a pastoral in Advent along these lines.

Also that the Bishop appoint a committee to "consider fully and make report on some definite plan of beginning a Cathedral Foundation for Nevada, not only to give the Bishop his own rightful Church, but also to make it a bond of corporate and of spiritual unity which shall in its growth in coming time bind into one all the varied Christian forces of the State."

Plans were started for a celebration next year of the fiftieth anniversary of the consecration of Ozi W. Whitaker as Bishop of Nevada.

The Committee on the State of the Church reported at least some small growth in almost every phase of our work.

The Woman's Auxiliary held a special session. It was reported that the number of branches had more than doubled during the past year.

The next Convocation will meet in

Reno on the last Sunday in January, 1919.

What Is a Christian?

"Christian" means simply a follower of Christ; and in the stern, unrelenting, and bitter war against evil we have need to forget our petty differences—yes, to forget even the differences which are not so petty—and to stand together against a common foe. It is not so necessary that every one think alike and act alike, but only that we "love one another with pure hearts fervently." The work of the Church and the Kingdom is not to be achieved by distrust and hatred of those who differ from us, but by truest Christian charity, resulting in most effective co-operation.—Christian Guardian.

FRECKLES

Now Is the Time to Get Rid of These Ugly Spots.

There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of Othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than one ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength Othine, as this is sold under guarantee of money back if it fails to remove freckles.

Ratcliffe & Tanner, Inc.
...FLORISTS...

207 N. 6th Street, Richmond, Va.

FLOWERS FOR ALL OCCASIONS

R. Geissler, Inc.
56 West 8th St. New York City.

* Church *
Furniture
Furnishings
Decorations
Fabrics and Embroideries.

Established 1877

PREPAREDNESS FOR THE CHURCH

Never in the history of the country has the Church's responsibility in upholding the ideals of the nation been so great. In rendering its share of the essential work, its buildings should provide for maximum efficiency in every department. Consult the leading specialists in all branches of church improvement, construction, alteration, etc.

Designs will be prepared indicating how contemplated changes, etc., can be effected. Local labor will be availed of when desired for the constructive work, the artistic and elaborate enrichment being executed under the supervision of our New York artists.

Send for photographs of church interiors showing changes and improvements that have been accomplished, with memorial gifts included as a part of the scheme.

J. & R. LAMB
23-25-27 Sixth Avenue NEW YORK

Church Furnishings, Memorials, Etc.



CHURCH VESTMENTS

EMBROIDERIES

Silks, Cloths, Fringes, Etc.

CLOTHING for CLERGYMEN

COX SONS & VINING

72-74 Madison Avenue, New York



CHURCH FURNISHINGS

Gold, Silver and Brass

Church and Chancel Furniture

Write for Catalogue
for Episcopal Churches

W. & E. SCHMIDT CO.

308 Third Street, Milwaukee, Wis.

CHURCH EMBROIDERIES

Stoles, Eucharistic Vestments, Surplices, Altar Hangings, Burses and Veils, Markers, etc. All materials for sale.

The only studio importing exclusively English unfading silks, Damaske, fringes, linings, pure gold metal threads, etc.; and using Standard Church of England

English silk stoles, plain.....\$ 5.00

English silk stoles, handsome crosses.....\$ 6.50

English silk stoles, best hand embroidery,
from \$10.00 up to.....\$50.00

English silk burses and veil with crosses,
\$12.00, \$15.00, \$18.00.....\$20.00

Handsome embroideries unsurpassed in workmanship. Special altar linens embroidered in England. Testimonials from all over the world.

THE CATHEDRAL STUDIO
Miss Lucy V. Mackrille

3615 Wisconsin Avenue, Washington, D. C.



GRANITE AND MARBLE MEMORIALS

Largest Stock in the South
We pay the freight and
guarantee safe arrival

The Couper Marble Works
(Established 65 years)

264-268 Bank St., Norfolk, Va.

R. Geissler, Inc.

56 West Eighth Street, New York

Memorials
FOR THE CHURCH
Furniture — Windows — Fabrics

O. Luetke's Art Works Church Furnishings

IN METAL, WOOD, MARBLE, ETC.
Est 1886. 328-332 7th Ave., New York

Brotherhood of St. Andrew

Guilds and all Church organizations desiring to assist their treasury can find no better way than by representing the SOUTHERN CHURCHMAN. And at the same time you will do a good work by placing the SOUTHERN CHURCHMAN in homes where there is no Church paper. Write to-day for full particulars.

SOUTHERN CHURCHMAN,
Richmond, Va.

Thoughts For the Thoughtful

Walking with God will always lead you toward man.

Living in the past only puts the headlight on the rear platform.

Whenever you speak evil of another you are sure to hurt yourself.

We are put into this world to make it better, and we must be about our business.

The secret of life is not to do what one likes, but to try to like what one has to do.

So many people are shaken by scientific doubts only because they don't know enough science.

Life never begins to be serious in the largest sense until we feel that we have a mission in the world.

"If I live as if there were no God—no God to protect, no God to console, no God to punish—what am I but the fool that said in his heart, 'There is no God?' What is the atheism of the lips compared with the atheism of the life?"—A. R. Wells.

There is no realm of our lives in which retrospection is occasionally more necessary than the realm of our motives. There is an awful danger of unsuspected insincerity in the life of every one of us of doing things for self when we profess them done for Jesus Christ.

Thank God every morning when you get up that you have something to do that day which must be done, whether you like it or not. Being forced to work and forced to do your best will breed in you temperance, self-control, diligence, strength of will, content and a hundred other virtues which the idle will never know.—Charles Kingsley.

God knows how my heart longs for the day in which it can be said, "It is Peace." But I would rather for the whole of the rest of my life, whatever it costs, be unable to say these blessed words until I could say the other and greater words about the task committed to us: "It is finished."—The Archbishop of York.

Just to leave in His dear hand
Little things,

All we cannot understand—

All that stings—

Just to let Him take the care

Sorely pressing,

Finding all we let Him bear

Changed to blessing.

This is all and yet the way

Marked by Him who loves us best

Secret of a happy day—

Secret of His promised rest.

Man is the Hour-glass of God!

And grain by grain his being flows

Out of the globe of surface shows

Into the globe below the soil!

Clear of the sunken sands of strife,
God turns below the body's bowl—

And so upturns Man's crystal soul
Brimmed with the golden grains of life!

—R. V. Heckscher.

A Saint.

"Salute the beloved Persis," said St. Paul

To the Church at Rome; and thee, saint of to-day,

We greet, thus meeting on life's common way.

No shining task is thine, observed of all;

Thou toiled screened within thy garden small.

Thy plot of ground, tended with faithful care—

Thy hearthstone white, thy children taught their prayer—

Happier thy husband than the squire in hall.

Thy cap's a nimbus round thy honest head;

Eye upon work is as in worship bent;

Prayer thy grave face, thine arms in toil outspread;

That gathered fruit into the basket shed

An offering poured to God doth represent.

Much in the Lord, thou, too, hast labored.

—Walter Morison.

The Inner Self.

It is difficult to get a glimpse of a man's soul. So many individuals never purposely reveal their inner selves. They are delicate and sensitive to the scrutiny of other people. The sheath of the soul is always in evidence. How then can we watch for it? We never know another until we really glimpse the soul. Experience reveals this; the soul of some men is not revealed until its life and integrity is attacked, whether of itself or of another. Then when the man is aroused, when his sense of justice is violated, when his feeling of personal integrity is questioned, when his personal honor is attacked, watch for the appearance of his soul. Then the man himself is seen in form and reality, standing in defense of what is dear to him as his own heart.—Exchange.

R. L. Christian & Company

514-16 E. Broad St.

Richmond, Va.

Leading Fancy Grocer

AGENTS FOR

HUYLER'S CANDIES AND PETER'S SWISS MILK CHOCOLATE.

Special attention given to out-of-town orders.

Catalogue mailed on application.

Richmond, Fredericksburg & Potomac R. R.

To and from Washington and beyond—Daily.

Leave Richmond	Arrive Richmond
6:40 A.M. \$11.45 A.M.	7:25 A.M. \$9.12 P.M.
7:40 A.M. \$12.30 P.M.	8:25 P.M. \$9.25 P.M.
8:30 A.M. \$7.00 P.M.	9:20 P.M. \$11.25 P.M.
9:15 A.M. \$1.10 P.M.	9:50 P.M. \$12.30 N.E.

Richmond-Washington Local, Lv. 7:20 P.M. week days; 6:15 P.M. Sundays; Ar. 8:15 P.M. daily. Fredericksburg Accom. week days, Lv. 7:45 P.M.; Ar. 8:15 A.M. Ashland Accom. week days, Lv. 7:45 A.M., 6:30 P.M.; Ar. 8:30 A.M., 5:30 P.M.

Elba ticket and baggage offices not open for this train. *Main St. Sta. †Byrd St. Sta. stopping at Elba. ‡Elba Sta.

RESORTS

HOTEL MARLTON

3 and 5 West 8th St., Near 5th Avenue,

Washington Square, New York.

Quiet and homelike hotel; transients and families; American and European plan; special summer rate. No Bar.

LEGO

A COUNTRY HOME

In the foothills of the Blue Ridge. Fine view, Constant breeze. Shade. Bathrooms. Telephone. Address Miss Cornelia J. Taylor Charlottesville, Va.

BLUE RIDGE SPRINGS

IN THE BLUE RIDGE MOUNTAINS IN VIRGINIA.

No better place to cool off and really enjoy "The Good Old Summer Time," while you drink this celebrated dyspepsia water. Special rates for families and large parties.

B. ELLISON, Manager, Blue Ridge Springs, Virginia.

Indians in the War.

The Rev. Thomas C. Moffett, a foremost authority on Indian affairs, has just made a report on Indians and the war in which he shows that Indians, in proportion to numbers, have made a record quite equaling white Americans. He adds that to numbers must be set down also character and conduct, in both of which the Indians have made good. He recalls some reasons why Indians might not be willing to fight the battles of whites, especially of English-speaking whites. Among these reasons is the withholding of citizenship, which by the way Mr. Moffett thinks may not longer be withheld, when after the war the splendid record of Indian troops is taken into

account. Mr. Moffett says the record of Indians at home in subscribing for Liberty Bonds, and in giving to the Red Cross, must also be set down. It seems that sons of former Apache Chief Geronimo and former Chief Victoria, long enemies of the Government, gave liberally to the last Red Cross drive.

It seems that the same record of American Indians has been made by Canadian, with approximately 10,000 Indians from both countries now in the service "somewhere in France." Especially commended in Canada are the Iroquois and the Algonquins, long hereditary enemies but fighting side by side in France, the Mohawks and the Dakotas, and in the United States the Dakotas, the Chippewas, the Five Civilized Tribes of Oklahoma, and the Pimas and other Indians of the desert regions of the southwest. By far the larger numbers of men enlisting—many are not subject to the selective draft—come from the Government and Mission schools. Some have urged that there be separate Indian commands, but Indians themselves and most religious leaders among whites are gratified at the Government's course in putting them with whites. Every authority on

the Indian is loud in praise of the contribution of men made in this war by the Indians.

No little child has ever come from God and stayed a brief while in some human home—to return again to the Father—without making glad that home and leaving behind some trace of heaven. A family had counted themselves poorer, without those quaint sayings, those cunning caresses, that soft touch, that sudden smile. This short visit was not an incident: it was a benediction. The child departs, the remembrance, the influence, the associations remain. If one should allow us to have Sarto's Annunciation for a month, we should thank him; when he resumed it for his home he would not take everything, for its loveliness of maid and angel is now ours forever. And if God recalls the child He lent, then let us thank Him for the loan and consider that what made that child the messenger of God—its purity, modesty, trustfulness, gladness—has passed into our soul.—Ian Maclaren.



"Soyez le bien venu! Quel est votre regiment? Restez-vous ici? Comprenez-vous?"

"What's He Talking About?"

This is an experience which every American who goes to France will have—he will find his French comrades trying to talk with him, asking him questions, and offering him useful and interesting information. What an inconvenience and embarrassment it will be to be unable to understand or reply! No American need be unable. Here's a pocket manual that will give instantly the French (with its pronunciation) of almost anything the soldier or sailor will want to say.

The Soldier's Service Dictionary

prepared by F. H. VIZETELLY, Litt. D., LL. D., for Americans who do not know French and need to get a speaking knowledge of it in a hurry. Ten thousand military and conversational terms are given in one alphabetical order, and under each word are given the correct forms in many different phrases. The commands, technical terms, popular phrases, etc., of every branch of the service are explained and pronounced, as are also thousands of conversational terms needed in everyday life. Many commanding officers of the U. S. A. have endorsed this manual, including Maj.-Gen. J. T. Dickman, Col. J. A. Ryan, Maj.-Gen. H. T. Allen, Lieut.-Col. A. C. Read, etc. If YOU are going to France, you need this manual. If a friend of yours is going, get one for him.

Pocket-sized, khaki-bound, \$1.00 net; by mail \$1.04; Thumb-notch index, 25 cents extra
FUNK & WAGNALLS COMPANY, 354-360 Fourth Avenue, New York City

What do you know of the work of your

Church Temperance Society?

Rt. Rev. Frederick Courtney, D. D., President
William Jay Schieffelin, Esq., Ph. D., Treasurer
Rev. James Empringham, D. D., Gen'l Supt.

Send for free sample copy of "TEMPERANCE."
This periodical has the largest circulation of any magazine of its kind in America. Address

Church Temperance Society

214 Metropolitan Tower, New York City

The Choice of Executors

is a matter of great importance. Every dollar you leave should be conserved in such a way that your heirs may enjoy the uninterrupted benefits of your life's work.

This Company is a careful and economical executor, trained in the law and business, sound in judgment, and seasoned in practical experience; its primary business is the administration of trust funds.

Correspondence invited.

Capital
\$1,000,000

RICHMOND TRUST
& SAVINGS CO.

7th & Main Sts.,
Richmond, Va.

Southern Churchman

Vol. LXXXIII. RICHMOND, VA.,

JULY 20, 1918.

No. 29



There Is

One thing we desire all readers of the Churchman to know, to-wit:

The chief business of the

Virginia Trust Co.

is that of acting as EXECUTOR, GUARDIAN and TRUSTEE.

It is more economical and safer than an individual.

26 years at the business.

Home office,

RICHMOND, VA.



EDUCATIONAL



The Protestant Episcopal Theological Seminary in Virginia

Established A. D. 1823

The ninety-fifth session will open
on Wednesday, September 18, 1918

Special Students Admitted

For catalogue and other information,
address the Dean or Secretary

Theological Seminary
Alexandria, Va.

The Theological Department OF THE University of the South

An integral portion of the University, where the
student of Theology meets in the frank intercourse
of a common life with the student of Science on the
other.

For catalogue, address
THE DEAN,
Sewanee, Tenn.

The Bishop Payne Divinity School

The accredited Seminary of the
Church for training colored men for the
ministry. The fortieth session opens
September 21 1918.

For catalogue and information apply
to REV. C. B. BRYAN, Dean
Petersburg, Va.

The General Theological Seminary

CHELSEA SQUARE, NEW YORK

The next Academic year begins on the last Wed-
nesday in September.

Special students admitted and Graduate Course
for graduates of other Theological Seminaries.

The requirements for admission and other par-
ticulars can be had from The DEAN, 1 Chelsea
Square, New York, N. Y.

Episcopal High School

NEAR ALEXANDRIA, VA.

The eightieth year of this School for
Boys will open September 18, 1918.
Modern equipment throughout. Military
feature. Catalogue on application.

A. R. HOXTON, B. A., Principal.

Emerald Hodgson Hospital

—AND—
TRAINING SCHOOL FOR NURSES
UNIVERSITY OF THE SOUTH

Sewanee, Tenn.

A Church institution where the best training to
be had for development of Nurses. For further in-
formation, address

REV. W. S. CLAIBORNE, Supt.

PORTER MILITARY ACADEMY

Founded 1867
A CHURCH SCHOOL
A NATIONAL SCHOOL

242 boys from 25 states and four foreign countries. Preparation for college or business by sympathetic tutoring and under the strongest influences for Christian manhood. Habits of obedience, promptness, cleanliness and self-reliance are inculcated by the strict but stimulating military discipline. An R. O. T. C. School. Mild healthful climate permits out of door sports all year around. Gymnasium and swimming pool. Unusually liberal terms. A broader preparation than the public school can give. A Lower School for smaller boys.

REV. WALTER MITCHELL, D. D., Rector
Box 462 Charleston, S. C.

VIRGINIA POLYTECHNIC INSTITUTE

And
AGRICULTURAL AND MECHANICAL COLLEGE
Blacksburg, Virginia

Fifteen degree courses in Agriculture, Engineering, General Science and Applied Science; two-year course in agriculture, farmers' winter course, training course for teachers of agriculture and industrial course for teachers of trades, reserved officers training corps.

Apply to Registrar for catalogue. J. D. EGGLESTON, President.

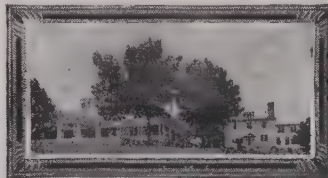
"RUTH HALL"

A private boarding school for girls, Ashbury Park, New Jersey. Successor to the School of the Good Shepherd. This is a Diocesan School under the charge of a Board of Trustees of which the Rt. Rev. Paul Matthews, D. D., is President. Terms very moderate.

For catalogue and all particulars, address the Principal,

RUTH HALL

508 First Avenue, : : : : Ashbury Park, New Jersey



FASSIFERN

A HOME SCHOOL FOR GIRLS.

Situated on a plateau over two thousand feet above sea level and completely surrounded by the majestic Appalachian mountains, in the city of Hendersonville, N. C., far-famed for its year-around delightful and health-giving cli-

mate. Fassifern offers thorough preparatory courses both for entrance to colleges of highest rank and professional work.

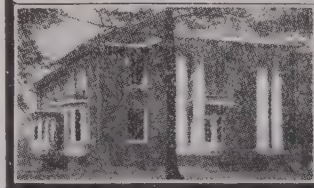
Accredited by the Association of Southern Colleges, the University of North Carolina and by Smith and Wellesly colleges of Massachusetts.

Next session opens September 25th, 1918.

For catalog, book of views and special information, address

Miss Kate C. Shipp, - - - Hendersonville, N. C.

THE GWYN SCHOOL FOR GIRLS



Offers the higher type of preparatory schooling. Prepares its students to meet entrance requirements of the best women's colleges. Two complete departments, viz: Lower school and Upper School. Careful and individual training. Specially trained instructors. Excellent location, New Buildings, completely equipped. Diversified recreations, and all out-door sports. Atmosphere of large, well ordered home. Write for Catalog or further information.

MRS. C. L. BUSHNELL, Principal, Spartanburg, S. C.

State Normal School for Women FARMVILLE, VIRGINIA

Splendidly equipped for the TRAINING OF TEACHERS.

Thirty-fifth session opens September 11, 1918. For catalog address

J. L. JARMAN, President

Sweet Briar College for Women

The College—Degree accepted as basis for graduate work in leading colleges and universities. Departments of Art, Music and Home Economics. Campus of 3,000 acres beautifully situated in the foothills of the Blue Ridge Mountains. Out-of-door sports the year around. Unexcelled climate. Emilie Watts McVea, A. M., Litt. D., President.

The Academy—On the College campus offers preparatory and general courses. For catalogue and views of college and campus, address

Secretary, Box 19, Sweet Briar, Va.



Cathedral School for Girls

ORLANDO, FLORIDA

19th year begins Oct. 2. Offers a healthy, happy home and excellent education. College-Preparatory and General Courses. Also Music, Art, Home Economics, Expression. REV. RODERICK P. COBB, A. M., Rector.

NATIONAL CATHEDRAL SCHOOL
A Boarding and Day School for Girls. Fireproof buildings in Cathedral Close of 40 acres. College certificate privilege. Music, Art, Advanced, and Special Courses.

The Bishop of Washington,
President of the Board of Trustees.
Jessie C. McDonald, M. S., Principal.
Helen L. Webster, Ph. D., Academic Head.
Mount St. Alban, Washington, D. C.

STUART HALL

STAUNTON, VA.

Formerly Virginia Female Institute)

Diocesan Girls, School of Virginia and Southern Virginia. College preparation, Music, Art, Expression and Business Courses, Faculty and equipment of large school with small classes and individual attention. Large grounds and indoor athletics and outdoor sports under direction of Physical Trainer. Seventy-fifth session opens September, 1918. For catalogue apply to

MRS. H. N. HILLS, Principal,
(Formerly Principal of Sweet Briar Academy.)

FAUQUIER INSTITUTE

For Girls and Young Ladies Warrenton, Virginia
The 59th session begins Sept. 26th, 1918. Situated in Piedmont region of Virginia, 55 miles from Washington. A limited and thorough home school. Modern buildings, 5-acre campus. Very moderate rates. Catalog.

MISS NELLIE V. BUTLER, Principal, Box 17

S. HILDA'S HALL

A School for Girls. Charles Town, W. Va.
Under the auspices of the Bishops of the Diocese (Episcopal). Near Washington. College Preparatory and elective courses. Music and Art. Athletics under trained Director. Open air classes.

MARIAH PENDLETON DUVAL, Principal
Past 16 years principal of Stuart Hall, Va.

ROANOKE COLLEGE

Salem, Va.

A standard college of liberal arts for men, located in the mountains of Virginia. Standard requirements for entrance and for degrees. Military training adopted for duration of the war. Commercial and preparatory departments.

For bulletins and full information, address

DR. J. A. MOREHEAD, President.

The Virginian Home and Training School

For the Feeble-Minded and Epileptic.

Established 1892.

For terms and information, address

MISS M. GUNDRY,

Falls Church, Fairfax County, Va.

The Sanatorium School

LANDSDOWNE, PA.

A select Sanatorium and School for children suffering from Nervousness, Paralysis, Aphasia, or Defects of Speech or Hearing. \$1,000, \$1,600. Booklet.

CLAUDIA MINOR REDD, Principal.

HERNDON SEMINARY

Herndon, Virginia

A HOME SCHOOL FOR GIRLS

Re-opens October 1.

Apply to

THE MISSES CASTLEMAN,

(Associate Principals).



RANDOLPH-MACON ACADEMY

For Boys Bedford, Va.

Offers prompt and thorough preparation for college, scientific school or business life. The liberal endowment of the Randolph-Macon System, of which this school is a branch, permits of unusually low terms. \$325.00 covers all charges for the school year. No extras. Randolph-Macon boys succeed—526 graduates of this school have received full college degrees or entered professions in the past 20 years. For catalogue and further information, address

E. SUMTER SMITH, Principal

CHATHAM Episcopal Institute

FOR GIRLS CHATHAM, VA.

Rt. Rev. A. M. Randolph, D.D., LL.D., Episcopal Visitor
Rev. C. Orlando Pruden, Rector. Beautiful and healthful location. 10-acre campus. Modern equipment. Athletics, Gym. College Preparatory. Music, Art, Domestic Science, Expression. Certificate admits to leading colleges. Catalog.

Mrs. Elizabeth May Willis, B.P., Principal, Box 13



MARY BALDWIN SEMINARY For Young Ladies.

Established 1842. Term begins Sept. 12th. In the beautiful and historic Shenandoah Valley of Virginia. Unsurpassed climate, modern equipment. Students from 31 States. Courses: Collegiate (3 years), Preparatory (4 years), with certificate privileges. Music, Art and Domestic Science. Catalog. STAUNTON, VA.

Virginia Episcopal School

(NEAR LYNCHBURG, VA.)

For boys of character, position and ability whose means will not permit them to attend our more expensive schools. Prepares at cost for college, university or immediate entrance upon the duties of life. Made possible by gifts of founders. Special terms to clergymen. Boarders for the present are limited to seventy. One hundred and six acres of land. The session begins September 19, 1918. Apply for information and catalogue to the

Rev. Robert Carter Jett, D. D.,
Principal.

Rev. Thomas Kinloch Nelson, M. A.,
Vice Rector.

TEACHERS WANTED

Free Registration to Competent teachers. Demand greater than supply. Our members placed in thirty-two States. Salaries \$3,000 per year down. Write at once for full particulars.

SOUTHERN EDUCATIONAL BUREAU
Established 1891. Raleigh, N. C.

Racine College

Racine, Wisconsin

Founded by Bishop Kemper in 1852

AN ACADEMY AND JUNIOR COLLEGE

Prepares for all professional schools and the junior year of the university. A missionary training school.

B. TALBOT ROGERS, M. A., D. D.
Warden

ST. MARY'S, An Episcopal School for Girls
Founded 1842. Full college preparation and two years advanced work. Music, Art, Eloquence, Domestic Science and Business. 14 modern buildings, 25-acre campus in mild Southern climate. Moderate rates. Address REV. GEO. W. LAY, D. C. L., Rector, Box 19, Raleigh, N. C.

A PRAYER FOR THE Y. M. C. A.

By the Rev. Clarence S. McClellan, Jr., Christ Church, Baltimore, Md.

Our Father, Who hast revealed Thyself in the person of Jesus Christ, our Elder Brother, we thank Thee for the gifts of body, mind and spirit. Thou dost continually enrich life for each of us and thereby dost give us the opportunity to enrich the lives of others. Help us to realize fully our gifts, to use them and to know what they signify. Give us the vision to see men and things in love and in the strength of Christian manhood. May we each day quit ourselves like men and uphold and constantly strive for purity of thought and action and those virtues of Christian living, which mark the perfect man and the upright. We would especially ask Thy blessing upon the Y. M. C. A., which by its magnificent work, through its consecrated workers and its ever increasing membership is striving to make men everywhere better in body, mind and spirit with Jesus Christ as the example of the true nobility of living. May this institution along with all other Christian work go forward to nobler tasks and broader visions and more liberal thought. May its power for good be generously felt in all places and at all times to strengthen and enspire men in their common round of daily duties and render life more intimate and happier for those away from their own hearth fire and roof tree. Bless the noble work it is doing across the seas among the soldiers, sailors, aviators and marines. May it impress men with the lesson of physical health and robust nature and the body as the temple of the living God. Grant that by reason of a more splendid bodily vigor men may grow stronger spiritually and be ready, as athletes of God, to run the race that is set before them, and at the close win the prize of glory which Thou hast for those who above all else unfeignedly love Thee. We ask this in Jesus' name. Amen.

The Desk With a 25 Year GUARANTY

The desk that stands hard usage without becoming shaky. It is of extra strong construction throughout and has these exclusive points of excellence: Heavy Semi-Steel Frame, Patent Noiseless Hinges and Extra Wide Seats. The design, construction and finish is perfect in every detail. Our proven claim is—the best desk regardless of price. The only desk made in the South.

SOUTHERN DESK COMPANY,
HICKORY, N. C.

HOME NURSING

THE BOOK OF HOME NURSING

By Frances Campbell

A reliable and practical guide
\$1.50 net. Postage extra. All Book Stores

E. P. DUTTON & CO.

681 Fifth Ave., New York

Southern Churchman

Catholic for every truth of God; Protestant against every error of man.

REV. EDWARD L. GOODWIN, D. D.,
Editor.

SOUTHERN CHURCHMAN COMPANY,
Publishers.

Vol. LXXXIII.

RICHMOND, VA., JULY 20, 1918.

No. 29

A MATTER FOR LAY CONSIDERATION.

It is always a hopeful indication when laymen of standing and influence take a large part in the discussion of ecclesiastical matters. The laity constitute nearly one hundred and ninety-nine-two hundredths of the Church. When all has been said in deference to the special training and proper spiritual leadership of the clergy it is still plain that the Church has need to know the sound opinions and judgments of her thoughtful laymen, lest her guidance be left too exclusively in the hands of a single class. Particularly is this true in times like these, when new issues are pressing to the fore and difficult problems are likely to arise for solution—times that are going to demand of the Church new departures, a broader outlook and greater practical efficiency. The world after the war will be a different world, as we hope and believe, not only in Germany and Russia and France, but here in America also, else much that we are fighting and sacrificing for will have gone to naught. It must be a world of higher ideals, larger opportunities and clearer visions of duty. We need not call it socialism, but there will be large changes in the old social and economic order as there ought to be. We will not call it altruism, but society will make greater demands upon the individual and the class for unselfish and intelligent service. But all this will need wise, spiritual, godly inspiration and direction. The Church after the war—will she be ready for her task? Will she be strong enough, united enough, clear-sighted enough, to fulfil her whole duty and meet the tremendous spiritual and, as we say, practical opportunities that will rise before her? It is a matter worthy of real solicitude and that demands earnest consideration by the laity no less than by the Bishops and clergy, lest that day come upon us unawares.

Especially does the fundamental problem of Church unity at this moment challenge their attention and call for their voice in its determination. The clergy are far too apt to see it through the haze of old theological controversies or even less clearly through the astigmatic medium of fixed preconcep-

tions. It is a question that needs to be reconsidered in the open, with a clear perspective and unbiased vision; to be thought through with an eye to the new conditions that confront the Christian Church in a new age of human advancement and human relationships. In this era of rational democracy sectarianism, under whatever venerable guise, is as much out of date as feudalism. It is strangling the energies of God's Kingdom almost as the system of caste has strangled the great nations of the East, and with hardly more reason. Whatever may be said for the spiritual unity of the Church, and, of course, there is such unity of spiritual life, the world does not see it nor has it accomplished the task which Christ assigned to His believing people in a visible and workable and world-convincing unity.

The subject bristles with difficulties, of course, but many of them are theoretical. At all events it is one that must be grappled with and one that is demanding the best thought of the Church to-day. It calls for wide discussion by thinking men of practical bent of mind. For this reason we will particularly welcome communications bearing on this vital question and trust that many of our laymen especially will follow the example of our correspondent, Dr. Dillard, and speak their mind in this matter, that the true thought of the Church may find expression and be crystallized against the approaching time of action.

CLERGY IN WAR SERVICE.

From the Church War Commission we have a list of the clergy of the Church who are engaged in war service as chaplains or otherwise. Its publication is begun in this issue and will be continued until completed. It contains more than four hundred names and addresses, and is one that may be read with feelings of gratification and pride. It represents over eight per cent of the active clerical force of the Church, and even so is by no means a full exhibit. New names are being added daily from among the many who are eager to be admitted into this goodly company, there being a long waiting list of those whose services have been offered and who are hoping

for permission to go. Moreover, there are a large number of clergymen living within reach of camps and other bases who are freely giving a goodly portion of their time to the service of the soldiers in one form or another, and others who are serving as special preachers when called upon or in other ways, whose names are not recorded but the aggregate of whose services is very considerable.

Already several chaplains and others have given their lives in fact to the cause, as others are showing their willingness to do if it be God's will for them. The number of those making the supreme sacrifice will grow sadly longer as the men to whom they minister find their way in great numbers to the fighting front. It is no light task that these our brethren have taken up, and among the petitions which we make before the Throne of Grace their needs and dangers should have particular and loving remembrance. It is so that our sympathy and solicitude will most surely help and uphold them and we at home, in our little way, have our share in the laurels, military and spiritual, which they will win.

Letters to the Editor

In this department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letter to the Editor" will appear in our columns except over the signature of the writer.

SUNDAY PROBLEM OF SOLDIERS.

Mr. Editor: The report of the "War Camp Community Service" indorsing the community service held in Charleston, S. C., has called forth many inquiries for an account of the nature of the service provided and for a statement of the social features, so that a brief review of the origin and character of the community service is here given.

On March 20, Chaplain William Reese Scott, a Church clergyman, arrived in Charleston with the Seventeenth United States Infantry, where a portion of that organization had been

detailed for guard duty, and the next day the chaplain suggested to the Bishop and the Clericus a plan for the Sunday work among the enlisted men of the army and navy in Charleston. The plan met with the heartiest approval and indorsement of all concerned, and Bishop Guerry and the Church Club of Charleston assumed the financial responsibility for the project, and the direction and control of the undertaking was placed in the hands of Chaplain Scott, assisted by an able committee of the Church Clergy, the Rev. S. Cary Beckwith being named as Chairman. Large committees, consisting of prominent citizens of Charleston, were selected to serve as ushers and helpers, and other committees of experienced women were appointed to take charge of the social features and the refreshments to be served after the services.

The entire plan was in actual operation the following Sunday, Artillery Hall, the largest auditorium in Charleston, being secured for the services, and the large basement below the ball-room being used during the cooler weather for the social entertainment, and the large lawn, lit by electricity, being used in the warmer season. The commander of the army department and the commandant of the Charleston Navy Yard, and the Clergy of Charleston were present, while the music was rendered by the united choirs of the city, accompanied by the Seventeenth Infantry band. The service was a wonderful success, as was also the social feature, and has continued so until the present with equal success, many thousands being present, and a wonderful influence for good has resulted. The Community Service has been indorsed by the Fosdick Commission, by the army and navy authorities and by the people of Charleston; and has been followed in many other church organizations and communities with equal success.

The religious services are characterized by three features, namely, a military or navy band is always present; six hymns under the chaplain's leadership, and always printed on a special leaflet, provide the sacred singing, accompanied by a large choir, a pianist and the band; prominent speakers with a message, brief, clear and to the point are selected for the religious talk and prominent laymen for a condensed resume of some patriotic subject are the four-minute speakers. Before and after the services the band renders appropriate selections; the prayers suitable for time and occasion, are said from memory, the Apostles' Creed and the Benedictions are used; the service closes with the Star Spangled Banner. The time allotted for service is one hour, and then all adjourn to enjoy the social reception, which, under the careful management of the trained committees and the able social workers, has developed a splendid spirit of co-operation and mutual admiration between the army and navy and marines and industrial workers and the entire community of Charleston.

Chaplain Scott's experience and success with similar services at Fort Monroe and in the Hawaiian Islands has been of the greatest benefit in enabling a closer relationship to develop between the men in uniform and the civilians of the city of Charleston, and has enabled the Churchmen of that city to perform a war-time duty which has been of the greatest spiritual benefit to all concerned.

WILLIAM WAY.

Rector of Grace Church, Charleston,
S. C.

THE PAPACY AND THE NEW DECLARATION OF INDEPENDENCE.

Mr. Editor:

The President, in his speech at Washington's tomb on the Fourth of July, indicated a series of tasks that are laid upon this country in making good her new Declaration of Independence for all the peoples of the world. The first task he names is this:

"The destruction of every arbitrary power anywhere that can separately, secretly and of its single choice, disturb the peace of the world; or if it cannot be presently destroyed, at the least its reduction to virtual impotence."

Mr. Wilson was speaking of the Hohenzollern, Hapsburg autocracies; but there is an arbitrary power in both the political and the ecclesiastical world which it is equally necessary should be destroyed or rendered virtually impotent if our and our allies' purposes of freedom for all the world are to be realized; if our prayers and efforts for Church Unity are to avail. It is the Papacy.

All history bears witness to the Papacy's identification with this description of the President's. It is arbitrary beyond the wildest dreams of even the Kaiser, for its claims to divine right are more ancient and sweeping than his (and equally without sound basis). It has again and again, separately, secretly and of its single choice disturbed the peace of the world, and because of this identity of nature it stands today identified in interest with the Central Powers of Europe, against America and her allies, by every mark short of a formal alliance.

1. The Pope has uttered no word of condemnation of Germany's violation of her treaties, atrocities in Belgium and France, partnership in the Turkish massacres, under-sea piracy, nor even of her insults to Cardinal Mercier and murder and ravishment of priests and nuns in the occupied territories, except that in general terms, equally applicable to our allies, he has deplored the horrors of war.

2. The Papacy has identified itself with the Sinn Fein sedition in Ireland. In a recent issue of the Catholic Review, the official organ of Cardinal Gibbons, under date of June 1, there occurs the following:

"The Irish have determined not to accept compulsory service for reasons which have been given and have organized themselves to resist the measure. A part of this organization has been that the Catholic hierarchy, at a meeting at Maynooth under the presidency of Cardinal Logue (the highest Papal representative in Ireland) have given their approval to the policy of opposition and in addition have organized the Irish people in their resistance." (Black type mine.)

And not only in Ireland. In the United States the Sinn Fein conspiracy has found its largest financial aid and encouragement. Irish-Americans were found last week refusing to march in parades of naturalized citizens if the British flag were carried before them—our ally's flag! Before we entered the war, in the presidential election of 1916, the Papal power was exerted in every principal city, in co-operation if not in alliance with the German-American Alliance, to procure Mr. Wilson's defeat as a rebuke for his sympathy with the Allies.

In Australia, where the Papal Archbishop boasts that it was his organization that defeated conscription, and in Quebec, the only Roman Catholic province in Canada, and also the only one that resisted conscription, the same in-

terference against our new Declaration of Independence is conspicuous.

We should understand that this interference of the Papacy in the conduct of the war in no small degree embarrasses our cause. If Sinn Fein succeeds in forcing Parliament to accord Home Rule to the whole of Ireland, the Protestant Six Counties in the north, enthusiastically loyal to the allied cause, will be immediately forced under the heel of the Roman Hierarchy, and England, our ally, will find herself menaced by an enemy at her very doors, separated by only a narrow strip of water. Bases for U-boats may be established on Ireland's coasts to harass and destroy our transports carrying our boys to France and in many ways a most valuable service will be rendered our enemies.

3. The papal peace notes and special prayers for peace have appeared at such times and in such form as in each instance to serve the cause of the German "peace offensive."

4. There is excellent authority for the statement that one of the principal causes of the disaster to the Italian army last fall was papal pro-Austrian propaganda among the Italian populations. Italy had disowned the temporal sovereignty of the Pope; Austria was the Pope's most loyal supporter and champion for the restoration of his temporal power.

I forbear to ask for more of your space for particularization. This arbitrary power of the Papacy has often, separately, secretly and of its single choice, through many centuries, disturbed the peace of the world—never more conspicuously than now. Our magazines and newspapers, generally, appear to be either subsidized, terrified, ignorant or indifferent. The same may be said of our politicians. An aggressive propaganda within the fold of the Protestant Episcopal Church has indoctrinated her people with the opinion that the first part of her name was something to be ashamed of and should be dropped. Protestantism, the one flag under which the modern world has ever found it possible to organize adequate resistance to this arbitrary power of the Papacy, has been condemned as a weak, negative thing, unworthy of virile American Churchmanship. Perhaps we are coming to see that our country's Protestantism against the arbitrary powers of Europe, who are seeking to assert a Catholic kultur throughout the world, offers a new parallel in the light of which we may see that we have no cause to be ashamed of the struggles and sacrifices that our Protestant fathers of the sixteenth century underwent in order to free the world from the Papal tyranny. So far from it that the torch has been handed on to us.

Our fathers added a petition to the Litany in those dreadful times—"From the Pope and all his detestable enormities, Good Lord deliver us." It is the language of a people in dire extremity and of the sixteenth century, not of the twentieth. We are able to respect and admire the personal qualities and piety of the individual Bishop of Rome. But, from the Papacy as an institution, infinitely harmful to the whole Catholic Church, in Italy, Austria, France, Germany and Ireland, as well as in America, based upon false decretals and upon violence and intrigue, an insuperable obstacle to Church Unity, must we not pray that, out of this world struggle against autocracy in Germany and Austria, we may find deliverance also from the Papacy?

JAMES F. PLUMMER.

Mobile, Ala., July 9, 1918.

A BETTER SYSTEM.

By Rev. D. A. Sanford, a Missionary in New Mexico.

IV. Support of Clergy. What Should Be the Proportion of Gifts For That Purpose?

When it is boldly asserted that the "remuneration of our mission Clergy is far from satisfactory," that there are "very many instances of men in the ministry who are in grave distress because no adequate opening for pastoral work comes to them to which a living wage is attached," and that "there are constant cries from the mission field" for Clergy who "will do hard work with very little pay"—when assertions like these are frequently made, indicating that the salaries of our Clergy in many cases are inadequate, it becomes quite pertinent to ask another question: "What proportion of the gifts of our people should go for the support of the Clergy? If in some localities, ten per cent of the church buildings that have been erected are seldom used, the question arises: "Ought we not to provide better for the Clergy who should minister in vacant places?"

An examination of the reports as given in journals of Dioceses and missionary districts, will show not only that there are large numbers of feeble parishes and missions, but also that there is a hard struggle in some instances to keep the church open and maintain church services. In many places where there are less than one hundred communicants, from sixty to eighty per cent of all money given for church purposes goes to pay the pastor's salary. Such is the necessity. The small salary of the clergyman must be raised, or else the church will be closed. This is what may be seen in many small towns and in country places both in the East and in the West.

Turn now to reports from strong parishes with three to five hundred communicants or more. What is true in one parish may not be true in another. But in many strong parishes in the larger cities, not one-fourth their income is needed to pay a rector and his assistants. In most cases these parishes give for the support of missions, both in their own city and elsewhere. But a closer examination of reports reveals also this fact. Take all that is given for support of Clergy, their own rector and others, for the support of missionaries either at home or abroad; include in that amount what is given toward the support of their Bishop, and other objects for benefit of Clergy, put all these objects together, and it will be found that many strong parishes do not use more than forty or fifty per cent of their regular income for support of Clergy in any form. In other words, it may be seen that many large and strong parishes are giving a much smaller percentage of their income toward support of Clergy than is given in many small and weak parishes and in mission stations.

Where, then, in these strong city parishes does the money go? We answer: In cost of maintenance, in cost of music, in insurance, in cost of repairs, in improvement of buildings, in payment of debts. Two, three and four times as much money goes for these purposes as for clergymen's salaries. One city parish is in competition with another city parish. Which can have the most attractive service? Which will give the best music? Here is the call for the expenditure of money. The parish spends a large share of its income in these ways upon itself. A

smaller percentage goes to support of Clergy.

Take now for comparison the missionary district of Arizona. In the year 1880 Bishop Dunlop was consecrated and Arizona became a part of his field of labor. In Arizona we had then no clergyman at work anywhere, no church buildings and probably no church property of any kind. There might have been a hundred scattered communicants. To-day there are no less than twenty-six hundred communicants, seventeen church buildings, eleven rectories and two hospitals.

As the erection of all these buildings has been borne, in part at least, by people in Arizona, it might be thought that a smaller proportion of money would be given for support of Clergy. Not so. Reports show in many places fifty, sixty and even eighty per cent of all receipts go for support of Clergy.

Take now, for comparison, another State. When Oklahoma was opened to white settlement twenty-nine years ago, one small building had been secured for church purposes. Today Oklahoma has forty-one church buildings, twenty-one rectories, besides a hospital and a church hall. The burden upon small and weak congregations has been very heavy, yet the percentage of offerings for support of Clergy and for domestic and foreign Missions is larger than in many strong parishes elsewhere, in some cases having endowments and pew rents to rely upon. Often these give less than ten per cent of their income for missions, while weak parishes and mission stations give as large a percentage for this object. Why is it so? Out on the western prairies and in the Rocky Mountain region are scattered Church families and baptized children, where there are no prayer book services held. For church service or Sunday-school, if they go at all, they must go fifty miles or more.

It is a great contrast, with the privileges in strong parishes in our large cities.

What can be done to remedy the situation? There are some who will think and say: "If in a large parish not so much is needed for the Clergy of the parish, then a much larger proportion should go to support of Clergy elsewhere."

Something is wrong somewhere. It is not a lack of ability of our people to give, it is not an unwillingness to give, but it is the fault of a system through which parishes spend lavishly and luxuriously for themselves while others suffer. It is the system that needs to be corrected.

A TRIBUTE, TO ONE AND TO MANY.

Bishop Randolph was truly one of the Princes of the Church. A scholar, a thinker, an orator—all these in high degree—he was above all the devout disciple, the saintly Father-in-God; and, what abides in the memory of his friends and is worthy to abide—the perfect Christian gentleman. He was a great preacher, and had his office allowed him more leisure, he would have been a distinguished writer, if one may judge from his one volume, a masterly work on Reason, Faith and Authority. He was fourth in order of seniority in the House of Bishops.

I am moved to add a word on behalf of the great multitude fallen asleep in faith after having served God in their generation: loyal men and women bearing their burdens, fighting the fight, "seeing it through"—without whom the leadership of the leaders would amount to nothing. I am thinking of the long list known in its entirety to God alone, who in the king-

dom and patience of Jesus Christ endured through their day and whose works do follow them. And the more do I think of such, as my thought goes out to the lengthening list of those who, not in ripe old age, but in the dawn or prime of manhood, have this past year finished their earthly course: I think of what we as a Christian people owe them, officers many, but privates how many more! We who remain must not be unworthy of such sacrifice. In our places and tasks we may at least in spirit make some corresponding sacrifice, which is our reasonable service.—Bishop W. F. Faber, in Convention Address.

RELIGION IN THE ARMY.

(By Harmon D. Jones, Camp Secretary, Brotherhood of St. Andrew.)

This new National Army, as we view it from this side, and as we read of its achievements thus far on the other side, certainly displays a solicitude for the morals and spiritual welfare of the men that is a little short of amazing. In fact, it is but one of many indications that our national leaders fully realize the ultimate issues of this war are not material, but that after the great conflict there will remain the problem of building up a new order of things, a new earth. With this wise foresight, the fullest possible co-operation and encouragement are being given to all efforts to prepare the men to achieve the higher aims of their natures. From the closest observation in our vast cantonments there is revealed a close unifying spirit between chaplains of various denominations, the Y. M. C. A. religious workers and all other religious agencies. The spirit which seems to prevail in France is rapidly spreading in this country, and in so far as war work is concerned there seems to be a gradual merging of many denominations, the great realities of life in the army are so big—so grand—that the men seem to be thoroughly oblivious to the petty differences which have made so many unhappy divisions. To an observing and interested layman it seems most significant. There was a statement typical of this spirit issued by the commander in chief of the American Expeditionary Forces in France—General John J. Pershing:

"Hardship will be your lot, but trust in God will give you comfort.

"Temptation will befall you, but the teachings of our Saviour will give you strength.

"Let your valor as a soldier and your conduct as a man be inspiration to your comrades and honor to your country."

"Behold, I make all things new." The reality of which is surely approaching, includes the new heaven, the new idea of God-Worship—"In spirit and in truth"—a new earth wherein dwell eth righteousness, a new civilization with a spiritual vision—a Christocracy—and a new people who have seen the vision of the Living God. Does it not seem that this will be the ultimate outcome of our present conflict?

NEGRO EDUCATION A NATIONAL RESPONSIBILITY.

At the recent meeting of the Department of Superintendence of the National Education Association, Dr. J. H. Dillard, the Southern president of the Slater and Jeane Boards, presented a plan for national assistance to colored public schools which was heartily endorsed by that body.

National aid to negro public school education, Dr. Dillard declared, rests on justice to the negro, to whom the

nation which enslaved and then freed him owes an education which will fit him for intelligent and efficient living under the conditions of freedom. It rests also on justice to the South, which "should not have been expected to bear the whole burden of the negroes' public education." "For the presence of the negro, and his use as a slave, were due, not to the South alone, but to the whole country," which "as a whole, consented and abetted."

The South has done much, "yes, very much, as the great reduction in illiteracy well shows." Yet, "it is still true that in most parts of the South the terms of negro schools are too short, and the pay and consequent fitness of the teachers too low. Longer terms and better teachers are the two outstanding needs."

The plan calls for aid for negro public schools in fifteen States, from Delaware to Texas, with the possible addition of West Virginia and Missouri, all Federal funds being used to increase salaries, a step which would insure better teachers. The amount proposed is "for fifteen years one-third, for ten years one-fourth, for five years one-fifth, of the amount expended each preceding year for all purposes of negro education from public funds, in each county and city, and for each State institution of higher grade."

Accurate figures are not available; but the maximum yearly total contributed by the government would probably be about \$2,000,000.00—certainly not over \$3,000,000.00, "a small sum for the whole nation to pay in performing a high duty and achieving a widespread benefit": for "the prosperity, the safety and the health of the nation depend upon the spread of knowledge, intelligence, efficiency and enlightened purposes among all citizens of every race and calling."

With the backing of the National Education Association, and embodying both justice and patriotism, it is hoped that this plan will become a reality, to the benefit of the nation, and of both races concerned.

CLERGY IN WAR SERVICE.

Regular and National Army Chaplains.

Addison, Lieutenant James T., 30th Engineers, A. E. F.

Alfriend, Lieutenant William J., 116th Infantry, Depot Brigade, Camp McClellan, Ala.

Anshutz, Lieutenant J. Phillip, care of Senior Headquarters, Chaplain, A. E. F.

Armstrong, First Lieutenant Frank C., 16th Infantry, A. E. F.

Atkinson, First Lieutenant William A., 119th Field Artillery, A. E. F.

Bell, Chaplain A. D., 309th Machine Gun Battalion, Camp Dix, New Jersey.

Bell, Lieutenant W. C., 117th Engineers, 42nd Rainbow Division, A. E. F.

Brander, Captain William W., 8th Cavalry, Marfa, Texas.

Bratton, Lieutenant W. D., 155th Infantry, Camp Beauregard, La.

Brent, Rt. Rev. C. H., D. D., Senior Headquarters Chaplain, General Headquarters, A. E. F.

Brown, Lieutenant-Colonel H. A., chaplain to German war prisoners, Fort McPherson, Ga.

Browne, Lieutenant Duncan H., 305th Infantry, A. E. F.

Browning, Lieutenant Robert Evans, 3rd Provisional Ordnance Battalion, A. E. F.

Buisch, Rev. Louis H., R. O. T. C., Youngstown, New York.

Buskie, Lieutenant James Gilmer,

156th Infantry, Camp Beauregard, Louisiana.

Chouinard, Captain H. A., Walnut Apartments, Baltimore, Maryland.

Clampett, Lieutenant Frederick W., 144th Field Artillery, Camp Kearny, California.

Clarke, Lieutenant Eugene T., 114th Field Artillery, Camp Sevier, Greenville, S. C.

Cleeland, Lieutenant Earl, 18th Regiment Engineers, A. E. F.

Cline, Lieutenant Thomas S., 19th R. R. Engineers, A. E. F.

Clinch, Captain Nicholas Bayard, 129th Infantry, Headquarters Company, Camp Logan, Houston, Texas.

Cooper, Captain Hedley H., 71st New York Guard, A. E. F. (Died in service.)

Crabtree, Rev. David M., Battery B, 144th Field Artillery, Camp Kearny, California.

Crawford, Lieutenant Oliver F., 328th Machine Gun Battalion, Barracks 238, Camp Custer, Michigan.

Crocker, Lieutenant William T., 54th Pioneer Infantry, Camp Wadsworth, South Carolina.

Danker, Captain Walton S., 104th Infantry, A. E. F. (Died in service.)

Darlington, Lieutenant Henry V. B., Coast Defense of Eastern New York, Fort Totten, New York.

Day, Lieutenant John Warren, 504th Service Battalion Engineers, A. E. F.

DeWitt, Lieutenant William A., 166th Depot Brigade, Battalion 5, Camp Lewis, Washington.

Dewart, Lieutenant Murray W., 101st Regiment Field Artillery, A. E. F.

Dorrance, Lieutenant Samuel M., Jefferson Barracks, 6435 Idaho Avenue, St. Louis, Missouri.

Doud, Rev. LeRoy W., care Senior Headquarters, Chaplain, A. E. F.

Dubell, Captain Charles B., 110th Field Artillery, Depot Brigade, Camp McClellan, Alabama.

Earle, Lieutenant Edward H., 132nd Field Artillery, Camp Bowie, Fort Worth, Texas.

Edwards, Lieutenant Evan A., 140th Infantry, A. E. F.

Edwards, Captain H. Boyd, 101st Engineers, A. E. F.

Evans, Lieutenant Allen, Jr., care Senior Headquarters, Chaplain, A. E. F.

Fair, Lieutenant James H. S., 6th Provisional Ordnance Regiment, A. E. F.

Fell, Lieutenant Horace R., 102nd U. S., Engineers, 27th Division, A. E. F.

Ferguson, Captain LeRoy S., 135th Infantry, A. E. F.

Fleming, Captain David L., 2nd Cavalry, A. E. F.

Foreman, Lieutenant Harrison W., 1st Pioneer Infantry, Camp Wadsworth, South Carolina.

Fraser, Lieutenant Abner L., 10th Ohio Infantry, A. E. F.

Freeland, Captain Charles W., 6th Cavalry, A. E. F.

Geiger, Lieutenant Henry J., 51st Infantry, A. E. F.

Gillmor, Lieutenant David T., care Senior Headquarters, Chaplain, A. E. F.

Gray, Lieutenant Otis E., 353d Infantry, A. E. F.

Gribbin, Chaplain R. E., 3d Pioneer Infantry, A. E. F.

Griffiths, Lieutenant G. A., 5th Field Artillery, A. E. F.

Hamlin, First Lieutenant Julian D., 19th Infantry, Fort Sam Houston, Texas.

Harper, First Lieutenant E. S., 105th Field Artillery, Camp Stuart, Newport News, Va.

Hart, Lieutenant Oliver J., Headquarters Army Art., A. E. F.

Hatch, Lieutenant Richard Allen, 110th Military Police, A. E. F.

Hill, Lieutenant C. W. B., 124th Field Artillery, Camp Logan, Texas.

Hood, Lieutenant William F., 128th Infantry, A. E. F.

Houghton, Lieutenant F. Percival, 103rd Engineers, A. E. F.

Howell, Lieutenant A. C., 83rd Division Staff, A. E. F.

Jaynes, Lieutenant Almon A., 108th U. S. Infantry, A. E. F.

Jones, Lieutenant William H., 112th Field Artillery, A. E. F.

Kennedy, Lieutenant Chauncey C., 21st Engineers, A. E. F.

Kinthead, Lieutenant George B., 27th Engineers, Camp Meade, Maryland.

Linley, Lieutenant Philip H., 2nd Provisional Regiment, 57th Depot Brigade, Camp MacArthur, Texas.

Lloyd, Captain Walter K., 13th Cavalry, Fort Riley, Kansas.

Lockhart, Lieutenant Malcolm W., 2nd Anti-Aircraft Machine Gun Battalion, Camp Wadsworth, South Carolina.

Long, Rev. George, Illinois National Guard, Camp Dodge, Des Moines, Iowa.

Mabry, Lieutenant John G., 303rd Mechanical Repair Ship, A. E. F.

Mackintosh, Lieutenant Roland O., 128th Field Artillery, A. E. F.

MacNish, Lieutenant George H., 14th Battalion, F. A. R. D., Camp Jackson, South Carolina.

Mallinckrodt, First Lieutenant Harris, 138th Field Artillery, Camp Shelby, Hattiesburg, Mississippi.

Marsden, Lieutenant Henry H., 148th Field Artillery, A. E. F.

Marshall, Rev. Arthur H., No. 9 Fort Thomas Avenue, Fort Thomas, Kentucky.

Marvine, Captain Walter, Coast Artillery Corps, Fort Monroe, Virginia.

McCallum, Lieutenant Arlington A., 149th U. S. Field Artillery, A. E. F.

McCorr, Major William E., 107th United States Infantry, A. E. F.

McCormick, Lieutenant John B., care General Headquarters, Chaplain, A. E. F.

McFetridge, Lieutenant Robert J., 108th Infantry, A. E. F.

Nash, Chaplain Norman B., 150th Regiment Field Artillery, A. E. F.

Patterson, Rev. Frederick A. (gunner), No. 335,249, B Battery, C. R. A., Canadian E. F.

Penfold, First Lieutenant Frederick S., 121st Field Artillery, A. E. F.

Pierce, Major Charles C., Quartermaster's Department, United States Army, A. E. F., Chief of Graves and Identification Commission.

Pruden, Major Alfred A., Coast Artillery Corps, Camp Zachary Taylor, Kentucky.

Reese, Lieutenant Clarence H., 360th Infantry, 90th Division, Camp Travis, Texas.

Robeson, Captain John M., 119th Infantry, A. E. F.

Rollins, Lieutenant Lyman H., 101st Infantry, A. E. F.

Sattig, Captain John H., 105th United States Field Artillery, Camp Wadsworth, South Carolina.

Scott, Captain William R., 17th Infantry, Charleston, South Carolina.

Shipman, Rev. Herbert, 104th United States Field Artillery, A. E. F.

Silver, Captain H. Percy, Military Academy, West Point, New York.

Smith, Rev. Edmund Banks, Headquarters Department of East, Governor's Island, New York.

Smith, Captain Herbert S., 3rd Infantry, Camp Eagle Pass, Texas.

Spencer, Captain Lucien A., 124th

Infantry, 31st Division, Camp Wheeler, Georgia.

Stackpole, Chaplain Mark, 102nd United States Field Artillery, A. E. F. Sterrett, Lieutenant Henry H. D., 26th Engineers, A. E. F. Stewart, Chaplain Wood, Coast Artillery Corps, Fort Worden, Washington.

Swan, Lieutenant Thomas E., 125th United States Infantry, A. E. F. Talbot, Lieutenant Henry R., 17th Engineers, A. E. F.

Thomas, Chaplain Edmund C., 58th Pioneers, Camp Wadsworth, South Carolina.

Tucker, Lieutenant Royal K., 105th Infantry, A. E. F.

Vanamee, Lieutenant Parker, Infantry, O. R. C., Army P. O. 714, A. E. F. Vincent, Lieutenant Zachary T., 37th Infantry, Laredo, Texas.

Ward, First Lieutenant John C., 105th Machine Gun Battalion, A. E. F. Watts, Lieutenant Wallace H., chaplain, U. S. A., care Adjutant-General's Office, Washington, D. C.

White, Lieutenant Howard Russell, 332nd Machine Gun Battalion, Camp Grant, Rockford, Illinois.

White, Lieutenant Robb, 118th United States Field Artillery, Camp Wheeler, Georgia.

Willis, Lieutenant William T., 150th Infantry, Camp Shelby, Mississippi.

Winter, Lieutenant Haywood L., 1st Infantry, Schofield Barracks, Hawaii.

Wood, Lieutenant Ernest W., 9th Infantry, A. E. F.

Wright, Lieutenant Ebner M. M., Headquarters of the Chaplain, 505th Service Battalion Engineers, Base Section, No. 2, A. P. O. 705.

Navy and Marine Chaplains.

Ballentine, Rev. Frank S., acting chaplain Naval Arsenal, Philadelphia, Pennsylvania.

Bayard, Rev. George L. (commander), Headquarters American Marines, A. E. F.

Boate, Rev. George, 4th Naval District, West Cape May, New Jersey.

Cassard, Rev. William G., D. D. (captain), U. S. N. Training Station, Newport, Rhode Island.

Darlington, Rev. Gilbert S. B., U. S. S. "Oklahoma," care Postmaster, New York City.

Dickens, Rev. Curtis Hoyt (captain), League Island Navy Yard, Philadelphia, Pennsylvania.

Evans, Rev. Sydney K. (commander), Naval Academy, Annapolis, Maryland.

Gould, Rev. Romeo (commander), U. S. Naval Training Camp, Key West, Florida.

Halsey, Rev. Frederick B., staff of Chaplain Dickens, Navy Yard, Philadelphia, Pennsylvania.

Huske, Rev. Bartholomew F. (lieutenant), Naval Hospital, Portsmouth, Virginia.

James, Rev. Sydney T. (lieutenant), Naval Training Station, Seattle, Washington.

Larned, Rev. Albert C. (lieutenant), 6th Regiment, U. S. M. C., care Postmaster, New York City.

Meyers, Rev. Ray W., yeoman third class, Yeoman's School, Great Lakes, Illinois.

Nichols, Rev. William A. (lieutenant), Chaplain's Office, U. S. Naval Torpedo Station, Newport, Rhode Island.

Niver, Rev. Edwin B., D. D. (lieutenant), Headquarters Building, Marine Barracks, Quantico, Virginia.

Paugh, Rev. Ernest L. (commander), Wissahickon Barracks, Cape May, New Jersey.

Pearce, Rev. Hugh M. T. (lieutenant), U. S. Naval Aviation Station, Pensacola, Florida.

Riddle, Rev. Truman P., U. S. S. "Maine," care Postmaster, New York City.

Steinmetz, Rev. Francis C., chaplain Naval Base, Norfolk, Virginia.

Stone, Rev. Arthur W. (commander), Charleston Navy Yard, Boston, Massachusetts.

Thompson, Rev. Frank (captain), senior chaplain, Great Lakes Naval Training Station, Great Lakes, Illinois.

Williams, Rev. William P. (lieutenant), Building 404, Great Lakes, Illinois.

Yates, Rev. John H., U. S. S. "Melville," care Postmaster, New York City.

In Y. M. C. A. Service.

Areson, Rev. Clinton W., care Y. M. C. A., Russia.

Armstrong, Rev. Henry W., care Y. M. C. A., Camp Hill, Virginia.

Bartlett, Rev. Murray, D. D., care Y. M. C. A., 12 Rue d'Aguesseau, Paris, France.

Birdsall, Rev. Paul H., care Y. M. C. A., 12 Rue d'Aguesseau, Paris, France.

Black, Rev. John C., care Y. M. C. A., 12 Rue d'Aguesseau, Paris, France.

Boisson, Rev. Charles E. F., care Y. M. C. A., Camp Hill, Virginia.

Bourscheidt, Rev. Charles F., Y. M. C. A. Camp Executive, Camp Logan, Rifle Range, Zion City, Illinois.

Brooks, Rev. Arthur W., care Y. M. C. A., Camp Dix, Wrightstown, New Jersey.

Brown, Rev. Bertram E., Y. M. C. A. Building, No. 39, Camp Pike, Little Rock, Arkansas.

Brown, Rev. John Henry, care Y. M. C. A., 12 Rue d'Aguesseau, Paris, France.

Brown, Rev. Wyatt, Litt. D., Y. M. C. A. Secretary, Camp Merritt, New Jersey.

Burt, Rev. Bates G., Religious Work Director, Y-605, Camp Custer, Michigan.

Bynum, Rev. Joseph N., care Y. M. C. A., A. E. F.

Carpenter, Rev. Charles B., care Y. M. C. A., 12 Rue d'Aguesseau, Paris, France.

Cate, Rev. Karl S., care Y. M. C. A., 12 Rue d'Aguesseau, Paris, France.

Cleveland, Rev. Stanley M., care Y. M. C. A., 12 Rue d'Aguesseau, Paris, France.

Collier, Rev. Ellsworth B., care Y. M. C. A., 12 Rue d'Aguesseau, Paris, France.

Cook, Rev. Phillip, care Y. M. C. A., 12 Rue d'Aguesseau, Paris, France.

Cooke, Rev. Allan W., care Y. M. C. A., 12 Rue d'Aguesseau, Paris, France.

Cumpston, Rev. William H., Y. M. C. A., A. E. F.

Cunningham, Rev. Gerald A., Y. M. C. A., A. E. F.

Dallas, Rev. John T., care Taft School, Watertown, Connecticut.

Davidson, Rev. Philip G., Y. M. C. A., A. E. F.

Dodd, Rev. Edwin A., Ph. D., care Y. M. C. A., A. E. F.

Donnell, Rev. John C., Y. M. C. A. Hut, No. 4, Camp Dix, New Jersey.

Evison, Rev. Albert E., Building Secretary, Y. M. C. A., No. 145, Base Hospital, Camp Jackson, S. C.

Ferguson, Rev. LeRoy (captain), care Y. M. C. A., A. E. F.

Finlay, Rev. K. G., Y. M. C. A., 12 Rue d'Aguesseau, Paris, France.

France, Rev. John C., care Y. M. C. A., 337 Lenox Street, New Haven, Connecticut.

Frank, Rev. Luther B., Educational Secretary, Y. M. C. A., No. 161, Camp Gordon, Georgia.

Fulweiler, Rev. Howard W., Y. M. C. A., Secretary, Secretary Building, No. 4, Camp Stanley, Leon Springs, Texas.

George, Rev. James H., care Y. M. C. A., A. E. F.

Grabau, Rev. Herbert LeF., Religious Work Director (Tidewater District), care 410 First National Bank Building, Newport News, Virginia.

Hatch, Rev. Horace C., care Y. M. C. A., Unit No. 5, Camp Cody, Deming, New Mexico.

Hayden, Rev. Ralph, Y. M. C. A., A. E. F.

Horne, Rev. Clarence H., care Y. M. C. A., A. E. F.

Jagar, Rev. John C., care Y. M. C. A., A. E. F.

Jenks, Rev. Arthur W., D. D., General Theological Seminary, Chelsea Square, New York City.

Jerome, Rev. William F., care Y. M. C. A., A. E. F.

Johnson, Rev. Daniel E., Secretary of Colored Y. M. C. A., Camp Pike, Arkansas.

Johnston, Rev. Mercer G., care Y. M. C. A., A. E. F.

Johnston, Rev. Thomas H., care Y. M. C. A., A. E. F.

Kain, Rev. Maurice I. L., care Y. M. C. A., 12 Rue d'Aguesseau, Paris, France.

Keicher, Rev. Paul O., Y. M. C. A. Building, No. 39, Camp Pike, Little Rock, Arkansas.

Knapp, Rev. Frank J., Y. M. C. A. Building, No. 92, Camp Wadsworth, S. C.

Kraft, Rev. Frank F., Y. M. C. A. Building, No. 445, Camp Custer, Battle Creek, Michigan.

Knox, Rev. Raymond C., D. D., care Y. M. C. A., A. E. F.

Laine, Rev. Edmund R., care Y. M. C. A., Springfield, Massachusetts.

Landsdowne, Rev. Burdette, care Y. M. C. A., 12 Rue d'Aguesseau, Paris, France.

Lawrence, Rev. James B., care Y. M. C. A., 12 Rue d'Aguesseau, Paris, France.

Lee, Rev. William B., care Y. M. C. A., A. E. F.

Linn, Rev. John Addams, care Y. M. C. A., A. E. F.

Lowe, Rev. Arthur F., care Y. M. C. A., 12 Rue d'Aguesseau, Paris, France.

Magruder, Rev. Daniel R., Jr., care Y. M. C. A., 12 Rue d'Aguesseau, Paris, France.

Martin, Rev. John G., care Y. M. C. A., A. E. F.

Mayers, Rev. David Campbell, care Y. M. C. A., A. E. F.

McAllister, Rev. Edward C., Y. M. C. A. Building, No. 113, Camp McClellan, Anniston, Alabama.

Miel, Rev. Charles L., Y. M. C. A., Presidio, San Francisco, California.

Morris, Rev. Joseph P., care Y. M. C. A., Mesopotamia.

Paddock, Rt. Rev. Robert Lewis, D. D., care Y. M. C. A., 12 Rue d'Aguesseau, Paris, France.

Page, Rev. Thomas C., care Y. M. C. A., Camp Lee, Virginia.

Paine, Rev. George L., Y. M. C. A., A. E. F.

Patrick, Rev. William E., Y. M. C. A., 12 Rue d'Aguesseau, Paris, France.

Renison, Rev. William T., care Y. M. C. A., A. E. F.

Samwell, Rev. Alfred N., care Y. M. C. A., A. E. F.

Stimson, Rev. William M., care Y. M. C. A., Camp Sheridan, Alabama.

Stires, Rev. Ernest M., D. D., care Y. M. C. A., 12 Rue d'Aguesseau, Paris, France.

Stone, Rev. Henry C., Assistant Religious Worker and Director, Y. M. C. A., Camp Kearny, California.

Stover, Rev. Verne R., M. D., Base

Hospital, Camp Pike, Little Rock, Arkansas.

Stridesburg, Rev. Carl A. H., Y. M. C. A., 12 Rue d'Aguesseau, Paris, France.

Symons, Rev. Gilbert P., International "Y" Secretary to German Prisoners, England.

Tyler, Rev. Samuel, Y. M. C. A., Camp Sheridan, Alabama.

Tyner, Rev. Charles R., Y. M. C. A., 12 Rue d'Aguesseau, Paris, France.

Watts, Rev. William H., Y. M. C. A., 12 Rue d'Aguesseau, Paris, France.

Widdifield, Rev. James G., Y. M. C. A., 12 Rue d'Aguesseau, Paris, France.

Williams, Rev. Luther G. H., Y. M. C. A. Building, No. 112, Camp McClellan, Alabama.

Wilson, Rev. John M. C., Y. M. C. A., with Canadian troops.

(To be continued.)

The Great Commission

Anniversaries of the Widely Loving.

J. C. E.

On April 12 the Widely Loving Society in Osaka, Japan, celebrated in its Chapel of the Holy Redeemer the twenty-eighth anniversary of its foundation and the twenty-fifth of the death of its founder, Mr. Katsunosuke Kobashi. After his death his brother, Mr. Jitsimosuke Kobashi, succeeded to the headship, and this was, therefore, also the occasion of his completion of a quarter century of service. Miss Bull gives the following account in the monthly record of the society:

"Underneath the portrait of the founder, which hangs on the wall of the chapel opposite that of our revered Bishop Williams, was placed the jar containing the heart of the devoted elder brother, a precious relic retained by his request, to be a reminder of the spirit with which the work of the society should be carried on.

"The chapel was filled to its utmost capacity with the one hundred and fifty children and the many guests. There were congratulatory speeches from representatives of the governor and the mayor, from the graduates of the institution and other old friends. Mr. Kobashi gave an interesting resume of the history of the Widely Loving Society. The children sang well two appropriate songs, for which they had been trained by Miss Tsuru Takemoto, a graduate of the institute and of St. Agnes' School. Bishop Foss, of the Diocese of Osaka, our kind and generous friend, before pronouncing the blessing at the close, made a happy little speech in which he referred to Bishop Williams, pointing to his venerable portrait, and to others who had helped the society from its anxious beginnings; especially lauding the Kobashi (Little Bridge), which has been the principal passage from anxiety over to happiness.

"Another happy celebration during the month of April was that of the twentieth anniversary of the entrance of Mrs. Otake into our work. By the death of her husband, one of our first deacons, she had been left a widow with two little sons, the youngest only two years old. During the twenty years of her devoted service, she has not only brought up her own children to a fine, useful manhood (the elder is the esteemed catechist of the Nikko Church), but a large family of boys

and girls rise up to call this mother blessed."

Prayer For Unity.

Christians are beginning to realize that only a Christianity visibly united can convert the world to Christ, and that such a visible unity can be attained only through prayer which shall put the wills of the members of the Church Militant in harmony with the will of Christ its head.

The Octave January 18-25 (January 5-12 in the Eastern calendar) of prayer for the visible reunion of the Church which is the body of Christ, was observed in 1918 in every part of the world and by Christians of every communion; but a still more general observance is needed, and a more complete surrender of our hearts and minds and wills to the will of God.

The Commission of the American Episcopal Church on the World Conference on Faith and Order, therefore, again requests Christendom to observe the same Octave in the year 1919 for the same purpose. This notice is sent out early to reach the distant parts of the world. But many of us who will receive this request at once may well spend six months in prayer that through united intercession Christians may have no will except the will of the one Lord.

By order of the Commission,
ROBERT H. GARDINER.

Secretary.

July 10, 1918.

Oklahoma: Twenty-five years ago the Rev. Francis Key Brooke was consecrated Missionary Bishop of Oklahoma. In the quarter-century which has passed he has seen the sparsely-settled territory grow into a State with a population of nearly two million. Beginning scarce twenty-eight years ago, as a white man's community, the State stands to-day about the twentieth in size strong, prosperous (but only so after years of poverty), a Commonwealth of size and character that has done in twenty-five years what its neighbors have done in sixty years. Seven years ago the State was divided into two missionary districts, Bishop Brooke remaining in charge of the western half of the State and Bishop Thurston taking the eastern part. The story of those twenty-five years is one which the Church has had to learn in large measure from others, because the Bishop is most reluctant to speak about himself or his own work. That the work has been faithfully done, all know; that much has been accomplished anyone can see; that more has not been done is due simply to the fact that for one reason or another sufficient men and means have not been put at Bishop Brooke's disposal. The changes which he has witnessed represent the growth of prairies into cities and the replacing of tens by thousands, and the story of the Church in Oklahoma is one which will never lose its interest.

The Orient Wants Western Education: The Orient now wants, more than anything else in the world, better educational facilities. Ask a citizen of any Oriental country what three things he most desires for his people. Two of the answers may vary according to the local conditions, but one is uniformly the same from Sapporo to Hyderabad; better schools. Not all schools are so favorably situated as St. John's in Shanghai. There are hundreds of millions of people in Asia whose entire family income is not equal to the \$220 Mexican (approximately \$150 American currency) which St.

John's is able to charge for annual tuition. It is not the aim of every school to become self-supporting. The glory of the Christian ideal has always been that its primary care is for the poor and unfortunate. But every year the mission schools are able to shift their work more from the purely charity basis toward one of self-respecting independence. Western education is now so highly prized that pupils and parents alike are willing to make superlative sacrifices to acquire it.—From "The Missionary Schoolmaster," by Tyler Dennett, in March "Asia."

It surely says volumes for the spirit in which these men are fighting to liberate an oppressed and downtrodden country that up to November 1, 1917, three thousand seven hundred and seventeen soldiers in the Eastern army had sought and received the rite of confirmation, from the Bishop of the Jerusalem and the East Mission. No ceremony for the bestowal of knight-hood on the field in the days of the first Crusade could have been more thrilling than some of these confirmations held in the open air, just back of the line, and within the constant sound of the guns, the men coming up from the trenches to receive the rite, and returning immediately to their posts of danger. To men like these the cross on their national banner can be no empty symbol.—Ex.

Church Intelligence

Conference of Church War Workers of the Southeastern Department.

Rev. G. S. Whitney.

What was probably the first gathering of the representatives of this Church in the training camps of this country, was held on July 9 and 10 in Columbia, S. C., all sessions taking place in Satterlee Hall, the parish house of Trinity Church, the Rev. K. G. Finlay, rector. There were twenty-eight Clergy and Laity in attendance, divided as follows: One army chaplain, eight civilian chaplains, eight rectors of parishes adjacent to camps, one clerical member of the Church War Commission, and ten members of the Brotherhood of St. Andrew engaged in training camp work.

The Rev. Dr. W. H. Milton, rector of St. James, Wilmington, N. C., and a member of the Church War Commission, was some time ago appointed to represent the Commission in the inspection of our work in five camps situated in the Carolinas and Georgia and to address the soldiers in the Y. M. C. A. huts wherever arrangements could be made. He has, in the past five weeks, visited Camps Greene, Wadsworth, Sevier, Jackson and Hancock, and has spoken five or six nights a week. He has addressed varying numbers of the men, who almost universally showed excellent attention and appreciation of his strong, clear presentation of the gospel message from the Church's point of view. At the close of his tour, he felt that there was great need of a conference of our chaplains, rectors and Brotherhood workers in the field, and at the suggestion of the Rev. E. A. Penick he called the meeting at Columbia.

The conference was opened by a celebration of the Holy Communion at 10 o'clock, Dr. Milton officiating, following which an organization was effected by

the election of Dr. Milton as chairman and the Rev. E. A. Penick, secretary. A Committee on Findings and Resolutions was appointed, consisting of the chairman, ex-officio, the Rev. Messrs. Penick, Whitney and Blackford and Mr. Gordon M. Reese.

An elaborate program had been prepared, embracing every subject of interest to those engaged in camp work. Remarkable to state, the entire program was carefully covered without haste or neglect of any point and strictly according to the schedule, the conference adjourning at five o'clock on Wednesday. Each day at noon prayers for missions were offered, followed by a few moments of vigorous "setting up" exercises, led by Mr. Penick. The following includes most of subjects considered:

I. How to begin. Recognizing authorities; establishing headquarters; what equipment, etc.

II. Relationships. With military authorities; with Y. M. C. A.; with camp pastors and city parishes.

III. System. Records; transfers; reports; following up, etc.

IV. Publicity. Advertising services; "Y" bulletins; notices, etc.

V. Wearing a uniform. Is it advisable?

VI. Services. Holy Communion; where; how often; methods of communicating; other services; preaching; confirmation; Bible classes.

VII. Finances. Expenses; printing; automobile; contingent fund.

VIII. Hospital work.

IX. Miscellaneous problems.

On Tuesday evening the subject was the work of the Brotherhood of St. Andrew in the camps. Mr. B. F. Finney, the General Secretary for the War Work, presided. Several stirring and illuminating addresses were made by Mr. Finney, by Mr. F. S. Tittsworth, the head of the Philadelphia office, and Mr. Gordon M. Reese, lately appointed Field Secretary for the South. Mr. Finney outlined the history of the war work of the Brotherhood and its relationships with the Y. M. C. A. He told of the conference with Mr. John Mott, and his earnest request that this Brotherhood of ours, which he had watched for thirty years would stand by the "Y" during the war, and promised unusual opportunities. Mr. Tittsworth stressed the necessity of searching out fit men for the ministry, who would come back from the war ready to begin their studies. Mr. Reese, who has spent some time with the Y. M. C. A. in France and with the Brotherhood at Quantico gave the conference a splendid vision of the opportunities and of the duty of the Church to put all her power behind her work for the men in the camps.

At the closing session the Committee on Resolutions presented their report in the shape of nine resolutions, several of which will be presented by Dr. Milton to our Church War Commission for their consideration and possible action. The first called for the appointment of the Rev. E. A. Penick and the Rev. Ambler Blackford to prepare a hand-book for the use of civilian chaplains and other camp workers, the same to be submitted before publication to the Committee on Resolutions and then to the War Commission. Other resolutions suggested the use of a card system by rectors of parishes adjacent to camps; the issuing of a proper form of commission for all workers in the field; the use of a form of monthly report by civilian chaplains; the residence of new chaplains in some well organized camp before entering on their own work and the provision of a regular and adequate contingent fund for

chaplains and B. S. A. Secretaries. The last resolution recited the need of a room or chapel where the Holy Communion can be celebrated with dignity and in quiet, and asked the Commission to use every endeavor to secure such places either as a separate building or attached to the "Y" huts.

The Conference was largely an experience meeting of those who had been meeting new and difficult problems and solving them each in his own way. The interchange of ideas was most helpful and will result in at least a partial standardization of the methods, though each camp has a certain amount of individuality and the military regulations are not the same everywhere. But wherever the worker has approached his task with fitness and tact he has met with the cordial co-operation of the authorities.

On Wednesday the members of the Conference were entertained at a delightful luncheon at the Church of the Good Shepherd, and were further indebted to the kind hospitality of the church people of Columbia throughout their stay.

The following were in attendance: Rev. W. H. Milton, St. James, Wilmington, N. C.; Rev. K. G. Finlay, Trinity, Columbia; Rev. A. S. Thomas, Good Shepherd, Columbia; Rev. Frank A. Juhan, Christ Church, Greenville, S. C.; Rev. G. S. Whitney, St. Paul's, Augusta, Ga.; Rev. W. H. K. Pendleton, Advent, Spartanburg; Rev. Branwell Bennett, St. John's, Columbia; Rev. Joseph R. W. Walker, St. Timothy's, Columbia; the Rev. R. E. Gribben, U. S. A., with the Pioneer Division. The following civilian chaplains: Rev. G. I. Hiller, Camp Gordon; Rev. I. H. Noe, Fort McPherson; Rev. Cyril B. Harris, Camp Hancock; Rev. E. A. Penick, Camp Jackson; Rev. N. Matthews, Camp Sevier; Rev. Ambler Blackford, Paris Island; Rev. H. O. Nash, Camp Greene; Rev. R. N. MacCullum, Camp Wheeler. Also the following officers and Camp Secretaries of the Brotherhood of St. Andrew: B. F. Finney, F. S. Tittsworth, Gordon M. Reese, J. Halsey Mallory, J. N. Friereson, Horace R. Chase, Wheeler; William A. James, Sevier; Thomas S. Forbes, McClellan; W. F. Poole, Fort Oglethorpe; Bernard Suttler, Gordon.

The Cambridge Conference.

Mrs. D. D. Taber.

The Cambridge Conference of 1918 was brought to a close Friday evening, July 5, with an inspiring charge from Father Officer summing up the teaching of the past two weeks, and our responsibility to the work (Heb. 10:32): "After ye were illuminated, ye endured a great fight of afflictions." Those privileged to attend the Conference this year had been given wonderful illumination and brought to feel and know that the power to overcome the affliction was gained only through the Holy Spirit and our dependence on God and His Son Jesus Christ.

In spite of the many difficulties created by the war, three hundred men and women from thirty-seven States and missionary districts gathered, with the determination to gain all the inspiration and knowledge possible to help meet conditions at home, made critical by the present world situation. Coming as they did with a definite aim of service, their vision of the work stimulated the interest of the classes and produced a spirit of fellowship, which was the keynote of the Conference.

The three general heads of study

were: Religious Education, Mission Study and Social Service, and it was wonderful to see the unifying effect of the Conference. We found missions the outcome of religious education, and social service another name for missions. Conferences were held during the afternoon to discuss church activities, and an hour each evening was devoted to addresses by visitors and missionaries on various interesting forms of church work at home and abroad. Two evenings were reserved for the music school and one for the pageant given by the Juniors, which beautifully portrayed the life of the Church.

It has been truly said that the heart of the Cambridge Conference is the deepening of one's spiritual life. We start the day with the Holy Eucharist, pausing for the noon-day intercessions, gathering again for the sunset service, where a message is always given which emphasizes our responsibility to our fellow-man, and when the work of the day is over we commend ourselves to God's keeping for the night in the beauty of Compline.

If we can keep in mind our motto, "Be ye doers of the word and not hearers only," the Cambridge Conference of 1918 will be a living force in the world.

Columbia, S. C.

The summer conferences are said to be suffering in attendance as colleges and seminaries have done. Numbers at them are barely a third of the normal, and registrations for August show not much increase over July. Chautauqua, Silver Bay and others have put forth strong programs, based on war service almost entirely, but numbers of men are reported to be smaller even than usual, and women are present almost wholly that they may become teachers. The training of young men for war, of women to be nurses, is the explanation given by those in charge of the summer meetings. Northfield reports prospects good for August, and Chautauqua says a Naval Service School has attracted as much attention as all other departments combined.

Inquiries among business and professional men who are officers in principal cities bring information that hardly one contemplates a vacation, save in cases of illness or extreme age. The answer is almost universal that boys going to France are not going on vacations, and that with Huns forty miles from Paris vacations are not to be thought of. These conditions explain the small attendance at the summer meetings. In England such meetings have been given up altogether since 1915. In that year attempts were made at Keswick and other places, but not repeated in 1916. Along with the change in summer conferences is that of service stations in place of forums—doing things and not just talking about them. The original Chautauqua reports feeling the change in most striking ways.

VIRGINIA.

Rt. Rev. R. A. Gibson, D. D., Bishop.
Rt. Rev. W. C. Brown, D. D., Coadjutor.

Ordination of Colored Priests.

On Tuesday, July 2, at St. Philip's Church, Richmond, Rev. Robert A. Jackson and Rev. Lorenzo A. King, deacons, were ordained to the priesthood by Rt. Rev. Robert A. Gibson, D. D., Bishop of Virginia.

The sermon was preached by Rev. Emmet E. Miller, rector of St. Stephen's Church, Petersburg, and the candidates were presented by the Rev. J. F. Rib-

ble, D. D., rector of St. Andrew's Church, Richmond. Other Clergy taking part in the service were the Rt. Rev. W. C. Brown, D. D., the Rev. Messrs. J. J. Gravatt, D. D., W. E. Cox, F. E. Warren and G. M. Brydon, of Richmond; John H. Scott, of Essex County, Virginia, and William E. Gilliam, of St. Philip's Mission, Syracuse, N. Y. The Rev. Mr. Jackson will continue in charge as rector of St. Philip's Church, Richmond, where he has spent his diaconate, and the Rev. Mr. King will continue for the present as missionary in Hanover County.

The Rev. William Byrd Lee, Jr., who has been in France since January last as a Y. M. C. A. Secretary, has received a commission as chaplain from the War Department with the rank of first lieutenant. When heard from he was still uncertain where he would be ordered to report.

A patriotic service was held in Christ church, Middlesex County, on Sunday, July 7. A service flag bearing seven stars was unveiled, with appropriate music and a stirring sermon by the rector, Rev. R. S. Litsinger. The flag hangs by the national flag in the chancel.

SOUTHERN VIRGINIA.

Rt. Rev. B. D. Tucker, D. D., Bishop.
Rt. Rev. A. C. Thomson, D. D., Suffragan.

Mr. Fortescue Whittle, a prominent Churchman of Petersburg, died in Roanoke, Va., on July 13, after a prolonged period of failing health. Mr. Whittle was the eldest son of the late Right Rev. Francis M. Whittle, Bishop of Virginia, and his likeness to his father was often remarked. He was for many years a member and the most efficient Secretary of the Board of Trustees of the Bishop Payne Divinity School, and was likewise a director of the Southern Churchman Company. He served for a long time as a lay reader and an active helper in parochial missionary work.

TENNESSEE.

Rt. Rev. Thos. F. Gallor, D. D., Bishop.

Editor Southern Churchman:—

In connection with our work among the mountaineers, at St. Raphael's Institute, Monterey, Tennessee, a rather regrettable thing continues to occur which we feel but justified in calling to the attention of the Church at large. Announcement has been made that those formerly in charge of the work here are no longer connected with the institute or its work, having resigned to accept work elsewhere, yet we continue to receive remittances and parcels evidently intended for the work which are so directed or endorsed that it is impossible for those now in charge to receive them without going through a great deal of red tape, which occasions delay.

For the information of those who did not receive or see the notice of the change of incumbents we desire that all parcels and remittances be sent and be made payable to the institute, care of the Rev. A. C. Killeffer, rector, Monterey, Tennessee.

Prentice A. Pugh, President.

ASHEVILLE.

Rt. Rev. J. M. Horner, D. D., Bishop.

Ordination: On the sixth Sunday after Trinity, July 7, at 11 A. M., in St. John's Church, Marion, N. C., the

Rev. C. R. Cody was ordained to the priesthood by Bishop Horner. He was presented by the Rev. A. H. Stubbs, Secretary of Convention, who, with the Rev. B. S. Lassiter, united in imposition of hands. The sermon was by the Rev. B. S. Lassiter from the text 1 Cor. 15:31: "I die daily." Mr. Cody has been a student at the Alexandria Seminary for two years, and returns in September for the third year. He has also assisted the Rev. Dr. Warner at St. Albans. During last summer and also the present summer he has been assistant to the Rev. B. S. Lassiter at St. Mary's Mission near Morganton, who bears witness to his efficiency. Besides the usual duties he held last summer three missions, at St. Mary's, Good Shepherd and at Old Fort, assisted by Mr. Lachey, of Alexandria Seminary. Mr. Cody now has summer charge of St. George's and Canton, besides St. Mary's and Good Shepherd.

CUBA.

Rt. Rev. H. R. Hulse, D. D., Bishop.

Twelfth Annual Convocation.

The opening service of the Convocation was held in the Cathedral; the daily sessions were held in the assembly room of the Cathedral schools, in the Vedado, a suburb of Havana. In addition to the Bishop fifteen Clergy were present and six candidates for Holy Orders.

Only routine business was conducted during the sessions. All the Standing Committees were re-elected or re-appointed, the only changes being those caused by the necessity of filling vacancies caused by death or removal. The Bishop in his address dwelt largely on the responsibilities of the ministry and the need of faithfulness therein.

The following were elected:

Secretary, the Rev. H. B. Gibbons, rector of the Cathedral Schools; Assistant Secretary, the Rev. E. Planas; Treasurer, Mr. R. R. Ellis; Chancellor (term unexpired), Mr. Albert Wright; Registrar, Mr. E. G. Harris; Historiographer, the Ven. W. W. Steel.

The following were appointed by the Bishop:

Archdeacons: The Rev. W. W. Steel, Archdeacon of Havana; the Rev. Francisco Diaz Volero, Archdeacon of the Cuban work in Central and Western Cuba.

Council of Advice: The Rev. W. W. Steel, President; the Rev. Francisco Diaz Volero, the Rev. J. M. Lopez Guillen, Mr. W. L. Platt, Secretary, Mr. H. A. Himely, Mr. E. G. Harris.

Amongst the Clergy of the district is one priest who received his Orders from the Roman Church, the Rev. Pablo Nunoz, now in charge of Calvario Mission, Jesus del Monte, Havana. Two others have been received as candidates on probation, with license to officiate as lay readers, and to preach. Of these, one Sr. Juan Thomas, is stationed at Sagua la Grande, where, under the direction of the Rev. J. S. Wicks, an American priest, he ministers to two Cuban congregations. The other, Mr. Angel Ferro, a notable preacher in Spanish, his native tongue, is acting as lay reader at the Cathedral, and has been preaching a series of missions in various parts of the island.

With the exception of three Cubans and one American, all the Clergy of the Church in Cuba can officiate in both Spanish and English.

The Bishop reported nineteen Clergy and ten men who are preparing for Holy Orders.

Ordinations: On Sunday, June 23,

just after the sessions of the Annual Convocation of the district of Cuba, Ricardo D. Barrios and Aniceto Granda were ordered to the diaconate by Bishop Hulse, in Holy Trinity Cathedral, Havana, Cuba.

The presenters were Archdeacon Diaz, for Mr. Barrios, and the Rev. E. Planas for Mr. Granda.

The sermon was delivered by the Rev. C. L. Wells, Ph. D., Professor of Ecclesiastical History in the University of the South.

The service was unusual in that it was said partly in English and partly in Spanish, the sermon being in the former language.

Mr. Barrios received his early education for the ministry in the Methodist Church and lived for some time in the United States. He speaks both languages with facility. He is a Cuban.

Mr. Granda is a colored man, who formerly lived in the eastern part of Cuba. He was educated in the Bishop Payne Divinity School in Petersburg, Va. He has been placed in charge of the work at Jovellanos, and Mr. Granda of that in Bolondron.

Summer School: The most notable thing in connection with the Convocation of the Church in Cuba this year was the arrangement for a Summer School. Two series of lectures were given by the Rev. C. L. Wells, Ph. D., Professor of History in the University of Sewanee, Tenn., one upon Apologetics and the other upon the Book of Common Prayer. Bishop Hulse also gave a course upon confirmation.

These were all delivered in English and translated into Spanish for the benefit of those members of the Convocation who do not understand English.

In view of the fact that there is no divinity school in Cuba for our candidates, and that most of those who might be able to go to the United States for their theological training do not understand English, these summer schools are of great value to such men.

NEW YORK.

Rt. Rev. David H. Greer, D. D., Bishop.
Rt. Rev. C. S. Burch, D. D., Suffragan.

The Church Temperance Society, supported in largest measure by the Episcopal Church, announces a plan that is based on the assumption that a prohibition amendment to the constitution, even if the amendment be ratified, will be of small avail unless backed by public opinion. The society also acts on the theory that the place of attack with an educational propaganda is the poor district, where drinking may be heaviest. Accordingly, the society has opened in the Bowery, New York, a theatre with moving pictures, intended to educate men and women on the subject of temperance. Other theatres are projected for other cities, the aim being to make, through the churches, a public sentiment that will demand the ratification of the amendment, and then observance of the temperance law.

The Church of the Holy Communion, Twentieth Street and Sixth Avenue, has this notice on its Hours of Service card:

"All people—especially army and Red Cross nurses, aviators, soldiers, sailors, Y. W. C. A. and Y. M. C. A. workers—have a right to the free use of this Father's house.

"For baptisms, confirmation, the Holy Communion, marriage, burial, calls of the Clergy in sorrow and in sickness, personal interviews with a clergyman—all people, though they are

strangers to this church, are ever and always welcome.

"Never any charges made for the use of this church in connection with marriage, burials, etc.

"Call at the parish house, No. 49 West Twentieth Street, or telephone any hour of the night or day to Chelsea 9768. No one is ever kept waiting.

"Henry Mottet, Rector."

War Sermons: France and England. Bishop McCormick at Trinity: Old Trinity Church, at the head of Wall Street, was filled Sunday morning, July 14, to hear the Rt. Rev. Dr. John N. McCormick, Bishop of the Episcopal Diocese of Western Michigan, tell of war conditions in France. Bishop McCormick has long been in charge of chaplains of certain grades on the French front, and representative of Episcopal efforts there. The story he told yesterday was of absorbing interest. For the most part it was a tribute to the French people in the war; a Bastille day sermon fresh from the scenes and the events of the nation most concerned in Bastille history. The Bishop began by explaining that he purposed to make his address a Bastille one.

Speaking of Premier Clemenceau, of France, the Bishop explained the age of the premier, almost eighty, and referring to the tri-color of France which hung from the pulpit he said that Clemenceau is the tri-color; is the tiger, the bull dog, the tenacious purpose in the form of a man which is holding France true to her principles in the greatest crisis that any nation was ever called upon to pass through. The Bishop quoted General Foch in the saying that his left had been defeated, his right thrown back, but that he was, therefore, to attack with his center. The saying describes the present attitude of not only the French people but all of the Allies.

"It is not audacity," he said, "that one witnesses at close range when on the western front, but trained strategy. A general of division complained one day, when given a piece of work to do, that it was difficult. General Foch replied that if it were not difficult he would not bother with it. This represents the feeling of all France, and it proves, when difficult problems are solved, that the difficult task of bringing victory will be accomplished.

"During the German attack in April I was just behind the British lines. Some British soldiers, as may be remembered, gave way and left a dangerous gap in the front. French troops to the number of four thousand were ordered forward; a number quite insignificant compared with the numbers opposed to them. As French went forward they met British retreating, and one officer asked why it was well for the French to go forward when the English retreated."

"After all," was the reply, "it is our France."

"This explains why the French are invincible. Everything they do is well done.

"France would be unwilling to have it known that she thought France alone in sacrifice. She does not think so. She realizes the splendid sacrifice of the other nations."

The Bishop said in conclusion that he wished to dispel any notion on this side that the praise of American troops from French and English officers was for mere political or other effect, and added his testimony, from first hands, that the American boys are more than making good, and are delighting Allied officers with their ready wit, their splendid training, their independence

and their proof that they have been trained in the very latest military methods. He told of an example given by Americans proving this fact, witnessed by French and English officers. He told of the remarkable marksmanship of Americans. Such direct and telling aim Europe had been unaccustomed to. It is an American contribution, the Bishop believed.

"In the spirit of July 4 and of July 14 let us say with others that those whom God hath joined together, England, France, Italy, Belgium, America and the rest, let no Germans put asunder."

Dr. J. Stuart Holden at St. James: "Beyond the red glare of the French and Albanian battle fronts of the moment there is the dawn of a new day," said the Rev. Dr. J. Stuart Holden, of London, in St. James Church, Madison Avenue and Seventy-first Street, yesterday morning. "This dawn is to usher in the moment when militarism is discredited, and gone forever. This is the certain feeling in England." The famous evangelical leader and Bible expositor said these and similar things to numbers which filled St. James in every seat. At St. Paul's Chapel, Columbia University, yesterday afternoon, chairs had to be brought in, so great was the crowd. His St. James text was the one about all things working together for good, and describing conditions in England he made these points:

All allied nations, England in particular, are witnessing the old selfishness give place to sacrifice.

The people are clinging to essentials, and throwing away things not worth while. This is especially true of England's privileged classes, the hitherto undemocratic elements.

There is a deepening sense of the sacredness of the national task and trust. We realize, as we never realized before, our responsibility to other nations, and to people within our own borders.

Old hatreds lasting a century and a half, and obtaining in England and America are giving place to mutual confidence, and loyal and fraternal allegiance to each other and to really great aims.

Misunderstandings are being destroyed, and there is such spirit of brotherhood as the world never knew or heard before.

The preacher explained that churches of England, Established and Free, are just now engaged in helping people to keep the old faith, and to convert individual experiences growing out of the war, its sufferings and sorrows, into positive Christian character. The people of England, he said, have been through a fire of tribulation. They are emerging braver and better. He believed that such experiences will come to Americans, and that American churches, American public spirit will gain as England's have done.

Dr. Holden will preach in St. James Church and at Columbia University again on the last Sunday in this month, and on the first three Sundays in August he will be the special preacher at Grace Church, Broadway and Tenth Street.

DALLAS.

Rt. Rev. A. C. Garrett, D. D., Bishop.
Rt. Rev. H. T. Moore, D. D., Coadjutor.

The Death of the Rev. Edwin Wickens.

The Rev. Edwin Wickens, for thirty-two years a priest of the Diocese of Dallas, passed away at All Saints' Hospital, Fort Worth, Texas, of which for

nearly five years he had been the titular chaplain, on the evening of July 4, at the age of seventy-nine. After a celebration of the Holy Eucharist in St. Andrew's Church on Saturday morning, the 6th, by Bishop Moore, assisted by the Fort Worth Clergy, the body lay in state with vested Clergy of the Diocese standing as guards of honor, until 11 o'clock, when the burial service was said by Bishops Garrett and Moore, assisted by the Rev. Messrs. E. H. Eckel and F. T. Datson. Interment was made in Mount Olivet Cemetery, Fort Worth, six of the Dallas Clergy acting as pall-bearers.

Mr. Wickens was the second child of Edwin and Jane Wickens, of Walworth, Surrey, England, where he was born June 30, 1839. After serving for a time as a missionary of the Church of England in South Africa, Mr. Wickens came to America, and was ordained deacon by Bishop Quintard, of Tennessee, in 1870, and priest in 1875 by Bishop Gregg, of Texas, whose general missionary he was for several years. He was pre-eminently a pioneer missionary and builder of churches, and his name is associated with Denison, Sherman, Cuero, Groesbeck, Rockdale, Fort Worth, Decatur, Weatherford, Round Rock, Taylor, Buffalo, Pennington, Georgetown, and many other Texas towns and villages, in several of which he held the first services of the Episcopal Church, in some of which he built churches, and in a few of which he served for years at a time as missionary-in-charge. He was the founder of the Parish of the Incarnation, Dallas, and its minister for eleven years, from 1886 until it became a parish, whereupon he started All Saints' Mission, Dallas, and served it for thirteen years. For some years he was president of the Standing Committee, and he also represented the Diocese in the General Convention. He had lived in Fort Worth since November, 1912. He is survived by an unmarried sister at Hullborough, England, and an invalid daughter in Austin, Texas.

NEW MEXICO.

Rt. Rev. F. B. Howden, D. D., Bishop.

The Bishop visited the mission at Farmington on Sunday, June 30th. This church has been vacant for some time, since the departure of the former missionary, Rev. Thomas B. McClement. The Bishop has now arranged to have the work there taken by Rev. William B. Magnan, who comes from Ouray, Colorado. As he is already alive to the conditions of this western region, it is hoped that he may have a large and successful work.

HARRISBURG.

Rt. Rev. J. H. Darlington, D. D., Bishop.

A service of blessing of the flags of our allies, Belgium, France, Italy and Great Britain, was held in St. John's, Lancaster, on the evening of the sixth Sunday after Trinity. The service began with the Battle Hymn of the Republic, after which the flags were separately presented to the rector, Rev. George I. Browne, who said appropriate prayers. After each flag was presented one verse of its national anthem was sung. The sermon was on "The World Task of America and Her Allies."

The British flag was presented to St. John's Church by the British and
(Continued on page 20)

Christianity and the Community

Thy Kingdom Come on Earth

THE REV. R. CARY MONTAGUE, Editor

SHIPS AND PROHIBITION.

The following is a pretty conclusive answer to Mr. Hurley's statement before the Senate committee considering nation-wide prohibition:

June 22, 1918.

Mr. Edward N. Hurley, Chairman, U. S. Shipping Board, Philadelphia, Pa.:

We have shipbuilding plants in Detroit, Ecorse and Ashtabula and know positively that the morale and efficiency of our men has been improved by change from so-called wet to dry conditions. At conference today of our executive officers, general managers and superintendents of various plants, serious objections were raised by all present to modification in any way of prohibitory laws now in effect in this State. If any statutory permission is given for the sale of beer and light wines in neighborhoods of our yards it would positively impede the program for delivery of ships we have promised to the Shipping Board. Are confident large majority of our employees would concur in this expression of opinion.

Prohibition has had such signal success in benefitting ship construction in Michigan that similar legislation is absolutely required in our opinion to enable the Shipping Board to carry out its war program for output. We are firmly in favor of the Jones amendment to the food emergency bill.

GREAT LAKES ENGINEERING WORKS,

JOHN R. RUSSELL, President.

It will be remembered that Mr. Hurley said that prohibition would be too great an experiment to try at this time.

THE SOURCE OF RESOURCEFULNESS.

One of the outstanding characteristics of Americans is their resourcefulness.

We do not all realize, however, the great debt that we owe to our Supreme Court for developing this virile and useful attribute.

That august body of nine eminent citizens has been trying for about a hundred years to hold back the American people.

By the adverse decisions to progressive legislation thereby necessitating accomplishing the same purpose in a different way or by another method it has finally developed the thinking powers of our citizens along such lines that this has become a great national characteristic.

The latest instance of getting around the Supreme Court is in the matter of child labor legislation.

The court acted as it usually does with new and progressive legislation and pronounced the Keating-Owens child labor law unconstitutional.

That law sought to put a stop to making children work by forbidding the shipment of goods which children

had helped to manufacture from one State to another.

Blocked by the decision of the court in this effort, social workers and those interested in child welfare have again rallied to the attack, and are now favoring a bill introduced by Senator Kenyon, which prohibits sending matter through the United States mails by firms or corporations who use the labor of children.

It remains to be seen whether this law will wend its way successfully through the maze of court decisions, but if it does not we can rest assured that sooner or later such a law will be made that will effectually do so for the American people have made up their mind that the use in factories of children who should be in schools must stop, and eventually they will break by the Supreme Court and accomplish this end, just as finally legislation was enacted to secure revenue from large incomes, although that, too, was held up for some time.

LOOKING TO THE FUTURE.

The statement of Bishop Lawrence that our seminaries are "gloriously empty" is no idle expression. It is indeed a glorious fact that so many of our young Churchmen and older Clergy too are with the boys in France. It is a very fortunate as well as "glorious" thing.

We venture to predict that the Church that has the largest percentage of its Clergy participating in this mighty struggle for righteousness is the one that will wield the greatest power for good when the conflict is over and the victory won, because it will be the one that will have the closest touch with the great new attitude towards religion, and almost everything else that is now being borne.

It augurs well for the future life of our Church that we are represented at the front by such men as Bishops Brent, Israel, McCormick and Francis, who are helping to mould the religious thought of our young men, and at the same time are being moulded by those young men to their viewpoint, so that their influence in our Church councils will be of incalculable value when "the Sammies come marching home"

INTELLIGENT HELP FOR CRIPPLES.

This bulletin has recently been issued by the Red Cross News Department, and speaks for itself:

The following statement has just been issued by Douglas C. McMurtrie, director of the Red Cross Institute for Crippled and Disabled Men:

We must count on the return from the front of thousands of crippled sol-

diers. We must plan to give them the best possible chance for the future.

The government will provide the best of surgical care and special training for self-support. But whether this really puts the disabled man back on his feet in the community depends on whether the attitude of the public operates as a help or hindrance.

The American Red Cross desires to enlist the assistance of the Clergy of the United States—in their joint roles of personal advisers and leaders of community opinion—in promoting sound doctrine on these four points:

1. To convince the public that the cripple is not helpless but capable of being restored to complete independence if trained and placed in the right line of work.

2. That it is no kindness to encourage the cripple to idleness; that on the contrary every influence should be brought to bear to have him accept training and prepare for useful employment.

3. That the duty of the community is intelligently to employ him, rather than to expend equivalent energy in social entertainment or in the expression of unwise sympathy which tends more to demoralize than to build up character.

4. To make known to the public in general, and to the families of soldiers in particular, the remarkable results in the reconstruction of crippled men being attained by modern methods of medical and social science. The greatest terror in war has been the prospect of returning home disabled. It is no more than fair that mothers should know how little the loss of a limb means now to the man who is himself determined to succeed.

Beginning June 1, 1918, the American Red Cross conducted an educational campaign to create public sentiment helpful to the cripple. It would be especially appreciated if you could further this effort by speaking to your congregation on their responsibilities toward the cripple.

Your enlistment in the cause is an essential link in the chain of restoring the cripple to useful employment which will make him, in truth, no longer handicapped.

Fourteen Mistakes of Life.

1. To set up your own standard of right and wrong and judge people accordingly.

2. To measure the enjoyment of others by our own.

3. To expect uniformity of opinion in this world.

4. To look for judgment and experience in youth.

5. To endeavor to mold all dispositions alike.

6. To look for perfection in our own actions.

7. To worry ourselves and others with what cannot be remedied.

8. To refuse to yield in immaterial matters.

9. To refuse to alleviate, so far as lies in our power, all that which needs alleviation.

10. To refuse to make an allowance for the infirmities of others.

11. To consider everything impossible that we cannot perform.

12. To believe only what our own finite minds can grasp.

13. To expect to be able to understand everything.

14. To live for time alone, when any moment may launch us into eternity.—Selected.

Church Knowledge and Nurture

NEW TABLE OF LESSONS

Morning Lessons.			Evening Lessons.		
8 S. after Trinity, July 21	Deut. 8; or Eccus. 34.9—35.3	Heb. 12:1-11	Jer. 34.8—end	Matt. 12	
M., July 22	Lev. 23:23—end	I Cor. 1	Prov. 28:14—end	Mark 1:1-20	
Tu., July 23	24	2	29:1-13	1:21—end	
W., July 24	25:23-38	3	29:14—end	2:1-22	
Th., July 25	25:39—end	4:1-17	30	2:23—3:12	
F., July 26	26:1-20	6	31:1-8	3:13—end	
S., July 27	26:21—end	7	31:9—end	4:1-34	
Th., July 25					
St. James, Apostle	Jer. 26:1-15	Matt. 10:10-37	II Kings 1	Luke 9:49—end	
9 S. after Trinity, July 28	Deut. 10:12—10:1, 13-21; or Ec. 35:4—end	James 1	Isa. 50	John 7:1-40	

The morning lesson from Deuteronomy (chapter 8) is one of the two chapters from which our Lord Jesus Christ derived the three principles by which He overcame the Evil one in the wilderness of temptation, the other being the sixth (used on sixth Sunday after Trinity). Moses, addressing the Hebrews at the end of their forty years' wanderings and on the eve of their entrance upon the Promised Land, reviews the past and points out to them the reasons for their experience of suffering and hardship. "He humbled thee and suffered thee to hunger and fed thee with manna in order to make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord." Moreover, "Thou shalt also consider in thine heart that as a man chasteneth his son, so the Lord thy God chasteneth thee." The latter part of the chapter looks to the future and is a warning against the tendency of prosperity to make men forget their dependence upon the Giver of all good.

The New Testament selection deals with the same theme of suffering: looking backward upon the long line of the heroes of the faith, and forward to the ascended and glorified Christ. "Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, etc., looking unto Jesus, the author and furnisher of our faith; who for the joy that was set before Him, endured the cross, despising the shame, and is set down at the right hand of the throne of God."

Especial attention is called to the Old Testament evening lesson. It contains Jeremiah's denunciation of the Hebrews for re-enslaving their brethren (contrary to law and justice), after having set them at liberty when they thought themselves in danger of the judgment of God by means of the threatened Chaldean invasion. The Chaldeans having raised the siege because of fear of an Egyptian attack, the time servers of Jerusalem again fastened the chains of slavery upon the poor. It was as if we today in the United States should, through fear of German victory, resolve on social justice and then, believing in our ability to smash Hindenburg's line, should lapse into selfishness and injustice. The second lesson contains many valuable passages, but is entirely too long, and ministers might do well to substitute (as is allowable) one of the week day lessons; perhaps that for Monday (Mark 1:1-20), which contains the Temptation of our Lord as Son and the proclamation of the Gospel of the Kingdom of God, the Kingdom of sonship and so of brethren.

These lessons are germane to Collect, Epistle and Gospel. Nothing is more important today than faith in the

providence of God and a right understanding of the Divine purpose in life, as illustrated by Israel's experience in the wilderness. The constant tendency is to measure the providence of God by what is agreeable to us instead of by His putting away from us what things are "hurtful to us" and giving us the things "profitable" for us in the highest sense; looking to the sonship of the regenerate and that suffering together with Christ which alone can take us into the true Promised Land of eternal life. "If we are children of God, then we are heirs; joint heirs with Christ; if so be that we suffer with Him, that we may also be glorified together."

HOME LESSONS ON THE LIFE OF OUR LORD.

By the Rev. K. J. Hammond, D. D.

Primary and Junior.

XXIII.

Review.

1. Tell the story of the Impotent Man: Lesson XX.
2. Is Jesus as willing and able to help your soul as that man's body?
3. When does Jesus say we first experience Eternal Life? Jno. 5:24.
4. When God so wonderfully gives us His Word, is it not sinful and dangerous to neglect it? Col. 3:16.
5. Tell the story of the Disciples' Sabbath Day food. Lesson XXI.
6. How does Christ teach us to obey the Fourth Commandment? Matt. 12:7.
7. Find what the Sermon on the Mount teaches about: (a) Prayer and Alms-giving; (b) God and Mammon; (c) Trust for Tomorrow.
8. What sort of a Hearer of God's Word are you? Matt. 13:9, 13, 14, 15, 16, 19-23.

Senior and Adult.

XX.

Gethsemane and the Jewish Trial.

1. Where did Jesus go from the "upper room"? Matt. 26:30, 36.
2. For what did Jesus pray, and how often? Matt. 26; Luke 22.
3. What favored Disciples had Jesus? What said He to them? Matt. 26.
4. Describe Judas' Betrayal? Matt. 26; Jno. 18.
5. Tell the Events of the Jewish Trial. Matt. 26; Luke 22; Jno. 18.
6. Why and how did St. Peter deny Christ? Jno. 18; Luke 22.
7. What happened to Jesus at the close of this Trial? Luke 22.
8. How can Jesus be denied now?

Calendar and Collect

July.

1. Monday.
4. Thursday.
7. Sixth Sunday after Trinity.
14. Seventh Sunday after Trinity.
21. Eighth Sunday after Trinity.
25. Thursday. S. James.
28. Ninth Sunday after Trinity.
31. Wednesday.

Collect for Eighth Sunday After Trinity.

O God, whose never-failing providence ordereth all things both in heaven and earth; We humbly beseech Thee to put away from us all hurtful things, and to give us those things which are profitable for us; through Jesus Christ our Lord. Amen.

Collect for St. James the Apostle.

Grant, O merciful God, that, as Thine holy Apostle, St. James, leaving his father and all that he had, without delay was obedient unto the calling of Thy Son, Jesus Christ, and followed him; so we, forsaking all worldly and carnal affections, may be evermore ready to follow Thy commandments; through Jesus Christ our Lord. Amen.

Luke 12:9; Titus 1:16; 1 Jno. 2:22; Rev. 2:13.

Note: Consciousness of bearing a world's sin caused His Agony. His prayers are a lesson in perfect prayer; always petition, never a demanding. The Trial was illegal, because not held in the Temple Court room: held at night: on the eve of a religious Day: and its sentence was changed in the Roman Court. His Jewish Trials were (a) before Annas; (b) then Caiaphas; (c) preliminary; (d) then formally.

The Loyal Churchwoman.

The following is from an address that might well animate every Churchwoman:

"Privilege first: 'A member of Christ, the child of God, an inheritor of the Kingdom of Heaven,' and when we believe all this, believe that God loves us, we must be good, must obey His commands, must try to follow Christ and do His will.

"There are heathen who have never heard of Christ, and heathen who have heard but never grasped the truth. Our God seeks men, our Saviour redeems men, our Holy Ghost comforts and guides in all perplexities.

"It may not much matter what Church we die in; but our Church is so beautiful to live in! Our belief in Immortality; our Holy Communion, its comforts and blessings; our Revelation of God so full of precious promise to those who study it; our 'Orders' which date back through the centuries; our Prayer Book, with its treasure store of liturgy; our Christian Year. 'Oh, with all we have, how much better we ought to be!'

"The privilege entails responsibility, the duty of sharing. We are continually sharing secular things with our friends, then why not our spiritual things—texts, religious books, anything that has been a comfort to us, may help others. We are responsible to God for our fellows: 'Ye shall not see my face unless your brother be with you!' The Church should conquer the world—the fault is in her members."

Family Department

NANCY BYRD TURNER, Editor

For the Southern Churchman.
The Green Fields of Eternity.

Nancy Byrd Turner.

The green fields of eternity stretch very wide and far;
Only the shining eyes of faith can trace them where they are,
Only the earnest heart of hope can measure where they lie
Beyond a strange, uncharted sea, beneath a crystal sky—
A dear land, a clear land, a land of perfect day,
The green fields of eternity that shall not fade away.

There shine the dreams we left for lost among the former years,
There smile the eyes that yesterday were dim with mortal tears;
The forgotten things of life, the dearest and the best,
They cannot perish in that air, all beautiful and blest—
In that fair land, that rare land, where sorrow is not seen,
The green fields of eternity that always shall be green.

Ah, thither sets the tide of time forever, evermore,
The hope of all humanity is anchored on that shore;
The old winds change, the old stars fail, the old floods ebb and flow,
But steadfast up the old earth trail our pilgrim feet shall go
To the rest fields, the blest fields, where some day they shall stand—
The green fields of eternity, the Everlasting Land!

Letter Writing.

Although it may be an exaggeration to say that letter writing is a lost art, it is true that the girl of to-day seldom studies or practices it. Often she knows how to write an admirable business letter, concise and sensible, in a clear hand. She seldom forgets to date it or to mention the address to which an answer may be sent. But when it is a matter of writing letters that are not obligatory, but are intended to delight, cheer or entertain, she is not so sure to be successful.

It used to be supposed that the traveler had a duty toward those left at home that would be faithfully and gladly discharged by means of long, entertaining letters; but the picture post card has done away with all such notions. The anxious kinsfolk who are wondering whether Beatrice has lost her cough, and what she thinks of the mysterious Nile, receive a highly colored picture of the Sphinx, with the somewhat misleading message: "Here we are. More wonderful than the card shows. Love"—or a view of the desert and camels, below which is written, "Wish you were here with us."

The letters from Beatrice are written in haste and contain, as a rule, bare statements with the added word, "I'll tell you all about this when I get home"—a promise that Beatrice, although she has the best intentions, seldom carries out.

All the friends of the Halliday twins had heard of the Italian letter case, designed and tooled by a master hand, that Madam Halliday had promised to

bestow on the granddaughter who wrote her the best letter during her six months' absence from her beloved America. The twins had smiled, for they were both good letter writers, according to their standards, and it did not much matter which of them received the prize; they could share it in common as they shared many other gifts.

But when Madam Halliday returned, she presented the letter case to their sister Dorothy, aged thirteen. She was gracious enough to offer explanations.

"Some one has said that the best letter is the one that comes from the heart and could not have been written by or to any other person," she said. "You both wrote newsy letters; you told me what you'd been doing, and about your friends and your new clothes, and the concerts you had attended. But Dorothy's letters were different. In the first one she told me how my cat and parrot were, and about the minister's salary being raised; and in the second, she told me how my garden was getting on, and about going down to see my old pensioner, Mrs. Lee, and how her rheumatism was."

"Your letters were clearly written and were faultlessly punctuated; but I did not offer a prize for penmanship or spelling or even grammar. Dorothy doesn't always spell correctly, and her ideas are sometimes as unformed as her handwriting. But Dorothy took pains to find out about the things that she knew I cared for. You see the difference lies here, my dears: you wrote about the things in which you were interested, and which, of course, interest me more or less; but Dorothy thought much more about me than about herself both beforehand and when she wrote. Do you suppose a blot or an occasional misspelled word outweighs that?"

After thinking about it few persons would question Madam Halliday's decision. It is surely true that one reason why correspondence between girls who have been good friends often droops and dies within a year is that the girls seldom consider each other's separate interests. Even if a girl finds letter writing a hard task and takes it up only from real affection, she will do her best when she writes to the friend whose letters are sure to bring her desired news or information, who never forgets to answer her questions, and who shows an affected interest in all that concerns her.

The brilliant girl may write an entertaining letter, full of vivid word pictures; but the every-day girl's letter, written with her distant friend's likes and dislikes in mind, may be such a heart-warming and delightful thing as to carry its own welcome and cheer its recipient for many a day.—The Youth's Companion.

For the Southern Churchman.

Hostess Houses.

A recent bulletin of the Young Woman's Christian Association throws a bright light on the interesting subject of the Hostess House, that attractive institution that has recently come into being—one of the many new products of the great war.

The bulletin makes fascinating reading. War, it says, brought the men of

America to the camps of the country, and thither shortly, in natural sequence, began to come the mothers, the sisters and the wives of the men. Camp commanders looked at the steady stream of femininity setting toward them and brought the matter before the War Department. The War Department, in its turn, appealed to the Y. W. C. A., and the result was the Hostess House, a building where the friends and relatives of the soldier are received and entertained, where the soldier himself can find a welcome at any hour—the center of the home life of that great, curious settlement, an army camp.

There are now eighty-five Hostess Houses, either in operation or definitely under construction. They are put up only at the direct request of the camp commandants. Some of the officers were at first skeptical; to-day these very officers are asking for second and even third Houses for their cantonments. Wherever colored troops are stationed in a cantonment a Hostess House is provided for them, with colored leaders directing the work. All of these centers of hospitality are a regular part of the government's war activities. The War Work Council of the National Board of the Y. W. C. A. promotes them as one phase of the Association's work for the country in this national emergency. And a unique and splendid work it is.

A Hostess House is manned, so to speak, by five women. The hostess director has general charge of everything; the social hostess is chiefly responsible for the reception of visitors; the emergency hostess looks after outside cases; the cafeteria hostess is concerned with the food; the business hostess keeps the accounts and attends to the buying. These workers are chosen, of course, with an eye to efficiency and fitness; each of them has had the kind of training that is well calculated to prepare her for that especial form of service. The director of a Hostess House must be herself and all four of the others rolled into one. Poise is at all times imperative. When a tornado rolled the roof back from the house at Camp Taylor, Ky., and then returned it to its proper place with a bang, work went right on, just as if nothing had happened.

The account goes on to tell us that the general plan of construction is the same in different parts of the country, adapted to local conditions. A large room is usually divided into two parts by a huge chimney with fireplaces on both sides. In winter a leaping fire gives cheer and warmth. In summer evergreen branches fill in the big stone opening. Interior decorators make the houses beautiful with the dignity of simple lines and harmonious colors. Gay curtains at the windows give brightness even in stormy weather. The chintz cushions in the wicker chairs are good to look at as well as comfortable to lean against.

Half the room is used for a reception hall. The other end forms the cafeteria. There is always a rest room for tired travelers. A nursery with bright quilts and curtains is waiting for the babies who come to visit their fathers. Not unusually the house contains sleeping rooms for the hostesses. One or two spare cots are frequently provided for very exceptional cases where it is impossible for women to leave camp that night. Sometimes a bad storm effectually holds them prisoners. Or the mother of a sick boy waits anxiously for a crisis in the illness.

An empty Hostess House has never yet been seen any day or any evening. Mothers, sisters, cousins, aunts, grand-

mothers and great-grandmothers, as well as wives in the present, past and future tense, visit with fathers, sons, brothers, uncles and husbands.

"My! ain't it nice and refined here?" commented one appreciative soldier.

The Hostess House does not shut up shop when visiting hours are over. Not only for guests does it exist, but for the soldiers themselves. In one house it has been discovered that as soon as the boys have seen their friends off on the train they come pell-mell back to seek comfort and food. Then the cafeteria, which has worked so hard all day, hands out pie and coffee to the disconsolate ones.

The cook at Camp Meade forgot her pass one morning. She told a soldier at the gate who she was.

"Are you the cook who makes that tomato soup?" asked the sentry.

"I am," she replied.

"Pass," decreed the soldier saluting. "I want some of that soup this noon."

One of the boys at Camp Jackson, South Carolina, had a happy thought. It occurred to him that in Columbia must be a good many musical instruments which were not working. The hostess suggested to a Columbia woman that occupation could be found for them at the Hostess House. In a few hours a piano, a violin, a mandolin and some guitars had been brought. The soldier amateur musicians who had no instruments were introduced to these instruments that had no players and an orchestra resulted.

The way the boys crowd the houses shows that the buildings fill a need. An officer at Camp Wadsworth, Spartanburg, asked the men why the demand for passes on Saturday night was falling off.

"Oh, we're going to the Hostess House," replied several soldiers.

So the officer came himself to see this Hostess House, and then he said that he understood why the soldiers preferred it to a city trip.

One phase alone of the Hostess House work would justify their existence. Each house is a directory, a street guide, a map, a telephone exchange, a finding bureau, and a waiting room for visitors. When a soldier is "under orders for France" his family comes to bid him good-bye if it is within coming distance. At one cantonment a father, mother and three sisters came hurrying. Their particular soldier was not at the entrance where they were to meet him. Like sensible people they went straight to the Hostess House. There they learned that the camp had three entrances.

The hostess by the aid of telephone and messenger paged each of these stations. The man was found at one of them and brought to the Hostess House.

This is surely a great improvement on the game of "cross-tag" so very often played by excited families with their impatient soldier sons, among the barracks.

An old man and his blind wife were given shelter in another camp while their boy was hunted up. A deaf mother, distracted at being unable to locate her sick boy, was finally guided to his bedside. Incidents like these are repeated over and over in every cantonment from Camp Wheeler, Georgia, to Camp Custer, Michigan.

At Balboa Park, California, they call the hostess "the lady who finds your friends."

Wandering mothers, lost in company streets, are returned to anxious sons. Homesick soldier boys are accompanied to movie shows. Rooming and boarding places in the neighborhood are found for soldiers' relatives. Mothers

are chaperoned, babies fed, letters written and information given on every subject from the future life to fountain pens.

Hostess Houses are known by what they accomplish. They works praise them. In Camp Logan one soldier boy bore witness to what many soldiers are thinking. His mother arrived from Chicago on a train that was fifteen hours late. The son had gone to the rifle range.

The Travelers' Aid offered to accompany the deserted mother to a hotel. She insisted, however, upon going directly to the Hostess House. Her son had written her that that was the thing to do. The Travelers' Aid telephoned out to camp, and the hostess went into the city and brought the mother to the Hostess House in camp.

After the mother had rested, and refreshed herself with a cup of tea, she and the hostess drove the fifteen miles to the rifle range. As soon as the first enthusiastic greetings between mother and son had taken place she started to introduce her son to the hostess.

"Oh, I know who she is," interrupted the son. "She is from the Hostess House. The hostesses are the only persons who could bring my mother to the rifle range."

In another camp, a soldier who had just arrived remarked as he stepped into the Hostess House, "Gee, but it looks like heaven, doesn't it?"

"Of course, it does," replied one of the older soldiers. "Didn't I tell you so? Why don't you go over to the counter and talk with the angels?"

For the Southern Churchman.

An Indian's Passing.

Entered into the life eternal from "High Hills," Shirley, Va., Sunday, June 23, Reuben Hardy, known also by his Indian name, Red Moon.

This Indian boy is not unknown to readers of the Southern Churchman, for reference has been made to him before in our pages. Born February 16, 1902, near White Rocks, Utah, he was adopted when but a day old by Miss Lucy N. Carter, who has been for years a faithful missionary to his tribe, the Ute Indians. With tender and maternal love Miss Carter cared for the motherless baby, bringing him, at the age of eight months for a visit to her home, "High Hills," near Shirley, Va. Into this quiet and somewhat exclusive neighborhood he came, with his passport—a smile—and won all hearts. Indeed, this same sunny smile was throughout his life the ready sign of a friendly, happy nature. It was characteristic of the little seven-year-old boy when he came again to Virginia. This time he remained quite four years, claiming the house and all of the family for his very own.

So happy was he here that, when in the West, at the age of fourteen, his health began to fail, it was but natural that his heart should turn to his adopted people and to their Eastern home. Here he longed to be and here he came, going for some weeks to a hospital for the best of medical care; but when the doctors had done all in their power to give relief, he returned to the home of his choice.

Here were spent his last two years of pain, in this rural community, where the people, though not endowed with much of this world's wealth, abounded in the "true riches" of kindly and sympathetic hearts, and where all, both white and black, united to make more easy his suffering days. And in the home itself, through sacrifice, and loving unselfish service, he was given

every comfort, every wish of his heart being satisfied except his restoration to health. That God only could bestow this blessing he was well aware, saying often: "God knows best," and "Lord, help me—I know He will." He loved the matchless stories of Holy Scripture, and it was his desire to be confirmed when next the Bishop came. Though his body was weak and racked with pain yet his faith failed not, being to others also a strength and inspiration even unto the end.

He was laid to rest in the quiet cemetery of old Westover Church, Monday, June 24, at three in the afternoon.

May we not feel that his crown in Heaven, won through the patient bearing of his bitter cross, may for that very reason shine with a brighter lustre and a greater glory. And may we not gain comfort from the thought that he who was called away before he could choose his life's work here, which it had been hoped would be in ministering to his race, has been summoned to an even higher service in our Father's mansions, being made one of that redeemed throng, who are "before the throne of God, and serve Him day and night."

WAR ECONOMY CORNER.

Instead of Sugar.

The need for economy in the use of sugar is urgent, and the Food Administration is ready at every housewife's elbow with helpful suggestions along that line. "Sugar sunk in the bottom of a teacup or of a coffee cup," it says, in a recent statement, "is the same as sugar sunk in the bottom of the ocean by a submarine. It's wasted. . . . The sugar that goes to waste in the bottom of American teacups would help to sweeten life in many a French home."

Honey is a splendid sugar saver. It has flavor, wholesomeness, and excellent food value, and is used for sweetening in the same proportions as sugar, though in combination with a little less liquid. Syrups of various kinds—fruit, cane and maple—serve a like purpose. Served with cereals or fruit, made into candy, used in cakes and other cooked desserts, all of these sugar substitutes will be found delicious and satisfactory. The following is a good test receipt:

Cake without sugar: Cream a quarter of a cupful of butter or of oleomargarine and add, mixing well, two cupfuls of corn syrup and two eggs. Sift together three cupfuls of flour and a teaspoonful and a half of baking powder, add the dry mixture slowly to the liquor mixture and beat the batter well. Stir in a quarter of a cupful of raisins. Bake the batter in a moderate oven as a loaf cake, a layer cake, or small drop cakes.

The Duty of Praise.

No other duty is enjoined so often in the Scriptures as praise. The Bible is full of music. The woods in the summer days are not so full of bird-notes as this sacred book is of voices of song. Christian life can realize the Divine thought for it only by being songful. The old fable of the harp of Memnon, that it began to breathe out sweet music the moment the morning light swept its chords, has its true fulfillment in the human soul, which, the instant the light of Divine love breaks upon it, gives forth notes of gladness and praise.—J. R. Miller.

For the Young Folks

NANCY BYRD TURNER, Editor

Laugh and Be Jolly.

Did you ever meet Laugh-and-be-jolly?
If you haven't, I wish that you had.
To look at his face in the gloomiest place
Will make any murmurer glad.

He is chubby with romping and laughter,
He is crinkled with humor and fun;

To stay melancholy with Laugh-and-be-jolly
Is to do what nobody has done.

When the heavens are drizzling and drippy
It's a mercy to have him about;

For he chuckles away on the dreariest day
Till he looks like the sun coming out.

Knock him down, he is up with a scramble,
Ignore him, he smiles all the same;

Call him frisky or simple, he just shows a dimple
That puts any crosspatch to shame.

Take your grumps and your growls and your grouches
And carry them all to this elf;

He will show you his way, and make you some day
A Laugh-and-be-jolly yourself!

—The Churchman.

For the Southern Churchman.

Physical Geography.

"I'm sorry," said Uncle Owen, regretfully, "but I can't let you take part in a picnic at Locust Point this afternoon. If the picnickers had chosen another day, now, or another place—"

His two guests tried hard to swallow their disappointment. Andy folded up the note of invitation in silence, and Lou gazed out of the window and raised her eyebrows to keep back the tears. Uncle Owen was a fine person to visit, but surely he was a little too cautious. Now, why shouldn't this day suit for a picnic as well as any other?

Their uncle seemed to read their minds. "For two reasons," he said. "One is, that the tide is very low this afternoon. That means that in bathing you would go much further from land than you realize, and the shore at Locust Point shelves dangerously. The other is that a thunder storm is in the air, and a severe one, too, I think. I told Ted Adkins so when he brought the note."

When he had left the room the brother and sister looked at each other ruefully.

"Of course, I know he thinks it's going to storm," choked Lou, "but, pshaw, the sky looks just the way it's looked for a week. O dear!"

Andy gave a sigh of disappointment. "He's probably mistaken about the tide," he said, a little loftily. "How can he tell, this far away from the river? But, of course, we mustn't fuss, Lou. Here, come on and let's make up that studying we promised father to do. It will take our minds off the picnic."

An hour later when Uncle Owen passed the door, Andy waved a book at him. "Won't you come in and help

us with this?" he asked. "You can't say rusty on it, as you did about the Latin yesterday, for father told us how you used to beat him at it."

"What's it about?" Uncle Owen asked, as he drew up a chair.

"O the earth, and the air, and the tides—" At the last word Andy broke off suddenly and colored.

"And the winds, and the weather," added Lou. Slowly she, also, began to turn red. "And—and rivers," she went on, as though unable to help herself.

"Oho," said Uncle Owen. "Physical geography?" He did not seem to notice their confusion. "I used to be pretty good at it, sure enough, but I haven't opened a book of that kind for years."

Andy could not help glancing at Lou a little triumphantly. Lou gave her uncle a puzzled look.

He laughed. "Well, I'll have to explain," he said. "After a dozen unexpected duckings I learned how to tell a 'cirrus' cloud from a 'nimbus' cloud well enough to keep fairly dry."

"We're studying about them in this very chapter," admitted Andy, slowly. "But I never thought of watching the sky for them."

"And once," went on Uncle Owen, "I was nearly drowned at Locust Point, at low tide. Stepped right over the edge of a shelf in the river bed. I had to learn from old sister Experience, you see—a mighty hard way."

The two children looked thoughtful. Suddenly thunder rumbled deeply in the direction of Locust Point; the trees began to twist and bend. Uncle Owen got up. "The picnic crowd will be charging in here, pretty soon," he said. "We'd better ask Mary to light the kitchen fire to dry 'em out. And by the way," he added, "there's iced lemonade and chocolate cake in the dining room; it will freshen you up after studying. Come along."

Five minutes later Lou looked across a big slice of cake to the drenched window-pane. "Whew, I'm glad I'm indoors!" she said.

Andy brought out his apology like a man. "We'd be like two wet hens this minute," he said, "but for Uncle Owen—and physical geography."

How An Eskimo Knows His Age.

Open to your map of Greenland, and far up in the northwestern part of that country live the little Eskimos, of which a writer says:

The people have no books. They can neither read nor write. But they can tell you right away how old each fat little Eskimo playing about the hut in the snow and cold is, by looking into a bag.

"What a funny bag," you say, "to be able to tell anybody's age."

This is the way it is:

When a baby comes to an Eskimo's house, or "igloo," a fur bag is given to the little one. He is to keep this bag as long as he lives.

Every year when the sun comes once more after the long, cold Greenland night, a bone is put into a little bag. So when you look into the bag and see seven bones, for instance, you know that the little owner is seven years old.—Selected.

Peter Rory.

"Take Peter to Cousin Mary's? What do you suppose we could do with Peter on the train? Put him in your stocking cap? What an idea! To begin with, you couldn't get him in; and if you did, he wouldn't stay."

A twinkle in mother's eye sent Teddy rushing after Peter and the stocking cap. In went Peter unprotestingly, and Teddy covered all but a fluffy gray head, which stayed put most accommodatingly, while the purr never ceased.

"What a cat!" said mother. "If you lose him, don't blame me. Now, let him out."

After all the things were packed in the suitcase, into the stocking cap again went Peter Rory, still purring like the happy little cat that he was.

The "ten-cent man" stared at his unusual passenger, but Peter only cuddled down a bit more comfortably and enjoyed the ride. He pricked up an ear as the train puffed into the station, sighed a little at the unwonted hustle, and still purred on.

"What a cat!" said mother.

In the train was a boy who was constantly whining and teasing for fruit and candy and funny papers. His distracted mother begged him to be quiet, but he still fidgeted and teased.

"Take Peter down to him," whispered mother, and Teddy tucked Peter Rory up in his arms and went down the aisle.

"Want to see my happy kitty?" he asked.

The whining boy was inclined to be afraid of Peter until Teddy assured him that Peter would not scratch. He gingerly put out a hand to pat, and out came a pink tongue to kiss, while the saw mill purr still purred.

"Isn't he cute, and isn't he happy! Guess I'll be happy too," and the fretting and whining ceased, and by and by Teddy and Peter went back to mother.

Across the aisle was a very crabbed-looking old man. He scowled and scowled at Peter and said quite loudly: "Cats should not be allowed in this car." By and by he began to watch Peter wash his face. With slow grace and precision he cleaned over first one ear and then the other, stopping now and then to gaze with friendly interest at the passengers and, still purring quite contentedly, cuddled down to sleep.

"Queer cat," said the old gentleman. "Most comfortable creature I ever saw. Makes me want a nap myself." And he rested his head against the car seat and fell asleep.

When Cousin Mary opened her door for mother and Teddy and saw Peter's gray head poking up out of his stocking cap nest, she exclaimed: "Well, of all things! Just what I've been wishing for. The mice are playing tag all over my house."

As if he understood, Peter Rory, like the accommodating cat he was, jumped out of the stocking cap and skittered into the shed.

"It's shut up," Cousin Mary assured Teddy. "We'll see just how smart your funny little gray puffball is."

In just half an hour came a scratching at the shed door; and when he was allowed to enter, Peter Rory proudly bore a large, fat mouse, which he deposited at Cousin Mary's feet.

"Smart kitty!" praised Cousin Mary. "You shall have a saucerful of country cream right now, and to-morrow you shall have a big slice of our Sunday chicken."

Teddy was just learning to count, so keeping up with Peter's mice was almost too much for him. The visit

lasted four days, and Cousin Mary said three mice a day were a great many for a small, gray pussy cat. Perhaps you can tell how many mice Peter Rory caught during his stocking cap visit.—Helen P. Aldrich, in *Christian Register*.

"Better Than Lemonade."

A big pink bow appeared over the top of the high board fence, then a mop of sunny brown curls and a pair of bright brown eyes.

"Janie! Ja-a-nee-eee!"

A little rosy-cheeked girl in a plaid gingham dress scrambled up from the floor of the back porch, and the tower she was building with a-b-c blocks fell with a crash. Baby Louise crowded with delight.

"Here I am," answered Jane, leaning over the railing; "what do you want?"

"Come over and play croquet. It's all shady on that side of the yard, and Mary and Constance are coming, and mother may make lemonade," called Rena Snow, in a shrill, excited voice.

"I'll ask mother," said Janie Wood, eagerly. She took baby's fat little hand and led her into the back hall.

"Is that you, Janie?" came from the sitting-room. "I was just going to call you."

She opened the door and went in. Mrs. Wood was tying up a bundle in brown paper. "Will you do an errand for me, Janie?" she asked. "I want you to carry some roses to Mrs. Southerland."

Janie stood quite still. Mrs. Southerland lived at the other end of the village; it would be almost supper time when one had walked to her house and back.

"I am very anxious for her to have the roses," said Mrs. Wood. "I will stay here and keep baby, for I don't feel well enough to take the long walk."

"I will go, mother," said Janie, and swallowed a big lump in her throat. There would be no croquet for her, she knew, and no lemonade.

"Thank you, my dear little girl," Janie's mother leaned over and kissed her. "Now, put on your clean blue gingham and your tan sandals. By the time you are dressed I will have the roses in a basket all ready for you to carry."

It was a very sober little girl who trudged down the dusty street half an hour later. But the roses in the basket were very lovely, and the pleased expression on her mother's face was pleasant to remember. If only the children in the yard next door had not seemed to be having such a merry time when Janie passed! Tears came to her eyes when she thought of it, and once a bright drop fell into the dust and rolled over and over like a little ball. But at last the big, fine house was reached, and Mrs. Southerland was seen sitting on the front porch. Janie smoothed back her hair and wondered if there were any tear stains on her cheeks.

As she went up the stone steps Mrs. Southerland came to meet her. She seemed very glad to see Janie, and made her sit in a big rocking chair while she went to take the roses out of the basket. She stayed away a long time, Janie thought. The shadows were growing long; soon the children would stop playing croquet. There might be rain to-morrow—perhaps for a whole week—and there could be no croquet. Janie leaned back in the chair and closed her eyes.

"Janie," called Mrs. Southerland, "come into the house. I have something to tell you." Janie obeyed, and

followed Mrs. Southerland into a large, beautifully furnished bed-room.

"My little niece from the city is here for a few days," she said, "and I am going to have a surprise supper for her to-night. There are to be twelve little girls here, and you are to be one of them. I have just telephoned to your mother and she says you may stay if you wish. Do you?"

Janie was so surprised she could hardly speak. Her face grew crimson, and she hung her head a little. At last she managed to stammer out a timid, "Yes'm."

"Then you shall stay," said Mrs. Southerland.

"Maybe I'd better—not," said Janie, looking down at her plain gingham dress and brown sandals.

"Yes, I want you to stay," said the sweet lady, smiling. "I asked your mother if I might dress you in one of my little niece's white dresses, and she said I might. And she has some white slippers which would fit you, I know. And would you like a pink sash or a blue one?"

"Blue!" cried Janie, her eyes shining.

"Then I am going to dress you right away, for Doris will be home soon. I sent her to a neighbor's, so she would not know about the surprise supper."

As Janie went to wash her face she could not help clapping her hands softly. She was thinking of three things: of the croquet game she missed, of the surprise supper, and the ride home in the Southerlands' big automobile; and last of all, of the smile on her mother's tired face when she had agreed so willingly to carry the roses.

"Better than lemonade!" she whispered to herself, as she splashed her hands in the water.—The Child's Gem.

A Knight of the Saddle.

Perry mounted his new rocking-horse gaily, with a skillful toss into the saddle. For weeks he had practised that toss on the barn fence while waiting for the sixth birthday that would bring this fine steed, almost as large as a real colt, and gay with creaking leather and shiny trappings. It had been stabled on the front porch all night, its stall a wooden crate, ready to be led out on the birthday morning. And that morning Perry waked before sunrise, and ate his breakfast as swiftly as mother would allow, darting out, as soon as possible, to take possession of his treasure.

Now, at last, the moment was here, and the rider bounded up and down, trotting gallantly, feet in stirrups and hand carelessly holding the black bridle. The porch was checkered with the shadow of flickering leaves, and he almost fancied himself a knight of old, bound on some fine quest through the aisle of a big forest. He felt that he could ride forever.

Presently, he noticed a rosebush in the corner of the yard; it seemed to shake, now and then, rather strangely. Looking closer, he discovered two eyes above it, peering through the fence palings. They were very big eyes, and very bright. The horseman knew almost instantly to whom they belonged—they and the shock of yellow hair that bristled over them. It was not easy to mistake the washerwoman's little lame Carl, from away down-town.

Perry turned his head away and, speaking to Black Prince in an undertone, rode harder and faster. A tiny cross feeling stirred in his heart; the sunlight between the leaf shadows seemed to darken, somehow. Yet he could not keep from looking again;

and each time the eyes appeared rounder and brighter.

"I wish," said Perry to himself, "that he'd move on and stop staring so."

For fifteen minutes more, horse and rider went on in swift, glad flight. The boy felt as if he could ride forever. "Prince is not even lathered," he said to himself, and his heart beat high.

At last the rosebush gave a final quiver, there was a scuffle behind it, and the big eyes and yellow hair disappeared. Tap-tap, very slowly two crutches sounded on the sidewalk, dragging a little as they moved off. Black Prince's fight began to flag. Presently he was pulled up sharply, and his rider dismounted with suddenness. "Carl Hoffman!" a clear voice called, "won't you take a ride?"

The dragging crutches halted and wheeled, then beat a quick tattoo up the walk to the porch. "I'll draw up this hassock, and we'll call it a horse block," planned Perry. "Then you can mount easily."

Very slowly, yet very surely, stopping to take breath now and again, needing not a little help, but eagerly, earnestly, Carl Hoffman, without a word, climbed to the back of the marvelous steed. Once up, his crutches slipped useless to the floor; his hand caught the reins with a horseman's grip. "How you sit him!" exclaimed Perry, admiringly.

That was a great hour, Black Prince did his noble best. The rider's little twisted feet fitted firmly into their stirrups: what did it matter now if they had never taken a step like other boys? His round shoulders, hunched from much carrying of crutches, straightened themselves bravely; the shock of hair blew back in the wind. He rode and rode and rode. Passers-by looked in and smiled. "I tell you," shrilled lame Carl, "this is a horse!"

A voice floated down from upstairs. "Perry-boy, your horse will ride you to death!"

"Oh, mother," Perry cried, running to the foot of the steps, "Please come down here and look at Carl Hoffman on Black Prince. You wouldn't know him!"—S. S. Times.

For the Southern Churchman.

Riddle.

Riddle-me-ree, thin and black,
Now at your front, now at your back;
Tall in the evening, short at noon,
Mocks you and follows you, late and soon.

When dusk is falling away goes he—
Who can guess my riddle-me-ree?

Answer to last week's riddle: Peas in a pod.

A Little Missionary of Sunshine.

Nanette had been "shut in" for a whole long month, but now she was well again. So she crept out of the small, brown house at the end of the ugly, narrow street that dull morning, and, holding her clothespin dolly in her arms, sat on the doorstep, and looked about her.

Nobody had missed her, of course; nobody was glad she was "up and about" again, she told herself, but that dreary morning, as she sat quite alone, she began to sing a favorite song of hers, and the laundryman stopped to listen.

"Bless that child!" he said, "she puts me in a good humor every time I hear her. I surely have missed her this past month."

And just then the window flew up in the tall brick house across the alley, and a pale young face looked out. She

❖ FINANCIAL ❖

The Fate of the World

That's the responsibility that rests on America.
SAVING will aid your country and protect you.

National State and City Bank

RICHMOND, VA.

Wm. H. Palmer, President

Julien H. Hill, Vice-Pres. and Cashier R. E. Cunningham, Asst. Cashier
J. W. Sinton, Vice-Pres. Wm. S. Ryland, Asst. Cashier

Jesse F. Wood, Mgr. Savings Department

INCORPORATED 1882

Virginia Fire and Marine Insurance Company

Of Richmond, Va.

ASSETS - - - - - \$2,160,195.00

Wm. H. Palmer, President

E. B. Addison, Vice-President

W. H. McCarthy, Secretary

BUY WAR SAVINGS STAMPS

Invest your money with the government and do your bit toward winning the war.
Those at home must back the boys at the front with supplies of every kind. Your money loaned to the government through the purchase of War Savings Stamps will help meet the various demands.

The American National Bank of Richmond, Va.

SECURITY AND SERVICE

was a cripple and had been in such pain all night she couldn't sleep; but as the little song floated up to her, such a cheerful, gay sort of tune, the lame girl smiled.

"I used to sing that myself—a long time ago," she said, and, humming the air, she went back to her work, looking brighter and happier.

The iceman came then, and, finding he had left his tickets at home, he jerked his horse so that the bit hurt him cruelly. He was sorry for it the next moment, for as he listened to the small singer on the doorstep he began to feel "different." "She does seem gay and happy still, no matter what happens, and I've missed her a whole lot from this alley lately."

And as the grocer boy came by, the sewing woman next door, the cross old scissors grinder, the sick lady, and a number of other people, the gay little voice went on with the cheerful song.

It was wonderful how much sunshine the child gave out from her lowly seat as she sang this merry tune over and over.—The Child's Gem.

Guess.

He stands against the wall and says, Shaking his head in odd little ways: "Guess what I've got behind my back." And then he laughs—my youngster Jack.

"A doll?"

"No."

"A ball?"

"No."

"A gun?"

"No."

"A bun?"

"No."

"A cat?"

"No."

"A hat?"

"No."

"A slate?"

"No."

"A skate?"

"No."

"Well, I'll confess

I can't guess."

And then he laughs and jumps with glee,

And thinks it a fine joke, does he;

With outstretched arms this wee boy stands,

And says, "I only had my hands!"

—Exchange.

The life of every man is a diary in which he means to write one story and writes another, and his humblest hour is when he compares the volume as it is with what he vowed to make it.—J. M. Barrie.

FRECKLES

Now Is the Time to Get Rid of These Ugly Spots.

There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of Othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than one ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength Othine, as this is sold under guarantee of money back if it fails to remove freckles.

Jno. L. Williams & Sons

BANKERS and BROKERS

Eighth and Main. (P. O. Box 503)

RICHMOND, VIRGINIA.

Transact a general Banking and Brokerage Business. Deal in Southern Investment Securities. Negotiable Railroad and Municipal Bonds.

The First National Bank

OF

Richmond, Virginia

DESIRE

YOUR ACCOUNT.

CAPITAL & SURPLUS

\$3,000,000.00

3%

INTEREST IN SAVINGS DEPARTMENT.

Norfolk & Western Railway

ONLY ALL RAIL LINE TO NORFOLK

QUICKEST AND BEST SERVICE

Pullman Parlor Cars.

The best line to all Points West, Northwest and Southwest.

W. B. BEVIL, W. C. SAUNDERS,
Pass. Traff. Mgr. Gen. Pass. Agt.
Roanoke, Va.

C. H. BOSLY

Dist. Pass. Agt., Richmond, Va.

Rates and information upon application.

WHEN WRITING OUR ADVERTISERS
PLEASE MENTION THIS PUBLICATION

Southern Churchman

SOUTHERN CHURCHMAN COMPANY

Publishers

815 East Grace Street, Richmond, Virginia

LEWIS G. WILLIAMS, President.

E. B. ADDISON, Vice-President.

REV. E. L. GOODWIN, D. D., Editor.

REV. JAS. D. GIBSON, Managing Editor.

Entered at the Postoffice in Richmond, Va., as second-class, mail matter.

SUBSCRIPTION PRICE—After January 1, 1918, \$2.00 per year in advance. To the Clergy \$2.00. Six months \$1.50. Trial subscription 3 months 50 cents, 10 cents a copy. Foreign postage 50 cents additional. Back numbers not over 3 months old 10 cents each, over 3 months old 25 cents each.

For the convenience of subscribers, subscriptions are continued at expiration unless otherwise ordered. Notice of renewal, discontinuance, or change of address should be sent two weeks before the date they are to go into effect.

RECEIPT OF PAYMENT is shown on about two weeks by change of date on address label. If date is not properly extended after each payment notify us promptly. No receipt for payment will be sent.

Notice post office address. The exact post office address to which we are directing the paper at the time of writing **MUST ALWAYS BE GIVEN**. Our mailing list is arranged by post offices and not alphabetically.

Make all checks and money orders payable to 'the Southern Churchman and not to an individual.

ADVERTISEMENTS—Rates quoted on request. For Classified see head of that department. Representatives wanted in each Parish, liberal commissions.

News concerning the church at large always welcome.

ATTENTION!

ENLISTED CHURCHMEN.

The Department of Army and Navy Work of the Brotherhood of St. Andrew

wants to get in touch with you and supply your needs in every possible way.

Write to us soon and tell us how you are getting along. You will find us prompt correspondents.

F. S. TITSWORTH,

Executive Secretary.

B. F. FINNEY,

Secretary.

12th and Walnut Streets, Philadelphia, Pa.

PIPE ORGANS.

If the purchase of an organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Kentucky, who manufacture the highest grade at reasonable prices.

HELP WANTED

WANTED YOUNG LADIES FOR TRAINING. Grammar school training required. Apply to T. Cook, Superintendent, Riverside Hospital, Newport News, Va.

WANTED IN PROMISING YOUNG MISSION in city of more than 500,000 people, 300 miles from Chicago, a young man in priest's orders as minister in charge. One hundred and forty communicants and growing. Thirty confirmations in last two years. Good Sunday-school. Parish house and chapel. Salary sufficient for young man with not too expensive family. Address, stating education and experience, X. Y. Z., care of Southern Churchman, Richmond, Va.

WANTED FOR GROUP OF MISSIONS in Diocese in the Middle West an active man in priest's orders who cares for rural conditions and is really interested in missionary work. Congregations small. Plenty of work. Salary not large; probably about \$950 and small house. If there is a wife, she must consent to be often left alone as the wife of a commercial traveler is often left alone. Salary would increase in response to faithful service. Address, stating education and experience, BETA GAMMA DELTA, care of Southern Churchman, Richmond, Va.

WANTED A TEACHER FOR SMALL church mission school in the Blue Ridge Mountains of Virginia. Address Deaconess J. M. Boyd, Echo Lodge, Bluemont, Va., R. F. D. 2.

POSITIONS WANTED

A GRADUATE OF THE EPISCOPAL Female Institute desires a position as governess or teacher in a private family of refinement. References exchanged. Address Box 86, Sharps, Richmond County, Va.

AN EXPERIENCED TEACHER DESIRES a position. Branches: Mathematics, Latin, modern languages, English classics, music. Miss A. B., 1117 East Clay Street, Richmond, Va.

WANTED POSITION AS COMPANION or nurse for an invalid by graduate nurse with a child. Address "Nurse," care Southern Churchman Office.

Classified Advertising and Notices

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line, each insertion. Special rates to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents. Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

OAKLAND

A Home School for young boys to be tutored with the sons of Mr. and Mrs. Rosewell Page at their country home in Virginia. Address Mrs. Rosewell Page, Beaver Dam, Va.

THE BOARD OF MISSIONS.

Correspondence is invited from those who wish to know

What it does.

What its work signifies.

Why the work can be helped most effectively through the Board.

The Right Reverend A. S. Lloyd, D. D., President of the Board of Missions, 281 Fourth Avenue, New York.

Legal Title for Use in Making Wills: The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.

The Spirit of Missions, \$1.00 a year.

loved her and her people, and they loved him.

Be it resolved further, That we extend to his bereaved family our heartfelt sympathy. Their consolation is ours, that he has only passed into the larger and fuller life and that every remembrance of him is sweet and helpful.

Be it resolved further, That a copy of these resolutions be sent to the family, and that they be published in the city papers and in the Southern Churchman.

REV. F. G. RIBBLE, Rector.

J. W. WELLS, S. S. Supt.

J. D. TATUM,

J. C. HOY,

W. H. KIERSEY,

Committee.

HARRISBURG.

(Continued from page 12)

Canadian Recruiting Mission, through their representative, Mr. Frederick Fredericks. The other flags were given by the vestry. St. John's is represented in the service of the country by forty-two men.

LOUISIANA.

Rt. Rev. David Sessums, D. D., Bishop.

Death of a Clergyman: The Rev. Ernest Andrew Rennie, rector of Christ Church, Covington, passed away on July 6 at Toronto, Canada, where he had been for about a month for the benefit of his health, and the funeral was held on July 8 at Wyckliffe College, with temporary interment at Toronto. Mr. Rennie came to this Diocese in 1900, after having been ordained deacon at Orillia, Canada, by the Lord Bishop of Niagara. He served six years as curate to the late Dr. Henry H. Waters, at St. Paul's Church, New Orleans, and was ordained priest in that church in September, 1900, by Bishop Sessums. During his connection with St. Paul's, his chief work was as missionary to the various charitable institutions in the city and missions on the lower coast of the Mississippi River. In 1906 he accepted charge of Christ Church, Covington, where he remained until the time of his death. Born in Barton, Ontario, in 1861, he was educated at the Ontario Agricultural College at Guelph, graduating in 1889. Later he entered the Mills Training School in Bellevue Hospital, New York City, graduating from there in 1893. Returning to Canada, he entered Wyckliffe Divinity College, from which institution he graduated in 1898. It being his intention in early life to go into the missionary field, he also took a course in dentistry, so as to be thoroughly equipped to serve his fellowman. During the twelve years of service in Covington, he succeeded in building up a good congregation and established missions at Slodell, Bogalusa, Mandeville and Franklinton. A man of a very lovable disposition, he was always ready to help those in distress, and his loss will be keenly felt, not alone by his own parishioners, but by many others, as he knew no creed when called upon to help those in distress. His life was one of self-sacrifice, and his aim was to follow the example of his Master in going about doing good. He leaves a widow and one little girl, and the sympathy of all church people in the Diocese is extended to them in their hour of sorrow. It is the intention of the family to later

Marriages and Deaths

Marriage notices, not exceeding 40 words, \$1.00; Death notices, not exceeding 40 words, inserted free. Over 40 words at the obituary rate. Obituaries and resolutions, 20 cents per line. Six words to the average line.

Copy for this department must be received not later than Tuesday of the week in which it is intended to be published.

Lewis-Hilleary: June 19 at St. Mark's Protestant Episcopal Church, "Merryland Tract," near Petersburg, by the Rev. E. E. Burgess, assisted by Dr. E. T. Helfenstein, Rev. Robert W. Lewis, of Mission Home, Virginia, and Miss Sally Worthington Hilleary, daughter of Mrs. Clarence Hilleary and granddaughter of the late General T. T. Wheeler, "Tudor Hall," Montgomery County, Maryland.

Davis: Entered into life eternal July 4 at the home of her daughter, Mrs. Frank B. Lippett, Atlanta, Ga., MARY BOYKIN, widow of Rev. Thomas F. Davis, in her eighty-sixth year. Interment, Camden, S. C.

Whittle: Entered into life everlasting, July 13, 1918, FORTESCUE WHITTLE, eldest son of the late Rt. Rev. and Mrs. F. M. Whittle.

Father, in Thy gracious keeping
Leave we now Thy servant sleeping.

MR. FORTESCUE WHITTLE.

Entered into life eternal early Saturday morning, July 13, 1918, at the Memorial Hospital, Roanoke, Va., FORTESCUE WHITTLE, son of the late Rt. Rev. F. McN. Whittle, in the sixty-eighth year of his age.

At the time of Morning Prayer, in the Good Shepherd Memorial Church, Petersburg, on Sunday, the 14th, the burial service was read by the Rev. F. G. Kibble, assisted by the Rev. F. G. Scott, after which he was lovingly borne by members of his Bible class to Blandford Cemetery, where he was laid to rest to await the resurrection of the just.

At a joint meeting of the Chapel Committee and the Whittle Bible class of the Good Shepherd Memorial Church, the following preamble and resolutions were adopted:

Whereas, it has pleased our heavenly Father to take unto Himself our friend and teacher, Mr. Fortescue Whittle; therefore,

Be it resolved, That while we bow in humble submission to the Divine will, we are deeply sensible of the great loss that our Church has sustained. For more than twenty-two years, as teacher of the Whittle Bible class, he set before the men, by example and precept, the highest ideal of Christian living. To this class he gave his very best—unselfish interest, careful preparation and gentle patience. He taught the simple gospel, and because his own faith was great and because in humility he hid himself behind his message, he spoke with authority. Our church was his spiritual home, and he

bring his body to be buried in New Orleans.

The Boy Scouts and choir boys of St. Paul's Church, New Orleans, numbering thirty-five, had a most enjoyable outing of ten days on a farm at Hazlehurst, Miss., at the invitation of one of the members of the parish, in charge of the Rev. Alfred R. Berkeley, rector and Scout Master; leaving on June 25 and returning on July 5. On Sunday, June 30, the rector celebrated Holy Communion at 7:30 A. M., for those who had been confirmed, and later that morning held a service in the woods. The boys spent a most delightful time in taking hikes, swimming and other forms of outdoor pleasure.

Personal Notes

The Rev. Charles Clingman, rector of the Church of the Incarnation, Dallas, Texas, has accepted a call to become rector of Trinity Church, Houston. He will succeed the Rev. Clinton S. Quin, Bishop-Coadjutor-elect of the Diocese of Texas. Mr. Clingman will assume his new duties October 15th.

The Rev. George H. Hills, rector of Grace Church, Avondale, Cincinnati, has been granted a year's leave of ab-

sence and expects to take up work immediately with the Y. M. C. A. in France.

The Rev. Frederic F. H. Nason, who now has charge of the Chapel of the Holy Ghost, Prudence, R. I., will in the fall become curate of Grace Church, Brooklyn, N. Y.

The Rev. Z. B. T. Phillips, D. D., rector of St. Peter's Church, St. Louis, Mo., expects to spend six months in special volunteer religious work at the front.

The Rev. Nathan W. Stanton, rector of St. Mark's Church, Buffalo, N. Y., who has been acting as Archdeacon of Buffalo since the death of Archdeacon Ayres last December, has now been appointed Archdeacon, and will resign his parish in order to give his entire time to the work.

The Rev. Edmund J. Cleveland, rector of the Church of St. Philip the Apostle, St. Louis, Mo., has been granted a leave of absence, and is now in the training camp for chaplains at Louisville, Ky.

Lieutenant E. H. Earle, chaplain of the 132nd Field Artillery, has been detailed to act as chaplain at the new infantry replacement depot, Camp McArthur, Waco, Texas.

Ordinations.

In the Church of the Good Shepherd, Nashua, N. H., Mr. George Herbert Seavey was recently ordained to the diaconate by Bishop Parker, who also preached the sermon. The candidate was presented by the Rev. William Porter Niles, rector of the church.

In the Church of the Holy Trinity, Lincoln, Nebr., on Sunday, June 23,

the Bishop of Nebraska ordained to the diaconate his nephew, Gowan Clarence Williams, and the Rev. Louis Eugene Wettling to the priesthood. The Rev. Carl M. Worden presented Mr. Williams, and the Rev. Dr. S. Mills Hayes, rector of the parish, presented Mr. Wettling and also preached the sermon.

On June 19, the Rev. Walter F. Borchert, for the past year minister-in-charge of St. Paul's Church, Wilimantic, Conn., was advanced to the priesthood by Bishop Acheson in that church.

In Trinity Church, Rutland, Vermont, on Sunday, June 23, the Bishop of the Diocese advanced to the priesthood the Rev. Hugh David Jones, who was presented by the Rev. H. P. Scratchley. The Rev. W. H. Bamford preached the sermon, and the Rev. Joseph Reynolds, rector of the parish, assisted the Bishop in celebrating the Holy Communion.

Summer Addresses.

The address of Bishop Harding, of Washington, is changed to Haven, Me., for the summer.

The Rev. A. M. Lewis, of Oskaloosa, Iowa, will be at 1232 South Fifty-first Street, Philadelphia, Pa., for the remainder of July and August.

War and the Church

THE CHURCH IN THE FURNACE

Editor E. B. McNutt

Price \$1.75

By Seventeen C. of E. Chaplains.

At the Front

Two page leader in June 1, "Living Church", by Dean Hodges.

Used by P. E. War Commission in its Work.

THE CHURCH AND THE MAN.

By Donald Hankey.

Price 60 cents.

One chapter quoted entire in "March" Y. M. C. A. "Association Men." At the head of Book List for the month.

THOUGHTS ON RELIGION AT THE FRONT.

By Rev. Neville S. Talbot.

Price 80 cents.

The opinions of a C. of E. Man of true humility and courageous sincerity.

WATCHMAN! WHAT OF THE NIGHT.

By Richard Henry Malden.

Price \$1.75.

A C. of E. naval chaplain lets others describe symptoms and exhort on penances while he does some deepful thoughtful work on the first principles of a cure.

THE NEW HORIZON IN CHURCH AND STATE.

By W. H. P. Fawcett,
Pres. Brown University.

Price 60 cents.

A good American book by a good American.

THE CHRISTIAN MAN, THE CHURCH AND THE WAR.

By Robert E. Speer.

Price 60 cents.

An earnest discussion of the aims of the war which call for its warm hearted support by the Christian and the Church.

Order from

SOUTHERN CHURCHMAN CO.
Richmond, Va.

Ratcliffe & Tanner, Inc.

...FLORISTS...

207 N. 6th Street, Richmond, Va.

FLOWERS FOR ALL OCCASIONS

Furniture--Floor Coverings--Window Shades--Draperies

Values that satisfy. Service that pleases.

Special attention given to orders for church furnishings.

Sydnor & Hundley

Incorporated

Seventh and Grace Streets

RICHMOND, VIRGINIA.

Miller & Rhoads

"The Shopping Center."

For the retail Dry Goods and Department Store trade.

In the heart of Richmond, when you are here; and Our Mail Order Department Serves you at your home.

BROAD AND GRACE STS.

CORNER 5TH ST.

RICHMOND, VA.

LETTERS FROM RHEUMATICS

Possibly you have imagined that you could never get your own consent to write a testimonial letter, but if you have ever experienced the excruciating pains of Rheumatism you can at least appreciate the feelings of those who have been relieved of this terrible disease by drinking the Mineral Water from the justly celebrated Shivar Spring at Shelton, S. C. This water overcomes many diseases, including Indigestion, Gout, Uric Acid Poisoning and Liver and Kidney diseases, but no patrons of the Spring are more enthusiastic in their praise of the water than those who have been relieved of their Rheumatism. Hundreds of letters like the following have been received by the Management:

Dr. Cosby, a South Carolina physician writes:—"I have tested your Spring Water in several cases of Rheumatism, Chronic Indigestion, Kidney and Bladder troubles and in Nervous and Sick Headaches and find that it has acted nicely in each case, and I believe that if used continuously for a reasonable time will produce a permanent cure. It will purify the blood, relieve debility, stimulate the action of the Liver, Kidneys and Bladder, aiding them in throwing off all poisonous matter."

Dr. Avant, of Savannah, writes:—"I suffered for years with a most aggravating form of stomach disorder and consulted a number of our best local physicians, went to Baltimore and consulted specialists there and still I was not benefited. I had about despaired of living when I began to use Shivar Spring Water and in a short time was cured."

Mr. Rhodes, of Virginia, writes:—"Please send me ten gallons of Shivar Spring Water quickly. I want it for Rheumatism. I know of several who were cured of Rheumatism with this water."

Editor Cunningham writes:—"The water has done more good than any medicine I have ever taken for Rheumatism. Am entirely free from pain."

Mr. McClam, of South Carolina, writes:—"My wife has been a sufferer from Rheumatism and after drinking twenty gallons of your Mineral Water was entirely cured of the horrible disease."

Mr. Carter, of Virginia, writes:—"Mrs. Carter has had enlarged joints upon her hands, caused by Rheumatism. Shivar Spring Water removed every trace of the enlargement. The water is simply excellent."

If you suffer with Rheumatism, or with any chronic disease, accept the guarantee offer below by signing your name. Clip and mail to the Shivar Spring.

Box 64-R, Shelton, S. C.
Gentlemen:

I accept your guarantee offer and enclose herewith two dollars for ten gallons of Shivar Mineral Spring Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if it fails to benefit my case, you agree to refund the price in full upon receipt of the two empty demijohns, which I agree to return promptly.

Name _____

Address _____

Shipping Point _____

(Please write distinctly.)

NOTE:—"I have had the pleasure of serving the little church at Shivar Spring as Pastor for years, and am therefore well acquainted with Mr. Shivar and his associates, whom I gladly commend as honorable business men and worthy of the confidence of the public. I have personally derived great benefit from the use of the Shivar Mineral Water and have knowledge of its beneficial effects in a great number and variety of cases."

Rev. A. McA. Pittman.

Bishop Darlington, of Harrisburg, has gone from Fort Totten, N. Y., to 384 Sussex Avenue, Newark, N. J., for the present.

The Rev. E. H. Ingle, of Washington, D. C., has gone to Pocono Manor, Pa., for the rest of the summer.

The Rev. William R. Turner, of Philadelphia, Pa., should be addressed at Rockford, Me., for the present.

The address of the Rev. A. Van Meter is changed from Erie, Pa., to 15 North Newport Avenue, Ventnor, Atlantic City, N. J.

The Rev. Walter E. Bentley, rector of the Church of the Ascension, Brooklyn, and Secretary of the Actors Church Alliance, has taken charge of Christ Church, Little Rock, Ark., for the months of July and August.

The address of the Rev. T. A. Cheatham is changed from Pittsboro, N. C., to Oneteora, Tannersville, N. Y.

The address of the Rev. U. H. Gibbs is changed from La Grande, Ore., to Estacada, Ore.

The Rev. William R. Savage has removed from Jenkin's Bridge, Virginia, to Nag's Head, N. C.

Books and Stationery

Prayer Books, Hymnals, Bibles, Chancel Books

Religious and Miscellaneous Books, Fine Stationery

Our stock and service are at your command. Write us for anything you need.

Headquarters for Church and Sunday-School Supplies. Publishers of American Church Sunday-School Lesson material.

Write for Catalogue and Samples.

We extend a cordial invitation to readers of "The Southern Churchman" when in Philadelphia to call upon us,

George W. Jacobs & Co.

PUBLISHERS, BOOKSELLERS, IMPORTERS, STATIONERS
1628 Chestnut Street Philadelphia.

R. Geissler, Inc.
56 West 8th St. New York City.

* Church *
Furniture
Furnishings
Decorations
Fabrics and Embroideries.

Established 1877

PREPAREDNESS FOR THE CHURCH

Never in the history of the country has the Church's responsibility in upholding the ideals of the nation been so great. In rendering its share of the essential work, its buildings should provide for maximum efficiency in every department.

Consult the leading specialists in all branches of church improvement, construction, alteration, etc.

Designs will be prepared indicating how contemplated changes, etc., can be effected. Local labor will be availed of when desired for the constructive work, the artistic and elaborate enrichment being executed under the supervision of our New York artists.

Send for photographs of church interiors showing changes and improvements that have been accomplished, with memorial gifts included as a part of the scheme.

J. & R. LAMB
23-25-27 Sixth Avenue NEW YORK

Church Furnishings, Memorials, Etc.



CHURCH VESTMENTS

EMBROIDERIES

Silks, Cloths, Fringes, Etc.

CLOTHING for CLERGYMEN

COX SONS & VINING

72-74 Madison Avenue, New York

Thoughts For the Thoughtful

Every profession a man makes will sooner or later be tested.

Whoever will do good will find life too short for the work he will find to do.

Great things can be done by the weakest man who is willing to trust in God and do his best.

Prayer is not conquering God's reluctance, but taking hold of God's willingness.—Phillips Brooks.

However Christians may be unlike in other respects, not one neglects devotional reading and private prayer.

One question every man is answering by his life: What think ye of Christ? The answer determines his destiny.

To be aware of God means that we must see Him in nature and in history, that we must perceive Him in the lives of our fellow-men, and we must find Him in the recesses of our souls.—George Wharton Pepper.

Thou art the true peace of the heart. Thou art its only rest. Out of Thee all things are full of trouble and unrest. In this peace that is in Thee, the one chiefest eternal good, I will lay me down and sleep.—Thomas a Kempis.

Be ready. Your business is to be ready. Have your tools well sharpened, and know how to handle them. The place will come to you, the best place for you, if you are not so much looking after that which meets your taste, as after that which proves you to be a vessel fit for the Master's use.—C. H. Spurgeon.

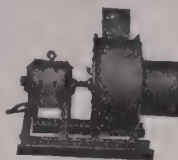
God gives us joy that we may give, He gives us love that we may share, Sometimes He gives us loads to lift That we may learn to bear. For life is gladder when we give And love is sweeter when we share, And heavy loads rest lightly, too, When we have learned to bear. —The Comrade.

The heavy thought is the thought of what we were, of what we hoped and purposed to have been, of what we ought to have been, of what but for ourselves we might have been, set by the side of what we are. This is a thought the crushing weight of which nothing but a strength above our own can lighten.—Julius C. Hare.

"My inmost soul, O Lord, to Thee Leans like a growing flower Upon the light. I do not know The day nor blessed hour When that deep-rooted, daring growth We call the heart's desire Shall burst and blossom to a prayer Within the sacred fire Of Thy great patience; grow so pure, So still, so sweet a thing, As perfect prayer must surely be."

It is one of the refreshing thoughts connected with the future life that

THE ZEPHYR ELECTRIC ORGAN BLOWER



is made entirely from metal. Is known all over this country. Three thousand churches have found that it is economy to use the Zephyr. For further information write to THE ZEPHYR ELECTRIC ORGAN BLOWER COMPANY, Orville, Ohio.

Please state in what paper you saw this.

these fragile bodies will no longer be ringing their clamorous complaints in our ears. We shall have done with the everlasting recurring questions which assail as much the king on his throne as the peasant in his hut—"What shall we eat, and what shall we drink, and wherewithal shall we be clothed?" The evening will not find us worn down with fatigue or oppressed with sorrow, and yielding the night to sleep that we may have strength for the day's toil. "Night," did I say? "There shall be no night there."—H. A. Boardman.

Righteous Wrath.

There are many kinds of hate, as many kinds of fire; And some are fierce and fatal with murderous desire; And some are mean and craven, revengeful, selfish, slow, They hurt the man that holds them more than they hurt his foe.

And yet there is a hatred that purifies the heart, The anger of the better against the baser part, Against the false and wicked, against the tyrant's sword, Against the enemies of love, and all that hate the Lord.

O cleansing indignation, O flame of righteous wrath, Give me a soul to see Thee and follow in Thy path! Save me from selfish virtue, arm me for fearless fight, And give me strength to carry on, a soldier of the Right! —Dr. Henry Van Dyke, in the "Outlook."

R. L. Christian & Company

514-16 E. Broad St.

Richmond, Va.

Leading Fancy Grocer

AGENTS FOR

HUYLER'S CANDIES AND PETER'S SWISS MILK CHOCOLATE.

Special attention given to out-of-town orders.

Catalogue mailed on application.

Richmond, Fredericksburg & Potomac R. R.

To and from Washington and beyond—Daily.

Leave Richmond	Arrive Richmond
* 6:40 A.M. * 11:45 A.M.	* 7:25 A.M. * 9:12 P.M.
* 7:40 A.M. * 12:30 P.M.	* 12:05 P.M. * 9:25 P.M.
* 8:00 A.M. * 7:00 P.M.	* 5:20 P.M. * 11:25 P.M.
* 9:10 A.M. * 10:10 P.M.	* 6:00 P.M. * 12:30 N.Y.

Richmond-Washington Local, Lv. 7:40 P.M. week days; 8:15 P.M. Sundays; Ar. 12:15 P.M. daily. Fredericksburg Accom. week days, Lv. 7:45 A.M. 8:30 P.M.; Ar. 8:30 A.M. 5:30 P.M. Ashland Accom. week days, Lv. 7:45 A.M. 8:30 P.M.; Ar. 8:30 A.M. 5:30 P.M. * Elba ticket and baggage office not open for this train. * Main St. Sta. † Byrd St. Sta. stopping at Elba. ‡ Elba Sta.



CHURCH FURNISHINGS

Gold, Silver and Brass

Church and Chancel Furniture

Write for Catalogue for Episcopal Churches

W. & E. SCHMIDT CO.

308 Third Street, Milwaukee, Wis.

CHURCH EMBROIDERIES

Stoles, Eucharistic Vestments, Surplices, Altar Hangings, Burses and Veils, Markers, etc. All materials for sale.

The only studio importing exclusively English unadorned silks, Damasks, fringes, linings, pure gold metal threads, etc.; and using Standard Church of England

English silk stoles, plain.....\$ 5.00

English silk stoles, handsome crosses.....\$ 6.50

English silk stoles, best hand embroidery, from \$10.00 up to.....\$50.00

English silk burse and veil with crosses.....\$20.00

\$12.00, \$15.00, \$18.00.....\$20.00

Handsome embroideries unsurpassed in workmanship. Special altar linens embroidered in England. Testimonials from all over the world.

THE CATHEDRAL STUDIO

Miss Lucy V. Mackrille

3815 Wisconsin Avenue, Washington, D. C.



GRANITE AND MARBLE MEMORIALS

Largest Stock in the South We pay the freight and guarantee safe arrival

The Couper Marble Works

(Established 65 years) 264-268 Bank St., Norfolk, Va.

R. Geissler, Inc.

56 West Eighth Street, New York

Memorials FOR THE CHURCH

Furniture — Windows — Fabrics

O. Luetke's Art Works Church Furnishings

IN METAL, WOOD, MARBLE, ETC.

Est 1886. 328-332 7th Ave., New York

Brotherhood of St. Andrew

Guilds and all Church organizations desiring to assist their treasury can find no better way than by representing the SOUTHERN CHURCHMAN. And at the same time you will do a good work by placing the SOUTHERN CHURCHMAN in homes where there is no Church paper. Write to-day for full particulars.

SOUTHERN CHURCHMAN, Richmond, Va.

Read the Newspapers.

Very few know how to read a newspaper. Yet how else can they find out what is going on in the world?

"I never look at a newspaper," is the answer of some, but it is nothing to boast of. It simply means that the person who says it knows little of the world's happenings and does not care how ignorant he is.

What would you think of a man who ordered everything on the bill of fare in the restaurant? He would be foolish, of course. Many people are just as foolish in reading their newspapers. They read all the tales of scandal and crime instead of reading only that which is worth while.

It is hard to pick out the worthwhile things in most papers, but with a little study and practice one can soon learn to read everything of importance in any paper within fifteen minutes.

Here are a few suggestions to help in picking out the things worth reading:

1. Read only those things which interest a number of people.
2. Read only the things that are constructive and helpful.
3. Try to pick out the events that have State or national importance.
4. Look for the things that are going to make big changes in history, such as events in Congress, causes and results of wars, conventions and conferences, scientific discoveries, etc.
5. Pay no attention to murders, robberies, divorce suits, etc.

Spend the time that you save on your newspaper in reading a good book. Never say you do not have time to read the paper. Anyone can afford fifteen minutes a day. The busiest people in the world are the ones who are most anxious to spend a few minutes every day with their newspapers.—Selected.

What do you know of the work of your

Church Temperance Society?

Rt. Rev. Frederick Courtney, D. D., President.
William Jay Schieffelin, Esq., Ph. D., Treasurer.
Rev. James Empringham, D. D., Gen'l Supt.

Send for free sample copy of "TEMPERANCE."
This periodical has the largest circulation of any magazine of its kind in America. Address

Church Temperance Society

214 Metropolitan Tower, New York City

Consider the untold capacities for high saintliness which lie buried in the mass of men who, as yet, know nothing of grace and truth. Our cities—these great hives of agglomerated human beings—abound with men and women who are, in the eye of society—who are, it may be, in the eye of the law—among the worst and the vilest, but who have bright and clear understandings, who have warm and generous hearts; who need but the illumination of truth, and the invigorating touch of grace, to become great in the true sense of that much misused word. "I have much people in this city," was the motto traced by Christ Himself over one of the most vicious towns of ancient heathendom. Humanity is like a mine wherein flints and diamonds lie side by side in indistinguishable disorder, until the light of Divine knowledge is poured in upon the buried mass, and the hidden beauties of lives outwardly degraded are revealed. How often does it happen that the found are greater, far greater, than the finder; that Peter, in the event, takes precedence altogether of Andrew.—Canon Liddon.

RESORTS

HOTEL MARLTON

3 and 5 West 5th St., Near 5th Avenue,

Washington Square, New York.

Quiet and homelike hotel; transients and families; American and European plan; special summer rate. No Bar.

LEGO

A COUNTRY HOME

In the foothills of the Blue Ridge. Fine view. Constant breeze. Shade. Bathrooms. Telephone. Address Miss Cornelia J. Taylor Charlottesville, Va.

BLUE RIDGE SPRINGS

IN THE BLUE RIDGE MOUNTAINS IN VIRGINIA.

No better place to cool off and really enjoy "The Good Old Summer Time," while you drink this celebrated dyspepsia water. Special rates for families and large parties.

H. ELLISON, Manager, Blue Ridge Springs, Virginia.



"Soyez le bien venu!
Quel est votre regiment?
Restez-vous ici?
Comprenez-vous?"

"What's He Talking About?"

This is an experience which every American who goes to France will have—he will find his French comrades trying to talk with him, asking him questions, and offering him useful and interesting information. What an inconvenience and embarrassment it will be to be unable to understand or reply! No American need be unable. Here's a pocket manual that will give instantly the French (with its pronunciation) of almost anything the soldier or sailor will want to say.

The Soldier's Service Dictionary

prepared by F. H. VIZETELLY, Litt. D., LL. D., for Americans who do not know French and need to get a speaking knowledge of it in a hurry. Ten thousand military and conversational terms are given in one alphabetical order, and under each word are given the correct forms in many different phrases. The commands, technical terms, popular phrases, etc., of every branch of the service are explained and pronounced, as are also thousands of conversational terms needed in every-day life. Many commanding officers of the U. S. A. have endorsed this manual, including Maj.-Gen. J. T. Dickman, Col. J. A. Ryan, Maj.-Gen. H. T. Allen, Lieut.-Col. A. C. Read, etc. If YOU are going to France, you need this manual. If a friend of yours is going, get one for him.

Pocket-sized, khaki-bound, \$1.00 net; by mail \$1.04; Thumb-notch index, 25 cents extra
FUNK & WAGNALLS COMPANY, 354-360 Fourth Avenue, New York City

The Choice of Executors

is a matter of great importance. Every dollar you leave should be conserved in such a way that your heirs may enjoy the uninterrupted benefits of your life's work.

This Company is a careful and economical executor, trained in the law and business, sound in judgment, and seasoned in practical experience; its primary business is the administration of trust funds.

Correspondence invited.

Capital
\$1,000,000

RICHMOND TRUST
& SAVINGS CO.

7th & Main Sts.,
Richmond, Va.

Southern Churchman

Vol. LXXXIII. RICHMOND, VA.,

JULY 27, 1918.

No. 30



There Is

One thing we desire all readers of the Churchman to know, to-wit:

The chief business of the

Virginia Trust Co.

is that of acting as EXECUTOR, GUARDIAN and TRUSTEE.

It is more economical and safer than an individual.

26 years at the business.

Home office,

RICHMOND, VA.



EDUCATIONAL



The Protestant Episcopal Theological Seminary in Virginia

Established A. D. 1823

The ninety-fifth session will open on Wednesday, September 18, 1913

Special Students Admitted

For catalogue and other information, address the Dean or Secretary

Theological Seminary

Alexandria Va.

The Theological Department OF THE University of the South

An integral portion of the University, where the student of Theology meets in the frank intercourse of a common life with the student of Science on the other.

For catalogue, address
THE DEAN,
Sewanee, Tenn.

The Bishop Payne Divinity School

The accredited Seminary of the Church for training colored men for the ministry. The fortieth session opens September 21 1918.

For catalogue and information apply to
REV. C. B. BRYAN, Dean
Petersburg, Va.

The General Theological Seminary

CHELSEA SQUARE, NEW YORK

The next Academic year begins on the last Wednesday in September.

Special students admitted and Graduate Course for graduates of other Theological Seminaries

The requirements for admission and other particulars can be had from THE DEAN, 1 Chelsea Square, New York, N. Y.

Episcopal High School

NEAR ALEXANDRIA, VA.

The eightieth year of this School for Boys will open September 18, 1918. Modern equipment throughout. Military feature. Catalogue on application.

A. R. HOXTON, B. A., Principal.

Emerald Hodgson Hospital

—AND—
TRAINING SCHOOL FOR NURSES
UNIVERSITY OF THE SOUTH
Sewanee, Tenn.

A Church institution where the best training to be had for development of Nurses. For further information, address

REV. W. S. CLAIBORNE, Supt.

Porter Military Academy

Founded 1867

A Church School—A National School

242 boys from 25 states and four foreign countries. Preparation for college or business by sympathetic tutoring and under the strongest influences for Christian manhood. Habits of obedience, promptness, cleanliness and self-reliance are inculcated by the strict but stimulating military discipline. An R. O. T. C. School. Mild healthful climate permits out of door sports all year around. Gymnasium and swimming pool. Unusually liberal terms. A broader preparation than the public school can give. A Lower School for smaller boys.

REV. WALTER MITCHELL, D. D., Rector
Box 462 Charleston, S. C.

VIRGINIA POLYTECHNIC INSTITUTE

... And ...
AGRICULTURAL AND MECHANICAL COLLEGE
Blacksburg, Virginia

Fifteen degree courses in Agriculture, Engineering, General Science and Applied Science; two-year course in agriculture, farmers' winter course, training course for teachers of agriculture and industrial course for teachers of trades, reserved officers training corps.

Apply to Registrar for catalogue. J. D. EGGLESTON, President.

"RUTH HALL"

A private boarding school for girls, Ashbury Park, New Jersey. Successor to the School of the Good Shepherd. This is a Diocesan School under the

charge of a Board of Trustees of which the Rt. Rev. Paul Matthews, D. D., is President. Terms very moderate.

For catalogue and all particulars, address the Principal,

RUTH HALL

508 First Avenue, : : : : Ashbury Park, New Jersey

OAK RIDGE INSTITUTE

OAK RIDGE, N. C.

T. E. WHITAKER, PRESIDENT.

An old-fashioned Southern school dating from 1852. In its long history it has enrolled thousands from the Carolinas and adjoining states. Preparation that opens the way to bigger accomplishments in college, business, and life. 350 acres in campus, athletic grounds, orchards and farms. Modern school buildings. Steam heat and showers. Library. Military training. Healthful, accessible location near Greensboro. More than a thousand feet above sea level. Same, moral influences.

Courses thoroughly covering literature, science, teaching bookkeeping and shorthand and music. Athletics encouraged. All male teachers. Discipline mild but firm. Costs reasonable, \$320 for the year. Fall session opens September 5, 1918. Write for illustrated catalogue. Address

Oak Ridge Institute,
Oak Ridge, N. C.

State Normal School for Women

FARMVILLE, VIRGINIA

Splendidly equipped for the TRAINING OF TEACHERS.

Thirty-fifth session opens September 11, 1918. For catalog address

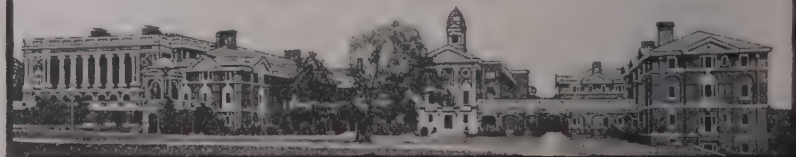
J. L. JARMAN, President

Sweet Briar College for Women

The College—Degree accepted as basis for graduate work in leading colleges and universities. Departments of Art, Music and Home Economics. Campus of 3,000 acres beautifully situated in the foothills of the Blue Ridge Mountains. Out-of-door sports the year around. Unexcelled climate. Emilie Watts McVea, A. M., Litt. D., President.

The Academy—On the College campus offers preparatory and general courses. For catalogue and views of college and campus, address

Secretary, Box 19, Sweet Briar, Va.



Randolph-Macon Woman's College

Lynchburg, Va. One of the leading colleges for women in the United States, offering courses for A. B. and A. M.; also Music and Art. Four laboratories, library, astronomical observatory, new and modern residence halls. Scientific course in physical development. \$20,000 gymnasium with swimming pool, large athletic field. Fifty acres in college grounds. Healthful climate free from extremes of temperature. Endowment, recently increased by \$250,000, makes possible very moderate charges. Officers and instructors, 60; students, 610, from 35 states and foreign countries. For student life address

WILLIAM A. WEBB, President, Box 44.



THE WHITE HOUSE, Washington, June 29, 1916

It gives me great pleasure to express my admiration for BINGHAM MILITARY SCHOOL. All that I have known if it, directly or indirectly, has made me have the greatest confidence in it.

(Signed) **WOODROW WILSON.**

WAR DEPARTMENT, Nov., 1917. By order of the SEC. OF WAR there is hereby established at BINGHAM MILITARY SCHOOL an INFANTRY UNIT of the Junior Division of the Reserve Officers' Training Corps. Address Col. R. Bingham, Sup't, Route 4, Asheville, N. C. Or Capt. John A. Perry, U. S. Army, Retired, Military Professor, Asheville, N. C.

Cathedral School for Girls

ORLANDO, FLORIDA

19th year begins Oct. 2. Offers a healthy, happy home and excellent education. College-Preparatory and General Courses. Also Music, Art, Home Economics, Expression. REV. RODERICK P. COBB, A. M., Rector.

NATIONAL CATHEDRAL SCHOOL. A Boarding and Day School for Girls. Fireproof buildings in Cathedral Close of 40 acres. College certificate privilege. Music, Art, Advanced, and Special Courses.

The Bishop of Washington, President of the Board of Trustees. Jessie C. McDonald, M. S., Principal. Helen L. Webster, Ph. D., Academic Head. Mount St. Alban, Washington, D. C.

The Chamberlayne School

A COUNTRY BOARDING AND DAY SCHOOL FOR BOYS AT RICHMOND, VA.

Eighth session begins September 19, 1918. Location: Stop 25, Westhampton Line. New buildings. Ten acres of ground. Two large athletic fields. Boarding department limited to 25. For catalogue, address

C. G. CHAMBERLAYNE, A. M., Ph. D. Headmaster

STUART HALL

STAUNTON, VA.

Formerly Virginia Female Institute

Diocesan Girls, School of Virginia and Southern Virginia. College preparation, Music, Art, Expression and Business Courses. Faculty and equipment of large school with small classes and individual attention. Large grounds and indoor athletics and outdoor sports under direction of Physical Trainer. Seventy-fifth session opens September, 1918. For catalogue apply to

MRS. H. N. HILLS, Principal, (Formerly Principal of Sweet Briar Academy.)

ROANOKE COLLEGE

Salem, Va.

A standard college of liberal arts for men, located in the mountains of Virginia. Standard requirements for entrance and for degrees. Military training adopted for duration of the war. Commercial and preparatory departments.

For bulletins and full information, address

DR. J. A. MOREHEAD, President.



RANDOLPH-MACON ACADEMY

For Boys Bedford, Va.

Offers prompt and thorough preparation for college, scientific school or business life. The liberal endowment of the Randolph-Macon System, of which this school is a branch, permits of unusually low terms. \$325.00 covers all charges for the school year. No extras. Randolph-Macon boys succeed—526 graduates of this school have received full college degrees or entered professions in the past 20 years. For catalogue and further information, address

E. SUMTER SMITH, Principal

MARY BALDWIN SEMINARY For Young Ladies.

Established 1842. Term begins Sept. 12th. In the beautiful and historic Shenandoah Valley of Virginia. Unsurpassed climate, modern equipment. Students from 31 States. Courses: Collegiate (3 years), Preparatory (4 years), with certificate privileges. Music, Art and Domestic Science. Catalog. STAUNTON, VA.

Virginia Episcopal School

(NEAR LYNCHBURG, VA.)

For boys of character, position and ability whose means will not permit them to attend our more expensive schools. Prepares at cost for college, university or immediate entrance upon the duties of life. Made possible by gifts of founders. Special terms to clergymen. Boarders for the present are limited to seventy. One hundred and six acres of land. The session begins September 19, 1918. Apply for information and catalogue to the

Rev. Robert Carter Jett, D. D., Principal.

Rev. Thomas Kinloch Nelson, M. A., Vice Rector.

TEACHERS WANTED

Free Registration to Competent teachers. Demand greater than supply. Our members placed in thirty-two States. Salaries \$3,000 per year down. Write at once for full particulars.

SOUTHERN EDUCATIONAL BUREAU Established 1891. Raleigh, N. C.

FAUQUIER INSTITUTE For Girls and Young Ladies

Warrenton, Oregon. The 59th session begins Sept. 26th, 1918. Situated in Piedmont region of Virginia, 55 miles from Washington. A limited and thorough home school. Modern buildings, 5-acre campus. Very moderate rates. Catalog. MISS NELLIE V. BUTLER, Principal, Box 17

S. HILDA'S HALL

A School for Girls. Charles Town, W. Va.

Under the auspices of the Bishops of the Diocese (Episcopal). Near Washington. College Preparatory and elective courses. Music and Art. Athletics under trained Director. Open air classes.

MARIAH PENDLETON DUVAL, Principal Past 16 years principal of Stuart Hall, Va.

The Virginian Home and Training School

For the Feeble-Minded and Epileptic. Established 1892. For terms and information, address MISS M. GUNDRY, Falls Church, Fairfax County, Va.

The Sanatorium School

LANDSDOWNE, PA.

A select Sanatorium and School for children suffering from Nervousness, Paralysis, Aphasia, or Defects of Speech or Hearing. \$1,000, \$1,600. Booklet.

CLAUDIA MINOR REDD, Principal.

HERNDON SEMINARY

Herndon, Virginia

A HOME SCHOOL FOR GIRLS

Re-opens October 1.

Apply to

THE MISSES CASTLEMAN, (Associate Principals).



ST. MARY'S

An Episcopal Southern School for Girls Founded 1842. Four-year preparatory and two-year collegiate courses. Music, Art, Eloquence, Domestic Science, Business, Gymnasium. Mild climate makes outdoor life possible the year round. 25-acre campus of old oaks. Fourteen electrically lighted, steam heated buildings. Very reasonable charges. Catalog. REV. GEORGE W. LAY, D. C. L., Rector, Box 19, St. Mary's School, Raleigh, N. C.

Virginia, Chatham, Box 13. THE CHATHAM EPISCOPAL INSTITUTE FOR GIRLS

College Preparatory. Music, Art, Domestic Science, Expression. Certificate admits to leading colleges. New buildings. Ten-acre campus. Athletics. Gymnasium. Terms moderate. Catalogue and views. Mrs. Elizabeth May Willis, B. P., Prin.; Rev. C. O. Pruden, Rector.

The Divinity School of the Protestant Episcopal Church in Philadelphia.

Founded by Bishop Alonzo Potter in 1862.

Special students admitted. Privilege of attending course of special study at the University of Pennsylvania.

For information address the Rev. George G. Bartlett, S. T. D., Dean, 5000 Woodland Avenue.

HOME NURSING

THE BOOK OF HOME NURSING

By Frances Campbell

A reliable and practical guide \$1.50 net. Postage extra. All Book Stores

E. P. DUTTON & CO.

681 Fifth Ave., New York

Through the parcel post it is easy for you to dispose of your farm products to regular city customers at better prices. That customer can be found. Let the many readers who are watching these columns weekly, know that you have something to sell. Our classified department brings results. Let us tell you how.

Southern Churchman

Catholic for every truth of God; Protestant against every error of man.

REV. EDWARD L. GOODWIN, D. D.,
Editor.

SOUTHERN CHURCHMAN COMPANY,
Publishers.

Vol. LXXXIII.

RICHMOND, VA., JULY 27, 1918.

No. 30

A NEW WAR SERVICE FOR THE CLERGY.

The Committee on Public Information, created by executive order of the President in April, 1917, has accomplished an untold amount of work in its special field. It has instructed the whole nation on those subjects connected with the war—the causes of it, the reason, purpose and methods of the Government in prosecuting it—which it was necessary that the people should grasp intelligently in order that every citizen should give his utmost support to the country's cause. Few realize how largely the press, the platform and even the pulpit have been indebted to this agency for the accurate and authoritative information and the interesting presentation of fact and argument which they in turn have given to the public, and what a force this educational campaign has been throughout the country. It has been behind every appeal and every "drive," and the remarkable unanimity of sentiment which animates the people of this great land is largely due to its wise and abundant propagandism. Conscious of the righteousness of its cause the policy of the Government has been to "instruct the people and trust the people," a truly democratic rule and one that has been fully justified by the result. Except where there has been positive and vicious disloyalty to be dealt with, our people have responded in just the degree in which they have apprehended the situation.

About a year ago a nation-wide organization of voluntary speakers known as the "Four-Minute Men" was created as a division of this committee's activities with the approval of the President. It is in charge of a special director, and in every State, and every county and city, are Chairmen under whom the speakers are enrolled, instructed and apportioned. The efficiency of the system has depended largely, of course, upon these Chairmen. If they have failed to "make good" in any community it is quite competent for any good citizen to inquire into the matter and see that this agency is properly used. Heretofore the field of these Four-Minute speakers has been almost exclusively the motion-picture theatres, under special ar-

range with their proprietors, but we do not understand that their services were to be confined absolutely to this one place and method. The official directions state that "where there are other gatherings suitable for the purpose, the privilege of speaking is a matter of mutual arrangement between the Local Chairman and the proper authorities in charge of such meetings."

The organization is now moving to extend its operation to the churches, and to enlist the services of the clergy in this important work. In an official communication sent us from the New York Division of Four-Minute Men the plan is outlined and the hearty welcome that has been given it in greater New York is emphasized. The National Director, we are informed, is in full accord with the organization work in that city, and "it is a matter of only a short time when the national organization will begin." It is thought, however, "that the churches themselves would prefer to meet the Government half way in perfecting it," and to this end the judgment of our clergy is invited. Communications may be sent to Nat Olds, Chairman, Church Section, Four-Minute Men, 53 East 44th Street, New York.

The first idea was to ask that good lay speakers should be given opportunity to address the congregations in the churches for a four-minute period, but very wisely this was abandoned, and it was decided to make the ministers themselves Four-Minute Men. This leaves it with them when and how they shall speak the messages which the Government assigns to them to deliver and in what suitable terms. They will be furnished with bulletins and other official publications from Washington, written by experts of the first ability, and probably specially prepared for their purposes. These bulletins are authoritative, and the clergyman, if he chooses, may claim the position of an authorized representative of the Government. Doubtless most of our clergy will prefer to deliver these messages under the sanction of a yet higher ambassadorship, at least when addressing their own congregations from the chancel. But their commission will be a wider one and not limited to their own congregations; for whenever opportunity offers and arrangements can

be made they are supposed to be ready to render this service promptly, tactfully and with effect.

Among the larger congregations in our cities and towns such propaganda is probably little needed. In the smaller churches, however, and among people who have less opportunity of knowing fully the facts, principles and duties involved in this holy war the case is different, and it is a worthy task on the part of their spiritual teachers to make them know these things. Particularly in rural districts the need of such definite and intelligent information is often great and the opportunities for giving it can be found or made by those who are watchful and in earnest, especially if they are working under an efficient organization. For their own sake as well as for the country's sake it is most important that all our people should be taught the whole truth concerning war and its issues so that they can give the intelligent and whole-souled service which is demanded of every true man and woman and be prepared to take a worthy part in the reconstruction that must follow. We believe the plan for the extension of the Four-Minute Men organization to include the clergy will prove a valuable means to this end, and that it will be welcomed and heartily adopted by the clergy of this Church.

Following is an extract from President Wilson's letter to the Four-Minute Men, addressed to them last November:

"Men and nations are at their worst or at their best in any great struggle. The spoken word may light the fires of passion and unreason, or it may inspire to highest action and noblest sacrifice a nation of freemen. Upon you Four-Minute Men, who are charged with a special duty and enjoy a special privilege in the command of your audiences, will rest in a considerable degree the task of arousing and informing the great body of our people so that when the record of these days is complete we shall read page for page with the deeds of army and navy the story of the unity, the spirit of sacrifice, the unceasing labors, the high courage of the men and women at home who held unbroken the inner lines. My best wishes and continuing interest are with you in your work as part of the reserve officers' corps in a nation thrice armed because through your efforts it knows better the justice of its

cause and the value of what it defends.
 "Cordially and sincerely yours,
 "WOODROW WILSON."

THE GERMAN-AFRICAN COLONIES.

Through the courtesy of Bishop Osborne we have received a copy of an open letter addressed to General Smuts, lately commanding the British forces operating against the German possessions in South Africa, by the Bishop of Zanzibar and head of the Universities Mission in the Eastern Districts of German East Africa. Bishop Weston was alarmed last fall at signs indicating that there were some in England who were willing to end the war before the liberty of all the weak and oppressed peoples of the world should be assured to them as pledged by the British Government and our own President. He fears this would mean the restoration to Germany of her African Colonies rescued from her hands by British arms, and his letter is a burning plea that this shall not be done. He speaks from personal knowledge of the systematic cruelties and injustice practiced upon the Africans and their reduction to practical slavery of the most brutal type at the hands of their oppressors, and sums up the situation in these words of evidently studied moderation:

"German rule is impossible. The German does not understand the elementary principles of humane Government. He is efficient, he is polite, he is correct in his behaviour and in his official attitude, but he is a German. And being a German, he sees a native as a tool; he is cruel and inhuman, and under him the African must become a slave or die. * * * The average German is incompetent to rule Africans. The Peace Conference that shall allow him to try again will be guilty of the wilful betrayal of liberty, and of the rights of the weakest people of the earth."

General Smuts says of this letter that "it contains a very solemn plea to the conscience of the British people, backed by an imposing array of solid facts." Let us hope that these facts will not be forgotten when the limits of German domination shall be assigned to her at the conclusion of the great war.

Book Notices

(All books reviewed at any time in this column may be ordered at the publisher's price given, plus postage 15 cents, from the book department of the Southern Churchman.)

The Rich Man's Poverty and the Poor Man's Wealth; and Other Practical Talks. By the Rev. George Thomas Dowling, D. D. Churchman Company, New York. Pp. 96. \$1.00.

Readers of our contemporary, The Churchman, of New York, are familiar with the "Saturday Night Sermons" which until lately have been appear-

ing in its columns. The twenty-five "talks" contained in this little volume are selections from these, and many of Dr. Dowling's readers will be glad to have them preserved in this form. They are short and readable and, except for a certain provincialism in the choice of illustrations, are in every way admirable. Religion and common-sense are admirably blended here to the advantage of both.

The Theory and Practice of Mysticism.

By the Rev. Charles Morris Addison, D. D., Rector of St. John's Church, Stamford, Conn. E. P. Dutton & Company, New York. Pp. 216. \$1.50.

In these strenuous days the title is apt to strike one as ill-timed and incongruous. It is no time, we say, for men to sit a-dreaming, if that is what mysticism means. But our very positiveness on this point may well give us pause for a moment to ask whether our activities and the anxious stress of the hour do not of themselves demand more time and better trained faculties for spiritual contemplation and communion with the unseen. Of the most successful man of his age it was said, "Behold, this dreamer cometh." His dreams came true, and "his bow abode in strength by the hands of the Mighty One of Jacob," because, somehow, he was in such close touch with God. It may not be amiss to hear what this student of mysticism can tell us of this way of knowing or feeling God.

These lectures were delivered three years ago to the Episcopal Theological School at Cambridge, and later to the Theological Department of the University of the South. The psychology as well as the history and method of mysticism is presented fully and reasonably, but it is the practice of it as an art in the religious life that the author would urge upon his readers. But even to one to whom the whole process of training and exercise does not commend itself the book is not without its interest and value. We know far too little of a self-revealing God "Who is Love, not logic," and who will speak to the soul that is stilled and expectant before Him. The whole subject is one that is justly receiving renewed attention in these days, and Dr. Addison has made a worthy contribution to the increasing literature bearing upon it.

The Place of Women in the Church.

By three clergymen and five laywomen of the Church of England. Published in U. S. A. by the Young Churchman Company (now the Morehouse Company), Milwaukee, Wis. Pp. 204. \$1.15.

Women and Church Work. By three clergymen and several laymen and laywomen of the Church of England. Edited by the Rev. Cyril C. B. Bardsley. Longmans, Green & Company, London and New York. Pp. 116. \$1.00.

It is quite the fashion now, in England especially, for a number of authors to collaborate in producing works of this character. From the fact of these two books coming from the press at about the same time, from the pens of fifteen writers and abounding in quotations from contemporary authorities, we judge that "the Woman's Movement" is threatening to invade the English Church with larger demands than with us, or else that there women have not heretofore been so promi-

nently engaged in practical Church work as in America and the brethren are a little disturbed at their increasing activities. Probably both are true.

In "The Place of Women in the Church" the question indicated is gravely discussed from the "Catholic" standpoint, with free use of precedents and decisions drawn from Italy and Asia Minor and musty with antiquity, as though they were fully applicable to present day conditions. At least two chapters and the Appendix are devoted to a discussion of Women and the "Priesthood." The Medical Ministry is viewed much more favorably, and the "Religious" life is strongly commended.

The second work mentioned, "Women and Church Work," seems to us far more practical, dealing with the subject with more sympathy and less timidity. But even this contains little of value that our good women over here have not long since claimed or discovered for themselves with the full approval and connivance of the ecclesiastical fathers and brethren.

Studies and Discussions for the Women's Fellowship and Reformed Mothers' Meetings. By Elma Paget Longmans, Green & Company. Pp. 95. Paper, sixty cents.

The methods followed, and some of the studies and discussions, could be used to advantage among us, and leaders of mothers' meetings will find here many hints that would make their work more useful as well as interesting.

Letters to the Editor

In this department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letter to the Editor" will appear in our columns except over the signature of the writer.

EDUCATION.

Mr. Editor: In his book, "The Way of All Flesh," Butler uses this expression, "These Church-goers would be equally shocked if any doubted Christianity or if any one practiced it." In our Church papers much has been said upon the subject of religious education. Recently your paper had an article bristling with dangerous statements collected from the sayings of professors in our secular schools of higher education. In our churches and at our conventions I have heard religious education presented to the disparagement of all other schools and universities. Without intending the least reflection upon the good men engaged in work in the Church schools, but simply as a matter of principle, I think that it is regrettable that we should condemn, but do not help, our public schools and universities. I have known men who had been to the State universities and the professors in them, to feel very keenly the inferences which are so often drawn against them when this matter of education is presented. The plain purport of it was that they were failing in the mission of education, while the Church schools and universities were all perfection. I say that I regard this as unfortunate. For at-

ter all, the great body of our people must and will receive such education as they get from these State institutions, and if matters there are not what they should be, it may be very largely our fault. It does seem to me that we take very little interest in these public channels of education, and it may be that we interest ourselves too much to keep up a tug between them and our religious colleges and schools. I know that religious leaders have banded themselves together and appeared before the Legislature to try to choke off the much-needed appropriations for State universities, because their schools were in competition with them. Christianity is supposed to concern itself with the common man. I use "common" in the sense of every day, usual man. "You shall love your neighbor as yourself," means that you do not wish any privilege which cannot be shared by all. And yet these public institutions, which will increasingly be the common man's school, do not interest us, and are too often condemned by us.

Again, these public men very reasonably reply, it seems to me that religious education has not been the boon which we are inclined to picture it to have been. The universities of this country in the early days when almost exclusively in the hands of religious leaders were not nearly so efficient nor of so high a moral tone as they are now, when the great body of the professors are taken from civil life. At William and Mary College I have read, in the days of Bishop Madison, the Lord's Supper was parodied. Such a thing now under Dr. Lyon G. Tyler would be inconceivable. The professors of these universities I meet impress me as being men of singular high character. If in the vast body of them a vagary can here and there be pointed out, I feel that it is incontrovertable, that the faculties of these institutions in moral character will compare favorably with our own body of ministers, and they are quite as unselfish and self-sacrificing. These public institutions should receive our solicitude and aid. If I had my way—and it is perhaps fortunate that I do not have it—I would ask the President of the State University to attend our Church convention for an address, that it might be known we sincerely wish to keep in touch with his work. These men would appreciate such an attitude, and I am certain are most anxious to maintain a high moral order in their schools. We cannot complain of anything, if the insistence upon our part is going to be exclusively upon our own denominational schools and universities. As I have said, I think we have little to complain of. We simply need to show our interest in public schools and State universities. A dozen of the best men taken from the university of this State will be the equal of a like number taken from any religious institution we have. Our attitude tends to weaken our concern for the schools of the common man, and his interest in us.

You may have noticed that the Labor Party of England has given out a program recently of what it proposes to stand for. We are told that this party is in majority over there, and will doubtless in the near future take matters in hand. That program included a very severe dealing with religious schools. One of its leaders said in a widely read book, "Why Men Fight," that it was claimed that these religious schools gave "a spirit"; that he had heard of the "Eton spirit," "the Rugby spirit," etc., and that it was generally the spirit of the snob. This may not be true, but it is unfortunate that we

should talk so much of wishing to help the common man, and take so very little interest in what most concerns him. I know that it is very appealing to dangle with the idea of sending one's son off to some university where, in peculiar circumstances, he will not come in contact with the rough fellows of the world, and maybe he will get "a spirit," but it none the less occurs to me that Christians should be found where their central doctrine is being worked out—where all men are brothers. I should be able to send my sons to the places where the average man must go—the public schools and universities, and with the hope that Christians, because of the very function which such institutions play, would make those places the matter of their deepest interest. For myself, I ask no especial favor in the name of Christianity, and I do not wish to do one thing which will sever such little influence as I may have from the usual sources of education. There may be risk in this. But if there is, it is the sort of risk that Christians should welcome, and seek to ameliorate.

The future is going to be in the hands of the public schools and State universities. We fight against destiny when we go against them. We can render them great service if we care to. Or we can leave them to struggle on without us, thereby emphasizing our small concern for public matters, and may be, delaying for a while that popular endorsement which in the end will be theirs. I read once a principle which ran something like this, "You should do nothing yourself, which you did not believe every other man should do." If every man sends his boys to religious schools, we will disrupt public education. If we give it our most hearty endorsement, which it richly merits, we can do a great Christian service—one of the greatest I can conceive of.

C. A. ASHBY.

Raleigh, N. C.

OUR THEOLOGICAL FACULTIES.

Mr. Editor: Among the statements made by a committee of the convention of one of our leading dioceses in the East is this, in substance: "The instructors in our theological seminaries may expect to face empty benches." This statement deserves, in my judgment, more than a casual reading. Beginning with Virginia and going North, we find in four seminaries not less than thirty-five clergymen engaged in instructing a few students. I have not the number—but there are the "empty" seats.

The question arises, Is not the Church maintaining, for the time at least, too many seminaries? Is this conservation? I recognize that there are obstacles connected with reducing the number, even ad interim. If these are insuperable, is there another solution? I have this suggestion to offer: Cannot the faculties of all of our seminaries be reduced in number? The percentage of professors to students appears to me out of all reason. Institute a comparison between the numbers to whom rectors administer efficiently and the students to whom our professors minister. The professors' year is nine months—or less; the rectors' is eleven months—or more.

Another question, please: Is the time of our professors so fully occupied, or their strength so fully taxed, that it would be unreasonable to ask them to undertake the additional work made necessary by a reduction in the numerical strength of the faculties?

I hope that these thoughts will not be viewed as those of a cynic. The

Church, no less than the nation, should conserve her resources of every kind. Her leaders should be patriots and philosophers. Our professors are men exceptionally equipped, and should be wisely used. Conservation is our watch-word: are we consistently practicing it?

J. W. WARE.

Shepherdstown, W. Va.

LETTER OF DRS. SMYTH AND WALKER TO BISHOP GAILOR.

The Rt. Rev. Bishop T. F. Gailor, D. D.,
Chairman of the House of Bishops.

Dear Bishop Gailor:

We would acknowledge the receipt of your kind answer to our inquiry whether a special committee of conference might be appointed by Bishop Tuttle, the Presiding Bishop, and yourself as Chairman of the House of Bishops. You reply, "To this request I am reluctantly compelled to answer no." As we likewise must reluctantly accept this inability of the Bishops to give serious consideration to our overtures for some act of unity, allow us to submit in closing this correspondence the following brief statement of our own position.

1. While the House of Bishops was in session we expressed our readiness to confer with any of the Bishops at any hour should they desire us to do so. We have since been informed that lack of time prevented them from accepting this offer.

2. Subsequently the suggestion of some possible conference having been made to us by the Chairman of your Commission on Unity, we submitted it with our reply to the Presiding Bishop, who referred it to you. Our position we stated in a letter to you as follows: "Since the House of Bishops has closed the door to any overtures from us, our attitude must be simply one of readiness to respond to any further proposals that may be made to us. Allow us, however, to assure you that, should you with the Presiding Bishop deem it desirable to do so, we on our part would at once accept as sufficiently authorized officially any persons you might name as entrusted with the conduct of such a conference." We further suggested that a small committee might be desirable composed of men of strength and vision.

3. In your answer you gave as a reason for the declination of our offer that "neither the Presiding Bishop nor the Chairman has authority to appoint any such committee; the only body that might deal with this subject between meetings of the General Convention is the Standing Commission on Christian Unity."

4. As this reason was not given in the report presented by the Bishop of Vermont and adopted by the House of Bishops, we would call attention to a point in our communication which seems to have been overlooked in your answer. We addressed the Bishops on their own theories of the Episcopate, waiving for the end in view our own opinions, and resting our appeal for unity on the basis of the Historic Episcopate according to the offer of the Lambeth Quadrilateral. We did not then, and we do not now address the Bishops as Diocesan officials of that branch of the Church known as the Protestant Episcopal Church of the United States, but as a portion of a universal Episcopate. We are further justified in so doing inasmuch as this distinction is clearly and absolutely made in the Rules of the House of Bishops (Section 21-23). It is therein provided that the House at any ses-

sion may resolve itself into a "Council of Bishops," and that the "body known as an assembly of Catholic Bishops, considering and acting upon matters of duty or responsibility resting on them as a portion of the universal Episcopate" may make declarations or recommendations; and such responsibility and action is there distinguished from "the House of Bishops in its constitutional and canonical capacity."

In this larger and higher responsibility as a portion of the universal Episcopate we had ventured to ask the Bishops to sound some note of leadership in the present emergency which other communions might gladly follow. We can now only express our regret that in your view of the limited authority of the American Episcopal office, you find yourself unable to enter into the desired conferences at present with other communions. Our regret is the greater because, since the beginning of the war, the Archbishops' Commission in England has been and is now conducting conferences with representatives of the Nonconformist churches there with gratifying and promising results.

While we are obliged to act in accordance with the terms of the official resolutions of the House of Bishops, we desire to express our appreciation of your words of personal esteem and your explanations of the intention of the Bishops. Representing our own communion, and in accordance with its historic position as claiming to be but one part of the whole Church, we would seek so to act in relation to your and to other communions that by our attitude no other part of the Church may be compelled to remain in separation from the whole Church. We, therefore, leave our proposals for action with the will for unity, as a standing offer of conciliation on our part, and we shall gladly welcome at any time other overtures, should they be made.

With high esteem, sincerely yours,
Newman Smyth,
Williston Walker.

July 6, 1918.

A BETTER SYSTEM.

By Rev. D. A. Sanford, a Missionary in New Mexico.

V. The Root of Present Difficulties.

When there are large numbers of clergy not suitably employed; when there are pitiful appeals from married clergymen for such work as will enable them to properly maintain their families; and when, on the other hand, there are large numbers of vacant churches, when missionary work lags, and Bishops are making frantic appeals for help, it seems plain that there must be something wrong somewhere. What is the root of present difficulties? Where does the trouble lie?

The Bishop of Massachusetts eight years ago said to his diocesan convention: "The traditions of the Church in the State were strongly congregational." Each parish "had been responsible for the salary of its minister, and had felt no further responsibility for the support of the clergy, except on the ground of charity." The tendency of this spirit that prevailed was to make the Diocese "a congeries of independent churches." As he further said: "The Bishop, do what he could, was unable to interest the members in the missions and other work of the Diocese, for each section, parish and mission knew but little of the others." This spirit of selfish independency defeats the missionary work of the Church

and is very harmful. As the Missionary Bishop of North Texas has said: "Next to total indifference, the greatest drawback to our obtaining the one great and only object of our existence is parochialism, or local selfish interests."

As a form of Church government, congregational independency seems to have arisen in England three hundred years ago. It was brought to America. The theory of independent Church government has spread widely in this land. The taint of congregational independency has affected our own Church. What the Bishop of Massachusetts has said is true elsewhere, traditions "were strongly congregational."

According to this congregational independent system, each parish extends a "call" to a clergyman to become their pastor. The people of the parish pay his salary, as they would pay any other man employed by them; and then also, if they see fit, dismiss him, as they would dismiss any hireling. It follows also, according to this system, that a clergyman should "preach on trial," for this custom is right and proper, according to this system.

With us the custom of "preaching on trial" has produced disgust; but we have not got rid of the taint of congregational independency. Take the small and weak parish. It cannot pay a proper salary to its rector. The reasons that arise are many. Some things cannot be helped, as the death or removal of the best paying members of the parish lessens the income of the parish. Other reasons may be weak, foolish or wrong. The rector cannot help it; the vestry notify him that they cannot pay the promised salary, and suggest his resignation. He is not to blame, but what shall he do? Certainly he ought not to go around "preaching on trial."

As the Living Church Annual for 1916 has said: "If a clergyman is out of work, or if he has work that is not adapted to him and he ought to leave, what is he to do? He applies to his Bishop, who probably has the right of nomination only to difficult mission posts," and there are often many reasons why a married clergyman especially cannot accept such places.

From these observations certain conclusions may be drawn. On the one hand, taking the Church in this land, as a whole, "the churches are not impoverished." There are strong parishes that selfishly spend money on what seem to others as parish luxuries. Too small a proportion of their gifts go toward any fund for support of clergy. The independent parish spends its money on itself.

The small and weak parish, on the other hand, cannot fulfill the obligations which its "call" implies. Large numbers of clergy are thrown on the "non-parochial list."

The "taint of congregational independency" is at the root of our difficulties. Small and weak parishes ought not to have the power to extend a "call" to a clergyman to become their rector when they cannot support him; and also they ought not to have the power to dismiss a rector at their will. There are other ways in which these matters should be arranged.

It may be added that this taint of congregational independency affects many mission stations which do not have a parish organization, and this selfish independent spirit often thwarts a Bishop in his efforts.

It is right that our lay people should have a voice in Church matters. They should be interested, and should be consulted. On the other hand, Bishops are given authority, in order that they

may govern. And Bishops should govern, not with autocratic power, but according to principles generally accepted in our nation.

It is a divine obligation that gifts of God's people should be made for support of clergy. It is the suggestion of the writer that some greater power (not autocratic) might be placed in the hands of our Bishops in the use and distribution of such funds and in the appointment of clergy for their work. Missionary Boards (composed of both clergy and laity), wardens and vestrymen, and mission committees should all be advisory helpers. To get out of present difficulties, we need a better system. There should be neither a "death of clergy" nor, on the other hand, a long list of parochial clergy, who cannot get suitable employment.

CLERGY IN WAR SERVICE.

(Concluded.)

Voluntary Chaplains.

Ackley, Rev. Charles B., 9th Regular United States Marine Corps, care New York Postmaster, New York.

Appleton, Rev. Floyd, 634th Aero Squadron (also in care parish in Harrisburg), Middleton, Penn.

Attridge, Rev. Thomas W., Camp Sherman, Chillicothe, Ohio.

Bartow, Rev. Howard K., Y. M. C. A. Hut, No. 23, Camp Devens, Ayer, Mass.

Bearden, Rev. Ellis M., Box No. 371, Montgomery, Ala.

Bell, Rev. Bernard I., assistant to Chaplain Thompson, Instruction Building, Great Lakes, Naval Training Station, Great Lakes, Ill.

Birchhead, Rev. Malcolm H., Block Island, Rhode Island.

Block, Rev. Karl M., Camp Dix, Wrightstown, N. J.

Blackford, Rev. Ambler M., care St. Helena's Church, Beaufort, S. C.

Browne, Rev. George I., Lancaster Marine Reserve Corps, 821 Chestnut Street, West Lancaster, Pa.

Byram, Rev. Coleman E., Ph. D., chaplain at Fort Bliss, Texas (address, care Church of St. Clement, El Paso, Texas).

Cameron, Rev. Dwight, 424 Gunter Building, San Antonio, Texas.

Carson, Rev. Edwin S., care Y. M. C. A., No. 1, Auditorium Building, Camp Merritt, N. J.

Carter, Rev. Josiah T., Camp Fort Benjamin Harrison, Indianapolis, Ind.

Collins, Rev. Charles F., Camp Pike, 509 Scott Street, Little Rock, Ark.

Conover, Rev. Thomas A., Camp Vail, Little Silver, N. J.

Currier, Rev. John G., Camp Colt, Gettysburg, Pa. (Address, Hotel Eagle.)

Dexter, Rev. Smith O., care Y. M. C. A., Camp Devens, Ayer, Massachusetts.

Diaz, Rev. R. J., Camp San Juan, Porto Rico.

Fay, Rev. Henry H., 34th Infantry, Fort Bliss, Texas.

Forster, Rev. Charles W., Fort Adams, Newport, R. I.

Freese, Rev. Arthur S., Camp Doniphan, Fort Sill, Oklahoma.

Fulford, Rev. J. M., 327 Long Street, Aberdeen, Miss.

Godolphin, Rev. Francis R., Headquarters 141st Infantry, Camp Bowie, Fort Worth, Texas.

Goldie, Rev. Matthew McL., missionary at Niantic. (Address, Black Hall, Conn.)

Griffith, Rev. Morgan L., Aviation Field, No. 2, Hempstead, Long Island.

Golden, Rev. George C., caring for Camp at Nogales. (Address, St. Andrew's Church, Nogales, Arizona.)

Gwyn, Rev. Herbert B., R. O. T. C., Fort Sheridan, Highland Park, Illinois.

Haight, Rev. John McVickar, Chaplain's Office, U. S. N. R. Training Station, Pelham Bay, New York.

Harriman, Rev. Charles J., Coast Defense, Narragansett Bay, 114 George Street, Providence, Rhode Island.

Harris, Rev. Cyril B., Camp Hancock. (Address, 638 Green Street, Augusta, Georgia.)

Heilman, Rev. William, Camp Custer, Michigan. (Address, 16 East Van Beuren Street, Battle Creek, Michigan.)

Hiller, Rev. G. Irvine., Camp Gordon. Address, 627 West Peachtree Street, Atlanta, Ga.

Holsapple, Rev. Lloyd B., Camp Cody. Address, care St. Luke's Church, Deming, New Mexico.

Huckel, Rev. Earle W., Naval Base, Lewes, Delaware

James, Rev. Fleming, Ph. D., Camp Merritt. Address, Englewood, New Jersey.

Johnson, Rev. Robert P., Fort Winnifred Scott, California.

Johnson, Rev. Frank M., major in Officers' Reserve Corps, U. S. A. Address, P. O. Box 294, Globe, Arizona.

Juhan, Rev. Frank A., Camp Sevier. Address, Columbia, South Carolina.

Kent, Rev. Samuel N., Camp No. 1, Plattsburgh, N. Y.

Lathrop, Rev. Charles N., U. S. Naval Training Station, Great Lakes, Illinois.

Lee, Rev. Francis R., Fort Caswell, Southport, N. C. Address, care Rev. W. H. Milton, D. D., St. James Rectory, Wilmington, North Carolina.

Little, Rev. Francis K., Camps Around San Antonio, Texas. Address 315 Pecan St., San Antonio, Tex.

MacCallum, Rev. Robert N., Camp Wheeler. Address, care Y. M. C. A. Building, No. 46, Macon, Georgia.

Manning, Rev. William T., D. D., 6th Battalion, Camp Upton, Long Island.

Marshall, Rev. Arthur H., 9 Fort Thomas Avenue, Fort Thomas, Kentucky.

Martyr, Rev. Frederick A., Berkeley Aviation School, Berkeley, California.

Matthews, Rev. Nathan, care Y. M. C. A. Headquarters, Camp Sevier, South Carolina.

McDonald, Rev. Peerce N., Naval Base Hospital, Norfolk, Va. Address, 126 Granby Street, Norfolk, Virginia.

Merriman, Rev. Robert N., U. S. Ambulance Corps, Allentown, Pennsylvania.

Montgomery, Rev. Hugh E., chaplain for Diocese of California. Address, P. O. Box, 232, Menlo Park, California.

Montgomery, Rev. James A., Camp Meade, Box 58, Odenton, Maryland.

Morris, Rev. J. Craik, D. D., Camp Greenleaf. Address, care Post Library, Fort Oglethorpe, Georgia.

Myers, Rev. George B., 7th Regiment, U. S. M. C., care Postmaster, New York City.

Myers, Rev. J. Benjamin, Camp Dix. Address, P. O. Box 197, Vincetown, New Jersey.

Nash, Rev. Harry O., Camp Greene. Address, 1707 Euclid Avenue, Charlotte, North Carolina.

Nelson, Rev. Robert B., care Base Hospital, Camp Lee, Petersburg, Virginia.

Noe, Rev. Israel, Fort McPherson. Address, Church of the Incarnation, Atlanta, Georgia.

Noe, Rev. Thomas P., acting chaplain, Fort Caswell, Southport, N. C.

Nolan, Rev. John H., Camp Devens, Ayer, Massachusetts.

Ossman, Rev. George, Camp Logan. Address, P. O. Box 1092, Houston, Texas.

Page, Rev. Herman R., care Y. M. C. A. Headquarters, Camp Lewis, American Lakes, Washington.

Paynter, Rev. Henry S., Bridesburg Arsenal, Philadelphia, Pennsylvania.

Pendleton, Rev. W. H. K., Church of the Advent, Spartanburg, South Carolina.

Penick, Rev. Edwin Anderson, Camp Jackson, P. O. Box 132, Columbia, South Carolina.

Randolph, Rev. Frederic C. F., Columbus Barracks and Adjutant School. Address, 8 Fifteenth Avenue, Columbus, Ohio.

Ray, Rev. J. H. Randolph, Camp Stanley, San Antonio, Texas.

Rich, The Ven. Ernest A., care Rev. H. G. Lane, Newport News, Virginia.

Rifenbark, Rev. Mark, Mare Island Navy Yard. Address, Courts & Board Building, Mare Island, California.

Rogers, Rev. Warren L., care Rev. Carl Block, R. F. D., Camp Dix, Wrightstown, New Jersey.

Roudenbush, Rev. Frank, Soldier Pastor, care Church Federation Building, Camp Kearny, California.

Sargent, Rev. G. P. T., Logan Rifle Range. Address, Zion City P. O., Illinois.

Saunders, Rev. H. V., Acting Field Secretary Red Cross, Fort Oglethorpe, Georgia.

Schuyler, Rev. Philip, Fort McKinley and Fort Williams. Address, 121 State Street, Portland, Maine.

Simpson-Atmore, Rev. W. S., Camp Shelby, Mississippi. Address, P. O. Box 449, Hattiesburg, Mississippi.

Slack, Rev. William S., Camp Beauregard. Address, 221 Winn Street, Alexandria, Louisiana.

Smith, Rev. Everett P., Newport Barracks, P. O. U. S. N. R. Forces, Newport, Rhode Island.

Smith, Rev. Franklin Campbell, Church of the Mediator, Allentown, Pennsylvania.

Smith, Rev. William W., Resident Worker at Camp Dix. Address, Camp Dix, Wrightstown, New Jersey.

Steele, Rev. S. Tagart, Camp Meade, Maryland. Address, P. O. Box 58, Odenton, Maryland.

Torrey, Rev. Arthur J., Camp Meade, Maryland, Auxiliary Remount Depot No. 304, Camp Meade, Maryland.

Twine, Rev. Cornelius W., Address, Medford, New Jersey, occasional worker at Camp Dix, N. J.

Tyler, Rev. Barrett P., Chaplains' Training School, Camp Taylor, Louisville, Kentucky.

Virdeen, Rev. Harry Lee, 6th Battalion, 164 Depot Brigade, Camp Funston, Kansas.

Watson, Rev. William, Apartado 152, Guantanamo, Cuba.

Webber-Thompson, Rev. I. H., Brotherhood Recreation Hut, Camp Joseph E. Johnston, Jacksonville, Florida.

West, Rev. Stanley R., Camp Meade, Maryland. Address, Box 58, Odenton, Maryland.

White, Very Rev. Francis S., Secretaries' Row, Y. M. C. A., Camp MacArthur, Waco, Texas.

White, Rev. William Curtis, Box 58, Camp Meade, Maryland.

Willard-Jones, Rev. William H., Signal Engineer Corps, Camp Perry, Ohio.

Willett, Rev. Edward S., Camp Jackson and Gordon. Address, 724 Gates Street, Columbia, South Carolina.

Wilson, Rev. Frank E., care Y. M. C. A. Headquarters, Camp Grant, Illinois.

Wood, Rev. Horace W., General Delivery, Fort Benjamin Harrison, Indiana.

Wright, Rev. David C., Camp Taylor. Address, 1443 St. James Court, Louisville, Kentucky.

Hospital Chaplains.

Anderson, Rev. Roger B. T., Base

Hospital No. 15, Red Cross Chaplains' Service, A. E. F.

Argus, Rev. Myron G., Base Hospital No. 14, Camp Custer, Michigan.

Banks, Rev. John Stuart, Lakeside Base Hospital No. 4, A. E. F.

Bennett, Rev. Vincent LeRoy, care Red Cross, 4 Place de la Concorde, Paris, France.

Billings, Rev. Sherrard, care American Red Cross, 4 Place de la Concorde, Paris, France.

Blackford, Rev. Randolph F., Base Hospital No. 41, A. E. F.

Booth, Rev. Samuel B., Base Hospital No. 15, A. E. F.

Bowie, Rev. W. Russell, D. D., Base Hospital No. 45, A. E. F.

Brown, Rev. Raymond S., Base Hospital No. 9, A. E. F.

Campbell, Rev. William R., care American Red Cross, 4 Place de la Concorde, Paris, France.

Chapman, Rev. John H., Base Hospital No. 38, Philadelphia, Pa.

Claiborne, Rev. William S., Evacuation Hospital No. 2, A. E. F.

Clarke, Rev. W. J. Loaring, D. D., care American Red Cross, 4 Place de la Concorde, Paris, France.

Clash, Rev. Charles Wright, care American Red Cross, 4 Place de la Concorde, Paris, France.

Colton, Rev. William N., care Red Cross, 4 rue de L'Elysee, Paris, France.

Conover, Rev. James P., American Red Cross, 4 Place de la Concorde, Paris, France.

Coupland, Rev. Robert S., D. D., care American Red Cross, 4 Place de la Concorde, Paris, France.

Crosby, Rev. Kenneth O., Base Hospital No. 14, Chicago, Ill.

Crum, Rev. Rolfe P., care American Red Cross, 4 Place de la Concorde, Paris, France.

Dray, Rev. Ernest, Fourth General London Hospital, S. E. 5, London, England.

Francis, Rt. Rev. Joseph M., D. D., Base Hospital No. 32, A. E. F.

Groton, Rev. John M., Base Hospital No. 34, A. E. F.

Hicks, Rev. Clarence O., Base Hospital Unit, Camp Stuart, Newport News, Va.

Hicks, Very Rev. William Charles, care American Red Cross, 4 Place de la Concorde, Paris, France.

Horton, Rev. John Milton, Military Hospital No. 1, care St. James' Vicarage, Knatchville Road, London, E. C., England.

Henshaw, Rev. Richard T., care Red Cross, 4 Place de la Concorde, Paris.

Israel, Rt. Rev. Rogers, D. D., care Morgan Harjes & Co., 31 Boulevard Haussmann, Paris, France.

Jefferys, Rev. Edward M., D. D., Base Hospital No. 10, A. E. F.

Jones-Bateman, Rev. Wilfred, Soldiers' Hospital, Herne Bay, Kent, England.

Kelley, Rev. Leslie C., Base Hospital No. 30, A. E. F.

Kloman, Very Rev. Henry F., care American Red Cross, 4 Place de la Concorde, Paris, France.

Lane, Rev. Edwin Selden, care American Red Cross, 4 Place de la Concorde, Paris, France.

Lewis, Rev. John N., Jr., Base Hospital No. 36, A. E. F.

Lloyd, Rev. John, Ambulance Corps No. 33, A. E. F.

McCormick, Rt. Rev. John N., D. D., Senior Red Cross Chaplain, care Morgan Harjes & Co., 31 Boulevard Haussmann, Paris, France.

Masterson, Rev. Harris, Jr., Base Hospital No. 66, A. E. F.

Maxon, Rev. William D., D. D., Base Hospital No. 36, A. E. F.

Miel, Rev. Ernest de F., D. D., care

American Red Cross, 4 Place de la Concorde, Paris, France.

Morris, Rev. Leon E., Hospital Service with Canadian Army, Winnipeg, Can.

Murray, Rev. Roy I., care American Red Cross, 4 Place de la Concorde, Paris, France.

Moulton, Rev. Arthur W., care American Red Cross, 4 Place de la Concorde, Paris, France.

Neighbour, Rev. John J., Royal Army Medical Corps, Camp Lee, Virginia.

Peabody, Rev. Malcolm E., 13 General Hospital, Boulogne, B. E. F.

Remington, Rt. Rev. William P., Base Hospital, No. 26, awaiting orders.

Sherrill, Rev. Henry K., Base Hospital, No. 6, A. E. F.

Smith, Rev. Harley W., care American Red Cross, 4 Place de la Concorde, Paris, France.

Stewart, Rev. George Craig, D. D., care American Red Cross, 4 Place de la Concorde, Paris, France.

Tancock, Rev. James A., Base Hospital, No. 49, Fort Des Moines, Iowa.

Taylor, Rev. George F., Base Hospital, No. 21, A. E. F.

Tibbits, Rev. John Knox, No. 10 Canadian Stationary Hospital, British E. F.

Tucker, Rev. Beverley D., Jr., Base Hospital, No. 41, Camp Sevier, South Carolina.

VanKeuren, Rev. Floyd B., care American Red Cross, 4 Place de la Concorde, Paris, France.

Washburn, Rev. Arthur L., Base Hospital, No. 101, Base Sector 1, A. E. F.

Wetherill, Rev. Francis M., Base Hospital, No. 3, A. E. F.

Whiteall, Rev. Edmund C., care American Red Cross, 4 Place de la Concorde, Paris, France.

Wood, Rev. William L., Base Hospital, No. 1, A. E. F.

Wylie, Rev. Arthur W. P., Base Hospital, No. 44, A. E. F.

Clergy Serving in Ranks.

Barnett, Rev. Joseph N. (private), 303rd Machine Gun Battalion, Camp Devens, Ayer, Massachusetts.

Blackford, Rev. Randolph Fairfax (private), Base Hospital, No. 41, A. E. F.

Chiera, Rev. Henry J., Company K., 306th Infantry, A. E. F.

Donohue, 1st Lieutenant Parker, with General Pershing, A. E. F.

Ferris, Rev. John O., 6th Illinois Infantry.

Hoover, Rev. Herbert L. (private).

Hoxsey, Rev. Gordon D., Company A., 107th Infantry, A. E. F.

Hutt, Private Robert B. W., 62nd Infantry, Camp Fremont, California.

Jones, Rev. Edward R. (private), Emergency Base Hospital Unit, Camp Gordon, Atlanta, Georgia.

MacDougal, Rev. George M. (lieutenant), with Canadian Army.

Munday, Rev. Wilfred A. (sergeant), Medical Department, Fort Logan, Colorado.

Parker, Rev. Louis A. (sergeant), Company E, 416th R. R. Tele. Batt., S. C. N. A., A. P. O., No. 701, American A. F.

Parshley, Rev. A. C. (deacon), 114th Infantry, Camp McClellan, Anniston, Alabama.

Randolph, Rev. Oscar D. (captain), Camp Lee, Petersburg, Virginia.

Richardson, Rev. John A., in Canadian Artillery. Address, 89 Charles Street, Toronto, Canada.

Ruth, Rev. Harry S., R. O. T. C., Fort Sheridan, Montgomery, Alabama.

Snively, Rev. Alfred deF., 301 Ammunition Train, Camp Devens, Massachusetts.

Taitt, Rev. Francis M. (private),

Naval Reserve, Chester, Pennsylvania.

Vaughan, Lieutenant Joseph R., Company I., 59th Infantry, Army P. O. 714, A. E. F.

Williams, Rev. H. L. Jewett, 49th Company, 13th Tr. Br., 157th Br., A. E. F. (Died in action.)

Clergy "Overseas."

Backus, Rev. Alexander Hamilton, Canteen Work, 44 Rue Jacob, Paris, France.

Beckman, Very Rev. Frederick W., locum tenens, American Church of the Holy Trinity, 23 Avenue de l'Alma, Paris, France.

Bell, Rev. Alfred W., Special War Work, Yorkshire, England.

Covell, Rev. Herbert E., Special War Work, France.

Gibbs, Rev. George C., M. I. T. Bureau, American University Union, 8 Rue Richelieu, Paris, France.

Gowenlock, Rev. Frederick, captain Infantry British Army, Whitehall, London, England.

Kimball, Rev. Norman C., American Soldiers' and Sailors' Club, 11 Rue Royale, Paris, France.

Lewis, Rev. John N., care American Red Cross, 4 Place de la Concorde, Paris, France.

Reese, Rev. Ward W., France.

Ross, Mr. Henry P., Secretary to Bishop McCormick, care Morgan, Harjes & Company, 31 Boulevard Haussmann, Paris.

Stone, Captain Henry C., care American Soldiers' and Sailors' Club, 19 Rue Royal, Paris, France.

Rudd, Rev. Arthur B., special assistant to American ambassador of Petrograd. Doing relief work among war prisoners in Russia.

Home Guard.

Barlow, Captain Thomas B., regimental mounted staff, 3rd Infantry, Pennsylvania Reserve Militia, Pittsburgh, Pennsylvania.

Brooks, Rev. Edgar E., Good Building, Long Branch, New Jersey. (Oversight for Fosdick Commission camps along the Jersey coast from Sandy Hook to Sea Girt.)

Cook, Rev. Edgar L., assistant to Rev. Karl Block, Camp Dix, Wrightstown, N. J.

Dame, Rev. William Page (captain), 2nd Regiment Maryland State Guard. Address, 209 Mosher Street, Baltimore, Maryland.

Ford, Rev. Charles H. L., Coast Defense of Boston, care Chaplain's Office, Fort Andrews, Massachusetts.

Halsey, Rev. Frederick B., staff of Chaplain Dickens, Navy Yard, Philadelphia, Pa.

Keator, Rt. Rev. Frederick W., Washington Coast Artillery Corps, honorary chaplain, C. A. C., care The Rutland, Tacoma, Washington.

Merriman, Rev. Erle H., assisting Rev. Frank E. Wilson, at Camp Grant.

Parker, Rt. Rev. Edward M., chaplain First New Hampshire State Infantry.

Pressey, Rev. Ernest A., 15 Clifton Street, Woodford, Maine.

Smith, Rev. Walter Winthrop, resident worker at Camp Dix, Wrightstown, N. J.

Sumner, Rt. Rev. Walter Taylor, D. D., captain, 1st Infantry Oregon Reserves.

Sumner, Rt. Rev. Walter Taylor, D. D., captain, 1st Infantry Oregon Reserves.

Sumner, Rt. Rev. Walter Taylor, D. D., captain, 1st Infantry Oregon Reserves.

Sumner, Rt. Rev. Walter Taylor, D. D., captain, 1st Infantry Oregon Reserves.

Sumner, Rt. Rev. Walter Taylor, D. D., captain, 1st Infantry Oregon Reserves.

Sumner, Rt. Rev. Walter Taylor, D. D., captain, 1st Infantry Oregon Reserves.

Sumner, Rt. Rev. Walter Taylor, D. D., captain, 1st Infantry Oregon Reserves.

Sumner, Rt. Rev. Walter Taylor, D. D., captain, 1st Infantry Oregon Reserves.

Sumner, Rt. Rev. Walter Taylor, D. D., captain, 1st Infantry Oregon Reserves.

Sumner, Rt. Rev. Walter Taylor, D. D., captain, 1st Infantry Oregon Reserves.

Sumner, Rt. Rev. Walter Taylor, D. D., captain, 1st Infantry Oregon Reserves.

Sumner, Rt. Rev. Walter Taylor, D. D., captain, 1st Infantry Oregon Reserves.

Sumner, Rt. Rev. Walter Taylor, D. D., captain, 1st Infantry Oregon Reserves.

Sumner, Rt. Rev. Walter Taylor, D. D., captain, 1st Infantry Oregon Reserves.

Sumner, Rt. Rev. Walter Taylor, D. D., captain, 1st Infantry Oregon Reserves.

Sumner, Rt. Rev. Walter Taylor, D. D., captain, 1st Infantry Oregon Reserves.

Sumner, Rt. Rev. Walter Taylor, D. D., captain, 1st Infantry Oregon Reserves.

Sumner, Rt. Rev. Walter Taylor, D. D., captain, 1st Infantry Oregon Reserves.

Sumner, Rt. Rev. Walter Taylor, D. D., captain, 1st Infantry Oregon Reserves.

Sumner, Rt. Rev. Walter Taylor, D. D., captain, 1st Infantry Oregon Reserves.

The Great Commission

The Treasury.

Mr. King's monthly report, as of July 1, shows total receipts to date of \$793,476.26—a continued falling off.

Parish offerings are behind, \$62,364.88; Sunday-school gifts are behind, \$441.65; Womans' Auxiliary gifts are behind, \$7,035.42; Junior Auxiliary offerings are behind, \$5,116.75. Total decreases, \$74,958.70. While individual gifts are ahead, \$8,170.32; making a net decrease of, \$66,788.38.

This Is the Financial Story.

One thought only. Many parishes have granted their rectors leave of absence, and they are now ministering to the army in camp at home and overseas. Because of this we who cannot go have been given an extra duty. There is the national duty which calls for our service in a thousand ways undreamed of a few months ago. And there is the spiritual duty which tells us there must be no halting in the Master's work. The national army has largely been conscripted, and the country thrills with the doings of our boys. The spiritual army has been signed with the sign of His Cross. Together these two great forces must go forward to battle, bearing His banner between them. This is the only way to win God's victory and peace. Oh, help us not to fail!

GEORGE GORDON KING,
Treasurer.

After Five Months.

Mrs. Julia C. Emery.

On January 17 our first missionaries to the Dominican Republic, the Rev. and Mrs. William Wylie, arrived in the city of Santo Domingo. On the 19th of June Mrs. Wylie writes of their first five months:

"Our initiation into this one hundred years or more behind the time country was an experience not soon to be forgotten. Everywhere was a sea of black faces, and the jabbering of Spanish at a terrible rate to one not comprehending it was bewildering. The primitive country and manners of the natives seemed so unreal. One felt by rubbing the eyes one might waken from a dream. The stern reality of things confronts one everywhere. The nakedness and ignorance of many of the natives, and especially of the country folk are astonishing. One almost forgets the beauty of land and sea coast, mountains and valley, through the great crying need of missions and schools. Truly a great opportunity for the Church is near at hand and a country ready and eager for instruction.

"Looking around there seemed so much to do, that effort seemed impossible. There is no Protestant church building in the city. However, Mr. Wylie found a number of Americans and English-speaking whites, and since our first Sunday we have held regular services at seven and ten A. M., with an attendance of from ten to forty persons.

A guild called the Epiphany Guild has been organized, and has about twenty-five members. Besides sewing and taking orders for home-made things, \$175 has been raised by private subscription, and with this a piano for church services has been ordered from the States. On July 1st a gift shop

Meditation is one way of handling the Gospel History. Instead of a vague, half-remembered, less than half-comprehended, story, the life of Jesus, steadily meditated on, passes into the life of the Christian, by an insensible but real transfusion.—Rev. H. P. Liddon, D. D.

will be opened whose proceeds are to be kept for a church building fund. A Junior Auxiliary has been formed. It has eight members, and during Lent they prepared to give "The Children's Crusade." There were twenty-four children taking part in this, and it was given in Easter week, as an outdoor pageant. It was a great success and netted us twenty-one dollars, the first gift to the Board of Missions from our children.

"There is a small branch of the Woman's Auxiliary—only five members—but as time goes on interest and membership may increase. Mr. Wyllie has conducted a study class on Missions. Mrs. Colmore has been asked to send fifty United Thank Offering boxes, in the hope that they may soon be in all the homes of the congregation. A missionary quilt is being planned and perhaps it can be exhibited in Detroit next year, as also some of the native articles. The Juniors are already collecting photographs of the island for an album, which would be interesting, too. Besides the Auxiliary there is also a probationary class of the Daughters of the King. The Red Cross drive given here recently kept many of the workers busy in other than Church circles, but now that is over, we are getting back to steady work.

"Miss McCullough was with us for three months, teaching, and we realize more than ever the urgent need of two teachers for fall work. There were twenty-one pupils in the church, and we have promise of at least six more for September, if the Board of Missions can supply the teachers. Mr. Wyllie has already purchased twenty-five desks, and many other things will be needed for equipment.

"Then there are the colored people. They need a teacher speaking Spanish, who could instruct in English. An industrial school would be a wonderful thing here. But, alas! why go on wishing, for, I suppose, more than we can expect in many years to come! Both Mr. Wyllie and I are working very hard, and in many ways we see wonderful results, but we must have financial help from the Board of Missions to do the really great things so much needed.

"At San Isidro there is a flourishing little colored mission at which Mr. Wyllie has regular services twice a month. Later I hope to make a trip there to organize the women for work. On Sunday, June 23d, Mr. Wyllie will consecrate the Protestant cemetery there, and he has made arrangements to bury the dead in future in a decent Christian manner. He is constantly searching out new missions and working up Church people, many of whom have not received the Holy Communion for from ten to fifteen years!

"The urgency of this new work is apparent, for no less than four evangelists are touring the country since we came. We are first on the field, and we should try to keep first!"

Woman Helper Wanted.

In a letter recently received at the Missions House from the Rev. Lefford M. A. Haughwout, priest in charge of Holy Trinity Church, Ponce, Porto Rico, there is this paragraph.

"I feel the time has come when I must lose something of my inherent diffidence in speaking of my wants, for the work in which I am so deeply interested and for which I am devoting important years of my life is at a standstill because I cannot secure a satisfactory woman worker. There is no one to teach in the Sunday-school. . . . There is no one for the little

children. . . . Since Easter we have had no music for church or Sunday-school for lack of an organist.

"In fact, the work is going back, and all that I have accomplished so far will be lost unless a competent helper is sent at once. It is absolutely essential that she be able to take charge of the music.

"I simply must have someone, even if it is necessary to put a full page advertisement in The Spirit of Missions. Nor shall I be happy if it takes another winter to get some one. She must be on the ground not later than November 1, and I want the very best there is—not a mere filler-in.

"The war has put new conceptions of efficiency into all of us, and we cannot be as tolerant of things as formerly. I don't believe our missionary 'administration' wants us to be. Won't you please do what you can to help?"

The Blue Ridge Missionary Conference. An Unusual Gathering.

The Blue Ridge Conference for 1918 is just over. Many had looked forward with keen interest, wondering what effect this second year of the war would have upon it. It was different from all preceding conferences. For the second time in the history of Blue Ridge our delegation was the largest, drawn from eight Dioceses, and better still, it was a delegation of more than usual possibilities. Seventeen were young enough for work in the mission fields abroad. Two were volunteers and three others came away seriously considering the question.

Dr. W. C. Sturgis prepared the conference each day for the work ahead with an early intercessory service, using an arrangement of prayers and Bible readings of his own. These booklets were in the hands of all who wanted them and the prayers were from this book in one's own words as each person present preferred. Dr. Sturgis also led a series of fine conferences on the war plan.

The addresses of special interest were by Dr. Sturgis on Prayer; Dr. R. W. Patton, Bishop Horner, the Governor of North Carolina, Rev. Mr. Derbyshire, of the American Expeditionary Forces, and Rev. Dr. Brown, of the Philippine Islands. Dr. Patton's subject was the Nation and the Negro. He said the United States Department of Education is "literally begging the churches to give four times as much as they are now giving to train Christian leaders for the negro race." Later, Dr. Patton made a definite plan for enlisting the interest of the Churchwomen of the Fourth Province in this plea of the Commissioner of Education.

The classes attracting most of our people were the two-hour normal class with practice teaching which was skillfully led by Miss Bertha Richards, of our own Communion, a one-hour normal class in methods by Dr. H. H. Hogue, of New York University, the Missionary Education of Children by Mrs. E. C. Cronk, who is rapidly becoming known all over the country largely because of this August class at Blue Ridge and "The Negro in the South," led by Dr. Archibald Trawick.

Last year the first day's enrollment for this subject was five—this year, thirty!

Comparing this conference with former ones—the presence of two hundred men in khaki, training for Y. M. C. A. service, made the greatest difference. It brought the war very near home. Then the large number of young, very young, women—among them ten girls from St. Mary's School, Raleigh, chaperoned by Mrs. T. W.

Bickett, the wife of North Carolina's Governor—made a difference. These two groups created a wholesome atmosphere. And the older leaders and delegates, too, as well as the younger ones, seemed to have risen above the stress of the times and to have made literally true what more than once was said about this conference this year: "I never saw so many happy people." On the other hand, it was impossible on account of war conditions to get all the leaders needed and because some of the small number who did come had to be shared with other conferences, the last two days fell far short of what they might have been.

The evening before adjournment our delegation declared they had found at Blue Ridge: The Spirit of Christ, understanding, brotherhood, charity, happiness, helpfulness, a broadening vision of power, the spirit of prayer, training in prayer and training in missionary education.

And Dr. Sturgis had thrilled those who heard his talk on the M. E. M. when he said until this conference he had not believed Church unity a possibility. If all this is true what must we do about it?

The kinds of people to be sent next year was seriously discussed in our last group meeting:

1. Sunday-school superintendents.
2. Educational secretaries.
3. Younger people.
4. And by all means those with qualifications for leadership.

These were said to be the ones who, when trained, would be of most value to the Church. And what are the most worth while things for those sent to do? Specialization was urged as never before. Leader after leader recommended the two-hour normal class as the chief thing—perhaps the one thing—many should do next year. And from present indications three, perhaps four, of these two-hour normal classes with practice teaching, led by the best leaders the whole country affords, will be provided for the conference of 1919.

Looking back over the whole, the spirit was very wonderful, some good work was done, but better still, greater desire than ever before was expressed for such training as this conference has only had in small measure up to the present time. And it was no small thing for a conference to have "captured the imagination" of some of the leaders in the largest Church school in America. And other things, far-reaching, perhaps, were set in motion, but what impresses most—and impresses profoundly—about the Blue Ridge Conference are the possibilities bound up in it, and as yet are only just beginning to be laid hold of for the hastening of the coming of the kingdom of God.

Church Intelligence

Missionary Education Conference at Silver Bay, New York.

The seventeenth annual conference of the Missionary Education Movement just closed at Silver Bay, Lake George, New York, was one of the most successful in its history. Two hundred and ninety-two delegates were present from seventy cities and towns, including one group of twenty-five Episcopalians from Richmond, Va. The largest delegations were as follows: Presbyterians, 93; Episcopalians, 44; Congregational, 60; Baptist, 30; Methodist, 21.

The keynote of the conference was the Church's duty in war-time and of preparedness for the work of reconstruction. Over thirty classes met every morning during the ten days of the conference and sought the Christian solution for the social and economic problems of the present and future.

SOUTHERN VIRGINIA.

Rt. Rev. B. D. Tucker, D. D., Bishop.
Rt. Rev. A. C. Thomson, D. D., Suffragan.

Franklin County: St. Peter's in the Mountains was the place of a most interesting service Sunday, July 14th, when St. Phoebe's Hall was dedicated to the glory of God and for the education of mountain children.

The Rev. W. T. Roberts, rector of this parish, has for a number of years labored with great zeal among the mountain people, first building a chapel then a modest schoolhouse afterwards and a teachers' home, from which has radiated a large influence over that section of the Blue Ridge Mountains.

The schoolhouse was inadequate and certain Roanoke people became interested, notably Mr. and Mrs. A. C. Needles, and they decided to build an adequate schoolhouse in memory of their little girl, "Phoebe," who departed this life a few years ago, hence the new St. Phoebe Hall, which will stand as a memorial to a sweet child and for perpetual benefit to the children of the mountains.

Bishop Tucker had charge of the services which consisted of a special form for such occasions. The Bishop made a most inspiring address, which was enjoyed by a great throng of people who deeply appreciate what is being done for them.

Greensville County: The work of the two Greenville parishes is progressing under the new rector, Rev. Norman F. Marshall. He is expressing himself as hopeful and much pleased to be back in his native State again. At Emporia the rectory has been thoroughly renovated on the interior; in Meherrin parish the rectory (now rented out) has been painted outside. The Sunday-schools of the two churches (Grace and Christ) are conducting a Teacher Training Class jointly, under Mrs. Marshall. This involves a ten-mile ride for some of the teachers. Mr. Marshall has been invited and expects to address the district Teachers' Institute (interdenominational) in August on the Necessity for Teacher Training Classes. For the sake of accuracy it may be said that Mr. Marshall has never served the Church in Florida at all. He has served in Virginia, West Virginia, Ohio, New Mexico and Texas. He went from Bramwell, W. Va., to Carlsbad, N. M.

WEST VIRGINIA.

Rt. Rev. W. L. Gravatt, D. D., Bishop.

Open Air Services, Wheeling: The outdoor services in connection with St. Matthew's Church, Rev. R. E. L. Strider, rector, have been very successful this summer. The rector, as he did last year, secured permission from the city authorities to set apart a portion of the street between the church and city buildings opposite, and here on Sunday evenings an interested and interesting congregation gathers, some of whom look forward to the service, while others are passersby who have been attracted by the unusual service. Several of the ministers from other churches have been present this summer, and have delivered the address. The last service for this summer will

be held on Sunday evening, July 28. Some who have been regular attendants regret that the services are to be discontinued for the present; they have been satisfactory in every way.

The Woman's Prayer Battalion: The South Wheeling Branch of the Woman's Prayer Battalion meets in the Third Presbyterian Church on each Wednesday evening, and some of the ladies of St. Andrew's Church, the Rev. James L. Fish, rector, are among the most regular at the service. Each family represented, if one from which a soldier has gone into the service of his country, is supplied with a small white cross which is designed to be affixed to the service flag in that home. This is a silent reminder to the passerby, who may be in the secret, that she is expected to offer up a silent prayer for the absent one.

St. Matthew's Mission, Chester: This mission is at present without a rector, and is much in need of some one to look after the services which for the present have been discontinued.

VIRGINIA.

Rt. Rev. R. A. Gibson, D. D., Bishop.
Rt. Rev. W. C. Brown, D. D., Coadjutor.

Meeting of Farnham Church Restoration Association.

The annual meeting of the Restoration Association of Old Farnham Church at Farnham in Richmond County was held on Sunday, July 14, with an all-day meeting, and services morning, afternoon and evening. After a picnic dinner under the trees in the churchyard, the business meeting of the Association was held, the Rev. Frederick D. Goodwin, rector of the parish being elected President; Mr. W. Gray Brockenbrough, of Emmerton, Treasurer, and Mrs. Addie Veazey Payne, of Farnham, Secretary. It was reported that about \$700.00 was in hand toward the restoration of the old church, and a building committee was appointed to proceed at once with the work of restoration, as far as the money in hand, and that which can be secured at this time, will permit. The services of the day were conducted by the rector of the parish, assisted by the Rev. G. M. Brydon, rector of St. Mark's Church, Richmond, who made the address in the morning and preached in the afternoon and evening.

Old Farnham Church was built before 1737. It suffered the fate of abandonment after the Revolution, as did so many of our churches of that period. It was used at one time for a barn, at another for a distillery. It was in the midst of a hot fight between local militia and the soldiers of the British expedition which burned Washington in the War of 1812, and still shows the marks of bullets which struck the walls. It was restored and in use for services when, during the War Between the States, it was again wrecked, and soldiers camped within its walls. After another restoration the church was used until 1888, when a fire, which destroyed half the village, burned out the interior of the building. After that final catastrophe, the congregation erected another church at Emmerton, three miles distant, leaving the massive walls of the old building still standing. The walls are intact, after thirty years of neglect, and with some strengthening of foundations and of the top courses can be made strong enough to last for generations to come.

It is the purpose of the Restoration Association to put the walls into perfect repair at once, and, if the funds will permit, to put a concrete floor through-

out the building, and erect the roof, after which windows and doors and interior furnishings will be added as soon as possible. A congregation of worshippers is already being gathered in the village. An abandoned chapel was purchased several years ago, and moved into Farnham churchyard, where it is used regularly for Sunday-school and services. And as there is no other place of worship within three miles, the people of the community, irrespective of denomination, are eagerly anxious for the restoration of the old historic building.

Bishop's Visitation to a New Colored Mission.

On Friday, July 19, Bishop Brown visited St. Matthew's Mission, Alps, in Caroline County, and St. Mark's Mission at Beazley, in Essex County, both mission points in the field of the Rev. John H. Scott, of Essex County. At both of these places the services were held in the open air; at Alps, under an arbor erected on what is hoped to be the site of a future chapel and school building, the Bishop, the Archdeacon and the rector vesting in the open air, behind the screen of bushes which forms the back of the arbor; and at Beazley upon the front porch of a private house, where the sacrament of Baptism was administered, and fourteen adults kneeled before the Bishop to receive the rite of Confirmation. At both places the colored people themselves have given the land, and are endeavoring to raise the money for the erection of buildings for school and church services. A parish school was established last year at Beazley, and the Archdeacon of the Colored Work plans to establish another at Alps this year.

The people to whom the Rev. Mr. Scott ministers at these two mission points form an unusual community in the midst of the colored people of the adjacent country; owning their own land as independent farmers. They trace their ancestry directly to the Pamunkey Indians of the Pamunkey River Reservation, from which their fathers came, and in feature and coloring they show the characteristic Indian type. The fourteen confirmed at this visitation are the first fruits of Mr. Scott's work among them, as the mission was started just a year ago.

At St. Thomas' Church, Ginter Park, Richmond, on Sunday morning, July 21, the rector, the Rev. F. Ernest Warren, dedicated a handsome carved oak pulpit, the gift of Mr. William M. Archer in memory of his brother, Mr. Edward R. Archer. The pulpit was made by J. and R. Lamb, of New York, and adds greatly to the beauty and dignity of the chancel.

A campaign has been inaugurated to raise funds for the building of an enlarged parish house. The new building will have a gymnasium for the use of the younger members of the congregation and community, and it is also hoped that a swimming pool may be included. The keenest interest is being displayed by the congregation in the plan, and already more than \$10,500 has been contributed and pledged. The money as collected will be invested in Liberty Bonds until such time as it may seem wise to start the construction of the building.

Although St. Thomas' is one of the youngest of the Richmond churches, it has now a membership of some hundred and twenty-five communicants, a Sunday-school enrollment of more than a hundred and fifty children, and is entirely free from debt, the church having been consecrated a short time ago. The rector and congregation are to be

congratulated upon the splendid progress the work has made.

J. L. G.

The Rev. William R. Geiger Irwin has entered upon his duties as assistant minister in St. Andrew's Church, Richmond, and is in residence at 225 South Cherry Street. Rev. Mr. Irwin comes to Virginia from the Diocese of Maryland, where he was connected with St. John's and St. Peter's Churches, Ellicott City, Md.

PITTSBURGH.

Rt. Rev. C. Whitehead, D. D., Bishop.

Death of Miss Kerfoot: On July 10, the thirty-seventh anniversary of the death of her father, the late Rt. Rev. Dr. John Barrett Kerfoot, first Bishop of Pittsburgh, Miss Christiana Kerfoot entered into the rest of Paradise.

She was the last surviving member of a family of seven children. For more than a quarter of a century Miss Kerfoot served as Treasurer of the Diocesan Prayer Book Society and for a long period was parochial treasurer of the United Offering in the Church of the Ascension, Pittsburgh, and was deeply interested in all missionary as well as parochial matters. Of late years her health has been far from robust, and during the last year she was compelled to give up all active participation in church work.

The funeral services were held on Friday afternoon, July 12, in the Church of the Ascension, under the charge of the Bishop of the Diocese, and interment was in Homewood Cemetery.

Death of Prominent Layman: Calvary Church, Pittsburgh, has met with a considerable loss in the death of one of its oldest communicants. Mr. Stephen Jarvis Adams, who entered into rest at his country home, Coraopolis Heights, on Friday, July 5, at the age of eighty-one. He was a descendant of the Massachusetts line of Adams. For two decades he served as vestryman and superintendent of the Sunday-school of Calvary parish. He is survived by his widow, three children and four grandchildren. The funeral took place from Calvary Church on Monday afternoon, the officiating clergymen being the Rev. Messrs. L. E. Whittemore, the Rev. D. L. Ferris, of Rochester, New York, and the Bishop.

Personar: During the absence of the Rev. Dr. Wyatt Brown, for his summer vacation, the Church of the Ascension is being cared for by the Rev. W. H. Anthony, of Pierre, South Dakota.

The Rev. R. A. Benton, of Norfolk, Va., rector emeritus of St. Stephen's Church, Sewickley, will officiate during the summer, the rector, the Rev. A. C. Howell, serving now in France as chaplain, and his supply being absent on a vacation.

EAST CAROLINA.

Rt. Rev. Thomas. C. Darst, D. D., Bishop

Christ Church, New Bern, the Rev. Daniel G. MacKinnon, rector. A service of intercession, designed especially, though not exclusively, for the children of the community, has been inaugurated by the rector. It will be held in the different churches of the town in rotation, every Friday afternoon, all the church bells as well as the courthouse bell ringing out the summons a quarter of an hour beforehand. Governor Bickett, Senator Simmons and Mayor Clark have written expressions of their hearty approval of the plan,

and Bishop Darst has prepared suitable prayers for use by the children on these and similar occasions.

These services are additional to a daily service of intercession which Mr. MacKinnon has held for several months in Christ Church.

ALABAMA.

Rt. Rev. C. M. Beckwith, D. D., Bishop.

The Rev. James F. Plummer has resigned the rectorship of All Saints' Church, Mobile, to take active duty as Dean of the Convocation in caring for the missionary work within its limits which war conditions have made it difficult to provide with missionaries. Mobile and its environs has received a great influx of new population in connection with the shipbuilding plants that are being developed, and this will open a large new field for missionary enterprise. The Dean will continue to serve All Saints' Church as minister-in-charge until a new rector is chosen.

Personal Notes

The Rev. G. G. Bennett regretfully declined the election to the office of Suffragan-Bishop of the Diocese of Montana, which was tendered him at the recent Convention in Missoula, because of his strong objections to the office of Suffragan.

Bishop Perry, who is to take Bishop McCormick's place as representative of the War Commission of the Church, expects to sail shortly for France.

The Rev. Cuthbert W. Collorbon, of Sewanee, Tenn., has taken charge of Grace Church, Waycross, Ga., where he expects to remain during the absence of the rector, the Rev. Robert N. MacCallum, who is civilian chaplain at Camp Wheeler, Ga.

The Rev. Walter L. Laffin, rector of Trinity Church, Victoria, Texas, has resigned to accept a call to the Diocese of Atlanta.

The Rev. Millard W. Riker, of the staff of the Chapel of the Intercession, New York City, has accepted the rectorship of St. Paul's Church, Henderson, Ky., and expects to take charge at once.

Bishop Restarick, who has been granted a leave of absence by the Board of Missions in order to recover his full health and strength, is now in California, and writes that he is already wonderfully improved.

The Rev. William E. Rambo has been appointed special preacher at St. Paul's Cathedral, Marquette, and is in charge of the services for July.

The Rev. Arthur L. Charles, of Christ Church, Glen Ridge, N. J., has accepted a call to the Church of St. Mark, Eastern Parkway, Brooklyn, N. Y.

Ordinations.

In St. James Church, Keene, N. H., on Sunday, June 23, Bishop Parker ordained to the diaconate Mr. Whitney Hale, presented by the Rev. Dr. John S. Littell, who also preached the sermon.

On Sunday, June 30, in St. Luke's Church, Hot Springs, South Dakota.

Bishop Burleson ordained to the diaconate David William Clark. Mr. Clark will be stationed at Rapid City, South Dakota.

On May 29, in St. Thomas' Church, Homestead, Baltimore, Md., Bishop Murray ordained deacon Mr. Clarence E. Wolf, who was presented by the Rev. Charles E. Perkins, rector of the parish. The sermon was preached by the Rev. Dr. E. T. Helfenstein.

At Mount Calvary Church, Baltimore, Md., on June 13, Bishop Murray advanced to the priesthood, the Rev. Wallace R. Everton, who was presented by the Rev. Dr. William A. McClenthen, rector of the parish. The sermon was preached by the Rev. Arthur W. Jenks, D. D., of the General Theological Seminary.

In the Cathedral of St. John, Quincy, Ill., on June 30, the Bishop of Quincy ordained to the priesthood the Rev. Robert Hall Atcheson, presented by the Rev. Dr. D. E. Johnstone, and ordained deacon Ira Chestnutt Young, M. D., presented by the Rev. J. Boyd Cox. The sermon was preached by the Rev. Dr. Johnstone.

In St. Mary's Church, South Manchester, Conn., on June 28, the Rt. Rev. E. C. Acheson, D. D., advanced to the priesthood the Rev. Robert John Johnson, who was presented by the Rev. James Stuart Neill, rector. The sermon was preached by the Rev. John H. Jackson.

In the Chapel of St. Paul, St. Paul's School, Concord, N. H., on June 16, the Bishop of New Hampshire ordained to the priesthood the Rev. William B. Spofford, who was presented by the Rev. Howard F. Hill, D. D. The sermon was preached by Dean Ladd, of the Berkeley Divinity School.

Deaths.

The Rev. William T. Forsythe died at Southwest Harbor, Maine, on June 27, aged fifty-seven years. Mr. Forsythe had been in charge since 1914 of the Church of St. John the Divine, Southwest Harbor, St. Andrew's Church, Seal Cove, and St. Columba's Church, Gott's Island.

The Red Cross: I should like to pay a tribute, through the Church press, to the efficiency and devotion of the Red Cross workers in the field, and especially here to the untiring zeal of the doctors and the invincible spirit of the nurses.

A few nights ago I went up with two camions of doctors and nurses to the hospitals just back of the American sector in the great battle. In my camion were Miss Stimson, chief nurse of the A. R. C. (a fine Churchwoman), and twenty-one nurses. We had a long and difficult trip and we arrived at our destination in the midst of an air raid. But every one of the nurses was cheerful and composed, and within a short time nearly all of them went immediately on to night duty, relieving others who had been continuously on duty for several nights and days. The hospitals in that particular place had been dreadfully bombed the night before, but the nurses had displayed courage and competence absolutely beyond all praise. Along with the trained nurses are many volunteer and auxiliary nurses and they are making an equally wonderful showing. And how the wounded boys depend on them! It's like mothering a lot of children.—Bishop McCormack, in the Living Church.

Christianity and the Community

Thy Kingdom Come on Earth

THE REV. R. CARY MONTAGUE, Editor

THE GERMAN VIEW.

An Associated Press correspondent is responsible for the report of this conversation between a captured German officer and an Englishman:

"I do not wish to insult you," said the German, "but you English are well-intended fools. We who govern in Germany are not like you. We govern the fools; the fools govern you."

"Your principles are sweeping," replied the Briton. "To come down to practice, what have you to say about the guilt of beginning the war?"

"Guilt?" demanded the German; "it was a glory. I claim it for Germany."

"That is hardly your official view."

"The official view is for the fools."

"But you believe in the Prussian purpose behind all this?" asked the British officer.

"I do, as in nothing else," replied the German. "The Prussian purpose is God. There is no other. Prussia will rend the veil of the temple, but she will destroy to create. Against Prussian might the world as it exists to-day will fall in ruins, but Prussia will build a better and more virile world in its place. Strength only will survive. The life of men is naturally a fight. The strongest in force and cunning will live."

Back to the Flood.

"It will be going back to the flood," said the Briton.

"Prussia is the flood."

"And when the old world is drowned, virtue and all such weaknesses will go with it?"

"The old virtue was womanish," said the prisoner. "The new virtue is strength."

"In that blessed future will war reign triumphant?"

"Life is war—all of life that is healthy. Peace is only striving for mastery with other weapons. That is the law of nature."

"So everyone will fight till everyone is dead?"

"The weakest will go under first. They are the disease. The strongest will live; and after that the stronger and stronger, till there is perfect health."

"But it may be that Prussia will keep a few slaves?"

"Certainly," said the German. "Those who care not to fight that they may rule in their nature slaves."

"I had enough of it," the officer concluded. "It was nauseating. But the man was genuine in his beliefs and so obsessed by his elementary notion of virility that it was a waste of time to argue with him. His conceptions were quite definite, and not a doubt assailed him."

Readers may wonder why we consider such a clipping to be appropriate matter for the columns of a Church periodical.

The reason is that we feel so strongly that this war is a struggle between the powers of darkness and the forces of righteousness, that we feel it to be one of the first duties of every clergyman, who is not able to be serving

with the army to keep up the morale at home.

In order to do this effectively we must thoroughly appreciate what it is that we are struggling to conquer.

It is not a nation that we are opposing, nor an army nor a government.

It is a viewpoint, an obsession, a belief that force is the supreme quality, that "strength only will survive," and that this one great attribute is entirely centered in the Germans, who alone possess it in sufficient quantity and quality to be of any importance in the world.

The war should continue until this doctrine is entirely obliterated. To accomplish the destruction of this theory may require the absolute annihilation of those who hold it, if so they must go, no matter what the carnage or sacrifice on our part.

No concessions of territory, no acceptance of any peace terms that may be offered by the present government of Germany will accomplish this. Such peace offers as will presently be made will be but plays for time, even should they include restoration of Belgium and the cession of Alsace-Lorraine. With her present hold on Russia, Germany would only use such a peace as a truce for preparation for the next struggle.

The only condition that will make the world safe for "peace on earth, good will toward men" is, either the utter defeat of the German armies in the field, or the overthrow of her present rulers from within.

In inspiring the people to a tireless, resistless effort to crush the German confidence in the power of might the Church need lose none of the Master's teachings of mercy, but must also spread the desire to feed what is left of her starving population after the victory is won.

THE WATCHWORD OF THE NEW AGE.

During the era that is passing the great incentive word was competition. In the age that is now opening the new power will be co-operation.

The following statement was made on the floor of the United States Senate by the Democratic leader in that body:

"I, sir, have been for a long time the advocate of the government ownership of the railroads, telegraphs and telephones, and every other agency necessary to the welfare of the government, and for the uses of government. I would that the people shall possess themselves of the people's property—highways and communications. As to mines, I say to the senator, I have long been an advocate of the government holding such property as coal, oil and minerals."

Government ownership of public utilities is one form of co-operation. One general in command of all the Allied armies is another form of expression of the same trend. Other examples would be given without number in this day of combinations.

Will the churches have the wisdom to see the significance and grasp the power of this mighty word, "co-operation"?

There are many signs which look as though they would. In numerous cities union services are being held, sometimes in the open air and sometimes in a rotation of churches. Not infrequently as many as ten different congregations will join in these united devotions.

Another welcome indication of the growth of this same spirit is found in a letter that was written a short time ago to the housing department of the United States government by the chairman of the committee appointed to represent his own church, to try to arrange for services at a government plant just established near one of our large cities. This letter reads as follows:

My Dear Sir:

I have been appointed chairman of a committee of the Episcopal ministers of _____ to keep in touch with the development now going on in the neighborhood of the government powder plant being established near this city, with a view to establishing services as soon as the plant is finished and employees of the plant settled in the neighborhood.

It is our desire to establish, not a denominational religious work at this war plant, but rather a community church and social center in which the different Protestant churches of _____ could unite to care for the spiritual welfare of the employees and other residents of the community.

We understand that the government intends to erect a large number of houses for the employees. I am writing to ask if, in its housing plan, the government would be willing to include and erect a building to be used for the purpose of community church and social center. If the government will erect this building, I am very sure that the ministers of _____ will be only too glad to undertake the work of establishing and continuing both church services and social center as long as may be necessary.

Will you let me know if it would be possible for such a building to be erected by the government among its employees' houses.

Very sincerely,

Rector St. Mark's Church.

The plan here suggested could be adopted in many small towns throughout the country.

In the Holy Trinity all the Three Persons have a distinct place in prayer. Faith in the Holy Spirit of intercession as praying in us is as indispensable as the faith in the Father and the Son. And it is only as we give ourselves to the Spirit living and praying in us, that the glory of the prayer-hearing Father and the ever-blessed and most effectual mediation of the Son can be known by us in their power.—Andrew Murray.

Church Knowledge and Nurture

NEW TABLE OF LESSONS

Morning Lessons.

9 S. after Trinity, July 28	Deut. 10:12—11:1, 13-21; or Eccles. 35:4—end	James 1
M., July 29	Num. 3:1-13, 40—end	I Cor. 8
Tu., July 30	6	9:7—end
W., July 31	8:5-26	10:1-17
Th., Aug. 1	9:1-14	10:18—end
F., Aug. 2	15:1-31, 37—end	11:17—end
S., Aug. 3	18:1-19	12:1-26

Evening Lessons.

10 S. after Trinity, Aug. 4	Deut. 28:1-14; or Eccles. 39:13—end	James 2	Isaiah 50	John 7:1-40
			Job 1	Mark 4:35—5:20
			2	5:21—end
			3	6:1-13
			4	6:14-29
			5:1-16	6:30—end
			5:17—end	7:1-23
			Zech. 7:8—8: end	Matt. 6

The key-thought of this Sunday is best expressed by the Collect: that we who cannot do anything that is good without God may by Him be enabled to live according to His will. The first lesson gives the Deuteronomic answer to the question, What is the will of God? By no means a superfluous question then and not at all a superfluous question now. This is the answer: "What doth the Lord require of thee but to fear the Lord thy God and to love and serve Him with all thy heart and soul?" With this may be compared the notable and epoch-making answer of the Prophet Micah to the same question, a passage which aroused the enthusiastic admiration of Professor Huxley (Micah 6:6-8). Moreover, this God is one that doth execute the judgment of the fatherless and widow and loveth the stranger.

Two motives are urged for obedience: Redemption (again we are reminded that redemption and salvation are not one and the same) and the blessings which follow upon obedience. They were also to pass on these laws of God and this obedience to their children after them. In the second lesson, St. James deals with the same theme—the will of God and the blessings of obedience. The will of God is a good will. Every good and perfect gift is from Him, and of His will He begat us with the word of truth. Christian obedience is the regenerate life. It is the obedience of freemen and not of slaves. Christianity, indeed, is "the perfect law of liberty." The blessedness which in the Old Testament is promised to the obedient nation is here conferred inwardly upon the obedient individual. Then, too, as in Deuteronomy, God's will reaches out to others through us. "Pure religion (the word which ordinarily meant "outward religious observance," going to church and the like) pure religion and undefiled before God and the Father is this: to visit the fatherless and widows in their affliction and to keep oneself unspotted from the world."

The opening words of the first evening lesson may not be altogether intelligible to the man in the pew, but the general idea of the passage is clear enough. The suffering servant of Jehovah learns the truth of God from God Himself and is defended and blessed by God, in contrast with those who walk in the light of a fire kindled by their own self-will, as a result of which they will lie down in sorrow, "the Lord God hath given unto me the tongue of the learned that I should know how to speak a word in season to him that is weary." This corresponds with what the Christ says in the second lesson in answer to the astonishment of the Jews, "How knoweth this man letters having never learned (having never been through the schools)?" "If any man wills to do God's will, he shall know of the doctrine, whether it be

of God or whether I speak (merely) of myself." Compare Robertson's sermon: "Obedience the organ of spiritual knowledge." The selection closes with the promise of the Spirit to those who believe in Him as prayed for in the Collect.

HOME LESSONS ON THE LIFE OF OUR LORD.

By the Rev. K. J. Hammond, D. D.

Primary and Junior.

XXIV.

Capernaum and Nain. Summer A. D. 28.

1. Who was sick, and who asked Christ to heal him? Luke 7:2, 3.
2. Why did the centurion object to Jesus coming to his house? Luke 7:7, 8.
3. What did Jesus say about his objection? Vs. 9. What did Jesus do? Vs. 10.
4. Where did Jesus go next? Whom saw He at the city gate? Vs. 11 and 12.
5. What did He tell the mother, and why? Vs. 13.
6. What did He do and say to the dead man? Vs. 14.
7. What three things happened next? Vs. 15-17.
8. What message did John Baptist send from prison? Vs. 19.
9. What did Jesus do when two messengers came to Him? Vs. 21.
10. What message did Jesus send John? Vs. 22, 23.
11. What fine testimony did Jesus bear to John? Vs. 26, 27, 28.
12. What message does Jesus send now to homes where death has entered? John 11:23, 25, 26.

Senior and Adult.

XXI.

The Roman Trial.

1. How unwilling was Pilate to judge Jesus when he saw Him? John 18:29-31.
2. How many times did he pronounce Him innocent? John 18 and 19; Matt. 27; Luke 23.
3. How did he try to avoid judging Him? Luke 23:7, 16, 20, 22; Matt. 27:24; John 19:4, 6, 12, 15.
4. What truths did Jesus tell Pilate? John 18:36, 37; 19:11.
5. How did Herod treat Him (Jesus)? Luke 23.
6. What sad confessions did the Jewish rulers make? Matt. 27:25; John 19:15.
7. Give the circumstances of Judas' suicide. Matt. 27.
8. Give two instances of Jesus' thoughtfulness. Luke 23:28; Matt. 27:34.

Calendar and Collect

July.

1. Monday.
4. Thursday.
6. Sixth Sunday after Trinity.
14. Seventh Sunday after Trinity.
21. Eighth Sunday after Trinity.
25. Thursday. S. James.
28. Ninth Sunday after Trinity.
31. Wednesday.

Collect for Ninth Sunday After Trinity.

Grant to us, Lord, we beseech Thee, the spirit to think and do always such things as are right; that we, who cannot do anything that is good without Thee, may by Thee be enabled to live according to Thy will; through Jesus Christ our Lord. Amen.

9. How does Pilate's sin compare with Judas? Matt. 27:24 and 4; Luke 14:18.
10. Have you been guilty of Pilate's sin? John 12:43; Matt. 12:30.

The Sunday-School Teacher.

To punctuality the good teacher will add the quality of cheerfulness. The scholar comes and finds the punctual teacher in his place; so far, so good. But what does the punctual teacher look like? For punctuality has its besetting defects. It is sometimes a forbidding virtue, akin to primness, sister to severity.

The good teacher has a bright face. All good Christians are good-looking. The teacher who represents the Christian religion, ought of all people to have a cheerful countenance. That is a vital part of his instruction. St. Paul showed his profound knowledge of human nature when he enjoined those who show mercy to do it with cheerfulness. He knew very well how the long face, the sombre manner, the artificial pathos and piety of some benevolent persons spoil their gifts.

The natural man beholding such disciples says within himself: "From this religion, good Lord, deliver us." It is true that the warning, "Be not righteous overmuch," is written in the book of Ecclesiastes, which is not the best book in the Bible. If we take righteousness to mean simple interior goodness it is not possible to be righteous overmuch. Nobody can be too good. It is quite possible, however, to be righteous overmuch in the matter of expression. There is an oppressive goodness which defeats its own purposes.

The lasting lesson is taught by the personality of the teacher. The words are forgotten, but the face is remembered and the teacher's face and manner proclaim the results of religion. What will religion do for us? What sort of persons will it make of us? These questions unexpressed are in the hearts of the scholars. If they see that religion makes the teacher pessimistic, nervous, narrow-minded, cross and complaining, they will be prejudiced against it. You may teach the creed of Christians' satisfaction, you may sing the songs of everlasting salvation, but all will be of none effect unless you yourself, are honestly happy, hopeful, merry and joyful. The preacher in the pulpit is impeded by a general disapprobation of humor. There is no such impediment in the Sunday-school. The lesson begins well when the teacher and the scholars laugh together.—Dean Hodges.

Family Department

NANCY BYRD TURNER, Editor

For the Southern Churchman.
Enlisted.

Nancy Byrd Turner.

I never see a soldier lad,
His slim young figure closely clad
In belted tan, his shoulders straight,
His clear eyes earnest and elate,
But what the woman heart of me
Is filled with proud humility,
But what an inner whisper says:
'Lo, in these dark, tumultuous days,
That boyish body stands between
Thyself and terror unforeseen—
The sword of Might swift conquering
Each tender, ancient, holy thing,
The powers of darkness running free
In old sweet lanes of liberty.
Between thee and disaster stands
The fending strength of those young
hands,
Between thy spirit and despair
Those steadfast eyes keep watch, aware;
Between thyself and very death
Burns the quick flame of that young
breath!"

Only a few brief years ago
His mother, with a broken word
Of rapture, leant above him low,
Her man child, gotten from the Lord;
Remembering not her agony,
Knowing alone that from the sea
Of storm and pain and mortal strife
She had made port with a new Life.

Therefore, to-day, with his heart's blood
He pays his debt to womanhood.
From youth, from play, from eager
schemes,
From half acknowledged wistful dreams,
From home and love—from his young All,
Suddenly, at a bugle call,
He turns, alert, in a red dawn
And girds his strange new armor on.
For her sweet sake and for all Right
He makes him ready for the fight,
Poised like an arrow to be gone.

So, when I meet a marching boy,
Tawny and tall, my heart must beat
With more than pride of sturdy feet,
Of passionate drum, of flag unfurled—
My joy is as a mother's joy—
A man is born into the world!

"Putting It Over."

"I am sorry about him," said Mr. Allen. "He was too clever a boy to turn out as he did."

"Yes, it's too bad; but as to his cleverness, I don't agree with you," said Mr. Smith. "He had certain ability to get the best end of a bargain, and yet make it appear an honest transaction. He was an expert at 'putting it over,' as the boys say."

"You remember the days when we traded marbles? He would come to school with a pocketful of cheap, chipped-off marbles, but before noon he would have them all traded off for perfect ones. The boys could not tell how it was done, but he could make them think it was all right."

"There was something mysterious about his examination papers. The teacher knew they were not the result of his study. She felt sure there was something dishonest about them, but she couldn't find out what. He was never caught in any school scrapes; it was always the other fellow who got caught and punished. He certainly

knew how to put it over the rest of us in school."

"Later, when he became a clerk in the grocery store, he was very successful in disposing of stale goods. He will fill orders with wilted celery and wormy raisins, and there was nothing to throw away on Monday morning."

"On account of his shrewdness, folks predicted that he had a great future before him, and he became rather conceited. So he went further, and began to practise little dishonesties with money, giving short change to customers who did not bother to count it. Of course, there was another step just ahead—he tampered with the money-drawer. He took just a little at first, but gained confidence when he was not found out, and kept at it. He must have better clothes; he must spend money more freely; he must keep a little ahead of the other fellows. By that time he had a bold belief that he could keep on putting it over every one."

"He tried it once too often. We say it was the 'last time' that put him in the penitentiary. But I am inclined to think it was the first time; that he started in that direction during the marble-trading days back in the school-yard, when he gloried in his ability to put it over his playmates."

"We sometimes like to jump the hard places, to cut across the fields, and we think that we are making headway swiftly; but the long cobblestone road of strict honesty will bring us, in the long run, to a safer landing place."—Exchange.

War Work and Mother.

"War work! Mother! Oh, no, we shouldn't allow it for a minute. She wanted to go to the Kensington Depot, but Gladys and I were very firm. She isn't really a bit strong."

"She always looks frail; but then she always did," the Colonel said, "even thirty years ago. She has a fine spirit."

"Spirit—or, yes, of course," said Doreen; "but it's her age that tells. This is the day of the young, isn't it? Every one says so. Why, Gladys and I get up at six."

The Colonel shuddered.

"I hope you don't bathe in the Serpentine," he said. "How on earth you manage to wake puzzles me."

"Mother wakes us," said Doreen, smiling. "She is so much better than an alarm. We tried it for a week, but we never heard it go off. Gladys tied it to her ear at last—I wouldn't—and she said she just dreamed that a motor was buzzing outside the door, and she went off again and slept till nine."

"And does your mother tie the clock to her ear?" he asked with interest.

"Oh, no. She says elderly people wake more easily, especially when they have something on their minds. It isn't a bit difficult to her."

"But cold?" he suggested.

"Oh, poor mother!—yes, until she has got us out of our beds and made our tea. That warms her up a bit. She doesn't swim in the Serpentine, either. She stokes up the fire and has a hot bath, I think, and breakfast at eight. Luxurious, I call it."

"You are lucky to have a maid to get breakfast at all," he said.

"Well, we haven't always," said Doreen, with a cheerful laugh. "Last week our Mrs. Smith was ill, and was away for six days, so mother cooked. She's an awfully good cook, which is so lucky; it makes the rations taste like the Ritz. At any rate, she didn't suffer from cold that week—at least, only in patches, when the gas-fire wouldn't work, and the gas company said the gas was being used for high-explosives. It's such an unanswerable excuse, isn't it?"

"And who does the catering? That's rather a business nowadays."

"The catering? Why, mother, of course." Doreen looked at him in genuine surprise. "She often has to stand in a queue now. Yesterday she was an hour and a quarter getting half a pound of margarine—lots of people pushed past her and got in first. She isn't a pugilist. And then she dropped it, and some one else picked it up and carried it off. Gladys and I couldn't spare the time. How could we? We get up at six, and we're fairly done when we get back at two o'clock. Pantry-maiding is pretty hard work, and besides it's monotonous—grinding. If we are not quite exhausted we squeeze in a matinee every now and then—one does want a change of ideas—otherwise we just tumble into bed till five. Mother always gets tea for us at five, and then Doreen and I go out and shop, and get a change of ideas."

"And your mother?" he asked, tentatively.

"Oh, mother! She generally stays at home—she says she's tired. That's one of the tragedies of getting old, isn't it? People tire so easily; they knock up over positively nothing."

"It sounds as if housekeeping under present conditions was rather strenuous."

"Oh, no—it isn't really," she said, cheerfully. "As a rule, it's nothing. It just happened that Mrs. Smith was ill."

"Yes, I see."

"Mother always has peaceful afternoons, sewing. As we are out all day, some one has to mend our clothes. Mother is a beautiful worker. She took us and our clothes over because when Gladys was climbing on to the top of an omnibus one day she dropped her shoe off into the road, and she had to tell the conductor that she couldn't possibly get down and retrieve it because she had a hole in her stocking; and he said, quite nicely, 'Well, miss, we'll just wait a minute and see what happens.'"

"And what happened?" he asked, with interest.

"Oh, a soldier who was driving behind us in a motor-borry jumped out and picked it up and handed it to the conductor, and he took it up to Gladys. Mother was horribly shocked—she's a perfect dear, but just a wee-bit old-fashioned—and she said she must take us and our stockings over, so that it couldn't happen again. Of course, Gladys wouldn't have told her if she'd known how frightfully she'd hate it; but she just has a great basket of mendings to settle down to every afternoon—very peaceful."

"Yes, and what else?"

"Oh, there's nothing else. She likes pottering about the house. And we did prevent her going to the depot twice a week, as she wanted to. We simply wouldn't listen to her. She isn't really a bit strong, and I don't know how we should carry on if she got ill. Oh, did I tell you about the air raid? We had just got to bed when we heard refugees from the other flats clamoring at the door. Of course, the first-story flats

have to be kind and neighborly, and some one has to get up and let them in and be a sort of hostess."

"Good night!" said the Colonel. "What a horror it adds to life, as well as to death! Well, who was hostess?"

"Why, mother, of course. Gladys and I put cotton-wool in our ears and went off to sleep. It's quite easy, really. You see, as we were doing war work, we couldn't sit up and burn the candle at both ends."

"She seems to do her bit," he said, thoughtfully.

"What—mother?" Doreen was genuinely amused. "Why, she doesn't do a thing. That's just what I'm explaining to you. We won't let her. We soon sat on that idea about the depot. At her age, and with two healthy daughters, it would be absolutely ridiculous for her to take up any war work."

"Well, I must go," said the Colonel.

"Oh, do wait," said Doreen, hospitably. "I have to be off, but mother will be in directly. She has just gone to the district visitors' meeting. She took over my district and my Penny Bank when I started work; but she's generally back by one."

The Colonel rose and took up his hat—not the sacred pre-war London ornament to which life had accustomed him, but the dull head-covering of the ineligible and the retired. As he mechanically smoothed it on his coat sleeve, with Doreen's alert eye on his leisurely movements, he said:

"Don't you think she might have preferred the depot?"

"Perhaps she might," said Doreen, austere. "She's frightfully patriotic. But she couldn't do it—she'd break down in a week. Gladys and I simply put our foot down. You've got to be young to do war work."

"I think he's really a little doty," Doreen said to Gladys later. "He seemed to have a fixed idea that mother was doing war work, although I explained over and over again. He didn't seem able to take it in. It's stupid, of course, but rather pathetic."—G. R. Glasgow, in *Christian World*, London.

In the Prophet's Room.

Eugenie du Maurier.

"And she went up, and laid him on the bed of the man of God, and shut the door upon him, and went out."—2 Kings 4:21.

The Shunammite woman referred to affords one of the most striking illustrations in all Scripture of the way in which we ought to commit our troubles and trials to God. She had lost her only son, who had been given to her as a special gift of God. She held him dead in her arms. What could she do? There was a consecrated room in her house where she entertained the prophet of God, and this room meant to her the very presence of God, so she took her precious burden "and she went up" there. How blessed it is for us, too, to be able to go up to the secret place of the Most High and to bring our troubles under the shadow of the Almighty! This is the place of refuge where the weary, the helpless and the broken-hearted find relief.

"And she laid him on the bed of the man of God." That is a beautiful picture of committal: so should we lay our trouble, our business, our whole life on God, even as this poor bereaved mother laid her burden on the Lord and left it there. "Commit . . . trust . . . and He worketh."

It is a difficult thing to do—to leave our burdens with God after we have

put them there, but it is also a blessed thing to do, and it grows easier with practice.

"And shut the door . . . and went out." The temptation is to not shut the door. We still see our trouble; we still handle it; we go over it again and again. We think our presence with it is needed, while His presence is all sufficient. It takes faith to "shut the door" and go out; it takes real confidence for us to let the matter that is troubling us pass entirely out of our hands into God's; but in no other way can God fully work. The corn of wheat must be hidden from the eyes of man if it is ever to bring forth fruit. The Shunammite woman committed her dead child entirely to God and went out, shutting the door. No wonder that she could say afterward, when questioned, "It is well." There is no safer place in all the universe to leave our loved ones than in the hands of God. No wonder that, with a faith like this, she received her dead son back to life!

We certainly believe that there is many a son or daughter, given as a special gift of God, and now dead in trespasses and sins, who, if wholly committed to God in definite faith, will surely be restored and saved. We certainly believe, also, that for every burden, trial or care, which we thus utterly and trustfully leave with God, He will work blessing above all we ask or think.

"Gossip Town."

Have you ever heard of Gossip Town,
On the shores of Falsehood Bay,
Where old Dame Rumor, with rustling gown,

Is going the live long day?
It isn't far to Gossip Town
For people who want to go;
The idleness train will take you down
In just an hour or so.

The Thoughtless Road is a popular route,
And most folks start that way,
But it's steep down grade; if you don't
watch out,

You'll land in Falsehood Bay.
You glide through the Valley of Vicious
Town,

And into the tunnel of Hate,
Then crossing the Add-to bridge you walk
Right into the City Gate.

The Principal Street is called "They say,"
and "I've Heard" is the public well.
And the breezes that blow from Falsehood
Bay

Are laden with "Don't you tell."
In the midst of the town is "Tell-tale
Park."

You are never quite safe while there,
For its owner is Madame "Suspicious
Remark,"
Who lives on the street "Don't Care."

Just back of the Park is Slanderer's Row,
'Twas there that Good Name died,
Pierced by the dart from Jealousy's bow,
In the hands of Envious Pride.
From Gossip Town peace long since fled,
But envy and strife and woe
And sorrow and care you'll find instead,
If ever you chance to go.

—Exchange.

Making Money in Country Churches for War Purposes.

The present war emergency has developed many ways by which organizations within country churches can assist the government and at the same time assist themselves. It has been increasingly a practice for Sunday school

classes to invest in Christmas savings funds such as are run under the auspices of many banks. This practice could readily be transferred to the purchase of War Savings Stamps each week or each month, according to the size and financial ability of the class. Where this is done the teacher could point out something of the significance of this war for childhood, and for the better world that will come for the children when they grow to be men and women, because of the sacrifices which all are making now.

For Sunday school classes of country churches it would be entirely possible to raise a pig or two. It would net the class a handsome profit, and, at the same time, increase the supply of fat, which is so vitally important in the winning of the war. It would be easy for the boys of the class to share the care of the animal, perhaps taking it to their own farms for several weeks at a time in rotation.

Another suggestion, for the Ladies' Aid, concerns itself with the production of food. How many Ladies' Aid Societies spend long hours in the spring and summer quilting for a return which seldom averages more than three cents an hour per members working? Most of these women keep their own gardens at home, in order that their husbands may do the heavier farm work. How much better than quilting would be the turning over of part of the Church land to the Ladies' Aid for a war garden, where, with a smaller expenditure of time per member, a far larger financial return to the organization could be earned, and, in addition, there would be the great consciousness of having helped in the raising of food for the feeding of the hungry world. The produce from this garden could be canned, either by the Girls' Canning Club, where such exists, or by the ladies themselves, and could then be shipped to the Women's Exchange of the nearest city and sold at a considerable profit. Some of the Ladies' Aid Societies have raised large sums in this way and have established permanent and satisfactory business relations with certain selected city customers.

The thought and ingenuity of each church's War Committee can well be directed in these trying times to the working out of similar plans which can help both the government and the Church organizations.—Selected.

Behind Shut Doors.

By L. S. Marye, Charlottesville, Va.

The Iliad of Homer and Milton's Paradise Lost are the two great epic poems of the world. We have many beautiful lyric and elegiac poems, but only these two great epics.

It is a remarkable and almost incredible fact that both Milton and Homer were blind when they wrote these poems. It would seem that the light of the natural world was shut out that there might be let in to them with greater effulgence the light of the spiritual world—

"The light that never was on land or sea,
The consecration and the poet's dream."

Think of these two grand old men groping their way through the world blind and feeble, turning their sightless orbs up to heaven for an inspiration from the spiritual world! It must have been a sight to make both men angels weep, and yet rejoice.

For the Young Folks

NANCY BYRD TURNER, Editor

On Guard.

You have a little prisoner,
He's nimble, sharp and clever,
He's sure to get away from you
Unless you watch him ever.

And when he once gets out he makes
More trouble in an hour
Than you can stop, in many a day,
Working with all your power.

He gets your playmates by the ears,
He says what isn't so,
And uses many ugly words
No good for you to know.

Quick, fasten tight the ivory gates,
And chain him while he's young!
For this same dangerous prisoner
Is just—your little tongue!

—Selected.

For the Southern Churchman.

Mary Wins the Star.

Linda Stevens Almond.

The three little Gordons seated themselves at the supper table with a great deal of suppressed excitement. It was their pleasant custom to relate to their parents each evening the "glad act" they had done during the day, and the child who had done the most commendable thing in the parents' opinion was permitted to wear a pretty silver star for the next twenty-four hours. It was all new and intensely interesting to Mary Gordon, their ten-year-old cousin, who had come that very day to spend an indefinite length of time. Her father was a doctor who had given his services to his country, and her mother, a trained nurse, had accompanied him on his journey across the sea.

"Elizabeth always tells her story first," said Aunt Maud, smiling upon the group.

"Maybe company has one to tell," spoke up Uncle Dick, and he fondly patted Mary's sunny head.

"Oh, indeed, I don't know anything," Mary declared.

"Perhaps you can think of something, dear, while the others are talking," suggested Aunt Maud. "Now, Elizabeth, suppose you begin."

"Mary's homesick," suddenly piped little Anne. "She told us so, didn't you, Mary?"

Mary's sweet face flushed with embarrassment.

"It isn't nice to give away confidences, Anne dear," gently rebuked Aunt Maud.

"I did feel pretty sad," said Mary, smiling bravely at her relatives, "but I am not going to be any more."

"Good!" cried Uncle Dick. "You have the Gordon grit, Mary."

"Now, Elizabeth, begin," laughed her mother, "for I am sure you can't contain yourself a minute longer."

"A lady on the car today had two teeny little children," Elizabeth began almost breathlessly, "and they both started to cry, and the poor lady looked as if she didn't know what in the world to do, because everybody was looking at her just as though it was her fault that they were crying. So I leaned over and told her that if she would let me I would try to amuse one of them, and she was so glad that she lifted one over beside me right away.

I showed the poor little thing my wrist-watch and let her hear it tick, and soon she was as quiet as you please. The lady stopped the other one from crying, and when she got off she thanked me over and over again."

"Oh, Elizabeth," cried Mary with beaming eyes, "wasn't that perfectly lovely. And could the baby talk?"

"Just baby talk," answered Elizabeth. "But she was so cute, and she patted my cheek, and they all waved goodbye."

"That was a deed of kindness, daughter," said Mrs. Gordon softly. "I hope you will always be as thoughtful when you can be of some assistance to some one. Now, Anne dear, what have you to tell us?"

"I carried out a pan of water for thirsty street dogs," lisped little Anne. "They wouldn't drink while I was there, but I peeped from the window and saw two great big dogs lapping and lapping the water."

"Why, baby, that was splendid," approved her father.

"Yes, it was," the others chorused, regarding little Anne with loving eyes.

"Now, Frank," said Mrs. Gordon, nodding to her eleven-year-old son, "what is your story?"

"Oh, I gave my lunch money to an old colored woman," broke out Frank. "She was begging to get enough money to go in a Home for the Aged."

"And didn't you eat any lunch, Frank?" Mary solemnly inquired.

"He ate nearly a whole pie when he came home," said Elizabeth.

"That was all right," smiled Mrs. Gordon. "And it was very good pie, wasn't it, son? Anyway, you spent your lunch money wisely."

"Have you thought of anything to tell, Mary?" asked Elizabeth.

"Mary wrote a letter," chirped Anne.

"Oh, yes," cried Elizabeth excitedly, "do tell about it, Mary, for really and truly it is something."

Mary flushed.

"Perhaps," said Aunt Maud, kindly, "Mary does not wish to tell."

"Oh, I don't mind," Mary hastened to say. "It was only that I didn't want to make father and mother feel blue, so I wrote a real funny letter."

"My, it was funny," broke in Elizabeth. "Really and truly jokey, and—Mary, may I tell all?"

Mary became confused. "I—I suppose so," she assented.

"Well," proceeded Elizabeth with radiant eyes, "the whole time Mary was writing that bright, jokey letter she was crying perfectly awful."

Mary drooped her sunny head in embarrassment.

"You need not be ashamed, Mary dear," said Aunt Maud tenderly, "for to be able to write a bright letter under such circumstances is something to be justly proud of."

Then quite suddenly Aunt Maud rose, and walking around to Mary's side, kissed her trembling mouth, and to the astonishment of all pinned the silver star on her dress.

"Three cheers for Mary!" cried Frank.

"Mary certainly deserved the star today," commented Uncle Dick.

And Mary's bright face glowed with pleasure.

A Fable of Long Ago.

Once upon a time, when the world was young, all the insects passed in review before the great king. Each one in turn was assigned some task for which he was peculiarly fitted. The bee was bidden to gather honey from the flowers and to store it carefully in waxen cells. The butterfly was destined to flit hither and thither from blossom to blossom, wave his many-colored wings, and add to the beauty of the earth. The ant was commanded to toil busily day after day and set an example of thrift and economy. Last of all, the little black cricket, clad in shining armor, leaped before the great king. "What canst thou do, my tiny subject?" asked the king benignantly. "I can cheer mankind with my one note and be faithful," chirped the cricket modestly. "It is well," said the king reassuringly. "Throughout all the coming ages it shall be thy task to sing the weary world to sleep. During the peaceful summer night thou shalt never cease thy soothing note, and all earth's tired children shall bless thee for thy lullaby."

And the cricket has been faithful to its trust throughout the long centuries, never ceasing his monotonous "Creek-creek-creek" in the quiet summer nights.—Child's Hour.

For the Southern Churchman.

Kathleen and the Fuller's Earth.

Kathleen and her little brother Robin were out in the back yard playing happily with a pile of fuller's earth that the carpenters had left. They had mixed water with the earth and were busily moulding shapes—birds, beasts and people. That is, Kathleen was making shapes; what four-year-old Robin had made bore little resemblance to anything alive, but he thought they did, and he worked on with great industry.

Just as mother came to the window Kathleen gave a little cry of satisfaction. "Look at my dove," she said. "That's the best thing I've done yet."

"Let Robin see!" the small boy cried, dropping his own clay. He took the earthen bird carefully from his sister's hand and turned it over and over admiringly. "But birds must fly," he exclaimed, suddenly. "I don't like a bird unless it flies."

Before either mother or sister could stop him he grasped the little figure by its head and tried to pry open the clay wings. Of course the head fell off. Robin stood, surprised and silent, gazing at the mischief he had done. His lips quivered.

Kathleen was terribly angry. "You bad, bad boy!" she cried. "Mother, punish him! He purposely wrung the neck of my beautiful dove. I've a great mind to break every one of those queer things he has made."

As her mother stood silent and Robin glanced up with wet lashes, she stamped her foot. "He's a bad boy," she repeated, and her eyes flashed.

Robin looked at her curiously. Then he turned to his mother. "I didn't mean to break her bird," he said. His own face was flushed; he looked angry himself now.

Mrs. Dent came out and picked up the broken pieces. "Why can't you soften the earth and then mend the bird?" she asked.

Kathleen looked scornful. "Why, mother, it might not turn out the same again, at all. You see, I had shaped the dove just right in the soft clay, then it hardened in that shape. Now the work is all undone."

Mrs. Dent looked straight into the

tearful eyes. "I quite understand, dear," she said. "And I'm ever so sorry about the bird. But think, was it worth the temper you showed before your little brother?"

Small Robin had gone back to his moulding now, and did not hear. Kathleen hesitated for an answer; already her flare of anger was quite cool.

"A tiny child's mind," her mother went on, "is just as soft and easy to shape as any material in the world. Every single impression, every touch, every influence goes into moulding it. That's why an older sister or brother should be so careful."

"O, I hadn't thought about that," Kathleen interrupted. She turned suddenly to brush off a place on the bench where her mother might sit, and before she knew it had swept to the ground a whole row of tiny, shapeless earthen figures—Robin's "animals" just moulded with painful care and put out to dry. Unfortunately, a tub of water from which the children had been moistening the earth was near enough at hand to receive the whole lot.

Robin straightened up with a quick word. It took him several seconds to realize what had happened, then his countenance changed. "You bad, bad girl!" he cried, shrilly. "You did it a' purpose, you did it a' purpose!"

Kathleen darted forward. "No, I didn't, Robbie!" she said, soothingly. "Indeed I didn't."

But the child's face was red. He stamped one small foot angrily. "Mommie, punish Kathleen!" he said, and his blue eyes flashed.

His mimicry of her own anger, unconscious though it was, seemed so perfect that Kathleen burst out laughing. She could not help recognizing every gesture of her own rage of a few minutes before. "You blessed parrot!" she exclaimed, and caught the excited little fellow in her arms, still laughing.

But when she glanced up at her mother's face the laughter stopped. She got up soberly, and without a word began to mix more clay for Robin. "Shall I make you a true-as-life kangaroo?" she said, and he nodded all smiles again.

When the kangaroo was hopping cheerfully around the yard in the grasp of a grimy little hand, the older sister turned to her mother. "Why, mother," she exclaimed, "he hadn't forgotten one thing I did or said. I didn't know—I never thought."

Her mother's answer was gentle, and together they fished the unhappy shapes from the water. But Kathleen was still troubled. "What if he had hardened that way?" she said.

Mother smiled. "Never mind, he hasn't," she answered, as Robin's glad laughter floated back to them. "And next time you'll be more careful with the moulding, I'm sure."

"I'm sure, too," said Kathleen, softly.

Tommy Jinks.

"Well, I declare," exclaimed Aunt Jane, "there is that terrible boy in our apple tree again. 'Boy! Boy!' she called, shaking her finger reprovingly at a small figure just discernible among the leaves and branches of the tree.

"Here I am; here I am!" he jeered, standing on a low branch and waving his cap in one hand, while he held on with the other, then dropped nimbly to the ground and was gone.

"I don't mind the apples that child takes near as much as I do his tantalizing ways," she pouted.

"Aunt Jane, that is the worst boy in Gloversville—everybody says so. He

fought Bennie Belden and blacked his eye, and Bennie's big brother beat him, but it never did a bit of good. He beat Tommy Haynes yesterday, and he takes apples and things from the girls. His name's Tommy Jinks, and the big boys beat him whenever they get a chance."

"Oh, well, I wouldn't beat the child," said Aunt Jane, "though to be sure he's awfully bad. He looks ragged and poor. I wonder where the poor little fellow lives."

"He doesn't live anywhere, I think," said Blanche; "such a bad boy I never saw before; he unties my apron strings and snatched away the verberna bouquet I had for Miss Lucy this morning. I wish John Beldon would give him another good beating."

"I don't," said Aunt Jane resolutely, "and, children, you must never wish harm to any one. If he untied your apron strings they can be retied, and if he takes your bouquet—just think, dears, he has no home, and—and—"

"And no Aunt Jane," finished Blanche, putting her arm around Aunt Jane's waist and rubbing her rosy cheek against Aunt Jane's plump arm. There were tears in Aunt Jane's eyes and her lips were quivering, for she was thinking of how her darlings might have fared had she not been spared to live and work for them.

"Yes, Aunt Jane," said Frank, who did not understand the cause of his aunt's emotion, but felt her sympathy, "and every one picks on him so—I suppose that makes him mean, too."

"And, Aunt Jane," apologized Blanche, "I did feel so angry about the flowers, I guess I must have been as bad as he was in my thoughts, but I will never wish harm to any one again."

"Now that is right of you both," said Miss Jane, brightly, "just like my good children. We will have a little feast of warm apple tarts in five minutes—as soon as they are nicely browned."

"Here I am. Here I am!" shouted a shrill voice, and the children turned to the window just in time to see a small figure swing a torn hat defiantly for a moment, and then fall, branch and all, to the ground. Up the little fellow jumped, but not quickly enough to avoid Aunt Jane, who had rushed out, expecting to find Tommy Jinks bruised and maimed.

"You can't hurt me," cried Tommy, finding it impossible to break away from Aunt Jane's grasp. "You can beat me and bang me, but you can't hurt me. I'll break your trees and eat your apples, I will," he finished desperately as they entered the kitchen.

"Now," said Aunt Jane, releasing her firm grip on Tommy's arm and offering the little culprit a chair. "I'm going to give you some apple tarts with my children, and then you may go; and when you are hungry, if you'll come here, you shall have lunch with us, and in return I will be ever so much obliged if you will quit climbing my trees and shaking down my apples, for you ruin more than you eat."

Tommy Jinks looked at Miss Jane in sheepish amazement, for this was a kind of treatment he was quite unused to, but his surprise did not take away his appetite by any means, and the number of tarts he disposed of astonished even Frank. After eating, Tommy grasped his hat eagerly and disappeared as though fearing Aunt Jane might change her mind and detain him. The next afternoon he was seen standing by the same apple tree looking undecidedly toward the house. Miss Jane beckoned him in.

"You didn't want to beat me when

I was in your apple tree, did you?"

"No, indeed," said Aunt Jane, reassuringly; "I did not want you in any one's apple tree, because you have no right there, you know," she added, smiling gently at the little vagabond.

The next day he appeared again, and this time Aunt Jane sent him to do an errand. And so, in time, other people finding him trusty and honest, were glad to send by Tommy, too, but as Aunt Jane was his best friend, she remained his best and dearest, and it was with her help that Tommy prospered.—Z. O. Acton, in the Northwestern Christian Advocate.

For the Southern Churchman.

"Butterflies."

Elizabeth Mears, Aged 14, Bixom, Va.

Behold the butterflies nestling among the flowers,

Sailing up and up, 'round and 'round, Whirling away the hours!

Some are white, some are brown,

Some are tan and blue,

Others are of a bright golden hue.

Are they not little beauties,

Flitting through the air,

Making graceful circles

Here, there and everywhere?

The Flying-Squirrel.

"Of all the tenants of the woods, the flying-squirrel is perhaps the most seldom seen, yet that is not due to any scarcity of the little animal, which, in fact, is among the most numerous of the squirrel family, but to its habit of moving almost entirely at night. Should you doubt this last statement, enter some patch of forest convenient to your home and strike solidly upon the trunks of such trees as appear to be dead and have one or more holes in the trunk; in about one time out of five your efforts will be rewarded by the appearance in the opening, as if by magic, of the bright eyes and upstanding ears of a flying-squirrel.

"These squirrels do not, of course, fly; but their legs are connected at the 'wrists' with a light membrane which serves as a sort of parachute, although it has some of the possibilities of an aeroplane. Before making a flight, the squirrel will run rapidly up the trunk of a tree and, when he has attained a sufficient height, spring boldly off into space. With legs spread wide apart, so as to present the greatest possible surface to the air, and his extraordinarily wide and fluffy tail serving as a rudder, the squirrel sails swiftly through the air, often for one hundred feet or even more, until he reaches the trunk of another tree, up which he runs in order to attain height for a new flight. By this method flying-squirrels are able rapidly to cover long distances with little exertion, for often, when nearing the end of a long sail, they will point themselves upward and by means of their 'rudders' and the impetus given will rise almost to the height at which they started—just as a boy riding down hill may be carried over a lesser up-grade at the foot."—A. E. Swoyer, in the January St. Nicholas.

Riddle.

Riddlemaree, short and pink,
Can move, can touch, but cannot think;
Part of a wagon, part of a shoe,
Very important part of you;
Can taste, can talk, but cannot see—
Who will guess my riddlemaree?

Answer to last week's riddle: Your shadow.

-:- FINANCIAL -:-

The Fate of the World

That's the responsibility that rests on America.
SAVING will aid your country and protect you.

National State and City Bank

RICHMOND, VA.

Wm. H. Palmer, President

Julien H. Hill, Vice-Pres. and Cashier R. E. Cunningham, Asst. Cashier

J. W. Sinton, Vice-Pres. Wm. S. Ryland, Asst. Cashier

Jesse F. Wood, Mgr. Savings Department

INCORPORATED 1881

Virginia Fire and Marine Insurance Company

Of Richmond, Va.

ASSETS - - - - - \$2,160,195.00

Wm. H. Palmer, President

E. B. Addison, Vice-President

W. H. McCarthy, Secretary

BUY WAR SAVINGS STAMPS

Invest your money with the government and do your bit toward winning the war.
Those at home must back the boys at the front with supplies of every kind. Your money loaned to the government through the purchase of War Savings Stamps will help meet the various demands.

The American National Bank of Richmond, Va.
SECURITY AND SERVICE

The Thrifty Housewife

has for her motto "ONE HUNDRED CENTS
FOR EVERY DOLLAR EXPENDED."

She believes in a full return for every outlay.
She is not tight fisted. She knows that the cheapest materials are often the most expensive in the end.

She has an Account Book which shows what becomes of the money she spends, and a Bank Book which shows what becomes of the money she saves.

Her funds receive absolute protection.

Organized 1866.

The Union Bank of Richmond

1104 EAST MAIN STREET, RICHMOND, VA.

Resources over \$2,300,000.00

Jno. L. Williams & Sons

BANKERS and BROKERS

Eighth and Main. (P. O. Box 503)

RICHMOND, VIRGINIA.

Transact a general Banking and Brokerage Business. Deal in Southern Investment Securities. Negotiable Railroad and Municipal Bonds.

The First National Bank

OR

Richmond, Virginia

DESIRE

YOUR ACCOUNT.

CAPITAL & SURPLUS

\$3,000,000.00

3%

INTEREST IN SAVINGS DEPARTMENT.

Norfolk & Western Railway

ONLY ALL RAIL LINE TO NORFOLK

QUICKEST AND BEST SERVICE

Pullman Parlor Cars.

The best line to all Points West,
Northwest and Southwest.

W. B. BEVIL, W. C. SAUNDERS,
Pass. Traff. Mgr. Gen. Pass. Agt.
Roanoke, Va.

C. H. BOSLY

Dist. Pass. Agt., Richmond, Va.

Rates and information upon application.

WHEN WRITING OUR ADVERTISERS
PLEASE MENTION THIS PUBLICATION

Southern Churchman

SOUTHERN CHURCHMAN COMPANY

Publishers

315 East Grace Street, Richmond, Virginia

LEWIS G. WILLIAMS, President.

E. B. ADDISON, Vice-President.

REV. E. L. GOODWIN, D. D., Editor.

REV. JAS. D. GIBSON, Managing Editor.

Entered at the Postoffice in Richmond, Va., as second-class, mail matter.

SUBSCRIPTION PRICE—After January 1, 1918, \$3.00 per year in advance. To the Clergy \$2.00. Six months \$1.50. Trial subscription 3 months 50 cents, 10 cents a copy. Foreign postage 50 cents additional. Back numbers not over 3 months old 10 cents each, over 3 months old 25 cents each.

For the convenience of subscribers, subscriptions are continued at expiration unless otherwise ordered. Notice of renewal, discontinuance, or change of address should be sent two weeks before the date they are to go into effect.

RECEIPT OF PAYMENT is shown in about two weeks by change of date on address label. If date is not properly extended after each payment notify us promptly. No receipt for payment will be sent.

Notice post office address. The exact post office address to which we are directing the paper at the time of writing **MUST ALWAYS BE GIVEN**. Our mailing list is arranged by post offices and not alphabetically. Make all checks and money orders payable to the Southern Churchman and not to an individual.

ADVERTISEMENTS—Rates quoted on request. For Classified see head of that department. Representatives wanted in each Parish, liberal commissions.

News concerning the church at large, always welcome.

ATTENTION!

ENLISTED CHURCHMEN.

The Department of Army and Navy Work of the Brotherhood of St. Andrew

wants to get in touch with you and supply your needs in every possible way.

Write to us soon and tell us how you are getting along. You will find us prompt correspondents.

F. S. TITSWORTH,

Executive Secretary.

E. F. FINNEY,

Chief Secretary.

12th and Walnut Streets, Philadelphia, Pa.

PIPE ORGANS.

If the purchase of an organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Kentucky, who manufacture the highest grade at reasonable prices.

HELP WANTED

WANTED YOUNG LADIES FOR TRAINING. Grammar school training required. Apply E. T. Cook, Superintendent, Riverside Hospital, Newport News, Va.

WANTED IN PROMISING YOUNG MISSION in city of more than 500,000 people, 300 miles from Chicago, a young man in priest's orders as minister in charge. One hundred and forty communicants and growing. Thirty confirmations in last two years. Good Sunday-school Parish house and chapel. Salary sufficient for young man with not too expensive family. Address, stating education and experience, X. Y. Z., care of Southern Churchman, Richmond, Va.

WANTED FOR GROUP OF MISSIONS in the Middle West an active man in priest's orders who cares for rural conditions and is really interested in missionary work. Congregations small. Plenty of work. Salary not large; probably about \$950 and small house. If there is a wife, she must consent to be often left alone as the wife of a commercial traveler is often left alone. Salary would increase in response to faithful service. Address, stating education and experience, BETA GAMMA DELTA, care of Southern Churchman, Richmond, Va.

WANTED WOMAN OF REFINEMENT to help in the care of two small children. References exchanged. Address Home, P. O. Box 390, Norfolk, Va.

POSITIONS WANTED

A GRADUATE OF THE EPISCOPAL Female Institute desires a position as governess or teacher in a private family of refinement. References exchanged. Address Box 86, Sharps, Richmond County, Va.

AN EXPERIENCED TEACHER DESIRES a position. Branches: Mathematics, Latin, modern languages, English classics, music. Miss A. B., 1117 East Clay Street, Richmond, Va.

AN EPISCOPAL MINISTER'S DAUGHTER desires a position as parochial helper. Understands church music, also piano. Address "S. D. E.," 615 Broad Street, Wilson, N. C.

Classified Advertising and Notices

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per copy line, each insertion. Special rates to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

BOARDERS.

WANTED A FEW BOARDERS AT "AIRWELL" for August and September. Terms, \$7.00 per week. Mrs. Fenton Noland, Beaver Dam, Va.

Asheville Mission Hospital

ASHEVILLE, N. C.,

offers three years' course of Training for Nurses. Pupils eligible for State Registration. Ideal climate. Apply to MISS ANDREWS, Supt.

OAKLAND

A Home School for young boys to be tutored with the sons of Mr. and Mrs. Rosewell Page at their country home in Virginia. Address Mrs. Rosewell Page, Beaver Dam, Va.

UNITED OFFERING.

Until further notice, all custodians of the United Offering in the Parish Branches of the auxiliary, will please send all money collected by them to Mrs. Henry Castle, Midway Inn, Hot Springs, Bath County, Va., Mrs. Randolph Barksdale having removed her residence for the summer from Paconian Springs, Va. SALLIE T. CASTLE, Diocesan Custodian.

July 20th, 1918.

THE ORDER OF THE DAUGHTERS OF THE KING.

An organization for the women of the Church throughout the world (communicants of good standing in their parishes) for the spread of Christ's Kingdom, especially among women, and for the strengthening of the Church's spiritual life, by means of constant prayer and personal service.

The order calls for a corporate Communion by every Chapter on the third Sunday of each month at the early celebration, and a Bible class is desired in every parish.

Handbooks at the office of the Order, Room 55, 281 Fourth Avenue, New York.

THE BOARD OF MISSIONS.

Correspondence is invited from those who wish to know

What it does.

What its work signifies.

Why the work can be helped most effectively through the Board.

Address

The Right Reverend A. S. Lloyd, D. D., President of the Board of Missions, 281 Fourth Avenue, New York.

Legal Title for Use in Making Wills:

The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.

The Spirit of Missions, \$1.00 a year.

Marriages and Deaths

Marriage notices, not exceeding 40 words, \$1.00; Death notices, not exceeding 40 words, inserted free. Over 40 words at the ordinary rate. Obituaries and resolutions, 20 cents per line. Six words to the average line.

Copy for this department must be received not later than Tuesday of the week in which it is intended to be published.

Camblos: Entered into Paradise on July 10, at Marietta, Ga., PIERRE CAMBLOS, age sixty-four. Funeral services conducted in St. James Church, Interment at St. Thomas' Whitmarsh, Philadelphia, Pa.

Henop: MR. LOUIS PHILIP HENOP died, at his summer home, Ossining, N. Y., on Friday, June 28. A devoted husband, an affectionate father and a staunch friend.

Henderson: Entered into life eternal July 11 at the home of her daughter, Mrs. John T. Thomas, in Henderson, N. C. BETTIE MARTIN, widow of Richard B. Henderson, and daughter of the late Nathaniel M. Martin, of Richmond, Va., age seventy-six.

"Softly now the light of day
Fades upon my sight away.
Free from care, from labor free,
Lord, I would commune with Thee."

Palmore: Another sheaf has been garnered, ripe and ready for the Reaper's shining blade, when MISS IDA PALMORE was suddenly cut down at the Retreat for the Sick, July 4, 1918.

For more than thirty years she had been the esteemed and loved housekeeper of the institution.

With characteristic gentleness and sweetness of temper, she exercised control of those over whom she had authority and dispensed the hospitality in a gracious, courteous manner.

She was respected by those she controlled and loved by all with whom her duties brought her in contact.

A life pure in spirit, full of kindness and a desire to meet all demand for assistance in the hospital. Therefore be it

1. Resolved, The removal of Miss Ida Palmore leaves a vacancy which the Board of Managers deeply feel, and will long cherish her memory.

2. That while we do not understand the mystery of death we believe in the promise, "Blessed are the pure in heart, for they shall see God."

3. That in heartfelt sympathy with the relatives, we are submissive to the will of our Father, whose wisdom we question not.

4. That these resolutions be placed on the minutes, and a copy sent the family and published in the Southern Churchman.

MRS. W. F. RICHARDSON.

MRS. H. W. SHELTON,

Waldrop: Entered into life eternal July 18, 1918, RICHARD W. Waldrop, son of the late Christopher and Ellen Douglas Waldrop, in his seventy-ninth year.

"Blessed are the pure in heart, for they shall see God."

Wise: HENRY ALEXANDER WISE died at Norfolk, Va., July 11 last in his seventy-ninth year.

He was a son of John C. Wise, and was educated at the Virginia Military Institute, from which he graduated just at the breaking out of the Civil War. He served with the Wise Brigade in West Virginia, as adjutant of Col. Fry's regiment, and at Roanoke Island, where he was made prisoner and paroled.

The period of parole was passed by Henry Wise as assistant professor of mathematics at the V. M. I. The corps of cadets was called into active service in 1864, and Henry Wise was its senior captain. When Colonel Shipp fell wounded in the action at New Market, the command of the cadets was assumed by Captain Wise, which duty he discharged with good judgment and distinguished gallantry.

The splendid courage of Virginia's young soldiers at New Market marks one of the finest pages in the military history of the Confederacy. Later Captain Wise was transferred to the artillery, in which he served to the end of the war.

Captain Wise's service as a teacher at the Institute determined his later career. After a term at the Norfolk Military Academy, he became identified with the public school system of Baltimore, and to this work gave forty years of his life, being made successively assistant superintendent and superintendent.

The keynote of Henry Wise's character was one of unswerving devotion to duty, and from this pursuit nothing turned him aside. It was his peculiarity to make the careers of many young men his special care, always trying to elevate the moral side of their character.

Endowed with unusual scholarship and regarded as an authority on matters educational, his disposition was retiring, and one of singular modesty. Honors he cared little for, and publicity he shunned as far as possible.

Henry Wise's Christian faith had in it the beautiful acceptance and dependence of a child in its mother's love, and in this faith and simplicity he lived beloved and admired by a large circle of friends, both in his native State and Maryland, where he so long labored. He was a co-worker with the lamented Bishop Randolph in his work at Emmanuel in Baltimore.

He was unmarried, and is survived by a sister, Mrs. Craft, of Norfolk, and Medical Director John C. Wise, U. S. N. "Oh, just and faithful knighting of God Ride on, the prize is new."

EMILE HOFFMAN STEVENS.

Passed from this to the life eternal. at the home of her daughter, Mrs. Rowland Lea, Montrose, Va., EMILY HOFFMAN STEVENS, wife of the late John H. Stevens, on the evening of July 1, 1918, in the eighty-fourth year of her age.

She was the oldest communicant of Ascension Church, New York City, of which she had been a devoted member since her girlhood.

Last of her family, last of her generation of Hoffmans, she embodied those qualities of mind and heart which make a people great, added to a rare personality that caused her to be the center of every circle in which she moved. Her faith, ever a radiant torch undimmed by the changes and chances of a long life, gave her an intensely vital grasp on things eternal and enabled her to make heaven very real to those about her; so that the sadness of farewell is mercifully swallowed up in the consciousness of her beautiful entrance into joys of the Lord.

She is survived by six children, Winthrop Gilman Stevens, Lindley Murray Stevens, Sydney G. Stevens, George C. Stevens, Theodora Hoffman Lea and Edith Barretto Parsons.

ST. PAUL'S EPISCOPAL CHURCH, NEWPORT NEWS, VA.**Resolutions of Respect.**

July 8, 1918.

Whereas, God in His inscrutable wisdom has taken from our midst our beloved brother vestryman, RICHARD WALKER; and

Whereas, his long tenure as a member of this body makes it appropriate that we give formal expression to our sorrow and sense of bereavement; therefore,

Resolved 1. That in the death of Mr. Walker the Church and the vestry have lost one of their most devout and useful members.

Resolved 2. That aside from his wise counsels and services as layman and vestryman, his loyalty to his church and his

War and the Church

THE CHURCH IN THE FURNACE

Editor E. B. McNutt

Price \$1.75

By Seventeen C. of E. Chaplains.

At the Front

Two page leader in June 1, "Living Church", by Dean Hodges.

Used by P. E. War Commission in its Work.

THE CHURCH AND THE MAN.

By Donald Hankey.

Price 60 cents.

One chapter quoted entire in "March" Y. M. C. A. "Association Men." At the head of Book List for the month.

THOUGHTS ON RELIGION AT THE FRONT.

By Rev. Neville S. Talbot.

Price 80 cents.

The opinions of a C. of E. Man of true humility and courageous sincerity.

WATCHMAN! WHAT OF THE NIGHT.

By Richard Henry Malden.

Price \$1.75.

A C. of E. naval chaplain lets others describe symptoms and exhort on penances while he does some deepful thoughtful work on the first principles of a cure.

THE NEW HORIZON IN CHURCH AND STATE.By W. H. P. Faunce,
Pres. Brown University.

Price 60 cents.

A good American book by a good American.

THE CHRISTIAN MAN, THE CHURCH AND THE WAR.

By Robert E. Speer.

Price 60 cents.

An earnest discussion of the aims of the war which call for its warm hearted support by the Christian and the Church.

Order from

SOUTHERN CHURCHMAN CO.
Richmond, Va.

consecrated life were an inspiration to those with whom he associated, and an incentive to greater Christian endeavor.

Resolved 3. That we convey our deepest sympathy to the members of his bereaved family, trusting that even this great affliction will be overruled by our God of all comfort.

Resolved 4. That as a further mark of esteem and affection these resolutions be spread upon the minutes of this parish as a perpetual memorial, and a copy sent to the members of the family.

JOHN N. MARTIN.

THOMAS J. HUNDLEY.

For the Vestry of St. Paul's Church.

Ratliffe & Tanner, Inc.

...FLORISTS...

207 N. 6th Street, Richmond, Va.

FLOWERS FOR ALL OCCASIONS

FRECKLES

Now Is the Time to Get Rid of These Ugly Spots.

There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of Othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than one ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength Othine, as this is sold under guarantee of money back if it fails to remove freckles.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION



Furniture---Floor Coverings---Window Shades---Draperies

Values that satisfy. Service that pleases.

Special attention given to orders for church furnishings.

Sydnor & Hundley

Incorporated

Seventh and Grace Streets

RICHMOND, VIRGINIA.

Miller & Rhoads

"The Shopping Center."

For the retail Dry Goods and Department Store trade.

In the heart of Richmond, when you are here; and Our Mail Order Department Serves you at your home.

BROAD AND GRACE STS.

CORNER 6TH ST.

RICHMOND, VA.

University of Virginia

University, Virginia

Special War Courses are offered in addition to the usual courses in the College, Graduate, Law, Medical and Engineering Departments. Ten dollars covers all costs to Virginia students in the Academic Departments. Send for catalogue.

Howard Winston,
Registrar

J. B. Legg Arch't Co. Churches, Public Buildings, Residential, Schools, Landscaping, Etc. 1348 Ry. Ex. Bldg., St. Louis, Mo.



ARTISTIC HOMES
a 1000-page plan book \$1.
All home-loving, home-building people need it in their library for style, guidance and economy in building, 2000 plans and designs. Get my ready-cut circular.

ARTISTIC

CHURCHES

If you contemplate the erection or the alteration of a church edifice, send me the full particulars and I will submit plans on approval. Church building is my specialty.



HERBERT C. CHIVERS, Architect, St. Louis, Mo.

R. L. Christian & Company

514-16 E. Broad St.

Richmond, Va.

Leading Fancy Grocer

AGENTS FOR

HUYLER'S CANDIES AND PETER'S SWISS MILK CHOCOLATE.

Special attention given to out-of-town orders.

Catalogue mailed on application.

Richmond, Fredericksburg & Potomac R. R.

To and from Washington and beyond—Daily.

Leave Richmond	Arrive Richmond
* 6:40 AM	* 11:45 AM
* 8:00 AM	* 12:30 PM
* 9:15 AM	* 1:40 PM
* 10:30 AM	* 2:55 PM
* 11:45 AM	* 4:10 PM
* 1:00 PM	* 5:25 PM
* 2:15 PM	* 6:40 PM
* 3:30 PM	* 8:00 PM
* 4:45 PM	* 9:15 PM
* 6:00 PM	* 10:30 PM

Richmond-Washington Local, Lv. 2:10 PM, week days; 4:15 PM, Sundays; Ar. 12:15 PM, daily. Fredericksburg Accom. week days, Lv. 4:15 PM; Ar. 10:15 AM. Ashland Accom. week days, Lv. 7:45 AM, 6:30 PM; Ar. 10:30 AM, 5:30 PM.

* Elba ticket and baggage offices not open for this train. * Main St. Sta. † Byrd St. Sta. stopping at Elba. ‡ Elba Sta.

COLLEGE OF William & Mary

1693 Historic in Association;
Modern in Equipment; **1918**
Progressive in Spirit;

William and Mary offers every advantage of a modern, liberal education in a cultured and historic community. Chartered by King William and Queen Mary, developed by such officials as Jefferson, Washington and John Tyler, it has for 221 years served the cause of American education. It educated John Marshall, James Monroe, Winfield Scott, George Wythe, Peyton Randolph, Jefferson and Tyler; its recent students are leaders in Virginia today.

Full Collegiate courses leading to the A. B., B. S., and M. A. degrees. Large, efficient faculty. High entrance and academic standards. Excellent laboratory facilities for the study of the natural sciences, drawing and manual arts. 12 buildings with modern equipment; heating and power plant; large shaded campus; 25 acre athletic grounds.

The College of William and Mary is the Teachers' College of Virginia; special two-year course, based on high school graduation, for the teachers' diploma. 132 scholarships for men and women training to be teachers. Free tuition to ministerial students. Special pre-medical course. All courses open to men and women.

The honor-system of student government had its origin at William and Mary. Pure religious and social surroundings; student life free from harmful and costly habits; low expenses made possible through state aid and situation in an inexpensive community.

THE COLLEGE OF WILLIAM AND MARY

LYON G. TYLER, LI. D. For catalogue and information address

President. H. L. BRIDGES, Registrar, Box R, Williamsburg, Virginia.

Books and Stationery

Prayer Books, Hymnals, Bibles, Chancel Books

Religious and Miscellaneous Books, Fine Stationery

Our stock and service are at your command. Write us for anything you need.

Headquarters for Church and Sunday-School Supplies. Publishers of American Church Sunday-School Lesson material.

Write for Catalogue and Samples.

We extend a cordial invitation to readers of "The Southern Churchman" when in Philadelphia to call upon us,

George W. Jacobs & Co.

PUBLISHERS, BOOKSELLERS, IMPORTERS, STATIONERS
1628 Chestnut Street Philadelphia.

PREPAREDNESS FOR THE CHURCH

Never in the history of the country has the Church's responsibility in upholding the ideals of the nation been so great.

In rendering its share of the essential work, its buildings should provide for maximum efficiency in every department.

Consult the leading specialists in all branches of church improvement, construction, alteration, etc.

Designs will be prepared indicating how contemplated changes, etc., can be effected. Local labor will be availed of when desired for the constructive work, the artistic and elaborate enrichment being executed under the supervision of our New York artists.

Send for photographs of church interiors showing changes and improvements that have been accomplished, with memorial gifts included as a part of the scheme.

J & R LAMB
23-25-27 Sixth Avenue NEW YORK

Church Furnishings, Memorials, Etc.



CHURCH VESTMENTS

EMBROIDERIES

Silks, Cloths, Fringes, Etc.

CLOTHING for CLERGYMEN

COX SONS & VINING

72-74 Madison Avenue. New York



CHURCH FURNISHINGS

Gold, Silver and Brass

Church and Chancel Furniture

Write for Catalogue
for Episcopal Churches

W. & E. SCHMIDT CO.

888 Third Street. Milwaukee, Wis

CHURCH EMBROIDERIES

Stoles, Eucharistic Vestments, Surplices, Altar Hangings, Burses and Veils, Markers, etc. All materials for sale.

The only studio importing exclusively English unfading silks, Damasks, fringes, linings, pure gold metal threads, etc.; and using Standard Church of England

English silk stoles, plain.....\$ 5.00

English silk stoles, handsome crosses.....\$ 6.50

English silk stoles, best hand embroidery,
from \$10.00 up to.....\$50.00

English silk burses and veil with crosses,
\$12.00, \$15.00, \$18.00.....\$20.00

Handsome embroideries unsurpassed in workmanship. Special altar linens embroidered in England. Testimonials from all over the world.

THE CATHEDRAL STUDIO

Miss Lucy V. Mackrille

3615 Wisconsin Avenue,

Washington, D. C.



GRANITE AND MARBLE MEMORIALS

Largest Stock in the South

We pay the freight and
guarantee safe arrival

The Couper Marble Works

(Established 65 years)

244-268 Bank St., Norfolk, Va.

R. Geissler, Inc.

56 West Eighth Street, New York

Memorials

FOR THE CHURCH

Furniture — Windows — Fabrics

O. Luetke's Art Works Church Furnishings

IN METAL, WOOD, MARBLE, ETC.

Est 1886. 328-332 7th Ave., New York

Brotherhood of St. Andrew

Guilds and all Church organizations desiring to assist their treasury can find no better way than by representing the SOUTHERN CHURCHMAN. And at the same time you will do a good work by placing the SOUTHERN CHURCHMAN in homes where there is no Church paper. Write to-day for full particulars.

SOUTHERN CHURCHMAN,
Richmond, Va.

Thoughts For the Thoughtful

The man who is willing to face failure finds success.

Difficulties are the stones out of which all God's houses are built.

Talent sees opportunity, genius creates it, but only patience and labor reap its most perfect reward.

If you want to learn how to become a cheerful giver, the right way to begin is by being a systematic one.

Peace in this life springs from acquiescence in disagreeable things, not in exemption from bearing them.

God sends great angels in our sore dismay,
But little ones go in and out each day.

Prayer without faith is of no more use than one wing: neither Christian nor bird will be lifted from the ground, much less soar.

Who can tell all that he knows; who can translate his highest thoughts into language that men may understand? But, blessed be God, we may live what we feel!

Like the star that shines afar,
Without haste and without rest,
Let each man wheel with steady sway
Round the task that rules the day,
And do his best.

Half the world is on the wrong scent in the pursuit of happiness. They think it consists in having and getting and in being served by others. It consists in giving and in serving others.—Henry Drummond.

It was when he laid down calmly by the dark river of doubt that Jacob was visited by an angel with a blessing; it was when he made himself content on another strange road, with a hard stone for a pillow that it was given him to see a ladder of light stretching between the earth and heaven.

"It requires pluck to be patient." Perhaps you don't believe this; but just try it the next time a tedious task is before you, or a wearisome pain is to be borne. Patience isn't a tame, colorless virtue. It is born of courage and will-power. There is a pluck to bear as fine as any pluck to do.

God is girding every man for a place and a calling, in which, taking it from Him, even though it be internally humble, he may be as consciously exalted as if he held the rule of a kingdom. The truth I propose, then, for your consideration is this: "That God has a definite life-plan for every human person, girding him, visibly or invisibly, for some exact thing, which it will be the true significance and glory of his life to have accomplished." Many persons, I am well aware, never think of any such thing. They suppose that, for most men, life is a necessarily stale and common affair. What it means for them they do not know, and they scarcely conceive that it means anything.—Bushnell.

Our youth went by in recklessness and haste,
And precious things were lost as soon as gained;
Yet patiently our Father saw the waste
And gathered up the fragments that remained.

Taught by His love we learned to love aright;
Led by His hand we passed through dreary ways;
And now how lovely is the mellow light
That shines so calmly on our latter days.

—Sarah Doudney.

Witness at Home: Some who would not hesitate to speak of spiritual things to casual strangers find their tongues tied when they ought to speak for God to a wife, a husband, a brother, or a child. It is perhaps because we have an instinctive feeling that our intimate associates know us too well; they would feel that some inconsistency, not to say insincerity, in our Christian conversation should make us silent. Let our thought of our duty to those we love drive us to commune with our hearts and discover what it is that ties our tongue and hinders us from giving the word of warning or exhortation that is due.—C. Bickersteth.

WHERE DRUGS FAIL.

Many chronic diseases fail to respond to drug treatment, even in the hands of the best physicians, whereas acute diseases usually respond readily. When a disease has become chronic, drugs often seem to do as much harm as they do good, for the system rebels against them. It is just this class of cases which derive the greatest benefit from Shivar Mineral Water. If you suffer with chronic dyspepsia, indigestion, sick headache, rheumatism, gall stones, kidney or liver disease, uric acid poisoning or other conditions due to impure blood, do not hesitate to accept Mr. Shivar's liberal offer as printed below. His records show that only two in a hundred on the average have reported "no beneficial results." This is a wonderful record from a truly wonderful spring. Simply sign the following letter:

Shivar Spring.

Box 64 F, Shelton, S. C.

Gentlemen:

I accept your guarantee offer and enclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial in accordance with instructions contained in booklet you will send, and if it fails to benefit my case, you agree to refund the price in full upon receipt of the two empty demijohns, which I agree to return promptly.

Name _____

Address _____

Shipping Point _____

(Please write distinctly.)

NOTE:—"I have had the pleasure of serving the little church at Shivar Spring as Pastor for years, and am therefore well acquainted with Mr. Shivar and his associates, whom I gladly commend as honorable business men and worthy of the confidence of the public. I have personally derived great benefit from the use of the Shivar Mineral Water and have knowledge of its beneficial effects in a great number and variety of cases."—Rev. A. McA. Pittman.

Blessed Interruptions.

"I thought I was going to have a long, quiet morning for letter-writing, but I don't believe there has been a half hour that one or the other of those children haven't called from the foot of the stairs," said Margaret, half laughing, but with a little note of impatience in her voice. "But the childish calls sound so homelike and dear," answered Ruth, smiling, but with a wistfulness on her face that brought to Margaret a swift remembrance of her friend's broken home and the anxiety about absent ones.

"Oh"—she began, but Ruth interposed protestingly.

"My dear, I think you are a beautiful sister! Don't fancy for a minute that I was criticising you; it's only that such blessed interruptions are among the things I've been missing most in the long months with the family away. I used to think it delightful to have a whole day to myself, but since I've been alone, just boarding, it sometimes seems, when I hear the other calls about the house, that I'd give anything to be needed in the old way once more—to have some one want me and think, as the home folks used to think, that no one but Ruth could do certain things they wanted done. You don't know how blessed it is to be needed."

Few of us do realize the preciousness of the dear homely needs and calls until something takes them out of our life. There are so many things that seem much more important when one is young. You have so many plans, and there are so many interruptions. You wonder sometimes why father must lose his umbrella and his slippers so often, and why grandmother thinks you are the only one to hold her skein of yarn exactly right when she wants to wind it. It is wonderful, too, how

certain the different members of the family are that it "will be only a step out of your way" to mail letters and exchange library books when you are going down town. You have even caught yourself wondering—and have been promptly ashamed of it—why dear mother's headache must select such an inconvenient day as the day when you wanted to go to a picnic. As for the children, they always know that it is "sister" who must dress the dolls and "help a fellow with his 'rithmetic."

But all these things are high testimony to your value and your pleasantness in the home circle. If you were really unwilling and disobliging how long do you suppose these calls would come to you? Father and grandmother would soon turn to some one else, and the children would carry their requests elsewhere. You are storing up a wealth of memory treasures in your answer to these many calls, even though they may often interfere with your plans and interrupt your occupations. The sweet-tempered, helpful girl in the home is filling her rightful place, and "doing her bit" for her country and her Lord.—Queens Gardens.

RESORTS

HOTEL MARLTON

3 and 5 West 8th St., Near 5th Avenue,

Washington Square, New York.

Quiet and homelike hotel; transients and families; American and European plan; special summer rate. No Bar.

LEGO

A COUNTRY HOME

In the foothills of the Blue Ridge. Fine view. Constant breeze. Shade. Bathrooms. Telephone. Address Miss Cornelia J. Taylor Charlottesville, Va.

BLUE RIDGE SPRINGS

IN THE BLUE RIDGE MOUNTAINS IN VIRGINIA.

No better place to cool off and really enjoy "The Good Old Summer Time," while you drink this celebrated dyspepsia water. Special rates for families and large parties.

B. ELLISON, Manager, Virginia. Blue Ridge Springs.



"What's He Talking About?"

This is an experience which every American who goes to France will have—he will find his French comrades trying to talk with him, asking him questions, and offering him useful and interesting information. What an inconvenience and embarrassment it will be to be unable to understand or reply! No American need be unable. Here's a pocket manual that will give instantly the French (with its pronunciation) of almost anything the soldier or sailor will want to say.

The Soldier's Service Dictionary

prepared by F. H. VIZETELLY, Litt. D., LL. D., for Americans who do not know French and need to get a speaking knowledge of it in a hurry. Ten thousand military and conversational terms are given in one alphabetical order, and under each word are given the correct forms in many different phrases. The commands, technical terms, popular phrases, etc., of every branch of the service are explained and pronounced, as are also thousands of conversational terms needed in every-day life. Many commanding officers of the U. S. A. have endorsed this manual, including Maj.-Gen. J. T. Dickman, Col. J. A. Ryan, Maj.-Gen. H. T. Allen, Lieut.-Col. A. C. Read, etc. If YOU are going to France, you need this manual. If a friend of yours is going, get one for him.

Pocket-sized, khaki-bound, \$1.00 net; by mail \$1.04; Thumb-notch index, 25 cents extra

SOUTHERN CHURCHMAN COMPANY, Richmond, Virginia

What do you know of the work of your

Church Temperance Society?

Rt. Rev. Frederick Courtney, D. D., President
William Jay Schieffelin, Esq., Ph. D., Treasurer
Rev. James Empringham, D. D., Gen'l Supt.

Send for free sample copy of "TEMPERANCE."
This periodical has the largest circulation of any magazine of its kind in America. Address

Church Temperance Society

214 Metropolitan Tower, New York City

The Choice of Executors

is a matter of great importance. Every dollar you leave should be conserved in such a way that your heirs may enjoy the uninterrupted benefits of your life's work.

This Company is a careful and economical executor, trained in the law and business, sound in judgment, and seasoned in practical experience; its primary business is the administration of trust funds.

Correspondence invited.

Capital
\$1,000,000

RICHMOND TRUST
& SAVINGS CO.

7th & Main Sts.,
Richmond, Va.

Southern Churchman

Vol. LXXXIII.

RICHMOND, VA.,

AUGUST 3, 1918

No. 31



There Is

One thing we desire all readers of the Churchman to know, to-wit:

The chief business of the

Virginia Trust Co.

is that of acting as EXECUTOR, GUARDIAN and TRUSTEE.

It is more economical and safer than an individual.

26 years at the business.

Home office,

RICHMOND, VA.

EDUCATIONAL

The Protestant Episcopal Theological Seminary in Virginia

Established A. D. 1823

The ninety-fifth session will open
on Wednesday, September 18, 1918

Special Students Admitted

For catalogue and other informa-
tion, address the Dean or Secretary

Theological Seminary

Alexandria Va.

The Theological Department OF THE University of the South

An integral portion of the University, where the
student of Theology meets in the frank intercourse
of a common life with the student of Science on the
other.

For catalogue, address
THE DEAN, Sewanee, Tenn.

The Bishop Payne Divinity School

The accredited Seminary of the
Church for training colored men for the
ministry. The fortieth session opens
September 21 1918.

For catalogue and information apply
to REV. C. B. BRYAN, Dean
Petersburg, Va.

The General Theological Seminary

CHELSEA SQUARE, NEW YORK

The next Academic year begins on the last Wed-
nesday in September.

Special students admitted and Graduate Course
for graduates of other Theological Seminaries

The requirements for admission and other par-
ticulars can be had from The DEAN, 1 Chelsea
Square, New York, N. Y.

Episcopal High School

NEAR ALEXANDRIA, VA.

The eightieth year of this School for
Boys will open September 18, 1918.
Modern equipment throughout. Military
feature. Catalogue on application.

A. R. HOXTON, B. A., Principal.

Emerald Hodgson Hospital

—AND—
TRAINING SCHOOL FOR NURSES
UNIVERSITY OF THE SOUTH

Sewanee, Tenn.

A Church institution where the best training to
be had for development of Nurses. For further in-
formation, address

REV. W. S. CLAIBORNE, Supt.

PORTER MILITARY ACADEMY

Founded 1867
A CHURCH SCHOOL
AND COLLEGE

242 boys from 25 states and four foreign countries. Preparation for college or business by sympathetic tutoring and under the strongest influences for Christian manhood. Habits of obedience, promptness, cleanliness and self-reliance are inculcated by the strict but stimulating military discipline. An R. O. T. C. School. Mild healthful climate permits out of door sports all year around. Gymnasium and swimming pool. Unusually liberal terms. A broader preparation than the public school can give. A Lower School for smaller boys.

Box 462 REV. WALTER MITCHELL, D. D., Rector
Charleston, S. C.

VIRGINIA POLYTECHNIC INSTITUTE

... And ...
AGRICULTURAL AND MECHANICAL COLLEGE
Blacksburg, Virginia

Fifteen degree courses in Agriculture, Engineering, General Science and Applied Science;
two-year course in agriculture, farmers' winter course, training course for teachers of agri-
culture and industrial course for teachers of trades, reserved officers training corps.

Apply to Registrar for catalogue. J. D. EGGLESTON, President.

"RUTH HALL"

A private boarding school for girls, Ashbury Park,
New Jersey. Successor to the School of the Good
Shepherd. This is a Diocesan School under the
charge of a Board of Trustees of which the Rt. Rev. Paul Matthews, D. D., is President.
Terms very moderate.

For catalogue and all particulars, address the Principal,

RUTH HALL

508 First Avenue, : : : : Ashbury Park, New Jersey

Sweet Briar College for Women

The College—Degree accepted as basis for graduate work in leading colleges and universities.
Departments of Art, Music and Home Economics. Campus of 3,000 acres beautifully situated in
the foothills of the Blue Ridge Mountains. Out-of-door sports the year around. Unexcelled
climate. Emilie Watts McVea, A. M., Litt. D., President.

The Academy—On the College campus offers preparatory and general courses. For cata-
logue and views of college and campus, address
Secretary, Box 19, Sweet Briar, Va.

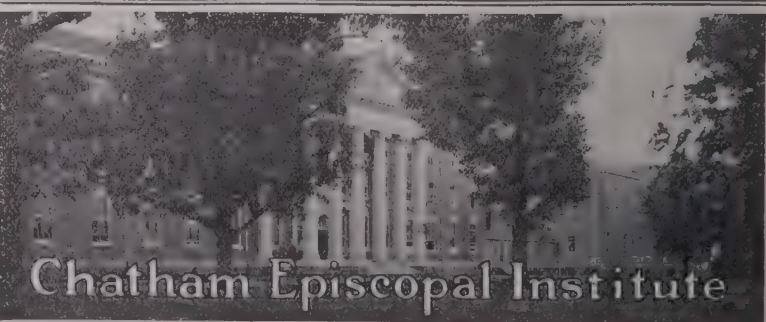


THE GWYN SCHOOL FOR GIRLS



Offers the higher type of preparatory schooling. Pre-
pares its students to meet entrance requirements of
the best women's colleges. Two complete depart-
ments, viz: Lower school and Upper School. Care-
ful and individual training. Specially trained in-
structors. Excellent location, New Buildings, completely
equipped. Diversified recreations, and all out-door
sports. Atmosphere of large, well ordered home.
Write for Catalog or further information.

MRS. C. L. BUSHNELL, Principal, Spartanburg, S. C.



A Girls' School with a Religious Atmosphere

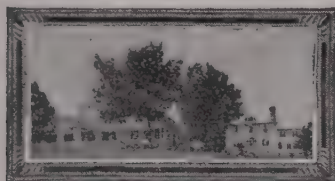
Rt. Rev. A. M. RANDOLPH, D.D., Episcopal Visitor.

Rev. C. ORLANDO PRUDEN, Rector.

A School which offers a thorough education at a moderate cost. Its location, on Main Line South-
ern R. R., is both healthful and beautiful; the modern buildings are excellently equipped and surrounded
by a ten-acre campus. The school maintains a gymnasium, with provision for outdoor athletics.

The curriculum embraces College Preparatory and Business Courses, Literary, Music, Art, Ex-
pression. Certificate admits to all leading Colleges. Catalog and views may be obtained by addressing

MRS. ELIZABETH MAY WILLIS, B. P., Principal, Box 13, Chatham, Va.



FASSIFERN

A HOME SCHOOL FOR GIRLS.

Situated on a plateau over two thousand feet above sea level and completely surrounded by the majestic Appalachian mountains, in the city of Hendersonville, N. C., far-famed for its year-around delightful and health-giving climate. Fassifern offers thorough preparatory courses both for entrance to colleges of highest rank and professional work.

Accredited by the Association of Southern Colleges, the University of North Carolina and by Smith and Wellesly colleges of Massachusetts.

Next session opens September 25th, 1918.

For catalog, book of views and special information, address

Miss Kate C. Shipp, . . . Hendersonville, N. C.

State Normal School for Women

FARMVILLE, VIRGINIA

Splendidly equipped for the TRAINING OF TEACHERS.

Thirty-fifth session opens September 11, 1918. For catalog address

J. L. JARMAN, President

BLUE RIDGE SCHOOL FOR BOYS

HENDERSONVILLE, N. C.

A select home school, on accredited list, offering to a limited number of boys from 9 to 20 years old, a more intensive system of training than public schools can give.

Ideally located in healthful, invigorating climate, conducive to study.

Each boy's personality carefully studied and directed by efficient teaching staff composed of virile, patriotic men with successful teaching careers.

A teacher for every seven or eight boys insures individual attention in studies. Boys taught *how to study*. Military drill, boy scout activities, and all branches of athletics directed and supervised by able instructors.

High moral tone; homelike, cultured environments; parental discipline.

Total charges for session, September 17th to June 6th, \$480.

For catalogue, address

J. R. SANDIFER, HEADMASTER
HENDERSONVILLE, N. C.

Cathedral School for Girls

ORLANDO, FLORIDA

19th year begins Oct. 2. Offers a healthy, happy home and excellent education. College-Preparatory and General Courses. Also Music, Art, Home Economics, Expression. REV. RODERICK P. COBB, A. M., Rector.

NATIONAL CATHEDRAL SCHOOL
A Boarding and Day School for Girls. Fireproof buildings in Cathedral Close of 40 acres. College certificate privilege. Music, Art, Advanced, and Special Courses.

The Bishop of Washington.

President of the Board of Trustees.

Jessie C. McDonald, M. S., Principal.

Helen L. Webster, Ph. D., Academic Head.

Mount St. Alban, Washington, D. C.

ROANOKE COLLEGE

Salem, Va.

A standard college of liberal arts for men, located in the mountains of Virginia. Standard requirements for entrance and for degrees. Military training adopted for duration of the war. Commercial and preparatory departments.

For bulletins and full information, address

DR. J. A. MOREHEAD, President.

ST. MARY'S, An Episcopal School for Girls
Founded 1842. Full college preparation and two years advanced work. Music, Art, Elocution, Domestic Science and Business. 14 modern buildings, 25-acre campus in mild Southern climate. Moderate rates. Address REV. GEO. W. LAY, D. C. L., Rector, Box 19, Raleigh, N. C.

S. HILDA'S HALL A School for Girls.
Charles Town, W. Va.

Under the auspices of the Bishops of the Diocese (Episcopal). Near Washington. College Preparatory and elective courses. Music and Art. Athletics under trained Director. Open air classes.

MARIAH PENDLETON DUVAL, Principal
Past 16 years principal of Stuart Hall, Va.



RANDOLPH-MACON ACADEMY

For Boys Bedford, Va.

Offers prompt and thorough preparation for college, scientific school or business life. The liberal endowment of the Randolph-Macon System, of which this school is a branch, permits of unusually low terms. \$325.00 covers all charges for the school year. No extras.

Randolph-Macon boys succeed—526 graduates of this school have received full college degrees or entered professions in the past 20 years.

For catalogue and further information, address

E. SUMTER SMITH, Principal

MARY BALDWIN SEMINARY For Young Ladies.

Established 1842. Term begins Sept. 12th. In the beautiful and historic Shenandoah Valley of Virginia. Unsurpassed climate, modern equipment. Students from 31 States. Courses: Collegiate (3 years), Preparatory (4 years), with certificate privileges. Music, Art and Domestic Science. Catalog. STAUNTON, VA.

TEACHERS WANTED

Free Registration to Competent teachers. Demand greater than supply. Our members placed in thirty-two States. Salaries \$3,000 per year down. Write at once for full particulars.

SOUTHERN EDUCATIONAL BUREAU
Established 1891. Raleigh, N. C.

Berkeley Divinity School

Middletown, Conn.

Address

WILLIAM PALMER LADD, Dean

Training for Social Service and Public Health Work

The Richmond School of Social Work and Public Health offers courses preparing for professional positions in social work, such as probation officers and juvenile court workers, protective workers with girls, health visitors, recreation, playground and industrial welfare workers, Red Cross home service, travelers' aid, charity organization, church and religious social workers, etc.

Special four-months course in public health nursing open to graduate nurses only. Other courses open to high school and college graduates.

Social service now a recognized profession with definite salaries of from \$75 to \$100 per month to begin with. Desirable positions assured after graduation.

Course opens October 1st. For further information, write HENRY H. HIBBS, Jr., Director, 1112 Capitol Street, Richmond, Va.

The Virginian Home and Training School

For the Feeble-Minded and Epileptic.

Established 1892.

For terms and information, address

MISS M. GUNDRY,
Falls Church, Fairfax County, Va.

The Sanatorium School

LANDSDOWNE, PA.

A select Sanatorium and School for children suffering from Nervousness, Paralysis, Aphasia, or Defects of Speech or Hearing. \$1,000, \$1,600. Booklet.

CLAUDIA MINOR REDD, Principal.

HERNDON SEMINARY

Herndon, Virginia

A HOME SCHOOL FOR GIRLS

Re-opens October 1.

Apply to

THE MISSES CASTLEMAN,
(Associate Principals).

Racine College

Racine, Wisconsin

Founded by Bishop Kemper in 1852

AN ACADEMY AND JUNIOR COLLEGE

Prepares for all professional schools and the junior year of the university. A missionary training school.

B. TALBOT ROGERS, M. A., D. D.
Warden

Grove Park School for Girls

Out of doors school for residential and day pupils. All grades—College, Preparatory, French, Spanish, Music, Physical Culture. No catalogue. Correspondence invited. Address

REV. T. A. COSGROVE, PRESIDENT
123 EDWIN PLACE, ASHEVILLE, N. C.

Virginia Episcopal School

(NEAR LYNCHBURG, VA.)

For boys of character, position and ability whose means will not permit them to attend our more expensive schools. Prepares at cost for college, university or immediate entrance upon the duties of life. Made possible by gifts of founders. Special terms to clergymen. Boarders for the present are limited to seventy. One hundred and six acres of land. The session begins September 19, 1918. Apply for information and catalogue to the

Rev. Robert Carter Jett, D. D.,
Principal.

Rev. Thomas Kinloch Nelson, M. A.,
Vice Rector.

Southern Churchman

Catholic for every truth of God; Protestant against every error of man.

REV. EDWARD L. GOODWIN, D. D.,
Editor.

SOUTHERN CHURCHMAN COMPANY,
Publishers.

Vol. LXXXIII.

RICHMOND, VA., AUGUST 3, 1918.

No. 31

THE REPORT OF GERMAN ATROCITIES.

An aged and most respected subscriber, who cannot for a moment be suspected of pro-German sympathies, has written us a kind personal letter warning us against publishing articles in regard to German methods of conducting war which, he thinks, "with a little investigation would prove to be untrue." He reminds us of the falsehoods and calumnies which were circulated in some quarters during and after the War Between the States against the government and people of the Confederacy, "engendered by the passions of war," and reminds us how carefully the Church especially should guard against such misrepresentation. The particular article to which he refers is one claiming to be an official report from the German General Headquarters on the bombing of American hospitals, which appeared on our "Christianity and the Community" page, June 29, taken from the Red Cross Bulletin. It recounted a number of successful raids made upon Red Cross hospitals behind the American lines, and the losses inflicted not only upon the wounded patients but upon surgeons, nurses, civilians and even little children, who under all the laws of civilized warfare are immune from attack, by the unerring aim of their "heroic fliers." Another old Confederate, in a letter in this issue, raises the same point.

We can sympathize with the horror of our chivalrous correspondents and with their convictions, which would ordinarily be well-founded, that it is incredible that a confession of such foul deeds should be officially made even if the facts could be accepted as stated. But we have no reason to doubt that the report was officially given out, and that it "shows clearly the German attitude of mind," as our associate editor wrote. It is altogether of a piece with what we know of the German methods and animus. It was hard for us to arrive at the conclusion, first, that the military caste in Germany had deliberately adopted their no less than infernal policy of frightfulness, inhumanity and hate as a part of their boasted system of warfare, and second, that they had schooled the minds of a

subservient and slavish people to such veneration of their astuteness and acquiescence to their will that their ideals and methods should be accepted not only with complacency but with pride. But the facts are too well authenticated to admit of doubt. It seems certain that to the minds of the German people anything, literally anything whatever, that conduces or can be supposed to conduce to the advancement, conquest and supremacy of the German superman and his domination in the world is pleasing to the gods, is in accordance with the supreme law of right and of human development, and is to be adopted and pursued without qualm or question. And this includes the violation of every accepted rule of honor, decency and humanity. Moreover, they have been taught by those whose guidance must be implicitly obeyed to hate the British and Americans especially with an implacable hatred as the jealous enemies of their lawful ambitions and the spiteful authors of all their miseries. This being understood, it is quite compatible with the purpose of their leaders that their venom and lust for cruelty should be fed by official reports of vengeance and frightfulness wreaked upon their insolent opponents by their successful raiders. And such news, we fear, is received by the people of that unhappy country with an avidity and satisfaction quite incomprehensible to those whose instincts have not been vitiated by the subtle poison of German kultur.

It is not pleasant to write such an indictment against one's fellow-creatures or to believe it when written. But facts are facts, and it is well for us to know what we are fighting. The Germans make no denial of these facts, and, indeed, cannot, for they speak for themselves. A gentleman told us recently of a conversation he had in New York with a wounded German officer fresh from the fields of Belgium shortly after the devastation of that country. He charged the Germans with protecting their marching troops from the attacks of Belgian "snipers" with a barricade of women and children and old men torn from their homes, expecting, of course, an indignant denial. To his equal surprise and disgust this officer replied, "Of course we do! It is our business to protect ourselves and

our men, because we need them." And then he added, "The German High Commanders are the supreme masters of the science of war. We know that what they tell us to do is the right and proper thing to be done." Herein lies the explanation of the whole foul business so far as the German people are concerned. As to their masters we have no solution of the problem they present unless it be that they are literally possessed of the devil.

The cruel are always cowardly at heart, and the Nemesis of such an attitude of mind is an inability to understand the position of brave and true men. The Germans, we imagine, actually expected their policy of frightfulness to strike terror into the hearts of the allies and cause them to sue for an ignoble peace. Whatever may be said for their military and mechanical qualifications, their psychology has been woefully at fault. They cannot understand why Belgium sacrificed her country to save her soul. They did not see that every air raid over London would bring hundreds of volunteers to the British colors. They supposed their submarine piracy would keep American seamen cowering at home. They imagined that to wage war upon defenseless women and children was a good way to subdue the souls of decent men. They think that bombing our hospitals will drive them further back from the front and so increase the fatalities among our wounded. The answer of our brave surgeons and nurses has been and will be to pitch their hospitals closer and closer to the firing line. And such answers will continue to be given by an indignant, courageous and self-sacrificing civilization until honor and justice come again to their own, and Prussianism, having exposed its hideous capabilities to the utmost, shall be banished from the earth. God speed the day; and then, and not until then, give us peace!

To Our Subscribers, from the Business Office.

We receive many complaints that requests for change of address are not promptly attended to at this office. We would again call your attention to the

notice which appears at the head of column 1, page 20, of each issue of the **Southern Churchman** that a change of address must be sent in two weeks before it is to go into effect. Also, we receive many complaints about the paper not coming regularly or not arriving before Sunday. We are very sorry for both of these inconveniences, but are powerless to remedy them. The **Southern Churchman** is sent out by the largest daily paper company in the city and not from this office, and is put into the mail every Thursday afternoon. If the papers are delayed it is the fault of the over-crowded mails; if they are lost it is because there was some accident in directing or carelessness in the post office, and we only know of it from the complaints reaching us. We are always glad to supply a missing number, but we wish our subscribers to know it isn't carelessness in this office.

Kindly Words.

From a private letter received by the editor, he makes bold to take the following extract:

"Although I am a Presbyterian, and a 'sort of bishop,' as Jed Hotchkiss said to George Peterkin when trying to arrange for a harmonious working of the home missionaries of the two branches of the Church, I have much enjoyed reading the **Southern Churchman** for over thirty years, not only because it has always contained so much that is very good, but also because it has contained so little of the bigotry and exclusiveness which some correspondents will express in their communications to their respective denominational papers.

"When such narrow spirit is openly condemned and rebuked by more of our members, and when we have more such articles as that of James H. Dillard in your issue of the 13th instant, and as your leading editorial of the 20th instant, and as many editorials of the late William Meade Clark, then we will have more of the spirit of unity."

Book Notices

(All books reviewed at any time in this column may be ordered at the publisher's price given, plus postage 15 cents, from the book department of the **Southern Churchman**.)

Studies in Christianity. By A. Clutton-Brock. E. P. Dutton & Co, New York. Pp. 180. \$1.25.

The author says in his preface, "It is necessary, I think, to rid Christianity of beliefs that can no longer be held; but before we do that we must state as clearly as possible what we believe to be the essence of it." This is the trivial task which he confidently undertook in this volume of less than two hundred pages, through which he wanders obscurely in the fog of his own verbosity. He has the grace to acknowledge that his book is not complete, and that he "was not able to ex-

press even all that Christianity means" to himself; of which we are very glad. He is a clever writer, and there is much in this book that is thought-provoking and even constructive; but a Christianity as baseless as this conception of it would not survive for a single generation.

The Call of a World Task in War Time. By J. Lovell Murray, Educational Secretary, Student Volunteer Movement. New York. Student Volunteer Movement, 25 Madison Avenue. Pp. 214. Cloth 60 cents; paper 40 cents.

This is an attempt at a course of study, "interpreting the present world situation in terms of missionary responsibility," adapted for use in study classes in connection with the Students' Missionary Movement. It contains little that is new, but the facts and considerations presented will make a strong appeal to those to whom they come thus formulated. The chapter calling for "A Full Mobilization of Christian Forces" would be stronger if the mobilization of the Church herself had been first insisted upon. It is strange that the necessity for Church unity as a condition to the success of the missionary enterprise as here boldly outlined is not more fully recognized, unless, indeed, we are going to be content with the same dubious sort of success in Christianizing the pagan nations that has marked the efforts of a divided and disorganized Church in America.

Religious Reality. A Book for Men. By the Rev. A. E. J. Rawlinson. With the Preface by the Bishop of Lichfield. Longmans, Green & Co. London and New York. Pp. 183. \$1.50.

The author tells us that this book grew out of his experience in preparing men for confirmation. He has tried to tell in simple and untechnical language what plain men need to know about the Christian faith and the practice of it and the maintenance of the Christian life. The ideal is most excellent and the author has made a worthy effort to attain it. The subjects treated and their arrangement seem to us to be good and well proportioned and their presentation sound and practical, but a little too long and heavy for the average man. To the layman, however, who wishes to know enough about theology to repeat his creed understandingly, to live it intelligently and to use the means of grace worthily, who has access to few books, but is willing to study one diligently and with purpose, we can commend this as well suited to his needs.

Lectures on the Incarnation of God. By E. L. Strong, M. A., Priest of the Oxford Mission Brotherhood of the Epiphany, Calcutta. Longmans, Green & Co. London and New York. Pp. 320. \$1.75.

These lectures were originally delivered to a Sisterhood, corresponding to the Brotherhood to which the lecturer belongs. Christology or that department of theology which has to do with the central division of the Creed, is the subject, and the matter is drawn almost exclusively from a close and exhaustive study of the New Testament passages bearing upon the incarnation,

atonement, resurrection, ascension, priesthood, etc., of our Divine Lord. The tone of the book is spiritual and devout without being mawkish, its teachings positive, clear and evangelical. A good book especially for the class of students for which it is designed.

On the Way to Jerusalem With the Tenth Crusade. The Church Missions Publishing Co., Hartford, Conn.

This little pamphlet is somewhat cumbersome as to title, but its contents will repay the earnest reader. By means of sympathetic text and clear-cut photographic illustration it brings vividly to the mind's eye the recent British campaign in the Holy Land. Beersheba, Gaza, Jaffa, Ascalon (names to conjure with!) are treated in turn, and the military operations before each place are effectively sketched in. One reaches the last paragraph with a sense of being much more intimately in touch than before with that portion of the great war map.

The Children's Crusade. By Julia Conover. Published by the same house

In this little Easter play the author has tried, with the aid of young actors, medieval costumes and militant church hymns, to represent the romantic child pilgrimage of the middle ages, but we must confess that the attempt is not markedly successful. The real drama was too tremendous to be handled on such a small scale, and the final effect here is rather crude.

Letters to the Editor

In this department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letter to the Editor" will appear in our columns except over the signature of the writer.

THE ROOTS OF FAITH.

Mr. Editor:

Published in the *Contemporary Review*, and reprinted in the *Living Age* of July 20, there is a most interesting, and to some minds I should think a most valuable article on the above subject, the same being an address delivered by Professor David S. Cairns in King's College, London. The purpose of the address is to show that the methods of religious faith and of scientific knowledge are by no means so unlike as many have supposed. "The deep, indeed radical, contrast," he says, "which is often drawn between the procedure of science in solving its particular problems and of faith in attaining its solution of the riddle of the world, seems to me to have been exaggerated in the gravest and most misleading way."

He then goes on to show how the great pioneers in science, after brooding over their data, leap into "the splendor of a sudden thought." Let me quote this interesting bit of testimony which he gives:

"My friend and colleague, the late Principal Lindsay, once told me that

Lord Kelvin told him that he never thought his way quite up to any one of his great discoveries. He said that he brooded over the facts, which set him his problem, until there came a moment when his mind made a mortal spring out beyond anything that he or any man could demonstrate. I repeated this story once to two very distinguished biologists, and they said at once that that was how the great discoveries of science were always made, that the end was seen before the means."

All this certainly shows a fundamental likeness to the processes of faith, which is "the whole man acting and discerning at his highest level."

The lecture shows the difference as well as the similarity, the difference lying mainly in this, that science deals with particular problems whereas faith deals with the universal problem. The further difference follows that science dealing with particulars requires specialists, whereas "the genius of faith belongs potentially to every human being."

This brief notice gives but a poor idea of the whole lecture, which is well worth reading. It is a stimulating piece of writing which can be read and pondered many times.

JAMES H. DILLARD.

Charlottesville, Va., July 24, 1918.

PRAYERS FOR UNITY.

Mr. Editor:

Your editorial, "A Matter for Lay Consideration," in the current number of your esteemed paper, emphasizes the most difficult problem confronting the whole Church today, namely, Church Unity.

As you have pointed out, a result of this war will be a readjustment of the social order. Obviously the Church will have to meet certain demands incident to this readjustment or suffer reproach. I do not believe, however, that she will be "strong enough" to embrace the splendid opportunity that awaits her unless she is "united enough." We may be thankful as the Joint Commission on Christian Unity has said, "The Holy Spirit is turning the mind of Christendom toward reunion." This is of course a hopeful sign. We are beginning "to lay to heart the great dangers we are in by our unhappy divisions." Hatred and prejudice, pride and bigotry, and whatsoever else may hinder us from Godly union and concord must be done away. Viewing this subject from the Anglican standpoint, as some one has aptly expressed it, it will be difficult to convince people that the movement toward unity is not an effort on the part of the Episcopal Church to absorb all the rest, making them Prayer Book Churchmen just like ourselves. The work of other Christian bodies must be acknowledged. There must be a greater manifestation of love and respect for these bodies on the part of all our Church people.

I would respectfully suggest, therefore, that the prayer for the Unity of God's people be said in all our churches at every service as a means of securing God's help and also of keeping this great subject before our people.

S. HILTON ORRICK.

Hagerstown, Md., July 23, 1918.

DR. FREEMAN AT CAMP LEE.

Mr. Editor:

Your readers will be interested in a brief account of the visit to this camp of Rev. James E. Freeman, D. D., of Minneapolis, now speaking in the camps on a tour which he is making at the request of the Secretary of War,

for the purpose of giving information concerning the war and arousing patriotism and enthusiasm in the hearts of all the soldiers.

Dr. Freeman spoke Sunday night to an audience of about 3,000 men from the West, who are the chosen horsemen of the country, now training in the Veterinary School for duty overseas. The effect of this address, being delivered by a westerner to western men, was very remarkable, producing the widest enthusiasm.

Monday afternoon about 4 o'clock, beneath a broiling sun and to an audience of about 4,000 in the "Development Battalion" seated on a blistering hillside, Dr. Freeman delivered another remarkable address, especially effective in view of the fact that the vast majority of these men were in stages of sickness and physical disability, now undergoing treatment that they may be restored to the fighting forces of the country.

Last evening he delivered a third address to the largest audience ever assembled in Camp Lee; 15,000 officers and men of the Depot Brigade, most of whom were from the last draft recently arrived in Camp Lee. This latter address was delivered under the supervision of General Hedekin, commander of this camp. Dr. Freeman was introduced by Colonel Tayman, who made a very impressive statement as to the purposes of this order from the War Department.

In Dr. Freeman the three great forces of the country are combined; the War Department through the Secretary of War, sending him out with an official endorsement, he being under the direction of the Y. M. C. A. and a member of the War Commission; the State and the Church are most effectively combined in a great man doing a great work, if not the greatest work of its kind being done in the country today.

ROBT. B. NELSON,

Chaplain.

Camp Lee, Va., July 23, 1918.

SOUTHWESTERN MISSIONARY FIELD.

Mr. Editor: To all who are interested in the missionary work of the Church in our own land, I would call attention to a little pamphlet, "A Religious Survey of the Province of the Southwest." It may be had free by addressing the Secretary, Rev. A. N. Hyde, Joplin, Mo. The great opportunities for missionary work of many kinds, among many races, should be more widely known and missionary interest stimulated.

D. A. SANFORD.

Gallup, N. M.

GERMAN ATROCITIES.

Mr. Editor: Please allow to a lifelong reader and almost life-long subscriber a mild criticism of your "Christianity and the Community" columns.

In the paper of some weeks back appeared what Mr. Montague accepted as an "official" report of airplane work on hospitals in rear of allies' line. It was manifestly a "hoax," written by some "Smart Alec," to stir up feeling against the Germans. The Germans may be so cruel, but are not fools enough to make such "official" reports. Again, in this week's issue, the writer speaks with perfect calmness of the need of the "absolute annihilation" of those who hold this theory (the rule of might). This is the language and sentiment of the secular papers now; but should a church paper take the same tone? Surely the feeling against

those sinners is strong enough now, and needs not "harking on" by Christians.

BERKELEY MINOR.

Richmond, Va., July 27, 1918.

PLEA FOR ARMY CHAPLAINS.

By a Former Chaplain.

From patriotic motives in the midst of war and because of the natural repugnance on the parts of clergymen to discuss personal matters when great sacrifices are demanded of all men, the chaplains of the army have refrained from presenting their difficulties and embarrassing hardships and conditions from the Church and the country at large, for this is a time to suffer and endure; and yet a consideration for all concerned demands that Churchmen everywhere should know the conditions under which chaplains are laboring and learn of some remedies and changes which can be secured by civilian influences by which the dignity of the Church and the welfare of her representatives in the army may be improved.

And this discussion of chaplains is most appropriate at this time because the War Department has established the precedent, and in the very crisis of the greatest war in human history has decided to change the insignia of the chaplains and that the chaplains shall be deprived of all marks of official rank, which the experience of the chaplains of long service has demonstrated to have been of the greatest assistance in their work. The insignia of the army chaplain, which has been for years a "cross of silver," because that symbol was objectionable to the few Jewish chaplains recently appointed, is to be supplanted by the "shepherd's crook," the heraldic symbol of a bishop and which will mean nothing compared to the former device of the Christian faith, acceptable to all, but the recently appointed chaplains above mentioned.

Concerning the abolition of all marks of rank, little will be said, except that the army authorities have always been opposed to granting any insignia of rank to any corps or department of non-combatants, although they might share equal dangers and hardships, and the only reason why surgeons, dentists and veterinarians and the field clerks wear the insignia of rank today is because experience having found outward indications of grading absolutely necessary because the army only respects rank, with the dignity of their professions at stake, backed by splendid civilian organizations, they have secured by political and congressional action what the military authorities would never grant and which was so imperative for useful work and essential in the realm of authority and obedience. For so requisite is rank in the regime of the army that it has been granted recently to Bishops, to the Red Cross officials and to Y. M. C. A. workers in France; and will shortly be granted to women nurses, and yet by some deluded reasoning of the inexperienced is not considered necessary for the chaplain, *mirabile dictu!* But the real cause of these ignominious changes is in the lack of organization among the chaplains, the paucity of interest among Church officials, and the hesitancy of the Church at large to wish to know and do for chaplains and the unfortunate disinclination of the War Department to ask what is desired by the chaplains and rather to tell them what must be borne. The churches everywhere have loyally supported our country, they have inspired the people

and encouraged thrift and loans to the Government, everywhere the Church's leaders are in the forefront of each patriotic and moral effort, and yet the representatives of the Church in the army have been neglected in promotion or humiliated by loss of a rank insignia or touched by the quick by the removal of their cross as the token of the chaplaincy of the American army. O tempora! O mores!

But why should the matter of promotion be considered for chaplains at this time? It seems inappropriate at first sight for the Government to have one single additional expense; this is true, and no one will question either the self-sacrifice of the clergy as a class, but ever since 1916 there has been granted extremely rapid promotion for every officer in the army except chaplains, newly instituted corps have been allowed the honor of advancing to the grades of general, and at least to the rank of colonel, which before were only allowed to rise to the grade of lieutenant, and the chaplain's corps has remained the same, the entrance grade has been first lieutenant, where one must remain seven years, and the remainder of service one must be content with a captaincy unless some fortuitous chance will make him one of the elect fifteen majors selected by the President. In other words, as the Act of Congress, 1914, now stands, while all other officers during this war can rise to exalted rank, no matter how noble the services or how efficient the man, the chaplain will remain a lieutenant for seven years, and if the fifteen chaplains major live, no chaplain will be advanced beyond the grade of captain, and the number of majors among the chaplains will remain fifteen, although the number of chaplains has increased to over 1,000 instead of the original sixty-seven. More than this, the Act of 1904 prevents a chaplain from advancing beyond the "selected majority," while surgeons have been allowed not one but many generals, dentists rise to the grade of colonels and veterinarians to that same grade, the argument being that they are professional men and make great sacrifices during the war; and lo! what of chaplains?

The Act of Congress, approved April 21, 1904, must be superseded by new legislation, or else the indignity to the Church must remain. The War Department can do nothing in the face of legislation that exists; the War Department will be glad to assist the chaplains to better things when the law grants them the power, when Congress speaks the voice of the people, when the Churchmen everywhere show their interest, when the honor of the chaplains become the vital problem of each congregation.

The Bishops in Washington, the confederation of Churches' representatives, delay the enactment of this legislation. Why? It is certainly a vital matter. First, it concerns the honor and standing of the Church; second, it affects the welfare and comfort of the clergymen in the field; third, the elevation of the Church's representatives to at least the level of other branches of the service exalts her work in the eyes of officers and men, instead of men asking the question, Why is not our chaplain promoted when he has been so long in the service? Awake the interest of our Church representatives in Washington (they are Bishops Lawrence, Harding and Perry); arouse the interest of each Senator and Congressman in your State; interest your rector and yourself and condense the needs of the chaplain in a simple bill, that will embody the same promotion and the same ratios of promotion by

seniority only as is now in effect for the surgeons in the Medical Department of the United States Army. The bill will be easily framed with American religious sentiment endorsing it, and will receive the hearty and undivided sanction of both Houses of Congress and the approval of the President.

BROTHERHOOD WORK IN CAMP.

Few of us have a tangible conception of the life our boys must live in a camp or cantonment. Needless to say, it is all "war first," and every personal consideration must give way to obedience to military requirements.

We know that "speeding up" has been the order of things in all our camps this past six months at least, but one cannot possibly appreciate what that means unless he spends a little while in a camp.

Drill, study, required recreation and minor duties concerning one's personal effects follow one another and interweave with scarcely any cessation; night and day periods set apart for holidays are subject to frequent interruption.

While the military authorities may realize the importance of religious influences, and the work of the Y. M. C. A. visibly flourishes, under the current is the perpetual grind the tendency of which is to distract even the well-meaning soldier, leading him to neglect his personal religious duties.

Total the numbers attending regimental services in almost any camp on Sunday, allowing for attendance at city churches and except in commands where attendance is obligatory, the percentage of those present is much smaller than it should be.

Reasons for this may be readily given, but the point is that there remain large numbers of men who should somehow be related to the available religious influences which even military requirements dare not smother.

The solution of this most important problem is found in personal man-to-man work, and we are thankful to say that the Church is forging ahead in this rich field.

With the hearty approval and financial support of the War Commission of the Church, the Brotherhood of St. Andrew, through the special administration of the Army and Navy Department, has been conducting with increasing volume, a great lay-work which is concretely described in the second report of this department.

Arranged according to camps, the work of sixty-eight lay secretaries, co-operating with Camp Civilian Chaplains, is interestingly described and enlivened by letters and comments gleaned from soldiers and others.

One may learn on every page of the great diligence and devotion of these representatives of the Church. The report well says: "To inspire and stir men to accept their Christian obligation to their comrades is the hardest sort of work, and the kind that tries their very souls. The mental strain of it, coupled with the physical work of tramping over the camp on foot in all conditions of weather, is such that only those who have the love of God in their hearts and a burning desire to serve their fellowmen, can find it possible to endure."

The work is constructive and fraternal rather than evangelical, though the Secretary loses no opportunity to sow seed at every step.

Mainly, the endeavor is to search out our Church boys, and incidentally any earnest fellow, and form them into groups for personal influence and service. These men are shown the urgent

importance, at this time in particular, of loyalty to their Church and to personal devotions, and of spreading an influence for good throughout their company. Upwards of one thousand such groups have been formed. Over three hundred and fifty men have been led to baptism and confirmation. The head office in Philadelphia receives and sends out an average of five hundred pieces of mail daily. These letters are not only on business with the secretaries and other officers, but every soldier Churchman receives a friendly letter. Thousands of the Soldiers' and Sailors' Prayer Books, furnished through the War Commission and the Pennsylvania Diocesan War Commission, have been distributed.

More than 37,000 names of men of the Church have been carefully catalogued, and are being added to and the list revised and brought up to date day by day. Military information of real value to our Church people is compiled and may be had on request.

It is indeed a large work that is being done, and it deserves increasing support from every parish where boys are entering service from time to time and whose names and military address should be promptly reported.

Address with such names, and for a copy of this interesting report, which is sent free, Army and Navy Department, Brotherhood of St. Andrew, Church House, Philadelphia, Pa.

THE NEW SOLDIERY.

Shining through the bitter rain from war clouds, righteousness touches earth with a glorious light while truth sets her crown of power over the allies like a rainbow of promise to the world.

An irresistible divinity has awakened within us. There is within us a power to work out our ideals, and our ideals, caught from the eternities by our far visioned prophets, are the things of the spirit by which worlds are made and universal order is maintained. Neither bondage nor fear confront us as we face things as they are and fight for the things that ought to be. We have seen the vision and cast the vote that barters old worlds for new. Now is the hour not of choice, but of action. All humanity, all nature, God calls each individual to be his greatest and do his best. The greater day will dawn, not for the remaking of the old age, not a reconstruction, but the birthday of a new age. This is the new soldiery, to fight for the things of the spirit and pioneer for the kingdom. Lift up your eyes, behold the angels of God hold aside the curtains of heaven and down to earth comes the age that counts that alone worth while which is of the Spirit. Listen now to the message and meaning of the ages, all ye who are forward-looking and have an upturned face, for your day has come.

A. L. M.

A BETTER SYSTEM.

By Rev. D. A. Sanford, a Missionary in New Mexico.

VI. Is There a Dearth of Clergy?

Yes and no. On the one hand, when there are large numbers of vacant parishes and mission stations, when Missionary Bishops especially find it difficult to keep vacant places filled, it would seem as though there must be a great dearth of clergy. On the other hand, when there are many clergy seeking employment, which they do not find, when many are resorting, in part at least, to some secular or semi-secu-

lar employment, in order to get a living wage for themselves and their families, these plain facts seem to say "No," that there is not any dearth of clergy.

But it is said, while it is true that there are many unemployed clergy, yet they are not the kind that are needed; that they are not fitted for the positions that are vacant. If this is true, it is a very serious reflection on present conditions. It is then a condition which ought speedily to be remedied.

Examine these conditions. There are in this Church in the United States fully 3,500 clergy who are in ordinary health and vigor and of suitable age to do the ordinary work of a clergyman. They are of different qualifications, but they are capable of filling somewhere some position of some kind. They were ordained to the ministry with this in view; if they were not capable they ought not to have been ordained. Out of over 5,000 clergymen, this number (3,500) is probably a low estimate. Probably 4,000 would be more accurate.

Now while the salaries of some of our clergy are adequate, yet it is not so with all. There are many with whom the salary is insufficient for a man with a family to live in comfort and do his work properly. It may be safely said that there are not more than 3,000 parishes and mission stations where the rector or missionary is so well provided for that he is not hampered by insufficient or uncertain salary for himself and family. In other words, we have over 3,500 qualified clergy, but we have less than 3,000 places where suitable provision is made for their support.

How about the other 500 and more clergy? Many of them are married clergymen.

There are many vacant places. But in a large number of places the Church is weak. In many of these places there are organized parishes. They have wardens and vestry, the same as any strong parish. But these are weak in numbers and weak in finances. They vary in their conditions. But take a sample case, not uncommon. The little parish has fifty communicants. It has been vacant for a time. A rector is called. By making a vigorous effort and raising money in every possible way they promise a salary of five, six or eight hundred dollars. Some missionary board adds a stipend of two or three hundred dollars. The new rector goes to the expense of moving his family there. For a time the work seems to prosper. But very often only a short time. Why? Many reasons arise. Some one moves away, and there is one less good paying member in the parish. Another promised to pay, but fails to do so. Often there is one or perhaps several persons hard to please. Dissatisfaction is easily created. The salary promised was very small, but it will be much smaller if the rector stays. He must join the procession of moving clergy and go elsewhere, take other work if he can find it, or perhaps take secular work and add one more name to the long list of non-parochial clergy. This is no imaginary case, but rather is a sample of hundreds of cases, not all alike, but with varying conditions.

There are large numbers of places where the salary is inadequate for a clergyman with a family. Looked at from the standpoint of proper and sufficient support of the clergy, there is a great overplus of clergy, especially of married clergymen. From this standpoint there certainly is no dearth of clergy. It is said that there is a large and rapid increase in the number of

clergy who are secularly employed. It has a harmful effect. In these days of sharp competition, when, to make a parish successful it must excel in every possible way, it becomes a serious hindrance if a clergyman has fallen behind on his part. And secular work is very apt to mar his efficiency. It is the fault of our present system, which has driven many of our clergy to seek secular employment. It is not so much the inadequate salary (though that is often bad enough), but the uncertainty of any tenure of cure—that is the worst of all. The clergy have entered upon what they expected would be a life work in the ministry of the Church. Having families to support, what are they to do? They are the victims of a system that gives them no certainty of adequate support. They drift away from strict and steady employment as clergymen. In time they become more or less unfitted for the best positions as clergymen. Who or what is to blame? It is our present system. When we see where the fault lies—not in the clergy, but in the system under which they work—then we will be better prepared to apply a remedy. It is for the married clergy (but for others, too) that a better system is needed.

(To be continued.)

The Nation's Angelus.

(A two-minute intercession compiled by the Vicar of the Nativity and the Resurrection Chapels, for use at mid-day, June 23, 1918, and until the end of the war. Approved by the Bishop of Washington.)

"Glory to God in the highest, and on earth peace."

We come to Thee for Salvation: for Victory and for Peace, O Lord.

Blessed Saviour, Who at mid-day didst hang upon the Cross, stretching forth Thy loving arms in prayer and sacrifice for us; Grant that all mankind may look unto Thee and be saved. Send Thy blessing upon our Nation, and all our Allies in this time of trial. Guide our spiritual and civil leaders, the Clergy of Thy Church, the President of the United States and all others in authority. Protect and strengthen our soldiers and sailors, our aviators and marines, wherever they may be (especially those who have gone forth from our own congregation); help them to pray and to be faithful. Comfort the sick, the wounded and the prisoners. Show mercy to the dying. Succour the bereaved and those in want. Send sufficient food. Prosper our schools and industries. Sustain our war-workers. Help us all at home, and at the front, to be unselfish, to do our full duty, and to win a sure victory for freedom, righteousness and true religion. Finally, we beseech Thee, Grant to the whole world salvation and peace, through Thy mercies and merits, Who livest and reignest with the Father and the Holy Ghost ever one God, world without end. Amen.

Our Father, Who art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done on earth. * * *

The Great Commission

ANXIOUS DAYS AT FORT YUKON.

By the Rev. Hudson Stuck, D. D., Archdeacon of the Yukon.

Last autumn I wrote an article on the many reasons we in Fort Yukon had for being grateful to God and to our friends "outside." Now I must write about present anxieties, confident that when once they are known we shall have new cause for thankfulness.

When I was arranging for my prolonged absence last winter, I knew that my "specials" were well-nigh exhausted, and that upon my return to Fort Yukon I should be confronted with expenditures for St. Stephen's Hospital that I should have to find the funds for. A number of absolutely necessary things had been done that were not paid for.

The Board of Missions appropriates \$1,600 for the maintenance of this institution, besides paying salaries of \$3,600 for the physician, two nurses and an orderly. It is not enough, and the balance must be met out of "specials."

It is very hard to say, as yet, just what the cost of maintaining the hospital year by year will be. In all probability it will vary from year to year, for one may hardly expect that the amount of sickness and the number of patients will be constant. In 1916 (and the hospital was open only half of that year) we had several white patients who were able to pay for their care. In 1917 we had none.

Virtually the whole of the appropriation for maintenance is expended upon the food supplies and freight thereon. There remain all sorts of expenses for which there is no regular provision—for which I am under the necessity of providing as best I can.

The excessive consumption of wood without adequate warming of the hospital in the winter of 1916-17 called for the thorough chinking and plastering of the chinks of the whole building. Last fall I bought bale after bale of oakum at my personal cost (and at a very great advance) and employed a man to do the work. It was well done. Last winter was the severest of any of which record has been kept here. Yet the hospital was always comfortable in temperature (I am assured), and the consumption of wood was considerably less. The cost of the chinking, save a small part which was the working out of a bill for doctor's services, stands charged against the hospital on the local trader's books.

Soon after my return from the winter journey on the Arctic coast an incident happened that involved the completion of the job and an additional expense. I knew that the mere forcing of oakum between the joints of the logs was not enough—the joints themselves should be plastered or cemented—but I had withheld the authorizing of it until I should have the funds. Then a child patient, playing out in the sunshine (as we keep them whenever possible) struck a match and set it (accidentally or otherwise I know not) against one of the oakum-filled joints of the logs. Poof!—the oakum blazed up and ignited in a moment the oakum in the other joints up to the top of the wall, and I realized the danger of leaving the building thus. One "Pyrene" extinguisher sufficed to smother the smoldering stuff, but I could take no such chances again, and

the whole building is now cemented over every oakum-filled chink. It adds to the warmth; adds, I think, to the appearance, and adds \$50 to the bills payable.

Here is another thing, the break up of the Yukon at the end of May was accompanied by floods all over the interior. At Circle City the town was under water, the people fled to the hills, and the wireless telegraph installation was destroyed. While the water was at its highest and the Yukon bank full, there arose a gale from the south which drove waves against the bank for two or three days, and when the wind fell and the water subsided we had lost full ten feet of bank. This left our store-house so close to the bank that I felt it must be moved again. If the current has changed, as we all hope, the store-house might stand there for a year or two. If the cutting be resumed it would have to be moved at once. Now the store-house is comparatively empty at present. In a few weeks it will be full of next year's supplies. All those here who were asked to bid on its removal refused to give any price for moving it as it stood. The sills are rotten and would not stand the strain. We cannot merely move it back; that would bring it too close to the hospital for fire safety. It must be moved behind the present hospital building to a permanent place. What would you do under the circumstances? I wish those who read this could have some experience of the anxious responsibility of such decisions.

I got bids for tearing it down, removing the material to the new site, driving piles to build it on, rebuilding it and repainting it, and the lowest bid was \$350. I bade the man go ahead, and the work is doing as I write. I wonder what you would have done.

I need \$1,000 to meet obligations already incurred, of which these are samples. We should have at least \$200 a year to keep the hospital in repair and to replace things worn out. Besides, we need at least another \$1,000 for running expenses and new emergencies. So there is \$2,200 I must find somehow. Must I come out again and appeal for "specials"? I don't want to.

Will the many friends of Bishop Rowe, who have already done so much for Fort Yukon, help us to meet these emergencies? Gifts may be sent to Mr. John W. Wood, Foreign Secretary of the Board of Missions, at 281 Fourth Avenue, New York. They should of course be marked "Special for Fort Yukon." Mr. Wood was here with us last summer, knows the situation and would doubtless be willing to answer any questions or give further information.

From Nevada.

Bishop Hunting has just returned from a two-thousand-mile motor car trip through Nevada. In the course of it he almost completely wore out the episcopal automobile.

"I had a strenuous trip," he says, "but got through without more than average mishaps. I went into every county in the State. I visited some places where no clergyman of this Church had ever been. I could not rest content until I knew conditions. It is a comfort to be able to write that there is not a place where we have as many as three communicants which is not cared for after a fashion by our nine men. I do not know of a community where we are missing a real opportunity. There are places where no religious services of any sort are

ever held. Of course, the souls in these towns should be cared for. Some of them are almost as virgin fields as the foreign field. If I could get three men I could pay them, rearrange my groups of missions and go into some of these new places. No communicants here are neglected or forgotten. I get around to them, if no one else does. This especially applies to isolated ranches.

The Board of Missions is mighty good to Nevada. All we can do is to keep at work here, planting and watering. There will be a harvest some day. I honestly believe the Board's expenditures will be fully justified. I am sure not a penny of Board money is wasted, and we get the people to do all possible."

Dr. John W. Wood Will Visit the Orient.

In response to repeated requests from the Bishops and Missionaries in the Orient, Mr. John W. Wood, Foreign Secretary of the Board of Missions, expects to spend next autumn and winter in visiting the far eastern mission fields. Sailing from San Francisco early in October, he will first visit in the Hawaiian Islands, then spend about two months in Japan. From there his itinerary takes him south to the Philippines for January and February of 1919. March, April and May will be spent in China. After a visit to the Church of England Missions in Peking neighborhood and Korea, Mr. Wood expects to return to Japan and sail from Yokohama early in June, 1919.

Teachers Wanted at Honolulu.

Bishop Restarick telegraphs the Board of Missions that Iolani School at Honolulu needs quickly three additional men teachers. They should be unmarried and not subject to the conscriptive service law. They should be college graduates preferably, and at least graduates of high and normal schools of excellent standing. At Bishop Restarick's request, I will take pleasure in endeavoring to supply additional particulars.

JOHN W. WOOD.
281 Fourth Ave., New York City.

Church Intelligence

Geneva Summer Conference: Province of New York and New Jersey.

In spite of increased railroad fares and the conflict of duties arising from war service, the enrollment at the Conference of the Second Province at Hobart College, Geneva, N. Y., was two hundred and thirty-three. Although this number was not quite as large as last year, it was very noticeable that more of the delegates arrived on the first night and stayed to the end of the conference than ever before. In other words, a greater spirit of seriousness animated the students than in other years; there was little visiting from class to class; and those enrolled were more ready than formerly to take the examination at the end of the courses. There was plenty of fun, too. An unusually active recreation committee saw to that. There were walks—a bird walk and a star walk—under the guidance of the college professors. There was a field day on the Fourth of July, and a tea at the country club on Saturday afternoon, besides other

events that sent "Jack" back to his work better for the play he had taken.

The most picturesque feature of the conference, and that which drew outsiders by the automobile load, was the mystery play given out of doors under the great trees on William Smith campus. "The Great Trail," an Indian mystery play written by Mrs. Henry L. Hobart five years ago, was chosen for this year's conference play. The same spirit of deep reverence and desire to teach the Church's lesson, marked the sixty players who took part in the performance. This particular mystery play is especially well adapted to out-of-door production. There are many who feel that the mystery play is the outstanding event on the conference program and that which seems to sum up all the other lessons and impressions of the ten days.

The classes were as usual interesting and well attended. Miss Grace Lindley gave a preparation course for the Advent Call. Dr. Gray and Mrs. Brewster taught Bishop Burleson's new book for seniors and intermediates. For the junior course Dr. Gray had a real clinic, eight or ten little boys and girls to whom the members of his class told the stories in Miss Giles' book. In Social Service there were more students enrolled than ever before. Canon Elmendorf had a course on War Time Ministries of the Church. Mr. Crouch one on After War Problems, and Dr. Tyler one on the Spiritual Note in Social Service. Miss Withers, Dr. Boynton and Dr. Bradner taught the courses in religious education.

A special feature was the course for the Daughters of the King and the Girls' Friendly, taught by the Rev. Dr. Ferris, of Rochester. There was a Daughters of the King day, and a Girls' Friendly Society day with conferences led by the Rev. Frank Nelson, of Cincinnati.

Bishop Stearly, president of the conference, was again in charge of the Sunset Services and preached daily. The high water mark of the conference was of course the Corporate Communion on Sunday morning and the preparation for it the evening before.

The same officers were re-elected for 1919, with the exception that the Rev. Dr. W. A. R. Goodwin was elected Treasurer and Mr. Kingman N. Robins Chairman of the Finance Committee, which was merely an exchange on their part of the offices they held last year. The report of the Finance Committee showed that three dioceses in the province had paid or overpaid their share of the conference expenses—namely, Albany, Newark and Western New York.

Government Supervision of Missionary Remittances: It is not generally known that the government has taken notice of money sent out of the country by the missionary societies, and some time since formed a bureau to supervise it. Some friction arose, due to alleged interference with regular appropriations, when it was only special outlays that were intended to be guarded. An expert was stationed in Washington, and he has succeeded in getting a working understanding between government and societies. Special gifts, like the Syrian Relief, are reported. The amount annually sent out of the country to missions is about \$21,000,000, but this year \$2,000,000 extra is allowed, owing to high rates of exchange. All American missionary societies maintaining work in foreign lands are complying strictly with government regulations, and in some instances are governing their appeals to

churches upon conditions laid down at Washington.

VIRGINIA.

Rt. Rev. R. A. Gibson, D. D., Bishop.
Rt. Rev. W. C. Brown, D. D., Coadjutor.

From the Bishop.

To the Clergy and Laity of the Diocese of Virginia:

Brethren: The Committee of the American Episcopal Church on World Conference on Faith and Order request that we observe the octave January 18-25 of prayer for the visible reunion of the Church.

This period was observed in 1918 in every part of the world and the Commission requests that the same period be observed in 1919 for the same purpose.

I join my request to the request of the Commission and leave the matter in your hands.

Yours faithfully,

ROBT. A. GIBSON.

To the Several Congregations of the Diocese of Virginia:

The Brotherhood of St. Andrew requests that the names of the men who have lately been drafted from each congregation be sent to the headquarters of the Brotherhood, Twelfth and Walnut Streets, Philadelphia, Pa.

I called attention to the importance of this enrollment some time ago and I very earnestly trust the matter will be attended to in each congregation. It is not a burdensome task for most rectors, wardens or committees, and it will be a great misfortune if there are any omissions.

Yours faithfully,

ROBT. A. GIBSON.

Culpeper: On the ninth Sunday after Trinity, in St. Stephen's Church, Culpeper, the rector dedicated a memorial window to Mr. and Mrs. L. P. Nelson, preaching the sermon on "The Experienced Believer." The memorial windows in the church represent events in our Lord's life in their historical order from His nativity to (at present) a scene from the forty days. This new one in the east wall of the church, and behind the pulpit, presents Christ as the Preacher from the fisherman's boat on the Galilean lake, and finds its due place among the scenes of His manhood. Seated in the boat's bow (Matt. 13:2), He is skilfully represented by the artist as speaking with force and effect to an unseen congregation on the shore. Sky and water form a fit frame, and a part of the boat's sail appears like a canopy above His head.

The window, a gift of the children of Mr. and Mrs. Nelson, is from the studio of Messrs. J. & R. Lamb, of New York, and bears this inscription:

In Loving Memory of Our Parents,

Lewis Porter Nelson,

Aug. 20, 1906;

Mary Elizabeth Nelson,

Feb. 18, 1917.

For long years he was an interested and capable vestryman in the parish; and his wife a "mother in Israel," an inspiration to each pastor, and devout and constant worshipper and worker in the church where she was confirmed in 1855, married in 1857, and from which she was laid to rest in 1917.

The Rev. Albert E. Clay, rector of the Church of the Redemption, Philadelphia, exchanged with the rector of St. Stephen's, and preached there and in Little Fork Colonial Church on the seventh and eighth Sundays after Trinity.

St. Peter's Church, New Kent: Interesting services at old St. Peter's Church, New Kent County, which is at present without an organized congregation, have been held on several occasions this summer by the choir of St. Mark's Church, Richmond, under the direction of Mr. J. Parker Dashiell, the choir director. Automobiles sufficient to carry ten or twelve of the choir have been secured on each occasion, and one of the ministers of the city to conduct the service and preach. The services have been greatly appreciated by the people of the community, and at the service last Sunday, when Rev. Dr. Downman, of All Saints' Church, preached and administered the Holy Communion, the church was crowded.

St. Peter's, which was built in 1703, is the oldest church in the vicinity of Richmond. It has been without a rector for several years, and the congregation has been much scattered through deaths and removals. Occasional services are being given to it by the Rev. T. H. Lacy, D. D., missionary to churches in King William and Goochland Counties.

St. Thomas' Church, Orange: The Rev. Thomas Semmes, of Meade Memorial Church, South Richmond, has been called to the rectorship of this parish and also to be chaplain of Woodberry Forest School, a few miles distant. His decision has not yet been announced.

St. Paul's Church, Alexandria: A celebration of the Holy Communion, with special intercessory prayer for all the men from the congregation who have been called to the colors, was held in this church on Friday evening, July 26.

SOUTHERN VIRGINIA.

Rt. Rev. B. D. Tucker, D. D., Bishop.
Rt. Rev. A. C. Thomson, D. D., Suffragan.

Ordination.

At Galilee Church, Virginia Beach, on the eighth Sunday after Trinity, July 21, Mr. Francis Bland Tucker, youngest son of the Right Rev. Beverly D. Tucker, D. D., Bishop of the Diocese, was ordained to the diaconate by his father. Mr. Tucker was presented by his cousin, the Rev. J. Hubbard Lloyd, missionary to Japan. The sermon was preached by the Rev. Luke M. White, rector of St. Luke's Church, Montclair, N. J., a brother-in-law of the candidate. The Rev. E. P. Minor, rector of the church, assisted in the services. The newly ordained deacon is a private in the national service.

It is worthy of note that Bishop Tucker now has four sons and a son-in-law in the ministry of the Church, one being the Missionary Bishop of Kyoto, Japan. Another son, Dr. Augustine Tucker, who married a daughter of Bishop Cheshire, is a medical missionary in China. Five of the Bishop's sons are serving in the army, of whom three are clergymen. One is already in France.

Bishop Theodore I. Reese, of Southern Ohio, who has succeeded Bishop Perry as Vice-Chairman of the Church War Commission, visited the various cantonments in the Diocese with Bishop Tucker last week. Tuesday was spent at Camp Lee, under the guidance of the Rev. Robert B. Nelson and Mr. Knapp. A ministerial alliance of the Brotherhood of St. Andrew workers, the Army and the Civilian Chaplains was formed. On Wednesday the Chaplains visited Camps Stuart, Hill and Eustace, on the Peninsula, between Fort Mon-

roe and Lee Hall, and conferred as to the Church's work with the Rev. Mr. Lane, Archdeacon Rich and Mr. Brown, of the Brotherhood.

The work of the volunteer chaplains and representatives of the Brotherhood in these camps has been attended with gratifying results.

WASHINGTON.

Rt. Rev. A. Harding, D. D., Bishop.

Dr. John Latane Lewis, a prominent physician and Churchman of Bethesda, Md., died suddenly at his home in that place July 3, aged fifty-two years. He was a brother of the Rev. Thomas D. Lewis, of Sweetbriar, Va.

Though endowed with an unusually strong physique, he had given himself so fully and freely to all who needed him, especially since the war began, that he literally gave his life for others. He died from heart failure brought on from overwork.

Few men in the three score and ten years allotted to man have ever crowded so many deeds of helpfulness, of gentleness and kindness into their lives as he did into his fifty years.

In a memorial sermon his rector, the Rev. James Kirkpatrick, said of him:

"His last great work was in connection with the Red Cross which he organized in this district and helped to carry forward to real success. Many interests and labors, besides the extra work which the war imposed on him as a doctor, brought a sudden end to his life's work. As much as we feel our loss and sorrow at his departing, we rejoice that he has lived greatly a true and noble Christian life.

"He entered life blessed with the rich heritage of a great ancestry whose ideals came to them from the Bible and the Book of Common Prayer. He has handed on this trust unsullied to the generations that come after."

MARYLAND.

Rt. Rev. J. G. Murray, D. D., Bishop.

Parting Word to Soldiers in Christ Church, Baltimore.

Sunday afternoon, July 28, the Rev. Clarence S. McClellan, Jr., who in co-operation with the people of Christ Church inaugurated the patriotic services in Christ Church last autumn, gave his parting word to the men in uniform gathered in the church, before his departure for another field. Since last November, when these services started, hundreds of men in uniform have been regularly attending them and have enjoyed the suppers and entertainment which the ladies of Christ Church have provided for them in the parish house. During the summer months, under the supervision of Mr. and Mrs. William O. Edmonston, the suppers have been continued on the church lawn after the brief service in the church. These services and suppers will continue.

MISSISSIPPI.

Rt. Rev. T. DuB. Bratton, D. D., Bishop.

Election Declined.

The Rev. William Mercer Green, recently elected Bishop-Coadjutor of the Diocese, has written to Bishop Bratton declining the election on account of a technical flaw in the balloting. The constitution of the Diocese requires that unless two-thirds of both clergy and parishes entitled to vote at such an election are present and voting, a two-thirds majority in both orders

is necessary to a choice. When the balloting began the tellers showed two-thirds of the parishes voting, and the Bishop declared a simple majority was sufficient for an election. After adjournment, however, it was discovered that but twenty-one out of the thirty-three parishes were represented, which seemed to establish the fact that an error had innocently been made. Though the Chancellor of the Diocese ruled that the action of the Council was final and valid, Mr. Green is unwilling to accept an election on which a shadow of suspicion of illegality exists.

GEORGIA.

Rt. Rev. F. F. Reese, D. D., Bishop.

Cordele: On Sunday, July 21, a very impressive service was held in Christ Church, Rev. W. B. Sams, vicar, at which time a silk Service Flag and a United States Flag were unveiled in honor of the four men who have gone from this little congregation into the army. The flags were unveiled immediately after the regular morning service had been said. The sermon was preached by the Rev. John Moore Walker, of St. Paul's Church, Albany, he being the former rector of Christ Church and was in charge of this church when these men entered the service. The Honor Roll was read by the vicar and special prayers were read.

Rev. W. B. Sams, of Christ Church, Cordele, has been requested by the Bishop of the Diocese to serve as Archdeacon of the Albany Archdeaconry during the absence of Archdeacon Lawrence, who is engaged in the Y. M. C. A. work in France during the war.

LOUISIANA.

Rt. Rev. Davis Sessums, D. D., Bishop.

Diocesan Notes of Interest.

Commencing July 21, Dr. Albert Martin, rector of Trinity Church, Yazoo City, Miss., will have charge for four weeks of Christ Church Cathedral, New Orleans, while the Dean, the Ven. William A. Barr, is taking a vacation in the mountains of North Carolina. Trinity Church in Yazoo City will be closed during that time, but Dr. Martin will continue his duties as editor of Church News, a publication issued for the Diocese of Mississippi.

Rev. Clarence P. Parker, rector of St. Johns', Fort Smith, Ark., will have charge of St. Paul's Church, New Orleans, during the month of August, while the rector, Rev. Alfred R. Berkeley, is taking his vacation.

Rev. J. H. S. Dixon, rector of St. Paul's, Orange, Tex., will be in charge of St. George's Church, New Orleans, for the month of August, during the absence of its rector, Rev. Menard Doswell, Jr.

Rev. Dr. W. B. Capers, formerly President of Columbia Institute, Columbia, Tenn., is in charge of Trinity Church, New Orleans, during the year's leave of absence granted Rev. Dr. Robert S. Coupland, who is now serving as Chaplain "Somewhere in France."

Rev. W. S. Cooper, formerly of Guatemala City, is conducting the missions at Crowley, Washington, Opelousas and Eunice.

Rev. H. M. Green is at present filling the vacancy as rector of Christ Church, Covington, occasioned by the death of Rev. E. A. Rennie.

Rev. Joseph H. Spearing has taken charge of St. James' Church, Baton Rouge, during the absence of Rev. J.

G. Buskie, now serving in the United States Army as Chaplain at Camp Beauregard.

During the month of July a Vacation Bible School was conducted in the parish house of St. Paul's, New Orleans, each week day, Saturdays excepted, from 9 A. M. to 12 noon, in charge of Rev. Alfred R. Berkeley. Quite a number of children attended and were given Bible lessons, the boys also receiving instructions in fish net making, carpentry, basket making, etc., and the girls in sewing, knitting, etc. The younger children were taken charge of by the kindergarten department. This is the first year this school has been attempted, and St. Paul's parish being located in the neighborhood of many poor people, it is hoped the school will grow and fill a great need. While the attendance this year was not very large, the rector feels much encouraged at the start made and plans for greater work next year.

NEW JERSEY.

Rt. Rev. Paul Matthews, D. D., Bishop.

Ordination.

On St. James' Day, in Trinity Church, Vineland, the Bishop of New Jersey officiating, the Rev. Wilson S. Hartzel, formerly a minister of the Dutch Reformed Church, recently exercising the office of a deacon in this Diocese, was advanced to the Priesthood of the Church.

The candidate was presented by the Rev. Francis Van R. Moore, rector of Vineland. The preacher was the Rev. Elliston J. Perot, of Salem.

Mr. Hartzel will continue as priest in charge of the Church of the Good Shepherd, Atlantic City, where he has recently been working, in succession to the late Rev. William E. Allen. This mission is in the neighborhood of the permanent population of the city, as is St. Augustine's also, on Arctic Avenue, under the Rev. James N. Deaver, ministers to the permanent colored population. Both works therefore are of the utmost importance, and give promise of lasting growth and strength.

PITTSBURGH.

Rt. Rev. C. Whitehead, D. D., Bishop.

Charitable Bequests: By the will of the late Miss Christina Kerfoot, daughter of the late Rt. Rev. John Barrett Kerfoot, D. D., first Bishop of Pittsburgh, the following bequests are made to charitable and religious institutions:

To the Board of Trustees of the Diocese of Pittsburgh, her home on Aiken Avenue, to be sold or used as the Board and the Bishop of the Diocese may deem best. This gift was made in grateful recognition of the kindness of the Diocese in providing a home for the widow and children of the Bishop upon his death.

Two trust funds were created, one of \$4,000 and the other of \$3,000, the interest to be paid to individual beneficiaries, and at their death the principal to go to the General Clergy Relief Fund, in memory of Mrs. Eliza Kerfoot and Miss Katherine Kerfoot, mother and sister of Miss Kerfoot.

A bequest of \$3,000 is made to the Church of the Ascension, Pittsburgh, of which Miss Kerfoot was a member, \$2,000 for the Endowment Fund and \$1,000 for the Altar Society.

Bequests of \$1,000 each were made to the Domestic and Foreign Missionary Society, to the Diocesan Missionary Board, to the Diocesan Episcopal Church Home, to the Diocesan Prayer Book Society, and to the Pittsburgh Hospital for Children, and to the Rev.

Dr. John P. Norman, who had been a most intimate and devoted friend of Bishop Kerfoot.

Bequests of \$1,000 each were made to the rector, wardens and vestry of Trinity Church, New York, for the upkeep of the burial plot in Trinity Churchyard of Abel T. Anderson, Miss Kerfoot's maternal grandfather; and to the Trustees of the Diocese of Pittsburgh for the care of the burial plot in Homewood Cemetery, where Bishop Kerfoot and family are buried. The will also directs that the unused portion of this large lot is to be used for the graves of worthy ministers not otherwise provided for, or for needy strangers, under the direction and at the discretion of the Board of Trustees. The residue of the property of the testatrix was given to relatives and personal friends.

In Grace Church, Pittsburgh, on Sunday morning, July 14th, a large congregation was present to witness the dedicating of a silk Church Flag, a memorial gift of the Junior Warden and his wife, Mr. and Mrs. Thomas F. Ashford, Jr., for their young son, departed. The rector, the Rev. William Porkess, preached a special sermon on the significance of the two flags, the Church and the National.

NEW YORK.

Rt. Rev. David H. Greer, D. D., Bishop.
Rt. Rev. C. S. Burch, D. D., Suffragan.

Old Trinity: On Sunday, August 4th, there will be a special service in Old Trinity Church, Broadway and Wall Street, at 11 o'clock to commemorate the day of Great Britain's entrance into the war. Members of the various British Societies in the city and the public generally are invited to attend.

The British Flag will be carried in procession with the Stars and Stripes, and the National Anthems of America and Great Britain will be sung.

Thanksgivings will be offered for the recent victories with prayers that they may lead on speedily to further and final victory.

The Rev. Dr. Manning, now serving as Chaplain at Camp Upton, will come in from the camp to preach the sermon.

Services commemorating this important day will be held at St. Paul's Cathedral, Westminster Abbey and all over England. At Westminster the King and Queen with the members of Parliament will go to the service in procession.

The special preacher this year at Trinity Church at the Sunday morning services during August will be the Rev. Leicester C. Lewis, of Chicago. Mr. Lewis is professor at the Western Theological Seminary. His sermons at Trinity Church during the summer season last year were much appreciated and aroused unusual interest.

Australian Soldiers Confirmed.

Four hundred Anzac soldiers, awaiting transportation to the battle front, lent color to two church services in New York Sunday morning, July 28, arriving in church parade formation. One detachment of two hundred stopped at Trinity Church, and the remainder of the group continued on to old St. Peter's Church, in Barclay Street. In Trinity Church Chaplain Cook, Australian, of the transport "Richmond," preached in the morning, and in the afternoon Bishop Burch confirmed twenty-six men in uniform, presented by the chaplain from among members of the ship's enlisted men. Australian troops are being brought

in numbers across the Pacific, through the Panama Canal and to New York. The same vessel conveys the men all the way from Sydney to the French or English port. From New York the Australian transports are conveyed by the same warships that convey American transports. This is a main reason why England brings these colonials eastward around the world, rather than westward through the Suez.

NORTH DAKOTA.

Rt. Rev. J. P. Tyler, D. D., Bishop.

Convocation.

The thirty-fourth annual Convocation of the District met in Gethsemane Cathedral, Fargo, June 2-4. The principal service on the first day (Sunday) was the ordination to the Diaconate of Mr. A. H. Beer, who comes to us from the Methodists, and Mr. H. T. Sockett, who comes from the Presbyterians. The ordination sermon was preached by Rev. C. E. Haupt, of St. Matthew's Church, St. Paul.

The Bishop's annual address dealt mainly with the progress and opportunities of the Church in the District, commending particularly the activities of the clergy in all branches of war work and the women of the Church for their conspicuous leadership in all communities in the State in Red Cross work.

The first business session was held on Monday morning. The permanent officers of convocation were elected as follows: Treasurer, Mr. C. D. Lord; Secretary, Rev. L. G. Moultrie, Valley City; Chancellor, Mr. D. B. Holt, Fargo. The reports of the various standing committees occupied all of the forenoon.

In the afternoon the annual meeting of the Woman's Auxiliary and Guilds was held, Mrs. George Hancock, who has been District President of this organization for many years, presiding.

The annual meeting and banquet of the Laymen's Association was held on Monday evening, which consisted mainly in bidding farewell to Dean Henry F. Kloman, who leaves immediately for work as Chaplain of the Red Cross in France.

The following were elected as delegates to the Provincial Synod to be held in Denver next October: Rev. J. S. Brayfield, Rev. George Buzzelle, Rev. C. H. Brown, Rev. A. E. H. Martyr, Lay: Messrs. J. S. Frame, Judge Barnett, C. D. Lord and A. M. Powell.

The report of the Church Hall showed a full attendance, with year closing with no deficit. Committee on Budget included an item setting aside \$450 for payment of indebtedness on Bishop's house. Delegates were elected to attend the separate Indian Convocation to be held late in June at Cannon Ball. Fargo was by vote made the permanent meeting place of convocation, except when by unanimous vote in any year it is decided to go elsewhere.

Gethsemane Cathedral Guild served lunch each day in the crypt, and on Monday evening was host at a delightfully informal reception held in the same place. Early service was held each morning at 7:30, with good attendance.

A telegram of greeting was sent to the President, voicing the loyalty of the Church in North Dakota, to which the following reply was sent by the President:

"Dear Bishop Tyler:

"I am very much obliged for your kind telegram of the 4th of June, and very grateful to you and to the Protestant Episcopal ministers of North Dakota for your co-operation and your

prayers. Please accept for yourself and for all those concerned an expression of my deep appreciation and hearty thanks.

"Sincerely and cordially yours,
"WOODROW WILSON."

Personal Notes

The Rev. E. N. Joyner, of Lenoir, N. C., will spend the months of August and September at Rosborough Settlement. His address will be Edgemont, N. C.

The Rev. A. R. Berkeley, of St. Paul's Church, New Orleans, will be in Saluda, N. C., for some time during the summer. During his absence the Rev. C. P. Parker, of Fort Smith, Ark., will have charge of St. Paul's parish.

The Rev. J. D. Miller takes charge of St. Michael's and All Angel's Church, Savannah, Ga., the first of August. He should be addressed at 1021 East Henry Street, instead of Greensborough, N. C.

The Rev. E. S. Pearce, of Rome, N. Y., will spend the month of August at Westport, Conn.

The address of the Rev. W. M. Washington is changed from Port Huron, Mich., to 167 West Pike Street, Ton-ti-ach, Mich.

The Rev. W. Strother Jones, D. D., assistant minister of St. Thomas Church, New York, on account of impaired health, is taking a much needed rest. His present address is 611 Prince Street, Alexandria, Virginia.

The marriage of the Rev. R. Marshall Harrison, D. D., rector of St. Paul's Church, Bellingham, Wash., to Miss Ella A. Wilkinson, superintendent of St. Luke's Hospital, of the same city—a parochial institution—was solemnized on Tuesday, June 25, at Trinity Church, Everett, Wash. The Rev. Edgar M. Rodgers, rector, officiated, in the unavoidable absence of Bishop Keator. Three days after the ceremony, Dr. Harrison underwent a major operation, from which he is making an unusually rapid recovery. He expects to resume his parish work on September 1.

The Rev. Herbert Hawkins, who has been elected canon of Grace Cathedral, Topeka, Kansas, will have charge of the services at the Cathedral during Dean Kayes' absence. He will also continue as the Bishop's Secretary for the present.

The Rev. Fremont N. Hinkel has entered upon his work as assistant minister at St. Margaret's parish, Washington, D. C.

The Rev. Joseph T. Ware has accepted the call to the rectorship of St. Andrew's Church, Birmingham, Alabama.

The Rev. Alan S. Hawksworth has been elected assistant minister of St. Thomas parish, Washington, D. C.

The Rev. J. E. Thompson is in charge of the work at Burlington, Williamsburg, and Iola, Kansas, with residence at Iola.

During the absence of the Dean, the

services at Trinity Cathedral, Little Rock, Ark., will be in charge of the Rev. Dr. Verne Stover, who is special ward visitor for the Base Hospital at Camp Pike.

The Rev. Wallace A. Williams, Ph. D., Archdeacon of the District of North Texas, has gone to Camp Taylor, Louisville, Ky., for special training at the School for Chaplains.

Ordinations.

In All Saints' Chapel, Sewanee, Tenn., on June 12, Bishop Guerry, of South Carolina, ordained to the diaconate Messrs. Andrew P. Magwood and Joseph Rogers Walker, presented by Dr. Charles L. Wells, of the University of the South. Bishop Gallor preached the sermon, and the Rt. Rev. A. W. Knight, D. D., read the Litany. For the present Mr. Magwood will work in Douglas, Arizona, and Mr. Walker has been called to St. Timothy's Church, Columbia, S. C.

In St. James Church, Drifton, Pa., on Sunday, July 7, Bishop Talbot advanced to the priesthood the Rev. Ralph A. Weatherly, presented by the Rev. Guy H. Madera. The Rev. James P. Ware, rector of the parish, preached the sermon.

In Grace Cathedral, Topeka, Kans., on June 26, Bishop Wise ordained deacon Mr. George Robinson Hiatt, presented by the Rev. F. F. Busch. The sermon was preached by the Rev. J. P. de B. Kaye, Dean of the Cathedral. Mr. Hiatt, who is a graduate of the University of Kansas, and the Virginia Theological Seminary, becomes a member of the Associate Mission and director of studies, having immediate charge of St. Luke's Church, Wamego, and working with the Rev. Mr. Whittle in the Church of the Good Shepherd, North Topeka.

In the Church of the Good Shepherd, Forrest City, Ark., on June 29, Bishop Winchester advanced to the priesthood the Rev. Jerry Wallace, who was presented by the Rev. C. C. Burke. The sermon was preached by the Rev. C. F. Collins.

The Prevnting Spirit: I used to think of the missionary going and taking the Spirit with him where he went. Now I think of the Spirit as being already there, and inviting the missionary to come and join Him in the work. The Spirit was in China before I was born, and He brought me in to be a co-worker with Himself. And so everywhere and always. What would become of the world but for the presence of the Divine Spirit in it? People seem to think that the heathen world has been without God all these centuries. The heathen, it is true, have not known God, but God has known them all the time. The measure of man's knowledge of God is not the measure of what God is to men. If God had not been in China, China would have been a hell. What keeps a man from becoming a demon? Is it not the presence of the Spirit in his soul? I have had more tenderness of soul in dealing with men ever since this truth has been brought home to me by God's Spirit. How thankful we ought to be that hard theological views and dogmas are giving way, and that the Spirit of Christ is coming in and quietly taking their place.—Griffith John.

Christianity and the Community

Thy Kingdom Come on Earth

THE REV. R. CARY MONTAGUE, Editor

SHALL WE HAVE COAL?

In these columns we have quoted shipbuilders on the advantage of prohibition to ship construction.

We have quoted doctors to prove the great benefit of prohibition to the body.

This week we shall quote largely from the Literary Digest of July 27, and the authorities therein cited.

This magazine says in an article that is very conclusively affirmative on this subject:

"In the statement of the National Coal Association we read that 'the drinking evil has become so rampant in the mining communities that its complete elimination is fundamentally necessary in the effort to speed up the mines to get the 100,000,000 additional tons of coal this country will require this year.

"A Washington correspondent of the New York Tribune relates that the riotous prosperity of war time has made saloons and drinking clubs and associations abound in the mining districts.

"He says, 'The coal miners of America are to-day exhibiting only sixty per cent of an easily attained degree of efficiency. Some are making as high as \$300 and \$500 a month.

"The saloons have gathered around the homes of these sons of good fortune like flies around a molasses barrel.

"The country is paying big money for coal, but the result is that the liquor dealer gets the money and the country doesn't get the coal.'

"Labor leaders in the dry States were asked by the Literary Digest early this year, whether prohibition has been of benefit to labor and whether the workers favor it.

"Out of sixty-two replies received, forty-six answered these questions in the affirmative and eleven in the negative."

We are in favor of prohibition because we believe it will eliminate one of the most serious causes of crime, but the time has now come when everybody should advocate this reform for economic and patriotic as well as moral reasons.

There is no text more true than that "The wages of sin is death."

We believe that death here refers to this world and not the next.

It is only in the abnormal times of war that we see this fully illustrated. When large bodies of young men are brought together the ravages of disease caused by immorality is startling.

It is only when the utmost effort is required to produce such a household necessity as coal that we realize the importance of total abstinence.

A New Profession for Women.

Miss Jessie H. Bancroft has organized what is likely to prove a very extensive and profitable profession for women educated in domestic science and dietics; that is the preparing and delivery of ready cooked meals.

According to the Sunday New York Times this enterprise was started by Miss Bancroft in New York last winter, and at once became so popular that from two hundred and fifty subscribers to begin with, her customers soon increased to two thousand, although she only accepted five hundred, as she did not think it wise to cook the food in too large quantities.

Her plan is to prepare the meals in a central kitchen and deliver them in containers made on the principle of the thermos bottle, so that the temperature desired can be retained for about three hours after delivery.

Miss Bancroft says of her work: "In starting the kitchen our fundamental aim was to keep homes together during the great draft of women into industries for the war, and also to release women for Red Cross and other volunteer activities.

"The saving of waste is a large feature of the service, as each station puts one kitchen in the place of one hundred to two hundred private kitchens.

"All materials are used to the greatest advantage and in the smallest quantity.

"We corn our own beef, make our own soap and look out for other such economies.

"The service is designed to meet the need of the great mass of independent homes.

"It is not organized as a charity, but as a permanent effort at social betterment on a sound self-sustaining basis."

In such a community kitchen it will readily be seen that small households would receive the benefit of expert cooks, at the same time retaining the individuality and advantages of the family table.

Although organized as a branch of war work this enterprise is sure to outlast the war.

Our Boys Well Fed.

Our Saviour was ever ready to give strength to the body as a means of improving the soul.

In this same way perhaps our soldier boys will also find themselves benefited spiritually by the improvement in their physical condition.

Statistics show us that the average gain in weight of the American boy since entering the service has been twelve pounds, and this despite the fact that they have been undergoing most strenuous exercise.

They have not been allowed to eat the things in which they should not indulge, but have had food that has

made them healthier, stronger and more muscular.

In an article on this subject, William H. Crawford gives us the two following menus, taken at random from the quartermaster's files.

They are sure to be of interest to every family from which a boy has gone to the colors:

SUNDAY.

Breakfast.		
Cantaloupes, one-half each,	Sugar	Milk
Oatmeal	Fried Pork Sausage	
Hot Biscuits	Coffee	
Dinner		
Fresh Vegetable Soup	Diced Bread Toasted	
Boiled Rice	Veal a la Creole	
String Beans (Fresh)	Lettuce Salad	
Ice Cream	Cake	
Bread	Ice Water	
Supper		
Potato Salad	Jam	Iced Tea
Bread		

WEEK DAYS

Breakfast		
Corn Flakes	Sugar	Milk
Beef Stew	Boiled Potatoes	
Toast	Bread	Coffee
Dinner		
Boiled Beef, with Dumplings	Spinach	Young Beets
Pickles	Iced Tea	Bread
Supper		
Apple and Peach Pie	Spinach	Young Beets
Pickles	Hot Parker House Rolls	Iced Tea

THE CALL TO PRAYER.

Indications come from widely different sections of the country showing the new dependence upon God that is being born of the stress of the present times.

We are not apt to think of our Pacific slope as a section of the country much given to prayer, but this dispatch from Ontario California, shows that attention is now being directed to this means of help:

ONTARIO, CAL., June 17.—There's another way to help win the war and swat the Kaiser. Ontario is conducting a prayer drive for victory. The fire bell rings at noon each day, to remind all the people of the town to stop whatever work they may be doing, and with bowed heads to pray for victory and for the safe return of the boys they have sent overseas. This municipal angelus was instituted by proclamation of the mayor, at the request of the Town Council.

That this sentiment reaches from one end of the country to another is proved by the order issued last month, of the Governor of North Carolina, which is reported in these words:

RALEIGH, N. C., June 27.—Governor Bickett issued a proclamation today asking that all church bells be rung for two minutes at 7 o'clock each evening from June 30 until the end of the war, and that during the ringing of the bells all citizens "bow their heads in fervent prayer to the God of Battles to give our forces on sea and land wisdom, courage and fortitude and to make them more than conquerors of the powers of evil arrayed against them."

Church Knowledge and Nurture

NEW TABLE OF LESSONS

Morning Lessons			Evening Lessons		
10 S. after Trinity, Aug. 4	Deut. 28:1-14; or Ecclus. 39:13—end	James 2	Zech. 7:8—8: end	Matt. 6	
M., Aug. 5	Num. 18:20—end	I Cor. 12:27—13: end	Job 6	Mark 7:24—8:10	
Tu., Aug. 6	19	14:1-19	7	8:11—9:1	
W., Aug. 7	27:1-11	14:20—end	8	9:2-29	
Th., Aug. 8	28	15:1-34	9	9:30—end	
F., Aug. 9	29:1-16, 39, 40	15:35—end	10	10:1-31	
S., Aug. 10	30	16	11	10:32—end	
Transfiguration, Tu., Aug. 6	Mal. 3:16-4—end	Rev. 1	Ex. 34:29—end	II Cor. 3	
11 S. after Trinity, Aug. 11	Deut. 29; or Ecclus. 40:11-27	II Tim. 1:1—2:13	Prov. 23:4-25	Matt. 15:21-31	

Continuing our Sunday morning use of Deuteronomy, we come next to the promises of National blessedness in the land, conditioned upon obedience to the revealed Will of God; the selection concluding with the thought that finds expression several times in the Old Testament, that true obedience is a middle path between two extremes: "thou shalt not go aside . . . to the right hand or to the left." There is a double use of the Old Testament for Christians: its teaching is fulfilled in the Christ and the Kingdom of God, here and hereafter; but there is another application which has been too much neglected in the past and is sadly needed in the present age—the duty and the blessedness of national as well as individual obedience to the laws of righteousness.

It is quite true and is by the pacifist overlooked that national duty is not always the same as duty for individual or Church. For instance, "judge not" can hardly have been intended for our courts; or "turn the other cheek" for policemen; yet obedience to God's Will is incumbent upon nations and the consequences of obedience or of disobedience are inevitable. It is even as the German philosopher affirmed, that "the history of the world is the judgment of the world." In the second lesson, St. James works out this same theme as applied to individuals in their mutual relations in both Church and State. Obedience is to the Royal law of love. It may be well to say that faith, which, according to St. Paul, is the means of union between ourselves and the Source of Goodness and Strength, must, according to St. James (and equally so according to St. Paul) show itself in good living. "If the Reformation cry was 'the just shall live by faith,' the needed slogan for today is 'the just shall live by faith.'"

Both these selections (Deuteronomy and St. James) would go admirably with the Collect for next Sunday; where the theme is loving obedience to God's Will; but obedience is not out of place in connection with the great subject of prayer brought before us in the Eucharistic services of today, as is more particularly brought out in the evening lesson, chosen for that purpose. In the Old Testament lesson, Zechariah gives the reasons for Judah's unanswered prayers: because the people had refused to execute justice and to show mercy and compassion and had oppressed the widow, the fatherless, the foreigner and the poor. It was for this reason that the temple had been destroyed in the past; and for the same reason that it was going to be destroyed again (A. D. 70) as prophesied by our Lord (Gospel for the day). In the second lesson our Lord

deals with the two subjects together, prayer and the Will of God. In the model prayer our Lord teaches that the first two requisites of acceptable prayer are brotherly love ("our") and the doing of God's Will on earth as it is done in heaven; while in what follows, we are taught to seek first the Kingdom and righteousness of God—a righteousness Divine in its origin and social in its aim.

HOME LESSONS ON THE LIFE OF OUR LORD.

By the Rev. K. J. Hammond, D. D.

Primary and Junior.

XXV.

The Homeless Man.

1. With whom did Christ dine? Luke 7:36-37.
2. What offering did a woman bring to Jesus, and how? Vs. 37 and 38.
3. What mercy did Jesus grant her? V. 48.
4. What precious Promise did Christ make to the sorrowful? Matt. 11:28-30.
5. Was Jesus very busy in these days? Mark 3:19, 20.
6. What sermon did Christ preach about His loving Care? Luke 12:24-31.
7. What warning about our words did Christ give? Matt. 12:36.
8. Had Christ a Home of His own to live in? Matt. 8:23.
9. Who took care of Him? Matt. 8:23; Luke 8:3.
10. How can we minister to Him now? Matt. 25:40.

Senior and Adult.

XXII.

Christ Crucified.

1. Show Jewish difficulties in making a charge against Christ. Matt. 27:22, 23; Luke 23:4, 5, 23.
2. On what ground was He at last condemned? John 19:7.
3. Why was He finally rejected? John 19:12-16.
4. In what way was the sentence illegal? Matt. 27:24-26.
5. What was the nature of His death? John 10:18; 19:30, 34; Mark 15:43-5.
6. Describe His Burial? John 19.
7. How do His seven Words show His Character? Luke 23:34; 23:43; Jno. 19:26, 27; Mark 15:34; Jno. 19:28 and 30; Luke 23:46.
8. What was the Power of the Cross? Col. 1:20; Jno. 12:32.
9. What is its Power in your life? 2 Cor. 5:14, 15.

Note: The rending of the Veil showed that God was to be approached

Calendar and Collect

August.

1. Thursday.
4. Tenth Sunday after Trinity.
6. Tuesday. Transfiguration.
11. Eleventh Sunday after Trinity.
18. Twelfth Sunday after Trinity.
24. Saturday. S. Bartholomew.
25. Thirteenth Sunday after Trinity.
31. Saturday.

Collect for Tenth Sunday after Trinity.

Let Thy merciful ears, O Lord, be open to the prayers of Thy humble servants; and, that they may obtain their petitions, make them to ask such things as shall please Thee; through Jesus Christ our Lord. Amen.

Collect for the Transfiguration of Christ.

O God, who on the mount didst reveal to chosen witnesses Thine only begotten Son wonderfully transfigured, in raiment white and glistening: Mercifully grant that we, being delivered from the disquietude of this world, may be permitted to behold the King in His beauty, who with Thee, O Father, and Thee, O Holy Ghost, liveth and reigneth, one God, world without end. Amen.

no longer through a symbolic Sacrifice; but through the True Paschal Lamb. The words Christ spoke on the Cross showed His Character as High Priest, King, Brother, Victim, Man, Victor, Son of God (Caley, pp. 125).

A Creative Belief.

One of the greatest things one person may do for another is to believe in him; yet how rarely do we realize this?

A man on a tramping trip through the mountains of West Virginia came one morning upon two children all alone on a desolate farm, away on the top of one of the highest mountains. The mother was dead, and "Pappy was away peddlin' fruit," the stranger was told.

"Why don't you stay with the neighbors while your father is away?" the traveler asked.

"Oh, we got to stay here, 'cause if we didn't somebody might come an' steal our chickens," the youngest child, a little girl, explained.

The stranger looked at her very small person. "Why," he laughed, "what could you do to a chicken thief?"

"I couldn't do nothin', but my brother could," she returned promptly. "Why, he's 'most nine years old!"

At her words the brother, a freckle-faced, insignificant youngster, was suddenly transformed. "Yes, sir!" he cried, with shining eyes. "Yes, sir! I could 'tend to 'em all right! I'm most nine years old!"

Now whether he could "tend to 'em" or not is beside the mark. The fact which struck home to the traveler was the change wrought in that small boy by his little sister's loyal belief in him. In telling the story afterwards, the man was always wont to declare that what he desired from his friends was a creative belief. "Criticism me," he would laugh, "and I am lost. But believe in me, believe in me as that little mountain child believed in her brother, and I can work miracles!"—Margaret Prescott Montague.

Family Department

NANCY BYRD TURNER, Editor

"And Shut Thy Door."

"But thou, when thou prayest, enter into thy closet and shut thy door."

"And shut thy door!" How well he knew

This human being he had made!
When day's long hours have harried you
At home or in the marts of trade,
How exquisite your spirit's thirst
To be aloof a little while
From that which frets and vexes worst—
The constant need to beck and smile.

You are alone within your room;
And yet your spirit craves still more
Assurance that no soul may loom
O'er your horizon—"shut thy door."
The sound of turning round the key
Within the lock—the balm it gives!
The current of your thoughts flows free,
Till soon again your best self lives.

This person and that other drew
Some vital part of you away—
They pulled and hauled and tortured you
Through all the busy, patient day.
This shut-in hour with none but God
(Who ne'er intrudes) will soon restore
Your feet to paths in calmness trod:
Enter your room "and shut thy door."
—Boston Transcript.

The Piping Piccolo.

Away back, near the last row, almost hidden in a corner behind other players at the final rehearsal for the grand concert, sat a little old man with a piccolo.

He loved the music. The violins thrilled him with their sweetness, the heavy-stringed instruments satisfied his sense of grandeur as the mighty crescendos rose in response to the conductor's baton.

His own little piccolo seemed meager, insignificant, out of place. Its small, shrill voice suddenly offended him, because it seemed to add neither sweetness nor grandeur to the wealth and beauty of the wonderful music. If he could only play a harp, or a first violin, he felt he could add the inspiration of his soul to the music, but the little piccolo—why, no one so much as knew he was there! Indulging thus in his discontent, he unconsciously stopped playing.

* * *

Suddenly, with an imperious wave of his baton, the conductor stopped the whole orchestra in the midst of one of its grandest burst of harmony. For an instant all was silent—an instant that seemed an age. Then—"Where is the piccolo?" the conductor demanded. "I cannot go on with this piece without the piccolo."

The little old man turned cold and then hot. His eyes swam in a mist. The rendition of the wonderful music was marred because his little, piping piccolo had stopped. Never would he falter again, for he had been shown that, not only the whole orchestra, but the great conductor himself were depending on him to play his part.

There is a wholesome lesson in this little incident. It is this. Sound your music! Keep it sounding at all times, and let the notes be clear, and pure, and sweet. Then the echoes, sweeping out into the world will bring back answering chords of joy, faith, love.

Put yourself unreservedly under the guidance and control of the Master Musician, so that, led and trained by his skillful hands, your whole nature will begin at once to make the sweetest music ever heard—the music of a loving heart.—Peter Ryder.

The Girl Who Never Had Small Change.

The year after we were graduated from college we went back to commencement—all the ten of us who had lived in Wood Cottage, except one. That one was Sally Jameson. There were unforeseen difficulties, she had written, in the way of her returning at just that time. We did not miss her as much as we might had she been Polly Lewis or Bertha Sampson or Elizabeth Sumner. Still, we had hoped the ten might be complete, and Sally had always been lots of fun.

"I've been wondering," ventured Polly, as we sat under the maple outside the cottage windows where we had sat so many times before, "I've been wondering what Sally's unforeseen difficulties could be. Perhaps, and a wicked twinkle came into Polly's blue eyes, "perhaps one was that she hadn't any small change."

"Now, Polly!" we all remonstrated. "Well," persisted Polly, not at all abashed, "you all know Sally never did have any small change, so why should we expect any now? What a girl does in college is a pretty good indication of what she will do after she gets out. Sally left last June owing me \$2.65 for car-fares. You see, she never had any small change when we got on the car. But I was hoping she'd bring enough back with her this time to straighten matters out. It isn't that I care about the money, but I like Sally so much that I hate to have that \$2.65 between us."

Polly's daring had loosened our tongues.

"It was that way about stamps," confessed Bertha Sampson, who had been Sally's roommate. "Sally always borrowed them of me and she never had small change enough to pay me for them. I didn't keep account at first, but I did the last semester and she owed me seventy-eight cents when she left in June."

"And yet Sally was such a dear," I said, feeling that Sally wasn't being treated fairly when she wasn't there to defend herself. "She used to be such fun and so thoughtful if any one were ill, and so gracious to strangers. I don't believe she had a fault except that one of borrowing."

"But that's just why we don't miss her more now," some one explained. "It's a fault like that that spoils a girl who is otherwise fine all the way through. Probably Sally was just careless and forgot about the car-fares and the stamps and the ice cream sodas, but still we can't help wondering whether she really did forget or not."

"Well, she taught me a lesson, anyhow," concluded Polly, "and I'm grateful for that. She taught me to be just as careful to pay back five cents as fifty dollars. Besides, since I've known Sally I always take care to have small change about me. I can't afford to lose any of my friends because I've imposed on them too often."

And, although we all shook our

heads at the irrepressible Polly, we every one agreed with her!—The Well-spring.

For the Southern Churchman.
Deedles.

A correspondent writes us: "In reading an interesting story in the Southern Churchman of July 13, entitled, 'The Homing Instincts of a Cat,' I am forcibly reminded of an incident that occurred here, as follows:

If there can be such a figure in the feline family as a born aristocrat, poor Deedles was richly entitled to this distinction. When three years old, he was the acknowledged king among his feline followers—and was, no doubt, the victor of many vicious brawls that disturbed the back alleys and byways of the neighborhood in which he roamed.

In the course of events the family who held the ownership title to this roaming warrior, moved to another section of the city, and Deedles was thrown among new associates, where bad traits in his character developed. He was accused of surreptitiously entering the kitchens and storerooms of the neighbors.

A steel trap was baited with a tempting piece of meat, and poor Deedles came limping home one morning minus two inches of his right fore-paw. However, he soon recovered, but the loss of one of his fighting appendages removed him from the class of victorious cats, and this mortified his vanity to such an extent that he became morose. He would absent himself for months in some remote cellar and subsist on such foods as he could capture.

Each time, after several months' absence, Deedles would be forgotten. Then unexpectedly he would turn up, but all his former aristocratic bearing had vanished, and he appeared as an escaped convict.

Months passed into years, the family who reared Deedles as a pet had again moved, and yet the old prodigal, now nearing twelve years, would occasionally come limping to the new abode, after nearly a year of absence.

One evening he came back to his home limping—trembling and mewing, as if soliciting pity, then laid in full length by the warm fire and passed away. A mute and pathetic exhibition of home attachment.

PHILIP F. BROWN.

For the Southern Churchman.

"If—"

There is a certain monosyllable that has the power of being as annoying as a mosquito, and as hurtful—"If." A perfectly legitimate little word, but it possesses unlimited pestiferous possibilities. Also, it has the unpardonable habit of attacking its victim from behind. "If I just hadn't done this," a warrior grieves, or "If I just hadn't done that," so and so would not have happened. "If only I had made this move," or "If only I had refrained from making that"—the ifs are innumerable and indefatigable, they swarm and sting. In mass formation they resemble hornets more than mosquitoes; there is no combating them.

Everybody knows that a certain amount of sober retrospect is an excellent thing. If we didn't sometimes take stock of yesterday and cast up last month's accounts, we should indeed be in a bad way. But it is easy to overdo the thing. "If only I had stayed at home," one householder wails, "this catastrophe might have been avoided!" Another mourns that her

whole week's plans would not have failed if only she had gone to town and learned an important fact instead of staying at home and attending to what she honestly believed to be her business for that particular day. Then after awhile each repiner begins to reflect that after all if she had done the undone thing, or vice versa, some other dire result might have come about, and they grow confused and at last cannot tell at all what might have transpired "If—." The pesky monosyllable bears a sting in both head and tail.

On greater things, also, "If" preys. When a big blow falls or an overwhelming sorrow comes many of us are prone to give ourselves over to anxious remembering. We pick our grief to pieces and wonder and speculate as to whether or not it was inevitable. "If I had done differently," the heart cries to itself, "this might have been averted!" "If I had said no here, or yes there, all might have been different now." We peer back down the road and fancy that we see a dozen places where our feet misstepped. "If Thou hadst been here," cried Martha of Bethany to Christ, "our brother had not died."

It is true, of course, that frequently our afflictions are the direct outcome of our sins and blunders; but it is equally true that often we needlessly harass our souls. It ought to be easy enough to recognize the disaster that is the logical result of our misdoing; yet it seems fatally easy, by probing and searching, to make ourselves think we have discovered some thread of circumstance on which the whole sad circumstance hangs—when probably there is no connection whatever between the two.

One great white fact should always be our comfort—that when we have done our best there can be no possible occasion for remorse. The wonderful truth is that much of the weaving of the web of life is intrusted to our own hands, but that at the same time there are certain threads in the pattern with which we have nothing to do. These threads, a marvellous, intricate, inevitable part of the whole, the great Master Weaver, who stands with us before the loom leads in and out with His own hands. Though the final pattern may be largely determined by our own efforts, there will be golden threads picking out a design that we should not have had the will or the skill to devise—a design quite indispensable to the beauty of the whole.

Christ purposely tarried on the road to Bethany in order that by the raising of the dead man He might show forth the whole glory of God. "If Thou hadst been here" Lazarus would not have died—truly; but neither would the wondering throng have beheld life defying death, God incarnate weeping above an humble grave. All of Martha's anguish was a small price to pay for the sight of those human tears of her Lord's for the friend He loved. So her "if" was futile, like so many of our own.

The wise way is to admit our fault, if fault there be, and set about avoiding it in future days. When we have only done our best, and the visitation of sorrow comes from without, as it were, we have no business bowing our heads to the swarm of "ifs" that are always ready to attack. "If" is the sign of the subjunctive mode—the mode of doubt, as our grammar long ago told us—and generally speaking it is too negative and feeble a word to be allowed to work great mischief. To walk forever in a cloud of prickly "ifs" is to find life scarcely worth the living!

"Since" is a better word, as that same Martha knew—"But since Thou art now come, all will be well"—the adverb that accepts the bitter inevitable and sees in it hope and reconstruction instead of despair.

For the Southern Churchman. To Any Mother of a Soldier.

N. A. B. Robertson.

Suggested by a sermon from the text, "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever."

Your service star, that speaks of him,
Hangs on the windowpane;
You see it, and your eyes grow dim—
"O will he come again?"

Long ago in a little town
A mother wept and smiled—
As mothers may with heart bowed down—
To greet her new-born child.

For Mary knew, ah, doubt it not,
The path His feet should tread,
But looked beyond that lonely spot
Where bowed His dying head,

She saw, by light of a star above,
His future service high
To truth and honor, faith and love—
The things that cannot die.

O mother, in your lonely home,
Look up, and see afar
Where angels hang in Heaven's high dome
The first great Service Star!

WAR ECONOMY CORNER.

Sweeten Summer Drinks With Syrup.

A large quantity of sugar may be saved this summer by making a syrup of the sugar to be used in sweetening ice tea, lemonade and all other cool beverages, instead of using dry sugar, is a timely suggestion from the July Woman's Home Companion. Add about one-third as much water as sugar, bring to a boil and cool. Add the liquid to the beverage; the amount will be governed by individual taste, but be careful not to use more than is necessary. In this way the drink is sweetened uniformly, as all the sugar is melted; then, too, there is no wasted sugar left in the bottom of the glasses.

When we consider that most families usually have cold drinks twice a day, and that in every glass there is more or less sugar left, we can easily realize what a saving would result from the use of this conservation syrup.

For the Southern Churchman.

FAVORITE HYMNS.

IX. Art Thou Weary, Art Thou Languid?

The fact that this hymn is merely a paraphrased translation from the ancient original does not detract in the least from its beauty and worth. Indeed, the great age of the poem—twelve hundred years—and its strange history and setting seem to invest it with a kind of special appeal.

The poem was composed by a monk of the eighth century named Steven, in an environment so wild and weird, so far removed from the present day, that the hymn comes to us as a kind of sweet, far cry from the very childhood of Christianity. Steven was one of a band of monks that lived in the old, old monastery of Mars Saba, founded before the flight of Mohammed. The monastery still stands on its origi-

nal site, the great rock that looks down upon the valley of Kedron, and to this day, a writer tells us, far below in the depths of the gorge, wolves muster at dawn to eat the waste thrown down from the monastery.

The poet-monk seems to have been gifted from on high with the power of charging a few simple words with the very essence of the Spirit of Christ. "This song of Steven the Sabite," the same author continues, "originally raised on the stormy outposts of eastern Christendom that were already threatened with submersion beneath the stern tide of Moslem conquest, rings . . . through the whole wide world to-day."

Art thou weary, art thou languid,
Art thou sore distressed?
"Come to me," saith One, "and coming,
Be at rest."

Hath He marks to lead me to Him,
If He be my guide?
"In His feet and hands are wound-prints,
And His side."

Is there diadem, as monarch,
That His brow adorns?
"Yea, a crown, in very surety,
But of thorns."

If I find Him, if I follow,
What His guerdon here?
"Many a sorrow, many a labor,
Many a tear."

If I still hold closely to Him
What hath He at last?
"Sorrow vanquished, labor ended,
Jordan past."

If I ask Him to receive me,
Will He say me nay?
"Not till earth, and not till heaven
Pass away."

Finding, following, keeping, struggling,
Is He sure to bless?
Saints, apostles, prophets, martyrs
Answer, "Yes."

Appeal for Continuous Day and Night Prayer.

By the Mothers of Defenders of Democracy.

Purposes: To envelope the whole nation in continuous prayer, making President Wilson's proclamation for May 30th the basis of continuous appeal for National Guidance, Protection of Our Sons and Victory of International Justice and Righteousness.

Plan: Successive one minute silent individual prayers every minute of the day and night, hundreds and thousands praying—one group successively following another, so that there shall be no break in the continuous appeal.

Your Part: Write at once to Mothers of Defenders of Democracy, 51 East Forty-second Street, New York City, pledging yourself to give at least one minute each day—every day for a year—to prayer for such Guidance, Protection and Victory.

Method of Operation: Upon receipt of your pledge, the Mothers of Defenders of Democracy will send you a card designating the minute you are to consecrate to prayer. There are 144 half-hour periods arranged for each day, each beginning ten minutes in advance of the one preceding. For example, one extends from 10 A. M. to 10:30 A. M.; the next from 10:10 A. M. to 10:40 A. M., thus periods overlap three times. The time assigned will be any minute within a certain half-hour. Thus with thousands praying no one minute will be without prayer, even should one petitioner be a few minutes early or a few minutes late.

For the Young Folks

NANCY BYRD TURNER, Editor

The Shearing.

The day we cut the baby's hair
The house was all a-fidget;
Such fuss we made you would have said
He was a king, the midget.

Some wanted this, some wanted that,
Some thought that it was dreadful
To lay a hand upon one strand
Of all that precious headful;

While others thought to leave his curls
Would be the height of folly—
Unless they put him with the girls,
And called him Sue or Molly.

The barber's shears went snip-a-snip,
The golden fluff was flying;
Grandmother had a trembling lip,
And aunt was almost crying.

The men-folks said, "Why, hello, Boss,
You're looking five years older!"
But mother laid the shaven head
Close, close against her shoulder.

Ah, well, the nest must lose its birds,
The cradle yield its treasure,
Time will not stay a single day
For any pleader's pleasure.

But when that hour's work was weighed
The scales were even, maybe,
For father gained a little man
When mother lost her baby.

—St. Nicholas.

For the Southern Churchman.

Candles and Cakes.

Lee and Rosa always celebrated their birthdays together. Lee's came on the seventh of August and his sister's on the ninth, so every year they "split the difference," as their father said, and had a party on the eighth. Rosa's flowered china tea-set was always used and the table was decorated with wild flowers gathered by Lee. Then there were gifts around each plate, and ice-cream and candy. But the best thing about the party was two large cakes: a jelly cake for Lee, trimmed with red candles, "to match his hair," Rosa said, and a golden sponge cake for Rosa, who had fair hair and blue eyes. Her cake was covered with smooth white icing and ornamented with blue candles. On the inside of each cake a small gift was to be found—usually the prize gift of the collection.

Naturally, the eighth of August was a great date in the calendar. But this year, alas, when Lee was to be eight and Rosa six, everything had seemed to go wrong. First, there were no small candles to be bought at the village store, and the city was too far away for ordering them in time. Then, mother and Aunt Reba had reluctantly decided that since sugar was so scarce only one cake should be baked.

"Leave out the candy instead!" the children cried.

But, no, the candy was to be left out anyway. The only question was, what kind of cake should it be? Aunt Reba generously offered to see if she could not think up a cake that should be part jelly and part sponge, but this idea did not please.

"It would be like patchwork then," said Rosa, fretfully.

Lee tried not to sulk, but his fore-

head puckered. "If we can't have the candles I don't care anyway," he said. "But what a birthday!"

They stole out into the yard sorrowfully, leaving Aunt Reba and mother looking very sad. "Take a little walk down the woods road," Aunt Reba called. "Maybe you will have some fun and forget the poor cakes."

So away they went, hand in hand, not noticing the wild flowers they had planned to gather. At a turn in the road they came upon a small house that they knew quite well. It had been vacant for a long while, but to-day the windows were wide, and a little girl stood behind the sagging gate. She had dark curls and a rosy face, and she looked at the children and smiled.

"What is your name?" Rosa asked. She suddenly forgot all about cakes and candles.

"Rosalie," said the strange little girl, still smiling. "We've just moved here. Come in."

"We might be in the way," Lee answered. "You come out and play with us in the woods."

An hour later Aunt Reba looked out and saw her niece and nephew running up the walk. She met them at the door. "Good news!" she called cheerily. "I find that Mr. Greene is going to town in his car and will buy the candles. What color shall they be?" Aunt Reba had rather dreaded to put the question; perhaps neither child would be willing to give way to the other. "Red candles or blue?" she asked.

"Pink!" cried Lee and Rosa together. "Pink?" Aunt Reba echoed in surprise.

"And chocolate for icing," Rosa added, importantly.

By this time they had reached her side. "O auntie," Lee cried, almost out of breath, "down the road there's a little girl order than Rosa who's had a birthday only one year in her life."

Rosa nodded her head hard. "One single birthday in seven years," she said.

"It is this way," Lee went on. "Her mother's explained it. Rosalie—that's her name—was born on the twenty-ninth of February, and because of leap years only one February twenty-ninth has come since then. She had a birthday when she was four, and that's all."

"And when she was four," Rosa put in, her eyes large with eagerness, "she didn't have any cake or candles, or anything. I asked her why, and she said just because she couldn't."

Aunt Reba looked interested and somewhat sad. "Many little girls have nothing but a birthday," she said.

"But this one will!" cried Lee. "What do you think we're going to do? Give her our eighth of August. Do you know, her age comes right in between ours—isn't that queer?"

Aunt Reba smiled. "And isn't it queer, too," that her name is your two names put together? Rosalie—Rosa and Lee.

The children had not thought of that, and were much pleased. "I knew there was a little strange girl down the road," Aunt Reba continued, "but I didn't know things would turn out as nicely as this. Now call mother, and we four will make our plans."

They planned so well that on the eighth of August three beaming chil-

dren sat down to a lovely birthday table. Candy was lacking, and Lee and Rosa did not have as many presents as usual, but somehow they seemed quite content. Before one place sat a large brown cake covered thickly with chocolate and blazing with rose-colored candles. "Dark brown for Rosalie's hair and eyes," the children laughed, "and pink for her cheeks."

As for the guest of honor, she could hardly believe her wide eyes. When the cake was cut there were seven presents for her in its yellow heart, one for the present birthday and one for each birthday she had missed—"for she missed them all, you know," Rosa had explained to Aunt Reba, sadiy. There was the slender little silver bracelet that was to have been Rosa's, and the small pocket magnifying glass that was intended for Lee; the children insisted that these should go into the cake. Then, Aunt Reba had dressed a wee china doll in dainty silk, and mother had found a little blue celluloid thimble to put in as her share. Father contributed a shining new silver quarter, and the whole family gave together a bright scarlet and white button that made little Rosalie a real member of the Red Cross, and that pleased her almost more than anything else.

When the cake and ice-cream had vanished, and all the gifts had been duly admired, Rosalie came up to Aunt Reba and put out her hand gravely. "I've heard about birthdays all my life," she said in her quaint little way, "but I didn't know they could be like this."

"Neither did we!" cried Lee and Rosa in joyful duet. "This is the best we ever had."

The Lost Ball.

Grandpa and Grandma Barlow had been away from the farmhouse only two hours. But much can happen in even that length of time. When they returned, it was to find that Carl and William had quarreled.

The two little boys were cousins. One lived in Chicago and the other in Pittsburgh. They were spending the summer on the farm. And that was the first quarrel.

"It was my ball, my very best one!" Carl declared. "And William lost it. He said he just threw it against the side of the house. And it hain't—I mean isn't—there. He—he—"

"I didn't steal his old ball!" William shouted, his round face very red. "I didn't, grandpa! I just threw the ball and—I—I can't find it."

"Oh, bother, now!" and grandpa rose. "Men don't quarrel, not over little things like that. Of course we shall find the ball."

"And little cousins who love each other like brothers? I hope my boys are not angry," grandma said gently. But they were. They both trudged off, to help hunt for the ball, but grandpa noticed that they walked a long way apart.

The ball was lost. At the end of a half hour even grandpa had to admit that.

At first it had looked very easy. William said he had thrown it against the east side of the house. There the lawn was smoothly mowed, and there were no flower-beds or clumps of shrubbery. The little boy could not throw with force enough to send the ball far; it must be at hand.

Grandpa and the boys looked everywhere. Not until it seemed as if they had inspected every blade of grass on that side of the house did Grandpa discover that the cellar window was open a little way.

"Here 'tis! We shall find your ball down in the cellar, lads."

He led the way in through the house, closely followed by both boys. They searched the cellar, looking in every place where a ball, coming through the window, could have rolled. But it was in vain. The ball was not to be found.

William broke down and cried. He would go home. He was not a thief. He had lots of balls in Pittsburgh, better than any old Chicago balls.

And all the time Carl sulked. If William had not stolen the ball, where was it?

Not even grandma could dispel the cloud that had settled over the old farmhouse. Both boys went to bed early, and, although neither of them would have admitted it, each cried himself to sleep.

The next morning it was even worse. An open and noisy quarrel was only averted by grandma's firmness. Breakfast over, she suggested that Carl go to the mill with grandpa, while William helped her pick berries.

"No, I do not want you to be together, not while you feel as you do now," she said.

Just before grandpa was ready to start a great outcry was heard. It came from the screened-in back porch. Only grandma knew that Betty, the hired girl, was preparing to churn there. The outcry was so loud that they all ran to the porch. Betty cried: "The cream is spoiled, Mrs. Barlow! I brought the can up from the cellar, and when I poured it in the churn the bottom was all black and dirty. This was in it," and she held up the missing ball.

At first the mystery was not cleared, only changed. But grandpa soon showed the boys how the ball came to be in the cream can.

The can had stood directly under the window, which was open. In passing through the window the ball had dropped on the loose cover of the can. This had tipped enough to allow the ball to fall into the can. Then the cover had risen to its place.

"I'm sorry the cream is spoiled," Carl said, "but maybe the little pigs will like it. And, William, I am sorry I said—"

William laughed. "Oh, don't let's be sorry, Carl! Let's be glad! Say, if grandpa will let us both go to the mill with him, we'll pick all the berries when we come back."

"Course we will. We like to do things together."—Hope Daring.

Sentry-Go.

I used to be so lonely when I waked at night and couldn't sleep: But since my father went to war, I think, perhaps, he has to keep The watch to-night; and up and down he marches, marches with his gun! So then I walked in step with him the whole night long; we had such fun Going for walks . . . when he was here . . . and when it's cold, I wonder whether Perhaps he doesn't mind the cold so much if we're on guard together.
—Amelia Josephine Burr.

Dwight's Simple Page.

Dwight Dawson wrote and wrote. He began the work soon after supper, and at nine o'clock he put the stopper into the ink bottle with a little sigh.

His Uncle Harvey Dawson heard the sigh and looked up from the paper he was reading. He noticed the ink-stained fingers and the open writing book. "Do you have a hard lesson for to-morrow?" he asked.

"I wasn't studying my lesson; I was practicing my writing. The county superintendent will visit our school some day next week, and I was getting a page of my copy book ready to show him. I have put three times as much work on it as on any other page. Doesn't it look nice?" Dwight held the book up for his uncle's inspection. "I think it is a fine sample page."

Mr. Dawson made no remarks on the work. "Let me see the book," he requested. He turned all the pages slowly and examined each one. "What is a sample page, Dwight?"

"Why, why," the boy hesitated. "It is one that a person gets ready for an exhibition, I guess. That's what mine is for, anyway—to exhibit to the superintendent," as Miss Lane said, he ended with a little laugh.

"There is the dictionary. Will you kindly look up the word 'sample' and read the definition?"

Dwight turned the leaves until he found the word he wished. "'Sample, a small part of a large quantity shown as a representative of the quality of the whole,'" he read.

"In other words, a sample is supposed to be a fair likeness of its kind," Mr. Dawson turned to the sample page. "Now, Dwight, that page is unlike all the other pages in this book. It does not look like your usual writing at all. You took a great deal of care with this page, and you have not with the others. It isn't fair to exhibit that as a sample of your writing; that is a show page, not a sample page."

"Why, Uncle Harvey," Dwight gasped in surprise. "I thought you should always do a thing well to show the county superintendent of schools."

"You should, but you want your regular work, day by day, done well, too. You can write very well when you try; but these other pages show that you do not try every day, but just for a special occasion. What if the superintendent should look at the other pages in the copy book?"

Dwight looked serious. "I—I had not thought of that," he confessed.

"If he should look at them, he would know that this page is not a sample page and that you do your regular work in a careless way." Mr. Dawson laid

down the copy-book and took up his paper again.

The next morning, when Dwight came down to breakfast, he laid some money by his plate and looked a little shyly at his uncle. "I intend to buy a new writing book to-day. Miss Lane keeps them to sell, so we will all have the same kind, and I am going to have the first page for a sample page. I will do every page as well as I can and not just the one I will show to the county superintendent. He may see everything I have in the new book when he comes."

"I like that plan. I know that your sample pages will really represent your writing this time," replied his uncle encouragingly.

"I am always going to remember that my sample work must be a good likeness of all my work," Dwight replied earnestly. "I am glad you made me understand what a sample really is, Uncle Harvey."—Sarah N. McCreery, in Herald and Presbyter.

Riddle.

Riddlemaree, round and clear,
You never are happy when 'tis near.
It's salt to the taste and soft to the touch

And nobody ever likes it much.
It isn't a bead and it isn't a ball,
But it shines, and it rolls and it's bound to fall

Unless you catchi t—O deary me,
Who can guess this riddlemaree?

Answer to last week's riddle: Tongue.

What do you know of the work of your

Church Temperance Society?

Rt. Rev. Frederick Courtney, D. D., President.
William Jay Schieffelin, Esq., Ph. D., Treasurer.
Rev. James Empringham, D. D., Gen'l Supt.
Send for free sample copy of "TEMPERANCE."
This periodical has the largest circulation of any magazine of its kind in America. Address

Church Temperance Society

214 Metropolitan Tower, New York City

Nuxated Iron The Power Behind Strong, Keen, Red-Blooded Americans

"To help make strong, keen, red-blooded Americans there is nothing in my experience which I have found so valuable as organic iron—Nuxated Iron," says Dr. James Francis Sullivan, formerly physician of Bellevue Hospital (Outdoor Dept.), New York, and the Westchester County Hospital. Nuxated Iron often increases the strength and endurance of weak, nervous, run-down people in two weeks' time. It is now being used by over three million people annually, including such men as Hon. Leslie M. Shaw, former Secretary of the Treasury, and ex-Governor of Iowa; former United States Senator Richard Rolland Kenney of Delaware, at present Major of the U. S. Army; General John L. Clem (Retired), the drummer boy of Shiloh, who was sergeant in the U. S. Army when only 12 years of age; also United States Judge G. W. Atkinson of the Court of Claims of Washington and others. Nuxated Iron is dispensed by all good druggists everywhere.

FINANCIAL

The Fate of the World

That's the responsibility that rests on America.
SAVING will aid your country and protect you.

National State and City Bank

RICHMOND, VA.

Wm. H. Palmer, President

Julien H. Hill, Vice-Pres. and Cashier R. E. Cunningham, Asst. Cashier
J. W. Sinton, Vice-Pres. Wm. S. Ryland, Asst. Cashier
Jesse F. Wood, Mgr. Savings Department

INCORPORATED 1852

Virginia Fire and Marine Insurance Company

Of Richmond, Va.

ASSETS - - - - - \$2,160,195.00

Wm. H. Palmer, President

E. B. Addison, Vice-President

W. H. McCarthy, Secretary

BUY WAR SAVINGS STAMPS

Invest your money with the government and do your bit toward winning the war. Those at home must back the boys at the front with supplies of every kind. Your money loaned to the government through the purchase of War Savings Stamps will help meet the various demands.

The American National Bank of Richmond, Va.
SECURITY AND SERVICE



"Soyez le bien venu! Quel est votre regiment? Restez-vous ici? Comprenez-vous?"

"What's He Talking About?"

This is an experience which every American who goes to France will have—he will find his French comrades trying to talk with him, asking him questions, and offering him useful and interesting information. What an inconvenience and embarrassment it will be to be unable to understand or reply! No American *need be unable*. Here's a pocket manual that will give instantly the French (with its pronunciation) of almost anything the soldier or sailor will want to say.

The Soldier's Service Dictionary

prepared by F. H. VIZETELLY, Litt. D., LL. D., for Americans who do not know French and need to get a speaking knowledge of it in a hurry. Ten thousand military and conversational terms are given in one alphabetical order, and under each word are given the correct forms in many different phrases. The commands, technical terms, popular phrases, etc., of every branch of the service are explained and pronounced, as are also thousands of conversational terms needed in every-day life. Many commanding officers of the U. S. A. have endorsed this manual, including Maj.-Gen. J. T. Dickman, Col. J. A. Ryan, Maj.-Gen. H. T. Allen, Lieut.-Col. A. C. Read, etc. If YOU are going to France, you need this manual. If a friend of yours is going, get one for him.

Pocket-sized, khaki-bound, \$1.00 net; by mail \$1.04; Thumb-notch index, 25 cents extra

SOUTHERN CHURCHMAN COMPANY, Richmond, Virginia

A Boy's Essay On Cats.

A school-boy wrote an essay on cats. The chapter on different breeds supplies the following information:

"Cats that's made for little boys and

girls to maul and tease is called Maltese cats. Some cats is known by their queer purrs—these are called Pursion cats. Cats with bad tempers is called Angorrie cats. Cats with deep felins is called Feline cats."

Jno. L. Williams & Sons

BANKERS and BROKERS

Eighth and Main. (P. O. Box 503)

RICHMOND, VIRGINIA.

Transact a general Banking and Brokerage Business. Deal in Southern Investment Securities. Negotiable Railroad and Municipal Bonds.

The First National Bank

OF

Richmond, Virginia

DESIRE

YOUR ACCOUNT.

CAPITAL & SURPLUS

\$3,000,000.00

3%

INTEREST IN SAVINGS DEPARTMENT.

Norfolk & Western Railway

ONLY ALL RAIL LINE TO NORFOLK

QUICKEST AND BEST SERVICE

Pullman Parlor Cars.

The best line to all Points West, Northwest and Southwest.

W. B. BEVIL, W. C. SAUNDERS,
Pass. Traff. Mgr. Gen. Pass. Agt.
Roanoke, Va.

C. H. BOSLEY
Dist. Pass. Agt., Richmond, Va.
Rates and information upon application.

WHEN WRITING OUR ADVERTISERS
PLEASE MENTION THIS PUBLICATION

Southern Churchman

SOUTHERN CHURCHMAN COMPANY
Publishers

815 East Grace Street, Richmond, Virginia

LEWIS G. WILLIAMS, President.

E. B. ADDISON, Vice-President.

REV. E. L. GOODWIN, D. D., Editor.

REV. JAS. D. GIBSON, Managing Editor.

Entered at the Postoffice in Richmond, Va., as second-class matter.

SUBSCRIPTION PRICE—After January 1, 1918, \$5.00 per year in advance. To the Clergy \$2.00. Six months \$1.50. Trial subscription 3 months 50 cents, 10 cents a copy. Foreign postage 50 cents additional. Back numbers not over 3 months old 10 cents each, over 3 months old 25 cents each.

For the convenience of subscribers, subscriptions are continued at expiration unless otherwise ordered. Notice of renewal, discontinuance, or change of address should be sent two weeks before the date they are to go into effect.

RECEIPT OF PAYMENT is shown in about two weeks by change of date on address label. If date is not properly extended after each payment notify us promptly. No receipt for payment will be sent.

Notice post office address. The exact post office address to which we are directing the paper at the time of writing **MUST ALWAYS BE GIVEN**. Our mailing list is arranged by post offices and not alphabetically. Make all checks and money orders payable to 'the Southern Churchman and not to an individual.

ADVERTISEMENTS—Rates quoted on request. For Classified see head of that department. Representatives wanted in each Parish, liberal commissions.

News concerning the church at large always welcome.

ATTENTION!

ENLISTED CHURCHMEN.

The Department of Army and Navy Work of the Brotherhood of St. Andrew

wants to get in touch with you and supply your needs in every possible way.

Write to us soon and tell us how you are getting along. You will find us prompt correspondents.

F. S. TITSWORTH,
Executive Secretary.

B. F. FINNEY,
Chief Secretary.

12th and Walnut Streets, Philadelphia, Pa.

PIPE ORGANS.

If the purchase of an organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Kentucky, who manufacture the highest grade at reasonable prices.

OAKLAND

A Home School for young boys to be tutored with the sons of Mr. and Mrs. Rosewell Page at their country home in Virginia. Address Mrs. Rosewell Page, Beaver Dam, Va.

BOARDERS.

WANTED A FEW BOARDERS AT "AIRWELL" for August and September. Terms, \$7.00 per week. Mrs. Fenton Noland, Beaver Dam, Va.

HELP WANTED

WANTED IN PROMISING YOUNG MISSION in city of more than 500,000 people, 300 miles from Chicago, a young man in priests orders as minister in charge. One hundred and forty communicants and growing. Thirty confirmations in last two years. Good Sunday-school. Parish house and chapel. Salary sufficient for young man with not too expensive family. Address, stating education and experience, X. Y. Z., care of Southern Churchman, Richmond, Va.

WANTED FOR GROUP OF MISSIONS in Diocese in the Middle West an active man in priest's orders who cares for rural conditions and is really interested in missionary work. Congregations small. Plenty of work. Salary not large; probably about \$950 and small house. If there is a wife, she must consent to be often left alone as the wife of a commercial traveler is often left alone. Salary would increase in response to faithful service. Address, stating education and experience, BETA GAMMA DELTA, care of Southern Churchman, Richmond, Va.

WANTED TEACHER FOR THREE CHILDREN in country, girl sixteen, boys fifteen and nine. English, mathematics and Latin. Lady of experience between twenty-five and forty. State in first letter salary expected. References exchanged. Mrs. Richard B. Smith, Berryville, Va., R. F. D. No. 2.

WANTED A COTTAGE MOTHER. ALSO an eighth grade teacher. Two-teacher school. Salary equivalent to \$55 to \$60 monthly. Widow with child eligible. Deaconess Gadsden, Church Home Orphanage, York, S. C.

Classified Advertising and Notices

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line, each insertion. Special rates to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents. Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

POSITIONS WANTED

A GRADUATE OF THE EPISCOPAL Female Institute desires a position as governess or teacher in a private family of refinement. References exchanged. Address Box 86, Sharps, Richmond County, Va.

AN EPISCOPAL MINISTER'S DAUGHTER desires a position as parochial helper. Understands church music, also piano. Address "S. D. E.," 615 Broad Street, Wilson, N. C.

WANTED BY A GRADUATE NURSE, POSITION in a girls' school. R. N., care Churchman.

CLERGYMAN—SOUND, SENSIBLE Churchman, active, good standing, considered good preacher, visitor and mixer, would correspond with Bishop or parish needing a rector or take charge of several missions. A living salary and livable rectory necessary. Address Collegian, Southern Churchman Office, Richmond, Va.

WANTED INSTITUTIONAL POSITION by trained nurse of experience. Address Miss "W," care H. E. Pearce, Export Leaf Tobacco Co., Richmond, Va.

POSITION WANTED AS COMPANION TO elderly lady by Virginia widow of experience. Address Mrs. L. A. Boggs, Falmouth, Va.

A YOUNG LADY OF EDUCATION and refinement desires a position as companion or as assistant in the work of a school or institution. References given and received. Address Miss T., care Southern Churchman, Richmond, Va.

Asheville Mission Hospital

ASHEVILLE, N. C.

offers three years' course of Training for Nurses. Pupils eligible for State Registration. Ideal climate. Apply to MISS ANDREWS, Supt.

UNITED OFFERING.

Until further notice, all custodians of the United Offering in the Parish-Branches of the auxiliary, will please send all money collected by them to Mrs. Henry Castle, Midway Inn, Hot Springs, Bath County, Va., Mrs. Randolph Barksdale having removed her residence for the summer from Paeonian Springs, Va.

SALLIE T. CASTLE,
Diocesan Custodian.

July 20th, 1918.

THE BOARD OF MISSIONS.

Correspondence is invited from those who wish to know

What it does.

What its work signifies.

Why the work can be helped most effectively through the Board.

Address

The Right Reverend A. S. Lloyd, D. D., President of the Board of Missions, 281 Fourth Avenue, New York.

Legal Title for Use in Making Wills:

The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.

The Spirit of Missions, \$1.00 a year.

Marriages and Deaths

Marriage notices, not exceeding 40 words, \$1.00; Death notices, not exceeding 40 words, inserted free. Over 40 words at the ordinary rate. Obituaries and resolutions, 20 cents per line. Six words to the average line.

Copy for this department must be received not later than Tuesday of the week in which it is intended to be published.

Brookes: On Sunday morning, June 23d, RUTH IRWIN, wife of the late George D. Brookes and daughter of the late William H. and Ann B. Irwin, of Alexandria, Va.

"Blessed are the pure in heart, for they shall see God."

Grandy, Mary Selden: On Saturday, July 20, 1918, MARY SELDEN GRANDY, wife of C. W. Grandy, of Norfolk, Va., and daughter of the late Dr. William

Selden and Lucinda Pope Wilson, in the seventy-sixth year of her age.

Phelps: Died July 17, 1918, MR. EDWARD RANDOLPH PHELPS, of Greenville County, Va., in the fifty-third year of his age.

Welch: Entered into life eternal July 18, 1918, at her home in Chestertown, Md., HARRIET LOUNDS STAPLES, aged eighty-three, widow of William Welch, daughter of Louisa Henrietta Nowland and Samuel Wales Staples, granddaughter of Seth Perkins Staples, of the New York Bar. Interment at Shrensbury Church, Kent County, Md., Sunday, July 21st.

MRS. MARY CORNELIA BRISCOE RANSON.

At 6:30 P. M. on July 12, 1918, at the "Homestead," near Charles Town, W. Va., MRS. CORNELIA RANSON passed peacefully into the life beyond.

She was a sister of Bishop Brown, of Virginia, the eldest daughter of Robert L. and Margaret Cabell Brown, and granddaughter of the late Mayo Cabell, of Union Hill, Nelson County, Va. She married in 1880 Dr. James M. Ranson, and came to live at the old Ranson home, "The Homestead." There all of her married life was spent, and there the natural sweetness of the manner and the purity of her character soon gained for her many friends, and bound them to her always. Very early in life she was confirmed in the "faith of her fathers," and became a member of the Episcopal Church. Her life was so full of service, and her faith so true, there was no time or room for doubts. Her going out of this life was with the confidence of one falling asleep. As eldest sister in charge of her father's home, as wife, mother and friend, she was true, loving and faithful. Her reward therefore must be sure. She was laid to rest in Zion Church yard, Charles Town, W. Va., services being conducted by her pastor, Rev. John S. Alfriend.

The cares, the duties and the anxious moments passed, The things that make life's burdens, but its love still lasts; The shadows lengthen, and the day is nearly done, Life's tasks are finished, and its crown is won.

H. C. P.

ACKNOWLEDGMENTS, ARMENIAN AND SYRIAN RELIEF FUND.

June 28—"A friend" for Armenian children\$ 5.00
Previously acknowledged..... 615.53
Total\$620.53

God and Man Are Partners.

We are laborers together with God. God and man are partners in this business; they work together and help each other. Neither can do complete work without the other; let them join hands and labor together, and the largest and most blessed results will be attained. There is something inspiring in this thought. It crowns life with dignity, lifts us out of the dust, and puts us in the same class with God. We are partners in the same business with Him and

J. D. Legg Arch't Co. Churches, Public Buildings, Residence, Stores, Landscaping, Etc. 1948 Ry. Ex. Bldg., St. Louis, Mo.



ARTISTIC HOMES
A 1000-page plan book \$1.
All home-loving, home-building people need it in their library for style, guidance and economy in building. 2000 plans and designs. Get my ready-cut circular.

ARTISTIC

CHURCHES

If you contemplate the erection of a church edifice, send me the full particulars and I will submit plans on approval. Church building is my specialty.



HERBERT C. CHIVERS, Architect, St. Louis, Mo

share in the profits. We see this truth illustrated most simply and forcibly in the material world. The farmer is plainly a fellow-worker with God. God creates the soil, and the farmer plows it. God furnishes the seed, and the farmer sows it. God shines and rains upon the corn, and the farmer cultivates it. God ripens the wheat, and the farmer reaps it. They thus work together as plainly and truly as two men that are lifting the same load. The wheat in the barn is the product of their joint labor. If either of these

two partners were to withhold his labor, there would be no harvest. Seed without sowing or plowing without seed would not yield a grain or a blade. Without God the farmer can do nothing, and without the farmer God will do nothing. Let them combine and become laborers together, and the fields will wave with wheat and the valleys rustle with corn. Not only the farmer, but every worker in material things is thus a fellow-worker with God.—Banner.

Richmond, Fredericksburg & Potomac R. R.

To and from Washington and beyond—Daily.

Leave Richmond		Arrive Richmond	
* 6.40 A.M.	* 11.45 A.M.	* 7.25 A.M.	* 9.12 P.M.
* 8.40 A.M.	* 12.30 P.M.	* 12.55 P.M.	* 9.25 P.M.
* 8.50 A.M.	* 7.00 P.M.	* 5.20 P.M.	* 11.25 P.M.
* 9.15 A.M.	* 8.10 P.M.	* 6.00 P.M.	* 12.30 N.T.

Richmond-Washington Local, Lv. 7.20 P.M. week days; 8.15 P.M. Sundays; Ar. 12.15 P.M. daily. Fredericksburg Accom. week days, Lv. 8.15 P.M.; Ar. 8.15 A.M. Ashland Accom. week days, Lv. 7.45 A.M., 6.30 P.M.; Ar. 8.30 A.M., 5.30 P.M.

▲ Elba ticket and baggage offices not open for this train. * Main St. Sta. † Byrd St. Sta. stopping at Elba. ‡ Elba Sta.

War and the Church

THE CHURCH IN THE FURNACE

Editor E. B. McNutt

Price \$1.75

By Seventeen C. of E. Chaplains.

At the Front

Two page leader in June 1, "Living Church", by Dean Hodges.

Used by P. E. War Commission in its Work.

THE CHURCH AND THE MAN.

By Donald Hankey.

Price 60 cents.

One chapter quoted entire in "March" Y. M. C. A. "Association Men." At the head of Book List for the month.

THOUGHTS ON RELIGION AT THE FRONT.

By Rev. Neville S. Talbot.

Price 80 cents.

The opinions of a C. of E. Man of true humility and courageous sincerity.

WATCHMAN! WHAT OF THE NIGHT.

By Richard Henry Malden.

Price \$1.75.

A C. of E. naval chaplain lets others describe symptoms and exhort on penances while he does some deepful thoughtful work on the first principles of a cure.

THE NEW HORIZON IN CHURCH AND STATE.

By W. H. P. Faunce.

Pres. Brown University.

Price 60 cents.

A good American book by a good American.

THE CHRISTIAN MAN, THE CHURCH AND THE WAR.

By Robert E. Speer.

Price 60 cents.

An earnest discussion of the aims of the war which call for its warm hearted support by the Christian and the Church.

Order from

SOUTHERN CHURCHMAN CO.
Richmond, Va.

HERE IS A DESK THAT Stays Rigid

because the frame is of extra heavy semi-steel and the wood work is solidly dove-tailed to it. The seats have noiseless hinges and cannot loosen, and are extra wide. The frame has no scroll work to catch dust and the high arch makes sweeping easy. The only desk made in the South. Send for our descriptive catalogue.

SOUTHERN DESK COMPANY,

HICKORY, N. C.



Furniture---Floor Coverings---Window Shades---Draperies

Values that satisfy. Service that pleases.

Special attention given to orders for church furnishings.

Sydnor & Hundley

Incorporated

Seventh and Grace Streets

RICHMOND, VIRGINIA.

Miller & Rhoads

"The Shopping Center."

For the retail Dry Goods and Department Store trade.

In the heart of Richmond, when you are here; and Our Mail Order Department Serves you at your home.

BROAD AND GRACE STS.

CORNER 6TH ST.

RICHMOND, VA.

The Choice of Executors

is a matter of great importance. Every dollar you leave should be conserved in such a way that your heirs may enjoy the uninterrupted benefits of your life's work.

This Company is a careful and economical executor, trained in the law and business, sound in judgment, and seasoned in practical experience; its primary business is the administration of trust funds.

Correspondence invited.

Capital
\$1,000,000

RICHMOND TRUST
& SAVINGS CO.

7th & Main Sts.,
Richmond, Va.

University of Virginia

University, Virginia

Special War Courses are offered in addition to the usual courses in the College, Graduate, Law, Medical and Engineering Departments. Ten dollars covers all costs to Virginia students in the Academic Departments. Send for catalogue.

Howard Winston,
Registrar

FAUQUIER INSTITUTE For Girls and Young Ladies
Warrenton, Virginia
The 59th session begins Sept. 26th, 1918. Situated in Piedmont region of Virginia, 55 miles from Washington. A limited and thorough home school. Modern buildings, 5-acre campus. Very moderate rates. Catalog. MISS NELLIE V. BUTLER, Principal, Box 17

Ratliffe & Tanner, Inc.

...FLORISTS...

207 N. 6th Street, Richmond, Va.

FLOWERS FOR ALL OCCASIONS

STUART HALL

STAUNTON, VA.

Formerly Virginia Female Institute)

Diocesan Girls, School of Virginia and Southern Virginia. College preparation, Music, Art, Expression and Business Courses. Faculty and equipment of large school with small classes and individual attention. Large grounds and indoor athletics and outdoor sports under direction of Physical Trainer. Seventy-fifth session opens September, 1918. For catalogue apply to

MRS. H. N. HILLS, Principal,
(Formerly Principal of Sweet Briar Academy.)

R. L. Christian & Company

514-16 E. Broad St.

Richmond, Va.

Leading Fancy Grocer

AGENTS FOR

HUYLER'S CANDIES AND PETER'S
SWISS MILK CHOCOLATE.

Special attention given to out-of-town orders.

Catalogue mailed on application.





1693 Historic in Association;
Modern in Equipment; **1918**
Progressive in Spirit;



William and Mary offers every advantage of a modern, liberal education in a cultured and historic community. Chartered by King William and Queen Mary, developed by such officials as Jefferson, Washington and John Tyler, it has for 221 years served the cause of American education. It educated John Marshal, James Monroe, Winfield Scott, George Wythe, Peyton Randolph, Jefferson and Tyler; its recent students are leaders in Virginia today.

Full Collegiate courses leading to the A. B., B. S., and M. A. degrees. Large, efficient faculty. High entrance and academic standards. Excellent laboratory facilities for the study of the natural sciences, drawing and manual arts, 12 buildings with modern equipment; heating and power plant; large shaded campus; 25 acre athletic grounds.

The College of William and Mary is the Teachers' College of Virginia; special two-year course, based on high school graduation, for the teachers' diploma. 132 scholarships for men and women training to be teachers. Free tuition to ministerial students. Special pre-medical course. All courses open to men and women.

The honor-system of student government had its origin at William and Mary. Pure religious and social surroundings; student life free from harmful and costly habits; low expenses made possible through state aid and situation in an inexpensive community.

THE COLLEGE OF WILLIAM AND MARY

LYON G. TYLER, LL. D. For catalogue and information address
President. H. L. BRIDGES, Registrar, Box R, Williamsburg, Virginia.

Books and Stationery

Prayer Books, Hymnals, Bibles, Chancel Books

Religious and Miscellaneous Books, Fine Stationery

Our stock and service are at your command. Write us for anything you need.

Headquarters for Church and Sunday-School Supplies. Publishers of American Church Sunday-School Lesson material.

Write for Catalogue and Samples.

We extend a cordial invitation to readers of "The Southern Churchman" when in Philadelphia to call upon us,

George W. Jacobs & Co.

PUBLISHERS, BOOKSELLERS, IMPORTERS, STATIONERS
1628 Chestnut Street Philadelphia.

PREPAREDNESS FOR THE CHURCH

Never in the history of the country has the Church's responsibility in upholding the ideals of the nation been so great.

In rendering its share of the essential work, its buildings should provide for maximum efficiency in every department.

Consult the leading specialists in all branches of church improvement, construction, alteration, etc.

Designs will be prepared indicating how contemplated changes, etc., can be effected. Local labor will be availed of when desired for the constructive work, the artistic and elaborate enrichment being executed under the supervision of our New York artists.

Send for photographs of church interiors showing changes and improvements that have been accomplished, with memorial gifts included as a part of the scheme.

J & R LAMB
23-25-27 Sixth Avenue NEW YORK

Church Furnishings, Memorials, Etc.



CHURCH VESTMENTS

EMBROIDERIES

Silks, Cloths, Fringes, Etc.

CLOTHING for CLERGYMEN

COX SONS & VINING

72-74 Madison Avenue, New York



CHURCH FURNISHINGS

Gold, Silver and Brass

Church and Chancel Furniture

Write for Catalogue
for Episcopal Churches

W. & E. SCHMIDT CO.

308 Third Street, Milwaukee, Wis.

CHURCH EMBROIDERIES

Stoles, Eucharistic Vestments, Surplices, Altar Hangings, Burses and Veils, Markers, etc. All materials for sale.

The only studio importing exclusively English unfading silks, Damasks, fringes, linings, pure gold metal threads, etc.; and using Standard Church of England

English silk stoles, plain.....\$ 5.00

English silk stoles, handsome crosses.....\$ 6.50

English silk stoles, best hand embroidery,
from \$10.00 up to.....\$50.00

English silk burse and veil with crosses.....\$20.00

\$12.00, \$15.00, \$18.00.....\$20.00

Handsome embroideries unsurpassed in workmanship. Special altar linens embroidered in England. Testimonials from all over the world.

THE CATHEDRAL STUDIO

Miss Lucy V. Mackrille

3615 WISCONSIN AVENUE, WASHINGTON, D. C.



GRANITE AND MARBLE MEMORIALS

Largest Stock in the South
We pay the freight and
guarantee safe arrival

The Couper Marble Works

(Established 65 years)

244-248 Bank St., Norfolk, Va.

R. Geissler, Inc.

56 West Eighth Street, New York

Memorials

FOR THE CHURCH

Furniture — Windows — Fabrics

O. Luetke's Art Works Church Furnishings

IN METAL, WOOD, MARBLE, ETC.
Est 1886. 328-332 7th Ave., New York

Brotherhood of St. Andrew

Guilds and all Church organizations desiring to assist their treasury can find no better way than by representing the SOUTHERN CHURCHMAN. And at the same time you will do a good work by placing the SOUTHERN CHURCHMAN in homes where there is no Church paper. Write to-day for full particulars.

SOUTHERN CHURCHMAN,
Richmond, Va.

Thoughts For the Thoughtful

What we emphasize forms the character.

A church cannot be spiritually minded and ignore missions.

A gloomy Christian is not contemplated in the New Testament.

Blessed is any weight, however overwhelming, which God has been so good as to fasten with His own hand upon our shoulders!

Control, give, sympathize! these three must be learned and practised: self-control, charity and sympathy.—Oriental Saying.

Life, indeed, must always be a compromise between common sense and the ideal—the one abating nothing of its demands, the other accommodating itself to what is practicable and real.

Sanctified afflictions are an evidence of our adoption; we do not prune dead trees to make them fruitful nor those which are planted in a desert; but such as belong to the garden and possess life.

When I go out of doors in the summer night, and see how high the stars are, I am persuaded there is time enough here or somewhere for all that I must do; and the good world manifests very little impatience.—Emerson.

Do not run after happiness, but seek to do good, and you will find that happiness will run after you. The day will dawn, full of expectation—the night will fall, full of repose. This world will seem a very good place, and the world to come a better place still.

Just to be pitiful and kind

Is all I ask;

To help some one who does not love his task

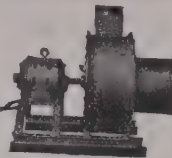
Of living, or some other who is blind

To joy, or very weary or afraid.

I am so young, so useless now,

Heart of the World, let me more plainly

THE ZEPHYR ELECTRIC ORGAN BLOWER



is made entirely from metal. Is known all over this country. Three thousand churches have found that it is economy to use the Zephyr. For further information write to THE ZEPHYR ELECTRIC ORGAN BLOWER COMPANY, Orville, Ohio

Please state in what paper you saw this.

feel thy throbbing!
Just to be pitiful and kind
Is all I ask.

The Lord in the night time, alone on the hillside; Peter in the corner of the housetop; Washington in the grove at Valley Forge; General Gordon in the quiet of his tent, while the army slept; the sailor lad at the masthead; the little servant in the coal cellar. How near the heavenly Father came to each of these! Man knows nothing of prayer until he knows the closet with the closed door.—Selected.

RESORTS

HOTEL MARLTON

3 and 5 West 8th St., Near 5th Avenue,

Washington Square, New York.

Quiet and homelike hotel; transients and families; American and European plan; special summer rate. No Bar.

LEGO

A COUNTRY HOME

In the foothills of the Blue Ridge. Fine view. Constant breeze. Shade. Bathrooms. Telephone. Address Miss Cornelia J. Taylor Charlottesville, Va.

BLUE RIDGE SPRINGS IN THE BLUE RIDGE MOUNTAINS IN VIRGINIA.

No better place to cool off and really enjoy "The Good Old Summer Time," while you drink this celebrated dyspepsia water. Special rates for families and large parties.

B. ELLISON, Manager, Virginia.

Through the parcel post it is easy for you to dispose of your farm products to regular city customers at better prices. That customer can be found. Let the many readers who are watching these columns weekly, know that you have something to sell. Our classified department brings results. Let us tell you how.



Renew Your Health At Nature's Fountain

Without the Expense and
Loss of Time Necessary
for a Visit to the Spring

THE CRISIS

There comes a time in the life of practically every man and woman when their digestive or eliminative organs, or both, fail to respond to drugs prepared by human skill. In fact drugs seem to do them about as much harm as good for their systems rebel against all drugs. These are the cases which physicians call "stubborn" and "chronic" for the reason that they persist in spite of drug treatment. I do not refer to incurable diseases such as cancer and consumption, but to that larger class of functional disorders which we meet every day, where the organs of digestion and elimination are impaired.

For this class of cases our best physicians and our big city specialists send their *wealthy* patients to the mineral springs where, in the great majority of cases they are permanently restored or decidedly benefited. But what about the *poor* man who has not the money or the *busy* man or woman who cannot spare the time to spend several weeks or possibly months at a health resort? Shall circumstances deny them the restoration to health which Nature has provided? Read my answer in the coupon at the bottom of this page.

I have the *utmost* confidence in the Shivar Mineral Spring Water for to it I owe *my* Restoration to Health and probably my Life. It has made me tens of thousands of friends in all parts of America and even in foreign countries, whose faces I have never seen. Yet I count them *my friends* for the Shivar Spring Water has bound them to me by lasting gratitude.

I ask you to read their letters, a few samples of which I publish below for your benefit, and if you find among them any encouragement as to your own health do not hesitate to accept my offer which has no limits or conditions except those shown on the coupon. If you could read the letters that come to me daily, numbering about ten thousand a year, and the vast majority of them similar to those printed below, you would not wonder that I make this offer displaying *my absolute confidence* in the restorative powers of Shivar Mineral Water.

INDIGESTION

Savannah, Georgia.
I was suffering with indigestion, stomach and liver disorders and all its train of horrifying phenomena for several months. I had lived on milk, soft eggs, shredded wheat, a very insufficient diet for an active working man, and, of course, from disease and starvation was in a very low state of nervous vitality and general debility. I ordered ten gallons of your Mineral Water which I used continuously reordering when necessary, and in four months gained twenty-nine pounds, was strong and perfectly well, and have worked practically every day since. It acts as a general renovator of the system. I prescribe it in my practice, and it has in every instance had the desired effects. It is essential to use this water in as large quantities as possible, for its properties are so happily blended and in such proportion that they will not disturb the most delicate system. It is purely Nature's remedy.

A. L. R. AVANT, M. D.

La Grange, Ga., Nov. 25, 1914.
I feel it my duty to suffering humanity to make public announcement of the benefits I have derived from Shivar Spring Water. I have been a sufferer for the past twenty-five years from indigestion and dyspepsia. After one week's trial of Shivar Water I commenced to improve, and after drinking it for four weeks I gained fifteen pounds. I feel better and stronger than I have in twenty-five years. I strongly recommend this Water to any one with stomach trouble of any character, and truly believe it will cure ulcer of the stomach. I am writing this voluntarily and trust it will fall in the hands of many who are so unfortunate as to be afflicted with indigestion and nervous dyspepsia.

C. V. TRUITT,
President Unity Cotton Mills.

DYSPEPSIA

Baltimore, Md., April 30, 1914.
For many years I suffered with stomach trouble as a direct result of asthma. I consulted the very best specialist in this country, and spent quite a large sum of money in my endeavor to get relief. However, I had about come to the conclusion that my case was hopeless, but by accident I happened to get hold of one of your booklets, and decided to try Shivar Spring Water. After drinking the water for about three weeks I was entirely relieved, and since that time have suffered but little inconvenience from my trouble. I cheerfully recommend the use of your Water to any one that may be suffering from stomach trouble.

OSCAR T. SMITH,
Vice-Pres. Young & Selden Co., Bank Stationers.

Fill Out This Coupon and Mail It Today

Shivar Spring,
Box 64T, Shelton, S. C.

Gentlemen: I accept your offer and enclose herewith two dollars (\$2.00) for ten gallons of Shivar Mineral Spring Water. I agree to give it a fair trial in accordance with the instructions which you will send, and if I derive no benefit therefrom you agree to refund the price in full upon receipt of the two empty demijohns, which I agree to return promptly.

Name.....

P. O.

Express Office.....

Please write distinctly.



Buena Vista, Va., Oct. 2, 1914.

It is a great pleasure to tell you that your Water has been a great benefit. I may say a great blessing, to me. My wife says it has helped me more than anything else I ever tried. I have been, for thirty years, a sufferer from stomach trouble.

REV. E. H. ROWE,

Co-President Southern Seminary.

RHEUMATISM

Leeds, S. C.

I have tested your Spring Water in several cases of rheumatism, chronic indigestion, kidney and bladder troubles, and in nervous and sick headaches, and find that it has acted nicely in each case, and I believe that if used continuously for a reasonable time will produce a permanent cure. It will purify the blood, relieve debility, stimulate the action of the liver, kidneys and bladder, aiding them in throwing off all poisonous matter.

C. A. CROSBY, M. D.
Florence, S. C.

I suffered with indigestion and kidney trouble, and a year ago was stricken with acute articular rheumatism; was helpless for months, and since using your Spring Water I am walking without any crutch and improving daily. Indigestion much relieved. I wish I could write Shivar Spring Water in the sky so that the world could become acquainted with it.

MRS. THEO. KUKER.

BILIOUSNESS

Greenville, S. C., Feb. 26, 1914.

For over two years, following a nervous breakdown, I have suffered with a liver so torpid that ordinary remedies were absolutely powerless. Under such circumstances, I came to Shivar Spring, and began drinking the Water. Upon advice, however, the first night I took a laxative; the second night a milder one. Since then I have taken none at all. The effect of the water has been remarkable — its action on my liver most marked, and my health and spirits greatly improved. I am satisfied that the laxative, followed by the Water, was the proper treatment in my case. My condition is now perfect.

S. A. DERIEUX.

RENAL AND CYSTIC

Columbia, S. C.

I suffered for eight years with kidney trouble and inflammation of the bladder to the extent that I would have to get up during the night some five or six times. After using this water only a few days, I am entirely relieved and suffer no more effect of the trouble whatever.

J. P. D.

High Point, N. C., Oct. 6, 1914

My wife has had a bad kidney trouble for several years. She has been using the water only about three weeks and it has already made her a new woman. Her color is much improved her appetite is all that she could wish for, her digestion seems to be perfect. We give Shivar Springs credit for it all.

T. G. S.

GALLSTONES

Greenville, S. C.

Shivar Spring Water cured my mother of gallstones, or, I might say, it snatched her from the hospital door, as the doctors had said nothing short of an operation would do her any good. After drinking the Water she was able to get out of bed, and is today stout and healthy. I hope these few lines will be of help to some one suffering as my mother did.

W. J. STRAWN.

Williamston, N. C., Oct. 3, 1914

My doctor said I would have to be operated on for gallstones, but since I have been drinking your water I haven't had to have a doctor.

W. H. EDWARDS.

Southern Churchman

Vol. LXXXIII. RICHMOND, VA.,

AUGUST 10, 1918.

No. 32



There Is

One thing we desire all readers of the Churchman to know, to-wit:

The chief business of the

Virginia Trust Co.

is that of acting as EXECUTOR, GUARDIAN and TRUSTEE.

It is more economical and safer than an individual.

26 years at the business.

Home office,

RICHMOND, VA.

EDUCATIONAL

The Protestant Episcopal Theological Seminary in Virginia

Established A. D. 1823

The ninety-fifth session will open on Wednesday, September 18, 1918

Special Students Admitted

For catalogue and other information, address the Dean or Secretary

Theological Seminary

Alexandria Va.

The Theological Department OF THE University of the South

An integral portion of the University, where the student of Theology meets in the frank intercourse of a common life with the student of Science on the other.

For catalogue, address
THE DEAN, Sewanee, Tenn.

The Bishop Payne Divinity School

The accredited Seminary of the Church for training colored men for the ministry. The fortieth session opens September 21 1918.

For catalogue and information apply to
REV. C. B. BRYAN, Dean
Petersburg, Va.

The General Theological Seminary

CHELSEA SQUARE, NEW YORK

The next Academic year begins on the last Wednesday in September.

Special students admitted and Graduate Course for graduates of other Theological Seminaries.

The requirements for admission and other particulars can be had from The DEAN, 1 Chelsea Square, New York, N. Y.

Episcopal High School

NEAR ALEXANDRIA, VA.

The eightieth year of this School for Boys will open September 18, 1918. Modern equipment throughout. Military feature. Catalogue on application.

A. R. HOXTON, B. A., Principal.

Emerald Hodgson Hospital

—AND—
TRAINING SCHOOL FOR NURSES
UNIVERSITY OF THE SOUTH
Sewanee, Tenn.

A Church institution where the best training to be had for development of Nurses. For further information, address

REV. W. S. CLAIBORNE, Supt.

Porter Military Academy

Founded 1867

A Church School—A National School

242 boys from 25 states and four foreign countries. Preparation for college or business by sympathetic tutoring and under the strongest influences for Christian manhood. Habits of obedience, promptness, cleanliness and self-reliance are inculcated by the strict but stimulating military discipline. An R. O. T. C. School. Mild healthful climate permits out of door sports all year around. Gymnasium and swimming pool. Unusually liberal terms. A broader preparation than the public school can give. A Lower School for smaller boys.

REV. WALTER MITCHELL, D. D., Rector
Box 462 Charleston, S. C.

VIRGINIA POLYTECHNIC INSTITUTE

And
AGRICULTURAL AND MECHANICAL COLLEGE
Blacksburg, Virginia

Fifteen degree courses in Agriculture, Engineering, General Science and Applied Science; two-year course in agriculture, farmers' winter course, training course for teachers of agriculture and industrial course for teachers of trades, reserved officers training corps.

Apply to Registrar for catalogue. J. D. EGGLESTON, President.

"RUTH HALL"

A private boarding school for girls, Ashbury Park, New Jersey. Successor to the School of the Good Shepherd. This is a Diocesan School under the charge of a Board of Trustees of which the Rt. Rev. Paul Matthews, D. D., is President. Terms very moderate.

For catalogue and all particulars, address the Principal,

RUTH HALL

508 First Avenue, : : : : Ashbury Park, New Jersey

Sweet Briar College for Women

The College—Degree accepted as basis for graduate work in leading colleges and universities. Departments of Art, Music and Home Economics. Campus of 3,000 acres beautifully situated in the foothills of the Blue Ridge Mountains. Out-of-door sports the year around. Unexcelled climate. Emilie Watts McVea, A. M., Litt. D., President.

The Academy—On the College campus offers preparatory and general courses. For catalogue and views of college and campus, address
Secretary, Box 19, Sweet Briar, Va.



OAK RIDGE INSTITUTE

OAK RIDGE, N. C.

T. E. WHITAKER, PRESIDENT.

An old-fashioned Southern school dating from 1852. In its long history it has enrolled thousands from the Carolinas and adjoining states. Preparation that opens the way to bigger accomplishments in college, business, and life. 350 acres in campus, athletic grounds, orchards and farms. Modern school buildings. Steam heat and showers. Library. Military training. Healthful, accessible location near Greensboro. More than a thousand feet above sea level. Sane, moral influences.

Courses thoroughly covering literature, science, teaching bookkeeping and shorthand and music. Athletics encouraged. All male teachers. Discipline mild but firm. Costs reasonable. \$320 for the year. Fall session opens September 8, 1918. Write for illustrated catalogue. Address

Oak Ridge Institute,
Oak Ridge, N. C.



THE WHITE HOUSE, Washington, June 29, 1918

It gives me great pleasure to express my admiration for BINGHAM MILITARY SCHOOL. All that I have known if it, directly or indirectly, has made me have the greatest confidence in it.

(Signed) WOODROW WILSON.

WAR DEPARTMENT, Nov., 1917. By order of the SEC. OF WAR there is hereby established at BINGHAM MILITARY SCHOOL an INFANTRY UNIT of the Junior Division of the Reserve Officers' Training Corps. Address Col. R. Bingham, Sup't, Route 4, Asheville, N. C. Or Capt. John A. Perry, U. S. Army, Retired, Military Professor, Asheville, N. C.

State Normal School for Women

FARMVILLE, VIRGINIA

Splendidly equipped for the TRAINING OF TEACHERS.

Thirty-fifth session opens September 11, 1918. For catalog address

J. L. JARMAN, President



ST. MARY'S

An Episcopal Southern School for Girls. Founded 1842. Four-year preparatory and two-year collegiate courses. Music, Art, Elocution, Domestic Science, Business, Gymnasium. Mild climate makes outdoor life possible the year round. 25-acre campus of old oaks. Fourteen electrically lighted, steam heated buildings. Very reasonable charges. Catalog.

REV. GEORGE W. LAY, D. C. L., Rector,
Box 19, St. Mary's School, Raleigh, N. C.



RANDOLPH-MACON ACADEMY

For Boys Bedford, Va.

Offers prompt and thorough preparation for college, scientific school or business life. The liberal endowment of the Randolph-Macon System, of which this school is a branch, permits of unusually low terms. \$325.00 covers all charges for the school year. No extras. Randolph-Macon boys succeed—326 graduates of this school have received full college degrees or entered professions in the past 20 years. For catalogue and further information, address

E. SUMTER SMITH, Principal

Cathedral School for Girls

ORLANDO, FLORIDA

19th year begins Oct. 2. Offers a healthy, happy home and excellent education. College-Preparatory and General Courses. Also Music, Art, Home Economics, Expression. REV. RODERICK P. COBB, A. M., Rector.

NATIONAL CATHEDRAL SCHOOL

A Boarding and Day School for Girls. Fireproof buildings in Cathedral Close of 40 acres. College certificate privilege. Music, Art, Advanced, and Special Courses.

The Bishop of Washington,
President of the Board of Trustees.
Jessie C. McDonald, M. S., Principal.
Helen L. Webster, Ph. D., Academic Head.
Mount St. Alban, Washington, D. C.

ROANOKE COLLEGE

Salem, Va.

A standard college of liberal arts for men, located in the mountains of Virginia. Standard requirements for entrance and for degrees. Military training adopted for duration of the war. Commercial and preparatory departments.

For bulletins and full information, address

DR. J. A. MOREHEAD, President.

S. HILDA'S HALL

A School for Girls. Charles Town, W. Va.

Under the auspices of the Bishops of the Diocese (Episcopal). Near Washington. College Preparatory and elective courses. Music and Art. Athletics under trained Director. Open air classes.

MARIAH PENDLETON DUVAL, Principal
Past 16 years principal of Stuart Hall, Va.

Virginia Episcopal School

(NEAR LYNCHBURG, VA.)

For boys of character, position and ability whose means will not permit them to attend our more expensive schools. Prepares at cost for college, university or immediate entrance upon the duties of life. Made possible by gifts of founders. Special terms to clergymen. Boarders for the present are limited to seventy. One hundred and six acres of land. The session begins September 19, 1918. Apply for information and catalogue to the

Rev. Robert Carter Jett, D. D.,

Principal.

Rev. Thomas Kinloch Nelson, M. A.,
Vice Rector.

Training for Social Service and Public Health Work

The Richmond School of Social Work and Public Health offers courses preparing for professional positions in social work, such as probation officers and juvenile court workers, protective workers with girls, health visitors, recreation, playground and industrial welfare workers, Red Cross home service, travelers' aid, charity organization, church and religious social workers, etc.

Special four-months course in public health nursing open to graduate nurses only. Other courses open to high school and college graduates.

Social service now a recognized profession with definite salaries of from \$75 to \$100 per month to begin with. Desirable positions assured after graduation.

Course opens October 1st. For further information, write HENRY H. HIBBS, Jr., Director, 1112 Capitol Street, Richmond, Va.

The Virginian Home and Training School

For the Feeble-Minded and Epileptic.

Established 1892.

For terms and information, address

MISS M. GUNDRY,
Falls Church, Fairfax County, Va.

The Sanatorium School

LANDSDOWNE, PA.

A select Sanatorium and School for children suffering from Nervousness, Paralysis, Aphasia, or Defects of Speech or Hearing. \$1,000, \$1,600. Booklet.

CLAUDIA MINOR REDD, Principal.

HERNDON SEMINARY

Herndon, Virginia

A HOME SCHOOL FOR GIRLS

Re-opens October 1.

Apply to

THE MISSES CASTLEMAN,
(Associate Principals).

University of Virginia

University, Virginia

Special War Courses are offered in addition to the usual courses in the College, Graduate, Law, Medical and Engineering Departments. Ten dollars covers all costs to Virginia students in the Academic Departments. Send for catalogue.

Howard Winston,

Registrar

FAUQUIER INSTITUTE

For Girls and Young Ladies

Warrenton, Virginia
The 5th session begins Sept. 26th, 1918. Situated in Piedmont region of Virginia, 55 miles from Washington. A limited and thorough home school. Modern buildings, 5-acre campus. Very moderate rates. Catalog.

MISS NELLIE V. BUTLER, Principal, Box 17

Grove Park School for Girls

ASHEVILLE, N. C.

Out-of-doors school. For residential and day pupils All grades. College preparatory. French by native teacher. Spanish, piano, violin, physical culture and domestic science. No catalogues. Correspondence invited. Address

REV. T. A. COSGROVE, President
123 Edwin Place

Through the parcel post it is easy for you to dispose of your farm products to regular city customers at better prices. That customer can be found. Let the many readers who are watching these columns weekly, know that you have something to sell. Our classified department brings results. Let us tell you how.

MARY BALDWIN SEMINARY

For Young Ladies.

Established 1842. Term begins Sept. 12th. In the beautiful and historic Shenandoah Valley of Virginia. Unsurpassed climate, modern equipment. Students from 31 States. Courses: Collegiate (3 years), Preparatory (4 years), with certificate privileges. Music, Art and Domestic Science. Catalog. STAUNTON, VA.

TEACHERS WANTED

Free Registration to Competent teachers. Demand greater than supply. Our members placed in thirty-two States. Salaries \$3,000 per year down. Write at once for full particulars.

SOUTHERN EDUCATIONAL BUREAU
Established 1891. Raleigh, N. C.

Virginia, Chatham. Box 13.

THE CHATHAM EPISCOPAL INSTITUTE

FOR GIRLS

College Preparatory. Music, Art, Domestic Science, Expression. Certificate admits to leading colleges. New buildings. Ten-acre campus. Athletics. Gymnasium. Terms moderate. Catalogue and views. Mrs. Elizabeth May Willis, B. P., Prin.; Rev. C. O. Pruden, Rector.

The Divinity School of the Protestant Episcopal Church in Philadelphia.

Founded by Bishop Alonso Potter in 1862.

Special students admitted. Privilege of attending course of special study at the University of Pennsylvania.

For information address the Rev. George G. Bartlett, S. T. D., Dean, 5000 Woodland Avenue.

The Chamberlayne School

A COUNTRY BOARDING AND DAY SCHOOL
FOR BOYS AT RICHMOND, VA.

Eighth session begins September 19, 1918. Location: Stop 25, Westhampton Line. New buildings. Ten acres of ground. Two large athletic fields. Boarding department limited to 25. For catalogue, address

C. G. CHAMBERLAYNE, A. M., Ph. D.

Head master

STUART HALL

STAUNTON, VA.

Formerly Virginia Female Institute)

Diocesan Girls' School of Virginia and Southern Virginia. College preparation, Music, Art, Expression and Business Courses. Faculty and equipment of large school with small classes and individual attention. Large grounds and indoor athletics and outdoor sports under direction of Physical Trainer. Seventy-fifth session opens September, 1918. For catalogue apply to

MRS. H. N. HILLS, Principal,

(Formerly Principal of Sweet Briar Academy.)

Southern Churchman

Catholic for every truth of God; Protestant against every error of man.

REV. EDWARD L. GOODWIN, D. D.,
Editor.

SOUTHERN CHURCHMAN COMPANY,
Publishers.

Vol. LXXXIII.

RICHMOND, VA., AUGUST 10, 1918.

No. 32

THE CORRESPONDENCE OF DRS. SMITH AND WALKER WITH OUR BISHOPS.

With the letter of Bishop Gallor, published in our issue of week before last, this correspondence has for the present come to a close. The honors seem to lie with our Congregational brethren. They had the advantage of a clear purpose immediately in view and a definite, albeit, under the circumstances, an impracticable, proposition to present. They appealed with considerable force to an overture in behalf of Christian unity made by the Bishops themselves and expressed a willingness to meet them on this platform and, if possible, to devise a plan for meeting an emergency as well as furthering the general object in view by some action which might well lead to larger things. Their letters have been marked with singular dignity, sincerity and courtesy, and are a distinct contribution to the cause of Church unity. They found the Bishops unprepared to take advantage of this opportunity. Taken somewhat unawares, with no opportunity for consultation or even for framing such a reply as it was in the heart of many of them to make, they could only confess their inability to act; and their reply was, unfortunately, so framed as to indicate an unwillingness to do so or even to consider the matter at this time. The frank regrets expressed by many of the Bishops since that this answer should have been made in such haste and have been so inadequate has purged them from intentional discourtesy or lack of sympathy with the underlying purpose of their memorialists, and they have been the first to confess their dissatisfaction, which is shared by a large portion of the Church, at the futile outcome.

It is quite true that nothing could immediately have come of the proposition that our Bishops confer episcopal ordination upon ministers of other churches who, from the nature of the case, would be unable to comply with the requirements of our canons or of the ordination service itself. The value of the appeal made by the Congregationalists would have been found to lie in the opportunity for conference

and the possibility of finding some available ground for constructive action at a time when circumstances were most favorable for such a course. That the Bishops were unprepared for this seems to show that something is lacking on the part of our Church to enable it to bring its good desires for unity to good effect. We have walked around a big problem and viewed it from every side and expressed our sentiments about it very sincerely, but we have never attacked it. The utmost that we have done is to invite our separated brethren to think about it too, and some time or other to have a talk with us on the subject. But not a provision has been made, a power conferred or a canon muzzled as a practical measure for bringing about results. Our treatment of the subject has been merely academic. Perhaps we, like our Congregational friends, have been over-impressed with the supposed powers and authority of that "assemblage of Catholic Bishops, considering and acting upon matters of duty and responsibility resting on them as a portion of the universal Episcopate," known as the Council of Bishops or the Bishops in Council, forgetting that this is simply the Bishops in private conference with no power save to advise each other. The Chicago quadrilateral was simply the adoption by the House of Bishops of conclusions arrived at in such a conference. This was communicated to the House of Deputies for its information only, and later a Commission on Christian Unity was appointed with power to communicate this declaration to other organized Christian bodies in this country at their discretion and to be ready to "confer" with them if desired. Beyond that and a similar proposition to confer we have never gone; and when after thirty-two years of desultory conference the seed sown bears fruit in a proposition to do something, we find ourselves totally unprepared and incompetent even to give an answer, much less to meet an offer.

But oftentimes well-meant efforts in a good cause have results other than those immediately intended, and we hope it may be so with the proposal of our good friends which seem to have been so fruitless. To those who have

the will to unity it has been a welcome episode and full of promise. It has created a revival of interest in the subject from a practical viewpoint and raised questions which can hardly be ignored by this Church. She has had too little faith in her own professions and the merits of her convictions as well as in the responsive attitude of her neighbors. Events have moved more rapidly than she anticipated and on a different line. Her deliberate processes are likely to prove too slow for the day of opportunity. Since her proposed basis of unity has been taken seriously by some of her separated fellow-Christians and her co-operation and leadership has been definitely sought, she must mend her hold upon this great problem and give practical proof of her sincerity and capacity in the role she has essayed to fill. In these days, when the unification of the forces of God's Kingdom is everywhere being indicated, it behooves the Church of the Reconciliation, as we fondly describe ourselves, to make good her professions and to adapt herself to the movements of Divine Providence. If the unity of the Church is the will of the great Head of the Church, as we surely believe, it is conceivable that He may find means to bring it about even without our wisely conceived and carefully prepared world-wide Conference on Faith and Order. At all events we must not be so engrossed with our own plan as to be oblivious to other and more immediate calls which may be made upon us. These are great times for the upsetting of fixed theories and preconceptions and for the accomplishment of the impossible. The man of the hour, yea, the Church of the hour, is that one who can discern the signs of the times, can read the trend of things and can seize the opportunity as it presents itself. It becomes the wisest and most alert minds in our Church to be wholly alive to the conditions that confront her and to prepare against the meeting of her General Convention, now but a little more than a twelve-months off, such prudent, practical and sufficient measures that she may know her own mind and be prepared to act promptly and with all her power when again called upon to exercise her latent grace of

influence and leadership in behalf of the unity of all, or even of some, believers.

Our thanks are returned to kind friends who have furnished us with certain back numbers of the Southern Churchman for which we advertised.

Second Report of the Department of Army and Navy Work of the Brotherhood of St. Andrew: In an article from the Brotherhood office which was published last week this report was referred to. The copy sent us, "delayed in transmission," has since been received. It contains a succinct account of the work and the workers at each of the principal Army Camps, a full directory of camps and stations with the representatives of the Church at each, or who are in touch with the smaller stations, a list of Chaplains and other clergy engaged in war work, nearly corresponding with that recently published in these columns, and much other information of the greatest value to those interested in men still in training or likely to be drafted. In conclusion, the report says:

"We cannot close this report without reminding you of the difficult task our Secretaries have been set to do. To inspire and stir men to accept their Christian obligations to their comrades is the hardest sort of work, and the kind that tries their very souls. The mental strain of it, coupled with the physical work of tramping over the camp on foot in all conditions of weather, is such that only those who have the love of God in their hearts and a burning desire to serve their fellowmen can find it possible to endure.

"We acknowledge with thankful appreciation all the help from the Clergy and Laity which has made this work possible. As in our first report, may we again express the hope that the work done merits your approval and is worthy of your continued support. We would that it were possible to tell you of all the souls that have been won for our Lord.

"It is certain that great quantities of seed have fallen in good ground and will bear fruit. To the Great Reaper belongs the harvest. We can but accept from day to day our little task and do our best, praying earnestly that He will use our small efforts to help win the world for Christ."

Names and military addresses of all Churchmen serving their country, also changes in such addresses, should be promptly sent to F. S. Titsworth, Executive Secretary, Army and Navy Department, Brotherhood of St. Andrew, Church House, Philadelphia, Pa.

Books Recommended.

As a rule we do not publish notices of books which we have not ourselves examined. We could not have a better critic, however, than Dr. William C. Sturgis, Educational Secretary of the Board of Missions, who says of the books mentioned below, "I know both of these books well and strongly recommend them to the attention of anyone interested in the topics of which they treat."

Professor Harry F. Ward, of Union Theological Seminary, and Secretary of the Methodist Federation for Social Service, has made the country indebted to him for "The Gospel for a Working World," just published by the Missionary Education Movement.

One of the significant chapters in the book is that which deals with the attitude of labor toward the Church and toward religion, and which indicates the spiritual needs of both capital and labor.

In every discussion of the relation of men to men, it is essential that we place men in the proper relationship to things and that we never subordinate the individual to the material. The great frontier of Christianity now is the frontier of industrial life. The book is a stirring challenge for the Christian forces of the country to extend their lines into this new territory.

"Ancient Peoples at New Tasks," written by Willard Price, editor of "World Outlook," has the splendid graphic style of his magazine. In seven fascinating chapters the new industrial movements sweeping through the Orient, South America and Africa are vividly described.

The sketches that are given us by Mr. Price are such as will be of interest to the general reader who wishes to know of the changing life of the world in an industrial age; at the same time the book is so arranged that it can be used in discussion groups by the multitudes of people who desire to study systematically the relations of Christianity to the world's workers.

Missionary Education Movement, publishers; 160 Fifth Avenue, New York. Each 60 cents cloth, or 40 cents paper.

Ministers as Day Laborers.

About five hundred Christian ministers are known to be at work in munition factories, ship yards or other war industries as day laborers for pay. These ministers are Episcopal, Presbyterian, Methodist, Lutheran and Jew, although there may be others in the number, and they are chiefly in the war industries in cities along the Atlantic seaboard from New Haven on the east to Norfolk on the south. In one case, that of the well-known Jewish rabbi, the Rev. Dr. Stephen S. Wise, money received by the worker is given to charity. In one case in Newark a minister began as a common laborer, but was advanced at once, owing to ability shown.

Reasons given for the step, by some who have been asked, are rarely that of money-making. They are that this is no time to go on vacations—when American boys are on the front; that it is essential to the future careers of ministers that they have records of things actually done to win the war, if they are to have influence with fighting men after their return; and that, there being no opportunities for them to go as chaplains or Y. M. C. A. secretaries, they are determined to do something militant and worth while. A few admit taking up labor to help out finances of their churches, since few interests have suffered loss of income to the extent of churches, owing to absence of supporters gone to war. Some leaders in position to know assert that far more than five hundred ministers are working as day laborers, if full records were kept.

Obey something; and you will have a chance some day of finding out what is best to obey.—Ruskin.

Letters to the Editor

In this department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letter to the Editor" will appear in our columns except over the signature of the writer.

THE UNITY OF THE RACE AND THE UNITY OF THE CHURCH.

Mr. Editor:

The Southern Churchman has printed several letters and articles from the undersigned advocating the two great unities which must be the ideal of the human race if we would escape from the toils of our present encompassing evils.

I quoted at length Bishop Boutflower's article setting forth Bishop Westcott's views as to the senseless vaunting of that sort of nationalism which is selfish, materialistic and mean. While in London recently I heard in St. Paul's Cathedral a sermon from Canon Knox Alexander sharply and clearly accepting Woodrow Wilson's ideal of a league of nations, an international tribunal and disarmament, as the only conceivable ideal for the nations to fight for in the present struggle.

The two unities which I have been advocating in the above mentioned letters are the unity of Christians in One Holy Catholic and Apostolic fellowship; and the unity of the nations in one ecumenical and catholic (using these words in their original Greek sense) federation.

I am prompted to write just now by reading Bishop Gore's wonderfully vigorous plea for these same unities. A secular paper speaks of Bishop Gore, of Oxford, as one "whose influence is probably second to no other scholar in his country."

"We simply cannot face the future without some fundamental repentance or change of mind in the nations—corporate repentance on the widest scale. We cannot face the prospect of peace, patched up with whatever balance of success on one side or the other at the end of this war, which shall leave every nation to expend its resources again in piling up gigantic armaments and entering into rival alliances, ready as soon as an interval of time has supplied a measure of recovered strength, to break out again in renewed war. . . .

"Upon what then can we rely for hope and resolution? The first is the despair of the future which fills the minds of the people of all kinds when they contemplate the tendencies of national rivalry as they existed before the war and led to its outbreak, unless they can be profoundly modified or effectively restrained." He then advocates as a remedy a league of nations.

Now in every city a small police force preserves the peace. Were the people not in full sympathy with this small force's authority, the gigantic titan power of a mob would rise like a French revolution and crush it at any time it wanted. But the consent of the governed gives power to the small group of the police.

In a league of nations a world police force could be appointed. Again the consent of the governed would give authority and effective power to the really intrinsically weak group of

ships, guns, men and other agencies which might patrol and police this little globe as effectively as a modern city is protected.

In God's name what nation other than Germany wants to fight any more? Are not tens of millions adequate to satisfy the insatiate man of war?

Of course Mr. H. G. Wells is blankly baldly wrong when he talks about a finite God, and indicates that God could not prevent war if He would. To know more than the omniscient God knows about His own plans is some human wisdom indeed. But we mortals can organize our efforts to prevent, if God wills, millions of deaths, millions of beds of pain, millions of agonizing widows, orphans and grieving parents.

To accept it all as fatalism, inevitable and necessary evil, this is a supine attitude indeed for nations to take who can perform the stupendous tasks that England and our land have performed, the one in four years, the other in one year and a fraction.

When men like Bryce, Balfour, Wilson, Baker, Taft, Clemenceau and others of this calibre put their heads together, we may hope to see real effective plans formed to prevent the recurrence of international bloodshed, and to launch in its stead an era of international peace and harmony. The Christian sentiment of all God's people must be strongly marshaled to this end.

Unity in faith and love, co-operation in prayer and earnest zeal in working together to this great common purpose will weld our Christian forces in every nation, and make us move forward toward that unity for which Jesus our common Lord prayed so fervently and with absolute assurance of His prayer's fulfillment.

VYTHE LEIGH KINSOLVING.
Chattanooga, Tenn.

DR. HEPBURN AND HIS ANCESTORS.

Mr. Editor:

I think a little leaf from the history of the Church in Kent County may be of interest to the readers of your paper, and especially to friends of the Rev. Dr. Hepburn:

Shrewsbury Parish, Kent County, Md., dates back several years beyond 1698, when an Act of Assembly was passed "for the better division of St. Paul's and Shrewsbury Parishes"; but the earliest extant Record of the Parish is dated November 8, 1701, and relates to the repairs "of the old part of said church." On September 7, 1708, Abraham Redgrave was Lay Reader of the Parish, and on May 27, 1709, Rev. Mr. Sewell was admitted to officiate "until such time as ye vestry shall be otherwise provided by ye Right Honorable and Reverend Father in God, Henry Lord Bishop of London," and on September 23, 1723, Rev. Richard Sewell was inducted rector of the Parish.

The following year Thomas Hepburn became a member of the vestry, and in 1730 James Stavely also became a member. Abraham Redgrave was a member of the vestry in 1701, and was Clerk of the vestry until some years after 1722.

Owing to the changes in Church relations resulting from the Revolution, the Hepburn, Stavely and Redgrave families shortly thereafter lost their connection with the church and parish, and none of those names appear on the record for at least three generations.

Thomas Hepburn married Mary Sewell, daughter of Rev. Richard Sewell. James Stavely's son, John Stavely, married Margaret, daughter of Abraham Redgrave. Their daughter, Mary, mar-

ried John Hepburn, son of the above mentioned Thomas Hepburn, and their youngest son, Sewell Hepburn, was the father of the present Rev. Sewell Stavely Hepburn.

On June 23, 1918, one hundred and forty-five years after the induction of Rev. Richard Sewell as rector of Shrewsbury Parish, his great-great-grandson, Rev. Sewell Stavely Hepburn, held his first service as rector of Shrewsbury Parish. The blood of these four old church families—Hepburn, Sewell, Stavely and Redgrave—flows in his veins, and he bears the names of three of them. The Sewells and Redgraves are now extinct in Kent County, but the Stavelys are still here and associated with the adjoining parish of I. U., now united with Shrewsbury Parish under its present rector.

Thus his name restores to the Records of Shrewsbury Parish the name of three of these old families, so long and closely connected with its early history. May we not hope this opens a new and auspicious future to both Shrewsbury and I. U. Parishes!

The Rev. Dr. Hepburn was graduated at Washington College, Chestertown, Md., in 1864, and was a student there during a period when I was a young instructor in the college, so that I have had long knowledge of his character and virtues. In 1917, while I was still President of the Board of Visitors and Governors, the old college honored itself by conferring upon him one of the few degrees of Doctor of Divinity, which it has bestowed during its long life of one hundred and thirty-seven years.

He received his theological education at the Virginia Theological Seminary and was ordained deacon in 1869 and priest in 1870 by Bishop Johns in Alexandria, and he has served no less than eighteen country churches, holding the rectorship of from three to six at a time. He is now rector of two parishes and three churches, one a new church completed by him last year at the growing town of Betterton, on Chesapeake Bay, in I. U. Parish.

In the fall of 1906, while at Ashland, he was for a time Secretary of the Virginia Diocesan Missionary Society, and I have heard him say that he would rather hold that position than be the Bishop of any Diocese he knew, because it brought him in direct contact with the clergy and people of thirty-eight counties, and the work of struggling country churches appealed to his sympathy and sense of duty more than any other Church work.

JAMES A. PEARCE.
Chestertown, Md., Aug. 1, 1918.

A SUGGESTION FOR COLORED CHURCHMEN.

Mr. Editor:

I would like to make the suggestion, through your columns, that all our Bishops having congregations of colored people in their dioceses, make a special appeal to every one of such congregations to take an offering between now and August, 1919, for Church work in the Republic of Liberia.

August, 1919, will be the 300th anniversary of the landing at Jamestown, in Virginia, of the first African slaves. In view of the marvelous blessings which have come to the negro race in this country during the past three hundred years, it would seem most fitting that the black people should offer up to God such a practical expression of thanksgiving and gratitude. Nor would it be amiss for all of the white congregations to join with their colored brethren in such an offering. In con-

nection with the General Convention at Detroit next year the event could be celebrated and this special offering for African redemption solemnly offered up to God. Any one who has read the magnificent words of Bishop Lloyd with respect to the heroic strivings of the people of the Liberian Republic and their great monetary need can readily understand how very helpful such an offering would prove to the Board of Missions in furthering its new plans for that work.

GEORGE F. BRAGG, JR.
Baltimore, Md., July 29, 1918.

Vacation Schools.

The vacation schools for children have this year changed their character in many ways, owing to war conditions. The movement, that is headed by the Rev. Dr. R. G. Boville, finds, according to a statement just issued, that boys and girls are neglected in the poor neighborhoods of cities, owing to the war, that more church buildings are closed that ought to be open and in use, and that colleges which heretofore were able to furnish teachers in the vacation season of July and August are able to furnish none at all this year. Finances are more difficult to manage, and the old methods of instruction have had to give way to industrial work related to war needs.

Nevertheless, the statement in question shows tremendous gains in numbers of schools up and down the Pacific coast, in Detroit, St. Paul, Kansas City, Chicago and throughout many cities in New Jersey. For teachers volunteer Christian workers have been pressed into service. Industrial work has been taken up in place of Bible study to some extent. Children are making dresses to send to Belgian children. They are making articles to go into comfort kits for the sailors, and lately they have been supplying rag rugs and socks for Australian soldiers who come by way of Panama and New York on their way to France. In the latter work some co-operation has been had with Canada, where the number of schools has this year doubled in some cities. Co-operation is had with the Red Cross and the Navy League. The growth of the movement has been most marked this season, and its projectors feel it is finding a permanent place. Immediately the war ends renewed efforts are to be made to secure an endowment of \$250,000.

No coward soul is mine,
No trembler in the world's storm-troubled sphere:
I see heaven's glories shine,
And faith shines equal, arming me with fear.

O, God, within my breast,
Almighty, ever-present Deity!
Life—that in me has rest,
As I—undying Life—have power in Thee!

Though earth and man were gone,
And suns and universes ceased to be,
And Thou wert left alone,
Every existence would exist in Thee.

There is not room for Death,
Nor atom that His might could render void,
Thou, Thou art Being and Breath,
And what Thou art can never be destroyed.

—Emily Bronte.

Before you can get religion into anything else, you have got to have a contagious case of it yourself.—Henry Sloane Coffin.

A BETTER SYSTEM.

By the Rev. D. A. Sanford, a Missionary in New Mexico.

VII. Should the Rector of a Parish Be a Married Man?

Some would answer, No. But many among us think and feel that for settled parish life, where comforts of home life can be provided, the better way is that the rector of a parish should be a man with a family.

The Prayer Book in the ordination of priests seems to contemplate that the priest will ordinarily have a family. But this general rule may have many valid exceptions. An important question is this, "What is the best for an ordinary parish?" As a general rule, is it best that the rector should have a family? The money standpoint should be a secondary consideration.

Now large corporations, employing men for responsible positions, seek the best men to be had for those positions. They want men well qualified to fill them. They want the best men that can be had, not the cheapest that they can get. Should it not be so in the Church? The care of souls. What more responsible position than this? Certainly the money consideration should be a secondary matter. Certainly, then, if it be conceded that, as a general rule, for settled parish life, a married clergyman is best, then ordinarily a qualified married priest should be secured as rector of a parish. There may be exceptions; this would be the general rule.

Conditions in the business world have greatly changed. Family life has been marred in various ways. Husbands and fathers are away from home very much. There are special reasons in our day for upholding the family life. In this our day, as much as in any other age of the Church, there is need that clergy of the Church and their families should "be wholesome and godly examples and patterns for the people to follow." As such, the family of a rector may be very helpful in a parish. In many ways the clergyman's wife may be exceedingly useful.

But when too much has been expected of a clergyman's wife, we hear her say: "I did not marry the parish; I was not hired by the parish." That is true. The rector's wife is not there as a hireling. Neither is the rector in the parish as a hireling. That is a wrong conception of the work of both rector and his wife. He is there for spiritual ministrations as the minister of Christ; and his wife is his helpmeet. The clergyman's wife can enter into the work of her husband in a deeper and more devoted way than most others. "Wholesome examples and patterns to the flock of Christ." The clergyman's wife has an important part in making the family such. It is therefore very desirable that the rector of a parish should ordinarily be a married man. There may be exceptional cases where an unmarried clergyman has such qualities of mind and heart, where he can sympathetically enter into all the joys and sorrows of his people, that his work is equal to that of a married clergyman. But such exceptional cases do not alter the general rule.

Then, further, it is very desirable in many cases that missionaries of the Church should be married. Take the missionaries among Indians. Home life is there very much needed. And it is very desirable that the missionary clergyman should have a home and a family. The wives of many of our missionaries to Indians have, by their de-

voted labors, been exceedingly useful in nursing and caring for the sick, in teaching children and in guiding the Indian women. And much the same among other missionaries, their wives have been exceedingly useful.

The work of a clergyman in a parish, however, is not as a hireling. The clergyman, with his wife as a helpmeet, is there as the leader in the spiritual work of the Church, according to the divine precept, "Let him that is taught in the word minister unto him that teacheth."

A small parish, weak in numbers and in finances, may think it necessary to get an unmarried clergyman, because he can be gotten cheaper. And that seems to be the chief reason why there is a demand for unmarried clergy, and why many married clergymen are on the non-parochial list. It is a shame that it should be so. The little parish wants a young unmarried clergyman all to itself. The field of labor is small and he can have easy work. Many families have no children and there are only a few children in other families. The field for usefulness is small. In the town there are four, five or perhaps a dozen religious bodies. Some of them also are weak, and they must have help from some mission board to secure a pastor. And so these little churches, our own among the number, squander missionary funds. They make tools of unmarried clergy, and thus keep up their separate existence. Church Unity is needed to solve this situation. But for us, there is a better way to provide for the few faithful people in such a parish. There is a better field for usefulness elsewhere for the unmarried clergyman.

Conditions of modern life have changed and our system needs modification to meet those changed conditions.

(To be continued.)

THE AMERICAN CHURCH IN PARIS: ITS RELIEF WORK.

From the Rev. Samuel N. Watson, D. D., rector emeritus now of the American Church of the Holy Trinity, Paris, we have two articles, unfortunately overlong for our columns, the one detailing the condition and needs of this great church in these times of stress, and the other rendering an account of the large relief work which has been and is being done by himself and Mrs. Watson and their helpers in connection with the parish. We regret having to abridge.

In regard to the relief work, Dr. Watson reports the expenditure for French and Belgian relief of 233,679.33 francs. This money was contributed chiefly by friends in America; and in addition there has been distributed about sixty thousand articles in kind from the same source. A small amount has gone to assist French and American soldiers. The largest items are for the care of little children. Of these Dr. Watson says:

"Our first thought was for the orphaned children of the war. It is saving the France of tomorrow, this work is, for it keeps the little families together—and the family is France. And next, there are the little children afflicted with bone-tuberculosis, most of whom are curable. There has been a marked increase of this malady of childhood in the last eighteen months of the war; lack of proper food and

clothing and fuel has served to reduce the resistance of these little ones.

"We have a committee known as *les petit lits blancs*, The Little White Beds, which takes these little children and cares for them and brings them back to their homes cured. It is the good care and the wonderful air and the treatment at the Sanatorium Marin of Roscoff in Finistere which does it; and we count the cost as only 3 francs a day per child, and it gives back to France sound bodies of men and women, little men and little women, instead of cripples who are handicapped in the race of life. No help can be brought to France better than this, and we must bring it to them from America."

But there is another class who especially need the thoughtful watchfulness and sympathetic ministering touch of a pastor.

"The needy who are most in our hearts just now, and who will miss us the most until we can go back to them, are the *pauvres honteux*, the ashamed poor, the gently born and gently bred, who once had everything for comfort and who now have nothing. We have written of them before; we have seen their sufferings winter by winter; and if that was bitter, what will it be this coming winter? Two winters of the war were possible; the third winter the savings began to go; the fourth winter they will be all gone. We could tell hundreds of pitiful stories of families like most of those into which this paper comes, who have lost their all and who have no means of livelihood; they must be helped by those who know them, by those whom they count as their friends; by those who speak their tongue and who have lived among them and are friends of their friends; most often they can only be reached through their friends; they are French and Belgian both, many of them bear family names known to history; they simply cannot go to a Relief Committee—or put it, they simply will not, if you like; and they have given their all for us, and we owe them this friendly hand in their hour of need: they are holding the line for us today from Picardy to the Vosges, just as really as their soldier men are. The large part of the general French relief expenditures we have made this past year has been made for them, and we want to continue it, in the name of our American Christianity: and we feel that there is in that phrase something to touch your hearts and your family feeling, and it is this: Ought not our American Christianity, as such, to be doing some very real thing in France today? Our American Church in Paris is the sole representative of our American Christianity, which in the name of our common Christian heritage, is bringing relief to France, and that, to all who suffer and who have need, regardless of religious or political differences: and we have the written testimony from the leaders of every party in France that this is so. And more and deeper will be the sufferings of those who suffer in France; and more the need that those hurts shall be touched with a sympathetic hand, and, above all, that the relief be brought by those who know the people, who know their family ways, who have their confidence, who have lived amongst them and who help them through their own—who help France to help herself. Believe us, there is no giving like sympathetic, hand-to-hand, personal giving; and more and more must France have this kind of help from those who know her best; and after the war, and for years after, the need will be constant. They are brave and they are

proud—too proud to beg; therefore, they suffer the more bitterly, and therefore the need that we bring the help to them."

"And then for Belgium, brave Belgium, just as brave as ever in the depths of her martyrdom: her *pauvres honteux* and her little ones we must care for, too. It is to the credit of the American Church in Paris that we have always housed a work for Belgian relief: the *Oeuvre de Soldat Belge*, the first Committee of Relief for the Belgian soldier, was organized in our little *Presbytere*, and has, from the first weeks of the war, had its offices and its meetings in our parish house. There are the *pauvres honteux* of Belgium, and they are the orphaned children of Belgium. We want to help to care for them, too. We want to do for the orphans of Belgium something of the same kind of thing that we are doing so successfully for the orphans of France; it means the children kept in a family life, kept with relatives, the home made possible. We can do it now as we could not do it at the first, for now we have the necessary official papers to establish the identity of the children as soldiers' children: just as we have them for the French children. If French war orphans make their pathetic appeal to us, French orphans who have still their France, how infinitely touching the appeal the Belgian orphaned child makes to our sympathy and to our justice; orphaned of father and of home and of country, and who has given all for us. Let us never forget that it was little Belgium who blocked the way, and who still holds her line, brave as France is brave, and each is giving, and has given, all that they had to give in our stead.

"We feel that we have made a wise expenditure of time and money when this could be said to us, just before our sailing: 'Tell your friends and ours in America this from us: Christianity will have another meaning in France because of what you have done here; never again can we go back to our old way of doing; Catholic and Protestant, and all of us, have seen the larger vision of what your American Christianity is and stands for.'

"And this mission of helpfulness we must not let drop; it must be continued, it must be enlarged in scope, for we have been doing a work that no one else does.

The rector and Mrs. Watson are still carrying on the same relief work in France now as while they were in Paris. They have associated with them the same group of faithful co-workers and almoners, French and Belgian friends, with whom they have always worked, with that one idea of sympathetic helpfulness and personal touch in giving. These friends now make the distribution as the money is sent them from this side, and will continue to do so until Dr. and Mrs. Watson can return to France; and when that will be depends on two questions, viz., regaining their health and strength, and obtaining the assurance from their many friends here of the money necessary to do this great work in the name of our Common Christianity, a work which they founded and have such effective means of carrying on now and long after the war. Already many generous pledges have been received, and there is full confidence that this is only the beginning.

That France and Belgium realize the worth of what has been done hitherto is evidenced by the fact that France has made Dr. Watson a Chevalier of the Legion of Honor, and also named him a member of a Governmen-

tal Committee of Sixteen, created to distribute the millions voted by the French Parliament for their own war orphans; and has given Mrs. Watson the Medal of the Reconnaissance Française: while King Albert of Belgium has made Dr. Watson a Chevalier of the Order of Leopold, and has sent Mrs. Watson the Medal of Queen Elizabeth: and in the case of both countries it was noted that these distinctions were for services rendered to France and Belgium during this war-time.

Dr. and Mrs. Watson will have as their addresses for the present either in care of Church Missions House, 281 Fourth Avenue, New York City; or of National City Bank, Akron, O.; and gifts for their work or communications may be mailed to them at either address. (In case these addresses are lost or mislaid, the Southern Churchman will gladly forward contributions entrusted to our care.)

In another issue we must let Dr. Watson speak of the needs of the American Church in Paris itself.

ACTIVITIES OF THE CHURCH WAR COMMISSION.

By the Secretary.

Bishop Perry went overseas about two weeks ago and is at present taking charge of the Red Cross work in France in the place of Bishop McCormick, who has recently returned to this country. His duties consist in the management of the various Red Cross chaplains in France. He is also the representative of the War Commission overseas.

Bishop Reese, Coadjutor of Southern Ohio, has come to this office and has begun the work of Chairman of the Executive Committee. Bishop Reese will take charge of the duties recently cared for by Bishop Perry. In other words, he will have supervision of the appointment of chaplains, and he will also travel as extensively as possible among the various camps of the country, making a study of each situation, with a view to strengthening the work in the various localities. Bishop Reese may be addressed at the office of the War Commission. He has received leave of absence from his Diocese for six months. In other words, he will be on duty until the first of January.

At a recent meeting of the Commission the following men were elected to the Commission:

The Right Rev. Wilson R. Stearly, D. D., Mr. Charles Steele, Mr. Henry Thompson, Rev. H. B. Washburn.

Dr. Slattery, Mr. Steele and Dr. Washburn were elected to the Executive Committee and Dr. Washburn was made Secretary of the Commission and of the Executive Committee.

The following changes have recently taken place among the civilian chaplains:

The Rev. F. R. Godolphin has left Camp Bowie and has returned to his parish.

The Rev. Francis S. White has completed his work at Waco, Tex., and is about to come to New York and undertake work as one of the Secretaries of the Board of Missions.

The Rev. J. Craik Morris, D. D., has finished his term of service at Fort Oglethorpe and has returned to his parish.

The Rev. H. S. Ruth is assisting the Rev. B. I. Bell at the Great Lakes Naval Training Station.

Rev. W. H. Willard-Jones is beginning his work as chaplain at Camp Perry.

The Rev. Philip Pearson, of Nauga-

tuck, will relieve Civilian Chaplain Bartow at Camp Devens during the month of August, and Civilian Chaplain Smith Dexter in the same camp during the month of September.

The Rev. Cyril Harris, civilian chaplain at Camp Hancock, was ordered to the Army Chaplains' Training School at Camp Zachary Taylor.

The following men have either recently gone abroad or are on the point of doing so:

Bishop Remington, Suffragan Bishop of South Dakota, and the Rev. Everett Pepperel Smith will be Red Cross chaplains in France.

The Rev. Edmund J. Cleveland, who has recently received an army commission.

The Rev. A. L. Washburn, recently chaplain of Base Hospital No. 1, in France, has moved to Paris.

The Rev. Robert N. MacCallum left Camp Wheeler recently, having received an army commission.

The Rev. Thomas Atkinson, Baltimore, Md., and the Rev. E. T. Cobbs, rector of Christ Church, Washington, are engaged in civilian chaplain's work at Fort Oglethorpe.

Chaplain Rollins, who recently came to this country with Associate Headquarters Chaplain Doherty, and who, with Father Doherty, was engaged in the closer association of the chaplains' work on this side with that on the other, has returned overseas.

The question is frequently asked whether there are any vacancies in the ranks of the various chaplaincies. The facts are these: The Episcopal quota for Army and Navy is now full—the Episcopal quota for Red Cross is now full. Orders have been received from the Paris office that no more men of any denomination should be sent until further notice. There are a few vacancies in the civilian chaplaincies, but in almost every case, however, men are under consideration for these vacancies. The waiting lists at the office of the War Commission are already very long.

Frequently also letters are received inquiring as to the financial condition of the various kinds of chaplaincies. Army chaplains receive the salary connected with their rank, likewise with the Navy chaplains. Red Cross chaplains receive the equivalent of 750 francs a month, and if they have dependents, \$100 extra a month from the War Commission. Civilian chaplains receive salaries of various amounts depending upon the locality and the sacrifice to which a man is put in abandoning his parish duties to undertake war work.

So far as is possible each chaplain in the Army and Navy, Red Cross and in camps at home is equipped with a portable altar, a Corona typewriter, service books and other things which he may need for the moral and spiritual welfare of his men. Since the beginning of the work of the War Commission they have supplied the following:

One hundred and seventeen thousand service books, eighty-one portable altar sets, one special communion set, fifty-two Corona typewriters.

We have recently received word that the Government decision to withdraw the cross, the distinctive mark of a chaplain, has been reversed and there is no immediate danger of such action now being taken, much to the relief of all chaplains in all branches of the Christian Church.

The War Commission is in need of linen with which to supply the portable altars, that are going out from this office almost every day. Will not

the Altar Guilds of the churches make contributions of such linen? The dimensions should be as follows:

Fair linen, 21½ x 14 inches when finished, hem 1 inch.

Corporal, 12 inches square when finished, hem ¾ inch.

Veil, 20 inches square when finished, hem 1 inch.

Pall (card), 5½ inches square.

Burse, 6¾ inches square when finished.

Purificators, 9 inches square.

The Secretary of the Commission has sent letters inquiring about men wounded at the front. His method of ascertaining the facts is to write to the War Commission headquarters in Paris and to get that office to give him whatever information it has at its disposal. In almost every case of inquiry, information has been returned. Occasionally cables of inquiry are sent to the Paris office, but if this method is the one that the inquirer wishes to be pursued he should pay the expense of the cable, for one can readily see that the expense would be prohibitive if this method were pursued in all cases.

The personnel at the office of the Commission has increased from two people regularly on duty at the first of April to six regularly on duty at the present moment. The greater part of the work of the office and of the Commission has to do with the appointments and equipment of chaplains. There are, however, other aspects to the work which are developing every day. The Army and Navy work of the Brotherhood of St. Andrew is financed by the War Commission. Propositions for a close affiliation are under way with the Joint Social Service Commission, the Girls' Friendly Society and the Church Periodical Club. Already the War Commission has given generous grants of money to each one of these branches. As a matter of fact, their war work is largely financed by the Commission.

Sincerely yours,
HENRY B. WASHBURN,
Secretary.

14 Wall St., New York,
August 2, 1918.

Manhood's Supremacy.

The greatest need of a nation is for men who have the true ring. They are its most desirable products. Make men, and all the other things will take care of themselves. Someone quotes Admiral Togo as saying that naval superiority must be always based not simply on the material construction of the ships and guns, but on the skill, accuracy and trustworthiness of the men who are behind all the material preparations. That the gunner who is so trained and so skilful as to hit the mark one hundred times out of one hundred shots makes his gun worth one hundred times as much as another's gun, costing just as much, that hits only once in a hundred times.

The shrewd old warrior understands the philosophy as well as the practice of warfare. And what is true in warfare is true in everything else. It is the man that counts. The one great end which is to be given the first place in all of our legislation and planning is the making of truer, nobler, better men. Everything that facilitates this should have our unreserved support. Everything that lowers the tone of manhood should call forth our loudest condemnation, and our strongest opposition. The Church, the school and the polls affords us our three great opportunities.—"Parish Visitor."

Church Intelligence

Hospitality to Soldiers' Mothers and Sweethearts.

More than one hundred business firms in the Madison Square section of New York, Fourteenth to Thirty-fourth Street, have now entered upon one definite form of war work. They have done so through contributions toward expenses, or by personal work by their employees. The commonest form has been the loaning of stenographers for letter writing, designed to make the service known. The list of firms includes banks, the great silk houses, the woolen industries, the missionary societies, the wholesale grocers and the glassware distributors.

The form of work supported by this Madison Square movement is hospitality to soldier mothers of America. Upon request of the Army and Navy Medical Directors an information bureau has been established, by which everybody needing the information can find out at once in what hospital is a particular patient. Notice has been given that by the end of August many wounded boys from the Marne will be in hospitals in and near New York city. The Madison Square hospitality plan is to serve parents of these boys if they visit New York, or where they cannot do so, to provide responsible men and women to take the places of absent parents. These foster parents are certified to the medical directors, under whom they serve.

Co-operating with the Travelers' Aid Society, the National League for Women's Service, the French Commission, the War Camp Community Service, the Red Cross and the Y. M. C. A., this service to soldier mothers has been placed in charge of the Institute of Applied Christianity, with service station at 52 East Twenty-fifth Street, Madison Square, and with bureaus at the Grand Central and Pennsylvania Stations. Inquiries from parents of all men in the service concerning sick sons or concerning any vital matter relating to the welfare of enlisted men are invited, and will be responded to immediately.

Another admirable form of practical war service has been devised by thoughtful people of metropolitan New York, fortunate enough to own homes and not just flats. Hundreds of enlisted men from the West and South, stationed at Camp Merritt, Camp Mills and the many other war centres, that they may be ready to embark at a moment's notice, are engaged to young women of their home towns. About to sail for the front and not certain they will ever return, they want to spend a last few evenings with their sweethearts. Careful parents are unwilling to permit daughters to journey to New York, and stop at hotels or boarding houses, unless they can go with them. Often that is impossible, and so the new form of war work has developed.

This new form is the reception into their homes, as members of their households, of these sweethearts of enlisted men—girls from every part of the country. The father and mother of the New York household acts as parents, some of them for the first time in their lives having marriageable young women on their hands. There are men and women in Brooklyn, the Bronx, Newark, and at least one as far out as Paterson, opening their

homes and playing the part of foster parents to would-be brides—brides when the war ends, if all the good luck wishes are realized. The number of American boys engaged to American girls, who have thus been enabled to spend a few evenings with their sweethearts before sailing overseas, is known to run into the hundreds, all through the thoughtfulness and generosity of this new form of war service, and this new use of New York homes.

Red Cross Asks for Dr. Teusler.

Bishop McKim cables from Tokyo that Dr. Rudolph Teusler, director of St. Luke's Hospital, Tokyo, has been asked by the American Red Cross authorities in Washington to serve as head of the Red Cross unit accompanying the American force going into Siberia. Dr. Teusler, with the hearty approval of Bishop McKim, has accepted the appointment. That the approval of the Board of Missions will be equally hearty is assured by the fact that last November the Board agreed that St. Luke's Hospital, Tokyo, should be placed at the disposal of the Red Cross as a base hospital in case troops were sent into Eastern Siberia.

Dr. Teusler is a Virginia Churchman who went to Japan as a medical missionary in 1900. In the following year he opened St. Luke's Hospital on a modest scale. By his professional skill, executive ability and winning personality Dr. Teusler has developed St. Luke's until it is now one of the leading Christian institutions of the Orient. For the last five years Dr. Teusler, with the approval of the General Convention and the Board of Missions, and with the co-operation of many friends in Japan and the United States has been working on plans for a great expansion of St. Luke's. Nearly \$500,000 have been given in Japan and in this country. Land has been purchased near the present hospital at a cost of about \$260,000. When Dr. Teusler returned to Japan last April he took with him the preliminary drawings for the first three units of the new plant. It is estimated that these three will cost about \$400,000.

Dr. Teusler's assignment to Siberia will necessitate delay in maturing and executing the far-sighted plans which Bishop McKim and he have been so carefully preparing.

One of the American ambassadors to Japan said some time ago that during the years he represented the United States in Tokyo, no other American in Japan had done so much to interpret Japan and America to each other and to cement the friendship of the two nations as had Dr. Teusler.

Soldier Confirmations.

Official reports to Church authorities prove that a very large number of enlisted men, officers and privates are being received into Church membership while in cantonments, while traveling on transports, and even while on the fighting fronts. It will be recalled that General Pershing was confirmed by Bishop Brent since he went to France. Records at cantonments show that numbers are being received into all churches, Roman Catholic and Protestant. The Bishop Suffragan of New York finds it necessary to remain on duty daily to confirm men in uniform who go to him. One chapel in the Cathedral of St. John the Divine is in almost weekly use. On the last Sunday in July, in Trinity Church, the Bishop confirmed twenty-six men from one transport.

A considerable part of this unusual

summer accession of men is due to the routing of ships in the war. England is bringing Australian and New Zealand troops across the Pacific, through the Panama Canal, and over the Atlantic under American convoys to France and Italy. On the long voyages the chaplains prepare men for confirmation. It is an unusual experience for the men and for churches. Records of new members are being swelled materially.

It is found that Romanists and most Protestant bodies are receiving new members in the same way. Already records of men so far this year beat all previous records by half. Yet few so-called evangelists are among the preachers at cantonments. Those most in demand and oftenest sent forth by the religious bodies are preachers of ability, who also come into personal contact with the men. Very much more than in former times is all of the work social in its character.

The Northfield Convention.

Brotherhood of St. Andrew men will not forget the Thirty-third National Convention to be held at Northfield, Mass., Wednesday, August 14th, to Wednesday, August 21st. The Brotherhood office has an excellent schedule of "the best train connections," which we suppose will be sent to inquirers. The Secretary writes:

"We are looking forward to having a very wonderful gathering, even in this off year; we are rather surprised at the number of reservations already in, and the indications are the attendance will be good. We have a splendid program and a splendid array of speakers. The latest addition is Bishop McCormick, by the way."

The Church Pension Fund, after the action of the Executive Committee on July 30, 1918, had in force two hundred and sixteen pensions, including grants to orphans, of an annual amount of \$93,549.37. These pensions have been granted since the pension system started operations on March 1, 1917, and are in accordance with its rules. In addition the Church Pension Fund has assumed General Clergy Relief Fund grants and grants of Diocesan Relief Funds which bring the total of the grants which it is paying on August 1, 1918, up to the annual amount of \$260,591.37.

One of the grants made on July 30th is of special interest. It is to the widow of Captain, the Rev. Henry L. Jewett Williams and her little daughter. The Rev. Mr. Williams was a member of the faculty of the University of the South, but shortly after the United States entered into the war he felt it his duty to offer his services to his country, and received a commission as captain in the army. He was killed, fighting valiantly with his troops in France, on June 9th of this year, probably the first clergyman of our Church to meet death in battle with the American troops in this war.

The Church will appreciate the honor of having the name of the widow of this noble clergyman and soldier upon the roll of the Church Pension Fund.

A Joint Campaign: To finance the war work for next year the Y. M. C. A. will need \$97,000,000 and the Y. W. C. A. \$15,000,000. Upon the advice of John R. Mott and other leaders it has been decided to combine these campaigns and make one drive for the entire \$112,000,000, and the separate States are being organized for the cam-

paign, which will probably be in October.

SOUTHERN VIRGINIA.

Rt. Rev. B. D. Tucker, D. D., Bishop.
 Rt. Rev. A. C. Thomson, D. D., Suffragan.

Christ Church, Pulaski: Special fifteen-minute war-prayer services were instituted daily some time ago by the rector, the Rev. Thomas F. Opie, and considerable interest has been shown in them. They are held every evening at 7:30 o'clock, when intercession is made for our country and our President, our men in the service, the cause of the Allies, for victory and for peace. The rector has been made Chairman of the Home Service Section, American Red Cross, for the county. This organization looks after the families and dependents of men in the service and the rejected men, advising with them on subjects of health, finance, rent, correspondence, etc. During the summer Mr. Opie has been assisted by Mr. R. A. Macgill, of Philadelphia, who is attending the William and Mary Summer School at Dublin, near here. Mr. Macgill was connected with the Galilee Mission in Philadelphia for three years, and on next Sunday he will make an address on the Church's rescue missions. Mr. Macgill will enter the Virginia Seminary this fall, to prepare himself for the ministry. Mr. Opie has started a mission at the Gossan mines, near Galax, and will hold services there once a month.

VIRGINIA.

Rt. Rev. R. A. Gibson, D. D., Bishop.
 Rt. Rev. W. C. Brown, D. D., Coadjutor.

The Transportation Committee of the City Missionary Society of Richmond arranged an automobile ride for the twenty-seven students in the Home Service Training Institute on the evening of August 1st. These ladies, who are volunteering their services to the Government to do Red Cross work in the Potomac Division, had spent six weeks in Richmond, almost entirely in the slums and inspecting city and charitable institutions. Automobiles were furnished for this occasion from five of the Richmond churches, which are now co-operating heartily in the numerous activities of the City Missionary Society.

The Rev. R. Cary Montague, City Missionary of Richmond, will be at his father's home near the White Sulphur Springs, W. Va., for the next two or three weeks.

The Rev. A. Vaughan Colston will be in charge of St. Paul's Church, Richmond, during the month of August.

The Rev. G. Peyton Craighill, who spent the month of July at his camp in Goshen Pass, has resumed his regular services at Epiphany Church, Barton Heights, Richmond.

The Rev. W. H. Burkhardt, rector of Grace Church, Richmond, is spending his vacation at Leesburg and Orkney Springs, Va., where the Rev. Dr. J. J. Gravatt, rector of Holy Trinity Church, is also finding recreation.

The Rev. W. Russell Bowie, Chaplain in the Red Cross, who has been spending some time with his family at Cape Cod, expects to sail shortly for France.

The Rev. James D. Gibson, rector of St. Stephen's Church, Westhampton, Richmond, has been appointed by the

War Commission Chaplain of the Hospital for Convalescent Soldiers near Richmond.

The Rev. and Mrs. G. Walter Williams, of Richmond, are spending the month of August at their former home, Poolesville, Md.

The Rev. F. A. E. Warren, of Ginter Park, is in charge of the services at Holy Trinity Church, Richmond, during the absence of the rector, the Rev. Dr. J. J. Gravatt.

CONNECTICUT.

Rt. Rev. C. B. Brewster, D. D., Bishop.
 Rt. Rev. E. C. Acheson, D. D., Suffragan.

Diocesan Items of Interest.

There is no retrograde march in this Diocese. Despite the noble clergy that have volunteered in the service of our country, parochial and mission work moves on for all that. The Rev. Drs. Miel, of Hartford, and Lewis, of Waterbury, are in France, doing well their "bit"; Chaplain E. C. Thomas, in the army, may be overseas at any time, the Rev. George L. Paine, of New Haven, is awaiting orders, and the Rev. L. C. Sherburne has resigned St. James' Parish, Poquetanuck, to accept a secretaryship with the Y. M. C. A.; Chaplain W. P. Williams continues in the important work at Great Lakes. East and West, on sea and shore, these men are the friends of man.

The Rev. H. S. Harte is locum tenens at St. Paul's, New Haven, during the rector's absence, until January; and the Rev. George A. Alcott, having resigned Grace Church, New Haven, is now rector at East Haddam. A son of the Rev. A. T. Randall, Meriden, in the service in France, has been wounded. The Rev. J. F. Sexton has two sons in France, and others of our clergy have sons in the service of our country.

The Rev. W. T. Hooper, some time assistant to the Rev. J. W. Bradin, in St. John's, Hartford, has succeeded to the rectorship, and Mr. Bradin, after thirty-six years, becomes rector-emeritus. Likewise, the Rev. Samuel Sutcliffe has been elected rector of St. Mark's, New Britain, and the Rev. Harry I. Bodley, rector-emeritus. These are important parishes, and the new rectors are well prepared for their opportunities.

Southington, during the last two years, has suffered serious losses by death. The Rev. W. D. Williams, D. D., publishes a parish paper, "The Messenger," from which we learn that St. Paul's Church, during this same period, inaugurated an endowment fund, starting with a \$1,000, and the total bequests are now \$15,200; the latest legacy was that of \$12,500, from Mr. M. B. Willcox, who died July 16th in his home at Southington.

SOUTHERN FLORIDA.

Rt. Rev. Cameron Mann, D. D., Bishop.

Florida Makes Banner Record in War Work.

According to Bishop Mann, of Southern Florida, his State has made a banner record in the war to date. In a communication just made by him he points out that Florida has nothing to sell that war needs buy, such as iron to make ships, wool to make uniforms, or leather to make shoes. Its products are, according to the Bishop, such as the Government passes by in its war equipment. At the same time the things it does produce are hard hit by

the war. Caring for rich folks in fine hotels, providing rare fruits, fishing for tarpon—all these the war put a damper on. The Bishop is of the opinion that hardly another State in the Union is so circumstanced by the ups and downs of the war.

Yet Florida's record, thinks Bishop Mann, leads in some respects every other State. He believes that Sarasota, a village with 800 and an enlistment of fifty young men in the service, holds perhaps the banner of the country. He reports subscriptions to the Liberty Loan and Red Cross to be beyond the record of most States of the South, while he finds that churches in his district which he had expected to cry out about finances are meeting their obligations without complaints of any kind. Some of them have broken all previous records in the way of money contributions to outside causes. The Bishop regards this showing as the more remarkable when he recalls that Christian and civic workers have left Florida for the front to a proportion hardly reached, he estimates, by any other State.

What Is a Christian?

Christianity is kept alive because some men and women have had real religious experience. The hangers-on of religion, the more or less half-and-half Christians, the pagans who retain some strains of Christianity, are really people who get warmth from a fire but are not on fire themselves. The true sources of any real religious vitality are people who have felt and experienced the Divine touch. They are the fire.

Now, millions don't know this. They think religion means believing something told them on authority, whether by the pope or by the Church. Now, I am not denying that for many people this reliance on others is a starting-place or a prop of religion, but I maintain that, if this was all, religion would not survive long.

Unshaken and unshakable Christians—and any really religious people—believe, and cannot be put out of countenance, because they have felt and experienced the Divine. Some have experienced conversion—the sudden invasion and inrush of a personal supernatural influence into their hearts. It is no merit of theirs; it simply happens.

Others find in prayer or meditation a sense of peace, of help, of strength, which assures them they are on the right lines and are in touch with a higher Power than themselves.

Others live by a Divine standard. They try, by God's help, to be honest and pure and kind. They find their reward. They do not get the Old Testament rewards of abundance of camels and sheep and man servants; on the contrary, sooner or later they suffer with Christ—for the world is redeemed by the sacrifice of the best, not the worst—but they have as their reward a clear conscience, a spiritual cupboard empty of skeletons, an inward peace and security, and a felt right relationship to the high and holy Powers of heaven.

These are the people who underwrite religion. These are the break-water against which secular and atheistic writers break helplessly and will always break. For their religion does not depend on the date of Genesis, the morality of Jael or criticisms "higher" or "lower," or even on the undoubted importance of facts like the almost universal instinct for religion. It depends on an experience which nothing can touch.—Rev. Walter J. Carey.

Personal Notes

The Rev. E. Steirling Gunn, rector of Immanuel Church, Winona, Miss., who is supplying at St. Luke's Church, Atlanta, Ga., during the absence of the rector, is also rendering voluntary service at Camp Gordon.

The Rev. Howard M. Stuckert, who has accepted the rectorship of the Church of the Holy Comforter, Haverford Avenue and Forty-eighth Street, Philadelphia, Pa., will take up his new work on September 1st.

The address of the Rev. Louis H. Ewald is changed from Frederick, Md., to Gethsemane Cathedral, Fargo, N. D.

The address of the Rev. R. K. Yerkes is changed from Philadelphia, Pa., to Box 247, Merion, Pa.

The Rev. J. W. Bleker, of Fitzgerald, Ga., has been called to the rectorship of St. Peter's Church, Fernandina, Fla.

The Rt. Rev. Edwin S. Lines, D. D., has entirely recovered from his recent illness and has returned to his residence in Newark, N. J.

The Rev. Dr. Edward D. Johnson, rector of St. Anne's Church, Annapolis, Md., has charge of the services at the United States Naval Academy during the vacation of Chaplain Evans.

The Rev. W. Strother Jones, D. D., assistant minister in St. Thomas' Church, New York City, owing to ill health, is taking a much-needed rest in Virginia, and may be addressed 611 Prince Street, Alexandria, Va.

The Rev. Churchill J. Gibson, rector of R. E. Lee Memorial Church, Lexington, Va., will leave on August 23d for the Chaplains' School at Louisville, Ky., for five weeks' training, after which he will return to his parish and await orders from the Government.

Ordinations.

In the Cathedral of the Incarnation, Garden City, Long Island, N. Y., on July 23d, Bishop Burgess advanced to the priesthood the Rev. Allen D. Jennings, who was presented by the Rev. J. C. Jones, D. D. The Bishop preached the sermon, and other clergy present and taking part in the service were Dean Treder, Canon Swett, Archdeacon Webb and the Rev. George E. Talmage. Mr. Jennings will continue his work at the Naval Reserve Base at Bath Beach, and hopes shortly to receive his commission as naval chaplain.

Deaths.

The Rev. David Walter Bland died at his home in Camden, N. Y., on July 9th, after a brief illness, aged sixty years.

The Rev. Eugene J. Babcock, former rector of Christ Church, Lockport, N. Y., died at his home in Lockport on July 15th, aged sixty-eight years.

The Rev. Shim Yin Chin, missionary minister in charge of St. John's Chinese Mission, Kula, Island of Maui, Hawaiian Islands, died on June 27th, after a brief illness. Funeral services in Chinese were held in St. Andrew's Cathedral on June 30th, interment being made at Makiki Cemetery.

The Rev. Arthur Paul Kelley, for-

merly rector of St. Stephen's Church, Westboro, Mass., who has been serving with the American Army in France for a year, is reported to have died of disease in France. At the time of his death he was serving as first sergeant in the 103d Ambulance Corps, 101st Sanitary Train.

Slackers and Deserters.

Do you realize what your membership in the Church means? It is very evident from the behavior of some that it is not realized or cared about. Let us see what it means. God has a great war being waged against the world, the flesh and the devil. God's army is the Church. At baptism you were set aside and destined for this army. There it was promised, among other things, that you would be a "faithful soldier" of Jesus Christ. Confirmation is your own personal enlistment in this army. You voluntarily at that time take up the soldier's life in the army of God.

There are certain well-defined features of any army. Its soldiers must be loyal to the limit. They must be willing to be sacrificed for the cause. There must be ideals or standards to which the soldiers are called to conform, and there must be a certain system of discipline. Now, the army of God has its ideals and its discipline as set forth in its sacred seasons and services, and work and affairs, and the Church, as the army of God, expects a profound loyalty to these ideals on the part of every soldier in that army.

Do you support these ideals? Do you conform to this discipline? Can you say that you are loyal to the work and worship and welfare of the Church?

The curse of the Christian Church today is its multitude of slackers and deserters. Our Lord's prophecy is fulfilled: "A man's enemies shall be they of his own household." The worst and most dangerous enemies of the Church are her slackers and deserters. They are the ones who humiliate, disgrace and weaken her in the eyes of the world.

The slackers are those who stand back and let others do the work of the Church and fight her warfare. Many of them are among the most regular attendants upon her services, but that costs little. The deserters are those who, having been confirmed and taken their oath of loyalty, have wandered away from the service and work of the Church. If you were a slacker in the army of the United States, you would be disgraced in the eyes of society and severely disciplined by the government. And if you were a deserter in the United States Army you would be tracked to your hiding place, court-martialed and put to death. But that is not God's method. Infinite patience and hope are a part of His nature. No matter how faithless or how disloyal one may be, He still hopes and waits for a change of heart. You are still His child, though faithless. And He still says over you, in the words of the prophet: "O, Ephraim, how can I give thee up?"—Rev. R. S. Coupland, D. D.

"Forgiveness is the only word that fits our case. If sin is disease, we may talk of medicine; if it is weakness, the remedy is strength; if it is ignorance, we must seek wisdom; but if sin means guilt, nothing but forgiveness will set us right with God."

God never denies Himself to the honest seeker. There may be dreary tracts to traverse, steep paths to tread, dark ways to pass, but if the honest heart is there the day of discovery will surely dawn.—J. D. Jones.

Christianity and the Community

Thy Kingdom Come on Earth

THE REV. R. CARY MONTAGUE, Editor

KEEPING THE HOMES ABREAST OF THE SOLDIERS.

We take pleasure in publishing the following announcement of the work that has been done for the past six weeks in one of the leading cities of the South.

These schools for Home Service take the place in the general economic and social life of the nation, that is filled by the Officers' Training Camp in our military organization.

These women are being trained to become leaders in their communities, to uplift and enlarge the vision of our home people so that when our boys come back from France they will find that their sisters, mothers and fathers have not been standing still while they have won the war.

The third Red Cross Home Service Institute which the School of Social Work and Public Health in Richmond has given for the Department of Civilian Relief of the American Red Cross closed on Saturday, August 3d. This is a very unusual type of training school. Twenty-seven students were registered. Practically all of these were women who have volunteered for service in connection with the civilian relief work with the families of the soldiers and sailors. These ladies come from three States—Virginia, West Virginia and Maryland. Some of them are from larger cities, such as Lynchburg, Va., and Wheeling and Charleston, W. Va., and others from rural counties, as Accomas County, Buchanan and Giles Counties, Va., and Charles County, Md. The coming of these ladies to Richmond to take this work is evidence of the great stimulus which the war has given to the development of social work in the South and throughout the whole country. Probably never before has there been so much interest in the rural and outlying sections in social work, as there is now in the relief and care of the families of soldiers and sailors. The inspiration and training which these ladies will take back with them will be of the greatest possible service.

The work began on June 24th and lasted for six weeks. It included lectures by the leading social workers and public health officials of Richmond, as well as officials from the Potomac Division of the Red Cross. Dr. L. M. Bristol, of the University of West Virginia, also delivered a series of lectures during the first three weeks of the institute. The field work supervision was under the direction of Miss Loomis Logan and Miss Lucy Witt.

The School of Social Work and Public Health which is giving this course also gives two other courses which will be of interest to the people of the South. Beginning on October 1st, it will offer a four months' course of training for public health nurses. This is open only to graduate nurses who desire to train themselves for health work in the small towns and rural districts and factory villages of the South. In addition the school also offers a course of training in preparation for social service. This course prepares for

positions of responsibility, such as probation officers and juvenile court workers, protective work with girls, health visitors, recreational, playground and industrial welfare workers, travelers' aid, charity organization, church and relief work, etc. Social work is now a recognized profession with definite salaries of from \$75 to \$100 per month to begin with. Dr. H. H. Hibbs, Jr., director of the School of Social Work and Public Health, states that he is repeatedly called on to fill positions of the kind described above, but they have found it impossible to find enough workers trained for these positions. Social service is one of the most important kinds of applied religious work. It is hoped that the Christian women of the South will be able to take this course of training to prepare them for these positions. Dr. H. H. Hibbs, 1112 Capitol Street, Richmond, will give full information.

The Home Service Institute which is just closing is largely for the training of volunteers who return to their home communities and give their services for a part of their time without remuneration. Dr. Hibbs states that what is needed is paid workers who can go wherever they are sent and give their full time on salary.

FAMOUS HUNGER STONE VISIBLE FOR FIRST TIME DURING WAR.

Amsterdam, July 20.—The famous "hunger stone" in the River Elbe near Tetschen, which, according to popular belief in Germany, predicts a famine when seen, is now visible for the first time since the beginning of the war.

The stone lies in the bed of the river and has never been visible save at exceptionally low tide. On the stone is chiseled in old German: "When ye see me, ye will weep."

It is significant of the fact that the tide has turned in the mighty world struggle that the above report should come out of Germany within a week of the issuance by Food Administrator Hoover of an order releasing us from wheatless days.

The time may come when we shall have to feed Germany as well as our Allies, and we must remember that when that time does come it will be the opportunity for America to show its largeness of soul and true belief in the Master's teachings.

It is because this time is coming that we have, through these columns, tried to keep the Church at the forefront of the fight while the fight lasts, so that when the time for dispensing mercy arrives her voice will have the greater influence.

It is the call of the leader, and not the plea of the laggard that will be heeded in the hour of victory.

DO A LITTLE INVESTIGATING.

Appeals for help for war aims is always good, but sometimes we may let

our zeal run away with wisdom, as is shown from the following experience of a New York nurse who had need for slippers to be used among convalescent soldiers:

She induced an editor to make an appeal. The response has been so liberal that slippers have come by every parcel post since. A woman, working in a hospital on Governor's Island in New York harbor, found need for canes. She sent out an appeal, and canes with curved ends and straight, canes of wood and of metal, canes with gold heads and canes with ivory, have been arriving ever since. Now both war hospital workers venture to suggest that friends of soldiers responding to appeals inquire about the need before sending the goods. They say interest is so great that almost any appeal for soldiers' wants is likely to be responded to many times over.

LEST WE FORGET.

The intelligent interest that is now being taken in work for the crippled and maimed soldiers, both by the Government and by individuals, is splendid and will have a beneficial influence which will reach far beyond its immediate objects.

In studying to help these heroes of war we must not forget the heroes of peace. The men who lose sight, hearing or limbs in our coal mines, saw mills and on the railroads are doing just as much to maintain the American home as our boys who meet with these injuries on the battlefields.

Who knows but that this war may be one of God's means for drawing our attention to these heretofore neglected individuals.

Such assistance as has been rendered in these cases in the past has always been done more impulsively than thoughtfully, and the aid rendered has always been of a temporary nature in consequence.

The sane view is always the long view, and while the giving of money to an afflicted person may relieve the temporary necessity, it cannot compare in real usefulness to the proper training of that individual permanently to help himself, and restore himself to normal activities.

In this connection it is most interesting to know that our Saviour never gave charity, but always restored the body to that active life from which affliction had taken it.

This new governmental activity for wrecked human bodies is only one of the many ways in which we are coming into the vision of our great Leader in social service.

The multi-millionaire owner of a famous patent medicine was once asked by a friend to tell him in confidence just what was in his remedy.

The owner obtained a pledge of secrecy, and then with a glance over his shoulder to be sure there were no eavesdroppers, he whispered: "Mostly profit."

Church Knowledge and Nurture

NEW TABLE OF LESSONS

Morning Lessons.

11 S. after Trinity, Aug. 11	Deut. 29; or Ecclus. 40:11-27
M., Aug. 12	Deut. 9:1-15
Tu., Aug. 13	9:16-10:5
W., Aug. 14	12:1-28
Th., Aug. 15	12:29; 13-end
F., Aug. 16	14:1-27
S., Aug. 17	14:28-15:15

12 S. after Trinity, Aug. 18	Deut. 30; or Ecclus. 42:15-43-end
------------------------------	-----------------------------------

II Tim. 1:1-2:13

II Cor. 1:1-22	1:23; 2-end
3	4
5	6

Rom. 10:1-11:8

Evening Lessons.

Prov. 23:4-25	Matt. 15:21-31
Job 12	Mark 11:1-10
13	11:11-26
14	11:27-12:12
15	12:13-40
16	12:41-13:13
17	13:14-end

Matt. 11

Eleventh Sunday after Trinity: The exhortation of Moses that closed the lesson for last Sunday morning, to-wit, that we should depart from God's word neither on the right hand nor on the left, would seem to have guided the leaders of the Church of England during the Reformation. They escaped the two pitfalls of legalism and anti-nomianism: legalism, which is constrained obedience to the letter of the law; anti-nomianism, which is disobedience to law, separation of religion from life and from morality. Thus the Collect for today speaks of the grace of God not as something which saves a sinner in his sin, but as a power which enables one to attain inner, spiritual obedience and to become a partaker of God's heavenly treasure. In the gospel, our Lord shows by a parable more clearly than can be done by logical exposition, the state of mind, the penitence, humility and faith, that lead to justification, or right relation to the source of life and power; while the Epistle gives a concrete illustration in the case of St. Paul, who became what he did become through the grace of God revealed in Christ Jesus our Lord. He, too, warns against the idea which so besets not only protestantism but orthodoxy as a whole, that faith in the sense of belief in a creed can possibly save: "by which ye are saved, unless ye have believed in vain." This same combination of grace and obedience runs through the Old Testament lesson for Sunday morning; with, of course, an Old Testament background. It is, apparently, the introduction to the chapter that follows and which is given for next Sunday morning, containing the covenant made with the children of Israel besides that made at Horeb. But what is stressed in this chapter is obedience based upon their redemption from Egypt and the certainty of punishment in the case of disobedience. The entirely practical character of all revelation is brought out in the closing verse: revelation is limited; there is a place for a true agnosticism; and what is revealed is for a very practical purpose, "that we may do all the words of this law." The second lesson also develops the idea of salvation by grace: "God . . . who hath saved us not according to our works, but according to His own purpose and grace." There is contained in this selection one of the things which had been "secret" in the days of Moses, but revealed later on, the life and immortality brought to light through our Lord Jesus Christ; not only immortality, but "life (i. e., spiritual life) and immortality."

The New Testament evening lesson, the story of the Syrophenician woman, is keyed rather to the subject of prayer (tenth and twelfth Sundays after Trinity) than to that of grace and obedience, yet is not a bad illustration of that "almighty power" of God which

is declared "chiefly in showing mercy and pity." The Old Testament lesson follows the Collect yet more closely in dealing with the real "heavenly treasure" here in this world, which is wisdom and which is acquired by cultivating the inner life. With the young it begins by honoring parents and needs discipline for its further development. "As he thinketh in his heart so is he" might almost be called the keynote of much modern psychology. As always, week-day selections may be substituted for the Sunday ones, and in this case Job 14 and Mark 12:13-40. make a good pair.

C. B. WILMER.

HOME LESSONS ON THE LIFE OF OUR LORD.

By the Rev. K. J. Hammond, D. D.

Primary and Junior.

XXVI.

The Sea of Galilee.

1. What happened as Jesus was in His Disciples' Boat? Mark 4:37.
2. What was Jesus doing? Mark 4:38. And how did the Disciples misunderstand?
3. How did Christ show He cared? V. 39.
4. For what did He blame them? V. 40.
5. How did their fear change to awe? V. 41.
6. Why ought we to reverence Him? Jno. 9:46; 10:30-11; 1:34.
7. Whom did Jesus find on the other side of the lake? Mark 5:2-6.
8. How did Jesus help him? Mark 5:8, 15.
9. What did Jesus tell him to do? V. 19.
10. Ought we to have a welcome for Him? Luke 8:40.

Senior and Adult.

XXIII.

The Resurrection and Ascension.

1. Give the history of Easter Day and Christ's five appearances. Matt. 28:1; Jno. 20:14-18; 1 Cor. 15:6; Luke. 24:13-32; 24:36-49.
2. Tell the other five later appearances. Jno. 20:26; 21:2-14; 1 Cor. 15:6; 1 Cor. 15:7; Acts 1:5-9.
3. What made them believe that same Jesus Who died rose again? Luke 24:38; 41-3.
4. How was the Risen Christ different from Himself before the Crucifixion? Luke 24:37; Jno. 21:4.
5. Why was Christ's Presence neces-

Calendar and Collect

August.

1. Thursday.
4. Tenth Sunday after Trinity.
6. Tuesday. Transfiguration.
11. Eleventh Sunday after Trinity.
18. Twelfth Sunday after Trinity.
24. Saturday. S. Bartholomew.
25. Thirteenth Sunday after Trinity.
31. Saturday.

Collect for Eleventh Sunday After Trinity.

O God, Who declarest Thy almighty power chiefly in showing mercy and pity; Mercifully grant unto us such a measure of Thy grace, that we, running the way of Thy commandments, may obtain Thy gracious promises, and be made partakers of Thy heavenly treasure; through Jesus Christ our Lord. Amen.

sary to the Disciples after His Resurrection? Luke 24:27, 44, 45; Acts 1:2.

6. What do we learn about Christ's Ascension? Acts 1:3; Matt. 28:19-20.

7. How did the Apostles value and use the truth of a Risen Christ? Luke 24:52, 53; Acts 2:24, 31-36; 3:15; 4:10, 12, 20, 38; Acts 5:29, 32, 42; 10:40; 13:30-37; 17:3, 31; 28:6; 24:15, 21.

8. Sum up the results of Christ's Life on earth and Death. Acts 2:41-6; 3:16, 26; 4:12, 31; 11:17, 18; 19:20; Rom. 1:4; 5:1, 11, 21.

9. How is your life influenced by His today? Acts 26:28; Rom. 8:9-11; Rom. 12:1; 13:14.

Flee from Evil.

Who can answer the question, Whence and how came evil into our world? One poet says: "Evil is only another form of good. . . . Out of evil still educing good." In this view, evil would seem to be a discipline for greater good. This would be true of suffering, but not of sin. But the heart of humanity feels that evil ought not to be; that it must be overcome, or the universe will be a failure. Evil is possible to every human soul, and arises from the freedom of the will and from the power of choice. Satan fell from the heavenly estate seeking to usurp divine power; he chose rebellion instead of obedience. Almighty God had the choice of creating men or machines, and He decided to make man in His own image, and for His eternal family and fellowship. Man, being a creature of freedom, has the power to cast false witnesses and blasphemy." Here evil from His universal kingdom of righteousness. Our Lord knew the source of evil when He said, "Out of the heart proceed evil thoughts, murder, adulteries, fornications, thefts, himself down the chasm of sinfulness, or to rise to goodness and greatness under the shadow and blessing of the Almighty Father. The moral law is God's own individual nature. It could not be different. His throne would fall, endorsing evil. God ever says, "Thou shalt not." Man replies, "I will."

Eternal justice must finally banish is the reason why a soul must be born again into the kingdom of heaven, free from evil. As a judge must condemn a guilty criminal, so the Almighty must condemn the unrepentant sinner. He must protect His government against treason and rebellion if He would preserve peace eternally in His universe.—Christian Herald.

Family Department

NANCY BYRD TURNER, Editor

Life's Loveliness.

Think lovely thoughts, that every day be blest;

Look thou for God, nor fancy Him concealed;

Along earth's common way the flowers and grass

Will breathe His name to thee when thou shalt pass,

To thy divinest self He stands revealed, His conquering power through love made manifest.

Speak lovely words, to fall like sunlight rays,

That youth may be so long and age but brief,

To add to joy in life a little more, And take some misery out of earth's vast store,

So shalt thou walk with gladness and not grief,

Planting a hope in all the thorny ways.

Do lovely deeds, of brotherhood the bond: Each burden nobly lifted and each task,

Each day's plain duty teaches thee to bless

The friendless lives brave in their loneliness,

Ere yet they near the Shadows and the Mask,

And those untrodden paths that stretch beyond.

Thoughts, words and deeds! To stand for truth in all!

This is the creed that counts, Unflinching toil,

Stanch fortitude and strength of patience born,

Securely treading, though the way be worn,

Fronting the light, nor fearing to recoil,

Facing the right, nor looking back to fall.

—Chambers' Journal.

For the Southern Churchman.

The Strength of Stillness.

When Dr. Burt overtook the lagging pedestrian that he had recognized from afar as Mrs. Lindsay, a newcomer in Singleton, he drew rein and spoke a little peremptorily.

"There isn't a shade tree for another mile," he said, "and this August sun is not bracing. Better let me give you a lift."

He looked quizzically at his passenger as she climbed into the dusty buggy without allowing him time to descend. Country doctors are often shrewd students of human nature. Their business is with man's body, to be sure, but in much traveling along rough roads and much passing to and fro over worn family thresholds they contract a habit of pondering deeply that even more complex problem, man's soul.

"She's glad enough to accept," he recorded, mentally. "Now, why in common sense should she trudge backwards and forwards between Clifford and Singleton day after day—particularly when she could well afford a rig?" He knew that only some strong impulse was sending this young-old woman, with the step of a girl and the graying hair and lined mouth of age, on her ceaseless patrol of a strange countryside.

"Botanizing?" he hazarded.

Mrs. Lindsay tucked the old linen robe around her with fidgetty, fluttering fingers. "O, no," she said. Her two hands went out with a little despairing gesture. "Just restless—just trying to walk things down."

The driver flicked his plodding mare with a tentative whip-end. "Things?" he queried, doubtfully. "You'll get sunstroke. What things?"

Again the little gesture of dismay. "O, everything! The war, chiefly—the storm and stress and turmoil of the world that used to be so sane. Suffering over yonder and suffering here. Who can dream how it will end? And now, my only son—"

Her voice grated and then broke. The physician knew that break; he had heard it a score of times in the past twelve months. Sometimes it hurt him; sometimes it braced him. Today it left him slightly cold. The buggy creaked on in the deep sand.

"I know what you are going to say," Mrs. Lindsay continued. "That I am not alone in my troubles; that I should not cross bridges ahead of time; that it's darkest before dawn, and all that. I'm fed up on those saws. But they don't help; they hinder."

"Do you have any work to do?" asked the doctor abruptly.

"O, too much. In the hope of getting away from myself and taking up new interests I came to Singleton to board for a month. Now I find myself as much with me as ever; and as for the interests, they are somewhat overpowering. I've plunged into the war relief play and the Red Cross work in the two villages, and everything else that came along, and it has all gone wrong. That's one reason I'm going to Clifford, now, to straighten out some hopeless snarls. The wool for the knitting is hung up at the express office—some hitch in the ordering; the play hasn't been half rehearsed, and I have decided to resign the job of prompter. Then I mailed last letter to Richard, my son, in Clifton, and I don't believe he ever got it; that post-office is surely crooked."

Her tone grated again, fretful and edgy. The doctor did not reply; he was tabulating her in his mind. "Not born neurotic," he decided. "Just lost grip of herself."

The voice at his side went on. "My husband and boy worry over me," it said. "I left John for a month in order to give him a little recess." She tried to laugh. "As for Richard, his last letter said, 'Don't hurry so and worry so, mother. Even your handwriting seems running to catch a train.' Dr. Burt, I want you to give me a tonic."

"All right," Dr. Burt assented, absently. He fell into a brown study, and there was silence for the remainder of the drive.

When they drove into Clifford the doctor spoke. "It's too hot for you to walk to the express office. But I'll have to get you to make my rounds with me before I can take you." Without waiting for her answer he pulled up before a plain gray cottage. When the horse had been tied he paused uncertainly at the side of the buggy. "I wish you'd come in here with me," he said. "You could talk to Miss Anne while I see my patient upstairs."

Mrs. Lindsay drew back. "Who is Miss Anne?" she asked.

The doctor saw her unwillingness and turned away with a shrug. "O, just Miss Anne," he said, somewhat curtly. "Last name Brown, I believe. But never mind."

Mrs. Lindsay found herself crawling out of the vehicle with some meekness; in silence she followed her grizzled conductor to the house.

Miss Anne, whoever she might be, occupied a chair on the front porch. She did not rise, but nodded, smiling, at the doctor's brief introduction. "More pain," Mrs. Lindsay said to herself, half angrily. "She is evidently helpless. Why should Dr. Burt foist this on me?"

But Miss Anne looked happy and expectant, and with an inward groan the visitor settled herself to conversation. The woman in the invalid's chair faintly roused her curiosity. Was she young or old? The hair was quite gray, and the brow beneath it bore the unmistakable stamp of suffering, but about her whole appearance there was something indefinably glad—the eyes, perhaps. Mrs. Lindsay decided that it was the eyes.

"How good of the doctor to bring you," said Miss Anne. "I knew of you, and now I shall know you yourself." She radiated pleasure. The guest found herself moved with an odd sense of well-being and satisfaction.

An hour later, when she was again in the buggy beside the doctor, headed toward the end of the straggling village, a question slid out before she knew it. "Miss Anne, back yonder," she said, "is it—is it merely temporary?"

"No," answered Dr. Burt. After a slow moment he amended the monosyllable tersely. "Twenty-five years."

His companion shrank a little. "Not twenty-five years like that?" she faltered. Her two hands went out as if in appeal.

The doctor's brusque voice held a softened note. "Just like that. Paralysis, following a severe illness. All sorts of complications to that case," he added, half to himself.

The plodding horse made another long block. Then, "what does she do?" Mrs. Lindsay asked. "What can she do?"

"She can't do anything," was the reply, "if you mean by that what ordinary people do. She can't walk alone, she can't use her hands at all, she can't even read; she can only sit in that chair. And yet, somehow—" He did not finish the sentence; his mind seemed suddenly to turn in on itself.

When the buggy stopped again—at the Powell home this time—Mrs. Powell entertained the doctor's companion while he went upstairs to her sick husband. Evidently Clifford town had a warm place in its heart for even the semblance of a guest. This proved a long visit, for Dr. Burt went afoot from the Powell sick-room to other patients nearby, and Mrs. Lindsay waited his pleasure. When finally the buggy was creaking back toward Singleton the sun showed low in the west.

Again Mrs. Lindsay was the first to speak. "It's queer how things come up," she said. "Your Miss Anne was almost the main topic of our conversation there."

"Nothing queer about that."

"But I hadn't even mentioned her! Mrs. Powell was reading me letters from her two young brothers in France, and they both referred to her."

"Of course they did," said Dr. Burt. "Miss Anne's the heart of Clifford. Half a dozen young chaps in France would tell you that. Odd how she keeps con-

nected up with them—can't even write letters to 'em. And we stay-at-homes—why, I don't know, I just can't seem to see, daily life in these parts without Miss Anne."

Here a garrulous traveler in another vehicle made a long interruption. When the journey was at length resumed, Mrs. Lindsay's next comment seemed almost irrelevant. "Her face shines," she said, meditatively.

"Sort o' like a lighthouse with restless tides all around it," Dr. Burt agreed. "Somebody said once, like a still lake with a star in it. But shucks, I'm not strong on poetry; lighthouse suits me."

Mrs. Lindsay smiled to herself. "One of Mrs. Powell's brothers almost said that, in a boyish way. He wrote that sometimes, going over, the ocean was as still and beautiful and full of light as though there had never been a storm or a submarine. 'Still and bright as Miss Anne,' he ended. 'That's the nearest I can come to it.' The other one said, 'Don't you worry, Sis. When you get fussed up about us go and see Miss Anne.'"

"Always so," the doctor commented, briefly.

After awhile a little slow shadow passed over Mrs. Lindsay's face; it settled and darkened. "Well, that's beautiful," she said, "but then . . . your Miss Anne hasn't an only son far away from her in the very jaws of death."

"She has an only brother there," was the answer, "that she brought up from his early babyhood. I'll wager she never has a thought free of him."

"Ah, but that is not altogether the same. She never knew motherhood."

Dr. Burt gave the rein a quick tug. "Exactly," he said. His tone was as dry as the drifting dust in the August air. Mrs. Lindsay glanced up at him, slightly taken aback.

"She never had anything," he went on. "That is, nothing that we set our human hearts upon. Maybe Mrs. Powell didn't tell you all. She was on the very verge of Life when the blow fell—a young thing, vivid and joyful, about to marry. Then, wifehood, motherhood, home, active service in the world, it all went out like a blown candle." This time his own voice broke. "No," he finished, after awhile, half absent-mindedly, "she shines from inside, somehow. There's no other way to explain it."

Mrs. Lindsay's fluttering hands were folded now; tears began to fall on her white gloves. "How does she do it?" was her question, after awhile.

"Search me," said the doctor, unashamed of his slang. "I asked the parson once—"

"Mrs. Powell told me," the other interrupted, "that at first Miss Anne rebelled. Her mother remembers—they were great friends. When the doctors broke it to her that there would never be any cure—"

Dr. Burt turned away his face suddenly and gazed off into the fields on the other side. It came to the speaker all at once that he had been the doctor who told Miss Anne. "Then," she added, hurriedly, "after many months there was a change . . . she found a verse, or something, 'a slogan,' Mrs. Powell's mother called it . . . I don't quite remember."

The doctor looked back. "I remember this much," he resumed. "I said to the parson once—not this young fellow here now . . . he frankly says she's still a miracle to him . . . but the old preacher, 'Parson, how does she do it?' I used your very words. He didn't speak for a minute, and then he said, 'Their strength is to sit still.' That was all. I couldn't get anything

else out of him. Sounds like the Bible."

They were entering Singleton now, at sunset; the old mare quickened her pace. "Their strength," quoted Mrs. Lindsay, slowly, "is to sit still." She fell silent.

"As I figure it," the doctor went on, diffidently, "there are lots of different kinds of strength and different ways of coming by them." He lapsed into the comparison that came handiest. "Sometimes hurt muscles have to have no end of exercise in order to get well; sometimes they have to stay put, so to speak. Souls may be the same way, for all we know." The woman beside him did not answer. He glanced at her, then pulled the mare up with a sudden jerk. "Back home," he said, "and we clean forgot your wool, and your post-office ruotion, and all the rest of the Clifford stunts!" He peered anxiously into his companion's face.

Mrs. Lindsay smiled. "Never mind," she said, "I—it doesn't matter at all." She was still quiet as he helped her out. The doctor looked at her keenly; her expression puzzled him—her whole attitude. She had a sort of poise that he did not recognize, as she stood at the foot of the hotel steps in the sunset light.

"Thank you, doctor," she said, "for the lift you gave me." He wondered why she smiled so queerly.

"Well, don't go dashing about in the noon sun any more," he warned. "If you need toning up—" His professional instinct stirred, and he fumbled for his pen and pad. "Iron might strengthen you," he said, considering.

Mrs. Lindsay put out a protesting hand. "I don't need iron to strengthen me. There was another prescription; I shall try that. Dr. Burt, I am going to sit still for awhile!"

"Face actually shining," was the man's inward comment. His own face cleared as he turned away and took up the reins. "Better than iron," he said.

For the Southern Churchman.

Rose of Sharon.

Grace Imogen Gish, Roanoke, Va.

Sweet Rose, that blooms through all the earth,
Be desert wild,
Bloom in my heart and keep it pure
And undefiled.

Fair Rose, I look from earth's wide waste
To heaven and Thee,
Shed Thou Thy fragrance o'er my path
Continually.

O, loveliest Rose, earth has no spot
So bleak and drear;
But it seems filled with holier light
If Thou bloom near.

Grant, precious Rose, whate'er I do,
Where'er I be,
I may grow sweeter, truer still—
Like unto Thee.

For the Southern Churchman.

Favorite Hymns.

IX. Lead Kindly Light.

Rated from a literary standpoint, Lead Kindly Light is probably the most beautiful of the Church's hymns; certainly it is a poem of rare form and finish, full of striking metaphors and lovely cadences, and leading, line by line, to a climax that stirs the very heart of the reader. From a personal standpoint, also, it takes a high place. Not many of us have failed to derive

aid from these searching verses; to some, indeed, they stand closely identified with more than one dark hour that turned to light.

John Henry Newman, the author—afterwards Cardinal Newman—was the leader of the Oxford Tractarian Movement in England, in which he strove eagerly to reconcile the strong differences between the Anglican and Roman Catholic churches. At the age of thirty-one, while vicar of St. Mary's, Oxford, he accompanied two friends on a tour of the Mediterranean. It was during this journey, while becalmed in the Straits of St. Bonifacio, that he wrote his great hymn. Returning to England he threw himself eagerly into his mission, writing many tracts and delivering many eloquent sermons. At length, in despair of finding a middle road between Anglicanism and Roman Catholicism, he entered the Roman Church. Not many years before his death he was made cardinal.

Lead Kindly Light, for all its vivid appeal to heart and intellect, does not enjoy universal favor. Many evangelical churches look askance at the poem because, presumably, it was the fruit of Newman's spiritual conflict as he hesitated between the two churches. They contend that to all appearances the Light led him to Rome. Even were it established that the poem was inspired by that struggle, we cannot but feel that this is too free an assumption—too narrow a limitation to put on the inscrutable workings of the Spirit of God. It seems enough to recognize the poem as the cry of a groping heart to its Maker, and to adapt it, as such, to our own souls' needs.

Lead, Kindly Light, amid the encircling gloom,

Lead Thou me on!

The night is dark, and I am far from home,

Lead Thou me on!

Keep Thou my feet! I do not ask to see

The distant scene; one step enough for me.

I was not ever thus, nor prayed that Thou

Shouldst lead me on;

I loved to choose and see my path; but now

Lead Thou me on!

I loved the garish day; and, spite of fears,

Pride ruled my will: remember not past years.

So long Thy power has blest me, sure it still

Will lead me on

O'er moor and fen, o'er crag and torrent till

The night is gone;

And with the morn those angel faces smile

Which I have loved long since, and lost awhile.

The Touch of the Saviour: There is a little crowd of you in church today. If any of you touch the Saviour, will you feel He has touched you? That is the question. There may be some man or woman perhaps sitting next to you who feels the need. You won't know, bless you, it is quite secret. The secret of the Lord is among them that fear Him. Perhaps the one sitting next to you has longed, and longed, and hoped to creep near the Saviour. How do you know? We do not know. It is the mystery of life. But he or she may touch His garment and virtue go out of Him. He is the same yesterday, today and forever.—A. H. Stanton.

For the Young Folks

NANCY BYRD TURNER, Editor

"Never Trouble Trouble."

There's a cheery little proverb,
It is very well to heed,
In a world where pain and sorrow
Are quite plentiful indeed.
If you would not have them double,
Then keep this well in view,
To never trouble trouble
Until trouble troubles you.

Don't think when storm-clouds gather
You are certain to be drowned;
The very darkest tempest
May quickly blow around.
And up above the blackness
Shines evermore the blue;
So never trouble trouble
Until trouble troubles you.

Of times a gloomy morning
Precedes a sunny day;
So, without word of warning,
Our trials slip away.
What pangs we oft have suffered
From the ills we never knew!
So never trouble trouble
Until trouble troubles you.

Quit counting all the bridges
You may never have to cross.
Quit climbing all the ridges
Of future pain and loss.
Trudge on and do your duty,
To God and conscience true.
And never trouble trouble
Until trouble troubles you.

—Apples of Gold.

Jerry's Bubble Party.

"I'm going to have a party today," announced Jerry on the morning of his sixth birthday.

Uncle Jimmy stared at him in surprise. He and Jerry were alone in the house. Jerry's mother and father had been called away to grandmother, who had been taken ill.

"I guess not," said Uncle Jimmy, at last. "Who is to give the party for you? Not your Uncle Jimmy."

"I'll give it myself," said Jerry. "I've got the pipes from last year, and I'll have another soap bubble party. But it won't be a real party without anything to eat," he ended, wistfully.

Jerry invited his six best friends, and they all came, even though he told them there would be nothing to eat. They blew bubbles until Rosemary blew one as big as a five-cent balloon. Then they laid aside the pipes and went into the woods.

They had been gone only a few moments when they came running back, Jerry leading. "Come quick, Uncle Jimmy," he called. "There's something in the tree that's trying to make soap bubbles, or else it's trying to burst itself."

Uncle Jimmy hurried back with the excited children.

"There it is," whispered Jerry.

"It" was a grayish-brown object about three inches long, with a lumpy body and a pair of beautiful bright eyes. Every other second its breast puffed out until it did look like a soap bubble, in shape at least. And all the while there was a shrill note thrown upon the air.

"Do you hear that noise?" asked Uncle Jimmy. "That is the tree-toad's song, and the soap bubble is his throat

expanding when he takes in a breath to sing."

"I didn't know toads sang."

"You're listening to one now, Rosemary," said Uncle Jimmy. "The tree-toad's song is about the first spring note heard in the woods. They beat the birds to it. Now, if I know this fellow, I believe I can give you another treat, though it seems a shame to disturb him. Watch him and tell me if anything happens."

Uncle Jimmy stood on the stump of a tree and gently prodded Mr. Tree Toad with the end of his finger. Instantly he stopped singing, the soap bubble chest became quiet, and after a moment's watchful waiting, he hopped up the branch until he came to a shelter of green leaves. Not a second did the eager eyes of the children leave him.

Suddenly Billy cried out, "He's changed his clothes."

Sure enough, it was wearing a green suit.

"He changed to match his surroundings," explained Uncle Jimmy. "When his brown coat did not hide him on the limb of the tree, he hurried to the leaves and took on their color. He thinks he is hidden now. And he won't sing for a while, either. So let's go back to the house. I believe I smell a birthday cake, and who knows but there might be some roses made out of pink ice cream to eat with it?"

"Oh! Oh!" cried seven voices.

"It's a real party, after all!" shouted Jerry. "And I've had a special singer at my party, just the way mother has at some of hers."—Herald and Presbyter.

For the Southern Churchman.

Military Terms.

In these martial days you will find it a good thing to keep posted on the meaning of the various military terms that you hear so often and the significance of the insignia that the officers wear. The boy or girl who wishes to be up to date will do well to commit the following list to memory:

A corps is two or more divisions commanded by a major-general.

A division is composed of two or more brigades, also commanded by a major-general.

A brigade, commanded by a brigadier-general, is composed of two or more regiments and independent companies or battalions.

A regiment of infantry consists of twelve line companies and three additional companies. It is commanded by a colonel with the following additional officers: One lieutenant-colonel, three majors, fifteen captains as company commanders, three of them also being members of the colonel's staff as adjutant, quartermaster and commissary; two lieutenants to each company, one lieutenant acting on each of three majors' staff.

A battalion is made up of four companies and is commanded by a major.

A company of infantry is composed of about one hundred and fifty men, divided into two platoons; platoons are divided in squads. A platoon is commanded by a lieutenant; two or more squads are commanded by a sergeant; a squad is commanded by a corporal

and comprises seven men besides the corporal.

A company or cavalry is called a troop and a battalion of cavalry is called a squadron.

A company of artillery is called a battery. It is divided into sections and there may be different numbers of guns, according to the kind of artillery.

Three batteries of artillery make a battalion.

Officers of the United States Army are distinguished by the following insignia:

Second-Lieutenant—Brown braid on cuffs, gold-black hat braid, U. S. on collar.

First-Lieutenant—One bar on shoulder, other insignia corresponding to second-lieutenant.

Captain—Two bars on shoulder.

Major—Gold leaf on shoulder.

Lieutenant-Colonel—Silver leaf on the shoulder.

Brigadier-General—One silver star on the shoulder.

Lieutenant-General—Three silver stars on the shoulder.

General—Four silver stars on the shoulder.

All grades wear brown braid on the cuffs, gold-black cord on hats, leather leggings and U. S. on collar.

The insignia worn by different branches of the service are:

Infantry—Two crossed rifles.

Cavalry—Two crossed sabres.

Artillery—Two crossed cannon.

Medical—Mercury wand with entwined snakes.

The designating colors for each branch are: Infantry, blue; cavalry, yellow; artillery, red; medical corps, maroon.

The Rhyming Game.

"Now what can we play next?" Hilda snuggled up to her Great Aunt Agnes as she asked the question that little folks are always asking on rainy days.

"How about a rhyming game?" suggested Aunt Agnes. "We might play one that your Grandmother Hillis and I used to play when we were just about the ages of you and Miriam."

"Oh, that would be lovely! How do you play it?" the children asked.

"Well," Aunt Agnes smiled down at them. "Let me think a minute. It's so long since I've played it. Now I believe I am ready. I have thought of a word that rhymes with gave. And you children must guess what it is."

"Is it brave?" asked Miriam, quickly.

"But that isn't the way you must ask in this game," Aunt Agnes explained.

"You must describe the word, without saying it outright. For instance, you may ask, 'Is it a word that we could use in describing our soldiers?' And I'll answer at once, 'No, it is not brave!'"

"Oh!" said Hilda, thoughtfully. "I believe I understand. Don't you, Miriam?" and Miriam nodded.

Then, "Is it a sort of—sort of deep, dark hollow place in the side of a hill or down in the ground?" asked Miriam. And again Aunt Agnes shook her head.

"No, dear, it isn't cave."

"Is it a dishonest, bad kind of a man?" asked Hilda.

"No, dearie, it isn't knave! You're both playing the game beautifully," she added.

"Is it what our flag does in the wind?" asked Hilda.

"No, it isn't wave," replied Aunt Agnes.

"Oh, my, what can it be?" Miriam and Hilda puckered their foreheads, and for a moment there was silence.

"Is it—is it what we ought to be doing now with food—'specially white bread and wheat and bacon and things they're needing over in Europe?" Miriam asked, eagerly.

"Yes, dear," nodded Aunt Agnes, "you've guessed it this time; it is save. And because you guessed it, it's your turn to think of the next word, Miriam."

"I think this is the nicest game," Hilda said; while Miriam shut her eyes and began to "think hard."

"And it teaches you a lot, too, about words; it's like a language lesson, only it's fun, because it is a game."—The Child's Gem.

A Bear Story.

The man knew there were many bears in California when he built his cabin in the high Sierras. He expected bears to be his neighbors and was sure he should meet them outside his house. He had no idea, however, that the bears would ever walk in and make themselves at home. Yet this is what he saw when he returned one day from a trip over the mountains. He saw a huge bear prowling around outside his cabin.

Instead of walking up and shaking hands with the bear, friendly fashion, or pointing a gun at his head as he might have done, the man stood still and watched from a distance. Suddenly the bear made a startling noise to be sure, but it was nothing compared with the sounds that came from inside the cabin. There were bumps and bangings and squeals, and squeals and banging and bumps.

The man didn't go to the rescue, but stayed where he could think clearly, and where it wouldn't be necessary for him to run. The commotion continued for several minutes before the huge bear emerged, carrying a cloth sack in her arms; this sack she shook and shook and shook, until she tore it open; when out popped a little brown bear and a rat.

At last the man understood—the little brown bear had entered his cabin with its mother's consent, and sniffed around until he found the sugar sack; into that sugar sack he stuck his inquisitive young nose, and where his nose went his body followed. The rat was inside the sugar sack; before the wee bear had eaten all the sugar he wanted the rat bit his nose. Of course, the little bear squealed, and the huge bear, waiting outside, knowing that evil had befallen her child, immediately sprang to his defense without asking the man of the house please to come and open the door.

It was a misunderstanding all around. The small bear couldn't be blamed for liking sugar; the old bear loved her child; doubtless the rat meant no harm; his great desire must have been to get out of the sack; and when the old bear took a hand in the performance, the rat didn't care whose nose he bit, so he bit two noses instead of one.

Perhaps the old bear felt that the cabin was too crowded for the proper shaking of the sack. Anyway, she gave the man a chance to see what caused the trouble when she carried that sack outdoors and gave the rat to understand that she was equal to the occasion.

The man laughed when he saw what happened next; the huge bear and the little bear licked the sugar off each other's faces before they trotted off into the big woods. As for the man of the cabin, it took him the rest of the day to clean house and repair the door.

Maybe the reason he wasn't a bit cross about what those troublesome bears did was because he knew he could tell a true story about a bear that would make children laugh.—Frances M. Fox, in Queen's Gardens.

For the Southern Churchman. Doing Her Bit.

Rebecca Robbins Kerr, Aged 10, Ashland, Va.

She planted the rows of the corn with care,

Said she, "I will put the cucumbers there."

So she dug up the ground and she raked and she hoed,

And then she got ready to reap what she sowed.

So she worked away from morning till night,

Picking off potato-bugs and spraying for blight.

After each rain the weeds grew up high; She said, "I will pull you up by and by."

So the little maid worked in her plot day by day,

And never did she with another lass play;

But willingly did all her chores at the home,

And sat by the window, not caring to roam.

While the others played or went on long tramps

She was down town buying some good Thrift Stamps.

Hanging in her window, where her grandma sat knitting,

Was a service flag for their boy who was fitting

Across the sea to sunny France To help to make the Kaiser dance.

So when the war is o'er, my dears, This little maid will have no fears!

The Clock's Two Hands.

"Come, hurry up!" said the second-hand of a clock to the minute-hand. "You'll never get around in time if you don't. See how fast I'm going," continued the fussy little monitor, as it fretted around on its pivot.

"Come, hurry up!" said the minute-hand to the hour-hand, utterly oblivious of being addressed by the second-hand. "If you don't be quick, you'll never be in at the stroke of one."

"Well, that's just what our young friend there has been saying to you."

At this point the clock pealed forth the hour as the hour-hand continued:

"You see, we're in time—not one of us behind. You take my advice—do your own work in your own way."

"Moral.—Mind your own business and leave others alone."—Selected.

Christ and Toil.

Our Saviour was a laboring man. He was born of poor parents. He knew what it meant to help support the family. He was a carpenter and the son of a carpenter. His hands became blistered from toil. He wiped the perspiration from His brow. He retired at night weary in body from the day's labor. He belonged to the laboring class. And when He desired to select twelve men to be with Him, He chose those who had a trade and plied it. When they began following Him they left the nets, the receipt of custom, and whatever else may have engaged them. He never spoke of the idler but to rebuke him. He gave the impression that there was no room in His world for the person with nothing to do. He Himself was a busy man, and He wanted to see everyone else doing

something. He spoke much by parable, and many of His parables had to do with those who toiled. He spoke of the woman hiding leaven in meal, of the shepherd caring for his sheep, of the sower going forth to sow, of laborers working in the vineyard. Abraham Lincoln said, "The Lord must have loved the common people, for He made so many of them." He might have gone a step further and said, "The Lord must have loved the common people, for He became one of them."—Young Folks.

Riddle.

Riddlemaree, long and blue,
It creeps and it runs the country through.

It has a mouth but it has no feet,
It has a bed but it has no sheet;
It has a bank but it keeps no gold,
It's ever new and it's ever old;
It's full of eyes, yet it cannot see—
Who can guess my riddlemaree?

Answer to last week's riddle: A tear.

The Fairy Cap.

Once, long, long days ago, there was a naughty little fairy who was playing truant down by the riverside. This fairy wore a little cap, and on the cap was a bright gold feather that shined and sparkled when the sunlight fell upon it.

This was such a wild free day for the truant fairy. He laughed, and sang, and whistled, and ran through the fields just as happy as a fairy could possibly be. He chased the butterflies, blue butterflies and golden, red and orange, some with spots on their wings and some with stripes, jeweled butterflies, and butterflies that looked like filmy lace. When he caught one that he wished to keep, he bound it up with ropes made of cobwebs so that it could not move nor fly away again.

While he was laughing and singing, and running and playing, he lost his little cap with the golden feather on it. But he was so happy and gay that he did not care, thinking he could find it again when the sun was going down and it was time for him to go home. By and by when the sun did go down, and it became so dusky that he could run and play no longer, he thought he would find his little cap. But search as he might, he could not find it, and the tears came into his wee bright eyes. He puzzled for a long time as to just what he should do, and then a very happy thought came to him. He had lost his cap with the golden feather, but he would take in place of it a golden dandelion. This he did with all speed, and placed it upon his head and there it stayed. Now he runs around through all the fields among all the dandelions, but we cannot tell which one he is.—Ex.

The Useful Peanut.

The peanut is a sturdy friend in time of need. Now when the food administration is asking that fats be saved, the peanut comes to the rescue in more than one combination. There is peanut butter, for instance. It should be more widely used. The only reason that it isn't is because people do not know how best to use it. Even peanut butter sandwiches are seldom well made.

The "butter" for them should never be spread as it comes from the jar. Put it in a cup or bowl and combine it with twice as much thin cream, milk or water. Stir until thoroughly creamy and of the consistency of mayonnaise,

then vary the flavor by adding a little shaved cheese, chopped pickles or olives, hot catsup, orange marmalade, chopped dates and lemon juice, salad dressing, or onion juice, with a little bit of salt as required.

Besides its use in sandwiches, however, there are countless other delicious ways of using peanut butter, as in

RHEUMATISM AND INDIGESTION.

Practically all physicians and medical writers are agreed that there is a close relationship between indigestion and Rheumatism. This view is substantiated by the fact that Shivar Spring Water, which is probably the best American mineral water for Dyspepsia and Indigestion, relieves Rheumatism and the Rheumatoid diseases such as Gout, Sciatica, Neuralgia and Nervous Headache. All of these diseases are probably related and all are probably due in whole or in part to imperfect digestion or to imperfect assimilation of food. Physicians who have studied this water and who have observed its effects in their practice believe that it relieves these maladies by rendering the digestion complete and perfect and thereby preventing the formation of those poisons which inflame the joints and irritate the nerves, and also by eliminating, through the kidneys, such poisons as have already been formed.

The following letters are interesting in this connection. Dr. Crosby, a South Carolina physician, writes:—"I have tested your Spring Water in several cases of Rheumatism, Chronic Indigestion, Kidney and Bladder troubles and in Nervous and Sick Headaches and find that it has acted nicely in each case, and I believe that if used continuously for a reasonable time, will produce a permanent cure. It will purify the blood, relieve debility, stimulate the action of the Liver, Kidneys and Bladder, aiding them in throwing off all poisonous matter."

Dr. Avant of Savannah writes:—"I suffered for years with a most aggravating form of stomach disorder and consulted a number of our best local physicians, went to Baltimore and consulted specialists there and still I was not benefited. I had about despaired of living when I began to use Shivar Spring Water and in a short time was cured."

Mr. Rhodes of Virginia writes:—"Please send me ten gallons of Shivar Spring Water quickly. I want it for Rheumatism. I know of several who were cured of Rheumatism with this water."

Editor Cunningham writes:—"The water has done more good than any medicine I have ever taken for Rheumatism. Am entirely free from pain."

Mr. McClam of South Carolina writes:—"My wife has been a sufferer from Rheumatism and after drinking twenty gallons of your Mineral Water, was entirely cured of the horrible disease."

Mr. Carter of Virginia writes:—"Mrs. Carter has had enlarged joints upon her hands, caused by Rheumatism. Shivar Spring Water removed every trace of the enlargement. The water is simply excellent."

If you suffer with Rheumatism, or with any chronic disease, accept the guarantee offer below by signing your name. Clip and mail to the

Shivar Spring,
Box 64-S, Shelton, S. C.
Gentlemen:

I accept your guarantee offer and enclose herewith two dollars for ten gallons of Shivar Mineral Spring Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if it fails to benefit my case you agree to refund the price in full upon receipt of the two empty demijohns which I agree to return promptly.

Name

Address

Shipping Point

(Please write distinctly.)

NOTE:—"I have had the pleasure of serving the little church at Shivar Spring as Pastor for years, and am therefore well acquainted with Mr. Shivar and his associates, whom I gladly commend as honorable business men and worthy of the confidence of the public. I have personally derived great benefit from the use of the Shivar Mineral Water and have knowledge of its beneficial effects in a great number and variety of cases."—Rev. A. McA. Pittman.

soups, breads and cakes. It serves both as shortening and thickening and adds richness, color and flavor. No food, of course, can be judged by its fuel value alone, but it is interesting to note that from the point of fuel value, peanut butter is worth three times its weight in round steak, four times its weight in eggs, seven times its weight in potatoes and twice its weight in bread.—Good Housekeeping.

Ages of Animals and Birds.

A sheep lives ten years.
A cat lives fifteen years.
A lion lives twenty years.
A camel lives forty years.
A bear lives twenty years.
A dog lives fourteen years.
A squirrel lives eight years.
A canary will live six years.
A crow will live six years.
An ox lives twenty-five years.
A guinea-pig lives seven years.
A horse lives twenty-five years.
A swan will live twenty-five years.
A whale lives three hundred years.
A tortoise will live one hundred years.
An elephant lives four hundred years.
A parrot lives one hundred and twenty-five years.—Ex.

When Tied Down.

We are never free to do our best unless we are tied down. Limitations are not necessarily the things that prevent us from doing all that we might. Until we are working under conscious limitations we are great wasters of time and effort, and we are simply running about like truants who are deaf to the school bell. The poet whose verse seems to have the freest flow of music is the poet who holds himself to the challenging limitations of his art, and produces his work under that pressure. The woman whose work in her home counts for most is not the woman who is as free as a child from binding duties, but who is tied down by the very nobility of her task to specific things that she must do. And the

Christian who would know the freedom of the life that is Christ's must first learn the blessed bondage of surrender to Christ, in which he discovers the limitations that alone lead to freedom in doing God's will. Only those who are "tied down" in Christ are truly free.—Sunday School Times.

RESORTS

HOTEL MARLTON

3 and 5 West 8th St., Near 5th Avenue,

Washington Square, New York.

Quiet and homelike hotel; transients and families; American and European plan; special summer rate. No Bar.

LEGO

A COUNTRY HOME

In the foothills of the Blue Ridge. Fine view. Constant breeze. Shade. Bathrooms. Telephone. Address Miss Cornelia J. Taylor Charlottesville, Va.

BLUE RIDGE SPRINGS

IN THE BLUE RIDGE MOUNTAINS IN VIRGINIA.

No better place to cool off and really enjoy "The Good Old Summer Time," while you drink this celebrated dyspepsia water. Special rates for families and large parties.

B. ELLISON, Manager, Blue Ridge Springs, Virginia.

What do you know of the work of your Church Temperance Society?

Rt. Rev. Frederick Courtney, D. D., President.
William Jay Schieffelin, Esq., Ph. D., Treasurer.
Rev. James Empringham, D. D., Gen'l Supt.

Send for free sample copy of "TEMPERANCE." This periodical has the largest circulation of any magazine of its kind in America. Address

Church Temperance Society

214 Metropolitan Tower, New York City

What Is Nuxated Iron?

Physician Explains—Says Public Ought to Know What They Are Taking—Practical Advice on What To Do To Build Up Your Strength, Power and Endurance and Increase the Red Blood Corpuscles.

The fact that Nuxated Iron is today being used by over three million people annually and that so many physicians are prescribing it as a tonic, strength and blood builder in weak, nervous, run-down conditions has led to an investigation of its merits by designated physicians and others whose reports should be of great importance to the public generally. Among these is the statement made by Dr. James Francis Sullivan, formerly physician of Bellevue Hospital (Outdoor Dept.), New York, and Westchester County Hospital, who says: "When one patient after another began asking my opinion of Nuxated Iron, I resolved to go thoroughly into the subject and find out for myself whether or not it possessed the real value claimed by its manufacturers and attested to by so many prominent people. This is exactly what I believe every honest, conscientious physician should do before prescribing or lending his endorsement to any product whatsoever. If an article is worthless we practitioners ought to be the first to know of it and if it is efficacious we are in duty bound to recommend it for the welfare of our patients. A study of the composition of the Nuxated Iron formula so impressed me with the therapeutic efficacy of the product that I immediately tested it in a number of obstinate cases. So quickly did it increase the strength, energy and endurance of the patients to whom it was administered that I became firmly convinced of its remarkable value as a tonic and blood builder. I have since taken it

myself with excellent results. There are thousands of delicate, nervous, run-down folks who need just such a preparation as this but do not know what to take. Therefore I have urgently suggested the widespread publication of the sworn statement of the composition of its formula so that the public may know what they are taking. This complete formula is now to be found in newspapers throughout the country. It is composed principally of organic iron in the form of iron peptonate of a special specific standard and glycerophosphates which is one of the most costly tonic ingredients known. To the credit of the manufacturers it may be said that they use the most expensive form of iron peptonate, whereas by employing other makes they could have put the same quantity of actual iron in the tablets at less than one-fourth the cost and by using metallic iron they could have reduced the cost to less than one-twelfth, but by thus cheapening the product they would undoubtedly have impaired its therapeutic efficacy. In my opinion a careful examination of this formula by any physician or pharmacist should convince him that Nuxated Iron is to be placed among the very highest class and most strictly ethical preparations known to medical science. It excels anything I have ever used for building up the system and increasing the red blood corpuscles thereby enriching and fortifying the blood against the ravages of disease."

FINANCIAL

The Fate of the World

That's the responsibility that rests on America.
SAVING will aid your country and protect you.

National State and City Bank

RICHMOND, VA.

Wm. H. Palmer, President
Julien H. Hill, Vice-Pres. and Cashier R. E. Cunningham, Asst. Cashier
J. W. Sinton, Vice-Pres. Wm. S. Ryland, Asst. Cashier
Jesse F. Wood, Mgr. Savings Department

INCORPORATED 1832

Virginia Fire and Marine Insurance Company

Of Richmond, Va.

ASSETS - - - - - \$2,160,195.00

Wm. H. Palmer, President

E. B. Addison, Vice-President

W. H. McCarthy, Secretary

BUY WAR SAVINGS STAMPS

Invest your money with the government and do your bit toward winning the war. Those at home must back the boys at the front with supplies of every kind. Your money loaned to the government through the purchase of War Savings Stamps will help meet the various demands.

The American National Bank of Richmond, Va.
SECURITY AND SERVICE

THE TIME FOR THRIFT

Yesterday has gone, never to return. Tomorrow is not yet born. The only time that we are sure of, that really belongs to us, is TO-DAY.

To-day—not tomorrow—is the time to start to practice THRIFT—to spend less and make more; to save steadily and systematically. To-day—not tomorrow—is the time to open a Savings Account in this institution.

With the wages of to-day lay the foundation of a successful tomorrow.

ORGANIZED 1866

The Union Bank of Richmond

1104 EAST MAIN STREET

Resources over \$2,300,000.00

Jno. L. Williams & Sons

BANKERS and BROKERS

Eighth and Main. (P. O. Box 503)

RICHMOND, VIRGINIA.

Transact a general Banking and Brokerage Business. Deal in Southern Investment Securities. Negotiable Railroad and Municipal Bonds.

The First National Bank

OF

Richmond, Virginia

DEIRE

YOUR ACCOUNT.

CAPITAL & SURPLUS

\$3,000,000.00

3%

INTEREST IN SAVINGS DEPARTMENT.

Norfolk & Western Railway

ONLY ALL RAIL LINE TO NORFOLK

QUICKEST AND BEST SERVICE

Pullman Parlor Cars.

The best line to all Points West, Northwest and Southwest.

W. B. BEVIL, W. C. SAUNDERS,
Pass. Traff. Mgr. Gen. Pass. Agt.
Roanoke, Va.

C. H. BOSLY
Dist. Pass. Agt., Richmond, Va.
Rates and information upon application.

WHEN WRITING OUR ADVERTISERS
PLEASE MENTION THIS PUBLICATION

Southern Churchman

SOUTHERN CHURCHMAN COMPANY
Publishers

818 East Grace Street, Richmond, Virginia

LEWIS G. WILLIAMS, President.

E. B. ADDISON, Vice-President.

REV. E. L. GOODWIN, D. D., Editor.

REV. JAS. D. GIBSON, Managing Editor.

Entered at the Postoffice in Richmond, Va., as

second-class mail matter.

SUBSCRIPTION PRICE—After January 1, 1918, \$3.00 per year in advance. To the Clergy \$2.00. Six months \$1.60. Trial subscription 3 months 50 cents, 10 cents a copy. Foreign postage 50 cents additional. Back numbers not over 3 months old 10 cents each, over 3 months old 25 cents each.

For the convenience of subscribers, subscriptions are continued at expiration unless otherwise ordered. Notice of removal, discontinuance, or change of address should be sent two weeks before the date they are to go into effect.

RECEIPT OF PAYMENT is shown in about two weeks by change of date on address label. If date is not properly extended after each payment notify us promptly.

No receipt for payment will be sent. The exact post office address to which we are directing the paper at the time of writing **MUST ALWAYS BE GIVEN**. Our mailing list is arranged by post offices and not alphabetically.

Make all checks and money orders payable to the Southern Churchman and not to an individual.

ADVERTISEMENTS—Rates quoted on request. For Classified see head of that department. Representatives wanted in each Parish, liberal commissions.

News concerning the church at large always welcome.

ATTENTION!

ENLISTED CHURCHMEN.

The Department of Army and Navy Work of the Brotherhood of St. Andrew

wants to get in touch with you and supply your needs in every possible way. Write to us soon and tell us how you are getting along. You will find us prompt correspondents.

F. S. TITSWORTH,

Executive Secretary.

B. F. FINNEY,

Chief Secretary.

12th and Walnut Streets, Philadelphia, Pa.

PIPE ORGANS.

If the purchase of an organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Kentucky, who manufacture the highest grade at reasonable prices.

OAKLAND

A Home School for young boys to be tutored with the sons of Mr. and Mrs. Rosewell Page at their country home in Virginia. Address Mrs. Rosewell Page, Beaver Dam, Va.

UNITED OFFERING.

Until further notice, all custodians of the United Offering in the Parish Branches of the auxiliary, will please send all money collected by them to Mrs. Henry Castle, Midway Inn, Hot Springs, Bath County, Va., Mrs. Randolph Barksdale having removed her residence for the summer from Spacian Springs, Va.

SALLIE T. CASTLE,
Diocesan Custodian.

July 20th, 1918.

HELP WANTED

WANTED TEACHER FOR THREE CHILDREN in country, girl sixteen, boys fifteen and nine. English, mathematics and Latin. Lady of experience between twenty-five and forty. State in first letter salary expected. References exchanged. Mrs. Richard B. Smith, Berryville, Va. R. F. D. No. 2.

WANTED A COTTAGE MOTHER, ALSO an eighth grade teacher. Two-teacher school. Salary equivalent to \$55 to \$60 monthly. Widow with child eligible. Deaconess Gadsden, Church Home Orphanage, York, S. C.

WANTED BY AUGUST 20TH, A WHITE servant, middle age, to do all the work in a minister's family; no children; comfortable home in a Southern city. Reply to Managing Editor, Southern Churchman Company.

WANTED A SECRETARY. MUST BE competent stenographer, typist and bookkeeper. State age and experience. Apply to Virginia Episcopal School, Lynchburg, Va.

WANTED REFINED, CHRISTIAN woman to teach two little girls, seven and nine years, and to assist in their care. Country home, all modern conveniences, near Staunton, Va. References exchanged. Address Mrs. J. S. Cochran, P. O. Brookwood, Va.

Classified Advertising and Notices

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line, each insertion. Special rates to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents. Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

POSITIONS WANTED

A GRADUATE OF THE EPISCOPAL Female Institute desires a position as governess or teacher in a private family of refinement. References exchanged. Address Box 86, Sharps, Richmond County, Va.

WANTED BY A GRADUATE NURSE, position in a girls' school. R. N., care Churchman.

CLERGYMAN—SOUND, SENSIBLE Churchman, active, good standing, considered good preacher, visitor and mixer, would correspond with Bishop or parish needing a rector or take charge of several missions. A living salary and livable rectory necessary. Address Collegian, Southern Churchman Office, Richmond, Va.

A YOUNG LADY OF EDUCATION AND refinement desires a position as companion or as assistant in the work of a school or institution. References given and received. Address Miss T. care Southern Churchman, Richmond, Va.

EXPERIENCED TEACHER, FOND OF children, earnestly desires position in a private family to instruct small children. References. Address, stating terms, Miss B., Buckner, Va., Route 1, Box 61.

Asheville Mission Hospital

ASHEVILLE, N. C.,

offers three years' course of Training for Nurses. Pupils eligible for State Registration. Ideal climate. Apply to MISS ANDREWS, Supt.

THE ORDER OF THE DAUGHTERS OF THE KING.

An organization for the women of the Church throughout the world (communicants of good standing in their parishes) for the spread of Christ's Kingdom, especially among women, and for the strengthening of the Church's spiritual life by means of constant prayer and personal service.

The order calls for a corporate Communion by every Chapter on the third Sunday of each month at the early celebration, and a Bible class is desired in every parish.

Handbooks at the office of the Order, Room 55, 281 Fourth Avenue, New York.

THE BOARD OF MISSIONS.

Correspondence is invited from those who wish to know

What it does.

What its work signifies.

Why the work can be helped most effectively through the Board.

Address

The Right Reverend A. S. Lloyd, D. D.,

President of the Board of Missions,

281 Fourth Avenue, New York

Legal Title for Use in Making Wills:

The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.

The Spirit of Missions, \$1.00 a year.

Marriages and Deaths

Marriage notices, not exceeding 40 words, \$1.00; Death notices, not exceeding 40 words, inserted free. Over 40 words at the obituary rate. Obituaries and resolutions, 20 cents per line. Six words to the average line.

Copy for this department must be received not later than Tuesday of the week in which it is intended to be published.

Funsten-Gildey: On Saturday at 5 o'clock in the afternoon, April 27, 1918, in St. John's Episcopal Church, Washington, D. C., by the Rt. Rev. James Bowen Funsten, Bishop of Idaho, WILLIAM PRATT FUNSTEN to MARGARET LOUISE GILDEY.

Fry: Born, November 2, 1868, in Mobile, Ala., died May 27, 1918, in New York City, CHARLES PHILIP FRY, beloved son of the late Thomas Slaughter Fry, of Mobile, Ala., and his wife, Mary Shorter Fry. Married Marjorie Benedict, of

New York City. A devoted husband, a loving son and brother and a loyal true friend, combining the finest qualities of heart and mind. To those who mourn his loss are left the blessed memories of his sweet, unselfish nature, his high sense of honor and firm judgment, and above all his beautiful Christian life.

"Some lives live on:
Hearts which death could not still speak on."

CAPTAIN FRANK LEE.

CAPTAIN FRANK T. LEE died July 12th, of pneumonia at the Home and Retreat. He was born in Lynchburg seventy-two years ago, and was the son of John B. Lee and Lella Tompkins Lee. He was educated at V. M. I. and was one of the cadets taking part in the battle of New Market.

After the war he engaged in the tobacco business until 1890, when he became interested in developing coal properties in West Virginia and was president at the time of his death of the Guyandotte and the Sovereign Coal Companies.

As a young man he organized the Lynchburg Light Artillery and was captain of the company for many years. In 1867 he married Miss Lucy Harrison Norvell and on April 23, 1917, they celebrated the fiftieth anniversary of their marriage.

Captain Lee is survived by his wife and L. Norvell Lee, Frank M. Lee, Mrs. A. H. Jennings and J. B. Lee.

He had been a member of St. Paul's Episcopal Church from his early life, having served the parish a number of years as a member of the vestry.

The record of facts above does not attempt to sum up the personal character of Captain Lee. Such a true type of the old Virginia gentleman can scarcely be described, yet it is a type so rapidly disappearing that we would guard more jealously the pattern for the sake of the generations which are to come after.

We see first a Christian soul, strong, clear, just, inflexible in his convictions of duty; added to that, a courtesy and chivalry of manner only to be found in the man nurtured in that older civilization in which he grew up. Those who met him in the business world knew his integrity, his uncompromising sense of right; his co-workers in the church felt his consecration and high idealism; but it is for those who touched more intimately the man within—the man in the home circle—to testify that his strength, dignity and generosity were crowned by a serene peace under the severest tests, which made his path a shining one for himself and a light of inspiration to those who were privileged to walk by his side. To such as he death was not the "Valley of the Shadow," rather the heights before the Gate Beautiful which leads to the Holy City of our God where there is no need of a candle, neither light of the sun.

To those who mourn him is extended our sympathy as well as our congratulations upon the possession of so priceless a heritage as the example of his life.

(Signed) F. S.

ACKNOWLEDGMENTS.

Please acknowledge the following contributions to the Education Society during July:

Grace, Cismont.....	\$ 5.00
Christ, Charlottesville.....	6.25
All Saints, Richmond.....	50.00
Christ, Millwood.....	9.00
St. Anne's, Essex County.....	5.00
Emmanuel, Staunton.....	10.00
Rev. George Boate.....	10.00

P. P. PHILLIPS, Treasurer.

Alexandria, Va., July 31, 1918.

Appeals to the individual by an individual is the hopeful way of winning the race to Christ.

Bossuet, the great French preacher, said frankly as to this very matter: "It requires more faith and courage to say two words face to face with one single sinner, than from the pulpit to rebuke two or three thousand persons, ready to listen to everything, on condition of forgetting all."—Dr. H. C. Trumbell.

Ruins.

By Charles Hanson Towne.

They sat at supper in a shadowy room,
 "But you," she said, "you are an artist!
 You

Deplore this tearing down of all our
 dreams!

You know that War is shattering the
 world,

And Beauty falls in ashes at our feet."
 He looked at her, full-blown and glo-

rious
 With flaming eyes and tossed, abun-

dant hair.

"How I abhor this hour!" he softly
 said.

"I never thought the world could come
 to this.

Yet always through the years, the flame
 of War,

Like a long crimson serpent, has crept
 and crept,

And poisoned all the beauty that we
 built.

The Parthenon was stricken by the
 blast

Of cruel cannon in disastrous days;
 Yet in the moonlight it is wonderful

In a strange way the mind can never
 name.

And strong barbarian hordes tore down
 that dream.

The Colosseum; and many Romans
 wept.

Yet it is lovelier on soft Summer nights
 Than ever it must have been in the

young years.
 And Rheims—it shall be doubly beau-

tiful
 With a new meaning through the cen-

turies,
 Hushed with its memories of this dark

hour."

Her face grew grave. "You dare to
 tell me this!—

You say a ruin is more wonderful
 Than the pure dream the architect once

dreamed?"

"I cannot answer. But one thing I
 know;

Men rush across the seas to catch one
 glimpse

Of fallen fanes and tottering columns
 Yes,

They fare through desolate places that
 their eyes

May rest at last on crumbling marble
 . . . See!

Those men and women rise—and we
 must rise

To pay our tribute to that noble man
 Who has come back, a ruin from the

War."

She turned. There was a soldier at the
 door;

And one sleeve of his uniform hung
 limp,

And there were many scars upon his
 cheeks.

"A ruin!" the artist whispered. "Yet
 he seems

The only whole and perfect man I
 know!"

—From the Outlook.

J. B. Legg Arch't Co. Churches, Public Build-
 ings, Residence, Stores,
 Landscaping, Etc. 1948 Ry. Ex. Bldg., St. Louis, Mo.



ARTISTIC

CHURCHES

If you contemplate
 the erection or the
 alteration of a
 church edifice, send
 me the full particu-
 lars and I will sub-
 mit plans on approv-
 al. Church building
 is my specialty.

HERBERT C. CHIVERS, Architect, St. Louis, Mo.



P is the parish which uses the Practical.
R is its rector, with ability tactical,
A who allowed his people to buy it,
C that the children and teachers might try it.
T is the testimony, often rehearsed,
I that the interest held from the first.
C is the change that it wrought in the school,
A by attention to system and rule,
L by the lessons now taught in that school.

Extract from a Letter from a Canon of the Church:

*I think the
 Four year lesson course is the ideal & practical
 course combined. I wish it were more widely
 adopted in our Sunday Schools. It would
 result in better Churchmanship, & a clearer
 understanding in the coming generations, as
 to why we are Churchmen.*

Send for Samples of the Practical Four-Year Lesson Course to

The Practical Publishing Company

WESTFIELD, New Jersey

Furniture—Floor Coverings—Window Shades—Draperies

Values that satisfy. Service that pleases.

Special attention given to orders for church furnishings.

Sydnor & Hundley*Incorporated*

Seventh and Grace Streets

RICHMOND, VIRGINIA.

Miller & Rhoads**"The Shopping Center."**

For the retail Dry Goods and Department Store trade.

In the heart of Richmond, when you are here; and Our
 Mail Order Department Serves you at your home.

BROAD AND GRACE STS.

CORNER 6TH ST.

RICHMOND, VA.

In writing to advertisers please mention the Southern Churchman.

Again—First Things.

Not a little criticism has been brought against the Church because of her failure—as is charged—to be a leader of public thought and activity in these strenuous days of the war. We do not here discuss the merits of such criticism, much of which we know to be unfair, but may it not be that if the Church is remiss or weak in any of these particulars, she has become so through a long succession of generations of Christian men and women who have failed generally—in the common things of life in the Church—in putting first things first.

No individual or institution can retain the confidence of a loyal following, while at the same time seeking to ease the burden of responsibility, or to lower the level of the ideal. A man in the trench today shrinks from the thought of "going over the top," but he goes, and promptly, nevertheless. He would despise a military leader who would seek to excuse him from the duty.

What men want today is a high ideal held continually before them, not only in their military and national life, but in the spiritual and religious life. Men are hungering and thirsting after righteousness in these days a good bit more than we think they are, and sometimes they are surprised that we seem not to know it. Some of them are turning to one thing after another, and not to the Church. These are finding no spiritual satisfaction in their quest. May it not be that we of the Church are at fault because with us the Church's real mission has not become a passion?—St. Andrew's Cross.

Tact is not merely shown in saying the right thing at the right time, and to the right people. It is shown quite as much in the many things left unsaid and apparently unnoticed.—Lecky.

Ratcliffe & Tanner, Inc. ...FLORISTS...

207 N. 6th Street, Richmond, Va.

FLOWERS FOR ALL OCCASIONS

R. L. Christian & Company

514-16 E. Broad St.

Richmond, Va.

Leading Fancy Grocer

AGENTS FOR

HUYLER'S CANDIES AND PETER'S
SWISS MILK CHOCOLATE.

Special attention given to out-of-town orders.

Catalogue mailed on application.



1693 Historic in Association;
Modern in Equipment; 1918
Progressive in Spirit;

William and Mary offers every advantage of a modern, liberal education in a cultured and historic community. Chartered by King William and Queen Mary, developed by such officials as Jefferson, Washington and John Tyler, it has for 221 years served the cause of American education. It educated John Marshall, James Monroe, Winfield Scott, George Wythe, Peyton Randolph, Jefferson and Tyler; its recent students are leaders in Virginia today.

Full Collegiate courses leading to the A. B., B. S., and M. A. degrees. Large, efficient faculty. High entrance and academic standards. Excellent laboratory facilities for the study of the natural sciences, drawing and manual arts. 12 buildings with modern equipment; heating and power plant; large shaded campus; 25 acre athletic grounds.

The College of William and Mary is the Teachers' College of Virginia; special two-year course, based on high school graduation, for the teachers' diploma. 132 scholarships for men and women training to be teachers. Free tuition to ministerial students. Special pre-medical course. All courses open to men and women.

The honor-system of student government had its origin at William and Mary. Pure religious and social surroundings; student life free from harmful and costly habits; low expenses made possible through state aid and situation in an inexpensive community.

THE COLLEGE OF WILLIAM AND MARY

LYON G. TYLER, LI. D. For catalogue and information address
H. L. BRIDGES, Registrar, Box R, Williamsburg, Virginia.

Books and Stationery

Prayer Books, Hymnals, Bibles, Chancel Books

Religious and Miscellaneous Books, Fine Stationery

Our stock and service are at your command. Write us for anything you need.

Headquarters for Church and Sunday-School Supplies. Publishers of American Church Sunday-School Lesson material.

Write for Catalogue and Samples.

We extend a cordial invitation to readers of "The Southern Churchman" when in Philadelphia to call upon us,

George W. Jacobs & Co.

PUBLISHERS, BOOKSELLERS, IMPORTERS, STATIONERS
1628 Chestnut Street Philadelphia.

PREPAREDNESS FOR THE CHURCH

Never in the history of the country has the Church's responsibility in upholding the ideals of the nation been so great. In rendering its share of the essential work, its buildings should provide for maximum efficiency in every department.

Consult the leading specialists in all branches of church improvement, construction, alteration, etc.

Designs will be prepared indicating how contemplated changes, etc., can be effected. Local labor will be availed of when desired for the constructive work, the artistic and elaborate enrichment being executed under the supervision of our New York artists.

Send for photographs of church interiors showing changes and improvements that have been accomplished, with memorial gifts included as a part of the scheme.

J & R LAMB
23-25-27 Sixth Avenue NEW YORK

Church Furnishings, Memorials, Etc.



CHURCH VESTMENTS

EMBROIDERIES

Silks, Cloths, Fringes, Etc.

CLOTHING for CLERGYMEN

COX SONS & VINING

174 Madison Avenue, New York



CHURCH FURNISHINGS

Gold, Silver and Brass

Church and Chancel Furniture

Write for Catalogue
for Episcopal Churches

W. & E. SCHMIDT CO.

308 Third Street, Milwaukee, Wis.

CHURCH EMBROIDERIES

Stoles, Eucharistic Vestments, Surplices, Altar Hangings, Burses and Veils, Markers, etc. All materials for sale.

The only studio importing exclusively English un-fading silks, Damasks, fringes, linings, pure gold metal threads, etc., and using Standard Church of England

English silk stoles, plain.....\$ 5.00

English silk stoles, handsome crosses.....\$ 6.50

English silk stoles, best hand embroidery, from \$10.00 up to.....\$50.00

English silk burses and veil with crosses, \$12.00, \$15.00, \$18.00.....\$20.00

Handsome embroideries unsurpassed in workmanship. Special altar linens embroidered in England. Testimonials from all over the world.

THE CATHEDRAL STUDIO

Miss Lucy V. Mackrille

3615 WISCONSIN AVENUE, WASHINGTON, D. C.



GRANITE AND MARBLE MEMORIALS

Largest Stock in the South
We pay the freight and
guarantee safe arrival

The Couper Marble Works

(Established 65 years)
264-266 Bank St., Norfolk, Va.

R. Geissler, Inc.

56 West Eighth Street, New York

Memorials

FOR THE CHURCH

Furniture — Windows — Fabrics

O. Luetke's Art Works Church Furnishings

IN METAL, WOOD, MARBLE, ETC.
Est 1886. 328-332 7th Ave., New York

Brotherhood of St. Andrew

Guilds and all Church organizations desiring to assist their treasury can find no better way than by representing the SOUTHERN CHURCHMAN. And at the same time you will do a good work by placing the SOUTHERN CHURCHMAN in homes where there is no Church paper. Write to-day for full particulars.

SOUTHERN CHURCHMAN,
Richmond, Va.

Thoughts For the Thoughtful

An error gracefully acknowledged is a victory won.

The woof of life is dark, but it is shot with a warp of gold.

The high-bred fear of giving offense is of all fears the noblest.

A propensity to hope and joy is real riches, one to fear and sorrow real poverty.

The wonder is always and always how there can be a mean man or an infidel.—Walt Whitman.

The very impossibility in which I find myself to prove that God is not, discloses to me His existence.

No human being can come into this world without increasing or diminishing the sum total of human happiness.

Our anger and impatience often prove more mischievous than the things about which we are angry and impatient.

The truest help we can render to an afflicted man is not to take his burden from him, but to call out his best strength that he may be able to bear the burden.—Phillip Brooks.

When you get into a tight place, and everything goes against you, till it seems as if you couldn't hold on a minute longer, never give up then, for that is just the place and time the tide will turn.

"A commonplace life," we say, and we sigh;

But why should we sigh as we say? The commonplace sun in the commonplace sky

Makes up the commonplace day.

The moon and the stars are commonplace things,

And the flower that blooms and the bird that sings,

But dark were the world and sad were our lot;

If the flowers had failed and the sun shone not;
And God, who studies each commonplace soul,
Out of commonplace things makes His beautiful whole.

—Susan Coolidge.

The essence of lying is in deception, not in words; a lie may be told by silence, by equivocation, by the accent on a syllable, by a glance of the eye attaching a peculiar significance to a sentence; and all these kinds of lies are worse and baser by many degrees than a lie plainly worded; so that no form of blinded conscience is so far sunk as that which comforts itself for having deceived because the deception was by gesture or silence, instead of utterance.—John Ruskin.

The camel at the close of day
Kneels down upon the sandy plain,
To have his burden lifted off
And rest again.

My soul, thou, too, shouldst to thy knees,

When daylight draweth to a close,
And let thy Master lift the load
And grant repose.

Else how couldst thou tomorrow meet,
With all tomorrow's work to do,
If thou thy burden all the night
Dost carry through?

The camel kneels at break of day
To have the guide replace his load,
Then rises up anew to take
The desert road.

So thou shouldst kneel at morning's dawn,

That God may give thee daily care,
Assured that He no load too great
Will make thee bear.

Richmond, Fredericksburg & Potomac R. R.

To and from Washington and beyond—Daily.

Leave Richmond	Arrive Richmond
6:40 AM	11:45 AM
7:40 AM	12:30 PM
8:00 AM	7:00 PM
9:15 AM	8:10 PM
	6:00 PM
	12:30 PM

Richmond-Washington Local, Lv. 7:40 PM, week days; 7:15 PM, Sundays; Ar. 12:15 PM, daily. Fredericksburg Accom. week days, Lv. 4:15 PM; Ar. 8:15 AM. Ashland Accom. week days, Lv. 7:45 AM, 6:30 PM; Ar. 8:30 AM, 6:30 PM.

Elba ticket and baggage offices not open for this train. * Main St. Sta. † Byrd St. Sta. stopping at Elba. ‡ Elba Sta.



R. Geissler, Inc.

56 West 8th St. New York City.

* Church *

Furniture
Furnishings
Decorations

Fabrics and Embroideries.

Established 1874

BISHOP HALL ON PROHIBITION.

In his address at the Annual Diocesan Convention of Vermont, the Rt. Rev. A. C. A. Hall, Bishop of Vermont, spoke in part as follows:

"(1) We need for varied service the men who would be released from employments in all sorts of ways in connection with liquor, its manufacture, distribution, sale.

"(2) We need the buildings for the

storage of food that are now used for the manufacture and storage of liquor.

"(3) We need the foodstuff that is now put into drink. It is said by men of authority that grain and other ingredients are now diverted to alcohol sufficient to feed thousands if not millions of men.

"(4) We need all our men, and especially our soldiers and sailors, and our women, at their best, without any lessened efficiency due directly or indirectly to the use of alcohol.

"(5) We must have our camps and training grounds, with their neighboring cities and villages, so far as possible clean and free from temptations to young men removed from the restraints of home and ordinary life.

"(6) We will not put on those in the direct service of their country a restriction that we do not accept for ourselves.

"(7) If prohibition, Statewide or nationwide, succeeds as a war measure, we shall be free with added experience to consider the advisability of its continuance. But for the time of the war let it be without hesitation adopted, and without fear or favor enforced."

Twelve Things to Remember.

The value of time.
The success of perseverance.
The pleasure of working.
The dignity of simplicity.
The worth of a character.
The power of a kindness.
The influence of example.
The obligation of duty.
The wisdom of economy.
The virtue of patience.
The improvement of talent.
The joy of originating.—Marshall Field.

Life, possible—and to choose death! freedom—and to choose serfdom! blessedness—and to choose misery! No insanity so foolish as the insanity of the wicked. No folly so insane as the folly of those who despise their God.—A. R. Wells.

Each time we love,
We turn a nearer and a broader mark,
To that keen archer, sorrow, and he strikes.

—Alexander Smith.

War and the Church

THE CHURCH IN THE FURNACE

Editor E. B. McNitt

Price \$1.75

By Seventeen C. of E. Chaplains.

At the Front

Two page leader in June 1, "Living Church", by Dean Hodges.

Used by P. E. War Commission in its Work.

THE CHURCH AND THE MAN.

By Donald Hankey.

Price 60 cents.

One chapter quoted entire in "March" Y. M. C. A. "Association Men." At the head of Book List for the month.

THOUGHTS ON RELIGION AT THE FRONT.

By Rev. Neville S. Talbot.

Price 80 cents.

The opinions of a C. of E. Man of true humility and courageous sincerity.

WATCHMAN! WHAT OF THE NIGHT.

By Richard Henry Malden.

Price \$1.75.

A C. of E. naval chaplain lets others describe symptoms and exhort on penances while he does some deep, thoughtful work on the first principles of a cure.

THE NEW HORIZON IN CHURCH AND STATE.

By W. H. P. Faunce,

Pres. Brown University.

Price 60 cents.

A good American book by a good American.

THE CHRISTIAN MAN, THE CHURCH AND THE WAR.

By Robert E. Speer.

Price 60 cents.

An earnest discussion of the aims of the war which call for its warm hearted support by the Christian and the Church.

Order from

SOUTHERN CHURCHMAN CO.
Richmond, Va.



"What's He Talking About?"

This is an experience which every American who goes to France will have—he will find his French comrades trying to talk with him, asking him questions, and offering him useful and interesting information. What an inconvenience and embarrassment it will be to be unable to understand or reply! No American need be unable. Here's a pocket manual that will give instantly the French (with its pronunciation) of almost anything the soldier or sailor will want to say.

The Soldier's Service Dictionary

prepared by F. H. VIZETELLY, Litt. D., LL. D., for Americans who do not know French and need to get a speaking knowledge of it in a hurry. Ten thousand military and conversational terms are given in one alphabetical order, and under each word are given the correct forms in many different phrases. The commands, technical terms, popular phrases, etc., of every branch of the service are explained and pronounced, as are also thousands of conversational terms needed in every-day life. Many commanding officers of the U. S. A. have endorsed this manual, including Maj.-Gen. J. T. Dickman, Col. J. A. Ryan, Maj.-Gen. H. T. Allen, Lieut.-Col. A. C. Read, etc. If YOU are going to France, you need this manual. If a friend of yours is going, get one for him.

Pocket-sized, khaki-bound, \$1.00 net; by mail \$1.04; Thumb-notch index, 25 cents extra
SOUTHERN CHURCHMAN COMPANY, Richmond, Virginia

The Choice of Executors

is a matter of great importance. Every dollar you leave should be conserved in such a way that your heirs may enjoy the uninterrupted benefits of your life's work.

This Company is a careful and economical executor, trained in the law and business, sound in judgment, and seasoned in practical experience; its primary business is the administration of trust funds.

Correspondence invited.

Capital
\$1,000,000

RICHMOND TRUST
& SAVINGS CO.

7th & Main Sts.,
Richmond, Va.

Southern Churchman

Vol. LXXXIII. RICHMOND, VA.,

AUGUST 17, 1918.

No. 33



There Is

One thing we desire all readers of the Churchman to know, to-wit:

The chief business of the

Virginia Trust Co.

is that of acting as EXECUTOR, GUARDIAN and TRUSTEE.

It is more economical and safer than an individual.

26 years at the business.

Home office,

RICHMOND, VA.

EDUCATIONAL

The Protestant Episcopal Theological Seminary in Virginia

Established A. D. 1823

The ninety-fifth session will open on Wednesday, September 18, 1918

Special Students Admitted

For catalogue and other information, address the Dean or Secretary

Theological Seminary
Alexandria Va.

The Theological Department OF THE University of the South

An integral portion of the University, where the student of Theology meets in the frank intercourse of a common life with the student of Science on the other.

For catalogue, address
THE DEAN,
Sewanee, Tenn.

The Bishop Payne Divinity School

The accredited Seminary of the Church for training colored men for the ministry. The fortieth session opens September 21 1918.

For catalogue and information apply to
REV. C. B. BRYAN, Dean
Petersburg, Va.

The General Theological Seminary

CHELSEA SQUARE, NEW YORK

The next Academic year begins on the last Wednesday in September.

Special students admitted and Graduate Course for graduates of other Theological Seminaries.

The requirements for admission and other particulars can be had from The DEAN, 1 Chelsea Square, New York, N. Y.

Episcopal High School

NEAR ALEXANDRIA, VA.

The eightieth year of this School for Boys will open September 18, 1918. Modern equipment throughout. Military feature. Catalogue on application.
A. R. HOXTON, B. A., Principal.

Emerald Hodgson Hospital

—AND—
TRAINING SCHOOL FOR NURSES
UNIVERSITY OF THE SOUTH
Sewanee, Tenn.

A Church institution where the best training to be had for development of Nurses. For further information, address

REV. W. S. CLAIBORNE, Supt.

PORTER MILITARY ACADEMY

Founded 1867
A CHURCH SCHOOL
A NATIONAL SCHOOL

242 boys from 25 states and four foreign countries. Preparation for college or business by sympathetic tutoring and under the strongest influences for Christian manhood. Habits of obedience, promptness, cleanliness and self-reliance are inculcated by the strict but stimulating military discipline. An R. O. T. C. School. Mild healthful climate permits out of door sports all year around. Gymnasium and swimming pool. Unusually liberal terms. A broader preparation than the public school can give. A Lower School for smaller boys.

REV. WALTER MITCHELL, D. D., Rector
Box 462 Charleston, S. C.

BLUE RIDGE SCHOOL FOR BOYS

HENDERSONVILLE, N. C.

A select home school, on accredited list, offering to a limited number of boys from 9 to 20 years old, a more intensive system of training than public schools can give.

Ideally located in healthful, invigorating climate, conducive to study.

Each boy's personality carefully studied and directed by efficient teaching staff composed of virile, patriotic men with successful teaching careers.

A teacher for every seven or eight boys insures individual attention in studies. Boys taught how to study.

Military drill, boy scout activities, and all branches of athletics directed and supervised by able instructors

High moral tone; homelike, cultured environments; parental discipline.

Total charges for session, September 17th to June 6th, \$480.

For catalogue, address

J. R. SANDIFER, HEADMASTER
HENDERSONVILLE, N. C.

VIRGINIA POLYTECHNIC INSTITUTE

And . . .
AGRICULTURAL AND MECHANICAL COLLEGE
Blacksburg, Virginia

Fifteen degree courses in Agriculture, Engineering, General Science and Applied Science; two-year course in agriculture, farmers' winter course, training course for teachers of agriculture and industrial course for teachers of trades, reserved officers training corps.

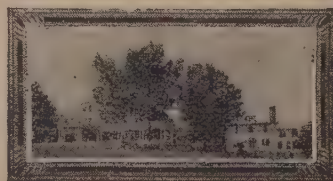
Apply to Registrar for catalogue.

J. D. EGGLESTON, President.

Sweet Briar College for Women

The College—Degree accepted as basis for graduate work in leading colleges and universities. Departments of Art, Music and Home Economics. Campus of 3,000 acres beautifully situated in the foothills of the Blue Ridge Mountains. Out-of-door sports the year around. Unexcelled climate. Emilie Watts McVea, A. M., Litt. D., President.

The Academy—On the College campus offers preparatory and general courses. For catalogue and views of college and campus, address
Secretary, Box 19, Sweet Briar, Va.



FASSIFERN

A HOME SCHOOL FOR GIRLS.

Situated on a plateau over two thousand feet above sea level and completely surrounded by the majestic Appalachian mountains, in the city of Hendersonville, N. C., far-famed for its year-around delightful and health-giving climate.

Fassifern offers thorough preparatory courses both for entrance to colleges of highest rank and professional work.

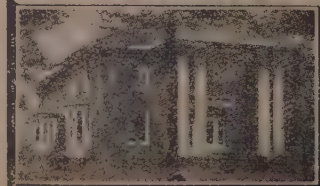
Accredited by the Association of Southern Colleges, the University of North Carolina and by Smith and Wellesley colleges of Massachusetts.

Next session opens September 25th, 1918.

For catalog, book of views and special information, address

Miss Kate C. Shipp, . . . Hendersonville, N. C.

THE GWYN SCHOOL FOR GIRLS



Offers the higher type of preparatory schooling. Prepares its students to meet entrance requirements of the best women's colleges. Two complete departments, viz: Lower school and Upper School. Careful and individual training. Specially trained instructors. Excellent location, New Buildings, completely equipped. Diversified recreations, and all out-door sports. Atmosphere of large, well ordered home. Write for Catalog or further information.

MRS. C. L. BUSHNELL, Principal, Spartanburg, S. C.

State Normal School for Women

FARMVILLE, VIRGINIA

Splendidly equipped for the TRAINING OF TEACHERS.

Thirty-fifth session opens September 11, 1918. For catalog address

J. L. JARMAN, President

"RUTH HALL"

A private boarding school for girls, Ashbury Park, New Jersey. Successor to the School of the Good Shepherd. This is a Diocesan School under the

charge of a Board of Trustees of which the Rt. Rev. Paul Matthews, D. D., is President. Terms very moderate.

For catalogue and all particulars, address the Principal,

RUTH HALL

508 First Avenue, : : : : Ashbury Park, New Jersey

Cathedral School for Girls

ORLANDO, FLORIDA

19th year begins Oct. 2. Offers a healthy, happy home and excellent education. College-Preparatory and General Courses. Also Music, Art, Home Economics, Expression. REV. RODERICK P. COBB, A. M., Rector.

NATIONAL CATHEDRAL SCHOOL
A Boarding and Day School for Girls. Fireproof buildings in Cathedral Close of 40 acres. College certificate privilege. Music, Art, Advanced, and Special Courses.

The Bishop of Washington,

President of the Board of Trustees.

Jessie C. McDonald, M. S., Principal.

Helen L. Webster, Ph. D., Academic Head.

Mount St. Alban, Washington, D. C.

ROANOKE COLLEGE

Salem, Va.

A standard college of liberal arts for men, located in the mountains of Virginia. Standard requirements for entrance and for degrees. Military training adopted for duration of the war. Commercial and preparatory departments.

For bulletins and full information, address

DR. J. A. MOREHEAD, President.

S. HILDA'S HALL

A School for Girls.
Charles Town, W. Va.

Under the auspices of the Bishops of the Diocese (Episcopal). Near Washington. College Preparatory and elective courses. Music and Art. Athletics under trained Director. Open air classes.

MARIAH PENDLETON DUVAL, Principal
Past 16 years principal of Stuart Hall, Va.

Virginia Episcopal School

(NEAR LYNCHBURG, VA.)

For boys of character, position and ability whose means will not permit them to attend our more expensive schools. Prepares at cost for college, university or immediate entrance upon the duties of life. Made possible by gifts of founders. Special terms to clergymen. Boarders for the present are limited to seventy. One hundred and six acres of land. The session begins September 19, 1918. Apply for information and catalogue to the

Rev. Robert Carter Jett, D. D.,
Principal.

Rev. Thomas Kinloch Nelson, M. A.,
Vice Rector.

Grove Park School for Girls

ASHEVILLE, N. C.

Out-of-doors school. For residential and day pupils. All grades. College preparatory. French by native teacher. Spanish, piano, violin, physical culture and domestic science. No catalogues. Correspondence invited. Address

REV. T. A. COSGROVE, President
123 Edwin Place



RANDOLPH-MACON ACADEMY

For Boys Bedford, Va.

Offers prompt and thorough preparation for college, scientific school or business life. The liberal endowment of the Randolph-Macon System, of which this school is a branch, permits of unusually low terms. \$325.00 covers all charges for the school year. No extras. Randolph-Macon boys succeed—526 graduates of this school have received full college degrees or entered professions in the past 20 years. For catalogue and further information, address

E. SUMTER SMITH, Principal

MARY BALDWIN SEMINARY For Young Ladies.

Established 1842. Term begins Sept. 12th. In the beautiful and historic Shenandoah Valley of Virginia. Unsurpassed climate, modern equipment. Students from 31 States. Courses: Collegiate (3 years), Preparatory (4 years), with certificate privileges. Music, Art and Domestic Science. Catalog. STAUNTON, VA.

ST. MARY'S, An Episcopal School for Girls
Founded 1842. Full college preparation and two years advanced work. Music, Art, Elocution, Domestic Science and Business. 14 modern buildings, 25-acre campus in mild Southern climate. Moderate rates. Address REV. GEO. W. LAY, D. C. L., Rector, Box 19, Raleigh, N. C.

FAUQUIER INSTITUTE For Girls and Young Ladies
Warrenton, Virginia

The 59th session begins Sept. 28th, 1918. Situated in Piedmont region of Virginia, 55 miles from Washington. A limited and thorough home school. Modern buildings, 5-acre campus. Very moderate rates. Catalog. MISS NELLIE V. BUTLER, Principal, Box 17

Racine College

Racine, Wisconsin

Founded by Bishop Kemper in 1852

AN ACADEMY AND JUNIOR COLLEGE

Prepares for all professional schools and the junior year of the university. A missionary training school.

B. TALBOT ROGERS, M. A., D. D.
Warden

STUART HALL

STAUNTON, VA.

Formerly Virginia Female Institute

Diocesan Girls' School of Virginia and Southern Virginia. College preparation. Music, Art, Expression and Business Courses. Faculty and equipment of large school with small classes and individual attention. Large grounds and indoor athletics and outdoor sports under direction of Physical Trainer. Seventy-fifth session opens September, 1918. For catalogue apply to

MRS. H. N. HILLS, Principal,
(Formerly Principal of Sweet Briar Academy.)

Training for Social Service and Public Health Work

The Richmond School of Social Work and Public Health offers courses preparing for professional positions in social work, such as probation officers and juvenile court workers, protective workers with girls, health visitors, recreation, playground and industrial welfare workers, Red Cross home service, travelers' aid, charity organization, church and religious social workers, etc.

Special four-months course in public health nursing open to graduate nurses only. Other courses open to high school and college graduates.

Social service now a recognized profession with definite salaries of from \$75 to \$100 per month to begin with. Desirable positions assured after graduation.

Course opens October 1st. For further information, write HENRY H. HIBBS, Jr., Director, 1112 Capitol Street, Richmond, Va.

The Virginian Home and Training School

For the Feeble-Minded and Epileptic.

Established 1892.

For terms and information, address

MISS M. GUNDRY,

Falls Church, Fairfax County, Va.

The Sanatorium School

LANDSDOWNE, PA.

A select Sanatorium and School for children suffering from Nervousness, Paralysis, Aphasia, or Defects of Speech or Hearing. \$1,000, \$1,600. Booklet.

CLAUDIA MINOR REDD, Principal.

HERNDON SEMINARY

Herndon, Virginia

A HOME SCHOOL FOR GIRLS

Re-opens October 1.

Apply to

THE MISSES CASTLEMAN,
(Associate Principals).

University of Virginia

University, Virginia

Special War Courses are offered in addition to the usual courses in the College, Graduate, Law, Medical and Engineering Departments. Ten dollars covers all costs to Virginia students in the Academic Departments. Send for catalogue.

Howard Winston,

Registrar



PEABODY

Baltimore, Md.

The Leading Endowed Musical Conservatory in the Country. Scholarships, Operatic training. Tuition in all grades and branches. Circulars mailed.

Ratcliffe & Tanner, Inc.

...FLORISTS...

207 N. 6th Street, Richmond, Va.

FLOWERS FOR ALL OCCASIONS

WHEN WRITING OUR ADVERTISERS
PLEASE MENTION THIS PUBLICATION

Southern Churchman

Catholic for every truth of God; Protestant against every error of man.

REV. EDWARD L. GOODWIN, D. D.,
Editor.

SOUTHERN CHURCHMAN COMPANY,
Publishers.

Vol. LXXXIII.

RICHMOND, VA., AUGUST 17, 1918.

No. 33

THE "RELIGION OF THE TRENCHES."

This article under the above title, an editorial from the Lexington, Kentucky, Leader, is sent us by a clerical friend with the commendation of himself and two other clergymen who were guests in his home, as a sensible statement on an interesting subject. We are glad to pass it on to our readers:

The world is hearing a great deal these days about "the religion of the trenches."

The young men of all nations now at war, we are told, when they return to their homes, will take back with them something entirely new in theology, a conception of the Deity and of man's relation to the Creator different from anything hitherto impressed upon the human intellect.

This has a refreshing sound and is pleasing to the ears of men and women everywhere who are struggling with their own spiritual problems and at the same time trying to harmonize the theories and practices of others with their own feeble conceptions of religion.

Some of us are old-fashioned enough to doubt that the men in the trenches will discover in the horrors of war and bring back with them anything that is essentially new, although they may return to the work-a-day world possessed of deeper and finer religious convictions than they entertained before they went forth to kill and destroy.

There are some of us who believe that these boys, instead of discovering something new in theology will find something that is very old indeed—the plain and simple gospel and religion of the Christ. And if, perchance, they come to the realization that there is no middle ground in this theology, that a man must live either within or without it, the war may have been worth while, after all.

The man in the trenches will get this new impulse from one of three sources. It will come to him as a consequence of being face to face with death; as a result of mingling man to man with his fellows on a plane where wealth and social standing and ancestry melt away in the presence of genuine manhood and spiritual power; or through his contact with the materialism of Prussian philosophy, out of which have come the horrible practices of the warfare of the Hun of the twentieth century.

Opposed to the selfishness and the brutality of the Hun, the man in the trenches will set up the altruism and the charity of the Christ, and against

the beastiality of the German soldiery he will invoke that beatific pronouncement, "Blessed are the pure in heart, for they shall see God."

The prediction that the man in the trenches will bring back with him a new, a more robust, a more positive theology, is based no doubt upon the feverish search for a remedy for present day spiritual ills. The tendency of humanity has been away from the landmarks of Christianity. They are too exacting, they interfere too much with the freedom of that degree of inherent depravity which is supposed to lurk in the frame of mankind generally.

A large part of the world is seeking a religion that will soothe and satisfy the conscience without disarranging the plans of the flesh. There is nothing new or strange about this. It has been the way of earth from the beginning, but the human soul has never entirely lost its hold on the eternal truths of this life and the life to come and it never will. The destiny of the race is fixed. It is upward and onward.

Germany forgot God, or rather her rulers erected a spurious Deity for their blind followers to worship, and behind whom they have concealed their brutish and selfish designs and purposes, and German materialism has brought down upon it the fury of mankind. Its death knell is sounded.

The religion of the trenches will not be new. It is as old as Calvary. It dates back to the Cross. If mankind is saved, it must be by that sign. The man or the nation that forgets God and closes the eye to the Crucified Christ can have no peace.

That must be the religion of the trenches and of the universe. Every man's conscience tells him what it means. He can neither deceive himself nor anybody else about its obligations.

Unquestionably the writer of the above has the right view of the matter. The gospel of our Lord Jesus in its entirety is neither going to be superseded nor improved upon by anything that the war will produce. And that despite a great deal that has been written and preached on the subject by imitators of Donald Hankey who have neither found his viewpoint nor understood his message.

This is not saying, however, that the gospel of God is not going to be better known and its meaning and content more fully apprehended. Patriotism a high courage, the consecration of one's service and the willingness to sacrifice one's life in a just and holy cause are not going to become cheap passports to Heaven, but to multitudes

of brave souls, we trust, they are going to be stepping-stones to the realization and reception of the truth that shall make them free. These are not necessarily religious or spiritual qualifications, yet he who has consciously and determinately schooled his mind and will to such attainment is by so much nearer the Kingdom of God. Unless pride or a false philosophy of self-sufficiency or of fatalism shall intervene, the Spirit of Truth should find a readier access to that soul. No new God with a new code of righteousness is going to be discovered on the battle-torn fields of France, but the God of whom the Cross of Calvary is the supreme revelation is going to be better known and acknowledged as men and women mount their Calvaries and find Him there. The Cross will have a new significance in the civilization of the future and no less in the souls of men who in their own experience have caught from afar new glimpses of its meaning. The one central truth of Christianity is receiving an exemplification in these days which will stamp it, let us humbly trust, upon the consciousness of the world as never before. "He that saveth his life shall lose it"—our scorn of the slacker is teaching us that; "and he that loseth his life for My sake shall find it"—the new-born manhood in many a soul is proving the hard paradox to be the simplest truth.

That men will return from the war with a greater impatience than before with much that has been taught them in the name of religion is no doubt true. The narrowness of some theological views, conventionalities that have hardened into supposed obligations, a dilettantism in pious observances which fails to produce character, will find little place in their scheme. And, therein danger lies lest they throw overboard somewhat also that is true and valuable. The Church should be prepared with a presentation of religion that is true and strong and simple for these men, and she will find herself the better and stronger in so doing. Recognizing the educational value of their experiences, the realities they shall have faced, the needs they shall have discovered, the outlook upon life and its essentials they

shall have gained, she must be ready to meet them with a message stripped of subtleties and superfluities but whole in its verities and constraining in its demands. It will not be an easy or perfunctory religion that will attract them but one that is genuine and convincing, strong in its appeal, high in its requirements, practical in its ends. The gospel of Christ in its wholeness and simplicity has just that to offer. "The things that cannot be shaken" will remain in their splendor and power and will satisfy the needs and aspirations of every true soul.

Answers to Prayer.

I asked for grace to lift me high,
Above the world's depressive cares;
God sent me sorrows; with a sigh
I said, He has not heard my prayers.

I asked for light, that I might see
My path along life's thorny road;
But clouds and darkness shadowed me
When I expected light from God.

I asked for peace, that I might rest
To think my sacred duties o'er,
When lo! such horrors filled my breast
As I had never felt before.

And Oh, I cried, can this be prayer
Whose plaints the steadfast moun-
tains move?
Can this be heaven's prevailing care—
And, O my God, is this Thy love?

But soon I found that sorrow, worn
As Duty's garment, strength supplies,
And out of darkness meekly borne
Unto the righteous light doth rise.

And soon I found that fears which
stirr'd
My startled soul God's will to do,
On me more real peace conferr'd
Than in life's calm I ever knew.

Then, Lord, in Thy mysterious ways
Lead my dependent spirit on,
And whoso'er it kneels and prays,
Teach it to say, "Thy will be done!"

Let its one thought, one hope, one
prayer
Thine image seek—Thy glory see;
Let every other wish and care
Be left confidingly to Thee!

—J. S. B. Monsell.

The Prophet Jeremiah speaks of two evils that the people of Israel had committed. They had forsaken God, "the Fountain of living waters," and they had "hewed them out cisterns, broken cisterns, that can hold no water." The grace of God is a fountain, abundant, free, sparkling, the very thing needed to satisfy the thirst of the soul, and every one is welcome to take it and possess it. But here are people who, instead of availing themselves, construct cisterns of their own, at immense expenditure of trouble and toil. And then, after all the pains they have taken, the cistern is of no use. There is no water in it. It cannot quench the thirst.

That is a very common mistake still. Any one who forsakes God and devotes himself to the world, its business or its pleasures, expecting to find there what will satisfy his soul, is sure to be woefully disappointed. The world does not keep its promise. It is a well without water. The pleasure that it gives passes away. It has a sting in it. It leaves behind it a bitter taste. It is poisonous. It brings death. Only in God is there real satisfaction for the soul, real peace, real joy.—Ex.

Letters to the Editor

In this department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letter to the Editor" will appear in our columns except over the signature of the writer.

EDUCATION IN COLLEGES.

Mr. Editor: The letter of the Rev. W. M. Walton in your issue of July 6th on the subject of education in colleges ought to stir the whole Church to remedy the condition so clearly set forth. If he were the only witness to such things we might all dismiss the subject as the words of an "alarmist," but such is not the case. Some of our most noted bishops have sounded a similar warning and many others in the humbler walks of life. What he has to say is absolutely borne out by my experience in the Galilee Mission and by observations in the Church to-day.

I suppose the blindest devotee of scholarship is now awakened to the folly of our sending our young men to Germany for the benefit of their superior (?) educational advantages, and to get the finishing touches given to their inferior instruction in this country, and to give our professors the very newest ideas in the destructive methods of the higher critics, who have been doing their utmost to rid the Bible of its supernatural character and power, and to explain the miracles on a purely natural basis. These men have come back to our colleges and seminaries overflowing with these ideas and lose no opportunity to instill them into the lives and hearts of the young men and women committed to their care, with the result that when they come home they have lost much of the reverence for God's Holy Word and not infrequently laugh at its miracles. Europe is reaping the harvest of such teaching now, while the world stands by and beholds the spectacle of a de-vitalized Christianity shorn of most of its true power to vitalize and uplift a rotten culture and civilization that seems to be falling to pieces by its own dead weight! One of the most prominent pastors in Berlin has even given up the historic Christ and says that He is like our Santa Claus, merely an idea that has been found helpful. Since coming to Galilee Mission ten years ago I have dealt with more than fifty clergymen of all kinds or communions, who have lost their faith and fallen into the depths of sin, and the theological students have been too numerous to keep the count—all fell practically the same story—viz: "I went to college, where I got my faith in the Bible punctured, then to the seminary and got it finished. I wish I could believe as you do, but I cannot." Few clergymen have heard more of this than I have. It is dreadful! They often begin in this way: "You do not believe the stories in the Old Testament, do you? You must know that the very best scholarship has abandoned them entirely. I once believed all of them, but not now." Then when I talk with students from many sections of the country and hear them tell me that they are getting a great deal of the same thing in colleges and

seminaries, I am filled with anxiety and alarm. I wish I were at liberty to give a number of concrete cases where young men have gone away from home to seminaries and had their faith almost wrecked and their Christianity devitalized. One of the most successful Baptist ministers in this country said some time ago in a public address that he did not know any seminary in his Church where he was willing to trust a young man to be instructed and feel that he would come out with more faith than he went in with! Some of these teachers tear heaven out with the learned remark: "We now know that heaven is a condition, not a place." They go through hell and put out the fire with their automatic fire extinguisher, then through the grave and deny the resurrection and even box the devil up and ship him off to—I do not know where, for I have not noticed his works have greatly diminished! This may be one reason why John Wesley would not allow his preachers to go to the seminaries, but taught them in training schools where faith and belief were packed in, instead of being taken out! Spurgeon did the same thing in his famous pastors' college or training school. Some one has said that Daniel is having a much harder time in the critics' den than he did in the lions' den. I heard a noted preacher in St. Margaret's, London, say "that when some professors in our seminaries went to their summer homes at the end of the session they could well be said to be 'returning from the slaughter of the kings—possibly Chronicles and the Pentateuch'!" I did not try to dispute with him or interrupt him in his remarks. Dr. Griffith Thomas told me here in Philadelphia that Wycliffe College, Toronto, does not take a student on the recommendation of a bishop or clergyman, but only after searching examination to see if they are truly converted and sound in the faith and have an experimental knowledge of Christ, and added that thirty were turned away in one year. I wish this test might be applied, not only to students entering the seminaries, but to the teachers as well. The Church is suffering more for endowment than for endowment! When the emphasis is placed more upon the question, "Have ye received the Holy Ghost?" than upon the question, "Have ye passed your canonicals?" a brighter day will dawn for the Church, and it is not impossible to believe that we may have more Apostolic Bishops who will seek out men for Holy Orders like Stephen—"full of faith and the Holy Ghost." I am devoutly thankful that our Blessed Lord said to Peter at that wonderful meeting by the sea, "Simon, son of Jonas, do you love Me?" instead of "Simon, have you passed all your canonicals?" No doubt poor Simon expected some "godly discipline," but instead got the sweetest question Jesus ever asked and also a renewal of that close fellowship that made him what he proved to be—a giant for God!

J. J. D. HALL.

Galilee Mission, Philadelphia.

"The business of the Sunday school is not the imparting of facts, even though they be Biblical facts, but the leading of lives. Success demands an understanding of the life, the nature and the needs of the pupil (psychology), of the principles of teaching (pedagogy), of the principles of the organization and management of the modern Sunday school, and of God's Word; but the Bible is the means to an end, and not the end in itself—the end is fulness of life in Christ Jesus."

THE WORK OF THE CHURCH AT THE FRONT.

By the Rt. Rev. John N. McCormick, D. D., Bishop of Western Michigan.

Returning from France after having represented the War Commission there since last October, I beg to thank the Church papers and the Church people for a cordial welcome home.

I am glad to report that our Church work is now well established overseas. Bishop Perry, of Rhode Island, has gone over to take my place. At the expiration of six months or thereabouts I shall hope to relieve him, and thereafter it will be turn about so that there will always be one of us abroad who has had the chance to become familiar with the situation. Mr. H. C. Ross, who, in spite of newspaper descriptions to the contrary, is not a clergyman, but a Boston layman, remains as Secretary, and the office of the Commission continues to be in the Guild House of Holy Trinity Church, 23 Avenue de l'Alma, Paris. Bishop Perry's mailing address will be the same as mine, in care of Morgan, Harjes & Co., 31 Boulevard Haussmann, Paris.

As reported from time to time through the Church papers, the Paris office is card-cataloguing all our men as far as and as fast as their names can be obtained, and every man on arrival in France receives a letter notifying him of the representation of his own Church through its Commission, and of the desire of the Commission to help him in every possible way. We are in close touch with all our chaplains and with many hundreds of our men, and this touch should become more and more directly beneficial as the war goes on. I urge our Church people to send the names of all our men as they go over and to use the Paris office freely and fully for information and for communication. Its usefulness has been demonstrated and its establishment has been a hundred-fold justified. Our Church was the first to be represented by a Bishop or an authorized official, and our initiative in this regard has made a marked impression. As is generally known, Bishop Lawrence continues to be Chairman of the War Commission and Bishop Perry's place as Chairman of the Executive Committee has been taken by Bishop Reese, and the Rev. Dr. Washburn is installed as Secretary. All communications addressed to the Church Commission, 14 Wall Street, New York, will receive immediate attention. While I am in this country I shall be most happy to answer any questions and to supply any information. I have already had some sixty or seventy requests for sermons, addresses, etc., and I hope to comply with as many of these requests as time and space will permit.

I have been asked to say something, as the result of experience and observation, in regard to the Clergy who wish to volunteer for overseas work, and since my return I have received many letters on this subject. Outside direct military service, there are only three ways in which a clergyman of our Church can go—namely, with the American Red Cross, with the Y. M. C. A. or as a Chaplain in the Army. The Y. M. C. A. is calling for a large increase of men, and quite a number of our clergy are serving with it. They may go as secretaries or as special speakers on the various Y. M. C. A. circuits. With the Red Cross several of our clergy have gone as workers among civilians and refugees or as searchers in hospitals. Some of them on arrival in France have been trans-

ferred to the Chaplains' Bureau and are now serving as Hospital Chaplains. The Red Cross Bureau of Hospital Chaplains, of which I was the chief and in which Bishop Perry succeeds me, comprises the chaplains of base hospitals, evacuation hospitals, mobile units and Red Cross emergency hospitals. Many of our clergy are in this service, and at the present time it would not seem wise to send others, as we already have considerably more than our share. Until quite recently no other Church seemed to be ready to act in this capacity, and our men were almost the only ones to respond. It now seems probable that the Army may decide to take over the whole hospital chaplaincy service, putting the men under Army commissions, and until this point is decided, recruiting for the Red Cross Hospital Chaplain service will be suspended. Application to go as chaplains in the Army should be made through the Bishop of Washington, and we will be entitled to our quota of the new chaplains and must supply them. Of course all men enlisting as Army chaplains must be ready to serve for the duration of the war, and must comply with all Army requirements.

In regard to the whole subject of our clergy who desire to go abroad, I do not wish to seem presumptuous in speaking to my brothers, either of the Episcopate or of the Priesthood, but I may be allowed to make one or two suggestions, founded, as I have said, on experience and observation. It would hardly seem to me worth while for any Bishop who is in active charge of a diocese to go overseas except in some directly representative and administrative capacity. The Army does not know exactly how to place or how to treat an itinerant Bishop serving in an apparently non-Episcopal position. Nor in my judgment would the position of Y. M. C. A. Secretary or Base Hospital Chaplain, either of which positions could as well be filled by a Priest, appear quite to justify a Bishop in suspending for any considerable period the exercise of his Episcopal office in his own diocese. I submit this with all deference, merely as my own opinion and without any criticism of any of my brothers who have come to a different conclusion, but I should be surprised if after actual experience their opinion did not agree with mine. When Bishops come over in strange and unfamiliar relations, the Army might be pardoned for saying, "Bishops we know, and Chaplains we know, but who are ye?"

As to the other clergy, the question would have to be decided in each case on its merits. Quite naturally we all want to go, and going, we all want to be at the front. But no man should go merely for the sake of going. Of course, we must keep up the supply of chaplains, and we must be ready instantly and adequately to meet any other demand for the ministrations of religion. But it does not seem to me that it is necessary for a clergyman to undertake to do work that can just as well be done by a layman, if in so doing he suspends his own proper function and ceases to act ministerially. If the war goes on, as it seems likely to do, there will be urgent need, whether over here or over there, for every ordained Priest of the Church to function as such in the cure of souls, be that cure with the Army abroad or at home, or with the people of his own Parish who are back of the fighting men and supporting the fighting men. If the number of troops rises towards the five million objective there will be a corresponding rise in the number of chaplains required for the Army

and in the ever-expanding Navy. This increase we must meet, and we must correspondingly provide for filling vacancies in the regular parochial work and in the mission field.

Before closing I wish to bear witness to the loyalty, the bravery, the devotion and the quiet, modest usefulness of our clergy now serving abroad. Chaplain Danker, who has given his life, is but one of many, both in the regimental and in the hospital service, of whom the Church at home has reason to be proud. Let us remember them in our prayers and let us hold up their hands in their awful and glorious task. As to what is for each of us his own duty, we must try to keep a proper sense of values, fearlessly to analyze our own motives and to give just appreciation to advice and authority. Above all things, we must seek by prayer, obedience and self-sacrifice to find out what is the all-conclusive Will of God.

THE AMERICAN CHURCH IN PARIS: ITS MEANING AND NECESSITIES.

In an article under this title, to which reference was made in our issue last week, the Rev. Dr. Samuel N. Watson, Rector Emeritus of this Church, explains why the Church is in very serious financial straits at this time and appeals to American friends to come to its support. The splendid patriotic and charitable work which has been done for four years in connection with this parish, of which some account has been given, makes his account of the Church more interesting and his plea more pointed.

The present building was built in 1884, the Parish House a little before that date, and the rectory was completed in 1913; the whole of the real property representing an expenditure of a million and a quarter of dollars; and it could not be reproduced to-day for twice that sum. It is the representative American building on the continent of Europe, this beautiful, Cathedral-like church, and every American may be proud of it. Thirty thousand American travelers used to pass through its doors every year in the old days, and its mortuary chapel has been the inn which has housed temporarily the bodies of more than eight hundred Americans of every religious confession; and for the living or the dead, the hospitalities of that church in the Avenue de l'Alma were freely offered; and many are those who remember its grateful shelter when their hearts were heavy and they needed a place of rest.

The normal expenditures of such a Church, ministering not only to the more or less fixed "American Colony" in Paris but to the great multitudes of transient visitors who composed the larger part of its congregation, were, of course, very large. Changing conditions had made its support difficult even before the war. Its income was derived from pew rents, from the offerings at public worship, and the gifts of generous friends who knew its value. Before the war there was a long waiting list for desirable sittings; now two-thirds of them have had to be given up, their former holders being no longer there. The offerings are less

than half what they used to be; and Americans are no longer traveling abroad for pleasure and with money to bestow. Expenses have been cut down to the lowest, but under the circumstances a growing deficit is inevitable without generous aid from this country. For the rest, let Dr. Watson speak for himself.

The Church must be in Paris after the war, and there will be an American colony again in Paris, but it will not be the colony of other days to whom the Church was endeared by manifold association; rather, it will be a new people amongst whom the Church must create her clientele—the old are gone; the old ties are broken. And again, a new colony like to the old will not build itself up again in Paris after the war because life is different everywhere, and life will be more than different there. There will be throngs of sightseers in Paris; there will be hosts of people on business errands of one kind and another, there will be thousands upon thousands of students there who once went to other places in Europe, and the Church will be infinitely needed; it may be needed more than ever; but the building up of a colony of retired, conservative, well-to-do gentle people, such as was that older other colony, that will not be. They came there in other days to seek a well-earned ease where life was gentle and manners gay; they brought their families with them; travel was not easy; they stayed in Paris long enough to acquire the taste for Paris, for one must learn to really love Paris. There were no automobiles, and after a time, staying was easier than going, and they stayed and became part of a permanent life. But life does not move by such a measured pace nowadays, and it is easier to flit than to stay, and the restless fit is on us all; and again, the same class of people will not come.

But as was said, the Church must be there. It is infinitely worth while that the Church should be there today, ministered to by our own clergymen called there for service, and where the congregation, now that the civilians are gone, is almost all in uniform. But it will even more than ever be needed, more than ever worth while, this American Church in Europe, and above all, in Paris, after the war—after the war when the reconstruction work commences. For reconstruction work "over there" is not going to stop with houses and villages and men's and women's ways of gaining a livelihood; there is a reconstruction of outward methods of the expression of an inward faith which is coming at the same time—indeed, it has long since begun, and the war is, and has been, a potent factor in clearing men's vision as to non-essentials and of riveting their attention to the essentials.

God did not save this Church of ours with its unique heritage of the simplicity of the faith and the fullest Christian liberty combined with a wholesome reverence for the past and a dignity in outward expression free from superstition, for no real purpose. We have a mission, as the Church of the Reconciliation, if we will live up to our opportunity. And it is in France that the problem of Christian reconciliation is seen in its simplest terms, because in France there are really but two categories of Christians, French Catholics and French Protestants, and the issue is not confused by hundreds of sects as it is here in America. There also religion partakes more of the character of a national expression than it

does here, or can; in France patriotism tinctures all with its own glowing hue. They are French Catholics and French Protestants, and for France's sake they want to understand each other; they want to find some common medium of expression.

You must have lived amongst them intimately to realize all the meaning of it; you must have known what the strivings of scholarly men like Fonsegrive were for, and others like him, who were trying so beautifully to interpret the soul of France to herself; you must have talked with the cure, and the pastor in the country villages, and with the peasants by the roadside; and, above all, you must have so been part of their life and so comprehensively use their language and their tongue that they will know that you know them and will give you their confidence, so that there will be said to you as was said more than once to the present Rector Emeritus of Paris by representatives of the strongest religious faiths of France, "Monsieur, nothing could be such a blessing to France as to have in her life something which corresponds to your American Church of the Avenue de l'Alma; a worship rendered in the language of the people, with dignity and with beauty and with reverence, yet all of it inspired with the free spirit of a free people. We do not have it in France, any of us, either Catholic or Protestant; yet, it is only so that the Catholic and Protestant can speak in common terms."

But outward evidence of the same longing is open to all. The leading Revue of its class in France is the Revue Hebdomadaire; its editor is Fernand Laudet. It recently contained an article by Julien de Narfon, and Fernand Laudet and Julien de Narfon were colleagues as the secretaries of the last French legation to the Vatican while France was still represented at Rome. Fernand Laudet publishes in the Revue an article which Julien de Narfon writes, and in this article, four pages are given to the explaining of just what this American Church of ours is; to the end that this also might be said, "Evidently Rome cannot speak to Protestantism directly, but we have, occupying a median position between the two and stretching her hands in both directions, the American Episcopal Church. Let us serve ourselves of this intermediary."

It is not a chimera, this faith of ours, that there shall be a Church of the Reconciliation. Rome has seen the meaning of its coming. "Family of Nations" is the watchword of civic peace and mutual understanding between peoples; it shall not be that the State outdistance the Church in a real progress toward brotherhood; toward peace amongst men on the earth; and in preparing its coming, this Church of ours may have a very real part, if we will. Toward this end there is no more necessary impulse than the placing on a basis of fullest vitality and efficiency, our American Church in Paris. It must be made possible that this Church and its ministers be given the power to represent in France and to the French people, and to other peoples—for France and Paris will be the Mecca to which their eyes will turn—the largeness of the vision of our American concept of Christianity; and to so interpret it as to show in a manner they cannot mistake, our sympathy and our intelligent understanding of that intensely vital religious faith which is ever burning on the altar of the soul of France. If we miss the seizing of this opportunity in the largest possible way, we will be defaulting of our most

blessed heritage. We have not our freedom as a gift for ourselves, but rather, if we would keep it, as a trust for others.

The Rector Emeritus of the Church in Paris will be in America for some months at least. The date of his return to Paris is undetermined and will depend largely on two things: the obtaining of the necessary rest and renewed strength to take up the work there again, and also the obtaining of an assurance of ample financial support for the Church and for the large French and Belgian relief work which was created by himself and Mrs. Watson when the war began, and which they are still carrying on by the help of groups of French and Belgian colleagues with whom they have worked from the beginning. Dr. Watson will be glad to give any added information needed to persons interested in the causes he represents here, and he makes an earnest appeal to all who believe in these causes, to make early and definite response, for the needs of the Church in Paris are immediate.

Dr. Watson may be addressed either care of the Church Mission House, 281 Fourth Avenue, New York City; or care of the National City Bank, Akron, Ohio.

A BETTER SYSTEM.

By the Rev. D. A. Sanford, a Missionary in New Mexico.

VIII. Changed Modern Conditions and Their Effect.

If, fifty years ago, our present parish system was satisfactory, why not the same today? The answer is that modern conditions have made great changes. Business life, farm life and much else have changed, and these changes affect the Church also. Take farm life, which largely affects the Church in the country and in the smaller towns.

Sixty years ago farm work was largely done by hand, now it is done by machinery. Farmers in Wisconsin and other timber regions plowed with oxen between the stumps. They sowed the grain by hand. They cut the wheat with a cradle and bound it by hand. In those days the spinning wheel and the tallow candle were in use in the house. School was kept for only a few months in the year, but the little log school-house was generally well filled. On Sundays the farmer hitched his oxen to the heavy wagon and took his family to church service, where generally the little church or school-house was filled.

Now see the changes. The little farm of forty or eighty acres has been sold and added to the farm of a neighbor. Modern machinery has come, and there is not the need of so many hands to do the farm work. The sewing machine, the telephone, the piano and much else have come into the farmer's house. Larger and finer school-houses and church buildings have been erected. Railroads have been built and wagon roads improved. The children and grandchildren of farmers, who sixty years ago rode after ox teams, now ride to church in an automobile.

Many, however, of the younger people have moved from the farm or the country town to the large city, and when they go to church they help to swell the congregation in some large parish. The little parish in a small town has often grown weaker, or with a great struggle has barely maintained itself and remained at a standstill, while the parish in a large city has grown stronger. Modern conditions have made great changes in our

churches. The weak have often grown weaker and the strong have grown stronger.

Take other localities, where large numbers are employed in cotton or woolen mills and in factories, and where foreigners have taken the place of our American people. Take also the mining communities, with foreigners of many races and languages. How, under these changed conditions, shall the Church do her work? Many who are dealing with these problems feel that the parish system of fifty years ago is not satisfactory in meeting present modern conditions.

The greater difficulty is commonly in the smaller towns. Take the States of Wisconsin, Illinois, Missouri, Kansas and Texas. In each of these States there are county-seat towns, where we have only ten to fifty communicants in each town. In some there are organized parishes. Our people would like to have a resident rector in their parish and maintain regular church services. In that same town there are from two to a dozen other religious bodies with whom they are in competition. If they raise as much as ten or twelve dollars per communicant for a rector's support, it is not sufficient in these days. Perhaps more money can be raised now than formerly, but the cost of living and other demands are greater. The small and weak parish becomes helpless under our present system. Many among us feel that it is an antiquated system which ought to be changed and modified.

In the large cities, too, some changes are needed. Large parishes there work independently of each other, and often in much competition and rivalry. Modern changes have affected them also. But it is more in small towns, in the country and in the missionary districts that some change is needed.

(To be continued)

TO MEET THE COMING DAY.

Bishop Reese, of Georgia, in Convention Address.

* * * The present and the future absorb us. They exact our exclusive attention. They demand of us faith and courage and the spirit of self-denying responsiveness to the duty of the hour. The Church is on trial. We Christians are on trial. Do we realize the issue and are we capable of rising to the responsibilities of the hour? A complacent, comfortable religiousness is doomed. We must cast off sloth and indifference to the world-need for strength, comfort and regeneration. We must resolutely face the facts. We must think out their meaning. We must exercise our intelligent and consecrated ingenuity to find the sources of our weakness, and to discover and apply measures by which the Church and people of God may put His blessed Gospel of Light and Salvation into the ferment of the world's struggle, so that the result of all this travail and destruction may be a new and reconstructed world of righteousness and peace and justice to all nations and to all classes. When the war is ended (pray God, in victory to our cause), then the greater struggle will begin, to discipline into order the tremendous social forces which have been unloosed, to find a basis of sympathetic friendliness and understanding between the contending classes in society. We shall probably then face for the first time in history an unleashed democracy, worldwide in its sweep and aspiration. Amid all the turmoil and disruption, we must keep the faith, the faith in man, born of a real faith in God. The Church

must become the friend of man more than she has been in the past. She must no longer sit intrenched in the fortresses of privilege and reaction. She must move on with the great currents of human striving and hope, without fear and without cowardice, to the new goal which democracy opens up before us. She must give sympathy and friendliness, seek to guide and restrain and yet aid the instincts of liberty and justice which are fermenting in human life and which are in their hopes and aims deeper and more far-reaching than the liberty which will be won by military victory over the forces of autocracy. So then, my brethren, let us as Christians and Churchmen turn our faces resolutely to the future to meet the grave duties and the high privilege of service to mankind which our Master lays on us. We must cast aside all minor issues of ecclesiastical and doctrinal differences. We must discriminate, and we must realize new standards of value in religion and life. We must measure in broader terms of human service the privilege and responsibilities of our Church. We must simplify our faith; we must deepen our religious character; we must make our zeal and activity more human and more attractive to men. We must convince them of the genuineness of our sympathy and love. We must convince them that we are Christian in our convictions, our feelings and our ideals. We must be less sectarian in spirit, more genuinely catholic to all interests and needs rightfully human. We must prove by our sacrifices that we love God and His Church and love our fellow-men, irrespective of their place in the classifications of an imperfect social order. We must think less of the things which concern our own happiness and more of the things which concern the happiness and well-being of our neighbors. We must seek the truth which will unite us and break down the walls of division which separate us. We must learn how to be true to our convictions, with sympathy and fairness to the convictions of others. We have a saying inherited from the past, "In essentials, unity; in non-essentials, liberty; in all things, charity." That is a fine and worthy rule. We must translate it into life, more completely than we have heretofore done. And God save us from that hateful and soul-destroying sin which we condemn in our enemies, but which lies latent or patent in every human heart—supercilious pride in our own fancied superiority and cynical contempt for the assumed inferiority of those who walk not with us in Church or society. In other words, brethren, we must somehow come to know Christ better and become more Christ-like in our characters and conduct.

THE GREATER USE OF THE LAYMAN.

Extracts From a Paper Read Before the Archdeaconry of Newark.

By Rev. Charles T. Walkley.

We have been terribly afraid of the layman, thinking him incompetent, uninformed and unwilling, but the war has opened our eyes to the fact that thousands of our laymen were more competent to serve the spiritual emergency and made larger sacrifices for their religion than we have ever made.

I instance one man from my parish whom I knew to be "a jolly good fellow." He astounded me one day by asking for a recommendation to the Y. M. C. A. foreign service. He sacri-

ficed a good salary, he gave himself at once. I never dreamed that he had even the inclination to do such a service. I wrote, in my utter inability to answer all the questions sent me, this: "A man who so beautifully cared for his mother in her last days, would be of great service abroad among men."

I am sure that the heads of the army in France knew vastly more about the use of laymen than I or the Church, for when they chose out two men from the thousands to do special work in the trenches, they chose my friend to be one of them.

To my mind we have been taught by the war how wonderful the average man is! How far beyond our accusing and scolding. He is our mystic, our poet, he is our patient laborer all the day in the vineyard. He has within his heart the finer things of life. He gives freely, he thinks deeply. He has the Church and his Christ very close to his heart. The layman has suddenly been revealed to us in all his inner glory. The war has transfigured him and we behold him in his beauty.

Perhaps this seems too strong a statement and yet we must again accept the testimony and witness of those who have seen our men face to face. Not in their Sunday spruceness, but in the ordeals of a thousand fears and terrors of the trenches with No Man's Land just before them.

How shall we use him? How shall we use the business man who has had a generation's experience in a few years of this war. I submit a few suggestions.

Use the layman's spiritual power in our worship, in his pew and with his spirit and voice. Let us recognize his spiritual power there. More reverence in the Church, deeper feeling of the prayers, wiser choice of hymns. The Y. M. C. A. has set us an excellent example in pitching hymn tunes in a key in which men can sing them. Not one of us here can join in the singing of hymns pitched high for boys' voices. A spiritual use of the prayers. I wonder at the layman who kneels at the throne of God and hears the hasty, impersonal and prayerless spirit of our reading of the prayers. I must recognize the spiritual power of the worshipper in the pew.

Use the layman in a larger way in the method of appeal. We are too apt to abuse our listeners, not use them. We attack rather than enlist them. We love to stir their resentment and too seldom win them to devotion. God forgive the man I heard preach just a week ago. I had a soldier and a sailor with me, there were many other enlisted men in the congregation. I felt as any right-minded layman should feel—that my Christianity had not been respected by the preacher. One of the ablest laymen in this Diocese confirmed my opinion. There is no more wonderful way of using our laymen than in careful, thoughtful preaching. Poorly prepared, hastily constructed and illy digested efforts of the eleventh hour Saturday nights are not worthy of the intelligent and thinking men of the congregation.

Let us use our laymen not as opportunities but as fellow-members in Christ in our services. To my mind all other activities are secondary. It takes no religious experience to usher, take up an offering, or run clubs and parish socials. It is very apt to be the case that parish-house activities are non-religious in their character and keep men from church.

Use the layman's spiritual experience. We ought to hear more of our men speak. Dr. Hamilton Mabie was a man of large power—his powers

were at their greatest efficiency when he preached! Great was the company of the preachers, said the Psalmist. The larger use of the spiritual experiences of the laymen would make the house of God a new place.

The larger use of the fraternal instinct is another suggestion. Men seek the fraternal orders by the thousands and many of them are lost to the Church. They ought to find that fraternal spirit in our churches.

ACTIVITIES OF THE CHURCH WAR COMMISSION.

By the Secretary.

The Rev. G. Sherwood Whitney has been appointed Civilian Chaplain at Camp Hancock.

The Rev. J. Charles Harriman has recently been appointed First Lieutenant and Chaplain.

The Rev. C. H. B. Turner has been appointed Chaplain at Lewes in place of Rev. Earl W. Huckel,*resigned.

The Rev. Herman R. Page, of Spokane, Wash., has been commissioned as an Army Chaplain.

The Rev. Cyril B. Harris, recently Civilian Chaplain at Camp Hancock, has received an Army commission.

The Rev. Edmund J. Cleveland, who has an Army chaplaincy, has sailed.

The Rev. Francis Kinzer Little, of Rhinebeck, Army Chaplain, has sailed.

The Rev. William E. Patrick, of New Bedford, Mass., recently in the service of the Y. M. C. A., was sworn in on July 18th as Chaplain and First Lieutenant, National Army, Twenty-third Infantry, A. E. F.

The following Red Cross chaplains have recently sailed:

The Rev. Messrs. Everett P. Smith, of Portsmouth, R. I.; Rev. Perry G. M. Austin and Rev. Samuel B. Booth, of Philadelphia, Pa.

The following order has recently been issued from the Adjutant General's office:

"1. In view of the greatly increased number of chaplains authorized by recent legislation, and of the provisions now being made for the professional training of chaplains in their duties before appointment, it has been determined, as soon as the services of a sufficient number of additional chaplains become available, to bring to an end the present arrangement at camps and posts whereby privileges within the camps are granted to camp pastors of various denominations and to voluntary chaplains not members of the military establishment

"2. Camp and post commanders are instructed to bring this decision tactfully to the attention of any clergymen who are now acting either as camp pastors or as voluntary chaplains in their commands.

"3. An appropriate period, not to exceed three months, will be granted for such persons to complete the work that they now have in hand, and to make arrangements for leaving camps and posts.

"4. This shall not be construed to prevent chaplains on duty with organizations and at camps and posts, with the approval of their commanding officers, from inviting clergymen to conduct services or to assist therewith upon special occasions.

"5. In making public announcement at the camps and posts of this decision, attention should be called at the same time to the fact that plans are under way for bringing to the camps, for public addresses and private conferences, a number of men distinguished in their various professions (including clergy) whom officers and

men will have an opportunity to hear upon the moral and spiritual factors of the war, and upon other subjects of fundamental interest."

By order of the Secretary of War.

At present the War Commission is unable to say how this order will be interpreted. As soon as it has discovered the course which the War Department is to take, and as soon as it has determined upon its own policy, it will communicate with you in regard to the civilian chaplains already in camps. We would earnestly advise all chaplains to continue working as heretofore until they receive further instructions from the War Commission.

Pensions: The War Commission desires, in response to numerous inquiries, to announce that it pays the pension assessments on behalf of the civilian chaplains appointed by it and working under its direction, unless those assessments are otherwise provided for. The Canon of the General Convention requires every organization of the Church which pays a salary to a clergyman to pay the pension assessments to the Church Pension Fund, and of course the War Commission complies with this Canon.

In addition, it may be mentioned that as a part of its war duties, the War Commission is also paying the pension assessments on behalf of those clergymen who are serving as privates or non-commissioned officers. The number of such clergymen is not very large.

Numerous requests have been received by the War Commission that it should also assume the payment of the pension assessments on behalf of the large number of clergymen who have commissions as chaplains in the Army and Navy, and on behalf of those clergymen who are serving as officers in the Army. The War Commission is taking this matter under careful consideration, but has not yet arrived at a decision. Probably the War Commission will take up each case of a commissioned chaplain or officer individually and pay the pension assessments in those cases where it would be a hardship for it not to do so, and where it is, by paying the pension assessments performing a patriotic duty. In the meantime all such commissioned chaplains and officers should attend personally to their pension assessments. It is gratifying to know that many parishes, whose clergy are at the front or on the way, are continuing to pay their pension assessments both as a patriotic contribution and as an additional mark of respect for those who are giving their lives in the service of their country.

Principal Items of Expense for July.

Chaplains' salaries.....	\$7,152.87
Chaplains' equipment.....	4,966.17
Chaplains' expenses.....	2,124.87
Overseas' expenses connected with Paris office of War Commission	2,821.14
Appropriation to Brotherhood of St. Andrew.....	9,000.00
Church buildings.....	681.39
Office expenses—Salaries, traveling, postage, etc....	2,588.73
Appropriation to General War Time Commission of the churches	1,500.00

HENRY B. WASHBURN,
Secretary.

14 Wall Street, New York.

We are members of the crew of the "good ship Earth." It is necessary not only that we obey the Commander, but that we live on good terms with other members of the crew.—C. C. Albertson.

The Shell.

Upon a mountain height, far from the sea,
I found a shell,
And to my listening ear the lonely thing
Ever a song of ocean seemed to sing,
Ever a tale of ocean seemed to tell.

How came the shell upon that mountain height?
Ah, who can say
"No load of woe
Need bring despairing frown;
Whether there dropped by some too careless hand,
Or thereon cast when Ocean swept the Land,
Ere the Eternal had ordained the Day?

Strange, was it not? Far from its native deep,
One song it sang—
Sang of the awful mysteries of the tide,
Sang of the misty sea, profound and wide—
Ever with echoes of the ocean rang.

And as the shell upon the mountain height
Sings of the sea,
So do I ever, leagues and leagues away—
So do I ever, wandering where I may—
Sing, O my home! sing, O my home! of thee.

—Eugene Field.

Corporate Reunion.

One of the many blessings resulting from the present war will be a better understanding between Christian people. There has been a kindly and brotherly spirit manifested among the various religious bodies since the war began. This will greatly help to create an atmosphere of trust and goodwill which is needed before anything approaching organic union of the Church is possible.

Conferences with a view to reunion are being held in England and the United States, and much may come from them ultimately. Union cannot be effective and bear its true witness before the world, until there is beneath the spirit of oneness in interest and aim. There is at the present time, among the divergent sections of Christendom, a real agreement as to vital facts—e. g., as outlined in the primitive Creeds. Our divergences are historic and have woven themselves into our habits of thought, so that these are real difficulties to organic union. Reunion cannot be forced or hurried. There is no short cut to it. I am a Churchman, and I believe in the principles for which it stands. At the same time, I am all for corporate reunion, and I believe that the time is fast approaching when that which keeps us divided will be solved.

The situation is considered most promising on both sides. It is evident to all that the atmosphere is changing and things may soon be possible in reality, that could not have been imagined five years ago. May God hasten the time.—Bishop of Niagara.

I do not believe that death is to the dying the dreadful thing it looks to the beholders. I think it is more like what the spirit may then be able to remember of its own birth as a child into this lower world, this porch of the heavenly.—George Macdonald.

Church Intelligence

Consecration of the Rev. Dr. H. B. Delaney.

The Presiding Bishop has taken order for the ordination and consecration of the Rev. Henry Beard Delaney, D. D., Suffragan Bishop-elect of the Diocese of North Carolina, as follows:

Time—11 A. M., October 18, 1918 (St. Luke's Day).

Place—St. Augustine's Chapel, Raleigh, N. C.

Consecrators—Rt. Rev. Dr. Joseph B. Cheshire, of North Carolina (presiding); Rt. Rev. Dr. T. DuB. Bratton, of Mississippi; Rt. Rev. Dr. Thomas C. Darst, of East Carolina.

Presenters—Rt. Rev. Dr. E. G. Weed, of Florida; Rt. Rev. Dr. W. A. Leonard, of Ohio.

Preacher—Rt. Rev. Dr. A. S. Lloyd. **Master of Ceremonies**—Rev. Henry L. Phillips, D. D.

DANIEL S. TUTTLE,
Presiding Bishop.

August 7, 1918.

Missionary Education Movement Conference.

"Inspiration, Information, Recreation" was the keynote and watchword of the fourteenth annual Missionary Education Movement Conference held at College Camp on Lake Geneva this year, from July 26 to August 5. Ten days of prayer and conference among representatives from nearly every Protestant denomination, in the restful and peaceful environment of this ideal and beautiful spot on Lake Geneva, brought to all who were privileged to attend, new strength and a larger and broader vision for the tasks and duties which await them and which they will take up in their own church and community. Young men and women expecting to enter upon their life work were given a deeper and broader vision of life as it relates to God and their fellowmen. The great and vital world problems and movements of the day were thoroughly and ably discussed. All were brought nearer to God and their fellowman in learning to pray and praise in God's great out-of-doors, in private devotions and in public worship. Missionaries from China, Japan, South America, India and other parts of the world, who are at home on furloughs, told of the life and needs of those across the seas, and many were brought to realize for the first time how much alike after all is human nature in all lands and of all races and color, and that God is the great and loving Father of us all, and many will take back to their own churches and communities a broader vision and clearer understanding which will act as the leaven to awaken in others more interest and co-operation in helping to send the gospel to every creature. The call has come to some to give themselves, to help make these places fit places for God's children to live in and to teach them of the saving power of Jesus and His love. Missionaries and workers in our home land told of the conditions and needs of the mission fields in our own country and the lack of an adequate number of helpers to carry on the work in the best possible way, and many were inspired and determined to do their full part in the future and to try and bring to others some of the inspiration and information they have received. The noble

and splendid work being done and the wonderful results accomplished by the Y. M. C. A. and others for our soldiers both at home and abroad, and those of our Allies and in the prison camps of the enemy, were made very real to all. There was plenty of time for rest, recreation and wholesome fun.

About two hundred and fifty persons attended the conference. About thirty-five of this number were Episcopalians, representing fourteen Dioceses. Holy Communion was celebrated by the Rev. C. C. Rollet, of Minneapolis, and the Rev. Mr. Milne, of Delevan, Wis., on the two Sundays of the conference. Mrs. Edna Biler, of the Church Missions House, New York, attended the conference to present the Advent Call to the Churchwomen present.

"Moral Aims" Fall Campaign.

The National Committee on the Churches and the Moral Aims of the War is arranging for the resumption this fall on a wide scale of the speaking campaign in which fifty-five prominent ministers and laymen toured the country during April, May and June. Sir George Adam Smith, Principal of Aberdeen University, returned to his home in Scotland a few days ago; but two other noted British clergymen will be brought to America in September to take his place.

Through the American and British Departments of Public Information the National Committee has arranged tours for the Rt. Rev. Charles Gore, Bishop of Oxford, and the Rev. Arthur T. Guttery, minister of Primitive Methodist Church of Liverpool. Mr. Guttery spent several weeks during July and August with the American forces in France, and he will bring to this country the latest message from the American front at the second battle of the Marne.

Both Mr. Guttery and Bishop Gore, in their letters accepting the invitations to visit America, declared their sympathy with the principles governing all the speakers sent out by the National Committee. "I shall do my utmost," Mr. Guttery wrote, "to cement our alliance by emphasis on those moral aims that are the sanction of our war and the surest pledge of victory."

The Bishop of Oxford wrote as follows:

"I am very keen about getting religious people of all kinds to throw themselves into pressing forward the idea of a League of Nations, leaving it, of course, to the politicians to settle the details, but asserting the principle.

"No one is more clear than I am as to the moral necessity of entering upon this awful war and of fighting it through; but I am exceedingly anxious that the moral aim in all this should be kept clearly to the front: and I fear that as the war goes on there is more and more necessity that great efforts should be made to secure this. The mere determination to beat Germany is apt to absorb all else. Whereas, in fact we might defeat Germany and at the same time absorb so much of what is false in the spirit of the war as to defeat our professed aims in entering upon it. That is what makes me ready to do anything that lies in my power to keep the right moral principles of the war to the fore."

The fifty-five speakers who traversed the country from Maine to California under the auspices of the National Committee in April, May and June addressed 270 conferences of clergymen and 211 popular mass meetings, aggregating

16,060 ministers and 180,000 laymen.

The Third Synod of the Province of the Pacific will be held in Trinity Church, Seattle, Wash., from Thursday, September 5, to Sunday, 8, inclusive.

VIRGINIA.

Rt. Rev. R. A. Gibson, D. D., Bishop.
Rt. Rev. W. C. Brown, D. D., Coadjutor.

The Brotherhood of St. Andrew of Christ Church, Charlottesville, is anxious to get in touch with all Church boys in the camp located there, and would like to have the names and addresses sent either to the Brotherhood or to the rector of the church, the Rev. W. Roy Mason.

Union Services: Most of the churches in Charlottesville have united and are having open air vesper services during August. A very large congregation attended the first service, which was held Sunday night, August 4.

NORTH CAROLINA.

Rt. Rev. Jos. B. Cheshire, D. D., Bishop.

Dr. Lay Leaves Raleigh.

This week, after a service of eleven years, the Rev. George W. Lay, D. D., relinquishes his rectorship at St. Mary's School, Raleigh. During his rectorship St. Mary's has grown to be the largest girls' school in our Church in this country. The grounds have been put in fine shape, the corps of teachers increased, and three buildings erected. Dr. Lay has not confined his interest solely to his school, but has been one of the most useful and influential citizens of his city. He has helped materially to raise the standards of education in the State. Dr. Lay is an unusually fine administrator, being accounted one of the best business men in Raleigh, and is in addition a splendid preacher. Mrs. Lay has been of great assistance to him, her talents receiving recognition in repeated re-election to the presidency of the active Raleigh Woman's Club. The Rev. Warren W. Way, of Salisbury, takes over the rectorship of St. Mary's in succession to Dr. Lay.

Union Services: During the months of July and August union services have been held in Raleigh on the capital grounds. Nearly all of the churches of the city have joined the movement, and it is estimated that congregations numbering as many as 2,000 assemble for these services. The ministers of the churches uniting in the plan each take one Sunday night. Prayers are said, familiar hymns sung and a short sermon delivered. The movement has proved most popular in Raleigh. The preaching is done from an automobile placed at a convenient situation. The congregation sits upon the grass, or bring their own chairs and cushions. The services are held at 8 P. M. It is believed that such services will be made permanent for the hot months.

KANSAS.

Rt. Rev. James Wise, D. D., Bishop.

News Items of Interest.

The Bishop is taking a much-needed rest of two months in Canada. Some of the clergy are also taking a rest: The Rev. O. E. Hawke, Possons, is in the Ozark Mountains; the Rev. J. H. Harvey, of Pittsburg, is in Alabama.

The Rev. H. L. Virden, rector of Grace Church, Winsfield, is the Chap-

lain at Camp Funston, succeeding the Rev. Otis Gray, who is over seas.

There will be a meeting of the Southeast Convocation at Chanute on September 11, when plans will be perfected for an Every-Member Canvass in the Convocation.

A brass alms basin was blessed at Grace Church, Chanute, recently, in memory of the Rev. George H. Mullen. It was given by his wife.

The minister of the colored Methodist Church at Chanute has requested the rector of Grace Church, the Rev. R. Y. Barber, to start a teachers' training class in the Methodist Church. The class has been started under the leadership of Miss Nellie Smith, supervisor of the Grace Church Sunday school training class. Miss Smith has just returned from the Racine Conference, where she did class work.

KENTUCKY.

Rt. Rev. C. E. Woodcock, D. D., Bishop.

Bishop Woodcock, who is spending some time at his summer home, Leland, Michigan, has been ill and under the care of a physician. He writes that he is now greatly improved, and in a few days expects to be restored to his usual health.

The Rev. C. E. Buxton, who has been in charge of St. Mary's Church at Madisonville, ever since he was ordained to the priesthood, has resigned charge of that parish and also the work at Uniontown, and accepted a call to work in the Diocese of Virginia. His leaving the Diocese will be a distinct loss to it. The work he was doing had shown steady progress in a most difficult field, and it will be hard to fill his place.

The Rev. Alexander Miller has not been able to take up his work at St. Thomas' Mission, Louisville, to which he was appointed by the Bishop. Mr. Miller has been suffering from a nervous breakdown, which has incapacitated him for work. It is expected he will be able to begin his duties early in September. In the meantime some of the Clergy at the Chaplains' Training School have generously given their assistance, and the services have been kept up without interruption.

The Rev. Clinton S. Quin, Bishop-Coadjutor-elect of the Diocese of Texas, spent part of his vacation in July with relatives in Louisville. The families of both Mr. Quin and also of his wife reside in Louisville, and Mr. Quin was a member of St. Andrew's Church when he entered the Seminary. His elevation to the Bishopric is a source of intense pride to his legion of friends in Louisville. His ability to fully meet the requirements of this exalted position are conceded without question.

The Rev. John R. Lewis, who has been in charge of the Colored Mission of the Church of the Good Shepherd at Hopkinsville, has accepted a call to the Diocese of Georgia, and will leave to take up his work in that Diocese on September 1.

NEW YORK.

Rt. Rev. David H. Greer, D. D., Bishop.
Rt. Rev. C. S. Burch, D. D., Suffragan.

War Work of Girls' Friendly Society.

Various activities of the Girls' Friendly Society in the Diocese of New York are being continued during the summer. Many branches are open for

meetings. Through the kindness of Miss Chapin in allowing her school to be used again this season by our girls, Red Cross work, classes in French, lectures on current events have attracted large numbers of girls. There are recreation evenings and Saturday night dances with soldiers and sailors. The large yard of the school is a cool and attractive place for gatherings of young people. The war work of the Girls' Friendly shows itself in many branches of the Red Cross, with an auxiliary of the New York Chapter at headquarters now in Miss Chapin's School. Many of the girls belong to the Girls' Patriotic Service League and the society is represented in the War Camp Community Service by a Secretary at New Rochelle, another Secretary will soon be sent to a nearby town, this last being made possible by assistance from the War Commission of the Church.

The Advent call of the Woman's Auxiliary has received the formal co-operation of the Girls' Friendly Society. The Girls' Friendly as an organization deciding to take part in this great call to united prayer during the first week in Advent. Miss Warren has kindly promised to address the girls on this subject September 24, 1918.

The Trustees for the Anglican Library of the Society for the Home Study of Holy Scripture and Church History wish to extend and enlarge the work of the library collected by the late Miss Sarah Frances Smiley. The Trustees feel the only fitting memorial to the great life work of Miss Smiley is the continuation, perpetuation and endowment of the library and its work. We, therefore, make a very earnest appeal to all the old graduates, students and friends of the S. H. S. H. S. and Miss Smiley that they will continue and increase their support and interest in the society and its work.

The courses of instruction are being revised and extended and we hope to have various branches of the library in different Dioceses circulating from secretaryships in connection with the instruction papers, the sections moving annually. We have, at present, three courses under revision—the New Testament under the Rev. Dr. Burton Scott Easton, D. D., of the Western Theological Seminary, Chicago; the Old Testament under the Rev. S. A. D. Mercer, D. D.; and the Church History and Russian Library sections under the Rev. Professor Leicester C. Lewis, the Western Theological Seminary. The whole of the revision of the library and its work is under the guidance of Bishop Mathews, of New Jersey, and Bishop Johnson, of Colorado, Dean Fosbrook, of the General Theological Seminary, and the Rev. Arthur W. Jenks, D. D. Besides these courses of instruction, courses on any branch of religious instruction can be outlined and lists of books supplied to readers, and books will be circulated from the library to members.

Subscriptions on the endowment and for membership should be sent to

Mrs. Harlan Cleveland,

Treasurer, 125 East Thirty-eighth Street, New York.

Speak low to me, my Saviour, low and sweet,

From out the hallelujahs, sweet and low,

Lest I should fear and fall and miss Thee so,

Who art not missed by any that entertain."

—Mrs. Browning.

Personal Notes

Thé Rt. Rev. James H. Darlington, D. D., Bishop of Harrisburg, and the Rt. Rev. John N. McCormick, D. D., Bishop of Western Michigan, are the two Bishops appointed to represent the American Church at the Canadian Synod, which meets in Toronto, Canada, on September 7.

The Rev. C. H. Jordan, rector of the Church of the Advent, Williamston, N. C., and Hamilton, N. C. (Diocese of East Carolina), has resigned. The resignation will take effect December 31.

The Rev. C. S. McClellan, Jr., rector at Christ Church, Baltimore, Maryland, who during his year of most excellent service there has been very active in the work of the parish, his efforts including a wonderful work among the soldiers and sailors of the cantonments and training camps, will take up his new duties at Marfa, Texas, in September.

The Rev. W. A. Bruce has entered upon his duties as locum tenens at Holy Trinity Church, Nashville, Tenn., and should be addressed at Ewing Avenue and High Street.

The Rev. Guy H. Frazer has accepted the call to become rector of the Church of Our Saviour, and St. Paul's Mission, Rock Hill, S. C.

The Rev. James C. Mitchener, on account of ill health, has been compelled to resign the charge of the Church of the Holy Cross, Mt. Pleasant, Tenn., and is at present at Gallatin, Tenn.

The Rev. William P. Peyton, rector of St. John's Church, City Point, Va., has enlisted for work with the Y. M. C. A. in France and expects to leave shortly for his new work.

The Rev. Thomas Semmes, rector of Meade Memorial Church, South Richmond, Va., has declined the call recently extended him to become rector of St. Thomas Church, Orange, Va.

The Rev. Peerce N. McDonald, of Trinity Church, Morgantown, West Virginia, who for the past three months has been located at Norfolk and working as a civilian chaplain under the War Commission, has resigned his position. He goes on August 23 to Louisville, Ky., to enter the School for Chaplains for the United States Army, which is held at Camp Taylor.

It is the little children that save the world—save it from its worldliness, its selfishness, its hardness of heart. That God sent them in their innocence and simplicity to make us pure and simple—that He sends them generation after generation—is not that, after all, quite as weighty and hopeful a fact as man's lordship over the beasts of the field, and the fowl of the air, and the fish of the sea? Was not David right in regarding "babes and sucklings" as one of God's greatest gifts to the race, a gift full of Divine promise and hope? Are they not "a stronghold" for our thoughts, our affections, our pious trust in God, when our hearts are fretted with cares and hardened with regrets?—Samuel Cox.

Christianity and the Community

Thy Kingdom Come on Earth

THE REV. R. CARY MONTAGUE, Editor

INTERDENOMINATIONAL MISSION CONFERENCE.

The sixteenth annual conference of the Missionary Education Movement of the United States and Canada met at Blue Ridge, N. C., and had a most successful session.

Seven Protestant churches were represented, the delegates coming from almost all of the eleven Southern States.

This conference corresponds for the South to Silver Bay in the North, and delegates from Episcopal churches and enthusiastic support than it has received in the past.

This year there were thirty-eight delegates for Episcopal churches and Sunday schools, a number which exceeded those from any other denomination.

The spirit of unity and co-operation which prevailed at all the meetings was most encouraging, and inspired those in attendance to a high pitch of enthusiasm.

Our Church was represented on the program by speakers of such national reputation as Drs. Sturges, Mitman and Patton.

Practically every phase of missionary effort and Church and Sunday school work was discussed by experts, and the delegates will carry back to their respective fields of labor new and high ideals and instruction in the most modern and efficient methods.

GREAT GAIN IN NATIONAL EFFICIENCY AS RESULT OF WARTIME LIQUOR RESTRICTIONS.

LONDON, Aug. 6.—The gain in national efficiency is so great as a result of the wartime liquor restrictions that it is certain Great Britain never will return to pre-war conditions in this regard, according to a statement made to the Associated Press today by Baron D'Abernon, Chairman of the Central Board of Control, which has to deal with the drink problem. Baron D'Abernon said:

"The regulations limiting the hours of sale, providing for the dilution of spirits and beer, and forbidding treating, have resulted in remarkable decreases in drunkenness and the diseases incidental to drinking. The level of drunkenness today is about half that of a year ago, when it was one-third that of the pre-war time. There has been a general decrease of about 83 per cent. in drinking among both men and women."

The above is clipped from the New York Times, a metropolitan paper which is not in favor of nation-wide prohibition, although it is difficult to see how it can stand in opposition when it carries such news items as this.

CONSERVATION REACHES SING SING.

The following item shows that the conservation of man power reaches a good deal further back than the firing line and that the New York State Penitentiary is now taking practical steps efficiently to reform its inmates:

On arriving in Sing Sing as a new prisoner you are measured, weighed, photographed and duly registered, and later, after the doctor has made a careful inventory of your physical attractions, you are conducted to the office of the school, where the newcomer is made to feel at home by the considerate manner of his reception, and after being assigned to a class he is told when to report for his lessons. A staff of inmate teachers, selected from the best men in the prison, many of whom are qualified by university training, are in charge of the different class-rooms graded to accommodate the students whose attendance is required. Each scholar has to spend at least one hour every day in the class-room, and he soon learns that the State of New York, through Professor Crowley and his teaching force, means business when it comes to "injecting knowledge."—Sing Sing Star-Bulletin.

THE SOULS OF OUR BOYS.

According to the account of Raymond D. Fosdick, Chairman of the Commission of Training Camp Activities of the War Department, we have no need to worry about the morals of our boys in France.

In a recently published article he makes the following interesting statements, which are sure to be comforting to every mother, wife or sister who has a loved one abroad:

"The Young Men's Christian Association is doing an astonishing piece of work. It is a new Y. M. C. A. that one sees in France, and any one acquainted with the spirit of the organization a decade ago will rub his eyes at the transformation. From a sectarian society of somewhat narrow traditions it has become in France an agency of social service on a broad, comprehensive basis. On General Pershing's invitation it is running the entire Post Exchange system for the troops, and its stores are to be found practically wherever a unit of troops is located.

"I should like to take this opportunity to remove a misapprehension about the Y. M. C. A. which has gained considerable ground, not only with our fellows abroad, but with the people back home, and that is that the Y. M. C. A. is making money out of the canteens which it is operating for the forces. At General Pershing's request I went into this matter thoroughly, and the report is absolutely without foundation. I mention this matter only because the widespread rumor is most unfair to an organization which is doing heroic service.

"Somewhat to my surprise I found

the Salvation Army probably the most popular organization in France with the troops. It has not undertaken the comprehensive program which the Y. M. C. A. has laid out for itself. That is, it is operating only in three or four divisions, while the Y. M. C. A. is aiming to cover every unit of troops. But its simple, homely, unadorned service seems to have touched the hearts of our men. The aim of the organization is, if possible, to put a worker and his wife in a canteen, or a centre. The woman spends her time making doughnuts and pies and sews on buttons. The man makes himself generally useful in any way in which his service can be applied. I saw such places in dugouts way up at the front, where the German shells screamed over our heads with a sound not unlike a freight train crossing a bridge. Down in their dugouts the Salvation Army folks imperceptibly handed out doughnuts and dished out the drinks."

Mr. Fosdick was asked about the morals of the troops.

"I suppose you mean 'morals' in the narrow sense," he said. "I saw our troops storm Vaux on July 1; I saw the marines holding the line at Chateau-Thierry early in June, and I have seen the conditions under which our fellows habitually live in the trenches at the front. Somehow, after what I have seen, I have not much patience with those people back home who fret about the morals of our army. For in a big sense our fellows are living on a plane such as men seldom attain. In point of devotion, unselfishness, cheer under hardship, a sense of honor, and a spirit of fortitude and courage, they make the people who piously condemn their morals back home look small and mean.

"Even in the narrowest interpretation of the word, we have little cause to worry about the morals of our men. The official statistics show that the venereal disease rate in the American Expeditionary Forces is less than 1 per cent. This is better than the conditions here in the camps at home, and it is infinitely smaller than the prevailing disease rate in the civilian population of the United States. As far as drunkenness is concerned, I saw thousands of American troops under all conditions, both at the front and in the rear, and I did not see a single man intoxicated.

"I do not want to give the impression that our men with the American Expeditionary Forces are saints—they are not. They are human fellows, and even when out of the trenches are living a life of which we Americans back home can well be proud. As a matter of fact, it is not a question of whether our fellows overseas are worthy of us and our traditions. The question is whether we are worthy of them."

Courage.

You may be well educated, a college graduate, leading your class; you may have influence, pull, a fine personality, a father to push you, but you may lack courage. And lacking that you will lack everything, for everything worth while in life depends upon courage. There never was a time when courage was so necessary as to-day. It is as imperative for those at home as for the soldiers at the front. Not even honesty can take the place of courage. It is the backbone of the stamina, of character. A man is a jellyfish without it. Cultivate your courage, and take it with you wherever you go.—Dr. O. S. Marden.

Church Knowledge and Nurture

NEW TABLE OF LESSONS

Morning Lessons.			Evening Lessons.		
12 S. after Trinity, Aug. 18	Deut. 30; or Ecclus. 42:15-43: end	Rom. 10:1-11:6	Isaiah 29	Matt 11	
M., Aug. 19	Deut. 17	II Cor. 7	Job 18	Mark 14:1-26	
Tu., Aug. 20	18	8:1-22	19	14:27-52	
W., Aug. 21	19	8:23-9: end	20	14:53-end	
Th., Aug. 22	20	10:1-11:15	21	15:1-41	
F. (Eve), Aug. 23	21	11:16-12:13	Deut. 18:15-end	Luke 11:29-36	
S. Bartholomew					
S., Aug. 24	Genesis 28:10-end	John 1:43-end	Micah 4:1-7	I Peter 1:22-2:10	
S. Aug. 25					
13 S. after Trinity, Aug. 25	Deut. 32:1-43 or Wisdom 6:1-21	Romans 15	Hosea 5:1-6:6	Matt. 9	

Twelfth Sunday After Trinity: God gives and forgives, but both through Jesus Christ our Lord. That sums up with a fair degree of completeness the whole teaching of this day in lessons and in Collect, Epistle and Gospel. In saying this, however, we must not fail to do justice to the Old Testament, in which God both gives and forgives. St. John's statement that "the law was given by Moses, but grace and truth came by Jesus Christ" (John 1:17), and St. Paul's constant contrasting of the Gospel with the law have, perhaps, somewhat blinded us to the fact that there were grace and some truth even in the Old Covenant. That the law was a schoolmaster to bring us Christ through its disciplinary power does not exhaust the Old Covenant as a preparation for the New. God gave earthly blessings before He gave heavenly ones; and He was gracious and forgiving even under the law. Both these characteristics of God are brought out in the first lesson for Sunday morning. Supplementing the Covenant that God made with the children of Israel at Sinai (see Deut. 29:1), was the promise that after they had gotten possession of the land and had sinned and been carried away into exile, they would then, if penitent, be forgiven and restored. It is an Old Testament revelation both of the grace and of the truth of God; a promise of forgiveness and a plea for obedience. Under the latter head the great Law Giver urges: "This commandment is not hidden from thee, neither is it far off. It is not in heaven nor beyond the sea, but nigh thee; in thy mouth and in thy heart" verses 11-13). It is this feature of the Divine law that St. Paul seizes on as a point of agreement between the law and the Gospel and as fulfilled in our Lord Jesus Christ in a passage used for the second lesson. "The word is nigh thee, even in thy mouth and in thy heart; that is, the word of faith, which we preach; that if thou shalt confess with thy mouth the Lord Jesus and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved" (Romans 10:4-10). Thus the law itself was, as to its true inwardness, a Gospel of faith; and the same thing is true of the moral law written in men's hearts. This, however, required a Christ for its realization and a ministry for its propagation; which must be a ministry of the spirit, not of the letter. (Compare Epistle for the day and Rom. 10:14, 15.)

The New Testament lesson was selected to bring out this same central truth of the necessity of Christ. "All things are delivered unto me of my Father; and no man knoweth the Son but the Father; neither knoweth any man the Father save the Son and he to whomsoever the Son will reveal him. Come unto me, all ye that labour and

are heavy laden, and I will give you rest"; the rest that

"Is not quitting the busy career, But the fitting of self to its sphere."

Hence, "Take my yoke upon you (the best means of pulling a load) and learn of me, for I am meek and lowly in heart." The Old Testament selection in part matches our Lord's denunciation of His contemporaries and in part the blessings promised to the obedient: "the meek shall increase their joy in the Lord."

C. B. WILMER

HOME LESSONS ON THE LIFE OF OUR LORD.

By the Rev. K. J. Hammond, D. D.

Primary and Junior.

XXVII.

Capernaum.

1. Who asked Jesus to cure his little daughter? Luke 8:41, 42.
2. Who discouraged and who encouraged the father? Luke 8:49, 50.
3. Whom did Jesus allow to go in with Him? Luke 8:51.
4. What did He say, and how was He treated? Vs. 52, 53.
5. What did He say and do to her? Vs. 54, 55.
6. What did Jesus answer to the Blind man's prayer? Matt. 9:28.
7. What did they answer, and was their faith strong enough? Vs. 28-30.
8. When you pray, do you believe God can and will answer you? Matt. 21:22; John 15:7.
9. If He wishes to give you a better answer than you seek, will you accept it willingly? Matt. 26:39, 42.

On Being Cheerful.

A sunny disposition is a work of art rather than a gift of nature. The raw materials for cheerfulness lie all around us like the colors the artist combines in his painting. It is for us to recombine them. To achieve a serene point of view is just a matter of selection. One becomes a proficient optimist in the same way that one becomes a proficient story-teller. He selects and works over the things that produce the effect he designs; what conflicts with the effect he ignores or treats only as shading.

How any one can deliberately elect to look on the dark side of things, except as a pose, an attitude, a sort of gloomy smartness, passes the understanding. An ugly or despondent temper is as inartistic as a deliberately ugly painting or a dull and repulsive story, and you come by it in somewhat

Calendar and Collect

August.

1. Thursday.
4. Tenth Sunday after Trinity.
6. Tuesday. Transfiguration.
11. Eleventh Sunday after Trinity.
18. Twelfth Sunday after Trinity.
24. Saturday. S. Bartholomew.
25. Thirteenth Sunday after Trinity.
31. Saturday.

Collect For Twelfth Sunday After Trinity.

Almighty and everlasting God, who art always more ready to hear than we to pray, and art wont to give more than either we desire or deserve; Pour down upon us the abundance of Thy mercy; forgiving us those things whereof our conscience is afraid, and giving us those good things which we are not worthy to ask, but through the merits and mediation of Jesus Christ, Thy Son, our Lord. Amen.

the same manner. It is a matter of deliberate selection. Now and then a misanthrope gives his own bile concrete embodiment by erecting a building designed to worry his neighbors through the sheer malice of its ugliness. There is as little justification for a sour disposition as there is for such a manifestation of it. It involves a degree of perverse premeditation.

There is a wealth of comfort in the old maxim, "The world is wide." This is simply to say that it offers a limitless field for selection. If one fact is black, another is bright. If a friend is false, somewhere true friends are awaiting your coming. To sit in a dark corner while bright life is everywhere about you; to brood over a sorrow, a slight, a privation, when a multitude of good and generous and hopeful deeds illustrates the life of the world; to rage at the limitations of your own estate when you can make your spirit sympathetically master of everything—this is to declare an indolent and wallowing spirit. It is a form of voluntary servitude to the powers of darkness.—New York Mail.

The family altar may well be considered as a breakwater to check the onward rush of the ocean of worldliness that threatens to engulf the Christian home of today, and leave a snug harbor, with calm waters for the family ark to float upon. The rush of business, the call of the world, the multiplied amusements that allure, the many social appointments, the outside religious duties, the unusual stress and strain that every family feels in the riot and whirl of modern life, threaten to wash away every vestige of religion from the home. The presence of the family altar would certainly have a restraining influence against the encroachments of the world and make the home a calm and quiet shelter for the religious life.—Christian Intelligencer.

"The business of the Sunday school is not the imparting of facts, even though they be Biblical facts, but the leading of lives. Success demands an understanding of the life, the nature and the needs of the pupil (psychology), of the principles of teaching (pedagogy), of the principles of the organization and management of the modern Sunday school, and of God's Word; but the Bible is the means to an end, and not the end in itself—the end is fullness of life in Christ Jesus."

Family Department

NANCY BYRD TURNER, Editor

"We've Always Been Provided For."

"Good wife, what are you singing for? You know we've lost the hay; And what we'll do with horse and kye, is more than I can say; While, like as not, with storm and rain, we'll lose both corn and wheat." She looked up with a pleasant face, and answered low and sweet, "There is a heart, there is a hand, we feel but cannot see; We've always been provided for, and we shall always be."

He turned around with sudden gloom; she said: "Love, be at rest; You cut the grass, worked soon and late, you did your very best. That was your work; you've naught at all to do with wind and rain; And do not doubt, but you will reap rich fields of golden grain; For there's a heart and there's a hand we feel, but cannot see; We've always been provided for, and we shall always be."

"That's like a woman's reasoning; 'we must because we must.'" She softly said: "I reason not; I only work and trust. The harvest may redeem the hay; keep heart, whatever betide; When one door shuts, I've always seen another open wide, There is a heart, there is a hand, we feel, but cannot see; We've always been provided for, and we shall always be."

He kissed the calm and trustful face; gone was his restless pain; She heard him with a cheerful step go whistling down the lane, And went about her household tasks, full of a glad content, Singing to time her busy hands, as to and fro she went: "There is a heart, there is a hand, we feel, but cannot see; We've always been provided for, and we shall always be."

Days come and go. Thanksgiving time—and the great fire burned clear; The farmer said: "Dear wife, it's been a good and happy year; The fruit was gain, the surplus corn has bought the hay, you know." She lifted then a smiling face, and said: "I told you so, For there's a heart, and there's a hand, we feel, but cannot see; We've always been provided for, and we shall always be."

—Selected.

The Waiting Flax.

"Get thy spindle and thy distaff ready, and God will send the flax." Grandmother quoted that often to Polly in Polly's first year home from college. The two had always been chums, and college had made no difference.

It was a hard year—that first year at home. Polly had come back eager to go into settlement work. But Mr. and Mrs. Enlow both objected. Polly had been away four years—now she owed the home something, they said. So Polly went down to the settlement twice a week for club work, but that was all.

"I don't know how to get my spindle and distaff ready any more than I have," she protested to her grandmother. "I did that at college, and they're both getting rusty for want of use."

"Maybe that flax is getting dusty, too, waiting for somebody to discover it," grandmother retorted.

"Why, Grandma Armstrong! What do you mean?" Polly cried.

But grandmother only smiled. "You look very pretty in that new suit. Were you waiting for me to say so?"

Polly's face fell. "It's the Bristow's tea. I have teas. But I expect mother's waiting."

"Keep a watch for the flax," grandmother called after her.

The "tea" was a confusion and babel of voices. In the midst of it Eloise Bristow brought us a stranger. "Polly, I want you to meet Miss Granger, who is from Chicago. I hope she is going to like us." And Eloise fluttered off to the next guest.

Miss Granger looked at Polly. "Isn't it a farce?" she remarked.

"What? Eloise? She's a dear," Polly retorted, in warm defense.

Miss Granger shook her head. "Certainly not. I said 'it.' Everything. All life."

"Certainly not!" Polly echoed, now hotly indignant. "It's great. Even," with a conceding smile, "in spite of teas."

"Would you mind telling me," Miss Granger asked, "what you find great about it?"

"Rosie Vane, for one thing," Polly replied promptly. And she told of Rosie, little tired shopgirl, who bravely supported a family of four. From Rosie she went on to others in the club until sudden in confusion, she realized how long she had been talking, and began to apologize.

"Don't," Miss Granger answered, "It's the first real thing I've heard in weeks. Maybe I'll drop in at the settlement some day."

Three days later, Polly received a note from her pastor; he had known her all her life.

"Polly," he wrote, "how did you do it? I have been trying all winter to interest Miss Granger—and failed. She is one of the 'poor rich'; she has money, talent, everything to make life worth while, but she was letting it all rust away, and making herself and every one about her unhappy. Now I have hope of her. Keep the good work up; you cannot put your enthusiasm to any greater service than kindling fires on cold hearts."

Polly looked up with startled eyes. The flax had been waiting, after all.—Selected.

For the Southern Churchman.
In Their Last Hour.

N. B. Turner.

The last words of dying men have always been surcharged with interest for the rest of the world. Sometimes they are cherished chiefly for sentiment's sake, sometimes they seem to sound the keynote of the speaker's whole personality; always uttered as they are on the very threshold of mystery, they thrill and stimulate our human curiosity. For whatever reason,

the dying words of a man mean a great deal. Especially is this true with regard to famous men—people who, having set their ineradicable stamp for good or evil on this world, turn at the very door of another to commit themselves for the last time. From days immemorial the deathbed utterances of celebrities have been recorded and compiled. Needless to say, they make curious reading.

The following "last words," culled from widely different sources, furnish a striking commentary on the many strange variations in human nature and human character. But when we have pondered them well we find one outstanding fact that is very significant: in nearly every case the farewell words are consistently in keeping with the life and deeds of the speaker. In the final hour the ruling passion still rules.

The French Revolutionist Desmoulin halted on the scaffold to proclaim himself once again. "Behold," he said, "the recompense reserved for the first apostle of liberty!" Cavour, the Italian patriot, exclaimed, "Brothers, brothers, the free Church and the free State!" Said Thomas a Becket as he fell, slain, at the altar of Canterbury Cathedral, "For the defense of the Church I am willing to die." William Henry Harrison, President of the United States, said: "I wish you to understand the true principles of government. I wish them carried out. I ask no more." John C. Calhoun cried, "The South, the South! God knows what will become of her!" Poor Mary of England—Bloody Mary—at the very end knew no remorse for her atrocious record. Instead, she wept bitterly over the loss of England's great fortress: "When I am dead you will find Calais written on my heart." Beethoven, the great musician, voiced, in his last moments, the particular longing of his life. He said, "I shall hear in Heaven."

Occasionally the list of last words shows strange contrasts. Oliver Cromwell said to those about him, "I desire to make what haste I may to be gone"; Queen Elizabeth cried with her last breath, "All my possessions for one moment of time!" Here and there we find a bitter soul falling back on irony at the last: "You can show my head to the people," Danton laughed, to his executioner. "It will be well worth the display." Often the dying man or woman, though ready to go, clings with one hand, as it were, to some beloved thing of life. Queen Victoria died during the Boer War, with which she was never in sympathy, and her expiring prayer was, "O, that peace may come!" Margaret of Valois breathed, "Farewell and remember me." Jane Taylor, the beloved writer for young people, questioned wistfully at the end, "Are we not children, all of us?" Thomas Jefferson said, "I commend my soul to God and my daughter to my country." On the other hand, frequently there is merely the stark expression of perfect submission. George Washington said, "It is well." Alice Cary, "I want to go away." John Quincy Adams' final words were, "It is the last of earth. I am content."

The contrast between the dying words of Christians and those of unbelievers can need no comment. It bears silent and irrefutable witness to the power of the faith of God. "O, my poor soul, whither art thou going?" exclaimed Emperor Hadrian, when he faced the last enemy. Mary, the wife of William the Third of England, remonstrated with the weeping bishop who read the Church's prayers at her side: "My Lord, why do you not go on? I am not afraid to die." Albert, Prince Consort, said: "I have had

wealth, rank, power, but if these were all how wretched I should be." Thomas Paine, dying, replied to the question, Do you wish to believe that Jesus is the Son of God, "I have no wish to believe on that subject." Another famous atheist shrinking at the last from his own terrible creed, groaned, "I am taking a fearful leap in the dark." Frances Willard said, "How beautiful to be with God!"

Now and then we catch in deathbed utterances a meaning we dare not deny. An ecstatic word, a single simple phrase shows us that the passing soul sees and hears things hid from our mortal sense. Elizabeth Barrett Browning cried as her spirit took flight, "It is beautiful!" Felicia Hemans said, "I feel as if I were sitting with Mary at the feet of my Redeemer." Hannah More uttered one glad monosyllable, "Joy." Another woman author told her mourning friends, "I hear beautiful voices, and the children's are the loudest." An aged believer, passing away on a dark midnight in a room from which he had banished the lamp, pointed suddenly to the black east: "See," he cried, "Dawn!"

Two passages—for they may so be called—written centuries apart, but each representative of its author, set forth strikingly man's different attitude toward death and immortality. One is the work of a pagan soul hesitating and fumbling before the great mystery:

Soul of me, floating and flitting and fond,
Thou and this body were homemates together:
Wilt thou be gone, now, and whither?
Pallid and naked and cold,
Not to laugh, not to be glad as of old.

The other is Benjamin Franklin's epitaph, written by himself. It has a whimsical touch that appears to border on levity until one reads between the lines its golden faith and assurance:

The body of Benjamin Franklin, Printer (like the cover on an old book, its contents torn out, and strip of its lettering and gilding), lies here, food for worms. Yet the work itself shall not be lost, for it will, as he believed, appear once more, in a new and more beautiful edition, corrected and amended by The Author.

"Lest We Forget."

"The shouting and the tumult dies—
The captains and the kings depart—
Still stands Thine ancient sacrifice,
An humble and a contrite heart,
Lord God of hosts, be with us yet,
Lest we forget—lest we forget."

dead who have nobly died, and the host of the living who with a just and common sense and love of honor have sent them forth to die. Lest we forget that we and our allies have not been above reproach; that there were signs of decadence among us—in the growing love of ease and idleness, in the tango dance of literature and lust, in the exaltation of pleasure, in a very definite degeneration of our moral fiber.

Lest we forget that our spirit is being purified in the furnace of war and the shadow of death. Do you remember the protest of those poets when some unclean plays were sent to the battle front for their entertainment?

"We are not pigs"—that was the message they sent back.

Lest we forget that the spirit of man has been lifted up out of the mud and dust of the battle lines, out of the

body tortured with pain and weariness and vermin, out of the close companionship of the dead into high association on the bloody altar of liberty and sacrifice.

Lest we forget that the spirit of our own boys shall be thus lifted up, and our duty to put our house in order and make it a fit place for them to live in when they shall have returned to it from battle field swept, as a soldier has written, by the cleansing winds of God.—Irving Bacheller.

For the Southern Churchman.

"And I Heard a Voice."

K. L. C.

As I lay on my bed of suffering,

All weary and worn with pain,
Afar from the hearts that loved me,

I held out my arms in vain
For one who must surely be near me,
Although she had passed from my ken.

Then I slept, and once more awaking

From the peace that my slumber gave,
I heard a whisper beside me,

Low in my ear—"Be brave,"

And again, half breathed and half spoken,
Sweet in my ear, "Be brave."

If God sends ministering angels

When danger and dark are near,
When peril and pain are upon us,

Why may not our lost and dear
Descend for awhile from their glory
To comfort and help us here?

Inside and Outside Crowds.

"No," said David Donaldson with decision, "I won't go into the Church. You're all right yourself, Fred. If Church members were all like you, it would be different. But I can't stand the hypocrites you've got in with you. Look across the street; there goes Dr. Jamison—a long-faced, praying scoundrel, and every one knows it. I'd rather stay on the outside than associate with such men."

At the next corner his companion turned. "Let's go down Fort Street," he suggested.

David drew back. "What for?" he ejaculated. "That's not an agreeable walk, if you ask me."

"O, just a little way. We've plenty of time."

In silence they walked two or three blocks. Then they came to the worst place in all the hideous length of Fort Street. A drunken woman staggered from a crumbling shed marked "Saloon." Two men were brawling loudly on the corner. Little children playing at marbles were fighting and swearing as the game went on. A coarse-voiced man was beating a decrepit horse because it could not pull its heavy load.

The young men walked silently along, and their faces showed the disgust they felt. At last Fred waved his hand toward the street, abounding with its unclean life. "Dave," he said, "I like you; you're a good fellow. If every one outside the Church were like you, I might stay out myself. Perhaps I could be as good a Christian out as in. But I can't stand the rest of your bunch. Look at those men and women, those children. Dave, I haven't much use for your outside set. They are low; they are indecent; they are—inhuman. You are all right, but I can't stand that part of your crowd."

David turned upon his friend in anger. Was he to be thrown in with that riffraff? Then he paused. After all, was his friend Fred, a genuine, sincere Christian, to be counted in with the hypocrites inside the Church? He

laid his hand on his friend's arm and smiled. "Your point is well taken, old chap," he said. "If you put it that way, I admit that in spite of your hypocrites you people inside the Church have got the best of us outside. I'll go with you next Sunday.—The Youth's Companion.

Saved By a Lamb.

A touching incident is related by the venerable Paster Funke in his charming sketches of travel: "In the month of August, 1865, I was one of a party of tourists who set out to visit the Cathedral of Werden. When we arrived we found the door locked, and we had to wait till it was opened.

"When the sacristan's wife, who was quite absorbed in weeding her little vegetable garden, was at last induced to go for the great key, we had nothing to do but to examine the majestic architecture of the outside of the church. Looking up, we perceived, at the top of a high tower, the figure of a lamb, sculptured in stone. We were observing it with interest and surprise when our guide returned, bringing the large key. Her wrinkled face looked like a chronicle; and, hoping that she knew the history of her cathedral, we pointed to the sculptured lamb, and asked why it was placed at the top of the tower.

"We had touched a long familiar string. At once her interest and eloquence were awakened.

"Ah, gentlemen, you are looking at the lamb. Long years ago a tiler, occupied in repairing the roof, stood where that stone lamb now stands. Suddenly the rope which held the scaffolding broke and the man fell from that great height. Everyone who saw him fall expected only to find his corpse, for the church was surrounded by large, sharp stones, collected for the repairs. They were sure that the poor man would be dashed to pieces. What was their surprise when they saw him get up without even a scratch!

"A little lamb had been quietly nibbling the grass among the blocks of stone, and the man had fallen exactly upon it. The lamb had been crushed to death, but the man was saved. He never rested till he had employed a sculptor to make a stone lamb and place it where you see it now, in token of his gratitude."

"I was so much interested by this touching incident, and especially by its resemblance to Christ, the Lamb that was slain for us—the Lamb of God, Who taketh away the sin of the world."

"I entered the Cathedral with the rest, and saw its paintings and its carvings, its rich decorations and magnificent monuments; but I felt utterly indifferent to them all. I could think of nothing but the tiler and the lamb; and, above all, of the Lamb Who had given His life for me."—Good Words.

WAR ECONOMY CORNER.

A Wheatless Cake.

Cream four tablespoonfuls of nut margarine, add slowly half a cupful of sugar, two eggs well beaten, half a cupful of mashed potato and a cupful and a half of barley flour sifted with half a teaspoonful of salt and three teaspoonfuls of baking powder. Beat the mixture well and bake it in two layer cake pans. Put the layers together with jelly and spread the top with a thin layer of jelly sprinkled with grated sweet chocolate.—Woman's Home Companion.

For the Young Folks

NANCY BYRD TURNER, Editor

For the Southern Churchman. A Little Song For Summer.

N. B. T.

Summer time's leaving us a bit too soon,
We can't help wishing 'twas just at June—

Apple trees and roses,
Butterflies and posies,
Every little robin with his own gay tune;
But let's keep humming an old, old song,
Ever new and ever true a whole life long—

Not a single season is ever really sad,
Any time of any year you can be glad!

Summer time is slipping down a long,
long lane,

The leaves will soon be falling in the
chilly rain,

The woods will soon be gray,
The birds will fly away,
We'll look for pretty flowers in the fields
in vain.

Autumn time is coming on swift, swift
feet,

But a little song we're humming mighty
true and mighty sweet:

Not a single season is ever really sad—
Any time of any year you can be glad!

Faithful Leo.

The sun beat down with hot rays upon the hay fields. It was making the once green grass into fragrant hay which Grandpa White would stow away in his barn loft for old Brindle, Daisy and Dolly, the horse, to eat next winter.

Marjorie and Ralph had chosen the tallest haycock for their playhouse. They worked busily, until they had hollowed out a cozy nook upon the shady side. Then they went back to the farmhouse for some playthings.

"I wish you to amuse the baby for a little while, Marjorie," said her mother. "I must finish the ironing this afternoon and sew some lace upon your new dress."

"All right, mamma," agreed Marjorie, cheerily. "Ralph and I are playing house down in grandpa's hay field, and Beth shall be our baby."

"Do not play out in the hot sunshine," warned mother.

"Oh, our house is on the shady side of a big haystack," explained Marjorie.

"And the wild grape vine that climbs on the rail fence is near by and makes it seem cooler," added Ralph.

When they went back to their playhouse Marjorie carried Lillian, her prettiest doll, Ralph had a new book which his aunt had sent on his birthday, and Baby Beth hugged a plump Teddy bear. Grandpa's dog, Leo, trotted on behind.

"Poor doggy, it is too bad you can't take off your great coat," said Marjorie, as Leo threw himself down in the shade with his tongue lolling out. "Just see how he is panting, Ralph."

"I should think he would go swimming in the pond and get cooled," replied Ralph. "That's what I should do if I were a dog."

They played happily for a long time. Marjorie dressed her doll in its best silk gown, while Ralph read aloud from his story-book. Beth tumbled about in the hay playing with Teddy. Leo stretched out lazily, until he looked like a yellow fur rug, and took a nap.

By and by Marjorie said it was lunch

time, and they ate the little frosted cakes which grandma had put into a paper bag for them.

It grew hotter as the breeze which had been cooling the hay fields stopped blowing. The sunshine did not seem as bright. Hazy clouds were gathering above the western hills.

Baby Beth cuddled her curly head upon one chubby arm and went sound asleep. Marjorie made her a little pillow of hay and laid Teddy beside her.

"Doesn't she look comfy and sweet!" she exclaimed.

Ralph looked up from his book. He had been away in a New York zoo, gazing at all sorts of wild animals.

"Oh, say Marjorie!" he cried. "Gramp is going to get in a load of hay. See, Dennis has Dolly and the hay cart! Let's have a ride to the barn."

Marjorie hesitated. "Baby is sure to sleep for an hour and nothing will hurt her," she decided. "I'll race you across the field."

Away they flew, while Baby Beth and Leo slept on.

It was great fun to tramp down the sweet-smelling hay as grandpa and the hired man tossed up great heaping forkfuls.

Then all at once it grew dark and the wind began to blow. Grandpa trotted old Dolly, that he might get the hay into the barn before the rain came. Just as they reached the end of the lane great rain-drops splashed down and the thunder pealed loudly.

Suddenly Marjorie cried out, "Oh, Baby Beth!" In the excitement and fun she had forgotten her little sister under the haystack.

"Quick, mamma!" she called, running into the kitchen and catching her mother's hand. "Come with me and get Baby Beth. I'm afraid to go alone because it's lightning."

Together they ran across the fields. Wild fears flashed through Marjorie's mind. Perhaps the hay might have fallen in and smothered baby! Suppose, just suppose, that she had waked up and wandered down to the pond and been drowned!

Under the haystack, safely sheltered from the storm, they found Baby Beth. Her face was rosy with slumber, but her eyes were big and frightened and tears were rolling down her cheeks. In front of her, on guard, his great body protecting her from harm, was Leo, his shaggy coat dripping with rain. He wagged his tail and whined with relief when he saw baby's mother coming.

"Naughty Leo, wouldn't let baby dit out!" sobbed Beth.

Mrs. White wrapped the baby in a shawl she had brought and hurried home. Poor frightened Marjorie followed closely, bringing Teddy and Lillian, whose lovely silk gown was spoiled. Leo ran on ahead, barking joyously.

Her mother did not need to scold penitent Marjorie.

"Old dog Leo was better'n I was," she sobbed. "I never thought of the bad things that might happen to baby; I didn't even remember she was under the haystack till it began to thunder. I was just thinking about Marjorie White's good time, and I'm just as 'shamed as I can be. I'm glad Lillian's blue dress is spoiled. I'm glad I'm sopping wet. I ought to get cold and be sick a whole month, only I s'pose

you'd have to take care of me."

Mother patted Leo's shaggy head, saying, "Faithful doggie!" Then she raised Marjorie's tear-stained face and gave her a forgiving kiss.

"Mamma is sure that her little girl will remember next time," she whispered gently.—Zion's Herald.

Winifred's Visitor.

It's one thing to be an important person traveling alone to grandfather's on the train, and another thing to reach there and find yourself ever so much younger and smaller than anybody else on the place. Up to this time, Winifred had always lived too far away to visit her grandparents, but now that the homes were closer together, it had been decided to send her up-state to stay with her mother's people while things were being settled in the new home.

She was very proud of coming alone, and very pleased with everything she found. But after the first few hours, strangely enough, there seemed something lacking in her pleasure. She was not homesick, because mother herself was coming shortly. No, it could not be homesickness. After a while she knew that her trouble was the want of a playmate.

By noon of the second day she had grown very solemn, and once or twice, when her eyes seemed to smart, and she put up a finger, it came away wet. "Oh, dear me," she thought, hurriedly, "I think I'll take a look at the parlor; that's the only room I haven't been through, yet. It ought to make a splendid cave."

During hot weather the parlor blinds were kept closed, so that when Winifred pushed open the door and slid in from the bright hall, she found it dark in there, and cool and quiet. A spicy smell of matting and of old polished furniture greeted her, but her eyes, unused to the shadows, could not make out anything plainly, at first, and she decided to wait a while until the room grew lighter.

All at once she sat up, blinking. The room was still dark, but one long ray of sunlight had fallen across it from somewhere, and at the end of the light, as though at the end of a climbing, golden pathway, stood a fair little girl dressed in white and carrying a big bouquet of bright flowers. She had a sweet little face, half-smiling, dimpled and blue-eyed, and beside her was a tiny dog, his ears pricked knowingly.

Winifred reached out glad arms. "Hullo!" she said, "did you come to see me?"

But the little girl still smiled silently, and Winifred, catching the warm, delicious scent of roses, smiled back. "Your flowers are pretty," she said. "Want to play?"

Still the child said nothing, however—even when Winifred whistled coaxingly to the cunning dog, who took no notice, either.

She lay back and shut her eyes tight, counting till the clock in the hall had ticked two whole minutes away. Then she opened her eyes again joyfully, and sat up.

But the room was quite dark once more; there was no sign of little girl or of dog. Grieved and amazed, Winifred got up and stumbled out where the older folks sat. She looked at them with a quivering lip. "Where did the little girl go?" she cried.

"What little girl, dearie?" asked Aunt Bess.

"Well, well!" exclaimed grandfather, "the baby's been dreaming!"

But grandmother drew Winifred to her. "No," she said, "not even asleep

—not with those clear, wide-open eyes. Tell us what you mean, dear child."

While Winifred told her story, they listened surprised and puzzled. After she had finished, grandfather led her back into the parlor. She peered around eagerly, hoping against hope for a glimpse of the fair child she had lost, but the room was dusky dark, and she looked in vain. "Gone!" she choked, sorrowfully.

Presently grandfather walked to the window and touched the shutter. A narrow shaft of sunlight shot across to the other wall. "Look, look, there she is!" Winifred cried, jumping in her joy. And sure enough, at the end of the yellow path of sunlight again stood the little stranger, sweet and smiling.

The shutters flew wide now, and Winifred gave a little gasp. For the child still stood before her, but a few feet up on the wall instead of in the path, and a gilt frame enclosed her and the tiny dog!

Grandfather lifted Winifred and held her up to the picture. "Bless your heart!" he said, huskily. "Sure enough, you didn't dream, my girlie! The little lass came into sight when the wind blew open the blind. The sweet smell was that rosebush in the hot sun under the window. And the little girl herself—who do you think she is?"

"I know I've seen her face before," Winifred answered, slowly.

"And so you have. That's your mother, dear, when she was your age—your little mother and her dog, Tray." He held her closer, and she kissed the sweet visitor's face and the wee dog's fur.

"Put me down, now, grandfather," she said, happily, "I'm not one bit lonesome any more!"—S. S. Times.

A Child Helper.

Our Lord had cured so many sick and ailing people and had done so much good that whenever He appeared on the streets a little group gathered. Then He would stretch out His hand and heal someone and more and more people would come to listen and watch.

One day Jesus went up into a mountain with His disciples. It may have been that He had something special to say to them, or He may have gone for rest and quiet. We do not know.

Very soon the people found out where He was and they gathered about Him until there were five thousand in the company. They listened all day to His teaching, and Jesus knew they must be hungry. So He said to Philip:

"Where can we buy bread, so that they may have something to eat?"

Philip did not know. They were far away from any town and he may have thought that no one among the apostles had money enough to pay for bread for so many. So he said: "Two hundred penny-worth of bread is not enough for them so that every one may have a little."

Then into the company came a boy, eager to help. He had only five loaves and two fishes, hardly enough for one person, but he gave it gladly, and Jesus accepted it. He told His apostles to have the people sit down on the soft green grass.

What a hush of expectancy there must have been when they were all seated! Even the little children would fold their hands and be still as they watched.

Jesus took the bread and thanked God for it. Then He gave it to His apostles to distribute among the people. In the same manner He gave God thanks for the fish and the disciples gave them to the people until every-

one had all they wanted. Afterward Jesus told them to gather up the pieces that were left over and they filled twelve baskets. Yet, until they brought them to Him there were only five loaves and two fishes.

It was because our Lord was God that He could do such wonderful things; but you see the little boy and the apostles had a share in it, too. Isn't it good of Jesus to let us help in His work? We ought to be very eager to bring whatever we have to Him, money, talent, or time, so that He may bless and use it.—Shepherd's Arms.

The Statue of Liberty.

Nearly every child in the United States knows that in New York harbor stands a large statue, called "Liberty Enlightening the World."

But do you know that the statue was made by a French sculptor named Frederic Auguste Bartholdi, and given to our country by France, and was erected on Bedloe's Island in the harbor in 1886?

The immense bronze figure of Liberty, that stands a few inches more than one hundred and eleven feet, was designed for the one hundredth anniversary of American Independence, which was celebrated in 1876. It took many years to make this statue and it was not until 1881 that it was brought to the United States. During the next five years, money was raised to build the foundation by the people of our country, and the statue was dedicated October 28, 1886, being the highest in the world and weighing 450,000 pounds. From the base of the foundation to the torch are four hundred and three steps. The right arm that is raised is forty-two feet long; the hand measured sixteen feet, while Liberty's index finger is eight feet in length; the nail on that finger is thirteen by ten inches. In the arm is a ladder that has fifty-four rungs on it.

The nose is more than four feet long, the head more than seventeen feet. The mouth is three feet wide; each eye measures two feet, and the distance across the face from ear to ear is ten feet.

The torch is almost three hundred and six feet above the mean tide of the bay, and twelve persons can stand on the platform at the foot of the torch. In the head is a similar platform, where forty can comfortably stand.

Such a large statue, that cost when completed about \$600,000, was a wonderful gift from France, and the powerful electric light, that is operated by the lighthouse service of our government, lights the New York harbor and the Atlantic Ocean for many, many miles.—Exchange.

For the Southern Churchman.

A Soldier's Friend.

By Thomas R. Waring, Jr., Summerville, S. C., Aged 12.

There it lay, crumpled, mashed and almost dead, a poor little purple violet. It had been lying there now for three days, ever since Joe had been picked up dead.

This is how it happened: Joe, one of the American soldiers in France, had received from a small French peasant girl a bunch of the most beautiful violets ever seen. Being an unselfish boy, he had distributed them among his fellow soldiers till he found that he had only one left. This he placed in his coat as a friend and a comforter.

The next day his regiment was ordered to advance upon the enemy—

and now you know the story of how the poor little violet came to be lying alone upon the battlefield. Joe had been killed, and after the stretcher-bearers removed his body there was no one to keep the little violet company, so there it lay, almost dead in the hot sun.

Presently an officer came by. Seeing the little flower half dead he picked it up and said, "Poor little thing! How Bessie loved these delicate flowers! I will keep this as a reminder." So saying, he placed it in his wallet. The violet that was so forlorn a few minutes ago was now the happiest flower on earth.

That officer values the violet as a jeweler values his most precious gems, and he never looks at it that he does not think of his home folks and the cause for which he is fighting so hard—that he does not pray God to help him fight harder for his home, country, flag and freedom.

When to Cry.

There are millions of little boys and girls in the world who want to do just the right thing and the very best thing. But they do not always know what just the right thing is, and sometimes they cannot tell the very best thing from the very worst thing.

Now, I have often thought that there are little boys and girls who cry, now and then, at the wrong time; and I have asked many of the older people, but none of them could tell me the best time to cry.

But on the other day I met a man older and wiser than any of the rest. He was very old and very wise, and he told me:

"It is bad luck to cry on Monday.

"To cry on Tuesday makes red eyes.

"Crying on Wednesday is bad for children's heads and for the heads of older people.

"It is said that if a child begins to cry on Thursday, he will find it hard to stop.

"It is not best for children to cry on Friday. It makes them unhappy.

"Never cry on Saturday. It is too busy a day.

"Tears shed on Sunday are salt and bitter.

"Children should on no account cry at night. The nights are for sleep.

"They may cry whenever else they please, but not at any of these times, unless it is for something serious."

I wrote down the rules just as the old man gave them to me. Of course, they will be of no use to boys and girls who are past six, for those children do not cry. The wise old man meant them for the little ones—the millions of little boys and girls who want to do the right thing and the very best thing.—Mary Elizabeth Stone, in St. Nicholas.

For the Southern Churchman.

Riddle.

Riddlemaree, small and yellow,
Hard and shining, a funny fellow.
Put him to bed and cover him deep,
See that he takes a sound, sound sleep.
He'll get up graceful and tall and green—
Funniest change that ever was seen.
He'll prove a blessing to you, to me—
Who can read this riddlemaree?

Answer to last week's riddle: A river.

Worth Keeping.

"I can never, never keep anything!" cried Edith, stamping her foot with vexation because she could not find her scissors. "Somebody always takes

LETTERS FROM RHEUMATICS

Possibly you have imagined that you could never get your own consent to write a testimonial letter, but if you have ever experienced the excruciating pains of Rheumatism you can at least appreciate the feelings of those who have been relieved of this terrible disease by drinking the Mineral Water from the justly celebrated Shivar Spring at Shelton, S. C. This water overcomes many diseases, including Indigestion, Gout, Uric Acid Poisoning and Liver and Kidney diseases, but no patrons of the Spring are more enthusiastic in their praise of the water than those who have been relieved of their Rheumatism. Hundreds of letters like the following have been received by the Management:

Dr. Cosby, a South Carolina physician writes:—"I have tested your Spring Water in several cases of Rheumatism, Chronic Indigestion, Kidney and Bladder troubles and in Nervous and Sick Headaches and find that it has acted nicely in each case, and I believe that if used continuously for a reasonable time will produce a permanent cure. It will purify the blood, relieve debility, stimulate the action of the Liver, Kidneys and Bladder, aiding them in throwing off all poisonous matter."

Dr. Avant, of Savannah, writes:—"I suffered for years with a most aggravating form of stomach disorder and consulted a number of our best local physicians, went to Baltimore and consulted specialists there and still I was not benefited. I had about despaired of living when I began to use Shivar Spring Water and in a short time was cured."

Mr. Rhodes, of Virginia, writes:—"Please send me ten gallons of Shivar Spring Water quickly. I want it for Rheumatism. I know of several who were cured of Rheumatism with this water."

Editor Cunningham writes:—"The water has done more good than any medicine I have ever taken for Rheumatism. Am entirely free from pain."

Mr. McClam, of South Carolina, writes:—"My wife has been a sufferer from Rheumatism and after drinking twenty gallons of your Mineral Water was entirely cured of the horrible disease."

Mr. Carter, of Virginia, writes:—"Mrs. Carter has had enlarged joints upon her hands, caused by Rheumatism. Shivar Spring Water removed every trace of the enlargement. The water is simply excellent."

If you suffer with Rheumatism, or with any chronic disease, accept the guarantee offer below by signing your name. Clip and mail to the Shivar Spring.

Box 64 - R. Shelton, S. C.

Gentlemen:-

I accept your guarantee offer and enclose herewith two dollars for ten gallons of Shivar Mineral Spring Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if it fails to benefit my case, you agree to refund the price in full upon receipt of the two empty demijohns, which I agree to return promptly.

Name _____

Address _____

Shipping Point _____

(Please write distinctly.)

NOTE:—"I have had the pleasure of serving the little church at Shivar Spring as Pastor for years, and am therefore well acquainted with Mr. Shivar and his associates, whom I gladly commend as honorable business men and worthy of the confidence of the public. I have personally derived great benefit from the use of the Shivar Mineral Water and have knowledge of its beneficial effects in a great number and variety of cases."—Rev. A. McA. Pittman.

What do you know of the work of your

Church Temperance Society?

Rt. Rev. Fredrick Courtney, D. D., President.
William Jay Schieffelin, Esq., Ph. D., Treasurer.
Rev. James Empringham, D. D., Gen'l Supt.

Send for free sample copy of "TEMPERANCE."
This periodical has the largest circulation of any magazine of its kind in America. Address

Church Temperance Society

214 Metropolitan Tower, New York City

my things away and loses them. I wish they could be let alone."

Edith showed no little fretfulness and irritation of temper. "There is one thing," said her mamma, "that I think you might keep if you would try."

"I should like to keep even one thing," answered Edith.

"Well, then, my dear, keep your temper. If you will only do that, you will find it easier to keep other things. If you had used your time in searching for the lost scissors, you might have found them before this. You have only got a passion; and you have accused somebody, perhaps unjustly, of taking away your scissors and losing them. Keep your temper, Edith, even if you lose all the little property you have. Getting into a passion never brings anything to light except an unhappy face; and besides getting yourself into a passion, you accuse somebody else of doing wrong."

Edith began to think. She got over her ill humor, searched for her scissors and found them in her own work-bag. "Why, mamma!" she exclaimed, "here they are. I might have been sewing all this time if I had kept my temper."—Jewels.

Two events in the Roman Catholic world are attracting wide interest among both Catholics and Protestants. One is the breaking of diplomatic relations between the Vatican and Vienna. Since the break with France, and the withdrawal of the nuncio at Paris, the Austrian nunciature has been the chief one of the Catholic diplomatic services. This service has already been reduced almost to its limit, Madrid, Lisbon and Munich being practically the only ones. Austria has been the bulwark of the Vatican for centuries, and the Archbishop of Vienna, and the nuncio of the Vatican at the Austrian Court, the historic places of power. A break at Vienna, whatever the cause, indicates in some measure the tremendous strain which the war has put upon the Roman Catholic Church.

The other event, which interests Protestants exceedingly, they say, is the call to prayer just issued by Cardinals Gibbons, Farley and O'Connell. The high patriotism of the call, the showing in numbers of men in service, the response which is sure to follow the appeal, the aptness of the phrase, "Fight like heroes and pray like saints"—all these give immense encouragement to everybody. Protestants say it is a vindication of their methods, and a strengthening of the Christian cause because an exhibition of unity such as never occurred before. Protestants are saying they will do all they can to further response to the appeal. Already a Protestant movement is on foot to the same end.

The Sense of Sin: One of the marked features of the religious life of our time is a lost sense of sin. Never was Christ held in higher regard. He is the dominant personality of the civilized world. To His character all men accord an adoring reverence. His word is the final authority in the spiritual life. Yet that sense of sin which so afflicted and tormented His spirit, that realization of sin as a heinous wrong to God, a revolt against His will, and the burden of His heart, has greatly passed away. How seldom do men write in their diary, "My sin is ever before me"! How seldom do men bow down in the house of prayer, not able to lift up

their eyes unto heaven, and cry, "God be merciful to me a sinner"! How few seek another's presence at midnight with the urgent demand, "What must I do to be saved"! The broken confessions of the Penitential Psalms, the agonizing supplications of Scripture, the experiences of those religious classics which our fathers read with tears, and even the message of the gospel itself, have all become unmeaning because of this lost sense of sin.—W. M. Clow.

The win the war community forums, starting in New England and growing in number rapidly there, are extending to other parts of the country, and are being broadened in scope. The addition to their plan is the training of workers, the promotion of scientific methods, and the doing of real work—after needs have been presented. Reports come from Western Pennsylvania, from Ohio and from two centers on Long Island, where forums have been established and the work entered upon. The New England town meeting forms the model of the forums, and churches of nearly all bodies are entering into the movement. A New England Congress of Forums has sent appeals to the Northwest and into Pacific coast cities, and reports that responses are immediate, because critical situations are to be met.

Plans for these forums seem to be in the making, but things settled concerning them are that the people must be aroused to the seriousness of the war situation, and that immediate steps must be taken to prepare for reconstruction following the war. Democracy does not obtain in the State or in the Church, it is held, and it will obtain only after hard work. Fellowship, justice, the development of the average man—these are the announced aims, and throughout the Middle West, where the churches seem to be promoting it, there are being added the training features; training for both Church and civic service.

God loves each one of us with an intensity infinitely beyond what the most fervid human spirit ever felt toward another and with a concentration as if He had none else to think of. And His love has brought us into being, just that we might be taught to enter into full sympathy with Him, receiving His—giving our own—thus entering into the joy of our Lord. This is the hope—the sure and certain hope—set before us; sure and certain, for "the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee."—Ersrine.

RESORTS

HOTEL MARLTON

3 and 5 West 8th St., Near 5th Avenue, Washington Square, New York.

Quiet and homelike hotel; transients and families; American and European plan; special summer rate. No Bar.

LEGO

A COUNTRY HOME

In the foothills of the Blue Ridge. Fine view. Constant breeze. Shade. Bathrooms. Telephone. Address Miss Cornelia J. Taylor Charlottesville, Va.

FINANCIAL

The Fate of the World

That's the responsibility that rests on America.
SAVING will aid your country and protect you.

National State and City Bank

RICHMOND, VA.

Wm. H. Palmer, President

Julien H. Hill, Vice-Pres. and Cashier R. E. Cunningham, Asst. Cashier
J. W. Sinton, Vice-Pres. Wm. S. Ryland, Asst. Cashier

Jesse F. Wood, Mgr. Savings Department

INCORPORATED 1832

Virginia Fire and Marine Insurance Company

Of Richmond, Va.

ASSETS - - - - - \$2,160,195.00

Wm. H. Palmer, President

E. B. Addison, Vice-President

W. H. McCarthy, Secretary

BUY WAR SAVINGS STAMPS

Invest your money with the government and do your bit toward winning the war. Those at home must back the boys at the front with supplies of every kind. Your money loaned to the government through the purchase of War Savings Stamps will help meet the various demands.

The American National Bank of Richmond, Va.

SECURITY AND SERVICE

Our Tongues in War Times.

Let us take heed to our ways that we sin not with our tongue. These are exciting times, and it is easy to say things which had best be left unsaid. We must be patient with one another. A thousand vexing and tangled questions will come up for discussion, and all of us cannot possibly think alike. The only sensible thing for us is to do our own thinking, and let everybody else do his, without our pouncing on him and cudgeling him because he does not happen to agree with us. Blessed is the man who gets through this war without needlessly wounding acquaintances and friends by the cruel strokes of an unruly tongue. There will be enough wreckage at the end of the war without our adding to it a mass of ruined friendships. Let us do our utmost to maintain a cordial fellowship with our fellow-Christians whose opinions are farthest from our own, and by our extraordinary self-control, refrain from saying things of which we shall be ashamed when the world is calm again. The world is torn by many demons, and we cannot afford to increase the fever and distraction by our impatient temper or our bitter tongue.—Dr. Charles E. Jefferson, in Watchman-Examiner.

Why is a true repentance so rare? Because it is one of the most difficult things in the world. For a man to stand and confess that he has gone astray, that he has done an evil deed which has been hidden from men's eyes, that he has been keeping God out of his life, is the most costly and

the most humiliating thing a man can do. It is difficult for a youth to repent and to acknowledge the heedless word and willful deed. It is still more difficult for a man of middle life to repent, when the first sensitive impulses have lost their power and worldliness has become a habit of the mind. For an old man, when a man's pride has become high and stubborn, to confess that he has mutinied against God's will, and cherished secret thoughts of iniquity, is the most difficult reach and throw of the human will. That is why the old so seldom repent. That is why the young should seize every tender moment, and beware of hardening the holy delicacy of a religious impression. That is why Jesus uttered His mystic sentence about the joy of heaven.—W. M. Clow.

"From the best bliss that earth imparts
We turn unfiled to Thee again."

—Bernard.

Please Read This

In requesting us to change your address it is necessary to give your present address as well as the new one. Many requests come to this office to change address, but in most instances the writers fail to give their present address; this causes annoyance in the office as well as to the subscriber who does not receive a paper as promptly as they think they should. Take note and in the future when desiring us to change give both the old and the new address.

SOUTHERN CHURCHMAN.

Jno. L. Williams & Sons

BANKERS and BROKERS

Eighth and Main. (P. O. Box 503)

RICHMOND, VIRGINIA.

Transact a general Banking and Brokerage Business. Deal in Southern Investment Securities. Negotiable Railroad and Municipal Bonds.

The First National Bank

OF

Richmond, Virginia

DESIRE

YOUR ACCOUNT.

CAPITAL & SURPLUS

\$3,000,000.00

3%

INTEREST IN SAVINGS DEPARTMENT.

Norfolk & Western Railway

ONLY ALL RAIL LINE TO NORFOLK

QUICKEST AND BEST SERVICE

Fullman Parlor Cars.

The best line to all Points West, Northwest and Southwest.

W. B. BEVIL, W. C. SAUNDERS,
Pass. Traff. Mgr. Gen. Pass. Agt.
Roanoke, Va.

C. H. BOSLY
Dist. Pass. Agt., Richmond, Va.
Rates and information upon application.

WHEN WRITING OUR ADVERTISERS
PLEASE MENTION THIS PUBLICATION

Southern Churchman

SOUTHERN CHURCHMAN COMPANY
Publishers

815 East Grace Street, Richmond, Virginia

LEWIS G. WILLIAMS, President.

E. B. ADDISON, Vice-President.

REV. E. L. GOODWIN, D. D., Editor.

REV. JAS. D. GIBSON, Managing Editor.

Entered at the Postoffice in Richmond, Va., as second-class matter.

SUBSCRIPTION PRICE—After January 1, 1918, \$5.00 per year in advance. To the Clergy \$2.00. Six months \$1.50. Trial subscription 3 months 50 cents, 10 cents a copy. Foreign postage 50 cents additional. Back numbers not over 3 months old 10 cents each, over 3 months old 25 cents each.

For the convenience of subscribers, subscriptions are continued at expiration unless otherwise ordered. Notice of renewal, discontinuance, or change of address should be sent two weeks before the date they are to go into effect.

RECEIPT OF PAYMENT is shown on about two weeks by change of date on address label. If date is not properly extended after each payment notify us promptly. No receipt for payment will be sent.

Notice post office address. The exact post office address to which we are directing the paper at the time of writing **MUST ALWAYS BE GIVEN**. Our mailing list is arranged by post offices and not alphabetically.

Make all checks and money orders payable to the Southern Churchman and not to an individual.

ADVERTISEMENTS—Rates quoted on request. For Classified see head of that department.

Representatives wanted in each Parish, liberal commissions.

News concerning the church at large always welcome.

PIPE ORGANS.

If the purchase of an organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Kentucky, who manufacture the highest grade at reasonable prices.

OAKLAND

A Home School for young boys to be tutored with the sons of Mr. and Mrs. Rosewell Page at their country home in Virginia. Address Mrs. Rosewell Page, Beaver Dam, Va.

UNITED OFFERING.

Until further notice, all custodians of the United Offering in the Parish Branches of the auxiliary, will please send all money collected by them to Mrs. Henry Castle, Midway Inn, Het Springs, Bath County, Va., Mrs. Randolph Barksdale having removed her residence for the summer from Paconian Springs, Va.

SALLIE T. CASTLE,
Diocesan Custodian.

July 20th, 1918.

POSITIONS WANTED

A GRADUATE OF THE EPISCOPAL Female Institute desires a position as governess or teacher in a private family of refinement. References exchanged. Address Box 86, Sharps, Richmond County, Va.

CLERGYMAN—SOUND, SENSIBLE Churchman, active, good standing, considered good preacher, visitor and mixer, would correspond with Bishop or parish needing a rector or take charge of several missions. A living salary and livable rectory necessary. Address Collegian, Southern Churchman Office, Richmond, Va.

A YOUNG LADY OF EDUCATION and refinement desires a position as companion or as assistant in the work of a school or institution. References given and received. Address Miss T. care Southern Churchman, Richmond, Va.

EXPERIENCED TEACHER, FOND OF children, earnestly desires position in a private family to instruct small children. References. Address, stating terms, Miss B. Buckner, Va., Route 1, Box 61.

A REFINED LADY DESIRES POSITION as nurse-companion for invalid lady. Best references. Address "Miss L.," care Southern Churchman.

VIRGINIA TEACHER SEEKS POSITION in cultured family. Educated at Episcopal Institute and Randolph-Macon Woman's College. Successful experience. Exceptional references. Box 16, care Southern Churchman.

CHURCHES NEEDING A SUPPLY FOR Month of September or one or two Sundays in same month, write to "Supply," care Southern Churchman.

CULTURED, EXPERIENCED, MATURE teacher will instruct small children as one of the family. Prefer fifth or sixth grade. No music or German. State salary willing to pay. Address Miss E. D., care Southern Churchman.

A RECTOR OF A SOUTHERN PARISH will be willing to supply a vacant parish for the month of September. Address W., care Southern Churchman.

Classified Advertising and Notices

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line, each insertion. Special rates to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents. Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

HELP WANTED

WANTED TEACHER FOR THREE CHILDREN in country, girl sixteen, boys fifteen and nine. English, mathematics and Latin. Lady of experience between twenty-five and forty. State in first letter salary expected. References exchanged. Mrs. Richard B. Smith, Berryville, Va., R. F. D. No. 2.

WANTED A COTTAGE MOTHER, ALSO an eighth grade teacher. Two-teacher school. Salary equivalent to \$55 to \$60 monthly. Widow with child eligible. Deaconess Gadsden, Church Home Orphanage, York, S. C.

WANTED A SECRETARY, MUST BE competent stenographer, typist and bookkeeper. State age and experience. Apply to Virginia Episcopal School, Lynchburg, Va.

WANTED REFINED, CHRISTIAN woman to teach two little girls, seven and nine years, and to assist in their care. Country home; all modern conveniences; near Staunton, Va. References exchanged. Address Mrs. J. S. Cochran, P. O. Brookewood, Va.

WANTED SEWING TEACHER FOR THE Thompson Orphanage, W. J. Smith, Superintendent, Charlotte, N. C.

WANTED A GOOD HOUSEKEEPER FOR a girls' school. One with system, industry and experience with colored servants. L. T. Maddox, Principal, St. Mary's City, Md.

Asheville Mission Hospital

ASHEVILLE, N. C.,

offers three years' course of Training for Nurses. Pupils eligible for State Registration. Ideal climate. Apply to MISS ANDREWS, Supt.

THE BOARD OF MISSIONS.

Correspondence is invited from those who wish to know

What it does.
What its work signifies.
Why the work can be helped most effectively through the Board.

Address:
The Right Reverend A. S. Lloyd, D. D., President of the Board of Missions, 231 Fourth Avenue, New York.
Legal Title for Use in Making Wills:
The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.

The Spirit of Missions, \$1.00 a year.

Marriages and Deaths

Marriage notices, not exceeding 40 words, \$1.00; Death notices, not exceeding 40 words, inserted free. Over 40 words at the obituary rate. Obituaries and resolutions, 20 cents per line. Six words to the average line.

Copy for this department must be received not later than Tuesday of the week in which it is intended to be published.

Smith: In Waynesville, N. C., July 20, 1918, JOSEPHINE MACON SMITH, wife of late Captain William Smith and daughter of Catlett Conway and Agnes Mayo Macon, of Orange Courthouse, Va.

IN MEMORIAM.

The vestry of Old St. Paul's, King George, Va., records its keen sense of loss through the painful death of their friend and fellow-laborer, FRANK CONWAY FITZHUGH. His whole heart was in the work of the Church, and has given a splendid witness of a manly and gentle life under the influence of God's Holy Spirit.

He died July 19th, aged seventy-three.

Through the parcel post it is easy for you to dispose of your farm products to regular city customers at better prices. That customer can be found. Let the many readers who are watching these columns weekly, know that you have something to sell. Our classified department brings results. Let us tell you how.

ATTENTION!!! Churchmen Everywhere

Under direction of the War Commission the Department of Army and Navy Work of the Brotherhood of St. Andrew is keeping the great Honor Roll of the Church.

Rectors and laymen send us the names of enlisted Churchmen and their military addresses.

ENLISTED CHURCHMEN send us your names and write us your wants. We are anxious to serve you wherever you are.

EVERY LETTER ANSWERED

B. F. FINNEY, F. S. TITSWORTH,
Chief Sec'y Executive Sec'y
Church House, 12th and Walnut Streets
PHILADELPHIA, PA.

Holding to a Course.

When once we have decided to do a certain thing at a certain time, that thing ought to be done at that time—unless this would be positively wrong—simply because we decided that we would do it then. For any decision made, or intention formed, is a promise of the will; and the turning from that decision or intention, unless such change is a plain duty, means a broken and weakened will. This is as true of the ordinary routine duties of daily life in the home or the office as of decisions in matters of moral right and wrong.—Selected.

As head of the War Time Commission of the Churches, Dr. Robert E. Speer will go to France and perhaps beyond to make a study of Christian work among the Allies. It is known that Dr. John R. Mott, of the Y. M. C. A., is urging the sending abroad of a considerable delegation of Christian leaders of prominence, possibly to go to Russia if the way open. It is also known that Dr. Mott wishes it can come to pass that some touch be had with the Roman Catholic workers in the war in France and Italy. The board of which he is secretary has granted Dr. Speer a leave of absence for three months.

Information has it that there is not a little dissatisfaction with achievements of the various War Commissions of the different Protestant bodies. It seems to be thought that not nearly as much has been accomplished as ought to have been within the time. Great as has been the co-operation between bodies, public sentiment in most of them demands even more, as one means to win the war. It is said to be probable that several commissions, those in the different bodies, will be overhauled. One or two have been overhauled already.

A purpose of the deputation abroad is to examine at first hands what is being done, not to criticize it, but to ascertain how Christian people at home can better co-operate. The Rev. Dr. Charles S. Macfarland, of the Federal Council of Churches, has determined to go, and it is said to be likely that half a dozen others will do so as members of the general War Time Commission. A second purpose is to study Russia and if possible to get into touch with the Eastern Church.

BEFORE YOU GO TO FRANCE LEARN FRENCH AND ABOUT FRANCE

"The American Soldier in France"

A military guide-book for our troops going abroad, by Geo. N. Tricoche, late of the French army.

Read what the chief of staff says about it:

AMERICAN EXPEDITIONARY FORCES

Office of the Chief of Staff

(Extracts from a letter dated General Headquarters, October 15, 1917.)

"... The six copies of 'The American Soldier in France' have arrived. One copy will be given to General Pershing... and the remainder will be distributed to staff officers...."

"I have examined the book and I am of the opinion that Mr. Tricoche has given an exceedingly valuable little book to the American soldier. It brings together a vocabulary of technical and military French which I have never before seen assembled under a single cover.... Personally, it appears to me as an exceedingly useful book, not alone for instruction in French, but for an insight into the French organization, etc."...

(Signed) J. HARBORD, Chief of Staff.

Flexible Cloth, Postpaid, 55c

The Southern Churchman has a number of these books in stock and will forward to any address on receipt of price.

Twenty Years of the Shanghai Y. M. C. A.

The educational institution in China which enrolls more students than any other is the Shanghai Young Men's Christian Association, the number in the high school and evening school of commerce being 1,592. The school of commerce has placed its graduates in business houses of every description not only Shanghai, but in other cities. Classes are given in accountancy, advertising, banking, bookkeeping, business English and correspondence, geography, commercial practice, stenography, typewriting, Chinese classics, Japanese, Mandarin, first aid to the injured, etc.

These facts were brought out in connection with the recent celebration of the twentieth anniversary of the founding of the Shanghai Association, which was an occasion of much interest. Over 1,200 were present at the banquet, among whom were consuls of the allied nations and prominent Chinese officials. Addresses and a musical program followed the banquet. The total number of young men and boys paying membership fees in 1917 was reported as 3,200, and the number making use of the gymnasium was 136,485. The budget for last year was more than \$119,000, all raised in membership and educational fees. The members take pride in the fact that all funds used in the maintenance of the Y. M. C. A. comes from Chinese sources.

Bishop Brent on Church Union.

"There is no lesson which the churches are learning in the war zone of greater importance than the impotence of our divided Christianity. It is absurd to aim at a united mankind or even a united Christian civilization and to be content with a divided church. Many are feverishly anxious for something to be done to bring us together, but the moment for action is slipping by without action. The Archbishop of Upsala, all honour to him, has appealed for an ecumenical conference. Our own movement for a conference on faith and order has not been silent or idle. But surely, surely there must be two eventual peace tables, one of the exhausted nations, the other of the exhausted churches. To have the former without the latter would mean that the spiritual vision and the moral conscience of the nations was superior to that of the churches. So far as the churches are concerned, if all of them will not gather at call in the name of Christ, the only solid foundation for the present, the sole hope of the future, at least those should gather who are ready and willing. There is enough catholic love, scholarship, impartiality and intelligence in our ranks to safeguard and present the position of any absentees. The broken soul of the broken human family must give place to a whole soul in a whole family. A confused church will be a potent factor in maintaining a confused world. I see no glimmer of hope for permanent and fraternal peace among the nations without at least as permanent and fraternal a peace among the churches."—From Report to Diocesan Council.

Love and Service.

A spirit of loving service should fill the heart of every Christian. Those to whom we give kindness and love will return the same with fidelity and service rendered in like spirit. We are usually paid in returns of our own gifts. Love invites its own response; service inspires to service; and the memory of a kindness done may prove to us a welcome shelter and defense in time of need. It may be thou dost not love thy neighbor; it may be thou thinkest only how to get from him, how to gain by him. How lonely, then, must thou be! how shut up in thy poverty-stricken room, with the bare walls of thy selfishness and the hard couch of thy unsatisfaction!—George Macdonald.

When a man makes an offering of money to God, he gives a slice of his time, his labor, his life.

The Desk With a 25 Year GUARANTY

The desk that stands hard usage without becoming shaky. It is of extra strong construction throughout and has these exclusive points of excellence: **Heavy Semi-Steel Frame, Patent Noiseless Hinges and Extra Wide Seats.** The design, construction and finish is perfect in every detail. Our proven claim is—the best desk regardless of price. The only desk made in the South.

**SOUTHERN DESK COMPANY,
RICHMOND, N. C.**

Furniture---Floor Coverings---Window Shades---Draperies

Values that satisfy. Service that pleases.

Special attention given to orders for church furnishings.

Sydnor & Hundley

Incorporated

Seventh and Grace Streets

RICHMOND, VIRGINIA.

Miller & Rhoads

"The Shopping Center."

For the retail Dry Goods and Department Store trade.

In the heart of Richmond, when you are here; and Our Mail Order Department Serves you at your home.

BROAD AND GRACE STS.

CORNER 6TH ST.

RICHMOND, VA.

In writing to advertisers please mention the Southern Churchman.

To Thee.

I bring my sins to Thee,
The sins I cannot count,
That all may cleansed be
In thy once-opened Fount.
I bring them, Saviour, all to Thee;
The burden is too great for me.

My heart to Thee I bring,
The heart I cannot read,
A faithless wandering thing,
An evil heart indeed.
I bring it, Saviour, now to Thee,
That fixed and faithful it may be.

To Thee I bring my care,
The care I cannot flee;
Thou wilt not only share,
But take it all for me.
O, loving Saviour, now to Thee
I bring the load that wearies me.

I bring my grief to Thee,
The grief I cannot tell;
No words shall needed be,
Thou knowest all so well.
I bring the sorrow laid on me,
O, suffering Saviour, all to Thee.

My joys to Thee I bring,
The joys Thy love has given,
That each may be a wing
To lift me nearer heaven.
I bring them, Saviour, all to Thee,
Who hast procured them all for me.

My life I bring to Thee,
I would not be my own;
O, Saviour, let me be
Thine ever, Thine alone!
My heart, my life, my all I bring
To Thee, my Saviour and my King.
—F. R. Havergal.

CHATHAM Episcopal Institute

FOR GIRLS CHATHAM, VA.

Rev. A. M. Randolph, D.D., LL.D., Episcopal Visitor
Rev. O. Orlando Fraden, Rector. Beautiful and
healthful location. 10-acre campus. Modern equip-
ment. Athletics, Gym. College Preparatory. Music,
Art, Domestic Science, Expression. Certificate
admits to leading colleges. Catalog.
Mrs. Elizabeth May Willis, B.P., Principal, Box 13

R. L. Christian & Company

514-16 E. Broad St.

Richmond, Va.

Leading Fancy Grocer

AGENTS FOR

HUYLER'S CANDIES AND PETER'S
SWISS MILK CHOCOLATE.

Special attention given to out-of-
town orders.

Catalogue mailed on application.

COLLEGE OF William & Mary

1693 Historic in Association;
Modern in Equipment; 1918
Progressive in Spirit;

William and Mary offers every advantage of a modern, liberal education in a cultured and historic community. Chartered by King William and Queen Mary, developed by such officials as Jefferson, Washington and John Tyler, it has for 221 years served the cause of American education. It educated John Marshall, James Monroe, Winfield Scott, George Wythe, Peyton Randolph, Jefferson and Tyler; its recent students are leaders in Virginia today.

Full Collegiate courses leading to the A. B., B. S., and M. A. degrees. Large, efficient faculty. High entrance and academic standards. Excellent laboratory facilities for the study of the natural sciences, drawing and manual arts. 12 buildings with modern equipment; heating and power plant; large shaded campus; 25 acre athletic grounds.

The College of William and Mary is the Teachers' College of Virginia; special two-year course, based on high school graduation, for the teachers' diploma. 132 scholarships for men and women training to be teachers. Free tuition to ministerial students. Special pre-medical course. All courses open to men and women.

The honor-system of student government had its origin at William and Mary. Pure religious and social surroundings; student life free from harmful and costly habits; low expenses made possible through state aid and situation in an inexpensive community.

THE COLLEGE OF WILLIAM AND MARY

LYON G. TYLER, LL. D. For catalogue and information address
President. H. L. BRIDGES, Registrar, Box R, Williamsburg, Virginia.

Books and Stationery

Prayer Books, Hymnals, Bibles, Chancel Books

Religious and Miscellaneous Books, Fine Stationery

Our stock and service are at your command. Write us for anything you need.

Headquarters for Church and Sunday-School Supplies. Publishers of American Church Sunday-School Lesson material.

Write for Catalogue and Samples.

We extend a cordial invitation to readers of "The Southern Churchman" when in Philadelphia to call upon us,

George W. Jacobs & Co.

PUBLISHERS, BOOKSELLERS, IMPORTERS, STATIONERS
1628 Chestnut Street Philadelphia.

PREPAREDNESS FOR THE CHURCH

Never in the history of the country has the Church's responsibility in upholding the ideals of the nation been so great. In rendering its share of the essential work, its buildings should provide for maximum efficiency in every department. Consult the leading specialists in all branches of church improvement, construction, alteration, etc.

Designs will be prepared indicating how contemplated changes, etc., can be effected. Local labor will be availed of when desired for the constructive work, the artistic and elaborate enrichment being executed under the supervision of our New York artists.

Send for photographs of church interiors showing changes and improvements that have been accomplished, with memorial gifts included as a part of the scheme.

J & R LAMB

23-25-27 Sixth Avenue NEW YORK

Church Furnishings, Memorials, Etc.



CHURCH VESTMENTS

EMBROIDERIES

Silks, Cloths, Fringes, Etc.

CLOTHING for CLERGYMEN

COX SONS & VINING

72-74 Madison Avenue, New York



CHURCH FURNISHINGS

Gold, Silver and Brass

Church and Chancel Furniture

Write for Catalogue
for Episcopal Churches

W. & E. SCHMIDT CO.

408 Third Street, Milwaukee, Wis.

CHURCH EMBROIDERIES

Stoles, Eucharistic Vestments, Surplices, Altar Hangings, Burses and Veils, Markers, etc. All materials for sale.

The only studio importing exclusively English unfading silks, Damasks, fringes, linings, pure gold metal threads, etc.; and using Standard Church of England

English silk stoles, plain.....\$ 5.00
English silk stoles, handsome crosses.....\$ 6.50
English silk stoles, best hand embroidery,
from \$10.00 up to.....\$50.00
English silk burse and veil with crosses,
\$12.00, \$15.00, \$18.00.....\$20.00

Handsome embroideries unsurpassed in workmanship. Special altar linens embroidered in England. Testimonials from all over the world.

THE CATHEDRAL STUDIO
Miss Lucy V. Mackrille

3615 Wisconsin Avenue, Washington, D. C.

GRANITE AND MARBLE MEMORIALS

Largest Stock in the South
We pay the freight and
guarantee safe arrival

The Couper Marble Works

(Established 65 years)
264-268 Bank St., Norfolk, Va.

R. Geissler, Inc.

56 West Eighth Street, New York

Memorials

FOR THE CHURCH

Furniture — Windows — Fabrics

Thoughts For the Thoughtful

Though the past is irrevocable, it is not irreparable.

If I cannot realize my ideal, I can at least idealize my real.

Those who would borrow trouble, never have to go far to find it.

While Peter was warming himself by the enemy's fire it was easy for him to deny his Lord.

"Do the duty which lies nearest thee," which thou knowest to be a duty. Thy second duty will already have become clearer.

There is a great deal of unmapped country within us which would have to be taken into account in an explanation of our gusts and storms.

Our lives are what their details are. The goal is reached by God's ordering of their separate steps. The only thing we are to be careful about is that we step each time in the track of Christ.

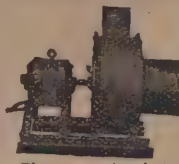
We sleep, but the loom of life never stops; and the pattern which was weaving when the sun went down, is weaving when it comes up to-morrow.

Any trouble or anxiety that makes you feel helpless and lonely and in need of a Human Helper and a Human Comforter, thank God for it. He is teaching you to cast yourself upon One who is perfectly human because perfectly divine.—Selected.

When the corn is nearly ripe it bows the head and droops lower than when it was green. In like manner when the people of God are near ripe for heaven they grow more humble and self-denying than in the days of their earlier development.—John Flavel.

One man says: "I do not go to church on Sunday because I was never taught to go when I was young, so I did not form the habit." Another man says: "I do not go to church on Sunday because I was forced to go when

THE ZEPHYR ELECTRIC ORGAN BLOWER



is made entirely from metal. Is known all over this country. Three thousand churches have found that it is economy to use the Zephyr. For further information write to THE ZEPHYR ELECTRIC ORGAN BLOWER COMPANY, Orville, Ohio

Please state in what paper you saw this.

I was young, and it grew distasteful to me." One excuse is as good as another when you do not want to do a thing.—Watchman-Examiner.

We cannot know the grief that men may borrow,
We cannot see the souls storm-swept by sorrow,
But love can shine upon the way to-day, to-morrow—
Let us be kind.

In dissolution there is no bridgeless chasm, no unfathomable gulf of separation; the spirit does not immediately become inaccessible, leaping at a bound to an immeasurable distance. Look at another person while living; the soul is not visible, only the body which it animates. Therefore, merely because after death the soul is not visible is no demonstration that it does not still live. The condition of being unseen is the same condition which occurs while the body is living, so that intrinsically there is nothing exceptional or supernatural in the life of the soul after death.

Kill All Flies! They Spread Disease

Placed anywhere, Daisy Fly Killer attracts and kills all flies. Neat, clean, ornamental, convenient, and cheap.



Let's all season. Made of metal, can't be set on fire; will not soil or injure anything. Guaranteed effective. Ask for Daisy Fly Killer. Sold by dealers, or 6 sent by express, prepaid, \$1.00.

HAROLD SOMERS, 150 DeKalb Ave., Brooklyn, N. Y.

Richmond, Fredericksburg & Potomac R. R.

To and from Washington and beyond—Daily.

Leave Richmond	Arrive Richmond
* 6.41 AM	* 11.45 AM
* 7.25 AM	* 9.12 PM
* 8.40 AM	* 12.30 PM
* 9.00 AM	* 7.00 PM
* 9.15 AM	* 5.20 PM
* 10.10 AM	* 11.25 PM
	* 12.30 PM

Richmond-Washington Local, Lv. 7.20 PM, week days; 7.45 PM, Sundays; Ar. 12.15 PM, daily. Fredericksburg Accom. week days, Lv. 7.45 PM; Ar. 8.15 AM. Ashland Accom. week days, Lv. 7.45 AM, 8.30 PM; Ar. 8.30 AM, 5.30 PM.

▲ Elba ticket and baggage offices not open for this train. * Main St. Sta. † Byrd St. Sta. stopping at Elba. ‡ Elba Sta.

O. Luetke's Art Works Church Furnishings

IN METAL, WOOD, MARBLE, ETC.
Est 1886. 328-332 7th Ave., New York

Brotherhood of St. Andrew

Guilds and all Church organizations desiring to assist their treasury can find no better way than by representing the SOUTHERN CHURCHMAN. And at the same time you will do a good work by placing the SOUTHERN CHURCHMAN in homes where there is no Church paper. Write to-day for full particulars.

SOUTHERN CHURCHMAN,
Richmond, Va.

R. Geissler, Inc.

56 West 8th St. New York City.

* Church *
Furniture
Furnishings
Decorations
Fabrics and Embroideries.

Established 1877

Allah Objects to the Panama Canal.

One day D— wandered into a school up the Tigris. On the wall hung a map of the western hemisphere. The class was being taught something about the new world. The teacher, knowing that his visitor was an American, asked him to tell something of his homeland. So D— pointed to the Isthmus of Panama and told of the canal and the project of uniting two worlds. When he was through the teacher stepped

forward with the following cogent moral:

"This teaches us how we are privileged to live in a land where Allah is known and feared. Over there they purpose to cross Allah's path by making water to flow where he made land."

But D—'s comeback took the wind out of the sails of the mullah. "I see," said he, "you have made a bridge across the Tigris here. If Allah had wanted you to walk on the other side, why did he separate you from it by a river?"

A teacher in a government school was looking over a magazine which displayed the picture of a typewriter. When I explained to him the functions of a typewriter and the advantages of its use, he looked mystified. Finally a great light seemed to dawn.

"Ah, yes," said he, "that is a fine invention. I see it now. It is for such as cannot read or write."—From "Seven Innings in Mesopotamia," in "Asia" magazine for July.

There is music in heaven, because in music there is no self-will. Music goes

on certain laws and rules. Man did not make these laws of music; he has only found them out; and if he be self-willed and break them, there is an end of his music instantly; all he brings out is discord and ugly sounds. The greatest musician in the world is as much bound by those laws as the learned in the school, and the greatest musician is the one who, instead of fancying that, because he is clever, he may throw aside the laws of music, knows the laws of music best, and observes them most reverently. And therefore it was that the old Greeks, the wisest of all the heathens, made a point of teaching their children music; because they said it taught them not to be self-willed and fanciful, but to see the beauty of order, the usefulness of rule, the divineness of laws. And therefore music is fit for heaven; therefore music is a pattern and type of heaven, and of the everlasting life of God, which perfect spirits live in heaven; a life of melody and order in themselves; a life of harmony with each other and with God.—Charles Kingsley.

War and the Church

THE CHURCH IN THE FURNACE

Editor E. B. McNutt

Price \$1.75

By Seventeen C. of E. Chaplains.

At the Front

Two page leader in June 1, "Living Church", by Dean Hodges.

Used by P. E. War Commission in its Work.

THE CHURCH AND THE MAN.

By Donald Hankey.

Price 60 cents.

One chapter quoted entire in "March" Y. M. C. A. "Association Men." At the head of Book List for the month.

THOUGHTS ON RELIGION AT THE FRONT.

By Rev. Neville S. Talbot.

Price 80 cents.

The opinions of a C. of E. Man of true humility and courageous sincerity.

WATCHMAN! WHAT OF THE NIGHT.

By Richard Henry Malden.

Price \$1.75.

A C. of E. naval chaplain lets others describe symptoms and exhort on penances while he does some deepful thoughtful work on the first principles of a cure.

THE NEW HORIZON IN CHURCH AND STATE.

By W. H. P. Faunce,

Pres. Brown University.

Price 60 cents.

A good American book by a good American.

THE CHRISTIAN MAN, THE CHURCH AND THE WAR.

By Robert E. Speer.

Price 60 cents.

An earnest discussion of the aims of the war which call for its warm hearted support by the Christian and the Church.

Order from

SOUTHERN CHURCHMAN CO.
Richmond, Va.



"Soyez le bien venu! Quel est votre regiment? Restez-vous ici? Co prenez-vous?"

"What's He Talking About?"

This is an experience which every American who goes to France will have—he will find his French comrades trying to talk with him, asking him questions, and offering him useful and interesting information. What an inconvenience and embarrassment it will be to be unable to understand or reply! No American need be unable. Here's a pocket manual that will give instantly the French (with its pronunciation) of almost anything the soldier or sailor will want to say.

The Soldier's Service Dictionary

prepared by F. H. VIZETELLY, Litt. D., LL. D., for Americans who do not know French and need to get a speaking knowledge of it in a hurry. Ten thousand military and conversational terms are given in one alphabetical order, and under each word are given the correct forms in many different phrases. The commands, technical terms, popular phrases, etc., of every branch of the service are explained and pronounced, as are also thousands of conversational terms needed in every-day life. Many commanding officers of the U. S. A. have endorsed this manual, including Maj.-Gen. J. T. Dickman, Col. J. A. Ryan, Maj.-Gen. H. T. Allen, Lieut.-Col. A. C. Read, etc. If YOU are going to France, you need this manual. If a friend of yours is going, get one for him.

Pocket-sized, khaki-bound, \$1.00 net; by mail \$1.04; Thumb-notch index, 25 cents extra
SOUTHERN CHURCHMAN COMPANY, Richmond, Virginia

The Choice of Executors

is a matter of great importance. Every dollar you leave should be conserved in such a way that your heirs may enjoy the uninterrupted benefits of your life's work.

This Company is a careful and economical executor, trained in the law and business, sound in judgment, and seasoned in practical experience; its primary business is the administration of trust funds.

Correspondence invited.

Capital
\$1,000,000

RICHMOND TRUST
& SAVINGS CO.

7th & Main Sts.,
Richmond, Va.

Southern Churchman

Vol. LXXXIII. RICHMOND, VA.,

AUGUST 24, 1918.

No. 34



If You Want

to know, we will tell you, how this Company secures a large portion of its best business.

Namely,—through the influence of men and women who, for one reason or another, have faith in the Institution and like to help it.

They simply suggest to their friends to go to the VIRGINIA TRUST COMPANY, where their business will receive courteous and intelligent attention!

We are proud of this fact and thankful to our friends!

Virginia Trust Co.

The Safe Executor

1106 East Main Street,

RICHMOND, VA.

EDUCATIONAL

The Protestant Episcopal Theological Seminary in Virginia

Established A. D. 1823

The ninety-fifth session will open on Wednesday, September 18, 1918

Special Students Admitted

For catalogue and other information, address the Dean or Secretary

Theological Seminary

Alexandria Va.

The Theological Department OF THE University of the South

An integral portion of the University, where the student of Theology meets in the frank intercourse of a common life with the student of Science on the other.

For catalogue, address
THE DEAN,
Sewanee, Tenn.

The Bishop Payne Divinity School

The accredited Seminary of the Church for training colored men for the ministry. The fortieth session opens September 21 1918.

For catalogue and information apply to
REV. C. B. BRYAN, Dean
Petersburg, Va.

The General Theological Seminary

CHELSEA SQUARE, NEW YORK

The next Academic year begins on the last Wednesday in September.

Special students admitted and Graduate Course for graduates of other Theological Seminaries.

The requirements for admission and other particulars can be had from The DEAN, 1 Chelsea Square, New York, N. Y.

Episcopal High School

NEAR ALEXANDRIA, VA.

The eightieth year of this School for Boys will open September 18, 1918. Modern equipment throughout. Military feature. Catalogue on application.

A. R. HOXTON, B. A., Principal.

Emerald Hodgson Hospital

—AND—
TRAINING SCHOOL FOR NURSES
UNIVERSITY OF THE SOUTH
Sewanee, Tenn.

A Church institution where the best training to be had for development of Nurses. For further information, address

REV. W. S. CLAIBORNE, Supt.

Porter Military Academy

Founded 1867

A Church School—A National School

242 boys from 25 states and four foreign countries. Preparation for college or business by sympathetic tutoring and under the strongest influences for Christian manhood. Habits of obedience, promptness, cleanliness and self-reliance are inculcated by the strict but stimulating military discipline. An R. O. T. C. School. Mild healthful climate permits out of door sports all year around. Gymnasium and swimming pool. Unusually liberal terms. A broader preparation than the public school can give. A Lower School for smaller boys.

REV. WALTER MITCHELL, D. D., Rector

Box 462

Charleston, S. C.

VIRGINIA POLYTECHNIC INSTITUTE

And
AGRICULTURAL AND MECHANICAL COLLEGE
Blacksburg, Virginia

Fifteen degree courses in Agriculture, Engineering, General Science and Applied Science; two-year course in agriculture, farmers' winter course, training course for teachers of agriculture and industrial course for teachers of trades, reserved officers training corps.

Apply to Registrar for catalogue.

J. D. EGGLESTON, President.

Sweet Briar College for Women

The College—Degree accepted as basis for graduate work in leading colleges and universities. Departments of Art, Music and Home Economics. Campus of 3,000 acres beautifully situated in the foothills of the Blue Ridge Mountains. Out-of-door sports the year around. Unexcelled climate. Emilie Watts McVea, A. M., Litt. D., President.

The Academy—On the College campus offers preparatory and general courses. For catalogue and views of college and campus, address
Secretary, Box 19, Sweet Briar, Va.



FASSIFERN

A HOME SCHOOL FOR GIRLS.

Situated on a plateau over two thousand feet above sea level and completely surrounded by the majestic Appalachian mountains, in the city of Hendersonville, N. C., far-famed for its year-around delightful and health-giving climate.

Fassifern offers thorough preparatory courses both for entrance to colleges of highest rank and professional work.

Accredited by the Association of Southern Colleges, the University of North Carolina and by Smith and Wellesly colleges of Massachusetts.

Next session opens September 25th, 1918.

For catalog, book of views and special information, address

Miss Kate C. Shipp, - - - Hendersonville, N. C.

OAK RIDGE INSTITUTE

OAK RIDGE, N. C.

T. E. WHITAKER, PRESIDENT.

An old-fashioned Southern school dating from 1852. In its long history it has enrolled thousands from the Carolinas and adjoining states. Preparation that opens the way to bigger accomplishments in college, business, and life. 350 acres in campus, athletic grounds, orchards and farms. Modern school buildings. Steam heat and showers. Library. Military training. Healthful, accessible location near Greensboro. More than a thousand feet above sea level. Sane, moral influences.

Courses thoroughly covering literature, science, teaching bookkeeping and shorthand and music. Athletics encouraged. All male teachers. Discipline mild but firm. Costs reasonable, \$320 for the year. Fall session opens September 3, 1918. Write for illustrated catalogue. Address

Oak Ridge Institute,
Oak Ridge, N. C.



State Normal School for Women

FARMVILLE, VIRGINIA

Splendidly equipped for the TRAINING OF TEACHERS.

Thirty-fifth session opens September 11, 1918. For catalog address

J. L. JARMAN, President

"RUTH HALL"

A private boarding school for girls, Ashbury Park, New Jersey. Successor to the School of the Good Shepherd. This is a Diocesan School under the

charge of a Board of Trustees of which the Rt. Rev. Paul Matthews, D. D., is President. Terms very moderate.

For catalogue and all particulars, address the Principal,

RUTH HALL

508 First Avenue, : : : : Ashbury Park, New Jersey

THE WHITE HOUSE, Washington, June 29, 1916

It gives me great pleasure to express my admiration for BINGHAM MILITARY SCHOOL. All that I have known if it, directly or indirectly, has made me have the greatest confidence in it.

(Signed) WOODROW WILSON.

WAR DEPARTMENT, Nov., 1917. By order of the SEC. OF WAR there is hereby established at BINGHAM MILITARY SCHOOL an INFANTRY UNIT of the Junior Division of the Reserve Officers' Training Corps. Address Col. R. Bingham, Supt, Route 4, Asheville, N. C. Or Capt. John A. Perry, U. S. Army, Retired, Military Professor, Asheville, N. C.

Cathedral School for Girls

ORLANDO, FLORIDA

19th year begins Oct. 2. Offers a healthy, happy home and excellent education. College-Preparatory and General Courses. Also Music, Art, Home Economics, Expression. REV. RODERICK P. COBB, A. M., Rector.

NATIONAL CATHEDRAL SCHOOL
A Boarding and Day School for Girls. Fireproof buildings in Cathedral Close of 40 acres. College certificate privilege. Music, Art, Advanced, and Special Courses.

The Bishop of Washington,
President of the Board of Trustees.
Jessie C. McDonald, M. S., Principal.
Helen L. Webster, Ph. D., Academic Head.
Mount St. Alban, Washington, D. C.

Virginia, Chatham. Box 13.
THE CHATHAM EPISCOPAL INSTITUTE
FOR GIRLS

College Preparatory. Music, Art, Domestic Science, Expression. Certificate admits to leading colleges. New buildings. Ten-acre campus. Athletics. Gymnasium. Terms moderate. Catalogue and views. Mrs. Elizabeth May Willis, B. P., Prin.; Rev. C. O. Pruden, Rector.

S. HILDA'S HALL A School for Girls.
Charles Town, W. Va.

Under the auspices of the Bishops of the Diocese (Episcopal). Near Washington. College Preparatory and elective courses. Music and Art. Athletics under trained Director. Open air classes.

MARIAH PENDLETON DUVAL, Principal
Past 16 years principal of Stuart Hall, Va.

Virginia Episcopal School

(NEAR LYNCHBURG, VA.)

For boys of character, position and ability whose means will not permit them to attend our more expensive schools. Prepares at cost for college, university or immediate entrance upon the duties of life. Made possible by gifts of founders. Special terms to clergymen. Boarders for the present are limited to seventy. One hundred and six acres of land. The session begins September 19, 1918. Apply for information and catalogue to the

Rev. Robert Carter Jett, D. D.,
Principal.

Rev. Thomas Kinloch Nelson, M. A.,
Vice Rector.

The Divinity School of the Protestant Episcopal Church in Philadelphia.
Founded by Bishop Alonzo Potter in 1862.

Special students admitted. Privilege of attending course of special study at the University of Pennsylvania.

For information address the Rev. George G. Bartlett, S. T. D., Dean, 5000 Woodland Avenue.



RANDOLPH-MACON ACADEMY

For Boys Bedford, Va.
Offers prompt and thorough preparation for college, scientific school or business life. The liberal endowment of the Randolph-Macon System, of which this school is a branch, permits of unusually low terms. \$325.00 covers all charges for the school year. No extras. Randolph-Macon boys succeed—526 graduates of this school have received full college degrees or entered professions in the past 20 years. For catalogue and further information, address
E. SUMTER SMITH, Principal

MARY BALDWIN SEMINARY For Young Ladies.
Established 1842. Term begins Sept. 12th. In the beautiful and historic Shenandoah Valley of Virginia. Unsurpassed climate, modern equipment. Students from 31 States. Courses: Collegiate (3 years), Preparatory (4 years), with certificate privileges. Music, Art and Domestic Science. Catalog. STAUNTON, VA.

The Chamberlayne School
A COUNTRY BOARDING AND DAY SCHOOL
FOR BOYS AT RICHMOND, VA.

Eighth session begins September 19, 1918. Location: Stop 25, Westhampton Line. New buildings. Ten acres of ground. Two large athletic fields. Boarding department limited to 25. For catalogue, address

C. G. CHAMBERLAYNE, A. M., Ph. D.
Headmaster

STUART HALL

STAUNTON, VA.

Formerly Virginia Female Institute)

Diocesan Girls, School of Virginia and Southern Virginia. College preparation, Music, Art, Expression and Business Courses. Faculty and equipment of large school with small classes and individual attention. Large grounds and indoor athletics and outdoor sports under direction of Physical Trainer. Seventy-fifth session opens September, 1918. For catalogue apply to

MRS. H. N. HILLS, Principal,
(Formerly Principal of Sweet Briar Academy.)

Grove Park School for Girls

ASHEVILLE, N. C.

Out-of-doors school. For residential and day pupils. All grades. College preparatory. French by native teacher. Spanish, piano, violin, physical culture and domestic science. No catalogues. Correspondence invited. Address
REV. T. A. COSGROVE, President
123 Edwin Place

Training for Social Service and Public Health Work

The Richmond School of Social Work and Public Health offers courses preparing for professional positions in social work, such as probation officers and juvenile court workers, protective workers with girls, health visitors, recreation, playground and industrial welfare workers, Red Cross home service, travelers' aid, charity organization, church and religious social workers, etc.

Special four-months course in public health nursing open to graduate nurses only. Other courses open to high school and college graduates.

Social service now a recognized profession with definite salaries of from \$75 to \$100 per month to begin with. Desirable positions assured after graduation.

Course opens October 1st. For further information, write HENRY H. HIBBS, Jr., Director, 1112 Capitol Street, Richmond, Va.

The Virginian Home and Training School

For the Feeble-Minded and Epileptic.

Established 1892.

For terms and information, address

MISS M. GUNDRY,

Falls Church, Fairfax County, Va.

The Sanatorium School

LANDSDOWNE, PA.

A select Sanatorium and School for children suffering from Nervousness, Paralysis, Aphasia, or Defects of Speech or Hearing. \$1,000, \$1,600. Booklet.

CLAUDIA MINOR REDD, Principal.

HERNDON SEMINARY

Herndon, Virginia

A HOME SCHOOL FOR GIRLS

Re-opens October 1.

Apply to

THE MISSES CASTLEMAN,
(Associate Principals).

University of Virginia

University, Virginia

Special War Courses are offered in addition to the usual courses in the College, Graduate, Law, Medical and Engineering Departments. Ten dollars covers all costs to Virginia students in the Academic Departments. Send for catalogue.

Howard Winston,

Registrar



PEABODY

Baltimore, Md.

The Leading Endowed Musical Conservatory in the Country. Scholarships, Operatic training. Tuition in all grades and branches. Circulars mailed.

Ratliffe & Tanner, Inc. ...FLORISTS...

207 N. 6th Street, Richmond, Va.

FLOWERS FOR ALL OCCASIONS

WHEN WRITING OUR ADVERTISERS
PLEASE MENTION THIS PUBLICATION

Southern Churchman

Catholic for every truth of God; Protestant against every error of man.

REV. EDWARD L. GOODWIN, D. D.,
Editor.

SOUTHERN CHURCHMAN COMPANY,
Publishers.

Vol. LXXXIII.

RICHMOND, VA., AUGUST 24, 1918.

No. 34

PRAYER FOR ENEMIES.

We are naturally concerned in these days to show an uncompromising spirit of patriotism. The debilitating doubts and demoralizing fears of pacifism are instinct with tendencies which, if allowed full play, would break down the morale of the American people. And those who desire chiefly a moral victory would summon to the strife all that makes for vigor of soul and an unshakable spirit.

Perhaps there is, however, a yet greater danger threatening American life today. For there is more than one determined way to fight. One way is right and the other wrong. One is Christian and the other pagan. While we must have the force of nation-wide determination to win this war, yet we cannot be content with merely weighing this force. As Christians we are constrained to test its spirit and quality.

In the press of absorbing thoughts and duties brought to us as patriots in these distressful days, we have need to consider with an ever-deepening penetration that we are fighting first and last as Soldiers of the Cross. Necessary and righteous as the war is, it is entirely possible that in false patriotism to country there may be generated treason to our God. In outreaching even the demands of Government we may fall short of loyalty to Him who gave Himself for us and who tests our fellowship with Him by our obedience to the letter and spirit of His commandments.

There are two kinds of patriotism in America. One nerves itself in a spirit of hate and ruthless revenge against the foe. The other has ableness of soul to pray for a vulgar and cruel enemy, and to have its very praying increase its uncompromising determination to "carry on." The history and genius of true Americanism is that of the working out of this latter spirit. The stuff of our liberty is essentially Christian.

Christian men pray for their enemies. They adjust their patriotism to their religion. They interpret the demands of country in terms of the commands of Christ.

Many Christians, self-confident,

prayed for the enemy in the beginnings of the conflict. But as cruelty was added to cruelty there came to them a change, conscious or unconscious. They felt their patriotism strengthened, and at the same time their hate for the foe intensified. So it seemed to them that the two must be one. The author of "Carry On" tells us that in the trenches he never hated his enemies. But the time came when he undertook an official investigation of French repatriates. He saw them coming home, a pitiful, heart-broken, half-demented throng. Many minds could not span in mental grasp the pathos of the part they play in the great tragedy. Then, says Coningsley Dawson, for the first time he hated his foe. The thing had gone too far.

When our boys are killed or ill-treated in Germany will the last vestige of intercession for the enemy vanish? Will the horror then have gone too far? Is it a question of more or less before the spirit of our religion falls us?

Let us instead find some attitude of heart, some effort of will in prayer, for the enemy, not unhumanly hard, which shall strengthen and not demoralize our fighting stamina.

Many have come to the point where they do not want to pray for the foe. They fear it will lessen resistance and demoralize effort. Men who have abandoned decency and honor, who glory in the might of their ruthlessness, have no right, they argue, to recognition or to intercession.

Then the barrage of human hate that clings about the soul lifts for a moment. A mountain-top comes into view where meet the ways of God and man. On Calvary's Cross the Son of Man hangs between two worlds at once in loneliness and victory of soul. He is utterly sinless; cruelly, brutally, devilishly stoned against. His trial is a mockery; His sentence of death is a travesty on all human justice. What has become of honor and manhood? Why should God recognize such a world? Why not crush man and vindicate the loving, massacred heart of His only begotten Son?

But Jesus hung there and prayed for His enemies: "Father, forgive them."

He bids us share His spirit of prayer for enemies, and to look for forgiveness only as we have the will to forgive. "Ye are my friends if ye do whatsoever I command you." The Master knew what was in man when He gave these orders to His followers. He prophesied of wars—terrible and destructive. So we must choose, as to the type of our patriotism, between a pagan shrewdness which perceiving that the foe is unworthy deems him rightly an object of hate, and on the other hand Christian loyalty, which sees the cruel facts if possible even more clearly, and therefore is the more bent on pleading the Master's power to create worth. One effort of soul tends to thrust men into hell; the other, to save them from hell.

It is a day of decision, both in body and soul. We must take sides—we are taking sides—in the secret places of our souls where we are being judged of God.

But let us see how joy and worth of soul comes in accepting the Christian truth of prayer for our enemies. Would we acknowledge that the power of Prussianism is greater than the power of God? Shall the spirit and system of Prussia delimit His power to save? Have we no more conquering Lord than this to worship and serve? We do not pray for our enemies as an acknowledgment of their worth or dignity. We pray because of our Lord's unconquerable saviourhood, able to take from the foe, in the self-revealing, cleansing fires of conflict, all that we are at war with in them—the brutal and fiendish lust of war and oppression.

The point at issue is not indulgent weakness in thinking of the enemy, but faith in the mightiness of Christ's saviourhood. This spirit of prayer, when it really possesses a soldier-heart, is the finest fighting-morale in the world. It brooks no half-way measures; it knows no ignoble peace. Not content with conquering only the body of the enemy, it must win the soul also. It has no lesser object than to establish at all costs the kingdom of God.

This spirit may prolong rather than shorten the day of battle. Its ends are

both more inspiring and more exacting. In uncompromising fashion it fights the enemy with physical weapons, and also with a force of character able to make strong intercessions that Christ's will may be established even in the soul of the enemy; that the spirit and system of war may be crushed by a foe who at last turns upon his own experience, and is lifted by God's Creative Spirit into a new liberty. We pray this not only for the enemy, but as the only way of final peace the world over.

It is plain then that intelligent intercession has nothing in common with the mild pity of pacifism, which camouflages the problems of the war instead of grappling with them. It has to do with a God so mighty that He can remove from the enemy the very will to war, and so make an end of the causes and occasions of strife. Christian intercession is not a question of pacifism, but of redemption; of a faith that can actually accept the Master's promise that we have the petitions which we ask in His Name; a capacity to act on these words of supreme authority: "All things are possible to him that believeth."

Shall not we remember as Christians that whatsoever the provocation the soul that hates loses somewhat of its own worth. If a nation be bent on spiritual ends it cannot be patriotism to destroy the strength of soul we fight with. The enemy's poisonous gas of hatred may inflict upon us a partial defeat of spirit, even in our act of winning the victory over him in the field. For surely we should know and follow some better ideal than his spirit of hate and revenge.

We make our Lord's part hard in the healing of the nations when we are not able to pray for the foe. For He has entrusted so large a share of His work of saving men to those who have pledged their loyalty to Him. He seeks to work through our intercessions. Our need is for the impulse that wills to save the enemy from his degradation and cruelty, and for the child-like faith to believe that our God is mighty enough to do this. We would not dissipate our energies and demoralize our souls with hate, but put them to patriotic service in prayer for the enemy.

A Christian Prayer for the Unchristian Foe.

O God, of all power and might, Who art the Father of all men and hatest nothing that Thou hast made: we plead the mightiness of Thy saviourhood to purge in the fires of battle the heart of the enemy. Take from him the system and spirit of war. May he feel the impotence of his sinful cruelty, and hate the selfish and relentless greed that makes for strife. So, blessed Lord, do Thou in Thy redeeming power remove the causes of conflict in the will of the foe and grant to him Thy creative spirit of a just and abiding peace.

May Thy kingdom come in all the world and Thy will be done on earth as it is in Heaven. And this we beg pleading the intercessory spirit of Him who from the cross prayed for His enemies, and gave Himself for us, our Lord and Saviour Jesus Christ.

C. H. G.

Letters to the Editor

In this department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letter to the Editor" will appear in our columns except over the signature of the writer.

"GERMAN ATROCITIES"—A CORRECTION.

Mr. Editor: I have read your editorial on German atrocities in your issue of August 3d with interest, and approval of most of its contentions. Your correspondents, however, are correct when they cast doubt on the authenticity of a so-called official report of the German headquarters on bombing operations. The German Government never issued any such report. You reply that official report "was taken from the Red Cross Bulletin." Certainly some one has done some not very careful reading. For the headlines of the so-called report in the Red Cross Bulletin states in large letters "(Not Wholly Imaginary)," thereby showing that it was only intended as a description of the German mind, and guarding against anyone taking it as an official report. It was not "a hoax written by some smart Alec" either, for it was exactly what it claimed to be—a description of the German official mind as interpreted by its deliberately planned and repeated actions. Every statement in this so-called report has been proved again and again, and the sentiments expressed are taken from writings and speeches of leading Germans. But as your correspondent says, the German Government has not been foolish enough to issue such an official report.

A. G. RICHARDS.

Athens, Ga.

(We thank our correspondent for setting us right in regard to the excerpt mentioned, and apologize to our previous critics for our too-confident defense of its authenticity. The editor of the "Christianity and Community" page, who is now out of the city, must have overlooked or misapprehended the bracketed line, the omission of which misled us.—Ed. S. C.)

CAMOUFLAGING PROFANITY.

Mr. Editor:

President Garfield once said, "There are times in the history of men and nations when they stand so near the veil that separates time from eternity and men from God that they can almost hear the beatings and feel the pulsations of the heart of the infinite." Such a solemn period is that through which we are now passing, when, if ever men should be reverent before

God. Alas! Instead, we see a tendency to treat with a familiar flippancy names and scenes that once awakened profound awe. See the perfect "abandon" with which public men speak of "hell." They cry with gusto, "To hell with the Kaiser," and the great leader of our Modern Argonauts is reported as crying, "There'll be hell to pay". if men at the East don't put on even more speed in the building of ships than they have been doing. He even quotes the prophet Isaiah to support his view in a text that is expressly said to apply to the King of Assyria. Mr. Editor, I am not writing to defend the Kaiser in his iniquity, nor to denounce the great shipbuilder for his patriotism. But if we are a Christian people, we must seek God's help in His way, and that will not be found in consigning men to perdition. No man can do that. Our Lord says, "Be not afraid of them that kill the body and after that have no more than they can do. But I will forewarn you whom ye shall fear. Fear Him who after he hath killed hath power to cast into hell—Yea, I say unto you, fear Him." Better pray God to have mercy upon the guilty Kaiser's soul and to bring him to his right mind. Better commend workmen for the splendid results attained in our shipbuilding and ask God to stir them up to even greater patriotic ardor and to bless them therefor. One sad thought is that this religious camouflaging has a bad effect upon our young men, especially our soldiers. When leading men thus speak they must also swell with similar emotions and think it great to explode with irreverent or profane language. I saw a letter recently from a young soldier abroad, in which he said, "It is raining like hell today." Incongruous, ridiculous statement, nevertheless an absurd following of men higher up. Let us have less profanity and more praying, less catering to men and more fear of God.

ROBT. A. EDWARDS.

Philadelphia.

"They shall ask the way to Zion with their faces thitherward." The value of a man's search for truth depends very much on the direction in which his look is turned. In the hour of your investigations, consider carefully whither your face is turned—toward Zion or away from Zion—it makes all the difference in the world. The Psalmist had a twofold wish—to "behold the beauty of the Lord, and to enquire in His temple"; but the beholding of the beauty came first, the inquiry afterwards, and verily he was right. Go and do thou likewise. Begin by looking at the picture. Meet Christ at the door of the tabernacle. Let Christ precede criticism. Let the gaze precede the grammar. Let love precede the learning. Let the song precede the science. Let the heart precede the history. Let the prayer precede the probing. Let the spirit precede the scrutiny. Ask by all means the way to Zion; but ask with your face thitherward.—George Matheson.

As long as we set up our own will and our own wisdom against God's, we make a wall between us and His love. But as soon as we lay ourselves entirely at His feet, we have enough light given us to guide our own steps; as the foot soldier who hears nothing of the councils that determine the course of the great battle he is in, hears plainly enough the word of command which he must himself obey.—Tryan.

THE RURAL CHURCH.

The Rev. S. S. Hepburn, D. D.

The past wonderful history of the rural parish, which is so intimately interwoven with the history of the rise of our great republic; its present feebleness and its future, appeals strongly to me. Born and raised on a farm, and during a ministry of fifty years having had charge of country churches in two dioceses, I think I may be able to speak with some degree of intelligence as to country conditions.

In Tidewater Maryland and Virginia, if one travels the main thoroughfares, he will find about every ten miles an old church building, or the site of one. Erected in the days when our nation was in its infancy, these buildings were most eligibly located, and built of the best material, good hard bricks, worked into massive walls and finished off with timber from the virgin forests. They were put up to stay, and have resisted the wear and tear of at least six generations. They are a monument not only to the piety of our forefathers, but to their good judgment and sterling characters as well. A few of them are dilapidated and the places where others formerly stood are now marked only by an old wall or a few scattering grave-stones. The leaders of that age looked after the spiritual welfare of the community.

The Revolution, together with the rise of Methodism in Maryland, and the growth of the Presbyterians and Baptists in Virginia, the unpopularity of the English clergy, and "the aroma of aristocracy" which hung around these old churches, turned the tide away from them. The parishes became very weak. In many places the church doors were closed, the buildings became the home of bats and owls, and dust settled upon the furniture. They were only silent witnesses of what had been. Bishops Moore and Meade began to stem this tide and brought about a wonderful awakening in Virginia. Tidewater Maryland had not suffered quite so badly. But even here the church field was little more than a "valley of dry bones."

The Civil War brought about another change. Virginia was prostrated financially. But her people came out of that furnace purified. Life presented a different phase; it had a deeper meaning. They had failed in the political and civil struggle, but their religious convictions had been deepened and broadened. They were determined to make the best of their opportunities. They were "down," but not ready to be "counted out" in the effort to rebuild their fortunes and put new life into the Church.

The young men who entered our ministry immediately after the war were mostly men who had been thoroughly tried on the field of battle. Twenty-two out of the twenty-five men who entered the Alexandria Seminary in 1866 were former Confederate soldiers, matured, well-seasoned men, with a fixed purpose in life. They were ready to undergo as much for their religion as they had already endured for the State. In the history of that noble institution it has never had a better class of men enrolled upon its student list. They went out from those halls thoroughly equipped in every way. Their lives have not only told upon the Diocese of Virginia, but upon the Church at large. Many of them became leaders who have written their names high in the Church's history in this land.

More old churches were revived and more new churches built in Virginia in

the first two decades after the Civil War than in any other period in the history of that mother of dioceses as well as of States.

The work grew too large for one Bishop and his assistant. West Virginia was set aside, still the work was too great and Southern Virginia was created. It became necessary to have five or six bishops in the territory which was formerly covered by Bishops Meade and Johns. Richmond was then the only city of any size in this whole region. Even this city could only claim about 75,000 in population. There were numerous towns and a vast number of country parishes and churches, widely scattered, many of them almost inaccessible. Distances were great. I once asked a typical fox hunter how far it was to a point I wished to reach. His answer was "thirty-five miles, and we measure miles here with a coon skin, throwing in the tail every time for good measure." They were long miles, so much of the distance being below the surface.

Owing to the scarcity of clergy and the poverty of the country, together with the small salaries, some plan had to be worked out whereby the weak churches could be kept open.

The Diocesan Missionary Society was remodeled and so constituted that every man, woman and child became a member of it by baptism. The Executive Committee was enlarged until the most remote parish in the diocese felt it had a part in its management. It soon became the pet child of the diocese, and everybody felt it a privilege to contribute to its treasury, knowing that every dime would be well and judiciously spent. From that treasury there flowed out a regular and steady stream to the weak parishes.

Many a hard-pressed country parson in an isolated field, where he was up against a hard proposition, worn out by his long weary rides, his hands horny from milking his cow, attending his horse, working his garden and chopping wood, and with empty pockets, has had new life put into him by the arrival of his quarterly stipend from the D. M. S. It meant wiping out a debt that was eating into his very soul, new clothes for wife and children or a trip some place, where he could meet the brethren and have a day with them. Every rural priest in Virginia loves that dear old D. M. S.

As I write these words my own heart swells with emotion. In days gone by it meant more to me than I can express. Bread, meat and clothing, together with something for the dear wife, who was so patiently bearing her end of the yoke.

The employment of an evangelist (or as he is now styled archdeacon) was the next step in providing for the weak rural church. He was clothed with authority to visit all the vacant parishes, call the people together, keep the church open as often as possible, arouse in them a new spirit and put them on the trail of some one whom they could procure for a rector. Many a discouraged congregation has had new life put into it through his instrumentality. Twenty-four years of my ministry was happily spent among a people who called me to their work on the recommendation of the evangelist.

Combination of parishes was still another plan resorted to. Two or more weak parishes contiguous to each other combined in order to be able to support a rector. Some of the parsons employed in this way became the missionaries in large fields, sometimes embracing a whole county or the larger

part of several counties. The writer of this article had three parishes and six churches for a period of twelve years. The services were few and far between in some of the churches. But they were kept alive and made no little growth, the support was satisfactory, and the work greatly enjoyed.

The present war has brought about conditions that place the rural church again in a trying position. There is an increasing scarcity of clergy, many having been called to the front, and the candidates for Holy Orders are bound to be fewer in number. In addition to this, the high price of labor is denuding the country almost entirely of domestic help. That class of people who are forced to give up farm life is most largely composed of the former land owner who was interested in keeping up the church. The renter who takes his place as a rule is not a churchman. So the rural parish is weakened. The future is not bright unless we can capture the young. The Sunday school is a hard thing to manage in the country in conjunction with a service for grown people. One or the other is bound to suffer. In the two parishes now under my charge we are endeavoring to surmount this difficulty by giving half our time to the children. Every other Sunday is converted into a children's day. The rector can give his entire attention to them, and follow up his teaching with an abbreviated service from the Prayer Book and a sermon they can understand.

The rural church finds its existence mainly in the States along the Atlantic coast. West of the Mississippi it is rarely known and has but little force in the Church's life. Here, where the Church first found a footing and where the rural parish has been its back-bone and sinew all these years, it is becoming weaker and weaker. The old country parishes will become the mission field of the Church. The daughter will have to support her mother. It is hoped she will not be ashamed of her in the days of her enfeebled old age.

PRESBYTERIAN TESTIMONY TO ANGLICAN USAGES.

The following passages from a recently issued book, *God and the Soldier* (Doran Co., \$1.25), by Norman MacLean, D. D., and J. R. P. Sclater, D. D., both ministers of the Presbyterian Church who have been serving with the English forces at the front, are of especial and timely interest to members of our Church.

The volume, one of the most inspiring and suggestive books yet published on the relation of Christianity to the War, deals with such fundamental topics as "Is God to Blame," "Redemption," "Prayer," "Immortality" and "The Church." In the chapter on the Church the authors say:

"The statement of her (the Church's) purpose is simple. It is threefold. First, she exists to worship God; next, to develop Christian life amongst Christians; and, third, to extend Christ's kingdom. . . . Few will take exception to the statement that the first duty of the Church is to worship God; nor will many deny that it is a supremely important and valuable function. On the whole, the Church has aimed at meeting its responsibilities here. . . .

"At the same time weakness has been shown here; and we may not be too confident that the war has not increased the difficulties which oppose the great worship-purpose of the Church. . . . Elsewhere, respect for the tradi-

tions of the fathers had reduced what ought to be the living vividness of worship to a deadly dreariness, which was a burden of the spirit. Both of these tendencies were rightly disastrous, for they were adversely affecting the first purpose for which the Church exists. Many of us may not agree with the aims of some of our fellow-Christians in the Anglican Church; but we cannot but admit that they have done a service to us all in emphasizing the first-class importance of worship in itself. They have helped to recreate in British minds a sense of the necessity of the 'worshipfulness of worship'; and, while some of us may think that in their emphasis on the means they have forgotten the end, and that care for the symbol may obscure the great principle that all true worship must be in spirit and in truth, none of us can deny that they have done us admirable service in calling us back from an emphasis on passing ecclesiastical squabbles, or on political questions about which our prejudices are keen, to a remembrance of the fact that in worshipping God it is God that we are worshipping; and that no effort after living dignity and beauty in that enterprise is misplaced or ill-spent."

After describing the informal and "bright" services which the peculiar conditions of men in camp and trench have made necessary, the writers go on to say: "The appetite for anything that excites is easily developed, and a demand is quite certain to arise for the scrapping of the restraints of worship, and the introduction of services the chief aim of which is cheeriness."

"Against that attitude of mind, those who care for the real work of the Church must be on their guard. The assumptions on which the demand will be based are themselves unsound. For the chief of them is that you must estimate the value of an act of worship by counting heads. A manifest fallacy, which has done enough harm to worship already. That there is a real religious value of an evangelistic type in such services no one who has seen much of them can deny. But that it is proportionate to the audience no one can justly assert. The huts are filled not by worshippers, but by men who are all dressed up and have nowhere to go. . . . In abnormal conditions abnormal methods must be used; but for the steady work of the Church in days of peace, the ageless objects must be kept steadily in view. And the first object of the Church is not to 'cater' for men. It is to worship God—the God Who inhabits eternity, Whose Name is holy. And we may be perfectly certain that all the graver sections of our returning men, those sections that will count for religion in days to come, are expecting to find the note of solemn reverence and of mystery deepened in the public rites of the Church. They have learned much of the strange wonder of life; they have come close to its solemnities; and they know that the God of life is a great God, high and lifted up. While we may easily attract the thoughtless by cheaper methods (provided the local picture-house is not open), we shall alienate those who are the backbone of the nation if we turn away from the dignity which should mark our approach to God."

Passing on to that central act of worship, the authors speak thus: "An at least equally important point for consideration is whether the various branches of the Church are making the right use of the Holy Communion. The opinions of chaplains and other clerical

workers amongst soldiers contradict each other on many points as to the effect the war has had on the religious life of fighting men, but there is an impressive agreement that the great Sacrament has come to signify more to them, and that Presbyterian and Nonconformist communions must alter their practices in relation to it. It has come to be seen afresh as the supremest of all occasions in the ordinary life of the Church, in which a man may draw nigh to God and be satisfied of the Real Presence of his Saviour. . . . Here, again, we are indebted to Anglicanism for restoring the central Christian rite to its proper place, although there seem to be tendencies at present within that branch of the Church which are undoing the good that has been done. . . . Either hold the Sacrament very rarely, say twice a year, and make it the culmination of a series of special services, as is still done in the Highlands; or have it very frequently, so that when a man is heavy-hearted he can immediately turn thereto for healing and new hope."

"Moreover, why should Holy Communion be hedged about with all the ecclesiastical barbed wire which at present fences it? There is much to be said for the open Communion. The purity of Church membership can be secured in endless other ways than by using entrance to the Lord's Table as the test. Why should the responsibility for the genuineness of participation not be laid upon the communicant rather than on the Church?"

Further on, one of the writers speaks of this subject again: "And I am convinced that the vast majority of genuine Anglicans in the army would never dream that it was unseemly for, let us say, a Presbyterian to share with them in their celebration; or that they were committing mortal sin in participating in a celebration according to the Scottish usage. As a matter of fact, the exigencies of active service have often compelled things of the kind to be done; and I hardly met an Anglican priest who, when faced with the question whether he would refuse the Sacrament to a Presbyterian soldier going into battle, who could not reach a chaplain of his own persuasion, replied in the negative. I have myself received the Sacrament in France at the hands of an Anglican clergyman, along with an admixture of English Wesleyans, Congregationalists and Baptists. Again and again I asked friends of my own, some of them extreme high Churchmen, whether they would refuse me if I presented myself, and the worst answer I received was, 'Don't ask me, but come.'"

The book as a whole will repay careful reading.

J. L. G.

PRACTICAL SUGGESTIONS FOR THE SIMPLEST KIND OF STUDY OF THE LIFE OF CHRIST.

Suggested As Preparation for the Advent Call.

(Note: The East Carolina chairman for the War Plan, or Advent Call, feeling deeply that as preparation we should place our lives by the side of the Christ's life and obey His commands "as a private obeys his captain" on the battle front today, suggested it to others who are going to follow the simple directions here given by the Rev. A. S. Lawrence, Diocese of North Carolina. This is not intended for study classes, but for most personal and secret study.)

"To a degree hitherto unknown the

Church has succeeded in leavening politics, journalism, literature and social organizations with the ideas of Christianity. The standards of life and thought outside the Church have therefore risen, and the Church can only keep its leadership by a closer following of Christ. The moral greatness of our citizen army is at once a tribute and a challenge to the Church.

"After the war the Church will have a new and supreme opportunity—the finest history has provided. But it must prepare for it; and the only adequate preparation is a fresh study of the life and teaching of Christ. This must be free from both prejudice and cowardice. We must neither twist His words nor water down His teaching. We must obey His commands as a private obeys his captain, no matter where they may lead or what sacrifices they may involve. The cultivation of such creative virtues as humility and charity, accompanied by absolute loyalty to the teachings of the gospels, would give the Church the undisputed leadership of the world. Our soldiers go to mutilation and death at the command of a second-lieutenant. Shall we shrink from an equal loyalty to Christ?"—(From "The Cross at the Front.")

The Study of the Life of Christ.

In studying the life of Christ, it is first necessary to have a clear conception of what we hope to attain by that study. Is it to know more about Christ? Possibly that may be something to be attained, but surely our main purpose must be "to know Christ, and the power of His resurrection, and the fellowship of His sufferings."

Just how may this be helped by a study of the life of our Lord? Perhaps an illustration may make it clearer. We meet a public man, talk with him, and to some extent come to know him. Later we pick up some of his writings, perhaps his biography, and we read them all with interest and attention. Having read, we rightly say that we not only know more about the man, but that we feel we really know him more intimately and truly than we ever could have done simply as a result of our acquaintance.

The same thing is unquestionably true in our relations to our Lord. To some extent we have come to know Him in our experience. But we can never in this life come to the end of that knowledge. We can go on and on until we know even as we are known. And we are not seeking to know One who simply lived some two thousand years ago, but One who is alive for evermore, who went up into heaven with the same human thoughts and joys and cares that He revealed in His life, who lives now in the hearts of those who love and seek Him as really as He ever lived on earth when He was here in the flesh.

How shall we go about this study? There is the whole New Testament, there are numerous lives of Christ, there are commentaries by the hundred. There is so much material that we may well stand aghast at the mass of it. Few indeed may become great scholars, and perhaps it is just as well. Scholarship often tends to bring with it a sort of pride in such knowledge, and where pride dwells there is no room for Christ. We saw it in the Pharisees of old, and we see it now in the great German theologians.

It is well then to seek simplicity—"in singleness of heart," as the apostle says. We can hardly find a better way to know Christ than the way of the Twelve. How they came to know

Him is told in its simplest form in the Gospel according to St. Mark, and there, I believe, is our best material for simple and devotional study. So-called helps to study are too often hindrances; we become so fascinated with the explanations that we lose track of what we are studying. And so I do not purpose to outline a very definite plan, but rather to give a few simple, and I hope useful, suggestions. Read the gospel straight through, slowly and carefully, trying to estimate the human character of Christ as it has been told. Compare your own life to His, noting where you have kept Him out, remembering always that it is the Person of Christ you are seeking to know, and not just His words and teachings. If the kingdoms of this world are to become the kingdoms of Christ, then the fulfilment will not come when men merely accept the principles of Christianity, but when the Person of Christ rules in the hearts and minds of all.

Having taken the Gospel as a whole, then take it up in sections—even by event, sermon by sermon, as far as possible ignoring chapter and verse divisions. Far more important than reading is meditating on what you read. And to us as a people, impatient to think and anxious to complete and finish any task we assume, meditation is by no means easy. Meditation is what Stevenson calls "busy thinking," to think over and to apply to ourselves and the world about us the particular phase of the character of Christ that we have read. Sometimes, but rarely, I believe, a commentary may be useful to clear up some obscurity, but the great thing to remember in such study as that suggested is that we are not seeking merely to know about His words and His works, but to know Christ Himself, and knowing Him, imperfectly as necessarily it must be, to so lift Him up, not only with our lips, but in our lives, that He may draw all men unto Him.

A BISHOP'S INTERPRETATION.

It is a solemn moment in our life as Christians and as citizens. But it is also an inspiring moment, for we are called upon to put into practice those principles of duty of self-denial, of sacrifice to the uttermost, which we have accepted as fundamental in our life, but which we seldom deeply feel or truly experience. Our Saviour says: "He that taketh not his cross and followeth after me, is not worthy of me. He that findeth his life shall lose it: and he that loseth his life for my sake shall find it." We have all been hearing Him saying these words. They have come from our pulpits with every recurring holy Lenten season. But, how much have we heeded them? How much of our life have we been willing to lose for His sake? But now our country takes up the words and becomes the preacher. Through the length and breadth of the land sounds the summons. The voice of God, using now His secular messenger, declares the same principles, reiterates the familiar call, points out the same path, demands the same supreme sacrifice, and points to the same assured spiritual prize: "He that loveth father or mother more than me is not worthy of me; he that taketh not his cross and followeth after me is not worthy of me; he that findeth his life shall lose it; and he that loseth his life for my sake shall find it." It is no irreverence to put these words into the mouth of our country when our country calls to duty, and to sacrifice in the path of duty. Taking up the cross; following after

Christ; losing and finding our life, are no vain and empty figures. Our Master is no Sophist or rhetorician. He is Man, and He calls to the spirit of man in the actual conditions of life, as in His good providence life confronts us. In so far as any human voice utters a true call to truth and to self-sacrifice, it is the Master speaking. And none of us can for a moment doubt that the call today sounding through the land, and echoing in every true and loyal heart, is a call to the service of God in resisting evil, and in establishing truth and justice, mercy and humanity in the earth. I say this is a solemn, and still more an inspiring moment, when the powers of the world feel the impulse of the spirit of Christ, and call men to count not their lives dear unto themselves, but to lay down all things before the altar of truth and duty. And the way in which men respond to this call, and without hesitation offer their lives to the sacrifice, makes me feel that this fundamental principle of the gospel enters much more largely into men's lives than we commonly suppose. Possibly it is the fault of us Christian preachers, and teachers, and leaders, that more of the spirit of ready sacrifice is not evoked in the ordinary life of the Church. Could we make our work and our methods more real, more obviously responsive to actual conditions and necessities, perhaps we should arouse greater attention and stimulate a more abundant response, in lives devoted even unto death in warfare against the many evils which degrade men, body and soul in this world before destroying their souls in any world to come.

And thus rejoicing in the noble exertions which our country is making in upholding Truth and Righteousness in the earth, let us address ourselves humbly, yet courageously, to the tasks which lie before us in maintaining the spiritual life and welfare of our people at home. All of us cannot go to war. Much more work in the aggregate needs to be done at home than on the fields of battle. We must make it our part to see that the life at home remains normal, vigorous and abundant in its manifold activities. In the infinite variety and intricacy of modern life, the part of "him who abides by the stuff" has become more important, even to the accomplishment of military achievements, than that of him who goes down to the battle. We may feel then that in all our orderly and accustomed duties we are bearing our part in our country's great enterprise.—Bishop Cheshire, Council Address.

A BETTER SYSTEM.

By Rev. D. A. Sanford, a Missionary in New Mexico.

IX. The Missionary District; Successes and Difficulties.

The parish system has fostered self-support, but it has not been aggressive in missionary effort. Our first Missionary Bishop was sent out in 1835. The organized mission has in many cases taken the place of the parish. In a way, it has been a reaction from the parish system. Success has followed. In proportion to population we have now four times as many communicants as we had when Bishop Kemper was consecrated as our first Missionary Bishop. The country has grown rapidly, but this Church has grown more rapidly. The missionary district and the organized mission have brought success. In many missionary districts there has been larger growth than in

some organized dioceses. Appeal for help has been made, money secured, and work has been done. Instead of a "call" from a parish, the election of missionaries is in the hands of a bishop who in a measure becomes responsible for the salary.

Compared with the parish system, it is a great gain. And, because of their success the number of missionary districts has been greatly increased.

But serious difficulties arise. It seems right that a bishop, supported by a Missionary Board, should have power to select the missionary clergyman. But missionary bishops are hampered for means. As a matter of seeming necessity, if he is to get the necessary means for his work he must spend a large share of his time and expend much effort to prod the wealthier parishes of the East to get the needed means.

The practice has long been deplored. It is not wise. And yet if a missionary bishop is to make a success of his work he seems to be driven to this necessity. But other serious difficulties arise that are not generally known. It is not wise that the missionary should be so absolutely dependent upon his bishop and upon his bishop's ability to raise money for his salary. Among soldiers in our United States Army, each soldier, officer or private, does not depend upon his superior officer for his appointed salary. And ought not our missionary clergy also, officers and soldiers in the army of the Church, to receive their salaries from a common fund?

A more serious difficulty, however, is of another kind. Our people generally are accustomed to the parish system. But if there be no organized parish, complaints go to the Bishop. Just complaints and unreasonable complaints and foolish complaints are poured into his ear. Polite and courteous letters, and some letters not altogether courteous, come to him. Some on one subject: some on another. The salary faithfully promised for some frivolous excuse is not being paid. And sometimes there are other subjects much more serious. The good Bishop is pestered and worried, and he has little power to help.

St. Paul dwelt two whole years at Ephesus. He did good work and was successful. Heathen people accepted Christ and gave up their idols. It injured the business of Demetrius and his craftsmen who made and sold idols.

And the missionary of today, if he become markedly successful in turning mankind from their idols of sin, may meet similar oppositions. Our country today has great business corporations. Money with them is a great object. Right and justice do not always prevail. Markedly so in the great liquor corporations and elsewhere also. If the missionary successfully raise his voice against the wrong, lo, the modern Demetrius is sent to the Bishop. Demetrius and his fellows are very religious, and they oppose the missionary who has injured their business.

The great corporation has been a supporter of the Church. Its wily, hypocritical agent makes complaint and trouble. What shall the good, earnest, but unsophisticated Bishop do?

Here are some of the many difficulties in our missionary districts. Here are reasons why clergy remain but a short time. Bishops find it hard to get suitable clergy and also hard to keep them.

Is there any way to remedy these conditions and remove the difficulties? The missionary district has in some respects proved a success, yet it is also

beset with serious difficulties. How can these defects be remedied? Government by bishops is good and wise. But if their hands are tied, what then can and ought to be done?

Suggestion is made that by a comparison with methods used in United States Army and Navy and in other departments of public service some help may be found in rectifying our difficulties in the Church.

ACTIVITIES OF THE CHURCH WAR COMMISSION.

By the Secretary.

Word has been received that Bishop Perry safely arrived on the other side. Undoubtedly by this time he is at the Red Cross office in Paris. He is taking the place of Bishop McCormick, who has returned to this country on six months' leave of absence. He with his associates will have complete charge of the Red Cross chaplains in the hospitals in France, and he personally will superintend the work of the War Commission of the Episcopal Church in France.

The Rev. A. L. Washburn, recently at Base Hospital No. 1, has been transferred to an Evacuation Hospital near the front.

The following men were recently graduated from the Army Chaplains' Training School at Camp Zachary Taylor:

The Rev. Messrs. C. B. Ackley, B. J. Burt, Samuel G. Dunseath, E. A. Gerhard, A. S. Gill, H. Holt, F. G. Isley, H. E. Kelly, B. S. Levering, A. H. Marshall, D. H. O'Dowd, George Ossman, W. H. Peters, Herbert N. Tucker, Winfield H. Ziegler and S. R. West.

Notice has been received of the following appointments:

The Rev. Allan Evans, 104th Infantry, A. E. F., and the Rev. J. B. McCormick, 15th Field Artillery, A. E. F.

The Girls' Friendly Society and the Church Periodical Club have accepted the terms of affiliation with the War Commission, and they are therefore the agents of the War Commission for work in their respective departments. All suggestions and communications in regard to work among girls should be directed to Miss Belinda Wainwright, Executive Secretary, War Emergency Committee, 281 Fourth Avenue, New York City. All requests for literature of any kind should be directed to Miss Mary Thomas, Executive Secretary of the Church Periodical Club, 2 West Forty-seventh Street, New York City.

HENRY B. WASHBURN.

14 Wall Street, New York.

SOUTHERN OPINIONS OF NEGRO EDUCATION.

Deeds blazon opinions as words cannot; and the white people of Winston-Salem, N. C., have recently expressed themselves on negro education in a somewhat spectacular fashion. The Slater Industrial and Normal School for colored students is located there, and has about 500 students yearly. Founded by the Slater Board, it has been taken over by the State of North Carolina as one of its three normal schools for negroes. It has been in operation twenty-five years—long enough to be tested by its results.

The school needed a new building for its industrial and agricultural departments; and through the efforts of the county's State Senator the Legislature appropriated \$10,000 on condition of an equal sum being raised outside. The General Educational Board offered half of this.

Then the Mayor of Winston-Salem, of his own motion, called together some forty of the leading white citizens. He proposed that, in view of the value of the school's work "to Winston-Salem and the entire State," the whites of the city should give it \$10,000 in proof of their appreciation of its constructive work, and of the spirit and character of its principal, S. G. Atkins. The proposal was heartily endorsed and the \$10,000 quickly raised. The total amount, \$25,000, was presented to the school at its recent twenty-fifth commencement. Governor Bickitt, of North Carolina, delivered the commencement address to an audience of both races, and added his testimony to the school's moral and economic value to the State.

The students and teachers, to show their appreciation of these gifts and of the school, have undertaken to raise \$5,000 more, about half of which is already subscribed.

A Tennessee Board of Education.

Shelby County, Tenn., believes negro education worth providing for. Last winter the County Board of Education appropriated \$60,000 for twenty-five new public schools for colored children, all of which are to be opened this fall. Shelby has a county training school for negro teachers, maintained by the County Board and the Slater Fund. Local white friends recently gave the principal \$1,000 for the extension of his work. He has 450 boys in his pig club, has organized fifty-six chicken clubs, and has 400 boys each cultivating one acre for "war food."

In Person County, N. C.

The Person County Board of Education has raised the salary of every colored teacher in the county within the year. They recently offered for improvements at one colored school more than the county superintendent asked for. He declined the extra amount on the ground that the negroes themselves wished to give part of the money needed. The negroes seem to have made this an unwritten law for themselves: wherever the white people help their schools, they insist upon doing what they can for their part.

The Great Commission

Archdeacon Stuck's Journey to Point Barrow.

On February 27th Archdeacon Stuck, then on his winter journey along the Arctic coast of Alaska, wrote from Point Barrow to a friend in the United States. The letter has just reached its destination. Point Barrow is the most northerly Mission Station on the North American continent, if not in the world. The work there is carried on by the Presbyterian Church. Archdeacon Stuck says:

"The journey hither from Point Hope was hard. There can be no bleaker or more desolate country in the world, and the winds sweep over it bitterly and incessantly. For the greater part of the 350 or 400 miles our way lay along the beach—the rough sea-ice on our left hand, the low-lying, snow-covered tundra on our right. Sometimes for days together we were upon the surface of lagoons, separated from the sea by narrow sand-spits. For two days we traveled in one continuous blinding snowstorm with a perfect hurricane of

wind. Fortunately it was from the south; had it been against us neither dog nor man could have faced it. The snow was driven into everything; inside our grub-box with the lid on, covered and re-covered with the sled cloth, lashed on, we found snow. Inside the pages of my diary, fastened in its leather case and the case within the hind-sack of the sled, tied down with a moosehide flap, was snow. It seems almost impossible to exclude this finely-powdered, fiercely-driven snow by any carefulness of packing. We have nothing like these storms in the interior. On other days a keen light air that cut like a knife blew against us at 30 degrees below zero. My nose was frozen so often that I cannot now tell by the sensation in it whether it is frozen or not.

"Our shelters at night were Eskimo igloos which are to be found along this coast at intervals of from twenty to thirty-five miles, often at the mouths of small rivers. Sometimes they are occupied, and then the addition of my party crowded them unconsciously so that there was no room for comfortable sleeping; sometimes they were empty and then we had to depend upon our primus stove for cooking and warmth—and were miserable enough. I should say that the chief hardship of travel on this coast is the wretched character of the night rests. If a man can be comfortable at night he can stand hard travel and exposure all day, but when his nights are cheerless as well it is tough work.

"When we reached Wainwright we had been traveling eleven days, and the kind and generous hospitality of the government teacher and his wife, Mr. and Mrs. Earle Forrest, was very highly appreciated. One must travel this coast to understand what such entertainment means. For three days we lay there—the whole while a fierce snowstorm raged—and they were days of feasting and delicious rest. I held service twice for the native people, and baptized half a dozen children, and was loath to depart again. We made the 100 miles to Point Barrow in three days and are most kindly received by the old-time trader here, Mr. Brower, and by Dr. Spence and his wife, the Presbyterian missionaries.

"In the opinion of folks here our troubles will begin when we start eastward, and the chief reason is the absence of dog feed. So far we have fed our dogs upon seal meat, oogark meat (that is the giant seal), whale meat and fish of all kinds. But along the north shore the great sea mammals are not caught save in the fall, for the hunting of them can take place only when the ice parts from the shore and leaves open water—which does not happen on the north coast as it does on the west. We are facing the necessity of hauling corn meal, rice and seal oil for the greatest part of the journey, and that means heavy loads. It also means cooking for the dogs every night, and that means camping where there is drift wood, which, fortunately, is much more plentiful ahead of us than it has been behind.

"Our wait of two weeks here is as much that the season may advance and the sun climb high, as for the refreshment of ourselves and our dogs and the acquaintance with the missionary activities of this place. Leaving here about the middle of March, the long days will already be with us, and by the time (one month, I hope) that we reach Herschel Island, there will be no more than a few hours' darkness, so rapidly does the sun advance in these latitudes after the equinox is

passed. Here at Point Barrow by the 20th of April it is light enough to see to shoot all night, and on the 11th of May the sun is seen at midnight. Herschel Island is, of course, farther south, but not so much farther as to make great difference."

A "Western" Oriental Woman Argues for Christianity.

"And how did you happen to become a Christian?" I asked Mme. Hirooka, a prominent Japanese.

"I wanted women to be good and I wanted to help them to improve their lot," she replied tersely. "I found that I could not accomplish what I desired without religion. That conclusion sent me to study religion from the woman's point of view. I found that there is no hope for women in any of the religions of the Orient. They teach that from the cradle to the grave women are inferior to men. They regard women as evil. Confucian ethics, for example, teach that fools and women cannot be educated. A woman cannot be a 'heavenly creature.' It teaches that it is better to see a snake than a woman, for the latter arouses passion. Japanese women have been so long oppressed by this kind of teaching that they no longer stop to ask why. They are afraid, like slaves. Then I began to read the Bible. I did not like some parts of it any better than I like the religions of the East. I did not see why any woman should call her husband 'Lord and Master.' St. Paul made me very angry. He was an old bachelor; any one can see that. He didn't know much about women. But Peter? He was fine. He had a wife, he understood women. One can see that from his epistles. When I read the gospels I found that Jesus made no distinction between the sexes. I liked that. We are all, women as well as men, children of God. I came to the conclusion that the only hope for the women of the Orient to attain their true position is through Christianity."

—From "Emancipating the Women of Asia," by Tyler Dennett, in "Asia" magazine for July.

Delegates to a Presbyterian gathering in Nagpur, Bengal, represented the 10,000 Christians who have been won, after twenty years of work, from among a tribe of head-hunters who were once so much feared that the Government would not allow the missionaries to risk their lives by going among them.

Church Intelligence

Consecration of Archdeacon Demby Postponed.

The Presiding Bishop gives notice that the order lately taken for the consecration of Archdeacon Demby, Suffragan Bishop-elect of Arkansas, on August 24th, is revoked because of difficulties in securing attendance of bishops.

The consecration probably will take place on St. Michael and All Angels' Day, September 29th.

DANIEL S. TUTTLE,

Presiding Bishop.

August 17, 1918.

Opening Sessions of the Brotherhood of St. Andrew Convention.

The thirty-third annual convention

of the Brotherhood of St. Andrew in the United States opened its session August 14th at the beautiful Northfield Seminary in the foothills of the Berkshires, the birthplace, home and last resting place of Dwight L. Moody.

At the first business session, held in the main auditorium, the following officers of the convention were elected:

Chairman, Robert E. Anderson, Richmond, Va.

Vice-Chairman, Hon. F. W. Dallinger, East Cambridge, Mass.

Vice-Chairman, William A. Gallup, North Adams, Mass.

Vice-Chairman, John D. Alexander, Detroit, Mich.

Secretary, Gordon M. Reese, Lancaster, Pa.

Assistant Secretary, A. R. P. Heyes, Boston, Mass.

Assistant Secretary, A. H. Meade, University of Virginia, Charlottesville, Va.

At the 10 o'clock meeting of the Brotherhood of St. Andrew Conference the Rev. Dr. Floyd W. Tompkins, Holy Trinity, Philadelphia, Pa., remarked the need of preparing for the return of the men after the war. His subject was "The Bible in the Personal Life of Devotion."

At 11 o'clock Dr. William H. Jefferys, for thirteen years a missionary in Shanghai, now Superintendent of the Philadelphia City Mission, spoke on "The Development of the Prayer Life." At 12 o'clock Mr. Edward H. Bonsall, President of the Brotherhood, addressed the delegates on "The Power of Personal Influence." In the twilight hour on Round Top, near the grave of Mr. Moody, the theme emphasized was "The Challenge to Christian Service in the Reconsecration of Our Lives," in an address given by Mr. James H. Falconer, of New York.

This was followed immediately by the first great auditorium service, the general theme being the progress of the kingdom, wonderfully emphasized under the subject head, "The Church and the Nation," by the Rt. Rev. Dr. John N. McCormick, Bishop of Western Michigan, and recently Chief of the Bureau of Overseas Chaplain Service, American Red Cross, who has just returned from France, where he held the vast assemblage spellbound for about two hours visualizing the conditions as he found them in the great world war.

At the second business session, at 9 o'clock Thursday morning, August 16th, the election of a new National Council took place. Mr. Robert E. Anderson, of Richmond, Va., was re-elected National Council member for the Diocese of Virginia, and Mr. W. P. Johnson, of Norfolk, Va., was elected National Council member for the Diocese of Southern Virginia.

A Letter From President Wilson.

Copy of letter received by the General War-Time Commission of the Churches from President Wilson acknowledging the receipt of bound volume containing resolutions of loyalty adopted on Memorial Day by hundreds of churches throughout the country and representing thirty-nine denominations.

The White House,

Washington, 3 August, 1918.

My Dear Dr. Speer:

I thank you sincerely for sending me the very interesting and inspiring messages from the several churches which you have been kind enough to have made accessible to me in a binding. If I followed my own impulse I would certainly reply to some of these mes-

sages, but I see only too clearly that if I began I should begin to discriminate as between one message and another or else be obliged to answer them all, which would be out of the question. I must content myself with asking you to avail yourself of any opportunity you may have to say with what interest and inspiration I have received them.

Cordially and sincerely yours,

WOODROW WILSON.

Dr. Robert E. Speer, Chairman, General War-Time Commission of the Churches, 105 East 22d St., New York.

A new worker in the missionary field has just entered upon his extensive labors in the West Indian Islands. Dr. Jose Marcial, a native of Spain, a graduate of the University of Madrid, well known in literary and religious circles, came to the United States at the request of the American Bible Society last winter. After some months of study of the society's methods and general missionary activities in these islands, he sailed for Porto Rico and we are happy to announce his safe arrival. He will visit the Virgin Islands, where the United States has assumed new responsibilities, Cuba, Haiti, where remarkable changes are taking place, and Santo Domingo, before returning to report on the needs of this extensive field. The Spanish and other Scriptures are in demand everywhere, and very wide circulation will help to increase the harmony already existing in those countries with the ideals of the United States.

VIRGINIA.

Rt. Rev. R. A. Gibson, D. D., Bishop.
Rt. Rev. W. C. Brown, D. D., Coadjutor.

Ordination.

On Thursday morning, August 15, in Emmanuel Church, Woodstock, Charles Ervine Clarkson was ordained to the Diaconate by the Rt. Rev. Robert A. Gibson, D. D., Bishop of Virginia. The Bishop was assisted in the service by his son, the Rev. Churchill Gibson, of Lexington, who read the Litany and preached the sermon, and the Rev. Malcolm S. Taylor, of Berryville, who read Morning Prayer and presented the candidate for ordination.

Mr. Clarkson completed a special course at the Virginia Theological Seminary last June and since then has had charge of Emmanuel Church, Woodstock, and St. Andrew's Church, Mt. Jackson.

On Sunday morning, August 18, in Emmanuel Church, at Woodstock, Rev. Samuel A. Wallis, D. D., of the Virginia Theological Seminary, preached and administered the sacrament of the Holy Communion, assisted by Rev. Charles E. Clarkson, the newly-ordained deacon in charge.

KENTUCKY.

Rt. Rev. C. E. Woodcock, D. D., Bishop.

Uniting of Two Parishes: The Bishop has given his approval to the uniting, for a period of six months, of the parish of Calvary Church and St. Andrew's parish, Louisville. It has also been approved by the vestries of both parishes, but it will be submitted to the congregations of each Church before it is definitely decided to carry out the idea. If it is confirmed by the congregations the rector of St. Andrews, the Rev. Mr. Douglass, will be in charge of the combined churches. Mr. Douglass is now away on his vacation and

the temporary uniting of the congregations will not be effective until October 1, and will last for a period of six months, but will probably be extended if found to work satisfactorily.

The Rev. Mr. Mallinckrodt, rector of Calvary Church, is the Chaplain of the Louisville troops located at Camp Shelby, Miss. He has submitted his resignation but his congregation are unwilling to accept it and feel they are doing their bit in the winning of the war by making the sacrifice of giving up their rector for work among the soldiers.

It would seem that this arrangement is a most happy solution of a very vexing problem. The services are to be alternated each month. During the month of October the combined congregations will worship in Calvary returning to St. Andrews on the first Sunday in November.

Synod of Sewanee: Definite arrangements have been made for the entertaining of the Convention of the Synod of Sewanee which meets in Louisville in November. The Rev. Mr. Douglass has been made Chairman of the Executive Committee and will have general charge of arranging for the Convention.

WASHINGTON.

Rt. Rev. A. Harding, D. D., Bishop.

In St. John's Church, Beltsville, Md., a very handsome Reredos to the memory of Mrs. Elizabeth Simms Jones (given by her children), was unveiled and dedicated on July 14 by the Rev. C. I. LaRoche.

The Reredos is of solid walnut with three Gothic panels above the altar. On the right panel is carved the Greek Cross, on the left panel the Latin Cross. The center panel is beautifully indented and flanked by two noble columns. Resting on the top of this panel is a handsomely carved Celtic Cross.

NEW YORK.

Rt. Rev. David H. Greer, D. D., Bishop.
Rt. Rev. C. S. Burch, D. D., Suffragan.

Red Cross Tent Dedicated.

There was dedicated on August 16 a Red Cross tent in Trinity yard. Its purpose is to give opportunity to women, during the noon hour and at other times, to do Red Cross work. The dedication address was made by the rector, the Rev. Dr. Manning, who said that no national act is lower in the moral and criminal scale than the firing on hospitals and hospital ships, as Germany has repeatedly done. He remarked that it was no mistake made by a nation, but an offence that has been repeated many times. He praised the Red Cross work in language quoted from General Pershing, and recorded the fact that Trinity parish rejoices that so many women come, at the noon hour, and eat their luncheon and read in the shade of the trees on the historic ground.

"It is most fitting," Dr. Manning said, "that this tent should be placed on this historic spot, close by the graves of Alexander Hamilton, Captain James Lawrence, Robert Fulton and other great Americans. We know how those men would have met the issues of this war, and we thank God that our country today is meeting the issues as they would have done.

"In this old graveyard American, British and French lie buried side by side, and today Americans, British and

French with our other allies are fighting side by side for the freedom of the world.

"The doors of Trinity Church stand open to all comers 365 days in the year. This churchyard, a beneficent breathing space, stands always open to the public. We invite and welcome those who work in this downtown part of the city to enjoy the rest which it offers in the open air. Many young people come each day and we are glad that they do come, to eat their lunches here.

"If there are any who consider this desecration of a graveyard, we can only say that to us it seems quite the reverse. Many of those who come here each day will welcome the opportunity which this tent offers them to work for the Red Cross. The tent has been erected by the Red Cross and the work in it will be carried on under the direction of United States Express Building Auxiliary, No. 36.

"I hope that much work will be accomplished here. This tent in this church yard, fronting on our greatest and busiest thoroughfare, illustrates the fact that our participation in this war is an act not only of patriotism but of religious duty, that we are fighting in a sacred and holy cause and that to this cause we must give the whole strength and power of our life, spiritual, moral and material, until the brutal power which has assailed the world is completely defeated and overthrown and peace with justice is won for all men."

TENNESSEE.

Rt. Rev. Thos. F. Gallor, D. D., Bishop.

Death of the Rev. Dr. DuBose.

The Rev. Dr. William P. DuBose, for many years professor and Dean at the Theological Department of the University of the South, died on Sunday, August 18, at Sewanee.

Dr. DuBose was ordained deacon in 1864 and priest in 1865 by Bishop Davis, held charges in Winnsboro and Abbeville, S. C., and was Dean of the Theological Department of the University of the South from 1894 to 1908. He was the author of "The Soteriology of the New Testament," "The Ecumenical Councils," "The Gospel in the Gospels," "The Gospel According to St. Paul" and "High Priesthood and Sacrifice."

WYOMING.

Rt. Rev. Nat. S. Thomas, D. D., Bishop

The Church Holiday House, situated at Encampment, and established in July, is filling a long-felt want, as attested by the number of guests accepting its hospitality. The building has been repaired and fully equipped, and thrown open for the use of the clergy and Church organizations of the District. Standing in an attractive spot, but one half mile from delightful fishing streams, it has furnished a most delightful outing to many Church workers of the District, through the kindness and foresight of Bishop Thomas.

Mrs. M. Belknap, of Jackson, has been appointed President of the Little Helpers in the Missionary District of Wyoming, succeeding Mrs. R. B. W. Hutt, who resigned her office by reason of removal from the District.

The Rev. Edward M. Cross, rector of the Church of St. John the Evangelist, St. Paul, and formerly rector of St. Peter's, Sheridan, Wyoming, is spending

his summer holiday in Wyoming, serving the Church at Buffalo, which was formerly under his jurisdiction as Dean of Sheridan.

The Rev. J. Coleman Horton has accepted charge of the work of St. George's Church, Lusk, Wyoming, beginning his new duties on August 1. Mr. Horton was formerly at Shoshone, Idaho.

Personal Notes

The Rev. Richard D. Wilkinson, D. D., of Lexington, Ky., has accepted a call to St. John's Church, Montgomery, Alabama, and expects to take charge about September 15.

The Rev. Robert N. Ward, rector of St. Mark's parish, Beaumont, Texas, will report on August 23d at Camp Taylor, Louisville, Ky., to undergo the training at the Training School for Army Chaplains, which covers a period of five weeks.

The Rev. Francis V. Baer has accepted a call to St. Matthew's Church, Brooklyn Manor (Woodhaven), N. Y., and expects to take up his work there September 1.

The Rt. Rev. Thomas F. Davies, D. D., Bishop of Western Massachusetts, has been requested by the War Work Council of the Y. M. C. A. to represent them overseas with the American expeditionary forces in special service. Bishop Davies expects to sail within a few weeks.

Ordinations.

In the Church of the Advent, Nashville, Tenn., on August 4 the Rev. Howard Cady was advanced to the priesthood by the Bishop of Tennessee, who also preached the sermon. The candidate was presented by the rector of the church, the Rev. Prentice A. Pugh. Other clergy present and taking part in the service were the Rev. A. C. Kill-effer and the Rev. Thomas Dyke. Mr. Cady will continue in charge of the parishes at Pulaski and Cumberland Furnace, Tenn.

Mr. Alfred Barker, Senior Catechist, All Saints' Chapel, Rosebud Mission, was ordained deacon by the Rt. Rev. Hugh L. Burleson, D. D., Bishop of South Dakota, at the Niobrara Convocation in Greenwood, South Dakota, August 9, 1918.

At the same Convocation on Sunday, August 11, the Rev. Joseph Dabray, Deacon of Sisseton Mission, the Rev. George S. Lawrence, Deacon of Chateau Creek, S. D., were advanced to the priesthood by Bishop Burleson.

Deaths.

The Rev. Albert Francis Tenney, rector of Christ Church, Pelham Manor, N. Y., and a professor at the General Theological Seminary, died on Saturday, August 10, aged seventy-one. Funeral services were held on Tuesday morning.

"Some people have to stay poor because they will not believe it is blessed to give."

It will not do to trust our feelings for an hour, but it is safe to rely on God's word forever.—Ex.

Christianity and the Community

Thy Kingdom Come on Earth

THE REV. R. CARY MONTAGUE, Editor

RESULTS OF VICTORY.

The conquest of the Holy Land which was the principal object of the allied army of the middle ages has come as a by-product, so to speak, of the alliance of today, and the following item from Jerusalem shows one of the first results of a Christian occupation of those places made sacred to us through Scripture:

Jerusalem, July 20.—Restoration of the Parchment Scrolls of the Law to the various synagogues in Tel Aviv and Jaffa was one of the interesting ceremonies which followed the British occupation.

These scrolls of the Law of Moses, which are all written by hand and are preserved in magnificently ornamented cases, some of them in solid silver, are the most sacred and holy possessions of every Jewish community. So when Djemal Pasha, in his hostility to the Zionists, carried out the tyrannical evacuation of the bulk of the Jewish population of Jaffa in April, 1917, the Jews carried with them these sacred Torah into exile, lest they should fall into the hands of the Turks.

These sacred scrolls had been carefully guarded by the Jews at Petach Tikvah (Mulebbis) and were brought back in solemn procession to Jaffa. A triumphal arch was erected at the northern confines of Tel Aviv, every house was decorated with flowers and bunting and the whole of the Jewish population turned out en fete to meet the return of their sacred possessions. Jews came not merely from Jaffa, but also from Richon-le-Zion and the other neighboring colonies.

The young men and the girls of the Maccabee Athletic Association dressed in white clothes, with blue sashes and ties, maintained order and kept a pathway clear for the procession through the crowds. The procession was headed by the Australian Military Band and the ceremony at the triumphal arch was attended by officers representing the Military Governor and by Dr. Weizmann and the members and officers of the Zionist Commission.

In this connection the news of the establishment of a new university on the Mount of Olives is a foretaste of things that may be expected in that ancient part of the world. This piece of news comes to us from London and reads as follows:

"The institution is to be founded by the Zionist societies of the world. While primarily for Jews, it will be open to students from all nations, Zionist authorities have announced.

"Present plans include a school of liberal arts and sciences and a school of medicine. Other branches will be added as the university grows.

"The institution will be opened as soon as conditions in the Holy Land permit.

"An attempt will be made to use the ancient Hebrew as the class-room language."

It is confidently to be expected that Constantinople will be an international

city at the close of the war, and that this part of the world will again form a great meeting place for the nations of mankind, as it did in the early Christian era.

CONVICTS MAKE FINE SOLDIERS.

Elberon, N. J., Aug. 11.—Use of convicts to help win the war was strongly urged by J. G. William H. Wadsham, of New York, at the first war-work meeting of the National Committee on Prisons and Prison Labor held here at the home of Adolph Lewisohn, chairman of the committee.

Judge Wadsham said that a distinction should be made between the crook, a man bent on crime, the physically and mentally defective, who are unfit for military service, and other men who, although they have violated the criminal law may, nevertheless, not be criminal in the generally accepted meaning of the term."

Each case, he said, would require special inquiry to determine.

There are 150,000 men in prison in the United States, Judge Wadsham said, and the census of 1910 showed that in one year 458,277 persons had been released from jails and penitentiaries. The utilization of this man-power, rendered negligible by the law which prevents a felon from admission to the army, he declared, was an important question.

The value of such men was shown by the records of 7,000 prisoners in the British Army, carefully tabulated for eight months. In this period 530 were killed in action; forty-nine died of wounds; thirty-one died of sickness and 1,530 were wounded. Twenty were mentioned for gallantry in action; twenty-five received the "distinguished conduct medal"; eight were commissioned, and three received the "Victoria Cross," the highest honor Great Britain confers upon a soldier and sailor.

We publish the foregoing in the hope that the suggestion here made may be taken up and followed in other parts of the country.

In many cases the crime for which a man is serving in the penitentiary has been the result of a violent outbreak of temper for which he has long since repented, and which would in no way disqualify him for service in the army.

Not infrequently the acts which lead to a criminal conviction have been committed through sheer love of adventure which is one of the best requisites for a good soldier.

Perhaps this war will give many a man opportunity to redeem himself, which otherwise might not have come to him.

BRITAIN'S SHARE IN THE WAR.

August being the month in which our mother and ally came to the rescue of stricken Belgium and surprised France, it is well to read what she has

done in the cause of humanity as contained in this clipping of the New York Times:

Great Britain's contribution to the success of the Allies was made public here yesterday, on the eve of the fourth anniversary of the United Kingdom's entrance upon the war, by the British Bureau of Information of the British War Mission.

The bureau which enumerates among other things the fact that Great Britain and her colonies have raised 7,500,000 soldiers, of whom 500,000 have been slain and 2,000,000 are wounded or missing. England herself, it is said, has furnished 60 per cent. of the fighters and suffered 76 per cent. of the casualties.

British soldiers have fought on seventeen fronts in the past four years, including Belgium, France, Italy, Serbia, Greece, Russia, Palestine, Mesopotamia, China, and North, East and West Africa.

The British expenditure of rifle ammunition per week is now sixty-five times greater than the average weekly expenditure during the first ten months of the struggle. The machine gun output is thirty-nine times greater. The Ministry of Munitions now handles 50,000,000 articles a week and in addition to more than ninety arsenals, Great Britain has 5,046 Government-controlled factories, all working night and day on munitions and supplies.

The British Navy has trebled its personnel and doubled its fighting armament since entering the conflict. It and the merchant marine have transported overseas 13,000,000 men, 2,000,000 horses and mules, 500,000 cannon, gun carriages and other vehicles, 25,000,000 tons of explosives, 51,000,000 tons of oil and fuel and 130,000,000 tons of food and other stores.

The ill-omened word "kultur" comes in for a savage analysis. Professor von Seyden, in the first frenzy of the war, said: "The Germans are the elect people of the earth. They will accomplish their destiny, which is to rule the world and to guide all other nations for their common happiness."

The bureau answers von Seyden by presenting a table of the worst forms of crime committed in Germany and England during the ten years, 1897-1907, as follows:

	Germany.	England.
Murder	350	97
Incest	573	56
Rape	9,381	216
Unnatural crimes.....	841	290
Malicious and felonious wounding	172,153	1,262
Malicious damage to property	25,759	358
Arson	610	278

Total 209,667 2,557
"People of America," the author of the bureau's report says in conclusion, "you fathers and mothers, wives, sisters and sweethearts of the men you have sent to France, I ask you to study that table. Kultur should be known by its results, and, if 'benighted' England can show such a case against 'enlightened' Germany, is it not worth four years, or, if need be, forty years, of war to keep your country and ours clear of the virus of Kultur?"

We can't lock love up in our own hearts and expect to keep it. To live, it must be active.

The first real step we take toward heaven is the one we take when we say goodbye to sin.—Ex.

Church Knowledge and Nurture

NEW TABLE OF LESSONS

Morning Lessons.

13 S. after Trinity, Aug. 25	Deut. 32:1-43, or Wisdom 6:1-21	Rom. 15
M., Aug. 26	Deut. 23:19-24:9	Galations 1
Tu., Aug. 27	24:10-end	2
W., Aug. 28	25:1-10, 13-16	3
Th., Aug. 29	26:1-11	4
F., Aug. 30	26:12-end	5
S., Aug. 31	28:1-14	6

Evening Lessons.

14 S. after Trinity Sept. 1	Deut. 33 or Wisdom 6:22-7:14	Acts 26:1-29	Hosea 5:1-6:6	Matt. 9
			Job 25 and 26	Luke 3:1-22
			27	4:1-15
			28	4:16-32
			29	4:33-end
			30	5:1-11
			31	5:12-26
			Levit. 19:1-18	1 Cor. 12:27-13-end

Thirteenth Sunday After Trinity:

The first lesson for Sunday morning is "The Song of Moses" and gives God's promises to His ancient Church, both of Discipline and of warning. The outcome would be that Israel would triumph over the world. Their superiority would be manifest even to their foes. "Their Rock is not as our Rock; our enemies themselves being judges." There is even a hint that some day the outside world, now hostile to God's people, might share in the victory: "Rejoice, O ye nations, with His people." The acceptance of this truth—a special people with a divine mission in the world—is for many today made difficult by the Kaiser's selfish scheme to force his Kultur on the world at the point of the sword and his belief in "Gott mit uns." But surely the two plans differ as heaven and hell. Of primary importance, therefore, is the fulfilment of these promises as recorded in the second lesson. Bernhardi's theory of the necessity of conflict to progress is the contention also of the Bible; but note the difference in the aim and final outcome: in the one case autocracy and rule or ruin; in the other, it is God and His truth, Christ and His Spirit that are to conquer, and not either Jews or Germans. For, writes St. Paul, "I say that Jesus Christ was a minister of the circumcision for the truth of God to confirm the promises made unto the fathers and that the gentiles might glorify God for His mercy." And all this is to come to pass "through the power of the Holy Ghost." War has had its place in the history of revealed religion, and still has its place in the history of the world, the conflict of opposed civilizations; but peace, true peace the effect of righteousness, is the ultimate aim; and in the last analysis, "the weapons of our warfare are not carnal." The Old Testament alternate is a discourse on true wisdom and is addressed to kings and "supermen." "A sharp judgment shall be to them that be in high places. For mercy will soon pardon the meanest; but mighty men shall be mightily tormented." Moreover, it is not written "we that are strong" are to lord it over the weak, but "ought to bear the infirmities of the weak and not to please ourselves."

Another line of thought connecting the first and second lessons and related to Collect, Epistle and Gospel, is that we are helped to believe in God's promises now by the fact that history shows that God has made and kept promises in the past. Compare Deut. 32:7 ff; Romans 15:4 ff; Gal. 3: ff. The more directly practical teaching lies in the necessity of service which morally conditions the fulfilment of the promises.

In the evening the New Testament lesson, which takes the lead, is topical

and is related especially to the New Covenant, which our Lord compares to new wine calling for new wine skins (perhaps the selection would end best with verse 17). This is the fulfilment of what was promised to Abraham and furnishes the theme of Epistle and Gospel. The first lesson is that passage from Hosea which climaxes in the principle that gives the Old Testament background of our Lord's discourse: "I desire mercy and not sacrifice"; a message delivered to priests by a prophet and one forevermore needed by that type of mind. The spirituality versus legalism, which is the heart of the second lesson, is treated fully by the Apostle in the Epistle to the Galatians read during the week.

C. B. WILMER.

HOME LESSONS ON THE LIFE OF OUR LORD.

By the Rev. K. J. Hammond, D. D.

Primary and Junior.

XXVIII.

Galilee.

1. How did the Galileans regard Jesus? Matt. 13:54-6.
2. What hindered them from receiving His mercies? Matt. 13:58.
3. How does Jesus feel towards those uncared for? Matt. 9:36.
4. Learn His Missionary Prayer, and use it. Matt. 9:38.
5. What did He do to help the multitude? Matt. 10:1, 5.
6. What message did He give them? Matt. 10:6-8.
7. What value did He put upon disciples' service? Matt. 10:42.
8. What was His last Missionary Command? Matt. 28:19, 20.
9. Are you praying and giving for Missions? Matt. 9:38.

"The Bible is the organ through which God still speaks to men. Its sentences are not mere echoes of a voice that is still. Its words of psalm and prophecy, of recording gospel and pleading epistle, are ever being in-breathed by the breath of God's Spirit. The words on the page or on the speaker's lips become the word of God only through the Spirit. Then they become vocal again, and they resound in the consciences and quicken the hearts of heedless men."

Self-Help.

In helping others, we also help ourselves. This truth is well illustrated by a story of two travelers in Lapland. It was a bitter, freezing day, and they were riding in a sleigh, wrapped in furs from head to foot. Notwithstand-

Calendar and Collect

August.

1. Thursday.
4. Tenth Sunday after Trinity.
6. Tuesday. Transfiguration.
11. Eleventh Sunday after Trinity.
18. Twelfth Sunday after Trinity.
24. Saturday. S. Bartholomew.
25. Thirteenth Sunday after Trinity.
31. Saturday.

Collect for Saint Bartholomew the Apostle.

O Almighty and everlasting God, Who didst give to Thine Apostle Bartholomew grace truly to believe and to preach Thy word; Grant, we beseech Thee, unto Thy Church, to love that word which he believed, and both to preach and receive the same; through Jesus Christ, our Lord. Amen.

Collect for Thirteenth Sunday After Trinity.

Almighty and merciful God, of whose only gift it cometh that Thy faithful people do unto Thee true and laudable service; Grant, we beseech Thee, that we may so faithfully serve Thee in this life, that we fail not finally to attain Thy heavenly promises; through the merits of Jesus Christ our Lord. Amen.

ing this, they were almost freezing in the fearful cold.

By the wayside they happened upon a poor traveler, benumbed and freezing to death.

"Let us stop and help him," said one brother. "We may save his life." "Yes, and lose our own," replied the other. "Are we not ourselves freezing in the cold? Only a fool would think of stopping on such a day as this. I would not take off my fur coat just now to save a hundred peasants." "I am just as cold as you are," said the brother, "but I cannot see this man freeze to death without trying to save him."

He was as good as his word, got out of the sleigh, threw off his coat, and worked over the poor man by the wayside—rubbed him with snow, got him on his feet, walked him up and down vigorously, gave him wine to drink.

The effort that he made brought warmth to his own limbs. He helped the poor man to the sleigh.

"Brother," he said, "look. The old fellow is feeling better. I have saved his life, and I believe I have saved my own, for I am as warm as a toast."

But his brother did not answer. He was sitting upright in his fur coat in the sleigh, frozen to death.—Messenger, S. S. J. E.

It was Froude, the great historian of the last generation, who said: "If we wish to win respect, there is a campaign which awaits us at our very doors against swindling and cheating, against drunkenness and uncleanness, against hunger, squalor and misery, against the inhuman vices that are bred in our large cities, against the all-pervading, all-devouring love of money. We desire wealth—be it so; but not wealth in the modern meaning which in itself betrays how far we have traveled on the downward road; rather the well-being, the bodily and moral health of the people of which the nation is composed. Accept this as the first principle of action, and the plagues which are consuming us will melt away of themselves."

Family Department

NANCY BYRD TURNER, Editor

Restless Heart, Don't Worry So.

Dear restless heart, be still! Don't fret and worry so;
God hath a thousand ways His love and help to show;
Just trust, and trust, and trust, until His will you know.

Dear restless heart, be still; for peace is God's own smile,
His love can every wrong and sorrow reconcile.
Just love, and love, and love, and calmly wait awhile.

Dear restless heart, be brave! Don't moan and sorrow so.
He hath a meaning kind in the chilly winds that blow.
Just hope, and hope, and hope, until you braver grow.

Dear restless heart, repose upon His heart an hour.
His heart is strength and life, His heart is bloom and flower;
Just rest, and rest, and rest within His tender power.

Dear restless heart be still! Don't toil and hurry so;
God is the Silent One, forever calm and slow.
Just wait, and wait, and wait, and work with Him below.

Dear restless heart, be still! Don't struggle to be free.
God's life is in your life, from Him you may not flee.
Just pray, and pray, and pray, till you have faith to see.

—Edith Willis Linn.

Father to Son.

This war, that has brought so many frightful and brutal things to pass, has also set free the tenderest and sweetest qualities in humanity. Can anything be more charming and touching than this letter, written by an American soldier in France to his little son? The bravest are indeed the tenderest; only a man who was willing simply and courageously to offer everything—even his life—to his country could write so unaffectionately, with such gentle yet manly affection. The writer, Captain Frank W. Cavanaugh, is an officer of artillery, who was once a well-known football player at Dartmouth College.

Dear Davie Boy. Your good mother writes me that you have a chum, and she says he is a fine boy who lives next door. Isn't that fine? I wish I had a chum. You and your mother used to be my chums, and sometimes Joe and Billy and even dear little Rose Marie, and Phil, too, when he was home, but now that is all changed and I have no chum in all the world. I think it's rather sad sometimes, don't you? But I have your pictures, which I take down and talk to when I am lonesome.

I am happy to know you like your new school and home, and I'm sure you'll only play with clean boys who don't do anything very bad and who also like to go to school. Didn't we used to have great times together, and wasn't it fun when you'd come up to the car to meet me? Then when you saw me getting off, do you remember how you'd hide behind a tree and run

up behind me and scare me after I had passed? And do you remember how sometimes you and I would race, and you were getting so you could run pretty fast, for you were getting to be a big boy?

And then we'd all go down to see the circus and the parade and hold hands so we wouldn't get separated or lost. And then Christmas! Oh, wasn't that a wonderful day! Early in the morning how you'd all rush downstairs to see your presents. And, then, poor, tired mother would work and work to give all you boys and girls a Christmas dinner—turkey, cranberry sauce, and dressing and plum pudding, and candy and nuts and everything. O Dave, did any little boy ever have such a good mother as you, I wonder? And now you are soon to have another Christmas, and old "Cav" won't be home. But I want you to have the finest time you ever had on that day, so that I may be happy over here thinking of you all. I wish I knew some little boys and girls over here, so that I might talk to them and hold their hands, and I would call them my boys' and girls' names and pretend that I was home.

The other night I had a lovely dream, and I was so disappointed when I awoke. I dreamed I was sitting in our kitchen with mother and David and all the children, and a chair that was tilted back against the wall slipped, and I fell gently and without hurting me to the floor. And then mother and you and all the children laughed and laughed, just like good, naughty folks. And you came over and took my hand in yours and lifted me up easily. Isn't that funny, Dave? Think of any boy lifting a big, fat father like me from the floor with one hand. Then we laughed some more, and suddenly I remembered it was after nine o'clock. I said, "Why, children, what are you doing out of bed at this hour of the night?" And you said, "Why, it isn't very often our father goes away to war, so we thought we ought to stay up to say good-by." And then I was so surprised to learn that I hadn't gone away to war yet that I suddenly awoke, only to find myself in my little, lonely barracks, and the rain was coming down hard outside, and I was lonesome for my dear family.

And now, David, old boy, everyone is in bed but me, trying to get lots of strength and health for the big fights we will soon be in, so I must do likewise and end this letter to you. You must always remember that your father came into this great war for the sake of all little children, and I know that you will, while I am gone, take good care of mother and all the children. I can see you growing up tall and straight, with shoulders back and head up, because that's what old "Cav" wants, and you love "Cav," don't you, Davie boy? Dave, will you do something real nice for me? I knew you would. Then kiss mother and Annie and Billy, Rose Marie and John for "Cav," and send one to Philip in Maine.

The lights are going out in a few minutes, so good night, good-by, Dave, and God bless you.

From your old man,

"CAV."

—Youth's Companion.

For the Southern Churchman.
The Point of View.

N. B. Turner.

"Matilda," called Mr. Pockleton, "have you seen anything of my spectacles?" Since there was no reply but a busting in the kitchen, he lifted up his voice again. "Seen anything of my specs, Maria?" The question had a deprecating sound.

The bustle ceased. "No," came decisively, after while, from an ominous silence. Mr. Pockleton sighed and continued to peer and poke. When he had shaken the tablecloth for the third time and turned upside down a vase containing water, he became querulous. "I know I left them here on the mantel. I know it just as well as anything. It beats my time what becomes of things. I was reading no more than an hour ago, and—"

"Pockets?" The question was fired from the kitchen above the sound of a busy egg-beater.

"Of course, pockets. Besides, Matilda, as I've told you often—"

"Inside the almanac?"

Mr. Pockleton snorted. "Just because one single time I shut up my specs in the almanac—"

The opening door interrupted him. Mrs. Pockleton's neat gray head was thrust in, her keen blue eyes made swift inventory of the room then fixed themselves on her spouse. As his look met hers Mr. Pockleton felt vaguely disconcerted. "It's no carelessness of mine this time," he declared, on the defensive. "I haven't been out of this room since I stopped reading, and there's not a crack nor a crevice that I haven't searched." His expression was defiant. "No chance for once to accuse me of absent-mindedness, Matilda." But still her look disturbed him. "Search for yourself," he said, stiffly.

Mrs. Pockleton's face was inscrutable. "No call for searching," she said, briefly, and shut the door with business-like precision. The egg-beating began again.

"Now, what does she mean by that?" fumed Mr. Pockleton. He shook the cloth once more, angrily, and peered into a match box. "Always saying I'm in a brown study. Always laughing at my short memory—" He subsided, grumbling, and five minutes later was stretched on the lounge in the snoreful slumber of the utterly innocent. He did not stir until the voice of Mrs. Pockleton penetrated his dreams.

"Amos, Amos! Bring me the keys—the bunch with the porch-pantry key on it. Right there on the mantel, now!"

At the end of three minutes she confronted him accusingly. "I can't find 'em," Mr. Pockleton confessed. "Yes, I've looked in the key-basket a dozen times. How in the world do you expect me to see anything with my eyes gone?"

Mrs. Pockleton dipped into the basket and brought out the bunch with promptness. "When you can't use one of your senses, use another," she admonished. "My, my, but a man is a helpless creature!"

Amos was snoring again when there was another summons. He found his wife struggling with the lock of the porch-pantry. "You've got stronger hands than I have," she said. "Maybe you can pull this key out . . . It's the wrong one, for some reason or other."

Mr. Pockleton exerted himself to the utmost, but without avail. Mrs. Pockleton stood by in visible impatience; the frying apples were burning for lack

of lard. "If I only had my specs," Amos groaned.

His wife's answer was full of asperity. "Well, I don't know what you want with specs for a job like that, but if you must have 'em, Amos, take 'em off the top of your head. That's such a foolish place to keep 'em that I just couldn't bring myself to tell you they were there."

Mr. Pockleton felt of his scant white hair. "Shucks, they ain't there," he said, mildly. "Them's an old pair I got hold of accidentally and couldn't see a fly through. I laid my own down to get an eyelash out of my eye and some way picked up these old good-for-nothings." He jerked at the spectacles carelessly.

A queer look of alarm flashed into Mrs. Pockleton's eyes. "Don't you hurt those specs, Amos Pockleton!" she cried, and rescued them with a jerk.

Amos looked at her in surprise. Then a light dawned in his round face. "They're—they're yours!," he cried.

"To be sure they're mine," his wife answered with dignity. But her jaw had sagged a little.

Things came to Amos slowly. "Then you've got mine," he discovered, presently. "I give you my word if you ain't! Picked 'em up when I wasn't looking." He clapped a large hand over his mouth to keep back the ill-timed mirth that shook him.

Mrs. Pockleton made the exchange neatly. "No wonder I couldn't see to unlock the door," she said. "You must have seen that something was amiss; the two pairs are nothing in the world alike. Why in the world didn't you tell me I didn't have on my own specs?" She deftly unlocked the door and hurried into the pantry.

Her husband followed her. "But, Matilda," he expostulated, "I'd like to know how I could—"

Mrs. Pockleton made a great fuss with the top to the lard tin and drowned his voice. When she turned to whisk out he grasped one apron string; for once in his life he was going to be ungenerous.

"Talk about wool-gathering," he said, "talk about brown studies and such! You looked square at my specs, Matilda, and didn't know they wasn't yours—and square through 'em and still didn't know it!" He would not let her string go. "And, moreover, you saw your own on my nose and couldn't tell 'em from a hole in the wall."

Mrs. Pockleton drew herself up severely. "Now, Amos," she admonished, "don't be feather-brained. How in the world could I recognize my specs when I was seeing 'em through yours? Answer me that."

The face of Amos fell, and the apron string dropped from his hand. He floundered mentally, then clutched at a straw. "Well, then, how in time could I—"

"There's buns in the oven," said Mrs. Pockleton, generously. "I made 'em with currants, your favorite kind."

Amos plodded through the kitchen door in her brisk wake. He still looked dazed, but he reached out eagerly for a currant bun. "Ef it don't clear off it'll rain, most likely," he said.

How the Apostles Died.

St. Peter was crucified in Rome with his head down, on a cross similar to that used in the execution of Jesus.

St. Andrew was bound to a cross.

St. James the Great was beheaded by order of Herod of Jerusalem.

St. James the Less was thrown from a high pinnacle, then stoned.

St. Philip was bound and hanged against a pillar.

St. Bartholomew was flayed to death by command of a barbarous king.

St. Matthew was killed with a halberd.

St. Thomas was shot by a shower of arrows while at prayer and afterward run through the body with a lance.

St. Simon was crucified after the manner of Jesus.

St. Mark was dragged through the streets of Alexandria until he expired.

St. Luke was hanged on an olive tree in Greece.

St. John died a natural death.

St. Paul was beheaded by command of Nero.

Judas hanged himself.

St. Barnabas was stoned to death by the Jews.

Leschetizky's Visit to the Doctor.

That famous pianist and still more famous teacher of music, Theodor Leschetizky, whose recent death has recalled many anecdotes of his career, was one of the most absent-minded of men.

One day, having experienced a slight symptom or so, transitory but disagreeable, he thought he would visit his doctor and provide against a repetition. The day was cloudy, and he started forth umbrella in hand. Before reaching the nearest avenue it began to sprinkle, and he hailed a passing street car. Settled comfortably in a corner, he sank into meditation, and was lost to material circumstances until the conductor announced, "End of the route. Passengers will please descend."

Obediently, the musician descended. He had passed the doctor's house long ago; besides, he had forgotten where he was going. A friend, who happened to pass a few moments later, found him standing on the curbstone—his umbrella up, although it was no longer raining—glowering intently at the brimming gutter as he tried to remember his errand. Explanations followed, and the friend laughingly advised him to return home, where he would arrive just about in time for his dinner, if he walked.

"Also, you will have my company all the way," he added genially. "That is to say, if you do not mind stopping a moment at Doctor So-and-so's, where I have promised to call for a prescription for my wife."

"Not at all! Not at all!" cried Leschetizky, beaming. "My dear fellow, you have told me my destination! I, too, was going to Doctor So-and-so for a prescription."

The friends proceeded to the doctor's and obtained the two prescriptions. They left together, and on the top step—the sun was now shining brilliantly—the musician paused absent-mindedly once more to put up his umbrella.

"But, my good friend, you do not need your umbrella," remonstrated his friend. "The rain ceased an hour ago."

At that moment the spring with which Leschetizky had been fumbling yielded, and the umbrella sprang open. His friend broke into a shout of laughter. When he could speak, he murmured weakly:

"True, the umbrella you have is more suitable to the weather than your own; but I am afraid the doctor's little daughter might not be satisfied with the exchange. I fear we must go back, Leschetizky, or there will be trouble."

Leschetizky lowered the supposed

umbrella and looked at it. It was a blue parasol of diminutive size, much beruffled and gayly strewn with brocade pink roses!

"Yes," he agreed, "we must go back and exchange umbrellas. Besides, I must get my prescription. I put it into my purse, but I do not feel any purse in my pocket. I think I must have left it on the doctor's table."

"Leschetizky," inquired his friend, "are you quite sure you did not leave yourself behind in the car and that I am walking with your twin?"—Selected.

For the Southern Churchman.

FAMILIAR HYMNS.

X. Jesus, Lover of My Soul.

It is probable that the words of this poem, and a certain old tune to which they were long ago set, stand in the minds of many people as somehow representative of all sacred singing. Jesus, Lover of My Soul is present in the hymn collection of every Christian church, and it is sung everywhere and on all occasions: at Morning and at Evening Prayer, in all seasons of the Church's year, in Sunday-school, at convocations, at revivals, in chapel and in home, and at the burial of the dead. It is in a way the hymn of hymns—part of the warp and woof of every soul's spiritual life.

Charles Wesley is the author of the lines. As is the case with so many poems, conflicting accounts of its origin are given. It is recorded that the stanzas were inspired by a touching experience of Wesley's. He was seated one summer day at his open window when a small, frantic bird, pursued by some feathered enemy, dashed across the sill and hid itself for safety in his breast. The second line is well in keeping with this account. Another version has it that on one occasion Wesley was compelled to flee to a small hut in the woods in order to save himself from the fury of a mob—for the Wesleys suffered all manner of religious persecution—and that while in hiding he composed his great lines.

However that may be, the poem was destined from the first for immortality. More than any other known to any Church it voices human dependence upon divine strength, and in so doing it makes universal and eternal appeal.

Jesus, lover of my soul,

Let me to Thy bosom fly,

While the nearer waters roll,

While the tempest still is high:

Hide me, O my Saviour, hide,

Till the storm of life be past,

Safe into Thy haven guide,

O receive my soul at last!

Other refuge have I none,

Hangs my helpless soul on Thee;

Leave, ah, leave me not alone,

Still support and comfort me:

All my trust on Thee is stayed;

All my help from Thee I bring;

Cover my defenseless head

With the shadow of Thy wing.

Plenteous grace with Thee is found,

Grace to cleanse from every sin;

Let the healing streams abound,

Make and keep me pure within:

Thou of life the fountain art,

Freely let me take of Thee:

Spring Thou up within my heart,

Rise to all eternity.

Whenever the furnace door opens before the Christian, it is that he may walk through it with Christ.—Ex.

For the Young Folks

NANCY BYRD TURNER, Editor

Watch the Corners.

When you wake up in the morning of a dark and cheerless day,
And feel inclined to grumble, pout or frown,

Just glance into your mirror and you will quickly see

It's just because the corners of your mouth turn down.

Then take this simple rhyme,
Remember it in time,

It's always dreary weather in country-side or town,

When you wake and find the corners of your mouth turned down.

If you wake up in the morning full of bright and happy thoughts

And begin to count the blessings in your cup,

Then glance into your mirror and you will quickly see

It's all because the corners of your mouth turn up,

Then take this little rhyme,

Remember all the time,

There's joy a-plenty in this world to fill life's cup

If you'll only keep the corners of your mouth turned up.

—The Sabbath Visitor.

For the Southern Churchman.

Girls' Names and Their Meanings.

How many girls know just what their first names mean? Probably very few, and yet your own Christian name and that of every one of your acquaintances has its own special origin and significance. A few names, of course, are merely "made up," to please the fancy, but the majority have interesting histories. See if you cannot find yours in the number given below.

Mary is to all appearances the favorite name in the English language. Its direct meaning is a rather sad one—"bitter," but the name has so many sweet associations in the past that any girl should be happy to wear it. From Mary come Molly, Polly, May and Marie, Mariana, Marietta and Marian. Another name that has many derivatives is Anne, whose meaning is "the grace of God." Anne comes from Joanna, as do also Annie, Hannah, Anna, Jessie and Nancy. Elizabeth has perhaps been broken up into more short names than any name in the world: from it we get Eliza, Lila, Elsie, Bessie, Betty, Isabel, Elise and Beth, with others less well known. They all mean "oath of God," and refer to the divine covenant with Abraham. There is something very sweet about the solemn significance of Anne and Elizabeth.

Many names are taken almost directly from foreign languages. Lucy, for instance, means "light," as you will find by looking up the Latin genitive of "lux"; Flora and Florence mean "flowers," or "flowering"; Clara is "famous," and Constance is "firm."

The meaning of Frances is "free"; of Letitia or Letty, "gaiety"; of Mabel, "laughter." Helen, Nellie and Eleanor have somewhat the same significance as Lucy, since they mean "a torch." Other names have rather odd meanings, such as Philippa, "a lover of horses"; Rebecca, "a snare"; Sylvia—see your

Latin again—"a dweller in the woods."

Other curiosities are the so-called animal names: Rachel, "a ewe"; Huldah, "a weasel"; Agnes and Inez, "a lamb"; Ursula, "a little bear." In addition to these we have the names that seem to refer to physical trait of the bearer, though naturally they seldom do. Pauline, meaning "small," is in this class; Celia, meaning "blind," and Gladys and Claudia, which, strange to say, are the same name in different languages, meaning "lame."

The flower names make up an attractive class all to themselves. Besides those that stand directly for flower, such as Pansy, Violet and so forth, there are Rhoda, "a rose"; Rosalie, "rose and lily"; Susanna, "a graceful white lily," and others. Names somewhat akin to these are Muriel, "perfumed," and Virginia, "spring." Sarah or Sally is a royal name, meaning "my princess"; Leila means "darkness," and Blanche—remember your French—"white." Ruth, a name that always brings to mind a lovely Old Testament character, signifies "beauty," and Margaret means "a pearl."

Many a name has a meaning that its bearer should take a pride in carrying out. Dorothy and Nathalie are two of these, "the gift of God"; Ada, Edith, Ida and Edna mean "rich gift." Adele, Alice and Ethel are "noble"; Katherine is "pure"; Sophie means "wisdom"; Eunice, "good victory," and Eugenia, "well born." Beatrice means "joy-giver"; Evelyn, "pleasant"; Grace, "thankfulness"; Phoebe, "shining"; Irene, "messenger of peace," and Pamela, "all sweetness." Suppose a family of six sisters were named Beatrice, Evelyn, Grace, Phoebe, Irene and Pamela, and each girl lived up to her name—what a happy household that would be!

If any little girl-reader finds that her name has been left out of this article, perhaps the editor of the Children's Page can furnish her with its meaning. Enclose postage for reply.

The Prince Who Was Not Hungry.

By Carolyn Sherwin Bailey.

Once upon a time there was a little prince who had very little to do, and so he thought a good deal about eating. All the grown-up people in the castle were most anxious to have the little prince grow up to be a fine, strong king. So they, too, thought a great deal about what the little prince should eat. The queen made out long lists of good things for his meals.

Such delicious foods as they were! No child but the little prince had ever tasted them.

There were wheat cakes made from only golden wheat, and honey from the wild bees' combs. There were eggs that a tiny bantam hen laid, made into an omelet with very rare herbs from the castle kitchen garden. There were tarts filled with wild strawberries or black cherries, which every one knows are the nicest cherries of all. There were such strange, sweet dishes as violet jelly, and rose-leaf jam and clover preserve, very good indeed for supper, spread on sugar wafers.

At first the little prince had a very

good appetite for all these. He looked forward so much to his meals that he thought very little about running and playing with the castle pages. Instead he spent ever so much time watching the clocks, and he made up a new timetable.

"Half-past breakfast, it is now!" the little prince would say, or "A quarter before dinner," or "Ten minutes of supper." And the little prince grew so fat that he looked like a little stuffed pig.

But after a while the little prince lost his appetite. None of the goodies that they gave him tasted as delicious as they had before. He began asking for things to eat that no one could give him; a blue apple, or a mug of dew, or a pat of butter made of butter-cups.

"What shall we do about it?" all the people in the castle said. And the queen cried, and the court cook wrung his hands. The little prince would eat nothing else, and they were afraid that he would starve.

Then the little prince asked them for the best food in the world, and would have no other. He had eaten what every one thought was the best, so they did not know what to do. One day they missed the little prince. He had gone down into the village to try to find, for himself, the best food in the world.

Every one whom he met, he asked about it. Every one knew from his velvet suit and his buckled shoes that he was the little prince, so they all tried to feed him.

"Now, I have the best food in the world, a nicely roasted chicken," said the innkeeper.

"Oh, no, I have eaten roasted chicken and I am tired of it, thank you," said the little prince.

"I am sure that I have the best food in the world," said the baker, "a frosted plum cake."

"Oh, no, I have eaten frosted plum cake, and I am tired of it, thank you," said the little prince.

"Of course I have the best food in the world, chocolate ice cream," said the sweets man.

"Oh, no, I have eaten chocolate ice cream, and I am tired of it, thank you," said the little prince.

So he went this way and that way, but he could not find anything he wanted to eat.

When it was late in the afternoon, he came near to a small cottage in the woods, and near it he met a little boy of his own age, chopping down small trees. The boy's cheeks were rosy and his eyes were bright. His arms, swinging the shiny hatchet, were tough with strong muscles. He looked as he had eaten good food all his life, so the little prince spoke to him.

"Have you any of the best food in the world?" he asked.

"Oh, yes; right here in my pocket," said the boy.

"May I have some?" begged the little prince.

"Yes, indeed," said the boy. "If you will help me with my chopping first. I am not going to eat my supper until I have finished my work."

So the little prince took the hatchet and chopped while the boy tied the wood into bundles and gathered up the chips. The air was crisp and sweet, and the work made the little prince's blood flow fast and warm. He helped the boy carry the bundles back to the cottage and then he sat down on the step to rest.

"Now we will eat," said the boy, and he pulled a piece of strange, dark food from his pocket. He broke it in two

and gave half to the prince, who ate it in hungry mouthfuls.

It tasted better than anything he had ever eaten before.

"It is the best food in the world. Thank you," said the little prince. "I shall see that you are made a page, and if you will give me some more I will take it back to my mother, the queen."

But the queen and all the other people were very much surprised at what the little prince brought them.

It was a piece of brown bread and butter.—Dew Drop.

For the Southern Churchman.

Two Poems.

By Betty Page Dabney, Aged 7, Norfolk, Va.

EARLY IN THE MORNING.

In the coolness of the dawn
It is quiet on the lawn;
When the birds begin their singing
Sounds like heavenly music ringing—
Just to tell me that the day
Is now starting on her way.

THE WOODS.

In the cool green wood
Where the tall trees stood,
I love to wander down and up
And pick up each brown acorn cup.
Nearby there is a stream that's singing,
Which sounds like silver bells were ringing.

Though sometimes I may slip and fall
Yet still I know God's with us all.

(Written at "Duntora," Albemarle County, Virginia.)

The Little Turkey.

"Mrs. Wells, here is your little turkey, and it is dead," said a pitiful voice. Little Eddie, the minister's son, who was Mrs. Wells' next door neighbor, held the limp turkey in his hand as he stood in the door.

"Oh, I'm sorry!" said kind Mrs. Wells.

Eddie went home with a troubled face. Something hurt him so.

"What is the matter with my little boy?" said Eddie's mother. "All the sunshine has gone out of his face."

Eddie gave a deep sigh, then he looked up. "I'm going to tell you all about it, mamma," he said. "You know Mrs. Wells dear little chickies and turk-alurks? They looked so cunny that I just picked up one little turkey and hugged it a little bit, and it was dead. I carried it to Mrs. Wells and told her it was dead, and—and something hurts me so right in here," and he clasped his little hands over his heart.

"Was that all you told Mrs. Wells, Eddie?" asked his mother, gravely.

"Yes'm," said Eddie; but a little later she saw him trudging towards Mrs. Wells' door.

"I killed your turkey, I squeezed it so hard. Will you please to forgive me?" said little Eddie; and Mrs. Wells said, "Yes, dear. You didn't mean to kill it, I know."

When Eddie came home the sunshine was in his face again. "I told her the whole truth, mamma, and the hurt is gone," he said, gleefully.

Eddie is a minister himself now and has a little boy of his own. He teaches him very carefully, as he was taught, to tell the whole truth so that his little heart may not hurt him.—Northern Christian Advocate.

The Bad Basket.

Little Ruth and Merriam were visiting at grandma's a few weeks ago and were having the loveliest kind of a time. One morning, however, they had a quarrel over nothing at all really; but it was three long hours before the quarrel was patched up. In the meantime both little girls had cried, and both of them had been very miserable. And although both of her little visitors had been rather naughty, grandma did not scold at all. When sunshine appeared again in the house and the tears were wiped away and they had kissed one another and decided to "forget all about it," Ruth said; "I guess you think we've behaved dreadfully this morning, grandma." Mother would think so if she were here.

But grandma only laughed. "I wasn't thinking that at all," she said. "I was remembering the quarrels my little sister and I used to have when we were about as old as you and Merriam, and what my mother used to do."

"Did you used to quarrel, too?" asked Merriam in surprise.

"Not very often, but as often as you and Ruth do and in very much the same way," smilingly said grandma.

"Well, what did your mother do?" questioned Ruth.

"As soon as we quarreled," answered grandma, "we had to go into the 'bad basket' and stay there till we made up."

"The bad basket?" exclaimed both little girls. "What was that?"

"The bad basket was an old clothes basket," said grandma, laughing. "At one end was a broomstick, and fastened on the broom was an old apron for a sail; and into that basket we had to stay till our 'boat' reached the 'Land of Good Little Children.' Then we would come back again. We couldn't take any toys with us. All our toys must stay outside the basket." Grandma smiled into the two pairs of dancing eyes fixed on hers. "And, of course, very soon we began to laugh. There we were, facing each other, with nothing to play with, trying to keep on being cross; but we could not. One or the other would soon laugh; and when you laugh, away goes the quarrel. Then out we would tumble and run to mother and say, 'Here we are back again'; and mother would pretend to be very much surprised, and she would say, 'So soon?' and then we'd all laugh and forget there ever had been any quarrel."

"That was lots of fun," said Ruth, while Merriam leaned against grandma lovingly.

"Say, grandma," urged Merriam, "you write to mother and ask her to have a 'bad basket' for us when we go home."

"Have one here," said grandma. "I can find an old basket and an old apron and a broom. I'm sure." The children were delighted. The basket was rigged up; but, do you know, grandma never sent them there during the whole visit, though they played in it time after time of their own accord.

When they started to quarrel, the very thought of the "bad basket" made them laugh, and they couldn't be bad long enough to be put into the basket.—Christian Observer.

Something New About the Crab.

"Who would believe that, among creatures having well-developed domestic instincts, we must include the humble crab—the 'spiders of the sea,' as Victor Hugo calls them? Once under water, we might expect one part of

the sea to be as home-like as another, but that only shows how little the average human being understands a crab's point of view. Some one, however, suspected them of the homing instinct, and so tried the experiment of catching a pair of them on the Yorkshire coast, in England, and, after marking them, carrying them south fifty miles or more, returning first one and then the other to the water at different points on the shore. Then the Yorkshire crabbers carefully searched their traps as they made each haul, on the lookout for the possible return of the wanderers. Strange to relate, one day not one but both of the crabs were caught a second time, having made their way back across the intervening miles of seabottom to their Yorkshire home."—St. Nicholas.

For the Southern Churchman.

Riddle.

Riddlemaree, yellow or gray,
Always busy, by night, by day;
It runs and runs but it cannot walk,
It tells a lot, but it cannot talk.
It is full of good works and has a good time—

Who can unriddle this simple rhyme?

Answer to last week's riddle: A grain of corn.

The Maker of a Happy Home.

Rosalie's sunny face was clouded for once. "There's no use expecting me to be anything, Aunt Molly," she declared, dismally. "I can't go to school more than half the time since mother isn't well, and I'm not bright and smart, like the other girls. They can all paint or embroider or play the piano, but I've never had a chance to learn anything but to keep house."

"But you do that beautifully, dear?" comforted Aunt Molly. "You are making a happy home for father and mother and the boys. You make me think of a story I read yesterday!"

"A passerby said to a workman: 'You are building a good wall there. Some of your materials look rather poor, too,' glancing at a pile of rough stones.

"I don't pick my material," the man answered, simply. "What I'm here for is to build as good a wall as I can with the stuff that's brought to me."

"That is what you are doing, Rosalie; and I am sure the Master Who brings you the material is pleased with your building."

The sunshine was back in Rosalie's face.

"Thank you, auntie," she said, happily. "Now I'll go to the kitchen and build my dinner for the boys."—Selected.

As By Fire.

As the page may bear upon its surface writings traced in viewless ink, which are there, and yet are as if they were not, until the nearness of the fire shall call them out into a new distinctness, so may all truth be written on the mind of man, and yet be dead and meaningless, until called into power and being by the falling on it of these rays of the heavenly fire; and then every word of Scripture, every voice of God in His Church, every sacrament, comes forth into shape and completeness, as Christ is seen by the soul to be there.—Bishop S. Wilberforce.

God is Not Far!

God is not far from any one of us:
The wild flower by the wayside speaks
His love;
Each blithesome bird bears tidings from
above;
Sunshine and shower His tender mercies
prove,
And men know not His voice!

God is not far from any one of us:
He speaks to us in every glad sunrise;
His glory floods us from the noonday
skies;
The stars declare His love when daylight
dies,
And men know not His voice!

God is not far from any one of us:
He watches o'er His children day and
night;
Each burdened heart He cheers, and lends
His might
To all who know His voice.
—Thomas Curtis Clark.

Pleasure makes a good sauce, but a
mighty poor meal.—Christian Herald.

BACK TO HEALTH BY NATURE'S ROUTE.

This is the title of a most interesting booklet issued by the Celebrated Shivar Mineral Spring. The booklet contains the strongest letters of testimonial from men eminent in the professions of medicine, law and theology, from bankers, merchants, manufacturers and others, telling how this remarkable water has relieved them of dyspepsia and indigestion, nervous headache, rheumatism, gall stones, kidney and liver diseases, uric acid poisoning and other ailments due to impure blood. Sign and mail the following letter and you will have no cause to regret it.

Shivar Spring,
Box 64-D, Shelton, S. C.
Gentlemen:

I accept your guarantee offer and enclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if it fails to benefit my case, you agree to refund the price in full upon receipt of the two empty demijohns which I agree to return promptly.

Name _____

Address _____

Shipping Point _____

(Please write distinctly.)

NOTE:—"I have had the pleasure of serving the little church at Shivar Spring as Pastor for years, and am therefore well acquainted with Mr. Shivar and his associates, whom I gladly commend as honorable business men and worthy of the confidence of the public. I have personally derived great benefit from the use of the Shivar Mineral Water and have knowledge of its beneficial effects in a great number and variety of cases."—Rev. A. McA. Pittman.

What do you know of the work of your Church Temperance Society?

Rt. Rev. Frederick Courtney, D. D., President.
William Jay Schieffelin, Esq., Ph. D., Treasurer.
Rev. James Empringham, D. D., Gen'l Supt.
Send for free sample copy of "TEMPERANCE."
This periodical has the largest circulation of any
magazine of its kind in America. Address

Church Temperance Society

214 Metropolitan Tower, New York City

Christian Sense and Christian Science.

"I guess I'll have to practice a little Christian Science and look on the bright side of things," somewhat playfully said a Christian woman who had met with a slight misfortune. "Not at all," was the more serious reply of her friend; "all you need to practice is a little Christian sense." That's it exactly. Paul had it when he said, "All things work together for good to them that love God," and any one who will go to the trouble of making out a list of Paul's recorded tribulations will be impressed with their seriousness and magnitude. His Christian sense was but another name for implicit Christian faith and trust. Any one who has that need not go to Christian Science for optimism any more than a man need go for water when he stands neck-deep in an exhaustless well. It is not necessary for afflicted ones to try to deceive themselves away from their afflictions in order to get comfort. Let them face their afflictions bravely, as Paul did, and look upon them as seemingly discordant notes in a grand symphony which God is adjusting to the main theme and purpose of life. Paul rode in triumph on the back of many tribulations, for he knew that they were carrying him into a glory that should be revealed hereafter. We regard it as a pitiful lack of faith in God and His providence to rely upon a false optimism rather than upon faith to meet the ills of life. What a confession of weakness to credit Christian Science with an optimism which the old faith of prophets, apostles and Christians is not supposed to have.—Selected.

Dawn Is Nigh.

Life's journey almost past,
Tottering, I stand at last
Close to the door.
Weary the way hath been,
And often sad through sin,
Now all is o'er.

The friends I walk'd beside
At noon and morningtide
Went long ago.
And evening's travel, grown
Ever more chill and lone,
Seem'd to pass slow.

Yet was it night, not day,
Thus slowly waned away—
Now dawn is nigh.
The day star's warning bright
Tells me the shades of night
All soon will fly.

Beyond that welcome door
I know—and oh, for more,
Why should I care?
I shall my Saviour see,
As now He seeth me;
Jesus is there!

—C. W. Bingham.

"This Young Man Gripped Me."

A preacher once related that, at an evening service, a young man who had just come in from the country to see his father's grave remained after the close of the meeting to be directed to Christ, the sinner's Saviour. The minister asked him, "How did you happen to enter the church tonight?"

He answered, "I was passing, and stopped to listen to the singing, and" (pointing to one of the workers) "this young man gripped me, and took me in."

It will not be a difficult matter to fill empty seats and bring sinners and

J. B. Legg Arch't Co. Churches, Public Buildings, Residence, Stores, Landscaping, Etc. 1948 Ry. Ex. Bldg., St. Louis, Mo.

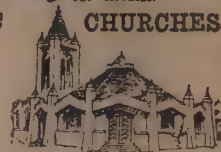


ARTISTIC

If you contemplate the erection or the alteration of a church edifice, send me the full particulars and I will submit plans on approval. Church building is my specialty.

HERBERT C. CHIVERS, Architect, St. Louis, Mo.

ARTISTIC HOMES
a 1000-page plan book \$1.
All home-loving, home-building people need it in their library for style, guidance and economy in building. 2000 plans and designs. Get my ready-cut circular.



CHURCHES

wanderers home to God if every Christian will adopt this plan, and grip somebody, and bring him or her to Christ. The command which finally secured a full table where all had begun to make excuses was "compel them to come in"; and, while hunger struggled with timidity, the gentle compulsion of a loving, earnest hand and heart turned the scale and filled the house with guests.

We may be sure there are multitudes who need and long for the great salvation of the Lord. They have had invitations from the pulpit in a general way, but no one has gripped them and said, "Come with us, and we will do you good." No one has laid hands on them, and with gentle, yet earnest and loving, entreaty brought them within the fold.

The shepherd "goeth after the lost sheep," but when he findeth it he does not content himself with mild exhortations and good advice, with pointing out the right way, and requesting the wanderer to walk in it—by no means; but when he has found the wanderer, he takes no further risk, he asks no promises, but simply lays the lost sheep "on his shoulders" and bears him home. Thus the Good Shepherd wins back the wanderer to His fold; and, imitating Him, we should seek sinners, and bring home those who have gone astray, "compelling" them to come in and share the love and blessing that is waiting for them in the Father's house.—The Christian.

There is only one source from which the enthusiasm of the gospel ministry can come, and that is a deep and ever deeper Christian life of our own. Live deeper. Let God do more for you. Be sure that you have not begun to reach the limits of what He can do. Give Him a larger liberty to help you; then the thought that any man should go unhelped by Him will seem dreadful to you, and you must speak so men will hear.—Phillips Brooks.

REPORTS

HOTEL MARLTON

3 and 5 West 8th St., Near 5th Avenue,

Washington Square, New York.

Quiet and homelike hotel; transients and families; American and European plan; special summer rate. No Bar.

LEGO

A COUNTRY HOME

In the foothills of the Blue Ridge. Fine view. Constant breeze. Shade. Bathrooms. Telephone. Address Miss Cornelia J. Taylor Charlottesville, Va.

FINANCIAL

The Fate of the World

That's the responsibility that rests on America.
SAVING will aid your country and protect you.

National State and City Bank

RICHMOND, VA.

Wm. H. Palmer, President
Julien H. Hill, Vice-Pres. and Cashier R. E. Cunningham, Asst. Cashier
J. W. Sinton, Vice-Pres. Wm. S. Ryland, Asst. Cashier
Jesse F. Wood, Mgr. Savings Department

INCORPORATED 1842

Virginia Fire and Marine Insurance Company

Of Richmond, Va.

ASSETS - - - - - \$2,160,195.00

Wm. H. Palmer, President E. B. Addison, Vice-President
W. H. McCarthy, Secretary

BUY WAR SAVINGS STAMPS

Invest your money with the government and do your bit toward winning the war.
Those at home must back the boys at the front with supplies of every kind. Your money loaned to the government through the purchase of War Savings Stamps will help meet the various demands.

The American National Bank of Richmond, Va.
SECURITY AND SERVICE

THRIFT MADE EASY

Perhaps at some time in the past you have tried to save money but it proved a little difficult and you gave it up.

Do not, however, despair. There is an easy way.
To start Thrift but three things are needed:

1. A Savings Account in this reliable institution.
2. A determination to save so much each week or month.
3. Careful management in little things.

Those who practice Thrift naturally save money; in fact, it saves itself!

ORGANIZED 1866

The Union Bank of Richmond

1104 EAST MAIN STREET

Resources over \$2,300,000.00

Jno. L. Williams & Sons

BANKERS and BROKERS

Eighth and Main. (P. O. Box 503)
RICHMOND, VIRGINIA.

Transact a general Banking and Brokerage Business. Deal in Southern Investment Securities. Negotiable Railroad and Municipal Bonds.

The First National Bank

OF

Richmond, Virginia

DESIRE

YOUR ACCOUNT.

CAPITAL & SURPLUS

\$3,000,000.00

3%

INTEREST IN SAVINGS DEPARTMENT.

R. L. Christian & Company

514-16 E. Broad St.

Richmond, Va.

Leading Fancy Grocer

AGENTS FOR

HUYLER'S CANDIES AND PETER'S SWISS MILK CHOCOLATE.

Special attention given to out-of-town orders.

Catalogue mailed on application.

Richmond, Fredericksburg & Potomac R. R.

To and from Washington and beyond—Daily.

Leave Richmond		Arrive Richmond	
6:40 A.M.	11:45 A.M.	7:25 A.M.	9:13 P.M.
7:40 A.M.	12:30 P.M.	12:55 P.M.	9:25 P.M.
8:30 A.M.	7:00 P.M.	5:20 P.M.	11:25 P.M.
9:15 A.M.	8:10 P.M.	8:00 P.M.	12:30 N.Y.

Richmond-Washington Local, Lv. 12:10 P.M. week days; 4:15 P.M. Sundays; Ar. 12:15 P.M. daily. Fredericksburg Accom. week days, Lv. 4:15 P.M.; Ar. 8:15 A.M. Ashland Accom. week days, Lv. 7:45 A.M., 6:30 P.M.; Ar. 6:30 A.M., 5:30 P.M.

Elbe ticket and baggage offices not open for this train. Main St. Sta. Byrd St. Sta. stopping at Elbe. Elbe Sta.

Southern Churchman

SOUTHERN CHURCHMAN COMPANY
Publishers

815 East Grace Street, Richmond, Virginia

LEWIS G. WILLIAMS, President.
E. B. ADDISON, Vice-President.
REV. E. L. GOODWIN, D. D., Editor.
REV. JAS. D. GIBSON, Managing Editor.

Entered at the Postoffice in Richmond, Va., as second-class matter.

SUBSCRIPTION PRICE—After January 1, 1918, \$3.00 per year in advance. To the Clergy \$2.00. Six months \$1.50. Trial subscription 3 months 50 cents, 10 cents a copy. Foreign postage 50 cents additional. Back numbers not over 3 months old 10 cents each, over 3 months old 25 cents each.

For the convenience of subscribers, subscriptions are continued at expiration unless otherwise ordered. Notice of renewal, discontinuance, or change of address should be sent two weeks before the date they are to go into effect.

RECEIPT OF PAYMENT is shown on about two weeks by change of date on address label. If date is not properly extended after each payment notify us promptly. No receipt for payment will be sent.

Notice post office address. The exact post office address to which we are directing the paper at the time of writing **MUST ALWAYS BE GIVEN**. Our mailing list is arranged by post offices and not alphabetically.

Make all checks and money orders payable to the Southern Churchman and not to an individual.

ADVERTISEMENTS—Rates quoted on request. For Classified see head of that department.

Representatives wanted in each Parish, liberal commissions.

News concerning the church at large always welcome.

PIPE ORGANS.

If the purchase of an organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Kentucky, who manufacture the highest grade at reasonable prices.

OAKLAND

A Home School for young boys to be tutored with the sons of Mr. and Mrs. Rosewell Page at their country home in Virginia. Address Mrs. Rosewell Page, Beaver Dam, Va.

POSITIONS WANTED

A GRADUATE OF THE EPISCOPAL Female Institute desires a position as governess or teacher in a private family of refinement. References exchanged. Address Box 86, Sharps, Richmond County, Va.

A YOUNG LADY OF EDUCATION AND refinement desires a position as companion or as assistant in the work of a school or institution. References given and received. Address Miss T. care Southern Churchman, Richmond, Va.

A REFINED LADY DESIRES POSITION as nurse-companion for invalid lady. Best references. Address "Miss L." care Southern Churchman.

CHURCHES NEEDING A SUPPLY FOR Month of September or one or two Sundays in same month, write to "Supply," care Southern Churchman.

CULTURED, EXPERIENCED, MATURE teacher will instruct small children as one of the family. Prefer fifth or sixth grade. No music or German. State salary willing to pay. Address Miss E. D., care Southern Churchman.

A RECTOR OF A SOUTHERN PARISH will be willing to supply a vacant parish for the month of September. Address W., care Southern Churchman.

SUCCESSFUL EXPERIENCED TEACHER desires position to teach small children; no music; or as companion. Miss B., Farrington, Va., Route 1, Box 69.

RECTOR (AMERICAN CITIZEN) HOLDING Canadian parish desires to return to the States. Will accept any parochial work, temporary or permanent. Successful worker and good preacher. Write for full particulars to the Hon. Newton C. Blanchard, Shreveport, La.

THE ORDER OF THE DAUGHTERS OF THE KING.

An organization for the women of the Church throughout the world (communicants of good standing in their parishes) for the spread of Christ's Kingdom, especially among women, and for the strengthening of the Church's spiritual life by means of constant prayer and personal service.

The order calls for a corporate Communion by every Chapter on the third Sunday of each month at the early celebration, and a Bible class is desired in every parish.

Handbooks at the office of the Order, Room 66, 311 Fourth Avenue, New York.

Classified Advertising and Notices

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per square line, each insertion. Special rates to contractors of any length. A rate of 15 cents per line is made for persons seeking positions. No advertisement accepted for less than 50 cents. Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

HELP WANTED

WANTED A COTTAGE MOTHER, ALSO an eighth grade teacher. Two-teacher school. Salary equivalent to \$55 to \$60 monthly. Widow with child eligible. Deaconess Gadsden, Church Home Orphanage, York, S. C.

WANTED A SECRETARY, MUST BE competent stenographer, typist and bookkeeper. State age and experience. Apply to Virginia Episcopal School, Lynchburg, Va.

WANTED A GOOD HOUSEKEEPER FOR a girls' school. One with system, industry and experience with colored servants. L. T. Maddox, Principal, St. Mary's City, Md.

WANTED A TEACHER FOR SMALL church school in the Blue Ridge Mountains of Virginia. Deaconess J. E. Boyd, Afoha Lodge, Bluemont, Va., R. F. D. 2.

WANTED AT THE EPISCOPAL ORPHAN house, Frederick, Md., a working housekeeper (salary \$25.00 per month) and a helper (salary \$16.00 per month). Apply with references to Miss M. L. Johnson, 101 East Second Street, Frederick, Md.

WANTED—A WIDOW WHOSE SONS are all in the army wishes a middle-aged, unencumbered, Southern Churchwoman to share her home and act as working housekeeper and companion. Will give good home and small salary. Reply, giving references, salary expected and other particulars. Address R. care Southern Churchman.

Asheville Mission Hospital

ASHEVILLE, N. C.,

offers three years' course of Training for Nurses. Pupils eligible for State Registration. Ideal climate. Apply to MISS ANDREWS, Supt.

THE BOARD OF MISSIONS.

Correspondence is invited from those who wish to know

What it does.
What its work signifies.
Why the work can be helped most effectively through the Board.

Address: The Right Reverend A. S. Lloyd, D. D., President of the Board of Missions, 281 Fourth Avenue, New York.

Legal Title for Use in Making Wills: The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.

The Spirit of Missions, \$1.00 a year.

Marriages and Deaths

Marriage notices, not exceeding 40 words, \$1.00; Death notices, not exceeding 40 words, inserted free. Over 40 words at the obituary rate. Obituaries and resolutions, 20 cents per line. Six words to the average line.

Copy for this department must be received not later than Tuesday of the week in which it is intended to be published.

Joseph Jackson Blandford, born in Petersburg, Va., February 11, 1875, died in Philadelphia, Pa., July 28, 1918. He was the oldest son of Mr. and Mrs. Isaac S. Blandford.

"Now the laborer's task is o'er."

Dodds: Entered into eternal rest, MARY ANN DODDS, widow of George Dodds.

"He giveth His beloved sleep."

Wagner: Died in Fredericksburg, Va., August 9, 1918, JEANNETTE BURWELL WAGNER, wife of the late Charles V. Wagner and daughter of the late Colonel Francis Yates, of Jefferson County, W. Va.

MISS KATHARINE GRACE THOMAS.

At the residence of Dr. C. C. Lucas, in Kearneysville, Jefferson County, W. Va., on July 20, 1918, MISS KATE GRACE THOMAS answered the Master's call and passed from this life to the life beyond.

ATTENTION!!! Churchmen Everywhere

Under direction of the War Commission the Department of Army and Navy Work of the Brotherhood of St. Andrew is keeping the great Honor Roll of the Church.

Rectors and laymen send us the names of enlisted Churchmen and their military addresses.

ENLISTED CHURCHMEN send us your names and write us your wants. We are anxious to serve you wherever you are.

EVERY LETTER ANSWERED

B. F. FINNEY, Chief Sec'y
F. S. TITSWORTH, Executive Sec'y
Church House, 12th and Walnut Streets
PHILADELPHIA, PA.

She was a daughter of Lloyd and Mary Rutherford Brown Thomas and niece of Governor Francis Thomas, of Maryland. She was born September 29, 1829, and had nearly reached her eighty-ninth year. Her early life was spent at "Montevue," the old Thomas homestead on the "Maryland Track," in Frederick County, Md. She was confirmed very early in life and became a member of the Episcopal Church, and ever afterward she gave her service to the Church of her choice and to the Master she loved. In early womanhood she came to make her home in Jefferson County, where her splendid endowments, of mind and of heart, soon drew to her many friends. Possessed of a vigorous and keen intellect, and a remarkably retentive memory, her strong active mind gave her a clear insight into all current events, and her splendid memory held fast hold to knowledge and facts once obtained. It was not, however, her mental endowments that made her beloved of all who knew her. They made of her a pleasing personality truly, but it was those finer qualities of the heart that bespoke a love so strong and true which made her ever ready to spend herself in service. It was also that strong Christian faith that left no room for doubt in her own mind, or in the minds of those with whom she came in close contact.

A mind so strong and clear, a heart so true and loving, a faith so pure and abiding, very truly a personality to be used by the Master through many years, that men may know that Christian womanhood and faith had not perished from off the earth.

If He has willed that I remain, and witness for Him before men;
His loving care and forethought still, will guide me to the end.

What matters, though, the way be long,
and some parts, ah! so steep,
I'll trust His word and feel secure. His promise He'll always keep.

H. C. P.

MRS. NANCY MORRIS PAGE.

On Sunday morning, July 28, 1918, at the ancestral home of the Page family, "Kewwick," Albemarle County, Va., NANCY MORRIS PAGE passed from this life into the peace of God which passeth all understanding.

On the anniversary of the death of her beloved son, Dr. Mann Page, she was laid to rest by his side in Grace Churchyard, near Cobham, Va.

Born seventy-five years ago at "Sylvania," Louisa County, Va., she married in 1861 Thomas Walker Page, whose death occurred in 1887. She is survived by three daughters, Eleanor, Constance and Rose Page, and by two sons, Drs. James Morris and Thomas Walker Page, both professors in the University of Virginia.

Her death leaves a great emptiness in both her community and her home. Possessed of a rare intelligence which followed with keen interest all the happenings of the great world, yet it was in the home circle that the beauty of her character shone—her great heart a shelter in every storm—her tender and unfailing sympathy like the shadow of a great rock in a weary land.

Instead of weeping we rejoice that she who suffered much knows no more pain; she who was so tired has laid her bur-

dens down; she who so loved her Saviour is now face to face.

For myself I can but say:

"So be my passing!
My task accomplished, and the long day
done,
My wages taken, and in my heart some
late lark singing
Let me be gathered to the silent West,
The sundown splendid and serene—
Death."

MARY MINOR LEWIS.

To Find Rest: There are three possible ways to find rest. One of them is by cessation of work. Few can rest thus, for the pressure of unfulfilled tasks is too great. A second way is by the readjustment of burdens. The farmer rests the soil by the rotation of crops. The bookkeeper who grows weary of sitting at a desk takes his books to a higher desk and writes while standing. Indians on a long journey have the habit of picking up a log or stone and carrying it along for a distance; then when they throw it down, they feel rested. They have rested some muscles by bringing into play other muscles. The third method of finding rest is by all means the most satisfactory. It is by increase of strength. Then, whatever burdens have grown heavy, or whatever added burdens may be imposed, we are equal to the demands made upon us. "As thy days so shall thy strength be." The Master's promise of rest points to the inward reinforcement of life. "Ye shall find rests unto your souls," i. e., "I will rest you."—C. C. Albertson.

BEFORE YOU GO TO FRANCE LEARN FRENCH AND ABOUT FRANCE

"The American Soldier in France"

A military guide-book for our troops going abroad, by Geo. N. Tricoche, late of the French army.

Read what the chief of staff says about it:

AMERICAN EXPEDITIONARY FORCES

Office of the Chief of Staff

(Extracts from a letter dated General Headquarters, October 15, 1917.)

"... The six copies of 'The American Soldier in France' have arrived. One copy will be given to General Pershing ... and the remainder will be distributed to staff officers. ...

"I have examined the book and I am of the opinion that Mr. Tricoche has given an exceedingly valuable little book to the American soldier. It brings together a vocabulary of technical and military French which I have never before seen assembled under a single cover. ... Personally, it appears to me as an exceedingly useful book, not alone for instruction in French, but for an insight into the French organization, etc." ...

(Signed) J. HARBORD, Chief of Staff.

Flexible Cloth, Postpaid, 55c

The Southern Churchman has a number of these books in stock and will forward to any address on receipt of price.

The Oil of Gladness.

If there is one accomplishment worth learning it is how to be glad, and how to keep so. As a department of mental and moral hygiene, it is neglected the most by those who most need it. Anybody can be glad when there is some overwhelming and obvious reason for joy. But how to be glad, so to speak, on short commons, is the attainment at present only of the wise few, and no amount of bringing it within the reach of every one seems to persuade the average man or woman to study and possess it.

There are numberless mottoes about joy which people buy and hang up and contemplate without in the least removing the habitual droop of their mouths. One of the most satiric and joyless clerks in a large business house in New York has a framed motto on his desk (where it strikes even the casual visitor with its discordance): "Be Glad You Are Alive!" and hundreds of women hang up the "Footpath to Peace" on their walls and sit and worry under it. The oil of gladness is not pressed out of mottoes, or out of oneself, it comes from losing oneself in daily living and meeting each small mercy with a grateful recognition. No self-absorbed person was ever joyful. Gladness is not a solitary growth. It is rather the oil upon the wheels of life, where the busy friction is quickest.

Real gladness makes everything easier around it, and is contagious to a degree.

Its secret is to be ready for the occasions of joy, no matter how small, as they come along. They always do. There is enough gladness of children, and sky, and flowers, and work well done, and friendship and love, and the service of God poured into every day of this round world to make any heart glad that recognizes or thinks about it. There is a daily share of it for everybody who will take it. Even in sorrowful places gladness shines, and is the sweeter for the darkness about it. Little children always find it—and it is as little children that those of a larger growth must seek it, too.—Harper's Bazaar.

Help the Man Who Shows He Deserves It.

One of our exchanges prints an editorial about a man who wrote a letter praising a young railroad man. It says: "A busy New York man returned last summer from his country home.

The station agent in that little country town had been particularly helpful to him, in caring for his trunks and arranging for the comfort of his family.

"The New York man was grateful to the station agent. He told him so. He wondered, as he rode along, what chance the young fellow had in that country station. Would any officer of the road ever pass that way? Would the lad's willingness and efficiency ever gain him a reward?

"When he reached his office he wrote a letter to the president of the railroad. 'I want to congratulate you on the young man who represents you at Smithton,' he said; 'he is courteous and intelligent, and the good will that he secures for your road in that section is worth real money to you. He is a young chap worth watching.'

"A little thing it was. The cost was only a few minutes of a stenographer's time and a two-cent stamp. Yet that letter stood out like a diamond on the president's desk amid the bundle of querulous complaints. It brightened the day in that big office. It may have changed the whole career of the young chap in the country depot."—The Lutheran.

The following ad. may be helpful to those who have friends in France. It is a clipping from the Ohio Rainbow Reveille, official organ of the 166th Infantry:

"Will trade: One pair of heliotrope hose-supporters in a holly-covered box, two pairs of gold cuff links engraved, 'To our soldier,' a dead wrist watch, seven neckties, color schemes ranging from cognac crystal to plain black, together with six classy Christmas greeting cards and some sob stuff about the brave lads in khaki. Will trade the whole batch for a can of perfectly reliable insect powder."

Please Read This

In requesting us to change your address it is necessary to give your present address as well as the new one. Many requests come to this office to change address, but in most instances the writers fail to give their present address; this causes annoyance in the office as well as to the subscriber who does not receive a paper as promptly as they think they should. Take note and in the future when desiring us to change give both the old and the new address.

SOUTHERN CHURCHMAN.

Miller & Rhoads

"The Shopping Center."

For the retail Dry Goods and Department Store trade.

In the heart of Richmond, when you are here; and Our Mail Order Department Serves you at your home.

BROAD AND GRACE STS.

CORNER 6TH ST.

RICHMOND, VA.



ST. MARY'S

An Episcopal Southern School for Girls
Founded 1842. Four-year preparatory and two-year collegiate courses. Music, Art, Elocution, Domestic Science, Business, Gymnasium. Mild climate makes outdoor life possible the year round. 25-acre campus of old oaks. Fourteen electrically lighted, steam heated buildings. Very reasonable charges. Catalog.
REV. GEORGE W. LAY, D. C. L., Rector,
Box 19, St. Mary's School, Raleigh, N. C.

Better Be Considered.

A young clergyman, who was spending a holiday in a small, out-of-the-way town, went to the local barber to get shaved. The barber, like all his fellows, was a more or less loquacious soul. He showed a friendly interest in the stranger, who, by the way, was not dressed in clerical garb. He began to question him: "Stranger here, ain't you?" The parson admitted it.

"Traveling man?" said the barber.

"No," said the parson.

"You don't live here, do you?"

"No," said the parson.

"What are you doing over here?" asked the barber.

"I am supplying the pulpit," said the parson.

"Supplying the pulpit?" echoed the barber, who had apparently never heard the phrase before. "With what?"

The barber asked a most vital question. He did not intend to, but he did. The question should be well considered by all of us who preach. If a pulpit is being supplied as it should be, it will do no harm for the occupant of that particular one to review his ministry as suggested by the barber's question; and if perchance the matter of the pulpit cannot stand the gaze of a good conscience, or if the motive and manner of the pulpit back of even right preaching is unbecoming a minister of Christ, it is none too early to be awakened to such serious facts even if by the means of a coarse barber shop.—Exchange.

God must often contradict our requests, or refuse them. The answer to prayer is not promised in what way we choose, but in that which God chooses. All is determined by Him for all. But prayer must follow His will, not lead it. A refusal may be a kinder answer than a compliance. It may be needed by considerations outside our personal feelings. Refusal may come loaded with blessing which we ourselves recognize as far greater than what we sought could have been.—C. Geikie.



1693 Historic in Association;
1918 Modern in Equipment;
Progressive in Spirit;

William and Mary offers every advantage of a modern, liberal education in a cultured and historic community. Chartered by King William and Queen Mary, developed by such officials as Jefferson, Washington and John Tyler, it has for 221 years served the cause of American education. It educated John Marshal, James Monroe, Winfield Scott, George Wythe, Peyton Randolph, Jefferson and Tyler; its recent students are leaders in Virginia today.

Full Collegiate courses leading to the A. B., B. S., and M. A. degrees. Large, efficient faculty. High entrance and academic standards. Excellent laboratory facilities for the study of the natural sciences, drawing and manual arts. 12 buildings with modern equipment; heating and power plant; large shaded campus; 25 acre athletic grounds.

The College of William and Mary is the Teachers' College of Virginia; special two-year course, based on high school graduation, for the teachers' diploma. 132 scholarships for men and women training to be teachers. Free tuition to ministerial students. Special pre-medical course. All courses open to men and women.

The honor-system of student government had its origin at William and Mary. Pure religious and social surroundings; student life free from harmful and costly habits; low expenses made possible through state aid and situation in an inexpensive community.

THE COLLEGE OF WILLIAM AND MARY

LYON G. TYLER, LI. D.

President.

For catalogue and information address

H. L. BRIDGES, Registrar, Box R, Williamsburg, Virginia.

Books and Stationery

Prayer Books, Hymnals, Bibles, Chancel Books

Religious and Miscellaneous Books, Fine Stationery

Our stock and service are at your command. Write us for anything you need.

Headquarters for Church and Sunday-School Supplies. Publishers of American Church Sunday-School Lesson material.

Write for Catalogue and Samples.

We extend a cordial invitation to readers of "The Southern Churchman" when in Philadelphia to call upon us,

George W. Jacobs & Co.

PUBLISHERS, BOOKSELLERS, IMPORTERS, STATIONERS
1628 Chestnut Street Philadelphia.

PREPAREDNESS FOR THE CHURCH

Never in the history of the country has the Church's responsibility in upholding the ideals of the nation been so great. In rendering its share of the essential work, its buildings should provide for maximum efficiency in every department.

Consult the leading specialists in all branches of church improvement, construction, alteration, etc.

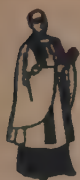
Designs will be prepared indicating how contemplated changes, etc., can be effected. Local labor will be availed of when desired for the constructive work, the artistic and elaborate enrichment being executed under the supervision of our New York artists.

Send for photographs of church interiors showing changes and improvements that have been accomplished, with memorial gifts included as a part of the scheme.

J & R LAMB

23-25-27 Sixth Avenue NEW YORK

Church Furnishings, Memorials, Etc.



CHURCH VESTMENTS

EMBROIDERIES

Silks, Cloths, Fringes, Etc.

CLOTHING for CLERGYMEN

COX SONS & VINING

72-74 Madison Avenue, New York

Thoughts For the Thoughtful

If all our wishes were gratified how poor we should be!

We shall have answer too for the deeds we have not done in the body.

If God casts our sins behind His back ought we not to be willing to do likewise with the sins of others?

Faith is to believe what we do not see, and the reward of this faith is to see what we believe.—St. Augustine.

Interest in missions—home, inner and foreign—if it is to be sustained, must be fed by missionary information.

The emancipation from care and sorrow and unrest lies in that going out of ourselves which we call Love.—Maclaren.

A solemn murmur in the soul
Tells of a world to be,
As travelers hear the billows roll
Before they reach the sea.

Every Christian mother has as much of a call to preach to her children as Peter had to preach to the multitude on the Day of Pentecost.

In our pride we say we want justice, but this is the last thing that any of us should crave. If we had justice done us we should be cut off as cumberers of the ground. What we need is mercy.

I ask no dream, no prophet ecstasies,
No sudden rending of the veil of clay,
No angel visitant, no opening skies;
But take the dimness of my soul away.

It is curious to note how many people insist on having all the Christian doctrines and sacraments explained before they will accept them. And the fact that the explanations are often partial and dim seems to them a reason for disbelief. But who rebels against

using electricity? And who has explained its nature and laws?—Selected.

It is a noble thing when a man grows old retaining something of youthful freshness and fervor. It is a fine thing to ripen without shrivelling, to reach the calmness of age, yet keep the warm heart and ready sympathy of youth.

Teach me to feel that Thou art always nigh,

Teach me the struggle of the soul to bear,

To check the rising tide, the rebel sigh—

Teach me the patience of unanswered prayer!

—George Croly.

There is no easy road to self-mastery. The body must be subdued, the flesh mortified, the passions crucified, the cross taken, the race run, the battle fought. Every temptation, whether gradual or sudden, must be watched against; every impediment, whether slight or serious, must be thrown aside. We are naturally proud, discontented, selfish; that higher nature, which makes men humble, sweet, self-sacrificing, does not achieve the victory without a struggle. We are naturally prone to the indulgence which makes us the slave of our lower impulses; it is only by strenuous and long-continued effort, that we can ever secure over ourselves a serene and tranquil mastery.—Dr. Farrar.

An Old Lady's Prayer.

Most Merciful God, my Heavenly Father, cast me not off in the time of old age, and forsake me not when my strength faileth. Preserve my mind from dotage and my body from protracted disease or distressing pain. Deliver me from despondency in these my declining years, and enable me to bear in patience whatever may be Thy Holy Will. And when my spirit leaves this tenement of clay, oh! God receive it. Send some of Thy blessed angels to convey my inexperienced soul to the mansions beyond: through Jesus Christ, the world's loving Lord and Saviour. Amen.

The above prayer was found after her death by the bedside of an aged woman in the Old People's Home, Muskegon, Mich.



CHURCH FURNISHINGS

Gold, Silver and Brass

Church and Chancel Furniture

Write for Catalogue
for Episcopal Churches

W. & E. SCHMIDT CO.

208 Third Street, Milwaukee, Wis.

CHURCH EMBROIDERIES

Stoles, Eucharistic Vestments, Surplices, Altar Hangings, Burses and Veils, Markers, etc. All materials for sale.

The only studio importing exclusively English unfading silks, Damasks, fringes, linings, pure gold metal threads, etc.; and using Standard Church of England

English silk stoles, plain.....\$ 5.00

English silk stoles, handsome crosses.....\$ 6.50

English silk stoles, best hand embroidery,
from \$10.00 up to.....\$50.00

English silk burse and veil with crosses,
\$12.00, \$15.00, \$18.00.....\$20.00

Handsome embroideries unsurpassed in workmanship. Special altar linens embroidered in England. Testimonials from all over the world.

THE CATHEDRAL STUDIO

Miss Lucy V. Mackrille

3615 Wisconsin Avenue, Washington, D. C.



GRANITE AND MARBLE MEMORIALS

Largest Stock in the South
We pay the freight and
guarantee safe arrival

The Cooper Marble Works

(Established 65 years)

264-266 Bank St., Norfolk, Va.

R. Geissler, Inc.

56 West Eighth Street, New York

Memorials
FOR THE CHURCH

Furniture — Windows — Fabrics

O. Luetke's Art Works Church Furnishings

IN METAL, WOOD, MARBLE, ETC.
Est 1886. 328-332 7th Ave., New York

Brotherhood of St. Andrew

Guilds and all Church organizations desiring to assist their treasury can find no better way than by representing the SOUTHERN CHURCHMAN. And at the same time you will do a good work by placing the SOUTHERN CHURCHMAN in homes where there is no Church paper. Write to-day for full particulars.

SOUTHERN CHURCHMAN,
Richmond, Va.



The Secret Girding of God.

There is a statement in the Book of Isaiah which is full of consolation for the servants of God. To Cyrus, the pagan king, who was designated to deliver Israel from captivity, God said, "I gird thee, though thou hast not known me." A wonderful vista is opened up in that one word. It shows us God, the active worker, behind all the schemes of men. Cyrus knew nothing of the mysterious power that urged

him on, and at one stage of his career he would flatly have denied the existence of any such power. But it was there, and operating all the same. There is nothing more strengthening than to be assured of this truth, that God is working out His own plans in His own way, and that in their accomplishment He often uses men who are in utter ignorance of the part that they play in the Divine Providence. We must look beyond Cyrus to the God who rules all things. Only as we do this can we be assured of perfect repose of mind, and the quiet power which results from perfect confidence.

Here in safety, without the excitement of battle upon us, only able to get scraps of the truth of what is going on in the vast theatre of war, many of us have been fretful, and have forgotten the stern command of Christ to His disciples in time of adversity: "In your patience possess ye your souls." Patience is the Christian duty at this time. To whom shall we turn for help, but to the fountain head of courage for all mankind. Heaviness may endure for a night, but joy cometh in the morning.—Bishop of Niagara.

The Word of Hope.

The gospel that I love to preach is the gospel of another chance. Christ never gave up any one who did not refuse his chance. My disappointed friend, I am commissioned of God to say to you, that the best things are ahead. You may yet be a rich man, a wise man, a strong man, and all that with the riches which are not tainted and the wisdom which does not pass away and the strength that never fail-eth.—C. L. Goodell.

War and the Church

THE CHURCH IN THE FURNACE

Editor E. B. McNutt

Price \$1.75

By Seventeen C. of E. Chaplains.

At the Front

Two page leader in June 1, "Living Church", by Dean Hodges.

Used by P. E. War Commission in its Work.

THE CHURCH AND THE MAN.

By Donald Hankey.

Price 60 cents.

One chapter quoted entire in "March" Y. M. C. A. "Association Men." At the head of Book List for the month.

THOUGHTS ON RELIGION AT THE FRONT.

By Rev. Neville S. Talbot.

Price 80 cents.

The opinions of a C. of E. Man of true humility and courageous sincerity.

WATCHMAN! WHAT OF THE NIGHT.

By Richard Henry Malden.

Price \$1.75.

A C. of E. naval chaplain lets others describe symptoms and exhort on penances while he does some deepful thoughtful work on the first principles of a cure.

THE NEW HORIZON IN CHURCH AND STATE.

By W. H. P. Faunce,

Pres. Brown University.

Price 60 cents.

A good American book by a good American.

THE CHRISTIAN MAN, THE CHURCH AND THE WAR.

By Robert E. Speer.

Price 60 cents.

An earnest discussion of the aims of the war which call for its warm hearted support by the Christian and the Church.

Order from

SOUTHERN CHURCHMAN CO.
Richmond, Va.

If we could only see the struggle in which our brave men are engaged, and the forces that are against them, I believe two things would happen. Every man and woman would go down on their knees and entreat the mercy and favour of God, and then rise and say: "That what these men are doing places a responsibility upon us that we can never forget, and that whatever it costs we shall give ourselves wholly to this cause until this tyranny be overpast."



"Soyez le bien venu
Quel est votre régime?
Restez-vous ici?
Co prenez-vous?"

"What's He Talking About?"

This is an experience which every American who goes to France will have—he will find his French comrades trying to talk with him, asking him questions, and offering him useful and interesting information. What an inconvenience and embarrassment it will be to be unable to understand or reply! No American need be unable. Here's a pocket manual that will give instantly the French (with its pronunciation) of almost anything the soldier or sailor will want to say.

The Soldier's Service Dictionary

prepared by F. H. VIZETELY, Litt. D., LL. D., for Americans who do not know French and need to get a speaking knowledge of it in a hurry. Ten thousand military and conversational terms are given in one alphabetical order, and under each word are given the correct forms in many different phrases. The commands, technical terms, popular phrases, etc., of every branch of the service are explained and pronounced, as are also thousands of conversational terms needed in every-day life. Many commanding officers of the U. S. A. have endorsed this manual, including Maj.-Gen. J. T. Dickman, Col. J. A. Ryan, Maj.-Gen. H. T. Allen, Lieut.-Col. A. C. Read, etc. If YOU are going to France, you need this manual. If a friend of yours is going, get one for him.

Pocket-sized, khaki-bound, \$1.00 net; by mail \$1.04; Thumb-notch index, 25 cents extra
SOUTHERN CHURCHMAN COMPANY, Richmond, Virginia

The Choice of Executors

is a matter of great importance. Every dollar you leave should be conserved in such a way that your heirs may enjoy the uninterrupted benefits of your life's work.

This Company is a careful and economical executor, trained in the law and business, sound in judgment, and seasoned in practical experience; its primary business is the administration of trust funds.

Correspondence invited.

Capital
\$1,000,000

RICHMOND TRUST
& SAVINGS CO.

7th & Main Sts.,
Richmond, Va.

Southern Churchman

Vol. LXXXIII. RICHMOND, VA.,

AUGUST 31, 1918.

No. 35



If You Want

to know, we will tell you, how this Company secures a large portion of its best business.

Namely,—through the influence of men and women who, for one reason or another, have faith in the Institution and like to help it.

They simply suggest to their friends to go to the VIRGINIA TRUST COMPANY, where their business will receive courteous and intelligent attention!

We are proud of this fact and thankful to our friends!

Virginia Trust Co.

The Safe Executor

1106 East Main Street,

RICHMOND, VA.



EDUCATIONAL



The Protestant Episcopal Theological Seminary in Virginia

Established A. D. 1823

The ninety-fifth session will open on Wednesday, September 18, 1918

Special Students Admitted

For catalogue and other information, address the Dean or Secretary

Theological Seminary

Alexandria Va.

The Theological Department OF THE University of the South

An integral portion of the University, where the student of Theology meets in the frank intercourse of a common life with the student of Science on the other.

For catalogue, address
THE DEAN,
Sewanee, Tenn.

The Bishop Payne Divinity School

The accredited Seminary of the Church for training colored men for the ministry. The fortieth session opens September 21 1918.

For catalogue and information apply to
REV. C. B. BRYAN, Dean
Petersburg, Va.

The General Theological Seminary

CHELSEA SQUARE, NEW YORK

The next Academic year begins on the last Wednesday in September.

Special students admitted and Graduate Course for graduates of other Theological Seminaries.

The requirements for admission and other particulars can be had from The DEAN, 1 Chelsea Square, New York, N. Y.

Episcopal High School

NEAR ALEXANDRIA, VA.

The eightieth year of this School for Boys will open September 18, 1918. Modern equipment throughout. Military feature. Catalogue on application.
A. R. HOXTON, E. A., Principal.

Emerald Hodgson Hospital

—AND—
TRAINING SCHOOL FOR NURSES
UNIVERSITY OF THE SOUTH
Sewanee, Tenn.

A Church institution where the best training to be had for development of Nurses. For further information, address
REV. W. S. CLAIBORNE, Supt.

PORTER MILITARY ACADEMY

Founded 1867
A CHURCH SCHOOL
A NATIONAL SCHOOL

242 boys from 25 states and four foreign countries. Preparation for college or business by sympathetic tutoring and under the strongest influences for Christian manhood. Habits of obedience, promptness, cleanliness and self-reliance are inculcated by the strict but stimulating military discipline. An R. O. T. C. School. Mild healthful climate permits out of door sports all year around. Gymnasium and swimming pool. Unusually liberal terms. A broader preparation than the public school can give. A Lower School for smaller boys.

REV. WALTER MITCHELL, D. D., Rector
Box 462 Charleston, S. C.

VIRGINIA POLYTECHNIC INSTITUTE

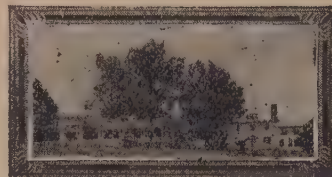
... And ...
AGRICULTURAL AND MECHANICAL COLLEGE
Blacksburg, Virginia

Fifteen degree courses in Agriculture, Engineering, General Science and Applied Science; two-year course in agriculture, farmers' winter course, training course for teachers of agriculture and industrial course for teachers of trades, reserved officers training corps.
Apply to Registrar for catalogue. J. D. EGGLESTON, President.

Sweet Briar College for Women

The College—Degree accepted as basis for graduate work in leading colleges and universities. Departments of Art, Music and Home Economics. Campus of 3,000 acres beautifully situated in the foothills of the Blue Ridge Mountains. Out-of-door sports the year around. Unexcelled climate. Emilie Watts McVea, A. M., Litt. D., President.

The Academy—On the College campus offers preparatory and general courses. For catalogue and views of college and campus, address
Secretary, Box 19, Sweet Briar, Va.



FASSIFERN

A HOME SCHOOL FOR GIRLS.

Situated on a plateau over two thousand feet above sea level and completely surrounded by the majestic Appalachian mountains, in the city of Hendersonville, N. C., far-famed for its year-around delightful and health-giving climate.

Fassifern offers thorough preparatory courses both for entrance to colleges of highest rank and professional work.

Accredited by the Association of Southern Colleges, the University of North Carolina and by Smith and Wellesly colleges of Massachusetts.

Next session opens September 25th, 1918.

For catalog, book of views and special information, address

Miss Kate C. Shipp, - - - Hendersonville, N. C.

"RUTH HALL"

A private boarding school for girls, Ashbury Park, New Jersey. Successor to the School of the Good Shepherd. This is a Diocesan School under the charge of a Board of Trustees of which the Rt. Rev. Paul Matthews, D. D., is President.

Terms very moderate.

For catalogue and all particulars, address the Principal,

RUTH HALL

508 First Avenue, : : : : Ashbury Park, New Jersey

State Normal School for Women

FARMVILLE, VIRGINIA

Splendidly equipped for the TRAINING OF TEACHERS.

Thirty-fifth session opens September 11, 1918. For catalog address

J. L. JARMAN, President

Virginia, Chatham. Box 13.
THE CHATHAM EPISCOPAL INSTITUTE
FOR GIRLS

College Preparatory. Music, Art, Domestic Science, Expression. Certificate admits to leading colleges. New buildings. Ten-acre campus. Athletics. Gymnasium. Terms moderate. Catalogue and views. Mrs. Elizabeth May Willis, B. P., Prin.; Rev. C. O. Pruden, Rector.

ST. MARY'S, An Episcopal School for Girls
Founded 1842. Full college preparation and two years advanced work. Music, Art, Elocution, Domestic Science and Business. 14 modern buildings, 25-acre campus in mild Southern climate. Moderate rates. Address REV. GEO. W. LAY, D. C. L., Rector, Box 19, Raleigh, N. C.

NATIONAL CATHEDRAL SCHOOL

A Boarding and Day School for Girls. Fireproof buildings in Cathedral Close of 40 acres. College certificate privilege. Music, Art, Advanced, and Special Courses.

The Bishop of Washington,
President of the Board of Trustees.
Jessie C. McDonald, M. S., Principal.

Helen L. Webster, Ph. D., Academic Head.
Mount St. Alban, Washington, D. C.

MARY BALDWIN SEMINARY For Young Ladies
Established 1842. Term begins Sept. 12th. In the beautiful and historic Shenandoah Valley of Virginia. Unsurpassed climate, modern equipment. Students from 31 States. Courses: Collegiate (3 years), Preparatory (4 years), with certificate privileges. Music, Art and Domestic Science. Catalog. STAUNTON, VA.

Cathedral School for Girls

ORLANDO, FLORIDA

19th year begins Oct. 2. Offers a healthy, happy home and excellent education. College-Preparatory and General Courses. Also Music, Art, Home Economics, Expression. REV. RODERICK P. COBB, A. M., Rector.

S. HILDA'S HALL

A School for Girls.
Charles Town, W. Va.

Under the auspices of the Bishops of the Diocese (Episcopal). Near Washington. College Preparatory and elective courses. Music and Art. Athletics under trained Director. Open air classes.

MARIAH PENDLETON DUVAL, Principal
Past 16 years principal of Stuart Hall, Va.

Virginia Episcopal School

(NEAR LYNCHBURG, VA.)

For boys of character, position and ability whose means will not permit them to attend our more expensive schools. Prepares at cost for college, university or immediate entrance upon the duties of life. Made possible by gifts of founders. Special terms to clergymen. Boarders for the present are limited to seventy. One hundred and six acres of land. The session begins September 19, 1918. Apply for information and catalogue to the

Rev. Robert Carter Jett, D. D.,
Principal.

Rev. Thomas Kinloch Nelson, M. A.,
Vice Rector.

STUART HALL

STAUNTON, VA.

Formerly Virginia Female Institute)

Diocesan Girls, School of Virginia and Southern Virginia. College preparation, Music, Art, Expression and Business Courses. Faculty and equipment of large school with small classes and individual attention. Large grounds and indoor athletics and outdoor sports under direction of Physical Trainer. Seventy-fifth session opens September, 1918. For catalogue apply to

MRS. H. N. HILLS, Principal,
(Formerly Principal of Sweet Briar Academy.)

Grove Park School for Girls

ASHEVILLE, N. C.

Out-of-doors school. For residential and day pupils All grades. College preparatory. French by native teacher. Spanish, piano, violin, physical culture and domestic science. No catalogues. Correspondence invited. Address

REV. T. A. COSGROVE, President
123 Edwin Place



PEABODY

Baltimore, Md.

The Leading Endowed Musical Conservatory in the Country. Scholarships, Operatic training. Tuition in all grades and branches. Circulars mailed.

The Sanatorium School

LANDSDOWNE, PA.

A select Sanatorium and School for children suffering from Nervousness, Paralysis, Aphasia, or Defects of Speech or Hearing. \$1,000, \$1,600. Booklet.

CLAUDIA MINOR REDD, Principal.

HERNDON SEMINARY

Herndon, Virginia

A HOME SCHOOL FOR GIRLS

Re-opens October 1.

Apply to

THE MISSES CASTLEMAN,
(Associate Principals).



RANDOLPH-MACON ACADEMY

For Boys Bedford, Va.

Offers prompt and thorough preparation for college, scientific school or business life. The liberal endowment of the Randolph-Macon System, of which this school is a branch, permits of unusually low terms. \$325.00 covers all charges for the school year. No extras. Randolph-Macon boys succeed—526 graduates of this school have received full college degrees or entered professions in the past 20 years. For catalogue and further information, address

E. SUMTER SMITH, Principal

The Virginian Home and Training School

For the Feeble-Minded and Epileptic.

Established 1892.

For terms and information, address

MISS M. GUNDRY,
Falls Church, Fairfax County, Va.

University of Virginia

University, Virginia

Special War Courses are offered in addition to the usual courses in the College, Graduate, Law, Medical and Engineering Departments. Ten dollars covers all costs to Virginia students in the Academic Departments. Send for catalogue.

Howard Winston,

Registrar

Training for Social Service and Public Health Work

The Richmond School of Social Work and Public Health offers courses preparing for professional positions in social work, such as probation officers and juvenile court workers, protective workers with girls, health visitors, recreation, playground and industrial welfare workers, Red Cross home service, travelers' aid, charity organization, church and religious social workers, etc.

Special four-months course in public health nursing open to graduate nurses only. Other courses open to high school and college graduates.

Social service now a recognized profession with definite salaries of from \$75 to \$100 per month to begin with. Desirable positions assured after graduation.

Course opens October 1st. For further information, write HENRY H. HIBBS, Jr., Director, 1112 Capitol Street, Richmond, Va.

Christ believes in us; when others shake their heads, and we ourselves are in despair, He tells us we may yet succeed. He has brought into the world the highest and best of gifts, hope. He comes to those who, as best they can, are making their bed in hell, and He tells them that heaven is theirs. It is this which has been the grand inspiration of struggling, baffled men in their strife for righteousness. Christ bids them hope: He tells them that He Himself was man, and knows what temptation means, and has seen the struggle from the combatant's point of view, appreciates the strain that is put upon them, and assures them that success is sure if they persevere.—Marcus Dods.

Conflict.

When, in the silent warfare of the soul,
With world or flesh or devil we have striven,
And conquered in the strife, and yet 'tis given,
In that same hour, to drink afresh the bowl
Of sorrow; 'tis that God our weakness knows,
And chastens not while trembling near His throne;
But when, uplifted by His love, we own
The crown of thorns a glory on our brows.
And for this purpose further, lest we hope,
In this short sojourn, for the joy and peace
Which shall come only when this life shall cease,
If we endure till death and never stoop
To shun the Hand that grieves to chasten more
Than needs to fit us for the heavenly shore.

—John Hutton.

A Legend.

There is a legend told of an artist monk, that he was commissioned to paint a picture of the Saviour. As he sat before his easel to sketch the outline of his conception, he looked up and, to his joy, saw a vision of Jesus outlined against his cell wall. With reverence and whispered prayers of thanks, the artist began to paint, scarce looking at his canvas in his fear that the vision fade. And then one came to say that a poor beggar sought him at the monastery gate. The poor monk was torn with hesitation. How could he leave his vision! But he remembered the words of his Lord: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me"; and, with a sigh, he left the vision and ministered unto the beggar.

Returning to his cell, not daring to hope that the vision had remained, he raised his eyes. The little room was flooded with a strange light. Christ was there! And there came a voice, "Hadst thou not gone, I had not stayed."

The value of the army chaplain's ministry in hours of actual crisis is shown in the experience of Major James M. Black, of Edinburgh, brother of Rev. Hugh Black and a chaplain with the British forces. Writing to a friend in America, he said:

"Two Sundays ago—the dark Sunday of the German push—I was at General Headquarters taking the services. Sir Douglas Haig was there, anxious, no doubt, but very quiet. He came up and thanked me afterwards for the comfort I had given him, and he remarked, 'Remember, the battle is not ours, but God's.' He is a sincerely religious man whose faith is a big thing to him. I was glad to have been there at such a time."—Federal Council Bulletin.

Ratcliffe & Tanner, Inc.

...FLORISTS...

207 N. 6th Street, Richmond, Va.

FLOWERS FOR ALL OCCASIONS

Southern Churchman

Catholic for every truth of God; Protestant against every error of man.

REV. EDWARD L. GOODWIN, D. D.,
Editor.

SOUTHERN CHURCHMAN COMPANY,
Publishers.

Vol. LXXXIII.

RICHMOND, VA., AUGUST 31, 1918.

No. 35

PRAYER FOR VICTORY AND PEACE.

In every church in our land and on every occasion of public worship, it is almost safe to say, special prayer and intercession is made to God in respect of the war and in behalf of the country and particularly for those immediately engaged in the conflict. It would be rightly deemed a heartless and perfunctory service in which these were omitted—one in which a traditional religious performance was purposely kept as distinct as possible from the life and interests of the worshipers. In very many places special services of intercession are held at stated times for such as can attend them. Such, indeed, is probably the rule where circumstances seem to make it practicable. We may assume also that wherever private prayer is offered thoughtfully in these days of anxiety and trial the sacrifices and the great longing of a suffering world are brought to mind and laid, with the burdens of one's own heart, before God. We could hardly esteem ourselves to be Christian otherwise. And so a great volume of humble, earnest prayer is ascending night and day for our cause and its defenders to the God of the spirits of all flesh Who heareth prayer. Its fruitage who would dare to estimate! We may perhaps conceive of it as a great spiritual force lodged by our devout wills in the hands of infinite goodness and love for the accomplishment of His gracious purposes even beyond the range of our finite wisdom or desires.

In many cities, towns and villages the custom has been adopted of ringing the bells or even blowing the factory whistles each day at noon as a general call to a moment of silent prayer. We trust the custom is being extended and that it will be urged until it shall cover the land. What a simple thing it is and how fine in its simplicity that at a given hour every Christian soul should be reminded in the midst of its busy toil, its absorbing pursuits, its anxious care and burdened thoughts, to turn its face Godward and in fewest words make its requests known unto Him. The realization that at the same moment a mul-

titude of other souls were engaged in the same pious act is a stimulus to one's purpose and an aid to recollect-edness and devotion. Imagination grasps the thought of a single aspiration, one longing urgent desire, one strong importunate plea, being sent heavenward on the wings of faith and love from thousands of hearts, a great swelling chorus in the midst of which one would not willingly stand silent. With such a unity of heart and purpose, confirmed as well as expressed again and again in this mighty impulse of common prayer, God can do gracious wonders in the greatness of His power to usward who believe.

In some such way should not every community, large or small, give communal expression to the feelings and instincts of every Christian heart therein in these momentous days; bearing its testimony, confirming its faith, welding its spiritual solidarity, even as it lays united hold upon the power and willingness of God?

But even where this custom is not observed, and to those who live apart, the noontide hour comes, and by a small effort of recollect-edness they may dispense with the signal and still join in united prayer with the country-wide company of God's remembrancers, agreeing with a vast multitude as touching that they shall ask and blending in spirit with a great congregation known only to Him, but bowing with one impulse before His footstool. That is a unity which mere propinquity or drill-work or sameness of procedure can never produce, and it is through such unity of spirit and purpose that God is doing and will do great things for this world of ours and more than answer, if He can, the highest and most daring aspirations of the hearts of His people.

THE LATE DR. DU BOSE.

In the death of the Rev. Dr. William Porcher Du Bose the American Church has lost its greatest theologian of recent years, one whose contributions to Christian thought stand in a class almost by themselves. Judging from some of his writings only, he was

a scholar singularly independent of second-hand learning. He thought and studied his own way into the very heart of New Testament truth and wrote what he found there with a pen that at times seemed to stagger under its task. His books will never be popular in the ordinary sense of the word, both the style and subject-matter preclude that, but the impress of his mind will long remain upon the theological thought of the Church and will echo unrecognized from many a pulpit to the enlightenment of the hearers. In England his work is already perhaps more widely known and appreciated than in this country.

Dr. Du Bose's name identifies him with South Carolina, and his whole life was spent in the South. A graduate of the South Carolina Military Academy and of the University of Virginia, he was already a student at the old Theological Seminary of South Carolina when the War Between the States broke out in 1861. He served as adjutant in Kershaw's brigade until his ordination to the diaconate in 1864, when he served in the same command as chaplain until the end. After a parochial ministry of six years he was chosen chaplain and professor of Old and New Testament Language and Interpretation in the University of the South at Sewanee in 1871. Later he became Dean of the Theological Department and continued his unremitting labors in that institution until his retirement as Dean Emeritus in 1908. Since then, though in failing health, he has produced several books and contributed valuable articles to the religious reviews. After a long illness he passed to his reward, from the same house in which he lived when he came to Sewanee, on Sunday, August 18th, in the eighty-third year of his age.

A friend writes of him: "To all Sewanee men, he has been the living embodiment of the 'Sewanee spirit.' The influence of his life and thought, during the nearly completed half-century of his official connection with Sewanee, has been the dominant factor in shaping the ideals of that institution." It is given to few men to leave such a monument, and so enduring, as his.

WANTED: THE NAMES OF CHURCHMEN IN THE SERVICE.

At the request of the Department of Army and Navy Work of the Brotherhood of St. Andrew we again call special attention to their standing advertisement on page 20 of the Southern Churchman, requesting the names and military addresses of all enlisted Churchmen. The Brotherhood Secretary for this work is disappointed that a more universal response to his request for these names is not being made. In justice to our young Churchmen going abroad in our defense, as well as to the appointed agencies of the Church endeavoring to keep this Honor Roll and to extend the ministrations of the Church to her sons on the battle line, the clergy and other Churchmen at home should see to it without fail that the name of every enlisted man from our congregation is sent to the Secretary as requested. In a personal letter he says:

"Our Church people at home should realize what a great value it is to the Church and to their boys to have these names sent to us. It is something far more than the mere keeping of an Honor Roll. We are, as you know, connecting up these boys with Church representatives in the camps and abroad as well. In hundreds of cases it means the baptism or confirmation of some young man, where it has been neglected for some reason in the parish. Through personal contact on the part of our Camp Secretary, so many things which might happen to the boy, through his inexperience, alone and away from home, are prevented and indeed a soul saved."

MILITARY TRAINING IN COLLEGES: A WISE PROVISION OF THE GOVERNMENT.

A year ago we called attention to the expressed desire of the national government that young men of the age and acquirements for college should continue their educational course, with the assurance that they would thus best serve the country and that when needed they would be called to more active duty. Very distinctly the government has had its eye on this important class upon whom so much will depend in the years of reconstruction and consolidation which are to come as well as in the great military drives which we trust will bring the war to an end within the next two or three years. They represent the resources of combined physical vigor and trained intelligence of which the country stands in greatest need today. The lowering of the draft age to eighteen years, which will doubtless be an accomplished fact before these lines are read, seemed to threaten the supply of this most necessary element, but with wise forethought the government is taking measures to conserve it as far as possible, and where it must be endangered to put it to the best military uses. College students of military age are to be en-

listed, and those under eighteen will be enrolled, in a new unit to be known as the Students' Army Training Corps. The resources of the colleges will thus be combined with military discipline and training for the intensive development of these young soldiers on the lines for which they are best fitted and are most needed. Through the courtesy of Dr. R. E. Blackwell, President of Randolph-Macon College, we have the following official announcement of this plan and his own resume of its salient features.

War Department.

593 State, War and Navy Building, Washington, D. C.

General Peyton C. March, Chief of Staff, today approved, by order of the Secretary of War, a plan for the organization of a Students' Army Training Corps in the educational institutions of the country to train men as officers and technical experts in the army. The plan for the Students' Army Training Corps as altered to conform to the plans of the War Department for lowering the draft age will utilize the plant, equipment and organization of the colleges to maintain a reservoir of officer material for training, from which it will be possible to meet the enlarged needs of the various branches of the service.

The length of time during which men will be trained in the colleges will depend upon the needs of the service. As fast as one group of trained men is drawn from the colleges into the service their places will be taken by a new quota obtained by voluntary induction or through the draft. In this way the educational facilities of the country will be used to maintain a constant supply of men who are trained to meet the needs of the army.

Under the regulations provided for the Students Army Training Corps selected young men who are physically fit for military service, who are eighteen years of age or over, and who have had a grammar school education, may be voluntarily inducted into the army and enter upon a course of special training. Those who have had a grammar school education and no more will ordinarily enter special training detachments to be trained along mechanical lines of military value. These detachments will become a part of the Students' Army Training Corps and young men who prove in the course of their mechanical training that they are officer material may be transferred to a unit of one of the colleges to be prepared to enter a Central Officers' Training Camp.

Young men who have had at least a high school education will be allowed to enter the college for more advanced training as officers and as technical experts of various kinds, according to their experience and abilities. Those men who show promise under this training will be kept in college until qualified to enter Central Officers' Training Camps or to go directly into the service as technical experts. Those who do not will be sent either to Non-commissioned Officers' Schools or to the nearest Depot Brigade, or, in case they show special technical or mechanical ability, to the detachments where men are trained for such work.

Arrangements will be made for transferring from the Depot Brigades to units of the Students' Army Training

Corps men whose rating in the cantonments indicate them to be officer material but not yet ready to enter Central Officers' Training Camps. Every effort will be made to give every young man who enters the service under this plan opportunity for the training best suited to his natural ability and preference in order to enable him to serve the country in the most efficient way.

RALPH BARTON PERRY,
Executive Secretary, Committee on Educational and Special Training.
Aug. 20, 1918.

Dr. Blackwell says: The objects of the new plan are thus stated by Secretary of War Baker: "First, to develop as a great military asset the large body of young men in the colleges; and, second, to prevent unnecessary and wasteful depletion of the colleges through indiscriminate volunteering, by offering to the students a definite and immediate military status.

The features of the plan are as follows:

1. Students eighteen years of age or over are to enlist. Enlisted students are in the military service of the United States, but receive no pay and are technically on inactive duty and must register. The Draft Board will not call a man as long as he remains a member of the Students' Army Training Corps.

2. Students under eighteen years of age, and those who are exempt from the draft, will enroll. Enrolled students are not in the military service of the United States, but will receive the benefits of military training without any enlistment obligation.

3. There will be each summer a camp for six weeks, and while attending this camp students will receive as pay \$30 a month, and all their expenses will be paid.

4. Enlistment may be cancelled for sufficient reasons, upon recommendation of the President of the college and the military officer in command at the college.

5. Opportunity will be given for the enlisted students, who so elect, to transfer from army to navy, and vice versa, and to be assigned to active service in one of the various corps of the army upon recommendation of the college President and the proper military authority.

6. Regular uniforms, including hats, shoes and overcoats, will be furnished all members of the Students' Army Training Corps by the Government.

The last circular issued by the authorities at Washington had these significant utterances:

"Enlistment in the Students' Army Training Corps, while it does not hold out any promise of an officer's commission, is at the present time the plainest road leading in that direction.

"Should Congress lower the age of liability to immediate military service, men of the new ages not already enlisted may find difficulty in entering the service otherwise than through Draft Boards. In view of this possibility, all men expecting to enlist at all in the Students' Army Training Corps would do well to enter promptly."

This plan of the Government answers the question that every young man is asking himself, "How can I render the most valuable service to my country during the period of the war?" The Government says to him, "Enter college if you are fitted to do so, or return to college if already enrolled, and enlist in the Students' Army Training Corps."

Letters to the Editor

In this department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letter to the Editor" will appear in our columns except over the signature of the writer.

"TURNING POINTS IN MY LIFE."

Mr. Editor: In the notice of the recent death of Dr. William Porcher DuBose, your correspondent failed to mention among his books one that will probably find delighted readers as long as any of his more learned works. Seven years ago, during the first week in August, 1911, Dr. DuBose's students held a reunion at Sewanee. There were meetings in the mornings, afternoons and evenings, the mornings being devoted to addresses by Dr. DuBose himself. These addresses, or papers, he was asked to publish. "I am willing to do this," he wrote, "chiefly because in the reunion there has been so much of a one-sided expression of obligation to myself that it is necessary to avail myself of the opportunity to say something of my own obligations in return." So with some enlargements and additions the volume was published under the title "Turning Points in My Life."

Whether our own lives have found similar turning points or not, and whether or not our thoughts and views have turned in the same direction, the book is delightful in style and spirit, as well as stimulating and helpful in its showing forth of the religious experiences of a great soul. We are taken through the author's early spiritual life, through his war experiences, and then through the influences which brought him to rest in the high ground of the Church's theology and authority. One cannot glance through the volume without the temptation to quote some of the terse and striking passages, as, for example, this in the discussion of prayer: "Nature is meant to be deficient and self-insufficient: the natural is complete only in the spiritual, and every self only in God. Therefore prayer is the breath and life of the soul: we want God as we want the air we breathe and the food we eat." This quotation is an illustration of the simple and direct style found throughout the book, even in the discussions of philosophical questions and of questions which might be called controversial.

In Dr. DuBose the Church has lost not only a loyal servant and a beautiful character, but one of her profoundest thinkers and ablest writers.

J. H. DILLARD.
Charlottesville, Va.

ONE POSSIBLE PURPOSE OF THE WAR.

Mr. Editor: The evolutionary principles set forth by certain philosophy have always appealed to me as more or less clever and descriptive even if they were totally inadequate to explain first causes.

Development from the simple to the complex with variety in forms in the place of uniformity is certainly a law of the natural world, it matters not

(for our argument) what have been the reasons for such variety.

Now any book on sociology will probably indicate to us the various group relations of the human race, and the process of growing unities on the one hand and growing diversities on the other. Nations have grown up and some great national principles have unified them, such as the British Empire, the United States, Russia or Germany. Yet the principle of local autonomy has developed side by side with this other movement. Unity in diversity has become manifested in these two contemporaneous movements.

Now in religion modern diversity has manifested itself in most extravagant latitude. Yet the process of consolidation has not failed to apply in this field also. Not only has Rome and the Greek Church tended to consolidate each its own adherents. The Anglican Communion has with remarkable success maintained and developed co-ordination and relation among its branches.

Great efforts like the Men and Religion Movement, the Laymen's Missionary Movement, the older Y. M. C. A., the Federation of the Council of Churches and other such organizations reveal the will of Protestantism to unify its widely diversified elements if possible and consolidate its parts effectively.

In the political and governmental field the most vigorous minds of all the continents are desiring international unity, a new organization that shall embrace all the nations, and shall cement together the peoples of this globe in a new order of common humanity that transcends all lower systems of organization. Now the war itself is a great welding agent. Religion is being cemented together, its forms are being welded, its barriers and fences are being obliterated. The real, the vital and the permanent things are standing. The needless, the insignificant, the merely sectarian, trivial or selfish are all falling away.

Likewise in a war of a score of great nations, every nation is duly recognized, each has its mode of praise and unity of command.

So a reasonable sort of international unity will certainly come out of this war. Perhaps that is God's purpose. Yet one may well be modest in saying what is the divine purpose or purposes.

In England's history the Church was unified first and then the heptarchy became consolidated into a united nation. In the United States the remarkable Federal unity of States has become perfected long ahead of religion.

Although Rev. Dr. Newman Smyth's plan for a body of chaplains authorized by Bishops and sent to minister to Christians in general, or people in general, in the army, has not been worked out in actual fact, yet it is one of the many manifestations of the desire for a united front on the part of American Protestantism.

Meantime the very Spirit of God seems to be increasing reciprocal respect between this and that body of Christians; widening and deepening the views of the man in the street in regard to his Christian brethren of all names, and making the flowers of our common Christianity spring into blossom in magnificent and munificent labor and gifts and prayers for God's blessing upon the whole race of men. Thus it is that Unity of Religion and Unity in great international harmony and peace are making progress even while great guns belch fire, noxious gas suffocate, and shells mutilate, and ma-

chine guns exterminate. So doth the God and Father of our Lord Jesus Christ make the knowledge of His love to cover the earth as the waters cover the sea.

WYTHE LEIGH KINSOLVING.
Chattanooga, Tenn.

THE ATMOSPHERE OF RECONCILIATION.

By the Rt. Rev. Joseph Horsfall Johnson, D. D., S. T. D., Bishop of the Diocese of Los Angeles.

"Holy Father, keep through Thine own name those whom Thou hast given me that they may be one as we are."—St. John 17, 11.

In considering the questions with which we are confronted today, we ought to realize as never before that if this nation is being forced by the circumstances of the last three years to appreciate that she belongs to a family of nations, so, by the imperiousness of other circumstances, has every Christian man been forced to recognize that he is bound to concerted action with every other Christian man in the propagation of Christ's work. Life is lifting us out of ourselves as individuals and forcing upon us a consciousness of the solidarity of Christian people—simply as disciples of a common Master—which, if we are alive to it, may enable the Christian world to bring about the dominance of Christ in the present generation.

During the last few years we have heard a great deal about Christian Unity, and I believe that much that has been done in the interests of that cause has brought its blessing to organized Christianity. The influence of that movement, however, has been shown in its indirect, rather than its direct, results. One fact will serve to illustrate my statement. Long ago it became evident to me that the Church was learning, in the efforts she was making to foster this cause, where not to put the emphasis. For instance, we could all see that there was little hope for the unity of Christendom if we were to wait for that event until Christians first should have come to an agreement upon questions of philosophy, theology and ecclesiology. Such an agreement, therefore, from our viewpoint, was not to be regarded as a primary, but rather as an intermediary or final means to the end. This has been a most important admission for Christian men to make. Apparently, as I have observed, it means that many Christians, who desire the unity of Christendom, have been learning not to place very great emphasis, at the outset, upon plans for unity based upon definitions of the faith or methods of organization or administration.

Now, as I have realized the saneness of this position, I have grown to believe very strongly that if Christendom is ever to be reunited, the great stress must be laid upon the fact that the union of its parts will be dependent primarily and ultimately upon their spiritual rather than their intellectual attitude toward God and toward each other.

To sum up all this, we seem to have learned this one thing, that one literally gets nowhere by the methods of controversy, and we are beginning to realize that alone through the identification and the harmonizing of our spiritual aims and methods will the unity of the Christian Churches ever be brought about. We have discovered that however much the method of ex-

pression of a religious experience of one Christian man may differ from the method which is congenial to another, still, undoubtedly and without any question whatever, there lies behind and through every such expression an experience which actually is vital and of serious value to those who have had them. The reunion of Christendom can only begin when we honestly admit that fact. Or, to turn this thought about, the obstacle to the reunion of the Christian Churches, which for centuries have been alienated from each other, lies just at this point. It has not been so much a matter of intellectual dissent that has broken up the Christian world into sects, as an insidious, ill-concealed, unworthy skepticism on the part of Christian men everywhere as to the genuine value of the spiritual methods of religious bodies, other than their own, that has brought about this disaster.

As indicative of that fact, is it not true that it has been hard for those separated from us, trained as they have been to free, unrestrained and, not infrequently, a familiar use of sacred names, places and themes, to enter sympathetically into that spirit which we seek to cultivate when in public worship we turn our hearts and our minds with awe toward God. They seem unable to understand that this Church of ours has felt that to secure the results which, she believes, the worship of the congregation is intended to bring about, it should be characterized by such features as would appeal to a sense of solemn propriety, to a sense of reverent beauty that would be likely to evoke by its fitting and varied symbolism respect for the act of worship itself, and, as well, arouse and stimulate in all alike a sense of the seriousness of human life and of the majesty of God. Because of this unfortunate fact, many devout, religious people are impatient with the ordered routine and the stately, reserved character of our offices of public worship. For them these services seem to lack spontaneity, and because of that apparent lack they grow restive with their use and frankly express skepticism of their value. They admit their beauty, but deep in their hearts there is a question whether, after all, in the long run, they have value that makes for spirituality and for righteousness. Reunion is a long way off when this is true.

Now, when we turn this thing about and look at it from another direction, do we not occasionally find ourselves skeptical of the intellectual and spiritual seriousness of those who differ from us? Do we not grow impatient with those who, for instance, fail to recognize the value of the Church as a Divinely established organism. At times have not some of our representatives applied the epithets to them which are the synonyms for vicious self-will? And, frequently without a due regard to the facts to which I have referred, they have not implied spiritual dereliction on the part of other Christian men when they have been unable to acquiesce with us in what we believe to be the commands of our Lord? There, as I see it, has been the genesis of our suspicion, as Anglicans, of those not affiliated with us. Flippant and superficial platform lecturers have not hesitated to throw out against those who dissent from us insinuations which were ill-considered, if not unjust and unfair, and without doubt, at times, there has been shown within our own Church an invidious sense of superiority which has been as questionable in taste as is personal

pride in the accident of wealth. In this Church of ours we inherit from God through our forefathers wonderful blessings, in the possession of which I rejoice, but I feel that in valuing them we should cultivate a sense of modesty: and this is the thought that I have in mind to enforce as I rejoice over the good gifts that God has transmitted to us in this our Church. In our rejoicing we should show a modest wisdom, which we have not always done. I look upon the Church as the steward of her mysteries, and this stewardship, I believe, has been granted to her for the uplift of the world. The Sacraments, for instance, were instituted as a means through which our Lord could reach out to every living man and bring him into closer touch with Himself. There is something wrong, therefore, in any theory about the Church or the Sacraments that in its operation cuts us off from, and does not bring us nearer to, every child of God, whoever and wherever he may be. And if our theory concerning these things does not do this, we, as Christian men, by an act of our wills, need quickly to get ourselves into a position where we can see and without any reserve may fairly recognize (whatever it may be our own distinction to be and whatever it may be our peculiar privilege to do for Christ) that other religious bodies beside our own are doing a splendid work for God. And what is more, we should see to it that any such admission of the distinction to which other churches may be entitled should always be divested of any ungracious suggestion of patronage that would destroy the good feeling which our admission may have aroused at the moment of its birth. What we need to do is to study the spiritual theories, practices and experiences of those who may seem to be alien to us, or to whom we ourselves may appear to be alien, that we may discover the real purpose that gives the experience so precious to them the form unfamiliar to us. In the light of such knowledge, the form, not only the unfamiliar form, but possibly the form repellant to us, may often be transformed; yes, may even be justified. In a word, it is highly important, if ever we are to get into sympathy with the things that other men think and do, that, first, we must get into sympathy with the things, really worth while, that they feel and which have prompted their thoughts and actions.

It is such a policy as this that has created for me, personally, an exceptionally agreeable relation with the men affiliated with other churches and religious bodies than my own. In fact, as the result of my policy, I have found almost everywhere a disposition, on the part of Christians of other names, to find points of agreement rather than disagreement with myself. After we have come into spiritual contact with each other, it has seemed to me that, immediately, each of us has shown a disposition to lift the emphasis from the remote corollaries of the faith, that we might find further points of contact and agreement that would deepen the harmony between us.

Now, this is the attitude favorable to the cause of the reunion of Christendom, and it is my opinion that it is the attitude that must precede reunion if it is ever to be brought about. It is not merely a tolerant attitude; for tolerance seems always to imply concessions to the other man's limitations and carries with it an unpleasant suggestion of a reserved sense of superiority. My policy I believe to be better than that. It is justice in ac-

tion. It is a frank admission, whatever may be the obstacles to united action by separate Christian Communions, that there are some truths in which they are in hearty agreement, and that these truths are primary and essential factors of the spiritual life and that no religious body has a monopoly of them. At that point we stand as equals. And it has been my experience, when such a standing-ground has been reached, that we invariably yearn to get a little closer to each other. The attitude is so pleasant and agreeable that, inasmuch as each has got a new and a truer conception of the other's mental and spiritual life, we both wonder why we have not taken it before. Do you not see how favorable this is to the great cause of Christian Union? If our own Church wants to make a contribution to this cause, let it begin at this point. Let us encourage leagues of prayer, and let the leagues be so inclusive that any one who believes in God and the gospel of His Son need not be excluded from the fellowship. Let us not merely patronizingly admit spiritual excellence in others, as though any sanctity that they had attained has been an accident in the realm of grace, but let us rejoice in it as an evidence of God's actual and usual presence and power. As Christian men, if we adopt that attitude, the barriers will fall and the joy of a glorious era of peace and effective co-operation will be ushered in.

Let us, as a result of what I have said here today, make a resolution as in God's sight, that from this time on we will cease to criticize and impugn the motives of other Christian men, whether they be witnesses for schools of thought within our own Church or members of any other Church, who recognize Jesus as Master and Lord. Let us, after this, at the outset, assume our best of our fellow Christians and as well of men who profess any religion whatever. We cannot deny that God has promised to work and is working in every living soul. Let us accept that as a fact. If St. John spoke the truth in his affirmation that God is the "Word that lighteneth every man," then He is speaking not only to you and to me, and to us and to ours, but to every soul, whatever may be his ecclesiastical affiliations, and from Rome and Geneva, and through St. Thomas and St. Catherine, through Luther and through Laud, we must strive to get the message that He has been giving to men in every generation. Let us form the habit of regarding devotional men everywhere as, in a sense, message-bearers to us of the Divine Word.

This is to be the starting point, as we are working for reunion. Now, we may take a step beyond this point. Let us be so honest that we will search sympathetically for the factors in every religious system other than our own that gives, for instance, alike to the class-meeting methods among the Methodists and to those in the Historic Church who plead the atoning merits of our Lord in the mass, an influence peculiar to itself. Let us strive to find in the spiritual system with which each has been allied the secret of the sanctity of St. Francis and St. Theresa, the holiness of the Wesleys and Hannah Fry; the zeal of a Henry Martin and St. Philip Neri; the courage of a Livingston and a Judson. Surely each one and every one in his own day was in receipt, from some source, of the Divine gift that transformed and energized their lives. We know that this was so; no one questions it; but how?

That is the problem for us to study and to answer.

Now, looking toward reunion and studying that question, we must assume that every religious man is intent upon some thought or purpose that he believes to be part of the Divine plan. He may be quite wrong in his theories and we need not, nor ought we to, assent to them, but at least we may assume the honesty of his purpose, and that is the matter about which most men are sensitive. And if we do that, then he and we may be friends. Let us give every encouragement "to other men to themselves to be true," even though such loyalty to principle for a time seems to cut them off from us. In such circumstance, depend upon it, both amity and comity are not far away. In all this we shall be creating an atmosphere of mutual respect and confidence. We shall have said so much as we could say, no more and no less; we shall, therefore, have made indirection impossible, and so long as the situation remains the same, indirection will be unnecessary. We shall have learned to trust, and in that trust we shall have learned to respect, and possibly to love our fellow-man; and when that shall have been done, then we may stand upon the solid ground of the principles in which we are in agreement and where we may fraternize, and in fraternizing, we shall be sure to cultivate the habit that will, at the proper time, be willing to surrender cherished preferences that now serve as barriers between ourselves and others.

After we shall have had a generation of that sort of outlook and outreach, we may be able to take up the philosophical questions that separate us now with some hope of clearing them of their difficulties and bringing about the consummation of a reunited Christendom, for which we have been working and praying for so many years. The world may say that all this is a chimera. Well, my friends, there is comfort in the fact that it is God's chimers.

LETTER FROM BISHOP MacINNES.

The following letters from the Bishop of the Jerusalem and the East Mission of the Church of England, whose work is now calling forth so much interest, are sent us by the Rev. T. D. Harari, of Fleeton, Va.

Mr. Harari's own story is an interesting one. He is a native Syrian and was for six years a teacher in the Tabitha School, mentioned by the Bishop, the first Protestant school for girls in lower Palestine. At the outbreak of the war he was imprisoned in the Turkish barracks in Beyrout. After his release or escape he made his way to this country, and after some time entered the Theological Seminary in Virginia as a Candidate for Orders. He was ordained to the diaconate last June by Bishop Gibson and is acceptably serving a large country parish.

While at the Seminary Mr. Harari had charge of a mission and union Sunday school at Burke, Va. When Jerusalem was taken by the English troops last spring he so interested these mission children in that event that they gave upwards of ten dollars as a thank offering for Bishop MacInnes'

work, which is the gift to which the Bishop refers.—Ed.

Bishop's House,
Kasr-el-Doubara, Cairo,
Feb. 12, 1918.

Dear Mr. Harari:

Your letter of January 1st has just reached me. I am glad to hear that you are well and that you liked the Arabic Prayer Book which I sent you.

It was indeed good to hear of the capture of Jerusalem, and we are not surprised to hear of the rejoicings in all parts of the world. Let us pray that now it has been given to God into the hands of Christians again the Holy City may become a centre from which the gospel may be sounded forth. The Palestine and Syria Relief Fund has already been enabled with the advice and co-operation of the military authorities to do a good deal to help those in distress in the south of Palestine, and we hope, with the continued support of friends in all parts of the world, we may be able to carry the relief, as the troops advance, into all parts of Syria and the north also. I am very glad to hear that you are taking an interest in the re-establishment of the work in Jerusalem. You will be glad to hear that we are already well on with plans and preparations for reopening St. Georges' School, and have had many applications for boys to enter the school.

I remain,

Yours very faithfully,
RENNIE MacINNES,
Bishop.

Bishop's House,
Kasr-el-Doubara, Cairo, 5-6-18.

Dear Mr. Harari:

It was a great pleasure to me to get your letter telling of the Lent offerings your mission had sent through Dr. McKenzie to my fund, as well as of the prayers which they offer for the work in the Holy Land. Such co-operation between different communions is a very encouraging sign of vigorous Christian life.

I hope your scheme for speaking about Palestine in the Middle West will come off. As you say, people know surprisingly little about that country in America, a fact which has been remarked by the men who have come over from there to help in the relief work. I shall certainly make a note of your suggestion to send "Bible Lands" to the Anglican seminaries there. The C. M. S. hospital in Gaza has been quite destroyed, and it seems very doubtful whether it will be possible to rebuild it. The one at Jaffa, however, I am glad to say is quite all right, as well as the Tabitha Mission.

With kind regards, I am,

Yours sincerely,
RENNIE MacINNES,
Bishop.

A BETTER SYSTEM.

By Rev. D. A. Sanford, a Missionary in New Mexico.

X. Comparisons.

"Like a mighty army,
Moves the Church of God."
We are not divided,
All one body we,
One in hope and doctrine,
One in charity."

See this hymn, written by Baring-Gould, and widely sung both by ourselves and in other communions. Here is the ideal, but, oh, the practice! With the many divisions of many kinds, both

among ourselves and others; with our own parishes, working independently of each other, how inconsistent to say that we are not divided, even if we think that we are "one in hope and doctrine, one in charity."

And as to the comparison with "a mighty army," it is about as absurd. What army of soldiers could hope for any sort of success, divided as we in the Church are divided. Soldiers of one regiment do not fire their guns into another loyal regiment. But passing by these controversies between different bodies of orthodox Christians, see conditions among our own parishes and people.

Take some of our large cities. A Presbyterian pastor in Philadelphia, in speaking both of his own and of other communions, says:

"The city is divided into a series of over-lapping parishes. There is a steady rivalry between the different groups. Each seeks to eat up its neighbor if it can. The wealthier churches call the most attractive preacher and hire the best singers that they can, and advertise through the community that they have done so."

Shameful and humiliating rivalry and competition! A waste of energy and strength as well as of money! An army of soldiers are expected to be under proper officers, all working in harmony, and not in separate groups independent of each other, and so it should be in the Church of Christ. There has been an over-insistence on the doctrine of individual liberty. We have carried it to an extreme in allowing individual congregations to manage their own affairs, entirely independent of each other. Liberty is good, but it should be a liberty under proper restraint and control and with regard to the welfare of others.

We believe in Episcopal government. Congregational independency is showing its results in the divisions, the competition and rivalry that now abound. We need real Episcopal government. Bishops should have large power, but at the same time power guarded by constitutional limitations. To a large extent it is so guarded in our dioceses. But the hands of many bishops are so tied by want of control of moneys that their office often becomes honorary rather than real.

It is in comparison with the work of the United States Army that we may see how some improvement might be made in the work of the Church. A general in the United States Army does not raise the money to support his soldiers. He does not select, appoint or discharge his officers and men. Like himself, the commissioned officers are there for a life-time service and enlisted men are there for a term of years. He may select certain individuals for special duties, but all have their work under his direction. He does not feed his men. That and much else is done by others. He is the chief officer in command.

Are there not right here suggestions as to the power and control that might be placed in the hands of our bishops? Those words, "Like a mighty army, moves the Church of God," should be made more real.

Another comparison may be made with the United States Post-Office Department. In the main, it is efficient, though there may be some abuses and irregularities. The central authority is at Washington. Appointments for all the principal post-offices proceed from there. People in any locality may send their petitions; but they do not "call" their own postmaster, and no local body

of men promise the salary of the postmaster and then fall behind in paying it, as often occurs in our church affairs.

Then see how small towns in the country are supplied with mail. See also the rural free delivery routes, by which many farmers get their mail at or near their own doors. Then see the parcels-post system; and all paid for each year without a deficit. From such a system there is much for us to learn in the government and management of our church affairs.

We are in a liberty-loving land. But we have placed more power in the hands of a President of the United States than many kings possess. The burden of the work falls on other shoulders, co-operating with him. Ought it not to be so in the Church? Larger power and responsibilities placed on bishops, but burdens placed on the laity who should count it a privilege thus to work. There are the financial burdens, and then also works of a more spiritual nature, such as have been done in recent years through the Brotherhood of St. Andrew.

(To be continued.)

The Great Commission

Notes from Women Missionaries.

Miss Eleanor J. Ridgway, writing from the Mission of St. John's-in-the-wilderness, Allakaket, Koyukuk River, Alaska, says that her fellow-worker, Miss Koster, received a badly lacerated lip from the paw of one of our dogs and went into Tanana the first day of May after the trails were supposed to be closed. She was afraid of tetanus. I went with her to within thirty-six miles of Tanana, but there we found so much overflow water that I felt it was best for her to go on alone, and I came back. We had left here with two dog teams and two of our boys, so it was easy for her to go on with one. She was showing no signs of poison, so I felt that she could go on the last day alone with the one boy, for that was the safe end of the trail. She went to the post surgeon, Dr. Leonard, and he took stitches and she has come home very well indeed and rested. Miss Rountree took very good care of her at our hospital in Tanana.

"Soon after I arrived here a sick native woman was brought down from South Fork. I was sorry that Miss Koster was not here; but I knew I could not spend time being sorry, so went to work with what knowledge of remedies I have and helped her to get well on her way to recovery ere the ice went out. This year I kept school for one month later than usual, as we had sixteen school children in the village. As I was alone, it was not practical to be going to and from the school-house, so we held it in the kitchen. The school children are bright little things and all tried to be very good because, as one little boy said, 'You are with us alone.' However, I did not feel lonesome once. You see, this month's stay alone was nothing like last year's stay alone, for this year there were many in the village, whereas last year I was here for one month and five days absolutely alone save for my dogs. Our people were kindness itself to me, and I can truly say that I love them more the longer I know

them. These natives are doing very well and are trying to do what is right in their way. I do not feel discouraged about them. Of course, sometimes things are not as smooth as at other times, but you know that is likely to occur almost any place."

One of the woman members of the mission staff in Alaska, on returning from a furlough in this country to a station that has been closed for two years, says:

"I am here, but I cannot say I am located—the mosquitoes and the mice require too much activity. I really can be thankful for water in the house. The pump is rather eccentric in its action, but the water is clear and pure. I have made my cache reasonably secure from the mice, and hope that I can make it fit to receive my supplies when they come. At present I am living simply enough to satisfy Mr. Hoover. That is not a hardship. Getting rid of the mice and making the house livable is hard. The natives are glad to have the mission reopened. They are all away now for the king salmon run. I see some women who look promising. They will take to lace-making, I am sure. My boxes are not here, but we can do nothing until the summer work is done. The people do not speak as the Tanana Indians, although they are said to be the same stock. I shall not use the knowledge I gained of the Prayer Book. I have just investigated a disturbance at my front door, and found a porcupine scratching to get in. I am told he will catch mice. If he were only catchable, how glad I should be to make a companion of him."

Miss Sarah E. Conway, of Liberia, has returned safely to her station at Cape Mount. Last autumn Miss Conway was obliged to leave the field on account of ill health. She spent a few months in the Canary Island. Much difficulty was experienced, owing to German submarine activity, in getting a steamer for the mainland. Finally, on March 4th, Miss Conway secured passage in a Spanish boat for Fernando Po, a small island off the west coast of Africa, but about 1,000 miles east of Liberia. After making this long detour and waiting several weeks for a north-bound boat, Miss Conway finally sailed for Freetown, about 250 miles north of her destination. From there she made her way inland to Cape Mount, arriving there five months after sailing from the Canaries. She was obliged to travel about three times the distance of the islands from Liberia and twice steamed past Cape Mount and Monrovia without being able to land.

A Great Agency of the Kingdom: The British and Foreign Bible Society has not suspended business or reduced its output "for the period of the war." For its last fiscal year, the one hundred and eleventh year of its history, the number of volumes issued was 9,387,182. Scriptures were issued in 504 languages and were distributed in practically every land. Even in Berlin, Vienna and Budapest the society's work has been maintained. In China alone 3,000,000 copies were distributed. This great agency of the kingdom is helping to prepare the world for the coming of lasting peace.

Job found plenty of time to offer burnt offerings for each one of his ten children, because he went at it early in the morning.—Ex.

Church Intelligence

Opening Day of the Theological Seminary.

The ninety-fifth annual session of the Protestant Episcopal Theological Seminary in Virginia will open on Wednesday, September 18, 1918. Entrance examinations will begin at 10 o'clock in the morning of that day. All prospective students, and students taking examinations, should be at the Seminary promptly on the evening of Tuesday, the 17th of September, as the Seminary dining-room will be open on that day for supper at 6:30 o'clock. Lectures will commence in all classes on Friday morning, the 20th of September.

SAMUEL A. WALLIS,
Secretary of the Faculty.

Activities of the Church War Commission.

I have received the following from the Atlantic Division of the American Red Cross:

"Dear Sir:

"Referring to your letter of August 13th, we have been advised today that a cable has been received from overseas instructing that no more chaplains are to be enrolled for Red Cross service and that those now in the Red Cross service will be taken over as army chaplains, providing they are qualified, or assigned to some other department of the work. We are accordingly discontinuing the enrollment of any chaplains.

"Yours very truly,
(Signed) "ERIC ALLEN,"
"For Bureau of Personnel."

The above information corroborates the rumor that has been prevalent for some time to the effect that the army was about to take over Red Cross chaplains and give them army commissions. It is not certain as yet how this order will be interpreted in detail. The War Commission will make a statement as soon as it has accurate information in regard to the facts. It might be said, however, that this action is in consequence of a determination on the part of the War Department to unify, or gather under its own control, those who are serving in any branch of war work.

The Executive Committee met in Boston on August 16th. It discussed the new order of the War Department by which civilian chaplains are deprived of their privileges. The Executive Committee does not feel that it can take any definite action in regard to this order, inasmuch as it has not yet received definite instructions as to the manner in which the order will be interpreted. The Committee is thoroughly alive to the critical situation. In the meantime the Secretary is sending the following letter to all bishops and civilian chaplains:

"At a meeting of the Executive Committee of the War Commission, held on August 16th, there was a thorough discussion of the recent War Department order, by which the privileges of the civilian chaplains are to be withdrawn and in which they are given three months, beginning July 24th, for the completion of their work.

"Inasmuch as the Executive Committee is unable, as yet, definitely to say how strictly the War Department or

the local commanding officers will construe this order, it is unable to give any specific advice to civilian chaplains and others at work in the camps. It would, however, suggest that no more civilian army chaplains be appointed and that those recently appointed and not as yet at work in the camps, do not leave their parishes or engage supply for such parishes until they have assurance from the commanding officer of the camp in which they intend to work that their position for a definite period shall be granted.

"The Executive Committee would also advise those at present acting as civilian chaplains to continue at their posts until otherwise ordered by the commanding officer, in the meantime making such preparations as may seem wise for the conclusion of their work and for the return to their former occupation.

"The Executive Committee would also assure civilian chaplains that they shall not suffer financially in consequence of the action of the War Department."

In addition to these matters the Executive Committee has organized its relationship with the Brotherhood of St. Andrew and the Girls' Friendly Society, and has taken certain steps toward further organization with the Joint Social Service Commission and the Board of Religious Education. The details of affiliation between the War Commission and these various agencies for war work will be published shortly.

The Executive Committee has voted that each student at the Army Chaplains' Training School at Camp Zachary Taylor shall receive from the War Commission \$100 for equipment. This applies to the men graduated from the school on August 15th as well as to those of future sessions.

It was also voted that all commissioned chaplains overseas should be allowed monthly a sum not exceeding \$100 for miscellaneous purposes connected with their regiments, such sum to be provided by Bishop Perry from the fund at his disposal in Paris.

All matters relating to church buildings were tabled, pending the interpretation which the War Department will give to the present order depriving civilian chaplains of their privileges.

The Rev. Adelbert J. Smith was appointed chaplain at Kingston Avenue Hospital, Brooklyn, term of service to begin September 1st.

One thousand dollars was appropriated for the Joint Social Service Commission for social and religious work in production communities.

HENRY B. WASHBURN,
Secretary.

14 Wall Street, New York.

Two Hundred French Girls for American Colleges.

One of the most unique and important links in binding our country to France is now being forged in the arrangements under way for bringing French girls to American colleges. This plan, formulated by the Association of American Colleges, with the hearty cooperation of both the French and United States Bureaus of Education, has met with a tremendous response, both on the part of the colleges offering the scholarships and French girls applying for this privilege. In fact, the Committee of the Association has already visited several of the larger French cities conferring with applicants, and while over 200 scholarships have been offered the Committee finds many more than that number of prom-

ising girls who wish to avail themselves of this privilege.

So heartily is the French Government in sympathy with this project that they have appropriated between ten and twelve thousand dollars in order that no deserving young lady may be disappointed in her desire for an education in our country. The girls selected are highly qualified, thoroughly imbued with the plan of the French people at a time when France is displaying the most remarkable qualities ever called forth in a nation, and it will be a real privilege for our students to associate with them. The colleges are to be congratulated and should be supported in every way for their courtesy and generosity in this plan.

Y. M. C. A. Workers Still Wanted.

Representatives of the War Personnel Board of the Y. M. C. A. are touring the country in individual search for men to go overseas. At least three hundred men a week are needed, and not that number are secured. The need is even greater because of the Russian situation and the decision of President Wilson to send a deputation into Siberia. The Board holds that men selected now, without previous Association experience, are unfit to be sent to Russia, and so efforts are making by the Board to induce Association secretaries in some of the largest American cities to drop their work at home and go to Russia immediately. Only a few have yet been induced to do so. Twenty-five hundred men are needed in all of the fields, France, Italy and England, before September 1st.

The Association says it is finding an encouraging number of men who are both able and willing to bear their own expenses. Some others accept merely home support for dependents, without pay for themselves. These together number about half of all who are sent, it is said, or nearly that striking proportion. A reason for the demand for men is the vast amount of supplies handled weekly by the Association huts. A further reason is the necessity to maintain the moral tone. Volunteers are found in every part of the country, but the Middle West has thus far made, it is said, the most remarkable showing, with New England and the Pacific Coast a close race. Greater burdens are being heaped upon the Association all of the time, so the hard workers in the New York headquarters say.

The Twenty-sixth Annual Conference of the Foreign Mission Boards of Canada and of the United States will be held at the Garden City Hotel, Garden City, Long Island, N. Y., January 14-16, 1919.

VIRGINIA.

Rt. Rev. R. A. Gibson, D. D., Bishop.
Rt. Rev. W. C. Brown, D. D., Coadjutor.

Proposed University for the Women of Virginia.

The Merriwether Lewis Memorial Board of Ivy, Va., of which the Rev. F. W. Neve is President, and Mr. Allen N. White, of Ivy, Va., is Secretary and Treasurer, are appealing to the citizens of the State and elsewhere for aid in the erection of a memorial to Merriwether Lewis, the explorer of the Lewis and Clarke expedition of 1804-05. The memorial will take the form of a building to be used, and it is hoped endowed, as a public school for the community, at a cost of \$75,000.

It is hoped that later the means will be provided whereby this shall grow into a Women's University. The Governor of the State and other prominent persons have expressed their interest in the undertaking.

The Soldiers', Sailors' and Marines' Club, conducted by the Brotherhood of St. Andrew at 505 East Grace Street, Richmond, is sending a circular letter to its supporters showing what has been done during the past year and asking for a renewal of subscriptions that the directors may know how to proceed in making their plans for the year to come. During the past nine months the club has ministered to the welfare and comfort of about eight thousand soldiers, sailors and marines. A Government uniform is a sufficient badge of admittance to all the many advantages and conveniences which the club has to offer. It has also been the means of introducing hundreds of soldiers into the private homes of Richmond where they have received hospitalities. Funds have been carefully dispensed and expenses reduced to a minimum. About four thousand dollars will be needed for the conduct of the club for another year.

The Rev. Charles E. Clarkson, who was ordained to the diaconate on August 15th by Bishop Gibson, will take charge for one year of St. Paul's Parish, Hanover, in the absence of the Rev. William B. Lee, Jr., who is a Chaplain in the Army.

The Rev. Kensey J. Hammond, D. D., rector of St. Stephen's Church, Culpeper, recently held a very successful nine-day mission in Leeds Parish, Fauquier County, for the rector, the Rev. William Meade.

The Rev. W. Russell Bowie, D. D., rector of St. Paul's Church, Richmond, and Chaplain of Base Hospital No. 45, has arrived safely overseas, according to a cable received in Richmond on August 22d.

The Sunday School of St. Mary's Church, Goochland County, recently sent \$8.75 to Madame Anderson's Orphanage in Paris for children orphaned by the war.

SOUTHERN VIRGINIA.

Rt. Rev. B. D. Tucker, D. D., Bishop.
Rt. Rev. A. C. Thomsen, D. D., Suffragan.

The Rev. Floyd S. Cartwright, of Beaufort, S. C., has entered upon his duties as rector of Christ Church, Smithfield.

The Rev. Durlin S. Benedict, LL. D., who has been rector of Emmanuel Church, Bristol, and St. Thomas' Church, Abingdon, for about four months, has resigned and accepted a government position in Washington.

WEST VIRGINIA.

Rt. Rev. W. L. Gravatt, D. D., Bishop.

The Rev. J. T. Clark, rector of Christ Church, Clarksburg, is now in the regular army, having refused to accept exemption as a clergyman. His vestry has granted him a leave of absence for the period of the war and will see that his pulpit is supplied during his absence.

The Rev. Willis M. Cleaveland, of Springfield, Ill., has been called to St. Paul's Church, Weston.

The Rev. Dudley Boogher, rector of the Memorial Chapel of the Good Shepherd, Parkersburg, has been called to Trinity Church, Martinsburg.

The Rev. Albert N. Slayton, of Uniontown, Pa., has been called to the rectorship of St. John's Church, Charleston.

NEW YORK.

Rt. Rev. David H. Greer, D. D., Bishop.
Rt. Rev. C. S. Burch, D. D., Suffragan.

Death of the Rev. William Strother Jones, D. D.

The Rev. William Strother Jones, D. D., of the staff of St. Thomas's Church, New York, N. Y., died at his old home in Alexandria, Va., on August 19th after a brief illness.

Dr. Jones was born in Fauquier County, Va., in 1852, the son of Major James Fitzgerald Jones and Ann Lewis Marshall. He attended William and Mary College and Washington and Lee University, and was a graduate of the Virginia Theological Seminary. Was ordained deacon in 1876 and priest in 1877 by Bishop Whittle. Washington and Lee University conferred the degree of Doctor of Divinity on him in 1894. He served parishes in Casanova, Va., Owings Mills, Md., Fairfield, Conn., Trenton, N. J., and Erie, Pa., becoming an assistant at St. Thomas's, New York, in 1912. He was one of the well-known clergymen of the Church, having been delegate to the General Conventions of 1904, 1907 and 1913. His work as chairman of the committee which raised a fund of nearly \$40,000 made the foundation of the Diocese of Erie possible. He was chairman of the first Standing Committee of that Diocese and received a flattering vote on the election of its first Bishop. He offered prayer in Congress at the celebration of the one hundredth anniversary of the death of Chief Justice Marshall, of whom he was a great-grandson. He was a Knight Templar and a thirty-second degree Mason and was active in Masonic work, and was also chaplain of the Confederate Veterans' Association of New York.

Dr. Jones married Kate U. Smoot in 1876. Mrs. Jones died in 1886 and he then married Minnie O. Smoot in 1888. He is survived by Mrs. Jones and three sons, J. Smoot Jones, who is in the Quartermaster's Department, Washington; W. Strother Jones, who is in the Naval Reserve Officers' Supply School at Pelham Bay, N. Y., and Lieutenant E. Harrah Jones, who is at present on the U. S. S. Wilkes, in European waters.

The funeral was conducted in St. Paul's Church, Alexandria, on August 21st by the Rev. Floyd S. Leach, Ph. D., of St. Thomas's Church, New York, assisted by the Rev. Wallace E. Rollins, D. D., and the Rev. Angus Crawford, D. D., of the Virginia Seminary; the Rev. Milton A. Craft, of Grace Church, Trenton, N. J., and the Rev. Edgar Carpenter, of Grace Church, Alexandria. Interment was in St. Paul's Cemetery, Alexandria.

He had all the high characteristics of a Virginia gentleman, a fine servant of Jesus Christ, and in his ministry never swerving from the evangelical and catholic principles laid down in the Book of Common Prayer founded on the teaching of the Word of God. In all his parishes he was the beloved pastor, the faithful and earnest preacher, and the diligent leader of the various parochial agencies which have sprung up in these later days for the better accomplishment of the

general work of the Church. He saw the end of his work, then calmly waited during days of declining health, resting in faith upon the rich promises of God, until his charge came.

Personal Notes

The Rt. Rev. T. P. Thurston, D. D., of Eastern Oklahoma, who was operated on recently for appendicitis at the Hill Crest Hospital, Minneapolis, Minn., is doing very well, and expects to be back in his own district in about a month.

The Rt. Rev. Francis K. Brooke, D. D., Bishop of Oklahoma, is seriously ill at the home of his daughter, Mrs. Edward H. Lee, 1353 North State Street, Chicago.

The address of the Rev. C. E. Buxton, of St. Mary's Church, Madisonville, Ky., has been changed to Covington, Va. Mr. Buxton has taken charge of Emmanuel Church there.

The address of the Rev. William S. Claiborne, formerly of Chattanooga, Tenn., is now Captain Chaplain William S. Claiborne, Evacuation Hospital No. 2, France. All mail intended for the Archdeacon of Tennessee should be sent to the Rev. T. S. Russell, Cleveland, Tenn.

The Rev. C. R. Bailey, Ph. D., rector of St. Ann's Church, Revere, Mass., is in charge of Emmanuel Church, Wakefield, Mass., during the month of August and over the first Sunday in September.

The Rev. Howard S. Hartzell, of Philadelphia, who has been serving for two years at Leaksville and Spray, N. C., with the Rev. William J. Gordon, has been appointed by Bishop Cheshire to the charge of St. Stephen's Church, Duke, N. C., and entered upon his duties on July 1st. Mr. J. Preston Burke, a recent graduate of the Western Theological Seminary, has taken the work vacated by Mr. Hartzell.

The Rev. James M. Collins has accepted the rectorship of the Church of the Atonement, West Philadelphia, Pa., and will assume charge on September 1st.

The Rev. Frederick H. Handsfield has accepted a call to the Church of the Ascension, Rockville Center, L. I., and will enter upon his new duties on October 1st.

The Rev. George W. Lay, D. D., will have charge of Christ Church, Springfield, Mass., until the return of the rector, the Rev. J. W. McGann, who is with the Y. M. C. A. in overseas work. Dr. Lay preached for the first time on August 25th.

The Rev. William H. Pettus, rector of St. James' Church, West Somerville, Mass., finished his course of training at the Training School for Chaplains, Camp Zachary Taylor, Louisville, Ky., and was commissioned a first lieutenant and chaplain in the United States Army on August 15th, and will report for duty early in September at Camp Eustis, Va.

The Rev. E. H. Merriman is now the

Church's clerical representative at Camp Grant, Ill., vice the Rev. F. E. Wilson, who is leaving for France as an army chaplain. Communications relating to men of the Church at Camp Grant should be addressed either to Mr. Merriman or to Mr. E. A. Farmer, at Y. M. C. A. No. 2, Camp Grant, Ill.

The Rev. W. T. Allan, minister in charge of Ballinger and Coleman, Tex., returned to Ballinger and resumed his duties on August 28th.

The Rev. J. S. Littell, D. D., who has been rector of St. James' Church, Keene, N. H., since 1906, has resigned to accept the rectorship of St. James' Church, West Hartford, Conn., and the position of editorial secretary of the Church Missions Publishing Company of Hartford. His work with this company will in a degree be combined with the work of the American Society of Church Literature, which he founded four years ago.

Deaths.

The Rev. George Venable Fowler, a colored minister of the Diocese of Washington, died at the Freedman's Hospital, Washington, August 2d. He was ordained deacon in 1916 and priest in 1917 by Bishop Harding, and his whole ministry was spent at St. Monica's Chapel. Funeral services were held at St. Monica's Chapel on August 5th, and the body was taken to Key West, Fla., for burial.

The Abundance of God.

When does God move backwards? When does God give less and less to the children that disobey Him? Whenever did the Lord cry, It is enough; further blessing you cannot have? Take all types and illustrations supplied in the Biblical history, and we shall ever find that the supply on the part of God never failed. Bring forth vessels now, said the prophet, and fill them; and they came to the last but two, the last but one, the very last of all; and when it was full the oil ceased. Plenty of oil for the vessels, none for the floor; plenty for use, none for waste. It is our vessels that give out; it is not the oil of Divine love that is exhausted. I will do better, better. It is the refrain of the Divine song of Divine government. We never touch the horizon; as we approach it recedes. So we never touch the fulness of Divine blessing. Answered prayer is only another promise that the next prayer shall have a larger answer if itself represents a larger capacity and a larger love.—Joseph Parker.

The great lack of our life is that we do not pray enough. And there is no failure so disastrous or criminal as this. It is very difficult to account for it. If in all times of discouragement and vicissitude we could have access to one of the wisest and noblest of our fellow-creatures, or to some venerated departed saint, or to the guardian angel deputed to attend our steps, or to the archangel that presides as vice-regent over this system of worlds, how strong and brave we should become. Whatever our need, we would at once seek his august presence, and obtain his counsel and assistance. How extraordinary is our behaviour, then, with respect to prayer, that we make so little of our opportunities of access into the presence of our Father, in whom wisdom, love and power blend perfectly, and who is always willing to hear us—nay, is perpetually urging us to come!—F. B. Meyer.

Christianity and the Community

Thy Kingdom Come on Earth

THE REV. R. CARY MONTAGUE, Editor

STRAWS.

At Reno, Nev., this month there was a meeting of bankers and prominent mine owners of the metals used for coins, and at this meeting was discussed the possibility of the universal adoption of a uniform currency system based upon the decimal system of money and to be used by all the nations now allied against Germany.

Almost simultaneously a conference was going on in Paris between Hon. Herbert Hoover and the Food Administrator of France, England and Italy to arrange for equal distribution of food-stuff throughout these four greatest allied countries. From this conference a statement was issued suggesting that around these four national departments of food could be built the most permanent union of these nations which should last after the war and become the basis of a great international coalition for the preservation of peace.

From Sheffield, Eng., comes a new song for the American Expeditionary Forces, written by Mrs. Savage, wife of the American Consul-General in that city, the chorus of which runs as follows:

United now the nations stand, divided
they'll ne'er be,
In friendship true their hands are
clasped across the mighty sea.
The sentiment that binds them fast is
gold without alloy
And Tommy greets right cheerily his
ally, Attaboy!

Which points to the permanence of the friendship and unions which now exists among the allied soldiers.

In July there met at Prague a congress of the oppressed peoples with delegations of Poles, from Prussia, Silesia and Poland, of Czechs and Slovaks of Hungary of Croates and Serbs, of Jugo-Slavs and Slovenes and of Rumanians, Transylvanians and Dalmatians. This body issued a report that is most interesting in many respects, but particularly in the following paragraph:

"The assembled representatives unanimously declare that a better future for this nation is to be founded and durably assured on the firm basis of world democracy, real and sovereign government by the people, and a universal alliance of nations vested with the authority of arbitration."

Thus we see straws floating from Reno, Nev., to Prague in Eastern Europe, all floating in the same direction, that of a permanent league of nations to enforce and maintain the peace of the world.

How can the churches better help to

bring about that petition which we constantly pray for "Thy kingdom come, Thy will be done on earth as it is in heaven," than by keeping this great object constantly before the public.

OPPORTUNITY.

We feel so strongly that the study and practice of social service is really applied Christianity that we publish the following announcement in full, even at the risk of repeating something that may have appeared in these columns within the past few weeks:

To assist in filling the unprecedented demand for workers in the field of social service and in the various lines of community work which the war has given rise to, we wish again to call attention to the course of training which the School of Social Work and Public Health in Richmond will offer, beginning October 1st. The war has created several new types of social work whose development bears a close, even if indirect relationship, to the successful conduct of the war. Industrial welfare work is an illustration. Before the war a number of cotton mills and factories through the South employed welfare workers to develop community work in the mill villages. Now, however, in the hundreds of munition plants in all parts of the country where girls and young women are employed, living under entirely new conditions, and where the speed of the work is so great, women trained in promoting the welfare and health of the employees have become not a luxury, but an absolute necessity.

The war has greatly increased the proportion of juvenile delinquency. From the juvenile courts in the South consequently there arises an increased demand for probation officers; but these cannot be found. The supply was much less than the demand before the war. Now it has become an absolute necessity for new people to enter this field of activity.

We earnestly hope that enough women without home ties will be able to avail themselves of this course in order to help meet the present shortage of workers in this field of work. The development of the profession is now being held back because of the shortage of workers.

Not only have the newer types of social work which the war has developed been embarrassed by lack of sufficient workers, but the older social agencies have been even more embarrassed by the increase in the amount of their work and, also, by the leaving of such large numbers of members of their staffs to enter the service of the various kinds of war-time social agencies described above. A good proportion of the men formerly holding executive positions in social work are now in the army. Many have gone into the Red Cross work abroad. The positions which they formerly held have got to be filled by women. It is now a real problem to get enough people to fill the positions. There is a steady

and persistent call for workers in charity organization, in settlements, for positions with girls' and boys' club work, in medical and health social service, in travelers' aid work and various kinds of institutional positions.

The School of Social Work and Public Health, where this course of training is to be given, is unique in that it is the only school of this kind in the whole South. During its first year, which ended in June, emphasis was laid on the training of public health nurses and home service workers, who, after taking the course of training in Richmond, could return to their home communities to deal with the social problems which the war has produced there. Thirty-five or forty women have completed this course already. What the need is now, however, is for paid workers who can go wherever they are sent and give their full time on salary.

Social work offers very many advantages that should appeal to the Christian women of the South. While it requires the missionary spirit and while a belief and fervent exposition of the teachings of Christ are necessary, this spirit of service will not be exploited. The workers will be paid adequate salaries—somewhat better than in teaching. One former teacher who took the course last year is now receiving almost twice as much as she received in teaching. We are assured that graduates of the course can obtain positions immediately afterwards at salaries from \$75 to \$100 per month to begin with.

Further information about the course can be obtained by writing Dr. H. H. Hibbs, Jr., School of Social Work and Public Health, 1112 Capito! Street, Richmond, Va.

LET PEACE END IT.

The National Defense League is busily securing signatures to a pledge binding the signer not to buy anything made in Germany so long as he or she shall live.

We consider such a pledge to be utterly un-Christian, and think the churches should exert all of their influence in opposition to such a move.

Our readers know that we have advocated the most vigorous prosecution of the war, that we believe it should not cease until the present German view that might makes right is completely vanquished, but the very completeness of such a peace should make it unnecessary to drag war engendered hatred into numberless years after the struggle is over. We should fight to a victorious finish that will not require an economic struggle after peace is made.

The one spiritual need of the soldiers is Christianity, and it must be brought to them by men who believe in it and are shaped by it. The American churches must send their best Christians to France. They must send them as chaplains, as officers and as private soldiers. Christian huts are good, but Christian men are better. They are among their fellows in trench and billet, and their lives and teaching speak amid the burstings of shells and the cries of wounded. The first need of soldiers at the front is therefore for Christianity in the flesh, the gospel incarnate. Give us men!—Chaplain Tiplady.

Church Knowledge and Nurture

NEW TABLE OF LESSONS

Morning Lessons.		Evening Lessons.	
14 S. After Trinity Deut. 33 or Sept. 1 Wis. 6:22-7:14	Acts 26:1-29	Lev. 19:1-18	I Cor. 12:27-13:end
M., Sept. 2 Joel 1	Rom. 1:1-25	Job 32	Luke 5:27-end
Tu., Sept. 3 2:1-14	2:1-16	33	6:1-19
W., Sept. 4 2:15-end	2:17-end	34	6:20-end
Th., Sept. 5 3:1-8	3	35	7:1-17
F., Sept. 6 3:9-end	4	36	7:18-35
S., Sept. 7 Is. 56	5	37	7:36-end
15 S. After Trinity Is. 57:1-2, 10-end or Sept. 8 Wis. 57:1-8:1	Eph. 2	I Kings 18:17-39	John 13:1-35

Fourteenth Sunday After Trinity:

At this point it may be well to restate the idea of the New Lectionary for the morning course in the second half of the second year. The first lessons are intended to cover the history and literature of the Jews after their return and re-establishment in the Promised Land up to the Coming of the Christ, the second lessons being correlated with the first. Thus, beginning with the public reading of the "Book of the Law of Moses" on Whitsunday (Nehemiah 8), we have given, both on Sundays and on week days, that law which whether written then or completed then or remembered then was, at any rate, then for the first time taken seriously and made regulative of the national life. What we know as Judaism and what our Lord encountered when He came in the flesh, then for the first time began to be. Two things are intended to be accomplished for us Churchmen by these readings: one is the understanding of Judaism, which is the background of the Life of our Lord; and the other is a further and more spiritual preparation for another Advent season. "The law was a school master to bring us to Christ." Of course, also, there is much of type of the spiritual realities of the kingdom of God, here and hereafter, in these readings, which the second lessons are designed to help bring out. The first lesson for this Sunday morning finishes the course in Deuteronomy, and is the prophetic blessing of the Tribes. The second lesson gives St. Paul's explicit reference to the tribes as relying upon the promises of God; and the story of his conversion not only shows how those promises are to be understood, but also is in line with the teaching of the Collect on "faith, hope and love." Both lessons, also, as was the case last Sunday, are keyed to the basic idea of both Collects, the promises of God. The evening lessons, both on love, are obviously related to the Collect, in which we pray for the increase of faith, hope and love, and that we may love what God commands.

For the week day lessons there is an obvious appropriateness in Romans, with its discussion both of the spiritual meaning of the law and its philosophy of history as turning on the relative positions of Jew and Gentile. The proper assignment of the prophet Joel, used by us this week, is a difficult matter, from the strictly critical standpoint; but it is full of promises of the Coming of the Lord and of His Spirit and may well be used here, along with other evangelical prophecies, supplementary to the law as preparation for the Advent. On Saturday, it will be noted, we have given Isaiah 56, followed by other Isaiah passages on next Sunday and following days. It is well known that the authorship and

time of composition of chapters 40 to the end of the Book of Isaiah is a storm centre of Biblical Criticism. It does not admit of dispute, however, that, like the fully developed law, no matter when written or by whom, the application belongs to the experience of God's people during and after the Return. We have therefore used Isaiah 40-55 in connection with the Return (Easter-tide) and Isaiah 56 ff at certain stages during the rest of the year. The various passages will be found to lead up to the Coming of Our Lord.

C. B. WILMER.

HOME LESSONS ON THE LIFE OF OUR LORD.

By the Rev. K. J. Hammond, D. D.

Primary and Junior.

XXIX.

Galilee.

1. How popular was Christ now? Mark 6:14, 31, 32, 34.
2. When Herod heard of Jesus what said he and why? Mark 6:16, 21-28.
3. What did the popularity compel Jesus to do? Read Mark 6:35-44.
4. What was the result of the feeding? John 6:15.
5. How did Jesus and disciples spend the night? Matt. 14:23-27.
6. What did St. Peter do and say? Matt. 14:28-33.
7. What did the multitude do next day? Jno. 6:24, 25; Mark 6:55, 56.
8. What did Jesus tell them? Jno. 6:26, 27.
9. How did they like His teaching? Jno. 6:66; 7:1.
10. Do you live according to His words? Jno. 14:23; Luke 8:15.

Children in Church.

Children attending the church services is a condition much to be desired, and a great deal is written on the subject, and many expedients have been adopted in efforts to bring it about. Special hymns, special sermonettes and other schemes have been tried to induce the children to go from the Sabbath school into the preaching service instead of going home. These schemes may work very well for a little while, but the novelty soon wears out, and the attendance soon drops off. We believe the whole principle is wrong. What would be thought of the public school authorities if they spent their efforts in trying to make the school exercises so attractive that the children would easily be persuaded to come to school? Would it not be considered far more appropriate for them, if need be, to persuade the parents that the children ought to go to school. If the fathers

Calendar and Collect

September.

1. Fourteenth Sunday after Trinity.
8. Fifteenth Sunday after Trinity.
15. Sixteenth Sunday after Trinity.
- 18, 20. Wednesday, Friday. Ember Days.
21. Saturday. S. Matthew. Ember Day.
22. Seventeenth Sunday after Trinity.
29. Sunday. S. Michael and All Angels. Eighteenth after Trinity.
30. Monday.

Collect For the Fourteenth Sunday After Trinity.

Almighty and everlasting God, give unto us the increase of faith, hope and charity; and, that we may obtain that which Thou dost promise, make us to love that which Thou dost command; through Jesus Christ our Lord. Amen.

and mothers can once be made to realize their own duty about attending church regularly and then realize that it is their duty to take their children with them to church, the whole problem would be settled. There is not a single excuse given by parents for not doing this that will not apply to the day school just as well. Parents owe this duty to their children in fulfillment of the baptismal vow to bring up their children in the nurture and admonition of the Lord.—Ex.

Seeking.

Is it not true that those who seek shall find?

Perchance ye lift your weary looks too high;

For if the Father loves you, and is kind,

He must be always nigh.

These vesper clouds are tinged with amethyst,

And clear and calm the stars of evening shine;

But lo! He walks beside us in the mist,

And takes your hand and mine.

We sought Him long in those far-distant skies,

And then came back to earth in doubt and fear;

The children met us with their trustful eyes,

And said, "Our Lord is here."

For ever here, and not in cloud or star,

Close to our hearts, in all our nights and days;

So loving that He cannot dwell afar From our poor earthly ways.

O ye, who watch and wait for angel wings,

Behold Him walking on the trampled sod,

Busy with humble lives and common things;

Our Father and our God.

—S. Dondney.

A widow, whose only son was fighting in France, had not received a letter from him for a long time. To her delight, one morning a letter came. It was of bulky dimensions, but to her surprise, on opening it, every single word had been erased by the censor. The only thing readable was a footnote by the censor himself: "Madam, your son is quite well, but he talks too much."

Family Department

NANCY BYRD TURNER, Editor

The Awakening.

By Theodosia Garrison.

When the white dawn comes
I shall kneel to welcome it;
The dread that darkened on my eyes
Shall vanish and be gone.
I shall look upon it
As the parched on fountains,
Yet it was the blinding night
That taught the joy of dawn.

When the first bird sings
Oh, I shall hear rejoicing,
And all my life shall thrill to it
And all my heart draw near.

I shall lean to listen,
Lest a note elude me,
Yet it was the fearsome night
That taught me how to hear.

When the sun comes up
I shall lift my arms to it;
The fear of fear shall fall from me
As shackles from a slave.
I shall run to hail it,
Free and unbewildered,
Yet it was the silent night
That taught me to be brave.

Kitty's Guest Room.

Kitty Bray had a little dream that she was trying to make come true. The name of it was "My Guest Room," and it remained in her thoughts from morning until night.

Although Kitty was only sixteen, she kept house for her uncle, who was her adopted father, and for his four sons. She knew how to carry the heavy responsibilities of her lot, and day in, day out, she cooked and cleaned and polished and patched, as busy as any bee in a golden hive.

But Kitty's hive was not golden, and just here was where the drop of bitter mixed with her honey's sweet. Uncle William and the boys were thrifty, industrious farmers; they provided well for the table and saw to it that Kitty did not lack for the necessities of life—but more than that they did not bother themselves to provide. Furniture made for comfort as well as for use, ornaments, knickknacks—the little nameless, inexpensive luxuries that help to make a home—were well within their means, but entirely out of their calculations.

They were off to work by sunrise and back at sunset for a drowsy supper and a quick "turning in"; they were quite content that the farmhouse furnishings should consist of nothing except beds, chairs and a table. If Kitty pinned a bright picture on the wall or hung pretty curtains here and there, her efforts went entirely unnoticed. To be sure, she kept on pinning and hanging for her own sake; but sometimes her little efforts had a discouraging way of bringing out the ugly bareness of the house instead of covering it up; and often the small, beauty-loving girl sighed from the very depths of her calico-covered heart.

"What do you want of a sofa, Kit?" Uncle William would inquire gruffly when she found courage to put in a plea, as she did now and then. "And what's the good of spindle-legged ta-

bles, and why clutter the house with trash? We're plain folks; let's live plainly. If you want a new dress, why, get it; but let the old rooms stay the way they've stayed since my father was born. You've too many notions in your head."

The boys, too, scoffed—more or less kindly—at her little ambitions.

"Anyone that can make biscuits like yours, Kit, needn't be bothering about fandangles," big Jerry said, laughing. "And I'd rather eat your apple dumpings than sleep on a carved gold bed under silk quilts!"

"I don't want any carved gold beds." Kitty answered, blinking to hold back her tears. "I just want a house that doesn't look like a barn."

Buck was not so good-humored as Jerry, and through his nature ran a little streak of stinginess. "The rest of us are thankful for a roof," he said to her rather sharply. "Why can't you stop grumbling, Kitty Bray?"

That was unjust, for Kitty never grumbled; it was only her passionate desire to have some pretty things round her that stirred her once in a while to gentle rebellion. The other two boys, Nat and Thomas, laughed at her, too. Thomas was somewhat scornful, like Buck; Nat's derision was chiefly mischievous. "Whoever goes to town this afternoon," he would say, "mustn't forget to order a Brussels carpet and a buffet. Kitty wants to rig the rooms, you know."

But as they well knew, Kitty wanted nothing fine or expensive; what she wanted they could easily afford. However, as the months went by it became plainer and plainer that the big old house was to remain just as forlorn as it had been through the generation behind it. And at last her longing took the form of one special desire: she wanted, she would have, a guest chamber! Since her uncle and cousins were content with bare floors and stark walls, she would try to be, too; but at least one single spot in the house should be cosy and fair—a spare room, a guest chamber set apart.

It did not daunt her to remember that guests at the Bray farm were as rare as robins in January. At long intervals they did drop in; sometimes a wayfarer, asking shelter for the night; sometimes a cattle dealer, stopping over on business; or the country doctor, storm bound in winter. Once a boyhood friend of Uncle William's had come unexpectedly, and had had to sleep in Nat's ramshackle single bed in a dingy room over the hall. Again, Mrs. Herndon, the pretty little lady from the adjoining farm, had been caught overnight in a fierce thunderstorm, and all Kitty's pleasure in preparing the dainty supper had been shadowed by the thought of the shabby little room in which her guest would have to pass the night. But most she minded about the minister—a gentle old man who came down four times a year for services at Hebron church, and who always stayed at the Bray farm. He seemed older and feebler each time he came, and over and over again Kitty caught herself thinking of the Shunammite woman in the Bible and her "prophet's chamber" kept ready for the weary pilgrim.

"Just one single room," she said to

herself again, one day in October, as she churned busily, "to look pretty and sweet and resty!"

That very night an idea popped into her drowsy brain and set her to tossing wakefully until dawn. With the first glimmer of day she rose and crept up the dusty stairs that led to the dustier attic.

At the top she stood still and looked about her for a long time. The attic, which occupied the whole third floor of the big old house, was divided into two large rooms. The roof was high, and there were several small windows that let a current of air through and kept the whole place cool in the warmest weather. The room at the head of the stairway was full of rubbish and broken furniture, among which were two dilapidated maple beds. The room beyond was empty, and in the doorway of that room Kitty stood dreaming for a quarter of an hour. "Maybe I could," she said aloud at last; then presently she added, "Of course I can!"

All through the fall and the winter she was busier, if possible, than ever. To be cook and housemaid for a family of five, and at the same time to engineer a big undertaking of your own, is no light matter, but Kitty seemed to thrive on it. She grew rosier and sang a good deal; queer little errands kept her flying here and there about the house; she was never idle a minute.

"What do you call yourself up to?" Jerry demanded one sunny day in November. "You're acting like a mud-dauber. Ten times in the last hour you've buzzed into the house, with wings set for dear life."

It was just like Jerry to get a faint inkling of her secret; it was also just like him to set about helping her in his own clumsy way. When he found her in the old woodshed trying to knock together a little table from a few rough boards, he took the hammer from her hands.

"Here, that's a job for a real carpenter," he said, and set to work.

A heavy rain came opportunely the next day, and Jerry not only made a table, but also put together a small washtand and a chest of drawers. They were rough and plain, but Kitty's eyes shone joyfully when he presented them to her with a bow.

"Put 'em in the rubbish room," she whispered, and followed him upstairs to see that he went no farther.

Spring came, and still Kitty Bray bustled and flitted. Anyone except a set of unobservant men would have wondered why she scurried upstairs and down so often, and why she laughed so much as she did her work; but only Jerry had noticed anything at all, and he had forgotten as soon as the first ploughing day dawned.

The third week of May was very warm. The sun beat down as fiercely as in midsummer, and man and beast suffered with the unaccustomed heat. Kitty put green leaves in the laborers' hats when they went out to work, and twice a day carried cooling drinks to the field. She was making iced lemonade one stiffling hot noon, when a hurried thump of feet made her look up. A group of men were mounting the steps to the porch.

"Buck's got a sunstroke," Jerry explained briefly, pushing past the others, who were carrying an inert form. "And dad's nearly laid out, too. But here's Doc Saunders—he happened along in the nick of time, and everything's going to be all right. Where shall we carry Buck?"

Kitty glanced swiftly at Buck's flushed face and her uncle's bowed shoulders before she could gather her

scattered wits. The doctor looked at her uncertainly. Through an open door the room that Buck and his father shared could be plainly seen—neat, but glaringly uncomfortable.

"They both ought to have some cool, quiet place," Doctor Saunders said, glancing about with evident dissatisfaction.

"This way," Kitty commanded suddenly.

She beckoned to the men, and they followed her without a word. The two farm hands carried Buck; Uncle William stumbled along between Nat and Tom; Jerry and the doctor brought up the rear. It would have been ludicrous at any other time to see the seven big men filing in solemn confidence behind their slim little guide—through the hall and up one flight of steps, down the upper hall, and slowly up a second flight.

Through the first attic room they tramped, and Kitty flung wide the door to the second room. It was a room in truth, now; in spite of her anxiety, she gave a short skip of joy on the threshold. Through wide-open windows north and south a little breeze blew; a tall green tree, standing like a giant sentinel, sheltered the west window. On the floor was spread a broad "rag" rug of restful blue, woven through many a long winter evening; simple pictures in pine-cone frames hung on the newly whitewashed walls. Jerry's chest of drawers, surmounted by a bright little mirror, was dressed in starched white muslin; so, too, was the washstand, which bore a shallow bowl and pitcher, no less useful for having been artfully mended with some mysterious concoction. An ancient clock, made to go again by means of much coaxing and a little oil, ticked softly on the small shelf that served as mantel. A vase of creamy roses, delicate and fragrant, shared the tiny table with a book or two. Downstairs the air had seemed lifeless, but up here at the top of the house the breeze steadily fluttered the white muslin curtains and stirred the roses; a cool, green light filtered through the leaves.

There were two shining maple beds, a little wobbly, but rubbed bright and hung with snowy coverings. On one of the beds the men laid Buck, and on the other Uncle William sank with a grateful sigh. The men tiptoed out, and Doctor Saunders, with Kitty for assistant, fell to work on Buck.

"It's not nearly as bad as it might be," the doctor said, as he took a bowl of ice from a ready hand at his elbow. He looked approvingly about the room. "He'll pull through all right up here."

Uncle William raised his eyes. "Where did you get this room from, Kit?" he asked; his voice was gentler than usual. "Where in the name of sense did you get it from?"

His niece laughed joyously. "Oh, it's a rather long story," she replied.

"Looks like witchcraft to me," Uncle William continued. "All the way in from the field I was sort of dreading that hot, noisy room downstairs. You see, when a man's head aches this way—" His voice trailed off into silence; he was nearly asleep.

A little after sunset Buck opened his eyes. The room was quiet in the cool twilight; rose petals had fallen on the floor. "Come here, Kit," he said after a moment. "Where am I?"

"Why, Buck Bray!" laughed his cousin. "In the house where you were born and raised—where else?"

"Shucks?" said Buck in derisive unbelief, and lay down again with a contented sigh. "Well, wherever 'tis,

you've got me feeling mighty easy, sis. I guess I'll nap again now."

Jerry and Tom had come up to see how the patients were getting on.

"Tom, here," said Jerry, "doesn't understand about this attic. He vows you didn't do it."

"This is my guest chamber," Kitty answered proudly. "Uncle William and Buck are my first guests; the minister will be the next."

"Well, it's a room!" Tom declared, looking about him with open admiration. "Where'd you get the money?"

"It cost just four dozen eggs from my two Leghorns," Kitty said. "And that's all. It wasn't a very extravagant undertaking."

Uncle William spoke unexpectedly from his corner. "How many eggs would it take," he asked, "to do my room? If the hens don't lay enough to pay for it," he added, chuckling—so cool he was and so content—"why, I reckon I can afford to make up the rest!"—Selected.

For the Southern Churchman. In Time of War.

(To be sung to the tune, Pilgrims.)

Anna Chandler Ayer.

God, give us courage in this day of trial,
Courage to bear what comes of grief or pain,

Strength for the sacrifice, the self-denial
Which we must know ere peace shall come again.

O God of justice, O God of might,
Help us to conquer in our struggle for the right.

Increase our faith, for it may be tomorrow
Brother or son must perish by the sword;

Grant us to see that, even though we sorrow,
They live forever with our risen Lord.

O God of justice, O God of might,
Help us to conquer in our struggle for the right.

Father, we beg no gift of Thee, no geurdon,

Only for strength and fortitude we ask.
We would be strong to share our country's burden,

We would not shrink from any daily task.

O God of justice, O God of might,
Help us to conquer in our struggle for the right.

O make us steadfast in our high endeavor,
Let us complete the work we have begun;

Let us not turn aside nor falter ever
Till truth has triumphed and the goal is won.

O God of justice, O God of might,
Help us to conquer in our struggle for the right!

For the Southern Churchman. Sugar Sharing.

Under the above significant caption the Food Administration sets forth very convincingly this week the whys and wherefores of the recent sugar restrictions. Those of us who are inclined to chafe a little under the new rulings will probably feel much more reconciled after we have weighed well the facts in hand.

The whole matter lies in a nutshell. There is a shortage of sugar here and in Europe. We cannot in honor compel our allies to do with less while we take more ourselves. The only way to meet the situation is to impose restrictions on the use of sugar, and this

the government is doing by means of rulings for merchants, manufacturers and householders. The success of the program rests on the honor and the co-operation of the American people.

What we are trying to do is to equalize more nearly the supplies of all who sit at a common table, pledged to a common defense. While we Americans are submitting to two pounds of sugar a month per person the English are having no more, the French are managing with one and a half pounds apiece and the Italians with one pound. Then, there is the Army and the Navy, which must have their ration—no small consideration!

Several causes contribute to the sugar shortage. The burden of maintaining Allied supplies falls on the shoulders of the United States. England can no longer, of course, import from the Central Powers, and can obtain much less sugar than usual from Java; the Germans have destroyed the beet-sugar fields and the sugar factories of France and Italy. Labor shortage here at home interferes seriously with the output, and—even more important—ships cannot be spared to bring sugar in from old sources. Many ships that would have kept up the flow of sugar into this country have been destroyed. Others have been diverted to uses that could not be ignored: forty thousand tons of sugar-carrying shipping, for example, were transferred to meet the requirements of the Belgian relief. Submarine sinkings have cost us great stores; twenty-six thousand tons were sent to the bottom of the sea recently on our Atlantic coast. You see, the Food Administration makes out a pretty strong case!

Provision for canning has been seen to, of course, for canning is important economy. By means of sterilization and by careful exclusion of air, however, a good deal of fruit may be canned without any sugar at all. Fruit pulp and juices can be sterilized and bottled without sweetening, then later, when sugar is less scarce, made into jams, jellies and preserves. Corn syrups and other table syrups that are not made with granulated sugar can be used with sugar, and in some parts of the country canned syrups and sorghums are available that can be used without any sugar at all. Another way of saving fruits and sugar at the same time is to dry the fruits; another, to store them in a cool cellar. Still a third method is to evaporate fruit pulp to a paste and this concentrates the natural fruit sugar.

Neither cane nor beet sugar is absolutely necessary in the human diet. In the average American menu all the bodily needs may ordinarily be supplied by honey, syrups and fresh, preserved and dried fruits. Be sparing of confections and sweet cakes: last year the people of the United States spent money enough in candy alone to feed all starving Belgium for two years. Supplement sugar with honey, maple syrup and corn syrup, and cultivate a taste for fruit in its natural sweetness. If a recipe calls for one cupful of sugar, use instead an equal quantity of strained honey or a little less than twice as much corn syrup—not forgetting, at the same time, that the amount of liquid called for in the recipe must be reduced one-fourth of a cupful for every cupful of substitute sweetening. Make potatoes furnish some of the energy-food formerly yielded by sugar.

After all, the burden laid on the individual is not excessive. True, before the war we averaged six and two-thirds pounds of sugar apiece per month, but we shall each of us find, with practice,

that it is entirely possible to do without the four and two-thirds pounds that we are asked to forego. It is a good deal a matter of self-discipline, and who can use self-discipline in time of war? A little care here, a little thought there—above all, a systematic training of the palate—and the thing is done.

For the Southern Churchman.
FAMILIAR HYMNS.

XI. Ashamed of Jesus.

An extraordinary interest attaches to this hymn—a hymn that has been sung in church and household for nearly a hundred and fifty years—for it is the work of a boy of ten. Joseph Gregg was the author's name, and of himself and his simple history little is now known; perhaps little ever was. What we do know is that he was a thoughtful, religious youth of England, who worked as a mechanic during the early part of his life and later became a Presbyterian minister. He preached for a time in the Presbyterian chapel, Silver street, London. The version in the Episcopal hymnal is not so long as the original hymn; and not a few changes have been made in the text. But the main form and spirit of the poem have been conscientiously preserved, and the composition stands as a most remarkable achievement for a child only ten years old.

Jesus, and shall it ever be,
A mortal man ashamed of Thee?
Ashamed of Thee, Whom angels praise,
Whose glories shine through endless days?

Ashamed of Jesus' sooner far
Let night disown each radiant star;
'Tis midnight with my soul till He,
Bright Morning Star, bid darkness flee.

Ashamed of Jesus! oh, as soon
Let morning blush to own the sun!
He sheds the beams of light divine
On this benighted soul of mine.

Ashamed of Jesus! that dear friend
On Whom my hopes of heaven depend!
No; when I blush be this my shame
That I no more revere His Name.

Ashamed of Jesus! empty pride!
I'll boast a Saviour crucified;
And, oh, may this my portion be,
My Saviour not ashamed of me.

For the Southern Churchman.
The Soldier's Chances.

People with a passion for statistics will find interest, and perhaps no little comfort, in the following calculations, based on the mortality figures of the allied armies. According to these figures, a man has forty-nine chances of recovering from wounds to one chance of dying from them. He runs only one chance in five hundred of losing a limb. He has twenty-nine chances of coming home to one chance of being killed.

It sets us to thinking. This is straight, practical arithmetic, worked out from facts. Well, if cold mathematics can make out so good a case for the soldier boy's future, what may not those figures, aided and abetted by the love, the hope, the strong prevailing prayers of those at home do for him—not to speak of his own faith? They are facts, too—the love and hope and faith and prayers—surer than anything in division or proportion. Summing things up carefully, the soldier's "chances" seems pretty good, after all!

For the Young Folks

NANCY BYRD TURNER, Editor

The Happiness Road.

It's only just a little road,
The road that leads
To happiness. It's made of faith
And kindly deeds;

Of pleasantness, of words that bless,
Of thoughts that heal;
Of very silent giving up
For others' weal.

The road that leads to happiness
Is easy taking;
Beside it grass springs fresh and green,
And buds are breaking.

Oh, there are folks from far away,
And folks we know there.
So let us two take hands some day,
And, oh, let's go there!

—Mary Carolyn Davies, in the Christian Herald.

For the Southern Churchman.
Marbles and Manners.

"I'm never going to own anything in partnership with Harvey again!" Jack's face was red, and his voice had an edge on it.

He had spoken to his older brother, Hugh, who was reading by the table, but suddenly a head bobbed over the window sill and another voice, also with an edge, answered him unexpectedly, "Why?" demanded Harvey.

Jack looked a little taken back. "Because you're too careless," he said. "There's that blue marble, now—"

Harvey laughed, though his face was red. "And there's that green marble," he echoed, "that you lost, and the brown, and the purple."

Jack's eyes flashed. "I haven't finished naming the ones you lost yet," he rejoined. "The striped, you remember, and the white, and maybe more."

Here Hugh yawned and put down his book. "You two seem to have lost lots more than marbles, I should say," he remarked. "Seems to me you've lost a good deal of your manners."

But the smaller boys did not reply. They were getting more and more exasperated with each other. Both faces were flushed and they were talking very loudly.

"So it's this way," Hugh put in again. "Jack lost the green marble and the brown and the purple, and Harvey lost the white and the striped and the blue. That puts you even, anyway."

Harvey turned his back on Jack. "All right, then, we just won't own anything together, any more. I guess I'll be as well off as you!"

"Not quite," Jack retorted. "You lost the three prettiest marbles, remember. I always did specially like that blue."

"Just as I always specially liked the green," said Harvey, bound to have the last word.

"Boys," mother called from the sitting-room, "won't one of you run upstairs and bring me my thimble?"

The two little brothers made a bolt for the stairs; they always liked to wait on mother. They reached her room at the same time, and two brown hands plunged together into her work-

basket. The contents of the basket were soon topsy-turvy.

"Here it is!" exclaimed Jack, in triumph. Then a queer look came into his face. For there, nestling against the thimble were three marbles, a green, a brown and a purple.

They hurried downstairs. "O, yes," said mother. "I intended to tell you about those marbles. The other day, while I was mending a certain coat pocket, I found them in the lining. They had slipped through the hole in the pocket."

Harvey looked up quickly. "Jack's coat," he said.

"No, yours," mother answered. "I'm just about to mend Jack's now."

Hugh turned away to hide a smile. Harvey looked sheepish; he tried to muster up the courage to glance at Jack, and when he did Jack was looking sheepish, too. Mother was reaching for his coat, but Jack stood still, turning redder and redder, and fumbling with the edge.

"I believe—" he said, "that is, I am almost sure—that marbles spilled into this lining, too. Slowly he pulled off the coat and shook it. Two marbles fell out—a striped and a white. "Well!" was all he could say. Both little boys looked ashamed.

"As for the beautiful blue marble," said Hugh, "that never was really lost to begin with. I've just remembered. When Jack traded bureaus with me he left it in the drawer, and it's been there ever since."

Mother smiled at the two abashed little brothers, but her eyes looked grieved. "Well, boys," she said, "now you have all six."

"But we feel pretty foolish," owned Jack. "I do, especially."

"I do, too," Harvey agreed. "Maybe manners would have been more important than marbles, anyway."

Mother said she thought so—and after that they generally were.

Who Told the Story?

"Mother, tell us about when you were a little girl." The children were sitting before the fire at the end of the day—just the time for story-telling.

"What shall I tell you? You have heard about it all," said their mother.

"Tell about the Indian, old War-warkumiss," Dorothy cried.

"That wasn't his name," broke in Arthur. "It was old Up-along Seekee."

"Yes, yes; let's have that one. Tell about the time that you were left to keep house and the big rain came."

"No, it wasn't rain," Arthur said; "it was when the blizzard came. It was when grandpa had to drive off over the hill to a sick patient."

"And, mother, you know when you were scared, and the nurse went away and left you before grandpa got back."

Arthur was out of breath and so Dorothy took up the story. "Yes, that is the one! And, mother, you were sewing on your sampler by the fire and you looked out and the snow was blowing round the mountain—"

ZZ-ee—ZZ-ee—Arthur imitated.

"Don't bother, Arthur; let mother tell it. She can make the ZZ-ee—ZZ-ee better than you can. But, mother, don't you remember how scared you

were when you saw an Indian coming along down the mountain? You wanted to hide."

"But she didn't hide. Mother wasn't a coward. She said she guessed she wasn't going to let a big Indian freeze right out there in the snow, and she thought maybe he would not be ugly if she gave him some bread."

"Mother, it wasn't bread. Arthur always says bread. It was cake—you always tell it cake. He rapped on the door and you whispered softly, 'Don't you want some cake?' And he said, 'We want flour. Squaw some sick.'"

"And then you opened the door and he came in and warmed himself and you trembled and trembled until he said, 'Good Indian like little girl heap much.'"

"Yes, you can tell a story, you can!" Arthur's tone was full of scorn. "You forgot the basket. He had a big round basket and he had a big bag and he said, 'Twice full flour. Give basket.' Mother let him go to the barrel and dip out the flour and fill the basket and pour it into his long canvas bag."

"Yes, twice. You forgot the twice. And then he gave her the basket and went off up the mountain in all the snow and went 'way out of sight."

"And it's mother's darning basket now!" cried both children together.

There was silence before the fire. At last Arthur said, "No one can tell such good stories as mother."

"Yes, she makes you just see them!" said Dorothy.

"And I like to tell them," said their mother, as she laughed softly.—Edna A. Foster.

The Dog That Saved a Soldier.

Attached to a French command was a dog named Michael, larger, stronger, more intelligent than the others and of a gentle nature that made him a general favorite. Michael, although most "sociable," centered his affections upon a young French soldier named Henri. Every day at the soup hour Michael would appear carrying a tin can and place it beside Henri, who would fill it as he did his own, and they would dine together.

The day came, however, when Henri failed to return, and as the men stumbled back again to safety Michael scanned with anxious eyes each pale, haggard face, his sensitive nostrils quivering with dread.

When the last man had been accounted for and Henri was still missing, the animal darted toward the battlefield, and after some time returned, greatly excited and carrying an old half glove which belonged to his friend. He could scarcely wait for the attendants to bring a litter before he started off again, his great intelligent eyes imploring them to hurry.

In a remote part of the field they found the young fellow lying still and cold. After a hasty examination the attendants left him for dead, hurrying away to succor the living, but Michael refused to be convinced. Being left alone, he mounted his solitary guard, his face almost humanly expressive of grief.

The attack took place about sundown and it was not until late that night that comparative quiet had settled down upon the trenches.

Suddenly the moon flashed from behind a cloud, and the alert sentinel peered sharply about, then brought his rifle swiftly to his shoulder.

Not twenty feet away, creeping slowly toward the trenches, but halting abruptly every minute, loomed a large

dark object. The sentry advanced cautiously, finger on trigger, demanding curtly, "Who goes there?" followed by the stifled exclamation, "Michael!"

Michael it was, gasping, panting, but still the same old dog Michael—but not alone. Behind him, parts of his uniform literally torn away by the dog's teeth, lay Henri, dragged from the battlefield, inch by inch, by the devoted animal. And miracle of miracles, the boy was actually breathing.

How the animal had accomplished such a Herculean task, and escaped the vigilant eyes of the attendants, will ever remain a mystery, but suffice it to say that little, fragil-looking Henri ultimately recovered, to challenge death once more at the front.—Our Dumb Animals.

For the Southern Churchman. The Sentry.

Anne Lloyd Basinger, Aged 10.

On the decks of the dreadnaught "Georgia"

The sentry's watch is on;
Back and forth, back and forth he paces
Awaiting the coming dawn.

His watch is like that of a nation—
They both watch for you and for me,
And we must give all to defend those
Who are giving their all to be free.

We will be free from this warfare,
The dawn will come at last;
With love we will work together,
And the watch will soon be past.

Ruth's Rainy-Day Box.

Ruth waked that morning with a feeling that something lovely was happening, and it was. The raindrops were pattering on the window, playing tag and leapfrog as they scurried down to say, "How do you do?" to the sleepy flowers.

Ruth dressed like a whirlwind and ran down to remind her mother that it was raining—and, best of all, it was Saturday!

"So may I telephone Louise to come over and spend the day, mother?" she asked eagerly. "And may we have luncheon in the play-room and open the rainy-day box?"

"Yes—three yes-es," said her mother, laughing. "But first let's calm down enough to enjoy a good breakfast."

A few blocks away Louise was so delighted with the weather and the day of the week that if any one had asked her what she ate for breakfast she would probably have replied, "Spring rain—and tea at Ruth's."

It was great fun to run along with the raindrops pelting her umbrella and blowing in slyly underneath. Rosy and laughing, she reached Ruth's home and slipped from her dripping raincoat like a gay butterfly from a snug cocoon.

"Mother thought of the rainy-day box first," Ruth told her guest, as she led the way to the big play-room, which was cozy with rag rugs and nursery pictures on the walls. "Uncle John is a carpenter, you know, and he built my beautiful box for me, just here under the windows."

Louise exclaimed over the new window seat, which was piled with pretty cushions, making a real cozy corner, where one could enjoy a story-book or look down into the great maples and watch the birds building their nests.

"Now we'll pile the cushions into this chair and open the box!" cried Ruth, merrily. "It's a heavy lid, but together—there! See my rainy-day things?"

With little giggles and cries of delight the girls bent over the treasure box, and with quick fingers brought out anything they chose. In one corner were old magazines, picture books, blunt scissors and tubes of paste. There were many paper dolls, a set of flowered dishes—even tiny glasses with a water pitcher—and a little blue Japanese luncheon cloth and napkins. In another corner were folded two quaint old gowns and some old-fashioned bonnets, which were grandma's contribution to Ruth's new box.

"First," explained Ruth, "we'll cut out pictures and paste them on these big sheets of cardboard that mother put in—if you want to—"

"Oh, yes!" agreed Louise, hastily. "And here are crayons to color with."

It was absorbing, delightful work to snip the pictures from magazines and then paste them as neatly as possible, leaving no sticky paste to show. Noon came along before the girls were ready for it, although they found themselves hungry enough when Mrs. Day appeared with a tray of goodies and told them to set the round tea table.

There was milk in the tiny glasses, and in a pitcher besides; there were sandwiches, fruit and such lovely little cookies shaped like birds' nests, only instead of eggs there was jelly in the middle.

After luncheon, which took a long time, with washing and putting away the dishes, the girls played with paper dolls. But the best game was to come; they had saved it for the last, just as they had saved the fattest cookie.

When the little clock struck three they put away their books and paper dolls, the scissors, the paste, and all the other things in the box. There was only an hour left, and they quickly "dressed up." Then, as Mrs. Morning Glory and Mrs. Wild Rose, they lived in opposite corners of the room, and called on each other, taking along large, well-behaved families of children.

Some of the Morning Glory and Wild Rose children were unbreakable, some merely of rags; the youngest were of celluloid or rubber.

"Oh, dear!" sighed Louise, as she made ready to go out into the wet, gray twilight. "Why are rainy days three times as short as others?"

Ruth eyed the little clock with a frown, as if she rather blamed it for giving wings to the hours.

"Well, there's one good thing," she said happily. "Grandma is a fine weather prophet, and she thinks it is going to be a wet spring."—The Youth's Companion.

For the Southern Churchman. Riddle.

Riddlemaree, flat and white,
I come by day and I come by night,
I have no wings and I have no feet,
But I travel far and I travel fleet.
I carry a head, but it's not my own,
And a round black mark on my coat is shown.
I bring folks joy and I bring them pain,
I bring them loss and I bring them gain.

In every country my form you see—
Who can read this riddlemaree?

Answer to last week's riddle: A watch.

See What You Can Do With This Soldier's Test.

The psychological test given candidates for officers' commissions in the Third Officers' Training Camp, although

appearing simple, when one peruses the questions slowly and has ample time to answer, proved puzzling when an instantaneous answer was required.

While each question was being read, the candidates were compelled to poise their pencils in the air, so they could be seen by instructors, and then begin answering at the word "Go," and cease at the word "Stop."

For instance, a list of twenty sentences were given, in mixed up order, some of which were true and others false when straightened out. Here is one:

Morn the rises every sun true false
Animal a is the rare dog true false

The first question, when straightened into "The sun rises every morning," was true, and a line should have been drawn through "true."

Of the second, "The dog is a rare animal," the line, of course, should have been "false."

WHERE DRUGS FAIL.

Many chronic diseases fail to respond to drug treatment, even in the hands of the best physicians, whereas acute diseases usually respond readily. When a disease has become chronic, drugs often seem to do as much harm as they do good, for the system rebels against them. It is just this class of cases which derive the greatest benefit from Shivar Mineral Water. If you suffer with chronic dyspepsia, indigestion, sick headache, rheumatism, gall stones, kidney or liver disease, uric acid poisoning or other conditions due to impure blood, do not hesitate to accept Mr. Shivar's liberal offer as printed below. His records show that only two in a hundred on the average have reported "no beneficial results." This is a wonderful record from a truly wonderful spring. Simply sign the following letter:

Shivar Spring,

Box 64-H, Shelton, S. C.

Gentlemen:

I accept your guarantee offer and enclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if it fails to benefit my case you agree to refund the price in full upon receipt of the two empty demijohns which I agree to return promptly.

Name

Address

Shipping Point

(Please write distinctly.)

NOTE:—"I have had the pleasure of serving the little church at Shivar Spring as Pastor for years, and am therefore well acquainted with Mr. Shivar and his associates, whom I gladly commend as honorable business men and worthy of the confidence of the public. I have personally derived great benefit from the use of the Shivar Mineral Water and have knowledge of its beneficial effects in a great number and variety of cases."—Rev. A. McA. Pittman.

What do you know of the work of your Church Temperance Society?

Rt. Rev. Frederick Courtney, D. D., President.
William Jay Schieffelin, Esq., Ph. D., Treasurer.
Rev. James Empringham, D. D., Gen'l Supt.

Send for free sample copy of "TEMPERANCE."
This periodical has the largest circulation of any magazine of its kind in America. Address

Church Temperance Society

214 Metropolitan Tower, New York City

Just try them through rapidly for yourself, without rewriting the sentences, and see if you can stand 100:

- | | | |
|--|------|-------|
| 1. gun shoot to is a | true | false |
| 2. see are with to eyes | true | false |
| 3. harnesses paper made are | true | false |
| 4. Utah in cotton grows | true | false |
| 5. A battle in racket very tennis useful is | true | false |
| 6. months there twelve year are in a | true | false |
| 7. winter come snow-storms in | true | false |
| 8. thunders rains when it always it | true | false |
| 9. many thumbs fingers as men as have | true | false |
| 10. Florida caught the salmon are most | true | false |
| 11. shoes wear to are feet the on | true | false |
| 12. dogs some and bark bite | true | false |
| 13. flag the English same the as is the American | true | false |
| 14. battleships on seldom sails used are | true | false |
| 15. time in soldiers war trees sleep | true | false |
| 16. leg flies one have only | true | false |
| 17. vote children 21 cannot under | true | false |
| 18. education in a part play is valuable | true | false |
| 19. hatred bad unfriendliness traits are and | true | false |
| 20. gases the in Mohawks fighting used poisonous | true | false |

This is only one of the twenty questions in the test, many of which test, besides, one's alertness, his general knowledge of history, geography, topography, physical geography, etc.—Eighty-third Division News.

The Saving of the Soul

The loss of the soul is not the loss of a spiritual faculty. It is spiritual death. It is the death of that spiritual nature which gives life its romance, lends to life's sorrows their significance, creates a new ideal of duty, and is

The Desk With a 25 Year GUARANTY



The desk that stands hard usage without becoming shaky. It is of extra strong construction throughout and has these exclusive points of excellence: Heavy Semi-Steel Frame, Patent Moleless Hinges and Extra Wide Seats. The design, construction and finish is perfect in every detail. Our proven claim is—the best desk regardless of price. The only desk made in the South.

**SOUTHERN DESK COMPANY,
HICKORY, N. C.**

quick with a sense of God. Surely the most urgent and imperative duty for a man is to save his soul. You have heard men sneer at the word of the evangelist. There is a false and un-Christ-like religion, whose one and only care is its personal safety, whose chief interest is its own spiritual culture. But that is not the saving of the soul in the teaching of Jesus. The saving of the soul is its renewal unto life, and its discipline unto godliness, and its exercise in the words and deeds of faith and charity. Surely that is the first duty of every man. It should be his duty to make his calling and election sure before he concerns himself with the saving of others.—W. M. Clow.

It is not hard to be a Christian when the whole time is devoted to it.

Don't forget that the angel of the Lord is still doing guard duty for the righteous man.

Religion and common sense mixed make an admirable blend.

RESORTS

HOTEL MARLTON

3 and 5 West 8th St., Near 5th Avenue,

Washington Square, New York.

Quiet and homelike hotel; transients and families; American and European plan; special summer rate. No Bar.

The Power Behind Strong, Keen, Red-Blooded Americans

"To help make strong, keen, red-blooded Americans there is nothing in my experience which I have found so valuable as organic iron—Nuxated Iron," says Dr. James Francis Sullivan, formerly physician of Bellevue Hospital (Outdoor Dept.), New York, and the Westchester County Hospital. Nuxated Iron often increases the strength and endurance of weak, nervous, run-down people in two weeks' time. It is now being used by over three million people annually, including such men as Hon. Leslie M. Shaw, former Secretary of the Treasury, and ex-Governor of Iowa; former United States Senator Richard Rolland Kenney of Delaware, at present Major of the U. S. Army; General John L. Clemm (Retired), the drummer boy of Shiloh, who was sergeant in the U. S. Army when only 12 years of age; also United States Judge G. W. Atkinson of the Court of Claims of Washington and others. Nuxated Iron is dispensed by all good druggists everywhere.

FINANCIAL

The Fate of the World

That's the responsibility that rests on America.
SAVING will aid your country and protect you.

National State and City Bank

RICHMOND, VA.

Wm. H. Palmer, President

Julien H. Hill, Vice-Pres. and Cashier R. E. Cunningham, Asst. Cashier

J. W. Sinton, Vice-Pres. Wm. S. Ryland, Asst. Cashier

Jesse F. Wood, Mgr. Savings Department

INCORPORATED 1881

Virginia Fire and Marine Insurance Company

Of Richmond, Va.

ASSETS - - - - - \$2,160,195.00

Wm. H. Palmer, President

E. B. Addison, Vice-President

W. H. McCarthy, Secretary

BUY WAR SAVINGS STAMPS

Invest your money with the government and do your bit toward winning the war. Those at home must back the boys at the front with supplies of every kind. Your money loaned to the government through the purchase of War Savings Stamps will help meet the various demands.

The American National Bank of Richmond, Va.

SECURITY AND SERVICE

As Thy Days.

"God broke our years in hours and days

That hour by hour and day by day,
By going just a little way,
We might be able all along
To keep quite strong.

Should all the weight of life
Be laid upon our shoulders
And the future rife with care and struggle,

Meet us face to face,

In just one place,
We could not go—our faith would fail,
And so, God lays a little on us every day

And never, I believe, in all the way
Will trials press so deep
Or pathways lie so threatening and so steep

But we can go, for by God's power
We only bear the burdens of the hour."

"What is being taught by the war? The crisis has revealed many faults in our character of which we were partly aware: our lack of preparation for an emergency, our amateurishness in dealing with great problems, our unwillingness to think great things out; the culpable lightness with which we have taken our imperial responsibilities, our engrossment with material interests, our selfishness as classes and individuals, our extravagance and love of luxury and excessive indulgence in amusements; our inadequate support of foreign missions, the vagueness of our religion, and our dislike of spiritual effort."—The Bishop of London.

The Call for Humility.

We need to pray for forgiveness and to humble ourselves before God for much that is wrong in our national life. There has been far too much neglect and forgetfulness of God; far too much pride and boasting, and failure and refusal to acknowledge Him and to consult His will; far too great addiction to pleasure, sport and money-making, a great and growing luxury and materialism and carnalism. We need to offer the prayer of the prophet, "O Lord, be gracious to us."—Charles Brown.

"There is a season on the earth when the year is at the spring, and life comes down upon it out of heaven from God. There is a season when the seed which has been lying in the soil, with a possibility of death and rottenness, and a possibility of life and beauty, springs up as life strikes within its germ. There is also a season in the experience of the soul. That season is at hand when a man is discovered to himself by the power of the Holy Spirit, and a new craving for fellowship with God, and a new desire to walk with Christ in the strength of truth and purity, awaken within the soul. Then comes the hour when an appealing prayer, a decisive vow, a single look upward, may be the opening of the door through which Christ enters to be light and life forever."

Have you something to sell? Real estate, farm, business. A purchaser can likely be found through an advertisement in our classified department.

Jno. L. Williams & Sons

BANKERS and BROKERS

Eighth and Main. (P. O. Box 503)

RICHMOND, VIRGINIA.

Transact a general Banking and Brokerage Business. Deal in Southern Investment Securities. Negotiable Railroad and Municipal Bonds.

The First National Bank

OF

Richmond, Virginia

DESIRE

YOUR ACCOUNT.

CAPITAL & SURPLUS

\$3,000,000.00

3%

INTEREST IN SAVINGS DEPARTMENT.

R. L. Christian & Company

514-16 E. Broad St.

Richmond, Va.

Leading Fancy Grocer

AGENTS FOR

HUYLER'S CANDIES AND PETER'S SWISS MILK CHOCOLATE.

Special attention given to out-of-town orders.

Catalogue mailed on application.

Richmond, Fredericksburg & Potomac R. R.

To and from Washington and beyond—Daily.

Leave Richmond	Arrive Richmond
6:40 A.M.	7:25 A.M.
8:40 A.M.	9:25 A.M.
11:45 A.M.	12:50 P.M.
1:45 P.M.	2:50 P.M.
3:45 P.M.	4:50 P.M.
5:45 P.M.	6:50 P.M.

Richmond-Washington Local, Lv. 12:10 P.M. week days; 4:15 P.M. Sundays; Ar. 12:15 P.M. daily. Fredericksburg Accom. week days, Lv. 12:15 P.M.; Ar. 1:15 A.M. Ashland Accom. week days, Lv. 1:45 A.M.; Ar. 2:30 P.M. Ar. 3:30 A.M.; 5:30 P.M.

Elbe ticket and baggage offices not open for this train.

Main St. Sta. (Elbe Sta. stopping at Elbe). (Elbe Sta. Byrd St. Sta. stopping at Elbe).

Southern Churchman

SOUTHERN CHURCHMAN COMPANY
Publishers

815 East Grace Street, Richmond, Virginia

LEWIS G. WILLIAMS, President.

E. B. ADDISON, Vice-President.

REV. E. L. GOODWIN, D. D., Editor.

REV. JAS. D. GIBSON, Managing Editor.

Entered at the Postoffice in Richmond, Va., as second-class matter.

SUBSCRIPTION PRICE—After January 1, 1918, \$3.00 per year in advance. To the Clergy \$2.00. Six months \$1.50. Trial subscription 3 months 50 cents, 10 cents a copy. Foreign postage 50 cents additional. Back numbers not over 3 months old 10 cents each, over 3 months old 25 cents each.

For the convenience of subscribers, subscriptions are continued at expiration unless otherwise ordered. Notice of renewal, discontinuance, or change of address should be sent two weeks before the date they are to go into effect.

RECEIPT OF PAYMENT is shown in about two weeks by change of date on address label. If date is not properly extended after each payment notify us promptly. No receipt for payment will be sent.

Notice post office address. The exact post office address to which we are directing the paper at the time of writing **MUST ALWAYS BE GIVEN**. Our mailing list is arranged by post offices and not alphabetically. Make all checks and money orders payable to 'the Southern Churchman and not to an individual.

ADVERTISEMENTS—Rates quoted on request. For Classified see head of that department. Representations wanted in each Parish, liberal commensurate.

News concerning the church at large always welcome.

PIPE ORGANS.

If the purchase of an organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Kentucky, who manufacture the highest grade at reasonable prices.

OAKLAND

A Home School for young boys to be tutored with the sons of Mr. and Mrs. Rosewell Page at their country home in Virginia. Address Mrs. Rosewell Page, Beaver Dam, Va.

POSITIONS WANTED

A GRADUATE OF THE EPISCOPAL Female Institute desires a position as governess or teacher in a private family of refinement. References exchanged. Address Box 86, Sharps, Richmond County, Va.

CHURCHES NEEDING A SUPPLY FOR Month of September or one or two Sundays in same month, write to "Supply," care Southern Churchman.

SUCCESSFUL EXPERIENCED TEACHER desires position to teach small children; no music; or as companion. Miss B. Farrington, Va., Route 1, Box 69.

RECTOR (AMERICAN CITIZEN) HOLDING Canadian parish desires to return to the States. Will accept any parochial work, temporary or permanent. Successful worker and good preacher. Write for full particulars to the Hon. Newton C. Blanchard, Shreveport, La.

CLERGYMAN, A MERICAN BORN, Southerner (Virginia Seminary), children in army, wife only, five years archdeacon, invites correspondence, relative to return to city parish rectorship. Address Conservative, care Southern Churchman, Richmond, Va.

LADY, MIDDLE-AGED, CULTIVATED, traveled (in America and Europe), desires position as home-mother or assistant matron in private school. Conventional surroundings of more importance than high salary. Miss M. S. F., Southern Churchman.

WORK WANTED BY AN EXPERIENCED deaconess; city mission work preferred. Reference, Bishop of Southern Virginia. Address Deaconess, care The Southern Churchman.

A LADY WISHES POSITION IN REFINED family as companion, assist in housekeeping, or teach small children. Highest references. Address S. E. Y., care Southern Churchman.

THE BOARD OF MISSIONS.

Correspondence is invited from those who wish to know

What it does

What its work signifies.

Why the work can be helped most effectively through the Board.

Address

The Right Reverend A. S. Lloyd, D. D., President of the Board of Missions, 231 Fourth Avenue, New York.

Legal Title for Use in Making Wills:

The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.

The Spirit of Missions, \$1.00 a year.

Classified Advertising and Notices

All notices and advertisements, accepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line, each insertion. Special rates to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents. Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

HELP WANTED

WANTED A GOOD HOUSEKEEPER FOR a girls' school. One with system, industry and experience with colored servants. L. T. Maddox, Principal, St. Mary's City, Md.

WANTED A TEACHER FOR PRIMARY department, Blue Ridge Industrial School. Apply Rev. George P. Mayo, Dyke, Va.

WANTED HOUSEKEEPER. MUST BE capable and experienced. References required. Apply Superintendent, Petersburg Hospital, Petersburg, Va.

WANTED YOUNG LADY NOT UNDER twenty-five as mother's helper in small family. References exchanged. Mrs. B. Stevens, Berryville, Va.

Asheville Mission Hospital

ASHEVILLE, N. C.,

offers three years' course of Training for Nurses. Pupils eligible for State Registration. Ideal climate. Apply to MISS ANDREWS, Supt.

THE ORDER OF THE DAUGHTERS OF THE KING.

An organization for the women of the Church throughout the world (communicants of good standing in their parishes) for the spread of Christ's Kingdom, especially among women, and for the strengthening of the Church's spiritual life by means of constant prayer and personal service.

The order calls for a corporate Communion by every Chapter on the third Sunday of each month at the early celebration, and a Bible class is desired in every parish.

Handbooks at the office of the Order, Room 55, 231 Fourth Avenue, New York.

Marriages and Deaths

Marriage notices, not exceeding 40 words, \$1.00; Death notices, not exceeding 40 words, inserted free. Over 40 words at the obituary rate. Obituaries and resolutions, 20 cents per line. Six words to the average line.

Copy for this department must be received not later than Tuesday of the week in which it is intended to be published.

Kern: Died of wounds received in action. J. DABNEY KERN, younger son of Professor and Mrs. J. W. Kern, of Lexington, Va. Entered into larger life on August 4, 1918, in a hospital in France.

Nash: Entered into rest at his home in Portsmouth, Va., on April 11, 1918. CHARLES REID NASH, aged sixty-eight years. He died as he had lived, in simple, child-like faith in his Lord and Saviour, Jesus Christ. An humble Christian, faithful friend, devoted husband and father, he has passed to his reward, leaving his wife and three daughters to mourn their loss.

"Father in Thy gracious keeping,
Leave we now Thy servant sleeping."

Wagner: In Fredericksburg, August 8th, MRS. JANETTE BURWELL, widow of the late Charles V. Wagner, of Baltimore, daughter of the late Colonel Francis and Mrs. Ann E. Yates, of Jefferson County.

"Father, in Thy gracious keeping,
Leave we now Thy servant sleeping."

The Southern Churchman is disappointed that it has been forced to use the poor grade paper for the issue this week. We have a carload of better paper bought, but it seems impossible to get delivery. Every paper dealer in Richmond was appealed to, and we count ourselves fortunate to have secured even the poor grade used in this issue. The war conditions make the task of publishing the Southern Churchman a heavy one, but we are endeavoring to give our subscribers the best paper possible in face of conditions which do not improve. —Managing Editor.

ATTENTION!!! Churchmen Everywhere

Under direction of the War Commission the Department of Army and Navy Work of the Brotherhood of St. Andrew is keeping the great Honor Roll of the Church.

Rectors and laymen send us the names of enlisted Churchmen and their military addresses.

ENLISTED CHURCHMEN send us your names and write us your wants. We are anxious to serve you wherever you are.

EVERY LETTER ANSWERED

B. F. FINNEY, Chief Sec'y
Church House, 12th and Walnut Streets
PHILADELPHIA, PA.

The Threefold Gift.

Three great gifts God has given to every soul born into the world. In the homes of the poor or the rich it is the same, for earthly conditions do not affect this. It is a heavenly treasure. It is God's gift.

And into the world with each child He has sent a guardian for that gift. It is born as the child is born, to live if it may and ever guard the treasure, a heavenly guardian for a Divine gift. And it is important that the guardian should live; for if he die, the treasure will vanish forever. People have sometimes failed to care for the guardian, and, ere they know it, the treasure of their life was gone.

The treasure is faith and hope and love. God gives these to each individual soul.

Faith is a crystal jewel through which is seen a glorified world.

Hope is a crystal jewel through which is seen a glorious world.

Love is a crystal jewel in which is seen a happy world.

And these jewels bring heaven near, and realize it to us, and make it desirable to us as is the glorious old world God has given us first. O, how precious are these gifts! How we should try to keep them!

And the guardian of these treasures is religion. That, too, comes into every child's world, into every man's world with the man. Sometimes ignorance has distorted it into superstition, but it was first religion. It is the guardian of the jewels of life. No heart ever kept its jewels and lost its religion, and none ever kept a pure religion and lost its treasure.—J. H. Newland.

A famous doctor once said: "Encourage your child to be merry and to laugh aloud. A good, hearty laugh expands the chest and makes the blood bound merrily along. Commend me to a good laugh—not to a little, sniggling laugh, but to one that will sound through the house. It will not only do your child good, but it will be a benefit to all who hear and be an important means of driving the blues away from a dwelling. Merriment is catching and spreads in a remarkable manner, few being able to resist the contagion. A hearty laugh is a delightful harmony; indeed, it is the best of all music."—The Continent.

Love Makes Great.

How can one man, how can all men,
How can we be like St. Paul,
Like St. John, or like St. Peter,
Like the least of all
Blessed saints? for we are small.

Love can make us like St. Peter,
Love can make us like St. Paul,
Love can make us like the blessed
Bosom friend of all,
Great St. John, though we are small.

Love which clings, and loves, and worships,
Love which rises from a fall,
Love which, prompting glad obedience,
Labors most of all,
Love makes great, the great and small.

—Anon.

Prayer and Patriotism.

Are you praying for your nation?
We do not mean merely uttering a form of words upon occasion, with no spirit and life pulsating in them, but a genuine outpouring of the heart in real intercession before Almighty God. We know of no patriotism greater than that, of no other service more helpful.

Of course, it is not the only patriotic thing a man can do. It is not all he should do. It is not a substitute for other forms of patriotic service. Neither can other forms be substituted for it. And the man who prays the best and the most sincerely will also be the

most diligent in meeting the demands and needs of his nation.

But to pray for one's country—provided it is a real and genuine outpouring of the heart—is the greatest act one may perform. It puts the nation into direct touch with the Almighty, without whose blessing and help no government can measure up to its highest possibilities and attain its greatest success.

A nation at prayer makes possible the discovery of His will for the nation, to know and to do which should be the chief concern of those who live beneath its protecting flag.

A nation at prayer will guarantee that the causes she espouses and for which she fights will be only those making for the welfare and prosperity of men. Her sword will be unsheathed only in wars of truth against error, of justice against injustice, of liberty against oppression, of light against darkness, of righteousness against unrighteousness.

A nation at prayer makes for its prosperity and exaltation. The fruit of prayer is righteousness; and long years ago it was written: "Righteousness exalteth a nation." The scroll of history declares this truth as emphatically as Scripture.

So the nation needs men to pray always and not only in times of stress and storm, of battle and conflict. It may not be true that God will not hear our cry in times of great crises if we ignore Him in times of peace and prosperity, though there is grave danger of that. We can only be sure to have Him on board our ship of State in times of storm if we have made Him welcome there in fair weather. We are sure to have Him in the days of darkness if we have cultivated His companionship in days of light.—Selected.

The Straight Gate.

God can do nothing great for a life that shrinks from supreme difficulty. The question for us is: Have we let the Spirit lead us into hard problems? Have we let Him urge us into tasks for which we ourselves have not the capacity, except as we rely on Divine wisdom and power? Have we crept out of the challenge of the Spirit on the plea of our modest estimate of our ability? If so, we must suffer the penalty of diminished personal development. No amount of devotional life can make up for a retreat from practical, actual, difficult tasks in life.—J. D. Adam.

The Great Agent.

It is only the gospel that can meet the world's need. Commerce and government, philanthropy and education, deal with that need superficially, and in the hands of shallow or evil men only accentuate it. A force is needed which will cut down to the roots, which deals with life in the name and by the power of God; which marches straight upon the soul and reconstructs character, which saves men one by one. Here we are flat upon the issue. It is our duty to carry Christianity to the world because the world needs to be saved, and Christ alone can save it. The world needs to be saved from want and disease and injustice and inequality and impurity and lust and hopelessness and fear, because individual men need to be saved from sin and death, and only Christ can save them. His is the only power which will forgive and regenerate, which will reach down deep enough to transform, and will hold till transformation is fixed.—R. E. Speer.

Prayer should be the Christian's most cherished privilege. The Word of God and the experience of God's people assure us that God Himself hears and answers prayer. It is not our place to criticize His answers; it is only our part to ask. God will give or withhold as seems best to Him. If it were otherwise, we would scarcely dare to pray at all. If answers to our prayers were always exactly in the form that we desired, we would soon learn that our human limitations make it impossible for us to know what it is best for us to have under all circumstances. But God, in His infinite wisdom, knows best. He answers according to His wisdom rather than according to our desires.—Christian Observer.

BEFORE YOU GO TO FRANCE LEARN FRENCH AND ABOUT FRANCE**"The American Soldier in France"**

A military guide-book for our troops going abroad, by Geo. N. Tricoche, late of the French army.

Read what the chief of staff says about it:

AMERICAN EXPEDITIONARY FORCES**Office of the Chief of Staff**

(Extracts from a letter dated General Headquarters, October 15, 1917.)

"... The six copies of 'The American Soldier in France' have arrived. One copy will be given to General Pershing ... and the remainder will be distributed to staff officers. ...

"I have examined the book and I am of the opinion that Mr. Tricoche has given an exceedingly valuable little book to the American soldier. It brings together a vocabulary of technical and military French which I have never before seen assembled under a single cover. ... Personally, it appears to me as an exceedingly useful book, not alone for instruction in French, but for an insight into the French organization, etc." ...

(Signed) J. HARBORD, Chief of Staff.

Flexible Cloth, Postpaid, 55c

The Southern Churchman has a number of these books in stock and will forward to any address on receipt of price.

Please Read This

In requesting us to change your address it is necessary to give your present address as well as the new one. Many requests come to this office to change address, but in most instances the writers fail to give their present address; this causes annoyance in the office as well as to the subscriber who does not receive a paper as promptly as they think they should. Take note and in the future when desiring us to change give both the old and the new address.

SOUTHERN CHURCHMAN.

Miller & Rhoads

"The Shopping Center."

For the retail Dry Goods and Department Store trade.

In the heart of Richmond, when you are here; and Our Mail Order Department Serves you at your home.

BROAD AND GRACE STS.

CORNER 6TH ST.

RICHMOND, VA.

THE CRISIS.

From the Council Address of the Bishop of Indianapolis.

At the first the war seemed to shake the faith of some in a loving and merciful God. Today men's hold on God seems to be stronger and more secure. While the stream of life ran smoothly; when our minds were filled chiefly with thoughts of our own pleasure and profit, our ease and tranquility; when laying up for ourselves was the chief aim of life; while we dwelt in a fancied security and boasted ourselves of our own sufficiency, God did not, perchance, fill a large place in our lives. Now, we cannot get along without God. We may still need yet further discipline and the purification of greater trials; but whether in victory or defeat, God and the life beyond the grave will be new or at least revived realities. "Somehow, God seems nearer here than He did at home," wrote one who was "doing her bit" in a hospital at the front, and she thus expressed what has been felt by many who before had known little and thought less of the presence of God with us and in us. We must try to look through the horrors of the battlefield and of the hospital to that which is beyond; we must strive to act worthily and bravely and faithfully and withal patiently until at last the victory shall be won—the victory for God and for humanity.

We speak of this time as a crisis in the world's history. And so it is; a crisis so grave that we dare not treat it lightly or indifferently. But what many of us fail to recognize is that there can be no world crisis which does not create a crisis in the life of the individual and of the Church. What manner of men are we? Have the conditions of our life made us effeminate, weak, stolid, indifferent, careless of what is going on about us so long as we are not personally affected, neutral in the battle that is being always fought between right and wrong? Or are we men, strong, determined, courageous, ready to fight against everything that is base, sensual, immoral, unjust, unworthy? The war is testing us. And so with the Church. The

FRECKLES

Now Is the Time to Get Rid of These Ugly Spots.

There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of Othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than one ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength Othine, as this is sold under guarantee of money back if it fails to remove freckles.

world's crisis is the Church's crisis and its great opportunity. Through the smoke of the battle, towering above the dying and the dead on the battlefields, in the midst of the din of discordant voices disseminating enmity and hatred, stands the figure of the Christ—the incarnation of Love—the tender, pitying, grieving Saviour of the world, the victor over sin and death, who is able to save to the uttermost all who come to Him. The Church is Christ's ambassador, His agent, in and to the world, the only meeting ground for friend and foe, where once more the Brotherhood of Man may be realized and the unity of God's family be restored.

It behooves us then, men and brethren, to consecrate ourselves anew to Christ for service in His kingdom; to see to it that the Church is equipped and made ready to minister to a stricken world and to become, in His Name and by His power, the mediator between nations and peoples even as He is the mediator between God and man, and the restorer of the ideals and purposes which the world has lost even as He is the restorer of all things.

With the Whole Heart.

The first thing a man must do if he desires to be used in the Lord's work is to make an unconditional surrender of himself to God. He must consecrate and then concentrate. A man who does not put his whole life into one channel does not count for much, and the man who only goes into work with half a heart does not amount to much. We are living in an intense

age, and if a man is to succeed he must set himself apart for the work and throw all his energy into it.—D. L. Moody.

The Things That Count: This war is teaching us how much of our life which we counted necessary is not necessary at all. It is worth something to come to the knowledge of real things. In our abundance life was becoming too complex. It took too much to satisfy us. Those who have been with the men in the trenches tell us that for the first time they have seen a naked soul, robbed of the conventionalities which we have vainly believed was life. Houses and lands and wealth and luxury—these are not necessary, real things. The real things are love and courage and faith and God and heaven. Happy for us if we cling to these, even if we must let the others go.—Methodist Protestant.

Have you never heard of a man, talking flippantly today of the world's system, of the government of life, of the secrets of existence? and tomorrow some blow, some surprise has come right into the midst of his knowledge and killed it. Things have gone entirely different from what he expected, from what he prophesied. He has found how ignorant he is, and has been driven to the deeper understanding of a will that works under everything, to that fear of the Lord which is the beginning of wisdom. Knowledge, ignorance, wisdom—here are the strata of life again; the first birth into one, death through the second, and a new birth into the third.—S. D. Gordon.

Books and Stationery

Prayer Books, Hymnals, Bibles, Chancel Books

Religious and Miscellaneous Books, Fine Stationery

Our stock and service are at your command. Write us for anything you need.

Headquarters for Church and Sunday-School Supplies. Publishers of American Church Sunday-School Lesson material.

Write for Catalogue and Samples.

We extend a cordial invitation to readers of "The Southern Churchman" when in Philadelphia to call upon us,

George W. Jacobs & Co.

PUBLISHERS, BOOKSELLERS, IMPORTERS, STATIONERS
1628 Chestnut Street
Philadelphia.

PREPAREDNESS FOR THE CHURCH

Never in the history of the country has the Church's responsibility in upholding the ideals of the nation been so great. In rendering its share of the essential work, its buildings should provide for maximum efficiency in every department. Consult the leading specialists in all branches of church improvement, construction, alteration, etc.

Designs will be prepared indicating how contemplated changes, etc., can be effected. Local labor will be availed of when desired for the constructive work, the artistic and elaborate enrichment being executed under the supervision of our New York artists.

Send for photographs of church interiors showing changes and improvements that have been accomplished, with memorial gifts included as a part of the scheme.

J & R LAMB

23-25-27 Sixth Avenue NEW YORK

Church Furnishings, Memorials, Etc.



CHURCH VESTMENTS

EMBROIDERIES

Silks, Cloths, Fringes, Etc.

CLOTHING for CLERGYMEN

COX SONS & VINING

73-74 Madison Avenue, New York



CHURCH FURNISHINGS

Gold, Silver and Brass

Church and Chancel Furniture

Write for Catalogue
for Episcopal Churches

W. & E. SCHMIDT CO.

208 Third Street, Milwaukee, Wis.

CHURCH EMBROIDERIES

Stoles, Eucharistic Vestments, Surplices, Altar Hangings, Burses and Veils, Markers, etc. All materials for sale.

The only studio importing exclusively English un-fading silks, Damasks, fringes, linings, pure gold metal threads, etc., and using Standard Church of England

English silk stoles, plain.....\$ 5.00

English silk stoles, handsome crosses.....\$ 6.50

English silk stoles, best hand embroidery,
from \$10.00 up to.....\$50.00

English silk burses and veil with crosses,
\$12.00, \$15.00, \$18.00.....\$20.00

Handsome embroideries unsurpassed in workman-
ship. Special altar linens embroidered in England.
Testimonials from all over the world.

THE CATHEDRAL STUDIO

Miss Lucy V. Mackrille

3615 Wisconsin Avenue, Washington, D. C.



GRANITE AND MARBLE MEMORIALS

Largest Stock in the South
We pay the freight and
guarantee safe arrival

The Couper Marble Works
(Established 65 years)

264-266 Bank St., Norfolk, Va.

R. Geissler, Inc.

56 West Eighth Street, New York

Memorials
FOR THE CHURCH

Furniture — Windows — Fabrics

O. Luetke's Art Works Church Furnishings

IN METAL, WOOD, MARBLE, ETC.

Est 1886. 328-332 7th Ave., New York

Brotherhood of St. Andrew

Guilds and all Church organizations desiring to assist their treasury can find no better way than by representing the SOUTHERN CHURCHMAN. And at the same time you will do a good work by placing the SOUTHERN CHURCHMAN in homes where there is no Church paper. Write to-day for full particulars.

SOUTHERN CHURCHMAN,
Richmond, Va.

Thoughts For the Thoughtful

Our heaviest burdens are those we have no business to pick up.

Wherever there is a human being there is an opportunity for kindness.

Desire to be good, above all things—a gift from God that is certain to be satisfied.

Put your faith where it will be safe; and the only place where a faith can ever be safe is in the shrine of an action.

If we are not responsible for the thoughts that pass our doors, we are at least responsible for those we admit and entertain.

There are few men so obstinate in their atheism that a pressing danger will not reduce them to an acknowledgment of the divine power.

It makes the mind very free when we give up wishing, and only think of bearing what is laid upon us, and doing what is given us to do.

Things which never could have made a man happy, develop a power to make him strong. Strength and not happiness, or rather only that happiness which comes by strength, is the end of human living.

It is impossible to walk across so much as a rood of the natural earth with mind unagitated and rightly poised, without receiving strength from stone, flower, leaf or sound, nor without a sense as of a dew falling on you out of the sky.—Johnson.

And yet when sails are furled, like wings at even,

And love lies dead upon the sands it trod,

The old desires shall light us into heav'n,

Old failures shine upon the face of God.

—Selected.

THE ZEPHYR ELECTRIC ORGAN BLOWER



is made entirely from metal. is known all over this country. Three thousand churches have found that it is economy to use the Zephyr. For further information write to THE ZEPHYR ELECTRIC ORGAN BLOWER COMPANY, Orville, Ohio

Please state in what paper you saw this.

Many mean things are done in the family for which moods are put forward as the excuse; when the moods themselves are the most inexcusable things of all. A man or woman in tolerable health has no moral right to indulge in an unpleasant mood.

There are two spirits in machinery—the spirit of weariness, weakness, or inventing ways of getting out of work; and there is the spirit in the machine, too, of moving mountains, conquering the sea and air, of working harder and lifting one's work to more heroic, to more splendid and difficult, and almost impossible things. The fate of our modern civilization is all hanging on the battle between the spirit of achievement, the spirit of creating things and the spirit of weariness, or the spirit of thinking of ways of getting out of things.—Gerald Stanley Lee.

Alas for him who never sees
The stars shine through his cypress trees;

Who hopeless lays his dead away,
Nor looks to see the breaking day
Across the mournful marbles play!
Who hath not learned in hours of faith

The truth to flesh and sense unknown,

That Life is ever Lord of death,
And Love can never lose its own!

—Whittier.

You sometimes hear one person say to another, "Well, if my poor prayers are worth anything, you may count on having the benefit of them." That sounds like a fine humility; but do you ever hear that same person say, in paying a debt or making a gift, "Here is my check—for what it is worth"? In the great bank of God's Mercy any prayer that bears the signature of loving, trusting faith is taken at its face value, and honored accordingly. The man who promises a friend his prayers "for what they are worth" offers a doubtful gift indeed.



R. Geissler, Inc.
56 West 8th St. New York City.

* Church *
**Furniture
Furnishings
Decorations**
Fabrics and Embroideries.

Established 1877

Holy Places.

Not religion only, but human nature itself demands the setting apart of sacred places, and of places appointed for special uses and services. Reverence of manner, devotion of heart and voice, sacredness of place, God commands and man demands, if the best within us to be fed and nourished, and the noblest part of us is to survive and grow. The gifts and graces ministered by churches, erected, conse-

crated, used, subserve the glory of God and the good of men. They help man to discharge duty, for man's moral task in this world is summed up not in "the survival of the fittest," but in the effort to fit as many as possible to survive. And if gifts and graces center themselves in the church building as a storehouse, ready to be contributed and distributed as helps and blessings to brother men, we that are within may well join in the glad and grateful cry, "Master, it is good for us to be here."—Bishop Tuttle.

We may make some decision today which will determine our destiny. Today the voice of the Lord is sounding within us. Shall we hear, or shall we forbear?—Anon.

"With the Heart Man Believeth."

We may be sure of the facts of the Christian life without being able to explain them. Little children know that their parents love them long before they can explain what love is or use the word "parents." The blind man knew that he said, even though he could not answer the question of the Sanhedrin. St. Paul knew that he had had a great experience, though whether it was "in the body, I know not; or whether of the body, I know not." It is a great comfort to know that it is not absolutely necessary to understand everything intellectually before we can know anything about it. If only we know we have experienced it, we need not worry about the method of it. God knoweth.—J. R. Miller.

War and the Church

THE CHURCH IN THE FURNACE

Editor E. B. McNutt

Price \$1.75

By Seventeen C. of E. Chaplains.

At the Front

Two page leader in June 1, "Living Church", by Dean Hodges.

Used by P. E. War Commission in its Work.

THE CHURCH AND THE MAN.

By Donald Hankey.

Price 60 cents.

One chapter quoted entire in "March" Y. M. C. A. "Association Men." At the head of Book List for the month.

THOUGHTS ON RELIGION AT THE FRONT.

By Rev. Neville S. Talbot.

Price 80 cents.

The opinions of a C. of E. Man of true humility and courageous sincerity.

WATCHMAN! WHAT OF THE NIGHT.

By Richard Henry Malden.

Price \$1.75.

A C. of E. naval chaplain lets others describe symptoms and exhort on penances while he does some deepful thoughtful work on the first principles of a cure.

THE NEW HORIZON IN CHURCH AND STATE.

By W. H. P. Faunce,

Pres. Brown University.

Price 60 cents.

A good American book by a good American.

THE CHRISTIAN MAN, THE CHURCH AND THE WAR.

By Robert E. Speer.

Price 60 cents.

An earnest discussion of the aims of the war which call for its warm hearted support by the Christian and the Church.

Order from

SOUTHERN CHURCHMAN CO.
Richmond, Va.

A Crisis.

There is opportunity to do good to some one today. There is a battle going on today in which we shall be victors or vanquished. Today the hand of God is open to pour out blessings on each of us. Today the kingdom of God will make some progress within each of us, if we are true to ourselves and our Lord. Today we shall take a long step toward our eternal home. Today something shall be built into our character; shall it be good or bad?



"Soyez le bien venu! Quel est votre regiment? Restez-vous ici? Co prenez-vous?"

"What's He Talking About?"

This is an experience which every American who goes to France will have—he will find his French comrades trying to talk with him, asking him questions, and offering him useful and interesting information. What an inconvenience and embarrassment it will be to be unable to understand or reply! No American need be unable. Here's a pocket manual that will give instantly the French (with its pronunciation) of almost anything the soldier or sailor will want to say.

The Soldier's Service Dictionary

prepared by F. H. VIZETELLY, Litt. D., LL. D., for Americans who do not know French and need to get a speaking knowledge of it in a hurry. Ten thousand military and conversational terms are given in one alphabetical order, and under each word are given the correct forms in many different phrases. The commands, technical terms, popular phrases, etc., of every branch of the service are explained and pronounced, as are also thousands of conversational terms needed in every-day life. Many commanding officers of the U. S. A. have endorsed this manual, including Maj.-Gen. J. T. Dickman, Col. J. A. Ryan, Maj.-Gen. H. T. Allen, Lieut.-Col. A. C. Read, etc. If YOU are going to France, you need this manual. If a friend of yours is going, get one for him.

Pocket-sized, khaki-bound, \$1.00 net; by mail \$1.04; Thumb-notch index, 25 cents extra

SOUTHERN CHURCHMAN COMPANY, Richmond, Virginia

The Choice of Executors

is a matter of great importance. Every dollar you leave should be conserved in such a way that your heirs may enjoy the uninterrupted benefits of your life's work.

This Company is a careful and economical executor, trained in the law and business, sound in judgment, and seasoned in practical experience; its primary business is the administration of trust funds.

Correspondence invited.

Capital
\$1,000,000

RICHMOND TRUST
& SAVINGS CO.

7th & Main Sts.,
Richmond, Va.

Southern Churchman

Vol. LXXXIII. RICHMOND, VA.,

SEPTEMBER 7, 1918.

No. 36



If You Want

to know, we will tell you, how this Company secures a large portion of its best business.

Namely,—through the influence of men and women who, for one reason or another, have faith in the Institution and like to help it.

They simply suggest to their friends to go to the VIRGINIA TRUST COMPANY, where their business will receive courteous and intelligent attention!

We are proud of this fact and thankful to our friends!

Virginia Trust Co.

The Safe Executor

1106 East Main Street,

RICHMOND, VA.



EDUCATIONAL



The Protestant Episcopal Theological Seminary in Virginia

Established A. D. 1823

The ninety-fifth session will open on Wednesday, September 18, 1918

Special Students Admitted

For catalogue and other information, address the Dean or Secretary

Theological Seminary

Alexandria Va.

The Theological Department OF THE University of the South

An integral portion of the University, where the student of Theology meets in the frank intercourse of a common life with the student of Science on the other.

For catalogue, address
THE DEAN,
Sewanee, Tenn.

The Bishop Payne Divinity School

The accredited Seminary of the Church for training colored men for the ministry. The fortieth session opens September 21 1918.

For catalogue and information apply to
REV. C. B. BRYAN, Dean
Petersburg, Va.

The General Theological Seminary

CHELSEA SQUARE, NEW YORK

The next Academic year begins on the last Wednesday in September.

Special students admitted and Graduate Course for graduates of other Theological Seminaries

The requirements for admission and other particulars can be had from The DEAN, 1 Chelsea Square, New York, N. Y.

Episcopal High School

NEAR ALEXANDRIA, VA.

The eightieth year of this School for Boys will open September 18, 1918. Modern equipment throughout. Military feature. Catalogue on application.

A. R. HOXTON, B. A., Principal.

Emerald Hodgson Hospital

—AND—
TRAINING SCHOOL FOR NURSES
UNIVERSITY OF THE SOUTH
Sewanee, Tenn.

A Church institution where the best training to be had for development of Nurses. For further information, address
REV. W. S. CLAIBORNE, Supt.

Porter Military Academy

Founded 1867

A Church School—A National School

242 boys from 25 states and four foreign countries. Preparation for college or business by sympathetic tutoring and under the strongest influences for Christian manhood. Habits of obedience, promptness, cleanliness and self-reliance are inculcated by the strict but stimulating military discipline. An R. O. T. C. School. Mild healthful climate permits out of door sports all year around. Gymnasium and swimming pool. Unusually liberal terms. A broader preparation than the public school can give. A Lower School for smaller boys.

REV. WALTER MITCHELL, D. D., Rector

Box 462

Charleston, S. C.

PORTER MILITARY ACADEMY

Founded 1867
A CHURCH SCHOOL
A NATIONAL SCHOOL

242 boys from 25 states and four foreign countries. Preparation for college or business by sympathetic tutoring and under the strongest influences for Christian manhood. Habits of obedience, promptness, cleanliness and self-reliance are inculcated by the strict but stimulating military discipline. An R. O. T. C. School. Mild healthful climate permits out of door sports all year around. Gymnasium and swimming pool. Unusually liberal terms. A broader preparation than the public school can give. A Lower School for smaller boys.

REV. WALTER MITCHELL, D. D., Rector

Box 462

Charleston, S. C.



Chatham Episcopal Institute

A Girls' School with a Religious Atmosphere

Rt. Rev. A. M. RANDOLPH, D.D., Episcopal Visitor.

Rev. C. ORLANDO PRUDEN, Rector.

A School which offers a thorough education at a moderate cost. Its location, on Main Line Southern R. R., is both beautiful and healthful; the modern buildings are excellently equipped and surrounded by a ten-acre campus. The school maintains a gymnasium, with provision for outdoor athletics.

The curriculum embraces College Preparatory and Business Courses, Literary, Music, Art, Expression. Certificate admits to all leading Colleges. Catalog and views may be obtained by addressing

MRS. ELIZABETH MAY WILLIS, B. P., Principal, Box 13, Chatham, Va.

"RUTH HALL"

A private boarding school for girls, Ashbury Park, New Jersey. Successor to the School of the Good Shepherd. This is a Diocesan School under the charge of a Board of Trustees of which the Rt. Rev. Paul Matthews, D. D., is President. Terms very moderate.

For catalogue and all particulars, address the Principal,

RUTH HALL

508 First Avenue,

Ashbury Park, New Jersey

OAK RIDGE INSTITUTE

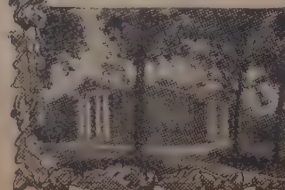
OAK RIDGE, N. C.

T. E. WHITAKER, PRESIDENT.

An old-fashioned Southern school dating from 1852. In its long history it has enrolled thousands from the Carolinas and adjoining states. Preparation that opens the way to bigger accomplishments in college, business, and life. 350 acres in campus, athletic grounds, orchards and farms. Modern school buildings. Steam heat and showers. Library. Military training. Healthful, accessible location near Greensboro. More than a thousand feet above sea level. Sane, moral influences.

Courses thoroughly covering literature, science, teaching bookkeeping and shorthand and music. Athletics encouraged. All male teachers. Discipline mild but firm. Costs reasonable, \$320 for the year. Fall session opens September 3, 1918. Write for illustrated catalogue. Address

Oak Ridge Institute,
Oak Ridge, N. C.



Sweet Briar College for Women

The College—Degree accepted as basis for graduate work in leading colleges and universities. Departments of Art, Music and Home Economics. Campus of 3,000 acres beautifully situated in the foothills of the Blue Ridge Mountains. Out-of-door sports the year around. Unexcelled climate. Emilie Watts McVea, A. M., Litt. D., President.

The Academy—On the College campus offers preparatory and general courses. For catalogue and views of college and campus, address Secretary, Box 19, Sweet Briar, Va.



Cathedral School for Girls

ORLANDO, FLORIDA

19th year begins Oct. 2. Offers a healthy, happy home and excellent education. College-Preparatory and General Courses. Also Music, Art, Home Economics, Expression. REV. RODERICK P. COBB, A. M., Rector.

S. HILDA'S HALL

A School for Girls. Charles Town, W. Va.

Under the auspices of the Bishops of the Diocese (Episcopal). Near Washington. College-Preparatory and elective courses. Music and Art. Athletics under trained Director. Open air classes.

MARIAH PENDELETON DUVAL, Principal
Past 16 years principal of Stuart Hall, Va.

Virginia Episcopal School

(NEAR LYNCHBURG, VA.)

For boys of character, position and ability whose means will not permit them to attend our more expensive schools. Prepares at cost for college, university or immediate entrance upon the duties of life. Made possible by gifts of founders. Special terms to clergymen. Boarders for the present are limited to seventy. One hundred and six acres of land. The session begins September 19, 1918. Apply for information and catalogue to the

Rev. Robert Carter Jett, D. D.,
Principal.

Rev. Thomas Kinloch Nelson, M. A.,
Vice Rector.

STUART HALL

STAUNTON, VA.

Formerly Virginia Female Institute)

Diocesan Girls, School of Virginia and Southern Virginia. College preparation, Music, Art, Expression and Business Courses. Faculty and equipment of large school with small classes and individual attention. Large grounds and indoor athletics and outdoor sports under direction of Physical Trainer. Seventy-fifth session opens September, 1918. For catalogue apply to

MRS. H. N. HILLS, Principal,
(Formerly Principal of Sweet Briar Academy.)

PEABODY

Baltimore, Md.



The Leading Endowed Musical Conservatory in the Country. Scholarships, Operatic training. Tuition in all grades and branches. Circulars mailed.

The Sanatorium School

LANDSDOWNE, PA.

A select Sanatorium and School for children suffering from Nervousness, Paralysis, Aphasia, or Defects of Speech or Hearing. \$1,000, \$1,600. Booklet.

CLAUDIA MINOR REDD, Principal.



RANDOLPH-MACON ACADEMY

For Boys Bedford, Va.

Offers prompt and thorough preparation for college, scientific school or business life. The liberal endowment of the Randolph-Macon System, of which this school is a branch, permits of unusually low terms. \$325.00 covers all charges for the school year. No extras. Randolph-Macon boys succeed—526 graduates of this school have received full college degrees or entered professions in the past 20 years. For catalogue and further information, address

E. SUMTER SMITH, Principal

The Virginian Home and Training School

For the Feeble-Minded and Epileptic. Established 1892.

For terms and information, address
MISS M. GUNDRY,
Falls Church, Fairfax County, Va.

HERNDON SEMINARY

Herndon, Virginia

A HOME SCHOOL FOR GIRLS

Re-opens October 1.

Apply to

THE MISSES CASTLEMAN,
(Associate Principals).

The Chamberlayne School

A COUNTRY BOARDING AND DAY SCHOOL FOR BOYS AT RICHMOND, VA.

Eight session begins September 19, 1918. Location: Stop 25, Westhampton Line. New buildings. Ten acres of ground. Two large athletic fields. Boarding department limited to 25. For catalogue, address

C. G. CHAMBERLAYNE, A. M., Ph. D.
Headmaster

The Divinity School of the Protestant Episcopal Church in Philadelphia. Founded by Bishop Alonso Potter in 1862.

Special students admitted. Privilege of attending course of special study at the University of Pennsylvania.

For information address the Rev. George G. Bartlett, S. T. D., Dean, 5000 Woodland Avenue.

Berkeley Divinity School

Middletown, Conn.

Address

WILLIAM PALMER LADD, Dean

Have you something to sell? Real estate, farm, business. A purchaser can likely be found through an advertisement in our classified department.



ST. MARY'S

An Episcopal Southern School for Girls. Founded 1842. Four-year preparatory and two-year collegiate courses. Music, Art, Elocution, Domestic Science, Business. Gymnasium. Mild climate makes outdoor life possible the year round. 25-acre campus of old oaks. Fourteen electrically lighted, steam heated buildings. Very reasonable charges. Catalog.

REV. GEORGE W. LAY, D. C. L., Rector,
Box 19, St. Mary's School, Raleigh, N. C.

NATIONAL CATHEDRAL SCHOOL

A Boarding and Day School for Girls. Fireproof buildings in Cathedral Close of 40 acres. College certificate privilege. Music, Art, Advanced, and Special Courses.

The Bishop of Washington,

President of the Board of Trustees.

Jessie C. McDonald, M. S., Principal.

Helen L. Webster, Ph. D., Academic Head.

Mount St. Alban, Washington, D. C.

MARY BALDWIN SEMINARY For Young Ladies

Established 1842. Term begins Sept. 12th. In the beautiful and historic Shenandoah Valley of Virginia. Unsurpassed climate, modern equipment. Students from 31 States. Courses: Collegiate (3 years), Preparatory (4 years), with certificate privileges. Music, Art and Domestic Science. Catalog. STAUNTON, VA.

"Out of the Rut."

Jolts are not always misfortunes; sometimes they prove to be beneficent friends. The highest and holiest sort of habit may become "stale." Even at prayer we are not necessarily devotional. To interrogate, occasionally, our most godly phrases, to cross-examine our almsgiving, to look out fidelity in the face, is highly necessary. A beautiful phrase may become petrified. Decorum may take the place of devotion. And when these things are true of our higher habits, what shall be said of our lower habits? Blest be the jolt with shakes us out of the rut! Even the resulting roughness of the road may be good for us. I know men who have been saved to their better selves by a severe fit of illness, by a business calamity, by the loss of a friend. Ruts are comfortable things for the body, but dangerous for the soul.—George Clark Peck.

The Habit of Being Happy.

Keeping oneself reasonably happy is a duty that ought not to be shirked. Science is telling us these days that to get out of the habit of enjoyment is to get depressed in vitality and vigor, to weaken in efficiency, and to grow old before one's time. There is nothing like laughter—not empty-headed laughter, but the intelligent, wholesome, kindly-hearted kind—to keep people young and fresh and fit for business and the obligations of living. Of course, this is a prescription not easy to live up to always, but it is just about as easy to be happy as to be miserable if one makes up his mind to it, and there is no doubt at all as to which pays the best.—Onward

Ratcliffe & Tanner, Inc. ...FLORISTS...

207 N. 6th Street, Richmond, Va.

FLOWERS FOR ALL OCCASIONS

Southern Churchman

Catholic for every truth of God; Protestant against every error of man.

REV. EDWARD L. GOODWIN, D. D.,
Editor.

SOUTHERN CHURCHMAN COMPANY,
Publishers.

Vol. LXXXIII.

RICHMOND, VA., SEPTEMBER 7, 1918.

No. 36

THE CHURCH IN THE SCHOOL OF WAR.

From the Bishop of a far-western diocese, Bishop Johnson, of Colorado, come these words addressed to his Diocesan Council:

"I have been impressed, as I have gone around the State, with the number of men connected with this Church who have been selected to lead Liberty Loan and Red Cross drives. I am convinced that the number so engaged is entirely out of proportion to our numerical size, and speaks well for the caliber of our Laity. When we can command the same kind of service for Jesus Christ, as we are proud to contribute to our Nation, this Church will make its mark upon this community. It only needs the same sort of consecration to the larger cause, for us to reap the results of our own qualities.

"As it is, the Church has suffered from a lack of initiative on the part of its forceful and energetic Laity."

The Bishop discusses briefly the causes of this failure of the "functioning power of the laity," and mentions, among other things, "the prevalent religious atmosphere of towns and villages in this State, so lacking in virtue and winsome qualities that the average man who is honest with himself turns wearily away from the morbid pettiness of it all" and grows a shell instead of a spiritual backbone. It is a condition that we all recognize, from which even some clergymen are not entirely exempt. And we have been surprised sometimes to see with what a fine spirit these crustaceans have come out of their shells at the call of the country for some service that was real and needful, proving themselves not to belong to the lobster class at all.

From the trenches of the English Army in Flanders and France there has come a book which has deservedly attracted large attention—The Church in the Furnace, by seventeen chaplains of the Church of England in active service. In the preface to this striking book Bishop Gwynne, Deputy Chaplain-General of the British Expeditionary Forces, says:

"Our Empire rose to meet the great occasion in 1914, and created the war machine which is the wonder and admiration of our Allies and the dismay of our enemies. The Germans are reported to boast, as one of their achieve-

ments in this war, that they have taught the English to fight and this I suppose is partly true. Our machinery of war has been brought into being to counter the machinery of war our enemies had prepared for years in order to subdue Europe. Rapidly we assimilated their inventions and improved upon their machinery; otherwise we could not have reached the strong position we hold today.

"Our chaplains who are part and parcel of this fighting machine, and, according to the highest military authorities, a real asset to our fighting forces, have studied the stages of development and the inner working of this engine of war.

"This knowledge has given them dreams and visions of a great spiritual fighting machine, which, if realized, may overcome the spiritual foes of humanity—the cause of all wars—and allow the Kingdom of God to operate upon earth.

"In almost every stage of the development of our military machine they have seen a parallel to what the stages of the creation of a true Church Militant might be; namely, a discontent with the present disorder and confusion; a realization of our present faulty intelligence of the task before us, and of our indefinite grasp of our true objective; and the conviction that we must dare to scrap that which is out of date and effete in our methods, so as to be able to mobilize and unify the enormous Christian resources now lying dormant."

So from the foot of the Rockies to the foot of the Alps, Bishops and clergymen and laymen too are facing the issues and asking themselves the questions which the war is thrusting upon their attention with an emphasis which cannot be denied. What is going to be after the war? Wider bounds of political liberty; higher ideals and a broader extension of the principles of democracy; a league of nations pledged to the maintenance of international justice and comity; a long stride forward in the way of human civilization; a new sense of unity and fellowship among the peoples of the earth? Yes, all of that we believe, and thank God. But the war has created conditions and awakened spiritual forces which ought to produce greater things even than these, and will if the Christian Church is prepared to seize the opportunity and engage the potentialities open to her.

The citizenship of America was, in the main, loyal and patriotic before the war began. Men paid their taxes,

served on juries and came up to the support of the party on the first Tuesday in November with good-will and alacrity, doing all that was demanded of them as they saw it and devoting the rest of their energy and means to their private affairs. No one realized the splendid temper of their loyalty and the latent power of their patriotism until the war came to call it out. It has been a surprise to the most sanguine and a revelation to the nation itself, to say nothing of the consternation it has occasioned among our enemies who had discounted it lightly. The country has perhaps been surprised, but not for a moment staggered or dismayed at the tremendous demands made upon it. We have never heard it suggested of any task to which we were summoned that it couldn't or wouldn't be done. America hardly thinks of what she is doing and has to do as a sacrifice, but rather as a splendid opportunity, a high and worthy adventure in a great cause for which her people are glad to consecrate themselves.

The effect of this upon individual minds and their composite which we call public sentiment is bound to be marked and for a long time abiding. Soldiers will come back from fields of heroic battle, civilians will turn again from government work or unpaid public service to their old avocations, women will lay down their self-imposed tasks and restrictions, almost with a sigh of regret; for there has been a fine satisfaction in it all in spite of the cost, something that life had not before supplied. Some of them at least will return with new ideals of service, new visions of the value of high enterprise, a new spirit of self-sacrifice, a new conception of human brotherhood. And this because the thing in which they have been engaged was of the sort it was—so big, so worth while, and so certainly approved of God and of all good men as well as their own conscience. What is wanted of them now, since this job which their country, humanity and God gave them to do is well finished? Is there nothing for them to do but to sink back into the old life of selfish competition or ignoble ease and comparative useless-

ness? Will they never again experience

"The stern joy which warriors feel
In foemen worthy of their steel";

in tasks worthy of their manhood and womanhood?

Wanted, then, that "Moral equivalent of war" of which men are writing and thinking today. We doubt not that it will be found in some degree in the industrial and civic and social world, for the newly aroused crusader's spirit of justice and humanity will be seeking it, and freedom's battle and the emancipation of men will not have been wholly won when the Kaiser shall have signed the terms of peace dictated by his conquerors. But shall the crusades of the future be secularized? Shall the Church, the cause of Christ and His Kingdom distinctively as such, have no large part in the outworking of the new spirit which the war shall have generated, and engage in her service little or nothing of the new idealism, the wider vision and more heroic sense of duty and service? It is for her to answer. But let us be assured that it will be nothing petty or trivial, nothing selfish or partisan or sectarian, nothing which, in the judgment of men who have fought out the greatest conflict in human history, is not worth serving and striving for, that will win their interest and their aid. The Church has enough that is great, heroic and worthy of the best in man for its accomplishment, to engage the whole-hearted service of the wisest, strongest and most courageous of her sons. Will she herself be strong enough, united and broad-minded enough, to apprehend their outlook, to command their allegiance in the new crusades and lead them to victory on new fields of adventure for God and man?

Book Notices

(All books reviewed at any time in this column may be ordered at the publisher's price given, plus postage 15 cents, from the book department of the Southern Churchman.)

Protestantism and the Latin Soul. By (the Rev.) F. C. Capposi, rector of St. Mary's Church, Wind Gap, Pa. Inscribed to Bishop Rhinelander. The John C. Winston Company, Philadelphia. Pp. 270.

The author is a clergyman lately received into the ministry of this Church from the Roman obedience, and is himself, we believe, an Italian. As stated in his foreword his aim is threefold; to aid the Church in gaining a right attitude toward missionary and evangelizing movements among Latin peoples, to acquaint the American public with the progress of religious thought in Italy especially, and to contribute somewhat to a solution of the problems of Christian unity.

In the second of these purposes and the discussions arising therefrom the author shows himself thoroughly at home, and it is here that the interest and value of his work chiefly lies. "Perhaps in no other country," he says in his opening sentence, "could we find an anti-papal tradition so ancient, so strong and uninterrupted as in Italy"; a statement which will convey surprise to many readers but which he makes good by reference to many great names of olden times and by a wealth of quotations from modern and contemporary sources. Unfortunately, however, this revolt against papacy and the cult for which it stands in the Roman Church, has from the beginning been intellectual, sentimental or political rather than ethical or religious. It has produced not reformation or even organized dissent, but indifference, irreligion and consequent moral decay. The Church is tolerated only among the virile and intelligent, and nothing supplies its place. "The Latin is Catholic, indifferent or atheistic," a description that applies to all countries under the sway of this outward and unspiritual system of ecclesiasticism. The author's study of the psychology of the Latin peoples in accounting for this condition is very illuminating.

In his discussion of Protestantism, however, the author shows himself far less the master of his subject, and the Protestant Churchman at once discovers that he uses the word in a narrow, unhistorical sense which is at once confusing and misleading. Protestantism as he conceives it is the product of German psychology and character. Other phases of it, English, Scotch, French, American, for instance, are quite ignored, as well as its essential quality. It was no great task, therefore, to explain why this German Protestantism failed to commend itself to the Latin mind and spirit. No thoughtful person would imagine that it could. It must be a Latin Protestantism, not German or Scotch or any other foreign brand, that will appeal to the Latin soul. But suppose one conceives of Protestantism in its true and historic meaning, as the setting-free of the truth of the gospel to make its own unadulterated appeal to the conscience and reason of men. Then, if the word of God be true and the gospel of Jesus Christ is a catholic gospel, there is room and need for Protestantism for the Latin as for every other human soul. And herein lies the justification and the obligation of Protestant Missions to Latin countries. If they mean an attempt to impose Germanism or Anglicanism or American Episcopalianism or what not upon the Latin soul they are doubtless doomed to the failure they deserve. If they mean carrying the gospel in its purity to those who know it not and have rejected a travesty of it, then they are a duty which the gospel itself imposes upon the followers of the Master, and which have not failed of success. To them also the gospel is the "power of God unto salvation." That the general form in which English Protestantism is normally embodied in the Anglican Church is that which will commend itself, with some modifications, to the Latin soul for its own reformed Church, we are glad to believe with our author. That this will be furthered by a closer conformity of the Anglican or American Episcopal Church to the customs or traditions of the Latin Church as it is we do not believe. The Protestantism of this Church is the guarantee of its true democratic and evangelical Catholic-

ism, around which, as we trust with this sincere and amiable writer, the unity of the Church universal will one day take shape.

We acknowledge with thanks the receipt of a copy of the Memorial Sermon on the life and character of the late Right Rev. Alfred Macgill Randolph, preached in Emmanuel Church, Baltimore, May 12, 1918, by the Rev. Dr. Randolph H. McKim. It is a worthy tribute to the great Bishop such as few were so well qualified to make as the preacher. Dr. McKim speaks of the splendid personality of Bishop Randolph and of his qualities as pastor and preacher, but dwells more at large upon his place as a theologian—an exponent of the gospel and defender of the faith—and the profound convictions and intellectual courage which so distinguished him among men of lesser mould. The vestry of Emmanuel Church have done a good service in preserving this sermon in printed form.

Letters to the Editor

In this department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letter to the Editor" will appear in our columns except over the signature of the writer.

THE SPIRIT OF FORGIVENESS.

Mr. Editor: May one of your readers express her deep gratitude for the editorial in your issue of August 24? It is one of the very finest utterances which has been written upon the subject since the war began, and it sounds the note of true forgiveness, which one seldom hears nowadays with any degree of fullness or purity. We find even the most consecrated clergymen so athrill with the horror of Germany's infamies, so afire with zeal to stamp them out, that for the German they find no place for forgiveness.

Even Dr. Lyman Abbott, usually so mild and broad-minded, is quoted, in effect, as saying that the plea, "Father, forgive them, for they know not what they do," does not apply to the Germans, for they do know what they do. Do they indeed "know what they do?" Does not the hideousness of sin dawn upon people only as the light of the Holy Spirit shows it to them? How can people, however "cultured," know the depth of their iniquity unless His light is theirs? The thick darkness of the German mind is shown by the deeds for which the German army is responsible. In the final analysis, does anyone who sins know what he does? Of the crime by which the Holy Lamb of God was nailed to the Cross, of the greater crime which broke His loving, tender heart, who, even of the Archangels, can know the depth? Of the degree to which the sin of anyone has plunged him into hell, only God knows; how much use it is to pray for anyone only God knows—we are bidden to pray. Can we pray with hearts full of hatred, thirsting for vengeance, eager

to "take it out" of the person for whom we pray?

The forgiveness of God is not only pardon, it is cleansing. If we keep this element of forgiveness in the foreground much of the fog surrounding the whole subject may be cleared up; also if we bear in mind that exemption from the penalty of deterioration of character and the consequent suffering, which follows upon breaking God's laws (which are the laws of our very being) are no part of forgiveness. "Whatsoever a man soweth that shall he also reap;" but by God's forgiveness the very harvest of suffering may be made a means for cleansing the sin, may be a pathway to the loving heart of Him who afflicts in order that He may restore—never simply to make the sinner suffer.

Shall not this be our attitude toward our foes? We have been permitted, all imperfect and soiled as we are, to become the instruments for the cleansing of Germany. In so far as we permit ourselves to become infected instruments, to that degree shall we fail to that degree will God's plan for her be hindered. Shall we not, repenting our own iniquities, pray that our hearts may be sterilized from the deadly infection of hate by the pure fire, the consuming fire of holy love? True, we are training to kill the bodies of the Germans and to those of us who hold the idea of a true forgiveness, a cleansing forgiveness, to us, beyond others, a victory which would stop short of being able to dictate peace terms is abhorrent. But when, blinded and mad, Germany shall have been disarmed and bound, how can we if we share her blindness, be able to dictate any terms of a lasting peace—a peace which will be the peace of righteousness? How shall our work stand if ours is the spirit of the avenger instead of that of the surgeon? The avenger would take no pains to leave life in the body, the surgeon cuts out only the sore. Surely in the land of Suther and Herder there is a remnant. All the four iniquities of William and his "Potsdam gang" and their brutalized tools should not blind us to the desire to give that remnant a chance to send its healing flood of life through the body of Germany, bound and sick unto death.

O Lamb of God, Who takest away the sins of the world, grant us Thy peace!

CLARA MacC. DEPRIEST.

Rustburg, Va.

NINETEENTH CENTENARY OF CHRIST'S MINISTRY.

Mr. Editor:

It is a long time before the 1900th anniversary of the ministry of our Lord here on earth, but probably not too soon to be considering some way of living over these precious years given for our salvation. It has occurred to me that it would be a splendid thing if the Church would map out a plan by which we could follow through the course of the three years of His nineteenth centenary the steps taken by Christ as He walked the pathway of His earthly life. Nothing could make the life of the Master more real or vivid; nothing could be more forceful in calling the attention of the world to the reality of the visit of the Son of God to this earth. The problem of the Christian Church is to make Christ real to the multitudes everywhere. What could be more powerful than a

faithful portrayal of the life that Jesus lived?

MYRON B. MARSHALL.

Norfolk, Va., August 24, 1918.

INSTITUTE OF APPLIED CHRISTIANITY.

Advice to the Parents and Friends of Wounded Soldiers.

By Eugene M. Camp.

The war hospitals in the United States, completed or to be ready within a month at most, contain in even figures 100,000 beds. With 4,000,000 men in France it is the Government's estimate that 200,000 beds will be needed in hospitals here. To provide such by next June is the Government's task. There are twenty-eight general hospitals, located in the sixteen draft districts, besides many other hospitals, some war and some civilian.

All wounded men likely to recover and return to the ranks are to be kept in France. Owing to proficiency in medical skill this number is far larger than in any previous war. Wonderfully good care, freedom from red tape, and remarkable rebuilding cures, these are characteristics of the American hospital service in France.

Immediately wounded men in France arrive at a permanent hospital a Government provided person, either a nurse or an officer, is charged with the duty of writing to parents. It is not left to chance. So that parents whose sons are reported wounded, and who receive a wire from the Adjutant General at Washington, may count upon receiving letters within four to five weeks, perhaps a little sooner. Meanwhile parents are assured by the Government that no further news by wire is good news.

It has now been arranged, at enormous expense to the Government, to place in the hands of the Adjutant General at Washington, General Peter C. Harris, who succeeds General McCain, weekly information of the progress toward recovery of all wounded men in France. Application to the Adjutant General will bring news. In writing for such news parents are urged to be explicit in name, arm of service, and to write plainly, and to avoid needless explanation. Simply ask for the information. The Government has no time for explanations which you may wish to make.

Wounded men who cannot expect ever to return to service will begin to arrive at New York within the next fortnight. Some are coming in already. Of the 100,000 beds in the country, 25,000 in even figures are in hospitals in and near New York. There are also 10,000 beds for sick men from embarkation camps, who have not yet sailed overseas. The plan of concentrating all hospitals would have cost the Government less, but it was felt the effect upon the people living near such hospital would be depressing. Parents would have to travel a long distance to see their sons. The men themselves would be far from home.

The twenty-eight general hospitals, located in the sixteen draft districts, will receive the wounded men whose homes are nearest to them. This plan will enable parents to visit them with the least possible distance to travel. Further distribution is not to be made because it is desired to provide expert medical ability, and also expert consultative experience. Much value is attached to the latter. All that has been learned by doctors in France, England

and Italy has been transmitted to America.

If parents determine to leave their homes and go to hospitals to be with their sons, ill or wounded, they are urged to take enough money with them to pay their return railroad fares. Strange to say, many parents are going to New York without taking this precaution. Do not take with you sons and daughters, uncles and aunts. Railroad travel is expensive, and transportation is scarce. Leave everybody at home who can be left there.

If you go to New York remember that that city is overcrowded. Hotels are filled. So are boarding houses. The same is likely to be true of all cities near which are the general hospitals. Before starting secure place to stop in the city to be visited, at prices you can afford to pay. Write to the Red Cross Chapter, or if you are to go to New York write to the Institute of Applied Christianity, 52 East Twenty-fifth Street. If you are in that city telephone Madison Square 1966. Ask for Mrs. Adams, a soldier mother. On arriving in New York, if it is to that city you go, look up the Red Cross booth maintained at both Grand Central and Pennsylvania Stations. Do not ask questions of strangers, or accept advice from them. The Red Cross booths are provided to serve you. Similar booths are to be found in other stations of cities near to general hospitals.

In New York there is close co-operation between the Red Cross booths at the stations and the institute named. The latter has a series of entertainment houses, devoted solely to the care of soldier mothers and other relatives of sick and wounded men. The series is not for the general public, and persons other than those mentioned are urged not to make inquiries. So heavy is the burden that only relatives of those boys who are sick in hospitals can be cared for.

Names of all sick men in all hospitals are reported daily to hospital relief sections of all Red Cross county chapters. These are not the booths in the railroad stations. In New York the Institute of Applied Christianity, 52 East Twenty-fifth Street, maintains a Central Bureau, and can tell, through co-operation with the Red Cross, in what hospital any man is, what is his condition toward recovery, how to reach the hospitals, and what are the prospects of the case. The service is free to relatives of the men, and to all others who have valid claim to know.

The Red Cross, and with it the institute, furnishes responsible men and women to visit men in hospitals. Promiscuous visiting is not permitted. Great care is exercised in selecting visitors, and system is put into the visiting. In cases of death, especially if parents be not present, help is extended. The institute and its work in this line are supported by business men, chiefly in the Madison Square district, and the work approved by foremost ministers and laymen of all churches. Automobiles are provided for health rides, given by arrangement with the medical directors.

Finally, the institute named maintains a Church Bureau, and provides trained men to be stationed in the War Camp Community Units, in the Soldier and Sailor Clubs, and in the Officers' Clubs on Sunday mornings to answer questions about churches, their location, hours of services, names of preachers, and to arrange for parties where considerable numbers of sittings are needed. All bodies are served—

Roman Catholic, Protestant, Jew.

The service is open to all relatives of enlisted men. Through this week, day or night, questions about churches of New York and near-by towns are answered over the telephone. Co-operation is had in this work with the churches, with the War Camp Community Service, the Red Cross, the newspapers, and with the Y. M. C. A., the Y. W. C. A., the Salvation Army and the Knights of Columbus. In cases of serious illness and death in hospitals ministers are provided, introductions are furnished, and everything is done that the churches of New York ought to do in such cases.

A special invitation is given by the institute to soldier and sailor mothers to write concerning their worries. Whatever the service, let the institute try to assist in it. Often if it does not relate to New York the institute can be of help. There is no obligation whatever, and no charge will be made or pay accepted. Do not worry over this difficulty or that. The great embarkation camps are to be busy for months if 4,000,000 American boys are to be put into France by next June. From them will arise scores of errands in the minds and hearts of mothers of America. The institute is set to serve.

(The editor would suggest that friends of soldiers and sailors serving abroad preserve this article for reference if needed.)

THE PASSING OF A SPECIES.

The Rev. Oscar Woodward Zeigler.

There has been a deal of a plaint raised about the dwindling attendance of students at the Theological Seminaries. I remember reading quite recently an article entitled "The Theological Student, an Extinct Species," thereby showing a larger faith in the embodiment of the Church life than in the spirit thereof. Not alone does the letter kill, but the too exclusive contemplation of it throws the mind into a malaise. As a figure of instruction I will keep to the biological simile. These have a vitality all their own; possibly because they arise out of what is man's most richly suggestive intuition of God's rule in the unfolding and enrichment of life. I will cling to the figure, too, because it borrows something of my conclusion. For, after all, that fact would not be calamitous. A species exacts for itself only, even though it may be incidentally useful to the whole hierarchy of life. It may be, considering the shattered chaos of human ideas of the present, quite well that the theological student, qua se, should dry up and ultimately disappear. In the development of many forms of life, and in the development of all forms of thought, there is what is known in scientific terminology as a "resting stage." In this stage the creature, e. g., the caterpillar, ceases to be active, becomes static as though the process of life had terminated, only to repolarize its life, and to expand into a new and more complete form of living. May it not be that the theological student, as functioning the vocal and expressional attitude of the Church towards its life and growth, is going through a like period of effacement from which a more resplendent, forceful and uplifting ministry may emerge? There is certainly no theoretical objection to this notion; on the contrary, there is much good precedence therefor! I have recently been perusing an old devotional autobiographical confession of another, and pre-seminary, age which I had exhumed

from its burial in a forgotten library—once a tool for a work-a-day man. With a deprecatory smile I realized what a change had to come upon the whole nexus of thought through which the mind of my author moved, which produced the atmosphere of its being, before one could arrive at the common viewpoint of my own seminary days. To become reminiscent, it seems that my own experience bridges acquaintance with two distinct species of theologues. There was that species, a survival of that of my weeping author, which grew up in an atmosphere which we may name, "a conviction of sin." A useful species, occupying a veritable truth which the world today considers obsolescent. I rather think God has in His hand the scourge which will drive men to care for these things once more. This species was not even in the days of my earlier studies a flourishing plant. It was rather a curious exotic to be softly considered and dealt gently with. This poor survival had been driven to the crannies by the prevailing type of that day—a species which believed in a young man's age—a forward march of humanity into its full occupancy of the Christian heritage. This species seemed to have varied from a primitive, "Aspiration for leadership." It was a robust species; it pinned its flag to muscular Christianity, with a saving grace of wisdom and faith. It was a vigorous, withal sometimes a reedy, rank, growth which has fruited. Its taste was to my discriminating palate bitter and ashy. It is this latter species which is now becoming extinct, as did the former before it. Quite naturally, too. The reasoned philosophy of humanity has come to an impasse. The only sanctioning authority is force; material, pulverizing, annihilating force. Humanity has denied the validity of spiritual intuitions. It knows no better theory of human constitution than of Lamech's Song of the Sword. Whether or not the Church has failed in its divine mission is at least debatable; it is not debatable that it has come to naught in its assumptive leadership of civilization. Civilization, spare the word, and Christianity are not neighbors today in the same street. I believe this will really prove a gain to Christianity. The function of the all-leader of civilization is quite foreign to Christianity's real office: which is the cultivation of the quiet life of the soul. Are we to believe that the life of God's spirit in Christ's Church, in the heart of man, if you please, is no longer to go where it listeth? That the Church is so incapable of variation that this last type of the adolescent priest is the full and complete form? Absurd to imagine. What the world needs, and what I am convinced the Church will in the future, and that quite near, produce from its life to satisfy this need, is a ministry that shall bud forth from an "Intuition of Faith." It is quite possible that this order of the ministry may not be propagatable in the seminary-as-it-is, or flourish in the Church as at present constituted; then again it may in both. But this is a certain fact: the Church of Christ will never fail of a ministry because its young men are unresponsive to the high vision of life, heroism and usefulness, which they may glimpse in the divine life of its founder. Even if the old men should grow disheartened because of the wide disparity of the ministry which circumstances may permit to the priest from this beatific vision. They, at least, will feel the pulse of life in their souls, and see the blossoming life, how-

beit, afar. No! I would rather say the very conditions, which appear so deplorable, are indicative of the great hope I have, that the Church of Christ is expecting, and not vainly, a revived and a rejuvenescence of its ministry into some new and wonderful attainment of character which will give an inspiring realization of the intuition which labours in its heart. Species may grow extinct, but not before their office has been fulfilled in the complex of life, nor before a new body has been made ready for the newer being that is in the borning.

OSCAR WOODWARD ZEIGLER.

31 S. Stricker St., Baltimore.

CHRISTIAN LOVE AND HATRED OF ENEMIES.

From a Sermon by the Rev. J. MacBride Sterrett, D. D.

If one has any philosophy of history, any faith in the progress of mankind in real freedom; if one holds to one increasing purpose running through the ages; if one believes in the evolution of the higher out of the lower; if one traces the ascent of man out of the brute through the countless ages of struggle, then one can, one must view this present war as a veritable Armageddon of the hosts of evil against the attained moral results of this struggle. The moral values of the race are at stake. We should have Christ's own hot righteous indignation. We cannot pray God to spare their lives. We must kill their tools, the German soldiers. We must strip them of their physical existence, though we may pray for such purgatorial punishment in the other world as may lead them to repentance.

The war is the one great moral issue of this day and generation. No moral man can be neutral or a pacifist. Arm for the fight. Send son, brother, husband—all who can go and kill!—Kill till they repent and cease their crimes against humanity, their wrecking all the hard-won moral values of the ages. Kill, not only for the good of others, but also for their own real good. Love them with the ethical love that wills not their persistence in evil, but their salvation from it. In it all have an intense will for the real good of the great German nation—for its restoration to leadership in art, literature, music, philosophy—all that will make her again the leader in idealism.

Have a righteous indignation; hate their present brutal atrocities, their worship of the god of physical force. Fight against those who aid and abet their evil in our own country. Demand utter loyalty to the cause as the cause of God and humanity.

That is what we should do in this great moral world crisis. We should seek to arouse the moral indignation that will permit no neutrality, but make us cry out: "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell and of mankind?" Is it not possible for us now to utter the woes, the damnation Christ uttered then against the enemies of man without violating his other precept: "Love your enemies"?

If ever, then surely now, "The Son of God goes forth to war." If ever, then surely now, ours is a righteous war. In a window in Fifth Avenue are displayed some cartoons of German atrocities. One looking at them says he "finds himself the victim of a strange feeling." Something happens to the muscles of his jaws. His finger tips tingle and his fists involuntarily clench. An awful desire to take some one by the throat grips his whole

being. That is the feeling of burning indignation, of righteous wrath, of hatred of evil that we all have or ought to have. Pity the man who has not felt this grip ever since the Germans inflicted such unspeakably inhuman atrocities upon the Belgians.

But can a Christian feel this grip and not be ashamed? Or can he not rather recognize its likeness to the moral indignation of the Master? We are sending our boys over there to kill as many as possible, and can we not do it with a good Christian conscience? We are not hating our personal enemies. We are not resenting a personal injury. It is against the enemies of mankind, the enemies of God's kingdom. The Psalmist cries out, "Do not I hate them that hate thee? I hate them with a perfect hatred." There is a ring of moral indignation in this cry that finds, or is coming to find echo in our own souls. It is God's enemies who incite us to anger. It need not, should not have the element of revenge or deeds of retaliation. Our boys are killing them by the thousands without this feeling of personal enmity. We pray that they may be kept free from feelings of hatred and deeds of brutal retaliation. And yet we pray God that they may kill as many of the enemy, and as soon as possible—innocent and helpless and pitiable tools of tyrannical militarism—kill as many as may be needed to break and destroy the brutal force that would wreck the results of ages of moral conflict. Let us have no feeling of shame, no hypocrisy in the matter. We need have none. Horror and pity, yes! But how much more for the whole world now in coming generations if we do not fight to the finish and win.

Righteous anger! perhaps only the Master could feel that. With us his weak disciples, there is always danger of the very feeling of hatred against which he warns us, and of acts of brutal retaliation—an eye for an eye—two eyes for one. Brutal retaliation, reprisals in kind—England has been tempted to this. God grant that we and she and all the allies may never resort to the Hunnish cruelties and vandalism of the Germans.

Retaliation and revenge? No, that is not Christian. Damn the soul of the German nation? No, save the German nation. Restore her to her former true greatness. Burn her in retributory flames? No! Burn her with the purgatorial reformatory fire of war. It is not unrighteous to desire defeat for them, as they are, in order to bring them by repentance unto what they have been. Retaliation and revenge. That is the danger in our righteous indignation. As Christians we cannot thus hate. This sort of hatred is soul-destroying—suicide of our own souls and murder of those of our enemies. This is not righteous indignation. The Kaiser and his colleagues, cold, calculating destroyers of the moral values of mankind, satanic in arrogance and selfishness, more than satanic in atrocities—well, we should have the good-will for such meet punishment as will purge them thoroughly—the consuming fire of the wrath of the Lamb to burn out all that is burning up their souls. And so we can and should pray for them, pray not for their pleasure and happiness and success. Woe and damnation to them in their present state of mind. The consuming purgatorial fire of the good-will of God and man for their repentance. Such be their portion speedily for their own real good. This is the form that our ethical love must take toward them unrepentant.

A BETTER SYSTEM.

By Rev. D. A. Sanford, a Missionary in New Mexico.

XL. More Work for the Laity.

A vestryman in Virginia has said: "The Episcopal Church has been standing on one leg too long. It is time for us to rest some weight on the lay leg, and not leave the burden entirely to the clerical leg." (Southern Churchman for May 25, 1918.)

There is more work in the Church for the laity to do that they can do, and that they ought to be doing. By doing something in the Church, they become interested in the work of the Church, and when they have become thoroughly interested in the work of the Church a way will be found to get the money needed to support that work.

Indirectly, here is one way to get money for the work of the Church; get the interest of people. And to get the interest of the people, set them to work in doing something in the Church. If possible, get them to be doing not something trivial, but something of importance.

If possible, set the men at work. What can they do that needs to be done?

First, this church needs lay preachers, devout, earnest men, not ordained to the ministry, but with some ability to speak in public. There were prophets of the Old Testament, not of the priesthood, not sons of Aaron (nor Levites). Could we not now make more use of earnest, devout Christian laymen, well instructed in God's word and in Church teachings? Let them be licensed as lay preachers. Let them be authorized, for special occasions and on special subjects, to speak before any of our congregations. The work of lawyers, physicians, teachers and other public men has a moral side, closely related to true religion. Subjects on which they are qualified to speak are of vital interest to a community. Their work, wisely directed under the guidance of bishops and clergy, might thus supplement the work of pastors, and also interest others of the laity.

Again, there is work for devout laymen as lay readers. Let more of them be invited to read the lessons of Holy Scripture, or take some other part in the services of morning and evening prayer, when a clergyman is present. They and the people become accustomed to this, and they are better prepared to take all of the church service in case of the absence of a clergyman.

As to reading of sermons by lay readers, but few congregations will keep up an interest unless special attention is paid in selecting and using those sermons. Something alive for the day, something fresh and of interest is needed. Could not some bureau, under the direction of some bishop, be charged with the selection of suitable sermons fitted for each Sunday and sent to such lay readers as would use them? At any rate, there is a wide field for usefulness for lay readers in the Church.

In cities and towns there are jails and prisons, orphanages, homes for the aged and infirm; in the country there are school-houses, country poor-houses; in some localities mining or lumber camps. In many such places religious services would be welcomed on a Sunday. The singing of familiar hymns, short Scripture lessons and prayers, and then an address on some Bible

topic such as many lay readers might learn to give, would be both welcome and useful in many a place. Clergy of the Church should sometimes go to these places, but their work should be supplemented by the lay worker. Young people should go with him and assist in singing and in other ways. Here is work for laity, both for the young and for adults.

Bishop Thurston, of Eastern Oklahoma, has said: "Young men are perfectly willing to give even their lives in a cause which appeals to them as really worth while." Important words. Our young people especially need to be trained to see that the work of the Church is a cause really worth while. And one way to train them in their childhood and youth is to give them something to do that they can do and lead them, little by little, to see that the work of the Church is a great and noble cause. By taking some part in it, as they are able, let the cause appeal to their hearts as something really worth their life's service.

By such means some young men will be led to devote their lives to the work of the ministry. But the interest of all, young and old, fathers and mothers, is needed. Money, too, will be needed. But first and most important of all is to give the laity important work for them to do. Let the burden be placed upon them and not solely upon the clergy. In our Sunday schools are opportunities for training the young. Little by little, as they are fitted, let responsibilities and burdens be laid upon children and young people. Let them see that such work is "really worth while." More real work then should be laid upon the laity. Interest will be aroused, and the needed money will follow. Do not place money first. That is only a means towards ends far more important.

(To be continued)

MILITARY TRAINING IN COLLEGES; A FURTHER AND MORE LIBERAL PROVISION.

By the last ruling of the War Department students who are in the Students' Army Training Corps at college will be at absolutely no expense for their education while at college. The government furnishes everything and pays all tuition fees, board, room rent and in addition gives the pay of a soldier, \$30 a month.

This will begin October 1st. Until that date from the day the college opens students will pay their own expenses.

As to how long a student can stay in college, the government makes no promises, except that no one will be called earlier by being at college than if he had stayed at home. But if the government decided that a man can be of more service by being kept at college, he will be kept there to complete his education, or as much of it as the government thinks best.

When a student's number is reached in the draft, his case will be considered on its merits by the United States officer in command at the college, the president of the college and Colonel Rees, who has charge of all the student-soldiers in the United States. No such opportunity has ever been given young men to continue their education at college and at the same time to do what the government thinks the largest service to the country. A student who is under eighteen pays all his fees and his board as usual, but when he reaches the draft age, he will be cared for as described above.

Church Intelligence

General Theological Seminary.

Three trustees of the General Theological Seminary will be elected this year by the alumni to fill vacancies caused by expiration of term of office. Classes whose year of graduation terminates in "eight" or "three" will make nominations before Monday, September 16th. Official ballot sheets will be prepared on that date. The polls open at the Seminary on October 1st and close on December 15th.

National Convention Brotherhood of St. Andrew, East Northfield, Mass., August 14-21.

The idea of holding the National Convention of the Brotherhood of St. Andrew at East Northfield has certainly commended itself to all who have had the happiness of seeing it realized. The wonderful influence of the place, where physical and spiritual beauty are one and the world which is to be seems almost already here, has been felt by many of our people to whom before Northfield was little more than a name. Thirty-six States, forty dioceses, were represented, but naturally the great majority of the delegates and visitors came from the first, second and third provinces. We were honored by the presence of seven bishops—the Rt. Revs. T. F. Davies, D. D., H. R. Hulse, D. D., A. S. Lloyd, D. D., J. N. McCormick, D. D., C. T. Olmsted, D. D., G. I. Reese, D. D., and W. T. Summer, D. D. A very good proportion were on hand at the very start and attended the reception given by Bishop Davies at the Northfield Inn on Wednesday evening, August 14th.

The daily celebrations of the Holy Communion in Sage Chapel were largely attended, and the devotional addresses by the Rev. F. H. Sill, O. H. C., and Rev. C. D. Broughton, of the Church of the Ascension, Buffalo, were both uttered and listened to in the most earnest spirit.

The business of the convention was fortunately dispatched very quickly and satisfactorily, in much less than the allotted four hours.

President Bousall read the report of the Council, emphasizing the war work: Sixty-eight laymen have served, forty-six being now in the field, and the International Y. M. C. A. has expressed its appreciation of the Brotherhood's work along lines of personal religion. He promised the Juniors a new National Secretary and spoke of other new officers and of the provincial organization in provinces one to five. As regards the state of the chapters, about a third of the Seniors and many Juniors are in the service of the nation, some chapters having been entirely wiped out. Those at home must take up the work of those who are away and all of us must counteract false teaching.

On Friday the Nominating Committee reported and the Council was elected. Telegrams and letters were read from nine bishops and fourteen leaders of the Brotherhood who could not be present. Mr. C. M. Alexander, the great song leader, told us about the Pocket Testament League with its four million members, including President Wilson, Vice-President Marshall, Secretary Lansing, Secretary Daniels and Henry Ford. One thousand men a day are joining.

He taught us one of the new songs, "Give Your Heart to Jesus," and presented Pocket Song Books to the first four who sang it.

The second hour was devoted for three days to a series of addresses on "The Bible in the Personal Life," by the Rev. Floyd W. Tompkins. He spoke of the Bible in its devotional use, as a revelation of Jesus, and as a help in practical life.

Dr. William H. Jefferys, so long a famous medical missionary and now Superintendent of the Philadelphia City Mission, made two remarkable appeals in his own inimitable, mystical style for the development of the prayer life.

The third hour on Saturday was occupied by a conference on the "Devotional Life of the Family," led by W. H. Turner, the Treasurer of the Brotherhood.

President Bousall's talks on "The Power of Personal Influence" were most helpful. He pointed out the universality of influence, but the lack of plan in its use. God Himself is now revealed not in His power alone, or even in personal form, but by the operation of the Holy Spirit. But spiritual power is centered in personality.

Daily at noon we stopped for five minutes to sing the National Anthem and to pray for victory and our troops. Mr. Bousall emphasized our right to ask success and the need of prayer if we would win.

The afternoons were intended for recreation and we did enjoy walks and drives up the great hills and over the State roads. But little by little we found special needs developing and little groups sprung up to talk about them. Chief of these were the conference on the Prayer Book by Bishop Olmsted, the discussion of the war work under Mr. Finney, the Mission Study Class, led by Dr. Sturgis, and the local delegation meetings. As usual, it was in these special gatherings that we came closer together and drew from each other the true personal contributions. It might not be out of place in this very connection to suggest that another year the program might profitably be lightened a little so as to give more time for just such impromptu events. The Round Top Sunset Meetings have always been the great occasion for life work appeals and decisions, and so it was with our convention.

James H. Falconer, of New York, exhibited the reconsecration of our lives in his story of Rescue Missions, giving a vivid account of the reaction on the workers and the reform in the lives, not only of degraded sinners, but also of men and women who, though still respectable in public, have yet been in the grasp of some evil habit. The central fact is the need of God and trust in Him. Not only church services, but rescue missions are a blessing to ourselves and others.

Leon C. Palmer, General Secretary of the Alabama Sunday School Association, made one of the clearest, most illuminating talks of the whole convention. He showed why the adolescent from twelve to twenty-four years of age is the hardest problem we have to deal with.

Frederick S. Tittsworth, of Philadelphia, gave a fine call to laymen for service in the Church. The priesthood of the laity means that the layman is to sacrifice himself, presenting his own body a living sacrifice acceptable to God.

The call to the sacred ministry was given by Rev. Bernard I. Bell, who came in his uniform as Civilian Chaplain of the Great Lakes Training Sta-

tion. His basis of appeal was the hopeless inadequacy of any religious body to meet the world's need and the purely superficial effect of the Church on the soldiers. The soldiers have abandoned all ideals and are governed by personal influences. Christianity must be preached as service and only by real men of God, whereas the quality of the clergy is steadily deteriorating. Men demand not coddling and back-patting, but leadership by those who believe they can do anything. The new clergymen must be confident they might have been successful at whatever they had chosen to do. They must see how men are thinking, be brave, and follow Christ.

It may be added that the extremely pessimistic tone of this address acted as a tonic, and from then on all those who had had a personal knowledge of the men in other camps and especially at the front seemed to rise to the occasion and "out" Hankey Hankey.—From Sunday evening with Bishop Lloyd till the last words on Wednesday morning the keynote was Victory.

John Wood was the natural choice of a man to call to service in the mission field. How are we to find out God's plan and work for each of us?

The need of man power will bring Orientals in swarms, and will they bring their unbelief with them? The call is the great need. The missionary goes to interpret God to seekers. What are the qualifications? The absence of positive disqualification and unsurpassable obstacle, a sense of humor, and good digestion, linguistic ability and fellowship.

The last Round Top was led by Benjamin F. Finney, who gave the call to membership in the Brotherhood, pointing out that many who were living the Brotherhood ideals had never joined our fellowship, and that the machinery is only a very effective means of giving a point of contact with other men. He urged particularly the use of the hand-book as a most valuable aid. Mr. Finney, in his usual quiet and simple way, was really a great figure in this convention, and conducted not only the group on war work, but also another on the formation of chapters.

The great evening addresses were in every way notable and successful in carrying out their purpose, to give glowing and inspiring pictures of the progress of the kingdom.

The opening one by Bishop McCormick set an almost impossible standard which was lived up to by the others. Just returned from the actual front line trenches, he used as his subject "The Church and the Nation" as a mere title around which to group his vivid impressions of the men and events in France.

Our men overseas are reacting to this idea and realizing that everyone is in this war of all races, all religions. Each man we send over represents to Europeans all America. (1) Fighting spirit: They are beyond question in accuracy and coolness. (2) Spirit in hospital. Their good humor and self-control are wonderful; they are unselfish and appreciative. We must appreciate them and stand by their cross. (3) Religious spirit: Equal to the other two; their demand for the Sacraments, religious tone of letters and desire for prayers at home. He spoke of the high position of Bishop Brent, the deeply religious attitude of General Pershing, and the good work of the Brotherhood men. The religion of the army will be the religion of the future.

We must back up all this spirit, looking up, out, forward and lending a hand. Our enemies are doomed because they are looking down.

No less ringing was "The Church and Social Service," as presented by the Rev. John Henry Hopkins, of Chicago. He took as a sort of text, "Be ye doers of the word, and not hearers only." Each one of us is part of a great force and must not be safely in the fold. The kingdom is more important than personal salvation, and the head cannot act without the body.

Saturday night the preparation for the Corporate Communion was conducted by the Rev. C. LeV. Brine, of Portsmouth, N. H., who divided his address into three distinct sections separated by devotions.

The Corporate celebration took place early the next morning, Bishop Davies being celebrant, Bishop Lloyd epistoler, Bishop Olmsted gospeller and the Rev. Charles Le V. Brine server. About 250 men received the Sacrament. Immediately after the close of this service, and after each of the succeeding early celebrations, the flag of our country was raised on the campus in front of Weston Hall by Samuel Sayre in his white uniform as a member of the hospital corps of the navy, and the National Anthem was sung.

The anniversary service, consisting of Morning Prayer and sermon, was held in the auditorium, Dean Hodges taking it throughout and preaching on "Goodness Plus."

A hymn written by Rev. John Mills Gilbert under the inspiration of Bishop McCormick's address, and intended for the Corporate Communion, was sung at the later service, and the Brotherhood Service Flag was dedicated.

Sunday afternoon the Juniors had an open conference on "The Boys' Christian Life," in which they not only gave many truly wise and helpful suggestions, but also enjoyed themselves immensely. The formal addresses were by Charles E. Cole, of Baltimore (Business), Fred J. Bell, of Norfolk, Va. (Home), and Gordon H. Thornton, of South Manchester, Conn. (Church), but the free expression of opinions by the older boys was the best and most important feature, even if the assurance and enthusiasm of adolescence did bring out some rather extreme views.

Sunday evening we heard Bishop Lloyd on "The Progress of the Church's Mission," which he defined as letting man know that Christ has brought him to his own.

A third Bishop, Rt. Rev. T. I. Reese, Coadjutor of Southern Ohio, continued the inspiring work on Monday night, speaking of the Church and Reconstruction. The war has created nothing and the new work must begin at once as the soldiers open up the way for liberty and God's kingdom.

On the last evening Courtenay Barber described very simply the forward movement, and Bishop Lloyd told in a most interesting and helpful way his own personal relations with the order.

The morning hours of the last three days of the convention were occupied with shorter and more practical talk and more open conferences than the first three. Walter Kidd conducted a wonderful conference on the army and navy work, at which a great many intensely interesting facts were related by him and several of the camp secretaries. Mr. Kidd told of the formation of the Council, which is in connection with the War Commission, and is planning a great program to outlast the war. F. S. Titsworth rejoiced in the way volunteers had come to do this hard work, regardless of financial loss.

He explained how the fifteen office workers digest reports, keep the Honor Roll of 50,000, correspond with 400 stations, only forty-one of which are manned. He described the information bureau. Nearly fifty prospective clergymen known. Shelby emphasized the importance of demanding big tasks. The work in France is to be in the training area where time is freer. He needs men and prayers. Five of the camp secretaries described their experiences, all of which showed both sympathy with the ideals of the soldiers and the most cheerful optimism. Meehan, at Camp Hancock, found a permanent development of righteousness and fellowship. He formed company groups as a haven for the whole army. There were 1,800 of our men and hundreds were confirmed. Mr. and Mrs. Percy Knapp, at Camp Meade, specialized in hospital work. The boys were homesick and rejoiced over Christmas bags, jellies and barber outfits.

Walenta, at Camp Custer and four other camps, found the first military chapter and a club-house at Battle Creek. He told of the night celebrations of the Communion at Camp Merritt before embarkations. In one day eight were baptized and several confirmed.

Gordon Reis worked in Palestine at first and saw between five and six thousand in one meeting. He spoke of the Pocket Testament League and the Christmas Communion in the desert. At Quantico Marine Camp 500 were present and 200 received at a farewell celebration. Are we at home worth dying for, or as narrow as ever?

Goodall, at Kelly field, dealt with small tent groups of ten or twelve, gradually grew in size. At Camp Dix he had access to every barrack and the warm commendation of General Scott. The men do want religion and stopped profanity. The groups will continue on ship and in France because of keymen. The meetings are quiet and dignified and everyone takes part.

Finney, the Chief Secretary, closed with a general view of the situation and mentioned the choir of 100 men at Camp Custer.

A resolution of appreciation was sent to the workers who were unable to leave their forces.

Mr. Leon C. Palmer developed more fully and with even greater clearness his Round Top talk on Monday.

Then Robert E. Anderson, Secretary of the Board of Religious Education of Virginia and Chairman of the Convention, spoke of the infancy of Sunday school work in any really effective sense and asked for a bigger appeal. Officers should not be mere figureheads or machines, but should develop personal relations and train up assistants from the school.

George T. Ballachey, of Buffalo, presented the great missionary value of lay readers the first thing Tuesday. Particular stress was to be laid on rural and suburban fields. Boys should be trained to take part in the services and so develop gradually. Institutions are also an excellent chance for lay work. He told of the Lay Readers' League in Buffalo, and urged its method for other places, provided it was carefully supervised. The two stories of attendance campaigns, by Charles Cain, of Wissaluckon, and Ernest S. Inglis, of Chicago, and John D. Alexander's words on the Men's Communion led to excellent general discussion and brought out many good suggestions. Dr. Sturgis, of the Board of Missions, had the only series in the latter part of the convention. He delivered two remarkable addresses on

"The Study of the Church's Mission."

President Bonsall summarized the convention most clearly and effectively in his charge, and then the closing conference on "What I Have Gained" brought out many suggestions. All seemed impressed by the note of forward movement to certain victory, and the few gloomy pessimists were thought of only by contrast. Nobody could long resist the contagious spirit of triumphant determination.

The convention closed with the roan patriotic song and prayer and a short final business session. Two of our order known to have been killed in action were honored. Lay readers were heartily commended. Thanks were tendered to the Northfield Seminary authorities and more greetings were read. The convention has been invited to meet at Sewanee, but it is not at all improbable that at least four provincial gatherings will be held. If so, one must be at Northfield, for everyone who came this year will leave no stone unturned to get back and bring someone else.

A. S. WINSLOW.

To Interview Prospective Chaplains.

General Pershing's call for the best ministers the Church can give to serve as chaplains has met with a gratifying response.

The Committee on Army and Navy Chaplains of the Federal Council of the Churches of Christ in America is serving the churches and the government in the task of helping select chaplains.

For the convenience of those who wish to serve in this important field the Rev. Clyde F. Armitage, of the Washington office of the Federal Council, will be at the following points on the dates given:

September 19, 1918—Fort Niagara, Youngstown, N. Y., Administration Building of Y. M. C. A.

September 20, 1918—Camp Custer, Battle Creek, Mich., Administration Building of Y. M. C. A.

September 23, 1918—Hotel Sherman, Chicago, Ill.

October 2, 1918—Camp Grant, Rockford, Ill.

October 3, 1918—Fort Benjamin Harrison, Indianapolis, Ind., Administration Building of Y. M. C. A.

October 5, 1918—Camp Zachary Taylor, Louisville, Ky., headquarters of the Training School.

Arrangements for interviews may be made by writing to Mr. Armitage, 1112 Woodward Building, Washington, D. C.

VIRGINIA.

Rt. Rev. R. A. Gibson, D. D., Bishop.
Rt. Rev. W. C. Brown, D. D., Coadjutor.

News Notes of Interest.

The Richmond Clericus will reassemble after the summer recess in the Soldiers' Sailors' and Marines' Club, 505 East Grace Street, on Monday, September 9, at 10 o'clock.

The sympathies of his friends are extended to the Rev. Landon R. Mason, D. D., whose son, Lt. Randolph F. Mason, was killed in battle in France on July 20. Dr. Mason is at present in Charlottesville and has so far recovered from his painful accident of some months ago that he is able to walk around.

The Rev. Nelson P. Dame will hold a mission for the Rev. E. L. Woodward, M. D., at The Plains and at Hopewell, in Loudoun county, beginning September 8.

The Rev. Messrs. M. S. Taylor, of Berryville; Conrad H. Goodwin, of Leesburg, and Churchill J. Gibson, of Lexington, have gone to Camp Taylor, Louisville, where they are in training at the Chaplains' Training Camp.

The Rev. F. D. Goodwin, rector of Cople Parish, Westmoreland county, has made application to be admitted to the Chaplains' Training Camp.

The Rev. Jos. F. Mitchell is leaving Meade Memorial Church (colored), Alexandria, to take charge of St. Mary's Chapel (colored), Berryville, and the Rev. Lorenzo King, of Hanover, will take charge of Meade Memorial.

The Rev. R. A. Jackson, rector of St. Philip's Church (colored), Richmond, has been asked to take a chaplaincy in a colored regiment.

The churches throughout the Diocese generally have been supplied this summer, there being very few vacancies.

SOUTHERN VIRGINIA.

Rt. Rev. B. D. Tucker, D. D., Bishop.
Rt. Rev. A. C. Thomson, D. D., Suffragan.

Pruden Parish: Pruden Parish, Pittsylvania county, the Rev. Chiswell Dabney, rector, includes three churches and three Mission Stations, all of them in the country, not even in a village; they are at cross roads and conveniently located to the majority of the community. Mr. Dabney is in Chatham, which is his own parish and in the center of this large field. He goes to one or more churches every Sunday, traveling in a Ford machine or horse and buggy. The roads are fair in summer to all of them, and impassable to most of them in the winter, except with a strong horse and buggy, and yet this noble soldier of the cross, who was a courier on General Lee's staff during the Civil War, goes through all kinds of weather ministering to these devoted parishers, who, by the way, embrace a far greater number than his community.

The real purpose of making this note is to report the series of Pruden missions which he had held this summer, and which is his custom to hold every summer. A good many of the neighboring clergy see the wonderful work Mr. Dabney is doing, the great importance of intensifying work during the summer months, going year after year to help him in the mission. As a result of these Parish Missions he has from twenty to fifty confirmed annually. The people are not raised to the customs of the Church, and, therefore, the Missional Hymnal is used altogether during the Mission and an abbreviated form of morning or evening prayer from the Prayerbook during his regular ministrations, hence the people who are possibly unable for one reason or another to follow the service join in familiar hymns and are blessed with the preaching of the gospel, and many of them partake of the Sacrament, and, therefore, the church is growing wonderfully in this rural section. And, while the membership of these various churches, as may be noted in the Church Year Book, are not very great, the people are moving to other parishes, and the writer has personal knowledge of dozens of parishes which are strengthened by communicants moving from Pruden Parish.

The Missions held this year are as follows:

St. Barnabus, near Chalk Level, the Rev. Geo. F. West, Missioner.

Grace, Museville, the Rev. Arthur Kenyon.

St. Paul's, Peytonsburg, the Rev. C. B. Bryant, D. D., Missioner.

St. John's, Mount Airy, the Rev. Jno. F. Coleman, Missioner.

Dame Memorial, Dry Fork, the Rev. G. Otis Mead, Missioner.

St. James, Roundo, the Rector, Missioner.

At the last Council of the Diocese a division of the territory embraced in Pittsylvania county was made, taking a strip from Camden and also from Bannister, making a new parish named after the Rev. C. O. Pruden, who thirty years ago went from the Seminary to Chatham, and in his own words he said after five years he considered his work done and thought seriously of moving, but then there was a prospect of opening a Mission, which he embraced and continued until he had started four, then Mr. Dabney came as his assistant; afterward the Chatham Episcopal Institute was established, which is a flourishing girls' school. Now the Rev. Mr. Kenyon is rector of Bannister and Mr. Dabney is rector of Prudent, leaving Camden, which is chiefly the city of Danville, in the hands of the Rev. Dr. J. Cleveland Hall, who has been rector for twenty-four years.

The Rt. Rev. A. C. Thomson held a special confirmation at Roanoke on Tuesday, August 20, confirming two children of the Rev. Mr. Elliott Boykin, whose family are spending the summer near the city. He himself is on his vacation and temporarily supplying St. Peter's Chapel, at Roanoke.

G. O. MEADE.

The Rev. J. J. Gravatt, Jr., rector of the Church of the Church of the Ascension, Lexington, Ky., has accepted the call recently extended him to Trinity Church, Staunton, in succession to the Rev. W. Q. Hullihen, who has retired after a rectorship of forty-six years.

WEST VIRGINIA.

Rt. Rev. W. L. Gravatt, D. D., Bishop.

Services During Summer Months:

The morning services at St. Matthew's Church, Wheeling, during the absence of the rector, the Rev. R. E. L. Strider, in the month of August, have been cared for by the Rev. J. H. Garner, of Trinity Church, Moundsville, and the Rev. Frederick I. Jones, of Trinity Church, Bellaire, Ohio, the Rev. J. Logan Fish, of St. Andrew's Church, Wheeling, having the care of the early celebration on the four Sundays. No service was held in the evening. The services at St. Luke's and St. Andrew's Churches, Wheeling, have been held much as usual, with the exception of the evening service, which during the month of August was discontinued in each case. The Rev. Benjamin R. Roller has been supplying Trinity Church, Morgantown, during the summer months. The Rev. J. T. Carter (not Clarke, as was stated last week), of Christ Church, Clarksburg, has entered the regular army and is now at Camp Lee. Mr. Carter's church has granted him leave of absence during the continuation of the war. St. Matthew's Mission, Chester, is still without a rector. The Rev. J. Logan Fish will supply a service during the present month. This Mission, which hitherto has given great promise of growth, has suffered very much through services having to be discontinued.

ALABAMA.

Rt. Rev. C. M. Beckwith, D. D., Bishop.

The Bishop is spending the month of September with relatives in Virginia.

New Clergy for the Diocese: During the past three months this Diocese has received the following additions to its clergy list: The Rev. A. W. Cheatham, to Trinity Demopolis; the Rev. J. T. Ware, to St. Andrew's, Birmingham; the Rev. Richard Wilkinson, to St. John's, Montgomery.

The Laymen's Committee appointed at the last Council has received many satisfactory responses to their request for subscriptions for the support of clergymen at the State schools at Auburn and Montevallo. They are asking for \$5,000.

Bishop-Coadjutor to Be Elected: The matter of the needs of a Bishop-Coadjutor is now before the parishes and missions, through the circular letter from the committee of the last Council appointed at the request of the Bishop. In this letter the committee gives a copy of the Bishop's notice of what portion of the work he will retain, which is the presidency of the Council, the receiving and ordaining of candidates for the ministry, and such other duties as agreed upon between the Coadjutor and himself, and his strength will permit. He states that it is his desire to give to the new Bishop the entire controlling voice in the matters of the Diocese, and to assist him, rather than be assisted by him. The work in this Diocese has grown rapidly, increasing in membership nearly 100 per cent. during the sixteen years of the present episcopate, though there are many places ripe for the harvest which have been touched but feebly. A special Council will be held in the late fall for the election.

The Rev. Charles K. Weller, rector of St. Peter's, Talladega, and missionary among the mountain missions of Northeast Alabama, has been called upon to take an active part in war work. He is a member of the Council of the Southeastern Department of the Y. M. C. A., chairman of the county for the "Y," a member of the County Council of Defense, and was requested to make the address at the county Memorial Day service. On Sunday, August 25th, he was called upon to open the weekly Community Singing at the Court House with a patriotic address. Mr. Weller's eldest son, though under draft age, is in the intelligence department of the 167th Infantry in France, and has recently been gassed. The last heard from him he was in Base Hospital No. 31 at Toul.

The Rev. V. G. Lowery, Secretary of the Diocese, has spent a very enjoyable vacation at a family reunion in Asheville, N. C. Mr. Lowery is the active missionary in Southeastern Alabama.

The reports of the General Board of Missions show the effect of the visit of the Rev. L. G. Woods to the churches in southern part of the Diocese. Mr. Woods has a happy way of telling congregations of the Church's mission.

The clergy at Birmingham, Florence and Mobile are having very strenuous duties added by the presence of the great war industries in their midst. At Florence, where the great Muscle Shoals nitrate plant is located, the population has increased some 300 per cent. ---

Christianity and the Community

Thy Kingdom Come on Earth

THE REV. R. CARY MONTAGUE, Editor

SOCIAL SERVICE DEFINED.

We are glad to see that the Synod of the Province of the Mid-West has announced a definition of Christian Social Service, which is so clear and emphatic that we quote it in full:

Definition: The highest form of Christian Social Service is the establishment of Social Justice, that is to say, of a condition of life wherein the fruits of industry shall be so distributed that every human being shall have a chance to live a full human life, with due opportunity for the preservation of bodily health, the cultivation of mental powers and the exercise of spiritual faculties; and no merely ameliorative or charitable activities can ever take the place of this fundamental duty.

Principles of Social Justice for Today:

1. Application of the accepted truth of Christian Ethics that wealth must be held as a trust from God for the welfare of humanity.
2. A living wage as the minimum for every worker.
3. The advisability of establishing some adequate method of insurance against unemployment.
4. The protection of all workers from dangerous machinery, occupational diseases, excessive fatigue and premature mortality.
5. The right of employers and employees to organize for the advancement of their interests, with due regard to the right of the community to be considered a third party in industrial adjustments.
6. The recognition of "collective bargaining" as a method advantageous, under present conditions, for the promotion of industrial peace.
7. One day's rest in seven as a right for every human being.
8. Such organization of the means of recreation as will promote the best use of leisure time.
9. The fullest possible development for every child, especially by provision of adequate education.
10. The abolition of labor for children under sixteen years of age.
11. Such regulation of the conditions of toil for women workers as shall protect and conserve morality and the health of the coming generation.
12. Suitable provision for the care of those incapacitated for labor by age or by injury in employment.
13. Such control of the liquor traffic as shall protect the individual and the community from the economic, social and moral waste of that traffic.

The foregoing should attract special interest during the week in which we have celebrated Labor Day.

We should not forget that Christianity was founded by One Who in His earthly life was a carpenter, and Whose immediate followers were all working men.

For this reason the statement of war aims, as put forth by the British labor party in its recent pamphlet, should be of special interest to the Church. In its wording these aims correspond so closely with the above definition of So-

cial Service, as adopted by an important organization of our Church, that we quote them in part herewith, so that readers may appreciate how nearly identical are those things for which the Mid-West Synod stands and which the Labor Party of England demands.

The latter says: "We demand and mean to secure proper legislative provision against unemployment, accident, and industrial disease, a reasonable amount of leisure, a minimum rate of wages. We shall insist upon a large and practicable scheme to protect the whole wage-earning class against the danger of unemployment and reduction of wages, with a consequent degradation of the standard of life, when the war ends, and the forces are demobilized and the munition factories cease to work. . . . What the workers want is freedom, a definite elevation of their status, the abolition of the system of wage-slavery which destroyed their independence and made freedom in any real sense impossible. We believe that the path to the democratic control of industry lies in the common ownership of the means of production, and we shall strenuously resist every proposal to hand back to private capitalists the great industries and services that have come under government control during the war. . . . Direct taxation, we hold, upon large incomes and private fortunes is the method by which the greater part of the necessary revenue should be raised; we advocate the retention in some appropriate form of the excess profits tax. . . . We seek to prevent by methods of common ownership and of taxation the accumulation of great fortunes in private hands. Instead of senseless individual extravagance we desire to see the wealth of the nation expended for social purposes—for the constant improvement and increase of the nation's enterprises, to make provision for the sick, the aged, the infirm, to establish a genuine national system of education, to provide the means of public improvement in all directions by which the happiness and health of the people will be ensured."

A prominent Bishop of the Church once said: "It is time for the Church to cease to be the almoner of the rich and become the champion of the poor." From the quotations above it would seem that the Synod of the Province of the Mid-West has recognized the truth of this statement and is acting upon it.

UNITY.

With a great coal famine staring us in the face, it is not too early for churches to begin to consider the possibility of fuel conservation by means of having congregations unite for their evening services.

This plan was most successfully adopted last year in many of our cities, but was not put into operation until after Christmas. It usually requires meetings of vestries or official boards, and more or less negotiation among the clergy, and for this reason we think

steps should be taken now looking to such arrangements.

In this connection we are informed by the Religious Publicity Service of the Federal Council of Churches that in the State of Vermont co-operative efforts amongst different churches have progressed a good deal beyond merely combining for one service a Sunday. We are told that no less than eighteen federations have been formed for more effective Church work, into which three Church organizations have entered. We give the results obtained, as given to us:

One of the methods employed in seven of the cases was the exchange of fields. In one instance there has been permanent and complete withdrawal, the Congregational house of worship will be repaired with the proceeds of the sale of the Congregational parsonage and placed at the disposal of the United Church, and the Methodist house of worship will be changed over into a community house. Two other towns are illustrations of what union arrangements can bring about in the way of securing stronger men and increase of salary. In the first each church has been paying \$800 to its minister and had received only passable service. Now the minister is paid \$1,200 and he is reputed to be one of the stronger men in the Methodist Conference. In the second, the one minister was receiving \$900 and the other about \$600. Now the minister of the United Church is receiving \$1,200 and is an unusually competent community minister. A marked increase in attendance at these united churches has been noted.

Federation, the other method employed, means that nothing is said about the withdrawal of either denomination, and in the agreement the suggestion is that there may be an alternation of ministers between the denominations. It is not unlikely that some of these federations will lead to the withdrawal of one or the other denominations.

The Greatest Gift.

Man must go to God to get a right idea of life. He cannot get it from his own reason nor from the world's philosophy. Life is infinitely more than existence; it is existence with a moral quality. "In the Bible," says Dr. Griffith Thomas, "life always means union." Physical life is union of soul and body. Spiritual life is union of soul and God. And eternal life is union of soul and body with God forever. The great painter, George Frederic Watts, who was a Christian, had a true conception of life as expressed in his motto, "The utmost for the highest." Paul put it in this way: "For me to live is Christ." Life is "the greatest thing in the world," the utmost that man can have; and Christ is "the highest." A life lived in this ideal begins in faith and is continued in faithfulness. This "utmost" of ours is committed to us moment by moment. We may well conceive of it as does a veteran Christian who recently wrote to a friend, "I live only one day at a time, and ask God to live it in me."—Sunday School Times.

The firmest friendships have been formed in mutual adversity, as iron is most strongly united by the fiercest flame.—Colton.

Church Knowledge and Nurture

NEW TABLE OF LESSONS

Morning Lessons.			Evening Lessons.		
15 S. after Trinity, Sept. 8	Isaiah 57:1, 2, 10—end; or Wisdom 7:15—8:1	I Kings 18:17-39	John 13:1-35		
M., Sept. 9	Isaiah 58	Romans 6:1-14	Job 38:1-30	Luke 8:1-21	
T., Sept. 10	59	6:15—7:6	38:31—39:8	8:22-40	
W., Sept. 11	Malachi 1	7:7—end	39:9—end	8:41—end	
Th., Sept. 12	2	8:15	40	9:1-27	
F., Sept. 13	3:1-12	8:16—end	41	9:28-50	
S., Sept. 14	3:13; 4—end	9:1-18	42	9:51—end	
16 S. after Trinity, Sept. 15	Zechariah 9:1-16; or Proverbs 1	John 12:20—end	II Kings 6:3-23	John 11:1-52	

Fifteenth Sunday After Trinity: Continuing the explanation of Old Testament Scriptures employed in the morning historical course during the latter part of second year, Isaiah 56, 57, 58 and 59, ethical instructions given after the Return, or at least for the period after the Return, are inserted here and followed in Malachi which prophet "gives the moral judgment of God on the remnant restored by His grace under Ezra and Nehemiah," and prophecies of "the day of the Lord" (so different from "der tag").

The first Sunday morning selection is still timely with its message to those who are not even perplexed over the "taking away of righteous and merciful men," or to those who are "wearied with the length of the way"; and with its promise of peace (but not to the wicked) and of the Presence of the Most High, not with the proud and arrogant, but the humble and contrite.

The second lesson, while correlated in a general way with the first, being also a message to the Church redeemed, was selected mainly on account of the topic of the Collect: the Church and salvation. Almost always the Apostle Paul speaks of salvation as the result of a process, not as completed. In their present estate men are "being saved" or "being lost." Note especially Romans 5:10 (in Saturday morning's lesson), where reconciliation (effected through the death of our Lord) is expressly distinguished from salvation, the latter future and through the life, that is, the imparted risen life, of the glorified Christ. In Ephesians, however, salvation is spoken of as accomplished. Twice he asserts, "By grace have ye been saved" (Rev. Ver.). God has also raised us up with Christ and made us to sit in heavenly places with Him. And if fanatics have interpreted it as though there were no human side to the work of being saved and no possibility of the believer's being ever lost, it is to be feared that Churchmen have too much overlooked it altogether. If it needs to be balanced by many other passages, such as, e. g., "work out your own salvation with fear and trembling," it is yet an open door to a present heaven.

The Collect, Epistle and Gospel for this Sunday are a departure from the general plan, by which truth spoken or deeds done by Christ in the days of His flesh are, through the power of the Spirit, made effective in the experience of the author of the Epistle and made also the subject of prayer in the Collect. In this case three separate strands are woven together: the Cross, the Kingdom of God and the Church. The New Testament morning lesson, then, being related to the Church, the evening one matches the glory of the Cross; or, rather, reveals first the glory of the Cross ("now is the Son of man

glorified") and urges the sacrificial life upon His followers. The Old Testament selection, same as that of Prayer Book lesson for twentieth Sunday after Trinity, but shortened, urges that choice between Baal and Jehovah which in the Christian dispensation becomes the "seek first the Kingdom" of the Gospel; while Ahab's protest against the prophet's troublesome truth looks forward to Judas' method of simplifying things by getting rid of the Christ and is the voice in all of us of that flesh which must needs be crucified.

C. B. WILMER.

HOME LESSONS ON THE LIFE OF OUR LORD.

By the Rev. K. J. Hammond, D. D.

Primary and Junior.

XXX.

Review.

1. Why was Jesus so pleased with the Centurion in Capernaum? Matt. 8:10, 13.
2. What loving invitation did Jesus give? Matt. 11:28-30.
3. Where is it found in our Prayer Book?
4. What mercy did Jesus particularly love to give? Luke 7:17, 18.
5. How did the Homeless Man live? Matt. 8:20; Luke 8:3.
6. How astonished were the disciples at Christ's power over nature? Mark 4:41.
7. What did Jesus do on His third journey through Galilee? Matt. 9:35.
8. What prayer did Jesus give us for Missions? Matt. 9:38.
9. Where is it found in our Prayer Book?
10. When the Jews left Christ, what did His disciples say? Jno. 6:68, 69.
11. Which receives your first care, your soul or your body? Matt. 6:33.

Note: The six lessons' included in this Review describe our Lord's Life during the summer of the year 28 A. D. to the spring of 29, inclusive. These months, spent wholly in Galilee, included two Missionary journeys among its villages; with His headquarters in Capernaum; also the enlargement of His work by calling and sending the Twelve. It ends with His second rejection by the Jews, though the period of His greatest popularity, because He would not let them make Him a temporal King over them, but preached the spiritual nature of His Kingdom.

The Revelation of the Light of Christ.

As there is a degree of light which, to human eye, is equivalent to darkness; so there are thoughts and con-

Calendar and Collect

September.

1. Fourteenth Sunday after Trinity.
8. Fifteenth Sunday after Trinity.
15. Sixteenth Sunday after Trinity.
- 18, 20. Wednesday, Friday. Ember Days.
21. Saturday. S. Matthew. Ember Day.
22. Seventeenth Sunday after Trinity.
29. Sunday. S. Michael and All Angels.
- Eighteenth after Trinity.
30. Monday.

Collect for Fifteenth Sunday After Trinity.

Keep, we beseech Thee, O Lord, Thy Church with Thy perpetual mercy and, because the frailty of man without Thee cannot but fall, keep us ever by Thy help from all things hurtful, and lead us to all things profitable to our salvation; through Jesus Christ our Lord. Amen.

ceptions under which man's feeble apprehension sinks, and emotions too big for human heart to hold. Even in our earthly experience there have been occasions in which great and sudden lapses of feeling—the joy, for instance, of unexpected meetings with lost or long-absent friends, or the thrilling sense of escape from seemingly inevitable danger or death have proved too much for the heart's capacity of emotion, and the weight of rapture has broken the cup which it filled. Indeed, it is just because the greatest minds approach most nearly the limits of human reason, and converse with thoughts which strain by their grandeur the very largest capacity of thinking, that great wit is, proverbially, to madness near allied. But all thoughts, all emotions, possible to man on earth, make but slight demand upon his powers compared with those which, were the barriers thrown down that now shut out God and eternity, would come rushing in upon the soul! What mind, what heart, would be able to endure such august revelation?—John Caird.

How Is Christ "Unveiled" in Us?

What the Lord Jesus Christ would like if He lived on earth today, the world should be able to tell by observing the everyday conduct of His followers. Would a description of our daily doings turn one's thought instantly to the Master? That was the effect upon some Christians recently when a friend who had worked in China with Hudson Taylor told some intimate stories of the great missionary; how he went to every length in caring thoughtfully for the needs of others, never considering self. And with all his greatness he was so simple that an old-time friend naturally ended his relation of these incidents with the word: "He was truly the servant of all." One of the listeners observed: "He just reminds you of the Lord Jesus, and if we should have the Master come in and talk with us now I believe one of the most surprising things to us would be His simplicity and naturalness." Christ's living in us is not a figure of speech, but a literal reality!—Sunday School Times.

The most essential element in Christianity is its conception of a human God—of a God, in the first place, not apart from the universe, not outside of it and distinct from it, but immanent in it; yet not immanent only, but actually incarnate and revealed in the Incarnation.—Selected.

Family Department

NANCY BYRD TURNER, Editor

For the Southern Churchman. A Common Dawn.

Nancy Byrd Turner.

It was only a common sunrise, dawn of a common day,
When over the brooding mountains the silent dark turned gray,

Slowly, ever so slowly, until the skyline stood
Traced, in a curve of hilltop, a scallop of winding wood;

But a faint wind breathed from the southward, a small bird crooned in a tree,
And pearl and agate and amber softly began to be;

A wise cock crowed in the distance, a comrade answered him,
A spire down in the valley pointed a finger slim.

Amethyst, rose and opal, beryl and topaz came—
Crystal that deepened to crimson, and turned to a living flame,

Till all the hills took fire, and splendor caught the wood,
And every field and meadow was filled with a shining flood.

A bare tree, gray and blasted, burned like the Bush of old,
An ancient roadside ruin was washed in limpid gold;

Fair from a slender chimney a mounting smoke-wreath curled,
And down in the misty marshes a black-bird sang to the world.

It was only a common sunrise, dawn of a common day,
But it etched itself on the ages, and it will not pass away.

And I thought of the Holy City, and I said with humble lips,
Lo, every few brief hours earth hath Apocalypse!

Man cannot choose an acre whereon he may abide,
But what, come break of morning, it is all glorified;

He cannot raise one roof-tree that sunrise does not bless,
Nor fashion one small window that frames no loveliness.

Nay, if he be not blinded, beyond each common night
A miracle must open upon his human sight;

If his heart be not holden, his spirit will put on
As though it were a garment the marvel of the dawn.

So he will go forth girded into the common day,
Somehow aware, of wonder beside him in the way.

Yea, whereso'er he follows along the common sod
Faithful shall walk beside him the beauty that is God!

What Courage Is.

The "stuff" that soldiers are made of is described in the following extract from an article by Lieutenant Leon Archibald in the current Good House-keeping. This Canadian officer enlisted at the beginning of the war, was wounded at Ypres, fought at Armentieres, Loos and the Somme, and is now at home recovering from wounds. He writes:

"Winter certainly measured out its full quota of hardships for us. On account of the impassable condition of communication trenches, our journeyings to and from the front line were reserved for the darkness. This condition increased our difficulties materially. The wounded, for instance, were almost invariably forced to remain in a cold, dirty and water-logged trench until darkness arrived to obscure their passage out. One day, however, in order to give a badly wounded boy the benefit of his one chance in ten thousand that he had to recover, two of his chums decided to make the attempt to get him out in daylight to a dressing station. Stretchers could not be used on account of the sharp turns and narrowness of the trench, so the boy was placed on his rubber sheet, the two bearers grasping each of the four corners. The wounded chap's leg had been badly shattered above the knee, while his left arm and side had been liberally dosed with shrapnel. He was a large fellow, and the going was bad. Every few yards, owing to obstacles or to the fatigue of the bearers, it was necessary to put down the improvised stretcher, when the occupant's body from his shoulders downward would immediately sink out of sight into cold, soupy muck. Just what that boy suffered and just how many times a minute he died is not difficult to imagine, but we never heard a murmur.

"Arriving at the junction of the trench and a hedge, the little party laboriously climbed out and still more laboriously bore their comrade back to the expert attention which finally saved his life. No finer demonstration of self-sacrifice have I ever seen than the exhibition of this wounded boy's two chums. They openly courted disaster every inch of that seven hundred yards back to the dressing station, and in the end their sterling courage and indomitable perseverance were crowned by success. I heard a senior officer remark on seeing the pitiful little procession go down the trench, 'That sort of thing will never learn the bitter taste of defeat, for it will never know when it's beaten.'

"It was this same indescribable 'stuff' for which I saw a little lance corporal receive a V. C. not many days later. The award, like many such, was posthumous. During a period of great stress this little chap, with his arm literally torn out by the roots, kept circulating among his men, encouraging them and using them to their best advantage. He died two hours later from loss of blood, still on the job when he could have sought the aid that might have kept him alive."

A Rise in Flour.

"Good-by, mother; I'm off for cooking-class!" Beth opened the front door and edged through it with caution, to humor her oddly shaped bundle. "Confess," she added, "that you have a very resourceful daughter; it isn't every one who would think of taking this bowl of 'sponge' along, to satisfy little Sarah Finkelstein's longing to bake raised biscuits. She's been wild about it ever since I showed her about the mixing last week."

"A bright idea," mother agreed; "but I'm glad you haven't a very long ride to the settlement this warm afternoon, for your bowl is small and the yeast is good and lively. Good-by, dear—I put the little clock in your hand-bag as you suggested. Success to the biscuits!" Her eyes followed the trim young figure for a moment with motherly pride before she closed the door. Beth was a good girl; a trifle hasty and short-sighted sometimes, but so full of helpful impulses.

The young assistant teacher returned earlier than usual. To her mother's surprised comment she vouchsafed no reply at first, though a certain tension in her manner suggested that something had gone amiss. Mother cannily bided her time, and after tea, in the cool darkness of the porch, the story came out.

"You're a tactful old darling, mumsie, not to ask questions, for I know you're dying to hear about those biscuits. Well, all went smoothly until I got about half-way there, and then the cars were blocked—a fire ahead, or something. The conductor didn't think it would be long, so I sat patiently for five minutes, and then sat patiently for goodness knows how long, until—yes, you know what's coming—that horrid dough began to rise! At first it just puffed up a little, so I fixed the napkin and paper and held them as tightly as I could. I knew that if I got out and walked the rest of the way, I'd surely have trouble, and be too late for class besides; and while there was a chance of starting, I didn't want to give up and come home.

"But the car didn't start. It stood and stood, and that stuff riz and riz, and finally began to run over and ooze out into my lap through the cracks of my neat but skimpy little paper. Such a beautiful demonstration of the power of yeast; but I was too busy scolding myself for not taking your advice, and a larger bowl to appreciate the scientific side! Then a nice old gentleman next to me grasped the situation, and, just before he got off, spread his newspaper on my lap, with a Sir Walter Raleigh air; but the busy little sponge kept on working, and soon had me all messed up again, and people began to sit up and take notice, and to look at me as though I was crazy to carry such a thing in the cars.

"I felt more and more confused and awkward, and finally dropped my bag, clock and all, and something hit the jigger that started the spasmodic alarm, which began to go off every fifteen seconds—and me with both hands full, my new black silk gloves all dough, and my face hot enough to bake a hundred biscuits! Everybody was smiling except a young workman, who picked up the bag most respectfully, and he was evidently trying hard not to smile. It was too much for me, and, after thanking him, I mustered what dignity I could and disembarked, with the invisible clock still performing frantically."

"You poor child!" Mother's eyes

were full of mirthful tears. "What next?"

"I waited a few minutes for a home car; set down the bowl long enough to intimidate and suppress that alarm, gathered up the bowl, waited some more and finally realized that the block had stopped the westbound car too, and started to walk home. I marched up the avenue, trying to look unconscious, and keeping step to 'Tipperary,' which was going round and round in my head like a phonograph record; and it was a long, long way to go, I tell you! When I got past the store section I watched for a vacant lot, and then I cruelly abandoned my infant Vesuvius—it was cracked, anyhow, mumsie, and I'll get you another. I only hope the thing hasn't gone on overflowing the neighborhood, like the porridge-mill in the fairy tale! Then I went into a drug store telephoned to the cooking-school, got a soda with my last nickel, trudged home—and that's all!"

"Well," mother commented with a twinkle, "you are in a position to confirm the reports of the rise in flour."

Beth gave her an appreciative hug. "Bless you! It isn't every parent who would be content to adorn the tale that way, with such a chance to point a moral instead!"—Corrinne Rockwell Swain.

Straight Traffic.

"Father," said Ernest, as he rode downtown in New Haven beside Dr. Benton in the automobile, "why are you always laying so much emphasis upon habits? I think you're asking me to take a pretty long look ahead. Shouldn't a fellow have a few years in which he can be care free? It doesn't seem to me that a young fellow should take life as seriously as you are trying to make me take it. I want to have my four years in college care free, without everlastingly thinking of consequences. If I need to, I can turn over a new leaf when I get through college."

As Ernest finished his protest they were just approaching the corner of Chapel and Church Streets. About twenty-five feet from the corner they passed a traffic sign post that read, "Straight Traffic at Next Corner."

"What does that sign mean?" asked the doctor, for he was from out of town and had not seen it before.

"It means," said his son, "that now you've passed that post you have to go straight ahead. You can't stop, and you can't turn."

"Well, I guess," said the doctor, as his machine shot out of the traffic into the open street ahead, "that's as good an illustration as I need. Ernest, I've been practicing medicine long enough to have seen a good many sides of life, and the more I see of it the more I'm convinced that it's pretty much like that traffic post—once you get beyond a certain point with some things there's no stopping. You simply have to go right through. The drink habit or the drug habit is an example. I don't suppose anyone who started out with a friendly glass now and then thought he was going to end with delirium tremens. But before he knew it, he ran by the last point of recovery, just as I ran by that sign post, and after that it was 'straight traffic at the next corner' for him."

"It reminds me of one time when I took the wrong train at New York. I wanted to get off at Norwalk, but I'd got on a through express to New Haven, and to New Haven I went. First you take the train; then the train takes

you. The time to do your thinking about your destination is before you take the train. You say you don't want to be everlastingly thinking of consequences while you're in college. Well, it's because I don't want you to have to think everlastingly about consequences after you get out of college that I am warning you to be careful now. The turning over a new leaf idea is a snare laid by the devil. What you've written by habit in your nervous system is written, and it's always there either as an ally or as an enemy. Don't run past the sign posts, and then expect nature to reverse the traffic regulations for your benefit. Beyond a certain point it's 'straight traffic at the next corner' for us all."—Youth's Companion.

For the Southern Churchman.

FAMILIAR HYMNS.

XII. Stand Up, Stand Up for Jesus.

This may be rightly called the great American Sunday-school hymn. In every church of almost every denomination its stirring challenge has rung forth Sunday after Sunday for so long that we have come to associate the song intimately in our minds with the sound of far-carrying young voices and the look of upturned young faces. There is not a line in a single stanza that the smallest child cannot understand.

The origin of the poem holds a particular interest for Southerners. The lines were directly inspired by the dying words of a young clergyman, Dudley Atkins Tyng, who first saw the light of day in a quiet rectory in Prince George's County, Maryland, where his father, the Rev. Stephen H. Tyng, was minister-in-charge. Dudley Tyng passed his boyhood in Philadelphia. He was a precocious scholar, reading the Latin authors when he was only seven, and entering the University of Pennsylvania at fourteen. At a very early age he consecrated his heart and his talents to God. After he became rector of the Church of the Epiphany in Philadelphia he threw himself with loving ardor into the great religious awakening which about that time spread through the principal cities of the land. He was the favorite leader of the great union prayer meetings held in his own town.

In the spring following the wonderful awakening he met with a terrible accident. "Doctor," the young minister asked, "must I die?"

When the physician bowed his head, the young man said to him, "Then I have something to tell you. I have loved you as a friend; I long to love you now as a brother in Christ."

He was asked if he had any message for his brothers in the ministry, and it was then that he uttered unconsciously the refrain of the great hymn born of that hour—"Tell them," he said, "to stand up for Jesus."

George Duffield, a Presbyterian clergyman of Detroit, inspired by the message, wrote "Stand Up, Stand Up for Jesus," as a hymn to be sung after the sermon he was to deliver at the young clergyman's funeral. Dudley Tyng was buried, his biographer says, amid the tears of more than ten thousand people, and beside his grave the hymn that he had inspired was heard for the first time.

Stand up, stand up for Jesus,
Ye soldiers of the cross!
Lift high His royal banner!
It must not suffer loss;
From victory unto victory

His army shall He lead,
Till every foe is vanquished
And Christ is Lord indeed.

Stand up, stand up for Jesus!
The trumpet call obey!
Forth to the mighty conflict
In this His glorious day!
Ye that are men now serve Him
Against unnumbered foes!
Let courage mount with danger,
And strength to strength oppose.

Stand up, stand up for Jesus!
Stand in His strength alone!
The arm of flesh will fail you,
Ye dare not trust your own:
Put on the gospel armor,
And watching unto prayer,
When duty calls, or danger,
Be never wanting there!

Stand up, stand up for Jesus!
The strife will not be long:
This day, the noise of battle,
The next, the victor's song.
To him that overcometh,
A crown of life shall be;
He with the King of glory
Shall reign eternally.

WAR ECONOMY CORNER.

Let the Sun Do Your Drying.

Sun-drying has much to recommend it, as there is no expenditure of fuel and no danger of the fruits and vegetables becoming overheated. An inexpensive tray may be made at home. Make an oblong frame, 36 inches long and 18 inches wide, of four strips of wood, one and one-half inches wide, and one-half inch thick. Galvanized wire netting of one-half inch mesh may be stretched across the bottom of the frame and fastened with small staples. Or laths one-eighth inch apart may be secured across the bottom of the frame. If the trays are made of uniform size, they may be stacked one on top of the other and protected from the rain by canvas. Only bright, sunny days should be chosen for sun-drying, as rain and dew cause the products to decay. Place the trays between chairs, or on kegs, to allow a complete circulation of air under and above the fruits. Place cheese-cloth on the trays before laying on the fruit. To prevent flies and mosquitoes from touching the fruit, a covering of cheese-cloth should be placed over the fruit, supported so that it will not rest directly on the food. Once or twice during the day the vegetables or fruits should be turned so that the moisture can be evaporated evenly.

After the products have dried the required length of time, the "conditioning" stage follows. This is perhaps the most important stage of the process of drying. Place the product in paper bags, boxes or cartons. Once a day for three or four days pour the products from one box to another, so as to give the whole mass of vegetables and fruit an even degree of moisture. If it is found that any of the products are not completely dry, they should be returned to the drier again.

With the conditioning stage completed, the vegetables are stored away. Glass jars, paper bags, tin cans, pasteboard boxes, or paraffin cartons make excellent receptacles for the dry products. Any receptacle which protects the product from moisture and mold is satisfactory. It proves convenient to pack sufficient vegetable or fruit for two or three meals in each bag. Dry products should be stored in a cool, dry, well-ventilated place.—Dorothy B. Marsh, in Good Housekeeping.

Till Evening Time.

Light of the Years!
The way is all unknown—
Make plain my path to me,
Give me a faith serene—
The end I cannot see!
Deepen my trust! Brighten my hope!
Ere comes the evening time—
O Light of the Years!

Light of the Years!
Give me a work to do—
A life in service spent!
If mine but humble part,
Give me a soul content!
Sweeten my heart! Dispel my pride!
Ere comes the evening time—
O Light of the Years!

Light of the Years!
Give me a vision clear
To see and know the right!
A courage that is strong
To do it with my might!
Quicken my powers! Enlarge my mind!
Ere comes the evening time—
O Light of the Years!
Light of the Years!
In midst of Life's hard fight,
And its strife and stress,
When burdened oft with care,
Thy presence soothes distress—
Strengthens my soul and nerves my will
To toil till evening time—
O Light of the Years!
—Joseph Henry Ayers, in the Christian Herald.

The Good Samaritan of Today.

Few people realize the extent to which the Travelers' Aid Society is practicing the teaching of this most familiar and helpful parable of the Saviour. This clipping shows strikingly what is being done and is well worth reading:

Two million persons assisted in difficulties arising out of the wartime emergencies of travel will probably be the record of the Travelers' Aid Society for 1918, according to National Secretary Orin C. Baker. The total number helped last year was 750,000, when the volume of travel was considerably less than during the present year and the society's facilities not so extensive. There are now 175 organizations doing such work throughout the United States, and reports received from only seventy-five of these for the first six months of 1918 show a total of 342,124 persons assisted.

While the society has in the past devoted its efforts largely to furnishing moral protection to travelers, especially women and girls who are unaccompanied, Mr. Baker said that since the beginning of the war the society has found it necessary to broaden its activities to include munitions centres and war camps. Women workers are assisted in getting located in suitable homes, and are offered the friendship and counsel of the organization's trained workers. This service is extended to the families of the men workers whose women folk follow them to new places of employment.

A high aim is more than a minister of power. It is a gracious means of illumination which, like the headlights on a car, throws its beams on the road that stretches before us. A high aim is a means of provision; and when the mark is Christ it endows the soul with the rich and companionable powers of sight, and insight, and foresight. A high aim is perhaps not so much light as sight; with the high aim of the Apostle Paul we look at everything through the very eyes of the Lord.—J. H. Jowett.

For the Young Folks

NANCY BYRD TURNER, Editor

For the Southern Churchman.
Ten Little Worries.

N. B. T.

Ten little worries a little girl knew—
And every single one of them was useless, too!

One little worry feared the sun wouldn't shine,
But the clouds proved to be just fog, and then there were nine.

One worry made a fuss about the garden's fate,
But a busy hoe was set to work, and then there were eight.

One couldn't find, at first, a fourth of eleven,
But presently the answer came, and then there were seven.

One, when she painted, feared that colors wouldn't mix,
But blue and green made yellow, and then there were six.

One made her tremble to see a storm arrive,
But the lightning didn't touch her, and then there were five.

One worry fretted about a creaking door,
But a drop of oil worked wonders, and then there were four.

One worry warned her to scream about a bee,
But the buzzer flew into a rose, and then there were three.

One whispered softly that she had a lot to do,
But she hurried up and did it, and then there were two.

One worry whimpered about the setting sun,
But soon a silver moon came up, and then there was one.

One feared that bedtime would put an end to fun,
But a dream came and frolicked, and then there was none.

Ten little worries that brief day brought,
And not a single one of them was worth a thought.

Freddy's First Rescue.

Freddy May was big for his age, wearing a seven-year suit on a six-year-old body. But he thought he was older, much older than he was, and big—well, wasn't he almost as big as his father? At least he would be some day, and meanwhile he was growing.

The May family—father, mother and Freddy, six years old, going on seven—lived on a rock in the middle of the ocean or at least five miles away from any other land. There was a tall lighthouse on the rock, and at the base of its tower was a tiny house with five rooms. This house was home, the only home Freddy ever knew.

The lighting of the great lamp of the lighthouse had always been a great attraction to Freddy. One day, when his

father carried him up, up the winding stairs, and showed him how the lamp was lighted and how its rays spread far out over the tossing ocean, Freddy felt that his little world was the most wonderful that anybody could imagine. Think of the hundred steps up the tall tower and the magnificent view from the top!

But as time added another year to Freddy's age, his little mind soared to greater achievements. He was accustomed to storms and rough weather. He knew that his father often went out in his little boat to help strange people who drifted near the shoals. Sometimes he brought them back in his boat half dead and so white! His mother then worked hard to give them warm clothing and hot things to drink and eat.

Freddy at first was content to watch and help; then he wanted to do more. He wanted to go with his father in the lifeboat to pick up the shipwrecked people.

"Some day, lad, when you get bigger," his father answered this request.

After that Freddy asked every little while: "Am I big enough now to go with you in the boat, papa?"

"Not yet, not quite yet," had always been the response.

So Freddy had been forced to wait and grow. How he counted the days and looked at his figure in the glass to see if he was growing! When he first donned his seven-year suit, he felt surely that he was almost big enough to help save shipwrecked people. As chance would have it, his opportunity did come a few days after this important event. There had been a storm at sea, not a very heavy storm, but one which made the sea pretty rough off the shoals. The day after the storm the sun came up bright and warm. The sea was rolling in long swells. Not a mile away from the lighthouse something was drifting heavily, swinging slowly up and down with the waves. A quick glance through the telescope showed that it was a dismantled sloop, a small coasting vessel, abandoned by its crew.

Mr. May quickly got his boat into the water and was preparing to go to the derelict when Freddy's lips faltered: "Papa, I am big enough to go."

There was a smile on the light-keeper's lips; and after glancing up at the weather and down at the sea, he said:

"Yes, Freddy, you can go to-day: jump in the stern."

Now there was no happier boy in all the world than Freddy May at that moment. He fairly tumbled down the steps and dropped snugly into the stern of the lifeboat. His eyes were bright and glowing. Wasn't he going to a real wreck?

The row to the dismantled sloop was not a long or rough one, and Mr. May pulled so lustily at his oars that they were alongside in no time. When they reached the sloop, Freddy gazed at it in awe. Would there be half-drowned people aboard, and would he be strong enough to help his father lift them into the lifeboat?

"Now, boy, you stay quietly in the stern until I come back," cautioned his father.

He tied the boat to the stern of the

sloop and then nimbly climbed aboard. He was gone a long time, so long that Freddy got worried. What would he do if anything happened to his father? Could he row back to the lighthouse? What if another storm should come up and make the ocean very rough?

He was thinking of such dreadful things when Mr. May appeared above and shouted: "Nobody aboard, Freddy. She's been deserted for a long time. We'll go back home now."

This announcement was not pleasant for our little mariner. What a disappointment to go to a shipwreck and then find nobody and not even go aboard the wreck!

"But, papa, there might be somebody in—it!"

His father shook his head. "No, lad, I've been everywhere." Then noticing the disappointment on the little face, he added: "But if you want to come aboard and look, I'll let you. I forgot this was your first shipwreck. Here, now, hold fast to my hand, and I'll pull you up."

Freddy climbed up, with his father's assistance, almost as easily as a veteran sailor. He stood on the deck of the old, abandoned sloop a moment. One glance showed him the awful desolation of the wave-swept craft. Mast, spars, sail and rigging were tumbled about in a confused mass, and part of the cargo of lumber was shifted over to one side.

"Be careful, little man, and hold tight to my hand," his father cautioned. "I'll take you to the cabin and show you what an abandoned boat looks like."

Freddy seemed to come naturally into the use of his little sea legs. He did not lurch and roll with each toss of the boat, but walked steadily forward. When they came to the cabin, Mr. May threw open the door and—

Suddenly both of them started. Something moved inside, and then there was a wild cry of some frightened animal. Out of the darkness a bundle of white appeared. It came directly toward Freddy and mewed. "It's a pussycat, papa, a white pussycat!"

Freddy took the frightened creature in his arms and stroked its soft fur. The kitten mewed and rubbed its nose in his face.

"Do you suppose it belongs to somebody, papa?" asked Freddy anxiously.

"It belongs to you, little man, if to any one. You rescued him, and I don't think anybody will take it away from you."

All the way back to the lighthouse home Freddy held the kitten in his arms and stroked and patted its head. In his affection for the shipwrecked cat he even forgot to notice the waves or the condition of the weather. The one fact to impress his mind was that he had made his first rescue from a shipwreck, and he would always keep the kitten for his own. He wanted a playmate—a kitten or a dog—and now the sea had brought him one all for his own self.—Selected.

How Dorothy Got Even.

"I'll get even with Richard," sobbed Dorothy, running to the pump to rinse her mouth with fresh, cool water. "He's horrid, and I'll never play with him any more."

"Why, what is the matter?" asked Mrs. Bliss in alarm. Dorothy and Richard were cousins and the best of friends, so the sudden outburst could hardly be accounted for. Everyone said that the children played so happily together always, and here was

Dorothy declaring that she would never play with him again. "What has Richard done?"

"He put a box of horrid candy in the postoffice," sobbed the little girl, spitting and sputtering. "Maybe he'll call it a joke, but I won't play with him."

Mrs. Bliss examined the pretty little box her daughter handed to her. It had a dozen or more small pink candles, Dorothy said, when she opened it at the big old tree they called the post-office, and she had put two of them in her mouth. They were filled with nasty stuff; so she had hurried to the pump to get the taste out of her mouth.

"And I gave him a box of the nicest fudge yesterday," said Dorothy, wiping her eyes. "You just wait. I'll get even with him. See if I don't."

"How do you think you will get even?" asked Mrs. Bliss, never once saying that it was naughty to want revenge.

"I'll put something nasty in the box for him," said Dorothy. "O mamma. I know what I'll do. I'll get some of those big ugly thistles in the lane and stuff them in out of sight, so when he

reaches down into the hole he'll hurt his fingers just awful. I'll give him something to think about when he tries to play a joke on me next time."

"I suppose that will make him think twice the next time," said Mrs. Bliss. "Richard has those sore fingers from eczema and the thistles will scratch him hard when he puts his hand in."

Somehow Dorothy would rather have had her mother tell her that it was wrong to get even, but Mrs. Bliss went on planning ways of hurting Richard. Dorothy slipped off her lap and went away to get the sickle to cut the thistles, while her mother went on with her work; but the morning was not a very happy one. The postoffice was a little secret shared only by the two mothers and the two children, and it held something every day for each child. Once Richard had put a kitten in it for Dorothy, and once she had responded with a dear little puppy; but usually the gifts were little things like candy and fruit. The postoffice was a hollow in the big oak by the bars, and it was understood that the morning was the time for Dorothy to get the

10
Fertilized Acres
Yield — 340 Bu.
Wheat
Total Cost of Producing including fertilizer. — \$182.

25
Acres Not Fertilized
Yield — 340 Bu.
Wheat
Total Cost of Producing Wheat — \$280.

Grow More Grain on Every Acre

Fertilizer Made 10 Acres Yield as Much as 25 Unfertilized Acres

America must grow more wheat. Upon the yields we get from the soil depends the victory we must wrest from the Hun.

How can the farmer, who is short of labor, grow more grain? He cannot do it by increasing his acreage, for that requires more labor! Increased production is best attained when every working hour is employed on fertilized land. Fertilizer increases the grain crop—without the hiring of an extra man—the purchase of extra machinery—or the use of extra power.

At the Ohio Experiment Station, tests were made on growing wheat with fertilizer, and without it. When planted on unfertilized land, it required 25 acres to produce 340 bushels. The total cost (including seed, labor and land rental) was \$280, or 82c per bu.

V-C Fertilizers

When planted on fertilized land, it required only 10 acres to produce 340 bu. The total cost (including seed, labor, land rental and fertilizer) was \$182, or 53c per bu.

In other words, by using fertilizer, the cost of producing a bushel was lessened 29c—or that much more profit was made. Less than half as much land was needed.

With labor at present wages, the saving is even greater than shown in these tests. Many farmers get an increase of 7 to 8 bushels of wheat per acre from the application of only 200 lbs. of V-C Fertilizers. Use V-C Fertilizers. They contain the plant-foods necessary to make good strong straw and fill out the pods of grain. They insure more bushels in payment for every hour of labor—more profit on every bushel you sell.

Our 50 factories and distributing points enable us to ship with a minimum amount of transportation, but due to the scarcity of materials and freight cars, fertilizers should be ordered immediately. Write for name of V-C Dealers near you

VIRGINIA-CAROLINA CHEMICAL COMPANY (14)

INCORPORATED

V-C Sales Offices

Richmond, Va.
Norfolk, Va.
Alexandria, Va.
Durham, N. C.
Winston-Salem, N. C.
Charleston, S. C.

Columbia, S. C.
Atlanta, Ga.
Athens, Ga.
Savannah, Ga.

Columbus, Ga.
Gainesville, Fla.
Jacksonville, Fla.
Sanford, Fla.

Memphis, Tenn.
Mt. Pleasant, Tenn.
Birmingham, Ala.
Mobile, Ala.

Montgomery, Ala.
Shreveport, La.
Baltimore, Md.
Fort Wayne, Ind.
Cincinnati, Ohio
New York City

mail and the afternoon Richard's time. Dorothy gathered the ugliest thistles she could find and was about to start for the box when the thoughts that she had been thinking for the past hour sent her to the kitchen. "Mamma, is it wrong to get even?" she asked soberly.

"Yes, dear," said the mother. "You know it is wrong."

"Then I'll not put the thistles in the postoffice. I'll get that pretty marble I found last week and put it in for Richard."

"I think that will be better," said Mrs. Bliss. "If Richard only meant it for a joke, it would be too bad to spoil the little postoffice with thistles."

So the pretty marble was well wrap-

ped and placed in the postoffice, and all afternoon the little girl waited for Richard to come over. But the shadows were gathering, and still he did not come. Old Mrs. Parker told the reason why when she stopped in a few minutes that evening on her way home.

"The oddest thing happened to me to-day, Mrs. Bliss," said Mrs. Parker. "Yesterday I was going down your lane on my way to my daughter's, when a hard rain came up. I saw I was going to get drenched, so I stuffed all my things into that big hollow oak by the bars. After the rain I sent her little Joe after them, and he brought me everything but my box of pills. To-day I stopped in to see Richard, and I thought I'd get the pills on my way back. You know Richard fell yesterday morning and bruised his leg, so he can't walk. It isn't anything serious, but his mother said he should stay on the lounge for a day or two. Well, I couldn't find the pill box, but I did get this marble out of the tree. I was so surprised to find it all wrapped up so nicely, for I had no marble among my things."

After Mrs. Parker had heard the story of the postoffice and gone on her way, Dorothy crept into her mother's arms and said: "Dear mamma, I'm so glad I didn't put the thistles into the tree. And now I'm going to go right over and give that marble to Richard and tell him how sorry I am. I'm sure it is naughty to get even. Why, I never had any cause to want to get even, did I?"

Mrs. Bliss kissed her eager little girl and said: "My darling, if people would only wait to have things explained, there would be very little cause for any one to want to get even in this world. Don't forget that, and you will be a very happy little girl.—Hilda Richmond, in the Herald and Presbyter.

For the Southern Churchman.
Riddle.

Riddlemaree, purple and white,
Blue and crimson, all curved and light;
They run—though slowly—they climb and creep.

They wake by night and by day they sleep;

They are shaped like horns, but it will be found

Though the wind blows them they make no sound.

Get up at sunrise their beauty to see—
Who can read my riddlemaree?

Answer to last week's riddle: A letter.

The Crystal Vision.

That only is wise to be done which in death ye shall wish ye had done. Seasons of sorrow or sickness or approaching death have shown persons a whole life in different colors from what it wore before; how what before seemed "grace" was but "nature"; how seeming zeal for God was but natural activity; how love of human praise had robbed men of the praise of God; how what they thought pleasing to God was only pleasing self; how one subtle self-pleasing sin has cankered a whole life of seeming grace, wherever, then, we may be in the course heavenwards, morning by morning let us place before ourselves that morning which has no evening, and purpose we to do that, and that only, which we shall wish we had done when we shall see it in the light of that morning, when in the brightness of His presence every plea of self-love which now clouds our eyes shall melt away.—E. B. Pusey.

Small kindnesses, small courtesies, small considerations, habitually practiced in our social intercourse, give a greater charm to the character than the display of great talent and accomplishments.—Kelty.

RESORTS

HOTEL MARLTON

3 and 5 West 8th St., Near 5th Avenue,

Washington Square, New York.

Quiet and homelike hotel; transients and families; American and European plan; special summer rate. No Bar.

War and the Church

THE CHURCH IN THE FURNACE

Editor E. B. McNutt

Price \$1.75

By Seventeen C. of E. Chaplains.

At the Front

Two page leader in June 1, "Living Church", by Dean Hodges.

Used by P. E. War Commission in its Work.

THE CHURCH AND THE MAN.

By Donald Hankey.

Price 60 cents.

One chapter quoted entire in "March" Y. M. C. A. "Association Men." At the head of Book List for the month.

THOUGHTS ON RELIGION AT THE FRONT.

By Rev. Neville S. Talbot.

Price 80 cents.

The opinions of a C. of E. Man of true humility and courageous sincerity.

WATCHMAN! WHAT OF THE NIGHT.

By Richard Henry Malden.

Price \$1.75.

A C. of E. naval chaplain lets others describe symptoms and exhort on penances while he does some deepful thoughtful work on the first principles of a cure.

THE NEW HORIZON IN CHURCH AND STATE.

By W. H. P. Faunce,
Pres. Brown University.

Price 60 cents.

A good American book by a good American.

THE CHRISTIAN MAN, THE CHURCH AND THE WAR.

By Robert E. Speer.

Price 60 cents.

An earnest discussion of the aims of the war which call for its warm hearted support by the Christian and the Church.

Order from

SOUTHERN CHURCHMAN CO.
Richmond, Va.

What do you know of the work of your

Church Temperance Society?

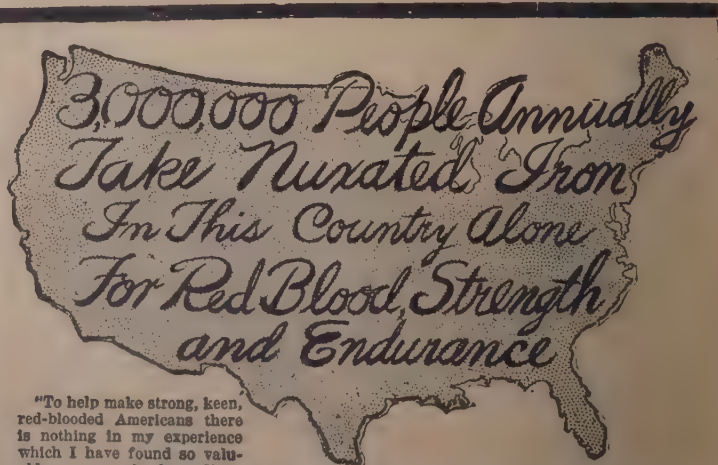
Rt. Rev. Frederick Courtney, D. D., President.
William Jay Schoeffelin, Esq., Ph. D., Treasurer.
Rev. James Empingham, D. D., Gen'l Supt.

Send for free sample copy of "TEMPERANCE."

This periodical has the largest circulation of any magazine of its kind in America. Address

Church Temperance Society

214 Metropolitan Tower, New York City



"To help make strong, keen, red-blooded Americans there is nothing in my experience which I have found so valuable as organic iron—Nuxated Iron," says Dr. James Francis Sullivan, formerly physician of Bellevue Hospital (Outdoor Dept.), New York and the Westchester County Hospital.

Nuxated Iron often increases the strength and endurance of weak, nervous, run-down people in two weeks' time. It is conservatively estimated that Nuxated Iron is now being used by over three million people annually, and it has been used and endorsed by such men as Hon. Leslie M. Shaw, former Secretary of the Treasury and ex-Governor of Iowa; former United States Senator and Presidential nominee, Chas. A. Towne; General John L. Clem (Retired), the drummer boy of Shiloh who was sergeant in the U. S. Army when only 12 years of age; also United States Judge G. W. Atkinson of the Court of Claims of Washington and others. Nuxated Iron is dispensed by all good druggists everywhere.

FINANCIAL

The Fate of the World

That's the responsibility that rests on America.
SAVING will aid your country and protect you.

National State and City Bank

RICHMOND, VA.

Wm. H. Palmer, President

Julian H. Hill, Vice-Pres. and Cashier R. E. Cunningham, Asst. Cashier

J. W. Sinton, Vice-Pres. Wm. S. Ryland, Asst. Cashier

Jesse F. Wood, Mgr. Savings Department

INCORPORATED 1882

Virginia Fire and Marine Insurance Company

Of Richmond, Va.

ASSETS - - - - - \$2,160,195.00

Wm. H. Palmer, President

E. B. Addison, Vice-President

W. H. McCarthy, Secretary

BUY WAR SAVINGS STAMPS

Invest your money with the government and do your bit toward winning the war. Those at home must back the boys at the front with supplies of every kind. Your money loaned to the government through the purchase of War Savings Stamps will help meet the various demands.

The American National Bank of Richmond, Va.

SECURITY AND SERVICE

THE TIME FOR THRIFT

Yesterday has gone, never to return. Tomorrow is not yet born. The only time that we are sure of, that really belongs to us, is TO-DAY.

To-day—not tomorrow—is the time to start to practice THRIFT—to spend less and make more; to save steadily and systematically.

To-day—not tomorrow—is the time to open a Savings Account in this institution.

With the wages of to-day lay the foundation of a successful tomorrow.

ORGANIZED 1866

The Union Bank of Richmond

1104 EAST MAIN STREET

Resources over \$2,300,000.00

Jno. L. Williams & Sons

BANKERS and BROKERS

Eighth and Main. (P. O. Box 503)

RICHMOND, VIRGINIA.

Transact a general Banking and Brokerage Business. Deal in Southern Investment Securities. Negotiable Railroad and Municipal Bonds.

The First National Bank

OF

Richmond, Virginia

DESIRE

YOUR ACCOUNT.

CAPITAL & SURPLUS

\$3,000,000.00

3%

INTEREST IN SAVINGS DEPARTMENT.

R. L. Christian & Company

514-16 E. Broad St.

Richmond, Va.

Leading Fancy Grocer

AGENTS FOR

HUYLER'S CANDIES AND PETER'S SWISS MILK CHOCOLATE.

Special attention given to out-of-town orders.

Catalogue mailed on application.

Richmond, Fredericksburg & Potomac R. R.

To and from Washington and beyond—Daily.

Leave Richmond	Arrive Richmond
6:40 AM	11:45 AM
7:40 AM	12:30 PM
8:50 AM	7:00 PM
9:15 AM	8:10 PM
11:45 AM	7:25 AM
12:30 PM	8:25 AM
5:30 PM	11:35 PM
8:10 PM	12:30 PM

Richmond-Washington Local, Lv. 12:10 PM, week days; 12:15 PM, Sundays; Ar. 12:15 PM, daily. Fredericksburg Accom. week days, Lv. 12:15 PM; Ar. 12:15 PM. Ashland Accom. week days, Lv. 12:45 AM, 6:30 PM; Ar. 12:30 AM, 6:30 PM.

Elba ticket and baggage offices not open for this train. * Main St. Sta. † Byrd St. Sta. stopping at Elba. ‡ Elba Sta.

Southern Churchman

SOUTHERN CHURCHMAN COMPANY
Publishers

818 East Grace Street, Richmond, Virginia

LEWIS G. WILLIAMS, President.

E. B. ADDISON, Vice-President.

REV. E. L. GOODWIN, D. D., Editor.

REV. JAS. D. GIBSON, Managing Editor.

Entered at the Postoffice in Richmond, Va., as second-class matter.

SUBSCRIPTION PRICE—After January 1, 1918, \$3.00 per year in advance. To the Clergy \$2.00. Six months \$1.50. Trial subscription 3 months 50 cents, 10 cents a copy. Foreign postage 50 cents additional. Back numbers not over 3 months old 10 cents each, over 3 months old 25 cents each.

For the convenience of subscribers, subscriptions are continued at expiration unless otherwise ordered. Notice of renewal, discontinuance, or change of address should be sent two weeks before the date they are to go into effect.

RECIPT OF PAYMENT is shown in about two weeks by change of date on address label. If date is not properly extended after each payment notify us promptly. No receipt for payment will be sent.

Notice post office address. The exact post office address to which we are directing the paper at the time of writing **MUST ALWAYS BE GIVEN**. Our mailing list is arranged by post offices and not alphabetically.

Make all checks and money orders payable to the Southern Churchman and not to an individual.

ADVERTISEMENTS—Rates quoted on request. For Classified see head of that department. Representatives wanted in each Parish, liberal commissions.

News concerning the church at large always welcome.

PIPE ORGANS.

If the purchase of an organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Kentucky, who manufacture the highest grade at reasonable prices.

OAKLAND

A Home School for young boys to be tutored with the sons of Mr. and Mrs. Rosewell Page at their country home in Virginia. Address Mrs. Rosewell Page, Beaver Dam, Va.

POSITIONS WANTED

CHURCHES NEEDING A SUPPLY For Month of September or one or two Sundays in same month, write to "Supply," care Southern Churchman.

RECTOR (AMERICAN CITIZEN) Holding Canadian parish desires to return to the States. Will accept any parochial work, temporary or permanent. Successful worker and good preacher. Write for full particulars to the Hon. Newton C. Blanchard, Shreveport, La.

CLERGYMAN, A MERICAN BORN, Southerner (Virginia Seminary), children in army, wife only, five years archdeacon, invites correspondence, relative to return to city parish rectorship. Address Conservative, care Southern Churchman, Richmond, Va.

WORK WANTED BY AN EXPERIENCED deaconess; city mission work preferred. Reference, Bishop of Southern Virginia. Address Deaconess, care The Southern Churchman.

A LADY WISHES POSITION IN REFINED family as companion, assist in housekeeping, or teach small children. Highest references. Address S. E. Y., care Southern Churchman.

THE BOARD OF MISSIONS.

Correspondence is invited from those who wish to know

What it does.

Why the work signifies.

Why the work can be helped most effectively through the Board.

Address

The Right Reverend A. S. Lloyd, D. D., President of the Board of Missions, 281 Fourth Avenue, New York.

Legal Title for Use in Making Wills: The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.

The Spirit of Missions, \$1.00 a year.

HELP WANTED

WANTED HOUSEKEEPER. MUST BE capable and experienced. References required. Apply Superintendent, Petersburg Hospital, Petersburg, Va.

WANTED YOUNG LADY NOT UNDER twenty-five as mother's helper in small family. References exchanged. Mrs. B. Stevens, Berryville, Va.

WANTED WHITE GIRL TO DO CHAMBER work in Norfolk, Va. Easy place; good wages. References required. Address M. T. C., care Southern Churchman.

Classified Advertising and Notices

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line, each insertion. Special rates to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents. Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

WANTED AN UP-TO-DATE, EXPERIENCED teacher for two little girls, aged seven and five. State terms and furnish references. Address F. T., care Southern Churchman.

CLERGYMAN, MIDDLE-AGED, PROMINENT city parish experience, now employed, long absence-leave obtainable, can supply city parish, term of months or war duration. Address FAITHFUL, care Southern Churchman.

Asheville Mission Hospital

ASHEVILLE, N. C.,

offers three years' course of Training for Nurses. Pupils eligible for State Registration. Ideal climate. Apply to MISS ANDREWS, Supt.

Marriages and Deaths

Marriage notices, not exceeding 40 words, \$1.00; **Death notices**, not exceeding 40 words, inserted free. Over 40 words at the obituary rate. Obituaries and resolutions, 20 cents per line. Six words to the average line.

Copy for this department must be received not later than Tuesday of the week in which it is intended to be published.

Moncure: Died at "Edgehill," King William County, Va., August 4, 1918. JOHN G. MONCURE, aged seventy-two years.

Mason: Entered into life from the battlefield in France, July 20, 1918, RANDOLPH FITZHUGH MASON, eldest child of Rev. Landon R. and Lucy Ambler Mason, of Richmond, Va.

Ever brave, noble and true.

Baptized: Mr. and Mrs. W. Thomas Moulton, of "Lower Norwood," Powhatan County, had their twin boys, JOHN ADKINS and WILLIAM THOMAS, baptized at St. Luke's Sunday, August 25th. The sponsors were Miss Helen Stevens, Miss Mary Moulton and Mr. W. T. Moulton; Mrs. Martin Johnson, Mrs. Julian Binford and Mr. Charles R. Kennen. Rev. John G. Scott, of Richmond, officiated.

LIEUTENANT RANDOLPH FITZHUGH MASON, eldest son of the Rev. Landon R. Mason, D. D., rector-emeritus of Grace Church, Richmond, Va., was killed in action July 20, 1918.

RANDOLPH FITZHUGH MASON.

V. S. B.

Across the surging ocean,
In the matchless land of France,
Under sheltering trees in the festful woods,

Where yellow sunbeams softly glance,
His honors costly won,
Lies Virginia's son.

Undisturbed by roar of cannon,

Or the shock of bomb or shell,

His fair young body calmly rests

In the land he loved so well;

But his freed spirit

Goes on and on.

And men are braver because of him,

For his comrades feel his power.

Aye, closer he seems in the struggle now

Than in his living hour.

His spirit untrammelled

Now leads them on.

When the last battle has been fought,

And the last great victory won,

When little peoples unafraid

May rejoice under God's bright sun,

They will bear him home again,

Virginia's son,

But his brave spirit

Goes on and on.

Wynkoop: Entered into life eternal at his home in Charles Town, W. Va., August 4, 1918, ADRIAN GARRETT WYNKOOP, only son of the late Garrett and Julia Adelaide Wynkoop, of Berkeley County, W. Va.

"A just man, and one that feared God."

ATTENTION!!! Churchmen Everywhere

Under direction of the War Commission the Department of Army and Navy Work of the Brotherhood of St. Andrew is keeping the great Honor Roll of the Church.

Rectors and laymen send us the names of enlisted Churchmen and their military addresses.

ENLISTED CHURCHMEN send us your names and write us your wants. We are anxious to serve you wherever you are.

EVERY LETTER ANSWERED

B. F. FINNEY,
Chief Sec'y

Church House, 12th and Walnut Streets

PHILADELPHIA, PA.

F. S. TITSWORTH,
Executive Sec'y

MRS. MARGARET McLOUTH KING.

In loving memory of MARGARET McLOUTH KING, who entered into her eternal rest on Transfiguration day, August 6, 1918. Mrs. King was the beloved wife of Major William M. King and the mother of Mrs. W. C. Welburn, with whom she had made her home in Ballston, Va., for the past six years.

Born in Monroe County, Mich., September 18, 1848, she spent many years of her life as a teacher and writer and was always an inspiration for good to those who came under her influence. For several years her home was in Glencarllyn, Alexandria County, Va., and she will be remembered with many loving thoughts by those graduates of the Virginia Theological Seminary who were interested in the Glencarllyn Mission. A devoted Churchwoman and conscientious member of the Daughters of the King, her life was one of constant prayer and personal service in the spread of Christ's Kingdom upon earth. She was at one time an earnest worker in St. Stephen's Church, Washington, D. C., and was one of the organizers of St. George's Church, Farlee, near Ballston, Va. At the time of her death, although she had been ill for two years, she was President of the Guild and of the Daughters of the King of St. George's Church.

Please acknowledge the following contributions to the Education Society in Virginia during August:

Emmanuel, Woodstock.....	\$3.01
All Saints, Culpeper Co.....	3.00
Westover Parish, Charles City Co..	5.00
The Falls Church, Fairfax Co.....	5.00
St. Peter's, Washington Parish.....	4.00
Overwharton Parish, Stafford.....	1.00

P. P. PHILLIPS, Treas.

Alexandria, Va., Aug. 31, 1918.

To Thy Work.

"Whatsoever thy hand findeth to do, do it with thy might." That is splendid advice at any time, and for any occasion, but it seems to have a special appropriateness and force for the present day. When others are doing so much and serving so heroically and self-sacrificingly, it would surely be a most incongruous and tragic thing if we were to spend our days in listlessness and indifference, and without any high and holy ambition for the common good. To do nothing earnestly, to attempt nothing that is difficult, to sacrifice nothing that is precious and worth-while, would surely be to prove ourselves out of touch with and unworthy of the day in which we live; this day of days in the history of the world. The time calls for work, for work that demands the best that is in us, for work that seeks some other good than merely our own. And if we are not responding to that call with sincerity and faithfulness, we are proving ourselves traitors to humanity in a day when we are sorely needed.—Selected.

Love Toward Men.

It is only when we begin to love other people, and become rooted and grounded in love to them, that we learn to know what Christ's love is to us. You must love a woman that you may understand what Christ feels for His Church; you must love a child to know how God feels to His children; you must love a friend to know how Christ feels toward His friend. Every time you do an unselfish, gentle, tender thing, it is another window into the love of God. You must go lengths to understand the length of His love.

which is everlasting; you must go depths to the infamy and degradation of such as you would help if you would understand the depth of the love of Christ; you must go breadths outside the narrow limits of your charity to understand His broad expanse of love;

and you must climb to heights, bearing up some languid, fainting soul, if you will understand something of the upspringing of Christ's love that bears us in His ascension climb. Love men if you want to know the love of Christ. —F. B. Meyer.

BEFORE YOU GO TO FRANCE LEARN FRENCH AND ABOUT FRANCE

"The American Soldier in France"

A military guide-book for our troops going abroad, by Geo. N. Tricoche, late of the French army.

Read what the chief of staff says about it:

AMERICAN EXPEDITIONARY FORCES

Office of the Chief of Staff

(Extracts from a letter dated General Headquarters, October 15, 1917.)

"... The six copies of 'The American Soldier in France' have arrived. One copy will be given to General Pershing... and the remainder will be distributed to staff officers...."

"I have examined the book and I am of the opinion that Mr. Tricoche has given an exceedingly valuable little book to the American soldier. It brings together a vocabulary of technical and military French which I have never before seen assembled under a single cover.... Personally, it appears to me as an exceedingly useful book, not alone for instruction in French, but for an insight into the French organization, etc."....

(Signed) J. HARBORD, Chief of Staff.

Flexible Cloth, Postpaid, 55c

The Southern Churchman has a number of these books in stock and will forward to any address on receipt of price.



"What's He Talking About?"

This is an experience which every American who goes to France will have—he will find his French comrades trying to talk with him, asking him questions, and offering him useful and interesting information. What an inconvenience and embarrassment it will be to be unable to understand or reply! No American need be unable. Here's a pocket manual that will give instantly the French (with its pronunciation) of almost anything the soldier or sailor will want to say.

The Soldier's Service Dictionary

prepared by F. H. VIZETELLY, Litt. D., LL. D., for Americans who do not know French and need to get a speaking knowledge of it in a hurry. Ten thousand military and conversational terms are given in one alphabetical order, and under each word are given the correct forms in many different phrases. The commands, technical terms, popular phrases, etc., of every branch of the service are explained and pronounced, as are also thousands of conversational terms needed in every-day life. Many commanding officers of the U. S. A. have endorsed this manual, including Maj.-Gen. J. T. Dickman, Col. J. A. Ryan, Maj.-Gen. H. T. Allen, Lieut.-Col. A. C. Read, etc. If YOU are going to France, you need this manual. If a friend of yours is going, get one for him.

Pocket-sized, khaki-bound, \$1.00 net; by mail \$1.04; Thumb-notch index, 25 cents extra
SOUTHERN CHURCHMAN COMPANY, Richmond, Virginia

Miller & Rhoads

"The Shopping Center."

For the retail Dry Goods and Department Store trade.

In the heart of Richmond, when you are here; and Our Mail Order Department Serves you at your home.

BROAD AND GRACE STS.

CORNER 6TH ST.

RICHMOND, VA.

The Choice of Executors

is a matter of great importance. Every dollar you leave should be conserved in such a way that your heirs may enjoy the uninterrupted benefits of your life's work.

This Company is a careful and economical executor, trained in the law and business, sound in judgment, and seasoned in practical experience; its primary business is the administration of trust funds.

Correspondence invited.

Capital
\$1,000,000

RICHMOND TRUST
& SAVINGS CO.

7th & Main Sts.,
Richmond, Va.

Personal Notes

The Rev. W. E. Allen, rector of St. Michael's Parish, St. Michael's, Maryland, has resigned, the resignation effective September 1.

The Rev. Percy W. Jones has resigned St. George's Church, Griffin, Georgia; and after the first of October will serve Calvary Church, Americus, Georgia.

The Rev. William Way, rector of Grace Church, Charleston, S. C., is the special preacher for the month of September at St. James Church, Philadelphia, the Rev. John Mockridge, D. D., rector.

In the absence of a regular army chaplain from Fort Brown, the Rev. Benjamin Dennis, rector of the Church of the Advent, Brownsville, Texas, is acting as chaplain for the garrison. Dr. Dennis for many years served as chaplain for the Second Virginia Infantry, and first came to the border in that capacity.

The Rev. Walter P. Griggs, for several years the rector of St. Stephen's Parish, East Newmarket, Maryland, has resigned that charge.

DEATHS.

The Rev. George Walker, a minister of the Diocese of Massachusetts, died at his home in Roxbury, Mass., on August 21. The funeral took place from St. Paul's Church, Peabody, on Friday, August 23.

The service of man is the most essential activity in the service of God, and the love of humanity is a necessary element in the love of God.—Canon Streeter.

FRECKLES

Now Is the Time to Get Rid of These Ugly Spots.

There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of Othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than one ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength Othine, as this is sold under guarantee of money back if it fails to remove freckles.

P is the parish which uses the Practical.
R is its rector, with ability tactical,
A who allowed his people to buy it,
C that the children and teachers might try it.
T is the testimony, often rehearsed,
I that the interest held from the first.
C is the change that it wrought in the school,
A by attention to system and rule,
L by the lessons now taught in that school.

Extract from a Letter from a Canon of the Church:

I think the Four year lesson course is the ideal & practical course combined. I wish it were more widely adopted in our Sunday Schools. It would result in better Churchmanship, & a clearer understanding in the coming generation, as to why we are Churchmen.

Send for Samples of the Practical Four-Year Lesson Course to

The Practical Publishing Company

WESTFIELD, New Jersey

Books and Stationery

Prayer Books, Hymnals, Bibles, Chancel Books

Religious and Miscellaneous Books, Fine Stationery

Our stock and service are at your command. Write us for anything you need.

Headquarters for Church and Sunday-School Supplies. Publishers of American Church Sunday-School Lesson material.

Write for Catalogue and Samples.

We extend a cordial invitation to readers of "The Southern Churchman" when in Philadelphia to call upon us,

George W. Jacobs & Co.

PUBLISHERS, BOOKSELLERS, IMPORTERS, STATIONERS
 1628 Chestnut Street
 Philadelphia.

PREPAREDNESS FOR THE CHURCH

Never in the history of the country has the Church's responsibility in upholding the ideals of the nation been so great. In rendering its share of the essential work, its buildings should provide for maximum efficiency in every department. Consult the leading specialists in all branches of church improvement, construction, alteration, etc.

Designs will be prepared indicating how contemplated changes, etc., can be effected. Local labor will be availed of when desired for the constructive work, the artistic and elaborate enrichment being executed under the supervision of our New York artists.

Send for photographs of church interiors showing changes and improvements that have been accomplished, with memorial gifts included as a part of the scheme.

J & R LAMB

23-25-27 Sixth Avenue NEW YORK

Church Furnishings, Memorials, Etc.



CHURCH VESTMENTS

EMBROIDERIES

Silks, Cloths, Fringes, Etc.

CLOTHING for CLERGYMEN

COX SONS & VINING

74 Madison Avenue, New York



CHURCH FURNISHINGS

Gold, Silver and Brass

Church and Chancel Furniture

Write for Catalogue
for Episcopal Churches

W. & E. SCHMIDT CO.

303 Third Street, Milwaukee, Wis.

CHURCH EMBROIDERIES

Stoles, Eucharistic Vestments, Surplices, Altar Hangings, Burses and Veils, Markers, etc. All materials for sale.

The only studio importing exclusively English unfading silks, Damasks, fringes, linings, pure gold metal threads, etc.; and using Standard Church of England

English silk stoles, plain.....\$ 5.00

English silk stoles, handsome crosses.....\$ 6.50

English silk stoles, best hand embroidery,
from \$10.00 up to.....\$50.00

English silk burse and veil with crosses,
\$12.00, \$15.00, \$18.00.....\$20.00

Handsome embroideries unsurpassed in workmanship. Special altar linens embroidered in England. Testimonials from all over the world.

THE CATHEDRAL STUDIO

Miss Lucy V. Mackrille

3015 WISCONSIN AVENUE, WASHINGTON, D. C.



GRANITE AND MARBLE MEMORIALS

Largest Stock in the South
We pay the freight and
guarantee safe arrival

The Couper Marble Works

(Established 65 years)
244-246 Bank St., Norfolk, Va.

R. Geissler, Inc.

56 West Eighth Street, New York

Memorials

FOR THE CHURCH

Furniture — Windows — Fabrics

O. Luetke's Art Works Church Furnishings

IN METAL, WOOD, MARBLE, ETC.
Est 1886. 328-332 7th Ave., New York

Brotherhood of St. Andrew

Guilds and all Church organizations desiring to assist their treasury can find no better way than by representing the SOUTHERN CHURCHMAN. And at the same time you will do a good work by placing the SOUTHERN CHURCHMAN in homes where there is no Church paper. Write to-day for full particulars.

SOUTHERN CHURCHMAN,
Richmond, Va.

Thoughts For the Thoughtful

To be loved in any fashion is to incur a great responsibility.

The same wind that destroys the chaff cleans the wheat.

The Bible is the only book ever written that points out a sure way to become rich.

Whenever the preacher calls the devil by his right name somebody in the congregation has his feelings hurt.

Do not dare to live without some clear intention toward which your living shall be bent. Mean to be something with all your might.—Brooks

If thou art blest,
Then let the sunshine of thy gladness rest

On the dark edges of each cloud that lies

Black in thy brother's skies.

If thou art sad,
Still be thou in thy brother's gladness glad.

Nothing can pacify an offended conscience save that which satisfies an offended God.

Remember, you have not a sinew whose law of strength is not action; you have not a faculty of body, mind, or soul whose law of improvement is not energy.—Hall.

"What is needed," says Dr. Strong, "is not simply an increased giving, an enlarged estimate of the Lord's share, but a radically different conception of our relation to our possessions."

To work to help and to be helped, to learn sympathy through suffering, to learn faith through perplexity, to reach truth through wonder—behold, this is what it is to prosper, this is what it is to live!

Be not anxious about to-morrow. Do to-day's duty, fight to-day's temptation, and do not weaken and distract

J. B. Legg Arch't Co. Churches, Public Buildings, Residences, Stores, Landscaping, Etc. 1948 Ry. Ex. Bldg., St. Louis, Mo.



ARTISTIC HOMES
a 1000-page plan book \$1.
All home-loving, home-building people need it in their library for style, guidance and economy in building. 2000 plans and designs. Get my ready-cut circular.

ARTISTIC

CHURCHES

If you contemplate the erection of the alteration of a church edifice, send me the full particulars and I will submit plans on approval. Church building is my specialty.



HERBERT C. CHIVERS, Architect, St. Louis, Mo.

yourself by looking forward to things which you cannot see and could not understand if you saw them.

Humanity is already on the threshold of its higher development. We stand on the brink of such untold joys and deeper satisfaction that there is no room for repining or regret.

The world draws a horizontal line of division, or rather two lines, that mark off humanity into three sections—the upper, middle and lower classes. Christ draws a vertical line throughout the whole scale, dividing society into two parts, those on the right and those on the left—the sheep and the goats.

Pray without ceasing, says the zealous Paul.

But what means this? Must we not work, nor eat, Nor take our rest? Is prayer to swallow all?

Are knees to serve in lieu of hands and feet?

Nay, I will show thee what is ceaseless prayer:

First; 'tis a heart to prayer for aye inclined;

Next, that it be of all our choicest care,

Next, that we ask the Counsellor to share

Each sorrow of the body and the mind;

Next, that we cease not till our good we find,

Like him who said, "I will not let Thee part

Until Thou bless"; next, that our spirits dart

Their pious glances, when they can, on high;

Last, that we bound each day with morn and evening cry.

—G. S. Outram.



Renew Your Health At Nature's Fountain

Without the Expense and
Loss of Time Necessary
for a Visit to the Spring



THE CRISIS

There comes a time in the life of practically every man and woman when their digestive or eliminative organs, or both, fail to respond to drugs prepared by human skill. In fact drugs seem to do them about as much harm as good for their systems rebel against all drugs. These are the cases which physicians call "stubborn" and "chronic" for the reason that they persist in spite of drug treatment. I do not refer to incurable diseases such as cancer and consumption, but to that larger class of functional disorders which we meet every day, where the organs of digestion and elimination are impaired.

For this class of cases our best physicians and our big city specialists send their *wealthy* patients to the mineral springs where, in the great majority of cases they are permanently restored or decidedly benefited. But what about the *poor* man who has not the money or the *busy* man or woman who cannot spare the time to spend several weeks or possibly months at a health resort? Shall circumstances deny them the restoration to health which Nature has provided? Read my answer in the coupon at the bottom of this page.

I have the *utmost* confidence in the Shivar Mineral Spring Water for to it I owe my Restoration to Health and probably my Life. It has made me tens of thousands of friends in all parts of America and even in foreign countries, whose faces I have never seen. Yet I count them my friends for the Shivar Spring Water has bound them to me by lasting gratitude.

I ask you to read their letters, a few samples of which I publish below for your benefit, and if you find among them any encouragement as to your own health do not hesitate to accept my offer which has no limits or conditions except those shown on the coupon. If you could read the letters that come to me daily, numbering about ten thousand a year, and the vast majority of them similar to those printed below, you would not wonder that I make this offer displaying my *absolute confidence* in the restorative powers of Shivar Mineral Water.

INDIGESTION

Savannah, Georgia.

I was suffering with indigestion, stomach and liver disorders and all its train of horrifying phenomena for several months. I had lived on milk, soft eggs, shredded wheat, a very insufficient diet for an active working man, and, of course, from disease and starvation was in a very low state of nervous vitality and general debility. I ordered ten gallons of your Mineral Water which I used continuously, reordering when necessary, and in four months gained twenty-nine pounds, was strong and perfectly well, and have worked practically every day since. It acts as a general renovator of the system. I prescribe it in my practice, and it has in every instance had the desired effects. It is essential to use this water in as large quantities as possible, for its properties are so happily blended and in such proportion that they will not disturb the most delicate system. It is purely Nature's remedy.

A. L. R. AVANT, M. D.

La Grange, Ga., Nov. 25, 1914.

I feel it my duty to suffering humanity to make public announcement of the benefits I have derived from Shivar Spring Water. I have been a sufferer for the past twenty-five years from indigestion and dyspepsia. After one week's trial of Shivar Water I commenced to improve, and after drinking it for four weeks I gained fifteen pounds. I feel better and stronger than I have in twenty-five years. I strongly recommend this Water to any one with stomach trouble of any character, and truly believe it will cure ulcer of the stomach. I am writing this voluntarily and trust it will fall in the hands of many who are so unfortunate as to be afflicted with indigestion and nervous dyspepsia.

C. V. TRUITT,

President Unity Cotton Mills.

DYSPEPSIA

Baltimore, Md., April 30, 1914.

For many years I suffered with stomach trouble as a direct result of asthma. I consulted the very best specialist in this country, and spent quite a large sum of money in my endeavor to get relief. However, I had about come to the conclusion that my case was hopeless, but by accident I happened to get hold of one of your booklets, and decided to try Shivar Spring Water. After drinking the water for about three weeks I was entirely relieved, and since that time have suffered but little inconvenience from my trouble. I cheerfully recommend the use of your Water to any one that may be suffering from stomach trouble.

OSCAR T. SMITH,

Vice-Pres. Young & Selden Co., Bank Stationers.

Fill Out This Coupon and Mail It Today

Shivar Spring,
Box 64T, Shelton, S. C.

Gentlemen: I accept your offer and enclose herewith two dollars (\$2.00) for ten gallons of Shivar Mineral Spring Water. I agree to give it a fair trial in accordance with the instructions which you will send, and if I derive no benefit therefrom you agree to refund the price in full upon receipt of the two empty demijohns, which I agree to return promptly.

Name.....

P. O.

Express Office.....

Please write distinctly.

Buena Vista, Va., Oct. 2, 1914.

It is a great pleasure to tell you that your Water has been a great benefit. I may say a great blessing, to me. My wife says it has helped me more than anything else I ever tried. I have been, for thirty years, a sufferer from stomach trouble.

REV. E. H. ROWE,

Co-President Southern Seminary.

RHEUMATISM

Leeds, S. C.

I have tested your Spring Water in several cases of rheumatism, chronic indigestion, kidney and bladder troubles, and in nervous and sick headaches, and find that it has acted nicely in each case, and I believe that if used continuously for a reasonable time will produce a permanent cure. It will purify the blood, relieve debility, stimulate the action of the liver, kidneys and bladder, aiding them in throwing off all poisonous matter.

C. A. CROSBY, M. D.

Florence, S. C.

I suffered with indigestion and kidney trouble, and a year ago was stricken with acute articular rheumatism; was helpless for months, and since using your Spring Water I am walking without any crutch and improving daily. Indigestion much relieved. I wish I could write Shivar Spring Water in the sky so that the world could become acquainted with it.

MRS. THEO. KUKER.

BILIOUSNESS

Greenville, S. C., Feb. 25, 1914.

For over two years, following a nervous breakdown I have suffered with a liver so torpid that ordinary remedies were absolutely powerless. Under such circumstances, I came to Shivar Spring, and began drinking the Water. Upon advice however, the first night I took a laxative; the second night a milder one. Since then I have taken none at all. The effect of the water has been remarkable — its action on my liver most marked, and my health and spirits greatly improved. I am satisfied that the laxative, followed by the Water, was the proper treatment in my case. My condition is now perfect.

S. A. DERIEUX.

RENAL AND CYSTIC

Columbia, S. C.

I suffered for eight years with kidney trouble and inflammation of the bladder to the extent that I would have to get up during the night some five or six times. After using this water only a few days, I am entirely relieved and suffer no more effect of the trouble whatever.

J. P. D.

High Point, N. C., Oct. 6, 1914.

My wife has had a bad kidney trouble for several years. She has been using the water only about three weeks and it has already made her a new woman. Her color is much improved, her appetite is all that she could wish for, her digestion seems to be perfect. We give Shivar Springs credit for it all.

T. G. S.

GALLSTONES

Greenville, S. C.

Shivar Spring Water cured my mother of gallstones, or, I might say, it snatched her from the hospital door, as the doctors had said nothing short of an operation would do her any good. After drinking the Water she was able to get out of bed, and is today stout and healthy. I hope these few lines will be of help to some one suffering as my mother did.

W. J. STRAWN.

Williamston, N. C., Oct. 3, 1914.

My doctor said I would have to be operated on for gallstones, but since I have been drinking your water I haven't had to have a doctor.

W. H. EDWARDS.

Southern Churchman

Vol. LXXXIII. RICHMOND, VA.,

SEPTEMBER 14, 1918.

No. 37



During

the past 30 days this Company has qualified on 12 estates, either as executor, trustee or administrator, involving over \$700,000.00.

This is an evidence, we think, of the fact often commented upon here, to-wit:

Prudent men and women understand the safety and economy of selecting the VIRGINIA TRUST to handle their estates.

Virginia Trust Co.

The Safe Executor
RICHMOND, VA.

Oldest Trust in the South.



EDUCATIONAL



The Protestant Episcopal Theological Seminary in Virginia

Established A. D. 1823

The ninety-fifth session will open on Wednesday, September 18, 1918

Special Students Admitted

For catalogue and other information, address the Dean or Secretary

Theological Seminary
Alexandria Va.

The Theological Department OF THE University of the South

An integral portion of the University, where the student of Theology meets in the frank intercourse of a common life with the student of Science on the other.

For catalogue, address
THE DEAN, Sewanee, Tenn.

The Bishop Payne Divinity School

The accredited Seminary of the Church for training colored men for the ministry. The fortieth session opens September 21 1918.

For catalogue and information apply to
REV. C. B. BRYAN, Dean
Petersburg, Va.

The General Theological Seminary

CHELSEA SQUARE, NEW YORK

The next Academic year begins on the last Wednesday in September.

Special students admitted and Graduate Course for graduates of other Theological Seminaries.

The requirements for admission and other particulars can be had from The DEAN, 1 Chelsea Square, New York, N. Y.

Episcopal High School

NEAR ALEXANDRIA, VA.

The eightieth year of this School for Boys will open September 18, 1918. Modern equipment throughout. Military feature. Catalogue on application.

A. R. HOXTON, E. A., Principal.

Emerald Hodgson Hospital

—AND—
TRAINING SCHOOL FOR NURSES
UNIVERSITY OF THE SOUTH

Sewanee, Tenn.

A Church institution where the best training to be had for development of Nurses. For further information, address

REV. W. S. CLAIBORNE, Supt.

PORTER MILITARY ACADEMY

Founded 1867
A CHURCH SCHOOL
A NATIONAL SCHOOL

242 boys from 25 states and four foreign countries. Preparation for college or business by sympathetic tutoring and under the strongest influences for Christian manhood. Habits of obedience, promptness, cleanliness and self-reliance are inculcated by the strict but stimulating military discipline. An R. O. T. C. School. Mild healthful climate permits out of door sports all year around. Gymnasium and swimming pool. Unusually liberal terms. A broader preparation than the public school can give. A Lower School for smaller boys.

REV. WALTER MITCHELL, D. D., Rector
Box 462 Charleston, S. C.

"RUTH HALL"

A private boarding school for girls, Ashbury Park, New Jersey. Successor to the School of the Good Shepherd. This is a Diocesan School under the charge of a Board of Trustees of which the Rt. Rev. Paul Matthews, D. D., is President. Terms very moderate.

For catalogue and all particulars, address the Principal,

RUTH HALL

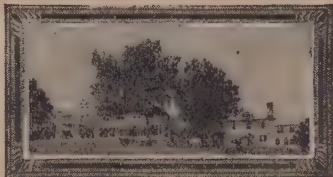
508 First Avenue, : : : : Ashbury Park, New Jersey

Sweet Briar College for Women

The College—Degree accepted as basis for graduate work in leading colleges and universities. Departments of Art, Music and Home Economics. Campus of 3,000 acres beautifully situated in the foothills of the Blue Ridge Mountains. Out-of-door sports the year around. Unexcelled climate. Emilie Watts McVea, A. M., Litt. D., President.

The Academy—On the College campus offers preparatory and general courses. For catalogue and views of college and campus, address

Secretary, Box 19, Sweet Briar, Va.



FASSIFERN

A HOME SCHOOL FOR GIRLS.

Situated on a plateau over two thousand feet above sea level and completely surrounded by the majestic Appalachian mountains, in the city of Hendersonville, N. C., far-famed for its year-around delightful and health-giving climate.

Fassifern offers thorough preparatory courses both for entrance to colleges of highest rank and professional work.

Accredited by the Association of Southern Colleges, the University of North Carolina and by Smith and Wellesly colleges of Massachusetts.

Next session opens September 25th, 1918.

For catalog, book of views and special information, address

Miss Kate C. Shipp, - - - Hendersonville, N. C.

Virginia, Chatham. Box 13.
THE CHATHAM EPISCOPAL INSTITUTE
FOR GIRLS

College Preparatory. Music, Art, Domestic Science, Expression. Certificate admits to leading colleges. New buildings. Ten-acre campus. Athletics. Gymnasium. Terms moderate. Catalogue and views. Mrs. Elizabeth May Willis, B. P., Prin.; Rev. C. O. Pruden, Rector.

ST. MARY'S, An Episcopal School for Girls

Founded 1842. Full college preparation and two years advanced work. Music, Art, Elocution, Domestic Science and Business. 14 modern buildings, 25-acre campus in mild Southern climate. Moderate rates. Address REV. GEO. W. LAY, D. C. L., Rector, Box 19, Raleigh, N. C.

STUART HALL

STAUNTON, VA.

Formerly Virginia Female Institute)

Diocesan Girls, School of Virginia and Southern Virginia. College preparation. Music, Art, Expression and Business Courses. Faculty and equipment of large school with small classes and individual attention. Large grounds and indoor athletics and outdoor sports under direction of Physical Trainer. Seventy-fifth session opens September, 1918. For catalogue apply to

MRS. H. N. HILLS, Principal,
(Formerly Principal of Sweet Briar Academy.)



PEABODY

Baltimore, Md.

The Leading Endowed Musical Conservatory in the Country. Scholarships, Operatic training. Tuition in all grades and branches. Circulars mailed.

The Sanatorium School

LANDSDOWNE, PA.

A select Sanatorium and School for children suffering from Nervousness, Paralysis, Aphasia, or Defects of Speech or Hearing. \$1,000, \$1,600. Booklet.

CLAUDIA MINOR REDD, Principal.

S. HILDA'S HALL A School for Girls.
Charles Town, W. Va.

Under the auspices of the Bishops of the Diocese (Episcopal). Near Washington. College Preparatory and elective courses. Music and Art. Athletics under trained Director. Open air classes.

MARIAH PENDELTON DUVAL, Principal
Past 16 years principal of Stuart Hall, Va.

NATIONAL CATHEDRAL SCHOOL
A Boarding and Day School for Girls. Fireproof buildings in Cathedral Close of 40 acres. College certificate privilege. Music, Art, Advanced, and Special Courses.

The Bishop of Washington,
President of the Board of Trustees.
Jessie C. McDonald, M. S., Principal.
Helen L. Webster, Ph. D., Academic Head.
Mount St. Alban, Washington, D. C.

Cathedral School for Girls

ORLANDO, FLORIDA

19th year begins Oct. 2. Offers a healthy, happy home and excellent education. College-Preparatory and General Courses. Also Music, Art, Home Economics, Expression. REV. RODERICK P. COBB, A. M., Rector.

The Virginian Home and Training School

For the Feeble-Minded and Epileptic.
Established 1892.
For terms and information, address
MISS M. GUNDRY,
Falls Church, Fairfax County, Va.

HERNDON SEMINARY

Herndon, Virginia
A HOME SCHOOL FOR GIRLS
Re-opens October 1.

Apply to
THE MISSES CASTLEMAN,
(Associate Principals).

Virginia Episcopal School

(NEAR LYNCHBURG, VA.)

For boys of character, position and ability whose means will not permit them to attend our more expensive schools. Prepares at cost for college, university or immediate entrance upon the duties of life. Made possible by gifts of founders. Special terms to clergymen. Boarders for the present are limited to seventy. One hundred and six acres of land. The session begins September 19, 1918. Apply for information and catalogue to the

Rev. Robert Carter Jett, D. D.,
Principal.

Rev. Thomas Kinloch Nelson, M. A.,
Vice Rector.

Saving is No Real Hardship.

The saving of food has been so efficiently preached and has been so well organized by patriotic women following advice of the government that we may merely remark that we can do still better without harm to ourselves and with great benefit to the war cause. Most people are better off for restricting the use of sugar. A consumption tax on sugar of several cents a pound would do little harm in connection with the rationing. Most people make their tea and coffee far too strong. There should be a large revenue tax on tea and coffee, which everybody could pay with ease by the simple device of using more hot water. It has not been creditable to millions of otherwise intelligent American women that they know so little about cooking and real food values. The country is fast learning to use more peas and beans and less meat. It is saving transportation by securing a higher percentage of its food supply from home gardens and other local sources. If we send—as we will—more than three million of our men and boys to France it would be an eternal disgrace not to keep them supplied with plenty of good food from home. We can only be sure of doing this by stopping all waste, restricting the use of wheat and beef, and applying both brains and industry to the food conservation problem. Let us "Hooverize" for another year!

We shall have much greater need to economize in food and in fuel this coming winter than last winter. Everywhere in the world there is a great scarcity of wool, and while for the sake

of health we should dress comfortably in winter, it should be made disgraceful to dress extravagantly. There will be nothing so vulgar and so far from good form as to pay undue attention to alleged "fashions" as regards costume. In every other country on earth, all people, whether rich or poor, are thankful if they possess a supply of old clothes, and they regard it as patriotic to bring to light discarded things and leave the entire new wool crop for army use. This is no minor affair, but a deadly serious one. Last year hundreds of our boys died in the camps because cold weather overtook them before the quartermaster's department had got their winter uniforms and overcoats ready. Civilians will have to buy many articles of dress; but it will help all trades, including the clothing trade itself, if every man, woman and child gets as much wear as possible out of garments already in hand. Give the new wool to 4,000,000 soldiers.—American Review of Reviews for September, 1918.

Christian Unity.

Robert H. Gardiner.

That they all may be one . . . that the world may believe that thou hast sent me.—St. John 17, 21.

Christian unity is not negative, but positive; not merely abstaining from ecclesiastical controversies and sectarian competition, but the indisputable evidence which will bring the world to Christ, for it is the manifestation of the one Life of God Incarnate in the Person of His Son that He may offer to man that participation in His Life by which man may be redeemed.

We are too apt to think of unity as if it were merely of organization or government. Christ prayed for a unity of will and love, so that we might have life and power to manifest Him to His world through the Church, which is His Body. The motive for unity is the desire to bring the world to Christ, and the only road to success in missions, at home or abroad, the only hope for establishing peace and righteousness and love between nations and classes, individuals and churches, is the manifestation of the one Life. Who alone is able to subdue all things unto Himself.

So when our Lord offered Himself as a sacrifice for the sins of the whole world, He prayed for the unity of His disciples as the potent evidence necessary to convince and convert mankind.

If the world is to be convinced that Christ came to redeem mankind, it must be by something that the world can see. So Christian unity must be visible. Spiritual unity alone is not effective, for it is not recognized by the world which knows not the things of the spirit. Unity must be spiritual, for the spirit is life, and the spirit of unity is the one Life of the world. But if it be truly spiritual, it will manifest itself visibly.

Let us pray: That we may see that the visible unity of Christians is the means by which Christ is to be lifted up that He may draw all men to Him.

That we may see that a divided Christianity cannot with one mind and one mouth glorify God and proclaim the gospel of the one Redeemer.

That we may see how our divisions blur the vision of the one Lord and keep Him from His world.

That we may see that our divisions make the world think that Christ is divided.

That we may see that our divisions

distract our minds and repel those who hear of Christ only through our discordant voices.

That we may see that we cannot bring about unity of ourselves, and that all we can or need do is to surrender our wills to the one Will of God.

That each of us, and all of us together, may, by complete surrender to Him Who is the Life, be filled with His Presence and manifest Him to the world.

What It Means to Be As Busy As a Bee.

Do you know what it means to be busy as bees, children, when the days are longest and the weather is hot? Perhaps not, it may be your play-time.

But if you are in the country where the bees live, go and watch them. Sit a little way from their hives so that you will not make them fretful, and see how they work. From early morning until night they are out, scouring the country for honey, or for the yellow wax which they carry on their legs.

Now let me tell you something. When you are back in school, working away over the arithmetic or geography in winter-time, the bees are having their vacation. They are nestling down cozily in their hives, sleeping, or eating just enough to keep them alive until the flowers bloom again.

And then—oh, what a buzzing and a to-do there is in the old hive! How the drones have to get out, and leave the house-cleaning to be done by the lady bees; and how those lady bees do work all summer to feed their queen, and to lay up stores for the winter!

So you see the life of the bee is a busy one when there is any work to be done, and that you may know how useful a little creature the honey-making bee is, remember, if you can, that the wax and the honey that the bees make each year in the United States are worth \$6,000,000.—Our Dumb Animals.

Humanity's Greatest Enemy.

The greatest enemy of humanity is worldliness. It takes on many forms, but it grips the heart and holds the people to the earth when they should be rising toward heaven. Any theory of life that puts the strongest emphasis upon the present life and upon material and physical comforts here may be unhesitatingly condemned as destructive of man's highest good.—Raleigh Christian Advocate.

A THIRD EDITION OF

BEYOND

A STUDY OF THE DOCTRINE OF THE INTERMEDIATE STATE

—By—

THE REV. WILLIAM R. POWELL

Re-written and somewhat enlarged. Thirty letters containing criticisms pro and con received. These worked into third edition.

For sale by author, 297 East Thirty-seventh Street, Portland, Oregon.

PRICE, \$1.25

A few of second edition, half price.

Ratliffe & Tanner, Inc.
...FLORISTS...

207 N. 6th Street, Richmond, Va.

FLOWERS FOR ALL OCCASIONS

Southern Churchman

Catholic for every truth of God; Protestant against every error of man.

REV. EDWARD L. GOODWIN, D. D.,
Editor.

SOUTHERN CHURCHMAN COMPANY,
Publishers.

Vol. LXXXIII.

RICHMOND, VA., SEPTEMBER 14, 1918.

No. 37

PEACE.

Since the tide of war seems to have turned and our armies are now driving the foe, we are being warned by those whose judgment we trust against the expectation of an early peace. It is victory, complete and overmastering, and not peace that we must set before us, and that may be and probably is quite far in the future. The power of the enemy is not broken nor his legions destroyed. We have yet a heavy price to pay in continued anxiety and sacrifice before the peace that we will accept shall be ours, and a premature expectation of it will only weaken our hands and undermine our determination. We must be confident, but patient and resolute in meeting all the heavy demands which are yet to be made upon us.

But while we strive for that peace which will only come through force of arms we may be made stronger and more hopeful by a glad recognition of that which has already come as a result of this righteous war. Paradoxical as it may seem, we believe there is more peace in the world to-day than ever before.

Were ever so many nations united in stronger bonds of peace than at the present moment? Think of the long array of peoples, great and small, whom we are proud to call our allies, who are being cemented together in mutual trust and amity, their old jealousies and suspicions of each other put to shame, and they looking forward to a league of nations based on justice and humanity to supplant an artificial and precarious balance of power. When the hideous blot on the map of the world representing Prussian domination has been wiped out, war, let us hope, will also have passed out of the purposes and counsels of the nations. But that reign of peace will be but the fruition of this which the war has already established among the allied nations and which is the secret of their strength and the sure augury of their victory.

The same principle we find working in the midst of our own people as, we are told, it is with our allies. Sectional feeling and the jealousies of class and caste are, for the moment at least, being lost in one great cause

and interest. There is a new standard of worth and a new bond of fellowship between men who are doing their duty. The only man one dares to look down upon is the slacker, the coward or the profiteer. If a man is falling short because he is ignorant we do not despise him but instruct him, feeling the need of each for the other. We assure him of a fair deal and a full recognition of his services. Animosities are being forgotten and a truer democracy is having its birth in the heart of the people.

There is peace of another kind, very different from all this, but having its root in the same soil, which is also abounding to-day and bringing forth its fruit. We mean that peace of heart and mind which goes with duty well done, with sorrow or suffering bravely borne; God's own recompense for every sacrifice made in His cause. How real and precious that is they know best who have done or given most. But in the heart of every true man and woman who is doing, bearing, even feeling as he or she can with a willing mind, there is something of it. There is a peace to-day in the bleeding hearts of America, of France and England, of Belgium and Serbia, which the world cannot give; which the world does not recognize perhaps, because it is the peace of unselfish service and sacrifice, the peace of the Cross.

For the Cross is the one great reconciliation. The Cross of Christ first, drawing the world unto God in His redeeming love, and then those kindred crosses born of His which He gives to those who follow Him in a righteous cause and in self-denying service. It breaks down the walls of partition between diverse peoples and between man and man. It reconciles souls unto God in His purposes and providences, and sheds a peace that passeth understanding upon hearts that serve or suffer according to His will.

Doubtless that is one of the lessons God is teaching His world, His children, to-day. "My peace I give unto you," said the Master, but "not as the world giveth give I unto you." And we have supposed He meant a peace less costly, less hardly won, less worthily received perhaps, than that we can extort from the service of the world. But it is the

peace of His Cross translated into our lives—there is none other. The world's peace, sought by avoiding, disdaining, rejecting the Cross in all of its phases, is no peace, but discord and enmity within and without. Of that sort Christ brought "not peace but a sword." The peace of God men find on their Calvaries, where self with its lusts and greed are crucified with Christ.

And because many nations and countless patriotic souls have thus taken up His Cross with His sword, we believe that great is the peace even now ruling in their hearts, strengthening, consoling and uniting them in one body, and are thankful.

HUMOR AND KINDLINESS.

A correspondent writes to us for a bit of advice. She is troubled because some of her friends are given to amusing themselves by criticism or making fun of others, their speech, dress, appearance, etc. They even take this questionable habit to church sometimes and find material for humorous comment in the minister or choir or congregation. Our correspondent does not think this sort of thing is either gracious or becoming. She is very sure these same people would be very indignant if they themselves were made the subject of ridicule. From a Christian standpoint what should one do under the circumstances? Express disapproval, and so vex one's friends and be charged with lack of humor or with self-righteousness, or let such remarks pass unrebuked at the risk of seeming to acquiesce in them?

Very many good people have been perplexed by the same question. If any of our readers knows the answer we would be glad to hear from him or her on the subject.

Speaking generally, we would say that to meet the conditions described satisfactorily in all cases one needs to be possessed of quick and discriminating religious instincts, a genuine sense of humor of one's own, and not a little tact and cleverness. And these should have been cultivated long before, so that the mind, the facial expression and the tongue will react to them instantly and automatically. A person so endowed, and having also a

large modicum of common sense, ought to be able to meet the situation with success.

A discriminating instinct is needed to determine whether the remark or jest is really malicious and infected with poison or is merely a flippancy which will die promptly of its own inanity as most sparks of wit do. In the latter case do not try to blow it out, just let it die. If it is obviously mean and malicious one cannot, of course, give it approval. A counter-remark of an opposite character will often extract the sting if one can think of the right thing to say at the moment—which one seldom can. A mild and good-natured—be sure that it is good-natured—expression of dissent is usually effective and is more easily accomplished. An open rebuke should seldom be spoken except by a person whose age or position gives him or her authority to reprove; unless, indeed, one's righteous indignation has been so aroused as both to demand it and to back it up. Probably the best answer is a complete vacancy of expression, not registering disapproval or self-consciousness but a simple negation of intelligence. Some people can assume this attitude without half trying, but we have known a few very wise men who had cultivated it and could use it with fine effect. It is a great discourager of foolish talking, and the more one can look like a good-natured wooden image the more effective it is.

But probably one's best defence against this stinging species of wit, as against many other of the ills of life, is the possession of a keen sense of humor kept in good working order by constant use. Real humor, we believe, is always humane and kindly. Its mission is to please, to cheer, to lighten the heaviness or the monotony of life; and blessed is the man who has this pleasing gift. It is a wonderful defense against the slings and arrows of fortune and a wholesome medicine to dispense to others who take things, and themselves most of all, too seriously. Wit may be caustic, cynical, offensive, and so wit is not always humorous. One of the uses of humor is to extract the sting of wit and to neutralize its bitter taste; also to render the hearer and even the object of it immune to its hurtful qualities, for very often the harm of jesting criticism or comment upon others lies in the ear of the hearer more than in the tongue of the critic. Ill-nature and spite may easily be charged by suspicious and over-serious minds where only fun and good humor is intended by the really more sympathetic speaker. The foibles and peculiarities and even the stupidities of people make their impression on the mind and are often best neutralized and disposed of by harmless and especially humorous criticism even though it amounts to good-natured ridicule.

Our Lord Himself was once so morti-

fied by having to hear an 'over-true but maliciously-told story, that to hide His embarrassment "He stooped down and wrote on the ground as though He heard them not." On another occasion He held certain solemn and self-conceited men up to ridicule by humorously comparing them with quarrelsome children playing their silly games in the marketplace. There seems to be no rule in the matter save to cultivate for oneself and to commend to others such a kindly, generous and discriminating spirit that ill-nature and meanness will retire therefrom for lack of hospitality.

Letters to the Editor

In this department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letter to the Editor" will appear in our columns except over the signature of the writer.

APPEAL FOR HELP IN MOUNTAIN WORK.

Mr. Editor: A very plaintive letter from Miss Julia Boyd, who has charge of mountain work in Clarke County, Virginia, has just reached me. She needs and ought to have an assistant. Her work in the mountains is valuable and is done for a people who sorely need it. The conditions of life at Afoha Lodge, Bluemont, are difficult but she has good friends among the mountain people, and is extremely interested in the welfare of the children. I write this in the hope that some one or more of your readers, who want to do the best kind of work in the mountains, the most needed and the most touching, seeing this letter, will write speedily to Miss Julia E. Boyd, at Afoha Lodge, Bluemont, Virginia, and put themselves as far as possible at her service for this most helpful and Christian work.

ROBERT A. GIBSON.
Richmond, Va.

A Wooden Cross.

Ida Mason Burke.

(To Lieutenant Randolph Fitzhugh Mason, killed in action July 20, 1918.)

A wooden cross, rough-hewn by soldier hands,
And underneath the well earned resting place
Of one who seeing the invisible
Ran ardently the final splendid race.

The battle cry of freedom stirred in him
A swift response, nor did he hesitate;
Like France, he saw Democracy assailed
And caught the challenge from the hand of fate.

What though his body sleeps in foreign soil,
Since he has died to serve humanity,
Beyond all space is his—and he has won

A Wooden Cross, and wears it worthily.

GOODNESS-PLUS.

That which Moses did for the nation in the large is continually being done for individuals or groups or communities by influential persons. They have their various forms of occupations and go about their daily business seeming to themselves to exist mainly for that, but their chief value in the world is to make their neighbors to believe in God, not with their mind only, but in their consciences and in their common conduct. In such belief the creed and the commandments meet. Our faith in God when it is taken out of the field of argument and set in the field of action expresses our distinction between right and wrong, and our convictions about what we believe is right and wrong in life are determined according to what we believe in God. So it is that whoever affects our belief in God affects us mightily. Whoever influences us in shaping our belief affects us mightily.

They who have large beliefs in God and are able to influence us so that their ideas become ours also, are the most useful and influential persons in the community. By referring to the Old Testament we learn that people began to believe in God by believing in Moses, but they believed in Moses because he stood for and did that which compelled belief. They could not help believing in him; they had evidence of his works. They were impressed by that undeniable quality of the man which we call his personality and all this worked together to make his influence good. He had a thousand neighbors who were good—devoted and righteous men who did their duty and served God, but we have never heard their names; the name of Moses is memorable and influential to this day even because it is commended to our attention by his special gifts of courage, steadfastness, ability. He was not only good, but great; he was good-plus.

We all recognize the fact that while goodness is always excellent it is not always attractive. Sometimes goodness is dull and commonplace. There are those who seem to be good not because they love and believe in God but because they have no imagination, no initiative; they follow the conventional paths. Their hearts beat with slow and proper regularity and are never quickened by the possibility of adventure. The best we can say is that they are good, not eminent, nor wise, nor able, nor particularly pleasing to meet; they are just good. Sometimes goodness is hard and forbidding. It is allied with strength and mastery. It makes itself respected but not loved. It lacks grace and beauty. It makes no allowance. It takes life seriously. It has no sense of humor. It smiles with reluctance and difficulty. Its attitude toward the exuberant spirit of youth is that of the traditional schoolmaster toward schoolboy enthusiasm. The goodness they feel is a matter of order and discipline and conscience and the exact performance of one's duty.

Dull goodness and hard goodness misrepresent Christian religion which is indeed hospitable to commonplace persons and to those who regard life seriously, but which has a big place for the influential man. It also takes a plain, commonplace man and transforms him into an influential man. Thus it took fishermen and peasants and made them into apostles, and is working similar miracles every day; bringing out new strength and ability; it is making men aware of their possibilities and desirous of making the best of themselves to-day just as it did in

the days of Christ. It makes men dissatisfied to be merely passive, inert, inactive, and to have a non-contributive goodness. Goodness is thus made influential. It verifies the parable of the leaven and affects the whole of society. This is brought about not by virtue of conscious missionary effort, but by its natural missionary influence. From some people the quality of goodness emanates; they are helpful wherever they go and without knowing it, even as the shadow of St. Peter healed the sick.

We may take the example of two men in a community. One is simply good, not a noticeably good business man, not especially good citizen or neighbor, or even a very good companion; he does nothing remarkably well; even his goodness is a negative quality, and consists in doing nothing remarkably ill. The other is good-plus; he is respected for his ability, strength, skill; he succeeds and wins devotion. The goodness of this man is made additionally influential by every kind of accomplishment he has. Everything he does works for good. It is as the cipher which increases the value of a unit, which multiplies it by 10. Every day he effectively denies that goodness is necessarily dull and slow.—Dean Hodges, to the Brotherhood of St. Andrew.

THE CHURCH AND LABOR.

The Church of Jesus Christ, who Himself set His seal to the high dignity of work by the labor of His own hands, should be deeply sympathetic with all workers both with hands and brain. She must be "witnessing both to small and great" her demand for justice—justice that will secure to the capitalist an equitable return for his investment of brains and money, and to the laborer such a share in the fruits of his industry as will secure the welfare of himself and family, and an atmosphere of happiness in his home and in all his associations.

We are glad to affirm that the Church in our day is not only sympathetic with the attainment of these objects, but actively engaged in promoting them. Christian people individually, and through their organizations, have been working for such hours of labor as will afford due opportunity and time for rest, recreation and cultivation of the powers of the body, mind and soul. The Church has been insistent on the preservation of the Lord's day from unnecessary demands for toil. Christian men and women, organized for social service, have worked for better housing, for the inspection of mines, shops and factories, for the securing to children their rights to education, and the enjoyment of a real childhood, for the bettering of the condition of women workers. These objects common to both the Church and the labor organizations should be prosecuted with increasing fervor and unflagging zeal.

The Church's great opportunity at this hour is to revive the spirit of fellowship one with another which was her distinguishing characteristic in her earliest days. Her mission is to bring the principles of her Master into full practical operation. She must have again a world conception, and show by her concern for all men, irrespective of race or nationality or religion, that she believes in the brotherhood of man, as dependent on the Fatherhood of God, revealed and mediated to us by Jesus Christ, His only Son, our Lord.

Looking to the future, and especially to the days when this war shall be over, we must see that the fruits of

the great victory shall be conserved, that we secure those conditions of life and liberty that will make democracy safe and lasting. We must all strive for full justice between man and man. We should strive for such a readjustment of the relations of capital and labor as will bring co-operation and good will and mutual endeavor for the welfare of all elements of the community. A reorganization is bound to come. Let us strongly urge the capitalist and the employer to assume towards his brother of the labor order, such a sympathetic attitude, such a oneness of interest as to give the country and especially labor itself the benefit of the united wisdom of the brotherhood.—From Bishop Harding's Labor Day Pastoral.

WHAT ABOUT THE WOMEN OUTSIDE OF THE CHURCH?

By Eva Ryerson Ludgate.

Not long ago I received a letter from an English woman who has charge of a military hospital in England. She writes: "The women of England have been praying but we have even in these sad times stayed by ourselves and prayed with our small group of friends in our own churches—nothing has been done for the thousands of sorrowing women outside the Church. I hope the Christian women of the United States will not make the same mistake."

There is a question I would like to ask every minister in the United States: What are you planning to do for the women of your community who have so bravely given their sons in their country's service—I mean the women who are outside the Church? They may belong to patriotic organizations but, splendid as this work is, there is no balm for a broken heart in the knitting needle, the bandage, or in patriotic service; there is only one source of comfort and that comfort is to be found in Christ through prayer.

A mother who has given her only son writes: "I think there are two kinds of mothers: the one mother who has her society friends and her husband, perhaps another child, brother, sister or a relative, and the mother who has no one to comfort her in her hour of loneliness."

The National Women's Prayer Battalion has been raised up to help the Church meet this great need. It does not multiply organizations, but in a very simple and beautiful way it gives the pastor or his assistant a point of contact and an entrance into every home which has a service flag in its window.

The need of such an organization was brought home during a visit to England in the third year of the war. The Battalion now has members in thirty-six States and two foreign countries.

For further information address the Secretary, Room 248, 200 Fifth Avenue, New York City.

CAMOUFLAGING THE HOLY SCRIPTURES.

To camouflage is to hide, mislead, take in, beguile, fool. It is reduced to a high art by man, even to hiding himself from himself. The heart is the great camouflagist. It is "deceitful, above all things, and desperately wicked." Because of this the camouflaging of Holy Scripture comes easy.

The Scriptures themselves do not camouflage. They are a light set on a stand to give light to all in the house. But in the nature of the case their meaning is sometimes hidden because man has his limitations. At his highest

reach he touches not even the hem of the garment of God. Texts do not camouflage, but interpreters do. They may by an interpretation, artificial, foreign, false, make the Scriptures say anything. As there are mysteries in the revelations of God, so there are simplicities that the mind of a child, and only the childlike mind can grasp and live on. The Scripture does not, as a fact, and cannot as a purpose, hide its meaning, but the preacher may conceal its meaning and pervert its intent, and make his own thoughts march before the congregation in the livery of heaven.

Such camouflaging may have a variety of causes. A not uncommon one is ignorance of the meaning of the text, and such ignorance is, for the preacher, inexcusable. If he does not understand his text he should not use it. It is bad enough that he should not know what he is talking about, but worse that he should be spreading his ignorance like a contagious disease among people who have come for healing. This is too often the fault of intellectual laziness. Thinking is hard, logical thinking is harder, and thinking for the highest good of a mixed congregation is harder still. That is to say, the right preparation of a sermon is hard work.

Other causes are, erroneous doctrinal bias that blinds the judgment; intellectual dishonesty that discolors the thought; mental lethargy that shuns strenuous effort and thorough investigation; selfish considerations that makes one withhold, or exaggerate, or deal in moral platitudes or platitudinous technicalities; a straining for rhetorical effect or self-exploitation; or much learning that makes one wise above what is written. Whatever the cause it is unreasonable, whatever the motive, it is disobedience to Him who said, "Go preach, and teach whatsoever I have commanded you."

Preaching stands first in importance in a minister's duty, for there is no Gospel for the world without it. Since Christ went back from earth to His Father the preaching of the Gospel has been committed to men; and to men who know certain things. The preacher who feels that sin is death, and Christ the only Saviour; that sin is the one supremely hideous disease of body and soul, and that the Holy Ghost is the alone power that can make and keep pure and clean the heart wherein sin finds a congenial home; that Christ died for all when He died for him, and that he is commanded to proclaim this to the world—that preacher cannot exalt himself in the pulpit or pass off a stone for bread, or give to drink the muddy traditions of men for the water of life. The remedy for camouflaging is knowing Christ.

The preaching office must assert its dignity and power. St. Paul, called by some free-thinker, "the brains of Christianity," says, "I magnify my office"—as a preacher to the Gentiles. Again he says, "Though we are an angel from heaven—though any man—preach any other Gospel than that which we have preached unto you, let him be accursed." And once more, "It pleased God by the foolishness of preaching to save them that believe." But there is a vast difference between the "foolishness of preaching" like St. Paul's, and the preaching of foolishness like the camouflagists. But one says, conditions have changed since St. Paul's day. Yes, outwardly and on the surface, but not inwardly and in the depths. Human nature is the same to-day as yesterday and will be so long as man is. The Kaiser of

to-day has the same sanguinary instincts as the Herod of Judea. The Hun of the nineteenth century is the same Hun as in the days of Attila. The scientific murderer by submarines, poisonous gasses and microbes of death in the bandages of the wounded, show the same heart as murderers of old time, though their methods be different. Take the composite man of this century with all his culture, turn on his heart the X-ray of spiritual light, and you will find the same cancer of sin, the same pulsations of vile passions, the same throbbing lusts that lay in the heart when the Great Physician gave his diagnosis to the world—"Out of the heart proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, deceit, lasciviousness, wickedness, an evil eye, blasphemy," and more. A moral Pecksniff denies this. A brutal Bill Sikes swears it a lie, but a good man like St. Paul cries out, "Who shall deliver me from the body of this death?" "Stop," you say, "you are drawing a horrible picture!" But I am not picturing anything. The Great Physician, "unto whom all hearts are open, all desires known, and from whom no secrets are hid"—the supreme diagnostician, draws the picture. Our congregations are essentially the same as those the Apostles preached to, and the preaching of the twentieth century must be the same in essentials as the preaching of the first. The preaching office must assert itself in dealing with eternal verities. It must show man his very soul, however painful the sight, and what is before him after death, however terrible the picture; must show him what the Lord has done for him on Calvary, however agonizing the spectacle; show him that the Holy Ghost has come to lead him all the days of his life in true holiness and righteousness, to the great white throne.

There are groups of texts on which the foundations of Christian religion are builded and even these are too often camouflaged. "Being justified by faith we have peace with God through our Lord Jesus Christ." "God hath made Him to be sin for us who knew no sin, that we might be made the righteousness of God in Him." By faith in Jesus Christ the soul is saved. With faith salvation is sure—without faith there is separation from God. In God's way Christ takes our sins. Through the believing of this we are justified before God. We speak, not of historic faith, which the devils have and tremble, nor of an assumed faith, for the sake of loaves and fishes, but of justifying faith. If a man shall come to me to-day and ask, "What shall I do to be saved?" will it be an insufficient answer if I say, "Believe on the Lord Jesus Christ"? If a whole congregation come to me and ask, "What shall we do that we might work the works of God?" Am I insufficient if I say, in the very words of Christ, "This is the work of God, that ye believe on Him Whom He hath sent"? "What," cries the camouflager in fine moral warmth, "do you say that the sensualist, thief, murderer, is accepted as righteous before God by and at the moment of his belief? That is against reason and nature." We answer, we do not say that God says it. Yes, it is against all human nature, but in perfect harmony with Him Whose Name is Love and nature Righteousness. "Then," he says, "Is there nothing for me to do, no good works, no gifts or religious life for me to practise, that I may have the gift of pardon and adoption"? So far as the Word of God goes, nothing. "Where, then, do good works and a holy life come in?" They do not

come in at all, they come out. "I live," says the justified soul, "yet not I, but Christ liveth in me."

Here the camouflager has clearly confused justification with sanctification. Justification is an act done outside of ourselves by the free mercy of Christ our Lord. Sanctification is a work done in us through the Holy Ghost—the continuous renovation of our nature, dead unto sin and alive unto God. Let not good living in all its range be minified by the fact that God gives pardon; rather let it be inspired to the utmost. Nor let it be supposed that we have nothing to do with our spiritual development. We must watch, pray, restrain, deny, crucify self, and work out our salvation with fear and trembling.

Examples of scriptural camouflaging could easily be multiplied. They should put the preacher on his guard. The pulpit is his throne. From it his words have the weight of an accepted authority. Before him, in every congregation, are the sick and ready to die, the troubled and tempted and ready to fall. He is indeed a seer whose eye can penetrate the mask of the quiet face before him and read the secrets of the heart. He shoots his arrow, not at random but at a venture, and often it hits the mark though he hears not the bell. It is his hour. His life may be commonplace, his personality small, but he has God behind him, the needy before him, and the word of life upon his lips. If only he can hold up Him who said, "I, if I be lifted up, will draw all men unto me," so that not even his own hand shall be seen, then each who receives Him according to his need will go his way praising God that the preacher told him this or that from the word of His truth and led him to the trysting place where he found Him whom his soul desired!

Such is the high office and dignity of him who shows Christ to man. Who is sufficient for these things!

GERMANY'S DREAM OF DOMINION.

From an address by Dr. Richard Heath Dabney, Professor of History, University of Virginia.

* * * The Holy Roman Empire had had many ups and downs during the thousand and six years of its chequered existence. It sometimes displayed vast strength, at other times ludicrous weakness, so ludicrous that Voltaire declared it to be, in his day, neither Holy nor Roman nor Empire. Yet at all times the Emperor had governed not simply Germans, but other people as well; at all times the mere name of Roman Emperor carried with it the dream of dominion; and at all times this dream concealed within itself vast potential energy. A barrel of gunpowder, so long as heat is not applied, is as harmless and as passive as a barrel of sand. Yet, no sooner is it touched by a live coal than its latent potential energy becomes instantly and startlingly kinetic. There was a time, nor so remote, when Germans were regarded as amiable people addicted to fairy-tales, Christmas trees, poetry, music, metaphysics and the genial absorption of most palatable beer. The live coal of Prussian ruthlessness had not yet been hurled into the seemingly slumbering German soul. The dream of dominion was hardly suspected of existing, or seemed but a wistfully poetic looking backward to the glowing clouds of a medieval sunset. Few of those who used to listen to Berlin orchestras interpret the

mighty music of Mozart, Beethoven and Wagner or the lighter strains of Waldteufel and Strauss imagined that the people who seemed to swim, entranced, in that ocean of melody and harmony, could, at a mere nod from their imperial master, spring like tigers at the throat of unsuspecting Belgium chancing to stand in their path to the conquest of the world.

Yet it is so. Prussian militarism has ignited the powder, and the placid dreamer has sprung from his bed with a madman's gleam in his eyes. So long as Germany had insufficient power to attempt the realization of her dream, that vision was but a harmless hallucination. Time was when Lessing, one of the greatest among Germans, could say that patriotism was but an amiable weakness. But, with the growth of Prussianism and the permeation of Germany with its poison, German patriotism has become a ferocious passion leading Germany through madness to destruction. Since Frederick William, the "Great Elector" of Brandenburg and Duke of Prussia, ascended the throne in 1640, Prussian policy has consistently pursued the militaristic path. Practically always, since the reign of the Great Elector, the Prussian army has been stronger than that of any other state of equal population in the world. His son, Frederick, though lacking the masterful qualities of the Great Elector, was able to demand and secure from the Emperor Leopold I, as the price of his assistance in the war of the Spanish Succession, the title of King. That title, as his famous grandson afterwards said, sowed the seed of ambition in his descendants—the ambition to build up a power commensurate with the title itself. The seed did not take long to sprout. For the second Hohenzollern who bore the title of King, Frederick William I, more than doubled the size of the army and drilled it to a point of efficiency unequalled at that time. And at his death this formidable war machine became the property of Frederick II, usually called "the Great." Great he certainly was, great as a soldier, great as an administrator, great in his iron nerve and will, but great also as a hypocrite, supremely great as a treacherous scoundrel. Just before ascending the throne he had written a book denouncing Machiavelli and deprecating ambition, conquest and greed for power. But hardly was the ink dry upon the pages of this virtuous volume when its author sprang, without a moment's warning, upon Silesia and tore it from Maria Theresa. This and his subsequent hatching of the conspiracy that led to the assassination of Poland are the two most notorious of his acts. We cannot dwell upon either these or his less known crimes.

It would be a comforting thing if those amiable people were not mistaken who tell us that right is always victorious over wrong in this world. But the grim fact is that Frederick the Greedy (as Herbert Spencer called him) was the most successful of all German robber-knights. And, since nothing succeeds like success, the terrible result is that this cynical villain is the adored idol of Germany, the model held up for statesmen and soldiers to imitate. Hear, for example, these words of Bernhardi, glorying in the base deeds of his hero: "The Great Elector laid the foundations of Prussia's power by successful and deliberately incurred wars. Frederick the Great followed in the footsteps of his glorious ancestor. . . . None of the wars which he fought had been forced upon him; none of them did he postpone as long as pos-

sible. He had always determined to be the aggressor, to anticipate his opponents, and to secure for himself favorable prospects of success."

Passing over the French revolutionary era and merely noting Mirabeau's remark that war was the chief industry of Prussia, we find that, after being well-nigh destroyed by Napoleon, she rose again in the final act of the drama and came forth from the Congress of Vienna with added territory and with a military system that was to make her stronger than ever before. In the nineteenth century Bismarck stands out as the supreme type of the Prussian, and it is worth while to recall his most famous utterance: "Not by speeches and majority votes are the great questions of the day decided, but by blood and iron." Nor were those sinister words, spoken in 1863, mere words—as the Danes, the Austrians, and the French were soon to learn. For in 1864, 1866 and 1870, respectively, he showed these three peoples by deeds what "blood and iron" meant. In 1871 the German Empire was born, and from that day to this the Prussianization of Germany has gone steadily on. Intoxicated with easy military victory, followed by prodigious economic success, the German people have surrendered their souls to Prussia and permitted her to use the school, the University, and the pulpit, as well as the drill-ground, to instill into the young the idea of German superiority to all other peoples and an insatiate lust for power. I cannot share the opinion of those who consider economic factors as the chief cause of this war. The chief cause of the cataclysm is the old dream of dominion, converted into a horrid nightmare by Prussian military arrogance and success. Germany's economic prosperity was already going forward by leaps and bounds. Her goods had free access to all British ports, and were admitted to the ports of all British colonies on precisely the same terms as British goods. Was this a reason for attacking Great Britain? No! The heaping up of riches was not enough. Germany desired to dash Russia in pieces, to crush France, to seize the British colonies, to plunder America, and to rule a far vaster world than Rome had even dreamed of ruling.

The development of this desire for domination had been fostered by few more successfully than by Heinrich von Treitschke, who, after lecturing at Kiel, Heidelberg and Freiburg in Baden, was called to Berlin about 1876 and for a score of years exercised an enormous influence that continued to broaden and deepen after he himself had passed away. For he was teaching the ablest young Germans, the men who were to go forth as teachers of History and Politics, to diffuse his ideas throughout the land. I heard him at the height of his powers, from the fall of 1883 to the spring of 1885. His appearance was imposing, and his command of language was marvelous. Many of his phrases—even whole sentences—have stuck in my memory as no other man's ever did. No lecturer under whom I studied either in this country or at the three German universities that I attended was his equal in power. Differ with him I did, frequently and vehemently; but never for one moment was he dull. All his classes were large, and one course was attended by several hundred—every seat in the large hall being occupied, while many stood—drinking in his passionate words, uttered with all the earnestness and fervor of a Hebrew prophet. Very early in his career he had declared his aim to be to propagate, by means of history,

his political views. In the final word of his definition of the state is contained, as in a nutshell, the gist of his political philosophy. That definition is: "The state is the organized people as an independent and legally united power." Upon that word, power, he rang the changes in every key and in thunder tones. "The very soul and innermost being of the state," said he, "is power, and to maintain this power is the state's greatest task." "Good-natured weakness is the statesman's greatest crime." "The assertion and maintenance of its power is the first duty of the state." "The greater states have arisen not by the will of the people but by the might of the sword." "The idea of an international court of arbitration is an idle dream. War will never cease. Nor is it desirable that it should cease." "A state must have the power to assert itself in arms: else it is no state at all." "Small states are ludicrous and contemptible. For small states have no power."

Such are a few of the doctrines that I heard this man utter, but which lose, in my translation, much of their sledgehammer force. * * * Upon other peoples he poured forth hate, scorn and contempt, particularly upon the English and ourselves. "The Englishman," said he, "is a low utilitarian, a selfish islander, a hypocrite who, with a Bible in one hand and an opium-pipe in the other, diffuses throughout the universe the benefits of civilization." "We German idealists," I heard him say, "have time to meditate upon beauty; the Americans chase the dollar."

Treitschke's theory of the state as an all-engulfing power has seized hold of the German mind. In the presence of this state—this semi-divine metaphysical colossus—the individual dwindles into a pygmy cowering before the gigantic creation of his own imagination. The German, submerging his own personal identity in the state, seeks dominion, through the state, over others. The American, intelligently combining with his fellow-individuals, seeks rational freedom for himself and for them. If Prussia conquers our armies, the Prussian theory will conquer the American conception of the state, as an organization deriving its moral authority from the collective consent of intelligent individuals, will perish from the earth.

The two men who best embody the American and the Prussian ideals, respectively, are Patrick Henry and Frederick the Great. The latter, you remember, carried upon his person, during the Seven Years' War, a vial of poison—to be swallowed, if ever the time should come when his and Prussia's power must fall. Dominion or death! These were the alternatives for Frederick the Prussian. Not so for Patrick Henry the American, whose immortal words might well be adopted today as our battle-cry and that of our heroic allies: "I know not what others may say; but as for me, give me liberty, or give me death!"—*Alumni Bulletin, University of Virginia.*

A BETTER SYSTEM.

By Rev. D. A. Sanford, a Missionary in New Mexico.

XII. Missionary Work: Is It Really Worth While?

If put in another form, this question might be, "The holy ministry; is it worth the while, of a bright and able young man?" There is so much which tends to blind the vision and give a negative answer to the ques-

tion, and there has been such a falling off in candidates for the ministry, that this question deserves serious consideration.

Are salaries of clergy small? That of itself will not deter brave men if the cause be worthy. They who seek great money reward will look to other callings.

Only men with high motives are wanted in this holy calling. Small salaries will tend to keep out unworthy men.

But when the small salary, paid with indifference and carelessness, becomes the expression of coldness on the part of people, when resort is made to entertainments and parties to raise money to pay the clergyman's salary, that is another matter. For, in practice, this is saying, "We do not sufficiently prize the gospel of Christ to pay directly out of our own pockets what is needed for your salary." A few earnest and faithful persons may be doing what they can, but many others are lacking in deep earnestness.

And worst of all, if the clergyman should fail to please the people, he must look forward to dismissal as a mere hiring.

The young man, fresh from high school, can look forward at once to some secular occupation with good salary. Shall he spend four years in college, and three years more in a theological seminary, in order to take a life work in the ministry under such conditions as he often sees? He may with courage face the condition of small salary. But other conditions that he sees do not attract him to the ministry. It does not seem to him as worth while.

Such conditions as here described are very common. They tend to blind one's eyes as to the high and useful work of the ministry. Take large numbers of our parishes. Clergy stay but a short time. Each religious body in the town has its own resident pastor. The field of labor is really small, for the number of ministers employed is far too many; i. e., more than would be needed if Christian people were all united in one body.

In practice, what does this state of affairs say to any young man looking forward to some useful calling for a life work? Is it a useful thing to throw himself in sharp competition with other religious workers? Is it attractive to labor among people who humiliate him, and pay his salary only through entertainments and suppers? The work of the Church in many a place is self-centered. The parish cares for itself and does not look beyond. Many a person says, "I do not believe in missions. We need all the money at home." And with that selfish spirit it goes on raising and spending money on itself. If there is an appeal for money for missions, only a pittance is given.

Missionary work: Is it worth while? The parish in its practice is saying, "No."

This wrong practice, this false view, is very harmful, for the great and important work of the Church is missionary. The parish that is interested in missions is the most successful parish. The parish that gives liberally for missions does most for itself.

The great work, the chief work of the Church is missionary. See the history of the Church all down the ages. St. Paul was a great apostle, but he was a great missionary. But come down to our own days. See the work in China of Bishop Shereschewsky. A Christian college founded, the Bible translated. See his indomitable cour-

age, with paralyzed fingers working faithfully at his task. See Livingstone in Africa, and see the results in our day following his work. See the martyred Hannington in Uganda and the wonderful changes there since wrought. See England's black Bishop, Crowther, as a boy rescued from slavery and made useful among his own race, as bishop and missionary.

Then see the work of Florence Nightingale under very trying circumstances, but with great faithfulness and courage. Then see some results in our day—the Red Cross work in this and other lands. Florence Nightingale led the way. Page after page has been written telling the deeds of great missionaries of the cross. Here is something to inspire the heart and fill the life of young men. Missionary work: is it really worth while? Here is the noblest purpose, doing good, bringing blessings to others. And this noble purpose should be placed before young men if we wish them to enter on the work of the ministry. It is the practice of the Church in our parishes, in their treatment of the men already in the ministry, that will either hinder or help young men to look forward to the work of the ministry as a life work.

See the great opportunities in this land to bring the gospel of Christ to the many sorts of people. See the foreigners of many kinds; some of them are from heathen lands, and others strongly tempted here to forsake what religion they may have had. See our work among colored people. We have done good work among Sioux and some other Indians. But some other Indian tribes are barely touched. And these various races are becoming American citizens. What a great opportunity for missionary work. And then, foreign missions. In some cases foreign nations are open to receive the gospel as never before. The great work of the Church is missionary. Viewed in the right spirit there is no grander, nobler work to be done.

It is worthy of the highest talent, the noblest effort, the fullest devotion of the heart, the greatest courage and the most complete self-sacrifice of any man or woman. And all these qualities are needed.

Missionary work; it is really worth while.

Then we appeal for workers in the Church, let this purpose be plainly put before them.

The tendency of our parish system has not been sufficiently missionary. Hence the results complained of. Remedies can be suggested. But the remedies will need to be put into practice before the beneficial results can be obtained.

(To be Continued)

CHINESE GENERAL ASSEMBLY.

For the last four years the twenty-five Presbyteries in China have been united in the Presbyterian Federal Council. The question of the organization of a General Assembly including all the Presbyteries, which are the outgrowth of the mission work of various churches in this country and Great Britain, has been under consideration for some time. Nineteen of them voted for the immediate organization of the General Assembly. The other six were in favor either of delay or some modification of the proposed plan. At the recent meeting of the Federation, besides the representatives of the Presbyteries there were also present representatives of the churches of London Mission and the American Board,

both Congregationalists, as we understand. They came with the request that their churches might be permitted to join in the organization of the General Assembly.

After careful consideration it was resolved to call a meeting of the General Assembly of the Presbyterian Church in China to meet in 1920. In the meantime those present formed themselves "into a provisional Assembly to prepare the way for the regular Assembly, and which shall continue to represent the Presbyterian Church in China, until the regular Assembly is formed."

The plan is for the Chinese Presbyterian Church to be autonomous. It will prepare its own confession of Faith and Book of Church Order, but it is generally understood that these will be based upon the standards of the churches represented by the missionaries who have built up the Chinese churches.—Exchange.

VACATION BIBLE SCHOOLS.

Seventeen years ago a young Baptist minister saw poor children in hot New York streets in July, knew there were many idle church buildings on every hand, and had been appealed to by some college students, working their way, for summer work to earn money for expenses. He applied for the use of the idle rooms. He invited the college students to come in as six weeks' teachers. And he gathered the children from the streets, and taught them Bible stories, to play games, for there is much in how one plays whether one has fun in the playing or not, and later some handicraft, with improvised tools and donated materials.

The minister in question, the Rev. R. G. Boville, is now the superintendent of a vacation Bible school system that is international in its scope, and has just closed a war summer with 75,000 children enrolled. Patriotism was the keynote of the instruction this year. There was handicraft to make articles for the Red Cross. The number of instructors, drawn largely from college students, ran into the thousands. Marked growth in schools obtained in Canada, on the Pacific Coast, and even in far off Japan. Most of the schools conducted under the name were in charge of the International Association, but wherever churches will themselves take up the conduct of schools they are encouraged to do so.

When the war came the Association, from its offices in the Bible House, New York, had appealed for an endowment and had made some progress. Immediately the war ends the endowment plan is to be proceeded with. Mr. Russell Colgate, of New York, is president of the International Association, but others in the management are among the foremost Christian leaders of the country. Everywhere the idea is endorsed. There are thousands of idle church rooms, and tens of thousands of poor children to be benefitted.

Time: Sunday, September 29.

Place: All Saints Church, St. Louis, Missouri.

Consecrators: The Rt. Rev. Dr. Winchester, Bishop of Arkansas (presiding); the Rt. Rev. Dr. Kinsolving, Bishop of Texas; the Rt. Rev. Dr. Johnson, Bishop-Coadjutor of Missouri.

Presenters: The Rt. Rev. Dr. Brooke, Bishop of Oklahoma; the Rt. Rev. Dr. Sapphore, Suffragan-Bishop of Arkansas.

Preacher: The Rt. Rev. Dr. Gailor, Bishop of Tennessee.

Attending Presbyters: The Rev. D. E. Johnson, D. D., the Rev. F. A. Garrett.

Master of Ceremonies: The Rev. H. W. Mizner.

DANIEL S. TUTTLE,
Presiding Bishop.

Wequetonsing, Mich., August 31, 1918.

Bishop Gore to Visit America. Other Speakers in the "Moral Aims" Campaign.

During the coming fall another campaign is to be conducted on the "Moral Aims" of the war. It will be remembered that fifty-five prominent ministers and laymen toured the country during April, May and June. Through the American and British Departments of Public Information, the National Committee have arranged tours for Dr. Charles Gore, the Lord Bishop of Oxford, and Rev. A. T. Guttery, one of the leading ministers of the Primitive Methodist Church. Dr. Gore writes: "I am very keen about getting religious people of all kinds to throw themselves into pressing forward the idea of a League of Nations, leaving it, of course, to the politicians to settle the details, but asserting the principle. . . . The mere determination to be at Germany is apt to absorb all else. Whereas, in fact, we might defeat Germany and at the same time absorb so much of what is false in the spirit of the war as to defeat our professed aims in entering it." The visit of these religious leaders will do good in the broadest sense of the term. The fifty-five speakers who traversed the country from Maine to California under the auspices of the National Committee in April, May and June, addressed two hundred and seventy conferences of clergymen and two hundred and eleven popular mass meetings, aggregating 16,060 ministers and 180,000 laymen.

Announcement has just been made that an additional speaker has been secured for this campaign in the person of the Rev. Daniel Couve, a member of the French Protestant Committee of Paris. He is represented as a strong leader, a powerful and enthusiastic speaker, of a most winning personality. He is one of the leaders in Christian work and in International Christian interests in France. During the war he served in ambulance trains first, then as army chaplain, and was awarded the "Croix de Guerre" for his gallant conduct.

Conference on Armenian and Syrian Relief.

To adequately meet the needs not only in Persia, but in the entire field of Western Asia and to lay plans for a fall campaign, a conference has been called by the Committee for Armenian and Syrian Relief, to be held in New York, at 25 Madison Avenue, on September 19 and 20.

We are desirous of having at this conference any of our contributors

Church Intelligence

Consecration of the Rev. E. Thomas Demby.

The postponed consecration of Suffragan-Bishop-Elect Demby is to take place (D. V.) in All Saints', St. Louis, on Sunday, September 29, 1918.

friends of the peoples of the Near East who may be in New York on these dates.

C. V. VICKREY,
Secretary.

Medical Missionaries for the Red Cross, Siberia.

Dr. Claude M. Lee, medical missionary in Wushih, China, writes his father, the Rev. H. B. Lee, D. D., of Charlottesville, Va., that he and Dr. Augustus W. Tucker, of St. Luke's Hospital, Shanghai, son of Bishop Tucker of Southern Virginia, have been selected for Red Cross work in Siberia.

VIRGINIA.

Rt. Rev. R. A. Gibson, D. D., Bishop.
Rt. Rev. W. C. Brown, D. D., Coadjutor.

Aquia Church, Stafford, the Rev. Joseph Baker, rector. A gracious and valued gift has been received, a fine Mason and Hamlin organ, sweet toned and of good volume. It has this inscription: "Presented to Aquia Church, Overwharton Parish, Stafford County, Virginia, in grateful memory of a young soldier. Per Adna Ad Astra."

The year's report read last Sunday to a full congregation was encouraging. Baptisms, twenty-four; confirmations, nineteen; marriages, two; burials, sixteen; sermons, seventy-eight; Holy Communions, eleven. Average attendance, twenty-three.

The Parish House of Old Farnham Church, South Farnham Parish, Richmond County, the Rev. F. D. Goodwin, rector, which has been secured after very careful consideration and which is an important addition to the property, has lately been freshened up, painted and plastered, and has a very good Sunday-school and good congregation whenever the minister preaches there. Mrs. A. V. Payne, a teacher in the High School, is conducting the Sunday-school in the Parish House, which is also used as a chapel. The fund for the repairs on the church is growing, but very slowly. It is hoped the period after the war, when building becomes possible, will find enough money in the treasury to accomplish all work with rapidity.

SOUTHERN VIRGINIA.

Rt. Rev. B. D. Tucker, D. D., Bishop.
Rt. Rev. A. C. Thomsen, D. D., Suffragan.

Emporia: Bishop Tucker visited Meherrin Parish, Emporia, the Rev. Norman F. Marshall, rector, on Sunday, August 11, confirming a class of four in Christ Church, Emporia. The offering here for general missions was about \$116 in pledges, war stamps and money. Bishop Tucker told the Emporia congregation that he was proud of what they were doing for missions. This second drive within a few months for its missionary obligations, combining the very unique feature of being at the same time a drive for War Stamps, puts Christ Church, Emporia, among the banner parishes of the land in its care for the missions of the Church. It displays the value of team work in a congregation.

EAST CAROLINA.

Rt. Rev. Thomas. C. Darst, D. D., Bishop.

Bishop Darst has promised to help Bishop Guerry in his Diocese during the month of December. As recently stated in these columns, Bishop Guerry

has been appointed to go to France for six months.

The Rev. C. H. Bascom, of Berlin, N. H., will have charge of St. Paul's Church, Greenville, during the Rev. George Frank Hill's absence in France as a "Y" worker.

The Rev. W. R. Noe, who has had charge of the church at Saltville, Va., during the past year has resigned and returned to Wilmington, N. C., where he became on September 1 missionary of the Wilmington Convocation.

The Rev. E. M. Parkman, who was ordained deacon by Bishop Dafst on July 14 in the Church of the Good Shepherd, Wilmington, has been placed in charge of the Aurora group of churches.

The Rev. A. R. Parshley, who entered "Y" work the beginning of the present year, and who was at the camp at Anniston, Ala., for some months, resigned in the early summer and immediately enlisted as a private, is now connected with a Hospital Unit which is at the front.

The Rev. John H. Griffith, for nearly twenty years rector of St. Mary's Church, Kinston, has resigned to accept a call to the Church of the Holy Cross, Tryon, N. C., in the District of Asheville. The resignation is effective October 15.

The Rev. T. N. Lawrence, formerly of Hertford and Plymouth, is now "overseas" engaged in Y. M. C. A. work.

The Rev. F. R. Lee, who is now one of our Diocesan Clergy, is serving as chaplain at Fort Caswell, near Southport.

TENNESSEE.

Rt. Rev. Thos. F. Gallor, D. D., Bishop.

To Elect a Bishop-Coadjutor.

A Special Convention for the election of a Bishop-Coadjutor will be held in Christ Church, Nashville, on October 29, at ten o'clock in the morning.

LOUISIANA.

Rt. Rev. Davis Sessums, D. D., Bishop.

An Unusual Baptismal Service was held at Camp Beauregard, Alexandria, at the home of Mrs. John Gray, the widow of the Rev. John Gray, formerly a minister of this Diocese. The service was held on the lawn where Mrs. Gray had erected a large altar, with a cross of evergreens, under a beautiful tree. Chaplain W. D. Bratton, of the 155th Regiment, a son of the Bishop of Mississippi, officiated and baptized ten babies, the children of the soldiers' families, Mrs. Gray and Chaplain Bratton standing as godparents for them all.

MISSISSIPPI.

Rt. Rev. T. DuB. Bratton, D. D., Bishop.

The Rev. Dr. G. G. Smeade, Archdeacon, has recently visited Camps Lee and Meade, speaking a week at each camp. In the sixteen services held he spoke to 18,000 men and had the pleasure of speaking in the great amphitheatre at Camp Meade to 7,000 negro soldiers. At the last service he spoke to 4,000 in the large auditorium. Dr.

Smeade expects to visit several camps during November and December, and will also be used by the Y. M. C. A. headquarters of New York to speak throughout the country on behalf of the one hundred million dollar fund.

DALLAS.

Rt. Rev. A. C. Garrett, D. D., Bishop.
Rt. Rev. H. T. Moore, D. D., Coadjutor.

The war bureau of the National Committee on Prisons and Prison Labor has appointed the Rev. Edward Henry Eckel, rector of St. Andrew's Parish, Fort Worth, as its representative in Tarrant County, Texas. Mr. Eckel and a committee of representative citizens whom he has associated with him are co-operating with the sheriff in plans for mobilizing the county prisoners in the reclamation of waste for clothing, munitions and cannon, and in securing in conjunction with the draft boards a closer application of the work-or-fight order, especially in relation to discharged and paroled prisoners and to rejected registrants.

NEW YORK.

Rt. Rev. David H. Greer, D. D., Bishop.
Rt. Rev. C. S. Burch, D. D., Suffragan.

The Bishop of Oxford in New York.

Through the courtesy of the National Committee of the Churches and the Moral Aims of the War, it has been arranged for the Right Rev. Charles Gore, D. D., Bishop of Oxford, to preach on Sunday, September 22nd, in the morning at the Cathedral of St. John the Divine, and at Trinity Church at Evensong at 3:30 p'clock.

PITTSBURGH.

Rt. Rev. C. Whitehead, D. D., Bishop.

Bequests: In the will of the late Miss Emma Hulme, a retired teacher in the Pittsburgh public schools, and a communicant of St. Mary Memorial Chapel, who entered into rest on August 8, were bequests of \$400 to each of the following institutions: St. Mary's Memorial Chapel, St. Margaret Memorial Hospital, St. Barnabas Free Home for Incurable and Convalescent Men, McKeesport, and the Church Pension Fund. The residuary estate of Miss Hulme, after the payment of some legacies to relatives and friends, is to be divided, share and share alike, amongst the four beneficiaries above mentioned.

St. Andrew's Church, Pittsburgh, and the Diocesan Church Home have received bequests of \$5,000 each from the estate of Mrs. Annie Jackson Bissell, wife of Mr. F. S. Bissell. Mrs. Bissell was identified with St. Andrew's parish nearly all of her life, and for many years was President of the Board of Lady Managers of the Church Home, resigning from the position by reason of failing health.

The Every Member Canvass conducted last June in All Saints' parish, Pittsburgh, was a great success. The pledges exceeded the amounts asked for in the estimated budget, both for parish expenses and for missions, and the budget itself exceeded the total receipts for the previous year by 25 per cent. There was an increase of 105 per cent in the number of individual pledges, and of 78 per cent in the amount of money pledged last year.

The Rev. Harris B. Thomas has re-

signed the rectorship of Trinity Church, Rochester, to accept the position of Secretary of the War Personnel Board of the National War Work Council of the Y. M. C. A.

The Rev. Albert N. Slayton has resigned St. Peter's Church, Uniontown, with its adjacent missions, to accept the rectorship of St. John's Church, Charleston, W. Va.

The Rev. Isaac F. Jones, of Bellaire, Ohio, has accepted a call to the Church of the Messiah, Sheraden, with care also of St. George's Mission, West End, Pittsburgh, and will enter upon the work on October 1.

NEW MEXICO.

Rt. Rev. F. B. Howden, D. D., Bishop.

The Bishop has been having a much needed vacation at Saybrook Point, Connecticut. He returns to New Mexico the last of September.

The Rev. D. A. Sanford has had a six weeks' vacation, spent in Illinois and Wisconsin. He has now returned to Gallup, New Mexico, with the expectation, however, of taking work elsewhere in New Mexico, where his family can reside at a lower altitude.

The Rev. W. B. Magnan, who comes from Ouray, Colorado, expects to begin his work at Farmington some time this month.

The Rev. Clarence S. McClellan, Jr., has accepted a call from the Bishop of New Mexico to become the head of the district of Marfa in Texas. This includes a territory of 22,000 square miles south of New Mexico and along the Rio Grande. In it are located Fort Stockton, Fort Davis, Alpine, Langford and Marfa, with important military cantonments. Mr. McClellan has made St. Paul's Church, Marfa, his headquarters.

IDAHO.

Rt. Rev. James B. Funsten, D. D., Bishop.

Fort Hall Indian Mission.

The Bishop reports he has just completed the rebuilding of the Fort Hall Indian Mission. The old mission was frame. The new is constructed of cement and brick, and is therefore solid and durable. The building and other improvements cost about \$12,000. This mission ministers to the Shoshone and Bannocks Indians. There is a Mission School and an irrigated farm of 160 acres. The work is difficult, but most important. In completing the building the Bishop had to borrow five thousand dollars, but the rebuilding is more than justified even in these troublous times. The fire destroyed the Mission in November. The church people were not discouraged, but believed that if it was worth while to have started, it was their duty to overcome whatever difficulty they encountered. Today the work is in better shape than ever. The Indians are pleased and the missionaries are in the new home preparing to go on with work, praying that God may hasten the coming of His kingdom among the Shoshones and the Bannocks in the far away Rocky Mountain country. Any help for the building fund or furnishing will be appreciated. The house, of course, is bare; the children, too, will need clothes and shoes, for the country is often bitter cold in winter.

The Rev. L. B. Franck, rector at Twin

Falls, has been doing Y. M. C. A. war work in the South, but while his people were glad to have him do his part in the cause all have at heart, he is sorely needed on the western front in Idaho, where so many vacancies are growing out of war conditions. He expects to return in October. The Bishop has requested the Rev. Mr. Franck to act in his behalf, in Virginia and the South, by devoting a short time just before he comes west to the securing certain sums of money absolutely needed for hospital and missionary work in order to prevent serious loss to the splendid work.

The Rev. Thomas Ashworth, Payette, Idaho, is now secretary of the District. All communications should be sent to him relating to the Journal of the District.

St. Margaret's School for Girls has been thoroughly renovated and is in better shape than ever before. The enrollment is the largest in its history. By being absolutely determined to make it go, by God's grace it seems to have weathered the war storm.

Personal Notes

The Rev. Mortimer S. Ashton, for ten years rector of Zion Church, Morris, N. Y., has resigned to accept the rectorship of Emmanuel Church, Corry, Pennsylvania. He will also have charge of St. Matthew's Church, Union City, and St. Peter's Church, Waterford, Pennsylvania.

The Rt. Rev. Dr. Thomas F. Davies, Bishop of Western Massachusetts, has sailed for France, where he will be until the first of the year with the American forces.

The Rev. J. F. Hamaker has resigned the rectorship of St. Paul's Church, Greensboro, Ala., and accepted a call to the Church of the Holy Comforter, at Gadsden, in the same Diocese.

The Rev. F. Alan Parsons, of Ronceverte, West Virginia, has been elected rector of St. Philip's Church, Laurel, Delaware.

The Rev. Gerald Lewis, for the past two years librarian of the Church Missions House, New York, has been appointed acting rector of St. Andrew's Church, New Platz, N. Y., and will enter upon his new work October 1. Mrs. Lewis has been on the staff of the Educational Department of the General Board of Missions for four years.

The Rev. G. W. R. Cadman, rector of All Saints' Chapel, Austin, Texas, is doing hospital work in the Canadian army.

Ordinations.

On Wednesday, September 4, 1918, the Rev. Thomas Vail Wingate, B. A., was ordained priest by the Rt. Rev. Frederick Joseph Kinsman, D. D., LL. D., Bishop of Delaware, in the Chapel of the Good Shepherd, Bishopstead, Wilmington. He was presented by the Ven. B. F. Thompson, Archdeacon of Delaware, and the sermon was preached by the Rev. Addison A. Ewing, rector of Immanuel Church, New Castle.

In St. Matthew's Cathedral, Dallas, Texas, on the twelfth Sunday after Trinity, Bishop Moore ordained to the

diaconate Mr. Charles G. LaBagh, who was presented by the Rev. J. Sheerin, rector of All Saints' Church, Dallas. The sermon was preached by the Rev. Dr. Carrington, Dean of St. Mary's College. Mr. LaBagh will have charge of a group of missions at Hamilton, Meridian and Dublin, Texas.

In St. James Church, Cleveland, N. Y. (Diocese of Central New York) on June 24, Bishop Olmsted advanced to the priesthood the Rev. Samuel Flagler Burhans, who has been in charge of St. James for some time. The Rev. Ernest C. Tuthill presented the candidate and the Bishop preached the sermon.

In Christ Church, Little Rock, Arkansas, on Sunday, August 25, Lieutenant Douglas Bagwell Leatherbury, of the Second Training Regiment, Camp Pike, was ordained to the diaconate by the Rt. Rev. E. W. Saphore, Suffragan-Bishop of Arkansas, at the request of the Bishop of Tennessee. The candidate was presented by the Rev. C. F. Collins, civilian chaplain at Camp Pike, who also preached the sermon. Lieutenant Leatherbury was sent to Camp Pike last June in the draft from his district only a few days before the time set for his ordination at the University of the South. Since that time he has been constantly promoted, and received a commission as second lieutenant three weeks ago.

Deaths.

The Rev. William H. Vibbert, D. D., for more than fifty years a prominent clergyman and Vicar Emeritus of Trinity Chapel, New York City, died recently at the home of his daughter, Mrs. Frederick W. Keasbey, Morristown, N. J., aged seventy-eight years. The funeral was held at Trinity Chapel and interment was made at St. Luke's Church, Germantown, Pa.

The New Perspective.

Many lives have no purpose at all. Multitudes merely drift from their first conscious years to the end. All notable lives, whether on the broad stage of public affairs, or in the narrow sphere of a humble community, are swayed by a definite purpose. But the man who has passed into the new life has his purpose made single, and finds it baptized into an unselfish nobility. He is given new thoughts, and he sets new values upon neglected things. What he once hungered after, the favors for which he fawned upon men, and endured their contumely, over which he dreamed in his brooding hours, are seen in their transiency and pettiness. He builds the faith which once he destroyed. He restores fourfold what he once took away. Every man, however feebly this new energy has begun to beat within him, finds himself living with a new purpose.—W. M. Clow.

You cannot bring love and need together without having the cross. This is true in human life. It is true in the home. It is true with society. It is true in the nation. It is the glorious truth exemplified by the Allies today. Love of righteousness, face to face with human need, is the only possible explanation of the sacrifice France, Britain, Italy, America are making at this time. The only way you can get rid of the cross is to deny that "God is Love," or that man is in need. Admit these facts and the cross is inevitable.—John McDowell.

Christianity and the Community

Thy Kingdom Come on Earth

THE REV. R. CARY MONTAGUE, Editor

RECONSTRUCTION.

Making peace is going to be almost as great a task as making war. When our munition factories close, leaving hundreds of thousands of employees without work, and at the same time our boys begin to return from France, looking for a better occupation than that of killing Germans, the strain upon economic conditions in this country and throughout the world will be greater than it is possible to realize.

Secretary Lane, of the Interior Department, is already planning to meet these conditions. His scheme is to provide a forty-acre farm for each soldier. This farm to be carved out of land which is now useless, either on account of too much or too little water. In the one case the land will have to be irrigated and large dams and dikes will be necessary. In the other, the land is at present mostly swamps and great drainage operations will have to be carried out. The idea is that in both cases the returning soldiers can be employed by the government in preparing their own future homes. The plan being to have each man make a small payment for his land and continue these payments during his employment, and while the work is being done for the government.

These small farms will offer wonderful opportunities for the development of rural community life.

This small acreage will enable their owners to enjoy the social intercourse of town and cities and avoid the isolation and loneliness which drives so many of our young people to leave their country homes.

Of course, the houses that will be built for our veteran farmers will have all modern heating, lighting and sanitary arrangements, so that life upon these farms will be vastly pleasanter than the old time drudgery of the average small farms of to-day and of the recent past.

In this direction Australia is far ahead of us, and has already established a Department of Repatriation, whose head is a certain member.

The Survey of August 17 gives us the following interesting information on this subject:

"Dr. Elwood Mead, chairman of the Land Settlement Board of the State of California, has been appointed by Secretary Lane to assist in formulating a national policy for colonizing returned soldiers of the American Expeditionary Forces. It is understood that the plan for such provision has the consent of President Wilson, and that an appropriation of about a million dollars is available with which to begin the work. Before taking up his work in California, Dr. Mead has been instrumental

in settling several thousand families upon the state colonies of Victoria and New South Wales."

At Last.

It now seems certain that all breweries will be closed after December 1.

As a consequence a great wall is going up about its cutting government revenues by \$400,000,000, which, no doubt, is true, but careful estimators have calculated that the new revenue bill will produce a billion dollars more than the desired eight billion that is needed.

To-day, however, money is not so hard to get in the United States as fuel and food, so let us remember and emphasize the fact that closing the breweries will save grain enough to make 5,000,000 loaves of bread a day throughout the year.

More gratifying still is the fuel saved by this step, which has been so long delayed. According to official reports in 1917 brewers used (or rather misused) more than 3,000,000 tons of coal.

Justice is Better Than Charity.

The following item of news comes from Washington:

"A uniform compensation insurance and pension plan for all railroad employees is under consideration.

"Plans for the uniform and equitable compensation of injured employees or the dependents of employees who may be skilled in the service of the railroads are being considered," said an official announcement to-day, "and it is hoped that it may also be possible to arrange for the retirement of employees upon pension at a given age as well as to provide for their purchase of life, health and old-age insurance at reasonable rates. Time will, however, be required to perfect these plans, which must be reconciled with the widely varying pensions and insurance systems now in existence on not a few of the railroads."

Railroad employees are usually better paid than any other kind of labor.

If old age retirement pensions are advisable and necessary for them, how much more so are they a necessity for other laborers, especially unskilled workers, who can rarely save enough to provide for their old age.

The Church has always been active as a dispenser of charity. Is it not time that it should take a step forward and exert its influence in a preventive way to bring about conditions that will prevent the need for charity.

One of our Bishops in preaching from the text, "Seek ye first the kingdom and his righteousness and all these things shall be added unto you," recently said, "Industrialism may become as cruel as militarism."

One great function of the Church of to-day (and of to-morrow) should be to guard against the cruelties of industrialism, and one of the most effective methods is the advocacy of old age pension and disability insurance systems, not only for railroad employers but for every other class of workers.

Scholarships For Social Workers.

Richmond, Va., Sept. 1.—To encourage Southern women to enter social work as a profession the School of Social Work and Public Health in Richmond is offering to duly qualified women four scholarships of \$150.00 in amount. These scholarships were provided to encourage enough women to enter social work immediately to fill the great number and variety of positions which the war has brought forth. One of the scholarships is offered by the United Daughters of the Confederacy.

Social work offers many advantages that should appeal to the women of the South. While it requires the existence of the missionary spirit and while a belief and fervent exposition of the teachings of religion are necessary, this spirit of service will not be exploited. The workers will be paid adequate salaries.

The course will open October 1. Full information about this and the scholarships will be sent upon application to the director of the school in Richmond.

The Enlargement of the Family Kitchen.

On all sides we are meeting with proofs of the Saviour's statement that we are all brethren and the children of one Father.

In the old days a family was almost a little world in itself. The following clipping is one example of the way that the whole world is becoming one family:

LONDON, September 7.—The only self-serve restaurant in London, recently opened, is run by the government. But British methods, and not American, prevail.

Just inside the door is a half-moon counter, where two women sell tickets from a reel, something after the order of certain American movie strip-tickets. The tickets are of various denominations—penny ones, tuppence, thruppence, etc. A person estimates how hungry he is and buys tickets in proportion. A sign suspended from the ceiling reads: "To the counter." You go that way, seeing other signs reading: Puddings, fish, soup, meat, vegetables. No line is formed, the customers being grouped about the counter in haphazard manner. You get a tureen of vegetable soup at four cents and the waitress collects a ticket and spikes it. You find a seat and finish the soup. Then you are ready to do some more self-serving, repeating the process to get roast beef at twelve cents (two ounces), salad at six cents and bread and butter at two cents. For each article you go to a different waitress, who collects the proper amount of

(Continued on page 21)

Church Knowledge and Nurture

NEW TABLE OF LESSONS

Morning Lessons.		Evening Lessons.	
16 S. after Trinity, Sept. 15 M., Sept. 16 Tu., Sept. 17 W., Sept. 18 (Ember Day) Th., Sept. 19 F., Sept. 20 (Ember Day) S., Sept. 21 (St. Matthew)	Zech. 9:1-16; or Prov. 1 Zech. 11 Deut. 18:15—end Zech. 13 II Kings 2:1-22 I Kings 19	John 12:19—end Rom. 9:19—end 10:1-11 Acts 1:1-9 Rom. 11:7-21 Acts 4:1-12 Matt. 19:6—end	II Kings 6:8-23 Ecclus. 1:1-13 1:14—end I Kings 13:1-26 Ecclus. 3 I Chron. 29:1-19 Isa. 52:1-10
17 S. after Trinity, Sept. 22	Dan. 7:1-27; or Prov. 2	Rev. 13 Hosea 14	Matt. 7

Sixteenth Sunday After Trinity: With part of the first Sunday morning lesson we are familiar as one of the Prayer Book Old Testament lessons for Palm Sunday, viz., verses 9 ff: "Rejoice greatly, O daughter of Zion * * * Behold thy King cometh unto thee, etc.," a use from which the New Lectionary does not depart. Why, then, it may well be asked, should this chapter of Zechariah be also used on this sixteenth Sunday after Trinity? The answer is that the closing chapters of Zechariah, from the ninth on, are essential to an understanding of the Greek period of Jewish history, on which we are now entering in the Old Testament Historical course. There is difference of opinion between traditionalists and the moderns as to when these chapters were written; whether by Zechariah himself and addressed to the remnant that returned from Babylon, as the first eight chapters unquestionably were; or whether they were written by a later prophet or prophets in connection with the conquests of Alexander the Great and the persecutions under Antiochus Epiphanes. For lectionary purposes, fortunately, we need not decide this controversy. The meaning of Zechariah, chapters IX to XIV, is the same on either supposition. For instance, Scofield, holding to the traditional view of authorship, says on this chapter: "There seems to be a reference here to the advance and return of Alexander the Great after the battle of Issus, who subdued the cities mentioned in verses 1-6." And certainly the great prophecy of the true King is made much more impressive if viewed against the background of the mighty conqueror who "bestrode the world like a Colossus" and rode, not upon "an ass, even a colt the foal of an ass," signifying both peace and lowly service, but upon a horse, symbol of war and whose very name (Bucephalus) has come down to us; just as we may contrast the entry into Jerusalem in recent times of General Allenby with that of the vain-glorious Kaiser. For the corresponding second lesson we have given, not the (so-called) Triumphant Entry of the Christ, but the latter part of the same chapter with the account of the Greeks who would see Jesus, which accords most wonderfully with the predicted clash between Jews and Greeks (Zech. 9:13 ff) which came to pass during the persecution of Antiochus Epiphanes. The modern form of this same antagonism is that between faith and mere intellectualism (Cf. Davidson, Education of Greek People). In the prophecy of victory with which the section concludes, there is a close connection with the petition of the Collect that God would cleanse and defend His Church. The evening lessons

reveal, first, unseen spiritual forces on the side of God's Church and of right (prayed for in Collect), and next, Christ as Lord of life and of death, leading up to the ever-present "Resurrection and (spiritual) life," combining the Resuscitation of the son of the widow of Nain in the Gospel with the might of the indwelling Spirit in the Epistle. The second lesson, however, it must be confessed, is much too long. Perhaps verses 1-27 would suffice. In its place might be read Monday's lesson, Luke 10:1-24. The continued reading of Zechariah (week days) is for reasons given above. We are accustomed to think of the Bible as ending with Malachi, followed by four hundred years of silence; but if we would understand this so-called "Inter-Biblical Period," we must fill that blank in not only with Proverbs, Ecclesiasticus and Maccabees, but also with the second halves, respectively, of Zechariah and of Daniel.

C. B. WILMER.

HOME LESSONS ON THE LIFE OF OUR LORD.

By the Rev. K. J. Hammond, D. D.

Primary and Junior.

XXXI.

Discipleship.

1. Find on the map Tyre, Sidon, Bethsaida and Cesarea Philippi.
2. Where did Jesus go outside of Palestine? Matt. 15:21.
3. How did He test the sad Mother's faith and make it grow? Matt. 15:24, 26.
4. How did Jesus reward it? V. 28.
5. How many did Jesus feed and how? Mark 8:6-9.
6. Whom did He heal at Bethsaida and how? Mark 8:23-5.
7. When He returned to Galilee, whom did He heal and how? Mark 7:32-4.
8. Give St. Peter's answer when Christ asked Who He was. Matt. 16:16.
9. What did Jesus reply? Matt. 16:18.
10. State Christ's test of discipleship. Matt. 16:24.
11. Have you been Baptized and Confirmed? Acts 22:16; 8:17; Heb. 6:2.
12. Read over the Baptismal and Confirmation services in the Prayer Book.

"Oh, soul, I will show thee the wonder,
The worth of My priceless blood;
Thou art whiter than snow on the mountains,
Thou art fair in the eyes of God."

Calendar and Collect

September.

1. Fourteenth Sunday after Trinity.
8. Fifteenth Sunday after Trinity.
15. Sixteenth Sunday after Trinity.
- 18, 20. Wednesday, Friday.. Ember Days.
21. Saturday. S. Matthew. Ember Day.
22. Seventeenth Sunday after Trinity.
29. Sunday. S. Michael and All Angels. Eighteenth after Trinity.
30. Monday.

Collect For Sixteenth Sunday After Trinity.

O Lord, we beseech Thee, let Thy continual pity cleanse and defend Thy Church; and, because it cannot continue in safety without Thy succour, preserve it evermore by Thy help and goodness; through Jesus Christ, our Lord. Amen.

Life.

We ask the question, "What is Life?"
In childhood's happy years,
Before life's strange bewilderments
Bring us our doubts and fears.

Ah, "what is life" one well may ask
Not only when in youth,
But after quickly passing years
Bring home the bitter truth

That life to many on this earth
Means only sin and strife;
They know not gentleness or love,
Their selfish lusts are rife.

And when upon the seats of power
Such beings hold the sway,
Unto the nations, weak and strong,
They bring an evil day.

To such a day have we now come
Here in this land of ours,
For in the cause of truth and right,
We can but join the Powers

That struggle fiercely, as with death,
Their very lives to save
From the outrageous cruel hate
Of those who all power crave.

Yet many dark days in the past
Have come unto this earth,
And after each, the sun once more
Hath shone in added worth.

The dreadful blackness that didst mark
The death of God's great Son
Was not allowed to last away;
His work was not then done.

Again He walked upon the earth
In likeness as before;
The darkness gone, the sun streamed forth,
The flowers bloomed as of yore.

So even in this tragic day,
When all the world has come
Into another cloud of gloom,
When pain has left us numb,

Let us remember that this world
Is not the end of all;
Our struggling life upon this earth;
With every bruising fall,

Is but a chance for us to serve
The higher life within,
And daily battle with ourselves
To conquer every sin.

When this is done, we then may know
The fullness of His grace;
And when our life on earth is o'er,
Shall meet Him face to face.
(Copyright applied for by Edward Brigham.)

Family Department

NANCY BYRD TURNER, Editor

Each in His Own Tongue.

A, fire mist and a planet,
A crystal and a cell,
A jelly-fish and a saurian,
And a cave where the cave-men dwell;
Then a sense of law and beauty,
A face turned from the clod—
Some call it Evolution
And others call it God.

A haze on the fair horizon,
The infinite, tender sky,
The ripe, rich tint of the corn-fields,
And the wild geese sailing high—
And all over upland and lowland
The sign of the golden-rod—
Some of us call it Autumn
And others call it God.

Like tides on a crescent sea-beach,
When the moon is new and thin,
Into our hearts high yearnings
Come welling and surging in—
Come from the mystic ocean,
Whose rim no foot has trod—
Some of us call it Longing
And others call it God.

A picket frozen on duty,
A mother starved for her brood,
Socrates drinking the hemlock,
And Jesus on the rood;
And millions who, humble and nameless,
The straight, hard pathway trod—
Some call it Consecration
And others call it God.

—William Hubert Carruth.

For the Southern Churchman. Mrs. Hobbs—Her Mark.

Mrs. Hobbs accompanied her visitor to the door with perfect politeness but with a trace of coldness, also. "So that's where I stand," she reiterated. "I'm perfectly willing to accommodate you, Agatha, in most things, but this is almost a matter of principle with me. I've said from the first that I didn't expect to sign one of those conservation cards. An honest man's word is as good as his bond, as the old saying goes, and you may have my word for it I'm going to be thrifty and economical as the best of them. For that matter, I've never been anything else. I'll even go so far as to say that I don't expect to use a dust more of flour than that card stipulates—but I can't sign."

She paused for breath, and Miss Agatha Bird opened her mouth to speak. Her hostess forestalled her. "As I say, an honest man's word—"

Miss Agatha broke in timidly. "But it's not a question of honesty, you see."

"No, I don't see," the other said, flatly. "I'd just as soon agree to write 'Louisa Hobbs is a patriot' and stick it up on the posts and trees. I can do my part by the government without plastering notices in my windows. You musn't feel hurt, Agatha. It's just a matter of principle with me."

Miss Agatha, who was trustful-eyed and mild of manner, pocketed her list of names and sighed. "I wish I knew how to argue," she thought, "but I can't think of a thing to answer back." She trailed her long skirts down the walk and turned reluctantly at the gate to head for the next door neighbor's. Somehow, Mrs. Hobbs had shaken her confidence in her morning's mission.

That night at the supper table Mrs.

Hobbs gave her family a brief account of the incident. The children looked puzzled and disappointed. Mr. Hobbs set down his cup of coffee and leaned back.

"Well, I don't know," he said, doubtfully. "A blank window will look like we're out of sympathy with things."

Mrs. Hobbs began to clear away the dishes. "People set too much store by appearances," she declared. "John, have you finished collecting the minister's salary for this quarter?"

"Almost," Mr. Hobbs replied. "Struck a snag in old Mr. Morrow, though. His memory's failing, you know, and he beats me down he never agreed to pay ten a year; says he's paid five ever since he paid anything."

"So he did, till last year, but we persuaded him then to double his subscription. John Hobbs, do you mean to tell me that you failed to put his name down for ten? The truth is, you should have made him sign for it himself, knowing that he can't keep anything in his head an hour at a time."

Mr. Hobbs squirmed. "I plumb forgot to register him," he confessed. "It'll have to come out of my own pocket."

The extra ten dollars was buzzing in Mrs. Hobbs' brain when she set forth the next morning to arrange for the Red Cross bazaar, of which she was chairman. But her resentment toward the careless Mr. Hobbs was somewhat soothed by the thought of her own errand. "I'll not go home until I have every worker appointed and every contribution promised," she said to herself. Her thoughts ran on complacently. "The heaviest end of this entertainment has fallen on me. Who's to say that Louisa Hobbs ain't ready to do her part in helping to win the war?"

Her task went smoothly until nearly noon. With a note book in one hand and a sharpened pencil in the other, she pushed briskly from house to house, interviewing her townswomen and listing them for the bazaar work. She found out also what special contribution might be counted on from each home, and made a careful note of it. Everybody was willing and cheerful. "There's nothing like co-operation and system!" Louisa Hobbs told herself with satisfaction.

It was not until toward the end of the morning that she encountered difficulty. Her step lagged a little as she went up the gravel walk to Mrs. Emmett Plummer's rather pretentious front door. Mrs. Plummer, fretful, self-centered, and a little given to "airs," always got on her nerves.

"Her dining-room looks kind of different," Mrs. Hobbs thought. "Some new-fangled notion about going without curtains, I s'pose." Then she looked again. "No, there are the curtains. I know now—it's the lack of one of those conservation cards." She cleared her throat. "Well, I s'pose I've seen so many of 'em this morning that a window without one looks like a hole in a wall."

Mrs. Plummer was headachy and a little querulous. When the visitor produced her two papers she put out a deprecating hand. "What, now?" she said.

"I'm signing up the Red Cross

bazaar workers and contributions," Mrs. Hobbs replied, stiffly. "I'm sorry your head aches, Mrs. Plummer, but it won't take a minute for you to let me know just what you'll do, that afternoon, and what I may count on you to send." She was a good deal surprised; Mrs. Plummer was frequently difficult to deal with, but at least she was always eager and pleased at the prospect of having her hand in church and social matters. The visitor waited with pencil poised.

Mrs. Plummer made a gesture. "I'd rather not commit myself definitely to anything," she said. "You know perfectly well that I'll do my share of the work when I get there and that I'll be sure to bring a contribution. Have I ever failed you?"

Mrs. Hobbs still held her pencil in the air; her surprise increased. "No. But—"

"Well, let it go at that," said Mrs. Plummer. "I can be of just as much use without being written down in black and white three days ahead of time. The truth is—"

She interrupted herself to lean over with a pleasant air of mystery. "I've decided that this signing business is being fairly run into the ground!"

She sat back with a knowing nod. In the recesses of Mrs. Hobbs' mind a bell tinkled, as it were, with a familiar sound. But she turned her attention earnestly to the matter in hand. "Now, look here, Mrs. Plummer," she said, trying to keep down her exasperation, "suppose everybody refused to commit themselves, as you call it—"

"I'm not supposing about what other people do," Mrs. Plummer put in with complacency, "I'm merely speaking for Carrie Plummer."

Mrs. Hobbs attacked from another angle. "This is the systematic, practical way to do," she said. "People will forget, sometimes, and anyway, the chairman likes to feel sure of a good backing."

Mrs. Plummer was unmoved. "I can do my part for the Red Cross bazaar without being signed up for it ahead of time," she declared. "An honest man's word is as good—"

"This hasn't got anything to do with honesty!" the other burst out. Then she caught herself up suddenly. The bell had tinkled again in her memory. For a moment she forgot the matter in hand.

Mrs. Plummer began to rock. "This idea has been forming in my mind for some time," she said. "Then, yesterday, Agatha Bird came around with that conservation business, and she looked so big-eyed and plaintive that I decided to go ahead and sign without any ado. But she let it slip out that she hadn't had altogether smooth sailing. It seems (though I couldn't get any names out of her) that somebody else in this town feels the same way that I do. That encouraged me to stick by my guns. For it's a matter of principle with me, really!"

There was a short silence, then Mrs. Plummer laughed. "You needn't sit there and look at me with that petrified expression, Louisa Hobbs. I mean what I say. I'm going out now and get you some of the chocolate cake I made for tea—before I remembered about saving sugar. When you've tasted that cake you'll forgive me for being what you're plainly calling a crank."

She was gone for quite awhile, and after she came back the subject languished. Then, as the caller was leaving, apparently in a brown study, Mrs. Plummer began again. "Don't bother about going to Lucy Starr," she advised. "I was talking to her yester-

day while Agatha was across the street, and she agreed with me. Said she never had looked at the matter in that light before, but that sure enough it didn't seem right to pledge yourself like that, when life is so uncertain. You know Lucy's conscience."

Mrs. Hobbs shut the gate heavily and turned back the way she had come. At the corner she nearly collided with Miss Agatha Bird. They both stopped short, and Agatha began to flutter. "Oh, you've been to see Lucy Starr and Mrs. Plummer about the bazaar," she faltered. "But I'm afraid—they—I—." She paused stricken.

"Don't look so much like a hurt pigeon, Agatha," said Mrs. Hobbs, briskly but not unkindly. She had given herself a mental shake. "Lucy Starr'll come around, probably. Lots of people do, when they find they're mistaken. Louisa Hobbs, for instance. Carrie Plummer's just been persuading me that an honest man's bond, while no better than his word, may be a little more convenient and business-like."

"Mrs. Plummer?" Agatha's mild eyes almost protruded.

"In her way," Mrs. Hobbs replied briefly. "If you have your conservation paper handy now, Agatha, I might as well sign."

That night Mr. Hobbs commented with pleasure on the neat appearance of the card in his window. Evidently, with an easy-going man's short memory he had quite forgotten the incident of the night before. After a hearty supper he imparted a piece of good news with satisfaction. "I landed old man Morrow's subscription," he said. "Nudged his recollection till it all came back to him. Folks will lose sight of things, you know. You were right about signatures being important, Louisa."

His wife glanced at him sharply, but his face was guileless. It was plain that only half of last night's conversation had remained in his mind.

"I reckon you always are right, eh, old lady?" he quizzed, with heavy jocularly. "How about it?"

Mrs. Hobbs parted the curtains and looked out into the night over the edge of her new conservation card. "Sometimes," she admitted, "but I wouldn't say always, exactly."

Suspicion.

When Ellen Cardell went up the steps to Mrs. Bruce's door her face was red with vexation, and the angry tears were starting in her eyes.

"Oh, Mrs. Bruce, I'm the loneliest, most unhappy girl in Greenwood!"

Mrs. Bruce looked at her calmly. "I noticed you coming along the street," she said. "Let me see; wasn't it Alma Norcross that passed you just before you got the house?"

Ellen looked up with eyes blazing through her tears. "Don't mention her name to me! She has treated me dreadfully, and deserted me—just like all the rest."

Undisturbed, Mrs. Bruce went on: "I noticed that you didn't speak to Alma, though she turned toward you and tried to attract your attention. What is it that she has done?"

"It was something that she didn't do. When Aunt Martha died, she never mentioned it, nor spoke one word of sympathy."

Mrs. Bruce turned her head to hide a faint smile. "Your Aunt Martha—?"

"Yes! Aunt Martha Raymond at Stamford."

"I see. And was Alma acquainted with her?"

"No, of course not; but she has heard me talk about her hundreds of times, and knew how much I loved her."

"Did you tell Alma about your loss?"

"No-no; but it was in the Tribune."

"Are you sure that Alma saw it?"

"Mrs. Bruce"—Ellen's eyes began to flash again—"what are you asking me all these questions for?"

"Just be patient, dearie; I've got a few more, and then you'll see. How long have you known Alma?"

"Ever since we were little children; but what—"

"And in all that time did you ever know Alma to be thoughtless or unsympathetic before? Wasn't it Alma who came to see you every day, and read to you, and cheered you up when you were getting over that long illness last summer?"

There were tears in Ellen's eyes again; but now they were not angry ones. "Yes, yes," she said, quickly; "but I thought—"

"That's it, Ellen," Mrs. Bruce spoke earnestly. "You 'thought,' and you let that suspicion overbalance all the years of Alma's faithful friendship. Is that fair? And is Alma the only friend you have treated in that way? Don't you suppose that is the reason why you are the loneliest girl in Greenwood?"

Ellen started up quickly. "Look, Mrs. Bruce," she cried, "there comes Alma now! Do you suppose, if I told her how ashamed of myself I am—I'm going to try it, anyway." And Ellen ran to the door, calling: "Alma! Alma!" And in a minute or two Mrs. Bruce saw the two girls walking happily along together.—Girls' World.

For the Southern Churchman. The Birth of Peace.

Margaret Moore, Wilmington, N. C.

The time was ripe.
Men yearned for peace,
Trembling in the shadow of grim war.

Men yearned for peace!
And some, who thought that haply peace
had come,
Even reared a palace to the same, and
called it Peace.

But others wept, who knew
That such a gift could only be divine,
And daily they on bended knee did cry,
"Give peace in our time, O Lord!"

And straightway Peace began to be.
The word breathed softly o'er the dormant seed.
The world sprang pregnant, joyous to become
The mother of the young child, Peace.

But such a gift could not be given
To a world unpurified—
To a world untried, indifferent, cold,
For whom Christ died.

Sore was the travail, all humankind convulsed
In direful strife, and faint from war's alarms,
Hearts filled with doubt and fear,
And eyes with tears grown dim—

Unseeing the Physician standing there,
Watchful and firm to give the child complete
And strong into its waiting mother's arms.

For the Southern Churchman. FAMILIAR HYMNS.

XIII. Blest Be the Tie That Binds.

If it were possible to know the life history of different poems we would

doubtless be surprised to find how many of our favorite hymns had their origin in some little homely experience of daily living. "Blest Be the Tie That Binds" is one of these. In one respect it stands in a class by itself; somewhat broader than the personal, meditative hymn, and somewhat narrower than the more distinctly congregational hymn, it seems distinctly made for a little loving circle of friends and acquaintances—a few hearts that have been intimately bound together in some phase of this transient life.

It was written under the following circumstances: About a hundred and fifty years ago, a Baptist minister, Dr. John Fawcett, found himself on the eve of resigning his small country pastorate and moving up to London to take charge of a rich and promising field. The household goods were all packed and ready, and the furniture vans at the door, when his devoted parishioners gathered in a body to bid him farewell. There followed a scene of grief and regret so touching—nay, so overwhelming—that the minister's purpose bent, then broke. Turning to his weeping people he said, "I will not go. Unpack my goods. We will live for the Lord lovingly together."

It is not recorded that he ever regretted his decision; what is recorded is the plaintive, tender, heart-searching hymn that was born of that hour.

Blest be the tie that binds
Our hearts in Jesus' love;
The fellowship of Christian minds
Is like to that above.

Before our Father's throne
We pour united prayers;
Our fears, our hopes, our aims are one,
Our comforts and our cares.

We share our mutual woes,
Our mutual burdens bear,
And often for each other flows
The sympathizing tear."

When we at death must part,
Not like the world's our pain;
But one in Christ and one in heart
We part to meet again.

From sorrow, toil and pain,
And sin we shall be free;
And perfect love and friendship reign
Throughout eternity.

Good Resolutions.

I will not speak evil of any one.
I will not criticize any person against whom I am prejudiced.
I will restrain my tongue when I am angry.

I will be silent when I know there is danger of being misunderstood.
I will withhold my words when I have a doubt as to my motive in speaking.

I will not be a "tale-bearer." I will not tell or repeat anything that will make unkind feelings between people or that will create prejudice.

I will not try to hear unkind or wrong things, and will do all in my power to discourage those who indulge in unkind words.

I will cultivate a habit of placing a charitable construction upon the words and conduct of my fellows.

I will do all in my power to help the weak, the erring and the distressed.

I will cultivate a habit of placing thought and expression in all my relations in life.

I will be clean in my words.
Believing that every one has some good quality or qualities. I will look for the good and emulate it, and when

I find evil I will pray that its possessor may be delivered from its power.

In all things I will aspire to "Walk in the Spirit," that I may not fulfil the lusts of the flesh.—Banner.

The Love That Gives.

Instinctively we recognize the truth of the Master's words, "Greater love hath no man than this, that a man lay down his life for his friends."

Life is an exceedingly precious thing. How tenaciously we cling to it! It is a prize which no rational person will lightly throw away. A man will go to great lengths to save his life. He will practice the most rigid precautions for its preservation. When he voluntarily gives his life for his friends, when he sacrifices himself for others, we say that love can show nothing better than that.

We are having some magnificent illustrations of this fact just now. In the fearful battle that is now raging across the seas, men are dying by the tens of thousands for the sake of ideals, for the good of their friends, for the honor of the homeland, in behalf of generations yet unborn. Never in the world's history have there been finer examples of willing sacrifice for love of the things that men hold dear.

It has been said that it will not be difficult by the time this war is closed to understand the doctrine of the atonement. Surely the agonies and sufferings that are being experienced remind men of the Great Sacrifice. Christ died not only for His friends, but for those who were leagued against Him, who hated Him and persecuted Him and drove Him to the cross. What love is like unto that love?

The Master asks us to take up the cross and follow Him. He calls us to the sacrificial life. If ever there was a time when this life was needed for the good of the world, that time is now. The fate of Christian civilization is trembling in the balance. If the world is to be made safe for democracy, and democracy is to be made safe for the world, if the race is to attain to those heights of moral grandeur and spiritual accomplishment which God points out to us, then there is absolute necessity that good men and good women shall dedicate themselves body and soul to the service of their Lord.

The first casualty lists have recently appeared in our papers. In all probability they will be greatly lengthened in the days to come. They will bring home to our minds and hearts with increasing emphasis the stern fact that a great price must be paid in defending high ideals, in putting down tyranny, in developing the spiritual life of our own people and of the other peoples of the world.

It is the hour for committing ourselves anew to the Saviour in a more complete dedication of life than we have yet experienced. Whatever service is required of us in this crucial hour, let us render it with the full strength of loving hands and loving hearts. Whatever sacrifice is necessary, let it be given in the blessed assurance that we are following the Great Master of life.—The United Presbyterian.

What is rightly regulated love but moral power of the highest order? As St. Paul puts it, "The love of Christ constraineth us." Love is the very muscle and fibre of moral force.—Canon Liddon.

For the Young Folks

NANCY BYRD TURNER, Editor

A Frown and a Smile.

Such a silly little, foolish little, naughty little frown—

Too small to do the slightest harm, you'd think,

Yet the naughty little frown frowned the nursery pleasure down,

And made a pleasant room as black as ink.

Nurse scolded—Jamie sighed—

Kitten ran and baby cried—

(You scarcely can believe it, but it's true) Every smile was blotted out

With that naughty frown about—

Just think how much a little frown can do!

Such a pleasant little, happy little, jolly little smile—

Too small to do the slightest good you'd say,

Yet that happy little smile kept the nursery all the while

As cheerful as the sunshine, and as gay.

Nurse was singing like a bird—

Baby cooed and kitten purred—

(You scarcely can believe it, but it's true) Everywhere that small smile went

It brought pleasure and content—

Just think how much a little smile can do!

—Theodosia P. Garrison.

The Exaggerator.

"I'm most dead. It's hot as fire, and I've been over a dozen miles after that colt." Andrew threw himself at full length on the lounge and wiped the perspiration from his forehead.

"Where did you go?" inquired the father.

"I went over to Briggs' and back by the bridge."

"That is a little less than a mile, is it so warm, Andy? It seems quite cool here."

"No, not quite so dreadful if I'd taken it moderate; but I ran like lightning and got heated up."

"You started about five o'clock, Andy, and it is now a quarter to six," said his father, consulting his watch.

"Yes, sir; just three-quarters of an hour," answered Andrew innocently.

"Does it take lightning forty-five minutes to go half a mile?"

"I didn't mean exactly that, father; but I ran all the way because I expected the whole town would be here to-night to see my new velocipede," answered Andrew reluctantly.

"Whom did you expect, son? I was not aware that such a crowd was to be here. What will you do with them all?"

"Jim, Eddie, Tim and Sam told me they'd be around after school, and I shouldn't wonder if Ike, too; that's all."

"The population of the town is about five thousand, and you expect five persons. Well, as you are very sick, I am glad no more are coming. You couldn't play with them at all."

"Sick!" cried Andrew, springing to his feet. "Who says I am sick?"

"Why, my son, you said when you came in you were almost dead. Does not that mean very sick?"

"You are so very particular, father,

about my talking. I don't mean exactly what I say, of course. I was not nearly dead at all; but I did some tall running, you bet. There were about fifty dogs after me, and I don't go much on dogs."

"Quite a band of them! Where did they all come from?"

"There was Mr. Wheeler's sheep dog, and Rush's store dog, and two or three more, and they made for me, so I ran as fast as I could."

"Five at the most. That is not fifty, Andy."

"There looked to be fifty, anyway," answered Andrew, somewhat impatiently. "Carter's ten-acre lot was full of dogs just making for me; and I guess you'd thought there were fifty if it had been you."

"Ten acres of dogs would have been many thousands; have you any idea how many?"

Andrew did not like to calculate, so he only shook his head.

But his father continued: "I know no better way to break you of the habit of exaggerating than to tell the children of the trouble you had in going after the colt. You ran like lightning, encountered ten acres of dogs, traveled more than a dozen miles to get half a mile; expected five thousand people here to examine your new velocipede, and when you reached home you were nearly dead."

"Please, don't father; the boys and girls will laugh themselves to death."

"Laugh themselves to death at a simple story like this? I hope not."

"But, father, I will never stretch things again if you will not tell them," pleaded Andrew.

"I hope not, my child, for it will finally cost you the faith of all your hearers. Nobody relies upon the word of one who is given to habitual exaggeration. State things just as they are. Habit grows with years and becomes in time so deeply rooted that it will be impossible for you when you become a man to relate plain, unvarnished truths unless you check the foolish habit in which you indulge of stretching simple incidents into most marvelous tales."—Western Christian Advocate.

How Dolls Can Make Dollars.

Did you ever think that dolls can do good just like people? Well, I just want to tell you about our missionary dolls.

Our Junior Mission Band meets every two weeks, and we have a new doll to meet with us every time. One time it will be a foreign missionary and the next time a home missionary doll, and one time a boy and the next a girl, because we have fourteen boys and fourteen girls in our society. Our leader is a lady whom they call the "Secretary of Young People's Work" in our Church. Last year she had our sand table every time, and we did enjoy that. She made houses out of cardboard; and some of them were very curious, especially the Filipino houses standing upon stilts and the little African huts too. She had cut out wild animals and the Jack and Janet paper dolls. We learned lots about how all the people live in our Foreign Mis-

sion fields, and we enjoyed every meeting.

But this year we are having large, unbreakable dolls dressed in full costume, and we "play like" they are real children, and we name them and learn all about the school they go to and the missionaries they live with. After we have learned about each doll, she takes our offering that day and sends it directly to that place, and we always get a nice letter of thanks in reply, and then we are delighted, for it brings it all so near and real to us. Our first meeting was about the Indians. We had such a pretty Indian girl, with feathers and beads, etc.; and we played like she lived at the Goodland Orphanage, at Goodland, Okla. We learned about how eager the Indians are to hear the gospel and how they like Presbyterianism because our services are quiet and dignified. We gave \$2.75 that day and sent it to Goodland; and we have the nicest letter from Mrs. Gibbons, who says that they will put our money into a new cottage they are building for the little orphan Indian boys. She suggests that we name our doll "Ulla Homa," which means in the Choctaw language "Red Child."

Another doll we had was an African doll. He is the "genuine article," with kinky hair and a shell hung round his neck for a "fetish." Our leader gave each one of us a tiny shell on a cord to wear home, and we felt that we wanted to do something to help those children who were so superstitious and ignorant as to believe in a "fetish." We pretend that our little African is a playmate of little Motte Martin, Jr. We had a mite box opening at this meeting, and our offering was \$5. Our leader explained to us that as our Sunday-school was observing the "seven-year plan" for Foreign Missions and that last year it was for our Congo Mission, we voted to send our money directly to the Executive Committee; and we have a nice letter of thanks from Nashville expressing the "cordial thanks and appreciation of the Committee" there.

Our Japanese doll is beautiful. She is a French doll loaned to us by one of the big girls. She has real hair, done up high on her head, and wears a beautiful Japanese kimono with big sleeves that are regular pockets and hold her fan and other things. We have named her "Tainuchi Fumi San." She is a real Japanese girl who was adopted by Miss Maria Atkinson at Takamatsu. We get letters all the time from Miss Atkinson; and Fumi San has sent us her photograph, written to us in her queen little way, and sent us a water-color picture which she painted herself. She goes to school at the Nagoya Girls' School.

One of the dolls we love best, though, is our mountain boy, with his overalls and big straw hat. Our pastor's wife has a friend who is a home missionary in the Kentucky mountains. She is Miss Fannie Robbins, at Canyon Falls, Ky., and she has adopted a little mountain boy named Paul; so our doll is Paul, too. We sent her \$1.25 for him; and she wrote us that he wanted to buy candy, but she persuaded him that he needed overalls. We have learned about that wonderful man, Dr. Guernant, and we love our little mountain "cousin," who has just as pure American blood as we have.

Our little Chinaman is too cute for anything. His name is John, because we know and love little John Stuart, of Nanking, China. He visited us with his mother and father, Mr. and Mrs. J. L. Stuart, two years ago; and he stood up and made a talk in our Sunday-school about China, though he was only

eight years old. Our Mission Band gave him a party and also a post card album for his American pictures. We hope he will be a missionary like his father and grandfather, and we are going to send our China money to the Sunday-school at the Stuart Memorial church at Hangchow.

We like our dolls so much that every Sunday some of the primaries get them out and set them around in their little red chairs and tell their teachers who haven't been to the Mission Band all about them. When we see them sitting there, we wish we had the real children they represent here with us, and we find ourselves wanting to save our nickels and dimes to send to these places we are learning about that need so many things. So, you see, our dollars are really doing us good by their "silent influence."

I mustn't forget to tell you that after we have had meetings with all our dolls and learned about their homes we are going to give a doll reception and invite our grown-up friends to meet our doll friends. And we are going to serve ice cream and cake, too.

We are going to introduce the grown people to these doll friends of ours, and maybe they will be so interested in them that they will want to give money to help the real children they represent. So if you don't believe that missionary dolls can make dollars you just get some and see.—A Junior, in Missionary Survey.

For the Southern Churchman. Watch Out!

"Summer is going—if I were a bird
I'd have practised my singing so well
and long
That I never would miss a single word"
(The little girl said), "of a single song."
O little maiden, so fond of play,
All through the summer frolicking,
Did you ever practice, a single day,
That place that you learned last spring?

"Autumn is coming" (the small boy said),
"It's time that the squirrels were
getting spry;
There are holes to be chosen and beds
to be made
And nuts to be gathered by and by."
O little boy, when the cool days come
Don't forget there'll be chores to do,
And lessons to learn, at school, at home—
Don't let the squirrels beat you!

A Happy Visit.

(A True Story.)

Hazel Burgwin Jocelyn, Age 15, Eden, Md.

"Who do you think is coming to see us this summer?" mother asked one morning.

"Who?" I said listlessly, looking up from my book.

"Your Uncle John and little Hazel and Nancy," said mother.

"O, mother," I cried, "do you really mean it—Uncle John and the little cousins I have always wanted to see so much?"

"Yes," mother answered; "they will be here early in June."

I was so happy I could hardly wait, but of course I was not so happy as mother, for she had not seen Uncle John for ten years, and he was her only brother, too. My mother had lived in Virginia all her life until she was married and moved with father to Maryland.

I told all my friends about my little cousins' visit. I planned many amusements for Hazel and Nancy, too, even

going to the attic and hunting up old playthings that I had abandoned. Among the toys was a big doll with golden curls and blue eyes that open and shut. Her name was Rosy Bell.

At last the day came for the visitors to arrive. Father went to the station to meet them, while mother and I prepared dinner. I had tried to picture in my mind how the little girls would look. "One will be thin and the other fat," I thought, "one fair and the other dark."

After what seemed a very long time a horse and carriage came slowly around the bend of the road. "They are coming, they are coming!" I cried. "It's father and Uncle John and two of the prettiest little—"

But mother had already rushed out on the porch. There was a happy reunion. Hazel and Nancy were sweet, pretty little girls of about the same size, slim and straight, with short, silky hair, dark and curly, dark brown eyes and lovely complexions. Hazel was six and a half and little Nancy was just five. We all went into the parlor, where our tongues flew till dinner time—what a dinner it was, too!

Hazel sat beside me. "Uncle Mark said," she whispered, "that we wouldn't have much to eat, but we have—lots."

"Uncle Mark was only joking," I said, smiling.

We had lovely times all that summer. Uncle John could not stay the whole time, but he left the little girls with us while he was away. They were devoted to "Uncle Mark," and would follow him all over the farm, especially Nancy, whom he called his "little farmer girl." There was quite a difference in the children in regard to playing. Nancy wanted to be out of doors all the time, playing in the sand, making mud pies or romping with Fanny, our big Shepherd collie, who was devoted to her. Nothing pleased Hazel better than to look at books or draw and paint little pictures. She also liked dolls, and many a tea party did she and Nancy hold on the shady front porch, with Rosy Bell and their two dolls, Elizabeth and Catherine.

It would take a long time to tell all we did that summer. Twice we went to a picnic, and once into the city in a car. The children sang well, and they used to like for me to play on the organ and let them sing. They often amused us with their funny speeches. On the second night of their stay, while Nancy was saying her prayers, she said to her father, "Daddy, hadn't we ought to thank God for all this nice sand to play in?" And we had always considered that sand was a nuisance!

One day I took them to see an old lady called Miss Priscie. They walked boldly up the steps ahead of me. "Good morning, Miss Priscie," said Hazel, and "Good morning, Miss Priscie," said Nancy, as though they were delighted to see her, though they had never heard of her before.

One day I read them a story about a little girl who broke her doll accidentally and buried her under an apple tree. That put an idea into their heads, and they decided to bury Willie, an old doll with a loose head. With mother's scissors they at last managed to get the head off of poor Willie, and the next day there was a funeral under the big oak tree. They placed some weeds on the grave for flowers and stuck sticks in the ground for tombstones. But the next day they dug him up again.

Uncle John was very anxious for us all to move to Virginia, so we decided to do so next fall. I was happier when that decision was made than I ever

have been before. To go to Virginia and live among my relations had always been my castle in the air.

Uncle John and the children left in August. "Goodbye, Uncle Mark," they said, as they were leaving. "We've had a perfectly lovely time, and we hate to go."

It was a sad parting, but a happy thought arose among us all—"We shall see each other again this autumn, in old Virginia."

Lucy's Life Preserver.

Mother came to the door with Lucy, to open the umbrella. It was no dainty modern affair, with a silk top and a slender, pretty handle. This was the big family umbrella of stout blue cotton cloth, with a wooden handle, both

large and strong.

"Hold it tight, Lucy," cautioned mother, "or the wind will blow it away."

Lucy took hold of the handle almost up in the wire frame work to grasp it the more securely. It needed both her plump little hands to reach around the handle.

The wind tried to snatch the umbrella away from her, but she held it too firmly. Then the wind tried to turn it wrong side out. But the umbrellas of seventy years ago were not to be trifled with, and the wind wrestled with it in vain.

So Lucy and her umbrella went bobbing safely along to school till they came to the brickyard.

The brickyard pit was the most fascinating place, but it was a spot forbidden as too dangerous. To-day the wind would be making fine waves on its water, Lucy knew. Her pace slackened.

"Of course, I wouldn't sail ships on it. I'd only look at the waves and the dimples the raindrops make in the water. Mother would not care if I just did that," argued Lucy to herself.

So Lucy picked her way through the sticky blue clay of the brickyard to the edge of the pit.

The pit was fifteen feet across and eight feet deep—as large as a room and deeper than a man is tall. It was dug to catch and hold the water used in mixing the clay to the right softness for molding into bricks.

To-day the pit was full to the brim and the wind raised quite a sea. It was even more exciting than Lucy had thought it would be.

In her eagerness to watch the waves chase each other across the pit, Lucy leaned forward a little too far. She lost her balance, a gust of wind pushed at the umbrella from behind like a sail, her feet slid on the slippery, wet clay, and the next instant she was struggling in the water.

Instinctively she had clung to her big umbrella, and it buoyed her up so that she did not sink. She shrieked for help, and the brickmakers, burning brick at the kiln, heard her terrified cries, muffled though they were under the umbrella.

They were none too soon.

The waves that had looked so enticing got into Lucy's mouth and blinded her eyes; her clothes were soaked, and their weight was dragging her under in spite of the umbrella.

But the strong arms of the brickmakers reached over the pit and drew out the little girl, choking and very much frightened, but still clutching desperately in both hands the big umbrella that had made such a good life preserver.—Alice M. Farrington, in Sunday-school Times.

Don't Interfere.

Don't interfere with any toad that's in your garden hopping.
A tactless move may be the cause of his good actions stopping.
He catches bugs and slugs and grubs that sore infest your garden;
So when by chance you step on him, you ought to beg his pardon.

—Selected.

Worshipping God.

You will sometimes hear people say that they don't feel that there is any real need of going to church—that they don't enjoy it, and that they don't see why they ought to do so.

The trouble is that such people are one-sided, and see only from their side

RESORTS

HOTEL MARLTON

3 and 5 West 8th St., Near 5th Avenue,

Washington Square, New York.

Quiet and homelike hotel; transients and families; American and European plan; special summer rate. No Bar.

Why I Believe in Nuxated Iron

As a Tonic, Strength and Blood Builder.

—By—

DR. KENNETH K. McALPINE

A Prominent New York Surgeon, Member New York State Medical Society and Former Adjunct Professor, New York Post Graduate Medical School and Hospital.

"The great strain of the present times should make the public generally realize the necessity of fortifying the blood and nerve cells by means of a strengthening, upbuilding tonic. If people would only realize that iron is just as indispensable to the blood as is air to the lungs and be just as particular about keeping up a sufficient supply at all times there would, in my opinion, be far less disease resulting from anaemic, weakened conditions. For years it was a problem with physicians how to administer iron in a form that could be taken up by the system and increase the red blood corpuscles without upsetting the stomach, blackening the teeth or producing other disorders almost as serious as the lack of iron itself. But the introduction of Nuxated Iron has done away with all the objectionable features of the old mineral salts of iron and gives to every careful thinking physician a tried and valuable prescription which he can recommend nearly every day with benefit to his weakened and run-down patients.

"Nuxated Iron, by enriching the blood and creating new blood cells, strengthens the nerves, rebuilds the weakened tissues and helps to instill renewed energy into the whole system whether the patients be young or old. In my opinion, Nuxated Iron is the most valuable tonic, strength and blood-builder any physician can prescribe."

If you are not strong or well you owe it to yourself to make the following test: See how long you can work or how far you can walk without becoming tired. Next take two five-grain tablets of ordinary Nuxated Iron three times per day after meals for two weeks. Then test your strength again and see how much you have gained.

Manufacturers' Note: Nuxated Iron, which is prescribed and recommended by physicians and which is now being used by over three million people annually, is not a secret remedy, but one which is well known to druggists everywhere. Unlike the older inorganic iron products it is easily assimilated, does not injure the teeth, make them black nor upset the stomach. The manufacturers guarantee successful and entirely satisfactory results to every purchaser or they will refund your money. It is dispensed by all good druggists.

of life's picture, so to speak. You know that when you look into a mirror, you don't look quite the same as you do to other people. That is because you see yourself from a different viewpoint. And when people grow away from God, they seem to see only with their own eyes and forget all about how they may look to God.

People shouldn't expect to go to church just because they enjoy it. I dare say very few people always enjoy going to church. I have heard ministers say that it does us the most good to go when we don't feel like it. But anyhow, no one would enjoy going to church so very steadily unless their hearts were truly there as well as their bodies.

You see, we go to church for two reasons: because we want and need to learn God's truths, and because we must worship God. That is the secret of the whole matter—worshipping God. We can't expect that God would send His blessed Son to live and die for mankind and give them a Church just

War and the Church

THE CHURCH IN THE FURNACE

Editor E. B. McNutt

Price \$1.75

By Seventeen C. of E. Chaplains.

At the Front

Two page leader in June 1, "Living Church", by Dean Hodges.

Used by P. E. War Commission in its Work.

THE CHURCH AND THE MAN.

By Donald Hankey.

Price 60 cents.

One chapter quoted entire in "March" Y. M. C. A. "Association Men." At the head of Book List for the month.

THOUGHTS ON RELIGION AT THE FRONT.

By Rev. Neville S. Talbot.

Price 80 cents.

The opinions of a C. of E. Man of true humility and courageous sincerity.

WATCHMAN! WHAT OF THE NIGHT.

By Richard Henry Malden.

Price \$1.75.

A C. of E. naval chaplain lets others describe symptoms and exhort on penances while he does some deepful thoughtful work on the first principles of a cure.

THE NEW HORIZON IN CHURCH AND STATE.

By W. H. P. Faunce.

Pres. Brown University.

Price 60 cents.

A good American book by a good American.

THE CHRISTIAN MAN, THE CHURCH AND THE WAR.

By Robert E. Speer.

Price 60 cents.

An earnest discussion of the aims of the war which call for its warm hearted support by the Christian and the Church.

Order from

SOUTHERN CHURCHMAN CO.
Richmond, Va.

What do you know of the work of your Church Temperance Society?

Rev. Fredrick Courtney, D. D., President.
William Jay Schieffelin, Esq., Ph. D., Treasurer.
Rev. James Empringham, D. D., Gen'l Supt.

Send for free sample copy of "TEMPERANCE."
This periodical has the largest circulation of any magazine of its kind in America. Address

Church Temperance Society

214 Metropolitan Tower, New York City

FINANCIAL

The Fate of the World

That's the responsibility that rests on America.
SAVING will aid your country and protect you.

National State and City Bank

RICHMOND, VA.

Wm. H. Palmer, President

Julien H. Hill, Vice-Pres. and Cashier

R. E. Cunningham, Asst. Cashier

J. W. Sinton, Vice-Pres.

Wm. S. Ryland, Asst. Cashier

Jesse F. Wood, Mgr. Savings Department

INCORPORATED 1882

Virginia Fire and Marine Insurance Company

Of Richmond, Va.

ASSETS - - - - - \$2,160,195.00

Wm. H. Palmer, President

E. B. Addison, Vice-President

W. H. McCarthy, Secretary

BUY WAR SAVINGS STAMPS

Invest your money with the government and do your bit toward winning the war. Those at home must back the boys at the front with supplies of every kind. Your money loaned to the government through the purchase of War Savings Stamps will help meet the various demands.

The American National Bank of Richmond, Va.

SECURITY AND SERVICE

so that people could pass away a certain amount of time pleasantly by attending the services of that Church, can we? God is greater than that; and His plans are greater and deeper and broader and of more account than that.

When people lose sight of the great need of worshipping God truly and with their whole hearts and souls, they grow away from God, and stop understanding Him. Then they are not truly happy, and they don't make other people truly happy. There is something wrong with their lives, but they can't seem to understand just what it is. Their ears won't hear God's Voice; but it is really because they have stopped listening, or have forgotten or never learned how. And that were a pity.

You know there are prayers which praise God, prayers which ask God for things, and prayers which love Him and worship Him and show forth that He is really God and highest above all things. Well, we mustn't be so busy asking Him for things which we think we need and want, that we forget the praise and the worship. God needs the praise and the worship; and if we love Him we will offer Him these first. There is not so much need to ask Him for what we want, for He will probably attend to that almost without our asking, if we love Him. It is love that counts—here on earth as well as in Heaven.

We must not forget that, while God is our Heavenly Father, He is also a King above all kings. And we must pay Him proper homage, which is His due always. We must remember that He is above angels and archangels, and everyone in Heaven or earth. And

when we remember that, we surely must feel a great something in our hearts that will make us want to kneel before Him humbly—not just because He is King of all; but because, being King, He still loves us and takes tender care of us.—Shepherd's Arms.

For the Southern Churchman.

Riddle.

Riddlemaree, dark and strong,
With one bright eye and a loud, loud song;

With a long, long tail and round, round feet,

O but it's noisy, O but it's fleet!
It runs by night and it runs by day,
And as soon as you catch it it darts away;
It runs by land but never on sea—
Who can read my riddlemaree?

Answer to last week's riddle: Morning glories.

"Renunciation is not the keyword of the Christian life. That is the mistake of the ascetic Romanist and the austere and sombre Puritan. Lift your eyes to Him who is not only the Way, but also the Gate. Accept His message of God's redemption. Surrender your will to Him in an impassioned abandonment. You will find the way, though narrow, is broad enough for truth and love, and the gate, though straight, is wide enough for all that makes life sweet. 'My yoke is easy and my burden is light.'"

The wealth of a man is the number of things he loves and blesses; which he is loved and blessed by.

Jno. L. Williams & Sons

BANKERS and BROKERS

Eighth and Main. (P. O. Box 503)

RICHMOND, VIRGINIA.

Transact a general Banking and Brokerage Business. Deal in Southern Investment Securities. Negotiable Railroad and Municipal Bonds.

The First National Bank

OF

Richmond, Virginia

DEBIRE

YOUR ACCOUNT.

CAPITAL & SURPLUS

\$3,000,000.00

3%

INTEREST IN SAVINGS DEPARTMENT.

R. L. Christian & Company

514-16 E. Broad St.

Richmond, Va.

Leading Fancy Grocer

AGENTS FOR

HUYLER'S CANDIES AND PETER'S SWISS MILK CHOCOLATE.

Special attention given to out-of-town orders.

Catalogue mailed on application.

Richmond, Fredericksburg & Potomac R. R.

To and from Washington and beyond—Daily.

Leave Richmond	Arrive Richmond
* 7:40 A.M.	* 11:45 A.M.
* 8:40 A.M.	* 12:30 P.M.
* 9:15 A.M.	* 1:10 P.M.
* 10:40 A.M.	* 2:35 P.M.
* 11:45 A.M.	* 3:30 P.M.
* 12:15 P.M.	* 4:15 P.M.
* 1:15 P.M.	* 5:00 P.M.
* 2:15 P.M.	* 6:00 P.M.
* 3:15 P.M.	* 7:00 P.M.
* 4:15 P.M.	* 8:00 P.M.
* 5:15 P.M.	* 9:00 P.M.
* 6:15 P.M.	* 10:00 P.M.
* 7:15 P.M.	* 11:00 P.M.
* 8:15 P.M.	* 12:00 P.M.

Richmond-Washington Local, Lv. 7:10 P.M. week days; 7:15 P.M. Sundays; Ar. 12:15 P.M. daily. Fredericksburg Accom. week days, Lv. 4:15 P.M.; Ar. 8:15 A.M. Ashland Accom. week days, Lv. 7:45 A.M., 6:30 P.M.; Ar. 6:30 A.M., 5:30 P.M.

* Elbe ticket and baggage offices not open for this train. * Main St. Sta. † Byrd St. Sta. stopping at Elbe. * Elbe Sta.

Southern Churchman

SOUTHERN CHURCHMAN COMPANY

Publishers

115 East Grace Street, Richmond, Virginia

LEWIS G. WILLIAMS, President.

E. B. ADDISON, Vice-President.

REV. E. L. GOODWIN, D. D., Editor.

REV. JAS. D. GIBSON, Managing Editor.

Entered at the Postoffice in Richmond, Va., as second-class, 7-mail matter.

SUBSCRIPTION PRICE—After January 1, 1918, \$3.00 per year in advance. To the Clergy \$2.00. Six months \$1.50. Trial subscription 3 months 50 cents, 10 cents a copy. Foreign postage 50 cents additional. Back numbers not over 3 months old 10 cents each, over 3 months old 25 cents each.

For the convenience of subscribers, subscriptions are continued at expiration unless otherwise ordered. Notice of renewal, discontinuance, or change of address should be sent two weeks before the date they are to go into effect.

RECEIPT OF PAYMENT is shown in about two weeks by change of date on address label. If date is not properly estimated after each payment notify us promptly. No receipt for payment will be sent.

Notice post office address. The exact post office address to which we are directing the paper at the time of writing **MUST ALWAYS BE GIVEN**. Our mailing list is arranged by post offices and not alphabetically.

Make all checks and money orders payable to 'The Southern Churchman and not to an individual.

ADVERTISEMENTS—Rates quoted on request. For Classified see head of that department.

Representations wanted in each Parish, liberal commissions.

News concerning the church at large always welcome.

PIPE ORGANS.

If the purchase of an organ is contemplated, address **HENRY PILCHER'S SONS**, Louisville, Kentucky, who manufacture the highest grade at reasonable prices.

WANTED A SMALL BOY OR GIRL To live in my family and go to day school with my children, ten to fourteen years. Terms, including board, tuition and laundry, \$12.00 per week. Mrs. Fenton Noland, R. 2, Beaver Dam, Va.

POSITIONS WANTED

CHURCHES NEEDING A SUPPLY For Month of September or one or two Sundays in same month, write to "Supply," care Southern Churchman.

WORK WANTED BY AN EXPERIENCED Deaconess; city mission work preferred. Reference, Bishop of Southern Virginia. Address Deaconess, care The Southern Churchman.

AN ELDERLY CHURCHMAN, CAPABLE of teaching English, Latin, French and music, desires a situation. Last positions held nine and three years. Mrs. Sue C. Rowlett, Houston, Va.

WANTED BY A REFINED YOUNG LADY with experience position as teacher in private family. Qualifications, English, Latin, French and music. (Miss) Mattie Winn, Blanton's, Va.

WANTED—TWO CULTIVATED SOUTHERN Churchwomen, one Virginian, wishing to rest from teaching, desire position in refined home as companion, light housekeeper &c. Address Box 14, Stoneville, N. C.

HELP WANTED

WANTED YOUNG LADY NOT UNDER twenty-five as mother's helper in small family. References exchanged. Mrs. B. Stevens, Berryville, Va.

WANTED BY OCTOBER 15 AN EXPERIENCED Kindergarten teacher. Address Mrs. S., care Southern Churchman.

WANTED A MOTHER'S HELPER IN small family in an apartment. References exchanged. Mrs. Maxwell Case, 803 Hamilton Terrace, Baltimore, Md.

WANTED NORFOLK, VA., OCTOBER 1, refined young white girl to take charge of two children. Ages five and seven. Write Mrs. Richard L. Dobie, "The Oaks," Warm Springs, Va.

WANTED MOTHER'S HELPER. Mrs. Booth Bowie, Mitchellville, Md.

WANTED RELIABLE WOMAN AS mother's helper. Fond of children and willing to mend. Wages, \$25. Address Mrs. H. E. Lackey, Indian Head, Md.

WANTED A COMPETENT GOVERNESS for two little girls aged seven and nine years. References required. Address Mrs. J. D. Burrows, Grey Rock, P. O. Ronceverte, W. Va.

WANTED A TEACHER FOR THREE young children. English, music and Latin. Mrs. John Calhoun Lee, "Sunny Brooke Farm," Stone Bridge, Clarke County, Va.

WANTED CHOIRMASTER AND TEACHER of grammar grade subjects at Porter Military Academy and Holy Communion Church, Charleston, S. C.

Classified Advertising and Notices

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line, each insertion. Special rates to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

Asheville Mission Hospital

ASHEVILLE, N. C.,

offers three years' course of Training for Nurses. Pupils eligible for State Registration. Ideal climate. Apply to MISS ANDREWS, Supt.

THE BOARD OF MISSIONS.

Correspondence is invited from those who wish to know

What it does.

What its work signifies.

Why the work can be helped most effectively through the Board.

Address

The Right Reverend A. S. Lloyd, D. D., President of the Board of Missions, 281 Fourth Avenue, New York.

Legal Title for Use in Making Wills:

The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.

The Spirit of Missions, \$1.00 a year.

Marriages and Deaths

Marriage notices, not exceeding 40 words, \$1.00; **Death notices**, not exceeding 40 words, inserted free. Over 40 words at the ordinary rate. **Obituaries and resolutions**, 20 cents per line. Six words to the average line.

Copy for this department must be received not later than Tuesday of the week in which it is intended to be published.

Jarvis: Entered into life eternal on the twenty-seventh day of August, 1918, in Baltimore, Md., MARY, daughter of the late Moses W. and Frances B. Jarvis, formerly of New Bern, N. C.

"Asleep in Jesus."

James: Died at her home in Gloucester County, Va., August 20, 1918, MRS. MARTHA T. JAMES, widow of the late Joseph S. James, in the eightieth year of her age.

MISS MARIA HANSFORD.

Died at "Clear View" in Stafford County, the home of her nephew, Michael Wallace, on the 29th day of April, 1918, MISS MARIA HANSFORD, in the eighty-third year of her age. Miss Hansford was born at "Greenhigh," in King George County, Va., on January 5, 1836.

She was one of nine sisters, two of whom with her were unmarried and were left with little property after the war. Under these adverse conditions they moved to Washington, D. C., and opened a boarding house, which they operated with such success that in a few years they were enabled to purchase valuable property on North Capital Street, which they sold four years ago to the United States Government, and she and her sisters were enabled to retire to welcomed rest in their old age.

Miss Hansford was a competent and intelligent business woman, she was possessed of a bright, genial and unselfish disposition and was full of charity. She was a member of the Episcopal Church from her early girlhood, and was unfailing in the performance of her duties to it. One of the ambitions of her life was to see Old Lamb's Creek Church in her native county restored, and she worked unceasingly until she had the satisfaction of seeing this accomplished some years before her death.

She is survived by three sisters, Mrs. Helen Dickinson, of Washington, D. C.; Miss Belle Hansford, of Stafford County, Va., and Mrs. George Grymes, of King George County, Va.

In the New Testament Scriptures salvation has three aspects. One of these considers the soul in the moment of acceptance and surrender. Another regards its spiritual course and progress as it follows the upward calling of the Christian life. The third looks away off to the end, when the pilgrimage will be over, and all that time can do has been accomplished.—Selected.

ATTENTION!!! Churchmen Everywhere

Under direction of the War Commission the Department of Army and Navy Work of the Brotherhood of St. Andrew is keeping the great Honor Roll of the Church.

Rectors and laymen send us the names of enlisted Churchmen and their military addresses.

ENLISTED CHURCHMEN send us your names and write us your wants. We are anxious to serve you wherever you are.

EVERY LETTER ANSWERED

B. F. FINNEY, F. S. TITSWORTH,
Chief Sec'y Executive Sec'y
Church House, 12th and Walnut Streets
PHILADELPHIA, PA.

The Soldier's Prayer.

(Written as the trenches were approached.)

O God of Battles, now that time has come

Which in the pregnant months in camp has been

The goal of everything, my hope, my fear,

The peril of the thing as yet unseen.

That fear and wounds and death may pass me by

Is not the boon, O Lord, for which I pray;

For, having raised the chalice to my lips,

I do not ask to put the cup away.

But grant the heart that thou hast given me

May, in the hour of peril, never fail,

And that my will to serve and do my part

May ever o'er my will to live prevail.

Thou knowest, Lord, my soul doth not fear death.

Although my body craves to live its span;

Help me to grapple with my body's fear,

And grant, O Lord, that I may play the man.

—Pacific Churchman.

The Church in the Furnace

The failure of the Southern Churchman to fill orders for "The Church in the Furnace" is explained in the following letter:

The Southern Churchman Co.,
Richmond, Va.

Gentlemen:

"The Church and the Furnace" is published by our London house and shipments from abroad are very irregular and uncertain at the present time. This book has received a good deal of favorable publicity, which makes all the more embarrassing our inability to keep a stock on hand. Our order is in and your copies will be sent as soon as we get a supply through the custom house.

Yours truly,

THE MACMILLAN COMPANY,
Religious Books Department.
W. H. Murray.

WHM:ME.

All orders for this book will be filled as soon as they reach us.

SOUTHERN CHURCHMAN CO.
RICHMOND, VA.

CHRISTIANITY AND COMMUNITY.
(Continued from page 12)

coupons in each instance. You again seek out your table. Later you decide to have tea. That requires another trip, for there is an entire tray of things to help one through this ceremony properly. First, there is a pot of tea, then a pitcher of hot water, a small pitcher of skim-milk and a cup and saucer. They fill the tray. At another stall you find a teaspoon.

Then everything is in shipshape for finding the seat again. The tea costs four cents. You furnish your own sugar.

Sanctuary.

To keep any one's words in tender memory, and to recall them with confidence and delight, is to find the speaker of them abiding within the sanctuary of our thought and desire. When Christ's words are lodged deeply in our hearts, cherished in hours of meditation, and recalled in times of trial, He

abides within us and we bring forth "much fruit." Again, we abide in Him when we abide in His love. To abide in Christ's love is to continue in the sober certainty of its reality, and in the assurance that whatever may befall us, Christ's love will never fail. When we find our lot to be hard, and when we are bewildered by one outlook, or when we have sinned and are tormented by accusing thoughts, to continue to believe that Christ loves us, and longs for us, is to abide in Him.—Selected.

A Prayer in the Night.

Sometimes I wake with dark and quiet round me,
And swift across my vision, like a light,
Flashes the face of one I know who suffers,
Or one whom sorrow newly touched last night.

Perhaps, for just that moment and that purpose,

There lacks a link in God's great chain of prayer;
So, lest the chain be weakened by my silence,
Or break because I fail to do my share,
I shape the link, and know the Spirit's fire
Will forge it into place and weld it there.—Annie Johnson Flint.

He was a very unruly youngster. A writer in the New York Sun says that he had not been in the car five minutes before all the women present and most of the men were explaining to anybody who would listen what they would do with the boy if he belonged to them. There was one woman, a gentle, gray-haired body, who remained unruffled.

"If that child belonged to me," said the woman beside her, "I'd make him mind if I had to half kill him, wouldn't you?"

"I don't know," said the quiet woman. "I don't know what I should do."

"You don't!" exclaimed the positive woman. "Well, I know. But then, maybe you are not used to children? Maybe you never had any of your own?"

"Oh, yes," said the little woman. "I brought up thirteen. That's why I don't know what I should do."



Grow More Grain on Every Acre

Fertilizer Made 10 Acres Yield as Much as 25 Unfertilized Acres

America must grow more wheat. Upon the yields we get from the soil depends the victory we must wrest from the Hun.

How can the farmer, who is short of labor, grow more grain? He cannot do it by increasing his acreage, for that requires more labor! Increased production is best attained when every working hour is employed on fertilized land. Fertilizer increases the grain crop—without the hiring of an extra man—the purchase of extra machinery—or the use of extra power.

At the Ohio Experiment Station, tests were made on growing wheat with fertilizer, and without it. When planted on unfertilized land, it required 25 acres to produce 340 bushels. The total cost (including seed, labor and land rental) was \$280, or 82c per bu.

V-C Fertilizers

When planted on fertilized land, it required only 10 acres to produce 340 bu. The total cost (including seed, labor, land rental and fertilizer) was \$182, or 53c per bu.

In other words, by using fertilizer, the cost of producing a bushel was lessened 29c—or that much more profit was made. Less than half as much land was needed.

With labor at present wages, the saving is even greater than shown in these tests. Many farmers get an increase of 7 to 8 bushels of wheat per acre from the application of only 200 lbs. of V-C Fertilizers. Use V-C Fertilizers. They contain the plant-foods necessary to make good strong straw and fill out the pods of grain. They insure more bushels in payment for every hour of labor—more profit on every bushel you sell.

Our 50 factories and distributing points enable us to ship with a minimum amount of transportation, but due to the scarcity of materials and freight cars, fertilizers should be ordered immediately. Write for name of V-C Dealers near you

VIRGINIA-CAROLINA CHEMICAL COMPANY (14)
INCORPORATED

V-C Sales Offices

Richmond, Va.
Norfolk, Va.
Alexandria, Va.
Durham, N. C.
Winston-Salem, N. C.
Charleston, S. C.

Columbia, S. C.
Atlanta, Ga.
Athens, Ga.
Savannah, Ga.

Columbus, Ga.
Gainesville, Fla.
Jacksonville, Fla.
Sanford, Fla.

Memphis, Tenn.
Mt. Pleasant, Tenn.
Birmingham, Ala.
Mobile, Ala.

Montgomery, Ala.
Shreveport, La.
Baltimore, Md.
Fort Wayne, Ind.
Cincinnati, Ohio
New York City

BEFORE YOU GO TO FRANCE LEARN FRENCH AND ABOUT FRANCE

"The American Soldier in France"

A military guide-book for our troops going abroad, by Geo. N. Tricoche, late of the French army.

Read what the chief of staff says about it:

AMERICAN EXPEDITIONARY FORCES

Office of the Chief of Staff

(Extracts from a letter dated General Headquarters, October 15, 1917.)

"... The six copies of 'The American Soldier in France' have arrived. One copy will be given to General Pershing... and the remainder will be distributed to staff officers...."

"I have examined the book and I am of the opinion that Mr. Tricoche has given an exceedingly valuable little book to the American soldier. It brings together a vocabulary of technical and military French which I have never before seen assembled under a single cover.... Personally, it appears to me as an exceedingly useful book, not alone for instruction in French, but for an insight into the French organization, etc."...

(Signed) J. HARBORD, Chief of Staff.

Flexible Cloth, Postpaid, 55c.

The Southern Churchman has a number of these books in stock and will forward to any address on receipt of price.

Have you something to sell? Real estate, farm, business. A purchaser can likely be found through an advertisement in our classified department.

When We Cannot Do Our Best.

People who do only their best seldom do anything. "If I cannot do it in the best way, I am not interested in doing it at all," sounds like a very praise-worthy sentiment; but it is a poor rule, and will not get us anywhere. Some editors were talking over plans they had made for a carefully worked out special number of their journal. Unexpected conditions had arisen since making the plans, and they were confronted with the question whether they should attempt to force through, with considerable risk and uncertainty, every detail of the original plan, or do the best they could with a reasonable adjustment to the new and hampering conditions. The one of longest experience reminded the others that probably no editor ever, under any circumstances, was able to carry out every detail of an issue of his paper just as he had planned it; and that one of the first lessons of an editor was how to make the best out of the next best. The wiser course was followed, and a much better "next best" resulted than had seemed possible when the embarrassing conditions were first faced. God does not want us to yield to whatever ought to be resisted; but God does not want us to resist whatever should be yielded to. Paul was a master-hand at accepting what, to his best human judgment, seemed only next best. And that is why Paul habitually had God's best.—Sunday School Times.

Forget.

It is divine to forgive and forget. All great men forgive those who injure them, and forget the injury. Oftentimes, in our willful obstinacy, we refuse to forgive and forget, and we suffer much loss. Many business men sustain great financial losses through their unwillingness to forgive and forget. If you would increase your happiness and prolong your life, forget your neighbor's faults. Forget the slander you have heard. Forget the temptations. Forget the fault-finding and give a little thought to the cause which provoked it. Forget the peculiarities of your friends,

and remember only the good points which made you fond of them. Forget all personal quarrels or histories you may have heard by accident, and which, if repeated, would seem a thousand times worse than they are. Blot out, as far as possible, all the disagreeables of life; they will come, but they will grow larger when you remember them, and the constant thought of the acts of meanness, or, worse still, malice, will only tend to make you more familiar with them. Obliterate everything disagreeable from yesterday; start out with a clean sheet for today, and write upon it, for sweet memory's sake, only those things which are lovely and lovable.—Church Herald.

Jesus' Eyes and Voice.

Those must have been matchless eyes of Jesus, keen, kindly, flashing a blinding lightning, sending out softest subdued light. The Nazareth mob couldn't stand the look of those eyes, nor the bolder Jerusalem mob reaching down for the stones, nor the deputation sent to arrest, nor even the reckless Roman soldiers at the garden gate. The disciples who were closest sometimes followed Him, afraid and amazed because of the look of those eyes. And yet the little children put their arms around His neck and looked up fearlessly and lovingly. And the crowds listened by the hour with their eyes fastened upon His.

The voice of Jesus must have been music itself. It speaks once of His singing a hymn. How we would all have loved to hear Him sing! But that voice was music at all times, whether in song or speech. Low, modulated, rhythmic, gentle, rich, resonant—wondrous music. Those who have heard Spurgeon and Gladstone almost always speak of the rare musical quality in their voices. So and more would it be with this Jesus. It has been said that the personality reveals itself in the speech. It reveals itself yet more, and more subtly, in the sound of the voice. The power or weakness of a man is felt in the sound

The Desk With a 25 Year GUARANTY

The desk that stands hard usage without becoming shaky. It is of extra strong construction throughout and has these exclusive points of excellence: Heavy Semi-Steel Frame, Patent Noiseless Hinges and Extra Wide Seats. The design, construction and finish is perfect in every detail. Our proven claim is—the best desk regardless of price. The only desk made in the South.

**SOUTHERN DESK COMPANY,
HICKORY, N. C.**

of his voice. The blind have unusual skill in reading character in the voice. Were we wiser, we could read men's character much more quickly in the voice. Children and animals do. The voice that stilled the waves and spoke forgiveness of sins, that drew the babes, and talked out to thousands at once, must have been full of sweetest music and thrilling with richest power.—S. D. Gordon.

We need one another for our completion. The Christian faith is not the separate relations of millions of isolated individuals with God, nor merely the intellectual acceptance of certain facts and doctrines, but membership in the Church which is the Body of Christ, filled with His Life and so binding the members into One. Each of us has some vision of Him Who is the Truth, but the vision of each is partial, for each is finite. We need to unite in the one Life, to follow the one Way, if we are to comprehend, as fully as finite beings can, the one Truth. And because Christ is the manifestation of God's Love for man, we shall, if we are truly one in Christ, be filled with that Love and so help one another a little nearer to the vision of the King in His beauty.

FRECKLES

Now Is the Time to Get Rid of These
Ugly Spots.

There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of Othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than one ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength Othine, as this is sold under guarantee of money back if it fails to remove freckles.

Miller & Rhoads

"The Shopping Center."

For the retail Dry Goods and Department Store trade.

In the heart of Richmond, when you are here; and Our
Mail Order Department Serves you at your home.

BROAD AND GRACE STS.

CORNER 6TH ST.

RICHMOND, VA.

PREPAREDNESS FOR THE CHURCH

Never in the history of the country has the Church's responsibility in upholding the ideals of the nation been so great. In rendering its share of the essential work, its buildings should provide for maximum efficiency in every department. Consult the leading specialists in all branches of church improvement, construction, alteration, etc.

Designs will be prepared indicating how contemplated changes, etc., can be effected. Local labor will be availed of when desired for the constructive work, the artistic and elaborate enrichment being executed under the supervision of our New York artists.

Send for photographs of church interiors showing changes and improvements that have been accomplished, with memorial gifts included as a part of the scheme.

J & R LAMB

23-25-27 Sixth Avenue NEW YORK

Church Furnishings, Memorials, Etc.



CHURCH VESTMENTS

EMBROIDERIES

Silks, Cloths, Fringes, Etc.

CLOTHING for CLERGYMEN

COX SONS & VINING

4-74 Madison Avenue, New York



CHURCH FURNISHINGS

Gold, Silver and Brass

Church and Chancel Furniture

Write for Catalogue
for Episcopal Churches

W. & E. SCHMIDT CO.

208 Third Street, Milwaukee, Wis

CHURCH EMBROIDERIES

Stoles, Eucharistic Vestments, Surplices, Altar Hangings, Burses and Veils, Markers, etc. All materials for sale.

The only studio importing exclusively English unfading silks, Damasks, fringes, linings, pure gold metal threads, etc.; and using Standard Church of England

English silk stoles, plain.....\$ 5.00

English silk stoles, handsome crosses.....\$ 6.50

English silk stoles, best hand embroidery,
from \$10.00 up to.....\$50.00

English silk burse and veil with crosses.....\$20.00

\$12.00, \$15.00, \$18.00.....\$20.00

Handsome embroideries unsurpassed in workmanship. Special altar linens embroidered in England. Testimonials from all over the world.

THE CATHEDRAL STUDIO

Miss Lucy V. Mackrille

3615 Wisconsin Avenue, Washington, D. C.



GRANITE AND MARBLE MEMORIALS

Largest Stock in the South
We pay the freight and
guarantee safe arrival

The Couper Marble Works

(Established 65 years)

264-268 Bank St., Norfolk, Va.

R. Geissler, Inc.

56 West Eighth Street, New York

Memorials
FOR THE CHURCH

Furniture — Windows — Fabrics

O. Luetke's Art Works Church Furnishings

IN METAL, WOOD, MARBLE, ETC.

Est 1886. 328-332 7th Ave., New York

Brotherhood of St. Andrew

Guilds and all Church organizations desiring to assist their treasury can find no better way than by representing the SOUTHERN CHURCHMAN. And at the same time you will do a good work by placing the SOUTHERN CHURCHMAN in homes where there is no Church paper. Write to-day for full particulars.

SOUTHERN CHURCHMAN,
Richmond, Va.

Thoughts For the Thoughtful

The fear of death is more to be feared than death itself.

Whatever God will have us do He will help us do.

Whenever you make a mistake make it teach you something.

God never puts His children into the fire without going into the furnace with them.

Patience is not a popular virtue, down here, but it is highly thought of in heaven.

The masses are not reached for the reason that it is so much easier to pray for them than to go to them.

It is more needful to be able to suffer long and be kind than it is to preach with the tongue of an angel.

None can tell the power of good that resides in one sincere and devoted soul. There is a contagion of health as well as of disease, there is an energy of light as well as a power of darkness.

And all through life I see a cross
Where sons of God yield up their breath.
There is no gain except by loss,
There is no life except by death!
—W. C. Smith.

It is a solemn thing to say, "To-morrow" when God says "To-day," for man's to-morrow and God's to-day never meet. The word that comes from the eternal throne is now, and it is a man's own choice that fixes his doom.

Let us, so far as may be, look at life steadily and whole. It is not all darkness; it has its crimson dawns, its rosy sunsets. Its blackest clouds have their silver embroideries, and through the rifts we may catch glimpses of the radiant blue of heaven—Canon Farrar.

Make yourselves nests of pleasant thoughts, bright fancies, satisfied mem-

THE ZEPHYR ELECTRIC ORGAN BLOWER



is made entirely from metal. Is known all over this country. Three thousand churches have found that it is economy to use the Zephyr. For further information write to

THE ZEPHYR ELECTRIC ORGAN BLOWER COMPANY
Orville, Ohio

Please state in what paper you saw this.

ories, noble histories, faithful sayings, treasure houses of precious and restful thoughts, which care cannot disturb, nor pain make gloomy, nor poverty take away from us—houses built without hands, for our souls to live in.—John Ruskin.

Happiness is not our being's end and aim. The Christian's aim is perfection, not happiness; and every one of the sons of God must have something of that spirit which marked their Master—that holy sadness, that peculiar unrest, that high and lofty melancholy, which belongs to a spirit which strives after heights to which it can never attain.

We men who can sing, may sit comfortably and sing:

"Waft, waft, ye winds, His story;
And you, ye waters, roll;
Till, like a sea of glory,
It spreads from pole to pole."

But that doesn't solve the problem. The only way that the wind and the waters can carry the story the world around is by carrying forward men who go to tell it.—J. C. Buxton.

"One small life in God's great plan!
How futile it seems as the ages roll,
Do what it may or strive how it can,
To alter the sweep of the infinite whole!

A single stitch in an endless web,
A drop in the ocean's flow and ebb.
But the pattern is rent where the stitch is lost,
Or marred where the tangled threads have crossed;
And each life that fails of its true intent
Mars the perfect plan that its Master meant."

"Mention twelve animals of the polar regions," said the professor, and the student wrote, "Six seals and six polar bears."—Youth's Companion.



R. Geissler, Inc.
56 West 8th St. New York City.

✦ Church ✦
Furniture
Furnishings
Decorations
Fabrics and Embroideries.

Established 1871

War Hymn.

Lord, a nation humbly kneeling,
For her Forces cries to Thee,
Strong in faith and hope appealing,
That triumphant they may be.
Waking, sleeping 'neath Thy Keeping,
Lead our arms to victory.

Of our sins we make confession,
Wealth and arrogance and pride—
But our hosts, against oppression,
March with Freedom's flowing tide.
Father, speed them, keep them, lead
them—
God of armies be their guide!

Man of sorrows! Thou has sounded
Every depth of human grief.
By Thy wounds, oh! heal our wound-
ed,
Give the suffering ones relief.
Hear us crying for our dying:
Of consolars be Thou Chief.

Take the souls that died for duty
In Thy tender pierced hand,
Crown the faulty lives with beauty
Offered for their Motherland:
All forgiving, with the living
May they in Thy kingdom stand.

And when victory should crown us
May we take it as from Thee:
As Thy nation deign to own us,
Merciful and strong and free:
Endless praising to Thee Raising
Ever Thine our Nation be!—Amen.
—Seattle Churchman.

The first price that a man must pay for leadership is climbing the mountain, the second price he must pay is living in the valley. For though to be a leader of men a man must every now and then climb the mountain that he may catch its clearer vision, yet he cannot be a leader if he stays in the mountain. God Himself did not do that. That is the whole method of the Incarnation. That is where many a man has made his mistake. There are two costs that a man must pay for such leadership in the valley. The first is the risk of one's self; the second is the real passion for humanity. The first of these is incomprehension and unappreciation on the part of his contemporaries. It is just because he has been on the mountain and has seen what lies beyond that those who have not seen will not be able to understand him at times. The true leader is always a little at least ahead of his day. He must be willing to miss the joy of the mere opportunist and time-server. The writer to the Hebrews has

put it for all the great leaders of men when he says: "And these all, having obtained a good report through faith received not the promise."—Ex.

There is a man behind you. "Does this open window annoy you?" said a traveler in a car, as he turned and spoke to the stranger back of him. "I don't mind the air, but I object to the smoke," said the latter; "and yet I don't want you to close the window on my account." The questioner shut the window, saying: "You know it isn't the fellow who sits by the open window that gets the draught and the cinders; it's the one back of him. I tell you, a man ought to be careful how he opens a car window. He ought to know how it suits the person behind him before he is willing to ride with his window open." Call that applied Christianity, or call it Christian endeavor, or whatever we may, the spirit of it is what the Christian world needs. Who cares for the man behind him—not only in a car, but in rank, in society, in the Church!—Sunday School Times.

Let God choose for you. Put the choice of everything in life absolutely into His hands, and, when once the surrender has been made, do not look back nor think that He has forgotten, nor suppose that anything outside His arrangements for you would be better. It must grieve Him sorely when the soul which has professed to commit to Him the choices of its life begins either to doubt or murmur. Whatever difficulties may lie around your way, they will be less than those that would have ensued had you taken a way of your own. If another seems to be having the very lot you would have chosen for yourself, while you are left desolate, believe that out of that desolation there is coming presently a wealth of blessing which will fill your life with perpetual song.—F. B. Meyer.

Spiritual service looks not to immediate result so much as to a time of harvest to come. There is a joy set before it, which is a positive inspiration to endure all that is involved of present toil and hardness.—J. S. Holden.



"Soyez le
bien venu!
Quel est votre regi-
ment? Restez-vous ici?
Co prenez-vous?"

"What's He Talking About?"

This is an experience which every American who goes to France will have—he will find his French comrades trying to talk with him, asking him questions, and offering him useful and interesting information. What an inconvenience and embarrassment it will be to be unable to understand or reply! No American *need be unable*. Here's a pocket-manual that will give instantly the French (with its pronunciation) of almost anything the soldier or sailor will want to say.

The Soldier's Service Dictionary

prepared by F. H. VIZETELLY, Litt. D., LL. D., for Americans who do not know French and need to get a speaking knowledge of it in a hurry. Ten thousand military and conversational terms are given in one alphabetical order, and under each word are given the correct forms in many different phrases. The commands, technical terms, popular phrases, etc., of every branch of the service are explained and pronounced, as are also thousands of conversational terms needed in every-day life. Many commanding officers of the U. S. A. have endorsed this manual, including Maj.-Gen. J. T. Dickman, Col. J. A. Ryan, Maj.-Gen. H. T. Allen, Lieut.-Col. A. C. Read, etc. If YOU are going to France, you need this manual. If a friend of yours is going, get one for him.

Pocket-sized, khaki-bound, \$1.00 net; by mail \$1.04; Thumb-notch index, 25 cents extra
SOUTHERN CHURCHMAN COMPANY, Richmond, Virginia

The Choice of Executors

is a matter of great importance. Every dollar you leave should be conserved in such a way that your heirs may enjoy the uninterrupted benefits of your life's work.

This Company is a careful and economical executor, trained in the law and business, sound in judgment, and seasoned in practical experience; its primary business is the administration of trust funds

Correspondence invited.

Capital
\$1,000,000

RICHMOND TRUST
& SAVINGS CO.

7th & Main Sts.,
Richmond, Va.

Southern Churchman

Vol. LXXXIII. RICHMOND, VA.,

SEPTEMBER 21, 1918.

No. 38



During

the past 30 days this Company has qualified on 12 estates, either as executor, trustee or administrator, involving over \$700,000.00.

This is an evidence, we think, of the fact often commented upon here, to-wit:

Prudent men and women understand the safety and economy of selecting the VIRGINIA TRUST to handle their estates.

Virginia Trust Co.

The Safe Executor
RICHMOND, VA.

Oldest Trust in the South.

EDUCATIONAL

The Protestant Episcopal Theological Seminary in Virginia

Established A. D. 1823

The ninety-fifth session will open on Wednesday, September 18, 1918

Special Students Admitted

For catalogue and other information, address the Dean or Secretary

Theological Seminary

Alexandria Va.

The Theological Department OF THE University of the South

An integral portion of the University, where the student of Theology meets in the frank intercourse of a common life with the student of Science on the other.

For catalogue, address
THE DEAN,
Sewanee, Tenn.

The Bishop Payne Divinity School

The accredited Seminary of the Church for training colored men for the ministry. The fortieth session opens September 21 1918.

For catalogue and information apply to
REV. C. B. BRYAN, Dean
Petersburg, Va.

The General Theological Seminary

CHELSEA SQUARE, NEW YORK

The next Academic year begins on the last Wednesday in September.

Special students admitted and Graduate Course for graduates of other Theological Seminaries

The requirements for admission and other particulars can be had from The DEAN, 1 Chelsea Square, New York, N. Y.

Episcopal High School

NEAR ALEXANDRIA, VA.

The eightieth year of this School for Boys will open September 18, 1918. Modern equipment throughout. Military feature. Catalogue on application.

A. R. HOXTON, B. A., Principal.

Emerald Hodgson Hospital

—AND—
TRAINING SCHOOL FOR NURSES
UNIVERSITY OF THE SOUTH
Sewanee, Tenn.

A Church institution where the best training to be had for development of Nurses. For further information, address

REV. W. S. CLAIBORNE, Supt.

"RUTH HALL"

charge of a Board of Trustees of which the Rt. Rev. Paul Matthews, D. D., is President. Terms very moderate.

For catalogue and all particulars, address the Principal,

RUTH HALL

508 First Avenue,

Ashbury Park, New Jersey

Sweet Briar College for Women

The College—Degree accepted as basis for graduate work in leading colleges and universities. Departments of Art, Music and Home Economics. Campus of 3,000 acres beautifully situated in the foothills of the Blue Ridge Mountains. Out-of-door sports the year around. Unexcelled climate. Emilie Watts McVea, A. M., Litt. D., President.

The Academy—On the College campus offers preparatory and general courses. For catalogue and views of college and campus, address
Secretary, Box 19, Sweet Briar, Va.



STUART HALL

STAUNTON, VA.

Formerly Virginia Female Institute

Diocesan Girls, School of Virginia and Southern Virginia. College preparation. Music, Art, Expression and Business Courses. Faculty and equipment of large school with small classes and individual attention. Large grounds and indoor athletics and outdoor sports under direction of Physical Trainer. Seventy-fifth session opens September, 1918. For catalogue apply to

MRS. H. N. HILLS, Principal,
(Formerly Principal of Sweet Briar Academy.)

The Sanatorium School

LANDSDOWNE, PA.

A select Sanatorium and School for children suffering from Nervousness, Paralysis, Aphasia, or Defects of Speech or Hearing. \$1,000, \$1,600. Booklet.

CLAUDIA MINOR REDD, Principal.

S. HILDA'S HALL, A School for Girls.
Charles Town, W. Va.

Under the auspices of the Bishops of the Diocese (Episcopal). Near Washington. College Preparatory and elective courses. Music and Art. Athletics under trained Director. Open air classes.

MARIAH PENDLETON DUVAL, Principal
Past 16 years principal of Stuart Hall, Va.

NATIONAL CATHEDRAL SCHOOL

A Boarding and Day School for Girls. Fireproof buildings in Cathedral Close of 40 acres. College certificate privilege. Music, Art, Advanced, and Special Courses.

The Bishop of Washington,

President of the Board of Trustees.

Jessie C. McDonald, M. S., Principal.

Helen L. Webster, Ph. D., Academic Head.

Mount St. Alban, Washington, D. C.

Cathedral School for Girls

ORLANDO, FLORIDA

19th year begins Oct. 2. Offers a healthy, happy home and excellent education. College-Preparatory and General Courses. Also Music, Art, Home Economics, Expression. REV. RODERICK P. COBB, A. M., Rector

The Virginian Home and Training School

Falls Church, Fairfax County, Va.

For the Feeble-Minded and Epileptic.

Established 1892.

For terms and information, address

MISS M. GUNDY,

A private boarding school for girls, Ashbury Park, New Jersey. Successor to the School of the Good Shepherd. This is a Diocesan School under the Rt. Rev. Paul Matthews, D. D., is President.



ST. MARY'S

An Episcopal Southern School for Girls. Founded 1842. Four-year preparatory and two-year collegiate courses. Music, Art, Elocution, Domestic Science, Business, Gymnasium. Mild climate makes outdoor life possible the year round. 25-acre campus of old oaks. Fourteen electrically lighted, steam heated buildings. Very reasonable charges. Catalog.
REV. GEORGE W. LAY, D. C. L., Rector,
Box 19, St. Mary's School, Raleigh, N. C.

The Chamberlayne School

A COUNTRY BOARDING AND DAY SCHOOL FOR BOYS AT RICHMOND, VA.

Eighty session begins September 19, 1918. Location: Stop 25, Westhampton Line. New buildings. Ten acres of ground. Two large athletic fields. Boarding department limited to 25. For catalogue, address

C. G. CHAMBERLAYNE, A. M., Ph. D.
Headmaster

CHATHAM Episcopal Institute

FOR GIRLS CHATHAM, VA.

Rt. Rev. A. M. Randolph, D.D., LL.D., Episcopal Visitor
Rev. G. Orlando Fraden, Rector. Beautiful and healthful location. 10-acre campus. Modern equipment. Athletics, Gym. College-Preparatory. Music, Art, Domestic Science, Expression. Certificate admits to leading colleges. Catalog.
Mrs. Elizabeth May Willis, B.P., Principal, Box 13



Rev. Thomas Kinloch Nelson, M. A.,
Vice Rector.

The Divinity School of the Protestant Episcopal Church in Philadelphia.
Founded by Bishop Alonzo Potter in 1862.

Special students admitted. Privilege of attending course of special study at the University of Pennsylvania.

For information address the Rev. George G. Bartlett, S. T. D., Dean, 5000 Woodland Avenue.

Virginia Episcopal School

(NEAR LYNCHBURG, VA.)

For boys of character, position and ability whose means will not permit them to attend our more expensive schools. Prepares at cost for college, university or immediate entrance upon the duties of life. Made possible by gifts of founders. Special terms to clergymen. Boarders for the present are limited to seventy. One hundred and six acres of land. The session begins September 19, 1918. Apply for information and catalogue to the

Rev. Robert Carter Jett, D. D.,
Principal.

For the Southern Churchman.
The Star of Gold.

Martha S. Gielow.

It was a star all gleaming gold,
Above the plains of Bethlehem
That first proclaimed, that first foretold,
The Christ—the Saviour of the world.

It is a star all gleaming gold,
That heralds heroes who have died
That right may reign, that life may hold,
The love of Him they crucified.

Oh, star of gold, oh, star divine,
Oh, star of glory, manhood, youth,
Fair star of love that lights the shrine
Of God, of country, mother, truth,
Shine on each mother heart to-day
With solace in thy golden gleam,
With peace within the precious ray
Of thine immortal golden beam.

Plain Words About Prayer.

In intercessory prayer we enter most deeply into the spirit and experience of Jesus. His most characteristic prayers were for others—for His friends, for the sick and afflicted, for His disciples, for His enemies. Why should He have prayed for these others; one might ask—if He believed already in His Father's universal loving will? Would not God give to all those gifts which He saw they needed without the intercession of any other on their behalf? That same question men might ask themselves to-day in regard to intercessory prayer.

And the answer is for us, as it was for Jesus: there are certain things which the love of God Himself can only do through the instrumentality of His children, one for another. There are blessings which it requires the human instrument to convey. He cannot give to men the inspiration which can come through the highest friendships until there are friends whose souls are open to become the channels of the highest things. He cannot make righteousness prevail among the nations until there are men in the nations who are willing to be righteous. He cannot make peace until the hearts of the people in this land and every land are ready to conquer by His love the hates and prejudices which make war.

Oh, is it not an awful thing—and yet a thing that may be redeeming, too—to realize that all the agonies of this time may be the punishment we make inevitable for ourselves because we are not ready yet to learn and to live the truths by which they might be ended? We say that we are horrified by the war and its ghastly havoc. We say that we hate the brutal ambitions and the cruel selfishness which caused it. We say that we fight for a world that shall be redeemed into an abiding peace. But what if, while we say these things, the

coming of all we profess to desire is blocked by our indifference to the forces through which alone redemption can be wrought?

Admiral Sir David Beatty said of his own country: "England still remains to be taken out of her stupor of self-satisfaction and complacency . . . and until she can be stirred out of this condition, until religious revival takes place at home, just so long will the war continue." And another officer, home from the tragic campaign at Gallipoli, said also of his nation: "I think God is waiting for her to learn many things before the war will end, and she is very, very slow in learning."

How fast can we say that we in America are learning all that God has for us to confess, before the travail of this time may cease? Are we learning yet to hate in ourselves the power of the flesh and the world which make self-indulgence and covetousness so real and the beauty of God so dim? Are we learning to pray, by learning first to want the things we ought to pray for?

Certain it is that the mercies of God can be poured out upon His people only as there arise men and women who cry out to be made the channels through which that mercy may be bestowed. When we intercede, therefore, for one another, for the nation and for the world, we are opening the way for the blessings of God. We are making it possible for the answer to our prayers to begin within ourselves. We are helping to release through us the boundless reservoirs of the waiting love of God.—W. Russell Bowie, in St. Andrew's Cross.

"Can You Drink of the Cup?"

To attain eminence in any worthy enterprise, the main and sane question is not, "Can you get a pull?" but "Have you the push?"

The acquirement of any desired good is preceded and accomplished by the payment of the appropriate price. If it costs little, it is worth little. If it is worth much, it costs much.

Many people are constantly seeking something for nothing, but in the high realms of character and destiny it is the vaguest fancy.

What it does not cost us it has cost some one else. That which is bestowed upon us because it is too great for us to purchase is nevertheless conserved by us, if conserved at all, by obedience, self-obligation, endurance, and suffering. Determination and sacrifice is the rational emblem of all worthy achievement. By this sign we conquer, if we conquer at all.

New elements are not introduced into the universe by the sacrificial plan of human redemption. Everywhere it is evident that eminence and success are not obtained by ease and indolence, not by preference and favoritism, but by intense action and endurance, by going the distance and bearing the load.

If you ask me why these conditions of achievement exist, I must frankly answer, I do not know. If you ask me if it is so, then I must answer, it is not necessary that I explain, for everything that lives makes answer in the affirmative. Endurance is not only a test of strength: it is a means of acquiring strength. It is a law of life. Nowhere is there a known exception.

The tree that grows in the thick forest, protected from storms and dividing the insects that bore into it with a hundred of its neighbors, grows straight and develops rapidly. When it is felled by the woodman's ax its grain is straight, but its fiber is coarse. A wedge will split it from end to end.

It is easily sawed, but it takes no polish. It may do for a telephone pole, for a sleeper for some small bridge over which herds of cattle tramp, or possibly be cut into dimension lumber for the out-of-sight places in a building.

But there is another tree whose beginnings are formed on the lone sands. No forest about it. The winds from all directions bend it. As it waves its roots creep deeper into the soil, until they drink the pure waters below the sand. It is battered by passing herds. The winds break its boughs and nature makes knots in healing the wounds. The wild boar whets his tusks on its sandy and protruding roots. Insects bore into its very heart. It braces against the north wind and is bent in that direction, and bends to the south as it braces against the south winds. In a hundred years it is not a thing of beauty and has attained no mammoth bigness. But when the woodman's ax falls it, no wedge can divide its fine-grained tissue. Only a keen saw can sever it. Its fibers are closely knit, and it will take polish. The knots have formed designs of changeless beauty. The insects that bored into its heart and perished have become nuclei about which fine-spun fibers have curled in clusters of rare and delicate tinted elegance. This tree in power and beauty adorns the drawing-room of palaces and bridal chambers of queens. It paid the price. It drank the cup.

Man—body, mind and spirit—becomes strong and pure by diligent, patient endurance and suffering.

Worthy ideas and laudable ambitions are not attained by wrong methods. Neither are they attained by favoritism, but by ability and willingness to pay the price.

Many ambitious aspirants who would attain eminence "know not what they ask." Many would have the emoluments without the responsibilities, the honors without the sacrifices, the achievements without endurance and sufferings that lie between. Such are irrational, expecting the effect without the cause—the consequence without the antecedents. There is no royal road to eminence.—Frank W. Luce, D. D., in Western Christian Advocate.

The Joy of Service.

God's service is perfect freedom, and to willing and honest hearts it is also perfect pleasure. Work faithfully done for the love of God and of souls can never fail of its reward. It is itself a spring of cheerfulness that never runs dry; a tree of gladness that bears fruit all the year round. We work for the joyful God, and are messengers to men of His overflowing gladness, ordained, anointed and qualified by His Spirit. We work with Him and partake of His nature; and the more we work the larger is our joy; and the greater our joy, the more acceptable the sacrifice of labor we present to Him. "The joy of the Lord is our strength."—J. Clifford.

A THIRD EDITION OF
BEYOND
A STUDY OF THE DOCTRINE OF THE
INTERMEDIATE STATE

—By—
THE REV. WILLIAM R. POWELL

Re-written and somewhat enlarged. Thirty letters containing criticisms pro and con received. These worked into third edition. For sale by author, 297 East Thirty-seventh Street, Portland, Oregon.

PRICE, \$1.25

A few of second edition, half price.

Southern Churchman

Catholic for every truth of God; Protestant against every error of man.

REV. EDWARD L. GOODWIN, D. D.,
Editor.

SOUTHERN CHURCHMAN COMPANY,
Publishers.

Vol. LXXXIII.

RICHMOND, VA., SEPTEMBER 21, 1918.

No. 38

THE SOUTHERNER'S DUTY TO THE NEGRO.

We have received and read with interest the "Minutes of the University Commission on Southern Race Questions," recently printed in a pamphlet of seventy-five pages. The idea of this Commission was conceived seven years ago or more by Doctor James H. Dillard, President of the Board of the Slater and Jeanes Funds which have been administered with such practical efficiency in aid of negro education. Visiting the State Universities of each of the eleven Southern States from Virginia to Texas, with Tennessee and Arkansas, he found in them all a cordial response to his plan of establishing this University Commission on Race Relations, and the Commission was formed with one representative from each of the Universities. Since that time eight meetings of the Commission have been held at different cities and educational institutions in the South. An Advisory Committee consisting of Chancellor Barrow of the University of Georgia; President Mitchell, of Delaware College; President Alderman, of the University of Virginia, and Dr. Dillard has been appointed. Of the original members of the Commission one has died and one has been elected Governor of his State, but in large part the personnel remains unchanged, showing the continued interest of its members in their work.

The object of the Commission is "to foster a scientific approach to the study of the race question in the South." It seeks to gather and dispense reliable information in regard to existing relations between the races, and especially "to influence Southern College men to approach the subject with intelligent information and with sympathetic interest." It is a programme that must commend itself to every thinking man in the South, for there has been a woeful lack of intelligent and systematic treatment of what we are pleased to call the race problem in the past. When one looks back upon the history of the South since negro emancipation and thinks of the elements present which could so easily have combined to create strife and antagonisms which would have almost destroyed our civilization, one is only amazed that no

worse happened to us than came to pass. The explanation lies, not in the way the problem has been handled by the people of the South, and still less by the politicians and better-intentioned but even worse-informed philanthropists of the North, but in that feeling of kindness and mutual dependence which had been so fostered under a former regime as to become almost as ineradicable instinct in both the whites and negroes. It still exists, though sometimes unrecognized and often unacknowledged, in spite of all that ignorance, stupidity and viciousness could do to destroy it. As it has been a safeguard in the past so is it a most hopeful factor in the problems of the present and future. But this feeling cannot be relied upon to solve these problems or even to maintain itself against the impatience and irritations and the lessening degree of services rendered or favors desired which is becoming so marked in the relations of the races to-day. Economic and other conditions affecting both races living side by side with each other cannot be left to haphazard adjustment without seriously endangering the prosperity and happiness of the whole commonwealth; and the obvious duty of the stronger and more advanced race to lend a helping hand to its weaker brother must be fulfilled not only with sympathy but with a broad and intelligent understanding of all the facts and circumstances involved. To jump at conclusions based upon merely local conditions or individual experiences or prejudices will only produce confusion and misdirected thought or effort.

The University Commission has found its subject of investigation to be one of great magnitude. "The problem to be attacked by this Commission," says Professor Sutton, of Texas, "is extraordinarily complex. The problems of all the institutions of civilized life must be considered—of the home, the church, the school, the State, the industrial world and civil society. Our work will involve a patient and careful examination of actual facts. This examination must be made before rational conclusions can be reached. The study of concrete situations is absolutely necessary." Obviously it is no superficial matter to be met by pre-

conceived judgments and horseback prescriptions, but one that is calling for close and careful study.

We would suggest that another field for investigation is the thought and purpose or ambition of the negro himself. Every one who knows the negro at all knows how difficult it is to know him fully. He has a face that the white man seldom sees. His instinct is that, we believe, of all the colored races—to return the answer that he thinks is desired or expected rather than one that is strictly accurate. He has long understood that words are given us to conceal our thoughts, and he uses them freely, as we all do more or less, for that purpose. The negro of to-day in the South is not the same as the negro of a generation ago—we speak, of course, of the average or the composite negro—and who understands the half-intelligent, half-instinctive aims that he has set before him or the methods by which he expects to attain them? Yet at most we can only help him to help himself, and to do that we must know him, not merely imagine that we do, and appreciate the best that is in his purposes and motives, for it is the best and not the worst that we must believe in and discover and encourage if he is to evolve into the useful and desirable citizen that can fill his own place in our land. Education has done something for him and experience more—but what? He has already become a great traveler, and now in large numbers he is in uniform working or fighting in France, and doing it well they tell us. What effect is all this having upon his future? The answer is of vital interest not only to him but to the white South. What kind of leadership is growing up among the colored people in this day of change? May it not be more directly influenced and wisely guided by the whites without undue interference with its initiative or disagreement with its aims? More and more the spirit of co-operation must be cultivated between the races for the lasting good of both. First of all we need to know the subject not only as the negro problem but as the negro's problem and to view it from his angle as well as our own.

One is tempted to quote largely from the addresses and reports contained in

the minutes of the University Commission, copies of which may be had by addressing the Secretary of the Commission, Professor W. M. Hunley, Box 722, Lexington, Va., or Miss G. C. Mann, Box 418, Charlottesville, Va. We hope it will be widely read and digested. Meanwhile a few excerpts may give food for reflection.

" . . . The one great task before the people of the South is to develop a more rational viewpoint on all matters pertaining to interracial relations. Our people as a whole feel very much on this subject, but they know very little. Most of the discussion of the problem that we hear is merely an airing of the emotions. But few of our citizens are familiar with the actual civic, economic, educational, hygienic, or religious conditions among the negroes of their own communities, and with so little knowledge at hand they can form no real judgment as to the public policy that intelligent citizens should advocate."—Report on Civic Status of the Negro.

"The elevation of the negro is chiefly a matter of education. To educate the negro and at the same time promote good feeling between the races is a delicate task. Agencies controlled by ideals in accord with the spirit of the South should be provided for training negro ministers, teachers and supervisors of schools. The courses of study in the negro elementary schools should be directly related to the environment of the negro child and, in the main, should be vocational in character."—Professor Doster, of Alabama.

Professor Scroggs, of Louisiana State University, said:

"The four great needs in dealing with our Southern race problems are education, co-operation, publicity and patience. As to education, I believe it is highly desirable that a course of instruction in the race question should be given in every institution for higher education in the South. . . . But even then much more will remain to be done. The real problem, I believe, is not so much to reach the university student as it is to reach the man who lives on Jones'-Creek-at-the-Head-of-the-Hollow. He is not influenced by the printed page, but by the spoken word, and the only spoken word he ever hears on this subject is from one of his own group or from the lips of the demagogue. There is a possible antidote for the demagogue at this point in the rural clergyman. In the rural regions of the South the power of the pastor is still great, but he is prone to emphasize the other-worldliness of Christianity; his theology needs to be socialized. The white churches are doing some work for the improvement of racial relations in the cities, but as four-fifths of our colored people live in the country, the negro really presents a problem for the rural church. Ministers, educators and all other influential citizens need to be brought into co-operation so as to get the best thought of the country on the negro problem before the masses of the people. It is time that sane Southern sentiments should receive as much attention as the blasphemies of the demagogue. We ought, then, to formulate a program of co-operation and publicity.

"And we shall have to practice patience. Whatever progress is achieved will come through a process of evolution. It is just as foolhardy to attempt to force the mental development

of a group as it is to attempt to hasten the mental development of a child. No better example of the folly of attempting to force the process of social evolution can be given than that shown in the history of Reconstruction. But we can aid in the process of evolution by helping to increase the negro's wants. As soon as his wants are satisfied he stops work. If his standard of living were higher—and this means simply more wants to be satisfied—he would be a much greater social asset than he is to-day. The negro's legitimate wants cannot be increased in a day; they must develop by a proper kind of training conducted, perhaps, through several generations. This further emphasizes the need of patience."

"The so-called race question, which means the right adjustment of relations between the white man and the colored man in American life, still remains perhaps our most complex and momentous public question. On the whole, no man can deny that this complex problem has been handled for the past thirty years with a great deal of instinctive wisdom by the people of the South, and the result of their constructive thought has been acquiesced in by the people of the North with remarkable and commendable faith and confidence. The problem, however, is not settled, and probably never will be, but may be counted upon to present difficult phases to every generation. Indeed, a certain paralysis of feeling about the whole matter, due to exhaustion, I am inclined to think, seems to have overtaken both sections, and those who are seeking to think quietly about the matter should be grateful for the fact that the negro has somehow gotten off the Southerner's nerves and out of the Northerner's imagination.

"Both sections have turned with unity of effort to bring about a change in the spirit and machinery of our democracy, whereby they believe the interest of all the people can best be advanced. It is wise that, in this breathing spell, patient, wise, scientific, just men should labor at the problem and seek to place it where it belongs among the great economic and sociological questions of the time."—President Alderman, of the University of Virginia.

And note the following fine words from President Wilson:

The members of the Commission were received at the White House by President Wilson. Dr. Brough, as chairman, was spokesman for the Commission. He explained its purpose and described its personnel. In response, President Wilson said:

"I am very glad to express my sincere interest in this work and sympathy with it. I think that men like yourselves can be trusted to see this great question at every angle. There isn't any question, it seems to me, into which more candor needs to be put, or more thorough human good feeling, than this. I know myself, as a Southern man, how sincerely the heart of the South desires the good of the negro and the advancement of his race on all sound and sensible lines, and everything that can be done in that direction is of the highest value. It is a matter of common understanding.

"There is a charming story told about Charles Lamb. The conversation in his little circle turned upon some men who were not present, and Lamb said, 'I hate that fellow.' His friend said, 'Charles, I didn't know you knew him.' Lamb said, 'I don't; I can't hate a fellow I know.'

"I think that is a very profound human fact. You cannot hate a man you know. And our object is to know the needs of the negro and sympathetically help him in every way that is possible for his good and for our good. I can only bid you Godspeed in what is a very necessary and great undertaking."

HERE AND THERE.

The news from England of the rapid spread of the municipal kitchen plan offers the opportunity of reducing the high cost of living in a most effective manner.

We are told that the number of these kitchens, or as we should probably call them, "community cafeterias," has increased from two hundred and fifty in March to nearly a thousand now.

The method by which they are started is for the government to provide twenty-five per cent of the initial cost as a loan, and twenty-five per cent as an outright gift. The other fifty per cent is paid by the municipality in which the kitchen is located.

The average cost of an individual dinner in one of these kitchens is said to be about sixteen cents.

The Woman's Christian Temperance Union has not always been considered a very practical organization, in fact it has sometimes been accused of fanaticism on the subject of prohibition, but the war has developed its practical side, and we are told that this organization has contributed four ambulances, fifteen field kitchens and two hundred thousand dollars' worth of comfort kits to our soldiers in France. Besides which it has adopted hundreds of French orphans and made other liberal contributions to war relief. It is now planning to take an active part in reconstruction work for wounded soldiers.

President Wilson, in his statement urging the suppression of mob violence, said that every effort should be made "to make an end to this disgraceful evil, which cannot live where the community does not countenance it."

The truth of this last sentence has been recently demonstrated in Nottoway, Va., where a most atrocious crime was committed by a negro, who was very promptly captured, and it looked as though things would take the usual lawless course and a lynching would follow.

However, the words of the President had sunk into the hearts of the leading citizens of the community. The Governor had been wired to send troops to protect the negro, but these men sent a telegram pledging themselves to uphold the law and secure a fair trial. The criminal was duly tried and convicted, and the fair name of Nottoway was not disgraced by mob violence.

The exigencies of war are drawing all sections of our country into a new fellowship. No better proof of this can be found than in the resolution recently adopted by the Woman's Committee of the Council of National Defense in its session at Atlanta, Ga., commending the splendid work being done by the colored people of the South at this time.

The resolution reads:

"Be it resolved, That the Executive Board, Georgia Division Woman's Committee Council of National Defense, congratulates the colored people of our State upon so excellent a showing of Americanism upon the part of their

race; and that this Board offers to any organizations of colored women in Georgia who may express a desire for them to the chairman, such instructions for war work among women as may come to this committee from Washington."

The Salvation Army in Germany, which has been established there for the past fifty years, has been tabooed by the German Junkers and recently had to dissolve. Its orphanages, lodging houses and corps headquarters have been confiscated long ago. It has never been strong in Germany, largely on account of its English origin, but it is only recently that it has been entirely suppressed.

A new mourning, which has been recommended by the President and advocated by the Woman's Committee of the National Council of Defense, consists of a brassard or black band about three inches wide with a gold star, and which is to be worn on the arm, is now being made and distributed by the Red Cross Society. It is the object of the Society to prevent this form of mourning from being commercialized and for that reason the Society is distributing the brassards free, and is desirous that persons using them should make application through its various chapters.

This form of mourning is certainly vastly more in keeping with Christian teachings than the custom of draping the bereaved in unpenetrable crepe, and it is earnestly hoped that the custom will outlast the war.

The Jeanes Fund, for the improvement of negro rural schools, co-operated during the session ending June 30, 1918, with public school superintendents in two hundred and nine counties in fourteen States.

The supervising industrial teachers, paid partly by the counties and partly by the Jeanes Fund, visited regularly in these counties 5,717 country schools, making in all 20,903 visits and raising for purposes of school improvement \$204,646. The total amount of salary paid to the supervising teachers was \$65,182, of which the county school authorities paid \$25,334, and the Fund \$39,848.

The business of these traveling teachers, working under the direction of the county superintendent, is to introduce into the small country schools simple home industries; to give talks and lessons on sanitation, personal cleanliness, etc.; to encourage the improvement of school houses and school grounds; and to conduct gardening clubs and other kinds of clubs for the betterment of the school and the neighborhood.

Money is power. It gives you a key to society. It makes you a local magnate. It opens the door of (Congress). He who has money has a consciousness of power. But does it tend to make men altruistic? "How hard for them that have riches to enter into the kingdom of God." That is not a threat. It is a bare statement of a stern moral difficulty—how a man that has riches can keep God in his thoughts; how a man who is conscious of the power which property gives can think of himself, not as a cause and creator, but as a creature and agent of God.—J. H. Jowett.

If good seed is put into good ground, God may be depended upon to make it grow.—Ex.

Book Notices

(All books reviewed at any time in this column may be ordered at the publisher's price given, plus postage 15 cents, from the book department of the Southern Churchman.)

The Second Coming of Christ. An Essay in Interpretation. By the Rev. S. P. T. Prideaux, B. D., Rector of Dogmersfield, Temporary Chaplain to the Forces.

"... Like snow
They are building still, seeing the city
is built
To Music, therefore never built at all,
And therefore built for ever."

New York. E. P. Dutton and Company; 1918. Pp. 173.

The author opens his book by a reference to that "time of spiritual dissatisfaction and discomfort" which comes to the thinking Churchman with the recurrence of the season of Advent, when, in the Advent hymns especially, they "are asked to voice and to assent to the crude literalism and sensuous conceptions which previous ages have handed down. The book is a conscientious and informing study, first of all, of the eschatological teachings of our Lord and the Apostles in the light of the language and current literature and thought of their day. This has been made possible by the great advance in recent years in our knowledge of the religious literature of the Jewish Church during the two or three centuries preceding. As can be seen from the Apocrypha and even the later canonical writings, this was very largely concerned with the "last things," and the language as well as the thought of our Lord's day was moulded by it. His language and that of the New Testament writers was of necessity that of their own time and of those whom they addressed, and unfortunately has come down in popular interpretation in all its literalism. It needs to be refined and spiritualized in the light of their wider ethical, spiritual and mystical teachings as well as in the light of history and the larger views of a more enlightened age. Such a reinterpretation is attempted in a measure, with full references to modern writers in whose works the subject may be more fully studied. The old-fashioned interpreter of God's Word will sometimes utter his caveat at certain overbold deductions or assumptions, as they will seem to him, but will withal find much that is helpful and enlightening.

Christianity and Immortality. By Vernon F. Stoor, M. A., Hon. Canon of Winchester Cathedral, &c., &c. New York and London. Longmans, Green and Company. 1918. Pp. 205. \$2.50 net.

A sane and helpful book on a subject which in these days is particularly in men's thoughts. "The modern mind," the author reminds us, "requires above all things reality in its religious beliefs. Essential truth often fails to win its way because it is presented in forms which the advancing

thought of the age has outgrown." The study is in those things we are reasonably assured of, with little attention to traditional conceptions or the vagaries of modern speculation. The Scriptures are reverently handled and the recent conclusions of psychologists physicists are seen to be in growing accord with its reserved but sufficient teachings. The chapters on the Resurrection of the Body, the Social Aspect of Immortality, and the Person of Christ and the Resurrection are especially enlightening. It is a book to be read for the strengthening of one's faith and the clarifying of one's views in a region where crudity of thought has often proved the handmaid of unbelief.

These concluding paragraphs are well worth reading, and will give a taste of the style and spirit of the whole work.

"Finally, the reserve of Christianity about the future is magnificently strong. And, as Salmond points out, it has made this contribution of reserve just where it was most needed, 'where the conjectures of men have been least restrained and of smallest profit for the practical conduct of life.' It assures us of immortality, basing the assurance upon the very deepest elements of our being as personal selves, and filling the conception with an inexhaustible wealth of meaning, but it does little or nothing to satisfy curiosity. It provides no map of the other world, and leaves a hundred questions unanswered. It bids us cultivate a reverent agnosticism in regard to these speculative details. Is not such a temper the best soil for the growth of a strong and reasonable faith? Do we not need for our development the discipline which such a reserve imposes upon us? We have enough light to walk by, and the light grows as experience deepens. Christianity tells us this, and it is enough; that we are not mere links in a chain of mechanical happenings, nor mere passing moments in the life of God; but are sons of God, free, spiritual, immortal, with the destiny before us of an unbroken fellowship with Him who made us sharers in His own nature.

"Such a hope is full of power and inspiration for the tasks of life. The individual needs it and society needs it to-day as perhaps never before. How can we face the problems of the future, so complex and so urgent, without the strength which comes from the Christian assurance of immortality? Life is supremely worth living if heaven is the goal. Tasks are worth working at, even though it is not given us here to see their full accomplishment, if there is a hereafter in which both the worker and what is of lasting value in his work are preserved, and where fragmentary efforts fuse into the completeness of a perfected whole. We read that Moses saw from afar the land of promise, but entered it not. Then, so the old legend runs, God buried him in a valley of Moab. God's burials are always resurrections, for the touch of the Divine is ever creative of life. And so the story does not end there; but on another mountain it was given to Moses to see something of the fulfilment of the hopes and labors which had once been his. He understood the significance of life's unaccomplished tasks, and realized the greatness of the scale on which he had worked. So may it be with us; only ours should be a richer experience, since Christ has made sure to us, as was not made sure to Moses, the blessed hope of a life with God hereafter."

Letters to the Editor

In this department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letter to the Editor" will appear in our columns except over the signature of the writer.

GOOD WILL NO SOLUTION.

Mr. Editor: The assumption still widely prevails that when all men are fully inspired with the spirit of good will the Kingdom of God will have come. Thus we are told that we shall have industrial peace when capital and labor approach one another in the spirit of good will. It must be obvious at once, however, that good will alone cannot determine what is equitable and right in the premises—that it would be altogether helpless in the face of an Alphonse-Gaston deadlock; and that, therefore, any settlement upon the basis of good will only must be of the nature of a compromise, a peace without victory for justice, much less for good will itself.

If, therefore, it is the duty of the Church simply to inspire individuals with good will it must be confessed that she has no solution of the social problem to offer. But it is the duty of the Church to preach the Kingdom of God, which consists not merely of members inspired with good will, but also of an outer social order fully adapted to the perfect functioning of that spirit. Therefore, the Church must preach that external social order; and that not for itself alone, but preeminently in the interest of the individual good will. For how can the Church inspire men with good will, how can she train up her children in the way they should go, how can good will thrive and prosper and have its perfect work, in a social order which, by throwing the individual upon his own resources for life, condemns him to a life service of self? Thereby is constituted the throne and rule of Mammon in the world. Even the Christian minister must bow down and worship! For the Pension Fund has only partially relieved him of the necessity of laying up treasure upon earth. Without doubt there lies the main tap root of all the trouble in the fact that the social order in which the individual is compelled to live and move and have his being is so radically and so effectively anti-Christian.

C. C. KEMP.

Bad Axe, Michigan.

COLORED FIELD SECRETARY.

(Abridged.)

Mr. Editor: There is a matter of vital interest to the well being of colored Churchmen. For many years past the most important request has been made by the Conference of Church Workers, with absolute unanimity, for the appointment of some colored priest as "Field Secretary." All of us could easily understand the long delay in coming to any definite conclusion with respect to the racial Episcopate; but none of us have been able to understand why the Board of Missions have never found it just con-

venient to grant such request continually made.

There is scarcely a respectable religious denomination or Church having a colored constituency in this country which does not find it both necessary and helpful, to have one or more national officers, field secretaries or agents of the colored race, who regularly visit such congregations, conferences, etc., collect information, impart information and help the people of the constituency visited. What can be the possible objection to a colored priest, of eloquence, information and devotion, laboring among his own race to increase the missionary spirit among them, and revealing to the colored people outside the better and inspiring side of the Church?

GEORGE F. BRAGG, JR.

Baltimore, Md.

THE WAR AS MAKING FOR UNITY.

(Abridged.)

Mr. Editor: Bishop Gailor, in a late letter to Dr. Newman Smyth, has touched the center of the question of united Christian effort when he says that in at least two cantonments there is perfect harmony and cordial understanding. I can speak in some measure of last winter's conditions in France. At a great camp on the coast the same harmonious relations prevailed. There I worked most agreeably with the chaplain, being myself a Y. M. C. A. Secretary. At Camp Zachary Taylor I reported to the chaplains then in training the cordial relationships existent in France between the work of the Y. M. C. A. and that of the chaplains who were there.

Now, as to the main question of better co-ordination and interlinking of the work of chaplains, Protestant and Roman Catholics. Perhaps one of the crucial points involved is in regard to the increased use of the Holy Communion. War certainly makes all men long for religious aid and for God and Jesus Christ. I spoke to twelve hundred appreciative men at _____, and several hundred a number of times at other points. Men came almost in a body to the Holy Communion at _____. This was in a barrack. But the Roman priest at _____ gave up his church to the Y. M. C. A. and army Christmas Eve. I can testify that the spirit of unity, fellowship and co-operation is far greater in France than in the cantonments in the United States. Perhaps on account of the great needs of the men the Y. M. C. A. has three times as much hold and Christian influence in France as at home.

Personally, I am very sorry that the Church of Rome did not work through and with the Y. M. C. A. Her emphasis on the Holy Sacraments and her big-natured sympathy with men in the person of her fine spirited chaplains would have been a distinct contribution to the Y. M. C. A. work in general.

Of course, the Y. M. C. A. cannot Protestantize the Christian world. Nor can the American united Protestantism Protestantize the ancient Catholicism of Russia and the rest of Europe. Dr. Newman Smyth is far too great a seer to believe that we can unify American Christianity and leave out Roman Catholicism in the United States, much less in the world.

The real crux of the question for Protestants is: Are they willing to admit the good Christian character and Christian training of Roman or Greek Catholics? The crux of the question for Roman or Greek Catholics is: Are they willing to acknowledge the fruits of the Spirit in the

lives of Protestants? The war is making both these admissions compulsory to soldiers of ordinary common sense and intelligence. Only the religious bigotry of priests or pastors could stand against these acknowledgments. But there would have to be a recognition of the Sacraments of the Roman Communion and the Greek Church by Protestants, as well as this authorization of ministers suggested by Dr. Newman Smyth, before any real progress can be made toward the unity of spirit and the bond of peace.

Meanwhile the Y. M. C. A. as a tube through which the common Protestant Christianity is flowing into the army, and the chaplains as ministers of Jesus Christ to men, not as sectarians, shall continue to break down partisan prejudices and build up strong ties of mutual love and good will. And so perhaps our blessed Saviour shall work toward that unity for which He prayed, and help to bring it about even through this ruthless war which He permitted.

WYTHE LEIGH KINSOLVING.

Chattanooga, Tenn., August 16, 1918.

OBJECTS TO OVERTHROWING THE BARRIERS.

Mr. Editor: I observe that there have been few responses to your request that the Laity should express their views as to what steps the Episcopal Church should take to secure organic unity with other denominations. Perhaps the majority are not willing to go as far as "The Southern Churchman" seems to suggest, yet hesitate to differ with so esteemed an opponent. Believing that I can voice the sentiment of a large host, if not the majority of our Laity, on this subject, I venture to write as you request. Of course, every one must desire Christian unity throughout the world, but I am glad our Bishops are inclined to go very slowly and carefully in giving up too much to attain a possible organic unity with those outside our communion, whereby they will surely antagonize a large body of communicants in our own household of faith. However we may differ with the so-called High Church idealists, it is impossible to deny their earnest devotion to Mother Church in the fullness of her dignity and beauty, and it is certain they will not tolerate any throwing down of the barriers which for centuries have separated the Anglican Church from other denominations. It would seem we should think first of our own Church members and, in considering their viewpoint, remember that "charity begins at home." It is only fair to suppose many members of other denominations are as honestly bent on their own points of difference. To disregard such would be to invite further divisions to the point of chaos. Meantime we can rejoice that baptism is the doorway to the Church, so that all who are baptized in the name of the Trinity are truly members of the Church. Further than this point there has never been a dead, flat unity in the Church of Christ and it is not likely there ever will be till the Lord Himself shall come to make all Christians one in Him. In the earliest days of the Church Councils, St. Paul "withstood" St. Peter "to the face," and later in missionary work his contention with St. Barnabas was "so sharp" that they parted company, and in consequence the Gospel was probably spread farther and faster than if they had remained together. "Man's will is God's servant," and thus the contentions of His people, if honest and earnest, are but as "wind and storm fulfilling His Word." Practically, it

may be said, the safety of the world has depended on the divisions of the Protestant churches. By them only have we escaped the auto da fe, the boot, and other tortures of the Holy Inquisition, whereby the rigid organization of the Roman Church overpowered the lesser churches with a terrible unity (although even Rome had the experience of two Popes sitting at the same time, one at Rome and one at Avignon, and the struggles for power by the Dominicans and the Jesuits showed anything but a united Christendom as possible in this phase of the world). Let us never forget the rocks upon which the Church has foundered in the past. Too much organism leads to too much power, wealth and consequent corruption, through men seeking the Church for the loaves and fishes of worldly success. A spiritual unity is all that it is likely we can ever attain, and possibly all we should wish for, since it is better to agree to differ than to pretend to agree. Ordinary social politeness among the denominations, acknowledging the validity of lay baptism, with each frankly maintaining its own organization, but with a united front in all matters of national and local righteousness would seem to a large part, if not most of our Laity, a safe and sufficient degree of Christian unity.

MRS. FIELDING LEWIS TAYLOR.
Ordinary, Va.

Unity.

Robt. H. Gardiner.

As thou, Father, art in me, and I in thee, that they also may be one in us.—St. John 17:21.

The unity for which our Lord prayed is infinitely beyond human achievement. We can hinder it and seem to mar it, but we cannot create it, for it is perfect oneness in the one Life of the Blessed Trinity.

So long as we consider it a matter for human arrangement, our efforts will be blocked by our arrogance and self-sufficiency, our jealousies and suspicions, our desire for the aggrandizement of self or of our own Communion. It is not a matter of the human will, driven hither and thither by conflicting forces. It is God's will, always one.

Nor is it to be brought about by compromises or concessions reducing the faith in God and the Church, which is the Body of Christ to a statement so colorless that no one will take any interest in it. The faith is the act of the whole of a man, heart and mind and soul and will, by which he surrenders himself to, and so receives, the Life of God through Christ by Whom all things consist.

All life is unity, for life is the mysterious force which binds together the different members and regulates their functions. So in Christian unity the Life of God Incarnate vivifies and binds together and co-ordinates into the infinity of Himself the diversities of mankind.

Our divisions arose, and are being perpetuated, by the pride and diversity and instability of the human will. Finite man has undertaken to delimit the relation of God to the world and, in the pride of his self-opinion, has dared to act as if to him had been entrusted the whole counsel of the Almighty, and as if God were shut in to this or that particular means for the salvation of the world. Hence we have sought our own will, not God's, and our prayers for unity are too often,

in substance, only that God will bring the world to agree with us.

Prayer is not to bend God's will to ours, but to bring our wills into harmony with His, and we can pray only that God will manifest to us the unity He wills and give us grace to follow it.

CAMP LIBRARIES.

What would Uncle Toby think of a public library in an army camp? What would he think of a soldier in Flanders who demanded a book on the nutritive value of foods, or the latest work on hydraulic engineering? Would he swear mightily and affirm that the art of war had gone to the dogs?

But the reports from overseas indicate that an educated, book-loving army fights with the best on earth, and that the reconstruction problem is going to be much less difficult because of the presence in camps, cantonments and army transports of the world's greatest literature. It is going to be less difficult for the simple reason that, in countless cases, the American soldiers are reading not to amuse themselves merely or to relieve the monotony of camp life, but to educate themselves for their present work and for better jobs after the war. Examinations of the "best sellers" in the circulating camp libraries established in this country and overseas makes this clear.

It also makes clear the reason why the American Library Association is making a drive for \$3,500,000 instead of a contribution of books, as was originally asked for. It is no more possible to build camp libraries with hit-or-miss contributions than it would be to build, in this fashion a university or a city library. The men in the army are simply an average population, indeed a little superior to the average. The men are young, and they have the curious and voracious minds of youth.

Reports from librarians in widely separated camps reveal that soldiers show more interest in non-fiction books than in works of fiction. At the head of the list of books demanded are technical works relating to special branches of army service. In an aviation camp the men are naturally interested in books on flying and flying machines. They want only the latest and best books, just the ones, of course, that never would be contributed. The same is true of engineers, radio students, gunners, signal men, all branches. They know that extra rating and early transfer across depends largely on study and they seize on the technical books which will add to their knowledge. The training camp of a modern army is not merely a place for drill, it is a school. The men study many subjects not included in military technique. The subjects cover practically all which are a part of a grammar or high school course, and even those of the first years of college. The problem of text books alone is greater than the government, the Y. M. C. A., or indeed the Library Association has been able adequately to meet. The extent of the demand may be judged by the recent call from one rather small camp for fifty trigonometries, fifty geometries and seventy algebras.

For use at remote outposts camp librarians make up collections of fifty books to be read and renewed by the men. The collections now contain a certain amount of fiction, for all soldiers read some love stories and some read nothing else. But each unit of fifty contains at least one book of poems, Kipling and Robert Service

being especially in demand, history, travel, biography, military science and several recent books on the war. No two collections are exactly alike for the men on outpost duty remain for a month at a time, and books are sometimes their only recreation.

When it comes to men who are working for promotion the camp libraries are hard pressed to furnish enough technical and special subject books. The Association engages to get any book that is asked for, and sometimes to facilitate matters it even borrows. A hospital librarian, writing from San Francisco, tells of a young aviator who was brought in for an operation. His examination for a commission was only three weeks ahead and he was in a dangerous condition of unrest because of the interruption of his studies. The books he wanted were not in the hospital library, but the librarian applied to the city public library and got them. Five days after the young man left the hospital he successfully passed his examination.

Going through long lists of books in circulation in camps in this country and abroad one is struck by the general after-the-war preparation. Very few men intend to make the army or navy their permanent profession, and they use their leisure time and time of convalescence in hospitals to fit themselves for better jobs in peace times. A young lieutenant came to the librarian's desk and asked her to give him some books that would make him a better English scholar. He had not realized until placed in a position of responsibility, how slight his knowledge was. "I'll need a better education after the war," he said, "and I'd better begin work now." The librarian furnished the new student with grammars and rhetorics and he went away happy.

"Have you any books on cost accounting?" the librarian at Camp Custer was asked. "That was my line before coming here. If I go back after we get through this war, I don't want to start in all over again. I must try to keep up with my line while I am working with Uncle Sam."

"They are even studying farming in our army. Almost the next applicant after the cost accountant had been given the books he wanted, demanded something new and good on the subject of hog raising. 'I'm reading up on farming,' he told the librarian. 'No more indoor work for me when I get through this thing. After Camp Custer the outdoor life is the life for me.'"

In the subject index of books purchased for army and navy libraries is listed almost every recent book on business and salesmanship. There are books relating to almost every trade and profession, and the nucleus of an excellent library. Law books, indeed, are in such lively demand that few camp libraries can as yet keep up with it.

RESPONSE OF GENERAL PERSHING TO THE MESSAGE OF THE FEDERAL COUNCIL OF THE CHURCHES.

Dr. Charles S. Macfarland, Commissioner to France, appointed by the Federal Council of the Churches of Christ in America, presented to General Pershing a greeting and message of encouragement from the Protestant churches of the United States to the American Expeditionary Forces.

The following response came from General Pershing:

"In the name of the American army in France, as well as in my own name, I thank you for your kind and stimulating message.

"It is the consciousness that the soldier has behind him an undivided nation which enables him, whatever his rank may be, to face his task with courage. We Americans have the added inspiration and encouragement that flows from the example and friendship of our Allies, who, for four years, have been fighting our battles in fighting their own. Standing by their side, we expect not only to vindicate the common cause of justice and honor and righteousness, but also to lay a solid foundation for world peace.

"We dare not claim that, as an army, we have yet achieved that high standard of manhood and conduct upon which the largest human effectiveness should be built; but the ideal of the nation and of the churches is constantly before us. With sincerity and firm purpose we set our faces toward the goal. After all, it is a common fight—yours there and ours here. What is necessary for the manhood of the soldier is necessary for the manhood of the citizen.

"The powerful resources of the nation which have been placed ungrudgingly at the disposition of the army are indispensable for the accomplishment of our duty. But we know that mere wealth of material resources or even of technical skill will not suffice. The invisible and unconquerable force let loose by the prayers and hopes and ideals of Christian America, of which you are representative, is incalculable. It furnishes the soul and motive for the military body and its operations. It steadies us to resist manfully those temptations which assail us in the extraordinary conditions of life in which we find ourselves.

"Your message of loyalty to us draws this reciprocal message of loyalty to you. We of the army think with gratitude and emotion of the unflinching service and wonderful trust in us of the churches at home. May we prove ourselves worthy of it."

(Signed) JOHN J. PERSHING.
France, August 16, 1918.

A PLEA FOR THE SCHOOLS, FROM PRESIDENT WILSON.

The White House,

Washington, July 31, 1918.

My Dear Mr. Secretary: I am pleased to know that despite the unusual burdens imposed upon our people by the war they have maintained their schools and other agencies of education so nearly at their normal efficiency. That this should be continued throughout the war and that, in so far as the draft law will permit, there should be no falling off in attendance in elementary schools, high schools or colleges is a matter of the very greatest importance, affecting both our strength in war and our national welfare and efficiency when the war is over. So long as the war continues there will be constant need of very large numbers of men and women of the highest and most thorough training for war service in many lines. After the war there will be urgent need not only for trained leadership in all lines of industrial, commercial, social and civic life, but for a very high average of intelligence and preparation on the part of all the people. I would, therefore, urge that the people continue to give generous support to their schools of all grades and that the schools adjust themselves as wisely as possible to the new conditions to the end that no boy or girl shall have less opportunity for education because of the war and that the nation may be strengthened as it can

only be through the right education of all its people.

Cordially and sincerely yours,
WOODROW WILSON.
Hon. Franklin K. Lane,
Secretary of the Interior.

A BETTER SYSTEM.

By Rev. D. A. Sanford, a Missionary in
New Mexico.

XIII. Suggested Remedies.

The need of a better system by which Clergy of the Church are called, settled and supported in their various cures, is very plain. But how can any better system be brought about? To find a proper remedy, the real trouble must be understood. We hear about "dearth of Clergy" yet there are lengthy lists of non-parochial Clergy, some of whom are fit for active service. Frequently, as now, there is danger of a "deficit" in missionary funds. What is the cause of all these things?

The trouble lies deeper than many suppose. Palliative remedies will not suffice to cure the evils. Special appeal may be made for money, to make certain salaries adequate. That does not cure the evil. It is only a temporary relief. The root of these troubles must be reached before any remedies will be permanently effective. And what is this root of present difficulties? The writer would give an answer in these words: An over insistence of the doctrine of religious liberty. In other words, liberty is good, but an abuse of liberty has been harmful. Too much liberty has divided Christians into more than a hundred different bodies.

The spirit of independency is in the land, and it affects our own communion. Parishes act independently of each other. In the smaller towns and in the country it results in long continued vacancies and little growth and prosperity; in large cities, in rivalry and competition and a waste of both money and energy.

What can be done? Can Church legislation help us? Not at present. This American Church is too conservative to make hasty changes. The writer suggests get at the root of the trouble and then apply a remedy. Theoretically we are Episcopal in government. Practically, there is a taint of congregational independency which thwarts the power of Bishops. Religious liberty is good, but when a parish, under the plea of independency in government, calls and dismisses its clergyman as though he were a mere hireling, it is an abuse of the doctrine of religious liberty. When a rector is "called" to a parish, it is for an indefinite time. Theoretically, he may be there for life. Practically, he may be there for a very short time, till somebody is dissatisfied or till he resigns of his own will on very short notice. All this is contrary to Church principles. Many see it and know it.

How many weak parishes are dependent upon some Mission Board for help? In such cases the suggestion is made that such Mission Boards should absolutely refuse to grant any missionary help, unless the power of appointment to the parish is placed wholly in the power of the Mission Board and the Bishop. Again, the appointment should be for a definite time and at a definite minimum salary. There are many places where these remedies would in time effect a radical cure. Even where a parish is self-supporting it will be more just and honorable that there should be an engagement for a

definite time with a definite salary.

See how it is in the United States army. Commissioned officers are there for life. Only for very serious causes are they removed. And the enlisted men are there for a definite time and with definite pay. Ought it not to be so with the Clergy of the Church? See again the United States Post Office Department. Presidential appointments of postmasters are usually for a term of four years. Ought it not also to be so in the Church, engagements for a definite time, with a definite salary?

But where is the money to come from? That is an important question. Now, as already stated, there is a divine obligation upon all our people for the support of the Clergy. It comes first before other obligations. Would it not be well if all pledges and offerings for support of Clergy were kept separate from other moneys. For here again there has been abuse. When in any parish only twenty-five per cent of all offerings go for this purpose, and where much more goes for what may be called parish luxuries, when a parish selfishly spends the money on itself, there is an abuse that needs to be corrected. Regular and systematic pledges and offerings for support of Clergy, along with a strict separation of those gifts from all other moneys, might help to correct that abuse. Some voice in the control of funds by the Diocese would probably be wise.

One other suggested remedy. More systematic offerings would increase the needed funds. In this land there are probably fifty thousand communicants, some in vacant parishes and missions, some in isolated places. Many such are making no regular systematic offerings for Church purposes. There ought to be an average of ten dollars a year for each communicant. Many could give much more. Fifty thousand such people might be giving an average of ten dollars a year for support of Clergy. Half a million a year could in this way be added. Regular and systematic offerings from those of our people now doing little or nothing would do this.

But, first, the vacant parishes and mission stations must be filled, and kept filled. Gradually, one step at a time, this can be done. Gradually eliminate the long continued vacancies. Confidence would then be restored. Systematic offerings from places formerly vacant will go far to produce the needed support. To bring about a better system for gathering and using the offering from our people, the co-operation of all Bishops, Clergy and Laity is needed.

Now, Bishops are leaders in the Church. In a war among nations great results are due to the commanders. And just so results are due to the commanders, the Bishops in the Church. They are leaders with a great work laid upon them. And if, with strong will and determination, they impress their God-given devotion on the hearts of others they together, Bishop, Clergy and Laity, by the grace of God make great warriors for Christ and His Church. The Bishop, by his faithfulness and devotion, by his outlook, care and foresight for others in the Church and by his courage and tact in counteracting and opposing evil in its many forms, wins their admiration and devotion, their confidence and their help. Such a Bishop should have a strong army back of him in support. With proper financial support he becomes a great leader with power to do much good.

Great power he should have but not autocratic power. That is harmful

both in Church and in nation. His power comes through co-operation with others. There should be great devotion to leaders in the Church, but not the devotion of vassal to a feudal lord.

For these reasons all appointments of Clergy, whether as missionaries or rectors, should be by some constituted authority, a Board of Missions or other organization in which the Laity have a prominent part. There should be no one man rule, but many instead working together.

Our present parish system is very faulty, yet at the same time the co-operation of the Laity is exceedingly useful. Some modification in the powers of a vestry is needed, yet so as to increase rather than decrease the power and usefulness of godly laymen.

In the war among nations our soldiers who have gone overseas are backed in many ways. So, too, the leaders and workers of the Church in the war against sin should be well supported both financially and otherwise.

Most of the remedies suggested in this article could be put into use, without any further Church legislation. When the need is felt some other remedies through legislation may be had, as territorial boundaries of parishes and missionary fields. Some sort of federation of parishes in large cities would lessen waste, competition and rivalry. The Church at large must see the need, and then apply the remedies.

(To Be Continued.)

The Great Commission

LETTER FROM BRAZIL—EVANGELIZING WORK OF ARCHDEACON CABRAL.

Mr. Editor: Due to the increasing interest in the missions of the Episcopal Church in Brazil and to the demand for news about this branch of Christian work, I have determined to write from time to time some notes about the field I visit.

On the 9th of last March I was appointed by Bishop Kinsolving as Missionary Archdeacon, with the duty of visiting and preaching in the various parishes of our Church, besides the pastoral care of the so-called "Missao Serrana," and the rural work at Viamao.

Under the name of "Missao Serrana" (Mission in the Mountains), our Church maintains a work of evangelization up on the eastern part of the plateau that runs from left to right of the State of Rio Grande do Sol. Four places of preaching we have up there, namely, Lageado, Casinhas (residence of our lay reader, Mr. Oliveira Nunes), Boavista and S. Francisco la Paula, this last being the most important, and where the "Chapel of Divine Blessing" (Capella da Bengam Divina) is erected. The generous offerings of native Church people rendered possible the purchase of a spacious wooden building on the main street and the subsequent adaptation of this property to the needs of worship. They are now collecting funds to build a tower where they can place a sonorous bell to call the country people far and near, scattered among the green and undulating fields of the upland, to come and hear the preaching of a message certain not to return empty. The Church work is steadily being pushed on down to the plains. In this part of the country

that borders the Atlantic Ocean, the Gospel is now periodically preached in several places, the most important at present being the villages of S. Antonio da Patrulha and Tramandahy. In Tramandahy (a seashore town of 600 fishermen and 1,000 visitors, city people, during the bathing season), the work is only possible during the summer. I spent the entire month of last February there with my family, giving services twice a week with very good attendance, in my ranch, in a hotel hall and in the missionary tent, the gracious gift of the Woman's Auxiliary in the States. The tent was very much appreciated, and we hope to see it rendering still more valuable service during the Bishop's visit next summer to S. Antonio, where we have not yet a place of our own for Church work. The services in this village have been carried on at the "Intendencia" (town hall) with the attendance of the chief authorities and leading persons, many of them having profited by our services at Tramandahy.

Now, two words about my visits to the appointed parishes: S. Gabriel, 3 preachings last April; attendance, 700. Bage, 10 preachings; total attendance, 2,170. Pelotas, 6 preachings; total attendance, 1,565. Rio Grande, 6 preachings; total attendance, 1,500. Total preachings, 25; total attendance, 5,935.

All along the line of preaching stations there were in attendance many persons strangers to our Church and that were for the first time awakened to the call of a Redeemer. There are many heartbroken persons, seeking in vain for light and consolation in a religion of self-salvation through penances, good works, mortifications and masses, with the shadows of purgatory at the end. Many more that are living for the pleasures of the day, not to speak of the large number of those who are deluded by the vagaries of spiritualism. For all these, Christ crucified, newness of life, free salvation, are terms of a new language. Pray for us and for them that we may give them the plain Gospel of free salvation. So shall you be partakers of our joy hereafter.

AMERICO CABRAL.

Porto Alegre, August 2, 1918.

One Day's Income Plan.

On September 13th the One Day's Income Plan crossed the \$100,000 mark. Steadily it forges ahead of last year's record, having reached its present total in eight weeks less time than it took in 1917. The number of the Plan's friends increases daily, and a great many of its old friends have increased their offerings materially.

One man, in doubling his gift, said: "The calls are many now, but this one must not be overlooked"—which is but a different way of saying what another meant: "I have enjoyed 'doing my bit' in the Plan each year since it was begun, and it gives me pleasure to be able to double my gift this year. It is to the Church, first, that we must give in this great crisis, for it is to the Head of the Church that we are looking for the strength to come through the struggle victorious." Another says, "I have long realized that men become too old for military service, but never too old to assist in furthering the Master's cause."

A chaplain busily at work among the soldiers sends this observation along with his gift: "As one who has seen the direct application of the missionary funds of the Church, I can't forget that those funds need constant additions in

new subscriptions. However, these days, work may be—and, believe me, when I say that it is absorbing in its human interest—it can't put in the background the real work of the Church, missions." From France comes a similar message from a chaplain with the Red Cross.

United Work in South America.

Protestant churches which took prominent part in a Panama Conference two or three years ago are forging ahead in their plans for a great union theological seminary for all of South America. The capital of Uruguay has been selected as the seat, and enrollment of students has already begun. Classes will start in 1920. The languages used will be both Spanish and Portuguese. Dr. W. E. Browning, an American, but engaged in educational work in South America for twenty years, has been elected an educational secretary for Protestant work, and is now on his way to this country, to arrive here at the end of September to confer with the American Missionary Societies. He was lately offered the position of General Director of public education of Bolivia, but declined it. While here he will give a course of lectures at Princeton University.

The South American, Central American, Cuban and Mexican deputations recently visiting the United States, and received at Washington, were worked up in part by these Christian interests, and those identified with the Panama Conference have spent much time of late in assisting in the entertainment and enlightenment of members of these deputations. A dinner was given last week to members of the crews of two Brazilian men of war, the occasion being a return visit for the visit of American men of war to South America two years ago. Progress is rapid toward the colleges that are to be founded by the same Protestant interests at the City of Mexico, at Havana, Panama, Santiago and Buenos Ayres. American missionary leaders say that their somewhat weak efforts, due to war and lack of funds, have been met by South Americans to an extent far beyond their expectations.

On the Church and the War.

In an editorial in the September Spirit of Missions, Bishop Lloyd says:

"There are indeed only two possible laws for man's guidance. One is the law of the jungle, which holds that man must be regarded as a more highly developed beast. The other is the law of life which is revealed by the Incarnate One. This rests in the admission that the law of man's life and the law of God's life are identical. German philosophy has frankly declared that the first is the only practical theory. Germans have undertaken to compel its acceptance by mankind."

"After the war is ended and the race is safe from organized brutality, will it stupidly begin to build again on the old foundations and again erect a temple to sordidness? It will depend on organized Christianity. The Church of the Living God must fulfil its mission if scientific materialism is not again to lure men away from the truth which will make them free."

We must be emptied of self before we can be filled with grace; we must be stripped of our rags before we can be clothed in righteousness; wounded, that we may be healed; killed, that we may be made alive.—Thomas Guthrie.

Church Intelligence

Conference on City Mission Work.

The superintending officers of the City Mission Societies of the Church have been invited to meet in conference in the offices and as the guests of the Philadelphia City Mission in Philadelphia on October 30th and 31st next, for purposes of discussion of problems of City Mission work and the possible organization of a City Mission Council.

The probable lines of discussion will be under the general heads:

Organization for fellowship, co-operation in work, legislation, extension in other cities, promotion of efficiency, inspiration and education of the Church.

Scope and Method: Definition, comparison and suggestion.

Problems: Salaries, Parochial and Diocesan relations, relief, finances, supplies, immigration, penology, institutional work, co-operation with secular and other societies, including conflict, usurpation and surrender, relation of City Mission work with war work, simplified service, literature and propaganda.

It is proposed that this first conference should be without set addresses and of the informal, round-table variety. Invitations have been sent out to all Diocesan officers known to be engaged in City Mission work, but the terminology of the work differs in different cities, and it is certain that some have been overlooked or are unknown to the conveners. If there be such officers or other responsible individuals who desire to be included, they are requested to send their names promptly to Dr. W. H. Jefferys, the Philadelphia City Mission, 225 South Third Street, Philadelphia, who will be glad to forward a fuller statement of the plans and program.

The Rev. A. L. Millet, Philadelphia General Hospital, has been appointed Recording Secretary for the time being. **Conveners**—Charles P. Tinker, D. D., New York; Ernest J. Denne, Boston; Wm. H. Jefferys, M. D., Philadelphia; H. Cresson McHenry, Philadelphia.

First Meeting of the National Student Council.

The National Student Council assembled on September 10 at Bexley Hall, Gambier, Ohio, to begin its career as the Church's unifying agent in her student work. Ten of the twenty members who at present constitute the Council were present, namely, Revs. F. B. Roseboro, of Yale; Robert Williams, of Princeton; John R. Hart, of Pennsylvania; R. M. Marshall, of North Carolina, and J. M. Page, of Illinois; Professors L. H. Pammel, of Iowa State College, and W. T. Magruder, of Ohio State University; Secretaries Deaconess H. R. Goodwin, of the Board of Missions; W. E. Gardner and Paul Micou, of the General Board of Religious Education; Rev. T. M. Tong, of Wushih, China, was present by invitation to advise with regard to the care of foreign Episcopal students.

The President, Mr. Micou, in his opening charge to the Council, reviewed the history of the student work of our Church up to the conference of college workers at Howe School, Indiana, last May, which created the Council. He then stated the points in the Council's organization and plan which give it

promise of being the most important step yet taken in student work. It unifies the student work of the Boards of Missions and Education and the Social Service Commission. It preserves democracy, for the majority of the members are students, professors and college Clergy from the various provinces. It recognizes local autonomy, for it permits the college workers to have any type of Episcopal student organization they think best, provided they carry out a minimum program of work. It sets a goal for student effort in this program, which the Council will interpret from year to year. After outlining the peculiar problems of the coming college session, Mr. Micou stated the matters which required action by the Council.

The Council issued a letter to all Church college workers making suggestions as to the nature of the work which could be done this year with the Students' Army Training Corps. It called upon the women students to share in the Advent Call for intercession during war. It suggested to students in normal colleges the desirability in their taking part in the teacher training work of the Protestant churches this fall. It urged all students to share in the missionary work of the Church by gifts to special objects.

The Council has undertaken to care for the foreign students who are Churchmen. It urges professors who are members of our Church to study church student work this session so as to be able to take a leading part in it when conditions become normal after the war. To aid all college workers to a full understanding of their problem the Council will put forth a manual on methods of Church work among students.

Dr. W. C. Sturgis, of the Board of Missions, was elected Treasurer, and Rev. J. M. Page, Recording Secretary. The conduct of the Council's correspondence was committed to the President. An Executive Committee was created to handle the Council's business between annual sessions. The provincial members, one student, one professor, and one minister in a college town, are to be elected by the Synods. In accordance with this, the Synod of the Fifth Province, also in session at Kenyon College, elected its members, Professor W. T. Magruder and Rev. J. M. Page, empowering the University of Chicago Unit to elect the student member.

Episcopal college organizations which are recognized by the Council are called "Units." Two university societies applied for such recognition, which was granted in both cases. These were St. Mark's Society of the University of Chicago, and St. Francis Society of the University of Wisconsin. In recognition of the fact that the first application came from St. Mark's the Provincial Synod left the election of its student member on the Council to the Society.

Work Among Deaf-Mutes.

During the summer the Rev. H. C. Merrill, missionary to the deaf in the Diocese of Washington, Virginia, Southern Virginia and West Virginia, took advantage of the partial suspension of services in certain cities to visit and hold services in a number of the smaller places and to visit isolated deaf-mutes. While most of the missionary's work is in the larger cities, where the number of the deaf is sufficient to warrant the holding of services with more or less regularity, it is recognized that there are many deaf-mutes scattered

throughout his field, on farms and in the smaller communities, one or two, or three or four in each place, who need the Church ministrations just as much as, if not more than, those residing in the larger cities, and efforts are made to reach these people whenever opportunity offers. Instead of taking a vacation, as vacations go, the missionary spent some of the summer in visiting such places, and feels that the results justified the time and effort thus spent.

The missionary acted as chaplain at a convention of the deaf of West Virginia, which was held in Charleston August 30-September 2, giving the invocation at the beginning of each business session, and the benediction at the close of the convention. A special service was held in the Parish House of St. John's Church the evening of September 1, which was attended by nearly all of the delegates in the city at the time.

The following incident of the missionary's work, while perhaps not unusual in the work of a clergyman, may be of interest. In April a deaf man, who who had been baptized some years before but who had delayed being confirmed from time to time, finally came forward and was confirmed. In June the missionary baptized this man's two little sons, although it required some persuasion not to let the matter wait until "next time." In July when the missionary next visited the place, he was met with the information that the man had been killed in an accident soon after his previous visit, thus demonstrating that his own confirmation and the baptism of the little boys had occurred none too soon.

One of the young men presented for confirmation by the missionary last spring, who graduated with honors from Gallaudet College in June, is about to enter the Philadelphia Divinity School and to become a candidate for Holy Orders. He will probably assist the vicar of All Souls' Church for the Deaf, Philadelphia, while studying. There is need of several more missionaries to the deaf to take up new work, to render possible a better distribution of the work now being done and to provide for the continuation of the work when the present missionaries retire.

Another welcome addition to the ranks of the deaf Clergy is the Rev. Mr. Roma Fortune, who was ordained to the diaconate by Bishop Cheshire in St. Philip's Church, Durham, N. C., some time in May. Mr. Fortune had been for a number of years rendering efficient and valuable service as lay-reader in Durham. His work will, we understand, be confined to North Carolina.

The Rev. John H. Keiser, curate of St. Ann's Church for the Deaf, New York City, was recently awarded the honorary degree of Master of Arts by Gallaudet College, Washington, D. C. All but one or two of the deaf-mute Clergy are college graduates, holding degrees of various kinds, and the Rev. Mr. Keiser is the eighth of those in active service to obtain the M. A. degree from Gallaudet.

VIRGINIA.

Rt. Rev. R. A. Gibson, D. D., Bishop.
Rt. Rev. W. C. Brown, D. D., Coadjutor.

The Rev. Roger Walke, of the Missionary District of Kyoto, who will have charge of St. Paul's Memorial Church, University, Virginia, during the absence of the Rev. B. D. Tucker, Jr., has
(Continued on page 21)

Christianity and the Community

Thy Kingdom Come on Earth

THE REV. R. CARY MONTAGUE, Editor

SPECIALIZING COURTS.

Pittsburgh has set the country a fine example in the establishment of a "Morals Court" with Mr. Tensard DeWolf as its first judge.

We are told in the Survey that:

"Under the law this court has only the powers of the ordinary police court, but the ordinance establishing it provides that all cases shall be taken to it which involve offenses by minors, prostitution, illegal liquor selling or domestic relations. In addition, the mayor has asked the new magistrate to handle all cases of gambling. The number of cases that will be annually handled by the court is estimated at about 10,000.

"One of Mr. DeWolf's first acts was to call to his assistance practically every organization working for social betterment in the city. In addition to being dictated by considerations of the service that these agencies could afford, this step was rendered practically necessary by the fact that almost no organization or staff of assistants was provided for the court by the ordinance creating it; one clerk at a salary of \$100 a month was all the help given the judge. The agencies called upon have responded willingly.

"Mr. DeWolf simplified his problem at the outset by declaring that in all cases of gambling, illegal liquor selling and operating bawdy houses he would hold for court in every case where the evidence justified it. He opposed the system of fines because he considered that method a mere license to continue illegal practices by paying graft to the city instead of to private individuals. For the ordinary prostitute other than the owner of the house, or so-called landlady, and for the girl on the streets, whether she had been in town for a number of years or was just beginning, he determined to adopt methods of reclamation."

In order to carry on the duties of his court in the most effective manner, Judge DeWolf called in representatives of all the different organizations for public welfare and social betterment.

As a result of this policy we are given the following account of the court in session:

"The picture, then, of the new Morals Court is that of a police magistrate sitting at a long directors' table in a large business office, flanked on each side by a group of social workers. These are re-enforced by secretaries and other officials of the Associated Charities, Juvenile Court, Child Welfare Association, Children's Service Bureau, Council of Christian Churches, and many other organizations. Pittsburgh feels that there is not much room there for corrupting influences!"

The medical profession has been highly specialized for a long time, and has achieved its greatest strides in progress in this way.

It is a wise thing for the judiciary to follow the example of its fellow-learned profession, and to begin to realize that it is an entirely different incentive which induces a man to com-

mit bigamy or embezzlement from that which induces a man to get drunk and shoot up the town.

As the incentive differs so should the penalty, and gradually it is dawning upon those in charge of law enforcement that a punishment should be a cure.

Perhaps the next step will, as it has also been in medicine, one looking to prevention, and we may some day see legal tribunals whose duties will be akin to Boards of Health, to study and root out the causes of crime instead of waiting until the offense has been committed.

Gradually we are catching up with teachings of the Saviour, who recognized the analogy between crime and sickness when He said, "I was sick and in prison and ye visited me."

How many of us appreciate that the only difference between a jail and a hospital is that in the former the patients are weak morally and spiritually, and in the latter they are weak physically?

BROADER EDUCATION.

That the plan of establishing a university in the Holy Land is no mere dream is proved by this news item:

Building on Mount Scopus.

Jerusalem, September 15.—The ceremony of laying the foundation stone of the Hebrew University on Mount Scopus was witnessed by 6,000 people. The site is on the eastern slope of the mountain, overlooking the valley of the Jordan as it enters the Dead Sea.

Weizmann, head of the British committee in charge of the work, said in his address: "Out of the misery and desolation of war is being created the germ of a new life. This university, although intended primarily for Jews, will give an affectionate welcome also to members of every race and every creed and will be accessible to all classes of the people."

Think of the inspiration of studying upon such a spot and amidst such surroundings.

It is more than likely that one of the features of the new world that is being born to-day through the travail and anguish of the nations will be a broader education, which shall include all sorts of international scholarships after the Rhodes plan, but supported and encouraged by governments instead of individuals.

Already our colleges are being operated by Uncle Sam. What better way to cement and maintain that great brotherhood of mankind which is now being formed in the unselfish comradeship of the camps and battlefields than by a great government system of international education, so that any child, rich or poor, male or female, who be-

gins his or her education, say, in a little country schoolhouse, may end it in such a university as that now being built in sight of earth's most sacred spots.

JUVENILE DELINQUENCY AND PLAY.

It is well known to all social workers that the large number of the crimes of children are committed through an exuberance of youthful spirits and lack of a proper outlet, but it is encouraging to see this fact recognized by so high a municipal authority as Mayor Hylan, of New York, who has issued the following proclamation:

To the Parents and Guardians of the Children of the City of New York:

Whereas, the United States being engaged in war, we recognize the necessity of safeguarding our children from the dangers of moral laxity and the increase of juvenile crime, incident to war-time conditions; and,

Whereas, appreciating at all times the obligation of developing our children along lines of healthy, normal physical and moral development, we recognize the present special necessity for great care and attention for their proper guardianship and in directing their leisure time away from the tendencies of juvenile crime.

As Mayor of the City of New York, I, therefore, urge all parents and guardians of children to increase their efforts in providing healthy play activities for their children and to give their hearty co-operation to all agencies working for this cause during the period of the war.

PRACTICAL HOSPITALITY.

A plan has been put in operation in New York which will work equally well and prove just as great a blessing in any part of the country where women are working in the munition plants.

We are told in the Bible that "a Bishop should be given to hospitality," but this quality is not limited to the Episcopal office.

The following communication from the Y. W. C. A. offers a suggestion for hospitality of a most practical and Christian kind:

Is there an unused country house in your neighborhood which factory girls could use for a week-end house party?

Girls working in the gas mask factory at Long Island City have the use of a delightful estate at Ardsley Towers on the Hudson where they can spend their week-ends. Mrs. Samuel Todd Davis, Jr., is lending her home to the Y. W. C. A. Industrial War Service Club for the remainder of the summer.

The need of the gas masks is so urgent that five thousand women employed at this factory have given up their vacations. Instead they take turns going up to Ardsley Towers on Saturday afternoon for week-ends. They are girls from all kinds of families with such previous experience as teachers, musicians, factory workers and society girls.

A blue Triangle secretary acts as week-end hostess and arranges games, music and out-of-door sports on the grounds of the estate. Meals are served on the broad verandas and in the garden. The lowest possible rates are charged.

Church Knowledge and Nurture

NEW TABLE OF LESSONS

		Morning Lessons.		Evening Lessons.	
St. Matthew Sept. 21—Eve Day		I Kings 19	Matt. 19:16—end	I Chr. 29:1-19 Is. 52:1-12	Mark 2:13-22 Rom. 10:1-15
17 S. after Trinity, Sept. 22	Dan. 7:1-27; or Prov. 2	Rev. 13	Hosea 14	Matt. 7	
M., Sept. 23	Dan. 8:1-14	Rom. 13	Ecclus. 5	Luke 12:41—end	
Tu., Sept. 24	8:15—end	14:1-12	6:1-17	13:1-17	
W., Sept. 25	10:1-17	14:13—15:4	6:18—end	13:18—end	
Th., Sept. 26	10:18—11:8	15:5-14	7:1-19	14:1-24	
F., Sept. 27	11:9-27	15:5—end	7:20—end	14:25-35	
S., Sept. 28	11:28—end	16	8	15:1-10	
18 S. after Trinity, Sept. 29	Dan. 12: or Prov. 12:1-22	Matt. 24:1-28	Jer. 17:5-17	Luke 15:11—end	
S. Michael and All Angels, Sept. 29—Eve Day	Gen. 28:10—end	Acts 12:1-23	Job 38 Dan. 12	Heb. 1:13—2:10 Rev. 14:1-13	

Seventeenth Sunday After Trinity:

In times like these, in all crises of world and Church history, all thoughtful believers in divine revelation naturally go to the word of God for illumination and guidance; and it is a true instinct that directs us now to two books, one in the Old and the other in the New Testament: Daniel and Revelation. There is a certain analogy between the struggle for faith and morals during the persecutions of the Jews under Antiochus Epiphanes, the troubles of the early Christians in the Roman Empire, and the present epoch. There are, of course, differences in the interpretation of these books, more radical perhaps than of any other books of either Testament. But the foundation of any right understanding of them must be laid—this much must be conceded to the modern historical method of biblical study—in a knowledge of the circumstances under which the books were written, or at least of the original use of them. Now there does not seem to be any room for doubt that the book of Daniel, for example, if not composed during the time of Antiochus Epiphanes, was at least used during those troublous times for the purpose of encouraging God's sorely smitten people. That encouragement was given, first, by the story of how Daniel was preserved under similar persecutions; and, secondly, by a philosophy of history, a plan of God in accordance with which the kingdoms of brute force would at last yield to the triumph of righteousness and the benign but all powerful sway of a Son of man. Now, in order to apply these lessons to our own times, it is not necessary to prove that the "Number of the beast" (Rev. 13:18) means literally any modern individual. Our Lord must be our guide in the interpretation of prophecy's fulfilment; and just as any one who came and worked in the spirit of an Elijah (John the Baptist, for example), was Elijah for all practical purposes (see Mal. 4:5; Luke 1:17 and Matt. 11:14), so any one that behaves like a beast (the kaiser, for example) is a good enough fulfilment alike of Daniel's kingdoms or Revelation's beast. At any rate, one cannot understand the history of God's people during the period leading up to the Advent of our Lord without taking this view of the book of Daniel. For connection with the Eucharistic service, it may be noted that Daniel and the heathen kings are illustrations, respectively, of the spirit of lowliness and of service, on the one hand, and of the pride and arrogance on the other, that are referred to in Epistle and Gospel;

one leading to promotion, the other to degradation.

The evening lessons are keyed specifically to the Collect: the grace of God that is designed to lead to right living, not to the salvation of the sinner in his sins. There is nothing that our popular conception of religion, which makes of faith a substitute for right living instead of a means thereto, needs more than a study of the Sermon on the Mount in connection with what are called "the doctrines of grace." We are by penitence and faith, not by our good deeds, brought into right relations with God (justified). But having been thus through our acceptance of God's free grace brought into this state, we are expected, in the language of the day, to "make good." "Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of Heaven, but he that doeth the will of my Father who is in Heaven."

C. B. WILMER.

HOME LESSONS ON THE LIFE OF OUR LORD.

By the Rev. K. J. Hammond, D. D.

Primary and Junior.

XXXII.

Jerusalem. October, A. D. 29.

1. How was Jesus received in Jerusalem at the Feast of Tabernacles? John 7:12-15, 26.
2. What did the rulers try to do to Him while unpopular? John 7:32.
3. What did their officers say about Jesus? John 7:46.
4. What beautiful illustration did Jesus use of Himself? John 8:12.
5. What did He warn about sin? John 8:34.
6. How did Christ heal the blind man? John 9:1, 6, 7.
7. How did the man defend his Healer to the Sanhedrin? Vs. 25, 30-33.
8. What did Jesus do for him afterwards? Vs. 35-39.
9. What sight do you need? Ps. 119:18; 13:3; Acts 26:18.

The Way of Social Reform.

We may turn to the business world for specific illustrations of social reform. Business has been diverted from the purpose of profit to the purpose of the welfare of the nation. That is taking place before our eyes which has been deemed impossible; the dream of

Calendar and Collect

September.

1. Fourteenth Sunday after Trinity.
8. Fifteenth Sunday after Trinity.
15. Sixteenth Sunday after Trinity.
- 18, 20. Wednesday, Friday. Ember Days.
21. Saturday. S. Matthew. Ember Day.
22. Seventeenth Sunday after Trinity.
29. Sunday. S. Michael and All Angels. Eighteenth after Trinity.
30. Monday.

St. Matthew, the Apostle.

(September 21.)

O Almighty God, who by Thy blessed Son didst call Matthew from the receipt of customs to be an Apostle and Evangelist; Grant us grace to forsake all covetous desires, and inordinate love of riches, and to follow the same Thy Son Jesus Christ, who liveth and reigneth with Thee and the Holy Ghost, one God, world without end. Amen.

Collect for Seventeenth Sunday After Trinity.

Lord, we pray Thee that Thy grace may always prevent and follow us, and make us continually to be given to all good works; through Jesus Christ our Lord. Amen.

the socialists is becoming a reality; from corporation to national government control of business; railways, mines, and mills all over the country. The business which affects the lives of all the people has been brought under the control of the representatives of all the people. This has been done quietly and effectively because it has been done by the men who own the business. These changes have not been forced by reformers. The business men have done it themselves. They have brought the resources of the business world and put them all in the hands of the government. They had not only the good will but the power; they were not only patriots but business men; they were good-plus. The same devotion of the men of business which is giving to the service of the nation in its stand against the foreign enemy, after the battles of this war have been won, this same devotion must be applied against the everlasting forces in the war whose leader is the devil, whose work is evidenced everywhere; among politicians and in the encouragement of commercialized vice and thus of domestic distress. The same is true of the administration of any business in neglect and defiance of the safety of human element in it. It means that the system under which it exists must be changed. The record books of the judges and physicians are the lists of casualties in this everlasting war of which the devil is the leader, and in which business men are often his helpers, it may be unconsciously. Against all this we need a humanizing of business. It is a great thing to have it nationalized, but a greater thing to have it humanized and Christianized, but not from without, by agitation of social reformers, but from within. The men who at this moment are changing business for the national good must endeavor to change it still further for the social good.—Dean Hodges, to the Brotherhood of St. Andrew.

When God tells us to give, He does not mean that we shall lose our riches, but that we are to put them in a safer place.—Ex.

Family Department

NANCY BYRD TURNER, Editor

Between the Days.

Between the days, the weary days,
He drops the darkness and the dews;
Over tired eyes His hand He lays,
And strength and hope life renews.
Thank God for rest between the days!

Else who could bear the battle stress,
Or who withstand the tempest's shock?
Who tread the dreary wilderness
Among the pitfalls and the rocks,
Came not the night with folded flocks?

The white light scorches and the plain
Stretches before us, parched with heat;
But, by and by the fierce beams wane;
And lo, the nightfall, cool and sweet,
With dews to bathe our aching feet!

For He remembereth our frame;
Even for this I render praise.
O tender Master, slow to blame
The falterer on life's stormy ways,
Abide with us between the days!
—British Weekly.

For the Southern Churchman. Gardens and Gardeners.

Charlotte Clay shut her front gate with a little more force than was necessary and hurried up the walk. Her mother was sewing on the porch. The girl dropped into the first chair at hand and began to fan her flushed face.

"Mother, the flowers are simply being ruined," she said. "It does seem to me that Roger should do one thing or the other—either take proper care of the garden or else give up the job. I've watched him; he hasn't pulled up a weed for a week. The pinks are nearly choked."

Mrs. Clay assented with a sigh. "He is not at all faithful," she said. "Perhaps I ought to tell your father that he doesn't deserve this month's wages."

Charlotte nodded energetically. "He certainly hasn't earned them," she replied. Her mother waited in silence. She knew that the girl's frown portended something more serious than her small brother's late delinquencies.

"Mother!" Charlotte burst out presently, "what do you think? I ran across Mr. Dudley down town a few minutes ago and stopped to ask him about new lesson series for my Sunday-school class. He was just as cordial and polite as ever, but in some curious way I got the idea that he isn't interested in my class any more. He said he was coming up here after lunch to talk to me. Now, do you suppose this is all my imagination, or—" She broke off with tears in her brown eyes.

Mrs. Clay's gentle face was full of sympathy, but to Charlotte's astonishment it did not show surprise. She threaded another needle before she spoke. "Let's see, dear—you have the B Junior boys, haven't you?"

"Yes, and such a bright, interesting class they make, too. They're mischievous and noisy, but they like me, and I'm sure I make them learn. I took charge of them at the first of the year, and by Easter Mr. Dudley himself acknowledged them the banner class of the school."

Mrs. Clay sewed on in silence. Charlotte looked at her curiously, then her flush deepened. "So," she concluded,

a note of sharpness in her tone, "I must say that I have a right to feel hurt. Of course, the little chaps got somewhat demoralized when I left them for my vacation in June, but the first Sunday in July they were all on hand and doing finely. Nevertheless, if the minister wants to take my work away from me—" She rose from her chair with dignity.

Mrs. Clay folded up her sewing. "Charlotte," she said, "just how many Sundays since the first of July have you taught your class?"

Charlotte paused on the door-sill. "Why, I don't mark it off on a calendar," she answered a little stiffly, "but I've been on hand most of the time, I suppose—or else have had a capable substitute." A flicker of doubt crossed her face. "That is, I've asked several girls to take my class," she added, honestly.

Her mother was silent, and she sat down again. "The second Sunday in July," she said, counting on her fingers, "I wasn't there—I'll acknowledge. That's the Sunday I went down to Brockton to hear the vested choir—a mighty good reason for absence, mother, you'll have to admit."

As there was no reply, she went on checking off dates. "Then the third Sunday—let me see, I don't remember. I was in my place, I suppose, of course."

"Wasn't that the day that the Milton girls and their brother came?"

"Oh, to be sure," Charlotte agreed. "Naturally, I couldn't run off and leave my company," she said. "And the girls just wouldn't get dressed till nearly church time." But she looked uncomfortable. "Well, anyway, I was there on the fourth Sunday," she continued, brightening. "I know that positively, because the only way I could make the boys behave that day was to tell them that it was my birthday. Then, the Sunday following, I can't quite remember. I'll get my diary; there everything's down in black and white."

Returning, Charlotte fluttered the closely written leaves with eager fingers. Her eyes searched the pages. "Here it is—first Sunday in August. Oh! that's the time my eyes were weak. I had on dark glasses, you know, and couldn't read a word."

"Couldn't you have talked to the boys, dearie?"

Charlotte waited a minute, then she laughed ruefully. "Oh, mother, I suppose I could. They like talking best. If you persist in making me tell the truth about that Sunday, I was ashamed of myself in green goggles; I didn't go to church, either."

At the record for the second Sunday in August the reader brightened visibly. "Present!" she announced, with triumph. Then her face fell. "But I did turn them over to Patsy Crewe, because the quartette was practising at the chapel, and I just had to hear Phil Barrow's tenor. They were going to sing at Brockton, you know, and Patsy doesn't care for music, and—" her voice trailed off; a vision of lax, inefficient Patsy in charge of ten little giggling boys suddenly materialized before her. She turned rather reluctantly to the next week's entry.

"That day it rained cats and dogs." She looked up with visible relief. "The Junior B boys went to Sunday-school,

to be sure, but they looked like wet chickens."

"Charlotte"—Mrs. Clay evidently spoke with an effort—"I hate to ask it, dearie, but what about that Sunday afternoon?"

The brown eyes traveled down a line or two. "Went motoring with Phil and Amy," they read. "It rained pitchforks, but such a lark!"

Charlotte turned the page rather feebly. "The next Sunday most of the boys were out of town. I knew Saturday that they would be, so I didn't bother to go to Sunday-school. Mr. Dudley taught the three that came, he told me afterwards," she ended lamely.

The silence that fell was broken only by turning leaves. "First Sunday in September," Charlotte read, presently, hope in her voice. "It says 'late,'" she reported. "Oh, I remember now. I forgot my roll book and all the papers, and had to turn back almost at the church door. Well, everybody forgets at times, you know." The leaves rustled on.

All at once Charlotte closed the little book with a snap. The face that she lifted was crimson. "Mother! The following Sunday I was late again—I don't even know why; and the entry for the next is simply—'Overslept.' I suppose there isn't anything for me to say." She went into the house slowly.

Late that evening Mr. Clay, returning from his office, crossed the lawn to peer at the flower garden. "See here," he called, "I'm going to dock Roger or know the reason why." He retraced his steps and came up on the porch frowning. "The garden has simply run wild."

Roger's mother interceded gently. "Don't be too hard on him, Frank. He hired little Mose as a substitute on the day of the picnic, but Mose went back on him—and then there have been rainy weeks, and hot days—and Rog is only ten."

Mr. Clay softened visibly, but he did not altogether relent. "Some day he will be twenty," he said, "and weeds and habits grow."

Charlotte met her mother's eyes. "Give him another chance, father," she said. "Mr. Dudley's given me another, and I'm going to take it."

"Helping the parson with his garden?" her father inquired with mild curiosity.

"One of his gardens," Charlotte said, "and I pretty nearly lost my job, too!"

The Beauty of Work.

George had been working hard all the evening over the twentieth chapter of the first book of Caesar. At length he closed the book with a slam. "I think I won't go to college, after all," he said to his family.

"Why not?" asked his father, in surprise, for the great ambition of George's life had always been to go to college.

"Because the entrance examinations are so hard," said George. "I'd have to work and worry all this year to pass my preliminaries and then go at it again harder than ever for the finals. It's no joke!"

"That's true," said his father, gravely, "it isn't a joke. What will you do instead?"

"Oh, go to work somewhere," George answered easily, as visions of money in his pocket on Saturday night and care-free evenings without lessons rose up before him.

"Let's see," replied his father. "That means getting up an hour earlier every day than you get up now. It means starting in as an errand boy on a par

with the boy who was blacking boots last week. It means no more afternoons to play in, except, perhaps, on Saturdays in the summer. It means doing exactly as you're told all day long, or else hunting for a new job. It means staying an errand boy, or a porter, or perhaps a clerk at \$10 a week, unless you work harder than you ever had to work at school. No one makes any advance in business without hard work."

George sighed dismally. "It's work, work everywhere, and I hate work!" he said.

His father turned upon him sharply. "If you forget everything else I have told you," he said, "at least remember what I tell you now: The man who hates work goes through life with a ball and chain dragging after him. He has a curse upon him that blasts his life. The hobos and the tramps are haters of work. Sneak thieves and thugs and worse are haters of work. So are most of the men at the bottom of the industrial scale. They hated work, and dodged it, and slighted what they had to do, and did just enough to hold their jobs, and they stay at the bottom, hating work still!"

Suddenly his father's tone changed. "When we saw the football game at Cambridge last year," he asked, "do you remember the inscription on the stadium, 'Dedicated to the joy of manly contest'? Learn that 'joy of manly contest' with hard work, my boy!

"Don't run away from work, George! Don't be afraid of it! Meet it bravely, with the joy of manly contest in your heart, and day by day you will begin to find the struggle good, and out of it will come one of the supremely great and enjoyable things of life."

George was quiet for a time. Then his jaw closed with a snap. "I'm going to begin right now," he said, "and I'm going to know what this chapter's about."—Exchange.

For the Southern Churchman.

FAVORITE HYMNS.

XIV. Nearer My God to Thee.

It is said that this hymn has found a place in all collections of hymns in the English tongue; certainly it is known and loved the great length and breadth of the English-speaking world. Moreover, the words have been translated into many foreign languages. "They have followed into heathen lands," says one writer, "the triumphs of the gospel."

Mrs. Sarah Flower Adams, the author of the hymn, was born early in the nineteenth century, the daughter of Benjamin Flower, an English editor who suffered imprisonment for the freedom with which he wielded his pen. From her earliest youth she wrote verses, and a gifted older sister set them to music. "Nearer My God to Thee" was an intimate poem of personal experience, we are told, a memorial to an answered prayer, and this fact lends it an added sweet significance.

The setting of the hymn, Jacob's great dream at Bethel, is a vivid and beautiful one, and the application of the Bible narrative to the Christian life is strikingly made. Doubtless the beautiful symbolism of the second stanza has comforted many a dark pilgrim since Jacob's:

Though like a wanderer,
My rest a stone,
Yet in my dreams I'd be
Nearer my God to Thee!

After her beloved sister's health be-

gan to fail, Mrs. Adams nursed her to the end with devoted care. The shock of her sorrow seemed only to purify and refine her already strong faith. During the few short years that remained to her she lived and practiced the profession of her two powerful lines:

Out of my stony griefs
Altars I'll raise.

The hymn was first published in England, in 1841, and became popular in this country about fifteen years later. In 1872 it was sung at the Boston Peace Jubilee by nearly fifty thousand voices. "Nearer My God to Thee," says one commentator, "expresses a willingness to know God through the discipline of affliction; to descend into valleys in the ascent of that spiritual mountain whose summit is everlasting light."

Nearer, my God, to Thee,
Nearer to Thee,
E'en though it be a cross
That raiseth me;
Still all my song shall be
Nearer, my God, to Thee,
Nearer to Thee.

Though like a wanderer,
Weary and lone,
Darkness comes over me,
My rest a stone;
Yet in my dreams I'd be
Nearer, my God, to Thee,
Nearer to Thee.

There let my way appear
Steps unto Heaven;
All that Thou sendest me
In mercy given;
Angels to beckon me
Nearer, my God, to Thee,
Nearer to Thee.

Then, with my waking thoughts
Bright with Thy praise,
Out of my stony griefs
Altars I'll raise;
So by my woes to be
Nearer, my God, to Thee,
Nearer to Thee.

Or if on joyful wing
Cleaving the sky,
Sun, moon and stars forgot,
Upward I fly,
Still all my song shall be
Nearer, my God, to Thee,
Nearer to Thee.

For the Southern Churchman.

A Useful Branch of the Service.

While thousands of Americans are fighting for freedom on the other side of the sea, thousands more who must stay at home have not been idle. The report of the National War Garden Commission is in, and it makes good reading. During 1918 five million, two hundred and eighty-five thousand garden plots were planted, with an estimated crop value of five hundred and twenty-five million dollars. The increase of fifty-one per cent over the record for 1917 is due to three things—first, the experience gained from last year's work; second, the intensive campaign of this year, and, third, the fine co-operation between employer and employee.

The aftermath of the gardening season is no less encouraging. The canning and drying "drive" is now at its height, and women all over this broad land are vying with each other in the conservation of the splendid stuff that the gardens have yielded. Spice is added to the campaign by community fairs and exhibits, and the offer of National Capital Prize Certifi-

cates and Thrift Stamp awards.

The Ladies' Home Journal devotes an entire page to sketches of women who have won prizes offered by the War Garden Commission. Since the achievements there shown are fair samples of what is going on along that line all over America, we may well feel that the man behind the gun has an able ally in the woman in front of the stove.

One woman conserved over a thousand and quarts of fruits and vegetables, having obtained most of the vegetables from her seventy-five-foot war garden. Another Western woman raised enough vegetables at home to supply a family of five all summer and had enough left to put up large quantities for winter use. A Missouri worker from a garden measuring sixty-five by eighty feet, canned three hundred and twenty-seven quart jars of fruit and vegetables and stored away thirty pounds of navy beans, six bushels of potatoes and a large supply of other vegetables. By way of good measure, she raised a pig, fed partly from waste products. A Colorado housewife, after raising and canning nine hundred quarts of fruits and vegetables, sold a hundred and twenty-five dollars' worth. She also raised, the same season, chickens and Belgian hares and preserved fifty-six dozen eggs for winter use. All this was accomplished on a small summer home, a ranch of an acre and a half. When she was ready to return to town and found that she could dispose of her chickens, live-weight, for only sixteen cents a pound, she set to work and canned them—they brought in cans a dollar and twenty-five cents a quart!

For the Southern Churchman.

God Bless Our Men.

Dedicated to the Women of America by
Rev. Edwin Hinks, Grace Church
Elkridge, Maryland.

I.
To Thee, O God, we pray
For those now far away
 Battling for right,
Whether on land or sea,
Grant them the victory,
Making the nations free
 By Thy great might!

II.
God bless our men so brave
Crossing the ocean's wave,
 God bless our men!
May they protected be
Winning a victory,
Making the nations free.
 God bless our men!

III.
O Father, guide our men,
Bring them safe home again
 Over the sea.
Save them victorious,
Steadfast and valorous,
Thou reigning over us,
 All praise to Thee.

"I wish I had your creed, then I would live your life," said a seeker after truth to Pascal, the great French thinker. "Live my life, and you will soon have my creed," was the swift reply. The solution of all difficulties of faith lies in Pascal's answer, which is, after all, but a variant of Christ's greater saying, "He that willeth to do the will of God shall know the teaching." Is not the whole reason why, for so many of us, the religion of Christ which we profess has so little in it to content us, simply this, that we have never heartily and honestly tried to practice it.—W. J. Dawson.

For the Young Folks

NANCY BYRD TURNER, Editor

Recipe For a Happy Day.

A heart full of thankfulness,
A thimbleful of care,
A soul of simple hopefulness,
An early morning prayer;
A smile to greet the morning with,
A kind word as a key
To open the doors and greet the day,
Whate'er it brings to thee;
A patient trust in Providence
To sweeten all the way—
All these combined with thoughtfulness,
Will make a happy day.
—Sunshine Bulletin.

For the Southern Churchman. Autumn Time.

The children had been holding a little sale on Louise Gray's lawn, and by the time everything was over the air had grown so chill that they were almost shivering. The boys shrugged their shoulders under their coats, and the little visiting girls had to send home for sweaters. When they gathered on the porch to count their earnings, one or two were inclined to be cross.

"I'm so sorry summer is over," sighed Louise, as she brought out chairs for her guests. "All the good times will soon be ended, now."

Several little girls copied her frown, and one or two of the boys nodded. But Louise's Aunt Jean, who was helping them count the money, looked up in surprise. "Why should the good times be ended?" she asked.

"Oh, well," Louise answered, rather ashamed, "the bathing and the picnics have to stop; and little sales and lawn parties like this one—"

"And the roses all go," put in May Burton, a little girl in a scarlet sweater. May loved flowers and bright colors; she looked very doleful now, though she had been laughing just before Louise spoke.

"And our fingers are too numb for baseball," Harry Fenton said.

"Fish don't bite, either," Donald Greene, his chum, added.

Tiny Julie Moore looked ready to cry. It never had entered her head before that one time of the year was less happy than another; but all of a sudden September seemed rather sad. She could not think of any particular reason why, so she pined: "And the pretty trees are not green any more."

Everyone tried not to smile at this, and Bob Miller struck in with his reason. "I hate most to lose the peaches and berries—and oh, my, the watermelons!"

Everybody began to look a little sober. They didn't even brighten up when Aunt Jean announced that the sale had brought in three dollars, clear. "Well, that's finished now," she said. "Let's take a walk before the sun goes down."

Everybody liked to go out walking with Aunt Jean, so presently they were strolling out toward the country, red sweater, blue sweater and all.

A little way outside of the village Aunt Jean pointed to a large oak tree. "See, a few of the leaves have already faded," she said.

"Oh, Aunt Jean, they haven't faded!" Louise cried. "They're a beautiful yellow, and in a few weeks the whole

tree will be just like gold. The gum beside it will be red as fire, and the maple beautiful."

"So they will," agreed Aunt Jean, "and then Julie will play that the leaves are ladies in party dresses."

Julie looked interested. "And they'll drink out of acorn cups and saucers," she said happily.

"What kind of tree is that over in the middle of the field?" asked Aunt Jean, pausing a little further on.

"Why, Aunt Jean!" the whole crowd exclaimed together. "That's a chestnut—didn't you know it? That's where we go nutting, every year, in October. And, oh, the fun!"

"And these are chinquapin bushes," one of them added. "Gathering chinquapins is fun, too."

"We have persimmon trees in our south field," small Teddy Wray boasted, with pride.

Aunt Jean smiled at Bob. "Well, Bob, you won't have to starve when summer's gone," she said.

Bob colored. "No," he agreed. "I s'pose not. And then there are autumn apples—the best kind of all. But nothing takes the place of watermelons."

The little company moved slowly on down the road. "Pumpkins make up for them a little," Don suggested presently. "You can't have pies from watermelon, and you can from pumpkins. And a candle in a pumpkin head is great fun, I tell you!"

May gave a little cry of pleasure, all at once. "Oh, look at that spray of goldenrod," she said. "Miss Jean, isn't it the loveliest thing you ever saw?"

"Those purple asters are almost as pretty," said Louise.

"And that pearly life-everlasting," May added.

"They help a little when the roses are gone, don't they?" Aunt Jean asked, slyly.

It was May's turn to color now. "They certainly do," she acknowledged. The children all looked at one another. They began to understand.

"Still, the baseball and the fishing will be over when the warm weather goes," Don said. "And there's no more Fourth of July for a year."

Harry broke in eagerly. "No, but sure enough there's Hallowe'en and nutting—"

"And Thanksgiving and snowballing a little later on," Bob said.

"Yes, and there's popping corn around the fireplace at night, and lessons. School is lots of fun, you know," Louise looked quite happy again.

"And pretty silver frost," Julie piped again.

"Which is frozen dew, little Julie," Aunt Jean explained. "So you won't lose your dewdrops, after all."

It was nearly dark when the walkers reached home, their cheeks glowing and their eyes bright. A rosy fire had been lighted in the parlor of Louise's home, and shadows were leaping on the wall.

"Good night!" called the other children from the gate. "Good night, Miss Jean. We don't feel a bit cold any more."

Bob Miller lifted his voice above the others. "And we think fall's a pretty good old time, after all!" he said.

"I guess I had just forgotten," laughed Louise.

Bed-Making.

There is a post-graduate class in the forest schools. Not all the young wood folk enter this class, but a goodly number of graduates, both feathered and furred, take the course in bed-making. To learn to make your bed does not sound as if it would be hard, does it? For some of the woodland youngsters it is the most difficult of all their lessons.

Take the Downy family, for instance. Father Downy always wears a bright red cap, pushed far back on his head, and all his sons imitate him in this respect.

"Chuck, chuck," he calls on a bright autumn morning, "come and make your beds for winter." No young woodpecker dares disobey that peremptory "chuck," and they all hasten after their father as he leads them into the deep woods. "What's this hole?" asks a young Downy, poking his beak inquiringly into the small round opening in a birch stump.

"That," his father answered, "is the doorway of blackcaps' nest, where a family of chickadees lived last spring. You make your bed in there if you like, my son. Enlarge the doorway, clean out the inside, and chip out the bottom to make it deeper. Then you can carry in a wisp or two of hay, if you wish. All the other children will have to chip their beds from dead limbs. Ready-made beds are rare in these woods."

"How I wish we were robins or bluebirds!" cried one Downy daughter. "They don't have to make any winter beds. All they do is to fly away to the South, where the sun is always shining."

"Fie!" cried Father Redcap. "If all the feathered citizens went south in winter, who would take care of the trees? Who would search out the destructive grubs and the millions of insect eggs hidden away under the bark? I want you all to be first-class tree wardens before spring arrives."

"You're so stout, mother," cried a young woodchuck to her parents, "you can hardly get through the door."

"I shall be trim enough when spring comes," said her mother. "Waddle down this tunnel I've dug and see my snug bedroom at the end of it, with a nice couch of soft hay to sleep away the winter on."

"I'm going to start to-day," cried daughter Chuck after she had inspected her mother's snuggery, "and make myself one just like it."

The white-footed mouse family and the gray squirrel tribe each make one great bed into which they all snuggle, with their aunts, uncles and cousins.—Margaret W. Leighton, in Pittsburgh Christian Advocate.

Taking Home Eliza.

Larry and Max were a proud pair when their father said they might have the job of taking home Eliza, Uncle Alec's red heifer, which had strayed to their farm in the night. As he wanted to send along a sample of his good apples and turnips, he told the boys that they might as well go in the buggy. They could put the baskets in front, he said, and lead Eliza by a long rope.

The boys decided to take turns at driving and leading. As they moved slowly down the road behind old Ben, with Larry driving and Max holding the rope and Eliza following, they wished that they might meet some one

whom they knew. The wish came true, for at the first turn in the road they met Clem Talley.

"Hello!" cried Max. "Want to get in?"

Clem looked surprised to see them driving alone, but all he said was that he had a new puzzle to show them and did not mind if he did get in. Clem was a fat boy, and to make room for him Larry and Max had to get out and move the two baskets to the back of the buggy. The space behind was small, but by raising the lid and putting up the buggy top they were able to wedge the baskets in. Then they themselves climbed in again and were soon busy with the puzzle.

It was such a wonderful puzzle that Larry and Max almost forgot to take turns at driving, and they quite forgot to keep an eye on Eliza, as their father had charged them to do. Once Max remembered to look out of the little window at the back.

"Eliza's all right," he said. "I can see her tail switching at the flies."

Old Ben turned in at Uncle Alec's farm before any of them knew they were there. Uncle Alec himself came out to open the gate.

"Well, well!" he cried. "I didn't know you two fellows could manage Ben alone!"

"That's not all," said Max, with pride. "Look what's behind the buggy."

Uncle Alec looked. "Why, if it isn't Eliza!" he said, in a pleased tone.

"There's something else back there for you, too," Larry added, as he started to let down Ben's checkrein.

Uncle Alec was untying the heifer. "What else?" he asked. "I don't see anything but Eliza."

The boys laughed; even Clem had to smile. "How about all that stuff in the baskets?" Larry said. But Uncle Alec declared that he did not see any "stuff."

Max and Larry hurried round to the back of the buggy, still laughing. But their laughter stopped when they looked into the baskets. Both were empty. Not a turnip or an apple was to be seen.

"Why, they couldn't have jostled out!" Larry gasped.

"And nobody took them," said Max. "We didn't meet a soul anywhere on the road."

"Did you keep a good watch behind you?" their uncle asked.

The boys did not understand. "Nobody crept up behind," Max insisted, "because we'd have seen him while we were watching Eliza." They all three seemed bewildered.

Uncle Alec was looking hard at the heifer. "So you watched Eliza, did you?" he asked.

Larry and Max grew slowly red in the face.

"I forgot to," Larry said, in a low voice.

"I saw her tail—once," faltered Max, redder than ever.

"How about her head?" asked Uncle Alec; "her mouth, for example?"

He turned away and began to pull burs out of the heifer's red side. All at once the boys understood.

Max spoke first. "But, Uncle Alec, could a little cow like that eat all those apples and turnips?"

"Pshaw! That was just a lunch for this cow," was Uncle Alec's reply. "But never mind; maybe she needed it after going without her breakfast." He felt sorry for the boys, they looked so downcast.

"We'll have to tell father," Larry said bravely, and Max nodded. "He'll never let us drive again."

"Yes, he will," said Uncle Alec;

"after I tell him you've been punished enough. But don't forget: next time you lead Eliza watch every inch of her. You hear?"—The Youth's Companion.

Friendly Helpers.

In the country where Jesus lived there, was a man who had been sick for a long time. He could not walk, or even move his hands. He was paralyzed. This is a rather long word for the name of a disease, isn't it? You know that all over your body is a network of tiny cords, called nerves, that are constantly sending messages to your brain. They tell you when you are hungry, when you are cold; and the moment you cut your finger the news goes at once to your brain, so even if you could not see you would know what had happened.

When one is paralyzed these little messengers do not act as they should, and the poor paralytic will often say, "There is no feeling in my hand."

All the paralytic in the lesson could do was to lie on his bed, day after day, watching what went on in his little home and listening to the footsteps and voices outside. He had four friends who sometimes came to see him and told him what was going on in the city. Sometimes they lifted him on his bed and carried him out into the sunshine and fresh air.

One day they saw some sick people come to Jesus and go away healed. No doubt they said to each other, "If He were but to touch our friend he would be well, also." Very likely they hurried away to tell the good news to the poor sufferer. When they reached his house they knew just what they were going to do. They tied strong cords to the corners of the bed, which was really like a heavy rug, and carried him out into the street and up to the doorway of the house where Jesus was.

Then they found that there were so many people that they could not get anywhere near to Jesus. It must have seemed as though their plan was a failure and that their poor friend would have to go back to his dark little house without being cured.

But the men said, "We will not give up. We will find a way yet." So they took him up the outside stairway to the roof of the house. It was not very hard to loosen the material of which the roof was made. Then they were able to lower their friend until he lay right at the feet of the Lord Jesus.

Jesus was so touched with their faith that He said to the sick man, "Arise and take up thy bed, and go thy way into thine house." It was a wonderful message and the poor man must have been almost too happy for words when he found that he could walk home instead of being carried. Don't you think the four friends were happy, too?—Shepherd's Arms.

Give No Hurt to Anything.

Give no hurt to anything.
To the birds that work and sing,
Rabbit in the grasses wet,
Farm-yard beast, or household pet.

Give no hurt to anything—
Butterfly with feathered wing,
Garden toad that aids the farm,
That would never do you harm;

Children of the out-door sun,
God's own creatures, every one!
Be to them a little friend,
Ever ready to defend!

—Our Dumb Animals.

What Mamie Did.

Mamie and Ruth were playing with their dolls, and talking busily.

"Rosa's sweater doesn't look very nice," Mamie apologized as she buttoned the collar around Rosa's bisque neck. "Just look at that hole. She's so hard on her clothes, but she's going to have a new one for her birthday, aren't you, Rosa, dear?" (Mamie's dolls were always very real to her.) "I've been saving up my money for the wool for ever so long. I'll have enough when mamma gives me my allowance to-morrow."

"Who's going to make it?" asked Ruth.

"I am. I can knit some now," Mamie answered proudly, "and I'm going to ask my grandmother to show me more when she comes next week. The sweater's going to be blue—light blue. It will be so pretty with Rosa's black hair, won't it?"

"Yes, but it will soil awfully quick," said practical Ruth.

After Ruth had gone Mamie went into the house to find mamma. She was talking with Mrs. Hall, and they were so absorbed in their conversation that they never noticed Mamie when she slipped into her own special corner of the alcove, and, taking a favorite book from the shelf, began to read. But her attention soon wandered, as scraps of the conversation floated in to her. They were talking about the war; Mamie knew there was nothing private about that, and besides, she took for granted that they knew she was there, and soon she forgot everything except the thrilling account of what the soldiers were going through.

"There'll be a great deal of suffering this winter, they're poorly prepared for cold weather—many of them. I wish sometimes I had a dozen hands so I could do more," Mrs. Hall said, knitting away still faster.

"Well, I think you do an amazing amount with your two. Mine seem so worthless now," and Mrs. Lane laughed a little sadly. "I feel like a drone, but you know how interested I am in the work, don't you?"

"Why, Eleanor Lane, of course I do, and I know, too, all the sickness and all the other things you've been through. And how generous you've been with your money—don't be so foolish!"

And after a while they talked more about the Red Cross work, and what the different ones were doing. But Mamie was too heartsick to hear any more, and she hurried up to her own little room.

"There isn't anything I can do—not a thing," she said to herself dejectedly. "If I was grown up I'd go to the Red Cross and I'd make sweaters, and I'd roll bandages and do lots of things, or I'd be a nurse. But there isn't anything I can do now!" and the gray eyes grew misty. Suddenly a thought flashed into her mind. "Oh, I wonder if I couldn't get some wool for a pair of wristlets instead of getting Rosa a sweater. I don't believe they'd be hard to knit." Then, as she heard the hall door close, she hurried down to see if mamma was alone. Mrs. Hall was gone and Mamie was soon telling her mother excitedly what she had in mind.

"And mamma, I don't think it would take any more wool than the sweater would—you know she's a big doll."

"You dear child!" and mamma hugged her close. "You've been planning for the sweater so long I'm afraid it will be pretty hard to give it up. But the soldiers do need the wristlets!"

"O mamma, I want to do it, I couldn't

have a bit of fun making Rosa a sweater when I knew how the soldiers needed things. When grandmother comes I know she'll teach me all about them."

"Well, darling, you won't have to wait for that. Mrs. Hall said the Red Cross is going to have a class to teach little girls, and it will begin next Monday after school."—Harriet Winton Davis, in Zion's Herald.

For the Southern Churchman.

Riddle.

Riddlemaree, bright and thin,
Of all the colors that ever have been;
It moves in the air, but it has no wings,
It's empty, but shows a number of things.
Touch it, and nothing is left to see—
Who can read my riddlemaree?

Answer to last week's puzzle: A railroad train.

The Difference in Religion.

"As for me, I think one religion is about as good as another. It's mostly a matter of climate and race and tradition."

"That's so," said the other man. "Christianity is sentimentally attractive. But what has it ever really done? It has broken down under the war. It's no better than any other religion."

The world is small, and travelers in America may expect the unusual. The two men were on a transcontinental train. A man seated across the aisle

who had the air of a foreigner suddenly leaned forward and said very politely:

"Pardon. But your remarks, which I could not help but hearing, deeply interest me. May I say why?"

"Surely. Go ahead," the first speaker replied, looking curiously at the foreigner.

"Thank you, sir. I am an Armenian. I was born in Bitlis. Bitlis has about forty thousand people. Have you a town of that size you can think of in America?"

"Just the size of my own town," said the second man.

"Take your town, then, and call it Bitlis; and say of your town these things: No hospital, no doctor, no dentist, no church, except the mission and the Armenian, no press, no telephone, no sanitation, no water system, no library, no transportation, no public school. And that is your town here in America. That is, you understand, my town of Bitlis in Turkey."

"The one bright spot in my town is the Christian mission, which supports a dispensary and a school and the hope of life. During the recent uprising against the Armenians, in which over three hundred thousand of them were massacred, the missionaries in Bitlis, aided by those in Van, at the risk of their lives, saved me from torture and death. All my relatives were murdered and our property was utterly destroyed. My wife and children were tortured and burned alive in my house."

"Do you wonder that I cannot agree with you that one religion is as good as another? Gentlemen, it is Christianity that has stretched out its healing hand to the tortured people of Europe, and after the war it will be the spirit of the Master that will build up life on the ghastly ruins. I am a witness of it."

The men who had flippantly dismissed Christianity in two sentences spent the next hour learning some wholesome truths about Christian missions and heroes of the cross. The Armenian was helping the Bitlis missionaries raise money for a hospital in his city. The two travelers pulled out their pocketbooks to make a contribution.

"Send it to the headquarters in Boston," said the defender of Christianity. And they did, to the agreeable surprise of the treasurer.—Youth's Companion.

The Presence Chamber.

He that thirsts and wants relief must come to Christ Himself. He must not be content with coming to His Church

RESORTS

HOTEL MARLTON

3 and 5 West 8th St., Near 5th Avenue,

Washington Square, New York.

Quiet and homelike hotel; transients and families; American and European plan; special summer rate. No Bar.

and His ordinances, or to the assemblies of His people for prayer and praise. He must not stop short even at His holy table, or rest satisfied with privately opening his heart to His ordained ministers. He that is content with only drinking these waters shall "thirst again." He must go higher, further, much further than this. He must have personal dealings with Christ Himself: all else in religion is worthless without Him. The King's palace, the attendant servants, the richly furnished banquetting house, the very banquet itself, all are nothing unless we speak with the King. His hand alone can take the burden off our backs and make us feel free. The hand of man may take the stone from the grave and show the dead, but none but Jesus can say to the dead: "Come forth and live." We must deal directly with Christ.—Bishop J. C. Ryle.

War and the Church

THE CHURCH IN THE FURNACE

Editor E. B. McNutt

Price \$1.75

By Seventeen C. of E. Chaplains.

At the Front

Two page leader in June 1, "Living Church", by Dean Hodges.

Used by P. E. War Commission in its Work.

THE CHURCH AND THE MAN.

By Donald Hankey.

Price 60 cents.

One chapter quoted entire in "March" Y. M. C. A. "Association Men." At the head of Book List for the month.

THOUGHTS ON RELIGION AT THE FRONT.

By Rev. Neville S. Talbot.

Price 80 cents.

The opinions of a C. of E. Man of true humility and courageous sincerity.

WATCHMAN! WHAT OF THE NIGHT.

By Richard Henry Malden.

Price \$1.75.

A C. of E. naval chaplain lets others describe symptoms and exhort on penances while he does some deep thought work on the first principles of a cure.

THE NEW HORIZON IN CHURCH AND STATE.

By W. H. P. Faunce,

Pres. Brown University.

Price 60 cents.

A good American book by a good American.

THE CHRISTIAN MAN, THE CHURCH AND THE WAR.

By Robert E. Speer.

Price 60 cents.

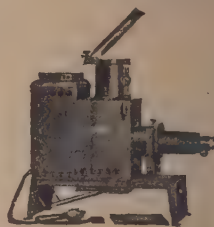
An earnest discussion of the aims of the war which call for its warm hearted support by the Christian and the Church.

Order from

SOUTHERN CHURCHMAN CO.

Richmond, Va.

Bausch and Lomb BALOPTICON THE PERFECT STEREOPTICON

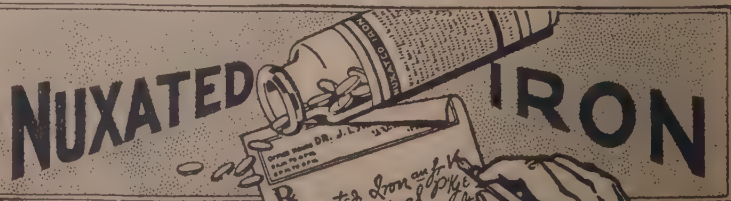


Invaluable for purposes of entertainment and instruction—an ideal projection lantern for Church or Sunday School. Models for either lantern slides or opaque objects (post cards, photo prints, specimens, etc.), or both. Equipped with the new gas-filled Mazda Lamp, absolutely automatic.

Because of the demands made upon our resources for some of the government's most important military needs, we are unable to make Balopticon deliveries for the present. While proud to be of service in this world crisis, we shall expect to serve our other patrons even more efficiently than before when the world is again at peace.

BAUSCH & LOMB OPTICAL CO.
545 St. Paul Street, Rochester, N. Y.
New York Chicago Washington
San Francisco

Leading American Makers of Microscopes, Projection Apparatus (Balopticons), Photographic and Ophthalmic Lenses, Binoculars, Range Finders, Gun Sights, Searchlight Reflectors and Other High-Grade Optical Products.



"To help make strong, keen, red-blooded Americans there is nothing in my experience which I have found so valuable as organic iron—Nuxated Iron," says Dr. James Francis Sullivan, formerly physician of Bellevue Hospital (Outdoor Dept.), New York, and the Westchester County Hospital. Nuxated Iron often increases the strength and endurance of weak, nervous, run-down people in two weeks' time. It is now being used by over three million people annually, including such men as Hon. Leslie M. Shaw, for-

merly Secretary of the Treasury and ex-Governor of Iowa; former United States Senator and Presidential nominee, Chas. A. Towne; General John L. Clem (Retired), the drummer boy of Shiloh, who was sergeant in the U. S. Army when only 12 years of age; also United States Judge G. W. Atkinson of the Court of Claims of Washington and others. Nuxated Iron is dispensed by all good druggists everywhere.

FINANCIAL

The Fate of the World

That's the responsibility that rests on America.
SAVING will aid your country and protect you.

National State and City Bank

RICHMOND, VA.

Wm. H. Palmer, President

Julien H. Hill, Vice-Pres. and Cashier R. E. Cunningham, Asst. Cashier
J. W. Sinton, Vice-Pres. Wm. S. Ryland, Asst. Cashier
Jesse F. Wood, Mgr. Savings Department

INCORPORATED 1882

Virginia Fire and Marine Insurance Company

Of Richmond, Va.

ASSETS - - - - - \$2,160,195.00

Wm. H. Palmer, President

E. B. Addison, Vice-President

W. H. McCarthy, Secretary

BUY WAR SAVINGS STAMPS

Invest your money with the government and do your bit toward winning the war.
Those at home must back the boys at the front with supplies of every kind. Your money loaned to the government through the purchase of War Savings Stamps will help meet the various demands.

The American National Bank of Richmond, Va.
SECURITY AND SERVICE

THRIFT

Pays the Bills

This world is full of bills. The grocer sends them, the butcher, the baker, the coal man, the ice man and the tailor.

To some people bills mean worry and unhappiness. To others who practice Thrift, who spend less than they earn and regularly save a stated sum, bills have no terror. Is it not better to have dollar bills in the bank than bills in the mail-box?

ORGANIZED 1866

The Union Bank of Richmond

1104 EAST MAIN STREET

Resources over \$2,300,000.00

Jno. L. Williams & Sons

BANKERS and BROKERS

Eighth and Main. (P. O. Box 503)

RICHMOND, VIRGINIA.

Transact a general Banking and Brokerage Business. Deal in Southern Investment Securities. Negotiable Railroad and Municipal Bonds.

The First National Bank

OF

Richmond, Virginia

DESIRE

YOUR ACCOUNT.

CAPITAL & SURPLUS

\$3,000,000.00

3%

INTEREST IN SAVINGS DEPARTMENT.

R. L. Christian & Company

514-16 E. Broad St.

Richmond, Va.

Leading Fancy Grocer

AGENTS FOR

HUYLER'S CANDIES AND PETER'S SWISS MILK CHOCOLATE.

Special attention given to out-of-town orders.

Catalogue mailed on application.

Richmond, Fredericksburg & Potomac R. R.

To and from Washington and beyond—Daily.

Leave Richmond	Arrive Richmond
* 6:40 A.M. † 11:45 A.M.	7:25 A.M. ‡ 9:15 P.M.
† 6:40 A.M. ‡ 12:30 P.M.	† 12:55 P.M. ‡ 9:35 P.M.
‡ 8:50 A.M. * 7:00 P.M.	† 5:20 P.M. ‡ 11:35 P.M.
* 9:15 A.M. † 8:10 P.M.	† 6:00 P.M. ‡ 12:30 N.Y.

Richmond-Washington Local, Lv. 7:10 P.M. week days; 7:15 P.M. Sundays; Ar. 12:15 P.M. daily. Fredericksburg Accom. week days, Lv. 7:15 P.M.; Ar. 8:15 A.M. Ashland Accom. week days, Lv. 7:45 A.M., 6:30 P.M.; Ar. 6:30 A.M., 5:30 P.M.

Elba ticket and baggage offices not open for this train. * Main St. Sta. † Byrd St. Sta. stopping at Elba. ‡ Elba Sta.

Southern Churchman

SOUTHERN CHURCHMAN COMPANY
Publishers

815 East Grace Street, Richmond, Virginia

LEWIS G. WILLIAMS, President.
E. B. ADDISON, Vice-President.
REV. E. L. GOODWIN, D. D., Editor.
REV. JAS. D. GIBSON, Managing Editor.

Entered at the Postoffice in Richmond, Va., as second-class, mail matter.

SUBSCRIPTION PRICE—After January 1, 1918, \$3.00 per year in advance. To the Clergy \$2.00. Six months \$1.50. Trial subscription 3 months 50 cents, 10 cents a copy. Foreign postage 50 cents additional. Back numbers not over 3 months old 10 cents each, over 3 months old 25 cents each.

For the convenience of subscribers, subscriptions are continued at expiration unless otherwise ordered. Notice of removal, discontinuance, or change of address should be sent two weeks before the date they are to go into effect.

RECEIPT OF PAYMENT is shown in about two weeks by change of date on address label. If date is not properly extended after each payment notify us promptly. No receipt for payment will be sent.

Notice post office address. The exact post office address to which we are directing the paper at the time of writing **MUST ALWAYS BE GIVEN**. Our mailing list is arranged by post offices and not alphabetically. Make all checks and money order payable to 'the Southern Churchman and not to an individual.

ADVERTISEMENTS—Rates quoted on request. For Classified see head of that department. Representatives wanted in each Parish, liberal commissions.

News concerning the church at large always welcome.

PIPE ORGANS.

If the purchase of an organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Kentucky, who manufacture the highest grade at reasonable prices.

WANTED A SMALL BOY OR GIRL To live in my family and go to day school with my children, ten to fourteen years. Terms, including board, tuition and laundry, \$12.00 per week. Mrs. Fenton Noland, R 2, Beaver Dam, Va.

POSITIONS WANTED

AN ELDERLY CHURCHMAN, CAPABLE of teaching English, Latin, French and music, desires a situation. Last positions held nine and three years. Mrs. Sue C. Rowlett, Houston, Va.

HELP WANTED

WANTED YOUNG LADY NOT UNDER twenty-five as mother's helper in small family. References exchanged. Mrs. B. Stevens, Berryville, Va.

WANTED BY OCTOBER 15 AN EXPERIENCED kindergarten teacher. Address Mrs. S., care Southern Churchman.

WANTED A MOTHER'S HELPER IN small family in an apartment. References exchanged. Mrs. Maxwell Case, 803 Hamilton Terrace, Baltimore, Md.

WANTED NORFOLK, VA., OCTOBER 1, refined young white girl to take charge of two children. Ages five and seven. Write Mrs. Richard L. Dobie, "The Oaks," Warm Springs, Va.

WANTED MOTHER'S HELPER. Mrs. Booth Bowie, Mitchellville, Md.

WANTED RELIABLE WOMAN AS mother's helper. Fond of children and willing to mend. Wages, \$25. Address Mrs. H. E. Lackey, Indian Head, Md.

WANTED AN UP-TO-DATE, EXPERIENCED teacher for two little girls, aged seven and five. State terms and furnish references. Address F. T., care Southern Churchman.

WANTED A TEACHER FOR THREE young children. English, music and Latin. Mrs. John Calhoun Lee, "Sunny Brooke Farm," Stone Bridge, Clarke County, Va.

WANTED CHOIRMASTER AND TEACHER of grammar grade subjects at Porter Military Academy and Holy Communion Church, Charleston, S. C.

WANTED A SETTLED WOMAN DESIRING a good home to assist with house-keeping. Best references given. Write at once, stating salary expected. MISSES MILSTEAD, Newington, Va.

WANTED AT ONCE, GOVERNESS, LADY Protestant, about thirty-five, to teach child twelve. Good references required. Box 15, Fairville, Pa.

WANTED TEACHER FOR ST. ANDREW'S Parochial School, Richmond, Va. Must be a graduate, and Normal graduate preferred. Apply to REV. J. FRANCIS RIBBLE, 1009 Floyd Avenue, Richmond, Va.

Classified Advertising and Notices

All notices and advertisements, accepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line, each insertion. Special rates to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents. Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

Asheville Mission Hospital

ASHEVILLE, N. C.,

offers three years' course of Training for Nurses. Pupils eligible for State Registration. Ideal climate. Apply to MISS ANDREWS, Supt.

THE BOARD OF MISSIONS.

Correspondence is invited from those who wish to know

What it does.
What its work signifies.
Why the work can be helped most effectively through the Board.

Address The Right Reverend A. S. Lloyd, D. D., President of the Board of Missions, 281 Fourth Avenue, New York.
Legal Title for Use in Making Wills: The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.
The Spirit of Missions, \$1.00 a year.

THE ORDER OF THE DAUGHTERS OF THE KING.

An organization for the women of the Church throughout the world (communicants of good standing in their parishes) for the spread of Christ's Kingdom, especially among women, and for the strengthening of the Church's Spiritual life by means of constant prayer and personal sacrifice.

The order calls for a corporate Communion by every Chapter on the third Sunday of each month at the early celebration, and a Bible class is desired in every parish.

Handbooks at the office of the Order, Room 55, 281 Fourth Avenue, New York.

Marriages and Deaths

Marriage notices, not exceeding 40 words, \$1.00; Death notices, not exceeding 40 words, inserted free. Over 40 words at the obituary rate. Obituaries and resolutions, 20 cents per line. Six words to the average line.

Copy for this department must be received not later than Tuesday of the week in which it is intended to be published.

Cralle: Died at his home in Boulder, Mont., September 2, 1918, RICHARD MORRIS CRALLE, son of the late Richard K. and Bettie Morris Cralle, of Virginia.

Mr. Cralle, though a native of Virginia, has spent the best part of his life in Montana, having gone as one of the pioneer civil engineers with the Northern Pacific Railroad.

Smith: Entered into rest, on Sunday, July 28, 1918, MARY MARSHALL SMITH, wife of the late Dr. David B. Smith, and daughter of the late J. Thomas and Margaret Lewis (Marshall) Smith, of Fauquier County, Va.

A life of brief happiness followed by increasing loss and pain, but marked throughout by patient faith and unselfish love, is ended to earthly things, and a long-expectant heart rejoices in the presence of her Saviour and the rapture of reunion with kindred spirits on the further shore.

NANCY HUGHES DAVIS

Entered into eternal rest at her home in Fountain Inn, S. C., September 6, 1918. The interment took place in the City Cemetery, Laurens, S. C., the Rev. Wilmot Holmes, her devoted rector, conducting the service.

The death of this consecrated Christian brings sorrow to many homes. She was truly a friend-maker with the personal charm to retain friends. The influence of so rich and gracious a life is not extinguished by its earthly end, for very gentle thoughts come to many to whom her life will be a help and inspiration. She was a helpless invalid for over two years, but not once did she complain of her lot, always bright and cheerful, accepting it all with Christian fortitude. Now, even through tears for our loss, we, who loved her devotedly, can give thanks that she has been released from her suffering and entered into the rest that re-

maineth for God's saints. She was before her marriage Miss Nancy Beverley Hughes, of Virginia. Besides her husband, Robert W. Davis, she leaves her father, Captain E. T. Hughes; three sisters, Miss Brooke Hughes, Mrs. W. R. Cocke and Mrs. R. S. O'Mohundro, of Virginia, and a brother, Dr. Rolfe E. Hughes, of South Carolina.

H. W. H.

ATTENTION!!! Churchmen Everywhere

Under direction of the War Commission the Department of Army and Navy Work of the Brotherhood of St. Andrew is keeping the great Honor Roll of the Church.

Rectors and laymen send us the names of enlisted Churchmen and their military addresses.

ENLISTED CHURCHMEN send us your names and write us your wants. We are anxious to serve you wherever you are.

EVERY LETTER ANSWERED

B. F. FINNEY, F. S. TITSWORTH,
Chief Sec'y Executive Sec'y
Church House, 12th and Walnut Streets
PHILADELPHIA, PA.

The Church in the Furnace

The failure of the Southern Churchman to fill orders for "The Church in the Furnace" is explained in the following letter:

The Southern Churchman Co.,
Richmond, Va.

Gentlemen:

"The Church and the Furnace" is published by our London house and shipments from abroad are very irregular and uncertain at the present time. This book has received a good deal of favorable publicity, which makes all the more embarrassing our inability to keep a stock on hand. Our order is in and your copies will be sent as soon as we get a supply through the custom house.

Yours truly,
THE MACMILLAN COMPANY,
Religious Books Department.
W. H. Murray.

WHM:ME.

All orders for this book will be filled as soon as they reach us.

SOUTHERN CHURCHMAN CO.
RICHMOND, VA.

CLOTHING

FOR MEN AND BOYS

In these days of uncertain merchandise it is necessary that you trade where you know the store.

Our policy of "all-wool" is still maintained.

O. H. Perry
ESTABLISHED 1879

Main and 11th Sts.
RICHMOND, VA.

Church Intelligence.

(Continued from page 11)
taken up his duties, preaching for the first time on Sunday, September 16.

The Albemarle Convocation will meet October 8-11 at Christ Church, Charlottesville. All members of same are urged to attend and to notify the Rev. W. R. Mason, of their intention.

SOUTHERN VIRGINIA.

Rt. Rev. B. D. Tucker, D. D., Bishop.
Rt. Rev. A. C. Thomsen, D. D., Suffragan.

The Rev. John E. Shea, who has recently taken charge of Ritchie Memorial Church, Claremont, rescued Mr. W. B. Harrison and his son, W. B. Harrison, Jr., from drowning in the James river on Friday, September 6. Mr. Harrison and his son were trying to cross the river during a severe storm when the boat was upset. They had been battling with the rough waters for nearly two hours when Mr. Shea heard their cries for help and went to their relief.

TENNESSEE.

Rt. Rev. Thos. F. Gallor, D. D., Bishop.

In our notices of the death of the

Ratcliffe & Tanner, Inc.
...FLORISTS...

207 N. 6th Street, Richmond, Va.

FLOWERS FOR ALL OCCASIONS

BEFORE YOU GO TO FRANCE LEARN
FRENCH AND ABOUT FRANCE

**"The American Soldier
in France"**

A military guide-book for our troops going abroad, by Geo. N. Tricoche, late of the French army.

Read what the chief of staff says about it:

AMERICAN EXPEDITIONARY
FORCES

Office of the Chief of Staff

(Extracts from a letter dated General Headquarters, October 15, 1917.)

"... The six copies of 'The American Soldier in France' have arrived. One copy will be given to General Pershing... and the remainder will be distributed to staff officers."

"I have examined the book and I am of the opinion that Mr. Tricoche has given an exceedingly valuable little book to the American soldier. It brings together a vocabulary of technical and military French which I have never before seen assembled under a single cover... Personally, it appears to me as an exceedingly useful book, not alone for instruction in French, but for an insight into the French organization, etc."

(Signed) J. HARBORD, Chief of Staff.

Flexible Cloth, Postpaid, 55c

The Southern Churchman has a number of these books in stock and will forward to any address on receipt of price.

Rev. Dr. W. P. DuBose, we stated that his health had failed after his retirement in 1908. We learn that his health was generally good during this period and that his last illness was but of short duration.

Personal Notes

The Rev. Richard Wilkinson has arrived in Montgomery, Alabama, and expects to take charge of his new work as rector of St. John's Church on September 29.

The Rev. Dr. Wyatt Brown, after a vacation spent on Georgian Bay, Canada, has returned, much refreshed, to his parish, the Church of the Ascension, Pittsburgh, Pa. To this parish Miss Christiana Kerfoot, daughter of the first Bishop of the Diocese, recently bequeathed the sum of \$3,000.

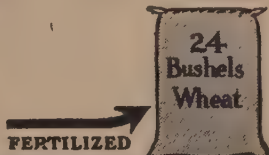
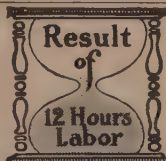
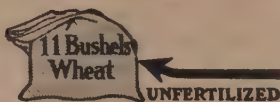
The Rev. W. F. Colclough, for the past nine years pastor of the Presbyterian Church at Hammondport, N. Y., has become a postulant under Bishop Talbot, and is serving St. David's Church, Bangor, Me.

The Rev. Francis B. Barnett, rector of Christ Church, Ridley Park, Pa., has resigned to accept a captain's commission in the chemical warfare service. After two weeks at Camp Humphreys he will go to Lakewood, N. J., for intensive training as a gas officer. Mr. Barnett has just returned from France, where he served a year as a Red Cross chaplain.

The Rev. W. B. Roberts, for the past ten years missionary in charge of that part of South Dakota known as the Rosebud country, has received his commission as chaplain and reports at Camp Dodge on September 20.

The Rev. S. A. Caine will serve as locum tenens at Grace Church, Mt. Airy, Philadelphia, during the rector's absence in France.

NOTE Result of 15 years tests, Ohio Agricultural Experiment Station.



It requires twelve hours of human labor to grow an acre of wheat. What do those twelve hours of labor yield? Note the result of conclusive tests at the Ohio Agricultural Experiment Station.

One way—without fertilizer—yielded 11 bu. per acre—or a little less than a bushel as reward for each hour's work.

The other way—with fertilizer—yielded 24 bu. per acre—or 2 bushels of wheat as reward for each hour's work.

In other words, these experiments proved that every hour spent in growing wheat on fertilized land brought in twice as much grain as the same amount of time spent in growing it on land without fertilizer.

The fertilizer actually added 13 bushels more

**V-C
Fertilizers**

to the acre yield, paying for itself over and over again. These are experiment station facts. In view of these facts can you afford to plant wheat without applying fertilizer?

Give the crop the food it needs to build good strong straw and plump the pods of grain. Nitrogen is needed, in addition to Phosphoric Acid. For to beat the Hessian Fly, wheat should be planted late. The Nitrogen enables it to get a good start, even in cold ground, and resist the ravages of the fly.

Order Fertilizers Early

Our fifty factories and distributing points enables us to get fertilizer to you with a minimum amount of hauling, but due to the freight congestion, you should order NOW. Write us today for the name of V-C Dealers near you.

VIRGINIA-CAROLINA CHEMICAL COMPANY

INCORPORATED

V-C Sales Offices

Richmond, Va.
Norfolk, Va.
Alexandria, Va.
Durham, N. C.
Winston-Salem, N. C.
Charleston, S. C.

Columbia, S. C.
Atlanta, Ga.
Albany, Ga.
Savannah, Ga.

Columbus, Ga.
Gainesville, Fla.
Jacksonville, Fla.
Sanford, Fla.

Memphis, Tenn.
Mt. Pleasant, Tenn.
Birmingham, Ala.
Mobile, Ala.

Montgomery, Ala.
Shreveport, La.
Baltimore, Md.
Fort Wayne, Ind.
Cincinnati, Ohio
New York City

Ordinations.

In Christ Church, Puyallup, Washington, August 24, Bishop Keator ordained to the diaconate Mr. Edward Munson Traber, who has been serving as lay reader for some time at Christ Church. The candidate was presented by the Rev. F. T. Webb, D. D., and the sermon was preached by the Bishop. The Rt. Rev. L. H. Wells, D. D., and the Rev. Charles Y. Grimes were present and assisted in the service. Mr. Traber will remain in charge of the mission at Puyallup.

TRY THIS FOR YOUR HEALTH.

For diseases which do not readily yield to drug treatment, such as chronic dyspepsia, indigestion, rheumatism, Bright's disease, gall stones, uric acid poisoning, and diseases of the kidney and liver, the best physicians send their wealthy patients to the famous mineral springs. Some even spent months at the Spas of Europe and were almost invariably cured or greatly benefited.

I believe that the Shivar Spring is the greatest mineral spring ever discovered and I believe it so firmly that I offer to send you enough water for a three weeks' treatment (two five-gallon demijohns) on my guarantee that if it fails to benefit your case I will refund the price. You would hardly believe me if I told you that only about two out of a hundred, on the average, say that they have received no benefit. The water is restoring thousands. It restored my health when my friends and physicians thought my case was incurable and I am willing and anxious for you to match your faith in the Spring against my pocket-book. If I win you become a life-friend of the Spring. If I lose I will be sorry for you, but I will appreciate your courtesy in giving the water a trial and will gladly refund your money on request. Sign the following letter:

Shivar Spring,
Box 64-E, Shelton, S. C.
Gentlemen:

I accept your guarantee offer and enclose herewith two dollars for ten gallons of Shivar Mineral Spring Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if it fails to benefit my case you agree to refund the price in full upon receipt of the two empty demijohns which I agree to return promptly.

Name _____

Address _____

Shipping Point _____

(Please write distinctly.)

NOTE:—"I have had the pleasure of serving the little church at Shivar Spring as Pastor for years, and am therefore well acquainted with Mr. Shivar and his associates, whom I gladly commend as honorable business men and worthy of the confidence of the public. I have personally derived great benefit from the use of the Shivar Mineral Water and have knowledge of its beneficial effects in a great number and variety of cases."—Rev. A. McA. Pittman.

Deposition.**Diocese of Pittsburgh.**

Notice is hereby given that on Wednesday, September 11, 1918, at the Chapel of the Church Rooms, Pittsburgh, and in the presence of the Rev. L. F. Cole, the Rev. T. J. Bigham and the Rev. C. J. De Caux, I pronounced sentence of deposition upon the Rev. John Lyons, priest, of the Diocese of Pittsburgh (in accordance with Canon 33 of the General Convention), he having abandoned the Communion of this Church, and having made in writing, under date of May 3, 1918, formal renunciation of the ministry of the same.

CORTLANDT WHITEHEAD,

Bishop of Pittsburgh.

Sept. 14, 1918.

If Christ's servant is to stick to his task, he must believe not only that what he does is worth while, but that what he does is for ever. He must write into his creed what some Christians have called "the final perseverance of the saints," and others, "the final preservation of the saints," and still others, "the final perseverance of God's grace," but which, translated into the language of Christian experience, means that God does not do imperfect work in the soul's salvation.—J. I. Vance.

The Christian sees blessing in what men call troubles; he sees gain in what men call loss; he sees glory in what men call death.—J. D. Jones.

Books and Stationery

Prayer Books, Hymnals, Bibles, Chancel Books

Religious and Miscellaneous Books, Fine Stationery

Our stock and service are at your command. Write us for anything you need.

Headquarters for Church and Sunday-School Supplies. Publishers of American Church Sunday-School Lesson material.

Write for Catalogue and Samples.

We extend a cordial invitation to readers of "The Southern Churchman" when in Philadelphia to call upon us,

George W. Jacobs & Co.

PUBLISHERS, BOOKSELLERS, IMPORTERS, STATIONERS
1628 Chestnut Street Philadelphia.

Miller & Rhoads

"The Shopping Center."

For the retail Dry Goods and Department Store trade.

In the heart of Richmond, when you are here; and Our Mail Order Department Serves you at your home.

BROAD AND GRACE STS.

CORNER 6TH ST.

RICHMOND, VA.

PREPAREDNESS FOR THE CHURCH

Never in the history of the country has the Church's responsibility in upholding the ideals of the nation been so great. In rendering its share of the essential work, its buildings should provide for maximum efficiency in every department. Consult the leading specialists in all branches of church improvement, construction, alteration, etc.

Designs will be prepared indicating how contemplated changes, etc., can be effected. Local labor will be availed of when desired for the constructive work, the artistic and elaborate enrichment being executed under the supervision of our New York artists.

Send for photographs of church interiors showing changes and improvements that have been accomplished, with memorial gifts included as a part of the scheme.

J & R LAMB

23-25-27 Sixth Avenue NEW YORK

Church Furnishings, Memorials, Etc.



CHURCH VESTMENTS

EMBROIDERIES
Silks, Cloths, Fringes, Etc.
CLOTHING for CLERGYMEN

COX SONS & VINING

24-74 Madison Avenue, New York



CHURCH FURNISHINGS

Gold, Silver and Brass
Church and Chancel Furniture

Write for Catalogue
for Episcopal Churches

W. & E. SCHMIDT CO.

308 Third Street, Milwaukee, Wis

CHURCH EMBROIDERIES

Stoles, Eucharistic Vestments, Surplices, Altar Hangings, Burses and Veils, Markers, etc. All materials for sale.

The only studio importing exclusively English unfading silks, Damasks, fringes, linings, pure gold metal threads, etc.; and using Standard Church of England

English silk stoles, plain..... \$ 5.00

English silk stoles, handsome crosses..... \$ 6.50

English silk stoles, best hand embroidery, from \$10.00 up to..... \$50.00

English silk burse and veil with crosses, \$12.00, \$15.00, \$18.00..... \$20.00

Handsome embroideries unsurpassed in workmanship. Special altar linens embroidered in England. Testimonials from all over the world.

THE CATHEDRAL STUDIO
Miss Lucy V. Mackrille

3615 Wisconsin Avenue, Washington, D. C.



GRANITE AND MARBLE MEMORIALS

Largest Stock in the South
We pay the freight and guarantee safe arrival

The Couper Marble Works
(Established 65 years)

244-246 Bank St., Norfolk, Va.

R. Geissler, Inc.

56 West Eighth Street, New York

Memorials

FOR THE CHURCH

Furniture — Windows — Fabrics

O. Luetke's Art Works Church Furnishings

IN METAL, WOOD, MARBLE, ETC.
Est 1886. 328-332 7th Ave., New York

Brotherhood of St. Andrew

Guilds and all Church organizations desiring to assist their treasury can find no better way than by representing the SOUTHERN CHURCHMAN. And at the same time you will do a good work by placing the SOUTHERN CHURCHMAN in homes where there is no Church paper. Write to-day for full particulars.

SOUTHERN CHURCHMAN,
Richmond, Va.

Thoughts For the Thoughtful

It takes a great deal of goodness to keep beauty beautiful.

Don't lose any sleep worrying about God's part of your work.

When sin runs to hide it forgets that it cannot cover up its tracks.

They are never alone who are accompanied by noble thoughts.

While we are true to God darkness is always the forerunner of light.

There is no way of getting children to be good like showing them how.

It is not what we give to the Lord, but what we keep from Him that makes us poor.

The devil hates the preacher. But he is often very well satisfied with the collection.

If a man expects and believes great things of himself it makes no odds where you put him.

An active faith can give thanks for a promise, though it be not yet performed, knowing that God's bonds are as good as real money.

If thou wilt not withstand,
Christ's resurrection thine may be;
Do not, by hanging down, break from the Hand
Which, as it riseth, raiseth thee.

—Herbert.

I will hazard the assertion that no man ever did, or ever will, become truly eloquent without being a constant reader of the Bible and an admirer of the beauty and sublimity of its language.—Ames.

There is a most wholesome medication in a round of daily tasks. The man who has enough of reasonable productive and congenial work to fill the bulk of his waking time and is not

cheerful therewith, must have a very bad conscience indeed.

What, indeed, does not the word "cheerfulness" imply? It means a contented spirit; it means a pure heart; it means a kind, loving disposition; it means humility and clarity; it means a generous appreciation of others' and a modest opinion of self.

Prayer is the reaching out of the soul to God, not in asking, merely, but in sharing all life's experiences, joyous or sad, with the Heavenly Father. Prayer can be both regular and spontaneous. If we pray only at stated times, prayer becomes a formal rite. If we pray only as we feel the need, we are not likely to form the habit of constant dependence on God. Daniel's custom is a good one; but it would be possible to kneel in prayer three times a day and yet miss the divine help when we needed it most. The prayers that mean most in our lives spring from the heart without forethought or preparation, in crises where almighty power seems our only hope.

Picturesque Definitions.

A certain Siamese teacher is remembered by a former missionary chiefly because of his unique definitions of English words. Some of these are the following:

Kick—A verb of the foot.

Hop—A verb of the frog.

Liar—A bad adjective for boy.

Flattery—A good kind of curse word.

Wig—Hypocrite hair.

Bullet—Son of a gun.

Whiskey—Sin water.

What do you know of the work of your

Church Temperance Society?

Rt. Rev. Frederick Courtney, D. D., President.

William Jay Schieffelin, Esq., Ph. D., Treasurer.

Rev. James Empringham, D. D., Gen'l Supt.

Send for free sample copy of "TEMPERANCE."

This periodical has the largest circulation of any magazine of its kind in America. Address

Church Temperance Society

214 Metropolitan Tower, New York City



Women's Part in the War.

Women, since their emancipation by Jesus Christ, have been great helpers of God in their willingness to suffer and make sacrifices for His cause. He is greatly relying on them now and they are not failing Him. They and their sons are the only ones making any real sacrifices in this crisis. They are grandly giving their sons, their very heart's blood, for the cause of human liberty over all the earth, without which life would not be worth living.

The men are voting billions in bonds for prosecuting the war, which posterity must pay. But it is not a gift. It is a loan with good interest and the best security. The real giving, as working in the Red Cross day in and out, and week after week, and giving their boys besides, is being done by the women, and God seems to be preparing to reward them by giving them a share in the responsibility of governing the country. May they prove worthy of the trust reposed in them, which they are soon to exercise. It is only the slackers, the Judases who are asking: "Why this waste of life and money?" The only answer is that if it will bring in the righteous, peaceful and permanent reign of the Son of God, the Prince of Peace, it will all be well spent, nothing will be lost, and Jesus will commend it, as He did Mary, if the women offer Him their sons and their services, as some slight expression of their gratitude for what He has done for them. If they accept their new responsibilities in this spirit we will soon see the dawning of better days than the people of the earth have ever known before.

But there is one thing that the women should not forget, and that is that their very highest and most sacred duty to God and country is to raise men and women who shall in the future be fit to bring in "the coming age of

brotherly men," and to carry it on 'till it has resulted in all men, everywhere, of every race, coming to know God as the Father of all men, and to recognize all men as brothers.—Bishop Johnston, in Church News.

The Call to Action.

The test of life is action. The reason why some fail where and when others succeed is because some go forward to new and untried experiments in the art of living, while others—those who do not succeed—stay inside their customary limits. They could do more if they would risk more. One man plunges into the stream and swims across to the opportunity that brings him fame and fortune, while another stands shivering on the brink. If the man of one talent in the parable had only known it, his opportunity was great. Money breeds money, and when he had made two talents out of his original one it might have been just as easy to make his two talents four; but what he did was to wrap it up in a napkin and keep it clean and uncontaminated by the gross handling of the

money-lenders. The successor of the man in the parable may be seen any day, correct, respectable and inefficient! In these prophetic days there have been some startling revelations. Men and women who have never done anything, and didn't suppose they could do anything that was not habitual and commonplace, have been startled into activity and surprised into successful enterprise. "When all the world was in motion they were compelled to move, and when their one talent was demanded they threw it into the common treasury, and lo! it became two.—The Christian Register.

Sydnor & Hundley

Furniture for the home and the office. Values that satisfy. Service that pleases.

Seventh and Grace Streets,
RICHMOND, VIRGINIA.



"What's He Talking About?"

This is an experience which every American who goes to France will have—he will find his French comrades trying to talk with him, asking him questions, and offering him useful and interesting information. What an inconvenience and embarrassment it will be to be unable to understand or reply! No American need be unable. Here's a pocket manual that will give instantly the French (with its pronunciation) of almost anything the soldier or sailor will want to say.

The Soldier's Service Dictionary

prepared by F. H. VIZETELLY, Litt. D., LL. D., for Americans who do not know French and need to get a speaking knowledge of it in a hurry. Ten thousand military and conversational terms are given in one alphabetical order, and under each word are given the correct forms in many different phrases. The commands, technical terms, popular phrases, etc., of every branch of the service are explained and pronounced, as are also thousands of conversational terms needed in every-day life. Many commanding officers of the U. S. A. have endorsed this manual, including Maj.-Gen. J. T. Dickman, Col. J. A. Ryan, Maj.-Gen. H. T. Allen, Lieut.-Col. A. C. Read, etc. If YOU are going to France, you need this manual. If a friend of yours is going, get one for him.

Pocket-sized, khaki-bound, \$1.00 net; by mail \$1.04; Thumb-notch index, 25 cents extra
SOUTHERN CHURCHMAN COMPANY, Richmond, Virginia

The Richmond Mica Co.

Oldest Ground Mica Factory in the World

Manufacturers of

GROUND MICA OF UNSURPASSED
PURITY AND LUSTRE

BY EXCLUSIVE PROCESS

Factory, 321-323 S. Ninth St.

Office, Cor. Eighth and Main Sts.

RICHMOND, VA.

The Choice of Executors

is a matter of great importance. Every dollar you leave should be conserved in such a way that your heirs may enjoy the uninterrupted benefits of your life's work.

This Company is a careful and economical executor, trained in the law and business, sound in judgment, and seasoned in practical experience; its primary business is the administration of trust funds.

Correspondence invited.

Capital
\$1,000,000

RICHMOND TRUST
& SAVINGS CO.

7th & Main Sts.,
Richmond, Va.

Southern Churchman

Vol. LXXXIII. RICHMOND, VA.,

SEPTEMBER 28, 1918.

No. 39



During

the past 30 days this Company has qualified on 12 estates, either as executor, trustee or administrator, involving over \$700,000.00.

This is an evidence, we think, of the fact often commented upon here, to-wit:

Prudent men and women understand the safety and economy of selecting the VIRGINIA TRUST to handle their estates.

Virginia Trust Co.

The Safe Executor
RICHMOND, VA.

Oldest Trust in the South.



EDUCATIONAL



The Protestant Episcopal Theological Seminary in Virginia

Established A. D. 1823.

The ninety-fifth session will open on Wednesday, September 18, 1918

Special Students Admitted

For catalogue and other information, address the Dean or Secretary

Theological Seminary
Alexandria Va.

The Theological Department OF THE University of the South

An integral portion of the University, where the student of Theology meets in the frank intercourse of a common life with the student of Science on the other.

For catalogue, address
THE DEAN,
Sewanee, Tenn.

The Bishop Payne Divinity School

The accredited Seminary of the Church for training colored men for the ministry. The fortieth session opens September 21 1918.

For catalogue and information apply to
REV. C. B. BRYAN, Dean
Petersburg, Va.

The General Theological Seminary

CHELSEA SQUARE, NEW YORK

The next Academic year begins on the last Wednesday in September.

Special students admitted and Graduate Course for graduates of other Theological Seminaries.

The requirements for admission and other particulars can be had from The DEAN, 1 Chelsea Square, New York, N. Y.

Episcopal High School

NEAR ALEXANDRIA, VA.

The eightieth year of this School for Boys will open September 18, 1918. Modern equipment throughout. Military feature. Catalogue on application.

A. R. HOXTON, B. A., Principal.

Emerald Hodgson Hospital

—AND—
TRAINING SCHOOL FOR NURSES
UNIVERSITY OF THE SOUTH
Sewanee, Tenn.

A Church institution where the best training to be had for development of Nurses. For further information, address

REV. W. S. CLAIBORNE, Supt.

"The White Company."

By Mrs. M. W. Proctor.

(To those whose little sons have gone Before.)

We, whose dear sons just tried life's little day,

Nor stayed to see its morning well begun,

We cannot send a gallant soldier son
His valiant part against the foe to play.
Did the Great God of Battles choose afar
Such souls to be His legions in this war?

We, who are childless in this mortal scene,

Have nought to offer of our very own;
Nor cherished nestling, now to manhood grown;

We only dream what glory might have been.

Let us not grieve, for, haply, such are sent

A sinless, pitying, heavenly armament.

They, spotless, knowing naught of earthly woe;

Wondrous and strong and full of heavenly love;

May they not come with succor from above,

To save their mortal brothers here below
In that "White Company," by angels led,
Seeing whose shining ranks, the foe has fled?

St. Zebedee.

One day, our Lord as He came to the lake saw three men fishing, James, the son of Zebedee, and John, his brother, and their father. He called to them. The younger men went with him; Zebedee stayed behind. You can see him looking down the road along which his sons are going to the fair and larger life. Just as to-day men are going out to the big tasks, as they go to war, some must stay at home because somebody must attend to the fishing; somebody must attend to the business in order that James and John can go care-free and apply all their energy to spiritual enterprises; thus shall James and John be supported. The work of Zebedee is left out of account in our usual recounting of the work of the Christian saints. There is no halo about his head; he is not generally regarded as a saint. James and John go to the front, but it is such workers as Zebedee who must do their work at home in order that James and John may leave. He is the most encouraging of saints; his work is always an inspiration. In this war we who are kept at home with the necessary duties may band ourselves together and call ourselves in the medieval fashion: "The little brothers of St. Zebedee"—wherever we are and whatever we do. It is for us to increase in strength of piety, sanctity of spirit; to enrich the quality of our life. For their sakes, for the advancement of the great cause, for Christ, for the Kingdom of God, we sanctify ourselves, to improve ourselves, desiring to be good; but desiring to add to our goodness all the success of the influential graces and masteries of which we are capable.—Dean Hodges.

It is the demands, not the promises, which make men of us; the responsibilities, not the enjoyments, that raise us to the stature of men and women.—P. T. Forsythe.

STUART HALL

STAUNTON, VA.

Formerly Virginia Female Institute)

Diocesan Girls, School of Virginia and Southern Virginia. College preparation, Music, Art, Expression and Business Courses, Faculty and equipment of large school with small classes and individual attention. Large grounds and indoor athletics and outdoor sports under direction of Physical Trainer. Seventy-fifth session opens September, 1918. For catalogue apply to

MRS. H. N. HILLS, Principal,
(Formerly Principal of Sweet Briar Academy.)

The Sanatorium School

LANDSDOWNE, PA.

A select Sanatorium and School for children suffering from Nervousness, Paralysis, Aphasia, or Defects of Speech or Hearing. \$1,000, \$1,600. Booklet.

CLAUDIA MINOR REDD, Principal.

S. HILDA'S HALL

A School for Girls.
Charles Town, W. Va.

Under the auspices of the Bishops of the Diocese (Episcopal). Near Washington. College Preparatory and selective courses. Music and Art. Athletics under trained Director. Open air classes.

MARIAH PENDLETON DUVAL, Principal
Past 16 years principal of Stuart Hall, Va.

NATIONAL CATHEDRAL SCHOOL
A Boarding and Day School for Girls. Fireproof buildings in Cathedral Close of 40 acres. College certificate privilege. Music, Art, Advanced, and Special Courses.

The Bishop of Washington,
President of the Board of Trustees.
Jessie C. McDonald, M. S., Principal.
Helen L. Webster, Ph. D., Academic Head.
Mount St. Alban, Washington, D. C.

The Virginian Home and Training School

Falls Church, Fairfax County, Va.

For the Feeble-Minded and Epileptic.

Established 1892.

For terms and information, address

MISS M. GUNDRY.

Virginia, Chatham. Box 13.
THE CHATHAM EPISCOPAL INSTITUTE
FOR GIRLS

College Preparatory. Music, Art, Domestic Science, Expression. Certificate admits to leading colleges. New buildings. Ten-acre campus. Athletics. Gymnasium. Terms moderate. Catalogue and views Mrs. Elizabeth May Willis, B. P., Prin.; Rev. C. O. Pruden, Rector.

ST. MARY'S, An Episcopal School for Girls

Founded 1842. Full college preparation and two years advanced work. Music, Art, Elocution, Domestic Science and Business. 14 modern buildings. 25-acre campus in mild Southern climate. Moderate rates. Address REV. GEO. W. LAY, D. C. L., Rector, Box 19, Raleigh, N. C.

Virginia Episcopal School

(NEAR LYNCHBURG, VA.)

For boys of character, position and ability whose means will not permit them to attend our more expensive schools. Prepares at cost for college, university or immediate entrance upon the duties of life. Made possible by gifts of founders. Special terms to clergymen. Boarders for the present are limited to seventy. One hundred and six acres of land. The session begins September 19, 1918. Apply for information and catalogue to the

Rev. Robert Carter Jett, D. D.,
Principal.

WHEN WRITING OUR ADVERTISERS
PLEASE MENTION THIS PUBLICATION

Battle Hymn.

Rev. M. S. Barnwell.

Lord God of Hosts, we come to Thee
With breaking hearts and bended knee;
With spirits bowed in guilt and shame,
We breathe this prayer in Jesus' name:
"Lord God, look down upon our men
And bring them home to us again."

Thou, Lord, hast taught us in Thy Word
For right and truth to draw the sword,
That better far than peace with sin
Is battle joined that right may win.
Obedient, God, we gave our men;
O bring them home to us again.

Above the far-flung battle line
Let light, O God, and glory shine
Into their hearts and make them brave.
Thou only, God, art strong to save—
"Look down upon our splendid men
And bring them home to us again."

The proud have risen in their might
And challenged truth and mocked at
right,
And made Thine earth to reek with
blood,
And set at naught man's brotherhood.
Against them, God, now hurl our men,
And break them into dust again.

In this their day of greatest need
Send, God, their Captain-Christ to lead
Them on to victory o'er the foe
And walk with them where'er they go
Till truth and peace and justice reign,
Then give them back to us again!
Amen.

Must Coin New Word.

They were Americans. Perhaps it
was their birthright. More likely it
was a new thing; newly born of the
day and the business of the day. What-
ever it was, whenever and however it
came, it was present.

"How are you making it, sport? . . .
Here's a cup of coffee."
"You come around to me after you've
given some to the boys over there. They
need it."
That is what was there. It has read
something new into the meaning of the
words American soldier. As the doc-
tor said, some new word must be coined
to designate it. It was born of battle
and agony.

The Church in the Furnace

The failure of the Southern Churchman to
fill orders for "The Church in the Furnace"
is explained in the following letter:

The Southern Churchman Co.,
Richmond, Va.

Gentlemen:

"The Church and the Furnace" is published
by our London house and shipments from
abroad are very irregular and uncertain at
the present time. This book has received a
good deal of favorable publicity, which makes
all the more embarrassing our inability to
keep a stock on hand. Our order is in and
your copies will be sent as soon as we get a
supply through the custom house.

Yours truly,

THE MACMILLAN COMPANY,
Religious Books Department.
W. H. Murray.

WHM:ME.

All orders for this book will be filled as
soon as they reach us.

SOUTHERN CHURCHMAN CO.
RICHMOND, VA.

A hurry call was sent to the Y.
"Can't you do something for these boys
that are being brought in here?" the
officer in charge demanded.

"What can we do?"

"Something to eat and coffee. Do
you know some of those boys have been
out there in that fighting for two days
with nothing to eat but hardtack!"

So the Y sent its men and its trucks;
it made coffee, it brought such fruit as
it could; it carried chocolate bars.

"Here you are, sport," said one of
them, coming into the courtyard.
"Here's a cup of chocolate."

The boy raised himself painfully on
his elbow and reached for the cup—
then he motioned it away.

"I hain't hurt much—and there's a
lot of guys here that's messed bad. You
hain't got enough to go around. Git
busy."

"I've got plenty for every man. Go
ahead."

"Honest? I won't be robbin' none of
them birds?"

"Honest."

The boy drank—and was trans-
formed. He lay back with his eyes
closed, and the expression on his dirty
face was such a reward as few men
ever earn.

"That's livin'," he said softly.

They were coming back on stretchers
wounded, gassed, shell-shocked, to an
advanced dressing station. Some of
them seemed just boys.

"Hard luck, Pal?" said a doctor in-
terrogatively, as the bearers set down
a stretcher in the courtyard.

The boy shrugged his shoulders and
grinned wanly.

"Comin' fine if I can get you fellers
to save that foot. She's smashed
plenty. If you can't—all the same."

"We'll run you right in."

"Nix, bo, not me. I'm gettin' past
all right, nothin' but my foot. You jest
lemme be here and git busy with them
guys that's hurt. I'm on the waitin'
list."

He belonged to an outfit that bears
a name far and wide for being boiled
hard. But now they had felt the
scorching breath of war. Suddenly
they had been dropped into the fur-
nace and had come out with dross
burned away. Something had happen-
ed. They were still hard-boiled. Their
language was made up of the same
words, but the words had taken on a
new meaning, their very faces had
taken on a new aspect. In spite of
blood and grime and the discoloration
and burn of gas, you could see that
something was present there which had
been absent before—until you could
not see at all for the flooding of your
eyes.

"I got mine . . . No use—sport—
Can't do—nothin' for—me . . . Git
—busy with some of them boys—you
kin—help."

That was the spirit. They had for-
gotten themselves.

A boy was brought in with a broken
leg. It had been an accident and not
a wound won in battle. He had gotten
in the way of a motor truck.

"Jest fix me up out here what you
can," he said.

"You get to the hospital, son."

"Nix. Hospital's for those fellows
that's hurt. I just got a busted pin.
You fix me here and leave me here.
. . . When you git a chance."

Somewhere, some time, they had all
gotten this thing. Out of the battle
and the suffering, something better than
they had ever known came to them.

There was utter ignoring of self, and it
was a thing wonderful to witness.

"We've got to have a new word in
the language," said a captain-surgeon.
"Game won't do. These boys are some-
thing more than game. I've never seen
anything like it. I don't know what it
is." Even he, inured to suffering and
to scenes of bloodshed, wiped his eyes.
"They're—they're—why—they're some-
thing! Nobody was ever like them."

Of all the sins in which men engage,
the one absolutely without excuse is
profanity. Every man who swears de-
clares himself, so far as the matter at
hand is concerned, to be without self-
control, without argument, without
character. Apart from all considera-
tion of its sinfulness in the sight of
God and its offense against the law of
the land, it is the most abjectly puerile
thing that an able-bodied man ever
does.—C. L. Goodell.

A THIRD EDITION OF

BEYOND

A STUDY OF THE DOCTRINE OF THE
INTERMEDIATE STATE

—By—

THE REV. WILLIAM R. POWELL

Re-written and somewhat enlarged. Thirty
letters containing criticisms pro and con re-
ceived. These worked into third edition.

For sale by author, 297 East Thirty-
seventh Street, Portland, Oregon.

PRICE, \$1.25

A few of second edition, half price.

BEFORE YOU GO TO FRANCE LEARN
FRENCH AND ABOUT FRANCE

**"The American Soldier
in France"**

A military guide-book for our troops going
abroad, by Geo. N. Tricoche, late of the
French army.

Read what the chief of staff says about it:

AMERICAN EXPEDITIONARY
FORCES

Office of the Chief of Staff

(Extracts from a letter dated General
Headquarters, October 15, 1917.)

" . . . The six copies of 'The American
Soldier in France' have arrived. One copy
will be given to General Pershing . . . and
the remainder will be distributed to staff
officers. . . .

"I have examined the book and I am of the
opinion that Mr. Tricoche has given an ex-
ceedingly valuable little book to the American
soldier. It brings together a vocabulary of
technical and military French which I have
never before seen assembled under a single
cover. . . . Personally, it appears to me as
an exceedingly useful book, not alone for
instruction in French, but for an insight into
the French organization, etc." . . .

(Signed) J. HARBORD, Chief of Staff.

Flexible Cloth, Postpaid, 55c

The Southern Churchman has a number of
these books in stock and will forward to any
address on receipt of price.

Southern Churchman

Catholic for every truth of God; Protestant against every error of man.

REV. EDWARD L. GOODWIN, D. D.,
Editor.

SOUTHERN CHURCHMAN COMPANY,
Publishers.

Vol. LXXXIII.

RICHMOND, VA., SEPTEMBER 28, 1918.

No. 39

THE COMING WAR-WORK CAMPAIGN.

The week of November 11-18 has been fixed upon by those in authority for the "drive" for necessary funds for the Y. M. C. A. and allied organizations officially recognized as agencies working for the moral and religious welfare of our army and navy.

It will then have been just a year since the last campaign for funds for the Army Y. M. C. A. How long a time it seems, and how much we have learned since then about the magnitude of the task our country had undertaken and the cost of carrying it through, and how splendidly the people have risen to every call made upon them because they have been thoroughly united in a common purpose! The Y. M. C. A. at that time asked for thirty-five millions for the work committed to them by the government for one year. This sum, and considerably more, was given them freely and gladly. The work that has been accomplished with these funds by the War Council of the Association is known in part to every one who is even remotely informed as to the conditions surrounding our men in arms; in part it will only be known when "the day shall declare it," for it is written in the souls of these men.

It was soon found that there was room and need for other agencies to engage in work of the same general character. Voluntary organizations sprang up eager to help; many of which have done excellent work. Some have been found superfluous, others appeal to local or special interests; a few have been found so necessary and of such general availability that they have received governmental recognition. Of these are the Young Women's Christian Association, the American Library Association and the War Camp Community Service. The work assigned to these is well known. Other associations, doing practically the same work as the Y. M. C. A. in ministering to the welfare and morale of the army, but for reasons more or less obvious not affiliating with it, are the National Catholic War Council, working through the Knights of Columbus, the Jewish Welfare Board, and the Salvation Army.

For these also the government has found room, in order that the whole nation may serve this great cause without friction and without reserve.

Obviously each of these agencies needs money for its special work, and a great deal of it; such great sums, indeed, that no ordinary system of contributions can be relied upon to supply them. Recourse must be had to organized campaigns for raising enormous funds, and these must be undertaken at times when no conflicting "drive" is on to engage the attention or divert the contributions of the whole nation, and they must be pushed with concerted energy and after long preparation involving considerable cost and the activities of a host of men and women.

It was plainly unwise and almost impracticable that a separate campaign should be conducted on equal terms for each of these objects demanding public support. Recognizing this, the authorities of the Y. M. C. A. agreed to include in their financial campaign the sums needed for the Y. W. C. A., the Camp Community Service and the Association for furnishing Camp Libraries. The Government had necessarily to be consulted in regard to these plans since its co-operation was essential, and the request came from the President, equivalent in this case to a governmental direction, that the allied interests of the Roman Catholic and Jewish agencies for War Relief and Salvation Army be also included in the same campaign. While this was not in accord with the wishes of Dr. Mott and the War Council of the Y. M. C. A., the official request of the head of the Government was properly considered conclusive, and the great November Drive will be conducted in the united interests of these seven organizations, all of whom are represented on the Committee having the campaign in charge.

The minimum sum which the people of the United States will be asked to give at this time for the comfort and moral safeguarding and uplifting of our forces through all these agencies is \$170,500,000. This amount will be divided as follows: Y. M. C. A., \$100,000,000; Y. W. C. A., \$15,000,000; Camp Community Service, \$15,-

000,000; American Library Association, \$3,500,000; Salvation Army, \$3,500,000; Jewish Welfare Board, \$3,500,000; National Catholic War Council, \$30,000,000.

This is a large amount of money to be, not loaned or invested, but contributed outright in one short week. But it is not more than our people will gladly give for the sake of our men engaged in fighting for us and our country and for humanity, if only they undertake it with a united purpose and a common spirit of sacrifice. They have only to realize how necessary and how beneficent the work is, how dependent our soldiers are upon it for their morale as well as their comfort and general welfare—for that spirit of pluck and fortitude and high courage which can only be maintained by the knowledge that the nation at home is behind them and is reaching out to them the helping, cheering hand by these agencies that touch them so closely and in such homely and practical ways. Let the people understand this, and that spirit of loyalty and devotion which has already stood so many tests will respond again with a singleness of purpose and a willing spirit of sacrifice that will accomplish the end and more.

But there must be no diversities of purpose or divisions of heart in the matter, lest disaster overtake us. We have noticed with extreme regret, even in a quarter where it would be least expected, a disposition to criticize and disclaim sympathy with the President's request that all seven of these organizations be included in a single campaign for funds, and elsewhere a resentment openly expressed that sectarian or religious differences must be ignored in the appeal for this war work. Statements have been made and circulated in this connection which were antagonistic and unpatriotic at least, and that verged closely upon disloyalty. We trust that calmer consideration will put all such utterances to silence; or if not, that they will meet with the prompt rebuke which they deserve from all broadminded and patriotic men. Unity of purpose and sentiment is essential in this great undertaking upon which the fitness, the moral stamina

and final success of our armies so largely depends. A fine field indeed would be open to Prussian propaganda if denominational prejudice and religious animosity can be appealed to for sowing discord and contention among us in such a crisis.

For ourselves, we believe that the President was perfectly right in his decision. Besides the practical considerations by which he was, no doubt, guided and which he, as the head of the government, was in the best position to understand, the moral effect of this single, united campaign ought to be of the finest. Here is a thing, a great patriotic, humane and benevolent movement with its distinctly spiritual and religious element, in which all right-minded men can unite with one concerted purpose. Jew and Gentile, Romanist and Protestant, Churchman and Salvation Army drummer can work together in this common cause. For once, "diversities of administration" are to be subordinated to sameness of spirit. It is a condition that ought to be welcomed and magnified. It will speak in loudest tones of that trust of all liberty which only the Spirit of the Lord can give, liberty from the bonds of prejudice, bigotry and selfishness of aim. Mutterings of discontent at such a time, intimations that our religious liberties are being attacked and resentment that our inalienable privilege of hating and devouring one another under the cloak of religion is being discounted and for the moment is sought to be held in abeyance, is little less than open disloyalty to the country and to humanity.

To a Correspondent in Maryland, troubled by novelties which she has observed in teaching and in worship, we would say that neither of the customs of which she writes prayers for the dead and bowing toward the Holy Table, is forbidden by any law or rubric of the Church and neither of them has received the sanction of this Church. They cannot, therefore, be inculcated or practiced as parts of the Church's authorized worship. As private practices or acts of devotion the Church has, of course, nothing to say in regard to them, though her judgment may be properly inferred from their omission from her formularies of worship.

Directions in regard to the use of the Litany and other services are found on page VII of the Prayer Book. The Church has never "given up" either the Litany or Ante-Communion service nor prescribed any particular hour for their use.

Just as you now play without the music and do not think what notes you strike, though once you picked them out by slow and patient toil, so if you begin with set purpose, you will learn the law of kindness in utterance so perfectly, that it will be second nature to you, and make more music in your life than all the songs the sweetest voice has ever sung.—Frances E. Willard.

HERE AND THERE.

Our readers may remember an article on Christian Stewardship, addressed by the Bishop of California to his Diocese and published in the Southern Churchman perhaps two years ago. The good Bishop is still seeking to lead his people to a realization of his ideal in this regard, and a second Diocesan Conference on Stewardship was to have been held in Oakland last Sunday, September 22. Bishop Nichols writes in this connection:

"The word translated 'stewardship' is almost the exact counterpart of our word 'economy.' And the use of it is as comprehensive as that of St. Paul's whole ministry (Col. 1:25) and as technical as in the case of the unjust steward (St. Luke 16:2). Broadly speaking then our Christian Stewardship covers all we have at our disposal from God in terms of economy or making the most of it. It covers right use of our time, our faculties and our property. In this sense the Christian steward is the Christian economist. It is required that he be found faithful to all he is and all he has, as one that must render an accounting under the unerring audit of his God. His whole life is a sacred trust and squandering any part of it will be sure to find him out. It is an economy in which the waste is the most woeful thing in life."

Hunting for Mare's Nests is a favorite pursuit of some people, and strange discoveries are not infrequently made. We are told that the Rev. Dr. Mark A. Matthews, of Seattle, who leads a large Christian element of the ultra orthodox type, professes to see a tendency in America toward a union of Church and State. He makes no charge against religious bodies in America which, in Europe, are linked up with governments, but hints rather that there is an active movement here that is laboring to put churches under government control. He says the propaganda is organized, and that it aims at a permanent arrangement, not merely for the period of the war. He professes to fear that the judgment of some otherwise worthy persons is warped by the spectacle of government control of railroads and telegraphs, of shipping and mines, of food and fuel. He reminds that it is easy to drift into such plan, but may take a revolution to untangle it.

What a wonderful opportunity the war news of this week offers to teachers of Bible classes to bring their studies of the past into close touch with the present. General Allenby's great victory over the Turks has brought into the headlines of the daily papers names that we are accustomed to associating only with the Bible or Sunday-school literature.

What do we know of Nazareth, past and present?

What great battle was fought on the plain that General Allenby's cavalry swept over, and who sang a wonderful war-song about it?

What great Israelitish warrior sent his troops to hold the fords of the Jordan, to prevent the escape of a vanquished foe in the same way that the British commander did this week?

With whom is Mt. Carmel intimately connected in the Bible narrative?

The visit to this country of Archbishop Mataxakis of Athens at this time is an event of special interest, because

of the recent allied successes on the Macedonian front, in which Greek troops have taken an active part. The Greek and Serbian churches are of Apostolic origin, and although their members have only been in this country since 1900, the present visit of the Archbishop is to transfer the status of the Greek congregations here from missions to self-governing organizations.

The Archamandrite of the Serbian Church has already been in this country for some time, and has no doubt been taking an active part in creating sentiment in favor of the new Serbian, or Jugo-Slav state, which will undoubtedly come into being at the close of the war, and will include, besides the original kingdom of Serbia, several provinces, now a part of the Austro-Hungarian empire, but inhabited almost entirely by Jugo-Slavs.

Americans have always loved to laugh. A striking example of their admiration for a humorist occurred this week, when on Tuesday the Hon. Chauncey M. Depew had the rare privilege of unveiling a statue of himself, erected at Peekskill, N. Y.

Mr. Depew is, of course, known to the country by reason of other talents than that of wit, but it is his ability to appreciate the humor of the situation that has given him his greatest prominence.

In commenting upon the unusualness of the present occasion, he remarked, "Men generally do business with the undertaker before appearing in bronze, but the good people of Peekskill got tired of waiting for me to die before placing my likeness in the grounds which I donated to them for a public park."

Vigorous steps are being taken by Protestant churches of all denominations for fuel conservation through union services for the coming winter. One of the most striking suggestions is the use of one church at different hours, by different denominations, thereby saving starting of more than one furnace. The Congregational, Methodist and Presbyterian churches of the North are at present the most active in promulgating the plans, but it is sincerely to be hoped that other religious bodies will follow their good example.

Social Service Commissions of the Episcopal, Congregational and Disciples' bodies have already acted in the matter of saloon substitutes. Their action was hastened by the Government's unexpectedly quick decision to end beer making on December 1. Members of these commissions expect that this action will become permanent and will outlast the duration of the war. Therefore, it is important that something should be furnished of a healthy, clean character to take the place of the saloon as a social center, and it is very important that plans with this end in view will rapidly materialize.

The churches cannot stand idly by and watch the progress of the Fourth Campaign for a Liberty Loan. Material is now being prepared and will go forward this week from Washington, furnishing data for sermons and addresses on this subject and the minister who does not avail himself of this opportunity to present to his congregation the tremendous issues now at stake must be looked upon as a slacker.

"An end to war once for all" is the slogan of the present campaign, and the bonds might well be christened "Brotherhood Bonds," since the ultimate object for which this money is

being raised is to secure permanent peace to the world, and a widening brotherhood of mankind based upon equity and justice and maintained by an international army and navy.

The Chamber of Commerce of Pittsburgh has passed a resolution urging the United States Government to take over the 50,000 idle men now imprisoned in the various penal institutions of this country and to use them in some form of useful and industrial production. The action of so influential a body should have considerable weight in bringing about this sensible and practical step, which will undoubtedly be of great advantage, both to the Government and to the prisoners.

A Southern clergyman, writing to the New York Times expresses what we have all felt as we read the newspapers in these days. They remind us of an obnoxious small boy who has just learned to use some bad words and is proud of the accomplishment.

As to "Fighting Like Devils."

The attention of newspaper reporters should be called to the gross impropriety of describing the fighting of our boys in France in terms of the infernal regions: "They fought like devils," &c.

Of course, devils fight hard and furiously, but they always lose out in the end. The heavenly hosts also fight still harder and more furiously, with a righteous fury, and they beat the devil every time. It would be all right to describe the Germans as "fighting like hell," "fighting like the devil." That is the exact style of their performance. And they will surely go down in defeat. Our boys, whether they know it or not, are fighting "on the Lord's side" in this great war. So let us describe them as "fighting like heaven," "fighting like the heavenly hosts," "fighting like angels" or "archangels." It would sound better, and be a truer description of their style and spirit.—Nelson P. Dame.

Letters to the Editor

In this department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letter to the Editor" will appear in our columns except over the signature of the writer.

A ROMAN CATHOLIC ON UNITY.

Mr. Editor: In a quotation in the last issue of "The Christian Union Quarterly" from your paper, you deplore the small success of a recent movement toward unity. The question is a tremendous one, so mistakes must be made in settling it. It is a great blessing that the religious press and leading ministers see the necessity of unity. The masses will be educated to it and demand it. Prayer, humility, toleration will bring God's help. With His help nothing is impossible. Each year Catholics during the Octave of Peter and Paul pray with you for the reunion of God's children. Only a

united Church can win the world for Christ.

Yours for reunion,
RAYMOND VERNIMONT,
Catholic Priest.
Denton, Texas, Sept. 17, 1918.

"A BETTER SYSTEM."

Mr. Editor: I call the attention of the bishops, clergy and thoughtful lay people to the series of articles by myself, under the title, "A Better System"—which are now concluded. Specially I would invite their thoughtful criticism of the two closing articles, "Suggested Remedies" and "Summary and Conclusions." It is easy to find fault with any system. How we can improve it, eliminate the faults and put in practice something that is better is more important.

Bishop Lloyd and others have expressed an interest in the subject of these papers. Expressions of sympathy, and especially of any practical suggestions to help in the great missionary cause of the Church are invited.

D. A. SANFORD.
Gallup, N. M., Sept. 12, 1918.

A LAYMAN'S VIEW ON THE PENSION FUND.

Mr. Editor: Will it be possible to give more and extended space to a discussion of the Church Pension Fund? To many of us laymen it is an exceedingly vital question, regarding which we have decided opinions, and which it may not be out of place to frankly present. And in doing so, may I call attention to the fact that our motives are and must be wholly disinterested. We will not starve with the discarded, nor feast with the elect. But even though insignificant foot soldiers, we feel that we have an interest in the welfare of our organization and in the funds we have given for its maintenance.

Somehow most of us have an idea that the Esquimaux principle of abandoning the aged and infirm is somewhat barbaric, and an attempt to incorporate any scheme that is like it, let us mildly say, only in appearance, is rather abhorrent to our ideas of Christian practice and to such injunctions as avoiding evil appearances.

There is no need of recounting the history of the Pension Fund. There seems to be no question that those who knew the details of the proposition were aware of the fact that it was primarily intended only for those who were able to earn a stipend on March 1, 1917, and were so engaged, while those unable, would not secure its benefits. Little seems to have been said during the campaign as to these limitations of the Fund and a careful perusal of the official pamphlet, "The Plan," published at the time, fails to show any statements to enlighten the populace in this regard. Probably the other publications distributed so freely were similarly lacking. But while in the light of recent events this is strikingly apparent, let us say that in an endeavor of the kind, it was natural to dwell upon the benefits and forget the deficiencies. Consequently many of us, not in the councils of the Trustees and conversant with their plans, were unaware that we were providing for those who could work and were not aiding, and in fact, were eliminating those who by reason of age and disability, could not secure a livelihood. Indeed, had we known it, I have a strong suspicion we would not have backed the project.

However, let us admit that our ignorance or misunderstanding was inex-

cusable, and that our expectations outweighed our caution. We did back the project as we were able, and the widows' mites were as gratefully acknowledged as the millionaires' thousands.

There is one point, however, a good many of us cannot quite fathom, and so far as we know has never been satisfactorily explained. Experts heralded as the best in the world concluded that \$5,000,000 was sufficient to provide for the first payments to the active workers retiring after March 1, 1917, until the regular sources of income produced the necessary revenue to meet the outlays. But something over \$8,500,000 was secured by the campaign, and we wonder what about that unneeded \$3,500,000. We understand that it has, in effect, been invested, and will in due time provide an additional rosy tint to the future of the present active elect. But, while we were ignorant of the fact that the active workers were to be the beneficiaries, and the needy incapacitated were to be allowed to suffer, we understood this money was required and necessary to be primarily expended for relief and not used as a sinking or endowment fund. Why isn't it so used, and why cannot this enormous surplus be utilized for the relief of those many of us consider are by far the most needy and the most entitled to assistance?

My inquiries along this line have failed to result in definite information. I have been told vaguely that conditions of some unknown character have been discovered which require the Pension Fund to keep this surplus. That is a rather hard stab at the reputation of those world experts who were employed to investigate and decide on a scientific plan in advance. It has also been intimated that this agitation is being fostered by certain brethren of the cloth with easy consciences who are correctly outside the pale, but are now anxious to partake with their more fortunate brothers. That doesn't apply to me, and in any event that line of argument is irrelevant, so long as there is one worthy man kept out and there are undoubtedly such men. Indeed, it is not impossible some unworthy ones are already seated at the upper table, but I doubt if many of the technically qualified have abandoned the vlands that are being served to them, on that account.

In this connection, it is important to ascertain what was the intention of the Trustees of the Pension Fund regarding any surplus that might be raised, and which as we find was over three and one-half million? It seemed impossible to get very much satisfaction from authoritative sources and one was therefore bound to reach the only charitable conclusion that the Trustees felt themselves legally bound to keep this unnecessary surplus for the lucky beneficiaries. Recently, however, there has come into my possession a letter written by the Secretary of the Church Pension Fund in answer to an inquiry made during the campaign for the funds by a retired incapacitated clergyman. This letter is highly illuminating and is as follows:

"The Church Pension Fund,
"14 Wall Street, New York,
"July 19, 1916.

"My Dear _____:

"When the Trustees of the Church Pension Fund were planning the campaign for the reserve fund there were two alternatives, either to ask the amount which would provide pensions for the Clergy who are in active service when the system begins and for

their families, or to ask the larger amount which would do this and also enable the Fund to be retroactive, taking in the cases of Clergy who had retired from active service before the system began. The Trustees felt constrained to adopt the former method, because the amount required—\$5,000,000—was so large that, if they asked for more, they were afraid that they would not get that, and also because it was extremely difficult to get the statistics which would enable the Fund to be retroactive. If, therefore, the Church merely raises \$5,000,000 for the reserve, we apparently will not have any resources with which to take care of the Clergy who have retired previous to the first of March, 1917, when the system begins. But as we have raised \$3,000,000 by the first of July, and as we have always emphasized that \$5,000,000 was merely the minimum, we are in great hopes that the Church will be generous and will run over \$5,000,000, we hope, very considerably. In that case our Trustees will be pleased to extend the benefits of the Fund backward to those who have retired by reason of age or disability in previous years, but you can see that at the present moment it is not possible for us to make definite promises.

"May I assure you that the Trustees are very solicitous to provide for such a case as your own and that we should be very glad if you would call our attention to it on the first of March next, although our official records will probably make that unnecessary. You can feel certain that in such a case as yours our Trustees will feel very sympathetic and will endeavor, if it is possible, to find resources to do all that they can. I hope that this assurance will soften what must seem a very technical reply, but you can appreciate the impossibility of our making definite promises at this stage of the campaign.

"I am,

"Very sincerely yours,

"MONELL SAYRE."

(Black type mine.)

What more authoritative promise and inducement for the older ones to work for the Fund with a definite statement as to the policy of the Trustees could be made? But when the campaign was over, and not the necessary five, but nearly nine million was in hand, what a change in demeanor took place. If it was not such a serious matter it would remind one of the revolutions humorously attributed to the newly-rich. After three and a half million surplus had been secured, the aged and helpless clergyman adopted Mr. Sayre's suggestion and called the attention of the Pension Fund to his situation, with the following result:

"The Church Pension Fund,

"14 Wall Street, New York.

"June 25, 1917.

"Dear _____:

"In reply to your letter of June 11th, you have apparently misunderstood the basis upon which the Church Pension Fund was inaugurated. The Church Pension Fund was started on March 1, 1917, and stood ready on that date to pay pensions to any ordained clergyman who retired on or after that date.

"It was impossible to make the system retroactive since such an action would have required an initial reserve of four or five times the amount which we felt the Church could contribute. The Pension Fund is based on accurate and exact calculations and with the resources at hand it is impossible for us to grant a pension to any clergyman who retired before March 1, 1917.

"I am sorry to say that this is the only answer which I have the power to give you.

"Very sincerely yours,

"MONELL SAYRE,

"By B. B. LOCKE."

Aside from the marked difference in the tone of the two letters, one written when the organization was seeking funds, and the other when it had them in superabundance, one is struck by the fact that in the letter, the \$5,000,000 sum of the experts is forgotten and now somebody's "accurate and exact calculations" require apparently the extra \$3,500,000.

While one hesitates to criticize the administration of the Pension Fund, nevertheless such glaring inconsistencies between acknowledged purposes and present practice by an organization operating under and within the Christian Church is seemingly open to serious question. I dislike to think that this body is operating on the ancient theory that it is free to do as it pleases, because being a corporation, it has "neither a body to be kicked, nor a soul to be damned." And yet from present appearances, it looks as though, having become established in the Church and having secured a superabundance of resources, with the complete right of administration, it has adopted a narrow line of action and intends to carry it out with that soulless and autocratic method of modern efficiency which disregards the equities, wishes, or, indeed, the rights of others who helped to make it. Personally, I believe the principle cannot be successfully incorporated as a part of Christian practice.

What is to be done? Notwithstanding the storms of protest, the Pension Fund will neither loosen up its hold on the excess funds, and distribute them as right seems to dictate, nor explain its position. The variance between its promises when seeking aid and its practice when supplied, as indicated above, is not to its credit. Can it be that those world famous experts overlooked the most fundamental principles of their business and were nearly 100 per cent off in their calculations. 14 Wall Street stands a modern sphinx to all inquiries as to why this surplus will not or cannot be utilized in direct relief to the Clergy who were retired prior to March 1, 1917.

What is to be done? We recognize the probable right of the Pension Fund, if it so desires, to handle the \$5,000,000 with all the marvelous machine-like efficiency at its command in taking ample care of the favored ones. But the stockholders, even though they be minor ones, feel that they should have a voice in the institution, and especially with regard to the disposition of the surplus. At least they are entitled to some word of explanation as to why their wishes with respect to the omitted ones will not or cannot be carried out.

Since originally drafting my letter there has been sent to me, Bulletin Number One of the Pension Fund, and this to my mind only accentuates the situation. I read in the preliminary statement the following:

"On March 1, 1917, the Trustees of the Church Pension Fund took up their active duties. On that day the Clergy ceased entirely to be in the charitable class; they passed over to the contractual and self-respecting basis of modern society."

"The importance of the remarkable response to the pension assessments lies in the fact that it carries out the central idea of the Church in establishing

the Church Pension Fund. This central idea was to withdraw the Clergy and their families from being in the class of the recipients of charity."

Then after stating that heretofore in old age, or if disabled, they were compelled to become mendicants, the statement continues:

"All of this has been swept away with other archaic things."

But farther I find this statement:

"The list of pensions granted directly consists only of those clergymen who have retired for age or disability since March 1, 1917, and the families of those who have died since that day."

Seemingly, therefore, there is an inconsistency, or possibly clergymen who retired before March 1, 1917, are no longer clergymen. In any event they certainly seem to remain in the mendicant class. True, the insufficient alms formerly granted to some, are doled out by the Pension Fund instead of by those charitable organizations that originally took care of them and there is the important difference that there is no hope of increase, while for those others who receive nothing and may become needy and who could have obtained such alms from the original organizations, they are now without hope of aid.

In the meantime as I understand it the Pension Fund has created various accounts for the relief, not of clergymen, but of Dioceses, from burdens they had assumed and are responsible for. And the surplus has been portioned out among these accounts—not, however, to be spent—but as near as I can estimate it, as loaned capital to be returned for the future gratification of the working Clergy. This is all very interesting, but I think decidedly aside from the purport of the point, namely, the equal, proper relief of all aged and disabled Clergy.

And all this time some of the discarded ones are suffering. Something should be done for their relief. If it proves, as now seems probable, that this institution which we all thought was to be so great a blessing to the aged Clergy and an instrument of universal good to the Church, is as a matter of fact only a one-sided crutch, the Church cannot afford to forget the others only partly aided or wholly unaided thereby. Certainly we are big enough and rich enough and honorable enough to make up the deficiencies of our institutions. Let us get together then and organize some measures of relief.

There is a disagreeable story to the effect that the sailors of a Hun U-boat placed upon its deck some helpless brother seamen, the survivors of a wreck, then closed the hatches, and with the working crew safely ensconced inside, submerged. Shall the Protestant Episcopal Church do likewise?

B. G. FOSTER.

902 G Street, N. W., Washington, D. C.

In That Which is Least.

It requires less grace in reality to be a martyr for Christ on a public stage than to be kind and considerate in the familiar intercourse of domestic life, or to maintain a guileless integrity in the ordinary transactions of business. The Christianity that is faithful in that which is least is a more difficult Christianity than that which glows and triumphs on grand occasions. Little love can perform great actions; but it requires great love to gather up the fragments of duty that nothing be lost,

THE NEW DAY.

Extract From a Letter Received by
Bishop Darst From Rev. John M.
Robeson, Chaplain of the 119th
Infantry, American Ex-
peditionary Forces.

You speak of my great chance. It is, indeed, and I have been afraid all of my life of having a chance too big for me, and behold it is here. The home folks would be willing to close all the churches and have only one or two ministers in each town, according to the population, and regardless of denomination, if they could only see the vision that is before me. It is in part that which St. John saw on Patmos. "Behold, I saw a new Heaven and a new earth, for the old Heaven and the old earth had passed away." The old ideas of the earth are passing. Men by thousands are losing the narrow, personal point of view and are learning the big brother idea equally as fast. Brotherhood of man—a fair chance and equal opportunity—to live and let live, to honor and preserve the other fellow's rights and liberties. Praise God, the new day is dawning in the hearts of men, and as the day dawns, the way is made plain and the light is sweet and refreshing and the truth as it is and has been revealed in Christ Jesus becomes the chief jewel and most precious of all possessions. In the army, the hour for attack is called zero hour. Tell it out among the chief shepherds and people of His Church that zero hour for God's Kingdom has struck, and all hands must spring forward to the attack that the enemies' lines may be broken and a great victory won for the King. Count not the cost; it will mean much sacrifice for Him who showed us the perfect sacrifice, but we must encompass the walls of Jericho in the name of the Lord, and the victory will be ours for the Christ and His Kingdom. Sinners don't have to be picked off any more as "outposts" by a sniper. They are surrendering by thousands. We fellows who are in are all but swamped, so our appeal goes out through the land—Come over and help us! Just think of being able to get a crowd of six or seven hundred men any week night by merely giving notice of the hour of service and men who are eager and anxious for the message. When did you ever gather such a congregation, four or five times a week. When did you ever have men come in numbers and say we need forty or fifty hymn books for our company prayer meeting; we need three dozen New Testaments for our men? These opportunities ought to be followed up closely, but what can we men do when there are a hundred ways to go at once?

So we go forward little by little, always asking for reinforcements. We are in the front line, and only those know the opportunities in reality. Stir them up. Stir them up, and don't let us lose this chance. If we do, it is our fault, and nobody will be to blame but us.

A BETTER SYSTEM.

By Rev. D. A. Sanford, a Missionary in
New Mexico.

XIV. Summary and Conclusions.

To sum up what has previously been said, the faults of our present parish system may be stated:

First, it is out of date, antiquated, not well adapted to the needs of the present day. We have come to the days

of big business, when nearly everything is done on a large scale. Specially the past fifty years, and even ten years, have seen great changes in the business and the social world, and the Church from its business side (not in any change in faith) should be adapted to these modern changes.

Second, our parish system has a taint of congregational independency, born in a revolt and reaction against Episcopal government. In the days of Cromwell, king and bishop were executed alike. We need now a true Episcopacy, not marred by any spirit of autocracy, but adapted to our republican government and to our modern times, but not thwarted in its work by congregational independency.

Third, because of this disposition toward independency, the parish becomes self-centered. It looks chiefly to its own self-interest. Its energies are directed to building up the parish. Anything outside the parish is looked upon as a sort of charity, rather than as the work and duty of the Church: and therefore.

Fourth, the missionary work of the Church is slighted. Little interest is taken in missions. What should be the great work of the Church is relegated to the background, as of secondary importance.

Fifth. Hence, therefore, in many parishes the slight interest and the meagre offerings for support of missionary work.

To correct these faults in our parish system we need to eliminate the disposition to independency and go back more thoroughly to our own Church principles and to the teachings of holy Scripture.

For the support of clergy, whether as rectors of parishes or as missionaries of the Church, there is a Divine obligation: "they who preach the gospel should live of the gospel." According to their ability all our people ought to make their offerings regularly and systematically for that purpose.

Now because the holy ministry is a life-long work, requiring years of preparation, it follows naturally that there should be wise and careful methods arranged for obtaining that support. There should be orderly system and efficiency. Proper respect for the duties of our holy religion requires this. But the conditions prevailing in the present day show a great lack in the efficiency of our methods.

As this Divine obligation is of the first importance, it is suggested that offerings of the people for this purpose should be kept entirely separate from other moneys; for if funds for support of clergy were strictly kept separate from other Church funds, it would bring about a correction of some abuses. But to do so would probably require a diocesan control of such funds.

To refer again to secular affairs: The postage that we pay on United States mail goes into a national fund, and out of that fund the Postoffice Department is supported. The war taxes that we pay, internal revenue and other taxes, go into a common fund, through which the United States Army and Navy and the officers of the Government are paid.

See again the license tax on automobiles, paid into the treasury of each State and paid out for the improvement of roads. A common fund.

Apply all these comparisons to the needs of the Church. Would it not be wise if the support of clergy were arranged to be paid out of a common fund? Local needs of a parish of course would remain as at present to be met by the parish.

A "general table of statistics" gives, in round numbers, twenty-one and a half millions as the total of annual contributions of the Church in the United States. At least fifty per cent. of that amount ought to go for support of clergy. Divided among four thousand clergy actively employed, this would give an average of over two thousand five hundred dollars for each clergyman, a sum much larger than many are getting. Wisely distributed, there is plenty of money to support all our active clergy.

It is reported of the Adventists that their annual contributions arrange thirty-eight dollars for each member. If our people did as much we would have more than thirty millions each year.

Such facts go to show that there is plenty of money to be had for support of clergy if we have a proper system of gathering and wisely distributing it.

And who should do that work? Certainly the clergy ought not to collect their own salaries. Here is work for the laity. It would be better if each diocese could have its fund for the support of all the clergy of the diocese. Diocesan officers (most of whom would be laymen) would have charge of the work. At any rate, laymen might do much more, and bring greater efficiency.

To sum up then in another way: There is much work in the Church that the laity ought to be doing; in some cases as lay preachers and lay readers, as workers in Sunday schools and in the collecting and management of Church funds. And important work undertaken in earnest will create interest. There are many cases where several congregations should be combined under one clergyman. Laymen should be found to supplement the work and prevent a dearth of clergy. Under changed modern conditions automobiles should be brought into use to enable a clergyman to serve a larger field.

Our parish system is not sufficiently missionary. The farm horse that raises grain and hay for its own food is self-supporting. But a good farm horse ought to do much more. And just so, a good parish ought to do much more than to be self-supporting.

See what a great war has brought upon us. Our country is called to a foreign mission of war. The Church has been able to send only a few missionaries of the gospel to foreign nations. But now our country is sending its millions of young men on a foreign mission of war.

And who supplies the funds? All the people. See the many kinds of war tax. Take one of them—the postage stamp. Formerly we paid two cents' postage on each letter. Now one cent is added—a war tax of fifty per cent. to support a foreign mission of war.

But foreign missions of the gospel tend to prevent war. What a grand field for the labor of Christian young men and for the money of Christian people! Our churches in this country expend about eighteen million dollars each year for their own support. Suppose they were to add fifty per cent. (nine million dollars) each year for foreign missions of the gospel, as our nation adds fifty per cent. in postage on each letter as a tax to support the foreign mission of war. It could be done if our people were warmly enthused with the true spirit of the gospel. There is a great work before the Church in these days well worth the labors of all who will undertake it.

But there is also great work in this land. People of foreign races are com-

ing and have come in vast numbers. The nation and the Church are in danger of being overwhelmed. The Church should rise to meet the situation. More systematic and better methods are needed. Our methods have not been consistent. They have been a mixture. We need one pure, consistent system, not autocracy in the hands of bishops, but a real Episcopal government with a proper share given to the laity and to others.

And how shall any better system be brought about? By legislation? Not at first. The need must be felt.

A beginning can probably best be made through some missionary board. They could require that all parishes and missions to whom they give any aid should be placed absolutely under their control in the appointment of clergy. They could ask that pledges for their support be systematically made and placed under the control of that missionary board. A beginning of a better system could thus be made. Others could follow the example.

In the process of time, some self-supporting parishes would see the beauty and justice of this system and place their offerings for clergy support in this common fund. It may take a long time to bring about such a system, but it is worthy of our efforts.

The Bishops as leaders in the Church should not be hampered for want of means for support of clergy.

In a war among nations great results are due to the commander. Just so in the Church results are due to the commanders in the Church, the Bishops.

They are leaders with great tasks laid upon them. And if with strong will and determination they impress their God-given devotion on the hearts of others, they together, Bishops, clergy and people, make great warriors for Christ and His Church. The Bishop, in the eyes of clergy and laity, represents the ideal of devotion to Christ. He wins the admiration of their hearts by his outlook, his foresight, his care for the welfare of those under him, and also by his courage and tact in counteracting and opposing evil in its many forms.

Such a Bishop should have a strong army back of him.

With abundant financial support (which could be had under a better system) he would become a great leader in power for good.

For this reason appointments of clergy should be by some central, constituted authority, a board of missions or organization in which the laity have a prominent part, and payments of all active clergy should be made out of a common fund.

The present conditions of our missionary work demand a better system. A beginning could be made in some of our missions, and gradually extended as it meets with approval.

The great work of the Church is missionary. Our present parish system has blinded our vision. The whole Church in this land should be aroused and put into effect a better system for the support of the whole work of the Church.

(The End.)

ARMENIAN AND SYRIAN RELIEF.

Reinforcements Soon to Reach Persia: The members of the expedition sent out in May by the American Committee for Armenian and Syrian Relief are just leaving Bombay and expect to reach Persia about the end of September, where they will be joined by Dr. Wilfred M. Post, who sailed from Seattle, September 5th.

In addition to eighty tons of supplies already taken by the first contingent, Dr. Post is taking with him 100 cases of condensed milk, a large supply of vaccine, serum for fighting cholera, typhus serum, 34 kegs of green soap, a Ford car and six motor trucks for transport, fifty sewing machines, thread, needles, thimbles and scissors. The sum of \$300,000 has also been sent to India to purchase any other supplies which may be needed.

Dr. Cook, who is with the members of the commission who have just landed in Baghdad, carries large quantities of cloth and material for bedding.

From Resht and Meshed: Mr. Murray telegraphed from Resht: "City filled with people from mountains and villages dying for food and shelter. Ask Caldwell cable America for relief fund." I am happy to say that conditions in Resht have been much relieved so that 250 of the 500 tomans that were sent to Resht have been returned to us for use elsewhere. The reason given by Dr. Frame is "that the Jangalis (who have seized the city and are ruling there, their head being Mirza Kocheh Khan), have appointed a Committee to look after the poor and appropriate 10,000 tomans a month from their funds (raised by forced levy) for this purpose."

A telegram says from Meshed: "Many thanks for ten thousand and tomans received. Conditions are daily growing worse. Friends have secured us from a distance at least one hundred kharvans wheat at greatly reduced prices. Carpet and silk weaving industries paralyzed, throwing thousands out of employment. Thousands of families have already sold everything saleable in order to get bread and are now destitute and this condition is increasing daily. Even if this next harvest should be abundant, destitution would still continue till other economic conditions recover and many thousands of families will have no money to buy bread even though it should become ridiculously cheap. Besides the war, the Russian revolution and the failure of crops, the great diminution in the number of pilgrims has robbed Meshed of an important part of its livelihood. There is bad typhoid epidemic here. We are now following plan of giving one meal daily by ticket after investigations of cases. We can use advantageously and economically at least ten thousand tomans a month, but can plan much more effectively if we have assurance of definite amount in advance."

From Hamadan Mr. Allen writes: "Conditions here are very bad. The suffering is terrible, the families without food and fire are legion. Rice we have just bought for 115 tomans a kharvar. Prices are exorbitant for everything. Hundreds of people have no work. Every day we have to turn down appeals for help. There are hundreds that are not being reached, especially of the petty tradesman and laborers who are too proud to confess their wretchedness."

The ordinary investigation of men does not touch the heart of the Christian religion—it only plays around the history of it. It does not pretend to touch the facts; it only assails the record of the facts. Thousands of the noblest Christians in all the ages never investigated the facts of the Bible from the historic point of view. They had the testimony for the Christian religion in their own hearts and fulfilled the Master's words: "He that believeth hath the witness in himself."—C. L. Goodell.

The Great Commission

The Founder of "The Little Helpers."

There died in Rochester, New York, on August 1, Miss Mary Hart, the founder of the "Little Helpers," a missionary organization known in every Diocese and almost throughout the world. The first charter member of the Little Helpers' Society was Miss Hart's nephew, Gaylord Hart Mitchell, who, through her influence, became interested in missions in his earliest childhood. When little more than a baby he helped make the first missionary boxes she sent out, and his delight in being able to be a "little helper" in his aunt's work suggested the name of the Society. He died while still a little child, but his influence has continued in this organization of little children. In his memory a kindergarten was started in Akita, Japan, and from this twenty-one more have been organized in that country.

On the day before Miss Hart passed away the Rev. Charles H. Evans wrote from Japan: "We hallowed the new kindergarten at Odate by a communion service and have named it the 'Hart Memorial.' Thus we commemorate your own loving and long-continued efforts on behalf of Christ's little ones throughout the world, and the memory of your dear brother." The Odate Kindergarten, the twenty-fourth founded by the Little Helpers, is itself a lasting memorial to one whose enthusiasm for mission work has spread the branches of that influential organization through every Diocese at home and abroad.

Bishop John McKim spoke of the Society as "one of the most beneficent and successful of evangelistic agencies," adding: "I want one in every field." So far as Japan is concerned his wish is rapidly being fulfilled. The \$1,000 for the last kindergarten in Odate was obtained through the instrumentality of Miss Hart, who wrote letters from her sick room soliciting subscriptions almost to the last day of her life.

"I Don't Believe in Missions."

It is to be hoped that some of those who do not believe in Foreign Missions heard the splendid address of Mr. J. M. Clinton, of the Y. M. C. A., at the State Convention of the United War Work Campaign yesterday morning. This extensive traveler told how nation after nation in the Orient had come to the side of the Allies in the great war, and while he was not emphasizing the point it was perfectly evident that the foreign missionaries we have sent out and who have unselfishly and bravely done their work for Christ contributed in no small degree to this end. The urgency and inspiration have been marked where the missionaries have laid the foundation. One listening to the tribute which he paid to the loyalty of these people to our country felt that all the efforts and contributions we have made to this cause are being more than repaid in the response which our cause is meeting with in the Far East.

President Taft once said in a sharp criticism of those who do not believe in Foreign Missions: "Such a conception is outgrown; it does injustice to the men and women who carry the flag of Christian civilization, who give a tendency to individualism and thus to

popular self-government the world over, and who are putting into practical operation before the eyes of those they would influence the beneficent doctrine of the brotherhood of man and the fatherhood of God. They are the pioneers of Christian civilization."—Raleigh News and Observer.

His Lamp Was Going Out.

Bishop Funsten and one of his missionaries were standing at a gasoline tank, patiently waiting for their chauffeur to come and take the Bishop to M_____ for evening service. A traveler came along and looking at the Bishop inquired, "Can I get some oil?" "My good man," said the Bishop, with a twinkle in his eye, "I am very sorry but I haven't any to spare; you know I must keep my own lamp trimmed and burning. But perhaps Mr. _____, referring to the clergyman, can help you out."

"I am sorry, brother," said the clergyman, "but my lamp was just about out when the Bishop came last night."

"Oh, yes, I see," said the stranger, and beat it.

International Christian Forces.

Interdenominational co-operation is growing in America and Great Britain through the Federal Council of Churches and other inter-church movements. International Christian co-operation has also been fostered by the World Missionary Conference, the Young Men's and Young Women's Christian Associations, the World's Society of Christian Endeavor and other organizations.

The war is bringing Christians together in unusual ways, as, for example, in sending a deputation to the allied forces in Europe from the Young Men's Christian Association of Japan. Ambassador Morris, speaking at a mass meeting in Tokyo, said: "The Japanese Y. M. C. A. deputation to the European front is almost as significant as the first mission sent to the West by the Tokugawa Government over fifty years ago. By that mission Japan signified her intention to end her isolation and join the Western peoples in their forward march. To-day, I believe this deputation means that you are resolved to take your place alongside the men of the West in standing for brotherhood and fair play and international law and righteousness."—Missionary Review of the World.

The Liberty Loan Arms Our Soldiers.

The subscribers to the Liberty Loans have purchased for the War Department over \$4,000,000,000 of ordnance—\$1,000,000,000 was spent for artillery; \$300,000,000 for automatic rifles; \$100,000,000 for small arms; nearly \$2,000,000,000 for artillery ammunition and \$340,000,000 for small arms ammunition; \$100,000,000 was spent for armored motor cars.

It is estimated that \$7,000,000,000 will be spent by the Ordnance Department this current year.

Every American wishes to have a part in winning the war and supporting our soldiers who are fighting our battles in France. Every subscriber to the Fourth Liberty Loan will have a part in the great achievements that the American Army is accomplishing, and in the achievements which the greater American army will accomplish next spring.

Church Intelligence

Synod of the Province of Sewanee Called Off.

The Convention of the Synod of the Province of Sewanee that was to have been held in Christ Church Cathedral, Louisville, Ky., on November 9th, 10th and 11th, has been called off.

This Province covers the territory south of the Ohio River to the Gulf, and from the Mississippi River to the Atlantic coast. It comprises sixteen Dioceses. Last year the Convention was held at Charleston, South Carolina. It has been called off at the request of all the Bishops, who believe that war conditions make such a step necessary.

It will be a great disappointment to the Episcopal Church people of Louisville, who had looked forward to entertaining this Convention with a great deal of pleasure. This was to have been the first time the Convention was to sit in Louisville. It has been agreed that the Convention will come to Louisville in 1920, and this, in some measure, lessens the disappointment in not having this distinguished body of Churchmen hold their Convention in Louisville in November.

British Visitors Will Speak on Moral Aims of the War in Sixty-four American Cities.

The itineraries announced by the National Committee on the Churches and the Moral Aims of the War for the Rt. Rev. Charles Gore, Bishop of Oxford, and the Rev. Arthur T. Guttery show that the British visitors will speak during the next two months in nearly every important city east of the Mississippi. The Bishop's tour touches twenty-six places and takes him as far west as Omaha. Dr. Guttery has thirty-eight cities on his list, most of them in New York, Ohio, New England and the South Atlantic States.

Several well known American clergymen have volunteered to accompany the Britishers and speak from the same platforms on the Moral Aims of the War, the League of Nations and Church Unity. In arranging these tours the National Committee has followed the plan that proved successful last spring and summer in routing Sir George Adam Smith, ex-President Taft and other speakers sent out by the Committee. This is to have two meetings in each city, the first an invitation conference, generally a luncheon, limited to the neighboring ministers and a few representative laymen, the second a popular mass meeting on the same evening.

At an informal dinner given by the Committee in New York on September 18 to welcome the visitors, both Bishop Gore and Dr. Guttery emphasized the need of Church unity in this campaign. The Bishop of Oxford, who is an earnest advocate of a League of Nations, said, "The mere brotherhood of nations will not secure the future peace of the world unless it is an universal brotherhood, based on a Catholic Church. In the League of Nations I can see the reuniting of Christendom."

Following are the itineraries:

Bishop Gore.

September—24, Washington, D. C.; 25-27, Chicago, Ill.; 28-30, Cleveland, Ohio.

October—1, Akron, Ohio; 2, Oberlin,

Ohio; 4, Knoxville, Tenn.; 5-6-7, Atlanta, Ga.; 8, Birmingham, Ala.; 9-10, Little Rock, Ark.; 12, Milwaukee, Wis.; 13-14, Minneapolis, Minn.; 16-17, Detroit, Mich.; 18, Pittsfield, Mass.; 19-20, Boston, Mass.; 22, Youngstown, Ohio; 23, Rochester, N. Y.; 24, Hartford, Conn.; 25, Bridgeport, Conn.; 27, New Haven, Conn.; 28-29, Middletown, Conn.; 30-31, Philadelphia, Pa.

November—1, Elizabeth, N. J.; 2, Ralston, N. J.; 3, Washington, D. C.; 4, Baltimore, Md.; 5-7, New York.

Dr. Guttery.

September—25-27, Chicago, Ill.; 28-30, Cleveland, Ohio.

October—1, Norwalk, Ohio; 2, Lima, Ohio; 3, Hamilton, Ohio; 5-7, Atlanta, Ga.; 8, Macon, Ga.; 9, Columbus, Ga.; 10, Albany, Ga.; 11, Eufala, Ala.; 12-13, Savannah, Ga.; 14, Brunswick, Ga.; 15, Thomasville, Ga.; 16, Valdosta, Ga.; 17, Waycross, Ga.; 18, Augusta, Ga.; 19-20, Charleston, S. C.; 21, Columbia, S. C.; 22, Georgetown, S. C.; 23, Hamlet, N. C.; 24, Wilmington, N. C.; 25, Rocky Mount, N. C.; 27, Lawrence, Mass.; 28, Boston, Mass.; 29, Troy, N. Y.; 30, Binghamton, N. Y.; 31, Hornell, N. Y.

November—1, Olean, N. Y.; 2-3, Elmira, N. Y.; 4, Batavia, N. Y.; 5, Little Falls, N. Y.; 6, Rome, N. Y.; 7, Schenectady, N. Y.; 8, Kingston, N. Y.; 9-10, Middletown, N. Y.; 11, New York City; 12, Newburgh, N. Y.; 16-18, Toronto, Canada.

The General War Time Commission of the Churches plans to hold its second annual meeting in Washington on Tuesday, September 24.

The sessions will be held morning, afternoon and evening at the New York Avenue Presbyterian Church, New York Avenue and Thirteenth Street. There will be a number of reports and addresses, covering fully the various phases of church work in war time, the new problems confronting the Church as a result of the war, and the religious outlook for the future. President Wilson, the Secretaries of War and of the Navy and other government officials have been invited, and the meeting promises to be of unusual significance.

ROBERT E. SPEER.

VIRGINIA.

Rt. Rev. R. A. Gibson, D. D., Bishop.
Rt. Rev. W. C. Brown, D. D., Coadjutor.

Woman's Auxiliary.

The annual meeting of the Virginia Branch of the Woman's Auxiliary will be held in St. James Church, Warrenton, November 6 and 7.

Every Parish Branch of the Woman's Auxiliary and its Junior Department is requested to elect a delegate, and to send her name at once to Mrs. F. E. Bowman, Warrenton, Virginia.

LOUISA T. DAVIS.

President and Secretary Va. Br. W. A.

The war work of the Woman's Auxiliary is being organized along the lines suggested by the Church Missions' House. Committees are being formed and the work will be under way by the first Sunday in Advent.

Call to the Juniors.

My Dear Juniors: The summer is over and we are all getting ready for our winter's duties. Some of us have been to Silver Bay, some to the Blue Ridge Conference, coming back with a bigger vision and a renewed purpose in life. Each one of us has, I am sure, taken up war work in some of its phases, and to many of us has come

home the thought that our work must be built on stronger and better foundations than ever before, to make good the work of our boys over there.

And so I want the Junior teachers to elect their delegates to our annual meeting in October in Warrenton, of which notices will be sent you later. Make each one feel her responsibility, for it is up to them to take back to those at home the inspiration and the information they get.

The young life of the Church, dependent in no small measure on the Junior leaders for the scope of its vision, will not fail them this winter in the all-important work for missions, neither will it then be tempted to ease up even a little to do the hardly less important war work that so urgently calls. I am feeling, just a little, this pulling of outer lines of work among you. We must keep clear the fact that our missionaries too are on the giving line, and their hands must be upheld.

The call is on, dear Juniors, and the big things to be done by this generation need every young life in our Church. Do not let us let this higher call of the Church find us entirely absorbed in other things, for "except the Lord build the house their labor is but lost that build it."

Our slogan for the winter should be a Junior branch in every parish; a mission study class in every branch; every boy and girl vitally interested and every mission field feeling that vital force. I will hope to hear from each branch along these lines.

Very affectionately,

Your Secretary,

GERTRUDE W. BARTON.

Winchester, Va.

Encouraging reports come from the various Church institutions of the Diocese. The Theological Seminary in Virginia opened last week with twenty-five students, ten of which are new men. Bishop Thomson preached the opening sermon on Sunday, September 22. The Episcopal High School is full to overflowing, having two hundred boys. The professors and some of the advanced students of the Seminary are taking a number of the classes at the High School this year. Stuart Hall, Staunton, opened with one hundred girls, more than it has ever had before in its history.

Leading ministers of all denominations in Richmond were recently called upon by the State Council of Defense to take action to secure sermons or addresses in all the churches on the fourth Liberty Loan campaign. At the meeting held, Bishop Gibson was chosen chairman. All ministers throughout the State will be requested to preach patriotic sermons on the first Sunday in October with especial reference to the importance of the Liberty Loan. It is also requested that the national flag shall on that Sunday be displayed upon or within every church.

The Rev. B. N. DeFoe Wagner, rector of Kingsion Parish, Matthews County, has accepted a call to Christ Church, Richmond.

The Rev. S. S. Ware, retired, has resigned St. Peter's Church, Port Royal, and will make his home in Berryville.

WASHINGTON.

Rt. Rev. A. Harding, D. D., Bishop.

Death of the Rev. R. P. Williams.

The Rev. R. P. Williams, Canon of the Cathedral of St. Peter and St. Paul, died in Washington on Sunday, Septem-

ber 22. Funeral services were held from the Cathedral on Wednesday morning, after which the body was taken to Richmond, Va., where the interment was made in Hollywood Cemetery, the services there being in charge of the Rt. Rev. R. A. Gibson, D. D., Bishop of Virginia.

TENNESSEE.

Rt. Rev. Thos. F. Gallor, D. D., Bishop.

The Late John Howe Peyton.

With something akin to a sharp pang I read of the death of John Howe Peyton, the President of the Nashville and Chattanooga Railroad, until it was taken over by the Government.

A scion of one of the finest old Virginia families, he had commenced life as a boy without means, been educated at Roanoke College, forged his way by sheer character and perseverance to the pinnacle of a prominent career as a civil engineer and a railroad organizer and builder. But his energies were not limited to his business and professional successes. He was on nearly every prominent committee of church work in this Diocese of Tennessee, a leader of Christ Church Bible Class, a prominent spokesman among Christian men, a splendid example of regular and vigorous lay activity in the Church. Moreover in agriculture, in the importation and establishment of a Belgian colony near Tullahoma, and in every sort of benevolent enterprise, Mr. Peyton was the type and model of a fine, unselfish Christian gentleman.

I cannot fail to offer this poor verbal tribute to one whom I knew and honored and loved as I did Mr. Peyton.

WYTHE LEIGH KINSOLVING,
Chattanooga, Tenn., Sept. 18, 1918.

PENNSYLVANIA.

Rt. Rev. P. M. Rhinelander, D. D., Bishop.
Rt. Rev. T. J. Garland, D. D., Suffragan.

The twenty-fifth anniversary of the Rev. Dr. Daniel I. Odell as rector of the Church of the Annunciation, Philadelphia, will be celebrated on Sunday, September 29. Bishop Rhinelander will preach in the morning and the Rev. James O. S. Huntington, O. H. C., in the afternoon. A reception will be tendered Dr. Odell by the church wardens, vestrymen and parishioners, in the Parish House on Thursday evening, October 3.

NORTH CAROLINA.

Rt. Rev. Jos. B. Cheshire, D. D., Bishop

Bishop Cheshire's Twenty-fifth Anniversary.

Arrangements are being perfected for the celebration of the twenty-fifth anniversary of the elevation of Bishop Cheshire to the Episcopate, at Tarboro, on October 15 next. The Bishop was born and raised in Calvary parish, Tarboro, was baptized there, was ordained to the ministry there and consecrated Bishop there on October 15, 1893.

St. Mary's School opened September 18, with the largest enrollment in its history. The new rector, the Rev. Warren W. Way, is commending himself as a worthy successor of the Rev. George W. Lay.

The churches at Raleigh and Fayetteville, under direction of the Bishop, are planning to offer religious and recreational opportunities to the soldiers who will shortly be encamped in

the tank camp at Raleigh and the artillery camp at Fayetteville.

Archdeacon A. S. Lawrence, of Hillsboro, has received an appointment to the chaplain's training camp at Louisville, Ky., and is arranging his work so that he may avail himself of this opportunity to go into the army.

The Rev. Reuben Meredith, of Scotland Neck, is doing a fine work in his parish, and is also developing several important points for service about him.

HARRISBURG.

Rt. Rev. J. H. Darlington, D. D., Bishop.

At the recent meeting of the Standing Committee, Mr. Edward Leeson Dielow, of St. John's Church, Lancaster, was recommended to the Bishop as a candidate for Holy Orders. He enters Alexandria Seminary for a course of study this fall.

The Rev. Alan Pressly Wilson, lately in charge of our work at the Mont Alto Sanatorium, has accepted an appointment to Blossburg. His work will include also Antrim and Arnot two places in the neighborhood of Blossburg.

KANSAS.

Rt. Rev. James Wise, D. D., Bishop.

Meeting of the Southeast Deanery.

The fall meeting of the Southeast Deanery met on the 11th and 12th of September at Grace Church, Chanute, the Rev. R. Y. Barber, rector. Every member was present. The program was short and informal. The afternoon session was spent in considering the Every Member Canvass, which will be made in the Convocation some time this fall. The first place will be Grace Church, Chanute, November 3. The Rev. H. J. Harvey, Pittsburg, Kansas, will assist in the work. At the evening service the Rev. W. E. Warren was the preacher. It was a missionary service. The morning session the following day was given to a discussion of the Christian nurture course, which the rector had on exhibition, the Advent call and the missionary and Church school work. It is hoped to have another meeting in February. The Rev. W. E. Warren was appointed to present to Convocation the work that this Deanery should do towards keeping open the silent churches. The Rev. R. Y. Barber was made chairman of the Church school work.

There is a plan on foot to hold a short institute of two days at Chanute, when a few select women from each parish will be trained by Miss Nellie Smith for the Advent call work.

The Rev. Herbert Hawkins, canon of Grace Cathedral, is spending some time at the Holy Cross Home.

NEWARK.

Rt. Rev. E. S. Lines, D. D., Bishop.
Rt. Rev. W. R. Stearly, D. D., Coadjutor.

The Newark Diocesan Journal just issued shows that there are 165 clergymen belonging to the Diocese and 138 parishes and missions. There are 21 candidates and postulants. The baptisms last year were 2,618 and confirmations 2,209; the number of communicants 41,536, with 2,423 Sunday-school officers and teachers; 19,505 pupils. The receipts from all sources \$1,049,225.00.

Christianity and the Community

Thy Kingdom Come on Earth

THE REV. R. CARY MONTAGUE, Editor

GREAT TIMES.

The other day two clergymen were discussing a book on the ministry:

"It's a good book," said one of them, "but it is out of date. It was written before the war."

It was a casual remark, made without special consideration, but it expressed a momentous truth, and its very thoughtlessness drives that truth home.

"It is out of date, it was written before the war." How many, many things will be branded with that label. As yet we can form no sort of estimate of the things that will be "out of date" because they were "before the war."

Do we realize as we should the tremendousness of the times in which we live? Perhaps this cannot better be illustrated than by quoting some lines that were found upon a dead Australian soldier in the Gallipoli peninsula early in the war: a man who was unknown in the literary world, but who has left a poem and a prophesy that will be remembered both for its wording and its forecast.

These are the words in which he expressed his vision of the future:

"Ye that have faith to look with fearless eyes
Beyond the tragedy of a world at strife,
And know that out of death and night shall rise
The dawn of ampler life.
Rejoice, whatever anguish rend your heart
That God has given you a priceless dower,
To live and have some part in freedom's crowning hour.
And tell your sons who see the light
High in the skies their heritage to take,
"I saw the powers of darkness put to flight.
I saw the morning break."

Have we anything like a proper appreciation of the greatness of these times? And does that feeling inspire us with the sense of responsibility that we should feel for our conduct, our words, yes, our very thoughts in these tragic hours of the world's history?

These are questions that may well give us pause and food for deep reflection.

A STARTLING REVELATION.

It is now proved beyond all question that the brewers of this country raised a slush fund of nearly half a million dollars, which they loaned to Arthur Brisbane for the purpose of purchasing a daily paper with which to influence

public opinion, particularly at Washington, in favor of beer and other intoxicating drinks.

This fact in itself is not particularly surprising to those who know that the liquor interest and other large business organizations have frequently spent huge sums of money to guide public opinion through the press. The startling and interesting feature of this sensational disclosure comes from the source through which the proof was produced.

It was A. Mitchell Palmer, the custodian of alien enemy property, who uncovered this deal and showed to the country the lengths to which brewers were prepared to go to save their business of wasting food and wrecking human lives.

This fact proves more conclusively even than figures that to-day prohibition is patriotism.

Here were some German sympathizers who wanted to injure and handicap the United States Government by preserving intact the brewing business in this country, the waste of which is shown by the following figures:

IF—Why Not?

If coal will win the war, why not save the 60,000,000 tons used by the saloons last year?

If food will win the war, why not save the 3,150,000 bushels of grain used for brewing last year?

If transportation will win the war, why not save the 157,915 cars used to transport beers, wines and liquors last year?

If ships will win the war, why not quit sending abroad the 1,647,777 gallons of whiskey we withdrew for export last March?

If labor will win the war, why not put to work at some essential industry the 100,000 bartenders and 54,000 brewery workers now in this country?

If money will win the war, why not spend on something useful the \$2,000,000,000 we spent on drink last year?

PRACTICAL CONSERVATION OF LABOR.

Under the pressure of the need for labor for war work a very wise step has been taken at Washington. We read that "under an executive order announced to-day (September 19), President Wilson authorizes the placing of war supply contracts with the heads of prisons and reformatories at prevailing prices, and directs that prisoners engaged on such contracts shall receive wages corresponding with those paid for similar work in the vicinity.

"Extensive plans are being worked out for making use of the man power of Federal penitentiaries and other penal institutions during the war. Congress already has provided for industrial plants at some of the prisons."

DEVELOPING UNSELFISHNESS.

Nothing is more splendid than the spirit of unselfishness which is being shown by our soldiers in France.

The Rev. Dr. Frances T. Frost, Protestant chaplain of the American Red Cross Military Hospital, No. 1, at Neuilly, writes:

"Many of the boys had to wait while the more serious cases were being cared for first. Some of them had not eaten in twenty-four hours or more. Some were thirsty. All were in pain. Yet there was never a word of complaint. The more they lost the more cheerful they seemed. One boy who had lost the sight of both eyes told me that he considered himself lucky! 'It might have been worse,' he said.

"They get the finest care possible from both surgeons and nurses. It is only while the camions are unloading their freight so fast that all cannot be attended to at once.

"The spirit of the men is a revelation. Naturally, every one expected great things of them. But they have far transcended all expectations.

"It is not pulpit oratory that the boys want," went on Dr. Frost. "It is a friend. The opportunities for a chaplain to serve are too numerous to mention. Why, in one round day in the fifty wards here at No. 1, I write letters home, I run errands and attend to business matters for them, besides being often taken into their confidence in regard to their personal troubles. They turn of their own accord to the man who, they know, is there just for that—just to be their friend.

"One usually thinks of a chaplain at the bedside of the dying. It is there that we have our supreme call, of course. Sometimes they ask me to pray with them; sometimes they would rather that I prayed silently beside them. Often they thank me just for staying with them until the end. They know that I will write home to their parents and it comforts them and helps their passing. And then—"

Dr. Frost spoke like one who has had a revelation.

"Humanity is experiencing religion all over again in the trenches. The deep religious feeling of these boys who have stood face to face with their God 'out there' is beyond description. One of them whom I attended in his last moments said to me, 'Whatever we are we have one common bond—religion.' That man was a Jew! And his words are prophetic."

The Episcopal Church is the Mother Church of the English speaking race. In America she is making great headway, steadily advancing her true principles and winning numbers to her ranks at home, while she is showing great signs of vitality and health in successful missions abroad. The course of the Church in America has been characterized by a very remarkable growth. Some in the Church are careless and unworthy, but for the earnest and true-hearted she provides a training and privilege not paralleled elsewhere.

"The gain of the Episcopalians in this country, steady, onward, undeniable, is one of the remarkable characteristics of our time,"—The News (Roman Catholic).

"The growth of the Episcopal Church far exceeds, proportionately, that of the population at large. It looks like the Church of the future."—Public Opinion.

Church Knowledge and Nurture

NEW TABLE OF LESSONS

		Morning Lessons.		Evening Lessons.	
St. Michael and All Angels	Gen. 28:10—end	Acts 12:1-23	Dan. 12	Rev. 14:1-14	
18 S. after Trinity, Sept. 29	Dan. 12; or Prov. 12:1-22	Matt. 24:1-23	Jer. 17:5-17	Luke 15:11—end	
M., Sept. 30	I Mac. 1:1-9	Col. 1:1-20	Eccles. 9:1-13	16:1-18	
Tu., Oct. 1	II Mac. 3:1-35	1:21—2:5	9:15—10:8	16:19—end	
W., Oct. 2	4:7-22	2:6—end	10:12—end	17:1-19	
Th., Oct. 3	4:23—end	3:1-17	11:1-16	17:20—end	
F., Oct. 4	I Mac. 1:10-19	3:18—4:18	11:17—end	18:1-17	
S., Oct. 5	II Mac. 5:1-10	Philemon	13	18:18-34	
19 S. after Trinity, Oct. 6	I Mac. 1:20—end; or Prov. 15	Rom. 8:14—end	Ezek. 11:1-12, 14-20	John 14	

St. Michael and All Angels, which always falls on September 29th, happens to fall also, this year on the eighteenth Sunday after Trinity. The New Lectionary uses for the former the Prayer Book lessons, except that Gen. 28:10-end, Jacob's vision of the ladder and the angels, is substituted for Gen. 32, Jacob's wrestling with the angel; and Rev. 14:1-14 takes the place of Rev. 14:6-15-end. Of these two changes, the first seems justified, but the latter is questionable. There is certain completeness in the ministry of angels as given in chapter 15. Turning now to the eighteenth Sunday after Trinity, we conclude on Sunday morning the course reading of the book of Daniel from the seventh chapter on. By a mere accidental co-incidence, it happens to be the same as one of the lessons for the feast day. As connected with the eighteenth Sunday after Trinity, the chapter was selected, not, of course, for the reference to Michael, but as giving "the time of the end" towards which God's afflicted people looked for their consolation during the period which is under consideration. For a correlative New Testament lesson, we have given one of our Lord's discourses on the same subject—the consummation of all things—and in which He quotes from Daniel; showing that the prophecies in that book, whatever their fulfillments already accomplished, were not exhausted by that experience. Particularly noteworthy is verse 28, "Wheresoever the carcass is, there will the vultures be gathered together," showing that judgment is a continuous or, at least, a periodic world process, aside from its climatic applications in the eternal world.

Connections with the Eucharistic teachings are to be found as follows: (1) Daniel was one who, according to his lights, "withstood the temptations of the world, the flesh and the devil"; and furthermore, he followed God with "pure heart and mind." (2) Not only was his "strength as the strength of ten because his heart was pure," but his vision was clear for the same reason. Note the same combination in verses 4 and 10 of Dan. 12. (3) As dealing with the consummation of all things, this chapter is also connected with the Epistle ("waiting for the coming of our Lord Jesus Christ") and with the Epistle ("waiting for the coming of our Lord Jesus Christ") and with the Gospel: "Sit thou on my right hand until I make thine enemies thy footstool."

In the evening, the first lesson is keyed to Collect, Epistle and Gospel through its teaching on the need of regeneration (the human heart being deceitful above all things), the sad results of trusting in the arm of flesh and contrariwise, the blessings of the man trust in Jehovah. The Parable of the

Prodigal Son (rather unfortunately so-called), the second lesson, was selected not only for its two illustrations of different ways of yielding to the temptations of the world, the flesh and the devil (that of the publican and that of the pharisee, respectively), but also to go with the Gospel and its teachings of true sonship as illustrated in our Lord Jesus Christ; in Whom alone we can fulfil the law of love to God and man. The only thoroughly successful way in which to "follow the only God" and with pure hearts and minds is by following the true Son, avoiding both sonship denied (the prodigal) and sonship perverted (the pharisee). Here was One Who was human without being worldly and spiritual without being pharisaic.

C. B. WILMER.

HOME LESSONS ON THE LIFE OF OUR LORD.

By the Rev. K. J. Hammond, D. D.

Primary and Junior.

XXXIII.

The Transfiguration.

1. Who did Jesus take with Him to the Transfiguration Mount? Luke 9:28.
2. Who appeared to Him, and of what did they talk? Vs. 30, 31.
3. What happened to St. Peter, and what did he say? Vs. 32, 33.
4. What did the Voice from the cloud say? Vs. 35.
5. What sorrow did the disciples find on descending from the Mount of Joy? Mark 9:17, 18.
6. On what condition did Jesus promise a cure? Vs. 23. Mark 9:23.
7. How earnestly did the father accept it? Vs. 24.
8. Why could not the disciples cure the boy? Vs. 29.
9. By what two means must you cure evil passion? Mark 9:29.

The Great Essential.

There is no other way whereby a man can reach maturity of manhood than by becoming a Christian. About every other kind of man there is something defective. Without Christ, a man may attain a very great deal, but he cannot attain everything. The road he pursues may promise well, and may bring him to much, but it does not reach the summit. There are qualities in you which must remain undeveloped, there is a future of perfected blessedness you can never reach, save in Christ. A plant may manage to live in a cellar, but its life will be very different if you bring it out to the open sky and sunshine.

Calendar and Collect

September.

1. Fourteenth Sunday after Trinity.
8. Fifteenth Sunday after Trinity.
15. Sixteenth Sunday after Trinity.
- 18, 20. Wednesday, Friday. Ember Days.
21. Saturday. S. Matthew. Ember Day.
22. Seventeenth Sunday after Trinity.
29. Sunday. S. Michael and All Angels. Eighteenth after Trinity.
30. Monday.

Collect for Eighteenth Sunday After Trinity.

Lord, we beseech Thee, grant Thy people grace to withstand the temptations of the world, the flesh and the devil; and with pure hearts and minds to follow Thee, the only God, through Jesus Christ our Lord. Amen.

St. Michael and All Angels.

(September 29.)

O everlasting God, Who hast ordained and constituted the services of angels and men in a wonderful order; Mercifully grant that as Thy holy angels always do Thee service in heaven, so, by Thy appointment, they may succour and defend us on earth; through Jesus Christ our Lord. Amen.

Life out of Christ is life in a cellar: it is only in Him you learn what liberty is, only in Him do you find light, life and scope. Religion is not an accomplishment, which you may be somewhat the better of but can get along without; it is not a refuge you may be compelled to resort to, as a man may be driven to enter a hospital, but it is an essential of life. You cannot become a normal human being without it. A man who is born deaf, dumb and blind, and with a very imperfect brain, may live in a kind of way, and you may by courtesy call him a man, but you know how much he loses, even though he himself, from his diseased condition, may look upon speech as a mere superfluity, and may have a kind of contentment to be as he is, never having known anything better. So the man who is not a Christian, and has no connection with those things with which Christianity brings men into connection, is a man only in an imperfect sense, and is by no means like the person he may in Christ become. The great reason why you should become a Christian is simply this, that only thereby can you become a man.—Marcus Dods.

The Peril of the False Precept.

Few men seem to realize how morally deadening is a low ideal. A base precept is worse than a bad example. A bad example corrects itself, because the general conscience is able to condemn an evil seen in evident action. But a low precept creeps into the mind and brings forth a bad practice in the end. If you teach men that to attain earthly comfort, and security and ease are the chief gains in life, and if you go on to declare that unless men have these things they cannot be pure and true and self-denying, you debauch the conscience. You contradict the highest ethical Authority, who condemned these very things, when He said, "After all these things do the Gentiles seek."—Selected.

Family Department

NANCY BYRD TURNER, Editor

The Road From Jericho.

Beside the road from Jericho,
Blind Bartimaeus in his place
Heard all the people come and go.

He marked the multitude's slow pace;
Man after man he counted them
By shadows on his sightless face.

Sometimes he grasped a garment's hem,
Shrinking, a little, in his prayer,
Lest one should heed and two condemn.

A long day's toll to gather there
The meagre dole of that day's bread—
Yet only so he won his share.

The fierce noon wearied overhead;
Thick from the road the gray dust beat,
The palm-tree's shadow smaller spread.

Drowsing a little in the heat,
He thought he dreamed that mightily
There swelled a sound of marching feet;

Till sounded on his dream a cry—
Marvel and triumphing and fear:
"Jesus of Nazareth passeth by!"

O for a moment's grace to peer
Out of his curtained gloom, a sense
To mark the wonder drawing near!

A guide before this light go hence
And leave him dark unendingly!
He bowed him in his impotence.

"Thou Son of David, pity me!
Thou Son of David!"—ceaseless, shrill,
Till one said, "Hush, he calleth thee."

There spake no friendly tongue to tell
What sign should show of that strange
power,
What mortal pang might work the spell;

Groping, alone, he met his hour:
And lightly fell the miracle
As sunshine on a lifted flower.

A gentle word across the night:
"What favor wouldst thou have me
show?"

"Lord, that I may receive my sight."

"Receive thy sight"—and sudden, lo,
The dear, lost plains, the late sunlight
On the old road from Jericho!

How fair on the horizon's rim
The faint, familiar sunset crept,
How sweet that dark came down for him!

How wild he watched for dawn, to find
The blessed things he used to know—
Seeing, who once had wakened blind!

And Christ of Nazareth, passing by
The last sad mile from Jericho,
Entered Jerusalem to die.
—N. D. T. in The Youth's Companion.

The Old-Fashioned Way.

"Somehow, Aunt Jane, it seems to me
as if Jim and I were growing a little
apart religiously, I mean. I love him
just as much as ever and he declares
that I am—well—adorable; that's just
his way of putting it, you know. But
I'm a bit worried, Aunt Jane."

Miriam sat down on the little cane-
seat chair that she used to carry all

over the house when she was a wee
girl and left behind her when she went
to a home of her own. Aunt Jane liked
to have the chair in her room now.
It was company for her.

"Just what is the matter, dear?"
Aunt Jane laid down her knitting and
looked at this beloved niece through
her tortoise-rimmed spectacles.

"Well, you see, I've always been
regular in going to church and before
we were married Jim always went with
me. Now he says he's tired on Sunday
morning, and, poor fellow, I believe he
is. It's hard to work steadily six days
out of seven. So he doesn't get up
early, and breakfast's late, and I'm
tired, too. We just decide that we'll
stay home and go to church next Sun-
day, because in the evening we're
usually invited out to supper. The
Blossoms expect us there. You know,
we were married in the same month.
Sometimes we go to them, and often
they come to us."

The needles clicked again in the gray
wool; one would call it vicious clicking
if they were not in gentle Aunt Jane's
hands.

"Sunday newspaper?" she asked sud-
denly.

"I don't think it's that, Aunt Jane,
though I must confess that to read
two of the volumes that we get every
Sunday requires time. Jim says that
there's so much of importance going
on now in the world that we must keep
up with the times. But it does seem
kind of—well, different, on Sunday
morning, with the colored supplement's
lying around and Jim so worked up
over politics and things."

"Then there are the automobile
rides," suggested Aunt Jane.

Miriam looked up at her; her blue
eyes as clear as the reflection of the
sky in a deep pool.

"We've only been a few times," she
pleaded, "on the loveliest days. What's
the matter with us, anyway, Aunt Jane,
that we don't seem to want to go to
church?"

"The world is too much with us,"
quoted the old woman.

"I guess that's about it. But how are
we to keep the world out? It's bother-
ed me so much since I began to keep
house. I do so want to make our home
a Christian home, where every one who
enters feels the influence. Yet it is
just like so many others—except this
one."

There was a long silence. Aunt Jane
was thinking and wondering whether
she dared to tell Miriam her thoughts.
Nobody likes to be called old-fashioned
by the dear girl whom she has brought
up from a baby, and it really required
courage for Aunt Jane to speak her
mind. A pretty little flush came over
her pale cheeks.

"Oh, you are the sweetest thing!"
burst out Miriam. "There was a young
artist, one of Jim's friends, at our
house for dinner on Wednesday, and
I told him how beautiful you were—"
"Beautiful!"

"Yes, because you've suffered so. Do
you know, Aunt Jane, he said a funny
thing for a man who has lived abroad
and traveled everywhere? A regular
society man, I should have called him."
"What was it?"

"We were talking about old asso-
ciations and how certain memories
stayed with us all our lives, such little
things, yet they really molded char-
acter. Then he said, with such a
reverent tone, that he never, never
could forget the prayers which his
father had made every morning when
the family were all together. At the
time, when he was a boy, he had
thought them, well, not exactly a bore,
but a sort of waste of time, when he
wanted to be out fishing or off to school.
He and his sister used to nudge each
other and look at the clock. But all
the time his father's voice and his
words were sinking into his mind and
he remembers them now."

"I was going to suggest," began
Aunt Jane, but Miriam was so interest-
ed in her subject that she went right
on: "You know, Aunt Jane, I couldn't
help thinking that if ever there were
children in our home, I'd like to have
them remember such things as that.
But think of Jim conducting prayers!"

Her laugh was so contagious that
Aunt Jane could not help joining in,
while realizing that the subject was not
a laughable one and that the situation
in which these two young people were
was one in which thousands of others
like them found themselves in these
rushing days of the twentieth century,
when there is no time to talk with God
as our fathers did.

"I think that you are mistaken about
Jim. He has a high ideal of what a
man ought to be in his home, and it
will be your fault if he does not at-
tain it."

"Mine? Why, Aunt Jane, that's
hardly fair."

"He is probably as afraid to speak to
you of such matters as you are to
broach them to him. It's extraordinary,"
mused Aunt Jane, "how easy it is for
folks to talk politics, or the latest play,
but let any one speak of religion, the
most vital thing in our existence, and
they shut up like clams. Now,
Miriam, I have a book here with read-
ings arranged for every day and short
prayers. A godly man, studying human
nature and its weaknesses, recognized
that there were just such cases as yours
and Jim's, people who lived busy lives
and perhaps didn't know how to pray
out loud. Take that home, dear, and
to-morrow morning have breakfast a
little earlier, and then put your arms
around Jim's neck and say, 'Dear, let's
begin right.' Jim will be glad, Miriam,
yes, glad, Miriam, of the chance!"

"I'll hurry away, Aunt Jane, or I'll
not have time to get dinner before Jim
comes. And I thank you a thousand
times for the book and the advice. I
guess maybe you're right about Jim,
and maybe I have been at fault, you
dear thing!"

Miriam pressed two soft hands on
Aunt Jane's cheeks and a light kiss on
her lips before she hurried away.

"How did it work?" Aunt Jane asked
her niece a few weeks later when
she literally "blew in" on a blistering
March day.

"You mean the little book and—
every thing? Aunt Jane, I am so
ashamed. Jim said he'd wanted to
have a little prayer in the morning
before he went away to business, it
kind of helped a man to keep straight,
and he'd longed to have me kneel
down beside him, something to remem-
ber all day, he said. And he hadn't
dared to mention it because it seemed
so old-fashioned, you know. But he
was glad—glad. And we're nearer to-
gether than ever, even if it is old-
fashioned."—Western Christian Advo-
cate.

A Nickel For the Lord.

Yesterday he wore a rose on the lapel of his coat, but when the plate was passed to-day he gave a nickel to the Lord. He had several bills in his pocket and sundry change, perhaps a dollar's worth, but he hunted about, and finding this poor little nickel, he laid it on the plate to aid in the fight against the world, the flesh and the devil. His silk hat was beneath the seat, and his gloves and cane were beside it, and the nickel was on the plate—a whole nickel.

On Saturday afternoon he met a friend, and together they had some refreshments. The cash register stamped thirty-five cents on the slip the boy presented to him. Peeling off a bill, he handed it to the lad and gave him a nickel tip when he brought back the change. A nickel for the Lord and a nickel for the waiter!

And the man had his shoes polished on Saturday afternoon and handed out a dime without a murmur. He had a shave, and paid fifteen cents with equal alacrity. He took a box of candies home to his wife, and paid forty cents for them, and the box was tied with a dainty bit of ribbon. Yes, and he also gave a nickel to the Lord.

Who is this Lord?

Who is He? Why, the man worships Him as Creator of the universe, the One who put the stars in order, and by whose immutable decree the heavens stand. Yes, he does, and he dropped a nickel in to support the cause of his Creator.

And the man knew that he was an atom in space, and he knew that the Almighty was without limitations, and knowing this, he put his hand in his pocket and picked out the nickel and gave it to the Lord.

And the Lord, being gracious, and slow to anger, and knowing our frame, did not slay the man for the meanness of his offering, but gives him this day his daily bread.

The nickel hid beneath a quarter that was given by a poor woman that takes in washing for a living.—Selected.

For the Southern Churchman.

Michaelmas.

Myrtle Humphreys.

Golden the wood in the noonday light
And rowans grace the mountain height,
While over the slopes and wayside steep,
Michaelmas daisies glorious sweep.
O goldenrod, I sing of you,
Though ripened to golden-brown your hue,
For my thoughts turn home. I long for you still,
O scarlet sumach upon the hill!

Ye pine-crowned mountains, afar and steep,
Where tendrils of the wild grape creep,
Ye rowan berries of blood-red hue,
Surely I shall return to you;
For the noonday sunlight and autumn wood

They sing to me ever that God is good.
O goldenrod, lovely and lingering still,
O Michaelmas daisies upon the hill!

FAMILIAR HYMNS.

XV. Father, Wate' of Earthly Bliss.

It is certainly true that the world owes its sweetest songs to those singers who have known the greatest tribulation. After all, this is not strange. As in the natural world the lily breaks from the mire, the rainbow arches the storm, the snow's white purity is

wrapped in dark, cold clouds—so in the spiritual world beauty is born of pain. The inner history of almost every well-known hymn will bear witness to that truth.

A striking example is that familiar hymn, *Father, Whate'er of Earthly Bliss*. In one sense it is not a notable composition: neither in music nor in literature can it claim a high place, though its fine simplicity and sweet brevity are very close to real artistic merit. It is the spirit of strong resignation, of certain faith and contented trust, breathing through every line, that makes the hymn truly great. And its worth is all the more forcibly brought home to us when we know that the lines were written by a life-long sufferer and are, therefore, the fine flower and fruit of disciplining grief.

Anne Steele, the author, was born over a century ago, the daughter of a Nonconformist minister of England. An accident in childhood laid the foundation for a life of physical suffering, and in her girlhood the sudden death of the man whom she was about to marry threw another black shadow over her days. The loss of her father followed, and the lonely invalid found herself thrown back utterly on the things that do not fail. She bore her lot with resignation and spent her time in doing good deeds and writing hymns and other poems. Dying at an advanced age, her last words were, "I know that my Redeemer liveth."

One biographer, in outlining her life, paraphrases her own sweet hymn. Earthly bliss was denied her, he says, but she had a calm and thankful heart, and the presence of God shining through her journey, crowned at last that journey's end.

Father, whate'er of earthly bliss

Thy sovereign will denies,

Accepted at Thy throne of grace,

Let this petition rise:

Give me a calm and thankful heart,

From every murmur free;

The blessings of Thy grace impart,

And make me live to Thee.

Let the sweet hope that Thou art mine

My path of life attend:

Thy presence through my journey shine,

And crown my journey's end.

Practical Repentance.

Sam Colston was only fourteen, and he could neither read nor write. His father was a ne'er-do-well mountaineer, and the home, such as it was, was mothered by an older sister. All the children were well and strong, except Bunny, the youngest, whose crooked back was a constant reproach to Sam. Years before, he had been left in charge of the child, and in boyish thoughtlessness had neglected him. Bunny had fallen from the high porch of the Colston cabin and had suffered an injury from which he had never recovered.

One afternoon Sam picked up a crumpled paper by the roadside in which there were some pictures that attracted his attention. He could make nothing out of the printed matter, but he took the circular to he preacher and listened eagerly to the reading. It was the prospectus of a hospital for spinal cripples, but when Sam spoke of Bunny the minister kindly explained that the institution was hundreds of miles away, and that a great deal of money would be required to take his brother there for treatment.

But Sam set his heart on the project. Railway tickets were out of the question and he determined to make

the long journey on foot, drawing Bunny behind him in his little wagon. The scheme was quixotic, but there was no one to dissuade him, and the resolute lad actually carried it out. It was weeks before Sam saw the city of his hopes loom up in the distance, but he kept on doggedly, although the sun was often scorching hot and the stones sorely bruised his bare feet. By a fault of his, Bunny was hunchbacked, and no sacrifice was too great to right the wrong he had done.

The surgeon at the hospital called Sam's exploit a splendid example of "practical repentance," and so it is. The boy's momentary neglect of his baby brother was in itself a trivial fault, quite unlike a malicious blow or an angry push, but Sam's unsophisticated mind reckoned squarely with the result, and manfully accepted the responsibility.

For most of us "repentance" is a technical word that has more to do with theology than with every-day life. We repent of our sins when we accept Christ as our personal Saviour, but our ordinary thinking associates the act of repentance with great sins and great sinners. We do not realize, somehow, that a conscientious, earnest Christian life is literally paved with repentances for a thousand daily offenses, neglects and shortcomings, and that those repentances become effective only as we work them out in a practical way.

We are sorry for the sharp, cutting word that brings that pained look into the face of one we love. But we must do more than be sorry; we must make our repentance practical. Zacchaeus, the publican, was soon cured of extortion, we fancy, after he adopted the rule of restoring "fourfold" to the person he has defrauded. That was practical repentance.—Selected.

SAVE YOURSELF

From diphtheria, scarlet fever, sore throat, mumps, bad colds, grippe, tonsillitis, meningitis, tuberculosis, measles, whooping cough, pneumonia.

Follow two simple rules, which will protect you and others:

Rule 1—Don't put in your mouth fingers, pencils, or anything else that does not belong there, nor use a common drinking cup.

Rule 2—Whenever you cough or sneeze, bow your head or put a handkerchief over your mouth and nose.

The germs of these diseases are spread through the secretions of the mouth and nose of sick people and carriers.

Virginia State Board of Health.

WAR ECONOMY CORNER.

Fruit Sandwiches.

Cut slices of twenty-four-hour-old sandwich bread in one-fourth-inch slices. Spread lightly with creamed butter. Make a filling of equal parts of stewed mashed figs and orange marmalade. Add to each cupful of this mixture two dozen chopped, canned, tart cherries. Press sandwiches together and cut with a fancy cutter. Drain a dozen of the tart cherries, or use preserved cherries. Decorate each pile of sandwiches with a couple of these and lay four around the plate to give a touch of color. These sandwiches are delicious made with "war breads."—Woman's Home Companion.

To forget that God is good dishonors him as much as to break His commandments.—Ex.

For the Young Folks

NANCY BYRD TURNER, Editor

School Again!

N. B. T.

We romped through sunny June-time,
We played through bright July,
From August dawn to noon-time
We laughed the hours by.
Now hills are gray in shadow,
And birds are taking wing;
While over field and meadow
The school-bells ring.

We hardly heard September
When she came across the grass;
We'd forgotten to remember
That holidays must pass.
O well, we're willing comers—
Gay hearts to work we bring,
There are joys as great as summer's
When the school-bells ring!

Rosalie's Orange.

When father started off for town one morning, he got as far as the gate and then ran back.

"Mother," he called, "I forgot. I brought half a dozen oranges home to the little folks last night, and have just remembered them. Look on the hall rack."

This was good news indeed, for it was a warm day, and juicy fruit would be delicious. So said the five little Mays, as they crowded around the bag.

Mother must take one, of course. They would not hear of anything else. Then five big, yellow balls were grasped by five pairs of hands, and the band bounced out into the green yard, a house being the poorest place on earth for orange eating.

Harry had his peeled by the time they reached the maple shade, and was dividing it into neat little sections. He loved to take these, one by one, and make way with them. The orange lasted longer that way, he said.

Rob thought differently. "Ho, I'm going to suck mine! That's the way. It's just like drinking orange-soda." He was busily making a hole in one end, with mother's knitting needle.

The twins had already turned back to the dining-room for a knife. Lucy had announced that she wanted her fruit cut open and eaten with sugar and a spoon, like grown folks, and whatever Lucy wanted Lila wanted, as a matter of course.

Eight-year-old Rosalie stood twirling her prize around in her little brown fingers.

"Chickies," called mother from the window, "which ever of you hasn't begun on your feast, run, please, down to the store and get me a paper of needles."

Rosalie was off on flying feet. "Mrs Harris," she said, while the needles were being wrapped up, "has June gotten well yet?"

June was the storekeeper's only child, called after the month she was born in, and because her cheeks promised to match June roses.

"No, Rosalie, my dear," the woman answered. "Sometimes I wonder if she ever will be. The doctor says her fever is gone, but she lies so weak and listless, and won't touch her broth or milk any more." A large tear rolled down and wet the package of needles. "She

doesn't look like a June flower now, dearie."

Rosalie's own eyes were filling, and she felt for her tiny handkerchief. As she did so, her fingers touched the rough skin of the orange.

"Will she eat fruit, Mrs. Harris?"

"That she will. But if I went to buying her fruit I couldn't buy nourishing food and milk the doctor says she must have."

Rosalie laid the fat orange on the counter. "Will you give her this?" she said.

"Bless your heart," Mrs. Harris replied, her face lighting, "take it up to her yourself. Who'd have thought of such a thing?"

Rosalie trudged up the back stairs and into the small, dark room. Over in the corner, a pair of tired blue eyes opened and looked at her listlessly.

"Is that you, mother?" their owner asked, before Rosalie came out of the shadow. "I can't drink it. Please don't make me."

"It's Rosalie May, and I brought you this," a little voice told her.

The drooping eyes caught sight of the gift, and two hands went out so quickly for it that they almost dropped the yellow treasure.

"Oh, oh!" she cried weakly. "Take off its skin quick!" Her eyes reminded Rosalie of the gray kitten's eyes when it saw a bowl of milk after being locked up by accident in the corn-house for three days. She left June lying back on the pillow, fairly drinking the fruit.

The other oranges were gone when she reached home.

"Now, where is yours, little helper?" mother asked.

Rosalie told her about June Harris. The twins and Harry and Rob listened eagerly.

That evening Father May brought his brood a basket of cool, green grapes. They would have none of them.

"For June, for June!" they cried.

Next morning the little store at the corner received a procession of softly treading children, each bearing, lovingly done up in tissue paper, a huge bunch of tempting grapes.

When June's cheeks began to redden again, Mrs. Harris said to Mrs. May: "It was your sweet children. And the first sign of change came the day that blessed Rosalie took her orange upstairs."—The Mayflower.

For the Southern Churchman.
The Little Oak Baby.

Austina N. Hobday.

The first thing I remember was the big, blue sky which seemed to be everywhere. I felt very tiny but very secure, cuddled close in Mother Oak Tree's arms. I loved to hear her sweet voice, gently sighing, as she rocked me to sleep.

We had lovely talks that summer—mother and I; and I thought it would always be so. But when the frosts began to chill the air it seemed to me that my bed was not so snug and I missed the warm pressure of mother's arms and grew afraid.

One day I asked: "Mother, have you stopped loving me?"

She replied: "My child, I love you devotedly, but you are soon to go on

a long journey out into the world, and grow up into a big, beautiful oak, from the trunk of which you can wave your arms toward Heaven and stretch your feet deep down into the soft, brown earth, and take on more beautiful shades as the seasons change."

That night I cried myself to sleep, in spite of mother's sweet song. The next morning I missed Friend Sunshine's bright face, and I was very cold. Presently the wind rose, and it seemed as though we would be beaten to pieces. Worst of all, I found myself slipping, slipping; then I was falling, I knew not where.

I shut my eyes tightly and even though I got a big bump and stopped suddenly, I was afraid to open them, for I thought when I lost my hold on mother I had lost all.

Something soft brushed my cheek, not unlike a gentle kiss. I opened my eyes, and behold, the air was filled with what I took to be white feathers. They were not close enough, however, to keep me from seeing, quite near, my big, beautiful mother.

"She looked more protecting than ever as she said: 'Well, my child, you are close enough to take my place when age cripples and breaks my limbs. Then you can furnish a home for the birds, and shade for the weary traveller. Now, go to sleep under your white blanket.'"

I don't know how long I slept, but when I waked a bird was singing: "Wake up, wake up. Spring has come, spring has come! Time to grow, time to grow!"

I felt as if I were bursting with happiness, and sure enough, in a short time I sprouted, and had grown a tiny green leaf, and my roots were grasping firmly the rich soil. I was, indeed, a little oak tree!

A Riddle That Solved Itself.

After a hard day's work the boys' raft was at last finished. Of course, grandfather must see it launched; and they rushed pell-mell to the house to bring him down to the creek. Grandfather admired the new raft, even as much as the boys thought it deserved, and that was a very great deal.

"But this isn't the first raft I've seen on the creek this summer," he said. The boys looked at him in astonishment.

"Why, how can that be, grandfather?" Ted ventured. "We're the only fellows that play here, you know; and we never built a raft before."

"The other raft was made of leaves," grandfather began, with a twinkle in his eye.

"Of leaves! What good would that be?" Hal interrupted.

"But it really was made of leaves," grandfather insisted; "of dried leaves and twigs, all nicely sewed together with silk. It doesn't sound exactly serviceable, I know; but it carried its owner very comfortably. He sat on his raft—"

"Sat on it, grandfather!" Ted's eyes were growing wider and wider. "Why, we have to stand on ours. If we sit down, over it goes in a minute!"

"His doesn't, though," laughed grandfather. "He sits and floats all day long, wherever the wind and water may choose to carry him. His meals are brought to him, too—all he can eat. He's a ravenous fellow, a regular wolf for hunting and devouring."

"Is it a riddle, grandfather?" Hal asked, suspiciously.

"Well, perhaps; see if you can guess it! The raft-builder is very beautifully marked, and has exceedingly strong jaws; and whenever a water insect

floats too near the raft he is quickly seized in those strong jaws and swallowed before he can even try to get away."

"Is it a frog, grandfather?"

"No."

"A kingfisher?"

"No."

"Is it—oh! what is it grandfather?"

But just at that moment a tiny floating platform of leaves and twigs came sailing slowly toward them down the creek; and on it, looking round with bright, greedy eyes, sat a large, beautifully marked water spider, eager and alert for food.

"There! there!" cried the boys.

"There he comes now—old spider wolf! It is, it is, isn't it, grandfather?"

"Yes; that's the raft-builder," said grandfather, "and he's a bloodthirsty fellow, too. See how he watches for every water insect on his way. He's ready for them every minute."

And when the odd little craft sailed out of sight round a bend, the boys' raft was successfully launched, and grandfather stood on the shore clapping his hands and cheering. But nobody thought to cheer Mr. Water Spider, who had built his raft alone.—Selected.

Doing Her Bit.

I cannot knit a scarf nor sweater,
Nor write a soldier boy a letter,
For I am only five, you know,
And have not learned to write nor sew.
I know, though, I must "do my bit,"
So, when my mother starts to knit,
I hold the yarn, stretch wide each hand,
And very, very still I stand
Until she winds it in a ball,
And never say I'm tired at all!
—Mattie Lee Hausgen, in St. Nicholas.

Two Boys and Two Dogs.

Thomas came running in, out of breath. "I think it's just awful the way dogs fight!" he cried, when he could get his breath. "Dash and a stray dog are going for each other out in the road, and there wasn't one thing to fight about either!"

Father said he would walk straight out and stop such doings, and Thomas went with him, still indignant.

Laurie spoke up from the window-seat. "I know what started the fight," he remarked, "I saw 'em begin. Dash found the stray dog sniffing at an old dry bone that's been lying near the gate for days, and tried to take it away from him. Wasn't that mean, Cousin Will?"

"Did it belong to Dash?" Cousin Will asked.

"Why, yes, I suppose he had buried it weeks ago and dug it up again, but it couldn't possibly have been any good to him, so why raise a row over it?"

Cousin Will said he could not imagine, and put on his hat and went for a drive with father, while Laurie curled up in the window and was soon far away in an exciting story.

Presently Thomas came back and began looking around for something to do with himself, not being a reader like his brother. As he whistled about aimlessly, his eye fell on an old stick of sealing-wax in a corner of the mantel-piece.

"Just the thing to mend my ball with," he said aloud to himself.

Laurie glanced up from his book. "Thomas Lindsay, you know as well as you know your name, that that's my wax!"

"I didn't know anything of the kind," retorted Thomas, swelling; "but if it is, you've left it throwing around

here for ages, and I found it, and now I'm going to use it."

Laurie got up and said that he should not; Thomas contended that he would. Laurie confessed he had forgotten all about the article, but that nevertheless it was still his.

A scuffle began, and when three chairs had been turned over, the tablecloth pulled awry and two pairs of cheeks were blazing red. Father and Cousin Will walked in, looking for something they had forgotten. Both boys tried to explain, talking very fast at the same time. Father looked at one; Cousin Will fixed serious eyes on the other. The stick of sealing-wax was nothing but a pinch of dust on the floor.

When the tale stopped for a second, father said, "Thomas, my son, I had to go out again and run the strange dog off with a whip to keep him from coming here and making needless disturbance."

Thomas shuffled his feet, remembering his late indignation. Then he left the room. Father found what he wanted and went, too.

Cousin Will loitered a moment. "What are you going to do about your sealing-wax, Laurie?" he wanted to know. "Did you value it very much?"

"No," Laurie replied. "Fact is, I didn't." He was setting up the chairs and straightening the cloth, but he did not look up.

"Something like the bone was to Dash, eh?" his cousin went on.

"Just like that, I'm afraid," Laurie owned.

"We locked Dash up a while, to teach him manners," Cousin Will went on, thoughtfully.

Laurie gave a long whistle that ended in a sigh. "Whew!" he remarked, "I'm going to find Thomas, and we'll tell father to turn Dash out and count on us not to be so silly next time."

"Come on," Thomas called from the doorway, "I'm ready."—S. S. Times.

To Grow Pickle in a Bottle.

This is an experiment that the small boy or girl will find lots of fun. It will be fun for you while it is growing and fun for your friends after you have succeeded in growing the pickle until it fills the bottle. They will not be able to understand how so large a pickle was ever gotten into the neck of the bottle, which will be many times smaller than the pickle, of course.

Here is the way to do it. Select a bottle at least six or eight inches long, round if you can find such a bottle, but a flat one will do. Go out to the garden with your bottle and find a tiny cucumber that will just go into the neck of your bottle. If you have no cucumbers select a tiny squash, or even a green tomato. Do not pick the pickle, just push it into the bottle and leave it to grow on the vine. Watch it and keep it pushed further and further into the bottle from day to day until it gets so big that it is all the bottle will hold. A tomato or squash will flatten out and take the shape of the bottle if you keep pushing it in. Now when the bottle is full you may cut it from the vine and take it to the house. If you wish to keep the pickle in the bottle for a few months or a year you can do so as well as not. Just mix a tablespoonful of salt with a half-cup of cold water, and fill the bottle full, then push in a good cork. It will then keep as long as you wish and you can show it to your friends as a curiosity which they will all enjoy seeing.—Youth's World.

For the Southern Churchman.

Riddle.

Riddlemaree, thin and gray,
Fashioned and formed in a wondrous way:
Low on a bush and high on a wall
It lightly hangs, but it cannot fall.
Though often it's full of legs and wings,
It never flies and it never springs;
A breath or a blow, it ceases to be—
Who can read my riddlemaree?

Answer to last week's riddle: A soap bubble.

A Bicycle Run By a Mouse.

The Albany Express tells this story of a strange accident that befell a mouse.

A wheelman hung his bicycle from the ceiling of his cellar, not far from a swinging shelf on which food was kept. A mouse jumped from the wall to the tire of the front wheel, evidently hopping thereby to reach the shelf. The wheel started and the mouse naturally ran toward the highest part of it. It was able to stay on the top of the tire, but could not get enough of a foothold to jump to the wall. When found next morning it was very much exhausted, though still running. The cyclometer showed that it had traveled more than twenty-eight miles.—Presbyterian.

War and the Church

THE CHURCH IN THE FURNACE
Editor E. B. McNutt

Price \$1.75

By Seventeen C. of E. Chaplains.
At the Front
Two page leader in June 1, "Living Church," by Dean Hodges.
Used by P. E. War Commission in its Work.

THE CHURCH AND THE MAN.

By Donald Hankey.

Price 60 cents.

One chapter quoted entire in "March" Y. M. C. A. "Association Men." At the head of Book List for the month.

THOUGHTS ON RELIGION AT THE FRONT.

By Rev. Neville S. Talbot.

Price 80 cents.

The opinions of a C. of E. Man of true humility and courageous sincerity.

WATCHMAN! WHAT OF THE NIGHT.

By Richard Henry Malden.

Price \$1.75.

A C. of E. naval chaplain lets others describe symptoms and exhort on penances while he does some deepful thoughtful work on the first principles of a cure.

THE NEW HORIZON IN CHURCH AND STATE.

By W. H. P. Faunce,

Pres. Brown University.

Price 60 cents.

A good American book by a good American.

THE CHRISTIAN MAN, THE CHURCH AND THE WAR.

By Robert E. Spear.

Price 60 cents.

An earnest discussion of the aims of the war which call for its warm hearted support by the Christian and the Church.

Order from

SOUTHERN CHURCHMAN CO.
Richmond, Va.

Look Out For Your Face.

"My boy," said a wise father, who knew how to play and be a chum with his twelve-year-old lad, "you do not own your own face."

The boy looked puzzled. He had come to the breakfast table with a frowning, clouded countenance, and had started moodily to eat his food. Everybody felt the shadow of his ill spirits evident in his looks. His father's unexpected words brought him back to life, and he looked up with a half-guilty expression, but did not understand what was meant.

"You do not own your own face," his father repeated. "Do not forget that. It belongs to other people. They, not you, have to look at it. You have no right to compel others to look at a sour, gloomy and crabbed face."

The boy had never thought of that, but he understood, and did not forget. And all of us should understand, and none of us should forget, that our faces belong to other people.—Christian Herald.

French Colors.

It is not generally known that the three stripes of color that make up the French national flag are not equal in width. When the tricolor was first authorized, in 1792, the positions and proportions of the three colors were not stated and such variety of flags was seen that two years later the National Assembly declared that the national

standard should be formed of the three national colors in equal bands placed vertically, the hoist being blue, the middle white, and the fly red.

WHY RUN-DOWN PALE EXHAUSTED WOMEN SHOULD TAKE IRON

"There can be no beautiful, healthy, rosy-cheeked, steady nerved women without iron. When the iron goes from the blood of women, the roses go from their cheeks—their charm and attractiveness depart. I always insist that my patients take organic iron—Nuxated Iron—not metallic iron which often corrodes the stomach and does more harm than good. Nuxated Iron is easily assimilated, does not blacken nor injure the teeth nor upset the stomach. It will increase the strength and endurance of weak, nervous, irritable, careworn, haggard women in two weeks' time in many cases. I have used it in my own practice with most surprising results."—Ferdinand King, M. D., well known New York Physician and medical author. (Satisfaction guaranteed or money refunded.—On sale at all good druggists.)

NUXATED IRON

For years the flag was made in this way; but, although the bands were equal, they never looked equal, owing to an optical illusion, the blue appearing wider than the white, and the white wider than the red.

At last, after many experiments, it was officially decided that in every hundred parts the blue should be thirty, white thirty-three, and red thirty-seven.—Selected.

The devil's principal work is to make wrong people think they are right.—Ex.

YOU WILL WRITE A LETTER LIKE THIS.

I wish that I knew which one of the thousands of letters I receive would have the most weight with you, my friend. I can't quote all of them here, but I am going to ask you to read these carefully and then give me a chance to renew your health and make you write me one very much like them:

701 Barnard Street,
Savannah, Ga., Dec. 28, 1910.

Mr. N. F. Shivar, Shelton, S. C. Dear Sir: As you are aware, in 1909 I was suffering with indigestion, stomach and liver disorders and all its train of horrifying phenomena for several months. I had lived on milk, soft eggs, shredded wheat, a very insufficient diet for an active working man, and, of course, from disease and starvation was in a very low state of nervous vitality and general debility. I ordered ten gallons of your Mineral Water, which I used continuously, reordering when necessary, and in four months gained twenty-nine pounds, was strong and perfectly well and have worked practically every day since. It acts as a general renovator of the system. I prescribe it in my practice, and it has in every instance had the desired effects. It is essential to use this water in as large quantities as possible, for its properties are so happily blended and in such proportion that they will not disturb the most delicate system. It is purely Nature's remedy.

A. L. R. AVANT, M. D.
Leeds, S. C., March 2, 1911.

I have tested your Spring Water in several cases of rheumatism, chronic indigestion, kidney and bladder trouble, and in nervous and sick headaches, and find that it has acted nicely in each case, and I believe that if used continuously for a reasonable time will produce a permanent cure. It will purify the blood, relieve debility, stimulate the action of the liver, kidneys and bladder, aiding them in throwing off all poisonous matter.

C. A. CROSBY, M. D.

These are not selected cases nor are the results unusual. I receive thousands like them from physicians ministers lawyers, merchants, farmers, manufacturers and every conceivable profession. I want the satisfaction of receiving such a letter from you. No matter what your complaint may be, dyspepsia, indigestion, nervous headache, rheumatism, gall stones, kidney or liver disease, or any chronic ailment that has not responded to drugs. I invite you to match your faith in the Spring against my pocket-book. If the water fails to benefit you simply say so, return the empty demijohns and I will promptly and willing refund your money—every cent. Sign below:

Shivar Spring,
Box 64 C, Shelton, S. C.
Gentlemen:

I accept your guarantee offer and enclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if it fails to benefit my case you agree to refund the price in full upon receipt of the two empty demijohns, which I agree to return promptly.

Name.....

Address.....

Shipping Point.....

(Please write distinctly.)

NOTE:—"I have had the pleasure of serving the little church at Shivar Spring as Pastor for years, and am therefore well acquainted with Mr. Shivar and his associates, whom I gladly commend as honorable business men and worthy of the confidence of the public. I have personally derived great benefit from the use of the Shivar Mineral Water and have knowledge of its beneficial effects in a great number and variety of cases."—Rev. A. McA. Pittman.

Books and Stationery

Prayer Books, Hymnals, Bibles, Chancel Books

Religious and Miscellaneous Books, Fine Stationery

Our stock and service are at your command. Write us for anything you need.

Headquarters for Church and Sunday-School Supplies. Publishers of American Church Sunday-School Lesson material.

Write for Catalogue and Samples.

We extend a cordial invitation to readers of "The Southern Churchman" when in Philadelphia to call upon us,

George W. Jacobs & Co.

PUBLISHERS, BOOKSELLERS, IMPORTERS, STATIONERS
1628 Chestnut Street Philadelphia.

Miller & Rhoads

"The Shopping Center."

For the retail Dry Goods and Department Store trade.

In the heart of Richmond, when you are here; and Our Mail Order Department Serves you at your home.

BROAD AND GRACE STS.

CORNER 5TH WL

RICHMOND, VA.

FINANCIAL

The Fate of the World

That's the responsibility that rests on America.
SAVING will aid your country and protect you.

National State and City Bank

RICHMOND, VA.

Wm. H. Palmer, President

Julien H. Hill, Vice-Pres. and Cashier R. E. Cunningham, Asst. Cashier
J. W. Sinton, Vice-Pres. Wm. S. Ryland, Asst. Cashier
Jesse F. Wood, Mgr. Savings Department

INCORPORATED 1882

Virginia Fire and Marine Insurance Company

Of Richmond, Va.

ASSETS \$2,160,195.00

Wm. H. Palmer, President

E. B. Addison, Vice-President

W. H. McCarthy, Secretary

BUY WAR SAVINGS STAMPS

Invest your money with the government and do your bit toward winning the war.
Those at home must back the boys at the front with supplies of every kind. Your money loaned to the government through the purchase of War Savings Stamps will help meet the various demands.

The American National Bank of Richmond, Va.
SECURITY AND SERVICE

A Prayer for Courage.

Give unto us, O Lord, the spirit of brightness and courage. Help us to play the man, and so to help others to face courageously whatsoever to-morrow may bring to meet them. Let not these shadows oppress our spirits, lest our gloom should darken the light by which others have to live. Say unto our souls, "Be of good courage; fear not, for I am with Thee." Say unto our land, "Fear not, O land, be glad and rejoice, for the Lord will do great things." Amen.—Selected.

The Loveliness of the Law.

The commandments of God are the laws of happiness. They are the rules of health both for soul and body. There can be no well-being on earth, and no

heaven without them. We have been too long in the habit of thinking that goodness is only goodness because God has commanded it, and that evil would be good, or at least very pleasant, if it had not been forbidden. We have not regarded goodness as the indispensable means of happiness, just as much as breath is to life, labor to success, or water to steam. The commandments are the laws of goodness.—J. Bailey.

As a Man Liveth.

If we look at it truly, his past life just the one thing that a man does take with him when he dies. He takes himself. And that self is the product of all his past experience and action. As an oak bears in itself the results of every shower that through long years has freshened it, of every gale that has toughened it or stripped its boughs, of the sunshine that has fed it, and the drought that has parched it, so a man, when he stands at the end of life, is what he has been made by all its joys and sufferings and actions. That is what he takes into the other world—his own character.—H. W. Beecher.

RESORT

HOTEL MARLTON

3 and 5 West 8th St.; Near 5th Avenue.

Washington Square, New York.

Quiet and homelike hotel; transients and families; American and European plan; special summer rate. No Bar.

What do you know of the work of your Church Temperance Society?

Ed. Rev. Frederick Courtney, D. D., President.
William Jay Schieffelin, Esq., Ph. D., Treasurer.
Rev. James Empringham, D. D., Gen'l Supt.
Send for free sample copy of "TEMPERANCE."
This periodical has the largest circulation of any magazine of its kind in America. Address

Church Temperance Society

314 Metropolitan Tower, New York City

Jno. L. Williams & Sons

BANKERS and BROKERS

Eighth and Main. (P. O. Box 508)

RICHMOND, VIRGINIA.

Transact a general Banking and Brokerage Business. Deal in Southern Investment Securities. Negotiable Railroad and Municipal Bonds.

The First National Bank

OF

Richmond, Virginia

DESIRE

YOUR ACCOUNT.

CAPITAL & SURPLUS

\$3,000,000.00

3%

INTEREST IN SAVINGS DEPARTMENT.

R. L. Christian & Company

514-16 E. Broad St.

Richmond, Va.

Leading Fancy Grocer

AGENTS FOR

HUYLER'S CANDIES AND PETER'S SWISS MILK CHOCOLATE.

Special attention given to out-of-town orders.

Catalogue mailed on application.

Richmond, Fredericksburg & Potomac R. R.

To and from Washington and beyond—Daily.

Leave Richmond	Arrive Richmond
* 6:40 A.M. * 11:45 A.M.	* 7:25 A.M. * 9:15 P.M.
* 8:40 A.M. * 12:30 P.M.	* 12:55 P.M. * 9:35 P.M.
* 8:50 A.M. * 7:00 P.M.	* 5:20 P.M. * 11:25 P.M.
* 9:15 A.M. * 1:10 P.M.	* 6:00 P.M. * 12:30 N.Y.

Richmond-Washington Local, Lv. 4:10 P.M. week days; 4:15 P.M. Sundays; Ar. 12:15 P.M. daily. Fredericksburg Accom. week days, Lv. 4:15 P.M.; Ar. 8:15 A.M. Ashland Accom. week days, Lv. 7:45 A.M., 6:30 P.M.; Ar. 8:30 A.M., 5:30 P.M.

* Elbe ticket and baggage offices not open for this train. * Main St. Sta. † Byrd St. Sta. stopping at Elbe. ‡ Elbe Sta.

Southern Churchman

SOUTHERN CHURCHMAN COMPANY
Publishers

818 East Grace Street, Richmond, Virginia

LEWIS G. WILLIAMS, President.

E. B. ADDISON, Vice-President.

REV. E. L. GOODWIN, D. D., Editor.

REV. JAS. D. GIBSON, Managing Editor.

Entered at the Postoffice in Richmond, Va., as second-class, mail matter.

SUBSCRIPTION PRICE—After January 1, 1918, \$6.00 per year in advance. To the Clergy \$2.00. Six months \$1.50. Trial subscription 3 months 50 cents, 10 cents a copy. Foreign postage 50 cents additional. Back numbers not over 3 months old 10 cents each, over 3 months old 25 cents each.

For the convenience of subscribers, subscriptions are continued at expiration unless otherwise ordered. Notice of renewal, discontinuance, or change of address should be sent two weeks before the date they are to go into effect.

RECEIPT OF PAYMENT is shown in about two weeks by change of date on address label. If date is not properly extended after each payment notify us promptly. No receipt for payment will be sent.

Notes post office address. The exact post office address to which we are directing the paper at the time of writing **MUST ALWAYS BE GIVEN**. Our mailing list is arranged by post offices and not alphabetically. Make all checks and money orders payable to "the Southern Churchman and not to an individual."

ADVERTISEMENTS—Rates quoted on request. For Classified see head of that department.

Representatives wanted in each Parish, liberal commissions.

News concerning the church at large always welcome.

PIPE ORGANS.

If the purchase of an organ is contemplated, address **HENRY PILCHER'S SONS**, Louisville, Kentucky, who manufacture the highest grade at reasonable prices.

WANTED A SMALL BOY OR GIRL TO live in my family and go to day school with my children, ten to fourteen years. Terms, including board, tuition and laundry, \$12.00 per week. Mrs. Fenton Noland, R 2, Beaver Dam, Va.

POSITIONS WANTED

AN ELDERLY CHURCHMAN, CAPABLE of teaching English, Latin, French and music, desires a situation. Last positions held nine and three years. Mrs. Sue C. Rowlett, Houston, Va.

WANTED BY YOUNG LADY OF EXPERIENCE, position as teacher in private family in the city. Highest references. Address "H," Box 23, Amherst, Va.

HELP WANTED

WANTED BY OCTOBER 15 AN experienced kindergarten teacher. Address Mrs. S., care Southern Churchman.

WANTED A MOTHER'S HELPER IN small family in an apartment. References exchanged. Mrs. Maxwell Case, 803 Hamilton Terrace, Baltimore, Md.

WANTED NORFOLK, VA., OCTOBER 1, refined young white girl to take charge of two children. Ages five and seven. Write Mrs. Richard L. Dobie, "The Oaks," Warm Springs, Va.

WANTED MOTHER'S HELPER. Mrs. Booth Bowie, Mitchellville, Md.

WANTED AT ONCE, GOVERNESS, LADY Protestant, about thirty-five, to teach child twelve. Good references required. Box 15, Fairville, Pa.

WANTED A TEACHER OF MATHEMATICS and science in a girls' school. Salary \$500 and home. Apply to L. T. MADDOX, St. Mary's Seminary, St. Mary's City, Md.

Asheville Mission Hospital

ASHEVILLE, N. C.,

offers three years' course of Training for Nurses. Pupils eligible for State Registration. Ideal climate. Apply to **MISS ANDREWS, Sup't.**

THE BOARD OF MISSIONS.

Correspondence is invited from those who wish to know

What it does.

What its work signifies.

Why the work can be helped most effectively through the Board.

Address

The Right Reverend A. S. Lloyd, D. D., President of the Board of Missions, 281 Fourth Avenue, New York.

Legal Title for Use in Making Wills:

The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.

The Spirit of Missions, \$1.00 a year.

Classified Advertising and Notices

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line, each insertion. Special rates to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents. Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

Marriages and Deaths

Marriage notices, not exceeding 40 words, \$1.00; Death notices, not exceeding 40 words, inserted free. Over 40 words at the obituary rate. Obituaries and resolutions, 20 cents per line. Six words to the average line.

Copy for this department must be received not later than Tuesday of the week in which it is intended to be published.

IN MEMORIAM.

In loving memory of a dear mother and rare woman, **VIRGINIA LEE JOHNSTON**, who entered Paradise September 25, 1917, at her home in Union, W. Va.

"Blessed are the pure in heart, for they shall see God."

THE LATE JOHN G. MONCURE.

I wish to pay tribute to one of the best men in Virginia who has lately passed from the church militant to the church triumphant, the late **MR. JOHN GASCIEN MONCURE**, of King William County. Living in a most quiet country community, this man was but little known beyond the people among whom he lived. His many splendid qualities did not have an opportunity to make themselves widely manifest. The few short lines telling of his passing away and the place of his interment are not a sufficient notice to take of one whose life was so useful and of such vital importance to the people among whom he lived. In 1890 I became the rector of St. David's, King William. Mr. Moncure was on the vestry, and an active worker in the parish. For three years I was thrown intimately with him. After his marriage to Miss Louise Pollard, of "Edgehill," I was frequently his guest in their hospitable home. His manner was always that of a quiet Christian gentleman in whom one could place the most implicit confidence. With the strong, deeply rooted convictions that made him the cleanly cut man that he was, he had a big, kind heart which made him gentle in his conduct and kind in his speech. The affectionate name of the community for him was "Mr. Jack," and I always spoke of him by that name. He was for twenty-three years superintendent of St. David's Sunday school, and for ten years was lay reader of the parish, also its treasurer and junior warden. During those years of loyal devoted service, many were brought under his quiet moulding influence. Few clergymen have exerted a stronger influence or spent a more useful life.

Many miles away and busily engaged in another field, I have deeply felt the passing away of this man whom I am proud to have numbered among my warmest friends. I sympathize with the community which must feel that they have met with an irreparable loss, with the Church in Virginia which sadly needs such men; but above all with the good woman who has for these many years been his most efficient helpmeet.

S. S. HEPBURN.

Worton, Md.

CHURCH INTELLIGENCE.

(Continued from page 11)

Recently appointed United States chaplains are the Rev. Messrs. Barrett P. Tyler, J. Gregory Mabry, S. Glover Dunseath, H. V. B. Darlington, Edgar W. Anderson, Burnham N. Dell, while several others are awaiting appointment.

The Rev. Hiram R. Bennett has succeeded the Rev. Warren L. Rogers, who gave three months at St. George's, Camp Dix and the Rev. Augustine Elmendorf has succeeded the Rev. Edwin S. Carson, who gave three months' service at Camp Merritt.

The Rev. William H. Watts and the Rev. Robert Bickersdorfer have recently gone to France in Y. M. C. A.

ATTENTION!!! Churchmen Everywhere

Under direction of the War Commission the Department of Army and Navy Work of the Brotherhood of St. Andrew is keeping the great Honor Roll of the Church.

Rectors and laymen send us the names of enlisted Churchmen and their military addresses.

ENLISTED CHURCHMEN send us your names and write us your wants. We are anxious to serve you wherever you are.

EVERY LETTER ANSWERED

B. F. FINNEY, Chief Sec'y
F. S. TITSWORTH, Executive Sec'y
Church House, 12th and Walnut Streets
PHILADELPHIA, PA.

service, and the Rev. Robert S. Hooper to like duty at Camp Oglethorpe. Several of the other Clergy have taken services in the camps at home and in France. Thirty of the Clergy have been absent from their parishes in government service for considerable time.

Clerical Changes: The summer has seen many changes among the Clergy in the Newark Diocese. The Rev. Henry B. Todd has entered upon his work as rector of St. Paul's Church, Hoboken; the Rev. Chapman S. Lewis, as rector of St. Stephen's Church, Jersey City; the Rev. Allen Greene comes to St. John's, West Hoboken, October 1; the Rev. L. H. Nugent leaves Lyndhurst to be succeeded by the Rev. F. G. Faber. The Rev. A. Q. Plank has become curate at Grace Church, Newark, and the Rev. Donald Wonders, curate at Trinity, Newark. The Rev. Dwight W. Graham has accepted the rectorship of Trinity Church, Waterbury, Connecticut. The Rev. Roy J. Riblet has become rector of Christ Church, Harrison; the Rev. Hugh W. Dickinson has taken charge of Wortendyke and Glen Rock; the Rev. John D. Kenney of Allendale, and the Rev. William W. S. Hohenschild has charge of St. Agnes, East Orange.

PITTSBURGH.

Rt. Rev. C. Whitehead, D. D., Bishop.

The Rev. Charles Clarence Durkee was instituted into the rectorship of St. Thomas' Memorial Church, Oakmont, on September 19 by the Bishop of the Diocese. The service was read by the Rev. Messrs. Porkess, Van Etten, Whittemore and Bigham and the sermon preached by Bishop Whitehead. The service was followed by an informal reception in the parish house, at which refreshments were served by the ladies of the congregation.

Connellsville: The church building of Trinity Church in East Connellsville, formerly New Haven, has long been in disuse and in increasing disrepair, because the people formerly connected with the congregation have died or moved away from that side of the Youghiogeny River. Within two years the Rev. Mr. Slayton, of St. Peter's Church, Uniontown, with the able assistance of his curate, the Rev. Mr. Kanaga, has started a mission in Connellsville proper, which has met with hearty co-operation from a large number of people. A very eligible prop-

erty has been purchased on a prominent corner, a dwelling house on a large lot has recently been turned into a chapel and parish house, repairs being made in papering, painting and furnishing, most of the work being done by the people themselves. On Monday evening, September 16, the Bishop, accompanied by the Rev. Messrs. Slayton, Kanaga, Barlow, Goldsmith and Digles, opened the building with a brief service, with addresses, followed by a reception with refreshments served by the ladies of the parish. Everything now looks favorable for the future of this interesting mission.

Clerical Union: The monthly meeting of the Clerical Union was held on Monday, September 16, in St. Peter's parish, Uniontown, with an attendance of twenty-three clergymen. The Rev. Louis F. Whittemore, of Calvary Church, Pittsburgh, read a paper on Church Unity, which was followed by an interesting discussion. The women of the congregation served a very excellent dinner for all present, and after the meeting the guests were taken for a drive to "The Summit," one of the highest points in that mountainous region.

Grace Church, Pittsburgh: Sunday, September 15, was kept as a special day throughout in Grace Church, for it was the sixty-fifth anniversary of the church's opening. A large and representative gathering of the different parish's organizations was present at the early celebration of the Holy Communion. In the Morning Prayer service the Church school attended in a body and united with a number of the parishioners. The rector, the Rev. William Porkess preached a special sermon commemorative of the event. From Grace church two have gone into the ministry of the Episcopal Church. A Y. M. C. A. worker and a graduate nurse, members of the parish are now in France, in addition to a good sized list of young men serving their country.

NEW YORK.

Rt. Rev. David H. Greer, D. D., Bishop.
Rt. Rev. C. S. Burch, D. D., Suffragan.

Bishop Gore of Oxford has now preached three times in New York and spoken informally once. His first sermon was delivered in St. James Church, the Rev. Dr. F. W. Crowder, rector, his second in the Cathedral and his third at Trinity, the last on Sunday afternoon, September 22. At a local conference of ministers he also spoke. He comes to the United States at this time upon the invitation of a committee which feels the need of stronger relations between allied nations in the matter of the future. The Bishop advocates a League of Nations, to have its foundations laid at once, without waiting for the end of the war. Such is the burden of his addresses and sermons.

Speaking of religious conditions in England he declares them to be far better than he would have thought possible if asked in the beginning, and is especially strong in his claim that the Church of England has done its full share in war work, and done it promptly and well. While preaching so far in Episcopal churches he says that his mission is not solely to the Church but to America, and that he will speak in churches of several religious bodies before his return in November. He is accompanied by the minister of a Primitive Methodist body, who has just been elected President of a union of

Protestant churches of England and Wales. It is understood that much of his itinerary lies in Southern cities, those which the Archbishop of York was unable to visit.

Deep sympathy is felt for the Rev. Dr. Harry P. Nichols in the death of his son in France. It was only a short time since that Mrs. Nichols died.

Wall Street Preaching: The day the President sent his reply to the so-called peace note, at the noon service in Wall Street the Rev. William Wilkinson moved a vote of thanks to President Wilson, it was instantly seconded by scores of men, and was passed without a dissenter. It was signed by Mr. Wilkinson and Mr. A. H. Lamborn and sent to the White House. The second day after the President sent a letter of warm thanks which he desired should be read to all concerned. The Wall Street noon services are a proof of what the Church could do in our great cities to interest all sorts and conditions of men. The attendance

never lessens; the interest and the reverence of the worshippers never wanes.

The services at Midland Beach on Staten Island, N. Y., shows what can be done amongst persons who go for pleasure to the seaside. The men whose deeds are recorded in the "Acts of the Apostles" knew how to do good missionary work when they went to the riverside and held service there. The police kept the boardwalks open for the people when Mr. Wilkinson preached.

CHICAGO.

Rt. Rev. C. P. Anderson, D. D., Bishop.

The New Mission in Chicago: The Church of the Holy Apostles, of which Mr. Franklin H. Spencer, Field Secretary for the Middle West of the Brotherhood of St. Andrew, has been the clerk since its start a year ago last February, had its Every Member Canvass last Sunday, and received pledges for its own work to the extent of almost

NOTE Result of 18 years tests, Ohio Agricultural Experiment Station.



11 Bushels
Wheat

UNFERTILIZED



Result
of
12 Hours
Labor

FERTILIZED



24
Bushels
Wheat



Make

Every Hour of Labor Produce 2 Bushels Instead of 1

It requires twelve hours of human labor to grow an acre of wheat. What do those twelve hours of labor yield? Note the result of conclusive tests at the Ohio Agricultural Experiment Station.

One way—without fertilizer—yielded 11 bu. per acre—or a little less than a bushel as reward for each hour's work.
The other way—with fertilizer—yielded 24 bu. per acre—or 2 bushels of wheat as reward for each hour's work.

In other words, these experiments proved that every hour spent in growing wheat on fertilized land brought in twice as much grain as the same amount of time spent in growing it on land without fertilizer.

The fertilizer actually added 13 bushels more

to the acre yield, paying for itself over and over again. These are experiment station facts. In view of these facts can you afford to plant wheat without applying fertilizer?

Give the crop the food it needs to build good strong straw and plump the pods of grain. Nitrogen is needed, in addition to Phosphoric Acid. For to beat the Hessian Fly, wheat should be planted late. The Nitrogen enables it to get a good start, even in cold ground, and resist the ravages of the fly.

Order Fertilizers Early

Our fifty factories and distributing points enables us to get fertilizer to you with a minimum amount of hauling, but due to the freight congestion, you should order NOW. Write us today for the name of V-C Dealers near you.

V-C Fertilizers

VIRGINIA-CAROLINA CHEMICAL COMPANY

INCORPORATED

V-C Sales Offices

Richmond, Va.
Norfolk, Va.
Alexandria, Va.
Durham, N. C.
Winston-Salem, N. C.
Charleston, S. C.

Columbia, S. C.
Atlanta, Ga.
Athens, Ga.
Savannah, Ga.

Columbus, Ga.
Gainesville, Fla.
Jacksonville, Fla.
Sanford, Fla.

Memphis, Tenn.
Mt. Pleasant, Tenn.
Birmingham, Ala.
Mobile, Ala.

Montgomery, Ala.
Shreveport, La.
Baltimore, Md.
Fort Wayne, Ind.
Cincinnati, Ohio
New York City

\$2,300 and for missions \$407. It has its own resident clergyman, the Rev. Edward S. White, and is receiving no financial help from the Board of Missions.

KENTUCKY.

Rt. Rev. C. E. Woodcock, D. D., Bishop.

The Rev. A. E. Whatham, until recently the rector of Trinity Church, Louisville, has accepted work in the Diocese of Toronto, Canada, and will leave Louisville for his new field of labor late in September.

Mr. Whatham was also the historiographer of the Diocese. It is understood that he will not give up his chronological connection with the Diocese for the present at least. Mr. Whatham is an indefatigable worker and thoroughly understands the English people and will be a strong addition to the Diocese of Toronto.

Orphanage of Good Shepherd: Mrs. Mary R. Copeland, who has been the matron at the Orphanage of the Good Shepherd during the past year, will retire from that position on the first of October, and will be succeeded by Mrs. Martha McNeill.

Mrs. Copeland accepted the position at a great personal sacrifice and at the urgent request of some of the members of the Board of Guardians when an extraordinary emergency existed. She has held the place when her health seemed to make her unable to bear the heavy burdens the position imposed upon her. She leaves the Orphanage with the heartfelt gratitude of everyone interested in the Orphanage for the sacrifices she has made for its benefit.

Mrs. McNeill comes to the Orphanage with a wide experience. She was formerly a member of the Cathedral, but in late years she has moved out West, where she gained an experience that gives her splendid qualifications for the position she will assume. The Board feels that they are particularly fortunate in being able to secure a person with so much promise.

CONNECTICUT.

Rt. Rev. C. B. Brewster, D. D., Bishop.
Rt. Rev. E. C. Acheson, D. D., Suffragan.

The Clergy who have been favored in having a vacation are returning to their charges, and the work, despite depletion of men, enlisted or called to the service of our country, bids fair to go on with vigor and success.

"Berkeley Divinity School Bulletin" is cheerful in its timely message, just at hand, "That so long as the war lasts Berkeley will have a small undergraduate body or none at all." Nevertheless, it properly intimates that "divinity schools" have "other functions than to be training schools for

candidates for the ministry." Inauguration week is to be observed November 5-8. Of the class of 1918, the Rev. Dr. R. Johns is curate at St. Andrew's, Meridian; Rev. R. L. Scofield, curate at St. John's, Bridgeport, and Rev. H. J. Edwards, assistant at Holy Trinity, Middletown. A member of the same class, Lieutenant H. C. Mills, on leave of absence in military service, severely wounded, June 10, died five days later. He was the son of the Rev. S. A. Mills, of Troy, N. Y.

Professor Dearmer, the new teacher in Berkeley, has preached for the first time in Hartford. His sermon was a strong presentation of immortality and duty, as expressed in war conditions overseas. It is a subject which has abundant claims on the attention of all believers, but especially on those who have given this imperishable subject little thought.

The Rev. S. O. Seymour, D. D., rector emeritus of St. Michael's Church, Litchfield, died at his home in that town September 8, aged eighty-two years, and, until three years ago, continued in charge of the parish. He was foremost among the Clergy of the Diocese, and one of the most inspiring of men; the first citizen in the community where he lived.

The Rev. John S. Littell, D. D., of Keene, N. H., has accepted the call to St. James Church, West Hartford, and will be in residence October 1. Outside of Hartford, and yet a part of it, this parish is one of many advantages and of large opportunities. The former rector, the Rev. S. R. Colladay, is now rector of Christ Church, Hartford.

A commendable effort is being made to institute a "Campaign of Teacher Training" for our Sunday-schools. Any method that will surely improve conditions will be accepted upon its merits. It may be necessary to make less of some small things, and a great deal more of some great things.

Personal Notes

The Rev. R. S. Stringfellow, of Kellog, Idaho, will become missionary in charge of the Church of the Redeemer, Salmon, Idaho.

The Rev. O. T. Porcher has resigned the charge of the churches at Darlington and Hartsville, S. C., and accepted a call to St. Paul's Church, Bennettsville, S. C.

For the present the address of the Rev. J. W. Bleker, is the Rectory, Fernandina, Florida.

The Rev. John London has resigned

the churches at Orangeburg and Fort Motte, S. C.

The Rev. Leonard H. Burn, curate at the Church of the Holy Communion, St. Louis, since last January, has accepted the rectorship of St. Paul's Parish, St. Louis, and begins his work there October 1.

The Rev. Thomas F. Opie, of Pulaski, Va., has decided to remain in the Diocese of Southern Virginia, and has declined the call to become vicar of Epiphany Church, St. Louis.

The Rev. A. G. Van Elden has resigned as rector of Trinity Parish, Hannibal, Mo., and has accepted the rectorship of St. Philip's Parish, Joplin, in the Diocese of West Missouri. Mr. Van Elden assumed his new duties as rector at Joplin, September 22.

The Rev. Verne Stover, M. D., who for about a year has been in the Y. M. C. A. war work, assigned as special religious ward visitor at Base Hospital, Camp Pike, Little Rock, Ark., has resigned and accepted the call to St. Paul's Parish, Batesville, Ark. The family is in residence at the rectory since September 1.

Deaths.

The Rev. Harold Arrowsmith, of New York, and formerly of Geneva, Switzerland, and Lenox, Mass., died Sunday, September 15, in New York, following an operation. He leaves a widow and two sons, the Rev. H. N. Arrowsmith, of Baltimore, and Leighton M. Arrowsmith, of South Africa, and one daughter, Miss Mary N. Arrowsmith, who is with the Y. M. C. A. in France.

The man God uses is not the one who spends most of his time in looking for an easy place.—Ex.

CLOTHING

FOR MEN AND BOYS

In these days of uncertain merchandise it is necessary that you trade where you know the store.

Our policy of "all-wool" is still maintained.

O. S. Derryla
ESTABLISHED 1876

Main and 11th Sts.
RICHMOND, VA.

PREPAREDNESS FOR THE CHURCH

Never in the history of the country has the Church's responsibility in upholding the ideals of the nation been so great. In rendering its share of the essential work, its buildings should provide for maximum efficiency in every department.

Consult the leading specialists in all branches of church improvement, construction, alteration, etc. Designs will be prepared indicating how contemplated changes, etc., can be effected. Local labor will be availed of when desired for the constructive work, the artistic and elaborate enrichment being executed under the supervision of our New York artists.

Send for photographs of church interiors showing changes and improvements that have been accomplished, with memorial gifts included as a part of the scheme.

J & R LAMB
23-25-27 Sixth Avenue NEW YORK

Church Furnishings, Memorials, Etc.



CHURCH VESTMENTS

EMBROIDERIES

Silks, Cloths, Fringes, Etc.

CLOTHING for CLERGYMEN

COX SONS & VINING

73-74 Madison Avenue, New York



CHURCH FURNISHINGS

Gold, Silver and Brass

Church and Chancel Furniture

Write for Catalogue
for Episcopal Churches

W. & E. SCHMIDT CO.

308 Third Street, Milwaukee, Wis.

CHURCH EMBROIDERIES

Stoles, Eucharistic Vestments, Surplices, Altar Hangings, Burses and Veils, Markers, etc. All materials for sale.

The only studio importing exclusively English unfading silks, Damasks, fringes, linings, pure gold metal threads, etc.; and using Standard Church of England

English silk stoles, plain.....\$ 5.00

English silk stoles, handsome crosses.....\$ 6.50

English silk stoles, best hand embroidery, from \$10.00 up to.....\$50.00

English silk burse and veil with crosses.....\$12.00, \$15.00, \$18.00.....\$20.00

Handsome embroideries unsurpassed in workmanship. Special altar linens embroidered in England. Testimonials from all over the world.

THE CATHEDRAL STUDIO

Miss Lucy V. Mackrille

3615 Wisconsin Avenue, Washington, D. C.



GRANITE AND MARBLE MEMORIALS

Largest Stock in the South
We pay the freight and
guarantee safe arrival

The Couper Marble Works

(Established 65 years)

241-243 Bank St., Norfolk, Va.

R. Geissler, Inc.

56 West Eighth Street, New York

Memorials

FOR THE CHURCH

Furniture — Windows — Fabrics

Thoughts For the Thoughtful

Sin will behave itself a year to have its way an hour.

To know God well, is to know that He is doing all things well.

In youth we learn, in age we understand; to grow old is to receive sight.

The man who feels no interest in missions may well doubt his own conversions.

Making conscious intercession for others is making unconscious intercession for ourselves.

The Christian, on his knees, knows more and can see farther than the philosopher on tiptoe.

Ideas are dangerous, but the man to whom they are dangerous is the man of no ideas.—Chesterton.

Christ went about doing good. Too many of His professed followers sit down in a warm room and talk about it.

"We have the guns now, and the men, and ammunition, what we need now is a nation on its knees."—Lord Roberts.

Scorn not the uncouth pilgrim lest you, too, my brother or sister, be of the snobs and flunkies and fools among whom angels have wandered unrecognized.

I slept, and dreamed that life was Beauty;

I woke, and found that life was Duty. Was thy dream then a shadowy lie? Toil on, sad heart, courageously, And thou shalt find the dream to be A noonday light and truth to thee.

—E. S. Hooper.

Affection is intended either to correct our sins, or to conduct us into a life ampler, purer, more wisely ordered, more happily conditioned; and it is only as we recognize this mean-

ing and aim that we can endure to consider the pains, wrongs and miseries of which the world is full.

What it is to find God or to be found every devout man knows, but the secret cannot be told. We feel His touch and we know that the unseen hand can be only His. There is a power upon us, and we need no visible sign or symbol to assure us that it is the power of the eternal. A light shines; we know that it is divine.—R. W. Dale.

Our prayers for restored health, for safety from impending danger, for relief in famine or other distress, are in line with the divine will, for they are the heart's hurry-call for heavenly aid from Him who has promised all things needful to those who sorely need His aid, and His Word stands that He "will never leave nor forsake thee." Faith begets faith; therefore, pray for greater faith, and having prayed in Jesus' name, rest assured your petitions will be heard, and that they will be heard, and that they will be answered perhaps in a way you did not anticipate.—Christian Herald.

Long the road
Till Love came down it!
Dark the life
Till Love did crown it!
Dark the life
And long the road,
Till Love came
To share the load!
For the touch
Of Love transfigures
All the road
And all its rigors.
Life and death
Love's touch transfigures.
Life and death
And all that lies
In between
Love sanctifies.

—John Oxenham.

The Great Record.

Whatever place men may give Jesus in their thought, they all admit that the records of His life set forth His supreme purpose as the revealing of the Fatherhood of God, the leading of men back to Him and to His obedience, the giving to them of new motives for doing God's will, and their inspiration, and comforting with the quenchless hope of a life to come.—W. M. Clow.

O. Luetke's Art Works Church Furnishings

IN METAL, WOOD, MARBLE, ETC.
Est 1886. 328-332 7th Ave., New York

Brotherhood of St. Andrew

Guilds and all Church organizations desiring to assist their treasury can find no better way than by representing the SOUTHERN CHURCHMAN. And at the same time you will do a good work by placing the SOUTHERN CHURCHMAN in homes where there is no Church paper. Write to-day for full particulars.

SOUTHERN CHURCHMAN,
Richmond, Va.



R. Geissler, Inc.
56 West 8th St. New York City.

* Church *
**Furniture
Furnishings
Decorations**
Fabrics and Embroideries.

Established 1877

Bid Me Good-Bye.

Bid me good-bye. No sweeter salutation
Can friendship claim;
Nor yet can any language, any nation,
A sweeter frame.

It is not final, it forbodes no sorrow,
As some declare
Who, born to fretting, are so prone to
borrow
To-morrow's share.

Good-bye is but a prayer, a benediction
From lips sincere;
And breathed by thine it brings a sweet
conviction
That God will hear.

Good-bye. Yes, "God be with you"—
prayer and blessing
In simplest phrase;
Alike our need and His dear care con-
fessing
In all our ways.

However rare or frequent be our meet-
ing,

However nigh,
The last long parting, or the endless
greeting,
Bid me good-bye.

—Selected.

The Deathless Word.

We go on speaking after we are dead. This is a very solemn thought. What will be the character of the voice with which we shall speak? What will our life continue to say in the lives and remembrances of others? The continuing voice has sometimes been described as the echo of the life and shares its character. But it is far other than that. An echo is only a weak and weakening continuance of the original voice, and it speedily passes into unobserved and unregistered silence. But death does not change life's voice into a fading echo. The life itself persists, vital and positive, radiating quickening or deadening influence. Death does not change character, and character never loses its contagion. We live on, and after death the influence of our life is what it was before.—Dr. Jowett, in the Christian Herald.

Ratcliffe & Tanner, Inc.

...FLORISTS...

207 N. 6th Street, Richmond, Va.

FLOWERS FOR ALL OCCASIONS

The Prayer For the Shepherd.

If your minister is to work effectively, you must pray for him during the week. His success is your concern, even more than his; for if he preaches effectively, it will enlarge your knowledge of God, enable you to apprehend God's will more clearly, open up to you new fountains of spiritual strength. I have come to the conclusion, for a very long time, that if ever I preach a sermon that seems to have any special power over the conscience and spiritual life of my own congregation, it is because people in the church have been especially praying for me and my work during the week. What success I have is theirs, rather than mine. Never find fault with a

sermon you may hear, if you have not been praying earnestly during the week that your minister may be filled with the Holy Ghost.—R. W. Dala.

Sydnor & Hundley

Furniture for the home and the office.
Values that satisfy. Service that pleases.

Seventh and Grace Streets,
RICHMOND, VIRGINIA.

NERVOUS DISEASES

We have reprinted from a leading Health Magazine a series of articles by Dr. Biggs treating on Nervous Debility, Melancholia, all forms of Neurasthenia, Nervous Dyspepsia and other nervous diseases. The articles explain the cause of these ailments and fully describe the treatment employed at the Biggs Sanitarium in such cases.

A copy of the pamphlet will be sent FREE to any address on request.
THE BIGGS SANITARIUM, Asheville, N. C.



"Soyez le
bien venu
Quel est votre regi-
ment? Restez-vous ici?
Co prenez-vous?"

"What's He Talking About?"

This is an experience which every American who goes to France will have—he will find his French comrades trying to talk with him, asking him questions, and offering him useful and interesting information. What an inconvenience and embarrassment it will be to be unable to understand or reply! No American *need be unable*. Here's a pocket manual that will give instantly the French (with its pronunciation) of almost anything the soldier or sailor will want to say.

The Soldier's Service Dictionary

prepared by F. H. VIZETELLY, Litt. D., LL. D., for Americans who do not know French and need to get a speaking knowledge of it in a hurry. Ten thousand military and conversational terms are given in one alphabetical order, and under each word are given the correct forms in many different phrases. The commands, technical terms, popular phrases, etc., of every branch of the service are explained and pronounced, as are also thousands of conversational terms needed in every-day life. Many commanding officers of the U. S. A. have endorsed this manual, including Maj.-Gen. J. T. Dickman, Col. J. A. Ryan, Maj.-Gen. H. T. Allen, Lieut.-Col. A. C. Read, etc. If YOU are going to France, you need this manual. If a friend of yours is going, get one for him.

Pocket-sized, khaki-bound, \$1.00 net; by mail \$1.04; Thumb-notch index, 25 cents extra
SOUTHERN CHURCHMAN COMPANY, Richmond, Virginia

The Choice of Executors

is a matter of great importance. Every dollar you leave should be conserved in such a way that your heirs may enjoy the uninterrupted benefits of your life's work.

This Company is a careful and economical executor, trained in the law and business, sound in judgment, and seasoned in practical experience; its primary business is the administration of trust funds.

Correspondence invited.

Capital
\$1,000,000

RICHMOND TRUST
& SAVINGS CO.

7th & Main Sts.,
Richmond, Va.

Southern Churchman

Vol. LXXXIII. RICHMOND, VA.,

OCTOBER 5, 1918.

No. 40



Please Note

the attractive terms upon which we solicit accounts:

3 per cent. interest allowed on daily balances. If balance amounts to \$500.00 or more interest is compounded monthly. If less than \$500.00, semi-annually.

Such accounts subject to check in usual way.

Virginia Trust Co.

THE SAFE EXECUTOR

Richmond, Va.

Oldest Trust Company in the South



EDUCATIONAL



The Protestant Episcopal Theological Seminary in Virginia

Established A. D. 1823

The ninety-fifth session will open on Wednesday, September 18, 1918

Special Students Admitted

For catalogue and other information, address the Dean or Secretary

Theological Seminary
Alexandria Va.

The Theological Department OF THE

University of the South

An integral portion of the University, where the student of Theology meets in the frank intercourse of a common life with the student of Science on the other.

For catalogue, address
THE DEAN,
Sewanee, Tenn.

The Bishop Payne Divinity School

The accredited Seminary of the Church for training colored men for the ministry. The fortieth session opens September 21 1918.

For catalogue and information apply to
REV. C. B. BRYAN, Dean
Petersburg, Va.

The General Theological Seminary

CHELSEA SQUARE, NEW YORK

The next Academic year begins on the last Wednesday in September.

Special students admitted and Graduate Course for graduates of other Theological Seminaries.

The requirements for admission and other particulars can be had from The DEAN, 1 Chelsea Square, New York, N. Y.

Episcopal High School

NEAR ALEXANDRIA, VA.

The eightieth year of this School for Boys will open September 18, 1918. Modern equipment throughout. Military feature. Catalogue on application.

A. R. HOXTON, E. A., Principal.

Emerald Hodgson Hospital

—AND—
TRAINING SCHOOL FOR NURSES
UNIVERSITY OF THE SOUTH

A Church institution where the best training to be had for development of Nurses. For further information, address

REV. W. S. CLAIBORNE, Supt.

What Is the Liberty Loan?

By Ralph E. McMillin.

It's forts and it's ships and it's shining guns.

It's squadrons that sweep the sea.
It's all of the circling band of steel
That shall keep all the home shores free.

It's grub and it's warmth for the sailor lad

Far out on the wintry foam.
For the brave jack tar, as he fights afar,

It's the good old "Money from home."

It's rifle and helm and it's bayonet,
It's shovel and shard and shell
For the soldier boy in the olive drab,
Out there on the edge of hell.

It's the soaring wings of the whirring planes

That battle on high alone.

For the lad who is daring "Over there"

It's the good old "Money from home."

It's succor and life for a bleeding world.
It's the glimmer of Peace at dawn.

It's the strength of a mighty arm to strike.

It's the gleam of a great sword, drawn.

But, more than all, it's the pledge of love

To the lads whom we call "Our own."

To the boys on land, afloat, on high,

It's the good old "Money from home."

Lord, Send Us Forth.

Lord, send us forth among Thy fields to work!

Shall we for words and names confending be,

Or lift our garments from the dust we see,

And all the noonday heat and burden shirk?

The fields are white for harvest, shall we stay

To find a bed of roses for the night,
And watch the far-off cloud that comes to sight,

Lest it should burst in showers upon our way?

Fling off, my soul, thy grasping self, and view

With generous ardor all thy brother's need;

Fling off thy thoughts of golden ease, and weed

A corner of thy Master's vineyard, too.

The harvest of the world is great indeed,

O Jesus! and the laborers are few.

—M. P. Lowe.

Nothing is so powerful of impression as character. It is not what we say so much as what we are that actually tells for God among those with whom we live. Men are, as a rule, but little interested in mere religious theory, but are inevitably arrested by the translation of such theory into actual facts in the life of God's professed servants. If we would worthily represent Him—which is our high calling—we must put the cultivation of consistent holiness in the forefront of our faith and prayer. And we shall find that God co-operates with all who seek thus to honor Him, and turns their effort into His own victory.—J. S. Holden.

You can often tell what a man thinks of God by the way he talks about his neighbors.—Ex.

STUART HALL

STAUNTON, VA.

Formerly Virginia Female Institute)

Diocesan Girls, School of Virginia and Southern Virginia. College preparation, Music, Art, Expression and Business Courses, Faculty and equipment of large school with small classes and individual attention. Large grounds and indoor athletics and outdoor sports under direction of Physical Trainer. Seventy-fifth session opens September, 1918. For catalogue apply to

MRS. H. N. HILLS, Principal,
(Formerly Principal of Sweet Briar Academy.)

The Sanatorium School

LANDSDOWNE, PA.

A select Sanatorium and School for children suffering from Nervousness, Paralysis, Aphasia, or Defects of Speech or Hearing. \$1,000, \$1,600. Booklet.

CLAUDIA MINOR REDD, Principal.

S. HILDA'S HALL

A School for Girls.
Charles Town, W. Va.

Under the auspices of the Bishops of the Diocese (Episcopal). Near Washington. College Preparatory and elective courses. Music and Art. Athletics under trained Director. Open air classes.

MARIAH PENDLETON DUVAL, Principal
Past 16 years principal of Stuart Hall, Va.

The Virginian Home and Training School

Falls Church, Fairfax County, Va.

For the Feeble-Minded and Epileptic.

Established 1892.

For terms and information, address

MISS M. GUNDRY,

The Chamberlayne School

A COUNTRY BOARDING AND DAY SCHOOL
FOR BOYS AT RICHMOND, VA.

Eighth session begins September 19, 1918. Location: Stop 25, Westhampton Line. New buildings. Ten acres of ground. Two large athletic fields. Boarding department limited to 25. For catalogue, address


C. G. CHAMBERLAYNE, A. M., Ph. D.
Headmaster

CHATHAM Episcopal Institute

FOR GIRLS CHATHAM, VA.

Rt. Rev. A. M. Randolph, D.D., LL.D., Episcopal Visitor
Rev. C. Orlando Fraden, Rector. Beautiful and healthful location, 16-acre campus. Modern equipment. Athletics, Gym. College Preparatory. Music, Art, Domestic Science, Expression. Certificate admits to leading colleges. Catalog.

Mrs. Elizabeth May Willis, B.F., Principal, Box 13



Berkeley Divinity School

Middletown, Conn.

Address

WILLIAM PALMER LADD, Dean

The Divinity School of the Protestant Episcopal Church in Philadelphia.

Founded by Bishop Alonzo Potter in 1862.

Special students admitted. Privilege of attending course of special study at the University of Pennsylvania.

For information address the Rev. George G. Bartlett, S. T. D., Dean, 5000 Woodland Avenue.

Virginia Episcopal School

(NEAR LYNCHBURG, VA.)

For boys of character, position and ability whose means will not permit them to attend our more expensive schools. Prepares at cost for college, university or immediate entrance upon the duties of life. Made possible by gifts of founders. Special terms to clergymen. Boarders for the present are limited to seventy. One hundred and six acres of land. The session begins September 19, 1918. Apply for information and catalogue to the

Rev. Robert Carter Jett, D. D.,
Principal.

Rev. Thomas Kinloch Nelson, M. A.,
Vice Rector.



ST. MARY'S

An Episcopal Southern School for Girls
Founded 1842. Four-year preparatory and two-year collegiate courses. Music, Art, Elocution, Domestic Science, Business, Gymnasium. Mild climate makes outdoor life possible the year round. 25-acre campus of old oaks. Fourteen electrically lighted, steam heated buildings. Very reasonable charges. Catalog.
REV. GEORGE W. LAY, D. C. L., Rector,
Box 19, St. Mary's School, Raleigh, N. C.

For the Southern Churchman.

President Wilson.

Anna B. Bensel.

Strong, 'mid the blame and reproach of
the people,

You moved through the tumult un-
swerving and still;

They saw not the force that was work-
ing in silence—

Till, sudden and swift, came the war-
trumpet's thrill.

What gave you the strength to keep
silence and courage

Through the passion of men with
their world-blinded eyes?

Were you walking with God in the wil-
derness lonely,

That is trodden apart by the noble
and wise?

So stand you today with your hand on
the throttle

Of the Engine of power, whose vast
strength is hurled

For freedom and justice, against an op-
pressor—

That blood-sprinkled monster, who
gasps for the world.

Yea, loyal in trust to your God and the
nation,

Your name on the lips of the faith-
ful who pray—

You will move on, unmindful of blame
or of plaudits,

Still steadfast and fearless, your God-
guided way!

LOVE AND HATE.

... We need first to clear away
misapprehensions and confusions of
thought.

Of these the principal seem to be—
that love necessarily carries forgiveness
with it—that one must forgive before
he can be said to love—that the want

of forgiveness must necessarily imply
hate.

To clear the mind and heart of these
we must remember the exact words of
our Lord when speaking of forgiveness
—"If thy brother trespass against thee
rebuke him and, if he repent, forgive
him," even to seven times in one day.

This is our Lord's declaration con-
firming that which had been declared
by the voice of prophets many years
before. Repentance must come before
forgiveness.

This at once commends itself to our
sense of justice, and the more so when
we remember the three constituent
parts of true Repentance—Contrition,
Confession, Satisfaction. The Christian
is not required to forgive until the of-
fender expresses sorrow for the faults,
confesses himself in the wrong, and
makes such full amends as may be pos-
sible.

Until such repentance has been shown
forgiveness is not required, nor indeed
is it possible.

Yet Love may exist and be strong,
may even be strengthened by the rec-
ognition of the impossibility of present
forgiveness, and the necessity for the
continuance of the war. . . .

There remains to speak of the best
way, the only enduring way to obtain
love, a love that shall last. We learn
it from our Master.

"Love your Enemies.

"Bless them that curse you,

"Pray for them that spitefully use
you and persecute you."

The ultimate thing is Prayer. Not
a vague and general prayer, but for
one clear and definite thing, the only
thing that can avail at this time—That
Germany may be brought to repen-
tance.

God commandeth that all men every-
where should repent.

Prayer for the repentance of Ger-
many is therefore in line with the will
of God.

This is indeed the true nature of
prayer, our act of intelligence corre-
spondence with the will of God. We
have an idea that we know what the
will of God is and therefore we pray
that it may be carried out. Whatever
the thing we pray for, this must al-
ways qualify our petitions, they must
ask for that which we have reason to
believe that God wills.

In the matter of praying for the re-
pentance of Germany there can be no
question as to our correspondence with
the will of God.

From such prayer there follows a
filial communion with Him Whom we
call Father, we come to know Him, we
are one with Him, we see as He sees,
we love as He loves and being part-
takers of the Mind of Christ hatred of
any man becomes as impossible to us
as it was to Him.

So by our prayer we are delivered
from our own difficulties and have cour-
age to go on waiting and praying, and
hopelessness passes away.

We pray in the fullness of the life of
God, and in the fullness of that same
life we come to love our enemies even
while the battle rages and their re-
pentance and sorrow seem very far off.

That it may please Thee to forgive
our enemies . . . and to turn their
hearts;

We beseech Thee to hear us, good
Lord.—Bishop E. W. Osborne, in Amer-
ican Church Monthly.

Disobedience robs the soul of the
sweet sense of Christ's indwelling.
Nothing can compensate for our fail-
ure to obey. Whatever our protesta-
tions, there is no real love to Christ
where His commands are knowingly

disregarded and set at nought. But
each time we step out in simple obedi-
ence to His will, the inner light will
shine deeper down into the hidden
places of our being, and the reign and
residence of Christ will be extended to
new chambers of the heart.—F. B.
Meyer.

Everything we do will be great when
it is what God wants done.—Ex.

Sydnor & Hundley

Furniture for the home and the office.
Values that satisfy. Service that pleases.

Seventh and Grace Streets,
RICHMOND, VIRGINIA.

A THIRD EDITION OF

BEYOND

A STUDY OF THE DOCTRINE OF THE
INTERMEDIATE STATE

—By—

THE REV. WILLIAM R. POWELL

Re-written and somewhat enlarged. Thirty
letters containing criticisms pro and con re-
ceived. These worked into third edition.

For sale by author, 297 East Thirty-
seventh Street, Portland, Oregon.

PRICE, \$1.25

A few of second edition, half price.

BEFORE YOU GO TO FRANCE LEARN
FRENCH AND ABOUT FRANCE

"The American Soldier in France"

A military guide-book for our troops going
abroad, by Geo. N. Tricoche, late of the
French army.

Read what the chief of staff says about it!

AMERICAN EXPEDITIONARY
FORCES

Office of the Chief of Staff

(Extracts from a letter dated General
Headquarters, October 15, 1917.)

"... The six copies of 'The American
Soldier in France' have arrived. One copy
will be given to General Pershing . . . and
the remainder will be distributed to staff
officers. . . .

"I have examined the book and I am of the
opinion that Mr. Tricoche has given an ex-
ceedingly valuable little book to the American
soldier. It brings together a vocabulary of
technical and military French which I have
never before seen assembled under a single
cover. . . . Personally, it appears to me as
an exceedingly useful book, not alone for
instruction in French, but for an insight into
the French organization, etc." . . .

(Signed) J. HARBORD, Chief of Staff.

Flexible Cloth, Postpaid, 55c

The Southern Churchman has a number of
these books in stock and will forward to any
address on receipt of price.

Southern Churchman

Catholic for every truth of God; Protestant against every error of man.

REV. EDWARD L. GOODWIN, D. D.,
Editor.

SOUTHERN CHURCHMAN COMPANY,
Publishers.

Vol. LXXXIII.

RICHMOND, VA., OCTOBER 5, 1918.

No. 40

AGAIN, A LOAN FOR LIBERTY.

A very plain and emphatic duty presents itself once more to all our people. The Government, in full confidence of their willing response, is calling upon them to subscribe to a war loan of unprecedented magnitude. To absorb the Fourth Liberty Loan of six billions of dollars is an undertaking that must engage the co-operation, not only of great corporations and wealthy captains of industry, but of every wage-earner, every small investor, every man and woman who from the most meagre income can glean in three or four months enough savings to purchase a bond of the smaller denominations. The appeal is imperative to all whose heart is in the splendid purpose of the country to bring this war for liberty and righteousness to a certain, speedy and victorious end. The response *en masse* will gauge once more the unity, the sincerity and the determination of the American people in the greatest cause, the holiest crusade, ever engaged in by any nation.

The great need of the moment is to get convictions like these into the minds of our whole citizenship of every degree. It is not to stir up patriotism, we have that. It is not to justify our cause, for it has justified itself to every honest mind; or to apprehend the greatness of expenditure necessary, for it surpasses our imagination. It is to induce the realization on the part of each individual of his or her share and lot in the common undertaking, so that no one can feel exonerated at the bar of his own sense of duty who has done less than his best in the matter of lending to the Government for a season the purchasing power of his surplus means after his own carefully scrutinized necessities have been supplied.

The act itself will not be without its educational and disciplinary value. If it costs some temporary self-denial, some forethought and curbing of legitimate expenditures, so much the better. We are engaged as a people in a great enterprise from which we expect lasting results and, not least, intense joy and satisfaction when it is victoriously concluded. In this adventure some are giving their lives, some intense suffering and perhaps the mutila-

tion of their bodies and a maimed future, some several years of their young manhood in exposure to danger and extreme labor and discomfort, some bereaved and bleeding hearts which will go unhealed for long and heavy years, some anxiety and longing for absent ones which, however bravely borne, becomes a haunting, numbing pain; and some are giving—nothing, in comparison with all this. A great deal of genuine interest and enthusiasm no doubt and a little enforced inconvenience, but nothing that costs. And there danger lies for these lest they miss the elements which in these days go to the upbuilding of character and the development of courage and fortitude and faith; lest they celebrate and claim participation in a victory cheaply and meanly won on their part and so fail of its glory and spiritual awards. In the day that victory shall crown the arms of those who have fought, and shed its halo around those who gave their noblest and best, they, and only they, who have with equal willingness of sacrifice done what they could in their humbler place can receive its full benefaction. But who would willingly miss it?

Again and again the opportunity of doing their little, and then their little more, is being offered to all the people of our land. It is not without their higher spiritual meaning that they come, nor without a recompense that they shall be dutifully and conscientiously met.

The Church War Cross, the design for which has been adopted by the Church War Commission and approved by Bishops Perry and Brent together with the latter's aids, Chaplains Moody and Doherty, is a medal one inch in diameter with a Greek cross embossed thereon bearing the legend, "Christ died for thee," with four smaller crosses between the arms. On the back appear the words, "The Church War Cross." It is meant to be worn around the neck. Ten thousand of these crosses are being sent at once to Paris. At present no distributions are being made on this side. They will be placed in the hands of the chaplains to be given to all soldiers who may desire them without regard to denominational distinctions.

Book Notices

(All books reviewed at any time in this column may be ordered at the publisher's price given, plus postage 15 cents, from the book department of the Southern Churchman.)

Religion in War-Time. Four Lectures by the Right Rev. Philip Mercer Rhinelander, Bishop of Pennsylvania. 1918. To be had from the Educational Department, Church House, Philadelphia. Pp. 80. Paper. 25 cents.

Beginning with the preface of these lectures, we wish to express our dissent to what seems to us a far too sweeping reflection upon the clergy. The Bishop refers with approval to the widely advertised charges of moral weakness and failure brought against the Christian ministry of our country in the article in the *Atlantic Monthly*, of Boston, in its number for last February, entitled "Peter Sat By the Fire Warming Himself," and asserts that "in the main the charge is true. . . . The guiding and informing of the nation's conscience, the bracing of the nation's will, has been done by others than the ordained ministers and messengers of God. They have been largely silent; or, if not silent, weak and faltering, which is perhaps worse"; and more to the same effect.

We do not know how broadly Bishop Rhinelander intended these assertions to be taken. They are made in very general terms. But it will naturally be inferred that he has primarily in mind the clergy of his own Church. His opportunity for judging may have been more extended than our own; but speaking for our clergy in the section of the country with which we are somewhat familiar, we believe that the intimations made are unjust and by no means in agreement with the facts.

The war broke upon the world suddenly. It found our clergy, in common with the rest of our citizenship, busy about the things that make for peace and but little versed in European politics or German philosophy. As the situation unfolded itself they were neither slow in grasping its significance nor faltering in the expression

of their convictions. They have not hesitated to speak with the utmost boldness and with views singularly clear to the moral and spiritual issues involved. As never before, perhaps, our clergy have been moulders of opinion and leaders in action in their communities. And the same is true, in the main if not as universally, of the ministers of other churches around us. The facts have been recognized, not only by the people in general who have looked with deserved confidence to the Church for instruction and leadership, but by the Government, which has been quick to recognize the loyalty and power of the pulpit and to invoke its aid in every step it has taken in the progress of the war. We are bold to assert that Christian prophecy has not been "voiceless" in these times, but has spoken clearly and with no uncertain sound.

We are the more concerned that there be no mistaken impressions created in this regard because we understand that these lectures have been suggested by the Educational Department of the Board of Missions as collateral reading in connection with the "Advent Call." They are admirably adapted to the purpose, presenting the Christian conception of war, and especially of this war, in a striking and convincing way. The Bishop dwells on basic truths which have been too much overlooked and which today need to be sanely recognized lest we fall into intellectual and moral confusion. This booklet contains excellent reading for the clergy and will furnish seed thoughts for many sermons. We hope the good Bishop will omit or rewrite his preface and that this little book will have the wide circulation and influence that it deserves throughout the whole country.

For God and Country; or The Christian Pulpit in War-Time. Addresses by Rev. Randolph H. McKim, D. D., LL. D., D. C. L., Rector of the Church of the Epiphany, Washington, D. C., Pro Deo, Pro Civitate, Pro Hominum Salute. E. P. Dutton & Co. New York. Pp. 135.

Dr. McKim, at least, stands exonerated from the charge of being a voiceless prophet in war-time, yea, and before the war; for all but two of the sermons and addresses which are gathered in this attractive volume were delivered before we entered the war. Sooner than most the militant rector of the Epiphany saw the logical outcome of the events of 1915-16 if the country was to be true to its traditions and its Christian principles, and he did not conceal his impatience with what seemed to him the undue patience and delay of the Government. The outcome has justified both the preacher and the President. These eloquent and virile addresses well represented the crystalizing convictions of the best thought of the country at their various dates, and it is well that they should have been put into permanent form as a record of the sentiments of its Christian leaders. The closing sermon, delivered on last Thanksgiving Day, expressed the thankfulness of many a brave and suffering heart when we were at last irrevocably committed to a righteous and necessary cause.

Here and There

When the Serbs had passed the Krnyovo - Strigovo - Drogojel - Poloshko line, no doubt the Bulgars made up their minds to negotiate peace. They probably realized that if the entente troops could get past the line with a name like that it would be useless to try to stop them before they reached Sofia.

In Cleveland, O., the Cleveland Railway Company has decided to discontinue women conductors on their street cars after November 1st. The women, however, have appealed to the Secretary of Labor to try to hold their positions. The reason given for their discontinuance was that there was not sufficient shortage of men to make it necessary to employ women for this work. The Secretary of Labor will have to decide the matter, and no doubt it is the first of a good many such cases which will come before him as the war comes to a close, because the women will not want to relinquish the well-paid positions they have been occupying.

Recent events have induced Field Marshal Hindenburg to adopt the "skip-stop" system for the German Army. It is confidently expected that Marshal Foch will see to it that there is a good deal more skip than stop about his movements from now until the first of November any way.

Ten cargo ships carrying 500,000 barrels of gasoline have sailed for France, as the direct result of the gasless Sundays, according to a statement issued by Mark L. Requa, director of the oil division of the United States Fuel Administration.

It is reported that the Government has sent a letter of inquiry to the church building commissions of various religious bodies, asking information concerning erection of new churches, new parsonages and parish houses, and suggesting that new churches, if built at this time, be those that will serve whole communities and not congregations only. Erection of school buildings has been prohibited as a war measure in some cities, and church authorities are expecting to receive orders to end all church building.

Inquiries made of Congregational and Presbyterian building commissions bring the information that far fewer churches have been built within the past year, and that new ventures are officially discouraged. This does not apply to churches erected in war communities and at cantonments or near them, but to rural districts and city communities. On the other hand, the Episcopal commission reports greater building activity during the last six months than for many years.

Before the war American people put annually into new churches, parsonages and parish houses from \$45,000,000 to \$65,000,000 a year. During the years 1915 and 1916 the American investment fell to \$30,000,000 and then to \$20,000,000, and is now reduced to \$10,000,000, and perhaps below. There are no very reliable figures obtainable, but these are estimates of persons who ought to be well informed.

Renewed appeals are going out from various denominations to their laymen to fit themselves as substitute preach-

ers. The President of the United Brethren Seminary has just issued a call to ministers of his religious body to quit preaching sermons on unrelated topics, turn teachers instead, enroll their educated men into classes, and instruct them in the task of spiritual oversight for the period of the war. Heads of other seminaries are endorsing this appeal and its recommendations.

The fact of the depletion of the ministerial supply by the war, and the influx of new men in colleges and seminaries being almost wholly wiped out, the appeal to laymen is held to be mandatory. In England there have been liberal responses to similar appeals, but here as yet the response has been very small.

The Rev. Dr. Francis L. Patton, the veteran Presbyterian theologian, is anxious that the large use of laymen in church pulpits, as war measure, and because ministers are not to be had, shall not become a permanent policy of the churches. He warns that public opinion easily adapts itself to new conditions, and readily makes them permanent if no apparent reason to the contrary obtains. He is jealous of the function of the ministry, and does not want churches to believe that any men, no matter how able, may take their places. He says Presbyterian seminaries will be very hard hit in their enrollments this September.

The worth-whileness of a practical interest and aid on the part of the Southern white people for their colored neighbors, especially in rural districts, is illustrated by these facts coming from Sumter County, S. C.

Sumter County's increasing prosperity began with the determination of the county Council of Defense, as a war measure, to make efficient producers and conservers of the whole population, black as well as white. Leading white men, all last year, helped colored preachers and teachers to educate the mass of negro farmers. This resulted in bumper crops, a big clearance of mortgages on negro farms, and hundreds of new bank accounts opened by negroes, who also bought Liberty Bonds freely, and gave generously to war philanthropies. This year the same policy has been intensively pursued. In every township white and colored speakers have given the negroes practical instruction and advice, which they have followed. Their bank deposits have greatly increased. One man, though only a small farmer, put \$800 into Liberty Bonds; and negroes in the county took over \$114,000 worth of Thrift Stamps. They are getting better homes, churches and schools; sanitation is greatly improved; and they are grading up in every way. Prohibition, and the co-operation which has grown up between the best elements of both races through war needs, are jointly responsible for the change.

The United States Food Administration, speaking through our old mentor, Mr. Hoover, outlines the food conservation program for the coming year. The point is emphasized that to win the war next summer, and so save millions of lives, both the Allied armies and the Allied civil population must have ample food supplies. The Allies are using their shipping to transport our men and army supplies across, so cannot spare them to transport food-stuffs from more distant parts of the world and must rely upon us more largely than ever. Mr. Hoover gives the figures indicating what we must supply, but to most of us they would

be nothing but figures. Here, however, is what we can understand.

If we survey our ability to meet this definite promise to them we find that while our wheat production this year is better than last year, our production of other cereals is less. We have had severe losses through drought in many sections. On balance our resources are no greater than last year. We find, however, that we can give this increase in food supplies, of 5,730,000 tons over last year, and still have a margin over the amount necessary to maintain our own health and strength.

At best the Allied table will be less than ours, for the Allied peoples are denying themselves more in order to transport our soldiers. We can do no less than fill the ships they send us.

Of our imports, we shall apparently have sufficient sugar to maintain the present consumption and take care of the extra drain of the Allies from our markets, instead of compelling them to send their ships to the Far East. We can secure in sailing vessels the coffee we need, if no one makes an over-brew. Of our own products we must secure a reduction in consumption and waste in the two great groups of, first, breadstuffs; and second, meats and fats; that is, in all bread and cereals, beef, pork, poultry, dairy and vegetable-oil products. The average consumption of our people of breadstuffs amounts to about six pounds per week and of meats and fats to four pounds a week for each person. A reduction in consumption of less than one-half pound per week per person in each of these two great groups of foods would accomplish our purpose. We wish to emphasize, however, that we do not want curtailment in the use of milk for children.

Some of our homes by reason of limited income cannot now provide more food than they should have to maintain health in the family. They cannot rightfully be asked to make the suggested reduction in consumption. But the great majority of our homes can do more than suggested.

We need even greater simplicity of living than last year amongst all that section of the community to whom foodstuffs are a secondary item in expenditure.

It is necessary that every family in the United States study its food budget and food ways to see if it cannot buy less, serve less, return nothing to the kitchen and practice the gospel of the clean plate.

The Soldier's Friend.

A Y secretary was calling on a group of officers on a matter of business connected with his department. An officer volunteered this interesting bit of information. "You Y men do not know the value of your work in this Army camp. You are keeping many men from the suicide route. You are furnishing them acceptable entertainment as well as religious service. You provide buildings for their use—equipped with good reading, music and stationery. You encourage them to write home. In fact, you are the link that ties them to the things at home. If the Y. M. C. A. should withdraw from the Army camp it would soon reveal how much your work means to these men. You are doing work really worth while. You are the soldier's friend."

Letters to the Editor

In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letter to the Editor" will appear in our columns except over the signature of the writer.

A SUGGESTION TO THE C. P. F.

Mr. Editor: As there has been much discussion of the Pension System, and as nearly \$4,000,000 more than necessary was contributed for accrued liabilities, I wonder why this surplus could not be invested (since investment is the Church's policy) for the benefit of the aged and disabled clergy not benefited otherwise from the pension funds. Perhaps that would give them \$30 a month.

Could this be called an open letter to the Pension Trustees?

B. R. PHELPS.

East Orange, N. J.

BISHOPS OF INDIA ON UNITY.

Mr. Editor: I think it might help to stir up our Bishops and the Church generally to a more lively interest in the World Conference and the paramount need and importance of prayer, especially of prayer in common with our brethren, to see the enclosed resolutions of the Episcopal Synod of India passed last February.

ROBERT H. GARDINER.

Gardiner, Me., Sept. 26, 1918.

Resolutions Passed by the Episcopal Synod in Calcutta, February, 1918.

Resolved: That the time has come for Churchmen in this Province to take more active steps in preparing for the World Conference on Faith and Order and that for this purpose the Synod recommends:

That each Bishop should institute in his Diocese a committee of persons who should receive the literature of the World Conference Committee, and should be responsible for interesting the Church in the movement.

That whenever there is any considerable number of thoughtful men and women, members of various denominations who could be interested in matters connected with the unity of Christendom, the Synod suggests that Round Table groups should be formed for periodical conferences and discussions on the nature of the distinctive tenets of separated churches, and on the subject of Unity.

The Synod commends to the Bishops and the committees which they may form, the value of services of common prayer, in which those who have the cause of unity at heart may join, and adds the suggestion that they might be more profitable if they consisted mainly of silent prayer.

Christ is the only one whom not having seen we love.—Ex.

"When a man is content with himself he has met his second death."

Love is life, and they who do not love are not alive. But every soul that loves, lives in the heart of God and hears Him speak.—H. Van Dyke.

CAMP LIBRARIES.

He was a young Italian, a soldier in the American Army. He had been wounded, but now he was well enough to help in the domestic work of the big base hospital not far from New York City. There is a free public library in the hospital, one of the many libraries established in army and navy camps, transports and hospitals by the American Library Association. Every minute of his time when he is not working the young Italian soldier spends in reading the hospital librarian reports. He has read many volumes of the classics, from Dante's *Inferno* to Plutarch's *Lives* and Plato's *Dialogues*.

In addition he has read three biographies of Napoleon, Froude's *Caesar*, Macaulay's *Lays of Ancient Rome*, Maeterlinck's *Measure of the Hours*, Hudson's *Psychic Phenomena* and Maeterlinck's *Laws of Spiritual Life*. These books give him something to think about while he is sweeping the long corridors of the hospital. "I sweep," he says proudly. "This is the United States Army."

At Camp Funston, Kan., there are an unusually large number of foreign-born soldiers, and the library is well supplied with foreign language literature. "We have books in French, German, Spanish, Modern Greek, Yiddish, Norwegian, Swedish, Polish, Roumanian, Russian and Bulgarian," reports the librarian in charge, "and they are all in constant circulation."

Some of these books are by native authors and others are translations from English, for it is desirable that our foreign-born soldiers become familiar with English and American books. The other day a Greek boy brought a book to the librarian's desk to be charged. The librarian, not being able to read Greek, asked the boy what the book was.

"Why, don't you know?" exclaimed the soldier. "It's Sherlock Holmes."

These translations are extremely useful to the soldiers who are trying to learn to read English. They will read a book in their own language and then tackle the same book in English. Knowing what the story is about makes it easier to read. Knowing this, the librarian at Camp Gordon, Ala., got several copies of Robinson Crusoe for use among the foreign-born soldiers who knew little English. Almost every one had read the immortal Crusoe in his native language, and it was a good book for them to make the basis of English study.

The greatest demand for foreign language books are from Poles, French, Spanish, Jewish, Russian and Italian soldiers. About the stiffest request the Library Association has had so far was for the *Arabian Nights* in the original Arabic. A professor in Columbia University was appealed to, and before long the homesick soldier from the far East got the precious book of stories his heart craved.

We have at least forty nationalities represented in our great American Army, and while we hope, when the army gets back to the United States, every man in it will be speaking English fluently, there is no desire to make him forget the language he learned at his mother's knee. Above all, there is no desire to wean him from his family or his neighbors. In all of the camp libraries, in this country at least, foreign language newspapers are provided.

At Camp Sherman, Chillicothe, Ill., there are many Syrians. One day a

Syrian soldier timidly entered the camp library, not really expecting to find anything to interest him. To his delight he found a Syrian newspaper published in New York. He sat down and read it through, advertisements and all. The next day he came back with two more Syrians. The news spread through all the regiments, and now, the librarian says, there is a delegation of Syrians waiting every evening to read their newspaper, which is donated to the camp by the publishers.

From Camp Custer, Battle Creek, Mich., the librarian writes: "There are men here who read and speak half a dozen languages all better than they speak English. Some of the men are very lonely because of their isolation by language, and reading is a great solace to them. Some of them read a book every day or two. Many of them are working hard on easy language books in their effort to learn English."

The Library Association, which furnishes books and librarians for all Army and Navy camps in the United States and France, Italy, Switzerland, on all transports and naval vessels, and even in the prison camps of Germany and Austria, are as mindful of the foreign-born soldier as of the American. They want to give him his native language books, and they want to help him study English. The Y. M. C. A. has classes in English everywhere, and it is the privilege of the libraries to furnish text-books. When the men come home from the war they will be better fitted to take their places in the community as American citizens. They will have their earning capacity greatly increased, because they speak and write English, and because their education will be vastly improved.

Beginning November 11th all the welfare forces at work to help the Army and Navy, the Red Cross, Y. M. C. A., the Y. W. C. A., Library War Service of the American Library Association, the Jewish Welfare Board, the National Catholic War Council, the Salvation Army and the War Camp Community Service, will begin a great drive for funds to meet the needs of the coming year. The great sum of 170,500,000 must be raised if our soldiers and sailors and marines are to have the comforts they need and so amply deserve. Everybody will be asked to give as much as he can afford, and everybody who has a man in training camp, in the trenches overseas, or on the warships, will help to the utmost of his power to make the drive a success.

People are not asked to give to this or that fund. All the money goes into the common welfare fund, and each organization listed will receive its quota. To the library fund is allowed \$3,500,000. What that money will mean to all the soldiers and sailors, in health and spirits and added efficiency, no words can tell. Morale wins. The dollar given to keep the morale of the Army and Navy at a never-die pitch is the most patriotic dollar in the world.

A life that is not a radiantly joyful life is an incomplete and unsymmetrical life; it is lacking in one of the principal elements that go to make up the complete life; it is not a life after God's pattern. Even if our lives were given up wholly to serving God and our fellowmen with utter devotion and utter forgetfulness of self, if they were not joyful lives, they would dishonor God. Constant joy is the commanded duty, as well as the promised privilege of a child of God, a believer in the Lord Jesus Christ. R. A. Torrey.

The Great Commission

Head Kindergartner Wanted for Kyoto. Letter From Bishop Tucker.

The kindergarten has taken a foremost place in our work in Japan in commending the Church and her message to the Japanese people. We cannot begin to supply the demand for kindergarten teachers by bringing young women from America. Even if it were possible to do this, it would not be a wise thing to do. It is perfectly practicable to train Japanese young women as kindergarten teachers. Numbers of them are eager to be trained. We have made all our plans to open a school. Just as we thought all arrangements were satisfactorily made, we find that the young American woman whom we had counted upon to take charge of the department will not be available. I wonder if it is possible for you, in the United States, where it is so easy to find trained helpers of all kinds, to imagine our dismay!

It is, however, very desirable that this plan should not be abandoned. We have in the first place erected a building for the purpose and a model kindergarten is already in operation. An even more important consideration is the demand for such work here in Kyoto. We have an opportunity to supply a real need, and in doing so we shall be able to bring the influence of Christianity to bear in directions that would otherwise be closed to us.

Is there any one among your readers who would be willing to consider such a post of usefulness as this, or who knows of any one who would consider it. She should be, of course, sufficiently proficient in the technical side of kindergarten work to take charge of a training class; also she should possess a certain amount of executive ability and the force of character which would enable her to command the respect of those who work with her, and to influence strongly the young women who are trained as teachers. Another important point is that the head of such a department should be genuinely interested in the religious side of the work.

Mr. John W. Wood, 281 Fourth Avenue, New York City, will supply all necessary additional information.

H. ST. GEORGE TUCKER,
Bishop of Kyoto.*

Alms and the Woman.

(The Church General Hospital, Wuchang, and Miss Helen Littell.)

Those who read or heard the descriptions of the old Wuchang Hospital where a New England farmer would not have been allowed to keep his cow if he wanted to sell his milk, will rejoice in the progress of the new building. Exclamation points are frequent in letters from China that describe it. "The new buildings are almost finished and are beautiful!" "Splendidly substantial! Trees in the yard! Green grass! Fresh air! Sunshine! No crowding! Cleanliness! and a playground!" The halls and stairways are broad enough to carry stretchers from ward to operating-room. Large windows on all sides mean that the wards are flooded with light and air. The tubercular ward on the top floor is

open on two sides with a southern exposure. The operating-room is what it should be, with the light an operating-room should have. And at the centre of the building, where it should be, between the men's side and the women's side, is the chapel, simple but beautiful, reminding all who enter the front door of the purpose for which all medical missionary work is done.

But the fund is not yet completed. At the time when the building fund for St. Mary's School, Shanghai, was complete, the committee went upstairs in the Church Missions House to find in the cable code a word that would send out the good news to China. They searched through a long list of combinations with "fund," but the mission code had no such word as "fund complete!" Let us hope that one has since been added, for we shall soon need it. Only \$43,000 is still to be raised, and what is that in days when we raise our funds of millions and even billions? If it were \$43,000,000 it would be given in a week.

In ordinary times only \$13,000 more would be needed. But the low rate of exchange in China has caused a difference of \$30,000 between the amount originally estimated and the amount in Mexican dollars now used for the building. The house still needed for the foreign nurses will cost \$65,000 and a doctor's house \$5,000. To complete the house for Chinese nurses will take \$2,500 more. The balance is needed for equipment.

When the fund is completed, and not until then, the Wuchang Hospital will gain a worker who is as much needed as equipment. Miss Helen Littell, who for two years has given untiringly all her time and thought for the raising of the fund, has volunteered to go out as the evangelistic or social service worker for the hospital. Bishop Roots earnestly desires her appointment for work that the doctors and nurses have not time to do. The doctors and nurses themselves write eagerly of her coming. But she will not desert her post in America while there is a dollar of the fund still to be raised.

Let us give the \$43,000 and release a valuable worker. When the Church will give without waiting to hear a stirring appeal, then missionaries on furlough can use their precious six months for rest and study. If each man or woman will send today what he or she can give to complete the Wuchang Hospital, then Miss Littell can start at once for China. The sooner she goes the sooner she will be ready to follow up the work that doctors and nurses are already beginning to do in the new building. Let us send our gifts now to the Treasurer of the Board, Mr. George Gordon King, 281 Fourth Avenue, New York City. And may it be the cheerful giving that is loved by the Lord.

St. Bernard for Japan.

Some students of Church history and missions might find it of interest to analyze the value for the Christians of the Oriental races of the lives of various saints of the Early Church. One Japanese pastor had clear views on the subject, as the following incident shows:

"Mr. Ikeda, whose health had broken down, devoted his time to a translation of 'St. Bernard and His Times,' believing that the book would be a message of inspiration to Japanese Christians. To a friend visiting him in his poor lodging he confided his difficulties in finding a publisher because of the size of the work. The friend

suggested that St. Bernard was but little known and that a life of St. Francis of Assisi would be more acceptable to both publisher and public. Mr. Ikeda acknowledged the force of this view and said that he, too, revered St. Francis, "but," he said, "St. Francis stood for love alone—selfless, gentle, self-sacrificing love. There is great power in that, but it is not enough. There is evil in men's hearts and that evil must be fought against and subdued. Only so can men be saved. Not St. Francis, but St. Bernard, is the man who combines in himself both these principles, love and the aggressive fighting spirit, and so I thought it would perhaps serve Christ best if I introduced St. Bernard to the Japanese Church."—Record of Christian Work.

Church Intelligence

Church War Commission.

At a meeting of the War Commission of the Episcopal Church at Washington, D. C., on Wednesday, September 25th, the following were the items of principal interest to the chaplains and people in general:

Since the last meeting of the Commission an order has been issued by the War Department, dated July 24th, withdrawing the privileges of civilian chaplains and giving them three months' notice within which to settle their affairs and to withdraw from the camps.

It is uncertain as yet what kind of an interpretation will be put upon this order. Evidently the local commandant has a wide latitude of privilege in interpreting the order. In some camps the commandant has asked the civilian chaplains to prepare to withdraw; in other camps the commandant has placed the religious affairs of the camp in the hands of a divisional commissioned chaplain and has allowed him to associate with himself not only other commissioned chaplains, but civilian chaplains as well. In at least one case a commandant has asked a civilian chaplain to assume a particular kind of work and has informally assured him of his continuance in the camp. In other words, it is impossible to say at present just what final action will be taken by the War Department, but is safe to prophesy that its policy will be clearly understood within a comparatively short period, and that thereafter the War Commission may be able to pursue its work with full knowledge of the conditions.

The Executive Secretary has written to bishops, civilian chaplains and others vitally concerned in this matter, requesting them not to encourage further appointments of civilian chaplains pending the final interpretation of this order, but also asking that those at present at work should continue at their posts and should in the meantime seek to discover the feeling of the local commandant on this matter. The War Commission has also, through the Executive Secretary, assured civilian chaplains already at work that they will not suffer financially in consequence of any action on the part of the War Department.

In regard to the commissioned chaplains, it may be said that at present one commissioned chaplain is allowed for every twelve hundred men. There is as yet an insufficiency of commis-

sioned chaplains to fill the need either in this country or abroad. Chaplains are, however, being appointed with greater haste than heretofore in order that the need may be met as quickly as possible.

The War Commission is giving each one of the commissioned chaplains overseas permission to draw on Bishop Perry for a sum not to exceed \$100 a month, such sum to be used for the more effective despatch of his work among the soldiers.

Commissioned chaplains, both those who are students at the Army Chaplains' Training School and those who have not been ordered to that school, are given \$100 apiece for their equipment. They are also allowed to borrow from the Commission any sum not exceeding \$500 without interest for a period of eighteen months, with possibility of renewal. The loan is intended to enable our chaplains to begin their work in as thoroughly prepared a way as possible.

Commissioned chaplains stationed on this side are allowed by the Commission \$50 a month for work among their men. The rule applies to chaplains in the navy as well as to those in the army. Civilian chaplains are given a like amount.

At present from fifteen to twenty chaplains of our Church are passing through each session of the Army Chaplains' Training School at Camp Zachary Taylor, Louisville, Ky. The chances are that this number will be greatly increased within the next few weeks. The session of the school lasts about five weeks and covers the important branches of learning necessary to the official duty of the chaplain.

Chaplains of all three orders are equipped whenever possible with portable altars, Corona typewriters, service books, and with vestments when they are not already supplied.

Since the last meeting of the Commission the following organizations have affiliated themselves with the Commission: The Brotherhood of St. Andrew, the Church Periodical Club and the Girls' Friendly Society. Preliminaries to an affiliation are at present being considered by the Joint Social Service Commission, the Guild of St. Barnabas and the General Board of Religious Education.

The terms of affiliation are, in general, that the society in question shall permit the Chairman of the War Commission, or the Chairman of the Executive Committee of the War Commission, or any member of the Executive Committee whom either may appoint, to preside over the meeting of the committee of such organization which has in its charge the war work of the organization; and, furthermore, that the detailed plans of work, together with the nominations of secretaries for field work and the salaries of workers, as well as all financial questions concerned with war work of said society, be finally passed upon at a meeting of the Executive Committee of the War Commission.

Practically all of the chaplains of the Episcopal Church, recently graduated from the Army Chaplains' Training School, accepted the \$100 offered by the Commission for equipment, and about twelve of them have, up to the present time, accepted the Commission's offer for a loan of some part of \$500.

The following appointments were made:

The Rev. Charles L.V. Brine, Civilian Chaplain at Portsmouth Navy Yard.
The Rev. Arthur L. Seifer to suc-

ceed the Rev. Bruce V. Reddish at Camp Lee.

The Rev. John Wilkins, Civilian Chaplain at Great Lakes Training Station.

The Rev. Samuel Neal Kent, Civilian Chaplain at Newport under the direction of the Rhode Island Diocesan War Commission.

The following resignations were announced:

The Rev. Nathan Matthews, until recently Civilian Chaplain at Camp Sevier, S. C., who has accepted a call to Massachusetts.

The Rev. Henry O. Nash, until recently Civilian Chaplain at Camp Greene, who has received a commission as Army Chaplain.

The Rev. J. H. Webber-Thompson, until recently Civilian Chaplain at Camp Joseph E. Johnston, who has also received a commission in the Army.

The Rev. Dr. Milton, of Wilmington, N. C., was asked to make an examination of the opportunities for work in the vicinity of Fayetteville, N. C.

Reports were made in regard to possibilities for new Army work as well as for work in the newly constituted hospitals of the country.

A proposition was laid before the Commission for work among the churches in the immediate vicinity of the universities and colleges, which have recently been taken over by the Army. The Executive Committee will give this matter careful consideration.

In the opinion of the Commission it was thought unwise to proceed with any new projects for buildings within the limits of the camps, inasmuch as the Commission is still uncertain what interpretation the War Department will put upon the order withdrawing civilian chaplains from the camps.

A proposition was laid before the Commission to join with the other churches in a common drive for funds for the coming year. The proposition is of a twofold nature, first, that there should be a common drive for funds; second, that there should be a common drive and a common fund, each church receiving that portion of the fund which is called for by the relation of its budget to the entire amount. This matter was referred to the Executive Committee with power to act. Suffice it to say that there is a strong sentiment among the churches in general that they should make a common appeal to the Church public.

Statement of Distribution for August, 1918, War Commission of the Episcopal Church, Expenditures.

Chaplains' salaries.....	\$ 6,134.58
Chaplains' Equipment:	
Portable altars..\$ 920.04	
Equipment	1,923.80
Hymns & Prayers	3,846.47
	6,690.31
Chaplains' expenses.....	565.03
Special chaplains' expenses	786.28
Brotherhood of St. Andrew	9,000.00
Printing	255.88
Miscellaneous ..	37.55
Office expense...	100.27
Office supplies..	40.00
Salaries (office)..	393.66
Traveling expense	1,129.61
	1,701.09
Army Training School	
chaplains	700.00
Loans to chaplains.....	1,550.00
Appropriations for special work	2,100.00

Total expenditures,
month of August \$29,483.17

HENRY B. WASHBURN.

War-Time Commission of the Churches.

The General War-Time Commission of the Churches held its second annual meeting in Washington September 24th, under the chairmanship of Dr. Robert E. Speer. Many subjects of interest in regard to religious work in the Army and Navy were discussed and the addresses made were of a high order.

A topic which had excited much attention was the new order dispensing with the services of camp pastors: A committee had been appointed to see what, if anything, can be done to retain the services of voluntary workers on a satisfactory basis, under the direction of the chaplains. —Dr. F. B. Keppel, Third Assistant Secretary of War, made an address in which he assumed responsibility for the issuing of the order. He said the department welcomes the support of bodies like this, and of all bodies so organized, that they can bring to bear on the life of the soldiers the higher, more worth-while things. The Army recognizes that the work which the soldiers have to do is strengthened by the highest spirit of devotion which we can encourage and maintain. The whole matter would be simple were it not that we have an embarrassment of wealth. Not the least of the difficulties is in keeping the various agencies from getting into one another's way. The War Department cannot speak to any one of them as a whole. It is not attempting that; but there has to be some co-ordinating agency, and it has to lie in the War Department. This was necessary in order to free the existing agencies themselves. He has been told by men returned from France that the spirit in which the chaplains are taking up their work overseas is fine, beyond all praise. He gave some interesting sidelights, telling especially of a chaplain who was to be honored for bravery in action, together with a number of soldiers, but who did not appear, while all the soldiers did. When search was made, the chaplain was found in the front line trenches with his men—he had forgotten all about the medal. That was the kind of man we want for chaplains. We must get the best men. Then he added: "Don't worry about the War Department living within its regulations. Of course, we do not abrogate them, but we are big enough to ignore a rule if we see good to the service in it." This was greeted with great applause.

Chaplain Frazier, dean of the naval chaplains, made a ringing speech, saying at the start that if the Federal Council Committee on Chaplains had not been organized the difficulties would have been much greater. From twenty-four chaplains in the Navy he had seen the number grow to 185, picked men, not in place because of the political pull of old, but recommended by their denominations and scrutinized by the Federal Council's committee, after which he called the best from the lot. He didn't take them on papers (laughter). He said he would stack the men he had taken as naval chaplains against the best bunch of civilians or officers that could be found.

Major John T. Axton, chaplain in charge at one of the ports of embarkation, said that the General War-Time Commission had supplied what was needed, reaching out to the War Department on the one side and the churches on the other. He paid the highest tribute to the work of the camp pastors, who had helped the chaplains gain a wider perspective. He described the effect of an address at a camp when a camp pastor appealed to the boys to

leave behind in America the things they would be ashamed to carry abroad under the Stars and Stripes. Of their own motion, led by a corporal, the great body of men agreed to cut out the profanity as well as the gambling. "Do you think we are going to eliminate these men?" he asked. "Oh, no, for there is provisions that men may be called into co-operation by the chaplains. Isn't that your order?" he asked, turning to Secretary Keppel, who smilingly bowed. This was a most skilful and tactful address, and left the camp pastor matter in unexpectedly good condition for adjustment, so that the good work need not be stopped, while under a senior chaplain it may be directed and controlled, and only one authority on religious work in the camp be in control.

A resolution was adopted urging upon all the churches a hearty support of the combined drive of the seven organizations engaged in work for the welfare of our soldiers and sailors at home and abroad, under the supervision of the Commission on Training Camp Activities.

Bishop Gore, of Oxford, and Dr. Guttery, Secretary Daniels and Dr. Fosdick made memorable addresses at the evening sessions.

A Message From Bishop Brent, Senior G. H. Q. Chaplain on the Staff of General Pershing, to the War-Time Commission of the Churches.

The opportunity of the chaplain in the American Expeditionary Forces is unprecedented in military history. The best manhood of America is his to guide, inspire and mould. It has been a common complaint in parochial life that men do not form a prominent element in the average congregation. No such complaint can be made in the A. E. F. Again, our soldiers are in a temper of mind to welcome greedily the truth of God from the hearts of true men. They are at the most receptive moment of their lives. They are quick to detect and spurn unreality and sham. They are in search of, and responsive to, what is real.

The religious tomorrow of America lies latent in the soldiers of today, and it is the responsibility of the chaplain to shape it so that the kingdom of God will enter into American life with power. Already there is springing up among the chaplains a sense of brotherhood resulting from personal fellowship. It does not mean the breaking down of personal convictions, but rather the giving of due respect to the honest convictions of others. Mutual understanding is the first step toward unity.

The chaplain comes with two commissions—that of the Church which provides him with power from on high, that from the nation which indicates his sphere of duty. He is simply a minister of God working in military conditions. He is always and everywhere the spiritual general of the Army and his insignia perpetually proclaim it.

If the chaplain of the A. E. F. works in the uplands of opportunity, he also works in a furnace of temptations and difficulties. The strain will be constant, and, in both front line and back areas, terrific. Facilities for movement will be restricted owing to the insufficient transportation of the Army. Problems of moral and spiritual character will thicken daily. Endurance will be tested to the limit. Only strong men reinforced by an almighty God can meet the demands of the emergency.

We, upon whom has fallen the re-

sponsibility of organizing and directing the religious leaders of the A. E. F., are wholly dependent on the churches of America for the character and the number of those who come to us. We beg of you to think only of one thing—the choicest manhood of our nation is in France or headed toward France under the domination of the spirit of self-sacrifice. The strongest and best men in the ministry are not too good to serve them. It would be a crime to send weaklings or incompetents to so sublime and so difficult a task. Give us your best and give them promptly.

(Signed) C. H. BRENT,
Senior G. H. Q. Chaplain.

Chaplains Commissioned.

A class of two hundred and forty-five were turned out at the Chaplains' Training School at Camp Taylor, near Louisville, Ky., last week and received their commissions as chaplains in the Army of the United States. Among them were the following clergymen of this Church, and the list is probably not quite complete:

The Rev. Messrs. John Gass, Mississippi; Churchill J. Gibson, Lexington, S. Va.; Conrad H. Goodwin, Leesburg, Va.; Maxwell Ganter, New York City; Willis Gerhart, St. Elmo, Tenn.; Raymond Cunningham, Redding Ridge, Conn.; J. M. Stoney, Clemson College, S. C.; C. W. Popham, Belleville, N. J.; S. T. Steele, Camp Meade, Md.; A. M. Smith, Los Angeles, Cal.; Malcolm S. Taylor, Berryville, Va.; P. N. McDonald, Morgantown, W. Va.; W. G. McDowell, Staunton, S. Va.; R. A. Kirchoffer, Worcester, Mass.; E. R. Laine, Jr., Springfield, Mass.; Jeremiah Ward, Laredo, Tex.

Among those assigned to duty overseas, and who will probably be leaving within a few weeks, are the Rev. Messrs. Gass, Gibson, Goodwin, Ganter, Cunningham, Stoney, Smith and Taylor.

It is said that probably six hundred more chaplains are needed for service now; and as the new draft is organized the demand will doubtless be continuous for some time.

The Late W. R. Stirling.

Whereas, since the last previous session of the Synod of the Mid-West, its Treasurer, William Robert Stirling, has passed into the realm of the Church at Rest,

Be it resolved, That we place on record our sense of gratitude to Almighty God for the example of his life as a Christian Churchman. Deeply interested as he always was in every movement for the advancement of the Kingdom of God, he stood ready to do what he could for the organization of the Synod. Deputized to represent the Diocese of Chicago at its first session, he became one of the Provincial representatives on the General Board of Missions, the Secretary of this body, and then its Treasurer. With marked preference in matters of ecclesiastical polity and practice, his breadth of sympathy, his willingness to yield, and his readiness to support generously, both by his influence and his financial contributions, every kind of effort that gave promise of efficiency in the work of the Master, brought to him the confidence, the gratitude and the love of his associates. Unsparring of his none too great physical strength, Mr. Stirling, while at the head of a large business, filled his daily calendar with affairs of the Church up to the day of his death. Particularly during the last decade of his life he was constantly

alive to the fact that "the King's business requireth haste." He believed in and practiced the priesthood of the laity. He lived in constant and close communion with his Lord. Dying, he was consciously upheld by the Everlasting Arms. God grant to him abundant refreshment and joy in the activities of Paradise!

Be it resolved, That a copy of this resolution be sent to his family and to the Church papers, and be entered on the minutes.

Postponement of Synod of the Province of Sewanee.

Jacksonville, Fla., Sept. 18, 1918.

My Dear Brethren:

The exigencies of the war have made so many demands on the time of the clergy and laity, and have increased the expense of living and traveling to such an extent, that it has seemed wise to the Bishops of the Province of Sewanee with one exception, and to a large number of the delegates, to postpone the meeting of the Synod till the Tuesday after the second Sunday in November, 1920.

Acting under the authority given me in Section 5, Ordinance 1, I hereby postpone the meeting, appointed to be held in Louisville on the 12th of November next, till November 16, 1920. At the request of the Bishop of Kentucky, I appoint Louisville, Ky., the place in which the meeting shall be held.

Yours in Christ and His Holy Church,
EDWIN G. WEED,
President of the Synod.

Hospital Nurse Honored.

The Red Cross authorities, recognizing the need of maintaining St. Stephen's Hospital, Fort Yukon, Alaska, the only place where medical relief may be had on 700 miles of the Yukon River and in 50,000 square miles of the territory, have granted a "special service chevron" to Miss Beatrice Nunevillar, the one remaining graduate nurse at the institution.

The following cablegram from General Pershing has just been received by Dr. Robert E. Speer in response to a cablegram expressing the loyalty of the churches and the assurance of their confidence and hearty co-operation which was sent by the General War-Time Commission of the Churches at its meeting in Washington, D. C., on September 24th.

"Many thanks for your cable of confidence. We rely on the churches at home to keep the spirit of the people white hot with patriotism and courage until victory has been won."

(Signed) PERSHING.

The headquarters for Merchant Marine recruits is in East Boston close to St. John's Church. I shall be very glad to try to befriend Churchmen who have chosen this kind of service or members of their families who are visiting in East Boston.

W. Dewees Roberts,
Rector, St. John's Parish.
115 Trenton St., East Boston, Mass.

SOUTHERN VIRGINIA.

Rt. Rev. B. D. Tucker, D. D., Bishop.
Rt. Rev. A. C. Thomson, D. D., Suffragan.

Meeting of Woman's Auxillary.

The annual meeting of the Diocesan Branch of the Woman's Auxillary of Southern Virginia will be held in Christ Church, Roanoke, October 10 and 11,

1918, with an informal reception for the delegates and visitors on the evening of Wednesday, the 9th.

Dr. Harry Taylor, our own missionary, of St. James' Hospital, Anking, China, will be the speaker on Foreign Missions, and the Rt. Rev. Beverley D. Tucker, D. D., Bishop of the Diocese, and the various mountain missionary workers, will tell of the work and its needs within our Diocese.

The Juniors will hold their meeting on Saturday, the 12th.

It is hoped that there will be a large attendance of delegates, and each branch is urged to have a representative present to discuss the plans for our work in the coming year.

Faithfully yours,

Loulie Taylor Letcher,
Diocesan President.

Red Cross Conference.

With the view of promoting a closer personal co-operation between the directors of the Potomac Division of the American Red Cross and the various chapters distributed throughout the three States, the fourth of a series of group conferences will be held at Roanoke, Va., on October 1st, 2d and 3d.

In order that the representatives of the chapters located in the sections covered by this conference may learn at first hand the scope of departmental work and the programs of the directors of the various bureaus for the coming year, an intensive study of the different forms of activity outlined will be made.

VIRGINIA.

Rt. Rev. R. A. Gibson, D. D., Bishop.
Rt. Rev. W. C. Brown, D. D., Coadjutor.

Death of the Rev. R. S. Carter.

The Rev. Robert Smith Carter, a valued and faithful clergyman of the Diocese, died suddenly in Charlottesville on Wednesday, September 25th, of heart trouble. Mr. Carter was a native of Albemarle County. After some years of business in the West he entered the Theological Seminary in Virginia, and was graduated and ordained deacon in 1891 and priest the following year. His first charge was in a large mission field in Southwest Virginia with its center at Big Stone Gap, where he did a fine work for four years. He was then rector of Grace Church, Hopkinsville, Ky., for six years, and from 1901 to 1908 was rector of Christ Church, Smithfield, Diocese of Southern Virginia. In the latter year he became rector of St. Thomas' Church, Orange, Va., and after ten years' service at that place retired on account of ill health on the first of June last. He was a man full of missionary zeal, and for a number of years has been a member of the Executive Committee of the Diocesan Missionary Society.

At the Missionary Conference at Silver Bay this July Virginia was well represented with twenty-three delegates, nineteen of whom were from Richmond. The days were strenuous, but it was not all work. There were classes in the morning, but the afternoons were usually given over to recreation of some sort, and then after supper there was a devotional service, at which, always, one or more good speakers were to be heard. This service was over about 9:15, and then many of the groups collected for prayers before retiring. The Virginia group formed a real "circle of prayer" as each night they gathered together on their cottage porch and each one of-

fered a short prayer to the Almighty on some given subject.

It is a great inspiration to be at one at a conference at which practically all denominations are represented and all sections of the country united in their efforts to further missionary education. Courses of all kinds were offered, such as Methods in Conducting Mission Study Classes; Problems which confront the Social Worker in City and Country; Mission Study for Young People and Adults, etc. In many of these classes returned missionaries gave their personal experiences in the mission field, bringing out the problems in their work and making practical suggestions for the would-be missionary. All took part in the class discussions and in this way helped each other.

The conferer was smaller than in previous years on account of the war, and for that very reason every one felt that they must work the harder to take back to the outside world the ideas and inspiration gained so that others also might be benefited. Truly the motto for this conference was "For their sakes I consecrate myself."

St. Stephen's Parish, Northumberland County: On Tuesday noon, September 24th, the bells of old St. Stephen's, Heathsville, and St. Mary's, Fleton, were rung by order of the rector, the Rev. T. D. Harari, in honor of the capture of Nazareth of Galilee, the home of our Saviour, by the British. On Sunday, September 29th, being the feast of St. Michael and All Angels, a thanksgiving service was held after the morning service. The church was decorated with flowers and the pulpit draped with the American flag.

Convocations: The Valley Convocation will hold its one hundred and thirty-first semi-annual meeting at Wickliffe Church, Wickliffe the Rev. R. C. Cowling, rector, on October 15th-17th, inclusive.

The fall meeting of the Convocation of the Valley of the Rappahannock will be held in St. Anne's Parish, Essex County, the Rev. J. L. Showell, rector, on October 16th and 17th. All-day services will be held in St. Matthew's Church on the 16th and in Vawter's Church on the 17th.

The Piedmont Convocation will meet in Trinity Church, Washington, Bromfield Parish, Rappahannock County, October 14th-16th inclusive. Tuesday evening a Sunday school address on Teacher Training is expected from the Rev. S. U. Mitman, Ph. D.

The Church Club of Richmond was organized on Wednesday, September 25th, at a meeting held at the residence of Bishop Gibson. Mr. William Meade Addison was elected President and Mr. John M. Taylor and Dr. J. N. Upsaur Vice-Presidents.

The Rev. William B. Lee, rector of Abingdon and Ware Parishes, Gloucester County, is a patient at Grace Hospital, Richmond, Va.

Mrs. J. J. Sutton, 2217 Hanover Street, Richmond, who recently resigned her position as Custodian of the United Offering of the Woman's Auxillary, on account of ill health, has again taken up her duties. During her illness last year the work was carried on by Mrs. J. L. Antrim.

The Bishop requests that the clergy of the Diocese preach patriotic sermons.

with special reference to the Liberty Loan, on Sunday, October 6th.

KENTUCKY.

Rt. Rev. C. E. Woodcock, D. D., Bishop.

A beautiful service was held at Bowling Green, in Christ Church, on the seventeenth Sunday after Trinity, when a large service flag, recently presented to the church, was raised to supplement the smaller one, hanging inside the church near the chancel.

After a patriotic sermon by the rector, the Rev. Alexander Galt, the vested choir marched to the front lawn of the church, followed by boys of the Sunday school carrying flags of the Allies. After them came five little girls, dressed in white with red, white and blue ribbons, bearing the service flag.

After the congregation had assembled on the lawn, the roll of those who had given themselves to the service of the country was called, followed by a brief address by Colonel Malcolm H. Crump. During the singing of the hymn, "Our Father's God to Thee," the flag was raised.

The church is well represented in the nation's service, and the flag bears twenty-one stars and one red cross.

ASHEVILLE.

Rt. Rev. J. M. Horner, D. D., Bishop.

Mission Work in the Mountains.

The work in the Good Shepherd's, St. Mary's and St. George's Missions, near Morganton, in the mountains of Western North Carolina, has gone on beautifully this summer under the management of the Rev. Cortez Cody. The spirit of the Master's admonition, "It is more blessed to give than receive," has been exemplified by a 60 per cent. increase in the minister's salary, raised by the Good Shepherd Mission, and an 80 per cent. increase at St. Mary's. A mission was held at both places lasting a week, with a good attendance regularly.

Mr. Cody's brother-in-law, the Rev. Dr. Seagle, of St. Stephen's, New York City, assisted in the mission at the Good Shepherd and celebrated the Holy Communion. His very able sermon was appreciated by all. Nine children were baptized at St. Mary's.

Mr. Cody has returned to the Virginia Seminary to finish his course, and left Mr. Frank S. Drury, of Morganton, who was licensed as lay reader, to assist the Rev. B. L. Lassiter, of Marion, N. C., in the work, which is progressing nicely.

NEWARK.

Rt. Rev. E. S. Lines, D. D., Bishop.
Rt. Rev. W. R. Stearly, D. D., Coadjutor.

The Rev. Francis H. Richey, of Asbury Park, has accepted the rectorship of St. George's Church, Vailsburg, to enter upon his duties about November 1st.

St. Paul's Church, Newark, has fitted up the second floor of its parish house with fifty beds for soldiers and sailors who may be in Newark on leave without a cheap, comfortable place to spend the night. The week-end accommodation is not sufficient and other churches will help out. A simple breakfast is provided. The work has been very satisfactory.

The Rev. Victor W. Mori, of Madi-

son, has been appointed Archdeacon of Morristown, which includes the three western counties of the Diocese, in place of Archdeacon Tyler, who has become United States Chaplain in France. The Archdeaconry meetings are appointed as follows: Newark at Short Hills, October 24th; St. Luke's, Paterson, October 29th; Jersey City at Trinity, Hoboken, November 6th; Morristown at Madison, November 7th. Nearly all the clergy of the Diocese are brought together at these meetings for the discussion of living questions and the consideration of Diocesan affairs. In Paterson and Jersey City there is a good attendance of laymen in the evening.

Several building plans must be postponed because of the Government regulations. At Vailsburg, where a new church building was planned, it will probably be necessary to enlarge the parish house in an inexpensive way to meet the absolute need of the congregations, gathered under the Rev. R. W. Conklin.

NEW YORK.

Rt. Rev. David H. Greer, D. D., Bishop.
Rt. Rev. C. S. Burch, D. D., Suffragan.

Bishop Wakefield at Trinity Church.

Bishop Wakefield, of Birmingham, Eng., preaching in Trinity Church on the last Sunday in September, gave a list of things which England has learned by the war. The English people were not united concerning the war, perhaps up to the time of the death of Lord Kitchener. The religious bodies were of small account in bringing in unity. When at last the people were confronted with choice between right and wrong, truth and falsehood, then they rang true, and England was one.

England had not realized until the war was well along to the present that the nation as well as the individual has duty to perform. It never grasped the fact that the Divine must reside in the nation as such, and not merely in the Church and in its members. Four years ago there was much talk about slackers. Men did not feel insulted if called by it. Many even asked what England had done for them, that they ought to do anything for England? The war changed it all.

Women had a distinctly different place and part from men. Now because of war experiences women have their proper place, and they are proving worthy of it. Finally, according to the Bishop of Birmingham, the great thing is what we all will do after the war is over. He wanted the fact known that the France we now praise so highly, and do well in so doing, is not a France that existed long years past, and the rest of the world was ignorant of it, but a France that has been made by the war. There has been a tremendous change in the French character. The Bishop said he knew whereof he spoke, for he was educated in France.

The one thing the Bishop emphasized as the lesson to be learned and followed after the war is that of service. It will be well to have a League of Nations, but it will fail unless individuals serve others, people and nations, and brotherhood obtain.

The Cathedral was filled on the last Sunday afternoon in September by people interested in the war work of the Church. Bishop Greer returned from his vacation, and feeling stronger than for some time, arranged the meeting. The speakers were the President of the Federal Council of Churches, the

Rev. Dr. Frank Mason North, a Methodist missionary secretary, and the Rev. Dr. William Adams Brown, head of the War-Time Commission of the Churches, who is a professor in Union Theological Seminary. Many patriotic songs were sung, the people joining.

Trinity Parish Unit of War Camp Community Service:

In conjunction with the War Camp Community Service, Dr. Manning is now arranging for Trinity Parish to give the use of several of its buildings to serve as quarters for soldiers and sailors, while staying in the city. The Trinity Church Parish building at 90 Trinity Place will be entirely turned over to this purpose. The Sunday school and other organizations being transferred temporarily to the vestry buildings in the rear of St. Paul's Churchyard. This work will be known as the Trinity Church Unit of the War Camp Community Service. The building will provide sleeping accommodations for a large number of men, also a canteen, gymnasium equipment, pool tables and other facilities. All soldiers and sailors will be welcome in accordance with the general plan of the work of the War Camp Community Service. On Twenty-fifth Street, in connection with Trinity Chapel, the parish school building and the old rectory at 27 West Twenty-fifth Street, are to be used in the same manner. This work will be known as the Trinity Chapel Unit of the War Camp Community Service. This work will be carried on under the direction of committees consisting of members of the two congregations in conjunction with representatives of the War Camp Community Service.

At the invitation of the Bishop of Montreal, the Rev. Dr. Manning will conduct the annual Quiet Day for the clergy of the Diocese of Montreal. The services will commence on the evening of October 29th and will close with a celebration of the Holy Eucharist on the morning of the 31st.

PITTSBURGH.

Rt. Rev. C. Whitehead, D. D., Bishop.

A Triple Celebration: On Bishop Whitehead's seventy-sixth birthday, October 30th, he has invited the clergy and people of the Diocese to celebrate with him and Mrs. Whitehead their golden wedding and the Jubilee of the Bishop's Ordination to the Priesthood. Not that these events occurred on the same day, but both fifty years ago. As it is war times, the Bishop desires no extensive or expensive celebration, but he hopes to meet large numbers of the people of the Diocese at a brief service to be held at the Church of the Ascension, Pittsburgh, and a reception to follow in the parish house. The Rt. Rev. Thomas J. Garland, D. D., Bishop Suffragan of Pennsylvania, will preach the sermon. Bishop Garland is a native Pittsburgher, and he is the only person upon whom Bishop Whitehead has laid his hands in the conferring of the Three Orders of the Ministry; admitted Deacon, June 28, 1891; ordained Priest, January 12, 1892; consecrated Bishop, October 28, 1911.

The Committee of Arrangements consists of the Rev. Drs. Brown and Hills, the Rev. Messrs. Slayton and Richards, and Messrs. J. W. Paul, F. S. Blissell, D. B. Oliver, E. S. Craig, James E. Brown, Reade H. Bailey and George H. Danner.

(Continued on page 21)

Christianity and the Community

Thy Kingdom Come on Earth

THE REV. R. CARY MONTAGUE, Editor

A COMING CONFERENCE.

What promises to be a very interesting meeting has been called to assemble in Philadelphia on October 30th-31st.

The following letter has been sent out from the headquarters of the Philadelphia City Mission:

The undersigned being persuaded of the great advantages that may ensue from a conference of the superintending officers of the City Mission Societies of the Church, after informal discussion, extends you an invitation to meet in the offices and as the guests of the Philadelphia City Mission in Philadelphia October 30th and 31st next for purposes of discussion of the many problems of City Mission work and the possible organization of something in the nature of a City Mission Council.

It has been proposed that this first conference should be of the round table variety and without set addresses, and that our discussion shall be under the following group heads:

(a) Organization for fellowship, co-operation, legislation, education and so forth.

(b) Scope and method. Definition, comparison and suggestion.

(c) Problems, salaries, finance, relationships, supplies, literature, propaganda and so forth.

The terminology in different dioceses varies, but our intention is to include the superintending officers of organized Episcopal City Mission Societies in this first conference, but not to limit the invitation to a definite name. It is those responsible or intending responsibility for the City Mission class of work that we would reach. Please accept this invitation and signify promptly that you will do so. Please suggest anything, especially lines of discussion, questions to be answered. Please bring or forward in advance specimens of charts, literature, magazines and propaganda, also case face sheets, forms of recording and anything else that you like or dislike but are using and think may be helpful or a warning to others.

Our intention is to be very informal, hospitable, mutually useful and agreeable.

Very cordially yours,

The Conveners: Charles P. Tinker, D. D., New York City Mission; Ernest J. Dennen, Boston City Mission; William H. Jefferys, M. D., Philadelphia City Mission; H. Cresson McHenry, Philadelphia City Mission.

Such a conference as this is bound to be of tremendous advantage to all those who are fortunate enough to be able to attend.

One of the most effective methods of improving one's work is to find out how some one else is doing the same sort of work. Almost every man has some line in which he excels, and such a conference as the one suggested offers excellent opportunities for men with open minds and progressive ideas both to impart and acquire information that will be of the greatest value

in work of this nature. It is very much to be desired that this initial conference will be largely and enthusiastically attended so it may lead to a strong permanent organization.

A SOUTHERN CITY MEETING ITS RESPONSIBILITY.

Probably there is no place in the world which has profited more largely and permanently by the activities brought about by the present war than has Norfolk, Va.

It is gratifying to find that this municipality has realized the duty that it owes to the thousands of new people who have come to make their homes within its limits.

On September 1st a new charter which had been adopted a short time ago went into effect. Under it the office of Mayor has been abolished, and also the old City Council. Their places are taken by a board of five men who receive a salary and whose duty it is to employ a "city manager." This board at once secured an experienced man who had been trained in this line of work in the State of Ohio, thereby showing their intention to ignore politics and seek a thoroughly efficient man, even though it was necessary to go outside their own locality and Commonwealth to find one.

The governing of a modern city is a purely business matter and should be treated as such, and the personal equation should be eliminated, the only thing to be considered is results.

ANNUAL CONGRESS OF THE AMERICAN PRISONERS' ASSOCIATION.

This organization is called to meet in its annual session on October 14th to 18th in New York City. The objects of the Association, we are told, are:

1. The improvement of the laws in relation to public offenses and offenders, and the modes of procedure by which such laws are enforced.

2. The study of the causes of crime, the nature of offenders and their social surroundings, the best methods of dealing with offenders and of preventing crime.

3. The improvement of the penal, correctional and reformatory institutions throughout the country, and of the government, management and discipline thereof, including the appointments of boards of trustees and of other officers.

4. The care of, and providing suitable and remunerative employment for discharged prisoners, and especially such as may have given evidence of reformation.

No line of work is more essentially Christian than the reforming of wrecked and broken characters where

such reformation is possible, and no line of work is more important to our communities than the safe-keeping of the hopelessly incorrigible. It is therefore hoped that clergymen and social workers will try to follow the proceedings of this Congress and occasionally bring their importance before their congregations by means of sermons and addresses.

BETTER SUNDAY SCHOOLS.

At this time, when so many of our Church leaders are being called into the active service of their country in such varied and irresistible ways, it is more than ever important that churches all over the country should take an especial interest in the training of Sunday school teachers.

The two great conferences at Silver Bay, N. Y., and Black Mountain, N. C., are of course of the utmost importance and benefit in this line.

But they should be what the officers' training camp is to the Army, and those who are fortunate enough to attend them should realize the responsibility of passing on the good things they have received to others less fortunate.

Another excellent method which is being adopted in numerous places is that of interdenominational teacher training courses. Such subjects as the Life of Christ, St. Paul's Missionary Journeys, Old Testament History and the lives and characters of Bible heroes can be made the basis for instruction in such meetings.

The Episcopal Church has in the past been far too indifferent to the efficiency of its Sunday school teachers, and the time has now arrived when this fact should be looked fairly in the face and remedied in every way possible.

The Only Way.

Oh, the roads men make and the ways they take

To lead them up to Heaven,
Since the first-made man, with his easy plan,

From Eden's gate was driven!

Some turn and twist through fog and mist

With a plea of the Father's kindness;
Some only lead to a newer creed
For the cure of mortal blindness;

Some waver out in the sands of doubt
Where the trail is lost forever;
And some sink into the swamps of sin
And cease their high endeavor;

Some stop before the open door
Of a Higher Critics' college;
And some stretch on in the twilight wan
Of Scientific Knowledge;

Some lose the way in the miry clay
Of the Devil's specious treason;
Some wander lone in the vast unknown
Of philosophic reason;

But never a way will reach the goal
Save the Way that God has given.
For "the blood-red road of the Cross of Christ"

Is the only road to Heaven.

—Annie J. Flint, in S. S. Times.

Church Knowledge and Nurture

NEW TABLE OF LESSONS

Morning Lessons.

19 S. after Trinity, Oct. 6	I Mac. 1:20—end; or Proverbs 15	Romans 8:14—end
M., Oct. 7	II Mac. 6:1-17	Phil. 1:1-11
T., Oct. 8	6:18—end	1:12—end
W., Oct. 9	I Mac. 2:1-26	2:1-13
T., Oct. 10	2:27-38	2:14—end
F., Oct. 11	2:38-48	3
S., Oct. 12	2:49—end	4

20 S. after Trinity, Oct. 13	I Mac. 3:1-26; or Proverbs 16
------------------------------	-------------------------------

Evening Lessons.

Ezek. 11:1-12, 14-20	John 14
Eccles. 14	Luke 18:35—19:10
15	19:11-28
16:1-23	19:29—end
16:24—17:10	20:1-26
17:11—end	20:27—21:4
18:1-14	21:5—end

Luke 10:1-24

Calendar and Collect

October.

1. Tuesday.
6. Nineteenth Sunday after Trinity.
13. Twentieth Sunday after Trinity.
18. Friday, St. Luke.
20. Twenty-first Sunday after Trinity.
27. Twenty-second Sunday after Trinity.
28. Monday, SS. Simon and Jude.
31. Thursday.

Collect for Nineteenth Sunday After Trinity.

O God, forasmuch as without Thee we are not able to please Thee; Mercifully grant that Thy Holy Spirit may in all things direct and rule our hearts; through Jesus Christ our Lord. Amen.

The Character of God is Fundamental to Prayer.

When we come to God, we must believe that He is, and that He is a rewarder of all those who diligently seek Him. A belief in the verity and integrity of God is essential to true prayer.

God is—that is a fixed fact, an undeniable postulate, which gives to prayer a remarkable advantage and a foundation upon which to base petitions. He exists for a purpose, and that purpose is beneficent and banevolent. God is, and that inspires confidence and produces a spirit of restfulness and of hope. God is, and, therefore, many other things are that without Him could not be—for instance, man, creating truth, righteousness, mercy, forgiveness and love. God is; He is the beginning, no, the unbeginning of all things. He is the first and the last, the all and in all, for without Him there could not be anything. He is, hence there is life in multifarious forms—these are fundamental principles and axiomatic facts. He is, that furnishes the key to the interpretation of all things.

That He is a rewarder of all who diligently seek Him gives a marvelous scope to all legitimate requests, and a marvelous prayer grip upon Divine resources. That declaration puts unbelief to rout, clips the wings of doubt, puts boldness into faith, courage, inspiration and determination into the heart of the petitioner, and furnishes a wonderful leverage with which to conquer the world for Christ. That promise supersedes and really supplants all attempts at scientific tests of answered prayers. It is the Divine certification of a prayer fact, that God pledges Himself to hear and answer all true prayer. It is no longer a matter of Divine possibility, but of Divine veracity and of the individual's compliance with the condition embodied in the promise, "All who diligently seek Him." That promise is inclusive and exclusive. It throws the door of opportunity back on its hinges, and invites all men to enter and be at rest.—The Evangelical Messenger.

Rest in Labor.

The deepest rest and the highest activity coincide. They do so in God who worketh hitherto in undisturbed tranquility; they may do so in us. The wheat that goes round in swiftest rotation seems to be standing still. Work at its intensest, which is pleasurable work, and level to the capacity of the doer is the truest form of rest.—A. Maclaren.

Nineteenth Sunday After Trinity: On Monday last began the week-day use of the Maccabean books from the Apocrypha, and we have also introduced Sunday lessons from the same source, beginning with the nineteenth Sunday after Trinity. The Prayer Book lectionary uses the Apocryphal books sparingly and omits the Maccabean histories altogether, although they are mentioned in Article VI among the books to be read "for example of life and instruction of manners," though not "to establish any doctrine." On the other hand, we are glad to find ourselves in accord with the Canterbury Revision in the use of I and II Maccabees both on Sundays and week days. The vindication of this course must be sought in the impression made upon the mind by the history itself. But it may well be argued, as has already been suggested, that we cannot understand the conditions which faced our Lord in His earthly ministry without knowing the Apocrypha; that is, the literature that fills the gap between the Old Testament and the New; and if we are to use the other Apocryphal books, there is certainly no good reason for excluding the historical ones. Neither does there appear any good reason for refusing to read on a Sunday what we consider good enough to use on other days of the week. Certainly it will be conceded that many chapters of I and II Maccabees make highly interesting reading just at this time! If there is any period of history or any human experience that furnishes so good a parallel with the present infamous attempt on the part of one nation to force its tyrannical government and its "kultur" upon another people, as the times of the persecution of the Jews under Antiochus Epiphanes, it is not known to the writer. It is the story, for example, of Belgium written in advance; nor could any words more fittingly sum up the attitude of the Allies today than those with which Judas Maccabeus concluded one of his addresses (1 Mac. 3:58-60). From the standpoint of the Evolution of national ethics, these Maccabean wars (on Israel's side) may be said to fit in between wars of conquest, like those by which Israel got possession of the Land of Canaan, and that highest stage in which the Church is, —the story of the Christian Church out of

the ruin of the old. This chapter from Romans also connects with the thought of the Collect (Epistle also) that the Holy Spirit may in all things direct and rule our hearts. The evening lessons were selected specifically for that idea, Ezekiel prophesying the one heart and new spirit, and John 14 giving our Lord's promise of the gift of the Spirit. The new material introduced on week days is the Epistle to the Philippians, an exposition of spiritual religion and showing that in order to receive the Spirit, we must seek, not the righteousness of the law, the mere repression of the fleshly nature through legalism, but complete fellowship with the Crucified, Risen and Glorified Redeemer.

C. B. WILMER.

HOME LESSONS ON THE LIFE OF OUR LORD.

By the Rev. K. G. Hammond, D. D.

Primary and Junior.

XXXIV.

Galilee. A. D. 29.

1. How did Jesus provide tribute-money? Matt. 17:27.
2. Did these disciples, or does one now like to confess a wrong action? Mar. 9:33, 34.
3. How did Christ teach a needed lesson? Matt. 18:34.
4. How easy is some service Jesus expects of us? Matt. 9:41.
5. What makes such service acceptable to Him? Col. 3:17.
6. How much does the Divine Shepherd care for any one of His flock? Matt. 18:11-14.
7. How does Jesus encourage united prayer? Matt. 18:19, 20.
8. If we need forgiveness so much, ought we not to seek it? Matt. 18:24, 35.
9. Then ought we not to find a way to forgive enemies? Matt. 18:23, 32.
10. Do you use all the Lord's Prayer? Matt. 6:12, 14, 15.

Note: Our Lord wished to avoid being misunderstood in His true position. The little child represents an unquestioning faith, and active obedience. Christ carefully says acceptable service has this motive—"in His Name." Christ tries to make His hearers realize for how much they need forgiveness of God; so the offences for which they must forgive others will appear in due proportions. In the Sermon on the Mount He also shows what here He takes for granted, that we can expect to be forgiven only as we and how we forgive.

Family Department

NANCY BYRD TURNER, Editor

For the Southern Churchman.
"British Cavalry Enters Nazareth."
 —Press Dispatch.

Nancy Byrd Turner.

To-day the wires bring strange word;
 We hear it told with wondering breath;
 A clamor from afar is heard—
The armies enter Nazareth.
 The little town where Christ was young!
 The village where Himself hath been!
 With holden spur and reverent rein
 The horsemen enter in.

There where the riders wheel and turn
 Into some climbing, crooked street,
 Surely (we dream) they might discern
 The imprint of His boyish feet,
 And where an old tree thrusts its roots
 Long withered, into ancient soil,
 Might see a grave young carpenter
 Bent low above his toil.

The little, meek, ungainly town,
 So barren and so bare of grace!
 Men used to say with scornful frown,
 "Can good come out of such a place?"
 Yet even as they spake there trod
 One in their midst (the prophet saith)
 Whose shoes they might not touch—and
 God
 Came out of Nazareth.

O Nazareth of Galilee,
 A thousand and a thousand years,
 And still the war-sick world of Thee
 May learn, amid its doubts and fears—
 That good can flower 'out of ill,
 That peace is worth the price of pain,
 That life and love and sacrifice
 Shall not be spent in vain.

That little city 'mid the hills
 From whence the Conqueror did come!
 To-day it sends a word that thrills
 The very heart of Christendom;
 A bugle blows from height to height,
 Across the fields of dust and death,
 And slow the armies of the Right
 Ride into Nazareth.

Mother Silver's Spectacles.

When Mrs. Silver stopped one day to think about herself, she found that she was past the age at which most people begin to wear glasses. Her husband had put them on long before. It was a wonder she had not realized sooner how much she needed them. A few evenings later she beamed upon her family at dinner-time through a brand-new pair of spectacles. "Now, this is like living!" she exclaimed. "To think that there's a beautiful pattern in the parlor wall paper, and I never knew it till today! Do you hear, father? That paper's been on the wall three years, and I thought 'twas a plain, tan color. And what's this? A new tablecloth?"

Everybody that was looking at her as she sat down protested. "You know when we got this tablecloth and all about it."

"I never saw that rosebud design till this minute," Mrs. Silver declared. "It's lovely, too. Why, I feel as if I had a lot of splendid new things."

Just then something called her from the table; and while she was gone her husband said musingly: "Your mother is just the opposite from my Aunt Cornelia when she first put on glasses.

Uncle Robin brought 'em home from town one day—he thought maybe she was beginning to need them—and the first thing she did after she got 'em on was to take one of the children by the shoulders and say: 'Mercy! I didn't know you had freckles.'

"But that's just like mother, not the opposite," small Tim demurred.

"No; the difference is that my Aunt Cornelia discovered freckles and dust in corners and grease spots and everything bad until life wasn't worth living to the rest of the family."

"I never thought of that," said the grown-up daughter. "Mother must be discovering unpleasant things, too. She hasn't spoken of one; but if her eyesight has been affected ever since we put that paper on the parlor, just think!"

"Just think!" Her father took up the words playfully. "Think of the lines and changes in my face alone that she hasn't known were there! But you won't catch her speaking of them. That isn't your mother's way."

"Let's make her tell if father's face does look any different to her," some one proposed, just as Mrs. Silver, quite unconscious that she was the subject of discussion, came back to the table.

Everybody was looking at her as she sat down and met her husband's eyes. Suddenly she leaned a little forward and studied his face intently with an expression that was tender, loving, all in one.

"Caught!" said one of the boys under his breath. "What have you just found out about father's face, Mamsie? Tell us."

"H'm! What's that?" Mrs. Silver temporized, looking actually guilty.

"Go ahead and tell 'em, mother," Mr. Silver said.

"Mind!" There was a volume in the one word as she spoke. Then she took off the wonderful glasses and wiped a little dew from them before she answered, glancing round the circle, "You don't know, children, what it means to me to see your father's smile again across the table as plain as ever. I was thinking, when I looked at him, how many of 'em I'd missed."—Youth's Companion.

For the Southern Churchman.

A Changed Plan.

Alice Maude Ewell.

Miss Angelica Bland is one of our few last surviving examples of gentle blood and simple living. There used to be many of these modest householders in Virginia. Now they are rare, and growing rarer. It is pleasant to meet her like now and then. She is (I take pleasure in putting her still in the present tense) a small, slim, shrinking body in her early sixties. She has blue eyes and a sweet vague smile. She is in a way childish, but not silly. She is the soul of loyalty, having more beliefs than opinions. She has, or had till very lately, one enthusiasm.

It was developed late in life. In her struggling cramped youth—just after the War Between the States—Miss Angelica did not have time to think much about her brother who had been slain in battle. Her memories of him, except for certain boyish pranks which

had left an impression, were dim. She was only six when he was killed; ten when he was re-buried in the old graveyard at home. Not till after the founding of her U. D. C. Chapter did he become to her a hero.

Miss Angelica had often wondered what the men of that day would have done without the war. Now she wondered even more what the women would do without the U. D. C. It had found them socially divided according to their means, their ancestors and their respective churches. It brought them together more than anything since the great war it commemorated. Once more the Daughters of the Confederacy stood united, and that even the echo of strife should have this effect when peace disjoined, might have puzzled Miss Angelica had she been more given to thinking. As it was, she simply enjoyed her share of the new interest. There were meetings with and without the veterans. Various heroes emerged gallantly from the humdrum present which had so long held them unnoticed. Why, her very nearest neighbor, old Captain Fanshawe, was one of them! Sleepy and slipshod, who would have thought of him in this new light except for the Chapter meetings, the yearly reunions! Nor was this all. Various other heroes seemed to rise from their long sleep in old fields or neglected brier-patches called graveyards, and cry aloud for recognition, for markers and monuments. One was her brother, Jack.

He had been killed at Cold Harbor—after seeing the war nearly through. He had died leading a charge. What a shame, it seemed all at once, that he should have gone so long without a stone to mark his grave!

But there had been little money for such things all these years. Not even her father or mother had anything of the sort; the tombs in the old family plot belonging to an older generation. The further back, the handsomer. Well, Miss Angelica reflected, papa and mamma were so good! They could wait. Being certainly in heaven, God would help them to find their bodies on Resurrection Day. But Jack—she had heard that he was rather thoughtless and harrumscarum. He might need some help. She would help him.

She began to save for this object, and the sum slowly grew. She selected by catalogue the sort of stone she wanted, "one that would not tumble down." So many of the old stones were always tumbling down. She also chose the verse to go on it. One Sunday in church it struck her as singularly suitable:

"He shall deliver their souls from falsehood and wrong, and dear shall their blood be in His sight."

She made a note. Yes, it was suitable.

So she dwelt on her cherished plan. It was all settled and the money needed almost ready when something happened which made the Confederacy seem somehow faint and far off. War—real and terrible, war of today—the great war, began.

For the first time in her life Miss Angelica took a daily paper.

As she read the news therein contained she did not forget Jack's monument, but she had the instinct, wait! There were such awful things happening, such calls for money. The Belgians, the Serbians, the Armenians—they were so desperately needy, so unfortunate in a way, that one had to give a little. It really seemed wicked to use cash for any other purpose not strictly necessary. Though she could

not take from that sacred heap, it grew very slowly.

And as days and months passed a queer feeling came to Miss Angelica. It was that Jack, the very person to be honored, might not want the money now spent so. At one time Jack had seemed to her very dead. She had no picture of him to keep faint childish memories green. They had faded almost away before the U. D. C. revival of interest. Now he seemed quite alive—and sometimes quite near. She thought of him, a typical figure in Confederate gray, always shaking his head at her. It was disconcerting.

One autumn evening not long past Miss Angelica Bland might have been seen wending her way to the old graveyard afore-mentioned. She was in a happy mood. A long-desired plan was on the eve of fulfillment. Many startling things had happened lately. We ourselves were now in the war. The country was pulsing with the consciousness of the mighty fact. Men must fight—women help in some way. How soon? and how best? were the great questions. But Miss Angelica, though moved, had stuck to her main point. Like many gentle and timid persons she was obstinate. In spite of queer impressions and feelings to the contrary, she had added, by means of special saving, the last dollar to her hoard. The needed sum was in hand. She was going to send her order for the stone next day. She now wished one more look at the spot to be marked.

It was a corner of the old neglected graveyard not graced with stones. Some of these, quite old and interesting, even ornate, glimmered quaintly at her from a nearby tangle of shrubbery. But Miss Angelica was no antiquary. Skulls and cross-bones, cherub-heads and weeping willows had no charms for her. She cared not for them. She had kept this, her special corner, at least free from briars. At her mother's grave was a moss rose-bush, at her father's a sturdy box-wood. Over Jack a fine young cedar, a volunteer, kept guard.

As she drew near she perceived a man leaning against this tree.

It was verging on twilight, the early dusk of a mild, hazy November evening. Only a few golden streaks yet lingered in the West, softly touching with light the thinned yellow and rust-red foliage. Frogs were chanting. Miss Angelica, usually timid where strangers were concerned, was especially so towards nightfall. Just now, strange to say, she was neither afraid nor surprised.

He seemed a young man, though worn and haggard-looking, as if with long strain or fatigue. His dark, deep-set eyes were sunken, yet sweet. A bitter-sweet smile hung round his mouth. On one side of his face, from brow to chin, was a long faint scar curved like the letter C. In one hand, with the carelessness as of long practice, he held a gun. His hat, his clothes were of dingy gray, melting cloudily into the twilight.

He looked at Miss Angelica; she at him. What little light there was seemed concentrated on his face, so that she saw it quite clearly.

She saw also, or fancied she saw, some traces of earth-molds upon it, and upon his garments. Had he fallen? But there was no bruise visible. He was holding one hand over his left breast, as if to hide something there. It was all very peculiar; and still Miss Angelica did not feel afraid.

She paused, gazing and smiling. Somehow no formal salutation seemed needed.

"Do you know who is buried there?" she asked.

(To be continued.)

FAMILIAR HYMNS.

XVI. Immanuel's Land.

This hymn, though not included in our Church collection, is well known to many of us. The air to which it is set is of such poignant sweetness that, once heard, it sings itself into the memory, while the words take a strange hold on the heart.

The author was Samuel Rutherford, a Scottish divine who lived three hundred years ago at Anworth. At the age of twenty-three he was appointed "professor of humanity" at Edinburgh University, but two years later he was dismissed. "His unorthodox views began to draw him steadily into deeper and deeper waters. Again and again he was deposed from the high offices that he held, and once—for in those days Church discipline took strange liberties—he was incarcerated in the dungeons of St. Andrew. Later on he fell into serious political trouble. But his spirit was never for an instant broken. We cannot doubt that whatever opinions he held or did not hold, he preached only what he staunchly believed. His dying cry was, "Glory, glory dwelleth in Immanuel's land!"

The hymn is too long to be given in its entirety; in truth, it is more of a ballad than a hymn. In its nineteen double stanzas Rutherford sets forth his own history—not bitterly, not even sadly, but with a wealth of significant detail. Throughout the whole runs a thread of home-sickness for Anworth, the little town that was probably the seat of his chief persecution. From the first line to the last the poem is the cry of a heart from which the clouds of this world cannot shut out the vision of the imperishable light of the world to come.

The sands of time are sinking,
The dawn of Heaven breaks,
The summer morn I've sighed for—
The fair, sweet morn—awakes.
Dark, dark hath been the midnight,
But day spring is at hand,
And glory, glory dwelleth
In Immanuel's land.

O well, it is forever,
O well, forevermore;
My nest hung in no forest
Of all this death-domed shore;
Yea, let this vain world vanish
As from the ship the strand,
While glory, glory dwelleth
In Immanuel's land.

Some of the other verses, that are not included in the hymnals, are of pathetic beauty. As the old saint sings on, his mind reverts to those days in St. Andrew's dungeons:

Of in yon sea-beat prison
My Lord and I held tryst;
For Anworth was not Heaven
And preaching was not Christ.
And, aye, my murkiest storm-cloud
Was by a rainbow spanned,
Caught from the glory dwelling
In Immanuel's land.

But flowers need night's cool darkness
The moonlight and the dew;
So Christ, from one who loved it,
His shining oft withdrew.
And then for cause of absence
My troubled soul I scanned;
But glory shadeless dwelleth
In Immanuel's land.

Then his thoughts return with tenderness to the home of his sorrow.

The little birds of Anworth—

I used to count them blest;
Now beside happier altars
I go to build my nest;
O'er these there broods no silence.
No graves around them stand:
For glory deathless dwelleth
In Immanuel's land.

In reading the verse that follows, it is hard to repress a smile at his native doubt of Anworth's ultimate salvation—yet, too, the spirit of his yearning forgiveness is well-nigh divine:

Fair Anworth by the Solway,
To me thou still art dear;
E'en from the verge of Heaven
I'd drop for thee a tear.
O if one soul from Anworth
Meet me at God's right hand,
My Heaven will be two heavens
In Immanuel's land.

The hymn must have been written practically on his death-bed, for it was during his last illness that he was pre-emptorily called to appear before Parliament on a charge of high treason, and one of these stanzas refers to that incident, and to the answer of dignified defiance that he sent back: "It behoved me to obey my first summons."

They've summoned me before them,
But there I may not come;
My Lord says, "Come up hither,"
My Lord says, "Welcome home;"
My King at His white throne
My presence doth command,
Where glory, glory dwelleth
In Immanuel's land.

There is one portion, indeed, that can scarcely have been the speech of any save a pilgrim very near the border line of life. It rings with the prophecy of imminent eternal things:

I've wrestled on toward Heaven
'Gainst storm and wind and tide;
Now, like a weary traveler
That leans upon his guide,
Amid the shades of evening,
While sinks life's lingering sand,
I hail the glory dawning
In Immanuel's land!

Grateful For—What.

When God keeps pouring into our lives a steady stream of events that we count blessings, we sometimes lose the fine edge of our gratitude. When the stream is halted by what some may think is anything but a blessing, then we are tempted to wonder why God is changing his attitude toward us. But the trouble is that we are so often attempting to define blessings in terms of our preferences, and not in terms of God's unfailing love. It is far from safe to let gratitude be measured by our notions of what we need. Gratitude leaps from our glad hearts without measure when we look beyond every event of life into the inexhaustible depths of God's measureless love.—Selected.

There is one thing with which I am tempted to be somewhat impatient. It is when I hear, in missionary addresses, the phrase, "If you can do nothing else, you can pray," as though prayer were the easiest thing in the world. It is the hardest thing to do for foreign missions. It is much easier to read, or to give, or to go, than to pray. If a man begins to pray for foreign missions, he will find that it takes spiritual power and energy, if his prayer is to be real. Let us make prayer among the most prominent features of our life, as we pray for worldwide evangelization.—W. H. G. Thomas.

For the Young Folks

NANCY BYRD TURNER, Editor

Miss Hurry and Miss Steady.

Little Miss Hurry,
All hustle and flurry,
Comes down to her breakfast ten minutes
too late;
Her hair is a-rumple,
Her gown is a-crumple,
She's no time to button and hook her-
self straight.
She hunts and she rushes
For needles and brushes,
For books and pencils flies upstairs and
down;
If ever you'd find her,
Just follow behind her
A trail of shoe-buttons and shreds of her
gown.

But little Miss Steady
By school time is ready,
All smiling and shining and neat in her
place;
With no need to worry,
She pities Miss Hurry,
Who but yesterday sat here with shame
in her face.
Her heart beating lightly,
With duty done rightly,
She vows she will never again change her
name;
For, though you'd not guess it—
I'm bound to confess it—
These two little maidens are one and the
same.

—Selected.

What Happened to the Little Run- Away Child.

Once upon a time there was a little baby girl who liked to run away. She lived in a little village near the big woods. It made no difference what her mother said; it made no difference what her father said. The baby girl ran away every day, and every day her brothers and sisters were sent to find her and bring her home. And that is why the brothers and sisters called the baby their run-away child.

One day there was a performing bear in the village, and all the family went early to see him except the run-away child and her mother.

"The baby must have her nap," mother said, "so I shall stay at home and put her to bed as usual and take her to see the fun afterwards."

When the run-away child was sound asleep, her mother took a nap, too. Soon the child awoke and sat up. Then she slid off the bed and pattered into the living-room. She saw her mother lying on the couch sound asleep. So the baby pushed open the screen door and ran away. She went no farther than the house of the nearest neighbor. First she looked into the windows and saw no one. She tried to open the back door, but it was locked. The family who lived in the house had gone to see the performing bear. But the little girl, who was the last to leave the house, was in such a hurry that she did not close the door tight. The door was the kind that locked itself when it was closed and could not be opened from the outside only with a key. The big girl supposed she had locked the front door behind her when she followed the family down the street.

The run-away child pushed open that front door and walked in. She walked through the house downstairs. There

was no one there. She walked through the house upstairs. There was no one there. The big girl's doll was in its cradle in the front bed-room. The run-away child picked up the child and listened. She listened because she thought she heard steps in the house downstairs. She did. Her mother had missed her baby. The run-away child hid behind the bed-room door and kept as still as a mouse until her mother went away. Mother closed the front door behind her tight, and that time it was locked.

The run-away child did not know she was locked in, so she played with the big girl's doll and had a good time until the clock in the hall downstairs struck "One, two, three." Then the baby wanted to go home. She remembered about the performing bear. Then she wished that she had not run away.

The child put the big girl's doll back in its cradle and went downstairs to the front door. She couldn't open it. She went to the back door and tried that. She could not open it. She tried the side door, but that was locked too. All the windows were closed.

The run-away child began to cry. She called and called her mother, but her mother did not hear. From one window to another of the big, lonely house went the little girl, and she cried until her eyes were red and swollen. Then the clock struck "One, two, three, four."

Just as the clock stopped striking, a boy who was passing saw the run-away child in the window. "I can't get out! I can't get out!" she wailed.

"They are turning the country upside down and inside out looking for you," answered the boy in cross tones. "I'll tell everybody you are found; but the performing bear has gone, and you won't see it."

In a few minutes back came the family who lived in the house. The mother had the key, so she unlocked the door. Back came the little girl's mother with her family. She had been crying too, and so had all the children in the family.

"I'll never run away again," promised the run-away child, with both arms tight around her mother's neck.

"I certainly hope you never will," answered her mother.

The mother's hope came true, because that was the last time the baby of that family ever ran away. But from that day to this there has never been another performing bear in the little village near the big woods, and that is how it happens that the little girl who used to be called the run-away child has never seen a bear. She has never seen anything but pictures of bears!—Frances Margaret Fox.

Who Ate the Ring?

Harold was having a birthday party because he was six years old; and Aunt Helen and grandma and Miss Nellie and ever so many big people were there helping all the little people to have a splendid time. They played games and sat in the darkened parlor to look at the magic lantern pictures till the clock struck five, and then Harold knew what was coming.

Out in the dining-room the table was set with mother's prettiest china, and

there were candles and flowers and bonbons just like a grown-up party.

Harold was very anxious to have all the children see the table. So he was glad when Aunt Helen said, "Now we are going to march to the dining-room."

Miss Nellie played a bright little march and the boys formed a long line through the parlor and out on the piazza, "just like a long white ribbon," said grandma; for most of the girls wore white dresses and the boys white waists.

The tiny sandwiches and wee pickles vanished like magic and all the grown-up people were kept busy waiting on the little folks. Playing games makes one very hungry, you know, and most of the guests had been too excited to eat much dinner that day. Altogether, it was a very jolly supper; and when mother wanted to make a little speech she had to ring the tea bell several times. "Now, children," she said, "I am going to pass some little cakes, and one of them has a ring baked in it. You must eat them very slowly and carefully, so some one does not swallow it. You must not break up the cakes to find the ring, but just nibble away till some little boy or girl says: 'I've got the ring.'"

Aunt Helen brought in ice cream made to look like dear little chickens, and the children ate the cakes and cream very slowly. At last all had been eaten, and still no one said, "I've got the ring."

"That is very strange," said mother. "I will ask Mary if any one took one of the cakes."

"No, ma'am," said the maid, positively. "There has been no one but me in the dining-room since I put the cakes on the table."

"I just know I swallowed it," sobbed a little girl. "I felt it going down."

"So did I," said a tiny boy. And he had to cry, too.

"There, there!" said Mrs. Clifford, much perplexed. "Two of you couldn't have eaten it. So don't cry."

"I feel bad, too," said another little girl. "I think it must have been in my cake."

I really don't know what would have happened just then if father hadn't come in. He was so surprised to see tears at a birthday party that he had to inquire the cause, though he was in a big hurry.

"Well, well," he laughed. "I didn't know what a commotion I would cause taking one cake. I was on my way to see a little patient who had been in bed a long time with a lame leg, and I wanted to take her some of the goodies. I slipped softly in here a while ago and took some of the nice things without disturbing the party a bit. Even Mary did not see me. Now, I just wonder if little Bess Ryan isn't wearing that ring this minute?"

"Oh, father, won't you go right over and see?" begged Harold.

"I hope she did get it," cried all the children.

Sure enough, in a few minutes Dr. Clifford came back to tell how happy the little girl was with her treasure. "She was sitting propped up in her old bed, looking at the pretty green stone in the gold bangle," said father, "and I didn't go in at all. Are you all glad poor Bess got it?"

"Yes, yes, yes!" cried the children.—Hilda Richmond, in Sunday School Times.

If there is wickedness in the heart it will sooner or later find its way to the mouth.—Ex.

Making a Toy Farmyard.

You have some toy farmyard animals, a little horse, a cow, and some woolly sheep, but you wish so much that you had a farmyard for them to live in! You went to grandfather's big green farm last summer, and you remember just how it looked.

Why not make a toy farmyard, then, for the little animals? It will be the best kind of fun for a rainy day, and will last for your play on many other days, too.

Get out your kindergarten scissors, your jar of paste and your scraps of colored paper. Then ask mother if she will give you some strong, empty cardboard boxes. These are just what you need for making the toy farmyard.

The big box that your new coat came in, without the cover, is the farmyard itself. Perhaps you will be able to cut the sides to look like a fence, and it will need a gate in front. Line the bottom with green crepe paper, to be the grass, and glue some small branches to the sides for trees.

An empty shoe-box will make a very good barn. Cover it with red paper or brown wrapping-paper, so that it will be the right color. Cut windows in the ends and stand it on a long narrow side in the corner of the farmyard. This leaves the whole front open to let the horse and the cow go in and out easily.

Pieces of the shoe-box cover can be cut and pasted in, to make the stalls of the barn. Empty match-boxes glued to the walls make food troughs. A pill-box, glued to an empty twist spool, makes a little milking-stool. You may glue another empty match-box to the barn roof to be a pigeon-house.

A box in which spools of thread came is just the best kind of box for making your farm wagon. If mother has four large, wooden button-molds, you may ask her if you may glue them to the box to make the cart-wheels. The round cardboard tops to milk bottles make very good wheels for a toy cart, too. Strips of cardboard cut from the cover of the spool-box and glued to your cart make the shafts.

You can fill the farm wagon with make-believe hay, made by cutting yellow or brown crepe paper into strips. Then harness the little farm horse to the wagon and let him draw the load of hay to the barn. Tiny brown pebbles will look like potatoes, and some day you can load the cart with these.

You can dress clothes-pins in blue crepe paper, overalls and coats, pencil their faces on the round ends, and glue on wide paper hats. Then you have the farmer himself, the hired man and the teamster.

Oblong strips of rather heavy brown paper, folded like a tent, will make chicken-coops, and perhaps you have some wee Easter chickens left to live inside.

Paste green paper leaves to the trees in the farmyard when you want to play that it is summer time, and bright colored ones when you want it fall. Some cotton batting spread over the grass and on the roof of the barn will make it winter.

Is it not a delightful toy, since it will last all the year for your play?—Caroline Sherwin Bailey.

Faith does not consist in thinking that my sins are comparatively little, and therefore may be forgiven; but in believing that, though they are ever so many and great, past or present, Christ's blood is above them all.—Thomas Adam.

Little Brother Chinquapin.

Little Brother Chinquapin,
With your gypsy face,
Time the autumn months begin,
Prompt you take your place,

Camping by the roadside near,
Tenting in the wood,
What a cheery smile you wear
Underneath your hood!

Though you're mighty light and small,
Though you're named a name
Few can spell and some can't call,
Welcome, all the same!

Sister Chestnut's just as brown,
Bigger, maybe better;
But they have to shake her down
When they want to get her.

You, so quick to tumble in,
Ready when I ask it;
Little Brother Chinquapin,
Hop into my basket!

The Turkey Call.

"What is this?" asked Alice, picking up a queer looking piece of wood from the treasure chest.

"That is a turkey call," said great-grandmother with her eyes beginning to twinkle. "It is another story about Wenonah, my Indian friend."

"Oh, goody!" said Alice, settling herself.

"When I was six father said I was old enough to do as the other children, so he gave me three turkeys from the flock for my very own. 'If I fed them, and brought them up all right, I was to have the money they brought when father sold the whole flock at Thanksgiving time to a man who would take them to a city for Thanksgiving. When I learned that I might get as much as two dollars for my three turkeys I was greatly excited.

"Well, I took good care of them. I kept the water-pail out in the orchard filled. I carried food twice a day. I didn't get very fond of my turkeys, for in my day they were even wilder than they are now. They wouldn't grow friendly, but stayed far from me, and regarded me with suspicious looks. At night they roosted in trees, and two or three times they wandered away into the woods, and father and big brother Hugh had to go after them and drive them back. Then for some time in the fall they stayed about home. I began to count on the two dollars, for my turkeys were large and fat. Father was pleased that I had taken such good care of them. Then one day a week before Thanksgiving Hugh and I went out to feed the flock, and they didn't come. We went about the orchard and barnyard calling, but they were gone. Hugh and father quickly got ready and went into the woods. They searched till noon, but found no trace of the turkeys. 'They are gone for good this time,' said father gloomily. 'They've joined some wild flock.' Can you imagine how I felt.

"After dinner I had no tasks, because I was too young for much work or lessons, so I wandered out in the woods. I took the bag of grain that I carried over my shoulder when I went to feed the turkeys, but of course I couldn't find them.

"I met Wenonah as I wandered about calling for them, and told her what had happened.

"Come home with me," said Wenonah; 'my brother will find them for you.'

"I ran along with her quickly enough. Her big brother was just get-

ting ready to go fishing. But he put down the things, and came with us pleasantly. Out in the woods he put this bit of wood to his mouth and blew on it. It sounded almost exactly like a turkey calling its 'Quit! Quit! Quit!' in a high key. That is the turkey call by which wild turkeys call one another. The first call brought no answer. So we walked farther. I was used to running miles every day, so I didn't get tired. The third time the Indian boy gave the call we heard an answer coming back, faintly. I jumped with joy. "Wait," said the Indian, 'it might be wild turkeys.'

"We traveled toward the sound, the Indian boy calling as we went. And the turkeys were coming toward us. If they were wild turkeys they would fly away as soon as they saw us, but ours would not. So when the flock came in sight they did not rise to fly. They wouldn't come close, but they knew that bag at my side, and they waited.

"You haven't much grain, little sister, so you must be very careful," said the boy. 'Walk a little way and throw out a single handful. Then when they have eaten that, go farther and throw out another handful. Perhaps you can coax them home that way, and then they will wait to be fed as usual.'

"I did as he told me, walking toward home, and throwing out a little grain now and then. The turkeys kept a good distance behind us, but still they did follow. Great was the surprise of the family when we three chil-

War and the Church

THE CHURCH IN THE FURNACE
Editor E. B. McNutt

Price \$1.75

By Seventeen C. of E. Chaplains.

At the Front

Two page leader in June 1, "Living Church", by Dean Hodges.

Used by P. E. War Commission in its Work.

THE CHURCH AND THE MAN.

By Donald Hankey.

Price 60 cents.

One chapter quoted entire in "March" Y. M. C. A. "Association Men." At the head of Book List for the month.

THOUGHTS ON RELIGION AT THE FRONT.

By Rev. Neville S. Talbot.

Price 80 cents.

The opinions of a C. of E. Man of true humility and courageous sincerity.

WATCHMAN! WHAT OF THE NIGHT.

By Richard Henry Malden.

Price \$1.75.

A C. of E. naval chaplain lets others describe symptoms and exhort on penance while he does some deepful thoughtful work on the first principles of a cure.

THE NEW HORIZON IN CHURCH AND STATE.

By W. H. P. Faunce,

Pres. Brown University.

Price 60 cents.

A good American book by a good American.

THE CHRISTIAN MAN, THE CHURCH AND THE WAR.

By Robert E. Speer.

Price 60 cents.

An earnest discussion of the aims of the war which call for its warm hearted support by the Christian and the Church.

Order from

SOUTHERN CHURCHMAN CO.
Richmond, Va.

dren came into the yard followed by all the turkeys. Hugh hastened out with a big bag of grain, and coaxed them into the barn with it, and then they were shut up so they should not run away again.

"So I got my two dollars after all, thanks to my Indian friends. Some day I will tell you how I spent it."—Zella Walters, in Sunday School Times.

For the Southern Churchman.
Riddle.

Riddlemaree, cold or warm,
I have no color, I have no form;
I move, I'm fleet, but I cannot walk,
I have a voice, but I cannot talk;
I hurry, I leap—so wild is my play
That it almost snatches your breath
away—
You may run, you may grasp, but you
can't catch me
Who can read this riddlemaree?

Answer to last week's riddle: A cobweb.

When the Bird Flies Home.

A London boy, we are told, takes orders for his father's shop and sends them in by the funniest messenger you ever heard of. When he goes out on his morning trips he takes with him half a dozen of the swiftest homing pigeons. From place to place he travels till he has twelve orders. Then he puts them all in a little metal case, which is tied to the foot of one of the pigeons. Away home the bird flies. The father is watching, and in less than five minutes after the bird is released he has the order in the shop. These orders on the way, the boy goes on till he has covered his ground. The boy says: "The birds will travel more than a mile a minute. I never knew one of them to go astray."—Exchange.

How Birds Sleep.

Birds generally sleep with their heads turned tailward over the back and the beak thrust beneath the wing.

Storks, gulls and other long-legged birds sleep standing on one leg.

Ducks sleep in open water. To avoid drifting ashore, they keep paddling with one foot, thus making them move in a circle.

Owls, in addition to their eyelids, have a screen that they draw sideways across their eyes to shut out the light, for they sleep in the daytime.—Select.

Obstructed Gateways.

For the most part God has succeeded in getting His message spoken, and His power imparted, through the gateway of a human personality. The patriarchs and prophets were God's messengers to men in the noble past. They were inspired and clothed with a divine power, and God's truth found utterance, and God's power was made manifest. When prophets went wrong, and were false to their trust, then the gateway of Divine revelation and Divine power was

obstructed, and the people suffered. The prophet puts it this way: "Where there is no vision the people perish."

Under the new dispensation of the Gospel the day of miracles was superseded by the ministry of men who were to make the will of God known to the world under the direction of the Holy Spirit.

These servants of God are the gateways through which the truth and the power of God get out into the world, and work its regeneration. Jesus said to those early followers: "Ye are My witnesses." He laid upon them the burden of making Himself known to the world, and through them we have entered into the same wonderful mission. We are the witnesses of Jesus.

To be faithful to this great mission, we must first consent to the plan. Then through us, as through a gateway, the Holy Spirit passes out into the world with His saving and sanctifying power.

But we may obstruct the gateway. We may refuse to be used as the way through which God is made manifest to men. We can hinder the reign of grace in the world, because, so far as we know, God has no other way to get Himself expressed in all His love and mercy except through the medium of the personality of His children. If we refuse, God is powerless, unless He changes His plan.

It follows, then, that there is no more serious and tragic thing in all the world than the failure of a Christian professor to incarnate the Spirit of Jesus.

He is an obstructed gateway, by which a world of good is denied entrance into the heart and life of man. Is the gateway of your life open for the passing out of the influences of the Holy Spirit into the world? If it is not, open it wide, and joy that through you a man can enter into eternal life, and a world have the sweet and satisfying vision of a perfect redemption, will be yours.—Methodist Protestant.

This is an imperial era in the history of the world. All doors of opportunity are wide open. Christ calls for high-souled men and women who will go with Him, not in the ignoble spirit of grudging service, but in the joyous spirit of full surrender.—A. J. Brown.

What do you know of the work of your Church Temperance Society?

At. Rev. Frederick Courtney, D. D., President.
William Jay Schieffelin, Esq., Ph. D., Treasurer.
Rev. James Empringham, D. D., Gen'l Supt.

Send for free sample copy of "TEMPERANCE."
This periodical has the largest circulation of any magazine of its kind in America. Address

Church Temperance Society
214 Metropolitan Tower, New York City

Books and Stationery

Prayer Books, Hymnals, Bibles, Chancel Books

Religious and Miscellaneous Books, Fine Stationery

Our stock and service are at your command. Write us for anything you need.

Headquarters for Church and Sunday-School Supplies. Publishers of American Church Sunday-School Lesson material.

Write for Catalogue and Samples.

We extend a cordial invitation to readers of "The Southern Churchman" when in Philadelphia to call upon us,

George W. Jacobs & Co.

PUBLISHERS, BOOKSELLERS, IMPORTERS, STATIONERS
1628 Chestnut Street Philadelphia.

Miller & Rhoads

"The Shopping Center."

For the retail Dry Goods and Department Store trade.

In the heart of Richmond, when you are here; and Our Mail Order Department Serves you at your home.

BROAD AND GRACE STS.

CORNER 6TH ST.

RICHMOND, VA.

RESORTS

HOTEL MARLTON

3 and 5 West 8th St., Near 5th Avenue,

Washington Square, New York.

Quiet and homelike hotel; transients and families; American and European plan; special summer rate. No Bar.

❖ FINANCIAL ❖

SAVE . .

To buy WAR SAVINGS STAMPS;
To buy LIBERTY BONDS;
To contribute to the RED CROSS, Y. M. C. A., KNIGHTS OF COLUMBUS, Y. M. H. A., and other war relief organizations;
To provide for unavoidable delays in allotments if you expect to be in the army.
To provide for increased cost of living and all contingencies; and
BECAUSE IT IS THE DUTY OF EVERY MAN, WOMAN AND CHILD

National State and City Bank

1111 EAST MAIN STREET, RICHMOND, VA.
WM. H. PALMER, President
JULIEN H. HILL, Vice-President and Cashier
J. W. SINTON, Vice-President
R. E. CUNNINGHAM, Assistant Cashier
WM. S. RYLAND, Assistant Cashier
JESSE F. WOOD, Manager Savings Department
CORRESPONDENCE CORDIALLY INVITED

INCORPORATED 1882

Virginia Fire and Marine Insurance Company

Of Richmond, Va.

ASSETS - - - - - \$2,160,195.00

Wm. H. Palmer, President E. B. Addison, Vice-President
W. H. McCarthy, Secretary

BUY WAR SAVINGS STAMPS

Invest your money with the government and do your bit toward winning the war.
Those at home must back the boys at the front with supplies of every kind. Your money loaned to the government through the purchase of War Savings Stamps will help meet the various demands.
The American National Bank of Richmond, Va.
SECURITY AND SERVICE

THRIFT MEANS READINESS

The days of life do not always run smoothly.
Adversity snaps at the heels of prosperity and sometimes bites—bites hard.
Wages are not always high or work always plentiful.
Health does not always stay at high tide. Sometimes it ebbs.
If you have been caught short before, you surely do not intend to be caught short again.
Make THRIFT a habit. You can start a Savings Account with as small an amount as a Dollar.

ORGANIZED 1866

The Union Bank of Richmond

1104 EAST MAIN STREET

Resources over \$2,300,000.00

Jno. L. Williams & Sons

BANKERS and BROKERS

Eighth and Main. (P. O. Box 503)
RICHMOND, VIRGINIA.
Transact a general Banking and Brokerage Business. Deal in Southern Investment Securities. Negotiable Railroad and Municipal Bonds.

The First National Bank

OF

Richmond, Virginia

DESIRE
YOUR ACCOUNT

CAPITAL & SURPLUS
\$3,000,000.00

3%

INTEREST IN SAVINGS DEPARTMENT

R. L. Christian & Company

514-16 E. Broad St.

Richmond, Va.

Leading Fancy Grocer

AGENTS FOR

HUYLER'S CANDIES AND PETER'S SWISS MILK CHOCOLATE.

Special attention given to out-of-town orders.
Catalogue mailed on application.

Richmond, Fredericksburg & Potomac R.R.
To and from Washington and beyond—Daily.

Leave Richmond		Arrive Richmond	
* 6:40 A.M.	* 11:45 A.M.	* 7:25 A.M.	* 9:15 P.M.
* 8:40 A.M.	* 12:30 P.M.	* 12:35 P.M.	* 9:35 P.M.
* 8:50 A.M.	* 7:00 P.M.	* 5:30 P.M.	* 11:35 P.M.
* 9:15 A.M.	* 10:10 P.M.	* 6:00 P.M.	* 12:00 P.M.
Richmond-Washington Local, Lv. 12:10 P.M. week days; 4:15 P.M. Sundays; Ar. 12:15 P.M. daily. Fredericksburg Accom. week days, Lv. 4:15 P.M.; Ar. 8:15 A.M. Ashland Accom. week days, Lv. 7:45 A.M., 6:30 P.M.; Ar. 8:30 A.M., 5:30 P.M.			
* Elba ticket and baggage offices not open for this train. * Main St. Sta. † Byrd St. Sta. stopping at Elba. ‡ Elba Sta.			

Classified Advertising and Notices

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line, each insertion. Special rates to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents. Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

PIPE ORGANS.

If the purchase of an organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Kentucky, who manufacture the highest grade at reasonable prices.

HELP WANTED

WANTED BY OCTOBER 15 AN EXPERIENCED kindergarten teacher. Address Mrs. S., care Southern Churchman.

WANTED MOTHER'S HELPER. Mrs. Booth Bowle, Mitchellville, Md.

WANTED, HOUSEKEEPER FOR SMALL school for girls. L. V. Maddox, care Southern Churchman.

POSITIONS WANTED

WANTED, A POSITION AS COMPANION. Experienced in practical nursing and first aid. Satisfactory references exchanged. Address "W," care Southern Churchman.

POSITION OF TRUST WANTED, SOUTH. Experienced governess, in families of culture, kindergarten, primary, nature study, sewing; physical care; testimonials. Teacher, 129 W. Barre St., Baltimore, Md.

THE BOARD OF MISSIONS.

Correspondence is invited from those who wish to know

What it does.
What its work signifies.
Why the work can be helped most effectively through the Board.

Address
The Right Reverend A. S. Lloyd, D. D., President of the Board of Missions, 281 Fourth Avenue, New York.
Legal Title for Use in Making Wills:
The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.
The Spirit of Missions, \$1.00 a year.

THE ORDER OF THE DAUGHTERS OF THE KING.

An organization for the women of the Church throughout the world (communicants of good standing in their parishes) for the spread of Christ's Kingdom, especially among women, and for the strengthening of the Church's Spiritual life by means of constant prayer and personal service.

The order calls for a corporate Communion by every Chapter on the third Sunday of each month at the early celebration, and a Bible class is desired in every parish.

Handbooks at the office of the Order, Room 55, 281 Fourth Avenue, New York.

ATTENTION!!! Churchmen Everywhere

Under direction of the War Commission the Department of Army and Navy Work of the Brotherhood of St. Andrew is keeping the great Honor Roll of the Church.

Rectors and laymen send us the names of enlisted Churchmen and their military addresses.

ENLISTED CHURCHMEN send us your names and write us your wants. We are anxious to serve you wherever you are.

EVERY LETTER ANSWERED

B. F. FINNEY, F. S. TITSWORTH,
Chief Sec'y Executive Sec'y
Church House, 12th and Walnut Streets
PHILADELPHIA, PA.

Ratcliffe & Tanner, Inc. ...FLORISTS...

807 N. 6th Street, Richmond, Va.

FLOWERS FOR ALL OCCASIONS

WHEN WRITING OUR ADVERTISERS
PLEASE MENTION THIS PUBLICATION

Marriages and Deaths

Marriage notices, not exceeding 40 words, \$1.00; Death notices, not exceeding 40 words, inserted free. Over 40 words at the obituary rate. Obituaries and resolutions, 20 cents per line. Six words to the average line.

Copy for this department must be received not later than Tuesday of the week in which it is intended to be published.

Williams: Entered into life eternal on Sunday, September 22, 1918, at his residence, Washington, D. C., CANON RICHARD PARDEE, son of the late Francis W. and Laura A. Williams, of New York, aged sixty-three years.
Burial was in Richmond, Va.

Battle, John Manning, First Lieutenant, Machine Gun Battalion, 23d Infantry, U. S. A., son of Gaston and Tamar Manning Battle, of North Carolina, in the 27th year of his age, in France, on July 21, 1918, of wounds received in action on the night of July 19, 1918, near Chateau Thierry.

As We Forgive.

"The Lord's Prayer," says Richard, of Saint Victor, "is a water so shallow that a lamb may wade in it, and yet so deep that an elephant may swim in it." The child who learns it at his mother's knee finds it no puzzle of strange and mysterious words. The greatest theologian sees depth in it beyond his sound. Luther wrote exposition upon exposition of it, and then went to heaven to learn its full sense.

One of the petitions which does or ought to arouse thought in us is that which seems to equalize our forgiveness of those who have wronged us with that which God shows to us. The offenses we endure are so trifling in comparison with those we inflict upon God by our sins, that there seems an incongruity here. And this is the more impressive because it seems to promise us that, if we forgive these small matters, God will forgive the sinfulness of our sins.

The seeming incongruity is in part due to our superficial view of what man's forgiveness of man must be when real and genuine. Our brother offends us in some way that ruffles our temper and excites our indignation. We regard his offense as purely personal toward ourselves, and for the time we are angry. Then with the lapse of time a different mood comes over us, our "good nature" gets the upper hand, and we say we have forgiven him. And the next time we utter this great petition it is with a degree of complacency. We may actually feel that we have complied with God's condition for forgiving us.

The wrongness of all this is first of all in our cheap appraisal of the wrongdoing, as if it were an offense against ourselves only, and not against the moral order of God's universe. We make the offense—even if it be a real one—altogether too small a thing to need deep feeling. We are not stirred, as Jesus was, to our depths by the wrongness of wrong. Consequently we feel neither the indignation nor the pity which the situation calls for. We do not hate the sin as God hates every sin, even the smallest! And we do not pity the sinner as God pities him, even the worst of sinners. After such a replace-

Southern Churchman

SOUTHERN CHURCHMAN COMPANY
Publishers

815 East Grace Street, Richmond, Virginia

LEWIS G. WILLIAMS, President.

F. B. ADDISON Vice-President.

REV. F. L. GOODWIN, D. D., Editor.

REV. JAB. D. GIBSON, Managing Editor.

Entered at the Postoffice in Richmond, Va., as second-class, mail matter.

SUBSCRIPTION PRICE—After January 1, 1918, \$9.00 per year in advance. To the Clergy \$2.00. Six months \$1.50. Trial subscription 3 months 50 cents, 10 cents a copy. Foreign postage 50 cents additional. Back numbers not over 3 months old 10 cents each, over 3 months old 25 cents each.

For the convenience of subscribers, subscriptions are continued at expiration unless otherwise ordered. Notice of removal, discontinuance, or change of address should be sent two weeks before the date they are to go into effect.

RESCRIPT OF PAYMENT is shown in about two weeks by change of date on address label. If date is not properly extended after each payment notify us promptly. No receipt for payment will be sent.

Notice post office address. The exact post office address to which we are directing the paper at the time of writing MUST ALWAYS BE GIVEN. Our mailing list is arranged by post offices and not alphabetically.

With all checks and money orders, payable to 'the Southern Churchman and not to an individual.

ADVERTISEMENTS—Rates quoted on request. For Classified see head of that department.

Representatives wanted in each Parish, liberal commissions.

News concerning the church at large always welcome.

ment of egotistic anger by mere careless "good nature," we have no right to plead our act as being such a forgiveness as is to be named in the same breath with the forgiveness of God.

As Dr. P. T. Forsyth says, it costs God something to forgive sin; and while that saying does not cover the whole field of Christ's sacrifice, it has far-reaching suggestion toward our understanding of it. So when we pray, "Forgive us our trespasses," we are asking for Jesus Christ and all He is and can do for our restoration to sinless fellowship with His Father.

Now, while human forgiveness can never parallel God's forgiveness, nor does the Lord's Prayer teach that, nevertheless in a true human forgiveness there is involved the purpose and the effort of restoration of the offender, not merely to a pleasurable sense of our good nature toward him, but to a better life, in which he will live on a far higher level, and get nearer to God. "Brethren, if a man be overtaken in a fault, ye which are spiritual," or faultless, "restore such an one in the spirit of meekness." His fault, even if known only to you and offending you only, is a summons to Christ-like love and activity.

What we often call forgiveness is cheap enough and fruitless enough, and, therefore, quite unlike to that of God. His cannot be named beside that, as our Lord names real forgiveness when He teaches us to pray, "Forgive us our trespasses as we forgive those who trespass against us"—for that, let us be thankful, is not how God forgives.

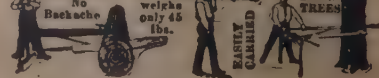
Our God is not "the God of infinite good nature," which Coleridge said was worshipped by the Unitarians. He is the God of infinite hate for things hateful, of infinite love for things lovely, and of forgiving love toward those who have turned from sin through His Son.—S. S. Times.

SAWS

ANY WOOD IN ANY POSITION ON ANY GROUND 4 in. to 5 ft. through

1 Man Sawing Machine or 2 MEN With a

5 to 9 cords daily is the usual average for one man



Our 1919 Model Machine saws faster, runs easier and will last longer than ever. Adjusted in a minute to suit a 12-year-old boy or strongest man. Ask for catalog No. M 148 and low price. First order gets agency. Folding Sawing Mach. Co., 161 W. Harrison St., Chicago, Ill.

CHURCH INTELLIGENCE.

(Continued from page 11)

A Farewell Luncheon was given the Rev. Dr. Edward H. Ward on Monday, September 23d, the occasion being his retirement from the rectorship of St. Peter's Church, Pittsburgh, after an incumbency of twenty-one years. The Bishop of the Diocese presided, and there were twenty-two of the clergy present. The Rev. Dr. Vance as President of the Standing Committee was Chairman of the gathering, and brief addresses were made by Bishop Whitehead, the Rev. Drs. Vance and McIlvaine, and the Rev. L. F. Cole, with regard to the work Dr. Ward had done, and expressing the regret of the clergy at his removal from the Diocese. Dr. Ward will have charge for the winter months of St. Luke's, Hot Springs, Va. He will be succeeded in St. Peter's Parish by the Rev. Dr. H. A. Flint, of the Church of the Nativity, Crafton, who will enter upon the work on October 1st.

IDAHO.

Rt. Rev. James B. Funston, D. D., Bishop.

Consecration of the Cathedral.

St. Michael's Cathedral, Boise, was consecrated on Sunday morning, September 15th, by Bishop Funston. The largest congregation ever gathered within its walls was in attendance, comprising not only the Churchmen of the city, but others from many other points in the Diocese. The instrument of donation was read by Mr. R. M. Davidson, Senior Warden, and the sentence of consecration by the Rev. Alward Chamberlaine, the Dean.

The sermon was preached by the Right Rev. Daniel S. Tuttle, D. D., the Presiding Bishop of the Church, under whom the work in Idaho was begun more than fifty years ago and who had journeyed from St. Louis to Boise for the purpose. His text was Psalm 50: 23: "Whoso offereth me thanks and praise, he honoreth me; and to him that ordereth his conversation right will I show the salvation of God." He extended his congratulations to the Bishop and Dean and the congregation on being able to present the Cathedral free of debt, and spoke of the place of worship in the life of God's people.

The Cathedral was completed in 1901, but a large debt remained on the building. Seven thousand dollars of this remained when the present Dean took charge of the work about two years ago. Through his energetic efforts the last of debt was paid off on

Easter last, making the consecration possible.

Among the clergymen of the District present and taking part in the services were Archdeacon Stoy, the Rev. Dr. McLean and the Rev. Messrs. Ashworth, Simmons and Jones.

Personal Notes

The Rev. James H. Montgomery, D. D., who has had charge of work under the Church War Commission at Camp Meade, Md., during the past summer, has returned to his duties at the Philadelphia Divinity School and the University of Pennsylvania.

The vestry of R. E. Lee Memorial Church, Lexington, Va., has refused to accept the resignation of the Rev. C. J. Gibson, who has been attending the Chaplains' Training School in Kentucky, and received orders for over-

seas duty, and has granted him leave of absence for the duration of the war.

The Rev. Dr. Joseph P. McComas on October 1st became vicar of St. Paul's Chapel, Trinity Parish, New York City, in succession to the Rev. Dr. W. Montague Geer, who retired on that date and became vicar emeritus. Dr. McComas will retain the senior curacy of Trinity Church.

The Rev. Edward R. Noble has resigned the charge of All Saints' Church, Norristown, Pa.

The address of the Rt. Rev. Charles Fiske, D. D., is changed to 903 James Street, Syracuse, N. Y.

The Rev. James E. Freeman, D. D., rector of St. Paul's Church, Minneapolis, Minn., has been called to the rectorship of Old Trinity Church, Chicago, Ill.

The Rev. Harris B. Thomas, rector of Trinity Church, Rochester, N. Y., has resigned to accept the position of



"Soyez le bien venu! Quel est votre regiment? Restez-vous ici? Co prenez-vous?"

"What's He Talking About?"

This is an experience which every American who goes to France will have—he will find his French comrades trying to talk with him, asking him questions, and offering him useful and interesting information. What an inconvenience and embarrassment it will be to be unable to understand or reply! No American *need be unable*. Here's a pocket manual that will give instantly the French (with its pronunciation) of almost anything the soldier or sailor will want to say.

The Soldier's Service Dictionary

prepared by F. H. VIZETELLY, Litt. D., LL. D., for Americans who do not know French and need to get a speaking knowledge of it in a hurry. Ten thousand military and conversational terms are given in one alphabetical order, and under each word are given the correct forms in many different phrases. The commands, technical terms, popular phrases, etc., of every branch of the service are explained and pronounced, as are also thousands of conversational terms needed in every-day life. Many commanding officers of the U. S. A. have endorsed this manual, including Maj.-Gen. J. T. Dickman, Col. J. A. Ryan, Maj.-Gen. H. T. Allen, Lieut.-Col. A. C. Read, etc. If YOU are going to France, you need this manual. If a friend of yours is going, get one for him.

Pocket-sized, khaki-bound, \$1.00 net; by mail \$1.04; Thumb-notch index, 25 cents extra

SOUTHERN CHURCHMAN COMPANY, Richmond, Virginia

The Choice of Executors

is a matter of great importance. Every dollar you leave should be conserved in such a way that your heirs may enjoy the uninterrupted benefits of your life's work.

This Company is a careful and economical executor, trained in the law and business, sound in judgment, and seasoned in practical experience: its primary business is the administration of trust funds.

Correspondence invited.

Capital
\$1,000,000

RICHMOND TRUST
& SAVINGS CO.

7th & Main Sts.,
Richmond, Va.

Secretary of the War Personnel Board of the National War Work Council of the Y. M. C. A.

The Rev. Nathan Matthews, of Rock Hill, N. C., has accepted the rectorship of Calvary Church, Danvers, Mass., and entered upon his duties on October 1st.

The Rev. C. E. Beach, of Fay, Okla., who is in charge of a group of missions in the southwest part of the District, has taken up his residence at Hobart, and should be addressed 319 South Bailey Street, Hobart, Okla.

Ordinations.

On Sunday, September 15th, in St. Andrew's Church, Jackson, Miss., the Rt. Rev. Theodore Du Bose Bratton, D. D., Bishop of Mississippi, acting in behalf of the Rt. Rev. Cortlandt Whitehead, S. T. D., Bishop of Pittsburgh, advanced to the Priesthood the Rev. Thomas Moore Browne, engaged in hospital work at Gerstner's Field, Lake Charles, La. The Rev. Mr. Browne is hoping soon to be appointed to a chaplaincy in the Army.

Deaths.

The Rev. H. A. Chouinard, chaplain in the United States Army, and for several years rector of St. Paul's Church, Kankakee, Ill., died on September 2d in Baltimore, Md., where he had been for several months for treatment. His body was taken to Minnesota for burial.

When Is An Egg a Fresh Egg?

A fresh egg becomes a stale egg in four days if kept under improper conditions—even sooner if the conditions

The Church in the Furnace

The failure of the Southern Churchman to fill orders for "The Church in the Furnace" is explained in the following letter:

The Southern Churchman Co.,
Richmond, Va.

Gentlemen: "The Church and the Furnace" is published by our London house and shipments from abroad are very irregular and uncertain at the present time. This book has received a good deal of favorable publicity, which makes all the more embarrassing our inability to keep a stock on hand. Our order is in and your copies will be sent as soon as we get a supply through the custom house.

Yours truly,
THE MACMILLAN COMPANY,
Religious Books Department.
W. H. Murray.

W.H.M.E.

All orders for this book will be filled as soon as they reach us.

SOUTHERN CHURCHMAN CO.
RICHMOND, VA.

are very improper, according to Lucy Oppen, in Good Housekeeping. "But," she adds, "a fresh egg will keep fresh for four months in the right cold-storage conditions.

"A fresh egg, laid during the cool months of spring, and kept continuously cool in cold storage, will remain a fresh egg for four months or so without the slightest deterioration in taste or quality. It will be superior to the highest grade of 'fresh-laid' eggs laid during the hot summer months and brought into the city directly from the farm. However, if the egg laid during the cool spring months and put into storage immediately is kept longer than four months it will develop a musty or a 'storage' taste which interferes seriously with its palatability, though not with its wholesomeness. On this account eggs are kept in storage on an average of six months. The flush season for the production of eggs, as every housekeeper knows, is during the months of March, April, May and June. It is during these months that the supply exceeds the demand, and that the surplus is put into cold storage. By the end of June it has been estimated that there are perhaps six million, five hundred thousand cases of eggs in cold storage. During the months of summer, fall and winter, these reserve supplies are drawn upon and thousands of cases are taken out of storage every month until, in December, very few are left. From then on until the new supply begins to come in in the spring, housewives are buying cold-storage eggs whether they know it or not."

The Richmond Mica Co.

Oldest Ground Mica Factory in the World

Manufacturers of

GROUND MICA OF UNSURPASSED
PURITY AND LUSTRE

BY EXCLUSIVE PROCESS

Factory, 321-323 S. Ninth St.

Office, Cor. Eighth and Main Sts.

RICHMOND, VA.

CLOTHING

FOR MEN AND BOYS

In these days of uncertain merchandise it is necessary that you trade where you know the store.

Our policy of "all-wool" is still maintained.

O. H. Dunlap
ESTABLISHED 1870

Main and 11th Sts.
RICHMOND, VA.

NUXATED IRON

U
X
A
T
E
D

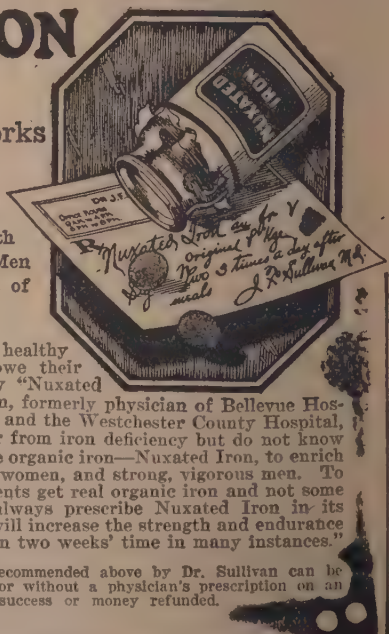
I
R
O
N

"Say, Doctor,
This Prescription Works
Like Magic."

Physician Says Nuxated Iron
Quickly Puts Astonishing Strength
and Energy Into the Veins of Men
and Brings Roses to the Cheeks of
Nervous, Run-Down Women.

Ask the first hundred strong, healthy people you meet to what they owe their strength and see how many reply "Nuxated Iron." Dr. James Francis Sullivan, formerly physician of Bellevue Hospital, (Outdoor Dept.), New York, and the Westchester County Hospital, says: "Thousands of people suffer from iron deficiency but do not know what to take. There is nothing like organic iron—Nuxated Iron, to enrich the blood, make beautiful, healthy women, and strong, vigorous men. To make absolutely sure that my patients get real organic iron and not some form of the metallic variety, I always prescribe Nuxated Iron in its original packages. Nuxated Iron will increase the strength and endurance of weak, nervous, run-down folks in two weeks' time in many instances."

Manufacturers' Note: Nuxated Iron recommended above by Dr. Sullivan can be obtained from any good druggist with or without a physician's prescription on an absolute manufacturers' guarantee of success or money refunded.



PREPAREDNESS FOR THE CHURCH

Never in the history of the country has the Church's responsibility in upholding the ideals of the nation been so great. In rendering its share of the essential work, its buildings should provide for maximum efficiency in every department. Consult the leading specialists in all branches of church improvement, construction, alteration, etc.

Designs will be prepared indicating how contemplated changes, etc., can be effected. Local labor will be availed of when desired for the constructive work, the artistic and elaborate enrichment being executed under the supervision of our New York artists.

Send for photographs of church interiors showing changes and improvements that have been accomplished, with memorial gifts included as a part of the scheme.

J & R LAMB
23-25-27 Sixth Avenue NEW YORK

Church Furnishings, Memorials, Etc.



CHURCH VESTMENTS

EMBROIDERIES

Silks, Cloths, Fringes, Etc.

CLOTHING for CLERGYMEN

COX SONS & VINING

72-74 Madison Avenue, New York

Thoughts For the Thoughtful

The soul would have no rainbow had the eyes no tears.

Some people look happiest when they have bad news to tell.

Don't lose any sleep worrying about God's part of your work.

Persecuting a good man is the devil's way of showing that he hates righteousness.

It would be a sorry world if God had left us out of His plans as we leave Him out of ours.

No case is recorded in the Bible where anybody was ever slain while running toward a city of refuge.

The first effect of conversion is that we see the world and ourselves from a standpoint altogether new.

How many there are who will have to confess with Grotius, as the shadows deepen, "I have spent my life laboriously doing nothing."

By doing good with his money a man, as it were, stamps the image of God upon it and makes it pass current for the merchandise of heaven.—Rutledge.

It is not unworthiness, but unwillingness, that bars any man from God. Thousands have missed Him by their unwillingness, but He never put off one soul on account of its unworthiness.

Every friendship that lasts is built of certain durable materials. The first of these is truthfulness. If I cannot look into the eyes of my friend and speak out always the truthful thought and feeling with the simplicity of a little child, there can be no real friendship between us.

The more varied and manifold a man's experiences have become, the more he has the chance to know of God, the more chance God has to show

Himself to him. Every new experience is like a jewel set in the texture of our life, on which God shines and makes interpretations and revelations of Himself.—Phillips Brooks.

From all thou holdest precious, for one hour

Arise and cast away,
And let the calling voice be heard in power;

Desert thyself today;
If with thy Lord for once thou turn aside,

With Him thou'lt fain abide.

It is always easier to begin than to continue, to work than to wait, to mount up with wings of eagles than to walk and not faint. The years of our youth, when our hearts are full of dreams, and we are eager and active in the fields of high endeavor, do not strain us so much as the years when our steps are slow and we can only wait. We have but to tarry the Lord's leisure, and in due course God will remember us and all others who are the burdens of our hearts.

Let me not pass till eve,

Till that day's fight is done;

What soldier cares to leave

The field until it's won!

And I have loved my work and fain

Would be deemed worthy of the ranks again.

Let twilight come, then night,

And when the first birds sing

Their matin songs, and light

Wakens each slumbering thing;

Let some one waken me, and set

My feet to steps that lead me upward yet.



CHURCH FURNISHINGS

Gold, Silver and Brass

Church and Chancel Furniture

Write for Catalogue
for Episcopal Churches

W. & E. SCHMIDT CO.

324 Third Street, Milwaukee, Wis.

CHURCH EMBROIDERIES

Stoles, Eucharistic Vestments, Surplices, Altar Hangings, Burses and Veils, Markers, etc. All materials for sale.

The only studio importing exclusively English unfading silks, Damasks, fringes, linings, pure gold metal threads, etc.; and using Standard Church of England

English silk stoles, plain.....\$ 5.00

English silk stoles, handsome crosses.....\$ 6.50

English silk stoles, best hand embroidery,
from \$10.00 up to.....\$50.00

English silk burse and veil with crosses.....\$20.00

\$12.00, \$15.00, \$18.00.....\$20.00

Handsome embroideries unsurpassed in workmanship. Special altar linens embroidered in England. Testimonials from all over the world.

THE CATHEDRAL STUDIO

Miss Lucy V. Mackrille

3615 Wisconsin Avenue, Washington, D. C.



GRANITE AND MARBLE MEMORIALS

Largest Stock in the South
We pay the freight and
guarantee safe arrival

The Couper Marble Works

(Established 65 years)

264-268 Bank St., Norfolk, Va.

R. Geissler, Inc.

56 West Eighth Street, New York

Memorials FOR THE CHURCH

Furniture — Windows — Fabrics

O. Luetke's Art Works Church Furnishings

IN METAL, WOOD, MARBLE, ETC.
Est 1886. 328-332 7th Ave., New York

Brotherhood of St. Andrew

Guilds and all Church organizations desiring to assist their treasury can find no better way than by representing the SOUTHERN CHURCHMAN. And at the same time you will do a good work by placing the SOUTHERN CHURCHMAN in homes where there is no Church paper. Write to-day for full particulars.

SOUTHERN CHURCHMAN,
Richmond, Va.

The Desk With a 25 Year GUARANTY

The desk that stands hard usage without becoming shaky. It is of extra strong construction throughout and has these exclusive points of excellence: Heavy Semi-Steel Frame, Patent Noiseless Hinges and Extra Wide Seats. The design, construction and finish is perfect in every detail. Our proven claim is—the best desk regardless of price. The only desk made in the South.

SOUTHERN DESK COMPANY,
HICKORY, N. C.



If You Value Your Health Read Every Word of This Remarkable Story

It is told by one who has himself experienced
the Regeneration in Health which he
encourages you to seek by the
self - same means.

THE STORY OF A GREAT DISCOVERY.

The hardships of a traveling salesman's life had wrecked my health. My family physician diagnosed my case as chronic gastritis, brought on by disease of the liver and complicated by kidney trouble. I consulted specialists in Columbia and New York who confirmed his diagnosis. Months passed, I grew worse and was finally compelled to give up any work.

By chance I heard of some wonderful recoveries which had resulted from drinking the water of a little spring in the Mineral Belt of South Carolina, a picture of which spring appears on this page. In desperation I tried it. On the second day I thought that I could notice some improvement; at the end of the first week my appetite and digestion had returned and I was much stronger; at the end of the third week I felt that I was completely restored. That was eight years ago and I still enjoy perfect health.

Knowing that it had restored my health and believing that it had saved my life, I bought the Spring.

I then determined to see whether the water would restore others as it had me. During the year I shipped ten gallons absolutely free of charge to each of one thousand sufferers from chronic diseases. Only four reported "no benefit" from the ten gallons. The other nine hundred and ninety-six reported decided benefit or complete restoration. Many claimed that the water had saved their lives.

I realized that I had discovered one of the world's greatest mineral springs, and I decided to devote the remainder of my life to it. But how could I make the world listen; how could I make them believe my story? The precious water was running to waste while thousands were suffering. I said, I will make them believe me by showing my faith in them and in the restorative power of the Spring. I will tell them that the water shall cost them nothing if it fails to benefit.

The world listened!

Some wrote for proof and I sent them the letters which I had received from their fellowmen. Others accepted my offer without question. Thousands have written me reporting relief and permanent restoration from a great variety of chronic diseases.

But some of the water still ran to waste for lack of belief. I determined that every drop should be used to relieve the suffering of humanity. To this end I requested a physician friend of mine to come to see me. At my desk I opened my mail and showed him the letters from men and women from all parts of the country who had suffered and who had found relief. I gave him my letter file and induced him to spend several days reading my past correspondence with those who were using the water. I showed him the chemical analysis and letters from physicians explaining the medicinal properties of the water.

He believed, and as a result he has written this announcement for me.

WILL YOU BELIEVE?

I do not ask your implicit faith; only enough to try the water for three weeks as I did. I estimate that I drank about ten gallons, and I, therefore, offer gladly to ship you two five-gallon demijohns on my guarantee that if you find that it does not benefit you I will promptly refund the price, which is only \$2.00. You must promise to drink the water in accordance with the instructions which I will send you and return the empty demijohns. I make you the sole judge as to whether the water has benefited you. I guarantee to refund your money if you are not benefited. I hope you will feel perfectly free to accept my offer.

This offer is extended to all who suffer with any chronic disease, except cancer and consumption; but I especially recommend the water for the treatment of stomach, liver, kidney and bladder diseases and for rheumatism, gout, uric acid poisoning, gall stones, diabetes, nervous headache and general debility resulting from impure or impoverished blood. These are the diseases most frequently mentioned in the thousands of letters which I have received; but my offer is open to any one who suffers from any chronic ailment. Yours sincerely,

N. F. SHIVAR, Proprietor.

FILL OUT THIS COUPON AND MAIL IT TO-DAY

SHIVAR SPRINGS, Box 64-P, Shelton, S. C.:

Gentlemen—I accept your guarantee offer and enclose herewith two (\$2.00) dollars for ten gallons (two 5-gal. demijohns) of Shivar Spring Water. I agree to give the water a fair trial in accordance with the instructions which you will send, and if I report "no benefit" you are to refund the price of the water in full, upon demand and upon receipt of the two empty demijohns, which I agree to return within 30 days.

Name _____

P. O. _____

Express Office _____



EVERY MAIL BRINGS LETTERS LIKE THESE.

Savannah, Georgia.
Mr. N. F. Shivar, Shelton, S. C.:
Dear Sir—As you are well aware, in 1909 I was suffering with indigestion, stomach and liver disorders and all its train of horrible phenomena for several months. I had lived on milk, soft eggs, shredded wheat, a very insufficient diet for an active working man, and of course, from disease and starvation was in a very low state of nervous vitality and general debility. I ordered 10 gallons of your Mineral Water, which I used continuously, reordering when necessary, and in four months from date I began drinking it gained 28 lbs., was strong and perfectly well and have worked practically every day since. It acts as a general renovator of the system I prescribe it in my practice, and it has in every instance had the desired effects. It is essential to use this water in as large quantities as possible, for its properties are so happily blended and in such proportion that they will not disturb the most delicate system. It is purely Nature's remedy.

A. L. R. AVANT, M. D.
DuPont, Georgia.

Shivar Spring, Shelton, S. C.:
Gentlemen—I have suffered for years with nervous indigestion and kidney troubles. Derived more benefit from the Shivar Spring Water than from months at Hot Springs, Ark., and numerous other springs. I consider it the very best water extant.

AUGUSTUS DU PONT,
Lexington, Virginia.

Mr. N. F. Shivar, Shelton, S. C.: Dear Sir—I suffered with intestinal indigestion and the Shivar Spring Water has completely restored me. I would gladly recommend it to all suffering with indigestion, kidney and liver trouble. My father had kidney trouble last fall and he thought Shivar Spring Water saved his life. Respectfully,

MRS. HARVEY DIXON.

I am anxious to get more of the Water. It has done me more good than anything I have ever tried for Rheumatism.

MRS. H. C. EDWARDS.

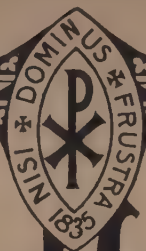
It is doing my rheumatism so much good. My limbs are beginning to feel like new ones.

MRS. JAMES R. CARTER.

Columbia, S. C.
Mr. N. F. Shivar, Shelton, S. C.: Dear Sir—Until a few weeks ago my wife was a chronic sufferer from gall stones. She was stricken critically ill and nothing but morphine seemed to relieve her pain by rendering her unconscious. Rev. A. J. Foster, pastor of Shandon Baptist Church of Columbia, S. C., advised me to take her immediately to Shivar Spring. On consulting my physician he agreed that it would be best to do so without delay. In about three days after arriving at the Spring, she was apparently relieved and had regained her appetite. She has suffered no ill effect of the trouble since. Please publish this for the benefit of sufferers.

J. P. D.

P. S.—I suffered for eight years with kidney trouble and inflammation of the bladder. After using this water only a few days, I am entirely relieved and suffer no more effect of the trouble whatever.



Southern Churchman

Vol. LXXXIII.

RICHMOND, VA., OCTOBER 12, 1918.

No. 41

Every Mortal

Man (including ladies) who is able, should
subscribe to Liberty Bonds.

It's their duty!

And, besides, a U. S. bond is the best investment
on earth.

The man who is able to invest and doesn't is a slacker
pure and simple!

Virginia Trust Co.

THE SAFE EXECUTOR

Richmond, Va.

EDUCATIONAL

The Protestant Episcopal Theological Seminary in Virginia

Established A. D. 1823

The ninety-fifth session will open on Wednesday, September 18, 1918

Special Students Admitted

For catalogue and other information, address the Dean or Secretary

Theological Seminary
Alexandria Va.

The Theological Department OF THE University of the South

An integral portion of the University, where the student of Theology meets in the frank intercourse of a common life with the student of Science on the other.

For catalogue, address
THE DEAN,
Sewanee, Tenn.

The Bishop Payne Divinity School

The accredited Seminary of the Church for training colored men for the ministry. The fortieth session opens September 21 1918.

For catalogue and information apply to
REV. C. B. BRYAN, Dean
Petersburg, Va.

The General Theological Seminary

CHELSEA SQUARE, NEW YORK

The next Academic year begins on the last Wednesday in September.

Special students admitted and Graduate Course for graduates of other Theological Seminaries.

The requirements for admission and other particulars can be had from The DEAN, 1 Chelsea Square, New York, N. Y.

Episcopal High School

NEAR ALEXANDRIA, VA.

The eightieth year of this School for Boys will open September 18, 1918. Modern equipment throughout. Military feature. Catalogue on application.

A. R. HOXTON, B. A., Principal.

Emerald Hodgson Hospital

—AND—
TRAINING SCHOOL FOR NURSES
UNIVERSITY OF THE SOUTH

Sewanee, Tenn.

A Church institution where the best training to be had for development of Nurses. For further information, address
REV. W. S. CLAIBORNE, Supt.

The Eternal Recompense.

Still in my breast, despite its load of sorrow

Despite the pressure of o'erwhelming care,

I sense the thrilling joy of a to-morrow
Whose dawn shall lighten up the darkness there.

I sense a moment nigh when, woe abating,

I'll tread the path that leads on to release,

And find a cure for troubles dire awaiting,

Safe in the everlasting arms of peace.

For life and love so close are interweaving

That none can live and yet be portionless,

And days must come with hours all retrieving

The dreary years of unfound happiness;

And he whose share of love is not yet ready,

Whose measure of joy is not yet fully known.

Need only keep his faith both sure and steady

To come some time, somewhere, into his own!

—British Weekly.

Obedying God.

What is essential in us is the readiness to obey, and the eager desire that God may give us some command that we may have the joy of doing something for Him. Just as the right-minded and happy child finds a true joy in doing something because "mother" or "father" wants it, so it is with the happy and healthy Christian. It is true that we do not always understand why certain things are commanded; that does not matter. Sometimes reasons are not given us because we could not understand them if they were given; sometimes we are kept in the dark so that our faith may be tested; sometimes we are kept waiting for the light so that our joy when it comes may be all the greater; whatever the reason may be, it is good for us to keep clearly in our minds the absolute necessity of obedience.

And there is something more to be remembered; it is good for us to know that God's way for us is the way of happiness. Life is so complex, and it is so hard to choose and direct our path, so as to avoid the snares, and to attain the goal. But all this perplexity and irresolution are taken away from the soul when we learn to obey in all simplicity.

"I loved to choose and see my path,
but now
Lead Thou me on."

The soul that has learned to obey has found the center of rest and peace; and if we are willing to obey, in the end it will be made clear of us what the truth is. Obedience, it has been said, is the organ of spiritual knowledge. Christ seeks followers who will obey Him; that is not easy; it needs the surrendered soul, the humble submission of ourselves to Him. Are we ready to give Him that?—J. Macartney Wilson, in Presbyterian Witness.

STUART HALL

STAUNTON, VA.

Formerly Virginia (Female Institute)

Diocesan Girls, School of Virginia, and Southern Virginia. College preparation, Music, Art, Expression and Business Courses, Faculty and equipment of large school with small classes and individual attention. Large grounds and indoor athletics and outdoor sports under direction of Physical Trainer. Seventy-fifth session opens September, 1918. For catalogue apply to

MRS. H. N. HILLS, Principal,
(Formerly Principal of Sweet Briar Academy.)

S. HILDA'S HALL A School for Girls.
Charles Town, W. Va.

Under the auspices of the Bishops of the Diocese (Episcopal). Near Washington. College Preparatory and elective courses. Music and Art. Athletics under trained Director. Open air classes.

MARIAH PENDLETON DUVAL, Principal
Past 16 years principal of Stuart Hall, Va.

The Virginian Home and Training School

Falls Church, Fairfax County, Va.

For the Feeble-Minded and Epileptic.

Established 1892.

For terms and information, address

MISS M. GUNDRY.

ST. MARY'S, An Episcopal School for Girls
Founded 1842. Full college preparation and two years advanced work. Music, Art, Elocution, Domestic Science and Business. 14 modern buildings, 25-acre campus in mild Southern climate. Moderate rates. Address REV. GEO. W. LAY, D. C. L., Rector, Box 19, Raleigh, N. C.

Virginia, Chatham. Box 13.
THE CHATHAM EPISCOPAL INSTITUTE FOR GIRLS
College Preparatory. Music, Art, Domestic Science, Expression. Certificate admits to leading colleges. New buildings. Ten-acre campus. Athletics. Gymnasium. Terms moderate. Catalogue and views. Mrs. Elizabeth May Willis, B. F., Prin.; Rev. C. O. Pruden, Rector.

The Sanatorium School

LANDSDOWNE, PA.

A select Sanatorium and School for children suffering from Nervousness, Paralysis, Aphasia, or Defects of Speech or Hearing. \$1,000, \$1,600. Booklet.

CLAUDIA MINOR REDD, Principal.

NATIONAL CATHEDRAL SCHOOL
A Boarding and Day School for Girls. Fireproof buildings in Cathedral Close of 40 acres. College certificate privilege. Music, Art, Advanced, and Special Courses.

The Bishop of Washington.
President of the Board of Trustees.
Jessie C. McDonald, M. S., Principal.
Helen L. Webster, Ph. D., Academic Head.
Mount St. Alban, Washington, D. C.

Virginia Episcopal School

(NEAR LYNCHBURG, VA.)

For boys of character, position and ability whose means will not permit them to attend our more expensive schools. Prepares at cost for college, university or immediate entrance upon the duties of life. Made possible by gifts of founders. Special terms to clergymen. Boarders for the present are limited to seventy. One hundred and six acres of land. The session begins September 19, 1918. Apply for information and catalogue to the

Rev. Robert Carter Jett, D. D.,
Principal.

Rev. Thomas Kinloch Nelson, M. A.,
Vice Rector.

War Days in London.

Each day in London now brings closer a realization of the high and honest sacrifices, the steady purpose of the women of England. Madeline Z. Doty, who has circled the globe for Good Housekeeping, has this to say of these warriors of the spirit in the October issue of that magazine:

"My three weeks in London were days of radiant spiritual delight. Neither black dresses, nor shortage of butter and sugar, nor all the anguish of the great world battle could blot out or suppress this triumph of the spirit. Life was no longer a thing of days or even years. It had leaped beyond into the ages, and down the dazzling pathway of the future shone victory and triumph. I felt it in all sorts and kinds of women, in the factory worker, the teacher, the stay-at-home mother, the suffragist, the woman preacher and artist. Each had left self and personal gain behind. The eyes of each were turned toward the little children of to-morrow.

"The women of England are giving to their uttermost. People who will surrender all material possessions for the sake of the spirit are rare. But they grow in number. These spiritual warriors are not yet appreciated. The

women who act as motormen, or lay railroad tracks, or dig in the fields, or work in a munition factory, or run an ambulance at the front, or nurse the wounded, for all these women man has unstinted praise. But he needs equally the women warriors of the spirit—women who are determined that not one drop of blood shall have been shed on the battlefield in vain, women who have left men's side and in spirit crossed the front line trenches and penetrated into the camp of the enemy, women who are undermining militarism and materialism at its roots, women who know that a victory on the field of battle may be transitory, who recognize that only spiritual victory can be permanent. Such is the battle the women wage. They seek to create a new and better world, a world in which each new life shall be born unfettered.

The Big Job.

It's the biggest job the nation ever tackled;

It's the job we have to finish, come what may;

If we hope to see a groaning world unshackled,

We must do it in the biggest, grandest way.

We must rally to the banner that has never known defeat;

We must have the biggest army, we must have the biggest fleet,

And the biggest clouds of airplanes, and the biggest stores of wheat,

And we dare not grudge the price we have to pay.

When the biggest, grandest nation has to borrow,

It must do it on the biggest, grandest plan.

As you look to see the glory of to-morrow,

You must help with every dollar that you can.

It's the biggest loan for freedom and for all that's clean and fair;

And it isn't for the nabob and the multi-millionaire,

But it's you and I, the people, who must take the biggest share;

So come down with all your money, like a man!

—Arthur Guiterman, in Good Housekeeping.

A Fine Answer.

From the Alaska mines come a story which is worth repeating. A young Swede, whose opportunities had been so limited that he was nothing but a stable boy before he went to the mines, was fortunate enough to secure a good claim, and to dig a considerable amount of gold out of it. His partner, also a Swede, asked him one day: "What are you going to do with your money?" "I mean to do more for the world," was the quiet answer, "than the world ever did for me."

He meant it, too, for this ex-hostler has since given something like \$50,000 to endow a college and a hospital in the far West.

The more one considers the answer and the deed, the nobler they appear. So many men ask, bitterly: "What has the world ever done for me?" and thus justify the spending of their all upon themselves. So many workers say, impatiently: "Why should I do better work than the world pays me for?" and thus toil grudgingly on. So many souls quarrel with life because it does not give them all they desire, and thus become self-pitying, self-indulgent failures. How different the spirit of this Swedish stable boy, whose gen-

erous soul accepted the hardness and indifference of the world, asked nothing from it, but desired all the more to benefit it, and make it a better place for others than it had been for him.

Such a standpoint is always a victorious one. Even if the stable boy had not found gold in the mines, he would have had richer treasures in his own heart. The man who is willing, nay, who desires, to give more than he received, can never be defeated or overcome. He has "hitched his wagon to a star," and his reward is as sure as the sweep of the stars in their courses. "I mean to do more for the world than the world ever did for me." No Sidney or Bayard ever took a nobler resolve.

While the kingdoms of this world have their day and perish, the Kingdom of God endures. Slowly the purpose of the ages is being fulfilled till in the end He will manifest Himself as the Eternal King, supremely exalted, supremely holy.—A. F. Kirkpatrick.

Sydnor & Hundley

Furniture for the home and the office. Values that satisfy. Service that pleases.

Seventh and Grace Streets,
RICHMOND, VIRGINIA.

BEFORE YOU GO TO FRANCE LEARN
FRENCH AND ABOUT FRANCE

"The American Soldier in France"

A military guide-book for our troops going abroad, by Geo. N. Tricoche, late of the French army.

Read what the chief of staff says about it:

AMERICAN EXPEDITIONARY
FORCES

Office of the Chief of Staff

(Extracts from a letter dated General Headquarters, October 15, 1917.)

"... The six copies of 'The American Soldier in France' have arrived. One copy will be given to General Pershing... and the remainder will be distributed to staff officers. ...

"I have examined the book and I am of the opinion that Mr. Tricoche has given an exceedingly valuable little book to the American soldier. It brings together a vocabulary of technical and military French which I have never before seen assembled under a single cover. ... Personally, it appears to me as an exceedingly useful book, not alone for instruction in French, but for an insight into the French organization, etc." ...

(Signed) J. HARBORD, Chief of Staff.

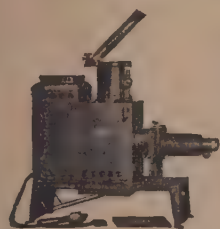
Flexible Cloth, Postpaid, 55c

The Southern Churchman has a number of these books in stock and will forward to any address on receipt of price.

Bausch and Lomb

BALOPTICON

THE PERFECT STEREOPTICON



Invaluable for purposes of entertainment and instruction—an ideal projection lantern for Church or Sunday School. Models for either lantern slides or opaque objects (post cards, photo prints, specimens, etc.), or both. Equipped with the new gas-filled Mazda Lamp, absolutely automatic.

Because of the demands made upon our resources for some of the government's most important military needs, we are unable to make Balopticon deliveries for the present. While proud to be of service in this world crisis, we shall expect to serve our other patrons even more efficiently than before when the world is again at peace.

BAUSCH & LOMB OPTICAL CO.
545 St. Paul Street, Rochester, N. Y.
New York Chicago Washington
San Francisco

Leading American Makers of Microscopes, Projection Apparatus (Balopticons), Photographic and Ophthalmic Lenses, Binoculars, Range Finders, Gun Sights, Searchlight Reflectors and Other High-Grade Optical Products.

CLOTHING

FOR MEN AND BOYS

In these days of uncertain merchandise it is necessary that you trade where you know the store.

Our policy of "all-wool" is still maintained.

O. N. Dwyer & Co.
ESTABLISHED 1878

Main and 11th Sts.
RICHMOND, VA.

Southern Churchman

Catholic for every truth of God; Protestant against every error of man.

REV. EDWARD L. GOODWIN, D. D.,
Editor.

SOUTHERN CHURCHMAN COMPANY,
Publishers.

Vol. LXXXIII.

RICHMOND, VA., OCTOBER 12, 1918.

No. 41

WHEN PEACE SHALL COME.

Let it be premised that this title has no reference to the futile "feelers" or propositions which are being put forth by the Teutonic powers at this time with a view to peace conferences of whatever kind. We believe that these are intended, first, as a sop to the growing element in their own countries which is weary of the war and hopeless of its outcome; and, second, to induce a relaxation of effort in the allied countries, especially our own, by creating the impression that the end of the war is at hand. The "timeliness" of these overtures, in view of our greatest Liberty Loan campaign, cannot be overlooked as an instance of German finesse. We hope they will be met by a firm insistence that the first step toward terms of peace must be the unconditional surrender, or at least the demobilization and withdrawal, of all their forces now operating with nefarious designs outside their own lands. To enforce that is our present task, and no cajoleries should be allowed to divert us for a moment from its thorough execution.

But sooner or later the war will end as we mean, God helping us, that it should end. Then will come, with the delirium of joy and the relaxation of strain and stress which peace will bring, the problems and tasks of a new era of readjustment and reconstruction. One needs to think but a little in order to realize that these will be many and of great practical importance. The wisest statesmanship will be called upon to deal with the more obvious of them and conserve the great results of the war in the sphere of national and international politics. Others must find their solution in the enlightened common-sense of the people. Some fall distinctly within the purview of the Church; while all will demand of her that leadership in thought and action which it is hers to give as the teacher and exponent of Christian truth.

Let this Church of our love and allegiance defend herself as successfully as she may against the attacks of carping critics who understand neither her mission nor her methods, she cannot stand acquitted at the bar of her own conscience of serious failures and lack

of prescience and preparedness in the past. There has been an aloofness in her attitude, an academic and over-conservative note in her counsels, a lack of decision and of practical efficiency in her best meant efforts, that has militated against her influence and leadership in the moral and religious life of the country as a whole and even within her own household. It has arisen, let us say, partly from a too-great reverence for traditions which may have outlived their usefulness, partly from an over-sensitiveness in regard to the wide diversity of thought and sentiment in her own borders, and largely because of a lack of opportunity to discover her own mind and of organs of speech by which to express it.

Essentially sound in heart and ready in purpose as she is, we could wish that she were better prepared, in her unity and even her corporate capacity, to take her full and legitimate part in the era of reconstruction which is so fast approaching. Here and there voices have been raised foretelling those days and speaking in the most general terms of changing conditions to be met. Doubtless there are individuals who are earnestly thinking of them and seeking to forecast what action may be wisely taken. But would that we had a group or groups of men with clear vision and open minds who were, officially or unofficially, giving thought and preparing counsel for the guidance of our Church specifically and through her of the religious forces of the nation, in view of the larger day which is coming and the wider doors which will be open to us. When it dawns the Church ought to be ready to speak and to act promptly, unitedly, decisively and in concert with all kindred agencies sincerely and Christianly working towards the same ends. There is need of preparatory study of conditions and of possible ways of meeting them which cannot be undertaken too soon or too thoroughly.

As we learn from the very efficient Publicity Service of the Federal Council of the Churches, there are already two committees at work on these lines, representing that somewhat indeterminate entity, the churches at large. One of these is the Committee on the Churches and the Moral Aims of the War. It is under the auspices of this

committee that Bishop Gore is now touring the country, seeking to inform and stimulate the public conscience in regard to the higher issues of the times. The purpose of this committee is described as being—

"the creation of public sentiment in support of our representatives at the council table concerning terms of peace, in order that the fruits of victory may not be lost, and the development of an intelligent appreciation of the value of having the world organized for right and justice.

"The Bishop of Oxford said that it is the duty of the churches to support the conscience and character of the nation in the present crisis. This duty, however, he said, is not exhausted in affording consolation for the loss of life and the assurance that the sacrifice of these lives shall not have been in vain. There are certain definite things which the Church can do by way of preparation for the days after the war by outlining a program through which the Church can approach the new problems that are arising.

"Secretary Daniels declared his confidence that the world will be saved from Prussianism, but he also said the world would not be worth saving unless the spirit of Christ permeates it and predominates it."

"The aim of the second committee is thus indicated:

"Realizing that the time has come to begin thinking out what shall be the position of the churches with reference to many questions after the coming of peace, a committee has been organized at the suggestion of the General War-Time Commission, by action of the Federal Council of the Churches. This committee is known as the Committee on the War and the Religious Outlook. President North, of the Federal Council, described its purpose to be "to study quietly as we may, deeply as we should, those deep spiritual implications and those practical questions that have to do with the conditions of religious life." He stated distinctly that while organized by the Administrative Committee of the Federal Council, this is not to be considered a committee of the Federal Council. The committee is left to develop its own organization and its own program. The chairman, President Henry Churchill King, after determining with other members the questions which it is desired to study, has gone abroad to make a personal examination. For the present communications meant for the committee should be sent to the vice-chairman, Rev. William Adams Brown. The other members of the committee are: President Henry Churchill King, chairman; Professor William Adams Brown, vice-chairman; Bishop J. W. Bashford, Mrs. Fred S. Bennett,

"---To the Last Man and the Last Dollar"

President Wilson

The Last man will be ready. Let your last Dollar be enlisted also in the Fourth Liberty Loan.

Miss Mabel Cratty, Mr. George W. Coleman, President W. H. P. Faunce, Rev. Harry E. Fosdick, Rev. Samuel G. Inman, Professor Charles M. Jacobs, Bishop Walter R. Lambuth, Bishop Frances J. McConnell, Rev. Charles S. Macfarland, President William Douglas Mackenzie, Dean Shailer Mathews, Dr. John R. Mott, President E. Y. Mullins, Rev. Frank Mason North, the Very Rev. Wilford R. Robbins, Dr. Robert E. Speer, Rev. Anson Phelps Stokes, Rev. James I. Vance, Rev. Henry B. Washburn."

Naturally this Church is represented on both of these committees; though, owing to the timidity of a certain wing in the General Convention, the Church is not represented in the Federal Council except through two of its commissions. This Council, and its War-Time Commission, are doing an extensive and valuable work in these times, speaking and acting as no other bodies can, for the Christian solidarity of the country, though lacking, of course, the efficiency that can only come from a closer and more real bond of unity. It is a pity that our Church is not more closely connected with this Council. It means for her the loss of opportunity, the withholding to a certain extent of the talent intrusted to her. Let us hope that she will not be found wanting when called upon to act in co-ordination with all Christian forces around her in the issues of the future.

By arrangement between the World's Sunday-school Association and the American Red Cross, the Rev. Stephen Trowbridge has just begun relief work in Palestine. He has had the utmost success in such work in Turkey and Egypt. He will dispense money raised in America by the Armenian and Syrian Relief, and also that raised by American Sunday-schools. Already in Palestine thousands of families have been saved from starvation, and in Jerusalem many men and women have been furnished with employment. And the extensions of the British sections through recent victories will widen the opportunities for Mr. Trowbridge. Among those recently helped were a remnant of the ancient Samaritans.

Nothing could be more appropriate than that this work of mercy in the Holy Land should be undertaken by the World's Sunday School Association. It will give the children in every Sunday School throughout the land a new inspiration to feel that they are taking part in helping to restore to health and strength other children in and around the very places where Christ Himself was once an infant in arms.

This thought when properly presented to our Sunday School scholars will give us what is so often needed, the point of contact between them and what we are trying to teach them. Let a child once feel that his or her tiny contribution is going to help a little child in Bethlehem of Judea, and a new in-

terest will at once be aroused in that sacred spot.

Here and There

FROM SECRETARY MADDOO'S LETTER TO THE CLERGY OF AMERICA.

"Our boys in the trenches of France are leading us to victory, and with the might of America behind them the doom of the Kaiser and all that he represents is sealed. Their service and sacrifice challenge our support to the utmost. Nothing will impede their progress but our failure to do our part at home as well as they are doing their part upon the gory battlefields of France. To support and sustain them the Treasury of the United States must be kept strong. Every patriot of America must practice every possible economy, save every possible dollar and buy as many Liberty Bonds as he can every time a Liberty Loan is offered to the country.

"The duty of every citizen is clear and the performance of that duty is certain if the message of the government is carried into every home. That message is now the imperative needs of the Treasury in order that our army may advance with undiminished strength and vigor."

Jerusalem has become a model city, thanks to the new water supply with which she has been provided by the British since General Allenby's entry. Before the war she had an unenviable reputation for dirty water and unswept streets. This aspect of things did not please one of the Zionists, who set about inquiring if there was nothing that could be done. He was told that a band of volunteers had been formed to act as scavengers. But at this point the unspeakable Turk stepped in, and an inquiry was received from the Pasha as to the amount he was to receive for having granted the concession.

Round the edges the crust of the Prussian pie is beginning to crumble. The Allies are forcing their way south from Archangel. Japanese and American troops are gradually coming through Siberia. The British marching north from Palestine have captured Damascus, and French troops have entered Beirut. Serbians, Greeks, French and English will soon reach the Austro-Hungarian border on Albania, Serbia and Bulgaria. While on the great Western Front one strategic center after another is falling into the hands of the entente forces, so that a grand collapse may come at any moment.

The best answer to the German plea for peace is a redoubled subscription to the Liberty Loan. This peace drive is chiefly directed as a counter-offense to our loan campaign. Let the Hun see that his efforts in this direction are doomed to a failure as complete and far more speedy than his military plans.

Letters to the Editor

In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letter to the Editor" will appear in our columns except over the signature of the writer.

COMMUNION BY INTINCTION.

Mr. Editor: It is with a feeling of reluctance that I discuss in public print such a sacred rite as the administration of the Holy Communion, but the seriousness of the present epidemic of influenza has so forced it on my mind that I cannot refrain from calling the attention of the intelligent readers of your papers to certain facts which appear evident to members of the medical profession as well as to many lay people. I am further emboldened to bring this matter before your readers when I recall that the late Dr. Trudeau, of Saranac Lake, New York, also a Churchman, called attention in the New York Churchman only a few days ago to the danger lurking in the common communion cup, and the very great advantage afforded by the administration of this sacred rite by intinction, in which the wine is given by means of a wafer or other vehicle without individual contact with the cup.

My attention was attracted a few evenings ago when reading the last issue of the Southern Churchman to advice published therein from the State Board of Health of Virginia. Among other timely suggestions bearing on the spread of the present epidemic of influenza was printed in bold type, "Don't drink out of a common drinking cup." In this connection I might mention that some States have abolished by law the common drinking cup with the common towel. This warning from our health authorities is so sane and simple that it should hardly require a suggestion from such excellent authority as the Virginia Board of Health for us to appreciate its wisdom and govern ourselves accordingly.

The mouth, as every physician knows, is the constant habitat of countless numbers of organisms, some of which are virulent and capable of producing under favorable conditions very serious disease. While the epidemic of influenza now raging throughout the country is a very serious malady, yet its fatality is not so high as other diseases which have at their very beginning their chief seat in the nose or throat, notably measles, scarlet fever, diphtheria, tonsillitis, and other throat affections. There are other more chronic affections of the mouth and throat, such as tuberculosis, which merits our serious consideration in this connection.

Many of the acute infectious diseases

are contagious from the nasal and mouth secretions from their very beginning even before the patients are aware of the presence of disease. It is likewise well known by members of my profession that young children in their early teens are peculiarly susceptible to many contagious diseases which places them in jeopardy when they trustingly come to the altar for spiritual nourishment.

I have a very intelligent physician friend, a Churchman, who tells me he would not think of permitting his daughter to go to communion, and as for himself he rarely goes. If partaking of this Holy Communion is so helpful as we have been taught by the Church, we should recognize this serious fact that there are many communicants who do not go to the altar for fear that they will infect others and there is likewise a goodly number who remain away lest they themselves should contract some dangerous and contagious disease. Furthermore, there are many of those who do go to communion who have a dread, not great perhaps, but yet sufficient to put them out of the mental attitude to receive the benefit which comes from this sacred rite. These facts I wish to emphasize to the clergy of our Church, for they can hardly be in a position to appreciate their importance.

I take it for granted that no intelligent person can think that Providence extends to us any special protection by virtue of the sacredness of the rite. When science has revealed to us the truth there is always danger if we do not heed it.

I shall not discuss the theological side of the question, if there be any, but I do know that Bishop Lawrence, of the Diocese of Massachusetts (and likewise other Bishops), has not only permitted the administration of communion by intinction in certain parishes, but has encouraged its adoption. Am sure I could refer to no higher authority than the distinguished and much beloved Bishop of Massachusetts. It is also well known that many other Protestant churches have abandoned the common drinking cup in the interest of health and safety.

Our Church has at times been criticised for a conservatism which under certain conditions we justly admire, but when this conservatism leads us in conflict with the teachings of science we have equal reason to condemn, and to wish that our Church might be a little more progressive.

In the medical profession, particularly in the department of surgery, we are at times confronted with a situation where conservatism carried to extreme places our patients in the greatest peril. Shall we as a Church allow traditions and customs to prevent us from acting as science teaches and as our judgment dictates?

In conclusion, I wish to state that my own church, one of the largest and most influential in North Carolina, has recently adopted at the wish of the congregation, as reflected through the duly elected vestry, the method of administering communion by intinction. We were blessed in having as our spiritual leader one who was greatly beloved by his people, and one who was willing to break away from time honored customs and traditions when such a change was for the spiritual and physical well-being of his flock. Our rector finds that the new method now in use is very reverential, and that many more now come to the altar for communion than did formerly. It might be well to mention, however, that an opportunity is offered for the relatively small num-

ber who desire to take communion by the usual method.

JOSEPH B. GREENE,
Medical Reserve Force, United States Navy.

APPEAL FOR UNITED STATES MARINES IN CUBA.

Mr. Editor: There are some seven hundred United States Marines stationed in and around Santiago, Cuba, with whom, for the next six months, it will be my high privilege to live and work. These men stand much in need of all that the Church can do for them, both religiously and socially. In a foreign land, where there are no restrictions against the sale of liquor to men in the service, they are subjected to temptation which would not assail them in the camps at home, or in France. Part of our work will be to create new interests which will afford some protection against many pitfalls. We shall need a constant supply of papers, books, magazines, church papers, and records for the phonograph. I should like also to give every man a Christmas card, together with some little gift which will remind him of home. I appeal, therefore, to your many readers who are keenly interested in the welfare of our American boys to mail such articles regularly every week or month. They can be sent at the postal rate of four ounces for one cent, and may be addressed to me, care of the Royal Bank of Canada, Santiago, Cuba. If any are disposed to contribute to a modest fund to be expended by the chaplain for the benefit of the men, such contributions may be sent to the same address, and will be duly acknowledged.

E. CLOWES CHORLEY.

(Rector of St. Philip's in the Highlands, Garrison, N. Y.)

A MESSAGE FROM BISHOP TUTTLE.

There have been appointed in the Province of Washington a Special Committee, of which Bishop Thomson, of Southern Virginia, is chairman, and Dean Bartlett, of the Philadelphia Divinity School, secretary, on the Recruiting and Support of Candidates for the Ministry.

In connection with the appointment the following resolution was adopted by the Province, viz., "That the Committee should, through its secretary, ask the Presiding Bishop of the Church to make a special appeal to all Church workers, lay and clerical, among the forces of the United States, asking them to act, as far as possible, as recruiting agents for the ministry."

By enlistment or conscription our young men have been largely drafted into the military service of the country. Every one knows with what a fine spirit of alacrity they all have gathered to the colors. We are immensely proud of them. With them and among them have gone not a few of our young ministers and our candidates for Holy Orders, and our boys and young men who were thinking about becoming ministers. In consequence there is coming, or there has already come, a dearth in the supply of pastors for our churches and missionaries for our posts.

In our great war there is in the army and navy a cry, loud and persistent, for "officer," "officer." In the great war which the Church is bound to keep up and means to keep up against ignorance and selfishness and faithlessness and sin it is not strange that the same cry is uplifted for "officers," "officers."

We, beg, then, for help. Help, O pa-

ents! In Spartan bravery of spirit, spite of the shrinking of the heart of flesh, you have sent forth your boys to stand by the flag and to stand for the country. Will you not, also, when fit times come encourage your boys to enlist for service and leadership under the Saviour's flag and for His kingdom?

Help, O pastors! You have guided and cheered and blessed the young men of your flock in their goings forth to France and Flanders, and you have been proud to fix their stars on your service flags. Now turn, also, to cheer and guide some boys or a boy of your flock to take up the work equally hard, though, thank God, unbloody, against the power of evil and for perishing souls.

Help, O American boys! The grown-ups hardly know how your heart swells and your blood tingles, each one, with the wish to throw yourselves into the war right now and do your bit, even though hard hits and cruel hurts should come. Ah, boys, in the ministry of the Church there are not wanting hard hits and some cruel hurts, but the Church wants you and needs you to be leaders there. I beg you come on.

Help, O soldiers and sailors and airmen! After you are discharged from this righteous war for truth and honor and justice and freedom, turn you one and another, I beg, into the ranks of the ministry and fight there under the Church's banner against sin, the world and the devil; and continue Christ's faithful soldiers and servants and officers each one unto your life's end.

O parents, pastors, boys, soldiers, may God mercifully have us all in His holy keeping, and raise up officers for His Church militant to meet her sore need!

Daniel S. Tuttle,
Presiding Bishop.

St. Louis, Mo., October 3, 1918.

BROTHERHOOD OF ST. ANDREW.

The Brotherhood's Advance Program.

"The members of the Brotherhood accept special responsibility at this time to assist the Church in preparation for the return to their parishes of those men now enlisted in the service of the nation."

For thirty-five years the Brotherhood of St. Andrew has been faithfully following the guidance of the Master in the spread of Christ's Kingdom among men. As a result of the fidelity of men who have fought valiantly for the ideals of the Brotherhood, a foundation was laid for an immediate service for God and country at the outbreak of the war. The creating of the Army and Navy Department was alone made possible by this nationally organized lay work of the Church.

Working assiduously with the approval of the Church War Commission, this Department has established a new era in Brotherhood activities. When our country became an ally in the world war, the Brotherhood of St. Andrew immediately undertook to co-operate with the chaplains and other Clergy in organizing for the spread of Christ's Kingdom in the camps, at the same time assuring those who were serving the flag the sympathy, love and fellowship of the Church's army at home. Seventy-two laymen, chiefly members of the Brotherhood, have responded to the appeal for personal workers in the cantonment, and to-day there are thirty-two men serving for periods of three, six or twelve months, or for the life of the war. The records of the

work these laymen have accomplished show achievements for the Master. Enlisted men in the camps have been enrolled in Bible Classes, Personal Workers' Groups and Corporate Communion units, the influence of which is being felt throughout the camps and is being mirrored in the hearts of men at home. These men of the Brotherhood are telling the men in the camps that when they return to their individual parishes they will find the Brotherhood of St. Andrew organized and extending them a welcome for practical and inspiring service in the Church.

The Army and Navy Department is financed by the War Commission of the Church. Our work in the army camps and naval stations is in co-operation with the Young Men's Christian Association. The Secretary in charge of the Religious Work Bureau of the Young Men's Christian Association clearly states the unique and tremendously important place which the Brotherhood of St. Andrew is filling at this very critical time. He says:

"Will you please state to the Executive Committee of your War Council that we, in the Religious Work Bureau, feel under great obligation to the Brotherhood of St. Andrew for the fine work your members have been doing in different camps. They have not only been an inspiration to our Secretaries in their lives and service, but their emphasis upon personal evangelism has proved contagious to the Christian men in the camps. I wish that some time I could bring before the members of your Executive Committee at greater length the debt of gratitude we owe your Brotherhood."

The foregoing statement is evidence that there is no substitute for the Brotherhood idea; and the service the Brotherhood is rendering in the camps to satisfy the religious needs establishes beyond question its potential value and the sound principle of its operation.

A New Vision.

The work of the Army and Navy Department is a fulfillment of our ideals of personal Christian service among men and a demonstration of their unique and practical worth; but it is also a clear call to the other laymen of Christ's Church, the army at home. The vision is increasingly clear that our Commander-in-Chief, 'our Lord and Saviour Jesus Christ, desires us to mobilize for extended orders. And this preparing for peace in time of war calls for a consecration which few of us have experienced. Not only must it be a consecration to carry on, and to prepare in each parish for the home-coming of our fighting men, but for each individual it must be a consecration that necessitates a closer intimacy with our Lord and a new loyalty to His cause. To win, Christ's army must measure up to the same high standard attained by our country's army in gaining its objective. And this means the organization and training of groups of men and boys in every parish throughout the Church, who shall generate spiritual power through prayer and who shall use that power in personal service on behalf of the Kingdom.

God's call is to organize for the building of the superstructure on the foundation which He has given us. The call is personal; thank God, the answer is to be universal!

The Objectives.

With deep gratitude to God for the abundant blessings which we have received at His hands in these years of foundation building in the Brother-

hood, and with a spirit of rejoicing for the privilege He has given us of obeying the command of His holy will, we shall, with the guidance of His Holy Spirit, further organize—

For the extension of Christ's Kingdom through the enlistment of men and boys of the Church in serving this high objective.

To create in every parish a service group of men and boys who will be of genuine value to the rector.

To make personal prayer and service a living factor in every parish.

To make practical the threefold endeavor in every parish; increasing church attendance, men's Bible classes, men's Corporate Communion.

To promote the devotional life of the family through the practice of family prayer.

To bring fathers, older brothers and kinsmen of enlisted men into practical and inspiring relationship to Christ's service.

To show young men with increasing clearness the vision of the sacred ministry, serving as officers in Christ's army.

To strengthen the Brotherhood's Junior Department by training and actively enlisting boys of every parish in Christ's army.

The Advance Program.

To realize these objectives, a definite plan for an advance program, to be operating by January 1, 1919, briefly includes the following:

To place in the field as rapidly as possible eight Secretaries, one for each Province. To re-organize Chapters depleted by reason of enlistment of membership in our nation's fighting forces, and to organize new groups to serve actively in Christ's army where no Chapters have recently existed. These Secretaries will intensify the work throughout the Dioceses and be under the supervision of a General Secretary. The plan likewise provides for a Junior Department Secretary, whose entire time will be devoted to the Church's supreme opportunity. The boy, bringing him into his proper relationship to the Church's army and so training him for Christian service that he shall "not be ashamed to confess the faith of Christ crucified, and manfully to fight under His banner, against sin, the world, and the devil; and to continue Christ's faithful soldier and servant unto his life's end."

The National Council of the Brotherhood has enthusiastically adopted the advance program; and a committee of Churchmen, representatives of the various Provinces, is at work upon the financing of the undertaking. You are asked to share in the privilege of aiding the Church to prepare for the return of the men from the front and for the realization of the new vision.

We are face to face with a condition, not a theory. Many of our best men—all honor to them!—have entered the country's service, leaving vacancies in the Church's ranks and leadership. The Brotherhood of St. Andrew is the only national men's movement of the Church. Its sole object is the spread of Christ's Kingdom. Admitting human weaknesses, it has never failed the Church. It is to-day interpreting its object by the rules of prayer and service among enlisted men; and it is carrying on at home. It is pre-eminently qualified by experience, organization and ideal to serve the Church during this period of reconstruction. Your parish must choose whether it shall join with and support the Brotherhood in mobilizing the laymen of the Church at a crucial hour and for the highest service to which a Christian man may respond.

A need never existed for the fulfillment of Christ's program and the establishment of Christ's Kingdom that could not be satisfied. With the knowledge that God is calling us to a larger service, our hearts are strengthened as we rejoice in the hope of every man's enthusiasm.

Edward H. Bonsall,
President.
Courtenay Barber,
First Vice-President.
Walter Kidde,
Second Vice-President.
Warren Hires Turner,
Treasurer.
G. Frank Shelby,
General Secretary.
George H. Randall,
Associate General Secretary.
Franklin H. Spencer,
Executive Secretary.

A MESSENGER FROM AMERICA WITH THE FRENCH ARMY.

By Charles S. Macfarland, Commissioner to France of the Federal Council of the Churches of Christ in America.

No experience of my life has been more deeply interesting or illuminating than the privilege I have had, as the guest of the French government and war office, of service on the front with the brave soldiers who have been defending the liberties of France and of the civilized world for four long years.

From Montdidier to Verdun and from Verdun to Belfort, in trenches front and rear, in rest camps, in fields and evacuation hospitals, in the Vosges mountains, in Alsace and in scores of assassinated cities and towns, it was a vivid story of suffering, cruelty, bravery and devotion. The marvel of it all has been to understand how these men, many of them physically frail, have held the line, against great odds, under constant and ever increasing discouraging experiences.

They have been almost entirely without many of the moral reinforcements, of an institutional nature, which have been the support of our American soldiers, but their national ideals have been by no means without religious sanction and power.

The French army has had hundreds of faithful chaplains, both Roman Catholic and Protestant, commissioned with the rank of captain by the War Department. They have secured the warm support of the commanding generals and the deep appreciation of the soldiers. They have gone a long way in changing the official attitude of France towards religion.

In addition to the regular army chaplains at the front there are many volunteer chaplains, consisting of soldiers who have been retired, now serving, without rank, at one and the same time both as pastors of churches and hospital chaplains.

Like our American forces, the French and allied armies have, in Marshal Foch a leader of deeply religious spirit and life. The evening I spent with him at supper at his headquarters, just as he was in the heat of his heaviest offensive, discussing the state of religion in France and America, is one of the treasured memories of my many striking experiences in France. Marshal Foch expressed the earnest faith that the allied nations were following the ideals left to the world by Jesus, in unavoidable conflict with a perverted religious spirit utterly opposed to Christian ideals. Simple, unaffected, gentle and peaceful in spirit, quiet and gracious in manner, Foch is the most absolute contrast to Hindenburg or Ludendorff that

could be imagined, a contrast which strikingly symbolizes the totality of difference between the spirit and method of the allied peoples and Germany.

Marshal Joffre, in a very happy interview, commenting on the messages of the Federal Council to the French people and the French army, expressed the judgment that the moral and spiritual support from America was as essential and significant and potent as her millions of men and money.

I presented the Federal Council message to the French army to about ten French generals commanding different armies and divisions, and to many commandants at various headquarters, and it was always received in a devout spirit and with a response which revealed a deep appreciation of its meaning.

The message from our churches was also received by M. Clemenceau with words of deep appreciation.

Chaplain Monod, who accompanied me, was received by the commanding generals with a spirit which clearly expressed their recognition of his representation of spiritual institutions and forces.

Every service that we held was attended by the generals in the district and their staffs. The service, underground, in the citadel of Verdun, was attended by two generals with their staffs, who had come from forty miles distant, a multitude of officers and soldiers and by many Protestant chaplains who had been brought together by the general commanding the Second French army. And after the Protestant service, he took me to another hall of the citadel where he had gathered a large group of Roman Catholic and Hebrew chaplains to greet me. Religious services of a military nature were held at Chaumont, Verdun, Nancy, Wesseling and Thann, the latter town being in reconquered Alsace, and under bombardment at the time.

All along the front, had it been a Secretary of War he could not have received more formal or gracious attention, than did a simple missionary of American Christians with a French Protestant chaplain.

The French Army Y. M. C. A., the Foyer du Soldat, has secured the confidence and support of the French military authorities, both at the Department of War and in the field, and has found warm appreciation with the soldiers. Underground at Fort Douaumont, high up on the Vosges Mountains at Hohneck, down in the little villages where the soldiers are billeted, and near the front line trenches in the Vosges, we found these cheerful, comfortable huts, with the French Protestants and sometimes the American Y. M. C. A. workers, faithfully pouring out hot chocolate for the men, with surroundings of moral influence and though without formal religious ceremonies, breathing a truly religious spirit.

Is there a spirit of religion in the French army? Anyone present at the impressive service at Verdun would have heard a reassuring answer as he looked over that wonderful congregation while the prayers were uttered with such power by the Protestant chaplain of desolated Verdun.

Services in the cities and towns under bombardment were attended, with devout participation, by mayors and councils and always by the military authorities.

I had wondered how much it meant when the French War Office invited me, as a representative of Protestant churches, to visit the army as its guest—how much it meant as a recognition of religion. My experience at the front

convinced me that it was a genuine acknowledgment of the place of religion in a war for ideals and that neither the French army, nor the French people, nor indeed the French government were without the sense and spirit of religion. As Marshal Foch said to me as I left him to return to his maps and plans, within the sound of the roar of the guns not far away, "We cannot maintain the ideals of liberty and justice, whether in war or in peace, without faith in Christ, for He was the great giver of freedom to men."

The manhood of France, which during these momentous years, has so patiently, bravely and devoutly, awaited the victory of great ideals, whose vision and faith are now finding justification and fulfillment, has not endured and suffered with hearts unsupported by religion.

Soon they will be returning to the new France which they have saved and, if the Church can only interpret and express their faith, they will be brought into her life, to find, as Marshal Foch put it, that faith in Christ which is the same yesterday, to-day and forever, in peace as in war.

SPANISH INFLUENZA.

From the U. S. Public Health Service.

The disease now occurring in this country and called "Spanish influenza" resembles a very contagious kind of "cold" accompanied by fever, pains in the head, eyes, ears, back or other parts of the body and a feeling of severe sickness. In most of the cases the symptoms disappear after three or four days, the patient then rapidly recovering; some of the patients, however, develop pneumonia, or inflammation of the ear, or meningitis.

In most cases a person taken sick with influenza feels sick rather suddenly. He feels weak, has pains in the eyes, ears, head or back and may be sore all over. Many patients feel dizzy, some vomit. Most of the patients complain of feeling chilly and with this comes a fever in which the temperature rises to 100 to 104. In most cases the pulse remains relatively slow.

In appearance one is struck by the fact that the patient looks sick. His eyes and the inner side of his eyelids may be slightly "bloodshot," or "congested," as the doctors say. There may be running from the nose, or there may be some cough. These signs of a cold may not be marked; nevertheless the patient looks and feels very sick.

Ordinarily, the fever lasts from three to four days and the patient recovers. But while the proportion of deaths in the present epidemic has generally been low, in some places the outbreak has been severe and deaths have been numerous. When death occurs it is usually the result of a complication.

It is now believed that influenza is always spread from person to person, the germs being carried with the air along with the very small droplets of mucus, expelled by coughing or sneezing, forceful talking, and the like by one who already has the germs of the disease. They may also be carried about in the air in the form of dust coming from dried mucus, from coughing and sneezing, or from careless people who spit on the floor and on the sidewalk. As in most other catching diseases, a person who has only a mild attack of the disease himself may give a very severe attack to others.

It is very important that every person who becomes sick with influenza should go home at once and go to bed.

This will help keep away dangerous complications and will, at the same time, keep the patient from scattering the disease far and wide. It is highly desirable that no one be allowed to sleep in the same room with the patient. In fact, no one but the nurse should be allowed in the room.

If there is cough and sputum or running of the eyes and nose, care should be taken that all such discharges are collected on bits of gauze or rag or paper napkins and burned. If the patient complains of fever and headache, he should be given water to drink, a cold compress to the forehead, and a light sponge. Only such medicine should be given as is prescribed by the doctor. It is foolish to ask the druggist to prescribe and may be dangerous to take the so-called "safe, sure and harmless" remedies advertised by patent-medicine manufacturers.

If the patient is so situated that he can be attended only by some one who must also look after others in the family, it is advisable that such attendant wear a wrapper, apron, or gown over the ordinary house clothes while in the sick room, and slip this off when leaving to look after the others.

Nurses and attendants will do well to guard against breathing in dangerous disease germs by wearing a simple fold of gauze or mask while near the patient.

In guarding against disease of all kinds, it is important that the body be kept strong and able to fight off disease germs. This can be done by having a proper proportion of work, play and rest, by keeping the body well clothed, and by eating sufficient, wholesome, and properly selected food. In connection with diet, it is well to remember that milk is one of the best all-around foods obtainable for adults as well as children.

Where crowding is unavoidable, as in street cars, care should be taken to keep the face so turned as not to inhale directly the air breathed out by another person.

It is especially important to beware of the person who coughs or sneezes without covering his mouth and nose. It also follows that one should keep out of crowds and stuffy places as much as possible, keep homes, offices and workshops well aired, spend some time out of doors each day, walk to work if at all practicable—in short, make every possible effort to breathe as much pure air as possible.

"Until He Find."

St. Luke 15:4.

O tender Shepherd, climbing rugged mountains,
And wading waters deep,
How long wouldst Thou be willing to go homeless
To find a straying sheep?

"I count no time," the Shepherd gently answered,
"As thou dost count, and bind
The days in weeks, the weeks in months;
My counting is just—until I find."

"And that would be the limit of My journey.
I'd cross the waters deep,
And climb the hillsides with unfailing patience,
Until I found my sheep."

—Selected.

There is not much difference between a demon and a bad man educated.

Church Intelligence

Meeting of the Board of Missions.

Twenty-three members were present at the meeting of the Board of Missions on October 2, 1918. It was found that several of the members were in war work; Bishop Perry and Dr. Stires in France, and Dr. Freeman in this country.

The President welcomed the new Domestic Secretary, the Rev. Francis S. White. Mr. White begins his work as a result of the request of most of the Domestic Missionary Bishops. This is the opening of a most important department.

The President also welcomed two new members on the Board: The Rt. Rev. John N. McCormick, D. D., of Western Michigan, in place of the Bishop of Marquette, resigned, and Mr. Mortimer Matthews, of Cincinnati, Ohio, in place of Mr. Stirling, deceased, both representatives of the Province of the Midwest.

Dr. John W. Wood, Foreign Secretary, was not present at this meeting of the Board, owing to his visit to the distant missions of the Church. This visit is made at the urgent request of the Bishops in the Orient, and is most important at this time.

The President introduced the Rev. Canon Smart, of Heart's Content, Newfoundland. Canon Smart was visiting the Board to bear the greetings of the Bishop, Clergy and members of the Church of England in Newfoundland. In July, at the request of the Bishop and Clergy, a representative of the Board of Missions visited the Biennial Synod of the Church of England in Newfoundland, and was received with great hospitality. Canon Smart, in addressing the Board, spoke of the progress toward self-support in Newfoundland, having cut down their appropriations from the S. P. G. from five thousand pounds in thirty years to less than two hundred pounds this year. By 1919 the Diocese of Newfoundland will be entirely self-supporting. What impressed the members of the Board greatly was the amount of the first Sunday-school offering at the time of the Synod meeting, when the children gave \$3,100 for the support of missionary work in the English Diocese of Shangtung, China.

Two of our Bishops in the Orient have lately celebrated the twenty-fifth anniversary of their consecration as Missionary Bishops. One was Bishop Graves, of Shanghai, and the other Bishop McKim, of Tokyo. The Board adopted resolutions of congratulation and appreciation for their long and faithful service.

It was reported to the Board that the Missionary District of Western Colorado was the first Missionary District to complete its apportionment for the present year, and, in fact, it had been overpaid. It was also noted that the District of North Dakota had asked for an increase in its apportionment from \$2,000 to \$2,500.

The Apportionment Committee reported, recommending an apportionment of \$1,590,000 for the year 1919, to be distributed to the various Dioceses and Missionary Districts, on the same basis as heretofore.

The Fort Valley Negro School in Fort Valley, Ga., having become a Church school and the Diocese of Atlanta and the American Church Insti-

tute for Negroes, each having appropriated \$2,000 a year toward the running expenses, the Board granted an appropriation of \$6,000 also for this purpose, in accordance with the previous agreement.

The Treasurer reported that the receipts to September 25th were \$11,793 less than last year. Gifts on account of the One Day's Income Plan to September 1 amounted to \$94,240.

Several vacancies in the lay membership of the Board were noted, but the election of new members was laid over until a later meeting.

Meeting of the Executive Committee.

The first meeting of the Executive Committee after the summer vacation was held on October 1, 1918.

Among the important things done in the domestic field was the continuance of the appropriation from the Elizabeth S. Fowler Fund toward the education and support of eight daughters of deceased clergymen who have, at one time, been missionaries of this Church.

An appropriation of \$1,547 was made for Utah, to aid the Acting Bishop to pay necessary expenses connected with Rowland Hall and St. Mark's Hospital.

Provision was made to clear off the debt on the Chapel of the Redeemer and King Hall, Oklahoma, which has been worrying the Bishop for a long while.

A loan of \$10,000 was made to the District of Salina from the \$100,000 Loan Fund created by the Board from undesignated legacies, to enable the Bishop to purchase a piece of property next to the Cathedral.

In the Latin American field, an appropriation of \$700 was made in order to keep Hooker School open for the balance of the year.

Mr. Thomas J. Ash, a lay worker, was employed at La Romana, in Santo Domingo, to carry on a work there which is giving great promise.

In the foreign field, Miss Virginia Thomas was appointed to go to Point Hope, Alaska. The Rev. A. E. Butcher was transferred from Alaska to the Hawaiian Islands, and the Rev. J. Lamb Doty and Miss Laura L. Baugh were employed in the missionary work of the Hawaiian Islands.

In Japan, an appropriation was made to provide for the publication of literature in the vernacular, a great need for which has been felt.

Dr. Rudolph B. Teusler, head of St. Luke's Hospital, Tokyo, has been appointed head of the Red Cross unit in Siberia. He was granted indefinite leave of absence so that he might take up this work. Eleven of our men from China and Japan, including the Bishop of Kyoto, are now engaged in war work.

The resignation of the Rev. R. A. Walke was accepted from the District of Kyoto.

In China, an appropriation was made to provide medical work at Kuling, District of Anking.

Two very important subjects in China were considered, but action was deferred pending further conference with the Bishops in the Orient. One was concerning the relocation of many of our mission buildings in the District of Hankow, to provide for expansion of the work and increase in its efficiency. The other was the proposed amalgamation of St. Luke's and St. Elizabeth's Hospitals.

Miss R. G. Pumphrey was transferred from the District of Alaska to the District of Shanghai.

The Rev. John Magee, of Nanking, District of Shanghai, was given per-

mission to appeal in Pittsburgh, for specials amounting to \$20,000 for the development of a very important work among young men in Hsiakwan.

Correspondence With the Council of the Russian Church.

In August, 1917, the Rt. Rev. Dr. Anderson, President of the World Conference Commission of the American Episcopal Church, cabled greetings to the Council of the Holy Orthodox Church of Russia, sitting for the first time for centuries as a free and democratic Church. At that Council, Tikhon, formerly the Russian Archbishop in New York, was elected Patriarch of All the Russians, and sent the following reply:

To His Eminence, Right Rev. C. P. Anderson, Bishop of Chicago, President of the World Conference Commission of the American Episcopal Church,

Dear and Right Reverend Sir:

On behalf of the Council of the Holy Orthodox Church of Russia we beg to express once more our gratitude to the World Conference Commission presided over by you for its friendly greetings that were presented through Mr. Charles R. Crane on the opening day of Russian Church Council's sessions in Moscow, August 28, and received here with deep appreciation and unanimous vote of thanks.

May the Holy Spirit lead all Christendom to the final victory of the Cross and Gospel and to the Kingdom of Love over spiritual darkness and hatred that nowadays—as never before—attempt to hurt and destroy the precious work of our Saviour. Let all Christians unite in earnest prayers for Russian Church in her struggles against the enemies of Christ and religion!

As soon as the results of sessions of the Council of the Holy Orthodox Church of Russia are systematized we will feel our pleasure to communicate them to your friendliness and to the sympathy of the American Episcopal Church.

Please accept our best wishes to the coming day of the blessed Christmas and kindly convey the same to the World Conference Commission, to Mr. R. H. Gardiner and to our good friends—the American Episcopal Church.

Our blessings to all!
(Cross) Tikhon, Patriarch of All the Russians,

Chairman of the Council of the Holy Orthodox Russian Church.

V. Beneshevich, Secretary.

To this letter Bishop Anderson replied as follows:

The Most Rev. Tikhon, Patriarch of All the Russians, Chairman of the Council of the Holy Orthodox Russian Church, Moscow, Russia,

Your Holiness:

The kind letter which your Holiness sent to me, and through me to the World Conference Commission of the American Episcopal Church, in acknowledgment of our greetings to the Council of the Holy Orthodox Church of Russia, has been received with deep gratitude and affection. Owing, however, to the vicissitudes and difficulties of travel, the letter did not reach me until the month of April. It was read at a meeting of our Commission in New York in April, and immediately upon its reading the Commission joined in earnest prayer for your Holiness and for the Church and people of Russia. We associated ourselves with your Church and people and prayed that God would deliver us from our com-

mon enemies and from the enemies of Christ and religion, and that He would draw us together into a united allegiance to Christ and His Church and the welfare of the world.

The American Episcopal Church, as your Holiness well knows, has an abiding affection and admiration for the Russian Church, and especially in these days of common peril; and the American people long to join hands with the great Russian people in the fierce struggle for liberty and right that is going on in the world to-day.

With assurances of the profoundest interest in the performance of the great tasks which have fallen upon your Holiness in your exalted position, and with the further assurance of our constant sympathy and prayers, I am, on behalf of the World Conference Commission of the American Episcopal Church,

Yours sincerely and faithfully,
C. P. Anderson,
President of the Commission.

The Episcopal Commission had hoped to send a deputation to attend the Council and invite the co-operation of the Russian Church in the World Conference, having been assured by many eminent Russians that the invitation would be cordially accepted. That deputation will be sent as soon as conditions permit.

American Church Building Fund Commission.

At its meeting on September 19, held at the Church Missions House, New York City, loans amounting to \$47,500 were voted to the following parishes and missions: Church of the Good Shepherd, Athens, Ohio; St. Paul's Church, Key West, Florida; Ascension Parish House, Denver, Colorado; Grace Church Rectory, Muskogee, Oklahoma; St. John's Church, Bowling Green, Ohio; St. Luke's Church, Cedar Falls, Iowa; Church of the Redeemer Parish House, Cairo, Illinois; St. Matthew's Parish House, Dallas, Texas; St. Andrew's Parish House, Mayaguez, Porto Rico; St. Matthew's Rectory, Spokane, Washington; St. Ambrose's Rectory, Groton, New York, and St. Andrew's Rectory, Emporia, Kansas. Gifts amounting to \$6,800 were voted to the following parishes and missions: Christ Church, Osaka, Japan; Mission Church, Tsuruga, Japan; Calvary Mission Rectory, Seaside, Oregon; St. Mark's Rectory, Hood River, Oregon; St. Barnabas' Church, Bemidji, Minnesota; St. George's Church, Cordova, Alaska; Emmanuel Church, Boyce, Virginia; Calvary Church, Rosebud Mission, South Dakota; Grace Church, Céspedes, Cuba; St. Luke's Church, Mabton, Washington; Christ Church Rectory, Anvik, Alaska; St. Stephen's Rectory, Fort Yukon, Alaska; Mission Rectory, Nanling, China; Mission Church, Sakai, Japan, and Mission Church, Tanabe, Japan. Grants amounting to \$3,300 were voted to the following parishes and missions: St. John's Rectory, Auburn, New York; Grace Church Rectory, Riverside, Pennsylvania; Emmanuel Church Parish House, Shawnee, Oklahoma, and St. Paul's Church Rectory, Waxahachie, Texas.

Recent Visitations of Bishop Dunn of Honduras.

On his way home from Panama and Costa Rica, Bishop Dunn, of British Honduras, arrived at New Orleans on St. Matthew's Day. He preached in St. Paul's Church on Sunday, September 22, and went to Mobile to meet his brother, the Rev. Harold Dunn, and

his family from Quebec, who will return with him to Belize to take up work in the Diocese. Of the three hundred and fifty candidates confirmed on this trip, nearly half were for the American Church in the Canal Zone. In one day in Costa Rica he held four confirmations at widely separated points, confirming sixty-two, varying in age from fourteen to seventy, travelling one hundred and twenty-five miles by motor car on the railway, all in less than twelve hours. This work and one confirmation the day before, were all in charge of a most earnest priest, who continually moves up and down the railway. In two months the Bishop travelled fifty-five hundred miles, thirty-two hundred of which could have been avoided if he had a boat of his own. Lack of reliable communication prevented him from visiting Nicaragua at this time, so that another very long trip to that republic will soon be necessary. Chaplain Carson, in charge of the work in the Canal Zone, suggested that the offerings at that time be given to start a boat fund to provide for so vital a need. It is hoped that gifts for this fund will now be forthcoming in abundance.

Church Workers Among Colored People.

The thirty-fourth Annual Conference of Church Workers Among Colored People will be held at St. Augustine's Normal and Collegiate Institute, Raleigh, N. C., October 15-18. An attractive and very practical program has been prepared. On Friday, October 18, will take place the consecration of the Rev. Henry B. Delaney, as Suffragan Bishop of the Diocese of North Carolina for the colored people, Bishop Cheshire presiding. Bishops Bratton and Darst co-consecrators, Bishops Weed and Leonard presenters, and Bishop Lloyd preacher. Persons expecting to attend the Conference will notify the Rev. James K. Satterwhite, P. O. Box 221, Raleigh, N. C.

The American Seamen's Friend Society, 76 Wall Street, New York, which conducts work for sailors on an international basis, announces the appointment of Thomas McIntyre as ship visitor and assistant to the chaplain of its Sailors' Home and Institute on the North River water front, New York.

Mr. McIntyre has been for several years a Baptist minister and is a graduate of Mount Hermon School and Brown University. He is now enrolled for studies at Union Theological Seminary.

VIRGINIA.

Rt. Rev. R. A. Gibson, D. D., Bishop.
Rt. Rev. W. C. Brown, D. D., Coadjutor.

The Religious Section of the State Council of Defense, of which Bishop Gibson is Chairman, met on October 7 in the court rooms of the Corporation Commission, Richmond. Besides its members, Colonel Kelley, Secretary of the State Council of Defense, was present. The object of the religious section of this Council is to bring the religious forces of the State to bear upon the winning of the war by diffusing information and invoking a spirit of patriotism. The Episcopal Church is regarded as among the foremost Church agencies for doing this much needed work among the people of the State. The meetings of this section are most harmonious and agreeable to its members. The Council is commissioned

by the Governor and its action within its province is authoritative.

Convocation: Members who expect to attend the Piedmont Convocation, which meets in Bromfield Parish, Rappahannock County, October 14-16, will please notify the Rev. W. G. Pendleton, Warrenton, Va., that he may inform them when and where to arrive for conveyance by motor into Rappahannock County.

WEST VIRGINIA.

Rt. Rev. W. L. Gravatt, D. D., Bishop.

Northwestern Convocation: The autumn meeting of this Convocation was held in St. Matthew's Church, Wheeling, on Wednesday and Thursday, September 25 and 26. The Wheeling Clericus was entertained by the rector of St. Matthew's Church, the Rev. E. Lee Strider, on the Tuesday previous, and in the evening the first service of the Convocation was held when Archdeacon W. P. Chrisman preached.

Wednesday's session began with celebration of Holy Communion, the Dean, the Rev. Dudley Boogher, celebrant. This service was followed by a business session of the Convocation. The Treasurer's report showed a very satisfactory balance on hand, and it was ultimately decided to send the Treasurer of the Sheltering Arms Hospital a check for twenty-five dollars to aid in the purchase of linen, etc., much needed by this most deserving institution at present.

A letter from Rev. P. N. Macdonald, rector of Trinity Church, Morgantown, was read, stating that he had successfully passed the examination qualifying for a chaplaincy in the United States Army service, and that he was one of the number selected for overseas service. The Secretary was instructed to send a suitable reply to Mr. Macdonald's letter.

Archdeacon Spurr, of Reynold's Memorial Hospital who at the previous meeting of Convocation was appointed essayist, gave a very interesting and impressive account of prison work and his experiences in the same. This was followed by a discussion, in which most of the members took part.

The Rev. James L. Fish, rector of St. Andrew's Church, Wheeling, read a letter from the General Board of Religious Education urging the carrying out of a Sunday-school Teachers' Training Campaign throughout the Diocese. This called forth much discussion, principally as to the best method of teaching in Sunday-school.

On Thursday morning Bishop Gravatt, who had been delayed in his journey to Convocation, was present at the session, which had been called for nine o'clock. The morning was taken up with the consideration of the work of the Diocese, particularly the fact that a number of churches are without rectors. The missions at Cameron and Chester were especially considered, and arrangements made whereby they may have occasional services.

Lunch was served each day in the lecture room of the church. The Convocation was much enjoyed by all present.

SOUTHERN VIRGINIA.

Rt. Rev. R. D. Tucker, D. D., Bishop.
Rt. Rev. A. C. Thompson, D. D., Suffragan.

An interesting and detailed report has come in from Mrs. H. N. Castle, General Custodian, United Offering of

the Diocese of Southern Virginia. We regret the report is too long to publish in full, but feel sure that readers will be interested in the following summary of contributions:

October, 1916-17\$2,000.43
To March, 1918 1,000.00
To September, 1918 451.23

It may be noticed that the contributions from March to September, 1918, are very much less than they should be, and Mrs. Castle attributes this to the fact that her assistant, Mrs. Barksdale, was absent during the summer and that she herself has been ill, which may have caused a misunderstanding as to whom checks should be sent. Hereafter all contributions should be mailed to Mrs. H. N. Castle, 308 West Freemason Street, Norfolk, Va.

She closes her communication with this stirring appeal, "Of course, we all want to do better than last year, and so we will raise \$1,000 at least, and as this is the age of millions and billions, let each branch send something, and as much as you possibly can from each individual. We all have so much for which to thank God."

The Central Convocation will meet in St. Luke's Church, Clover, Va., October 22 to 24, inclusive, with a preparatory service on Monday, the 21. Among the unusual features of a most interesting program, will be the ordination to the priesthood of the Rev. J. A. Figg, the minister in charge of the church at Clover and other points, and an address on some phase of pastoral theology at one of the informal conferences for the Clergy by the Rev. Joseph B. Dunn, D. D., of Lynchburg, author of "In the Service of the King." On Tuesday afternoon the conference will be devoted to a discussion of books, old and new, which have been found helpful to the members of Convocation. Both of the Bishops of the Diocese have promised to be present for at least a part of the time, and the personal contact between Bishops and Clergy is by no means the least attractive feature of the semi-annual meetings of this Convocation. On all three days luncheon will be served by the ladies of Clover and vicinity on the rectory lawn or, if the weather does not permit, in the rectory rooms.

The opening of the twenty-sixth session at Randolph-Macon Woman's College, Lynchburg, finds about the usual proportion of new and old students on the campus. But at this as at practically all institutions there have been more than the usual number of changes in the faculty.

ARKANSAS.

Rt. Rev. Jas. R. Winchester, D. D., Bishop.
Rt. Rev. E. W. Saphore, D. D., Suffragan.

Consecration of Negro Bishop-Suffragan.

The consecration of the Rev. Edward Thomas Demby as Suffragan-Bishop of Arkansas, the first of the negro race to be elevated to this office in the American Church, took place in All Saints Church (colored), St. Louis, Mo., on Sunday, September 29. Bishop Tuttle was the consecrator, assisted by Bishop Winchester of Arkansas and Bishop Coadjutor Johnson of Missouri. Bishop Wise of Kansas and Bishop Saphore, Suffragan-Bishop of Arkansas, were the presenters. The sermon was preached by Bishop Gaffor on "Christian Leadership." It was a clear discussion of the condition and needs of the American negroes and the qualities necessary for

true leadership among them. The service was dignified and impressive, and a large congregation of white and colored people were present.

ERIE.

Rt. Rev. Rogers Israel, D. D., Bishop.

Letter From Bishop Israel.

The Dean at Erie has received the following letter from Bishop Israel:

August 27, 1918.

Bishop Israel, Chaplain Base Hospital 20, A. E. F., France.

My Dear Dean: Your letters of May 18 and two of July 5, together with check for fifty-six francs from the "Women's Friendly Society of St. Paul's Cathedral," were all received in the very midst of my work here at the hospital, which I find both absolutely absorbing and most exacting. Were it not for the kindness of a young American friend who is spending the summer at this lovely spot I would not be able to be writing this letter to you today. Our hospital unit has some thirty-one buildings, mostly large and small hotels, under its control and in use for hospital purposes. We are ministering to about three times the number of wounded we were expected to accommodate. The demand upon the time of our surgeons and physicians is without limit, and the same conditions extend to the chaplain. With hundreds of wounded men, some desperately hurt, mostly from the front, looking for me to be at their bedsides daily and frequently at night, my correspondence has simply had to be given up. What I am doing is entirely to the credit of the above friend. The money has been exceptionally helpful. I have spent it for fruit (oranges, peaches, grapes and pears), which some of the most seriously wounded crave incessantly. If the contributors could only have seen the smiles and satisfaction of those receiving fruit provided by their generous offerings their hearts would have been filled both with gratitude that they were able to minister in this way and with sadness at how little it takes to make happy men suffering as so many of these are. I am more and more impressed with the fact that our soldiers, especially the wounded, have reverted to many childhood thoughts and ways. The wounded are the bravest, most patient and most unselfish set of men I have ever met, grateful for the very least service you render and always ready to offer their services to a comrade more seriously hurt than they.

Your friend and Bishop,
(Signed) ROGERS ISRAEL.

The Inter-Diocesan Summer School at Conneaut Lake, under the joint direction of the Boards of Religious Education of the Dioceses of Pittsburgh, Erie, Ohio, and the Province of Washington, was a great success; and had the largest enrollment of teachers since its foundation. The Diocesan Board has conceived an excellent plan in following up this Summer School Work and arousing more enthusiasm by holding Church School Institutes in four sections of the Diocese at the beginning of the autumn season: Sharon, September 16; Erie, 17; Franklin, 18; Bradford, 20. Mrs. John Loman, of Philadelphia, a member of the G. B. R. E., who had been such an inspiration at the Summer School, kindly consented to lead these institutes. Her addresses and conferences on the Christian Nurture Series were most helpful and illuminating. Through her efforts more parishes have adopted the Series than ever before.

The Annual Convocation of the Archdeaconry of Ridgeway met in the parish of St. Luke's, Southport, the Rev. W. E. Van Dyke, the rector, now in France in Y. M. C. A. work. The vicar in charge being the Rev. E. H. Edson. The sessions began with Evensong, at which the Rev. Dr. Aigue, President of Standing Committee, preached. At the conclusion of the service an informal reception of the Clergy and people was held in the Parish House. The following morning, after a celebration of the Holy Communion by Archdeacon Radcliffe, the Rev. Dr. Agate and the vicar of the parish, Morning Prayer was read, followed by the business session, the following officers being elected: Secretary, the Rev. W. R. Agate, M. D.; Treasurer, Rev. W. Mitchell, Esq.; Executive Mission Board, the Rev. E. H. Edson, Hon. Josiah Howard and W. W. Lenslow. The Archdeacon is elected every three years. After the elections, the Rev. Dr. Aigner reported for the Diocese; Archdeacon Radcliffe for the Archdeaconry, and the Clergy present concerning their different fields of labor. At noon the Archdeacon called all present to prayer for missions. A delightful lunch in the Parish House was served by the ladies of the parish. In the afternoon a number of addresses were made upon Sunday-school work, especially "The Nurture" Series, the leaders of the discussion being the Rev. Drs. Overs and Aigner. A number of the Clergy took part in the discussion. The sessions concluded with a patriotic service in the evening with a well filled church. Eloquent addresses were delivered by the Rev. Messrs. Jenkin Watkins, W. H. Overs, Ph. D., A. C. Jones, Ph. D., and James A. Baynton. These gentlemen were introduced by the Archdeacon, who also gave the final blessing. The Archdeacon was asked to write to Bishop Israel, the Rev. W. E. Van Dyke and Chaplain W. H. Jones, who are all somewhere in France.

HARRISBURG.

Rt. Rev. J. H. Darlington, D. D., Bishop.

The Rev. Frederick C. Musser has been ordered to camp for the purpose of taking the course of instruction, preparatory to entering upon his work as chaplain in the United States military forces. He left on October 2, and his place in St. Paul's, Bloomsburg, will be supplied for the next six weeks by the Rev. John A. Carr, of the Diocese of Pennsylvania.

The Rev. Willoughby M. Parchment, who has charge of work among the colored people of the Diocese, has begun a most interesting work in the camp at Marsh Run near Harrisburg. In this camp there are a large number of colored men, nearly if not quite all from the State of Georgia. On Sunday afternoon, September 29, almost two hundred and fifty assembled in the large mess hall for a service. By special arrangement the Bishop was present and also the Rev. Messrs. Post and Baker. A cabinet organ has been provided through the thoughtfulness of the Bishop and the Rev. Dr. Appleton, of St. Paul's Church, Harrisburg, has supplied a hundred Mission Hymns for the use of these men. The hymns were sung with a vigor and volume that were inspiring. Bishop Darlington and the Rev. Leroy F. Baker made addresses which were listened to with great interest.

Among these men are college graduates. The organist on the occasion,

Christianity and the Community

Thy Kingdom Come on Earth

THE REV. R. CARY MONTAGUE, Editor

UNIFORM DIVORCE LAW.

Last Friday's papers contained a dispatch from Washington in which every Church paper and every clergyman should take the keenest interest, and to which should be given the utmost prominence.

This news item tells us of the first step towards a national divorce law and says:

"The adoption of a constitutional amendment which will enable Congress to pass a national divorce law is being urged upon members of Congress by a delegation of distinguished clergymen who have come to Washington for that purpose. At the head of the delegation is the Rev. Dr. William T. Manning, rector of New York's Trinity Church, now a chaplain in the army.

"Dr. Manning filed with the Judiciary Committee of the House a memorial signed by a large number of clergymen, lawyers and educators of New York, Boston, New Haven and other cities. Among the signers are Monsignor Lavelle, vicar-general of the Diocese of New York, and Bishop Hughes, of the Methodist Church, who resides in Malden, Mass. The memorial prays for the enactment of the measure now pending before the committee which would permit Congress 'to establish and enforce, by appropriate legislation uniform laws as to marriage and divorce.'

"Dr. Manning urged that with the passage of a national law, limiting the number of cases upon which divorces might be granted, there will come uniformity among the States and the present scandal of easy divorce for trivial cause will be ended. He told the committee that the United States has a larger proportion of divorces to the population than any other civilized country in the world with the single exception of Japan."

Many people believe and rightly so that this is one of the largest questions before the Christian and civilized world to-day, and churches should get behind this move with all the power and influence they possess and should keep it before the public until definite action is taken.

The amendment of the Federal Constitution is always a slow process and takes persistent agitation to bring about its accomplishment, therefore, Church leaders should prepare for a long fight and not neglect any occasion for reminding the public of the importance of this issue to our religious and social well being.

"IDEALISM STILL LIVES.

News comes through a missionary of the Methodist Episcopal Church that even in isolated parts of India the natives are familiar with many of President Wilson's clear cut statements of national and international righteousness.

Rev. Benson Baker, Superintendent of the Missions in the Milrut district, tells us that:

"In a recent journey through an isolated part of the country Mr. Baker discovered that people in the farthest villages are talking of the United States and President Wilson. Quotations from the President's statements have spread almost entirely by word of mouth, only an infinitesimal proportion of the people being able to read.

"In the minds of the people of India, America stands out as a great ideal nation," Mr. Baker reported. "Her entrance into the war convinced them that the cause was righteous. As soon as the men of the villages find out that ours is the American mission they begin eagerly to ask questions about the country across the seas. Somehow these people have heard extracts of what President Wilson has said, and it has gripped their hearts as nothing else has done since the war began."

Almost simultaneously, Stephen Panarettoff, Bulgarian Minister to the United States, makes the statement that he considers "the President's ideas as great a power in bringing about the defeat of the Central Powers as force of arms." Thus we have evidence from two widely different sources that the power of the idealist has not lost its grip upon humanity.

These reports are merely straws showing the formation of a world-wide sentiment in favor of justice and equity.

Let us hope that this sentiment will grow and crystallize into a definite demand for that League of Nations which the President has now stated must be a part of the final settlement, and which will be conclusive element in bringing about permanent peace on earth, good will towards men.

THE NEW ERA MOVEMENT.

The example of the government in raising huge sums of money is now being followed by the Presbyterian Church, which has adopted a plan under the name of the title of this article to raise \$75,000,000.

We are told in an article on this subject in the New York Evening Times that:

"The New Era Movement was perfected in its details last week. It is proposed to assist every Presbyterian church in the nation to prepare itself for a new type of community service with special reference to the families from which boys have gone to the front and also to the needs of the returning soldiers and sailors. It is an Americanization plan in every sense of the word, involving methods of education for foreigners."

Dr. William Howard Folkes, General Secretary of the Movement, in discussing it, spoke as follows:

"We are opening a campaign which will co-ordinate all the agencies of our

Church under the principles of allied strategy, and we hope to be able to lead every local church to accept its full share of its national responsibility. The Church itself must be made strong and must take its place as one of the constructive factors in the molding of the life of the world. Presbyterianism does not intend to capitalize the present hour for any sectarian advantage, but desires to do its utmost that the great principles for which our boys are fighting may be made real at home and abroad."

In view of the fact that heretofore the Presbyterian Church has never attempted to raise a larger sum than \$6,000,000, it will be appreciated what an inspiration the opportunities of past an inspiration the opportunities of post-war conditions has brought to our Presbyterian brethren.

It is planned to take five years for the raising of this tremendous sum.

MOLDING PUBLIC SENTIMENT.

We must not think for a moment that because the country is to go on a bone dry basis after July first next that the victory for prohibition is completely won.

No law is effective, not even a Federal law, unless it has public sentiment behind it.

Heretofore the fight against the liquor traffic has been entirely destructive. It has now entered upon a stage where it must become constructive. There are many towns and cities where the saloon has flourished not so much on account of the refreshment it dispensed as because of the good fellowship and social center which it afforded.

In order to make men satisfied without the saloon, something of this nature must be supplied by those who wish to see the permanent destruction of the use of alcoholic liquors. The establishment of men's clubs, including healthful and interesting means of recreation in such localities, offers a splendid field for church activities that are vital to the enforcement of a dry order of things.

Another means of creating and maintaining this necessary public sentiment in favor of non-alcoholic beverages is the gathering and presenting from time to time of convincing data showing the advantages of this change to a dry basis.

The Help of God.

Regard not much who is for thee or against thee, but see thou well to this that God be with thee in everything thou doest. Have a good conscience, and God will defend thee well. For whom God will help no man's perverseness can hurt. If thou canst be silent and suffer, without doubt thou shalt see the help of the Lord. He knows the time and manner how to deliver thee, and therefore thou shouldst resign thyself unto Him. God alone can aid, and deliver from all confusion.—Thomas A. Kempis.

The world's shepherd cannot feed the Lord's sheep.

Church Knowledge and Nurture

NEW TABLE OF LESSONS

Morning Lessons.		Evening Lessons.	
20 S. after Trinity, I Mac. 3:1-26; or Oct. 13 Prov. 16	Ephesians 6:10—end	Isaiah 49:1-23	Luke 10:1-24
M., Oct. 14 I Mac. 3:27—end	I Tim. 1	Ecclus. 18:15—end	22:1-38
Tu., Oct. 15 4:1-25	2	19:1-20	22:39—end
W., Oct. 16 4:26—end	3	20:5—end	23:1-32
Th., Oct. 17 5:1-19	4	38:1-15	1:1-4
F., Oct. 18 5:20-54	5	22:1-22	24:1-31
S., Oct. 19 5:55—end	6	22:23-6	24:32—end
21 S. after Trinity, I Mac. 6:1-16; or Oct. 20 Prov. 31:10—end	II Thes. 1 and 2	Isa. 33:2-22, 24—end	Luke 7:36—end
St. Luke Evangelist, Ezekiel. 47:1-12	Acts 1:1-8	Ezekiel 1:1-14	Col. 4:2—end
Fri. Oct. 18			

Twentieth Sunday After Trinity.

Is there anything quite so attractive as cheerfulness in the midst of struggle and adversity? Novelist reformers, like Dickens and Mrs. Stowe, make their victims of injustice cheerful. Otherwise the appeal would be lost. Nothing stirs the heart of America today like the cheerfulness of our boys at the front. The collect for this Sunday prays not only that we may be kept from all things that hurt us, but that we may "cheerfully" accomplish those things that our God commands. The Epistle exhorts us to make melody in our hearts to the Lord, and the Gospel interprets the Kingdom of God as rooted in the joyful acceptance of God's gracious invitation. Is it not in accord with all this that Judas and his brethren "fought the battle of Israel with cheerfulness"? (Monday's lesson, verses 27-end, is perhaps even better reading, in light of the present war, with its mingled patriotism, faith and courage.) For New Testament correlative we have chosen a passage in which the whole matter of conflict is lifted up and placed on its true Christian plane. The source of strength is God. The highest warfare is that between spiritual forces. Note how Bernhardt begins with the Old Testament (necessity of war), but never gets up to the spiritual plane. In the evening, we have selected, first, a passage in which the prophet brings out the vocation of the Church as a fact ("Thou art, my servant, O Israel") and then its world-wide work (in which the prophet appeals to the sound portion of the Church): "It is a light thing that that thou shouldst be my servant to raise up the tribes of Israel; I will also give thee for a light to the Gentiles, that thou mayest be my salvation to the end of the earth." Success and deliverance are then promised through the conquering Church. This passage is keyed to the Collect, but especially to the Gospel, one of the main themes of which is the extension of the Kingdom to the Gentiles. The second lesson is missionary also and its note of joy in God's work and in the reception of God's revelation illustrates all three: Collect, Epistle and Gospel. An important point in both this lesson and the Gospel is the penalty of rejected grace. The Kingdom message is appeal and not command; but the rejection of God's gracious invitation is a more serious offense than the violation of law (compare Hebrews 2:1-ff and 10:28, 29). The case of those who despised God's grace and also of those who abused it in the Gospel parable is like unto the fate of Chorazin, Bethsaida and Capernaum in Luke 10:13-15, cities that despised their spiritual privileges and which have their modern parallels

in the indifference of multitudes that lightly regard the Gospel invitation outside the Church and within.

Friday of this week is St. Luke the Evangelist and Thursday is eve thereof. The morning Prayer Book lessons for this day have been employed for the eve (shortening one of them), and we have put for the Holy Day itself, Ezekiel's Vision of Holy Waters nourishing the trees whose fruit and leaves should be for food and healing; the Call of the prophet; beginning of Acts (the composition of the Evangelist), and selection from St. Paul's Epistle to Colossians, in which he refers to St. Luke as "the beloved Physician."

C. B. WILMER.

HOME LESSONS ON THE LIFE OF OUR LORD.

By the Rev. K. J. Hammond, D. D.

Primary and Junior.

XXXXV.

The Journey to Jerusalem.

1. Whom did Jesus send before Him to preach on this journey? Luke 10:1.
2. What command to pray did He give both the Twelve and Seventy? Luke 10:2.
3. What two special prayers for Missions are in the Prayer-Book?
4. When a Lawyer and Jesus discussed Eternal Life, what was the lawyer's answer? Luke 10:27; Deut. 6:5; Lev. 19:18.
5. What picture did our Lord draw of neighborliness? Luke 10:30-35.
6. Arriving in Bethany, at whose home did He stay? Luke 10:38.
7. What lesson did Christ teach Martha and Mary? Luke 10:41, 42.
8. What Prayer-lesson did He repeat? Luke 11:2. When was it first given Matthew 6:9.
9. How did He encourage us to pray for the Spirit's help? Luke 11:13.
10. Can you recall one time when the Holy Spirit helped you to do better? Rom. 8:14.

Note: Jesus returning to Galilee after the Feast of Tabernacles in October, A. D. 29, spent some busy weeks there. Now He leaves the country of His youth for the last time ere He is crucified. We follow Samuel J. Andrews' Life of our Lord here. In this visit to Jerusalem, Jesus' unpopularity is more marked (John 7). In teaching emphasize the value of prayer for the Holy Spirit, and importance of not grieving Him, or disobeying His impulses.

The only people who succeed in living a Christian life are those who devote their whole time to it.

Calendar and Collect

October.

1. Tuesday.
6. Nineteenth Sunday after Trinity.
13. Twentieth Sunday after Trinity.
18. Friday. St. Luke.
20. Twenty-first Sunday after Trinity.
27. Twenty-second Sunday after Trinity.
28. Monday. SS. Simon and Jude.
31. Thursday.

Collect for the Twentieth Sunday After Trinity.

O' Almighty and most merciful God, of Thy bountiful goodness keep us, we beseech Thee, from all things that may hurt us; that we, being ready both in body and soul, may cheerfully accomplish those things which Thou commandest; through Jesus Christ our Lord. Amen.

Collect for St. Luke's Day.

October 18.

Almighty God, who calledst Luke the Physician, whose praise is in the Gospel, to be an Evangelist and Physician of the soul; May it please Thee that, by the wholesome medicines of the doctrine delivered by him, all the diseases of our souls may be healed; through the merits of Thy Son Jesus Christ our Lord. Amen.

Why the Church Exists.

John Fiske, who was one of the foremost scientific investigators, said of religion: "None can deny that it is the largest and most ubiquitous fact connected with the existence of mankind upon the earth."

Man is incurably religious and his religion expresses itself in many ways. This, in a measure, accounts for the variety of religious denominations.

But religion is life. It is not manufactured by priests and ministers; it is born in the hearts of men.

Life produces organisms. There is no life anywhere without organization. The inorganic is the lifeless.

Some men say: "I believe in religion, but I don't believe in the Church." They cannot have real religion without organization; not necessarily the form of organization which we find in the Church to-day, but some kind of organization must result from religion.

But true religion is a social force. No man can be religious alone. There must be a relationship to God and to man. The Church is man's expression of his religious life and instincts. It is the organization which he has formed to permit him to serve best; for true religion means service.

It should never be forgotten that man's greatest need is spiritual and that the Church is the organization which has been created to satisfy this need. This, of itself, justifies the existence of the Church.

But the success of the Church is not indicated by its great growth hrdluou indicated by its great wealth, its enormous membership, its splendid forms of worship; for, after all, religion cannot be an end in itself. The Church, in order to make good, must direct religion so that it will be of social value. It is the business of the Church to save, not itself, but the world.

"The only way of making our calling and election sure is to have it sealed by a life."

Family Department

NANCY BYRD TURNER, Editor

A Prayer.

Grant me, O Lord, a glad and spacious heart
To hold the love Thou dost impart.

With glowing soul help me to be
Thy messenger of charity.

Give me those things that needful be
But help me higher things to see.

If poverty should be my lot,
May I by Thee be ne'er forgot.

If store of wealth should me surround,
May I in higher joy abound.

May this my chieftest joy e'er be—
That I, in heaven, Thy face shall see.
—Emily J. Bryant, in Presbyterian Standard.

For the Southern Churchman.

A Changed Plan.

(Continued from last week.)
Alice Maude Ewell.

When Miss Angelica's visitor did not answer at once, she repeated her question, "Do you know who is buried there?" she asked again.

The man nodded—it was not a bow; a motion intimated, not familiar.

"Better than any one else," he said.

Miss Angelica frowned. "Not better than I do," she replied. "He was my only brother. I ought to know. Were you were acquainted with him?"

Again that motion of assent, this time smiling. "Better than any one else."

Miss Angelica started. This was absurd and also irritating.

"You," she cried. "Why, you are not old enough for that! He died more than fifty years ago."

The answer came with a sigh, hardly above a whisper: "No—one knows 'nat as well as I."

Miss Angelica was surprised at not feeling more vexed. She eyed the person speaking more closely. Twilight was closing in, but she noticed something which had before escaped her. The suit he wore looked like a Confederate uniform, not one of the new imitations now often seen, but an old, old one, worn and ragged. As I have said, her recollections of the war—her war—were hazy, but the uniform seemed strangely familiar. The surprising part was to see it on such a young man.

She spoke with unusual asperity.

"It is strange, sir, that you shouldn't in some way have shown an interest sooner. This grave, for instance! Who but me has cared for it all these years? Who but me has been saving money to mark the spot? Thank God, I've enough at last. It has been slow work—and always it meant self-denial. But now there'll be a headstone here. I am going to have a laurel-wreath carved upon it, and under the name a verse"—she repeated it slowly, adding: "A hundred dollars will be enough, and at last I have it."

This for Miss Angelica was a very long speech. She paused more for lack of breath than as one expecting an answer, but one came with another long sigh:

"Do you think he would want the money spent that way—now?"

Miss Angelica's own inner doubts made her resent this all the more. She began excitedly:

"Maybe you think it should be spent for this war. There is the Liberty Loan, as they call it. I suppose you've heard of the 'drive.' Oh, yes! I know things are now very serious, indeed. I know this war is terrible, and everybody must help. I, too, am doing my bit, as they say. I've worked my garden this year with my own hands. I've canned fruit till I almost dropped. I knit and sew for the Red Cross. I am trying my best—but there are some things one can't give up. Why, just think of the cause he died for—fighting against this government! What is this war to him?"

"Everything!"

Miss Angelica stared. She also shivered a little. The deep voice awed her. It went on:

"He, too, fought for what he believed in—for the right of self-government. Granted a weaker, darker side to his cause, he fought for one view of freedom. In this war he, too, would fight."

Miss Angelica frowned again. "All the more reason why he should be honored now."

"Those who honor me I will honor," God does not wait for man."

Miss Angelica was silent. She was thinking hard. "What! Give this money—his money—to the very power which fought against and crushed him! No, never!"

As if he knew her very thought, the sighing voice went on. It sounded like wind in a deep, deep hollow.

"Do you think he cares for that old quarrel now? It is past—and the brave forgive. One sees things not in part but whole, when the flesh drops away. If we had won could a land divided against itself have helped as we are helping now? Ask yourself this question, and see why we failed! God's thoughts are greater than ours. Men fight and die for a state—a province—only to find that these were but parts of the greater country. I tell you this war is for earth's best, for the things most worth saving. I tell you He knows more than you dream of. He knows how it feels to be on that western front—the long strain of hope deferred, of wounds and death always threatening. He knows wet and cold in trenches—the yearning for help, for new strong support. He knows the terrors of battle, too. He has tasted the swift death agony that thousands, nay, millions more, must taste but for our speedy victory. We must end it. There is no other way. It is our war. Would he have you spend this money now for something useless, and call it honoring him? Not so."

The voice seemed to come a long way, as from some past valley of the shadow. Miss Angelica's sight was none of the best. She peered at the dusky form, half expecting to see it moving off. It still stood there, however, an embodiment of twilight. The last yellow streak to westward had faded, and still she saw his face. It seemed revealed by an inner light, no longer smiling, but solemn and stern. The hand fell from his breast in a downward sweep. The eyes, perforce, followed it, but not before she saw what that hand had hid—

den. There was a dark patch as of stain on the left side of his old gray jacket, and in its midst a small hole.

She thrilled with a darting wonder, but the hand drew her eyes down, down—to the grassy hollow at their feet. A moment they lingered there. How soft and restful it looked—how safe! And the cedar! Was it not after all enough to mark the spot? What need of more? What a pity to cut it down, even as that other life.

She lifted her eyes to the tree. It stood in slender symmetry—alone. There was no one leaning against it, not a soul in sight.

Miss Angelica's near neighbor, Captain Fanshawe, was seated over his paper next morning. Like most old ex-Confederates, he felt the call of the times. Every day brought its thrill.

He gloomed now over the war news, but noted with satisfaction the success of the Liberty Loan Drive. Though the captain's cash was scarce, he had invested every possible cent. Surely, he thought, the things now doing on land and sea would call out subscriptions. Another Red Cross ship torpedoed; another air raid on England's women and children; Russia a mock-republican traitor! The captain ground his few remaining teeth. Oh! for the young strength of 1861, when he had followed Robert Lee!

Just here came Miss Angelica's knock. The captain was a childless widower, not used to lady visitors. He jumped up in a flutter when this one was ushered in, scattering two or three dozing dogs. He drew a chair to the smoldering wood fire, and she sat down heavily, looking pale and even tragic, but uncommonly resolute. Clearly she had something to say. In one hand was a small bag which the other fingered nervously.

The captain poked the fire into a blaze. Miss Angelica slowly unclasped her bag. With a long breath she took from it a small roll of notes.

"Captain Fanshawe," she said, "I have here a hundred dollars. Can you tell me how best to invest it?"

The captain's reply came promptly: "In the service of your country, madam."

Miss Angelica fetched another long hard breath.

"Well, I knew you would say that," she said, "but I went through the form of asking. I've pretty much made up my mind about it—a Liberty Loan Bond, you know—but I wanted to talk—to tell you something. I—I think that Jack himself came back yesterday and told me to do it."

"Jack—came—back!"

The captain was staring very hard. He had seen Jack die, and for him dead men did not return.

"Come back," he repeated. "Why, dear lady! What you're going to do is all right—but the rest is fancy. You've been dreaming."

But Miss Angelica shook her head. She was still pale, but her blue eyes glowed. There seemed to the captain a new dignity and prettiness about her. She spoke in a low but firm voice.

"I saw him standing by his grave. He had on his Confederate uniform and his gun in his hand. He spoke to me—"

The captain lifted a protesting hand. "Now—now, my dear lady! My dear girl! I've known you all your life. Don't say that—don't. As Shakespeare says, 'This way lies madness.' You're too good to lose your mind. People don't come back that way—not in uniform. Sheets might do, if they came at all, but they don't."

"He came. He was in uniform—old and worn. We talked. I told him of

this money—the money I'd saved, by pinching and screwing, for his headstone. I'd planned a beautiful one for him"—(and here a sob would come)—"with a laurel wreath and a Bible verse made especially for him and for all Confederates who fell. It is that one about their blood being dear in God's sight. But he said, No—that Jack wouldn't want the money spent so. He didn't tell me he was Jack, but now I feel it—I know. He said all sorts of beautiful things about this present war, and about the United States being still our country. He said the old bitterness was past—only he knew by experience what the men over there, in trenches and on battlefields, are suffering, and that we Southerners, too, must help all we can. It is our war, too. He said—But oh! I can't tell you. It seems too sacred to repeat. He spoke of death—his own death. Then all at once he wasn't there. He had just vanished away."

The captain was muttering to himself: "Ah, ah me! Poor girl!"

But Miss Angelica did not mind. She was too full of her own thoughts. There was a pause, then—"Captain Fanshawe," she asked presently, "did my brother have a scar on his cheek?"

Her hearer started. "Yes," he said, "a sabre cut—at Gettysburg."

"Was it shaped like the letter I?"

"Ye-es!" breathed the captain, with a shiver.

"And, captain—I never asked you before. The subject was so painful! Where was he shot at the last?"

The captain looked at her strangely. "Right through the heart," he said, and gave a strangled sob. He stood up, trembling, the slow tears of age running down. "Poor boy! I can see it all now—that hole in his jacket, and the life blood staining all around it. Oh, poor boy!"

He was much shaken, but the other kept on.

"Did he have dark eyes, deep set and soft?"

"Yes—oh, yes! Pretty eyes—like a girl's, sometimes."

"Then I saw him yesterday evening," said Miss Angelica. "I saw his deep dark eyes. I saw the scar on his cheek . . . and the hole . . . and the stain."

A Treat for Mrs. Cooper.

On such a glorious June day it was not strange that Mrs. Antoinette Lawrence felt that it would be wicked to waste time on tasks that could be done in any kind of weather. She meditated over the matter while she sugared Bobby's oatmeal. Then her brow cleared.

"I know! I'll take the babies and get Mrs. Cooper and go off for a whole day of exploring. I don't believe Mrs. Cooper ever went off exploring in an automobile in her whole life."

"Are you sure," Aunt Ann asked dryly, "that Mrs. Cooper would enjoy a day of exploring?"

"Now, Aunt Ann," Mrs. Lawrence protested, "don't cold-water me, please! Who could help enjoying it! Why, Kit Eversley has been talking ever since about the day I carried her off."

"What I object to," Aunt Ann replied, "is your poor psychology."

"What in the world do you mean? You know I am tremendously interested in psychology; why, I specialized in it at college."

"I'm not talking about books," said Aunt Ann. "I'm talking about psychology applied to Mrs. Cooper. You'd better look out, Antoinette!"

But Mrs. Lawrence only laughed as she lifted Bobby down from his chair. "We're going to have the most wonder-

ful day," she said, "Mrs. Cooper especially!"

Antoinette was nothing if not capable. In a marvelously short time she had a luncheon put up and the babies ready. In ten minutes they were at Mrs. Cooper's, and Antoinette was enthusiastically explaining her plan.

"I was planning to put up cherries," said Mrs. Cooper, shaking her head.

"Oh, cherries!" Mrs. Lawrence cried. "They can be put up any day, and there may not be another day like this all summer. You've got to come, Mrs. Cooper, I won't take no for an answer."

In the end she had her way, as she usually did. She captured Mrs. Cooper, carried her for sixty miles through a wonderful bit of June world, and deposited her safe at home before 5 o'clock.

"I'm very much obliged to you, I'm sure," Mrs. Cooper said stiffly, as she got out of the car.

Antoinette stopped at the station to meet Tom, and on the way home told him enthusiastically about the treat that she had given "poor Mrs. Cooper." That night Tom and Antoinette went to the Wylies' to a meeting of the Neighborhood Club. As they came back at 11, Mrs. Cooper's kitchen was brightly lighted.

"What in the world!" Antoinette exclaimed.

Then a scent came blowing out to them—a hot, sweet scent—the scent of cooking cherries.

And suddenly Antoinette was silent. —Youth's Companion.

FAMILIAR HYMNS.

VII. Sun of My Soul.

The above hymn is taken from Keble's "Christian Year," that casket of lovely spiritual jewels that no churchman should fail to possess. John Keble shines brightly in ecclesiastical history. The son of an English clergyman, he first saw the light of day in an old English rectory, a century and a quarter ago. At the age of twenty-one, himself an ordained clergyman, he took up his ministerial work; "It ceased," says one writer, "only with his life—fifty years later."

While still a very young man he resigned a brilliant position at Oxford to accept the charge of three humble little country parishes, at a salary of less than five hundred dollars from the three. Before a year had passed the position of Archdeacon of the Barbadoes, with a salary of twenty thousand, was pressed upon him. But apparently John Keble thought not at all in terms of money, nor did high distinction enter into his serene calculations; he refused the offer and went on living, with his aged father and two unmarried sisters, among his country fields. The truth is that he was walking in the high places of his own spirit, receiving daily and hourly more sheer delight than honor or gold could bring; he was preparing his book, "The Christian Year," and a life attuned to that task must perforce have been abundantly rich already.

One fact told in connection with the first appearance of this book points us to two tender outstanding traits in the character of the man—his humility and his gentle unselfishness. It was his wish that the Christian Year should be published posthumously, but to gratify the eager pride of his old father, who was now close to the grave, he consented to its early appearance. Surely he had cause afterward to be glad of his sacrifice, for before his death—an end of unparalleled peace—the book had gone into its ninety-second edition!

In the Church hymnal *Sun of My Soul* is listed among the evening songs, and, indeed, with its long, drowsy-sweet lines and its falling cadences, it seems a very integral part of Sunday twilights. Few of us can sing it without returning in spirit to some old dusky room, or to some shadowy little church filled with the incense of evening prayer. The hand of the famous churchman, the profound scholar, the celebrated Tractarian advocate, never wrote to better advantage, perhaps, than when it made this simple lullaby of the soul.

Sun of my soul, Thy Saviour dear,
It is not night if Thou be near;
Oh, may no earth-born cloud arise
To hide Thee from Thy servant's eyes.

When the soft dews of kindly sleep
My weary eyelids gently steep,
Be my last thought, how sweet to rest
Forever on my Saviour's breast.

Abide with me from morn till eve,
For without Thee I cannot live;
Abide with me when night is nigh,
For without Thee I dare not die.

If some poor wandering child of Thine
Have spurned to-day the voice divine,
Now, Lord, the gracious work begin;
Let him no more lie down in sin.

Watch by the sick; enrich the poor
With blessings from Thy boundless store;
Be every mourner's sleep to-night,
Like infant's slumbers, pure and light.

Come near and bless us when we wake,
Ere through the world our way we take,
Till in the ocean of Thy love
We lose ourselves in Heaven above.

Tapioca Flour.

Measures are being taken by a California jobbing firm to secure a shipment of tapioca flour from Java, and if the flour proves all that is claimed for it, it may be more widely accepted as a substitute for wheat. Tapioca flour is considerably heavier than wheat flour, and makes into a larger and more compact loaf. The flour is said to have been extensively used for some time in California as a wheat substitute, and it mixes well with wheat flour and other cereals.

With the Same Pride.

One star for all she had,
And in her heart
One wound—yet is she glad
For all its smart
As they are glad who bear
The pangs of birth
That a new soul and fair
May come to earth,
Seeing she, too, was one
Who from Death's strife
Granted her first-born son
Proudly to Life.
Now with that very faith
Life justified,
She grants a son to Death
With the same pride.

—Theodosia Garrison.

Prayer must not be selfish. It is the language of the Kingdom of God; and the Kingdom of God is a community, a brotherhood. Prayer is the expression of the life of God's Kingdom, and that life is social.—M. R. Vincent.

"Faith and love are like a pair of compasses. Faith, like one point, fastens on Christ as the centre; and love, like the other, goes the round in all the works of holiness and righteousness."

For the Young Folks

NANCY BYRD TURNER, Editor

For the Southern Churchman. Good Night Hour.

The wee birds fold their weary wings,
The flowers shut their petals tight,
And all the tired day-time things
Get ready for the night.

Gay bees hum homeward, yellow-brown,
Tiny gray clouds lie faint and still;
The new moon pulls her nightcap down
And walks behind the hill.

In dim, sweet rooms where lights are low,
And deep and deeper shadows fall,
To bed the little children go,
And angels guard them all!

Silas Peterman's Investment.

The little girl in the faded dress trudged determinedly down the road. In one hand she carried a pail of blackberries; with the other she twisted and untwisted a string of her pink sunbonnet. She wore no shoes or stockings, but under the pink sunbonnet a pair of steady blue eyes looked out upon the world; undaunted by any hardships. Myrtilla Lucy was not a stranger to them.

All at once she stopped. She set down her pail of berries and looked in the direction of a large gray stone building, not so very far from where she stood. Her blue eyes gleamed, her lips parted in a smile, revealing even rows of teeth as white as seed pearls. She drew a long breath.

"It looks good, that school does," she whispered. "Oh, if I could only go there and learn things; I'm a-prayin' that I can."

She stood there a moment longer gazing at the big stone building gilded by the splendor of a summer's sun; then she picked up her pail of berries. She walked on until she came into closer view of the village nestling in the valley. Once she stopped to examine her foot that she cut suddenly on a stone, but she soon resumed her walking, trudging bravely on in spite of pain and weariness. She came at last into the town, with its beautiful residences, its wide streets, its well-kept lawns. At the largest and most imposing of these residences she stopped. She walked up the stone steps leading to the lawn, then to the broad, graveled walk up to the large porch. She knocked at the massive door without touching the electric bell so near it.

A moment later a white-capped maid answered it. When she saw the bare-footed little girl in the faded dress she frowned.

"If you've got anything to sell, you should go around to the back door," she said sharply. "No one but callers comes here."

The little girl pushed back her sunbonnet.

"I ain't got anything to sell, and I'm a caller, too," she answered, with a certain childish dignity. "I've come to see Mr. Peterman."

The maid started.

"Law, child!" she cried. "You ain't got no kind of a chance to see Mr. Peterman. He's the busiest man in town. He hasn't time to spend on little girls like you."

The child's eyes suddenly filled with tears.

"But I've walked eight miles," she

said, resolutely winking back the tears. "I've brought him these blackberries, too, and I must see him. I can't"—her little lips set themselves in firm and sudden lines—"I can't go home until I do see him."

The maid looked at her again, at the weary little figure, the bare, dusty, small feet, the determined gleam of the blue eyes.

"Well, wait a minute," she said, not unkindly. "And I'll see what Mr. Peterman says." A moment later she came out.

"You can come in," she announced briefly.

The little girl followed the maid through a wide and spacious hall into another room, where a man sat busy with some papers at a table. He had gray hair, sharp, shrewd eyes, and strong, rugged features. There was a stern, sad look on his face as if he seldom smiled. He lifted his head when the two came in. The maid spoke.

"This is the little girl, Mr. Peterman," she said.

Silas Peterman pushed away his papers.

"Well," he said, as the maid turned away, "what is it you want with me?"

"May I sit down, sir?" she asked, in a sweet, clear voice. "You see, I've walked a long way, and once I cut my foot on a stone in the road."

"What did you take such a long walk for?" demanded Silas Peterman, still gruffly. "There, sit down, then."

The little girl took the chair he indicated, still keeping the pail of berries by her side.

"I wanted to see you," she said, simply.

"To see me? What for?"

The little girl looked back at him gravely.

"I wanted to ask you," she began, slowly, "if you wouldn't send me to that school for girls on the hill yonder. Folks tell me you got heaps of money, and I thought maybe, when I explain things to you, you wouldn't mind having me for an investment."

"An investment?" cried Silas Peterman.

The little girl nodded.

"Yes, an investment. You see, sir, I've always wanted to learn, but at home I haven't any chance. Mother has five others besides me; and, dad, he can't get on much, 'count of his poor health. I thought if I could get you to send me to school, why, when I did get educated, maybe I could do something for you. I ain't got no kind of a chance the way things are, so I picked these berries and brought 'em to you for a little present, and I made up my mind I'd come out open and honest and ask you to send me to that school. Nobody knows I come, not even mother."

Silas Peterman stared at the small, shabby figure, too astonished to speak.

"What made you come to me?" he demanded, after a short silence.

The little girl sighed.

"There wasn't any one else to come to," she replied. "I don't know of any one that's got any money except you. I heard dad tell mother how rich you were, and that you never yet put any money into anything that wasn't a good investment. And then—I thought I'd come and tell you that I'd be a good investment myself. I'm little now, but I'll grow, and maybe when I am grown

you'll be glad you helped me. You never can tell what will happen in this world.

"Oh, sir, please send me to school and let me learn. I'll pay it back, truly I will. When you get old I'll come and take care of you if you need any one, but please—please send me to school. The world is just full of things I don't know about. To go without an education is most as bad as being blind. When you don't know anything you can't see with your mind. It's all dark. You understand what I mean, don't you?"

Silas Peterman continued to study the small, earnest face.

"That's a new thought," he answered, "about the mind being blind if one isn't educated. And so," he added, reflectively, "you came to me to help you, and you brought me some blackberries?"

"Yes, sir, the finest I could pick. It was all I could do for you, but I think you'll like 'em. They make good pies."

She lifted the pail of shining blackberries and placed it on the library table. There was a silence.

"Well," said Silas Peterman at last, "I am inclined to accept you as an investment, much as I know I shall regret it. I've been disappointed a great many times in those I've tried to help, but I'm going to give you a chance. It rests with you whether you make good or not."

The little girl in the faded dress sprang up.

"You won't be sorry," she cried. "I'll learn everything I can, and some day I'll do things for you—"

* * * * *

"Come along, Myrtilla Lucy, come along," called a man in a blue shirt and overalls one September morning. "Say good-bye to ma and the children. It's time to go."

Out from the cabin door a little girl ran swiftly. She wore a clean gingham dress, and this time she had on shoes and stockings; but she wore the pink sunbonnet. A slender, stooped-shouldered woman in a limp calico gown came out with her, followed by five little children.

"Good-bye, ma," cried the little girl, flinging her arms about her mother's neck. "You won't miss me too much, will you? I'll be home Christmas, and I'll write every week. Good-bye, Nellie and Luella and Bobby and Ned and Nancy. All of you help mother."

"Good-bye, Myrtilla Lucy," they all cried in chorus. "Write us what you have to eat and if the teacher's cross or not."

"I will," said Myrtilla Lucy. "I will."

As they jogged along in the little rough wagon her father turned to her.

"It beats all that Silas Peterman is going to educate you," he said. "Folks do say that he's powerful close, and yet sending you to school don't look much like it. Well, I'm glad you are to have your chance, Myrtilla Lucy."

* * * * *

At the Peterman home a physician looked grave as he studied his patient.

"Mr. Peterman," he said, finally, "you need a change, a trip, a long rest; but someone will have to go with you. Don't you know any one? Some capable young woman upon whom you could depend? Some one who would cheer and brighten you, and see to your meals and your medicine? Think now, among all the young people you know, surely there is some one."

Mr. Silas Peterman shook his head. He looked shrunken and old and sad as he sat there.

"Who wants to cheer up an old, crabbled invalid?" he replied. "What young person would be willing to devote her time to a sick man? I haven't

any one related to me to look after me, and I wouldn't ask it of them if I had. We'll say no more about it."

Just at that moment the door opened and a young lady in a gray suit entered. She was slender, erect and blue-eyed—a very vision of health and hope and happiness.

"I've just heard of your illness, Mr. Peterman," she began, as she went forward to greet him. "I came on the first train."

Mr. Silas Peterman looked up. A smile broke all over the worn face.

"If it isn't Myrtilla Lucy!" he said. "But what," he added, "have you done with your school?"

"They can get a substitute," she replied gaily, "but you can't—you know you can't. Nobody can take care of you as I can. I'm going to stay while you need me. The school can take care of itself."

The physician's face immediately lost its anxious look.

"Just the thing," he cried, approvingly.

"And may I ask, sir," he added, turning to Silas Peterman, "who this young lady is?"

But it was Myrtilla Lucy who answered. She glanced down the vista of years and saw herself a small, ragged, little, barefooted girl with her pail of blackberries by her side. She saw the man who had opened the magic doors of education to her and given her an entrance into an enchanted land. Her turn had come. She looked at the physician.

"Did you not know," she said, gaily, "that over twelve years ago Mr. Peterman made an investment? He took a little ragged girl out of a log cabin and sent her to college. I am that investment."

But it was Silas Peterman who spoke this time. He, too, looked down the long years, and saw Myrtilla Lucy as she had looked that August day, with her bare feet and faded dress, her eager blue eyes. She had told him then that some day he might need her. He turned to the physician.

"Yes," he said, and the voice trembled, "she is an investment and the best one I ever made, praise the Lord."—The Epworth Herald.

Three Kinds of Kitty.

By Elizabeth Thornton Turner.

When Kitty lies beside the fire,
She's satin smooth and warm,
A long old, limp old, lazy cat
That could not do you harm.
Her purr makes music, and her claws
Are tucked away in velvet paws.

When kitty comes from out-of-doors,
She's fluffy, then, and cold;
Her whiskers bristle stiff and straight,
Her eyes are bright and bold.
She's just as friendly as can be,
And rubs against me lovingly.

When Kitty's mad, oh, my! oh, my!
She puffs up in a ball,
And does not rub against my legs
Nor friendly seem, at all.
Those times I wouldn't handle her
Quick as I would a chestnut burr!

For the Southern Churchman.
A Disastrous Escapade.

Mary P. Jackson.

"I tell you, George Washington, I gotta have that butter! Now, get a move on," and Mrs. O'Brien's florid and homely countenance disappeared from the kitchen window as she resumed her

labors at the washtub. A significant chug, chug, chug from the back porch was accompanied by an occasional splash and an exclamation of "You cranky ole butter, you, why don't you turn?"

It was a bright Saturday morning in the latter part of September. Saturdays had doubled their value since school started. The rebellious boy at the churn was a lank youth of thirteen with sandy hair. His face, red like his mother's, was profusely speckled with freckles; in his own crowd he was known as "Freckles," a name which he much preferred, although his mother, who still clung to the rather doubtful hope of his some day being a great president, still called him "George Washington."

At last the butter "came," and Freckles hastened to the vacant lot, where meetings of the "gang" were held. He found most of the boys all assembled there.

"What's up fer tonight?" asked a small, white-haired urchin.

Plans and suggestions varied, but soon it was agreed upon after dark they should meet at the vacant lot and go in a body to the big house on the hill which was said to be haunted.

Though each youth declared that he did not believe a word of this report, nevertheless each would invariably steer off from the house in passing, would sit with eyes wide with terror, listening to the hair-raising tales of strange, peculiar sounds seen and heard by those who had moved from the neighborhood of the place. In fact, "The Haunted House" created as much interest and was as vital a part as anything else in the dormant little village of Beeville. Every traveler was told of its history for years and years back, where a murder had been committed, and with each year the story was enlarged and exaggerated and made more terrifying until the poor traveler would stumble to his bed in the little inn, imagining all sorts of queer, fantastical shapes on the walls of his room, and finally tumbling into bed half-dressed and ducking his head under the cover and peering cautiously out to see if some goblin had invaded his bed chamber.

The meeting broke up with a final admonition to each boy to be on time. "Hey, Tubby," "Freckles" accosted a youth favored with an exceeding amount of avoirdupois, "what become of Slim?"

"Tubby" assumed an air of importance and flipped his finger contemptuously. "Slim an' his fellers kin all go where they don't shovel snow," he said. "Him an' his gang is allus running up agin us," he added.

It was almost 11 o'clock that night when "Freckles" managed to slip cautiously from his bedroom window, for Mrs. O'Brien did not approve of future presidents running about with the "gang" at night. "Freckles" listened a moment to be sure that his mother was snoring blissfully. Then he scampered off as fast as his lank legs could carry him. He joined the boys at the lot. They all had to wait until one or two others put in their appearance. But at last all had come and they started. As they began to climb the hill "Freckles" gazed up at the moon. "It's close onter 12 o'clock," he murmured. The moon passed behind a cloud. The stars twinkled suspiciously, as though ready to go out. The big house loomed huge and dark up on the hill. No, they weren't afraid and didn't believe any of the tales of the "Haunted House"; but just the same each had sidled up to that gate as a frightened horse approaches a locomotive. The gate clanged behind the

last and fourteenth boy with a grating sound that sent cold chills racing up and down "Freckles'" back. The little procession halted before the door, and Bill, who was leader, addressed them.

"Now, fellers," he said, in a voice that trembled suspiciously, "we ain't none of us scared, an' we don't want ter act like it. Now, let's go," and he gave the old door a push that sent it creaking on its hinges; very judiciously after all had entered, he left the door ajar. As they crossed the threshold, their footsteps struck the hollow floor with a sound that reminds one of an old sepulchre. And then, as they bumped into a corner, a screech owl sent forth a wild yell and flew through the open door. The sound echoed and reverberated through all the old chambers. A few lads started to follow Madame Owl's example, but Bill again addressed them. "You big cowards, you," he cried wrathfully, "it ain't nothing but a ole hooting owl," and he laughed shrilly.

They proceeded, but instead of the noisy clatter that had marked their rally, a hushed silence had fallen on the little group. Bats flitted overhead and the moon, which had again come from behind a cloud, reflected queer shapes on the wall. Bill led the way up a shaky, unsteady stair and opened a door.

"Now," he said, "folks say that Col. Johnson murdered his wife in here and later killed hisself in that room over there. Every night at 12 o'clock the ghost of Mrs. Johnson rises up and the ghost of Mr. Johnson rises up and begs her to fergive him. Boys, are you game?"

The boys gave a weak and reluctant consent to enter the room. I believe they had rather enter their graves than incur Bill's hatred. The chamber certainly presented a ghastly appearance. It was an old, spacious chamber, and a few articles of dilapidated furniture were scattered about. Cobwebs hung from the ceiling and eaves, and the black darkness of the corners seemed impenetrable.

As the boys stood waiting through the dark, silent night twelve distinct strokes sounded from the steeple clock in the village. Immediately a low moan was heard from one of those dark corners, and an apparition in white rose out from the dark background. "Freckles'" hair stood on end and his heart beat so wildly that he feared it would betray his intrusion to that walling spectre. Another spirit entered. The boys shrank back against the wall as the first apparition advanced into the center of the room, and the spirit of Col. Johnson flung itself with moans and cries at the feet of that of Mrs. Johnson. The boys, almost dead with fright, crept along the wall where the moonbeams did not strike them, endeavoring to gain an exit unseen through the door. Just as they were about to make their escape Col. Johnson's spirit wailed in a voice that surely sounded of another world, "Alas! mortals have invaded our dwelling!" and then ghosts seemed to spring up on every side. There was a mad rush. The boys themselves did not know how they managed it, but soon found themselves rolling down the stairs and tumbling out the front door, pursued by a band of shrieking demons. In the yard "Freckles" threw a rock at a ghost which struck the shade on the forehead. The boys fairly flew down the hill, holding their breath and afraid to look behind them. "Tubby," though hampered by his weight, managed to keep up as he had never kept up before. He shot



THE RED TRIANGLE

WHICH is meaning so much to "our boys" here and "over there" has been serving men and boys for fifty years. An essential feature of its work is the promotion of books of inspiration and instruction prepared by trained men. A typical illustration is

MORALS AND MORALE

By LUTHER HALSEY GULICK, M. D.

Shortly before his recent sudden death, Dr. Gulick returned from abroad. This book, which describes his experiences with the American Expeditionary Forces in France, deals especially with the relation of morality to fighting efficiency. (\$1.00).

Many other books—timely, helpful—are published by the publication department of the Y M C A

ASSOCIATION PRESS

347 Madison Ave., N. Y.

Watch for announcement of "Books with Purpose." Send for catalog



a fleeting glance over his shoulder as he reached the bridge. His teeth chattered with fright. "Go-g-gosh," he stammered, "t-them ghosts is h-having f-fits. T-they's j-just rolling on the ground and k-k-kickin'." The boys did not stop to say good-night. Already visions of comfortable beds were floating before their eyes and you may be sure they were soon sleeping—though it was a troubled sleep.

Monday morning, when the teacher's back was turned, this note was passed to "Freckles":

"Dere, Freckles," look at Slim; -he musta been in a fight. He's allus running up agin somebody, Bill."

"Freckles" obeyed, and, yes, there could be no mistake as to the truth of Bill's supposition, for there on Slim's forehead was a big, swollen, black and blue bump. Oh, ignorance is bliss, but even "Freckles" wondered why the paper, with the two words, "Ghosts—Cowards," was pinned to his coat in the cloak room!

How the Pine Tree Came to Have Cones.

Once upon a time, the pine tree had no cones at all—nothing but needles.

Now, not far from the pine tree lived an oak tree, who was very dignified and haughty, and considered himself better than all the other trees in the forest, because he had wonderful little acorns on his branches.

"You have nothing but leaves," he told the other trees. "I am more fortunate than you, for I have ornaments."

Then he shook himself a little and the acorns fell all about his trunk and the next day the children came and picked them up. "You are not worth talking to," he told the poor pine tree.

"You have not even leaves—only great, ugly, sharp needles! I would not change places with you for half a kingdom!"

The pine tree pretended not to hear what the oak tree said to him, and he held himself more erect than ever and looked straight ahead of him. But all the same, he did not like the way the oak tree talked to him. He did not so much mind not having any acorns, but he did want to have the children come and play around him as they did around the oak tree.

But he never told anyone how badly he felt about it, until one day the Christmas fairy, who grants wishes to all good people, came to ask him what he would like to have given to him.

"Oh, I should like to have acorns on my branches," cried the pine tree. "I should be so happy if you would only give me a few, so that I might drop them to the children to play with."

"I could not give you acorns, because you are not an oak tree," said the fairy, "but I will give you something bigger and prettier, because you have always been such a well-behaved tree."

So she touched the pine tree with her wand, and it was covered with beautiful ornaments—bigger and handsomer than those on the oak tree. The fairy called them pine cones, and we call them that even now.

And the next day, when the children saw the pine cones, they were so pleased that they came and played about the pine tree and they carried some of the new toys home to show to their mothers. And from that day the oak tree was more polite to the pine tree, and he never spoke of his own wonderful acorns in the same way again.—The Child's Hour.

For the Southern Churchman.

Riddle.

Riddlemaree, slim and red;
You hardly see it before it's fled.
When the bark behind it gets all around,

Alas, poor thing, it will fall to the ground!

It isn't a bird, a bush nor a tree,
Who can read my riddlemaree?

Answer to last week's riddle: The wind.

Every Christian knows on entering the service of his Master, that great trials are appointed for him; that the rightful and only entrance into the Kingdom of Heaven is through the gate of tribulation; and that, though his Master has given him armor enough to protect him against sin. He has given him no armor to ensure him against suffering.—D. Moore.

What do you know of the work of your Church Temperance Society?

Rt. Rev. Frederick Courtney, D. D., President.
William Jay Schieffelin, Esq., Ph. D., Treasurer.
Rev. James Empringham, D. D., Gen'l Supt.

Send for free sample copy of "TEMPERANCE." This periodical has the largest circulation of any magazine of its kind in America. Address

Church Temperance Society
214 Metropolitan Tower, New York City

War and the Church

THE CHURCH IN THE FURNACE

Editor E. B. McNutt

Price \$1.75

By Seventeen C. of E. Chaplains.

At the Front

Two page leader in June 1, "Living Church", by Dean Hodges.

Used by P. E. War Commission in its Work.

THE CHURCH AND THE MAN.

By Donald Hankey.

Price 60 cents.

One chapter quoted entire in "March" Y. M. C. A. "Association Men." At the head of Book List for the month.

THOUGHTS ON RELIGION AT THE FRONT.

By Rev. Neville S. Talbot.

Price 80 cents.

The opinions of a C. of E. Man of true humility and courageous sincerity.

WATCHMAN! WHAT OF THE NIGHT.

By Richard Henry Malden.

Price \$1.75.

A C. of E. naval chaplain lets others describe symptoms and exhort on penances while he does some deepful thoughtful work on the first principles of a cure.

THE NEW HORIZON IN CHURCH AND STATE.

By W. H. P. Faunce,
Pres. Brown University.

Price 60 cents.

A good American book by a good American.

THE CHRISTIAN MAN, THE CHURCH AND THE WAR.

By Robert E. Speer.

Price 60 cents.

An earnest discussion of the aims of the war which call for its warm hearted support by the Christian and the Church.

Order from

SOUTHERN CHURCHMAN CO.
Richmond, Va.

RESORTS

HOTEL MARLTON

3 and 5 West 8th St., Near 5th Avenue,

Washington Square, New York.

Quiet and homelike hotel; transients and families; American and European plan; special summer rate. No Bar.

Miller & Rhoads

"The Shopping Center."

For the retail Dry Goods and Department Store trade.

In the heart of Richmond, when you are here; and Our Mail Order Department Serves you at your home.

BROAD AND GRACE STS.

CORNER 5TH ST.

RICHMOND, VA.

FINANCIAL

SAVE...

To buy WAR SAVINGS STAMPS;
To buy LIBERTY BONDS;
To contribute to the RED CROSS, Y. M. C. A., KNIGHTS OF COLUMBUS, Y. M. H. A., and other war relief organizations;
To provide for unavoidable delays in allotments if you expect to be in the army.
To provide for increased cost of living and all contingencies; and
BECAUSE IT IS THE DUTY OF EVERY MAN, WOMAN AND CHILD

National State and City Bank

1111 EAST MAIN STREET, RICHMOND, VA.

WM. H. PALMER, President
JULIEN H. HILL, Vice-President and Cashier R. E. CUNNINGHAM, Assistant Cashier
J. W. SINTON, Vice-President WM. S. RYLAND, Assistant Cashier
JESSE F. WOOD, Manager Savings Department
CORRESPONDENCE CORDIALLY INVITED

INCORPORATED 1882

Virginia Fire and Marine Insurance Company

Of Richmond, Va.

ASSETS - - - - - \$2,160,195.00

Wm. H. Palmer, President

E. B. Addison, Vice-President

W. H. McCarthy, Secretary

BUY WAR SAVINGS STAMPS

Invest your money with the government and do your bit toward winning the war. Those at home must back the boys at the front with supplies of every kind. Your money loaned to the government through the purchase of War Savings Stamps will help meet the various demands.

The American National Bank of Richmond, Va.

SECURITY AND SERVICE

"Keep the Home Fires Burning"

It's on their lips as they are leaving us—

"But it's in their hearts through the long nights of wating and the weary days of fighting "over there."

Make your subscription to the Liberty Loan today.

It will help show the boys that we are keeping the home fires burning, and burning brightly, for them

The Union Bank of Richmond

1104 EAST MAIN STREET

MEMBER FEDERAL RESERVE SYSTEM.

Jno. L. Williams & Sons

BANKERS and BROKERS

Eighth and Main. (P. O. Box 503)

RICHMOND, VIRGINIA.

Transact a general Banking and Brokerage Business. Deal in Southern Investment Securities. Negotiable Railroad and Municipal Bonds.

The First National Bank

OF

Richmond, Virginia

DESIRE

YOUR ACCOUNT.

CAPITAL & SURPLUS

\$3,000,000.00

3%

INTEREST IN SAVINGS DEPARTMENT.

R. L. Christian & Company

514-16 E. Broad St.

Richmond, Va.

Leading Fancy Grocer

AGENTS FOR

HUYLER'S CANDIES AND PETER'S SWISS MILK CHOCOLATE.

Special attention given to out-of-town orders.

Catalogue mailed on application.

Richmond, Fredericksburg & Potomac R. R.
To and from Washington and beyond—Daily.

Leave Richmond		Arrive Richmond	
* 8:40 A.M.	11:45 A.M.	7:25 A.M.	9:15 P.M.
* 9:40 A.M.	12:50 P.M.	* 12:55 P.M.	* 9:35 P.M.
* 8:50 A.M.	* 7:00 P.M.	* 5:30 P.M.	* 11:25 P.M.
* 9:15 A.M.	* 8:10 P.M.	* 6:00 P.M.	* 12:30 N.Y.

Richmond-Washington Local, Lv. 7:45 P.M. week days; 8:15 P.M. Sundays; Ar. 12:10 P.M. daily. Fredericksburg Accom. week days, Lv. 12:15 P.M.; Ar. 8:15 A.M. Ashland Accom. week days, Lv. 7:45 A.M., 8:30 P.M.; Ar. 8:30 A.M., 8:30 P.M.

* Elba ticket and baggage offices not open for this train. * Main St. Sta. (Byrd St. Sta. stopping at Elba). * Elba Sta.

Classified Advertising and Notices

All notices and advertisements, accepting positions wanted, will be inserted in this department at a rate of 20 cents per space line, each insertion. Special rates to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents.
Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

PIPE ORGANS.

If the purchase of an organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Kentucky, who manufacture the highest grade at reasonable prices.

THE BLUE RIDGE INDUSTRIAL School, Dyke, Greene County, Va., will take a carload of choice winesap apples to Richmond about the 15th of November, 1918, for sale at \$6.00 per barrel delivered at the residences. By buying these apples you will greatly help the work of the school. Please send your order in now.

The Annual Meeting of the Contributing Life Members of the Evangelical Education Society of the Protestant Episcopal Church will be held on Thursday, October 17, 1918, in Room 11, the Church House, Twelfth and Walnut Streets, Philadelphia, Penn., at 3:30 P. M., for the election of officers and the transaction of such other business as may be brought before it.

S. LORD GILBERSON,
General Secretary.
Philadelphia, October 8, 1918.

HELP WANTED

WANTED A LADY OF EDUCATION and refinement as companion for my daughter of fourteen, qualified to assist her with her studies, music, etc. Apply J. W. S., Southern Churchman, Richmond, Va.

WANTED A GOOD WOMAN TO CARE for a six months old baby. Good home. Salary, \$25.00 to \$30.00. If interested communicate with Mrs. J. G. Church, 15 Porter Road, Annapolis, Md.

WANTED NURSERY GOVERNESS, OR nurse for two children; ages, five and nine years. English girl preferred, but not essential. Please write promptly to Mrs. B. I. Prescott, Ravenwood Apartment, 1242 Westover Avenue, Norfolk, Va.

POSITIONS WANTED

WANTED, A POSITION AS COMPANION. Experienced in practical nursing and first aid. Satisfactory references exchanged. Address "W," care Southern Churchman.

POSITION OF TRUST WANTED, SOUTH. Experienced governess, in families of culture, kindergarten, primary, nature study, sewing; physical care; testimonials. Teacher, 129 W. Barre St., Baltimore, Md.

THE BOARD OF MISSIONS.

Correspondence is invited from those who wish to know

What it does.
What its work signifies.
Why the work can be helped most effectively through the Board.

Address
The Right Reverend A. S. Lloyd, D. D., President of the Board of Missions, 281 Fourth Avenue, New York.
Legal Title for Use in Making Wills:
The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.
The Spirit of Missions, \$1.00 a year.

ATTENTION!!! Churchmen Everywhere

Under direction of the War Commission the Department of Army and Navy Work of the Brotherhood of St. Andrew is keeping the great Honor Roll of the Church.

Rectors and laymen send us the names of enlisted Churchmen and their military addresses.

ENLISTED CHURCHMEN send us your names and write us your wants. We are anxious to serve you wherever you are.

EVERY LETTER ANSWERED

B. F. FINNEY, F. S. TITSWORTH,
Chief Sec'y Executive Sec'y
Church House, 12th and Walnut Streets
PHILADELPHIA, PA.

WHEN WRITING OUR ADVERTISERS
PLEASE MENTION THIS PUBLICATION

ACKNOWLEDGMENT.

Please acknowledge the following contributions to the Education Society in Virginia, during September:

St. John's, Columbia, \$ 4.00
St. Paul's, Haymarket, 10.00
Christ, Charlottesville, 12.50

P. P. PHILLIPS, Treasurer.
Alexandria, Va., October 1, 1918.

Marriages and Deaths

Marriage notices, not exceeding 40 words, \$1.00; Death notices, not exceeding 40 words, inserted free. Over 40 words at the obituary rate. Obituaries and resolutions, 20 cents per line. Six words to the average line.

Copy for this department must be received not later than Tuesday of the week in which it is intended to be published.

Born: In South Boston, Va., on September 23, 1918, to Chaplain and Mrs. W. J. Alfriend, a son, WILLIAM JEFFERY ALFRIEND, Jr.

Carter: Entered into rest September 24, 1918, at the University of Virginia, Charlottesville, Va., the REV. ROBERT S. CARTER, late rector of St. Thomas Church, Orange, Va.

Pendleton: Entered into rest September 28, 1918, at Elizabeth, N. J., SAMUEL H. PENDLETON, formerly of Richmond, Va., in his seventy-eighth year. Interment was in Hollywood Cemetery, Richmond, Va.

Samuel H. Pendleton entered into rest on September 28 at the residence of his son, Arthur T. Pendleton, in Elizabeth, N. J. He was a native of Richmond, Va., and a Confederate veteran, having joined the Second Company, Richmond Howitzers at the beginning of the war and serving until the surrender. In December, 1864, he married Miss Sarah Ann Pendleton and at the close of the war removed to New York and a few years later to Elizabeth, N. J., where he resided until his death. Celebrating his golden wedding four years ago.

For many years Mr. Pendleton was an active member of Trinity Church in Elizabeth, serving as vestryman and warden, but changed his membership to St. John's when Rev. Otis A. Glasbrook, D. D., a friend of his boyhood, became rector of that church.

Mr. Pendleton is survived by his wife, son and one sister, Mrs. G. Percy Hawes, of Richmond.

The interment was in Hollywood Cemetery, Richmond, Va. The active pallbearers were members of the Howitzers' Association, and the honorary pallbearers were Captain John A. Coke, D. S. McCarthy, S. H. Hawes, William H. McCarthy, Major H. C. Carter, Carlton McCarthy and John T. Jones, with all of whom Mr. Pendleton served during the war.

Randolph: Died at his home in Richmond, Va., on Monday, October 7, BEVERLEY RANDOLPH, son of the late William F. Randolph and Rosalie O'Fallon Randolph, of Millwood, Clarke County, Va. He leaves his wife, formerly Miss Harriet Shields, of Richmond; a sister, Mrs. C. W. Grandy, Jr., of Norfolk, and three brothers, Messrs. Benjamin O'F. Randolph, of "The Moorings," Millwood, Va.; William F. Randolph, U. S. Engineers; Eston Randolph, U. S. A., and Percy C. Randolph, U. S. N.

JOSEPH TINSLEY.

Died on September 28, 1918, at "West-end," Louisa County, Va., JOSEPH TINSLEY, colored, aged thirty-nine years, son of Joseph and Barbara Tinsley and faithful servant and friend of the Taylor family of "West-end."

Joseph spent his whole life in the service of one family, the same that his parents have also served for nearly fifty years.

When a very little boy he rode behind the carriage to open gates, and as he grew older was employed in the manifold activities of a large country place.

His unusual intelligence soon caused him to become most capable and efficient in all his duties, and however diffi-

Southern Churchman

SOUTHERN CHURCHMAN COMPANY
Publishers

318 East Grace Street, Richmond, Virginia

L. W. G. WILLIAMS, President.
E. B. ADDISON, Vice-President.
REV. E. L. GOODWIN, D. D., Editor.
REV. JAS. D. GIBSON, Managing Editor.

Entered at the Postoffice in Richmond, Va., as second-class, mail matter.

SUBSCRIPTION PRICE—After January 1, 1918, \$3.00 per year in advance. To the Clergy \$2.00. Six months, \$1.50. Trial subscription 3 months 50 cents, 10 cents a copy. Foreign postage 50 cents additional. Back numbers not over 8 months old 10 cents each, over 8 months old 25 cents each.

For the convenience of subscribers, subscriptions are continued at expiration unless otherwise ordered. Notice of renewal, discontinuance, or change of address should be sent two weeks before the date they are to go into effect.

RECEIPT OF PAYMENT is shown in about two weeks by change of date on address label. If date is not properly extended after each payment notify us promptly. No receipt for payment will be sent.

Noter post office address. The exact post office address to which we are directing the paper at the time of writing. **MUST ALWAYS BE GIVEN.** Our mailing list is arranged by post-offices and not alphabetically.

Make all checks and money orders payable to "The Southern Churchman" and not to an individual.

ADVERTISEMENTS—Rates quoted on request. For Classified see head of that department.

Any remuneration wanted in each Parish, liberal consideration.

News concerning the church at large always welcome.

cult or irksome these might be, he faithfully and diligently performed them to his life's end.

His advice and judgment were sought and valued by all the "Westend" family; he had his place in the esteem and affection of every child and grandchild of the house, their friends were his friends, and the death of "Little Joe" will be felt and mourned far beyond the confines of his native State.

"To labor rightly and earnestly is to walk in the golden track that leads to God."

Habit.

There is a decline and fall in the history of the soul, as well as in that of an empire or a society. There is a course of moral degradation which may begin in a wilful desire, or in a secret meeting against truth and honor. It may be marked merely in a single infirmity, or manifested in an unusual and ashaming frailty. But it may pass on to repeated and more daring wrongdoing. It does pass on too often, through many stages, to a wanton and callous iniquity. There may be no marked outward sign for years. There is only a lessened interest in the things of the spirit, a neglect of public worship and of private prayer, a lowering of the habits of the home; a delight in pleasures which are perilous to purity, the hardening of the heart in the pursuit of a worldly ambition. But no moral life ever stands still. Surely and inevitably, if sometimes slowly, its path slopes down to darker evil. Habits which are yielded to become a chain. Passions acquire strength and become a torture while they degrade. The imagination riots in pictures of shame. Then the vultures begin to gather. But it is not until a lower level is reached, and until a moral apathy has set in, and the man is "past feeling, given over to work all lasciviousness with greediness," that moral death takes place, and then the vultures swoop down upon their prey.—Selected.

Affection is trying to make brass pass for gold.

Ratcliffe & Tanner, Inc.
...FLORISTS...

207 N. 6th Street, Richmond, Va.

FLOWERS FOR ALL OCCASIONS

CHURCH INTELLIGENCE.

(Continued from page 11)

Lieutenant Lane, is a graduate of Bowdoin College. Among them are some who cannot read. Mr. Parchment proposes evening classes for the benefit of these. He will be assisted by some of the colored soldiers.

NEW YORK.

Rt. Rev. David H. Greer, D. D., Bishop.
Rt. Rev. C. S. Burch, D. D., Suffragan.

Cathedral Service in the Interest of Interdenominational Co-Operation in War Time Work.

The vesper service at the Cathedral of St. John the Divine in New York City, on September 29, was a notable exhibition of Christian brotherhood and interdenominational co-operation. It was a special service in the interest of the General War Time Commission of the churches, held by invitation of the Rt. Rev. David H. Greer, Bishop of New York. A large congregation of seven hundred people, gathered from all the churches of the city, added to the significance of the service, which was intended to embody the united Christmost appropriately held in a cathedralary touch was given by the presence of tian sentiment of the nation. A military in the chancel of an army chaplain who, with the Rev. Frederick H. Knubel, Chairman of the National Lutheran Commission for Soldiers' and Sailors' Welfare, participated in the service by reading the Scripture lessons. In the procession were the Rev. Nehemiah Boynton, the Rev. William I. Chamberlain, the Rev. Henry B. Washburn and the Rev. Albert G. Lawson, representing, respectively, the war time agencies of the Congregational, Reformed in America, Episcopal and Baptist churches. Dr. Lawson was also present as the representative of the Federal Council of the Churches of Christ in America. The addresses were by the Rev. William Adams Brown, Secretary of the General War Time Commission, and Rev. Frank Mason North, President of the Federal Council.

In welcoming the representatives of sister churches, Bishop Greer spoke of the war as beyond and above all other wars, in having been lifted upon a high moral level, springing from the deep conviction that it is a great moral crusade directed toward a moral triumph over wanton and brutal force. He pointed out how this common moral aim is healing divisions of Christendom, and expressed the confident hope that God is bringing the churches together to stay together in common moral warfare against injustice, unrighteousness, and wanton cruelty and tyranny.

In his address Dr. Brown explained the General War Time Commission to be a body of one hundred persons chosen from the different religious agencies, denominational and interdenominational, which are dealing in direct and responsible ways with the new problems which the war has raised. "It is an attempt," he said, "to mobilize for war service the nation's spiritual resources as they have been garnered through the ages into the storehouse of the Christian Church." Speaking of the way in which the Commission has served as an agency through which the churches can act together in matters of common interest without sacrifice of principle, he described the building in Camp Upton, known as "Church Headquarters," erected and paid for by seven denominations, opened with a service in which Roman Catholics, Protestants and Hebrews par-

ticipated, and at which the commanding general delivered the address, and now used by all the religious forces of the camp with the utmost sympathy and harmony.

Dr. Brown also said that the Commission had contributed to the religious welfare of the army and navy through its work for the chaplains, and told how in the Training School for Chaplains, at Camp Zachary Taylor, where Baptist sits side by side with Episcopalian, and Methodist with Presbyterian; while Protestant holds fellowship with Roman Catholic, and Hebrew with Christian, "there is being born in men a new understanding and a new respect for one another, a consciousness of unity which will not only make the chaplains a tower of strength for the spiritual life of the army, but which is big with promise for the future of religion when the war is over."

He described a conference in the office of the Secretary of War in Washington, in which a group of seventeen men, meeting at the invitation of the Commission, from the North and the South, half of whom were white and half colored, talked over with the representatives of the Government the needs of the negro troops and the aspirations of the people they represent.

The Commission has also, said Dr. Brown, outlined a program for the future which will enable the churches to deal unitedly and constructively with the new problems which have emerged during the war—problems of race, political organization, education and particularly of industry. The Commission, he said, is a "confession of faith in the power of the Church of Christ under the vivifying touch of the Divine Spirit to lift herself above the parochial tasks with which, like the nation, she has been too long content to become conscious anew of those reserves of spiritual energy laid up in her heart and brain for the service of the new world waiting to be born, to vindicate through her demonstration of the fact that free churches, like free peoples, can function effectively and unitedly for great causes, those principles of democracy for which we and our Allies

are fighting, and so to regain again for the Church of Jesus Christ that place of leadership in the affairs of men and of nations to which we believe in the providence of Almighty God she is called."

Dr. North pointed out how the war has lured men and women into a genuine although often an unconscious interpretation of Christ in mercy and sacrifice which has become a passion; the desire for self-surrender running through the veins of humanity like a fever.

"The utterances of President Wilson," he said, "succeeding one another like the penetrating tones of a temple bell, have inspired the heart of the world because in them has been heard the forceful statement of the fundamental principles of divine law which reached back to Sinai and to the charter of personal rights, of community order, of mercy, truth and good will, which finds its golden statement complete only in the teachings of our Lord. The program of Jesus is sinking into the consciousness of the world."

Dr. North called upon the Church to fulfil its commission of disclosing and interpreting Jesus Christ to this age, to represent the living Christ in these tense, fearful days, and teach men that He is to be found in life "the present Master of the present world."

NEVADA.

Rt. Rev. G. C. Hunting, D. D., Bishop.

St. Mary's Church, Winnemucca, has recently received Eucharistic candlesticks, altar desks, altar service book and alms basin as memorials to Mrs. Amy Searing Turman from her friends. Mrs. Turman was the wife of the vicar and endeared herself to all by her splendid character and good works.

The Rev. Joseph Wallace Gunn has resigned as vicar of St. Bartholomew's Church, Ely, to become rector of Emmanuel Church, Kellogg, Idaho. The Rev. James MacLaughlin, of Alamosa, Col., will become vicar of Ely on January 1 next.



"What's He Talking About?"

This is an experience which every American who goes to France will have—he will find his French comrades trying to talk with him, asking him questions, and offering him useful and interesting information. What an inconvenience and embarrassment it will be to be unable to understand or reply! No American need be unable. Here's a pocket manual that will give instantly the French (with its pronunciation) of almost anything the soldier or sailor will want to say.

The Soldier's Service Dictionary

prepared by F. H. VIZETELLY, Litt. D., LL. D., for Americans who do not know French and need to get a speaking knowledge of it in a hurry. Ten thousand military and conversational terms are given in one alphabetical order, and under each word are given the correct forms in many different phrases. The nouns, technical terms, popular phrases, etc., of every branch of the service are explained and pronounced, as are also thousands of conversational terms needed in every-day life. Many commanding officers of the U. S. A. have endorsed this manual, including Maj.-Gen. J. T. Dickman, Col. J. A. Ryan, Maj.-Gen. H. T. Allen, Lieut.-Col. A. C. Read, etc. If YOU are going to France, you need this manual. If a friend of yours is going, get one for him.

Pocket-sized, khaki-bound, \$1.00 net; by mail \$1.04; Thumb-notch index, 25 cents extra
SOUTHERN CHURCHMAN COMPANY, Richmond, Virginia

St. Andrew's Church, Battle Mountain, has received the gift of a fine phonograph for use in the Guild Hall.

The Rev. Ernest H. Price, Elko, has been appointed Secretary of Convocation to serve until the next meeting in January.

Reno: On Sunday, September 29, the Feast of St. Michael's and All Angels, the Bishop dedicated a service flag for Trinity Church, Reno. The flag has forty-four blue stars and three gold stars. Forty-four is twenty-three per cent of the communicant list of one hundred and eighty-nine.

Personal Notes

The Rev. Dr. Alfred W. Arundel, who has recovered from his recent illness, has taken up work in South Carolina under Bishop Guerry, and should be addressed the Oregon Hotel, Greenwood, S. C.

The address of the Rev. H. N. Tucker is changed from Boynton, Virginia, to care Y. M. C. A. Building 76, Camp Hancock, Georgia.

With the hearty approval of the vestry, the Rev. J. D. Cummins, rector of St. Paul's Church, Centreville, Maryland, is giving special instruction in the high school, due to the serious shortage of teachers.

The Rev. J. J. Gravatt, Jr., who recently accepted a call to Trinity Church, Staunton, Virginia, has entered the Chaplains' Training School at Camp Taylor, Ky.

The Rev. James Mills, formerly Minor Canon of the Cathedral, became priest in charge of Trinity Memorial Church, Warren, Pa., on September 15. The vestry has requested him to care for the parish until the return of the rector, the Rev. William H. Jones, chaplain of the 135th Field Artillery now in France.

The Rev. Albert L. Longley, rector of Trinity Church, Bayonne, N. J., and Archdeacon of Jersey City, has resigned to accept the rectorship of Grace Church, Nyack, N. Y., and expects to take up his new duties on November 1.

During the absence of the rector, who is serving as chaplain in the army, the services at the Church of Our Saviour, Jenkintown, Pa., will be in charge of the Rev. Clarence C. Silvester.

The Rev. T. J. M. Van Duyne has entered upon his duties as senior curate at the Chapel of the Intercession, Trinity Parish, New York City.

The Rev. Harrison Baldwin Wright has recovered his health and is again established at the rectory of the Church of St. Asaph, Bala, Pa., and the work of the church is progressing rapidly.

The Rev. Bruce V. Reddish, rector of Trinity Church, New Castle, Pa., who spent the summer months at Camp Meade as one of the civilian chaplains, has returned to his parish, and the Rev. Arthur L. Seifer, rector of Christ Church, Meadville, Pa., has gone to fill the place until January 1.

The statement in the October "Diocese," the Diocesan paper of South Carolina, that the Rev. Rollin D. Malany had accepted call to Church of the Resurrection, Greenwood, S. C., is incorrect.

The Rev. Harry L. Taylor, rector of Trinity Church, Erie, has been granted a seven months' leave of absence by his vestry, on account of the illness of his wife, and has gone to Southern Florida for the winter. The Rev. Claude C. Thomson will take charge of the parish during the rector's absence.

The Rev. Joseph Francis John, who has been rector of St. Andrew's Church, Clearfield, Pa., for the past fourteen years, has resigned.

Miss Cary Gravatt, daughter of the Bishop of West Virginia, and for several years his Secretary, has entered the Red Cross Canteen service with the American Expeditionary Forces. She sailed for France on September 17.

Ordinations.

On September 24, in St. John's Church, Ithaca, N. Y., the Rt. Rev. Charles Fiske, Bishop-Coadjutor of Central New York, ordained deacon Mr. Ralph Simpson Nanz, who was presented by the Rev. Henry P. Horton, rector of the parish. The sermon was preached by the Rev. F. W. Dickinson, and the Rev. Messrs. F. W. Henstridge and E. G. White were present and assisted in the service. The Rev. Mr. Nanz has been an instructor at Cornell University and will continue in war work in connection with that institution in the Agricultural Department, to which he was appointed last year. This work is of such a nature that he will be enabled to take charge of parishes at Speedsville and Slaterville, near Cornell, where he has already been ministering as a lay reader.

In Trinity Church, Milton, Vt., on St. Matthew's Day, the Rev. Arthur Albert Bessey was advanced to the priesthood by the Bishop of the Diocese, assisted by the Bishop-Coadjutor, who preached the sermon. The Rev. E. S. Stone presented the candidate and the Rev. Messrs. G. W. Smith, L. C. Denney and J. W. Tripp also assisted in the service.

Deaths.

The Rev. Ralph Birdsall, rector since 1903 of Christ Church, Cooperstown, N. Y., died on September 23. Mr. Birdsall received his theological training in the General Theological Seminary and at the Berkeley Divinity School and was ordained deacon in 1897 and priest in 1898 by Bishop Doane.

The Rev. Robert Lowry, a non-parochial clergyman of the Diocese of New York, residing in Mt. Vernon, died in St. Luke's Hospital, New York, on September 17, aged eighty-two years. He was for many years vicar of St. Thomas' Chapel, East Sixtieth Street.

SIGN YOUR NAME HERE.

If you suffer with any chronic disease that does not seem to be benefited by drugs, such as dyspepsia, indigestion, sick headache, neuralgia, rheumatism, gall stones, liver or kidney diseases, or any other chronic ailment involving impure blood, you are cordially invited to accept the liberal offer made below. It is a grave mistake to assume that your case is incurable simply because remedies prepared by human skill have not seemed to benefit you. Put your faith in nature, accept this offer and you will never have cause to regret it.

I believe this is the most wonderful Mineral Spring that has ever been discovered, for its waters have either restored or benefited nearly everyone who has accepted my offer. Match your faith in this Spring against my pocket-book, and if the water does not relieve your case I will make no charge for it. Clip this notice, sign your name, enclose the amount, and let this wonderful water begin its healing work in you as it has in thousands of others.

Shivlar Spring.

Box 64 A, Shelton, S. C.

Gentlemen.—I accept your guarantee offer and enclose herewith two dollars for ten gallons (two five-gallon demijohns) of Shivlar Spring Water. I agree to give the water a fair trial in accordance with instructions which you will send, and if I derive no benefit you are to refund the price in full upon receipt of the two empty demijohns, which I agree to return promptly.

Name.....

Post Office.....

Express Office.....

(Please write distinctly.)

NOTE:—"I have had the pleasure of serving the little church at Shivlar Spring as Pastor for years, and am therefore well acquainted with Mr. Shivlar and his associates, whom I gladly commend as honorable business men and worthy of the confidence of the public. I have personally derived great benefit from the use of the Shivlar Mineral Water and have knowledge of its beneficial effects in a great number and variety of cases."—Rev. A. McA. Pittman.

PREPAREDNESS FOR THE CHURCH

Never in the history of the country has the Church's responsibility in upholding the ideals of the nation been so great. In rendering its share of the essential work, its buildings should provide for maximum efficiency in every department. Consult the leading specialists in all branches of church improvement, construction, alteration, etc.

Designs will be prepared indicating how contemplated changes, etc., can be effected. Local labor will be availed of when desired for the constructive work, the artistic and elaborate enrichment being executed under the supervision of our New York artists.

Send for photographs of church interiors showing changes and improvements that have been accomplished, with memorial gifts included as a part of the scheme.

J & R LAMB

23-25-27 Sixth Avenue NEW YORK

Church Furnishings, Memorials, Etc.



CHURCH VESTMENTS

EMBROIDERIES

Silks, Cloths, Fringes, Etc.

CLOTHING for CLERGYMEN

COX SONS & VINING

12-74 Madison Avenue, New York

Thoughts For the Thoughtful

"There is no heavenly music in a gloomy heart."

One symptom of backsliding is a lack of thankfulness.

You need not be old just because you are, for the present, occupying an old tent.

Patience is never conquered; she is always victorious, and ever remains at last mistress of the position.—Catherine of Siena.

If instead of a gem, or even a flower, we should cast the gift of a loving thought into the heart of a friend, that would be giving, I think, as the angels must give.—George MacDonald.

The finest line in every landscape is the horizon line. On the border land of thought lie the reverencies. Where petty certainties end, there our holy worship begins.—Dr. Jenkin L. Jones.

"Life, in the view of the Old Testament scriptures, began in a garden. But it is to end in a city. Life in a garden may be an idyllic existence, but life in a city is the higher condition and more helpless discipline."

You cannot long associate with a person without being impressed by him; the man who communes with God must come to look at things as God looks at them, and this is the supreme reward of prayer.—C. L. Goodall.

"It is one thing to prevent a quarrel by refusing to be actively drawn into it, and it is quite another thing to understand your opponent's point of view and deal with it kindly enough to bring about a living and reciprocal spirit of peace."

In this world hearing and speech go together. It is not otherwise in the language of God's kingdom. To pray in the spirit depends upon our hearing God's voice. Just as far as we listen to the voice and language that God

speaks shall we learn to speak in the voice and language that God hears.

"The world would be better and brighter if people were taught the duty of being happy, as well as the happiness of doing their duty. To be happy ourselves is a most effectual contribution to the happiness of others."—Sir John Lubbock.

For myself, it is only since His divine image rose before my soul that I have properly learned what is the true "tate of man. Previously I always measured myself with the little, and so appeared in my own eyes to be great. Now I measure myself with Him, and have become very little, indeed.—A. Tholuck.

There is a story of an Arab beggar who sat at the gate of a rich man's house on whose bounty he depended. One day the rich man needed a messenger for instant service, and, seeing the beggar, called upon him, whereupon the beggar haughtily replied: "I solicit alms; I do not run errands." Is not this the practical reply of the thousands who claim God's grace, yet refuse to have a part in carrying his urgent message to the lost?

As with a garden in winter, nothing we see in it tells us what it will be when the spring winds have loosened the frost, only we know that there is life beneath the snow, and that one day that life will show itself in leaves and blossoms and fruit. So with the believer. He will one day have a part in that glorious revealing of the sons of God for which creation is waiting. Meanwhile his spiritual life, like that of a plant safe all the winter in the root of it, is hid with God.

A Quaint Reply.

A dear old Quaker lady, when asked what cosmetic she used to produce such a lovely complexion, replied sweetly: "I use for my lips, truth; for my voice, prayer; for my eyes, pity; for the hands, charity; for the figure, uprightness; for the heart, love." Truth, prayer, pity, charity, uprightness and love! Could there be a more perfect circle of jewels to adorn womanhood? They are priceless, yet free to all.—Christian Observer.



CHURCH FURNISHINGS

Gold, Silver and Brass

Church and Chancel Furniture

Write for Catalogue
for Episcopal Churches

W. & E. SCHMIDT CO.

222 Third Street, Milwaukee, Wis

CHURCH EMBROIDERIES

Stoles, Eucharistic Vestments, Surplices, Altar Hangings, Burses and Veils, Markers, etc. All materials for sale.

The only studio importing exclusively English unfading silks, Damasks, fringes, linings, pure gold metal threads, etc.; and using Standard Church of England

English silk stoles, plain.....\$ 5.00

English silk stoles, handsome crosses.....\$ 6.50

English silk stoles, best hand embroidery,
from \$10.00 up to.....\$50.00English silk burses and veil with crosses,
\$12.00, \$15.00, \$18.00.....\$20.00

Handsome embroideries unsurpassed in workmanship. Special altar linens embroidered in England. Testimonials from all over the world.

THE CATHEDRAL STUDIO

Miss Lucy V. Mackrille

3615 WISCONSIN AVENUE, WASHINGTON, D. C.



GRANITE AND MARBLE MEMORIALS

Largest Stock in the South
We pay the freight and
guarantee safe arrival

The Couper Marble Works
(Established 65 years)
244-246 Bank St., Norfolk, Va.

R. Geissler, Inc.

56 West Eighth Street, New York

Memorials
FOR THE CHURCH
Furniture — Windows — Fabrics

O. Luetke's Art Works Church Furnishings

IN METAL, WOOD, MARBLE, ETC.

Est 1886. 328-332 7th Ave., New York

Brotherhood of St. Andrew

Guilds and all Church organizations desiring to assist their treasury can find no better way than by representing the SOUTHERN CHURCHMAN. And at the same time you will do a good work by placing the SOUTHERN CHURCHMAN in homes where there is no Church paper. Write to-day for full particulars.

SOUTHERN CHURCHMAN,
Richmond, Va.



The Futility of Worry.

We Christians must not worry. "Be not anxious," said our Master, "let not your hearts be troubled." That law has not been repealed to this day. It is worry that chokes the Word, worry that bends the back, worry that makes us slaves of things. We shall get through. "God is faithful, who will not suffer you to be tempted above that ye are able." If our religion is worth a pin to us, we ought to believe that; we ought to believe in God's presence and sympathy, and be sure that He can make us happy, if need be, without anything else. Worry on our part is lack of faith in God. If only we get high enough, mountains become little; if we could but rise to the height of the thought, "Now are we the sons of God," how petty would become our vexations and privations, how foolish our feverish strivings, how faithless our forebodings!—B. J. Snell.

Why Does Not God Stop the War?

When Rev. Joseph Snell was preaching in Lydiard Street Church, Ballarat, a few Sundays evenings ago, an individual in the congregation called out in a loud, sad voice, "Why does God not stop this cruel war?" Many people are asking this not audibly, but silently. Is there an answer? The Southern Cross says that the problem in the light, both of the Bible and of what we know of our own nature and of human history generally, is sufficiently intelligible. It is the problem of man's free will and of the dark possibilities of sin as well as the radiant possibilities of goodness that endowment of our nature creates. Moral goodness means making the right choice when the wrong choice is possible; it is doing good when we have the power to do evil. If we were mere machines, we should be incapable of either evil or good. The moral problem involved in the war is identical in character with the problem of every household and of every mother's child. We have power to do wrong. God, as an act of omnipotence, could dismiss us from existence; but He could not make us incapable of sin without at the same time reducing us to the level of machines and making goodness for us impossible. In the Germany of to-day we have a whole nation which has made a deliberate choice of wicked ideas, is pursuing them by wicked methods, and is employing the whole machinery of war to achieve its evil ends. We are offered by Germany to-day the most

tremendous example of the evil of sin to be found in history; and the educational effect of this on the human race must be tremendous and enduring. This manifestation of evil is calling out answering manifestations of righteousness on a scale hitherto unknown in history; and in the long run the human race will be the richer for even the suffering and waste of this war.—The Methodist.

Fervent, effectual, importunate prayer is the utterance of God's Spirit, making intercession within us. It is not our own voice, "for we know not what we should pray for as we ought"; we have to be taught how to pray, and our constant prayer should be for the spirit of prayer.—H. Melville.

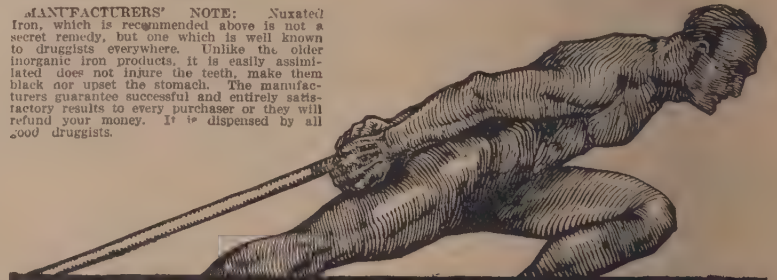
The fact that enemies are loved is proof that Christ has been on earth.

Strong, Forceful Men With Plenty of Iron In Their Blood—

These Are the Ones With the Power and Energy To Win

"Many a capable man or woman falls just short of winning because they don't back up their mentality with the physical strength and energy which come from having plenty of Iron in the blood," says Dr. James Francis Sullivan, formerly physician of Bellevue Hospital (Out-door Dept.), New York, and the Westchester County Hospital. "Lack of Iron in the blood not only makes a man a physical and mental weakling, nervous, irritable, easily fatigued, but it utterly robs him of that virile force, that stamina and strength of will which are so necessary to success and power in every walk of life. It may also transform a beautiful, sweet-tempered woman into one who is cross, nervous and irritable. To help make strong, keen, red-blooded Americans there is nothing in my experience which I have found so valuable as organic iron—Nuxated Iron. It often increases the strength and endurance of weak, nervous, run-down people in two weeks' time." Nuxated Iron is now being used by over three million people annually, including such men as Hon. Leslie M. Shaw, former Secretary of the Treasury, and ex-Governor of Iowa; former United States Senator and Vice-Presidential nominee Charles A. Towne; General John L. Clem (Retired), the drummer boy of Shiloh who was sergeant in the U. S. Army when only twelve years of age; also United States Judge G. W. Atkinson of the Court of Claims of Washington and others.

MANUFACTURERS' NOTE: Nuxated Iron, which is recommended above is not a secret remedy, but one which is well known to druggists everywhere. Unlike the older inorganic iron products, it is easily assimilated, does not injure the teeth, make them black nor upset the stomach. The manufacturers guarantee successful and entirely satisfactory results to every purchaser or they will refund your money. It is dispensed by all good druggists.



NUXATED IRON

For Red Blood, Strength and Endurance

The Choice of Executors

is a matter of great importance. Every dollar you leave should be conserved in such a way that your heirs may enjoy the uninterrupted benefits of your life's work.

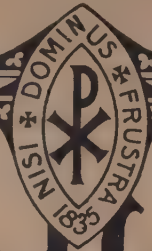
This Company is a careful and economical executor, trained in the law and business, sound in judgment, and seasoned in practical experience; its primary business is the administration of trust funds.

Correspondence invited.

Capital
\$1,000,000

RICHMOND TRUST
& SAVINGS CO.

7th & Main Sts.,
Richmond, Va.



Southern Churchman

Vol. LXXXIII. RICHMOND, VA., OCTOBER 19, 1918

No. 42

Every Mortal

Man (including ladies) who is able, should
subscribe to Liberty Bonds.

It's their duty!

And, besides, a U. S. bond is the best investment
on earth.

The man who is able to invest and doesn't is a slacker
pure and simple!

Virginia Trust Co.

THE SAFE EXECUTOR

Richmond, Va.



EDUCATIONAL



The Protestant Episcopal Theological Seminary in Virginia

Established A. D. 1823

The ninety-fifth session will open on Wednesday, September 18, 1918

Special Students Admitted

For catalogue and other information, address the Dean or Secretary

Theological Seminary

Alexandria Va.

The Theological Department

OF THE

University of the South

An integral portion of the University, where the student of Theology meets in the frank intercourse of a common life with the student of Science on the other.

For catalogue, address
THE DEAN,
Sewanee, Tenn.

The Bishop Payne Divinity School

The accredited Seminary of the Church for training colored men for the ministry. The fortieth session opens September 21 1918.

For catalogue and information apply to
REV. C. B. BRYAN, Dean
Petersburg, Va.

The General Theological Seminary

CHELSEA SQUARE, NEW YORK

The next Academic year begins on the last Wednesday in September.

Special students admitted and Graduate Course for graduates of other Theological Seminaries.

The requirements for admission and other particulars can be had from The DEAN, 1 Chelsea Square, New York, N. Y.

Episcopal High School

NEAR ALEXANDRIA, VA.

The eightieth year of this School for Boys will open September 18, 1918. Modern equipment throughout. Military feature. Catalogue on application.

A. R. HOXTON, B. A., Principal.

Emerald Hodgson Hospital

—AND—
TRAINING SCHOOL FOR NURSES
UNIVERSITY OF THE SOUTH
Sewanee, Tenn.

A Church institution where the best training to be had for development of Nurses. For further information, address

REV. W. S. CLAIBORNE, Supt.

Beyond.

Never a word is said,
But it trembles in the air,
And the truant voice has sped
To vibrate everywhere;
And perhaps far off in eternal years
The echo may ring upon our ears.

Never are kind acts done
To wipe the weeping eyes,
But, like flashes of the sun,
They signal to the skies;
And up above the angels read
How we have helped the sorer need.

Never a day is given,
But it tones the after years,
And it carries up to heaven
Its sunshine or its tears;
While the tomorrows stand and wait,
The silent mutes by the outer gate.

There is no end to the sky,
And the stars are everywhere,
And time is eternity,
And the here is over there;
For the common deeds of the common day
Are ringing bells in the far-away.
—Henry Burton.

Peace.

Peace is not silence or the absence of noise. Men find the peace of God in the suffering and hell of battle. Peace is not a quality of life peculiar to the next world, as is suggested by our cemetery inscription. Peace is here and now, at the heart of all enduring struggle for righteousness, the present possession and inheritance of the sons of God. Peace is the product of right relationships. Sin and wrong-doing take man out of his true relationship with God and man. The result is friction, remorse, mental suffering. Forgiveness is the resetting of our life in right adjustment with God. The result is pardon and peace. Peace is, therefore, the basis of the most intense service to the needs of others. It is life set out on its true course, drawing all its strength and energy from God. Peace is thus an inner serenity of life which passes the understanding and keeps the whole life, heart and mind close to God. The following prayer, faithfully prayed, will work wonders in a restless life:

O God, may I find in Thee peace and rest and joy. Lift up my soul above the weary round of harassing thoughts to Thy eternal Presence. Lift up my soul to the pure, bright, serene, radiant atmosphere of Thy Presence, that there I may breathe freely, there repose in Thy Love, there be at rest from myself, and from all things that dishearten me, and thence return, arrayed in Thy Peace, to do and bear what shall please Thee. Amen.—Selected.

The highest Christian life can only be enjoyed by those who are wrestling with the world, and calling the unbelieving to the Saviour's feet. The higher Christian life is not possible to those who coddle and nurse their own souls, and spend all their strength in hunting for spiritual joy and securing their own salvation. Just in proportion to our anxiety about the salvation of others will complete salvation be attained by ourselves. Christ will speak most graciously to our souls when our mouths are open to declare His word.—J. G. Greenhough.

STUART HALL

STAUNTON, VA.

Formerly Virginia Female Institute)

Diocesan Girls, School of Virginia and Southern Virginia. College preparation, Music, Art, Expression and Business Courses, Faculty and equipment of large school with small classes and individual attention. Large grounds and indoor athletics and outdoor sports under direction of Physical Trainer. Seventy-fifth session opens September, 1918. For catalogue apply to

MRS. H. N. HILLS, Principal,
(Formerly Principal of Sweet Briar Academy.)

S. HILDA'S HALL

A School for Girls,
Charles Town, W. Va.

Under the auspices of the Bishops of the Diocese (Episcopal). Near Washington. College Preparatory and elective courses. Music and Art. Athletics under trained Director. Open air classes.

MARIAH PENDLETON DUVAL, Principal
Past 16 years principal of Stuart Hall, Va.

The Virginian Home and Training School

Falls Church, Fairfax County, Va.

For the Feeble-Minded and Epileptic.

Established 1892.

For terms and information, address
MISS M. GUNDRY,

The Chamberlayne School

A COUNTRY BOARDING AND DAY SCHOOL
FOR BOYS AT RICHMOND, VA.

Eighth session begins September 19, 1918. Location: Stop 25, Westhampton Line. New buildings. Ten acres of ground. Two large athletic fields. Boarding department limited to 25. For catalogue, address

C. G. CHAMBERLAYNE, A. M., Ph. D.
Headmaster

The Divinity School of the Protestant Episcopal Church in Philadelphia.
Founded by Bishop Alonzo Potter in 1862.

Special students admitted. Privilege of attending course of special study at the University of Pennsylvania.

For information address the Rev. George G. Bartlett, S. T. D., Dean, 5000 Woodland Avenue.

Virginia, Chatham. Box 13.

THE CHATHAM EPISCOPAL INSTITUTE

FOR GIRLS

College Preparatory. Music, Art, Domestic Science, Expression. Certificate admits to leading colleges. New buildings. Ten-acre campus. Athletics. Gymnasium. Terms moderate. Catalogue and views. Mrs. Elizabeth May Willis, B. P., Prin.; Rev. C. O. Pruden, Rector

Virginia Episcopal School

(NEAR LYNCHBURG, VA.)

For boys of character, position and ability whose means will not permit them to attend our more expensive schools. Prepares at cost for college, university or immediate entrance upon the duties of life. Made possible by gifts of founders. Special terms to clergymen. Boarders for the present are limited to seventy. One hundred and six acres of land. The session begins September 19, 1918. Apply for information and catalogue to the

Rev. Robert Carter Jett, D. D.,
Principal.

Rev. Thomas Kinloch Nelson, M. A.,
Vice Rector.

WHEN WRITING OUR ADVERTISERS
PLEASE MENTION THIS PUBLICATION



ST. MARY'S

An Episcopal Southern School for Girls
Founded 1842. Four-year preparatory and
two-year collegiate courses. Music, Art, Elo-
cution. Domestic Science, Business. Gymnasium.
Mild climate makes outdoor life possible the year
round. 25-acre campus of old oaks. Fourteen
electrically lighted, steam heated buildings. Very
reasonable charges. Catalog.
REV. GEORGE W. LAY, D. C. L., Rector,
Box 19, St. Mary's School, Raleigh, N. C.

Hundreds of Thousands of WEBSTER'S NEW INTERNATIONAL

DICTIONARIES are in use by busi-
ness men, engineers, bankers,
judges, architects, physicians,
farmers, teachers, librarians, cler-
gymen, by successful men and
women the world over.

Are You Equipped to Win?

The New International provides
the means to success. It is an all-
knowing teacher, a universal ques-
tion answerer.

If you seek efficiency and ad-
vancement why not make daily
use of this vast fund of infor-
mation?

400,000 Vocabulary Terms. 2700 Pages.
6000 Illustrations. Colored Plates.
30,000 Geographical Subjects. 12,000
Biographical Entries.

Regular and India-Paper Editions.



Write for spec-
imen pages,
illustrations,
etc. Free. A
set of Pocket
Maps if you
name this
paper.

G. & C.
MERRIAM
CO.,
Springfield, Mass.

CLOTHING

FOR MEN AND BOYS

In these days of uncer-
tain merchandise it is neces-
sary that you trade where
you know the store.

Our policy of "all-wool"
is still maintained.

O. N. Denyer & Co.
ESTABLISHED 1879

Main and 11th Sts.
RICHMOND, VA.

Proverbs 1:33.

My Saviour! when some lying fear
Has breathed into Thy servant's ear.
When the world comes with warning
sign

Between Thy soldier's eye and Thine—
Oh, keep the girded spirit free;
Oh, shield the heart that cleaves to
Thee.

The fear dishonored soon is past;
The pang embraced will vanish fast;
But Thou on Whom alone I lean
For all a hiding-place can mean, and,
Thou wilt rule on through good or ill,
And so shall he who does Thy will.

For glory and for greatness made,
A weak thing in Thy bosom laid,
A base thing by its own design,
A precious thing through learning
Thine—

This heart, whate'er its peril be,
Can have no need to shrink from Thee.

Ah, no! in this our solemn strife
The least of Thy commands is life.
If the mere glance our eyes obey
Has issues that we cannot weigh,
They rest in Thy unbounded care,
And we may boldly meet them there.

Though evil to our quickened sense
Appear omnipotent, immense,
Thy guiding truth will bear us through
The worst its conquered force may do,
And make it, ere the conflict cease,
A guard of our eternal peace.

Strong is the bond, when flesh would
flee,
That keeps the listening soul with
Thee;

And fears that at Thy word depart
Will leave Thy servant where Thou art,
All the world's warning signs above
In one supreme, directing love.

—A. L. Waring.

A Greater Boon.

God gives us a better mercy than the
blessing of forgetfulness. The Lethe
which obliterates from recollection a
sinful past is a poor hope compared to
the blood of cleansing, which permits
us to remember sin without distress,
and confess it without alarm. With a
new self, cut off from this dreadful
moral continuity with the past, eased
of one's inheritance of self-reproach,
and made quick within with the seed
of a new future, all things seem possi-
ble to a man. Old things pass away;
all things become new.—J. O. Dykes.

Worship is the effort of the soul to
realize the Divine presence and to par-
take of the Divine life. When the soul
is perpetually as conscious of the Di-
vine presence as of the presence of an
external world, and partakes of the Di-
vine life as really and consciously as
we partake now of each other's life,
then worship becomes no longer an act
to which we compel ourselves, but a
state—the constant state of the soul
before God—as real, as natural, as en-
forced, as general, as sufficing, as gen-
tly reciprocal as that of two souls who,
together in the same place, and under
the same conditions, live one life. "Be-
holding" the glory of the Lord, ever
doing it, sitting with eyes fixed like
an artist student before a masterpiece,
until the work becomes so real and
living that it speaks quietly, silently,
with unsyllabled speech to the soul of
the man beholding, until his feelings
are changed, his ideas are changed. The
old ignorant self is no longer there—

into the image of the great master he is
charged, and the charge keeps going
on from state to state, each an advance
upon the other, and all by the spirit of
the Great Master entering into him and
molding him.—R. Thomas.

The Revelation of God.

Knowing as I do what the revelation
of God means to me, knowing what
God's Fatherhood and the presence of
God's Spirit is to my own life, my
whole heart goes out in infinite pity
towards those whose lives are un-
blessed by what is to me the very pole-
star of my existence. I cannot bear
to think of some stumbling blindfold
through the pitfalls of life while my
hand is clasped by a never-failing
Guide; or of others who look forward
to the end of their earthly life with
dread and trembling while I see only
the outspread arms of the everlasting
Father and the welcome of a lifelong
Friend.—Quintin Hogg.

Sydnor & Hundley

Furniture for the home and the office.
Values that satisfy. Service that pleases.

Seventh and Grace Streets,
RICHMOND, VIRGINIA.

BEFORE YOU GO TO FRANCE LEARN
FRENCH AND ABOUT FRANCE

"The American Soldier in France"

A military guide-book for our troops going
abroad, by Geo. N. Tricoche, late of the
French army.

Read what the chief of staff says about it:

AMERICAN EXPEDITIONARY
FORCES

Office of the Chief of Staff

(Extracts from a letter dated General
Headquarters, October 15, 1917.)

"... The six copies of 'The American
Soldier in France' have arrived. One copy
will be given to General Pershing... and
the remainder will be distributed to staff
officers...."

"I have examined the book and I am of the
opinion that Mr. Tricoche has given an ex-
ceedingly valuable little book to the American
soldier. It brings together a vocabulary of
technical and military French which I have
never before seen assembled under a single
cover.... Personally, it appears to me as
an exceedingly useful book, not alone for
instruction in French, but for an insight into
the French organization, etc."...

(Signed) J. HARBORD, Chief of Staff.

Flexible Cloth, Postpaid, 55c

The Southern Churchman has a number of
these books in stock and will forward to any
address on receipt of price.

Southern Churchman

Catholic for every truth of God; Protestant against every error of man.

REV. EDWARD L. GOODWIN, D. D.,
Editor.

SOUTHERN CHURCHMAN COMPANY,
Publishers.

Vol. LXXXIII.

RICHMOND, VA., OCTOBER 19, 1918.

No. 42

WHEN THE CHURCH IS CLOSED.

Nearly everywhere the churches and Sunday-schools are closed for a few Sundays on account of the prevailing influenza. Good Christian people feel this necessary precaution as an additional distress which this visitation is causing, for this is the time that they would especially desire to seek the consolations and unite in the intercessions of God's house. But since this may not be, may we suggest that householders on each Sunday gather "the church that is in their house" and read the service of the church with such special prayers as the occasion suggests. Thus no great breach in the habit of church worship will occur, and united prayer will still be made by the congregation separated in presence but not in heart.

WHAT'S IN A NAME?

The whole civilized world has watched with mingled surprise and delight the steady progress and brilliant achievements of the British army in Palestine under General Allenby.

Places through which it has been moving have given it a picturesque setting, which is peculiarly attractive to Bible students.

We matter-of-fact Anglo-Saxons do not always realize the extent of the power which is wielded by superstition over Orientals, and it may be that this power has had a share in the well-nigh miraculous success which has been attending the allied army in its triumphant march north from Jerusalem.

Several years ago the Kaiser made a visit to Jerusalem, but he did not consider it in keeping with the dignity of a Hohenzollern to enter a walled city through a gate, so he required that a part of the city wall should be thrown down for his admittance. This laid the foundation for the bitter hatred of the Germans which has existed since that time among the inhabitants of Jerusalem and the Holy Land.

We are told by the noted traveler, Frank Hampton Fox, that upon the occasion of this spectacular entrance into Jerusalem an old Arab soothsayer proclaimed that "the real conqueror or deliverer of Jerusalem would enter it on foot."

We do not know whether or not Gen-

eral Allenby had heard of this prophecy when he and his staff dismounted and marched on foot to take official possession of the Holy City in October, 1917. At the time he stated that he did not think it proper for him to ride where the Saviour had walked. Another ground for the respect, amounting almost to awe, with which this Englishman is regarded by the Arab allies is on account of his name. The word "Allah" meaning God in the Arabic language and the word "Nabi" prophet, the two together, "Allah-Nabi," sounding almost exactly like "Allenby," with the emphasis slightly changed.

ARE WE DOING IT?

The president and general counsel of the American National Shipbuilding Corporation made the statement the other day that at the beginning of the war the wealth of the United States was \$250,000,000,000, exceeding by \$30,000,000,000 the combined wealth of France, Great Britain and Germany. Continuing, he said: "America's wealth has increased since August, 1914. It has one-fourth of the commerce of the globe and has accumulated a third of the gold supply of the world."

Last month our National Food Administrator made the statement that after a year of war we now have on hand nearly three times as much food as we had when we entered the struggle.

When we consider these tremendous material blessings which we are enjoying it should inspire us to ask ourselves whether or not we are rendering to God and to our fellow-men a service that is anywhere near proportionate to the mercies which He has shown to us.

Many years ago the prophet Samuel, in concluding his retiring address announcing the change of the Israelites from the era of the Judges to that of a Monarchy, used these warning words of exhortation: "Only serve the Lord in truth with your whole heart, for consider how great things he has done for you."

If ever there was a time when such words were applicable to a nation it is now in these United States of America.

Read over the figures at the head of this article again and consider how great things God has done for us, and

then let us ask ourselves with intense earnestness: "Are we serving the Lord in truth with our whole hearts?"

A CASE AGAINST THE BREWERS.

The Anheuser-Busch Brewing Company is running a full page advertisement in most of the city daily papers, setting forth its loyalty to the United States Government and attempting to show its patriotism by citing the large amount invested by it in Liberty Bonds. The worth of this effort is somewhat marred by the fact that we all know that Liberty Bonds afford by far the safest depository for surplus dollars of any corporation, and that it is no act of charity to buy them.

Another feature of the statement of this corporation which is impressive by its absence is any denial of connection with the loan of nearly half a million dollars to Arthur Brisbane for the purchase of the Washington Times. In the absence of such denial the case against the Brewers' Association would seem to be convictive.

A memorandum presented by Senator Jones before the Senate Committee investigating its charges asserts that documentary evidence alone would establish the following facts:

"That the United States Brewers' Association, individual brewers and corporations have financed newspapers in the interest of the liquor traffic, and deceived the public as to secret arrangements for money loaned, which in some cases was to be repaid only at the discretion of the newspaper owner out of the profits of the paper, if there should be any profits.

"That the United States Brewers' Association and certain individual brewers who helped finance certain newspapers advocating the liquor traffic, also contributed to the national German-American Alliance and financed the publication of its official organ after the sinking of the Lusitania and other similar German atrocities.

"That the United States Brewers' Association and certain individual brewers and brewery corporations have been convicted, plead guilty or nolo contendere to charges of violation of Federal corrupt practices act and other criminal laws, and paid several hundreds of thousands of dollars in fines and penalties.

"That the National German-American Alliance was financed in part by the Brewers' Association and individual brewers and liquor dealers.

"That the Brewers' Association, through organizations whose identity has been concealed, such as the so-called National Association of Commerce and Labor, Manufacturers' and Dealers' Association, Business Men's Association, Taxpayers' League, Home Rule and other organizations, have made political surveys relating to the attitude of candidates for office and how they could be influenced and controlled in the interest of the liquor traffic. . . . Said organizations and individuals also have encouraged the starting of strikes in dry territory and instigated local troubles in shops and factories whose owners and managers favored prohibition.

"That the brewery trade and liquor traffic is pro-German in its sympathy."

Here and There

One good deed always leads to another, though it may take some time to do it. Nearly twenty years ago the United States Government remitted to China her portion of the indemnity levied by the great powers of the world on account of the Boxer uprising. Today comes news that Japan has agreed to remit her portion of the balance due on this indemnity, provided that the money so refunded be utilized to found an educational institution. Nothing will do more to bind together the nations of the world than this form of international education.

The Anglican Diocese of Australia went on record at a recent meeting in Melbourne as being opposed to allowing the former possessions of Germany in the Pacific Ocean to be returned to that power after the war. The Island of New Guinea and one of the Samoa group were the most important of these Pacific possessions. Germany has proven herself beyond question unfit to govern subject peoples and these islands, as well as her other colonial possessions throughout the world, should be turned over to England and credited to Germany on that enormous bill for damages which she will have to pay to England.

The Czechoslovak National Council considers the recent offer of Austria to accord them autonomy as coming too late and being merely a "death-bed repentance." Nothing short of national independence will satisfy these heroic people who have suffered so long under the Austrian yoke and fought so gallantly for their freedom during the past months.

It is also reported now that Hungary is on the point of secession from the dual monarchy, so that it looks as though the power which fired the first gun in the world war was at the point of disintegration.

Nish, the former capital of Serbia, is now almost surrounded by the Franco-Serbian troops and will probably have fallen before these words appear in print. It is not generally known that Nish was the birthplace of Constantine the Great, who played so large a part in early Christian history.

Queen Marie of Rumania is probably the most outstanding female figure which the war has produced. She has been indefatigable in hospital relief work, and frankly outspoken in her opposition to the treaty of Bucharest imposed upon her people by the Germans when the fall of Russia left Ru-

mania helplessly alone upon the Eastern front. Her people under the leadership of their courageous queen will undoubtedly return to the fight the moment the German garrisons are withdrawn, as they soon must be to bolster up the collapsing Western front. Even now there is a Rumanian legion formed from the three hundred thousand residents of that country in the United States, the fighting men of Rumania with the enemies of Germany in the Italian and French armies.

The splendid spirit of democracy, inspired by the suffering created through the Spanish influenza epidemic is almost worth the sad experience through which we are passing. In an emergency hospital in the capital of one of our Southern States the wife of the governor of the State is working as a nurse in the colored ward. In this same hospital persons from every station in life have volunteered as nurses and orderlies, and the most menial duties are being performed cheerfully by persons who are giving their services entirely free of charge.

Liberty churches are the newest product of these war times. They have just been determined upon through united action of the Government and a joint committee of the War Time Commissions of the various religious bodies and the Home Missions Council. Throughout the plane for Liberty churches Protestants, Roman Catholics and Jews stand on the same footing.

There are to be about thirty of these new organizations. After considering several different plans, it was decided that Liberty churches should not have separate buildings but should use community houses and public school buildings.

Letters to the Editor

In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letter to the Editor" will appear in our columns except over the signature of the writer.

APPEAL FOR BOOKS FOR THEOLOGICAL SCHOOL IN LIBERIA.

Mr. Editor: An urgent call has come from Liberia for certain books needed by the Dean of the Theological School for his men. There can be no doubt that many or all of these are to be found among the less used volumes in many a clerical library. I am, therefore, asking the courtesy of your columns to appeal to owners of these books to take them from their honorable repose, and give them a new lease of life in the hands of the men of Liberia who are working so valiantly to fit themselves for the ministry.

The titles asked for are as follows, and on any books sent to the address below by parcel post, the postage will be refunded. Outlines of Theology, Modge; The Thirty-nine Articles, Browne; Evidences of Christianity, Paley; Butler's Analogy; Pearson on the Creed; The Book of Common Prayer, Even Daniel; Church History, Fisher; Old and New Testament History, Maclear; Ecclesiastical Polity, Hooker; Elements of Moral Theology,

Elmendorf; Hebrew Grammar, Gene-sius; New Testament in Greek with Lexicon, Westcott and Hort; Hebrew Lexicon; Greek Lexicon. Except for the Lexicons, eighteen copies of each book are needed, and I am sure they will be forthcoming.

MARY E. THOMAS,
Executive Secretary, Church Periodical Club.
2 West 47th St., New York City.

THE CLERGY AND THE WAR.

Mr. Editor: Your comment on Bishop Rhinelander's charge that the Clergy have fallen short of their duty in connection with the prosecution of war activities and have been guilty of moral weakness and failure, is timely and doubtless will be appreciated by all who are conversant with the facts in the case. The Bishop is not the only one who has insinuated this. Both within and without the Church it has been often intimated that the ministers of God's Gospel have been uncertain and lethargic in their utterances and in their actions. These charges going unheeded by the clergymen themselves and by the Church papers, are liable to do real damage to the Church. The Clergy, firm in their own conviction that they have not been derelict as a class, and unconscience-stricken as to any "uncertainty" or "moral weakness" have not paid much attention to these insinuations and innuendoes. This silence serves to accentuate the unfair charge and to strengthen the idea that perhaps it is true after all!

Fully one-tenth of our own Clergy in the United States, I am informed, are in some form of war work. Practically all of the other class, with whom I have talked, ardently wish that they too were in some branch of the service. They, however, feel it their duty to remain at their posts where the work is no less important, though much less dramatic and picturesque. It was no less a warrior than King David who enunciated the theory that those who "stay by the stuff" should share equally in the rewards with those who go out into active service. It is after all hard to determine which requires the more stamina!

Every parson in the land who is worthy of his Captain is to-day sounding the clarion call to duty from his pulpit and from the rostrum. The nation is calling on the clergymen to be its spokesmen for the Red Cross, the Liberty Loan, the War Savings Stamps, and what not! And also for keeping up the morale of the people at home. And the parsons are doing it! Naturally the ministers are looked upon as the logical spokesmen on nearly all public occasions in these war times, as they and the barristers constitute practically the only class of people at all used to speaking in public. They are the organizers, the promoters and the inspirers in war campaigns of all kinds in thousands of cities and towns and hamlets all over the country. Of course, there are parsons who for one reason or another (or for no real reason at all!) do not take an active part in carrying on this gigantic struggle between the soldiers of God and the minions of Satan, but thanks be to God they are in a pitiable minority!

It is beyond me to keep silent in the face of these gratuitous charges. The Church will surely suffer for a long time to come if they are not refuted. I take it that I am more or less a typical representative of our Clergy, and to be concrete, let me state some of the war activities with which I happen to be

connected, even though I do so at the risk of the charge of egotism and personal exploitation. I am connected with the local Council of Defense, the Legal Advisory Board, the Four-Minute Men, the War Savings Stamp and Liberty Loan campaigns, the Red Cross and Y. M. C. A. activities and I preach on spiritual aspects of the war with such persistence that someone recently expressed the wish that "the rector would stop preaching war sermons"! It would seem that everyone should realize by this time that this is a war for the preservation of all that is pure and holy and all that is Christian and godly, and what parson is there in the land who can fail to see that in furthering the cause of our country and our Allies he is furthering the cause of civilization and of humanity, and, therefore the cause for which the Church at its highest and best stands—for these are the things against which hell is arrayed and for which God has always stood. If right is always righteous and might is often unrighteous, this is indubitably a righteous war on the part of the Allies. It is, therefore, a war against evil and hell and for good and God. Those doing nothing to further the righteous cause, are doing much to further the unrighteous cause, whether they mean to do so or not—and the clergymen who fall in this category are contemptible (or else misguided) and few.

THOS. F. OPIE.

Pulaski, Va., October 11, 1918.

The Things I Miss.

An easy thing, O Power Divine,
To thank Thee for these gifts of Thine,
For summer's sunshine, winter's snow,
For hearts that kindle, thoughts that glow;

But when shall I attain to this?
To thank Thee for the things I miss?

For all young fancy's early gleams,
The dreamed-of joys, that still are dreams;
Hopes unfulfilled and pleasures known
Through others' fortunes, not my own,
And blessings seen that are not given
And ne'er will be, this side of heaven.

Had I, too, shared the joys I see,
Would there have been a heaven for me?

Could I have felt Thy presence near,
Had I possessed what I held dear?
My deepest fortune, highest bliss,
Have grown, perchance, from things I miss.

Sometimes there comes an hour of calm;

Grief turns to blessing, pain to balm;
A power that works above my will
Still leads me onward, upward still;
And then my heart attains to this—
To thank Thee for the things I miss.

—Thomas Wentworth Higginson.

In His greatest parable Christ exalted the conception of the infinite blessedness of the family relationship, when He described the prodigal as cherishing an unappeasable yearning for the shelter and felicity of the home. Christ's theology is a transfiguration of the family. It is an implicit declaration that earth has no relationship which is nobler or more satisfying than that within its circle of affection and sacrifice.—Selected.

Whenever our Lord spoke, it was not that people might be pleased, but that they might be saved.

THE QUARANTINE: A MEDITATION.

The Rev. Percy T. Fenn, D. D.

For the first time in a ministry of nearly thirty years our people have been denied the privilege of public worship. The prevailing epidemic has compelled the Board of Health in this, and in thousands of other cities to take this step. And it has made us very serious.

We have a service of Intercession every Thursday afternoon, and last Thursday we knelt alone in the church, sang our usual opening hymn, without any accompaniment, said our prayers, and felt such a presence of God as we seldom feel when the church is full.

And from time to time during the quarantine we shall stand at the altar and pray, especially, that they and their dear ones may be kept in perpetual peace and safety. Most of our priests will do this; and what a comfort it ought to be to the Laity to know that we, their Clergy, have them in our hearts and are daily interceding for "those, who in this transitory life, are in trouble, sorrow, need, sickness or any other adversity."

But at a time like this, when the regular routine of life is being broken into, we are driven to reflection, and let us hope, to self-examination.

We look around us and we see that God's judgments are abroad in all the earth! And this conviction should make us sober.

Yesterday we buried a soldier who had died of the epidemic. He was a strong, hardy, splendid specimen of manhood, and he died in camp.

At the same hour, in this same city, another soldier was buried, with full military honors. He had died of the same disease in another camp!

Last night we received word that another soldier, who was once a chorister here, had died in Washington, and his body is to be brought here for burial.

And from day to day the telephone rings, and we are asked to offer special prayer for the recovery of those who are critically ill—some of our faith, some not of our faith.

The epidemic has not reached the proportions here that it has in other cities, so we may conclude that our own experience is precisely similar to that of most of our Clergy. It is an impressive experience, however, and it leads to sober thoughts.

For, it reminds us, very forcibly, of that incident in the life of God's chosen people, which is recorded in the twenty-fourth chapter of the second book of Samuel. David had sinned in numbering the people, and God permitted him to choose one out of three terrible instruments with which he and his people should be punished. They were offered seven years of famine, three months of war or three days of pestilence. And David chose the three days of pestilence.

Here, then, are three instruments, among many others, with which God chastens His rebellious children. And may we not believe that God is using two of these instruments to-day?

For more than four years the earth has been devastated by the most awful war that has ever occurred in its history, and men and women have been sobered wherever the moral and physical dreadfuls have been most apparent. But here and elsewhere the bulk of our people have scarcely been affected by it. When we gave up our boys we thought the parting would make us sober and that in our heart-agony we would turn to God,

But so far there has been little change in us, and we are practically just as indifferent and pleasure-loving as we were before the war. There are great apartment houses here in which not a single family—so far as we can discover—has any religious affiliation! Sunday comes and our congregations are even smaller than they were before the war.

The casualty lists are coming in, but they seem to make little, if any, impression upon us. We have a week-day service of intercession, and most of the parents and relatives of the boys at war are absent. We offer special prayer for them on Sunday, but usually many of the parents are absent. And we wonder at the heartlessness which permits, even requests us to offer prayer for their children when they refuse to, come to God's house to pray themselves!

The trouble is the Christian world has forgotten God. We are buried in pleasure, money-making, materialism of the grossest kind.

It is true that many of our people are working for the Red Cross, and are engaged to some extent in war activities; but they have lost their spiritual vision, and they feel little need of the consolations of our holy religion.

So the first instrument of judgment having failed, God is now using the pestilence that walketh in darkness, and the sickness that destroyeth in the noon-day! And the people are becoming impressed, thank God!

It may be that the impression will be transitory, and that many will fail to see the chastening hand of God in this epidemic. It may be that many will look upon it as a thing apart from God, and consequently this attitude will produce no repentance.

But we believe that the majority of our people will be quick to see that God is working among us, and when once they realize this they will be likely to seek His favor.

If, however, we shall refuse to recognize His judgments God may use other and more terrible instruments to bring us to Himself. For the great testing time is here, and we must face it.

To us, as to ancient Israel, God is saying to-day, "When the wicked man turneth away from his wickedness, that he hath committed, and doeth that which is lawful and right, he shall save his soul alive."

Let us listen to His voice, and, turning to Him with the beauty of penitence, let us cry:

"O God, whose nature and property is ever to have mercy and to forgive; receive our humble petitions, and though we be tied and bound with the chain of our sins, yet let the pitifulness of Thy great mercy loose us; for the honor of Jesus Christ, our Mediator and Advocate. Amen."

SPONSORS IN BAPTISM.

The Rev. G. M. Brydon.

The question was put recently to a minister in one of our parishes if it would be wise to baptize the children of a certain family. The environment in which the children lived was bad, the moral atmosphere was unfavorable to Christian training. The older people in the home belonged nominally to a denomination which does not believe in infant baptism, and the request to have the children baptized was made in ignorance of the real meaning of that sacrament. It seemed very clear that if the children were baptized, unless it was to be merely a form gone through

with and forgotten, the Church itself must undertake the duty of seeing that the children were trained up in the principles of Christian faith and living.

The question brings its own answer: That is just what the Church is for; to grasp its opportunities of carrying the gospel into needy lives, and to provide for the training of the children whom it brings to its Lord.

Indeed a case of this kind brings clearly into sight the purpose of the Church in providing that at every baptism of an infant, sponsors shall be provided who shall be responsible to the Church of God for the spiritual upbringing of the child. It is the responsibility of the Church, and not merely the duty of the parents that the child should be so trained. In this case the parents are unequal to the task, and the Church must see to it that the children are trained aright. Then the parish must select some of its godly members, and appoint them sponsors for the children, emphasizing the fact that to them is committed by the Church the duty of seeing that the children are trained up to lead godly and Christian lives; that their sponsorship is to be not merely a temporary act, but the acceptance of a duty which they must carry upon their consciences and hearts from day to day.

After all, this is just what the Church intends in every baptism, even if the child belongs to the most godly family in the community. An underlying fact is that the Church, acting through the parish and its minister in admitting the child by baptism into God's Kingdom, accepts the responsibility of its spiritual training. Therefore the parish appoints the sponsors as persons selected by the Church, to whom this responsibility is delegated for the parish.

And yet in our common practice this whole idea is utterly lost or ignored. It is the parents who as a rule select the sponsors for the child, and neither parents, sponsors, nor the parish itself realize that the Church is committing to these sponsors a tremendous and a most blessed opportunity of service. On the contrary, the sponsors are selected for reasons of personal liking, or as a little compliment to the one selected. It may be that the proposed sponsor is not even a communicant of the Church, or a member of any other Christian body; or has drifted away from the Church and never attends; and such an one is asked to make the solemn vows of baptism for a little child, and promise before God and the Church to raise the child to lead a godly and a Christian life.

We need a reform all along the line in our use of sponsors. It is, of course, proper that the parents of a child should have the privilege of selecting sponsors, but it is the duty of the Church acting through its minister to appoint to this duty those who have been selected. The minister must appoint, or refuse to appoint if the persons selected are not fitted for such responsibility. It is the Church which must decide as to fitness, as the sponsors are the appointed agents of the Church.

There is in many a parish some godly man or woman who is always depended upon to act as sponsor. There is a child to be baptized, and the family doesn't know much about the Church. The minister or some member of the Church has urged that the child be baptized, and the parents are willing. Then this usual member of the Church is called upon again to stand as sponsor, as a form which must be observed. After a while the parish register will show that such an one has stood as

sponsor for five, ten, fifteen children, and doesn't even remember the names of all of them. In each case the sponsorship has been considered an accomplished and finished event, after the entry has been made on the record.

Suppose instead of this, there should be a few selected persons in a parish, selected for their fitness of character, and imbued with a sense of the sponsors' responsibility and privilege, who would have some sort of acknowledged position in the parish as a group of persons selected by the parish to act for the Church in the cases of children who are brought in from outside the Church's immediate congregation. They could make their sponsorship a real vital power in the lives of children of inadequate spiritual opportunity, whereas under our present methods the baptized child is apt to be overlooked or ignored. Certainly the "chance" sponsor does not assume the duty that he has undertaken of acting for the parish in keeping an oversight of the spiritual growth of the child.

A MESSENGER FROM AMERICA WITH THE ARMY OF BELGIUM.

By Charles S. Macfarland, Commissioner to France of the Federal Council of the Churches of Christ in America.

For four years Belgium's brave little army has hardly moved out of those awful trenches of mire and clay. In the historic days of 1914 they stood between the liberties of Europe and the ruthless power that would have violated every other human right, as it did its solemn treaty with the courageous little nation which blocked its way to the satisfaction of its lust for power.

There they stand to-day almost in the same spot. Their trenches are in the soft mud, they are surrounded by inundated fields, only the little river Yser separates them from the German guns. (This was written, doubtless, before the recent Belgian advance.—Ed.)

At the headquarters where King Albert lives close by his army, on the morning when I gave him the message of Christians in America to his army, he said, "I want you, as a messenger of the American churches, to go to our trenches, to see with your own eyes what our men have endured. Their families are all under the German yoke, they have no homes that they can visit. They have been right there where they are, in the mud, for four long years, and they will stay right there until justice and freedom in the world are forever secured."

Have these men endured and suffered without religion?

Still less even, than the French army have they had the support of those great institutions for moral and spiritual support which have followed our boys from their first day in camp. But they have not been left alone, Cardinal Mercier's spirit has been abroad in their midst.

For the first time, near the beginning of the war, Protestant chaplains have found a place in the Belgian army. There are only a few thousand Protestant soldiers, but their chaplains know every one of them by name and location. Doubtless the same faithful service has obtained among the Roman Catholic chaplains, but on my short visit I had no opportunity for conference or observation, except through my contact with the Protestant chaplains.

First of all, young King Albert is a man of religious spirit and faith. After my little visit with him I called upon

his adjutant, his military adviser and right hand man, who lives under the same roof. I found an open Bible on his desk. He happens to be a Protestant and a very earnest student of the Scriptures. He was as desirous to learn about America's religious life as he was about her army and resources.

Coming as the messenger of Protestant Christians, accompanied by the chaplain-in-chief of the Protestant chaplains, we were both formally and graciously welcomed by the Belgian Minister of War at headquarters and by the Ministers of State and Justice and the Prime Minister at the sea of the government in Havre. We spent several hours at lunch and in the home of the Minister of Foreign Affairs, who was deeply interested in learning about our American religious life and institutions.

The Belgian government proposes shortly to send the Protestant chaplain-in-chief of the Belgian army to America to tell the American churches about the Belgian army and its religious life.

The Y. M. C. A. has not yet found its way into the Belgian army. But they have heard of it, they want it and a beginning is just being made. The Belgian generals and commandants, all of whom were met at their various headquarters, were deeply interested to learn about our Y. M. C. A., and expressed their hope that the Foyers du Soldat might become a part of their army.

I went through five or six miles of those trenches, I looked across the Yser and saw the German dugouts in the ruins of once beautiful Dixmude, I tramped over the ruins of Nieuport, where not a wall over six feet high is standing, I saw the marks of the rapacity, desolation and wantonness of the ruthless enemy, I saw those patient men pumping the mud and water out of their trenches and strengthening the banks that were between their underground bed-chambers and the over-drowning Yser. The shells were shrieking over our heads by day and the German airplanes dropped their deadly bombs by night. Gas masks must be ever at hand.

So it has been, when at its very best, for four years. There they are, the same men. They have thus resisted a gigantic enemy for a great ideal.

Old General Leman, aged, and weak from his long imprisonment in Germany, from which he had just been released, after he had told me of the defense of Liege, and after reading the Christian message I had given the king, talked for an hour about the religious subjects he had studied while a prisoner in Germany.

There is just a little danger that in the new relationships of friendship between the two greater nations, France and America, little Belgium and the days of 1914 may be forgotten. There is a religious faith and life in Belgium to be interpreted and expressed.

As one of the Belgian national leaders expressed it to me, "We want, in the days to come, to reveal and express, clearly to ourselves, those ideals which have maintained us in war and we must do it in the form of religion. We hope that America may help us in this as in other ways."

Those days in the Belgian trenches, sad as were the sights around us, gave me a new vision and a new faith in the people of this little nation. They, too, are ready for a religion of freedom.

In the work of saving the world God wants the help of every Christian.

THE MINISTRY AND UNITY.

From the Convention Address of the Bishop of Cuba.

* * * This world struggle has made us more keenly alive to the insufficiency of a divided Christianity. A united Church, we are told, might have prevented the war. I am not so sure about that, but I am sure that a divided and warring Christianity will have little influence on the terms of peace.

If Christian people as a body are to have any wide influence in determining the conditions of human unity, they will have to come together in a more perfect unity themselves. Hence the increasing demands among Christian people of all kinds for Church unity. But what kind of unity is it that we want in the Church? Is it an, automatic unity imposed upon us from without, or the free inner unity of the spirit? It is the unity of the spirit for which we must strive; if we can get that, then the outer unity will come in good time. Without that, outer unity would be merely mechanical, repressive and deadening.

For what purpose did Christ institute His Church? That it continue His work here on earth—spread the Kingdom of God and be the representative and embodiment of that Kingdom. This was to be the work of the whole Church, not of any one class in the Church. But that the work might be better done He gave it leaders, not rulers, but representative leaders. In view of the obscurity of the early history of the Church, it will not do to dogmatize too much about the method of their appointment, but we can at least be sure of this, that they were not appointed for their own advantage, but for the good of the body.

If we will transfer our attention from the method of appointment of the Christian ministry to the business of the ministry, that for which it was appointed, one fruitful source of misunderstanding will be sidetracked.

* * * The ministry was not instituted for its own benefit. "As my Father has chosen me, so I have chosen you and ordained you, that you should go and bring forth fruit and that your fruit shall remain."

"Whosoever will be great among you shall be your minister, and whosoever will be chief shall be servant of all."

We were elected for a purpose, and the official ministry has been kept alive for that purpose. We are here to bring men to Christ, and through Christ to God.

We have received this gift for use, not to claim any monopoly of Divine Grace. However full and complete our authorization may be, God has given us no exclusive rights to the means of salvation. He has provided certain channels through which He pours Himself into humanity. But He does not restrict Himself to the use of those channels. He has many resources at His command. We will not have any commanding influence in saving the world simply because we are in the line of the official ministry; that only gives us our opportunity; to trust to that alone is fatal.

Years ago the inhabitants of Jerusalem felt that because they possessed the temple of the Lord they were secure. How could anything happen to Jerusalem! Had not God chosen it for His particular abode? Was it not hallowed by the presence of His temple? Confident in the possession of such a talisman they could do as they pleased, secure in the protection of the

Almighty. This spirit was rebuked by the prophets, who warned them that they could not cry, "The temple, the temple," and think that that could save them; and in the end the temple in which they trusted was destroyed and they were carried away captives.

However sacred, and authoritative, and valid they may be, our Orders will not do our work for us. We were not ordained to a monopoly of the means of salvation, not that we might claim the exclusive privilege of dispensing the means of grace, so that if any one wanted to be saved he must come to us.

We were ordained to the ministry. We were called to be servants, not given any exclusive privilege, but given an opportunity of serving the world in the highest possible way. It is our privilege to purify and keep pure the springs of life.

We are to forget ourselves and our own interests that the good news of the salvation of humanity through Jesus Christ may be given to men, may be brought home to them and appropriated by them; so that each man may enter into personal relations with God, and through God into proper relations with his brother man. All our ecclesiastical machinery must have this in mind or it is worthless.

* * * This is the ministry to which we are called, and as long as we give ourselves up to it with a full measure of devotion we need have no fear of rebuke.

But when the official ministry neglects its duty * * * then God finds some other means for carrying on His work. He is not shut up to the ministry He originally provided. He who out of these stones could raise up children to Abraham, can raise up another ministry to do His work.

That is what has happened. When the official ministry has settled down content to monopolize and enjoy its privileges, God has raised up another ministry of the Spirit to take up the task which for the moment the older ministry has neglected.

This is what happened in the twelfth and thirteenth centuries, and God raised up the Friars to do the neglected work of teaching and ministering. It happened again in England in the fourteenth century, and Wicliffe established bands of lay preachers to do the necessary work. It was especially characteristic of the end of the fifteenth and the beginning of the sixteenth century in Western Europe. When the official ministry tried to use its monopoly of the accepted means of grace, to enrich itself without rendering any return in the way of spiritual effort. And the result was the great outbreak of the Reformation, when the work that the officials of the Church had neglected was undertaken by others.

In England, in the eighteenth century the Clergy once more had settled down to a condition of ease and contentment, respectable, kindly, well meaning, but absolutely devoid of any religious enthusiasm, contented to minister to the people who came to church, and largely indifferent to the multitude without, and then God raised up Wesley and the Wesleyans to do the necessary work.

In the United States at the beginning of its history, the Clergy were not indifferent, but were utterly inadequate to the task. People poured out in great numbers to the West. The Methodist and other itinerant preachers followed them and ministered to them, doing the work the Church's ministry could not do.

If we must recognize the splendid work which has been done in building

up the Kingdom of God through the ministry of these men, of what avail, then, is it to belong to the Apostolic ministry? Much every way. Through that ministry the Bible, the Sacraments, the great body of religious and spiritual teaching have come down to us. This is the historic ministry, and so in ideal, at least, the ministry to the whole body of believers. It has seen all the changes which have passed over the world and the Church during the past eighteen centuries. It has an historic sense, its temper ought to be one of balance and sanity, as it judges things from a background of eighteen hundred years. It has a wonderfully rich and inspiring heritage. In one sense all the riches of the Christian past are the heritage of all Christian people, by whatever name they may call themselves. But those of us who belong to the historic ministry may claim a peculiar, though not exclusive, right to them. We are in the line of succession. Every brave deed, every noble thought, every unselfish act of the leaders of the past belongs to us.

These are no small advantages which we enjoy. They ought to be a great inspiration. Are we in the Apostolic line? Then we must do Apostolic deeds. Do we desire to have the people recognize our ministry? Then we must go to them, not making great claims, but doing great deeds of service. If we can bring men and women of God, if we can teach little children the meaning of their baptism, and slowly awaken in them a sense of their divine parentage, if we can build up Christian communities, where the weak and the poor and the ignorant have a chance, if in these ways we spread the Kingdom of God on the earth, we need have no fear but that our ministry will be sought. The way to recognition is not to make claims but to do the work.

If we would but set ourselves to prove our ministry, forgetting every privilege we claim, simply giving ourselves up to doing the work of the Master, taking full advantage of all the gifts He has entrusted to our care, Word and Sacrament, and the treasures of the Christian heritage, there would then be no danger of the intrusion of another ministry. If we can but lead men to God the Church will grow, and, as a rule, if men find God in any Christian communion, they will make that communion their religious home for the future.

The Church of the future will be the Church which will minister most efficiently to the spiritual needs of the people. Our heritage will help us to do this if we take full advantage of it, but if we think it entitles us to make idle claims of a monopoly of the means of grace and to settle down content with what our fathers have done, it will be nothing but a delusion and a snare to us, as the equally splendid heritage of the Jews proved to be in the time of our Lord.

Has our ministry any advantage over that of other communions? Let us prove it by making more converts, by building up larger and stronger and better communities of Christian believers, by being more diligent in our work.

Do not let us think too much about the Church, nor direct all our efforts towards building it up. But let us think about spreading the Kingdom and make every effort to bring men into touch with Christ. The Church which forgets its own ecclesiastical interests in devotion to its duty will tie men unto it with bonds which can never be broken.

At times it looks as though we were so much occupied in protecting and saving the Church from error that we have no time or strength left for the real work of the ministry. Instead of trying to get men in, we want to read men out because they don't agree with us. We are so afraid of making mistakes that we do nothing.

We are fond of saying that we keep the balance true in this Church between the two opposing principles of freedom and authority. There are two kinds of balance. There is one kind which is perpetually hung up in the middle never doing anything, like the ass in the fable, unable to choose between two equally desirable loads of hay, and so starving to death. In our fear to move and give up our conservative position we too often try to maintain that kind of a balance.

The other is the balance of perfect adjustment. Each part doing its own work well, and all working together without friction, so that the entire organism is able to accomplish results easily. This is the balance for which we must strive, and especially so in our ideas of the ministry. We must give up the idea of opposing and competing ministries, for that means that we try to neutralize each other's work. Let us each try to make the most of his own ministry with a glad recognition of the fact that God has all the resources at His command, and uses many means for the accomplishment of His Divine purposes.

This will not mean shutting our eyes to error, or giving up anything with which God has entrusted us. It will mean speaking the truth in love. It will mean a recognition of the fact that God has not bestowed all His gifts on us. We all desire and expect the ultimate knitting together of the different Christian communions in one great organic whole. When we are ready for this, God will give it to us.

But while organic unity may not at present be within our grasp, we can prepare the way for it by knowledge and sympathy, and a recognition of the value of each other's work. This must come before the whole body of Christian people is joined together in one outward organism.

The world faces a crisis. This is one of those periods when humanity is in a fluid and impressive state. What takes place now will determine the character of the next age. The great body of humanity, bruised and broken and wounded is realizing as never before its essential unity. It is struggling to bring about a more perfect outward expression of that unity. Two warring ideals of unity are battling with each other; each striving to mould the body of humanity in accordance with its own ideas. One would cast it into the mould of autocracy, impressing upon it the outward stamp of government from outside. The other would shape it from within, leading it through self-development until at last it assumes the form of the freedom of the sons of God; each individual and each nation developed to the utmost and all knit together into the bonds of a common service.

If we Christian people can forget the little things which divide us; if each one will give himself up to the great work of the ministry, we will find that we will all be working for the same end, and that though working independently, yet because we are all following the guidance of the Holy Spirit, we are working in harmony. Then we will be able to work from within humanity and so strengthen and enlarge and fortify its soul, that the spirit of

freedom, which is the Christian spirit, shall conquer in the contest. Then will the unity come for which we are struggling, both in Church and State, not as the result of an iron rule imposed upon us from without, but as the result of the full and free development of each individual soul, gladly acquiescent to the will of God, each striving to make himself great in order that he may more greatly serve, and all knit together in bonds thin as silk and strong as steel, the bonds of a common service and a common fellowship.

The Great Commission

On the Long White Trail.

In the backlands of Labrador the Rev. S. M. Stewart came upon a huge stone woman that the natives worshipped as their god, and strange and horrible practises were carried on at their worship. These Eskimos had never heard of the Christian's God. Through an interpreter he talked to them and taught them what the true religion really is.

This was eighteen years ago. There is no stone woman there now, but there is the little Church of St. Stephen's. Mr. Stewart had had the Scriptures written for them in the Cree language. The "syllabic" characters were chosen for them, being the easiest way, and in about a month they had learnt to read and write.

In Ungava there was great difficulty in finding material for a house. So Mr. Stewart picked up drift-sticks along the coast. This made the framework, and over this he nailed some felt. For windows he used old photo plates.

To travel to his different stations he uses the "Eskimotor," a ten-dog sleigh, and has traversed thousands of miles over ice fields. To begin with, his parish extended a hundred miles along the Newfoundland coast and fifty miles of the coast of Labrador. Sometimes he missed his way, and when darkness came he had to put up somewhere for the night. Once he slipped down the slope of a hill into a huge ice fissure. At any moment the blocks might have crushed him, but he managed with God's help to climb up to the top in safety.

On one occasion, going towards the coast he halted at Tukutuk, where he knew there was a whole-souled body of Christians. He was anxious to give them a service of the Holy Communion—but where? Some had their home in a boat turned upside down; some in a skin tent; some in a tiny snow hut.

So several of the men went down to the beach and they built a good sized snow-house. Mr. Stewart writes thus of it: "Our Holy table with its fair linen cloth was a block of pure white snow. Twelve faithful souls united with me in this happy, helpful service, receiving their first communion. Families of several generations were present."

Another time it was to a forest encampment that he went. Trees are notched and barked, showing the way. The natives always examine these notches to see if they tell of where food has been "cached." They know when they may help themselves. Sometimes they don't touch it for they read in the Cree writing, "Belongs to an old man. Thou shalt not steal."

Mr. Stewart went with them from

tree to tree, hoping that he might add something to do them good, such as "Jesus died for thee. Are you afraid to die?" "Believe in the Lord Jesus, and thou shalt be saved."

Ten years ago a large number of Eskimos landed at Port Chimo. They had endured great hardships and the parents of two children had died. Some relatives took the little girl, and Mr. Stewart adopted the little boy, teaching and training him, so that in time he became able to help in the day school. He went with the missionary on his travels, and at St. John's he was baptized by the Bishop with the name of Matthew. He had a three years' course in the Bishop Field College. To his good friend's joy he then began assisting him in all his work.

After the outbreak of this great war Mr. Stewart writes that coal on the Labrador coast amounted to \$100 a ton, while letters from his friends in Britain take from five to six months to reach him.

Mr. Stewart's coat is made of the feathers of a seabird, used by Eskimos for winter dress.

Notes From the Missions House.

In writing of the agricultural school among the Moros in the Philippine Island of Jolo, the Rev. R. T. McCutchen points out that while the Mohammedan is rather suspicious of his new neighbors he is very quick to appreciate the value of the training which the boys are receiving. Any one familiar with the indolent habits of these natives would be surprised at the progress the school has been able to make in the short period of its existence. At the beginning, many of the boys left rather than work, but later returned and have grown from thin, listless individuals to be stout, robust boys taking great interest in all sorts of athletics, farm work and even in their academic studies. The influence of the school is being felt throughout the community in which it is situated. The parents visit the boys at frequent intervals and familiarize themselves with modern methods, and have taken away the seeds of fruit and vegetables, and a great many bushels of seed corn. The Moro is exceedingly slow to adopt new ideas or friends, and so it will take time to change his ways. He is, however, interested when he sees results, and will try to imitate.

Boone University, Wuchang, China, has opened a number of Sunday-schools throughout the city which are taught by the students. Wherever it is possible a Sunday-school for girls has been opened in the same section of town where there was one for boys. The girls' schools are taught by the women members and friends of the mission staff. Gatherings of all the schools are held at the university every year. The Rev. A. A. Gilman, the president of the university, points out that the great problem they will soon face will be the shepherding of many, both children and adults, who will be gathered for baptism in this new effort which has become a regular department of the university life.

Dr. A. W. Tucker, of St. Luke's Hospital, Shanghai, and Dr. C. M. Lee, of St. Andrew's Hospital, Wushih, have gone to join the Red Cross Unit which has been organized in Siberia by Dr. Teusler, of St. Luke's Hospital, Tokyo. Bishop Graves writes: "Dr. Teusler called for volunteers and our two doctors were the first to offer. Dr. McCracken and Dr. Petit will cut short

their vacations to enable us to carry on here. Our nurses wanted to go, but I had to decide against it. Somebody must stay here. I wish I could go myself!"

Church Intelligence

St. Augustine's School, Raleigh, N. C.

A vocational unit of the Students' Army Training Corps will be established at St. Augustine's School, in combination with Shaw University, in Raleigh, N. C., for colored students eighteen years of age and over who have completed the public elementary school or its equivalent, and can pass the required physical and medical examinations. Those inducted into this unit will receive from the government board, lodging, instruction, uniforms and \$30 a month pay. They will be given an opportunity to demonstrate their fitness for advancement and for qualifying for officers' and non-commissioned officers' schools.

As the number is limited applications should be made at once, stating age and previous schooling and giving references to the principal of St. Augustine's School, or to the President of Shaw University, Raleigh, N. C.

St. Augustine's School is endeavoring to raise an adequate endowment during this year, in which she is celebrating her fiftieth anniversary.

A number of Auxiliaries and Sunday-schools and other friends of the school have already contributed or pledged Liberty Bonds for the purpose. We earnestly hope that others will follow their example, and thus help to put the school on a firm financial basis.

Bonds or pledges may be sent directly to the Rev. Dr. A. B. Hunter, Raleigh, N. C., who is the treasurer of the Fund, or to the principal, the Rev. E. H. Gould, or through the Treasurer of the American Church Institute for Negroes, Mr. William Fellowes Morgan, 416 Lafayette Street, New York, New York City.

VIRGINIA.

Rt. Rev. R. A. Gibson, D. D., Bishop.
Rt. Rev. W. C. Brown, D. D., Coadjutor.

United Offering.

The attention of the custodian of every parish branch, and of every woman holding one of the little blue boxes, is earnestly called to the fact that but one year remains before this voluntary offering is collected at the next triennial, which meets in Detroit October, 1919.

All custodians are requested to have the offerings for this year sent to me by November 2.

The united offering has steadily grown from year to year, and we must not fail this time, with the need of the great work for the Master's cause more urgent than ever. The money so far collected is showing a decrease.

This united offering supports over 300 women workers, who are our substitutes for the command to "Go into all the world, and preach the gospel to every creature," and is as binding to us as it was to the disciples twenty centuries ago.

MRS. JAS. J. SUTTON,
Custodian.

2217 Hanover Ave., Richmond, Va.

Lieutenant Edward Le B. Goodwin, surgeon United States Army, the eldest son of the editor of the Southern Churchman, died at his post of duty at Fort Niagara, N. Y., October 10, 1918. Death was caused by pneumonia. Interment was made at Wytheville, Va., on Saturday, October 12.

The Rev. W. D. Smith, D. D., rector of Christ Church, Winchester, has entered the Training School for Chaplains, Camp Taylor, Louisville, Ky.

SOUTHERN VIRGINIA.

Rt. Rev. R. D. Tucker, D. D., Bishop.
Rt. Rev. A. C. Thompson, D. D., Suffragan.

Convocation Southwest Virginia.

The one hundred and third Convention of the Convocation of Southwest Virginia met at St. Thomas Church, Christiansburg, Va., October 1 to 3. There were sixteen Clergy in attendance. The meeting was characterized by great earnestness and devotion.

On Tuesday morning the Dean, the Rev. F. H. Craighill, preached a sermon; that night the Rev. T. F. Opie was the preacher.

The Convocation sermon was preached on Wednesday morning by the Rev. J. W. C. Johnston, after which the Holy Communion was celebrated. The Rt. Rev. A. C. Thomson, Bishop Suffragan, preached Wednesday night and confirmed a class of two.

As usual, Thursday evening services were devoted to missions. The speakers were the Rev. G. Wallace Ribble on "General Missions"; the Ven. A. Vaughn Colston on "Diocesan Missions." At this service Bishop Tucker presided and introduced the speakers.

The practical essay was read by the Rev. G. Otis Mead on "Teacher Training of the Sunday-school," calling attention of the Convocation to the drive throughout all communions in the United States and Canada for teacher training and emphasizing its necessity, especially in preparation for the work during and following the war. The theoretic essay was read by the Rev. Claudis F. Smith on "Christian Unity as a Result of the War." This was a scholarly paper, presenting the great subject in a broad and sane light. Many participated in the discussion and made it one of the leading features of the whole Convocation.

The devotional meetings on Wednesday and Thursday held at 9:30 A. M. were conducted by the Rev. J. B. Dunn, D. D., on the general subject, "Of the Promises of the Dawn," developing thought that the spirit of man is the power working through soul and body.

During the business sessions of the Convocation a resolution was passed endorsing the Diocesan paper edited by the Rev. G. Wallace Ribble, promising co-operation in his endeavors to make it a real force of the Diocese.

The matter of maintaining the missionary work of the Diocese came in for a general review, and the Convocation urged the use of the Advent Mite Boxes to gather money for this purpose. Quite a good deal of routine business was transacted, and the following were the appointees for the next meeting, which is to be held at Pulaski: Devotional leader, the Rev. T. D. Lewis, Sweet Briar; Convocation preacher, the Rev. J. F. Burkes; writer of the theoretic essay, the Rev. T. K. Nelson; practical essay, the Rev. T. F. Opie.

Subject of the theoretical essay selected by Convocation for next meet-

ing is "The Church in Relation to the Social Conditions After the War."

The Convocational Board of Religious Education was elected and composes the following:

Rev. Messrs. T. D. Lewis, T. C. Faulkner, T. F. Opie, C. F. Smith, G. O. Mead.

The rector of the church at Wytheville expressed a desire to have the Summer Normal School in his parish, and it was unanimously decided to hold the sessions of the Summer Normal at that place the week after the public schools close next summer.

The people of Christiansburg were most bountiful in their hospitality, and the members of the Convocation enjoyed to the fullest the delightful three days' stay in their midst.

To the Members of the Woman's Auxiliary, Diocese of Southern Virginia.
My Dear Friends and Co-Workers:

On account of the epidemic of influenza now prevailing over the State, the annual meeting of our Auxiliary, which was to have been held in Christ Church, Roanoke, last week, was postponed—the Board of Health of that city advising that no conventions be held there whilst this epidemic continues.

It is a great disappointment to us all; as an unusually interesting and helpful meeting had been planned for, and Christ Church Auxiliary had arranged everything most thoughtfully.

I would urge all the members of the Auxiliary all over our Diocese daily to beseech our Heavenly Father, who has thought fit to visit us for our sins with this great sickness and mortality, in mercy and loving kindness to withdraw from us this grievous sickness with which we are afflicted, remembering that "prayer alone can move the hand that moves the world."

Faithfully yours,

LOULIE TAYLOR LETCHER,
Diocesan President.

The Annual Convention of the Woman's Auxiliary of the Diocese of Southern Virginia, which was to be held at Christ Church, Roanoke, has been postponed on account of the prevalence of influence throughout the State.

Richard Roberts, youngest son of Rev. and Mrs. W. T. Roberts, of Rocky Mount, Va., died of pneumonia at Sheffield, Ala., on Thursday, October 3, and was buried in Rocky Mount Sunday afternoon, October 6.

The Rev. A. Vaughn Colston has taken up work in and around Roanoke. He gives a service nearly every Sunday at St. Peter's Chapel, Roanoke, but also ministers at Buchanan, Fincastle and Grace Church in Botetourt, Amherst and Clifford in Amherst County.

The Rev. John G. Scott has accepted the rectorship of St. Luke's and Manakin churches, Powhatan County, where he has been rendering splendid service for two years.

Central Convocation has been indefinitely postponed on account of the epidemic of influenza.

During the epidemic of influenza, which is raging in Petersburg as elsewhere, the whole body of students of the Bishop Payne Divinity School has volunteered to serve as orderlies in the Emergency Hospital, and have been rendering most efficient and helpful service.

The meeting of the Central Convocation, which was planned to be held October 22-24, has been indefinitely postponed on account of the epidemic of influenza.

KANSAS.

Rt. Rev. James Wise, D. D., Bishop.

Ordination.

On Sunday, October 6, in St. John's Church, Wichita, the Rev. Percy T. Fenn, Jr., who is the assistant at the Church of the Good Shepherd, Brooklyn, N. Y., was ordained to the priesthood by the Rt. Rev. Sidney C. Partridge, D. D., Bishop of West Missouri, acting for Bishop Wise, who had been compelled to go to the hospital in Topeka for a minor operation.

The candidate was presented by his father, the Rev. Dr. Fenn, rector of the parish, who also preached the sermon. Those assisting in the service were the Ven. Leonidas W. Smith, Archdeacon of Kansas; the Rev. Canon Hawkins, of Topeka; the Rev. Fred. C. Ruffe, of Newton, and the Rev. Alfred W. Pannell, of El Dorado. The service was most interesting and impressive because the candidate had grown up in the parish, and had been one of its choristers. The newly ordained priest was the special preacher at the evening service, and the day after he was the celebrant at a specially arranged service.

WASHINGTON.

Rt. Rev. A. Harding, D. D., Bishop.

Bishop Requests That Services Be Held at Home.

The Bishop of Washington advises the people of the Diocese, bereft by request of the local government, because of the influenza, of the benefits of the Holy Communion, of public worship, and of preaching, to hold worship regularly, and especially on the Lord's day, in their own homes. For this purpose the services of Morning and Evening Prayer and the Litany are specially commended. Suitable printed sermons from private or public libraries, or procured from the rector of each parish, should be read aloud by a member of the household. In the prayers should be included those appointed for the sick, in time of great sickness and mortality, for those in affliction, as well as for the President, the Congress and the nation. The war prayers for our country, for our soldiers and sailors, for our Allies, for the wounded and dying, for the doctors and nurses, the Red Cross and other war workers, for victory and for peace, should be offered without fail daily. Psalms 23, 31 and 91 are suggested as of special help at this time in private and family devotions. Appropriate hymns may be sung where conditions permit.

And may God by His Holy Spirit strengthen and comfort us all in these days of trial, and give us the grace of our Lord Jesus Christ in the fullest measure.

Death of the Rev. Charles E. Buck.

The Rev. Charles E. Buck, for the past twenty years rector of Rock Creek parish, District of Columbia, died in Washington on October 2. Funeral services were held in St. Paul's Church, Rock Creek, Friday afternoon, October 4th, Bishop Harding, the Rev. J. W. Clark, the Rev. P. M. Boyden and the Rev. H. F. Cobey officiating. Nearly all of the Clergy of the Diocese in vestments took part in the service, and

a large number of the people of Rock Creek and the Diocese were present. The interment was in the parish churchyard.

Mr. Buck was born in Baltimore and was educated at Charlotte Hall, St. John's College, Annapolis, and the Theological Seminary in Virginia. He was ordained deacon in 1877 by Bishop Whittingham, and priest in 1880 by Bishop Pinkney. Almost his entire ministry was spent in his native State, in its three Dioceses of Maryland, Easton and Washington. He was elected to the General Convention, to the Standing Committee and Diocesan Boards of Missions again and again and served as secretary of the two latter for many years. Mr. Buck held many offices in the Church's local institutions, his chief activity and care being the Episcopal Hospital, of whose Board of Governors he was executive head under the Bishop. He had long been planning to celebrate in 1919 the two hundredth anniversary of the founding of Rock Creek parish.

Mr. Buck leaves a widow, three sons and two daughters, all married, and numerous grandchildren. His wife, daughter of the Rev. J. W. Chesley, recently deceased, is one of the leaders in the woman's work of the Diocese.

TENNESSEE.

Rt. Rev. Thos. F. Gallor, D. D., Bishop.

Bishop Gore in Chattanooga.

The Rt. Rev. Charles Gore, D. D., D. C. L., Bishop of Oxford, was given a hearty welcome and rapt attention at the auditorium of the courthouse of Chattanooga on Saturday, October 5. Through the efforts of the Rev. W. L. Kinsolving, in behalf of St. Paul's Church, Bishop Gore altered his itinerary to include Chattanooga between Knoxville and Atlanta. His eloquent and spiritual ideals as he pled for the establishment of the League of Nations advocated by President Wilson, left a profound and lasting impression upon the audience of Chattanooga's most prominent citizens.

Judge Bachman, of the Supreme Court, introduced the speaker, and the Rev. W. C. Robertson, of Christ Church, and the Rev. Warner Forsyth, formerly of Richmond, Va., assisted in receiving the distinguished guest.

NEW YORK.

Rt. Rev. David H. Greer, D. D., Bishop.
Rt. Rev. C. S. Burch, D. D., Suffragan.

Annual Meeting Eastern Orthodox Churchmen.

Bishop Darlington, of Harrisburg; Bishop Parker, of New Hampshire, and the Rev. Dr. T. J. Lacey, of the Redeemer parish, Brooklyn, led in the welcome to Eastern Orthodox Churchmen in their annual meeting held here. Bishop Greer formally received the Metropolitan of Athens in the Cathedral on Sunday afternoon, where there was a great gathering of Greeks, Russians and even Bulgarians and others, and patriotism was at a high pitch, owing in part to war news of the day. The two Greek churches in the city held special services. In his address Bishop Greer was most emphatic in favor of Church unity, and most cordial in his welcome to the Greek prelate, who is here to adjust boundaries of Greek Church Dioceses, and consider election of new Bishops.

A second service was held in St. Michael's Church, and a conference in

Synod Hall. Into the latter were put many expressions of patriotism, and many references to the part of Balkans in the adjustment of war questions. The split in the factions of the Russian Church was ignored, but preference expressed for the Americanization of that part of the Eastern Church that is hereafter to be here. The advice was general that the example of the Episcopal Church ought to be followed, in that an American Church should be set up, free of excessive ritual, using the English tongue, and there not be a perpetuation in America of the old Russian customs and ceremonies. The meeting closed with a dinner in Synod Hall, in honor of the Greek Metropolitan.

The Church of the Transfiguration, the Rev. Dr. G. C. Houghton, rector, celebrated on the first Sunday in October the seventieth anniversary of its founding.

Many churches provided desks in vestibules on Sunday last and sold Liberty Bonds before and after services.

WESTERN MICHIGAN.

Rt. Rev. J. N. McCormick, D. D., Bishop.

Death of Prominent Churchman.

Mr. Jacob Kleinhaus died recently at his home in Grand Rapids, after an illness of about six months. Mr. Kleinhaus was very active in the work of the Church, having represented the Diocese of Western Michigan at every General Convention since the convention in Cincinnati. He has also represented the Diocese at the meetings of the Fifth Missionary District, and also the Provincial Synod. He was on the Provincial Court of Appeals, and was considered an authority on the Canons of the Diocese.

Mr. Kleinhaus was one of the organizers of Grace Church parish, Grand Rapids, in 1875. He at that time was elected senior warden and has held the office continuously since. He was never absent from services unless ill or out of the city. For many years he was chancellor of the Diocese of Western Michigan and a member of the Standing Committee.

PITTSBURGH.

Rt. Rev. C. Whitehead, D. D., Bishop.

The Pittsburgh Street Service Movement.

Sunday afternoon, September 29, on the corner of Smithfield Street and Second Avenue, a noted and notorious down town center, under the auspices of the Episcopal churches of Pittsburgh, the closing of the sixth year of street services was held. The Rev. William Porkess, rector of Grace Church, Pittsburgh, presided, and the Rev. L. B. Whittemore, of Calvary Church, Pittsburgh, and the Rev. John Magee, a missionary on furlough from China, were the speakers. A very large gathering of men was present, proving one of the best attendances ever known. The personnel of these crowds has proved an interesting study. The bum and the degenerate have occasionally been seen. But the respectable, and in many cases the educated, have been present again and again in large numbers. No one knows where they come from, and no one knows where they go after each service. The intent look they have on their faces, while at the service, has been an inspiration to

(Continued on page 21)

Christianity and the Community

Thy Kingdom Come on Earth

THE REV. R. CARY MONTAGUE, Editor

SHALL WE RETAIN "CHARITY" AS THE NAME OF WELFARE ORGANIZATIONS.

The Survey of October 5 contains a very interesting article by Frédéric Almy, for twenty-five years Secretary of the Buffalo Charity Organization Society, on this question. Mr. Almy, by reason of his long and distinguished service in this field, is an authority on such a subject, and when he advocates abandoning the use of "charity" for welfare and uplift societies it should and will have great weight.

There is no doubt that this name has often prevented such organizations obtaining a maxim of usefulness by preventing many persons who really need assistance or council from applying for it on account of prejudice against the name charity.

Mr. Almy suggests that the title Family Welfare League would be a good substitute for organizations which have heretofore been known as "Associated Charities" or "Charity Societies."

He urges in this behalf the important fact that we now consider our "cases" from the point of view of the family more than that of the community.

We may follow members of one family through several communities in order to get them together or to secure employment for them; therefore the added emphasis on the family as the unit would certainly be helpful.

As a matter of fact, charity in the sense of the mere giving of money is very nearly a thing of the past.

Considering this question from the churches' point of view, it is interesting to remember that our Saviour, who spent his life helping others, never did so through charity.

He laid the emphasis upon the word neighbor, and gave us the incomparable illustration of true neighborliness in the conduct of the good Samaritan.

Also it is well to remember that the word "charity" as used in the King James' Version of the New Testament is almost invariably changed to "love" in the more correct and more modern translations.

PROBATION LAWS MAKING HEADWAY IN THE SOUTH.

At the last session of the Virginia Legislature a bill was passed providing for the appointment of probation officers in the various courts of the States. Such appointments to be made only upon recommendation of the State Board of Charities and Corrections.

In compliance with this law the judges of the Hustings Court and of the Police Court of Richmond, Va., have already appointed probation officers.

The next step towards modernizing the courts an effective law enforcement will be the provision for indeterminate sentences.

The present system of a fixed sentence for a specified crime is no more fair than it would be for a doctor to have a regular list "ten days in bed for pleurisy," "four weeks for pneumonia," "ten weeks for typhoid fever," etc.

The object in sending a man to jail is to cure him of the weakness of not realizing the importance of the difference between his property and some one else's, or to cure him of the weakness of giving away to a violent temper, or an insatiable appetite for strong drink. To decide arbitrarily that sixty days in jail will cure every man of petit larceny, or that thirty days in jail will cure every man of the habit of drinking, is just as foolish as it would be for a doctor to enforce such prescriptions as suggested above, whether his patients got well in the meantime or not.

On the other hand the indeterminate sentence system by which a man is sent to jail for an indefinite period, not specified by the judge, but determined by some qualified and properly trained court official, based upon the mental and moral condition of the prisoner, who, upon being released, is watched over and protected by a probation officer—affords an opportunity for the exercise of the same sort of judgment that the physician uses in deciding when his patients are strong enough to leave their beds.

This system has now been in operation in Indiana for twenty-five years, and its results in reformed criminals, as shown by careful records, fully justify its continuance.

AN OUTLET FOR OUR EAGERNESS.

Terrible as has been the devastation wrought by the epidemic that is sweeping the country, it has nevertheless its bright side. Probably no contagious disease ever struck the country at a time when people were so eager to render some sort of service.

The promptness with which educational buildings have been converted into hospitals and the alacrity with which persons from every walk of life have flocked to volunteer as nurses, orderlies, messenger boys or ambulance drivers, is largely due to the de-

sire of the home people to prove themselves worthy of the boys in France.

We all want "to go over the top" in some way, and these improvised hospitals have been equipped in every way—at least ten times as rapidly as would have been the case a year ago, before the war had been so poignantly brought home to us.

Conventions no longer have the weight of normal times, and we look upon duties of a most unusual character as being quite natural and not at all out of the way when we remember that the flower of our youths may be digging trenches or building roads or making cocoa as Red Cross workers in France.

THINGS TO BEAR IN MIND.

In these days of rush and tear the following slogans, put forth by the National Safety Council, are well worth keeping before us:

Enlist now—we fight to save life, not take it.

Let's get safety "over the top."

A national ideal—our lives unstained by carelessness.

Safety saves sickness, suffering, sadness.

Put the skull and cross-bones label on carelessness.

Let us mold safety into public opinion.

Safety first is contagious—catch it. Wreckless—not reckless.

An ounce of prevention is worth a pound of compensation.

Make safe the highway for the throng.

War makes honorable cripples—carelessness unhonored ones.

Safety means more than property—it means life.

Our aim—safety on earth—in the air—by land and sea.

More men are killed by accidents than by war.

Safety is replete with human interest.

The Value of a Plan.

Every Christian life needs a plan—steady, well-kept, good all the year round—to give direction to all Christian efforts. Without a plan, we become fitful, zealous at one time, cold at another. Satan cannot conquer a Christian life that has a plan to live by. Our circumstances in life are very different, and by necessity the plans will be modified thereby; still, each one should realize the value of system, and arrange a method which accords with our vocation.

If you plan to go to church each Sunday, you will be there more regularly than if you leave it to be decided from time to time. Whatever you resolve to do will sometimes be difficult to perform, and you have saved your resolution if you can meet the difficulty with the response, "That's my plan," and follow it out. If we could read the records of human life, we would find that we have many times fallen into bad habits, neglected our duties, yielded to temptation, broken our good resolutions, simply because our Christian life was a kind of haphazard, go-as-you-feel sort of thing, and lacked a well-kept plan.—Gospel Advocate.

Church Knowledge and Nurture

NEW TABLE OF LESSONS

Morning Lessons.		Evening Lessons.	
21 S. after Trinity, Oct. 20	I Mac. 6:1-16; or Proverbs 31:10—end	II Thess. 1 and 2	Isaiah 33:2—22, 24
M., Oct. 21	II Mac. 10:10—11:15	Titus 1:1—2:8	Luke 7:36—end
T., Oct. 22	12	2:9—3: end	Ecclus. 24
W., Oct. 23	I Mac. 6:18—42	II Timothy 1	John 1:1-18
T., Oct. 24	6:48—end	2	19:34
F., Oct. 25	7:1-22	3	1:35—end
S., Oct. 26	7:23—end	4	2:1-12
			30:21—31:11
			32:7—end
			3:1-21
22 S. after Trinity, Oct. 27	I Mac. 8; or Ecclus. 1:1-11	Romans 1:1-25	Ecclus. 2
			Luke 9:1-11

Twenty-second Sunday After Trinity:

The first Sunday morning lesson is the story of the remorse and death of Antiochus Epiphanes. Having failed in his attempt to despoil a wealthy city in Persia and then receiving the intelligence that the Jews had driven Lysias off and pulled down the abomination which he had set up upon the altar in Jerusalem, the king "was astonished and sore moved; whereupon he laid him down upon his bed and fell sick for grief, because it had not befallen him as he looked for." Realizing that his end was come, he called friends, to his bedside and made his lamentation and confession. "I remember the evils that I did at Jerusalem. . . . I perceive therefore that for this cause these troubles are come upon me and, behold, I perish through great grief in a strange land." While this experience does not illustrate the petition of the Collect for pardon and peace any more than his selfish military career bears out the thoughts of the Epistle, strength through Divine help and that warfare which is waged with the "sword of the Spirit," yet the selection is apposite as presenting the very opposite of those principles"; a wreck is as good as a lighthouse." It is a curious coincidence that Antiochus' story is opposite even to the Gospel for the day, in that he died instead of having been healed and restored.

For the second lesson we have given the first two chapters of 2 Thess., God's judgment upon the enemies of His Church at the coming of the Lord, which coming, however, is to be preceded by apostasy in the Church and the manifestation in the world of the mystery of lawlessness; "therefore, comfort your hearts and stablish you in every good word and work." The conflict of the Christian Church against sin within and without runs parallel with the experience of God's people of old during the Antiochian persecution.

The evening lessons are for the purpose of illustrating the "pardon and peace" of the Collect, and the peace in the midst of conflict of the Epistle. A woman of the city "which was a sinner," interrupted a dinner party at which our Lord was a guest. Standing at His feet and weeping, she washed His feet with her tears, wiping them with the hairs of her head and anointing them with ointment. The host, type of the gentleman who does not understand spiritual things, draws an inference unfavorable to the prophetic insight of his guest, all unconscious of his own discourtesy in omitting certain attentions due and ignorant of the great principles of love and forgiveness. The prophet read both the sinner's heart and his own (the greater sinner of the two). Pardon and peace were her portion. (Note: The woman loved because she had been forgiven, not vice versa.) The Old Testament passage is a

prophecy of the time when Jerusalem (the Church) should be a "quiet habitation" and experience forgiveness. The humble, penitent sinner, rather than the proud Pharisee, "saw the King in His beauty." For week days, besides the continuation of Maccabees and Ecclesiasticus, Titus and II Timothy are given and the course reading begun of the Gospel of Him who brought, not the law under which Simon had been reared, but the "grace and truth" to which the "sinner" responded.

C. B. WILMER.

HOME LESSONS ON THE LIFE OF OUR LORD.

By the Rev. K. J. Hammond, D. D.

Primary and Junior.

XXXVI.

Jerusalem and Jordan. Winter A. D. 29.

1. What feast did Jesus attend on this visit? John 10:22.
2. How did Jesus heal the woman sick eighteen years, and justify it? Luke 13:13-16.
3. How sorry was Jesus that His people knew Him not? Luke 13:34; 19:41.
4. Give our Lord's story of Lazarus the beggar. Luke 16:20-25.
5. How does God rescue and value a human soul? Luke 15:4-7.
6. Who was sick at Bethany, and what did his sisters do? John 11:1-3.
7. What did Jesus say and do? John 11:4, 6, 7, 11, 14.
8. What did Martha say and do? John 11:20-22, 24, 27, 28.
9. What did Jesus say and do at the grave? John 11:35-44.
10. What was the result of raising Lazarus? John 11:47, 54.
11. Do you consciously trust your soul's life to Jesus? John 6:68; 15:5.

The marvel of God's love for mankind grows as we learn the degree of that love. It is the degree of it that is apocalyptic. The Old Testament had attempted to disclose the graciousness of God, telling men that like as a father pities, so God pities. Exterior nature too had tried to make known God's healing and comforting power; abundant harvests telling of His affection, zephyrs breathing His soothing kindness, health-giving air and the recuperative tendencies within every normal body indicating that love is over mankind. But the degree of that love was never known to any man, however scholarly, until it was revealed when God out of desire to secure to man the highest possible good gave His Son for man.—J. G. K. McClure.

Calendar and Collect

October.

1. Tuesday.
- E. Nineteenth Sunday after Trinity.
13. Twentieth Sunday after Trinity.
18. Friday. St. Luke.
20. Twenty-first Sunday after Trinity.
27. Twenty-second Sunday after Trinity.
28. Monday. SS. Simon and Jude.
31. Thursday.

Collect for Twenty-first Sunday After Trinity.

Grant, we beseech Thee, merciful Lord, to Thy faithful people pardon and peace, that they may be cleansed from all their sins, and serve Thee with a quiet mind; through Jesus Christ our Lord. Amen.

Morituri te Salutant.

O Thou eternal One, we who are doomed to die lift up our souls to Thee for strength, for death has passed us in the throng of men and touched us, and we know that at some turn of our pathway he stands waiting to take us by the hand and lead us—we know not whither. We praise Thee that to us he is no more an enemy, but Thy great angel and our friend, who alone can open for some of us the prison house of pain and misery and set our feet in the roomy spaces of a larger life. Yet we are but children, afraid of the dark and the unknown, and we dread the parting from the life that is so sweet and from the loved ones that are so dear.

Grant us of Thy mercy a valiant heart, that we may tread the road with head uplifted and a smiling face. May we do our work to the last with a wholesome joy and love our loved ones with an added tenderness because the days of love are short. On Thee we cast the heaviest burden that numbs our soul, the gnawing fear for those we love, whom we must leave unprotected in a selfish world. We trust in Thee, for through all our years Thou hast been our stay. O Thou Father of the fatherless, put Thy arm about our little ones! And ere we go we pray that the days may come when the dying may die unafraid, because men have ceased to prey on the weak and the great family of the nations enfolds all with its strength and care.

We thank Thee that we have tasted the rich life of humanity. We bless Thee for every hour of life, for all our share in the joys and strivings of our brothers, for the wisdom gained which will be part of us forever. If soon we must go, yet through Thee we have lived and our life flows on in the race. By Thy grace we too have helped to shape the future and bring in the better day.

If our spirit droops in loneliness, uphold us by Thy companionship. When all the voices of love grow faint and drift away, Thy everlasting arms will still be there. Thou art the Father of our spirits; from Thee we have come; to Thee we go. We rejoice that in the hours of our purer vision, when the pulse throb of Thine eternity is strong within us, we know that no pang of mortality can reach our unconquerable soul, and that for those who abide in Thee death is but the gateway to life eternal. Into Thy hands we commend our spirit.—Walter Rauschenbusch, in "Prayers of the Social Awakening."

"There is no better test of a man than the things that he wishes for the people that he loves most."

Family Department

NANCY BYRD TURNER, Editor

The Gifts of God.

God gave us life, and light, and love,
And for our home, this wide green
earth,
Enriched by wondrous heights above
Where planets wheel, and stars have
birth,

God gave our father, age to age,
His Golden Rule, His deathless truth,
Encarved on stone, inscribed on page,
And graven in the hearts of youth.

God gave our age a wider view,
A freer air, a lighter task,
Delights our fathers never knew
Nor dreamed that heart of man could
ask.

All these God gave of His good-will;
What have we given Him of ours?
A weakened faith, a love grown chill,
A handful, now and then, of flowers.

Impatience of His watchful care,
Doubts of His power to guide or bless,
A careless thought, thoughtless prayer,
And last of all, forgetfulness.

So, without guide, or faith, or hope,
We hasten through our aimless days,
Like those who, blind and frantic, grope
Through tortuous ways of some vast
maze,

Where blind meets blind in senseless
strife,
And knows not friend from deadly foe,
Yet to prolong a fruitless life
Each strives to strike the fatal blow.

Yet God still loves, forgives, and awaits
Until His wayward children turn
From fleeting joys and foolish hates,
And lift their eyes to Him, and learn.

As babes upon their mother's knee,
The wonders of His living truth.
Then God's great gift of peace shall be
Guarded by age, revered by youth.
—Joy Caruthers, in Diocese of Chicago.

"More Generous Still."

"Oh, no, I can not take them. It
would be robbing you, and I should be
so uncomfortable. Thank you just the
same. They are beautiful, but I want
you to keep them."

Isabel spoke positively, and in her
heart considered herself unselfish and
thoughtful as she motioned back her
friend Elsie's hand, holding out some
of the beautiful flowers to her, which
she had offered to share. Isabel did
not see the look of disappointment on
Elsie's face as she restored the blossoms
which she had separated from the
sheaf she bore. And it was only to
herself, and, therefore, unheard by any
listener, that the young girl whispered,
"I hardly ever have anything to give
while Isabel is always doing pleasant
things for me. I stopped on purpose
to share these beauties, but she won't
take them."

Elsie had been gone but a few min-
utes when Jamie, the youngest of the
family, came in with beaming face and
a sticky handful of something which he
offered to his sister to taste.

"Take some candy," he said. "Boy
next door gave it to me. I want you to

take some 'fore I eat it up. You're
always good to me, you know."

"I'd rather you would eat it all,
Jamie, boy," said the big sister, turn-
ing away and leaving the room. Aunt
Martha was sitting by the window, sew-
ing—good, wholesome, sensible Aunt
Martha, always a welcome visitor in
the home. Jamie turned a disappointed
face to her and turned a doubting step
toward her. "Won't you have some,
auntie?" he asked. "Yes, dear; give
me a taste. I like candy." She helped
herself sparingly, it is true, but the
small boy ran from the room with a sat-
isfied expression.

That evening the telephone rang.
"You are very good to offer to come
so far out of the way for me," answered
Isabel, "but I can't let you take all that
trouble." After listening a minute, she
spoke again. "Yes, it would be pleas-
ant, but, really, it is too much for you
to do. Don't think of it." And she
hung up the receiver. Then she sat
down to draw off a pattern for braid-
ing which one of her friends had asked
for.

"Why do you do that?" asked Aunt
Martha, the only other occupant of the
room just then. "It takes time, and is
not anything you care for."

"But Jean wants it, and I like to do
things for Jean. I heard her admiring
this, and decided to give her the pat-
tern as soon as I could," was the an-
swer.

"How singular that you should care
to do such favors," said Aunt Martha,
with rather a curious emphasis. Isabel
looked up, puzzled, and the expression
deepened as Aunt Martha added: "I
suppose few others enjoy it as you do."

"Just suppose that no one was will-
ing to take favors, how could you have
the pleasure of doing them? I know,
Isabel, that you do enjoy doing things
for people. I have always known that
of you. But I have been impressed late-
ly with your unwillingness to receive
favors that are offered to you. You
declined Elsie's flowers this morning.
You refused Jamie's little love-offering,
and just now you evidently rejected a
little plan some one devised for the
evening."

"But, auntie, I am very sensitive
about taking favors, because I can not
bear to have others take trouble for
me. I want to be unselfish about it,
and"—hesitatingly—"I don't want to
feel too much under obligation."

"But suppose that all your friends
felt and acted as you do, what then?
Let me quote a favorite bit of verse
that fits in, from Adelaide Proctor:

"I hold him great who, for love's sake,
Can give, with noble, generous will,
But he who takes for love's sweet sake,
I think I hold more generous still."

"Isn't it more generous to do the
harder thing, and to be a gracious re-
ceiver, so that another may be a happy
giver?"

"I never thought of that side of it,"
said Isabel, who was very thoughtful
now.

"But there has to be the taking side
as well as the giving side, my dear girl.
And as a kindly acceptance is a more
difficult grace than a kindly bestowal,
ought we not to be even more careful

to do that than the other, though gra-
cious giving is essential, too?"

"Yes, Aunt Martha," assented Isabel,
heartily, adding slowly: "Perhaps my
reluctance to be under obligation is
more pride than unselfishness, after
all."—Julia H. Johnston, in Presby-
terian.

FAMILIAR HYMNS.

VIII. The Spacious Firmament on High.

Hymns differ almost as greatly as do
human beings; each has its peculiar
personality, its special intrinsic worth.
Some hymns are bugle calls, some are
meditations, intimate and sweet; some
are songs of praise, some upward-
breathing, articulate prayers; some tell
of inward experiences, some celebrate
outward occasions. One that is in a
manner unique, that seems somehow to
stand just a little apart from all the
rest, is Addison's great nature hymn.
This composition has for its subject the
testimony that nature bears to nature's
divine Original, and so powerfully does
that testimony speak in every line that
no one can read it carefully to the end
without a feeling of solemn awe.

Joseph Addison, the author, is one
of the great names of English litera-
ture. He has been called, indeed, "the
well of English undefiled." Chiefly re-
markable as a writer of prose, he,
nevertheless, won much fame as a poet.
Perhaps nothing that he ever wrote ex-
ceeded in literary worth this wonderful
hymn that the Church has taken to
herself.

Like so many other makers of hymns,
Addison was the son of a clergyman.
Though he died at the early age of forty-
seven, his comparatively brief career
was rich and full. Honors came to him
easily. He knew the meaning of adver-
sity, but he knew also what it was to
achieve wealth, popularity, and bril-
liant distinction through his own ef-
forts.

In the so-called Queen Anne period
in which he lived, spirituality in Eng-
land was not at high tide. We can
have no warrant for thinking of Addi-
son as an especially spiritually-minded
man; possibly even in those days he
could scarcely have been called relig-
ious. All the more, therefore, and with
bright vividness, does his hymn bear
testimony to the great truth that it sets
forth. It is as though the man had
been impelled by a power outside of
himself to proclaim the wonders of
God in creation. The lines are full
of sonorous beauty; they move as ma-
jestically as the procession of the stars.
They produce a wonderful effect; when
we sing them we feel dwarfed before
Omnipotence, yet at the same time com-
fortingly and singularly safe.

The spacious firmament on high,
And all the blue, ethereal sky,
And spangled heavens, a shining frame,
Their great Original proclaim.
The unwearied sun, from day to day,
Does his Creator's power display,
And publishes to every land
The work of an Almighty Hand.

Soon as the evening shades prevail,
The moon takes up the wondrous tale,
And nightly to the listening earth
Repeats the story of her birth;
Whilst all the stars that round her burn,
And all the planets in their turn,
Confirm the tidings as they roll,
And spread the truth from pole to pole.

What though in solemn silence all
Move round his dark terrestrial ball;
What though no real voice nor sound
Amidst their radiant orbs be found;

In reason's ear they all rejoice,
And utter forth a glorious voice;
Forever singing, as they shine,
"The Hand that made us is divine."

Inventing Life.

One who had watched the education of youth for many years with kindly wisdom used to say that the most pathetic thing about it was that the young were so incapable of profiting by the experience of age. You try to teach your children the sad lessons that you have plucked from life, to make them distinguish between sweet and bitter, to choose this path and to avoid that; but they will neither obey nor listen. They stumble over rough roads that you would have made smooth and fall into traps that you would have had them shun.

But if this makes the pathos of youth it also makes its charm, this petulant indifference to the gray caution of mistrustful age. The boy and the girl go bounding forward over hill and valley, eager to make life for themselves, to create a new world. What if you have failed? Is that any reason why they should not succeed? Even sorrow, even suffering, even death are rich with splendid, untried possibilities. But these children do not think of sorrow, or suffering, or death. It is enough for them that tomorrow is unlimited. For them are all the vast desire and hope of Stevenson's delicate verses:

The world is so full of a number of things,
I'm sure we should all be as happy as kings.

And their vivid impatience finds its natural outlet in the panting enthusiasm of Rosalind, "One inch of delay more is a South Sea of discovery."

In the gay French comedy the old lady says of the young girl, "Here is another one who thinks she has invented love." So we may say of youth, "Here are others and others and others by the million who think they have invented life."

And the tragedy of advancing years is that we invent life no longer. As we grow old, everything grows old about us. Well-trodden paths lead to old, familiar haunts, haunts often loved because they are familiar, but still old, with nothing of discovery, nothing of wonder, nothing of mystery. "When I was a boy," said the wise man, "the path by the high hedge enthralled me. What wondrous things might be on the other side! To be sure, there was nothing on the other side, but I did not know it. Now, alas! I can look over and see."

But there are a fortunate few whose eyes are bright with discovery until they die. Let us all be as much like them as we can. Let us resolutely go on inventing life. The surest way to do that is to live with the spirit of the young, to see life with their eyes, and, in these days when we are so madly on the watch against evil germs, to keep our souls daily infected with the germ of wonder.—The Youth's Companion.

Foreign Mission Evangelism.

Evangelistic work seems not to have been retarded by the war. The mass movement in India continues with unabated vigor. The united campaign in Japan, which closed a few months ago, was the most successful campaign ever carried on by a native church in all its history. At present a great evangelistic campaign is being waged in China, practically all the mission forces

being united in this effort to take advantage of the open door and open heart in China to the message of the gospel. The West Africa Mission reports the largest additions to church membership for the past year of all its long and wondrous history.—Selected.

Strange.

Strange, in the clutch of Hate,
Strange, with a world at War,
That we should love so many
We never loved before!

Home-reft boys in the camps—
Not only your son and mine,
But all who are mates with Courage,
All who wear her Sign.

And the soldiers "Over There,"
From lands we have not known,
Fighting for us in the trenches—
They are one with our own.

Men who are moaning in pain,
Ill, and broken, and blind;
Little children who hunger,
Sorrowing womankind—
Ours is the need to succor
And ours are the wounds to bind.

And, O, the call to the heart
Of the foreign, cross-marked field,
With each unnamed soldier resting
On Honor, as a shield!

Strange, in the clutch of Hate,
Strange, with a world at War,
That we are loving so many
We never loved before!
—Mary Stewart Cutting.

The Will of An Insane Man.

In the pocket of an old, ragged coat belonging to one of the insane patients of the Chicago poorhouse there was found, after the patient's death, a will.

The man had been a lawyer, and the will was written in a firm, clear hand on a few scraps of paper. So unusual was it that it was sent to a lawyer; and he read it before the Chicago Bar Association, and a resolution was passed ordering it probated. And now it is on the records of Cook County, Illinois.

The will reads as follows:

I, Charles Lounsberry, being of sound and disposing mind and memory, do hereby make and publish this my last will and testament, in order, as justly as may be, to distribute my interest in the world among succeeding men.

That part of my interests which is known in law and recognized in the sheep-bound volumes as my property, being inconsiderable and of none account, I make no disposition of in this my will. My right to live, being but a life estate, is not at my disposal, but, these things excepted, all else in the world I now proceed to devise and bequeath.

Item: I give to good fathers and mothers, in trust for their children, all good little words of praise and encouragement, and all quaint pet names and endearments; and I charge said parents to use them justly, but generously, as the needs of their children shall require.

Item: I leave to children inclusively, but only for the term of their childhood, all and every the flowers of the fields and the blossoms of the woods, with the right to play among them freely according to the customs of children, warning them at the same time against thistles and thorns. And I devise to children the banks of the brooks and the golden sands beneath the waters thereof, and the odors of the willows that dip therein, and the white clouds

that float high over the giant trees.

And I leave to the children the long, long days to be merry in, in a thousand ways, and the night and the train of the Milky Way to wonder at, but subject, nevertheless, to the rights hereinafter given to lovers.

Item: I devise to boys, jointly, all the useful, idle fields and commons where ball may be played, all pleasant waters where one may swim, all snow-clad hills where one may coast, and all streams and ponds where one may fish, or where, when grim winter comes, one may skate, to hold the same for the period of their boyhood. And all meadows, with the clover blossoms and butterflies thereof; the woods with their appurtenances; the squirrels and the birds and echoes and strange noises, and all distant places which may be visited, together with the adventures there found. And I give to said boys each his own place at the fireside at night, with all pictures that may be seen in the burning wood, to enjoy without let or hindrance or without any incumbrance or care.

Item: To lovers I devise their imaginary world, with whatever they may need, as the stars of the sky, the red roses by the wall, the bloom of the hawthorn, the sweet strains of music, and aught else they may desire to figure to each other the lastingness and beauty of their love.

Item: To young men, jointly, I devise and bequeath all boisterous, inspiring sports of rivalry, and I give to them the disdain of weakness and undaunted confidence in their own strength. Though they are rude, I leave to them the power to make lasting friendships and of possessing companions, and to them exclusively I give all merry songs and grave choruses to sing with lusty voices.

Item: And to those who are no longer children or youths or lovers, I leave memory; and bequeath to them the volumes of the poems of Burns and Shakespeare and of other poets, if there be others, to the end that they may live the old days over again, freely and fully, without tithes or diminution.

Item: To our loved ones with snowy crowns I bequeath the happiness of old age, the love and gratitude of their children, until they fall asleep.—Exchange.

WAR ECONOMY CORNER.

Cake Without Sugar.

An excellent cake, though not quite so sweet as with sugar.

1-4 cup butter, oleomargarine or other fat.

2 cups corn syrup.

2 eggs.

3 cups flour.

1-2 tablespoons baking powder.

1-4 teaspoon salt.

1 cup milk.

Cream the shortening, add the syrup and the egg, and mix well. Add the milk. Sift the baking powder and flour together, add it slowly to the mixture and beat. Bake in a moderate oven as a loaf or layer cake or small drop cakes. One-fourth cup of raisins added to the batter gives more flavor and sweetness.

It is sometimes contended that tricks are necessary in trade; and that politics have no indissoluble connection with morals. Such a contention is the abnegation of all Christian ideals; of all practical belief in a God of superintending righteousness and truth. And every untruth, whether in word or act, is a nail in the coffin of life, eternal life.—Canon Diggle.

For the Young Folks

NANCY BYRD TURNER, Editor

A Child's Evening Prayer.

Lord, send me sleep that I may live;
The wrongs I've done this day forgive;
Bless every deed and thought and word
I've rightly done or said or heard;
Bless relatives and friends alway;
Teach all the world to watch and pray;
My thanks for all my blessings take,
And hear my prayer, for Jesus' sake,
Amen. —Bishop Graves.

For the Southern Churchman.

The Happiness Beads.

"If I could have just one thing I know of, I'd be perfectly happy," Pauline sighed.

"It must be a wonderful thing," remarked Uncle Barry, who sat near.

"Not so wonderful," said Pauline, her face brightening, "but very beautiful."

"Animal, vegetable or mineral?" inquired Uncle Barry.

Pauline considered. "Well, I don't know exactly," she said. "How queer—I don't know!"

Her uncle laughed. "Well, you'd better find out what you're wishing for," he said, "and then do your wishing."

A few days later Pauline broached the subject again. "I know what I want more than anything else in the world, Uncle Barry. It's really animal, but it has some mineral in it, and it grows and acts like a vegetable."

It was quite a while before the family could guess. At last—"Coral!" said Uncle Barry, triumphantly. "Well, I don't wonder you are mixed up. Want coral, eh?"

"A string of coral beads," Pauline corrected. "All even, and smooth, and pink."

"It would make you perfectly happy, eh?" asked Uncle Barry.

Pauline looked somewhat uncomfortable. She wished Uncle Barry wouldn't say "eh," and pin a person down so tightly. However, he was waiting for his answer.

"Ye-es," she said, slowly. Indeed, surely it seemed as though a string of coral beads would make the whole world bright.

On the morning of her tenth birthday Pauline found only one package beside her plate. "We put it all into a single gift," her mother smiled.

Pauline unwrapped the package with trembling fingers. When the papers fell off a square white velvet box was revealed; at the snap of a clasp the top flew up, and there, on a bed of white satin, lay coiled a string of pink coral beads! Pauline's face certainly looked like that of the happiest person in the world.

For a while it seemed that the birthday-beads were going to answer their purpose. Pauline wore them all the time—too much, her mother said, but the little girl could not bear to take them off. They were the admiration of all her friends and schoolmates, and somehow they seemed to go well on every dress she had, and go well with both her hats. Yet Pauline was not always happy. One day she acknowledged this to her uncle. "They are just as beautiful as ever—the beads," she said, "but I'm used to them, you see."

Still, she cried bitterly when, on re-

turning one day from an afternoon in town, she found the string of beads gone. One side of the clasp was caught in her collar, and from it hung an inch of string, but not a bead remained. Evidently the other side of the clasp had broken off and spilled the beads. "And it was the most beautiful thing I ever owned," sobbed poor Pauline.

The next time she went to town with Uncle Barry she found herself scanning every nook and corner for the lost beads. "Though that is foolish, I know well enough," she said to herself, sadly. "I'd recognize them anywhere," she added. "There were one or two little marks that I couldn't mistake."

One day while she and her uncle were driving slowly out of town, they met a little girl of about Pauline's own age, dressed in a short, faded gingham and a sunbonnet. Pauline gave a little start. "She's got on my beads!" Uncle Barry heard her whisper. Without knowing it, he drew the horse down to an even slower walk.

The little stranger, seeing the eyes of both fixed on her, broke into a smile. She had started to turn in at the gate of a cottage by the road, but now she halted, fingering her beads.

Pauline was embarrassed; she could think of nothing at all to say, except the first thing that had popped into her head. "That's a pretty necklace," she remarked, and felt her face turn red.

The little girl looked pleased, but not at all confused. She fumbled with the back of her neck, evidently untying a knot, then handed the string of beads over to Pauline. "Indeed it is," she said, joyfully. "The prettiest thing I ever did see in all my life!"

Uncle Barry watched his niece's face as she bent above the beads. What he saw there made him turn to the other little girl. He half expected to see her smile gone, but it was still there.

"I found them myself," she explained joyfully, "one day a few weeks ago—a little way up the road, yonder. First one, then another, then another. They looked like rose petals lying in the mud—only there ain't any roses along a country road!" She laughed aloud at the memory, and, taking her string of beads back from Pauline's reluctant fingers, tied it around her neck again. She was still, laughing as the buggy drove off.

"Well, what are you going to do about it?" Uncle Barry asked. "They're your happiness beads, aren't they, little girl?"

"Yes," Pauline answered, slowly. "They are mine, all right. I know now how I lost them. Don't you remember that we came home by this road and I got out to pick wild flowers that day?"

Uncle Barry remembered. He remembered also that a heavy rain had fallen a few hours afterward, and perhaps buried them for some days. No doubt the little girl had thought that there was no chance of ever finding the owner, for few people traveled this road.

"What are you going to do about it?" he repeated. "She will give them up as soon as she finds out that they are not hers."

Pauline frowned. "I don't know,"

she said. "Let me think for another mile."

At the end of the mile she looked up and laughed. "How could I take them back?" she said. "They truly were her happiness beads, weren't they, Uncle Barry? Why, I couldn't take them away from her!"

On their next drive they met the little girl again. She was still wearing the coral beads, and still smiling.

"I declare, she makes me feel happy all over," Pauline said. "They were real happiness beads after all, weren't they?"

"You're right," agreed Uncle Barry. "They did double duty."

Pauline was silent for a long time. "It sounds like a funny thing to say," she remarked, presently, "but I'm glad I lost them."

"I understand," said Uncle Barry; and he did. Do you?

When Billy Was Tardy.

This is the story of the way a nail in the fence of Billy Allen's garden kept the fourth grade room in the Lincoln School from winning the beautiful flag that the teacher and pupils had set their hearts on. It really was not the fault of the nail, as you shall see, for the nail had its own work to do and would rather have been doing it than making trouble for the fourth grade room.

The story of that nail goes back to last summer, when Billy was helping his father fasten some boards that had worked loose in the garden fence. "I can drive nails, father; let me hammer some of them," he suggested.

His father handed him the hammer, and Billy did very well, indeed—for a time. But after he had driven three or four nails he suddenly tired of his task and dropped the hammer to chase a butterfly that was hovering near. It did not seem important to Billy that he had left one nail driven only halfway in, and his father did not notice the half-driven nail when he picked up the hammer and went on with the work.

That was last summer, as I said before. Since school began there have been weekly contests between the rooms of the Lincoln School, which Billy attends, for a beautiful silk American flag. The room that does not have a single tardy mark for the week holds the flag for the following week. Some weeks no room earns the flag, and then it remains locked up in a closet. Billy's room, the fourth grade room, has not yet had the flag once; but there was one week when it looked as if that room were surely going to win. When Friday came, it was the only room in the big building that had no tardy marks.

Billy lives very near the schoolhouse, and he had not been late all the term. It was no fault of his that the room had not won the flag long before. Of course he would not be the one to fail it now.

But on Friday morning he slept a little later than usual. When he dressed, the buttons would not stay buttoned and there seemed to be more of them than usual. Then he wanted an extra slice of toast and had to wait while his mother prepared it. By the time he was ready to start it lacked only four minutes of 9.

"Lots of time," he cried, when he kissed his mother and put on his cap. "I'll go through the garden; it's a short cut."

Billy ran down the garden walk and climbed to the top of the fence. The school yard lay just beyond. The pupils were watching, and they clapped their hands when they saw Billy coming. But

Billy did not jump off the fence. He sat there and acted as if he were trying to take something out of the pocket of his trousers.

His mother ran to the door. "Billy, do hurry," she urged. "It's already 9."

The teacher in the fourth grade room came to the window and called sharply: "William Allen, do not sit on that fence an instant longer. The last bell will ring in a minute, and you will be tardy."

Still Billy sat on the fence, although it was plain now that he was trying to climb down. His mother saw that something was wrong and ran down the garden path. Billy began to struggle harder. There was a sound of tearing, and Billy fell to the ground with a big hole in his trousers. Just then the bell rang. Billy's room had lost the flag.

"It was an old nail," complained Billy, crying bitterly, as he climbed backed over the fence and walked to the house to have his trousers mended before he went to school. "It had no business there, anyway."

But later, when he and his father talked it over, he remembered about the nail that he had left half driven; and the lesson that Billy learned is one that he is not likely to forget.—Youth's Companion.

The Littlest One.

My dady 'he's a Captain,

My brother is a Scout,

My suster is a Camp Fire Girl—

But I am just left out.

They each have uniforms to wear

And different things to do.

Oh, dear! I do so wish that I

Belonged to something, too!

My mother tells me not to mind;

She says, "Why, don't you see?

Because you are the littlest one

You just belong to me!"

—Edith Ballinger Price, in St. Nicholas.

Keeping Sport Out of Mischief.

"We're going to have a splendid fire," said Jack with enthusiasm.

"The pile will be 'most as high as the house," cried Jim.

"Oh, won't it be fun?" echoed Mary.

The children were alone that afternoon. And they were as busy as little beavers, raking up the yard. It was a good deal of work, but they didn't mind for they would have such fun afterward watching the bonfire. Besides, mother had promised them marshmallows to toast!

So Jack and Mary and Jim worked away diligently. Only Sport would not work!

Now Sport was always with the children. Every morning he trotted along the country road with them on their way to school. Sometimes he carried a lunch basket or a mitten, for it made him very proud to help. And every afternoon he was waiting to see them safely home. You would have thought that Jack and Mary and Jim couldn't be trusted to go alone. At any rate, Sport was convinced that without him they would surely be lost.

But when it came to raking leaves, Sport wasn't a bit of help. He would crouch beside the pile and bark. Then he would make a plunge and send the leaves flying in every direction. How he chased them! But they whirled so gaily in the breeze that no wonder he took them for butterflies!

At first the children thought this amusing. They were so fond of Sport that whatever he did made them happy. But after their pile had been scattered several times, it didn't seem such fun.

"Stop it, Sport; get away," said Jack.

But it wasn't any use to drive Sport away. He took that for part of the game. And as soon as the children had returned to their raking, back he came more like a whirlwind than ever.

"We've got to tie him up," said Jack.

"You won't hurt him?" cried Mary. "Course not," said Jack. "Where's some rope?"

"We can take the rope off the sled," Jim suggested.

Sport was delighted when they brought out the sled. There wasn't any snow, but he was quite willing to drag his friends about over the leaves, if they wished. He caught the rope in his teeth, ready to pull. But why were they putting the rope around his neck? Sport's delight changed to perplexity. And when they tied him to a tree and left him, he expressed his hurt feelings in howls.

With no Sport to hinder the work went on rapidly. The wind was rising, and an occasional gust caught the leaves. In spite of this the raking was soon finished and the pile ready to light. Jack struck a match and started the blaze. Fanned by the wind, the whole pile broke into flame.

And then Jack discovered that the bonfire was too close to the house. The wind was carrying the flames in that direction!

Jack began beating at the bonfire with his rake.

"Get some water," he shouted to Jim.

Jim rushed away. But in his confusion he couldn't find a pail. The flames were spreading. Mary caught up another rake to help Jack. Their efforts served only to make the fire burn more fiercely. The wind lifted bunches of the burning leaves and hurled them across the yard.

"Hold them down with your rake, Mary," Jack cried.

He ran to the woodpile and began dragging boards to keep the bonfire from blowing away. Jim had found the pails and was pumping furiously. Mary was doing her best to hold the pile against the wind, when an extra gust tugged at the mass beneath her rake. And half the pile rose into the air to fall blazing upon the porch!

A scream from Mary, an answering bark, a flash of tawny fur—and Sport had hurled himself upon the porch and was stamping and scattering the burning leaves. He had gnawed through the rope and freed himself just in time.

In a few moments the fire was checked, and the children hung over Sport, petting and praising him and binding up his scorched paws.

"If he hadn't got loose," said Jack soberly, "the house might have burned down."

"We won't ever tie him up, again," declared Jim.

"And we thought," laughed Mary, with her arms about the shaggy neck, "that we were keeping Sport out of mischief. But he kept us out of mischief instead!"—Abigail Burton in S. S. Times.

Nuthatches Near Home.

One April some years ago a pair of nuthatches (sometimes called "sap-suckers") built a nest in a hollow butternut not many feet from the western windows of our farm home. From the shy habits of these birds I should fancy such a choice of location very unusual, but the place was quiet, the family small and there was no doorway on that side.

Of what material the nest was built

we had no means of knowing, but I believe small chips of bark formed some part of its construction, as we occasionally saw them carried in. The work was begun about the 13th of the month, and they continued to use the nest during most of the summer, though I think but one family of young birds were raised.

Through the whole period of their residence we observed one curious habit of the parent birds, that of wiping with their bills the bark for several inches around the nesting hole. They did not merely dab at it as hens sometimes do at a solid surface to free their beaks from some sticky or cumbersome substance, but maintained a steady whack, whack, for many minutes, with a quick turn of the head between each stroke, until the tree was fairly polished where the process had gone on. Whether their purpose was sanitary or otherwise we never determined, but their labors should have produced a good effect in that direction, as it left little chance for germs or vermin to find lodgment near the nest.

The most interesting sights occurred when the young red squirrels from the next tree grew old enough to become inquisitive and the nuthatch parents displayed their protective tactics. That the third-grown squirrels had positively harmful designs appeared unlikely, but the nuthatches evidently distrusted the whole tribe, whether young or old.

The moment one in his journeyings reached the tree trunk one or both of the "quarks," as we often called them from their peculiar little cry so frequently repeated, flattened out against the bark of the tree, wings extended, head drooping in the most painfully helpless attitude.

Round and round the birds would whirl as if pinned to the tree in their simulation of agony or swooning until the youthful rodents became distracted from any intention of investigating the nestlings, although they sometimes prolonged their visits through curiosity or mischievous interest until we were moved to pity and hustled them away.

As there were five very active squirrels without visible occupation except the harassing of the nuthatches, the duties of guardianship provided ample employment for the anxious parents and ourselves until time relieved the trials of both and, with fiedgelings flown, the birds resumed their unhurried searching of every tree stem, while we relaxed our vigilance with a little more knowledge of wild life.—Our Dumb Animals.

The Funny Pane.

It's in my mother's window, but I think she doesn't know.

Perhaps her eyes are up so high

That she can't see things so.

But when I pull my little chair

Where I can watch things pass,

I have the very best of fun

Just looking through the glass.

The milkman's horse seems up on stilts,

With legs so long and thin;

And, my! the wagon wheels look big.

As round and round they spin.

The people all grow tall like giants,

But in the other pane

They don't look funny any more;

They're common size again.

Sometimes when I laugh right out loud

My mother comes by me,

And squints her eyes to look, and says,

"Why, dear, what do you see?"

Maybe some day I'll tell her,

But I don't want to explain.

I like pretending no one knows

About my 'Funny-Pane.'

—Louise McKinney.

A Four-Footed Farm Hand.

Warren Rice, of Solon, Maine, has a shepherd dog that he considers worth a dollar and a half a day to him, or the price he would have to pay a hired man, says the Kennebec Journal.

"Teddy," the dog, does much of the work that a hired man would do. When Mr. Rice goes off to work into the back field, a mile distant, Teddy goes with him. If Mr. Rice is cutting wood, when a tree is down and his master is cutting the limbs from it, Teddy grabs hold of each one and as it is cut off pulls it away and runs back to get another limb.

When noon time comes his master will say, "Teddy, we had better have dinner," and Teddy goes to the house, where his mistress has put up the dinner in a pail, and takes it back to the woods. He and his master eat dinner together. Mr. Rice lives back a little way from the main road, and when the mail comes, Teddy runs to get the paper and brings it home.—Selected.

Do You Believe in Signs?

A carelessly written, misspelled letter is a sign that you will not get the job you are applying for.

A caved-in chest and bowed shoulders are a sign that you will have a dangerous illness. It may not come for a few years, but it's coming.

If you give up without trying again after a failure, it is a sign that you will always occupy a lower rung on the ladder that leads to the world's treasure-house.

If you find yourself cheating in a game or work or lesson, it is a sign that promotions will be few and far between for you.

If you lose your temper before breakfast, it is a sign that you will have an unpleasant day.

To smile and speak softly when you are angry is a sign that you will be a leader of men.

If you ask three favors of a friend before offering even one, it is a sign that you are going to lose your friend.

To borrow money to spend on pleasure or indulgence is a sign that your mind is weak.

If you can make three people smile before breakfast on a rainy morning, it is a sign that great good fortune is awaiting you.

If your money doesn't last from one pay-day to another, it is a sign that you will be poor all your life.

To betray a confidence given you is a sign that shame is coming to you.

If you wear a scowl or gloomy look four days out of each seven, it is a sign that you will have few friends.

To do a favor for a stranger or some one who cannot repay you is a sign that you will be happy for the next twenty-four hours.

To tell one lie is a sign you will suffer from an uneasy conscience; to tell two is a sign of a bad memory;

to tell three is a sign that disgrace is on its way to you.

To own up to your fault and take the blame for any trouble it may have caused is a sign that you will not repeat that offense.

It is a sure sign of good luck if you keep at a difficult problem or task until you have mastered it.

To be suspicious of people's motives or good intentions is a sign that you will be frequently cheated.

It is a sign of long life to be able to control your appetite.

To rejoice in another's good fortune is a sign that you will have many friends.

To show respect to your elders is a sign that you will be a social success.

To think twice each time before you speak is a sign that you will be advanced to a position of trust.

To be magnanimous to an enemy when you have a chance to even up old scores is a sign that you will be a great man.

These three things are signs of good luck that will follow through life: to tell the truth when it is difficult, to keep cheerful amid discouragement, to keep clean in evil surroundings.—Zella M. Walters, in C. E. World.

For the Southern Churchman.

Riddle.

Riddlemaree, yellow and red,
Some at your feet, some overhead;
Green when they come, brown when they go,

Up and away when the cold winds blow.
Look out of your window—a crowd you'll see—

Who can read my riddlemaree?

Answer to last week's riddle: A fox.

There is Money

For some boy or girl in every parish who will represent the Southern Churchman.

The work is easy. You can attend to it in your spare time. Write to-day to the Circulation Department.

Southern Churchman
Richmond, Va.

Ratcliffe & Tanner, Inc. ...FLORISTS...

207 N. 6th Street, Richmond, Va.

FLOWERS FOR ALL OCCASIONS

What do you know of the work of your Church Temperance Society?

Rev. Fredrick Courtney, D. D., President.
William Jay Schieffelin, Esq., Ph. D., Treasurer.
Rev. James Empringham, D. D., Gen'l Supt.

Send for free sample copy of "TEMPERANCE."
This periodical has the largest circulation of any magazine of its kind in America. Address

Church Temperance Society

214 Metropolitan Tower, New York City

War and the Church

THE CHURCH IN THE FURNACE

Editor E. B. McNutt

Price \$1.75

By Seventeen C. of E. Chaplains.

At the Front

Two page leader in June 1, "Living Church", by Dean Hodges.

Used by P. E. War Commission in its Work.

THE CHURCH AND THE MAN.

By Donald Hankey.

Price 60 cents.

One chapter quoted entire in "March" Y. M. C. A. "Association Men." At the head of Book List for the month.

THOUGHTS ON RELIGION AT THE FRONT.

By Rev. Neville S. Talbot.

Price 80 cents.

The opinions of a C. of E. Man of true humility and courageous sincerity.

WATCHMAN! WHAT OF THE NIGHT.

By Richard Henry Malden.

Price \$1.75.

A C. of E. naval chaplain lets others describe symptoms and exhort on penances while he does some deepful thoughtful work on the first principles of a cure.

THE NEW HORIZON IN CHURCH AND STATE.

By W. H. P. Faunce,
Pres. Brown University.

Price 60 cents.

A good American book by a good American.

THE CHRISTIAN MAN, THE CHURCH AND THE WAR.

By Robert E. Speer.

Price 60 cents.

An earnest discussion of the aims of the war which call for its warm hearted support by the Christian and the Church.

Order from

SOUTHERN CHURCHMAN CO.
Richmond, Va.

The Desk With a 25 Year GUARANTY

The desk that stands hard usage without becoming shaky. It is of extra strong construction throughout and has these exclusive points of excellence: Heavy Semi-Steel Frame, Patent Noiseless Hinges and Extra Wide Seats. The design, construction and finish is perfect in every detail. Our proven claim is—the best desk regardless of price. The only desk made in the South.

SOUTHERN DESK COMPANY,
HICKORY, N. C.

Miller & Rhoads

"The Shopping Center."

For the retail Dry Goods and Department Store trade.

In the heart of Richmond, when you are here; and Our Mail Order Department Serves you at your home.

BROAD AND GRACE STS.

CORNER 6TH ST.

RICHMOND, VA.

FINANCIAL

SAVE --

To buy WAR SAVINGS STAMPS;
To buy LIBERTY BONDS;
To contribute to the RED CROSS, Y. M. C. A., KNIGHTS OF COLUMBUS, Y. M. H. A., and other war relief organizations;
To provide for unavoidable delays in allotments if you expect to be in the army.
To provide for increased cost of living and all contingencies; and
BECAUSE IT IS THE DUTY OF EVERY MAN, WOMAN AND CHILD

National State and City Bank

1111 EAST MAIN STREET, RICHMOND, VA.

WM. H. PALMER, President
JULIEN H. HILL, Vice-President and Cashier
J. W. SINTON, Vice-President
R. E. CUNNINGHAM, Assistant Cashier
WM. S. RYLAND, Assistant Cashier
JESSE F. WOOD, Manager Savings Department
CORRESPONDENCE CORDIALLY INVITED

INCORPORATED 1812

Virginia Fire and Marine Insurance Company

Of Richmond, Va.

ASSETS - - - - - \$2,160,195.00

Wm. H. Palmer, President E. B. Addison, Vice-President
W. H. McCarthy, Secretary

BUY WAR SAVINGS STAMPS

Invest your money with the government and do your bit toward winning the war.
Those at home must back the boys at the front with supplies of every kind. Your money loaned to the government through the purchase of War Savings Stamps will help meet the various demands.

The American National Bank of Richmond, Va.
SECURITY AND SERVICE

Buy Liberty Bonds
until it hurts---and
then buy more to
stop the pain

The Union Bank of Richmond

1104 EAST MAIN STREET

MEMBER FEDERAL RESERVE SYSTEM.

Jno. L. Williams & Sons

BANKERS and BROKERS

Eighth and Main. (P. O. Box 503)

RICHMOND, VIRGINIA.

Transact a general Banking and Brokerage Business. Deal in Southern Investment Securities. Negotiable Railroad and Municipal Bonds.

The First National Bank

OF

Richmond, Virginia

DESIRE

YOUR ACCOUNT.

CAPITAL & SURPLUS

\$3,000,000.00

3%

INTEREST IN SAVINGS DEPARTMENT

R. L. Christian & Company

514-16 E. Broad St.

Richmond, Va.

Leading Fancy Grocer

AGENTS FOR

HUYLER'S CANDIES AND PETER'S SWISS MILK CHOCOLATE.

Special attention given to out-of-town orders.

Catalogue mailed on application.

Richmond, Fredericksburg & Potomac R. R.
To and from Washington and beyond—Daily.

Leave Richmond	Arrive Richmond
* 6:40 AM	7:25 AM
* 8:40 AM	* 9:15 PM
* 11:45 AM	* 12:05 PM
* 12:30 PM	* 1:25 PM
* 2:00 PM	* 3:00 PM
* 3:15 PM	* 4:10 PM
* 4:15 PM	* 5:00 PM
* 5:00 PM	* 6:00 PM
* 6:00 PM	* 7:00 PM
* 7:00 PM	* 8:00 PM
* 8:00 PM	* 9:00 PM
* 9:00 PM	* 10:00 PM
* 10:00 PM	* 11:00 PM
* 11:00 PM	* 12:00 AM

Richmond Washington Local, Lv. 7:10 A.M. week days; 7:15 P.M. Sundays; Ar. 12:15 P.M. daily. Fredericksburg Accom. week days, Lv. 7:15 P.M. Ar. 8:15 A.M. Ashland Accom. week days Lv. 7:45 A.M. 6:30 P.M.; Ar. 6:30 A.M. 6:30 P.M.

* Elba ticket and baggage offices not open for this train.
* Main St. Sta.
† Byrd St. Sta. stopping at Elba. * Elba Sta.

Classified Advertising and Notices

All notices and advertisements, accepting positions wanted, will be inserted in this department at a rate of 20 cents per single line, each insertion. Special rates to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents. Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

PIPE ORGANS.

If the purchase of an organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Kentucky, who manufacture the highest grade at reasonable prices.

THE BLUE RIDGE INDUSTRIAL School, Dyke, Greene County, Va., will take a carload of choice winesap apples to Richmond about the 15th of November, 1918, for sale at \$6.00 per barrel delivered at the residences. By buying these apples you will greatly help the work of the school. Please send your order in now.

The Annual Meeting of the Contributing Life Members of the Evangelical Education Society of the Protestant Episcopal Church will be held on Thursday, October 17, 1918, in Room 11, the Church House, Twelfth and Walnut Streets, Philadelphia, Penn., at 3:30 P. M., for the election of officers and the transaction of such other business as may be brought before it.

S. LORD GILBERSON,

General Secretary,

Philadelphia, October 8, 1918.

WANTED—GOOD BOARD IN COMFORTABLE country home in Virginia, not in village. Refined and healthful surroundings. Address X Y Z, Southern Churchman.

DESIRABLE HOUSE FOR RENT AT Lexington, Va., between V. M. I. and Washington and Lee grounds. Also will rent part of house or give rooms with board. Apply to Mrs. William J. Armistead, Letcher Avenue, Lexington, Va.

HELP WANTED

WANTED A LADY OF EDUCATION AND refinement as companion for my daughter of fourteen, qualified to assist her with her studies, music, etc. Apply J. W. S., Southern Churchman, Richmond, Va.

WANTED A GOOD WOMAN TO CARE for a six months old baby. Good home. Salary, \$25.00 to \$30.00. If interested communicate with Mrs. J. G. Church, 15 Porter Road, Annapolis, Md.

WANTED NURSERY GOVERNESS, OR nurse for two children; ages, five and nine years. English girl preferred, but not essential. Please write promptly to Mrs. B. I. Prescott, Ravenwood Apartment, 1242 Westover Avenue, Norfolk, Va.

WANTED—A MOTHER'S HELPER. If interested, write, stating salary wanted, to Mrs. John Leary, R. F. D. No. 2, Richmond, Va.

WANTED—LADY OF REFINEMENT to assist in care of children, and to teach two young boys. Comfortable home surroundings. Address Box 48, Rapidan, Va.

HELP WANTED MALE OR FEMALE, bookkeeper or some one familiar with office work. L. E. Smoot, 3020 K Street, N. W., Washington, D. C.

HELP WANTED, FEMALE, STENOGRAPHER. Salary depends on qualifications. Permanent position. L. E. Smoot, 3020 K Street, N. W., Washington, D. C.

WANTED—A MINISTER OF EPISCOPAL Church to direct home study courses for a college with a well established business. Address O. C., care Southern Churchman.

WANTED—THE JULIA PARKMAN Jones Home desires the services of a matron, necessary that appointee should be a communicant of the Protestant Episcopal Church. Answer, giving references, to rector Christ Church, Rev. R. F. Gibson, Macon, Ga.

WANTED—GOVERNESS TO TAKE entire responsibility of five little boys at Gladstone, N. J., on a farm. To teach two of them, aged eight and six. Salary \$50 per month. Address Mrs. K. D. Robinson, Gladstone, N. J.

POSITIONS WANTED

WANTED, A POSITION AS COMPANION. Experienced, practical nursing and first aid. Satisfactory references exchanged. Address "W," care Southern Churchman.

A YOUNG LADY DESIRES A POSITION to teach English, French and music. References given and desired. Address Miss J. Randolph, Arrington, Va.

ATTENTION!!! Churchmen Everywhere

Under direction of the War Commission the Department of Army and Navy Work of the Brotherhood of St. Andrew is keeping the great Honor Roll of the Church.

Rectors and laymen send us the names of enlisted Churchmen and their military addresses.

ENLISTED CHURCHMEN send us your names and write us your wants. We are anxious to serve you wherever you are.

EVERY LETTER ANSWERED

B. F. FINNEY, Chief Sec'y
F. S. TITSWORTH, Executive Sec'y
Church House, 12th and Walnut Streets
PHILADELPHIA, PA.

THE BOARD OF MISSIONS.

Correspondence is invited from those who wish to know

What it does.

What its work signifies.

Why the work can be helped most effectively through the Board.

Address The Right Reverend A. S. Lloyd D. D., President of the Board of Missions, 281 Fourth Avenue, New York.

Legal Title for Use in Making Wills; The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.

The spirit of Missions, \$1.00 a year.

The spirit of Missions, \$1.00 a year.

The spirit of Missions, \$1.00 a year.

The spirit of Missions, \$1.00 a year.

The spirit of Missions, \$1.00 a year.

The spirit of Missions, \$1.00 a year.

The spirit of Missions, \$1.00 a year.

The spirit of Missions, \$1.00 a year.

The spirit of Missions, \$1.00 a year.

The spirit of Missions, \$1.00 a year.

The spirit of Missions, \$1.00 a year.

The spirit of Missions, \$1.00 a year.

The spirit of Missions, \$1.00 a year.

The spirit of Missions, \$1.00 a year.

The spirit of Missions, \$1.00 a year.

The spirit of Missions, \$1.00 a year.

The spirit of Missions, \$1.00 a year.

The spirit of Missions, \$1.00 a year.

The spirit of Missions, \$1.00 a year.

The spirit of Missions, \$1.00 a year.

The spirit of Missions, \$1.00 a year.

The spirit of Missions, \$1.00 a year.

The spirit of Missions, \$1.00 a year.

The spirit of Missions, \$1.00 a year.

The spirit of Missions, \$1.00 a year.

The spirit of Missions, \$1.00 a year.

The spirit of Missions, \$1.00 a year.

The spirit of Missions, \$1.00 a year.

The spirit of Missions, \$1.00 a year.

The spirit of Missions, \$1.00 a year.

The spirit of Missions, \$1.00 a year.

The spirit of Missions, \$1.00 a year.

The spirit of Missions, \$1.00 a year.

The spirit of Missions, \$1.00 a year.

The spirit of Missions, \$1.00 a year.

The spirit of Missions, \$1.00 a year.

The spirit of Missions, \$1.00 a year.

The spirit of Missions, \$1.00 a year.

The spirit of Missions, \$1.00 a year.

The spirit of Missions, \$1.00 a year.

The spirit of Missions, \$1.00 a year.

The spirit of Missions, \$1.00 a year.

The spirit of Missions, \$1.00 a year.

The spirit of Missions, \$1.00 a year.

Southern Churchman

SOUTHERN CHURCHMAN COMPANY

Publishers

815 East Grace Street, Richmond, Virginia

LEWIS G. WILLIAMS, President.

E. B. ADDISON, Vice-President.

REV. E. L. GOODWIN, D. D., Editor.

REV. JAS. D. GIBSON, Managing Editor.

Entered at the Postoffice in Richmond, Va., as second-class, mail matter.

Subscription Price—After January 1, 1918,

\$8.00 per year in advance. To the Clergy \$2.00. Six

months \$1.50. Trial subscription 3 months 50 cents,

10 cents a copy. Foreign postage 50 cents additional.

Back numbers not over 3 months old 10 cents each, over

1 months old 25 cents each.

For the convenience of subscribers, subscriptions are

continued at expiration unless otherwise ordered. Notice

of renewal discontinuance, or change of address should

be sent two weeks before the date they are to go into effect.

RECEIPT OF PAYMENT is shown in about two

weeks by change of date on address label. If date is not

properly extended after each payment notify us promptly.

No receipt for payment will be sent.

Notice post office address. The exact post office address

to which our forwarding paper should be sent, the time of

writing MUST ALWAYS BE GIVEN. Our mailing

is arranged by post offices and not alphabetically.

Make all checks and money orders payable to the

Southern Churchman and not to an individual.

ADVERTISEMENTS—Rates quoted on request.

For close office see head of that department.

Key-note notices wanted in each Parish, liberal com-

mercial.

Now concerning the church at large always welcome.

Now concerning the church at large always welcome.

Now concerning the church at large always welcome.

Now concerning the church at large always welcome.

Now concerning the church at large always welcome.

Now concerning the church at large always welcome.

Now concerning the church at large always welcome.

Now concerning the church at large always welcome.

Now concerning the church at large always welcome.

Now concerning the church at large always welcome.

Now concerning the church at large always welcome.

Now concerning the church at large always welcome.

Now concerning the church at large always welcome.

Now concerning the church at large always welcome.

Now concerning the church at large always welcome.

Now concerning the church at large always welcome.

Now concerning the church at large always welcome.

Now concerning the church at large always welcome.

Now concerning the church at large always welcome.

Now concerning the church at large always welcome.

Now concerning the church at large always welcome.

Now concerning the church at large always welcome.

Now concerning the church at large always welcome.

Now concerning the church at large always welcome.

Now concerning the church at large always welcome.

Now concerning the church at large always welcome.

Now concerning the church at large always welcome.

Now concerning the church at large always welcome.

Now concerning the church at large always welcome.

Now concerning the church at large always welcome.

Now concerning the church at large always welcome.

Now concerning the church at large always welcome.

Now concerning the church at large always welcome.

Now concerning the church at large always welcome.

Now concerning the church at large always welcome.

Now concerning the church at large always welcome.

Now concerning the church at large always welcome.

Now concerning the church at large always welcome.

Now concerning the church at large always welcome.

Now concerning the church at large always welcome.

Now concerning the church at large always welcome.

Now concerning the church at large always welcome.

Now concerning the church at large always welcome.

Now concerning the church at large always welcome.

Now concerning the church at large always welcome.

Now concerning the church at large always welcome.

Now concerning the church at large always welcome.

Now concerning the church at large always welcome.

Now concerning the church at large always welcome.

Now concerning the church at large always welcome.

Now concerning the church at large always welcome.

Now concerning the church at large always welcome.

Now concerning the church at large always welcome.

Now concerning the church at large always welcome.

Now concerning the church at large always welcome.

Now concerning the church at large always welcome.

Now concerning the church at large always welcome.

Now concerning the church at large always welcome.

Now concerning the church at large always welcome.

Now concerning the church at large always welcome.

Now concerning the church at large always welcome.

Now concerning the church at large always welcome.

Now concerning the church at large always welcome.

Now concerning the church at large always welcome.

Now concerning the church at large always welcome.

Now concerning the church at large always welcome.

Now concerning the church at large always welcome.

Now concerning the church at large always welcome.

ample of his life of unselfish interest, gentle patience and clear pure faith would have spread its influence over the whole parish.

Further be it resolved, That we extend to his bereaved family our heartfelt sympathy. Their consolation is ours, that he has only passed into the larger life, and that every remembrance of him is sweet and helpful.

Further be it resolved, That a copy of these resolutions be sent to the family, and that they be published in the Southern Churchman.

CHANNING M. BOLTON,
TIMOTHY W. DEXTER,
H. W. NUTTYCOMBE,
Trustees.

CHURCH INTELLIGENCE.

(Continued from page 11)

every speaker. This alone is a great argument for the movement, and if what is expressed by word of mouth, or in letters, forms any criterion, then a number of these men have been brought to a deeper realization of Christian truth. The season of 1918 consisted of eighteen successive Sunday afternoons, June to September, and there has always been each Sunday two short addresses; first class instrumental music and hymn singing by the crowd,

under the guidance of an able director. The hymns sung are on large frames, and held in the center of the street, which is closed by the mayor's order for one hour. A conservative estimate registers that considerably over three thousand men have been present during the recent summer. Five thousand cards, containing the Lord's Prayer and a Gospel truth, briefly expressed, have been distributed by a corps of voluntary Christian workers. The co-operation of the Episcopal Clergy has indeed been remarkable. Twenty-two of them have served in the capacity of speakers, a number speaking more than once. The Laity have been well represented, in addresses given by two laymen. The expense of the movement, has throughout the six years, been freely met by thirty-five contributors. It is the hope of many of the Clergy that an evolution will follow from this work, 'now so well established in Pittsburgh, in the forming of a City Mission Center. These street services are under the leadership of a committee of eight—four clergymen and four laymen, appointed annually by the Bishop of the Diocese.

The Church of the Ascension, Pitts-

burgh, the Rev. Dr. Wyatt Brown, rector, has received a bequest of \$1,000 left by the will of Mr. Samuel Stanhope Pinkerton, a vestryman of the parish.

The Rev. Alfric J. R. Goldsmith, of St. Thomas Church, Barnesboro, has resigned care of that mission, and accepted a call to be the first resident rector of All Saints' Church, Woodlawn. He will enter upon his incumbency on the Feast of All Saints.

IDAHO.

Rt. Rev. James B. Funston, D. D., Bishop.

The Bishop has issued a Pastoral Letter to his Clergy and people on the occasion of the twentieth anniversary of his consecration, from which the following is an extract:

"This great world war has introduced a new element of perplexity in providing for the work both in regard to clergymen and in regard to their support. Many of our clergymen have been called to war service and all available men are being used to fill their places. In addition, the high cost of

THE SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE, OF LONDON

has made arrangements with the Macmillan Company by which the more important of its recent books may be obtained through them. The Society occupies a foremost position among London theological publishers and its works, written as they are almost entirely by Anglicans, should have a special interest for readers of this paper.

A LIST OF THE IMPORTANT S. P. C. K. BOOKS

A Series of Texts Important for the Study of Christian Origins

Rev. W. O. E. Oesterley, D. D., Rev. Cannon, G. H. Box, M. A.,
Joint Editors

The Wisdom of Ben-Sira.....	\$1.00	The Letter of Aristeas.....	\$1.00
The Book of Enoch.....	1.00	The Ascension of Isaiah.....	} 1 volume 1.60
The Book of Jubilees.....	.50	The Apocalypse of Abraham.....	
The Testaments of the Twelve Patriarchs.....	1.00	Biblical Antiquities of Philo.....	3.00
The Apocalypse of Ezra.....	1.25	The Apocalypse of Baruch.....	} 1 volume 1.00
		The Assumption of Moses.....	

Handy low-priced translations without commentary or elaborate notes. Other volumes in preparation

By Arthur W. Robinson, D. D.

(a) GOD AND THE WORLD
A Survey of Thought
Ninth Thousand

(b) CHRIST AND THE CHURCH
A Restatement of Belief
Ninth Thousand

Evidential books prepared for the Christian Evidence Society. Urbane apologetic dealing with the difficulties for faith in the problems connected (a) with Creation, and (b) Redemption. Each, 60c

CHRISTUS CONSOLATOR
\$1.00

By H. C. G. Moule, D. D.
Bishop of Durham

CHRIST AND SORROW
60c

The fact that these "Words for Hearts in Trouble" have gone through five editions is an index of the way that they have met the needs of English hearts who have dear ones sleeping in France

Other Important Titles

BIRKBECK AND THE RUSSIAN CHURCH. By W. J. Birkbeck.....	\$3.00	HOSEA AND MINOR PROPHETS. By A. Lukyn Williams.....	.60
COMPARATIVE RELIGION. By A. S. Geden.....	.80	JESUS AND THE EUCHARIST. By J. P. Wilson.....	1.25
HACKLUYT'S VOYAGES AND DISCOVERIES. By A. D. Greenwood.....	1.50	THE ACHIEVEMENTS OF CHRISTIANITY. By J. K. Mozley.....	.80
VALUES OF THE CHRISTIAN LIFE. By A. D. Kelly.....	2.50	THE PROBLEM OF CREATION. By J. E. Mercer.....	2.50
SUNDAY GOSPELS: STUDIES FOR THE CHRISTIAN YEAR. By J. H. B. Masterman.....	1.25	THE CHALLENGE OF THE UNIVERSE. By Charles J. Shebbare.....	2.50
A COMMUNICANT'S MANUAL. By B. W. Randolph.....	.30	DISCIPLESHIP. By A. H. McNelle.....	.80
A STUDY IN CHRISTOLOGY. By Herbert M. Relson.....	2.75	HISTORY OF INDIA FROM THE EARLIEST TIME TO THE PRESENT DAY. By L. J. Trotter.....	3.50
BEGINNINGS IN INDIA. By Eugene Stock.....	.80	JOEL AND AMOS. By A. Lukyn Williams.....	.75
THE LIFE OF THE WORLD TO COME. By Henry B. Swete.....	1.00	THE USE OF THE VOICE. By T. Griggs Smith.....	1.00
THE HEBREW CHRISTIAN MESSIAH. By A. Lukyn Williams.....	3.50	THE MEANING OF THE CREED. By G. K. A. Bell.....	2.00

THE MACMILLAN COMPANY,

Publishers,

NEW YORK

living makes the former salary far less than what is required for a decent support. Our ministers must be provided for or the churches must be permanently closed. The solution I purpose is to join several places together under one minister, and thus make up a reasonable salary. It is absolutely out of the question in these times to have a clergyman giving his entire time to a place unable to give a third of what is needed to carry on the work. If our people really love the Church they will gladly not only give their share to God's Church to help to spread the gospel, but also as far as possible, be themselves earnest personal missionaries in telling of the great things the Lord has done them in redeeming them from sin and eternal death. While I deeply sympathize with all war work, such as Red Cross, Y. M. C. A., Y. W. C. A. and St. Andrew's Brotherhood, I would have you realize that the Church is the mightiest influence in this nation for righteousness. President Wilson, General Pershing and every leading public man of any standing nationally will tell us that to close the churches, stop preaching the gospel, would be a national calamity and would ultimately weaken if not destroy the morale of our army at the front. It is most unwise and unpatriotic for any one to say, "I will abandon my Church and will give no means or time to its support. All I have is going to war activities." The government has found the Church one of its strong war supports. It wants you to be just, that is, to render unto Caesar the things that are Caesar's, and unto God the things that are God's. We have got to prepare for peace. We are going to win this war and we will win it for righteousness. Now, let us not forget that the Church is the great preacher of righteousness. We need the active, open, Christ-declaring Church more than ever. We cannot afford to shut it up. We do not want any silent churches anywhere, especially in our State of Idaho. We pray that this nation may in all the future build its political as well as individual life in accordance with the teachings of Jesus of Galilee. Consider it a patriotic duty to attend your church services regularly."

Personal Notes

The Rev. Guy H. Frazier, of Red Hook, N. Y., has entered upon his duties as rector of the Church of Our Saviour, Rock Hill, S. C.

The Rev. Frederick W. Goodman, of the Diocese of Rhode Island, but who has been serving at Hastings in the New York Diocese, began on October 1 as rector of St. Mary's Church, Manhattanville, in succession to the Rev.

Dr. Francis A. Brown, who went to California some time since.

The address of the Rev. Dr. W. M. Pettis is White's Cottage, Rockledge, Fla.

The Rev. Charles B. Sparks, rector of St. John's Church, Medina, Diocese of Western New York, since 1911, has resigned his charge, to take effect December 31.

The address of Bishop Demby will be until further notice Hoffman-St. Mary's Industrial Institute, Keeling, Tenn.

The Rev. Leonard H. Burn has entered upon his duties as rector of St. Paul's Church, St. Louis, Mo.

The Rev. Mark H. Milne has entered upon his duties as rector of St. Luke's Church, Salisbury, N. C.

The Rev. Rufus D. S. Putney, now in charge of Trinity Church, Kirksville, Mo., has accepted a call to the Church of St. Philip the Apostle, St. Louis, Mo., and expects to take charge on November 1.

The address of the Rev. Philip G. Snow is changed to Waxahachie, Texas.

The Rev. Robert G. Williams has accepted a call to Christ Church, Woodbury, N. J., and expect to enter upon his new work on All Saints' Day.

The Rev. John London has resigned the rectorship of the Church of the Redeemer, Orangeburg, S. C., and retired from active ministerial work. His future address will be Fernandina, Fla.

The Rev. E. A. Penick, Jr., for the past eight months volunteer chaplain at Camp Jackson, S. C., has gone to Camp Taylor, Louisville, Ky., for special training before entering the service as a regular army chaplain.

Ordinations.

In the Church of the Ascension, Springfield, South Dakota, on October 4, 1918, the Rt. Rev. Hugh L. Burleson, D. D., advanced to the priesthood the Rev. Charles Ernest Coles. Dean Woodruff and the Rev. Messrs. E. F. Siegfried and William Holmes joined in the imposition of hands.

In Christ Church, St. Paul, Minn., on Tuesday, October 1, the Bishop of Minnesota ordained to the diaconate Robert James Ramsey, Ph. D., who was presented by the Rev. W. S. Howard. The Bishop preached the sermon.

It demoralizes life and religion to believe that God does not desire the happiness of His creatures, just as surely as it demoralizes life and religion to imagine that He has no higher aim for them than that they should be happy.—Hugh Black.

YOU WILL WRITE A LETTER LIKE THIS

I wish that I knew which one of the thousands of letters I receive would have the most weight with you, my friend. I can't quote all of them here, but I am going to ask you to read these carefully and then give me a chance to renew your health and make you write me one very much like them:

701 Barnard Street,
Savannah, Ga., Dec. 23, 1918.
Mr. N. F. Shivar, Shelton, S. C. Dear Sir: As you are aware, in 1909 I was suffering with indigestion, stomach and liver disorders and all its train of horrifying phenomena for several months. I had lived on milk, soft eggs, shredded wheat, a very insufficient diet for an active working man, and, of course, from disease and starvation was in a very low state of nervous vitality and general debility. I ordered ten gallons of your Mineral Water, which I used continuously, reordering when necessary, and in four months gained twenty-nine pounds, was strong and perfectly well and have worked practically every day since. It acts as a general renovator of the system. I prescribe it in my practice, and it has in every instance had the desired effects. It is essential to use this water in as large quantities as possible, for its properties are so happily blended and in such proportion that they will not disturb the most delicate system. It is purely Nature's remedy.

A. L. R. AVANT, M. D.
Leeds, S. C., March 2, 1911.
I have tested your Spring Water in several cases of rheumatism, chronic indigestion, kidney and bladder troubles, and in nervous and sick headaches, and find that it has acted nicely in each case, and I believe that if used continuously for a reasonable time will produce a permanent cure. It will purify the blood, relieve debility, stimulate the action of the liver, kidneys and bladder, aiding them in throwing off all poisonous matter.

C. A. CROSBY, M. D.

These are not selected cases nor are the results unusual. I receive thousands like them from physicians, ministers, lawyers, merchants, farmers, manufacturers and every conceivable profession. I want the satisfaction of receiving such a letter from you. No matter what your complaint may be, dyspepsia, indigestion, nervous headache, rheumatism, gall stones, kidney or liver disease, or any chronic ailment that has not responded to drugs. I invite you to match your faith in the Spring against my pocket-book. If the water fails to benefit you simply say so, return the empty demijohns and I will promptly and willing refund your money—every cent. Sign below:

Shivar Spring,
Box 64 C, Shelton, S. C.
Gentlemen:

I accept your guarantee offer and enclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if it fails to benefit my case you agree to refund the price in full upon receipt of the two empty demijohns, which I agree to return promptly.

Name.....

Address.....

Shipping Point.....

(Please write distinctly.)

NOTE:—"I have had the pleasure of serving the little church at Shivar Spring as Pastor for years, and am therefore well acquainted with Mr. Shivar and his associates, whom I gladly commend as honorable business men and worthy of the confidence of the public. I have personally derived great benefit from the use of the Shivar Mineral Water and have knowledge of its beneficial effects in a great number and variety of cases."—Rev. A. McCa. Pittman.

PREPAREDNESS FOR THE CHURCH

Never in the history of the country has the Church's responsibility in upholding the ideals of the nation been so great. In rendering its share of the essential work, its buildings should provide for maximum efficiency in every department. Consult the leading specialists in all branches of church improvement, construction, alteration, etc.

Designs will be prepared indicating how contemplated changes, etc., can be effected. Local labor will be availed of when desired for the constructive work, the artistic and elaborate enrichment being executed under the supervision of our New York artists.

Send for photographs of church interiors showing changes and improvements that have been accomplished, with memorial gifts included as a part of the scheme.

J & R LAMB
23-25-27 Sixth Avenue NEW YORK

Church Furnishings, Memorials, Etc.



CHURCH VESTMENTS

EMBROIDERIES

Silks, Cloths, Fringes, Etc.

CLOTHING for CLERGYMEN

COX SONS & VINING

72-74 Madison Avenue, New York



CHURCH FURNISHINGS

Gold, Silver and Brass

Church and Chancel Furniture

Write for Catalogue
for Episcopal Churches

W. & E. SCHMIDT CO.

308 Third Street, Milwaukee, Wis

CHURCH EMBROIDERIES

Stoles, Eucharistic Vestments, Surplices, Altar Hangings, Burses and Veils, Markers, etc. All materials for sale.

The only studio importing exclusively English unfading silks, Damasks, fringes, linings, pure gold metal threads, etc.; and using Standard Church of England

English silk stoles, plain.....\$ 5.00

English silk stoles, handsome crosses.....\$ 6.50

English silk stoles, best hand embroidery,
from \$10.00 up to.....\$50.00

English silk burse and veil with crosses,
\$12.00, \$15.00, \$18.00.....\$20.00

Handsome embroideries unsurpassed in workmanship. Special altar linens embroidered in England. Testimonials from all over the world.

THE CATHEDRAL STUDIO
Miss Lucy V. Mackrille

3615 WISCONSIN AVENUE, WASHINGTON, D. C.



GRANITE AND MARBLE MEMORIALS

Largest Stock in the South
We pay the freight and
guarantee safe arrival

The Couper Marble Works

(Established 65 years)
264-266 Bank St., Norfolk, Va.

R. Geissler, Inc.

56 West Eighth Street, New York

Memorials
FOR THE CHURCH

Furniture — Windows — Fabrics

O. Luetke's Art Works Church Furnishings

IN METAL, WOOD, MARBLE, ETC.

Est 1886. 328-332 7th Ave., New York

Brotherhood of St. Andrew

Guilds and all Church organizations desiring to assist their treasury can find no better way than by representing the SOUTHERN CHURCHMAN. And at the same time you will do a good work by placing the SOUTHERN CHURCHMAN in homes where there is no Church paper. Write to-day for full particulars.

SOUTHERN CHURCHMAN,
Richmond, Va.

Thoughts For the Thoughtful

Every temptation resisted is a trouble escaped.—Ex.

God shows results, He does not always reveal processes.

To trust in man makes us like man. To trust in God makes us like Christ.—Ex.

"If we would escape feeling lonely, we must learn to be alone—alone with God."

If you cannot do the work you like to do, pray that you may like the work you have to do.—Ex.

"The brave confession of a fault is the best of all safeguards against the repetition of the fault."

Let men be convinced that there is such a thing as Christian love, and they will be convinced of sin.—Ex.

It does not matter what creed we merely say: God only hears the creed we live. We only believe what we would live and die for.—E. Garreth.

Nothing is impossible; there are ways which lead to everything; and if we had sufficient will we should always have sufficient means.—Rochefoucauld.

We see the struggle, we hear the sigh
Of this sorrowful world of ours;
But in loving patience God sits on high
Because He can see its flowers.
—Anon.

Spirit Divine, brood down and fill
Us with Thy calm and make us still;
All sighing cares to cease.
Our restless longings cannot hold
The face of Heaven unless it fold
Us round and whisper "Peace."
—Gerald Massey.

In the sympathies of Christian hearts
and in reunions of long-parted friends,
we have had foreshadowings of the
reserves of joy in the eternal home, when

we shall have back again the touch of
the vanished hand and hear once more
the sound of the voice that is still.—
A. Macleod.

The Sun is the eye of Day,
Yet its light conceals
The Life of a thousand suns
Which Night reveals.
And Love is the sun of Life,
Yet its light conceals
The vision of ampler Love
Which Death reveals.

—C. W. Stubbs.

Men who are of faith, and are blessed
with faithful Abraham, have within
themselves springs of action and
sources of comfort. They are never
less alone than when all alone. They
know the Lord. They do not need to
wander to and fro seeking rest. They
have found peace; their feet are on
the rock; and their faith and hope rest
in the living God.—H. L. Hastings.

The Scripture commands us to be
"patient toward all men," and this im-
plies patience toward ourselves. A
reason for this universal patience is
found in the facts of human infirmity
and frailty. The God of all patience
knoweth our frame and "remembereth
that we are dust." Now all this is just
as true of ourselves as it is of our
neighbors; and hence we need to ex-
ercise the same patience on our own be-
half as would be required to be exer-
cised toward them.—The Christian.

Every time any man humbly takes
God's forgiveness, that man becomes a
new witness to men of how strong and
good the Saviour is. And look, how
they need Him! Not for yourself now,
but for them, for Him, take His for-
giveness and give up yourself inwardly
and outwardly to Him. So used one
grows to find men respond to the
noblest motives who are deaf to a
motive which is less noble. Be a new
man in Christ for these men's sake.—
Phillips Brooks.

What looks to this dim eye a stain,
In God's pure light, may only be
A scar brought from some well-fought
field,
Where thou would'st only faint and
yield.

—A. A. Proctor.



R. Geissler, Inc.
56 West 8th St. New York City.

* Church *
**Furniture
Furnishings
Decorations**
Fabrics and Embroideries.

Established 1877

As a Man Thinketh.

Every day we are becoming more like our thoughts. If they are mean and selfish, we cannot prevent ourselves from becoming so. If they are unclean and evil, our character and conduct will inevitably be shaped by them. It is true that "as a man thinketh in his heart so is he." As Charles Kingsley says: "Think about yourself; about what you want, what you like, what respect people ought to pay you, and then to you nothing will be pure. You will spoil everything you touch; you make sin and misery for yourself out of everything which God sends you; you will be as wretched as you choose; on earth or in heaven, either." And, on the other hand, loving thoughts will produce loving acts; and a generous, kindly way of regarding others in our own minds will bring us to a generous, kindly treatment of them in daily life.

He is a Very Help.

God does not help His children now and then, but now, always now. There is no "then," it exists only in imagination. The only time we ever actually need God is now. If "then" troubles us in imagination and we wonder what will become of us then, let us learn to live with God now. Form the habit of using God and being used by God, and the imaginary and dreadful "then" will be swallowed up in the stream of now when the time comes. No clocks keep time to-morrow. Springs push and hands point now. Now is the appointed time for clocks as well as people. God never helped any one to-morrow. He is a very present help. What is eternity but God's now? Let us then live the eternal God now.—M. D. Babcock.

"Though for a Season in Heaviness."

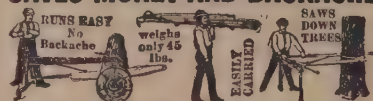
Too often we shut ourselves up with our sorrow. And yet the darkest day that ever came had some alleviation: the saddest hour that ever struck had something in it to make life possible; but too often we wrap the mantle of grief around our person, and, although the child's hand reaches out its flowers, although the sky sends down a glint of smiling sunshine, although there are wafts to us of some beautiful burst of music which should lift us up on its wing, we shut ourselves up in our sorrow, and say: "No, we are too down and dull to-day to be able to entertain and accept joy." How often the good

love of God, therefore, though all around our path, is sent away abashed, disappointed and thwarted. Thus all our life is needlessly shadowed by constant prohibition.—Rev. F. B. Meyer.

Almighty God, Who art the only source of health and healing, the spirit of calm and the central peace of the universe; grant to us, Thy children, such a consciousness of Thy indwelling presence as may give us utter confidence in Thee. In all pain and weariness and anxiety may we throw ourselves upon Thy besetting care, that knowing ourselves fenced about by Thy loving omnipotence, we may permit Thee to give us health and strength and peace; through Jesus Christ our Lord. Amen.

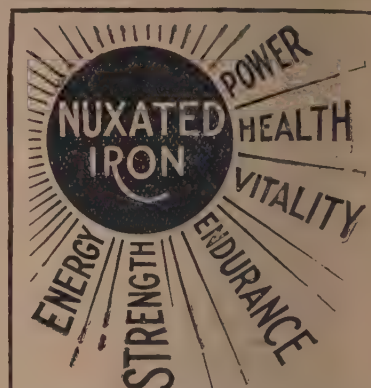
Nothing is to be gained by talking of Heaven to a man who worships money.

SAVES MONEY AND BACKACHE



FOLDS LIKE A POCKET KNIFE. ONE MAN with the **FOLDING SAWING MACHINE** saws down trees—saws any kind of timber on any kind of ground. One man can saw more timber with it than two men in any other way, and do it easier. Send for free illustrated catalog No. D165, showing Low Price and latest improvements. In use 30 years. First order gets agency. **Folding Sawing Machine Co., 161 West Harrison St., Chicago, Ill.**

The poorest people are not those who have to get much out of little, but those who get little out of much.



Nuxated Iron increases strength and endurance of delicate, nervous, run-down people in two weeks' time in many instances. It has been used and endorsed by such men as Hon. Leslie M. Shaw, former Secretary of the Treasury and Ex-Governor of Iowa; Former United States Senator and Vice-Presidential Nominee, Charles A. Towne; General John L. Clem (Retired) the drummer boy of Shiloh who was sergeant in the U. S. Army when only 12 years of age; also United States Judge G. W. Atkinson of the Court of Claims of Washington and others. Ask your doctor or druggist about it.

Books and Stationery

Prayer Books, Hymnals, Bibles, Chancel Books

Religious and Miscellaneous Books, Fine Stationery

Our stock and service are at your command. Write us for anything you need.

Headquarters for Church and Sunday-School Supplies. Publishers of American Church Sunday-School Lesson material.

Write for Catalogue and Samples.

We extend a cordial invitation to readers of "The Southern Churchman" when in Philadelphia to call upon us,

George W. Jacobs & Co.

PUBLISHERS, BOOKSELLERS, IMPORTERS, STATIONERS
1628 Chestnut Street Philadelphia.

The Choice of Executors

is a matter of great importance. Every dollar you leave should be conserved in such a way that your heirs may enjoy the uninterrupted benefits of your life's work.

This Company is a careful and economical executor, trained in the law and business, sound in judgment, and seasoned in practical experience; its primary business is the administration of trust funds.

Correspondence invited.

Capital
\$1,000,000

RICHMOND TRUST
& SAVINGS CO.

7th & Main Sts.,
Richmond, Va.



Southern Churchman

Vol. LXXXIII. RICHMOND, VA., OCTOBER 26, 1918.

No. 42

Every Mortal

Man (including ladies) who is able, should
subscribe to Liberty Bonds.

It's their duty!

And, besides, a U. S. bond is the best investment
on earth.

The man who is able to invest and doesn't is a slacker
pure and simple!

Virginia Trust Co.

THE SAFE EXECUTOR

Richmond, Va.

EDUCATIONAL

The Protestant Episcopal Theological Seminary in Virginia

Established A. D. 1823

The ninety-fifth session will open on Wednesday, September 18, 1918

Special Students Admitted

For catalogue and other information, address the Dean or Secretary

Theological Seminary
Alexandria, Va.

The Theological Department OF THE University of the South

An integral portion of the University, where the student of Theology meets in the frank intercourse of a common life with the student of Science on the other.

For catalogue, address
THE DEAN,
Sewanee, Tenn.

The Bishop Payne Divinity School

The accredited Seminary of the Church for training colored men for the ministry. The fortieth session opens September 21 1918.

For catalogue and information apply to
REV. C. B. BRYAN, Dean
Petersburg, Va.

The General Theological Seminary

CHELSEA SQUARE, NEW YORK

The next Academic year begins on the last Wednesday in September.

Special students admitted and Graduate Course for graduates of other Theological Seminaries.

The requirements for admission and other particulars can be had from The DEAN, 1 Chelsea Square, New York, N. Y.

Episcopal High School

NEAR ALEXANDRIA, VA.

The eightieth year of this School for Boys will open September 18, 1918. Modern equipment throughout. Military feature. Catalogue on application.

A. R. HOXTON, B. A., Principal.

Emerald Hodgson Hospital

—AND—
TRAINING SCHOOL FOR NURSES
UNIVERSITY OF THE SOUTH
Sewanee, Tenn.

A Church institution where the best training to be had for development of Nurses. For further information, address
REV. W. S. CLAIBORNE, Supt.

For the Southern Churchman.
"FOR THE SINS OF THE WHOLE WORLD."

Maria W. W. Proctor.

The sorry tale of sin since time began,
Which drowned the world and burned
Gomorrah's plain;
Idols and orgies of primeval man;
Multitudes killed for power or private gain
By ancient rulers in times long gone by;
Hatred and greed and worldliness
and ease,
Forgetfulness of creed or motives high;
Our minds have taken full account of these.

These we have thought were by our
Saviour borne
Upon the Cross, where He our ransom paid;
These were the sins that made our
Saviour mourn;
These the sore burden on His spirit laid;
We never thought new wickedness could be
More than this bad world ever knew before.
We never dreamed another flood to see,
Of villainy and cruelty and gore.
Nor dreamed of crowds inhuman yet to be,
For whom He did to God for pardon sue,
This Man had no foreknowledge to foresee.
But the Lord knew.

Few Big Inventions Made by Germans.

During the last few months I have heard the Germans arraigned as blatant, boorish, barbaric, yet in nearly every case the speakers suffixed to their invectives such an expression as "But when it comes to brains you will have to hand it to them; they have made science."

What, hand it to them? What epoch-making invention or discovery is of German origin—except a stamp on which is inscribed "Made in Germany"? Their scientists have kicked up a fair amount of spray as they gamboled in their pool, but the world has yet to hear a mighty Teutonic splash. Time and again French, English, American, Spanish and Italian inventors and discoverers have sent tidal waves around the globe. Let us now be specific.

The steam engine has been called the greatest of all inventions; it broke the shackles from slaves; it mingled the marts of the world; it makes neighbors of the antipodes. Newcomen, a native of Devonshire, obtained the patent for the first partially successful steam engine; Watt, a Scotchman, perfected it; Cuynot, Murdock and Trevithick brought forward the locomotive, not on German soil; Stephenson, an Englishman, was the first to apply the locomotive steam engine to railways for passenger traffic; France, England and America applied it to navigation. When all had been completed Germany pulled the whistle cord, shouted "Hoch der Kaiser!" and tagged it "Made in Germany."

The telegraph, which brings us the daily history of the world, was invented by an American. Professor Morse, who also suggested the Atlantic cable, which was subsequently laid by the American merchant-scientist, Cyrus Field, assisted in "mooring the New World

STUART HALL

STAUNTON, VA.

Formerly Virginia Female Institute

Diocesan Girls, School of Virginia and Southern Virginia. College preparation, Music, Art, Expression and Business Courses. Faculty and equipment of large school with small classes and individual attention. Large grounds and indoor athletics and outdoor sports under direction of Physical Trainer. Seventy-fifth session opens September, 1918. For catalogue apply to

MRS. H. N. HILLS, Principal,
(Formerly Principal of Sweet Briar Academy.)

S. HILDA'S HALL. A School for Girls.
Charles Town, W. Va.

Under the auspices of the Bishops of the Diocese (Episcopal). Near Washington. College Preparatory and elective courses. Music and Art. Athletics under trained Director. Open air classes.

MARIAH PENDLETON DUVAL, Principal
Past 16 years principal of Stuart Hall, Va.

The Virginian Home and Training School

Falls Church, Fairfax County, Va.

For the Feeble-Minded and Epileptic.

Established 1892.

For terms and information, address

MISS M. GUNDRY,

Virginia, Chatham, Box 13.
THE CHATHAM EPISCOPAL INSTITUTE
FOR GIRLS

College Preparatory. Music, Art, Domestic Science, Expression. Certificate admits to leading colleges. New buildings. Ten-acre campus. Athletics. Gymnasium. Terms moderate. Catalogue and views. Mrs. Elizabeth May Willis, B. P., Prin.; Rev. C. O. Pruden, Rector

ST. MARY'S, An Episcopal School for Girls
Founded 1842. Full college preparation and two years advanced work. Music, Art, Elocution, Domestic Science and Business. 14 modern buildings, 25-acre campus in mild Southern climate. Moderate rates. Address REV. GEO. W. LAY, D. C. L., Rector, Box 19, Raleigh, N. C.

NATIONAL CATHEDRAL SCHOOL
A Boarding and Day School for Girls. Fireproof buildings in Cathedral Close of 40 acres. College certificate privilege. Music, Art, Advanced, and Special Courses.

The Bishop of Washington,
President of the Board of Trustees.
Jessie C. McDonald, M. S., Principal.
Helen L. Webster, Ph. D., Academic Head.
Mount St. Alban, Washington, D. C.

Virginia Episcopal School

(NEAR LYNCHBURG, VA.)

For boys of character, position and ability whose means will not permit them to attend our more expensive schools. Prepares at cost for college, university or immediate entrance upon the duties of life. Made possible by gifts of founders. Special terms to clergymen. Boarders for the present are limited to seventy. One hundred and six acres of land. The session begins September 19, 1918. Apply for information and catalogue to the

Rev. Robert Carter Jett, D. D.,
Principal.
Rev. Thomas Kinloch Nelson, M. A.,
Vice Rector.

alongside of the Old" by Lord Kelvin, the prince of physicists, a British subject. Graham Bell, the chief inventor of the telephone, was born in Scotland and grew to fame in America. A young Italian, Marconi, gave the wireless telegraphy to the world. The house of Hohenzollern has made great use of these inventions in telling Great Britain, America and Italy in arrogant

verbiage what the Vaterland has done for the benighted peoples of the earth.

Cyrus McCormick, a native of West Virginia, produced the reaping machine which harvests the food of the world; Meikle, of England, brought forth the thrashing machine; thus was the famine banished. Eli Whitney, of Massachusetts parentage, invented the cotton gin; Hargraves, an Englishman, made the spinning-jenny; Arkwright, also English, supplied its efficiency with his famous spinning-frame; the Englishman Kay introduced the fly shuttle in weaving; Brunel, who devised the knitting machine, and Cartwright, inventor of the power loom, were British citizens. Thus was the world clothed.

Although Germany is militaristic and worships at the shrine of Mars, what motive offering has she made to the god of war? It was not she who contributed gun-cotton, gun powder,

smokeless powder, percussion cap, nitro-glycerine, dynamite, torpedo, shrapnel, automatic cannon, magazine rifle, breech-loading gun, gatling gun, revolver, Maxim silencer, hammerless gun, gunboat, ironclad battery or ship, armor plate, revolving turret, submarine, or airplanes.

Since Germany borrowed her military appliances from other nations we are not surprised that she obtained her devices of prosperity from the same source. She did not produce the first aniline dye vulcanized rubber, liquid gases, gas engine, water-gas, thermometer, barometer, pianoforte, barbed wire, cut nails, plate glass, circular saw, cable car, electric car, sleeping car, airbrake, bicycle, automobile, pneumatic tire, sewing machine, typewriter, calculating machine, cash register, steel writing pen, etc., ad infinitum.

The greatest thing Germany has done is to falsely advertise herself as the light of the world. No son of hers invented the electric light, the gas light, the acetylene light, the kerosene light, the searchlight, the flashlight, the safety lamp, the candle dip, or the friction match. America, France, England and other "untutored" nations performed these tasks. The sun, moon and stars are the only lights left for Germany's contention, and, according to the Mosaic account, the Lord and not the Kaiser made and placed them in the firmament.

Daguerre, a Frenchman, presented us with photography. Our own Edison brought forth the motion picture to delight and instruct the eye, and the phonograph to please and teach the ear. The Germans enjoy our reels and records, and, lifting high their steins, drink a prolonged toast to the achievements of the Vaterland, "Deutschland uber Alles."

Galileo, who first saw the heavens with a telescope, was an Italian. The men who first saw the earth and its teeming life with a microscope were not of German origin. Yet many telescopes and microscopes in our colleges, being marked "Made in Germany," have led students to believe that these wonderful instruments were devised by German brain. The Germans are mechanics, not inventors.

By use of the compound microscope Pasteur, the French biologist, as early as 1857, demonstrated a connection between microscopic organisms and disease. This was nine years before Dr. Koch, the German bacteriologist, had graduated. In this connection the important antiseptic surgery of Dr. Lister, of England, should be recorded. Edward Jenner, the discoverer of vaccination, and Harvey, the discoverer of the circulation of the blood, were Englishmen. An American taught the world the use of anaesthetics. Our dentists excel all others. They are employed by many crowned heads—even the Kaiser has his.

The Teutons have not shown the engineering skill of the French, who cut the Suez Canal, or of the Americans, who joined the Atlantic and the Pacific at Panama. The decimal or metric system by which the Germans make their measurements is a gift from France. The method by which they make their steel is that of Sir Henry Bessemer, of England. Many of the fruits and vegetables, of which they eat an enormous quantity, were brought forth by our own peerless Burbank. No wonder that the Germans can "goose-step" so high, for what else have they practiced?

Lavoisier, the father of modern chemistry, was a Frenchman; Linnaeus, the founder of botany, was of Swedish

origin. To Hutton, of England, we are indebted for geology; to Maury, of Virginia, for the physiography of the sea; to Descartes, of French parentage, for analytical geometry; to Comte, of France, for sociology; to Germany for sauerkraut and pretzels. Germany has not contributed her quota toward the world's advancement. How she struts in her foreign plumage. She is neither inventive, resourceful nor original.

She has made no geographical discoveries of importance. Her neighbors have. What role did she play in discovering various portions of the New World? Did she establish any colonies? I thank God she did not. Her sons did not compose the crew of Magellan's fleet, the first to circumnavigate the globe. A German did not discover the north pole, nor lead the way toward the south pole. It is high time to cease talking of Germany's achievements unless one wishes to indulge in satire.

History and study will reveal that the world's greatest teacher, scientist, inventor, discoverer, statesman, general, philosopher, preacher, painter, poet, architect novelist or singer was not "Made in Germany."—From "The Montgomery Advertiser."

The sphere of hope is "things not seen." Therefore a Christian's real possession is not what he sees. A thousand worlds with all the joy which they could yield are as nothing compared with our appointed inheritance—J. Hastings.

War and the Church

THE CHURCH IN THE FURNACE

Editor E. B. McNutt

Price \$1.75

By Seventeen C. of E. Chaplains.

At the Front

Two page leader in June 1, "Living Church", by Dean Hodges.

Used by P. E. War Commission in its Work.

THE CHURCH AND THE MAN.

By Donald Hankey.

Price 60 cents.

One chapter quoted entire in "March" Y. M. C. A. "Association Men." At the head of Book List for the month.

THOUGHTS ON RELIGION AT THE FRONT.

By Rev. Neville S. Talbot.

Price 80 cents.

The opinions of a C. of E. Man of true humility and courageous sincerity.

WATCHMAN! WHAT OF THE NIGHT.

By Richard Henry Malden.

Price \$1.75.

A C. of E. naval chaplain lets others describe symptoms and exhort on penances while he does some deepful thoughtful work on the first principles of a cure.

THE NEW HORIZON IN CHURCH AND STATE.

By W. H. P. Faunce,
Pres. Brown University.

Price 60 cents.

A good American book by a good American.

THE CHRISTIAN MAN, THE CHURCH AND THE WAR.

By Robert E. Speer.

Price 60 cents.

An earnest discussion of the aims of the war which call for its warm hearted support by the Christian and the Church.

Order from
SOUTHERN CHURCHMAN CO.
Richmond, Va.

*Hundreds of
Thousands*

of WEBSTER'S NEW INTERNATIONAL

DICTIONARIES are in use by business men, engineers, bankers, judges, architects, physicians, farmers, teachers, librarians, clergymen, by successful men and women the world over.

Are You Equipped to Win?

The New International provides the means to success. It is an all-knowing teacher, a universal question answerer.

If you seek efficiency and advancement why not make daily use of this vast fund of information?

400,000 Vocabulary Terms. 2700 Pages.
6000 Illustrations. Colored Plates.
30,000 Geographical Subjects. 12,000
Biographical Entries.

Regular and India-Paper Editions.



Writers for specimen pages, illustrations, etc. Free, a set of Pocket Maps if you name this paper.

G. & C.
MERRIAM
CO.,
Springfield, Mass.

CLOTHING

FOR MEN AND BOYS

In these days of uncertain merchandise it is necessary that you trade where you know the store.

Our policy of "all-wool" is still maintained.

O. S. Dwyer & Co.
ESTABLISHED 1877

Main and 11th Sts.
RICHMOND, VA.

Southern Churchman

Catholic for every truth of God; Protestant against every error of man.

REV. EDWARD L. GOODWIN, D. D.,
Editor.

SOUTHERN CHURCHMAN COMPANY,
Publishers.

Vol. LXXXIII.

RICHMOND, VA., OCTOBER 26, 1918.

No. 44

THE VISITATION OF SICKNESS AND MORTALITY.

To the other burdens of body and spirit which our people are bravely bearing has been added the scourge of influenza, which is now prevalent throughout the country. In the midst of our warfare against a distinct enemy with whom we could cope on somewhat equal terms, and at a time when the promise of victory was making us too confident, perhaps, in our prowess and invincibility, came this unseen foe before which armaments are powerless and soldiery helpless. Its hosts innumerable and invisible have invaded our homes, attacked our persons and besieged the very passages of physical life. Its approach to our shores was foretold, but made little impression, and like so many of God's judgments of old times its coming was "at an instant, suddenly." In a few days the whole country stood aghast at its onslaught. We were early warned that our best defense lay in quick surrender to an attack and an almost passive submission until its ravages were overpast. Even so it exacts a heavy tribute from its victims in suffering and humiliating weakness and physical depression, and to a number startling in its proportions it brings the summons of death in the midst of their days, with the entail of bereavement and sorrow which the last enemy ever imposes upon human love and fellowship.

"Shall there be evil in the city and the Lord hath not done it?" is the challenge of Amos to the men of his day, and it comes down to us at such a time as this with all its primitive significance. The Herdsman of Tekoah was no narrow-minded religionist of but one idea, but a singularly acute observer and thoughtful reasoner. He is addressing men who thought in terms of the material and the obvious; who had put away the notion of God's overruling judgments, and trusted in the arm of flesh and the seeming permanence of ordinary conditions. He considered with intelligence the secondary causes in which they confided and which in a measure they assumed to control, and knew their value and stability. But God he knew personally as

the supreme intelligence and all-controlling will, the sovereign and righteous First Cause, imminent in all things, commanding and disposing all events. His allegiance and his trust could find no fixed foundation short of Him.

It is easy for us to become bewildered among the sophistries of our day or to be entangled in our own logic when we seek to apprehend in detail the workings of God's providence. "His judgments are a great deep" which we cannot fathom, knowing but in part. We hold a few threads in the intricate web of life and must weave them in as wisely and strongly as we may. Other threads are held in other hands, some too remote for us to know. Then there are the laws of nature, and the rebellious powers of sin and evil lodged in human and satanic personalities. But God holds all the threads and knows the whole pattern of His perfect will. The questionings that arise within our little minds are so involved, the problems are so intricate, that we are tempted at a time to modify our old faiths or invent new theories to help God, as it were, out of His difficulties. Let us be sure that with Him there are no difficulties; that His love cannot be overcome of evil or His power be tied up in the forces of His own creation. Let us trust God as He calmly trusts Himself. "If it be marvelous in the eyes of the remnant of this people in those days, should it also be marvelous in mine eyes? saith the Lord of Hosts." No science can supersede, no philosophy supplant, the wisdom of a sincere belief in the perfect counsels of Him "whose never-failing providence ordereth all things in heaven and earth." It is to be acknowledged first of all, and then to be accepted and trusted with the simplicity of little children.

This evil disease came not causeless to the country at large or to any individual. For the country its message should not be hard to read. It makes us think that perchance God has greater things for us to be and to do than we have yet realized, if only we are sufficiently humbled, sufficiently subdued to His hand. A great confidence in a righteous cause, a wonderful out-

burst of patriotic fervor and sacrifice and a speedy success on the field of battle might not accomplish this—might, indeed, make us proud and self-sufficient and forgetful of God. Who can doubt that in His love for this people whom He has called to so great honor and privilege the God of nations is seeking to lead them to a deeper sense of dependence upon Him and of the insufficiency of human might and physical attainment? Surely He is teaching the world that lesson today in divers manners! "To humble thee and to prove thee!"—not only Egypt, but Israel of old; not only Russia and Germany, but the choicest of God's elect peoples today have need of discipline that they may learn wisdom, of chastening that it may yield in them peaceable fruits of righteousness." May His Spirit impress the lesson upon the consciousness of this whole nation and make it fit for His great purposes!

For those who are afflicted in their own persons or in the loss of friends or loved ones the message is much the same. Many a soul, we doubt not, has been reminded anew of the frailty of life, of the uncertainty of their hold upon the present order. It is a wholesome thing to know this, if so be it makes us neither reckless nor afraid, but invites us, leads, impels us to lay firmer hold upon Him who is the life indeed. Good out of evil can be seen on every side in these days, thank God! There have been not instances alone, but an almost universal outpouring of kindness and personal service on behalf of those in need which means much for the future achievement and development in all that is true and worthy in the character of the whole people. "My people doth not consider" has ever been the complaint of their Heavenly Father. If this visitation makes men think, forces them to face the actualities which surround them, to know themselves and life and death for what they are, it will not have come in vain or failed of its mission from the good hand of God.

For a true penitent there is one supreme blessing, and that is to be received of the Father. There is one supreme joy, and that is the Father's presence. There is one supreme life, and that is the Father's service.

Here and There

President Wilson's answer to Austria will probably put the finishing touches upon the disintegration of that polyglot empire, which has only been holding together by the merest threads for the past six months. No great power in history has a worse record for oppression, except possibly Turkey, than has the dual monarchy, so we need shed no tears over its exit from the world's stage.

At the same time that news comes from Berlin that rubber tires on automobiles are no longer seen, and that they put springs between the rim and iron tires to ease the jolts, we are told by an editorial in the Scientific American that a new composition has been found in this country to take the place of rubber. It is made by mixing rubber with fish scales, which at present go to waste in large quantities around our large fish canneries. We are informed that this preparation has all the elasticity and durability of rubber itself and can be made at very much less cost.

The promulgation of a declaration of independence at Prague makes us wonder where that city is and how long it has been there. It was founded in 722, and is at present the third largest city in Austria-Hungary. In 1620, just outside of its walls, the Elector Frederic of Bohemia was defeated and deprived of his crown in the battle of White Hill, so that the city has not been the capital of a country for two hundred and ninety-eight years, but during all of that time it has fostered national aspirations, and in 1848 was bombarded for two days by the Austrians on account of the democratic tendencies of the Slavic Congress then in session there. The republic of Czech-Slovaks will be welcomed back into the family of nations by all of her sister democracies.

An After-the-War Reconstruction Conference has been called to meet in Washington next January under the auspices of the National Popular Government League, of which Senator Owens is the chairman. The exact date has not yet been fixed, but we may be sure that this will be a most important meeting, and will be given wide publicity.

The reports of increased need, death by starvation, suffering from famine and pestilence has led to a new survey of conditions in the Western War Zone. The American Committee for Armenian and Syrian Relief have been attempting since October, 1915, to provide the means of livelihood for the subject races of the Ottoman Empire, the refugees of the Russian Caucasus, Mesopotamia, Persia and Palestine.

The present situation has been summarized by a committee of which James L. Barton, Ambassador Elkus, Henry Morgenthau, Charles E. Hughes, William Howard Taft, Cleveland H. Dodge, Samuel T. Dutton and W. W. Peet and many other prominent men are members, from the reports of returned missionaries, physicians, teachers, business men and the files of the Department of State. After careful consideration of the report, the American Committee for Armenian and Syrian Relief, to be incorporated as the American Committee for Relief in the Near East is making preparations for an organized nation-wide campaign January 12-19 for \$30,000,000.00 to meet the im-

(For the Southern Churchman)

All Saints Day, 1918

NANCY BYRD TURNER

Lord, are they safe in heaven above? The world is rife with war;
The very hills are rivers, and the sea is stained afar.
Lest the sound of the big guns smite them, lest a red wave distant beat
Out to the shore eternal, and touch their ransomed feet;
Lest the scent of the battle reach them, acrid with fury's breath,
O shelter them and shield them, who are done with strife and death!

He said: They can hear, in heaven above, the word that the long winds bring;
It echoes the old, old thunders of a world in travailing;
They look on the blood-stained waters as once a happy host,
Saw the cleft tides returning from Canaan's hard-won coast;
They know that a black pall rises, the smoke that hell hath made—
But I move in the face of the tumult, and they are not afraid.

Christ, have they peace in Paradise? The earth is hot with pain;
There hath broken a piteous clamor from city and field and plain.
Lest they should hear the mothers weep beneath the lonely sky,
Lest any tender angel there should catch the children's cry,
Lest they should mark the strong man's groan, or read the old hearts' fears,
O shield them, shield them mightily, who are done with grief and tears!

He said: As a cloud of witnesses they listening lean, and know
That earth is a fiery furnace, thrice heated in its woe.
They felt the pulse of its anguish the wide, far spaces through—
Shall it fall dumb before they know, who once were mortal, too?
They see the pain and the passion, . . . Yea, but they see beside
ME in the furnace with mine own—and they are satisfied.

mediate needs for relief in Western Asia.

Influenza has caused the postponement of the following conventions until safer times: The American Public Health Association, Chicago, from this week until December; the American Prison Association, New York, October 14-18, indefinitely; three of the five sectional conferences of the National Tuberculosis Association as follows: The Southern, Birmingham, October 11-12; the Northern, Pittsburgh, October 17-18; the New England, Providence, October 25-26, indefinitely.

One of the incidental effects of the establishment of the Students' Army Training Corps in the colleges and universities in this country is the somewhat anomalous position thus given to secret societies and fraternities. The War Department has directly requested these organizations to suspend their activities during the war so far as they affect members of the corps. The Department is said to regard fraternity activities and military discipline as incompatible.

Santeri Nuorteva, recently appointed American representative of the Finnish Republic, is one of the leaders of the Finnish-American co-operative movement. There are forty-four Finnish co-operative stores in Wisconsin, Minnesota and Michigan, about half of them transacting their business through a central exchange in Superior, Wis. The forty-four stores together have over 7,000 stockholders, and in 1917 had a turnover of over \$1,500,000.

Further evidence that religion is becoming increasingly associated with man's daily work is found in the pulpit utterances of prominent Church leaders. One of them recently said: "Religion to-day does not find its chief expression in the house of worship. Rather is it in the true daily life of man in all the relationships. The mother pre-

paring an economical yet nourishing meal for her family, the farmer working long hours to feed us, the seamen braving dangers to carry food to the famishing of Europe, the soldier fighting for humanity, are religiously engaged. The Y. M. C. A. is doing religious work not only when it holds devotional services, but when it provides for our soldiers' movies, chewing gum, dancing and vaudeville."

A bill has been introduced in Congress with the approval of the War Department providing for higher rank for army chaplains. This plan has the approval of the Federal Council of the Churches of Christ in America and provides that one-fortieth or less of the chaplains may be made lieutenant-colonels; one-tenth majors; four-tenths captains and the remainder first lieutenants. Some of the chaplains going into service, if this bill becomes law, may be commissioned in grades higher than first lieutenant from the beginning of their service. Promotion will be through military channels on recommendation of commanding officers because of successful service.

The erection of community houses as fitting memorials to the soldiers of the present war, instead of shafts, such as were erected after the War Between the States, is suggested editorially in the American City for September. "Liberty buildings" is the name proposed for these structures, which, it is suggested, should be designed "to help the living while commemorating the dead." Let the erection of these buildings, says the editorial, be begun "at such time as may best help to tide over in some measure the period of readjustment when our returning soldiers or our industrial workers shall be in need of employment."

President Wilson recently took a step that may have far-reaching effects upon the industrial work of penal and correctional institutions. He set aside an

executive order of President Roosevelt, forbidding the War, Navy and other departments to purchase prison made goods, and authorized the placing of war contracts with the heads of prison and reformatories at prevailing prices. He further ruled that prisoners engaged on such contracts should receive wages corresponding to those paid for similar work in the vicinity.

Letters to the Editor

In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letter to the Editor" will appear in our columns except over the signature of the writer.

THE PROCEEDINGS OF THE BOARD OF MISSIONS.

Mr. Editor: Please permit me to express my gratification at seeing in your issue of October 12 a somewhat fuller report than usual of the proceedings of the Board of Missions. Yet this report, except in the brief account of Canon Smart's visit, is a mere skeleton. Perhaps space forbids more than the publication of actual results. One would think, however, that the publication of fuller minutes would be interesting and valuable to the Church people who subscribe to our Church papers. As it is, nothing is generally known of the discussions or of the voting, even though some measure may have passed by only a slight majority. It is true that not often is there any sharp division, as, for example, in the Panama case, nor is there often a very close decision; but at every session some matter is discussed about which, it seems to me, Church readers would be interested in knowing, and ought to know, more than the bare record of the decision.

J. H. DILLARD.

Charlottesville, Va.

FOR RELIEF OF SUFFERERS IN THE EAST.

Mr. Editor: I am very greatly interested in the relief work in Asia Minor, and as the call for contributions has not brought in anywhere near enough for even maintaining life, any plan that promises to add to the contributions should be given its trial. In emergencies the governments do not attempt to saddle the cost on one year's work, but get out bonds to be paid for during the several years following. This is the greatest crisis in history, and as we cannot get enough money for relief work by appeals made at the present moment, we might get enough by selling bonds and stamps to be redeemed later. Churches could easily do this, and ask the members, as their bonds fall due, to contribute to their payment. As bonds would have first right to treasury money, church improvements would have to be postponed, and this would stimulate the members to give more. Every one has enough trust in churches to take bonds from them at face value. If the churches would do all they can in this matter, they would have achieved something that carries

with it irresistible evidence as to the value of organized Christianity.

BOLLING H. SOMERVILLE.
Norwood, Va.

COMMUNION BY INTINCTION.

Mr. Editor: That misgiving is felt in the minds of many devout Churchmen in regard to the method of administration of Holy Communion is sufficiently attested by correspondence similar to that of Dr. Greene, noted in Church periodicals widely sundered by distance.

In England a few years ago the testimonies of many leading medical men were adduced to show that danger from infection is negligible, and further, be it noted, that the celebrant, if contagion or infection were probable, is in the least enviable position, as the service of ablutions will sufficiently suggest; yet, as a matter of common knowledge, the clergy are among the most healthy of the population.

Wine is aseptic; and the attitude of the devout communicant is that of faith, whether expressed or unexpressed. The regular communicant does without doubt feel that in the Sacrament of Holy Communion a special blessing attends the reception of the holy food, which precludes misgiving, or earthly danger.

What known facts are there to the contrary? In speaking to medical men, communicants of our Church, the writer has never heard of a single case inimical to human health that has arisen from the use of the common chalice. To dwell at large upon this subject is obviously a matter of difficulty, and opens up nothing less than a theological dissertation which is not to be thought of in connection with so momentous a subject. Holy Communion is a means of grace to be reverently used, and not a theme for debate.

Yet the matter may not be shelved entirely. On this continent the proportion of communicants to the confirmed is woefully small, and the reason cannot be adequately set down at the door of indifference. Is it not most likely that questions similar to that outlined by your previous correspondent are largely responsible for the paucity of attendance upon Holy Communion in our churches today, a condition not generally found even among communicants of other bodies, who have adopted a system of administration that pares away all misgiving on the side of hygiene?

Yet the rubrics governing the whole service of Holy Communion clearly define the duty of the priest; and the cup is clearly to be "delivered" into the hands of each communicant. At this point the clergy are face to face with the plain obligation to celebrate and administer Holy Communion as intended by the Church, or to administer that sacrament in a way not authorized by our communion. Individual bishops may perhaps permit a deviation from the plain terms of the Prayer-Book, but even our revered bishops are under an obligation to conform to and obey the "doctrine, discipline and worship of the Protestant Episcopal Church in the United States of America"; thus the matter is not one of permission but of authority.

The matter sooner or later will have to be taken up by the whole Church. A lead must and should be given by the whole bench of bishops in a corporate capacity; and may not be left to the decision of individual congregations, vestries or clergymen who may find themselves out of harmony with

the doctrine and polity of this Church.

As regards the administration by intinction, save for the breaking of the rubrics governing Holy Communion, the plain intention of the Church is maintained. By this method the common chalice is preserved, the laity have communion in both kinds, and many painful experiences are done away with. Such a mode of reception, too, takes on a new and enlightening significance, and from many points of view would be of benefit to the Church.

To my mind the difficulty likely to arise as the result of this, to us, new method of administration may be overcome by an authorized alternative use, by which parishes desirous of retaining the ancient method can be permitted to do so, while others, who for the relief of conscience desire the administration of Holy Communion by intinction, may receive it thus with the full approbation of the Church.

For an alternative use by intinction, the words of administration would be altered; but even there no insuperable difficulty exists at the moment when the Paten is offered by way of invitation, the well-known words could be used once for each raitful of communicants; next the chalice could be exhibited with the present words, while a new statement and invitation made up of the two present "words" of administration would meet the needs of the Church.

Such modern-day objections or misgivings as are now to be contended with call for enlightened dealing; these difficulties are not to be dismissed lightly or with a word. The Church may be progressive without in any way being false to her trust or her Master; for was He not progressive, with a degree of progression that drew upon Him the enmity of those who looked upon the old way as the last word in God's revelation? In our own time the Church must strive to lead, she has followed too long in the direction of necessary reform. There is also a need that we lay to heart the words of St. Paul, "The letter killeth, but the Spirit maketh alive."

W. E. PHILLIPS.

Temple, Tex.

EXTRACTS FROM A LETTER FROM AN OFFICER AT THE FRONT.

So much has happened since I last wrote you a real letter that I hardly know where to begin, there is so much to tell, so many experiences to relate.

It was a great affair. Our battalion led the regiment, and we came off gloriously. Captured thirty-five machine guns, five field pieces and many prisoners, and "G" company had the distinction of getting the first two prisoners, but, oh lady, after we reached our objective we sure had it! Nearly seventy-two hours under heavy artillery fire, out in an open field with no cover whatever, and shells bursting, banging, whistling, I was sure for a while that you were slated to be a widow. There are some things about war which are not very nice to talk about or remember, so I am going to skip over a lot, because truthfully, I'm kinder fed up on it, and would rather write about something else. My nerves are just getting normal again.

Anyhow, I can go on to tell you that we captured kitchens with meals cooking on them, horses, commissaries, two Red Cross nurses operating machine guns, and oh my, how my boys did scran. Just waltzed right into machine guns, never hesitating. They are a great bunch, and have a wonderful spirit. They cannot lose. You have no

idea the close bond between the men and officers now. We had the most wonderful artillery barage you could imagine; just simply blew everything off the face of the earth.

We had the right edge of the salient, and are now getting new clothes and re-equipped near Toul. Where we go from here I don't know, but we won't get much rest, for we did so wonderfully well that we are now classed with the marines as one of the stock divisions. The marines fought on our left, and I understand they said, "Give us the sixth and we'll go through hell." We made a name for ourselves and are being called the "Fighting Fools," for we reached in one day an objective which it was figured it would take three days to reach.

The Boche are a peculiar lot. Many of them speak English and I talked with several. The Kaiser has them hypnotized, and I feel sorry for them. The fools operate their guns until you are most on them, and then "Kamerad," and they can't understand why some of our fellows won't play with them, and some of our bunch are right blood-thirsty. They come running up scared white, hollering "Kamerad," and nearly all of them with a picture in his hand showing mother, wife or family and begging mercy, which most of them got.

This war is a rotten game. I hate it and all concerned in it. It will change anybody, I believe. Anyhow, it gives one a different view of life. I would rather talk about the wonderful day when it's all over and I can come back to you and forget all the horrible business. But it will sure make a Christian out of one.

Well, I've been over the top now; seen, heard and felt it all; and I'm ready to be on my return in some honorable way.

Since I've seen and talked to the Boches I don't believe that the war is going to end so quickly as people think. I talked to one prisoner, who had lived in England twelve years. He said that the day before was his birthday, and that it was the happiest day of his life. He also stated that all the German soldiers were just waiting to be taken prisoners: that was their only way out of it; that all the working class were sick of it; but that the monied and political forces wanted to keep on. I said, "Why don't you start a revolt?" He said, "Oh, you don't know the German discipline." Well, no one knows what the future holds. Maybe we'll have peace before we know it.

The Great Commission

The Missionary Treasury—Mr. King's Report.

The progress of the apportionment. To October first there has been received from—

Parishes	\$554,333.88
Individuals	144,515.02
Sunday schools	188,227.03
Woman's Auxilliary	82,072.81
Junior Auxilliary	13,290.82

\$982,439.56

This is \$24,129.53 less than was received last year from the same period. On July first last the decrease was \$66,700. On August first it was \$34,800, and on September first it was \$25,400. It will be seen how great is the im-

provement. Everyone will rejoice at this. Individual contributions, including gifts to the "One Day's Income Plan," are responsible for this favorable change. On the other hand, parish apportionments are behind \$42,500, and gifts from the Woman's Auxiliaries are \$8,900 less than last year.

We know that financial statements in the main are hopelessly dull, and that it requires much determination and fortitude to read them. So we want those who reach thus far in this letter to take courage and read on in order to realize how it is that the Board's bill is so very much larger than heretofore. There is mighty little difference between an individual, a corporation, a society. All have their obligations to meet, and in these days especially all feel the pressure of the war, and it is tremendous.

In whole or in part the Board cares for twenty-one hospitals, three colleges, 423 schools, 2,446 mission stations. On its rolls are 2,758 missionary soldiers, of whom 808 are clerical and 1,950 lay. Rates of exchange, passenger rates, freight, insurance, rents, hospital supplies, repairs, fuel and the countless other items that come into the daily life—the cost of all these has vastly increased. Everyone knows this—everyone understands. Probably 75,000 Churchmen are now in military service, and the greater number are unable to fulfil the parochial obligations. Several hundred of the clergy are with the armed forces, and their parishes must do the best they can without them.

Brothers and sisters throughout the Church, but three months remain to complete our apportionments. Most parishes have not yet done so. There is still due the sum of \$693,830.44. And this is but the minimum. Every dollar is needed, and more, too.

Men today are seeing the Son of Man in a new light—witness the myriad host now bearing testimony to His Name. Their hearts throb with the promise that His righteousness shall prevail upon earth, and they are spending their blood on the fields of battle in order to vanquish the forces of evil. And men now realize they are their brothers' keepers, and their tenderness is limitless.

May we, too, learn, maybe we have already done so, the lesson of forgetting self, and of substituting therefor; not obligation or duty, but prayer to Father and to country for assignment of service. And God and country show the way. All things we must do for our country in these heavy days, and all things, too, for God and His children. Not a minimum in either case—but all things.

George Gordon King,
Treasurer.

Mission House, N. Y., Oct. 1, 1918.

Extracts From Letter From Miss H. M. Bedell.

St. Andrew's Mission,
Stephen's Village, Alaska,
Summer of 1918.

Our summer's work is so different from that in the winter. The thermometer goes up to 90 degrees, and being near the Arctic circle, the days and nights are light, the sun setting about 11 P. M. and rising soon after midnight. It is hard to go to bed when the sun is shining—in fact, the natives stay up as long as they can endure it, then sleep for fifteen and twenty hours at a time. They say it is easier to work at night, because it is cooler, and the mosquitoes are not so bad then.

The Indians go to their fish camps soon after the Fourth of July, and I had planned to keep school open until that time, but the children were so sleepy that very little work could be done. As it is an old custom among the natives, not only here, but in other villages, to stay up most of the night, we have decided to try the plan of having school at right during the month of June.

After the Fourth the natives go to their fish camps, to get ready for the run of King Salmon. Some have huge fish wheels, which are turned by the current, and catch the fish as they turn around, while others catch them in nets.

The village is then quite deserted, except as they come and go, bringing their dry fish to their caches, or come on Sunday for service.

We have a row-boat, tiny tent and folding cots, and a little Indian girl living with me, and I visit them to care for the sick and to encourage more sanitary camp life.

At Albert's camp we arrived about supper time. We were greeted heartily and soon were eating a bountiful supper of fish, rice, tea and crackers and blue berries. We found Chief Joseph and his family and several others there; so everybody assembled for evening prayer, singing, etc. Chief Joseph said the Indians were pleased to have us visit them.

"Good-nights" were said, and we all went to their tents, but we did not sleep much, for the dogs just back of our tents wanted to do their part in entertaining us, and refused to be quieted. The next morning we visited Albert's potato patch, fish smoking house, etc., and could honestly give him the praise that he deserved.

As we wanted to visit Adam's camp, we were soon on our way up the river and arrived there about 2 o'clock. We stayed a little while, and started on our way again.

As the rowing up the river is hard, William helped us. While we enjoyed the trip, we were glad to get back.

Other trips to Ray River, Doll River and Belle's camp were full of interest, and made with prayer, that I might win the love and confidence of these people.

Berrying fills many of our days. We get blueberries, red raspberries, currants and cranberries. The young women come to the mission to make jam, jelly, etc., for winter.

Our garden is in full bloom, and we feel repaid for all our hard work. We also have potatoes, cabbage, beets, turnips, carrots and cauliflower; but they hardly bloom and mature before the frosts come, and we feel that the winter is near, and with imagination's eye we see the piles of snow and the thermometer showing 60 and 65 degrees below zero, and the dog team sleighs instead of canoes, etc. School will soon begin.

A man got up in a meeting to speak. It was down in Rhode Island, out a bit from Providence. He was a farmer, an old man. He had become a Christian late in life, and this evening was telling about his start. He had been a rough, bad man. He said that when he became a Christian even the cat knew that some change had taken place. That caught my ear. It had a genuine ring. It seemed prophetic of the better day coming for all the lower animal creation. So I listened.—S. D. Gordon

Church Intelligence

Consecration Postponed.

Because of the influenza epidemic the service of consecration of Bishop-Coadjutor Quin is postponed to October 31st.

DANIEL S. TUTTLE,
Presiding Bishop.

October 20.

Synod of Province of Washington Postponed.

Acting under the authority of the ordinances of the Province of Washington, the Rt. Rev. John Gardner Murray, D. D., President of the Province, announces the postponement of the Synod of the Province on account of the epidemic of influenza now raging until a date to be settled later, prior to the meeting of the General Convention of 1919.

Dr. Wood's Itinerary.

Mr. John W. Wood, Secretary of the Board of Missions, sailed from San Francisco October 7 to visit the Church's missions in the Far East. The journey is undertaken upon the urgent and repeated requests of the bishops and missionaries. Mr. Wood is accompanied by Mr. Charles O. Ford, of Detroit, who will act as his secretary. Bishop Williams and the Church Club of Michigan have kindly released Mr. Ford from his important work for the diocese, in order that he may make the trip. Mr. Wood's itinerary is approximately as follows:

All dates after October 23 are approximate and subject to such slight changes as local steamer sailings may require.

October 5. Sail from San Francisco—Steamship Siberia Maru.

October 23. Arrive Yokohama.

October 23-November 18. District of Tokyo—Address care Bishop McKim, 38 Tsukiji, Tokyo.

November 19-December 12. District of Kyoto—Address care Bishop Tucker, Karasumaru-Dori, Shimotachi-Uri, Kyoto.

December 12-16. At sea.

December 16-January 26. District of Philippines—Address care Mr. John W. Shannon, 378 General Luna, Manila.

January 26-31. At sea.

February 1-4. Hong Kong—Address care Rt. Rev. G. H. Lander, D. D., Victoria, Hong Kong.

February 4-8. At sea.

February 8. Arrive Shanghai—Care Bishop Graves.

February 15-March 15. District of Hankow—Address care Bishop Roots, American Church Mission, Hankow, China.

March 16-April 10. District of Anking—Address care Bishop Huntington, American Church Mission, Anking, China.

April 10-May 10. District of Shanghai—Address care Bishop Graves, Jessfield, Shanghai, China.

May 10-17. Peking—Address care Rt. Rev. F. L. Norris, D. D., Peking, China.

May 17-24. Peking to Tokyo via Korea—Address care Rt. Rev. M. N. Trollope, D. D., Bishop's Lodge, Seikokwai, Seoul, Korea.

May 24-31. Tokyo—Address as before.

June 1-11. At sea.

June 11-25. District of Honolulu—

Emma Square, Honolulu, T. H., address care Bishop Restarick.

June 26-July 3. At sea.

July 10. New York.

Church War Commission.

A meeting of the Executive Committee of the War Commission was held in the New York offices on October 17. Among items of business passed upon, the following are of general interest:

Hitherto the War Commission has been appropriating \$100 to each chaplain recently commissioned in the Army or Navy, and has been offering the privilege of borrowing from the War Commission \$500 without interest for a term of eighteen months, with a possible extension of time. This ruling has now been modified so as to read that there will be no financial obligation in the case of the disability or the death of the chaplain. Two thousand three hundred dollars has been loaned to recently commissioned chaplains. Five hundred dollars has been given to chaplains for use among those suffering from the influenza epidemic in the camps.

There was a preliminary discussion of the method and time of the forthcoming appeal for funds with which to finance for the coming year the Commission and the allied societies engaged in war work. Bishop Lawrence appointed a committee to meet on Friday, October 25, to discuss in detail the needs of the various societies engaged in war work of the Church, and to present a definite report in regard to the sum total necessary. A further report on this matter will be given to the Church papers as soon as definite information is obtained in regard to the method and time of the campaign.

The Commission passed upon the appeals of the various parishes in the neighborhood of camps and cantonments, in regard to appropriating sums of money to be devoted to war work, such sums of money to be used in the entertainment of soldiers, and in the salaries of men exclusively engaged in the war work of the respective parishes. It is the opinion of the Commission that the parishes near the camps should be strengthened so that the war work may be as effective as possible.

The Secretary announced the resignations of the following civilian chaplains: The Rev. Dwight F. Cameron from Kelly Field, Texas, to take effect October 1; the Rev. George Long from Camp Dodge, Iowa, to take effect August 10, and the Rev. E. M. Bearden from Camp Sheridan, Ala., to take effect October 11.

The following minute on Church Pensions was passed:

Resolved, That the War Commission direct the Sub-Committee on Pensions to use the appropriation of \$25,000 hitherto made for pensions, or so much thereof as may be necessary, to pay the pension assessments to the Church Pension Fund for the period of military service of any clergyman of this Church who, since April 6, 1917, has entered the military service of the United States or of any of its allies, the basis of the pension assessment being the immediately previous salary received in the Church, provided that it was not less than \$1,200.

The following is the list of the men from our Church who are in the present class at the Chaplains' Training School at Camp Taylor, Ky: The Rev. D. C. White, the Rev. F. O. Musser, the Rev. John Gravatt, the Rev. Edward G. McAllister, the Rev. Gabriel Ferrell, the Rev. William W. Gillis, the

Rev. A. S. Lawrence, the Rev. Christopher Kellar and the Rev. E. A. Penick, Jr.

Council of Missionary Bishops.

A new thing was launched in the Church when the first Council of Missionary Bishops met under the presidency of Bishop Thomas at Cheyenne, Wyoming, October 9th to 13th. For the first time a group of Bishops with common problems met together for the purpose of mutual conference, quite apart from the distractions of the General Convention or the formal meetings of the House of Bishops, and the four days they spent together were so fruitful and stimulating that all who were present went away convinced of the value of this new organization, both to the work of the Bishops themselves and of the general Church.

Those present at the Council were Bishops Thomas, Page, Funsten, Sanford, Howden, Touret, Burleson and Hunting; also the new Domestic Secretary, the Rev. Francis S. White, and the Rev. Dr. Gardner, Secretary of the General Board of Religious Education. The total membership of the Council, which includes all missionary Bishops in the continental domestic field, is eighteen. Of the eleven who were absent three were detained by illness, two are with the forces in Europe, and two live on the Atlantic coast; therefore, the attendance of those who might reasonably be expected was satisfactorily large.

Among the subjects that received careful consideration by the Bishops were Church Institutions, the Indian Work, the question of a common budget, clerical education, etc. On each of these topics a paper was read, and after full discussion a series of resolutions were adopted, expressing fully the judgment of the Council for the guidance of individual Bishops or for the information of the Board of Missions, or other commission or board concerned in dealing with that matter on behalf of the Church. The "Advent Call" was very heartily approved, and all clergymen and officers of the Woman's Auxiliary were urged to make this call to prayer as effective as possible. A committee of three Bishops was appointed to consider the question of the redistribution of the provinces west of the Mississippi. A singular unanimity prevailed and every resolution passed by this Council of Missionary Bishops received a unanimous vote.

Opening of the Virginia Theological Seminary.

The ninety-fifth session of the Protestant Episcopal Theological Seminary in Virginia opened on the regularly appointed day, Wednesday, the 18th of September, 1918, so by the time this article appears in the Southern Churchman the Seminary will have been opened five weeks. The following new students have been admitted: William Nevin Elliott, candidate for orders of the Diocese of Harrisburg; Edmund Lee, postulant for orders of the Diocese of Maryland; George Mamishisho Lamsa, admitted with a view to forming a relation in due time with a bishop so that he may continue his studies for Holy Orders; Robert Alexander Magill, postulant for orders of the Diocese of Virginia; Edward Leeson Bell Pielow, candidate for orders of the Diocese of Harrisburg; Warner Henry Podesta, Jr., postulant of the Diocese of East Carolina; Ephraim Raymond de Pui, postulant of the Diocese of New York; Chester Newton

Reinhard, postulant of the Diocese of East Carolina; John Linken Saunders, a presbyter of the Diocese of Arkansas, whom Bishop Winchester desires to take a special course of one year at the Seminary; Warner Armstrong Seager, postulant of the Diocese of Newark; William Clayton Torrance, postulant of the Diocese of Virginia. This gives the number of eleven new students now at the Seminary. Another, a Mr. Donovan, is expected this week, making the number of new students twelve in all. With eight men in the Senior Class and five in the Junior, the full number now connected with the Seminary for this session is twenty-five. This number is considered a good showing by the faculty for these days, when the war is calling so many of our gallant young men to the defense of liberty throughout the world.

It will be seen that, according to dioceses, Virginia, East Carolina and Harrisburg have two students respectively of those who have entered, while Arkansas, Maryland, Newark and New York have one respectively. This gives the full tale of the dioceses so far represented by new students.

On account of the serious condition brought about by the influenza in Alexandria and elsewhere, there was a feeling among the students that they could render service in helping to nurse the sick, or by assisting in any other ways where need might call. This received a ready response from the dean and faculty. Dr. Green at once interviewed the proper heads of committees in Alexandria and then laid the matter before the faculty. Accordingly a suspension of lectures was unanimously passed on Thursday morning, the 17th, to last until the present necessity had passed. Not only were conditions in Alexandria considered, but in Washington and the students' home towns. Those who preferred to go home were granted leave to do so. Eight students are rendering efficient service in Alexandria, Messrs. Bowden, Cleveland, Cox, Crosson, Magill, Powell, Pielow and Roller. This action on the part of the Seminary is much appreciated there and in other places.

S. W.

Semi-Annual Meeting of Joint Commission On Social Service.

The most important matter discussed at the regular semi-annual meeting of the Joint Commission on Social Service, held in New York on October 11, was the proposed new relations with the Episcopal War Commission, which during the summer made an initial appropriation to enable the Joint Commission to secure a field secretary to undertake special work of a social service nature in connection with the war. One or two general "leads" have been indicated: first, co-operation in the surveys of war production centers now being undertaken under the auspices of an interdenominational committee, with a view to the more effective ministration of the Church to the new industrial populations growing up along the Atlantic seaboard; second, an effort to stimulate the more effective participation of parochial and diocesan forces in and about training camp communities in connection with other remedial agencies, with a particular view to making and keeping these communities clean and wholesome. Opportunities for other work are also expected to develop. It was further decided to recommend to the War Commission appropriations for one or two additional secretaries, in order that the new field of work might be more adequately covered.

Another matter considered was the participation of the Commission in the Church Student Council recently organized by the Collegiate Department of the General Board of Religious Education, which is planning to establish among Church students in our various colleges and universities a "minimum program" of activities along the lines of personal religion, missions, religious education, social service and Church extension. In response to the Council's invitation, the Commission elected two representatives to serve on the Council, the Rev. Samuel Tyler, of Rochester, N. Y., and Miss Vida D. Scudder, of Wellesley College, and voted an appropriation of \$100 for the Council's 1919 budget.

Among other matters acted upon were the appointment of a special sub-committee consisting of the Rev. J. H. Melish, Mr. C. R. Woodruff and the secretary to draw up a statement on reconstruction and the Church's duty with reference thereto, while a statement submitted by Miss Scudder with reference to the present crisis was in substance approved and entrusted to a special sub-committee for revision and issuance after a referendum. To another committee was referred the suggestion of the Society of Companions of the Holy Cross that the Commission should collaborate with it in the publication of a Calendar of Social Justice now being compiled, while a request from the same society that some action be taken in the Mooney case in California was favorably acted upon. Still another committee, consisting of Bishop Fiske (chairman), Dr. Percy Dearmer, now visiting America; Professor Dickinson Miller, of the General Theological Seminary; Miss Scudder and Mr. Woodruff, was authorized to prepare a special order of worship in connection with social service, a lectionary, and such other forms of prayer and intercession as might seem desirable.

The secretary reported that, on the Commission's suggestion, the Social Service Commission of the Diocese of Connecticut was co-operating in a Child Welfare Campaign in that State under the auspices of the National Child Welfare Association. On the secretary's suggestion, further, of an increasing need of trained social workers if the Church is to register effectively in the social field, he was instructed to urge the General Board of Religious Education to help to secure the introduction into the various seminaries of systematic courses of instruction in the social interpretation of the Bible and Church history and in modern social problems and methods of service.

Reports of the year's activities, of the increasing number of college and public libraries and other educational institutions on the Commission's mailing list, of the progress of the financial campaign, especially as regards the 1 per cent. apportionment by the diocese, etc., were submitted and accepted as records of progress.

VIRGINIA.

Rt. Rev. R. A. Gibson, D. D., Bishop.
Rt. Rev. W. C. Brown, D. D., Coadjutor.

The Religious Section of the Council of Defense, of which Bishop Gibson is chairman, at a meeting held in Richmond on Monday, October 21, passed resolutions asking the religious people of the State to have prayers in their family gatherings for the winning of the war and the abatement of the epidemic. It is especially desirous that these gatherings should take the place

of public worship when the houses of worship are closed by authority. The joint War Relief drive, to begin November 11, was indorsed.

Woman's Auxiliary Meeting Postponed: Owing to the prevalence of Spanish influenza, the annual meeting of the Virginia Branch of the Woman's Auxiliary, which was to have been held in St. James Church, Warrenton, November 6 and 7, is postponed to a date which will be announced later.

LOUISA T. DAVIS,
President and Secretary of the Virginia Branch.

The Richmond rectors rose splendidly to the unusual situation created by the epidemic. In spite of the extra amount of visiting to be done in their own congregations they have volunteered at the John Marshall Emergency Hospital in every capacity, from orderly to clerk in the supply department.

Practically all the Richmond Episcopal churches have turned their parish houses into soup kitchens. St. Philip's was the first colored church to do this in the city, and has supplied soup to hundreds of destitute.

SOUTHERN VIRGINIA.

Rt. Rev. R. D. Tucker, D. D., Bishop.
Rt. Rev. A. C. Thompson, D. D., Suffragan.

Industrial School and Farm For Homeless Boys, Covington, Va.

The report of the President, the Rev. George Floyd Rogers, to the Trustees of the Home shows good conditions generally, with a large need for further accommodations. About seventy-five boys have been given a home, training and a chance in life. New buildings about complete will enable this number to be very largely increased. It is expected to be able to occupy these new buildings this fall as the heating system is now being installed. The health of the boys has been remarkable, and on the whole the life of the Home has been admirable. Seven of the boys have entered the services of the country. The boys do all the work on the farm, which has proved very productive. The report continues:

"It has been found that the cost of living is twice as much at the Home now, and such is the case elsewhere. When the fixed charge for current support of a boy was \$100 a year it barely covered the actual charges, now it is far short. The result has been, even with the best and most careful management and an increased production at the farm, a small shortage in current expenses, which if allowed to increase will become a serious embarrassment. In order to meet this situation, we have determined to set \$150 as the proper charge when a community desires to send a boy to the Home, and where a case of pitiful poverty arises and this sum is not provided, to allow the entrance on the payment of the \$100 or less, trusting that this may be supplemented from other sources, as we are able to make the facts known. This with the regular contributions to the Home, many of which have not been discontinued as a result of the war, though many have been and the dividends from our endowment, we believe will bring us out of the war period in reasonable shape as to current expenses. Provided all who are interested in this great effort for the salvation of boys will keep in mind the facts that war time does not diminish, but materially increases homelessness and dependency, and that it would be a social crime for us to forget the cry of the helpless at

our own doors. I personally believe in our people, their ability and their purpose to meet the need, though I am frank in saying that the burdens are heavy for two reasons—having to deny help so many times when piteous appeals come—mothers sometimes traveling many miles to present their plea in person—and the care of facing a slender income to meet increasing bills. Faith in God's promised help and prayer has sustained, and I have confidence to believe to the end."

Any community, town or county that contributes for the building fund \$500.00 or multiples of that sum, will be entitled to have one or more boys at the Home, according as the sum warrants.

The Rt. Rev. B. D. Tucker, D. D., has removed his residence from Lynchburg to Norfolk, and his permanent address will be 709 Stockley Gardens, Norfolk, Va.

Owing to the prevalence of influenza the churches in most parts of the Diocese have been closed, as well as all places of public gatherings. The epidemic seems to be getting well in hand, and it is anticipated that the order will soon be rescinded.

The Rev. Clarence E. Buxton, who for some time has been rector at Madisonville, Ky., has recently taken charge of Immanuel Church, Covington.

The Rev. T. K. Nelson, headmaster of the Virginia Episcopal School, is giving services at the Lee Memorial Church, Lexington, since the rector, the Rev. Churchill Gibson, has entered the army service as chaplain.

SOUTH CAROLINA.

Rt. Rev. W. A. Guerry, D. D., Bishop.

The Rev. G. Croft Williams, for a number of years priest in charge of St. John's Chapel, Charleston, S. C., has resigned that charge and has accepted the important position of Secretary of the Board of Charities and Corrections for the State of South Carolina. Mr. Williams has gained a prominent position in the life of Charleston during his residence. For some time he has been Chairman of the Committee of Civilian Relief and Home Service Section of the Red Cross.

The Rev. M. P. Logan, D. D., rector of St. Paul's Church, Charleston, S. C., has returned to his parish after three months' service in Red Cross work at Camp Gordon.

All of the churches in Charleston have been closed since October 1 on account of the epidemic of influenza.

Rev. William Way, rector of Grace Church, has returned to his parish after spending a month in Philadelphia in charge of St. James' Church.

NORTH CAROLINA.

Rt. Rev. Jos. B. Cheshire, D. D., Bishop.

Bishop Cheshire's Twenty-fifth Anniversary as Bishop.

Joseph Blount Cheshire, fifth Bishop of North Carolina, was consecrated on October 15, 1893. The people of his Diocese had planned for a commemoration of his twenty-fifth anniversary in Tarboro on October 15, 1918. The influenza was so prevalent in the State of North Carolina that public assemblies had been forbidden. This was not

contrary to the gathering of the Bishop's family and a few of his old friends in Christ Church, Raleigh, on the morning of October 15, where he celebrated the Holy Communion with his dear ones about him. The Rev. A. B. Hunter read the Gospel and the Rev. M. A. Barber, rector of the church, the Epistle. There are eight clergymen now in the Diocese who were in it when the Bishop was elected. It had been planned to have a celebration of the Holy Communion in Tarboro with a reception in the afternoon and a public service of congratulation at night, and there is still hope that such a public commemoration may take place. One of the Bishop's family was in khaki, being at home on a furlough, having been wounded in France by the accidental discharge of hand grenades. Another son is in France, and two daughters are wives of missionaries in China.

Consecration and Conference Postponed: The influenza has also caused the postponement of the consecration of the Rev. H. B. Delany as Suffragan-Bishop of North Carolina, which was to have taken place in St. Augustine's Chapel on St. Luke's day during the session of the Conference of Church Workers Among Colored People. This conference also was necessarily postponed.

PENNSYLVANIA.

Rt. Rev. P. M. Rhinelander, D. D., Bishop.
Rt. Rev. T. J. Garland, D. D., Suffragan.

Churches Merged.

Trinity (Southwark) and Zion, Eighth and Columbia Avenue, have merged under the name Zion and will worship in Trinity Church, Broad Street and Wyoming Avenue. After the property of Zion Church is sold the money will be used to erect a new church building at Broad Street and Wyoming Avenue. The Rev. Charles H. Long, St. James Church, Prospect Park, Pa., has been called as rector and accepted. He will be in residence after November 1st, in the rectory, 4644 York Road, Philadelphia.

NETHERLEIGH.

Rt. Rev. Ethelbert Talbot, D. D., Bishop.

Convocation Postponed.

Because of the epidemic of influenza the fall session of the Archdeaconry of Reading, which was to have been held at the Church of the Mediator, Allentown, the Rev. R. Nott Merriman, minister-in-charge, on Monday and Tuesday, October 14 and 15, was indefinitely postponed. In some parts of the Diocese the services of the church have been forbidden by local Boards of Health until after the epidemic.

PITTSBURGH.

Rt. Rev. C. Whitehead, D. D., Bishop.

Churches Closed: On account of the influenza epidemic now so widely prevalent, all church services, Sunday schools and gatherings of parish and general Church organizations in the diocese have been discontinued by State and city authorities until further notice. The only activity connected with the parishes that is permitted to go on is the Red Cross Auxiliaries. This regulation prevails throughout the diocese. All public funerals are prohibited, and movie shows and all other public places of amusement, as well as saloons, hotel bars and wholesale liquor houses, have been closed to remain so until the epidemic is over.

Kingsley House, some parish houses, halls of beneficial orders, buildings in the public play-grounds, are being utilized to help out the hospitals in their care of those afflicted with this scourge.

The Bishop's Illness: Bishop Whitehead has always enjoyed such remarkably good health that it was a great surprise to his people to learn that he had been obliged to go to a hospital for an operation. After a stay of three weeks' duration, he is now progressing favorably toward recovery and hopes to be able to return to his home before the end of October.

LONG ISLAND.

Rt. Rev. F. Burgess, D. D., Bishop.

Miss Flor-Etta Kimball, who died of pneumonia following influenza in St. John's Hospital, Brooklyn, on October 12, was a daughter of the late Rev. W. W. Kimball, formerly rector of the Church of the Incarnation, Brooklyn, N. Y. She was in government service at the time of her death, and her name was on the honor roll of the church. A gold star will be placed on the church's service flag for her. The funeral took place from her father's old church, the Rev. A. W. E. Carrington, rector, officiating, and the interment was at Darlington, Maryland.

NEW YORK.

Rt. Rev. David H. Greer, D. D., Bishop.
Rt. Rev. C. S. Burch, D. D., Suffragan.

The new St. Bartholomew's Church, in Park Avenue, was used for the first time on the twenty-first Sunday after Trinity. It is incomplete, and building material lies all around. The organ is not in place, and the chapel not yet ready, but it provides what is absolutely essential at this time—a place for worship by the great congregation. Bishop Greer, long rector of the parish, was present at the first service, as he had been at the corner-stone laying, and there was a large congregation.

Naturally, St. Bartholomew's is contrasted with St. Thomas, its near neighbor. First, its location is six blocks farther north than the old one in Madison Avenue. Park Avenue, an extension of Fourth Avenue, surrounds the Grand Central Station, and for some distance is a thoroughfare laid over the tracks. The avenue is a rival of Fifth Avenue, but given over more to very high-class apartments than is Fifth Avenue. The new St. Bartholomew's is at the extreme south end of the avenue, ideal in location, both for present and even more so in the future. It occupies an entire front block as St. Thomas' does not, and will have on the south an open space, with room for the chapel and a miniature yard.

The famous Vanderbilt memorial facade and doors show to far better advantage in the new than in the old location, the light being better and the perspective higher. The exterior is unlike St. Thomas', being less conventional, but it presents two colors, a queer shade and shape of brick and white stone. The effect is to cheapen and disappoint, and exteriorly most people whom your correspondent has heard express an opinion, feel it to be less ideal than St. Thomas'. While as large, it gives the impression that it is much smaller. A perfect gem architecturally as is also St. Thomas', it is not striking, and needs to be studied, as St. Thomas' pleases the most casual observer at a glance.

But when it comes to interior, St. Bartholomew's is a distinct advance on St. Thomas'. It is broken, and therefore is more homelike and is also free from the unfortunate echoes and draughts of St. Thomas'. In place of bareness, it is ornate and very beautiful. Its hearing qualities are excellent, and its spaces great and imposing. The old pews have been used, at least for the present, and so have the sanctuary furnishings in the way of pews. The great picture of Francis Lathrop, appearing in the old church above the altar, has been placed high in the north transept, and appears much smaller than of old. Over the altar in the new chancel are lancet windows with plain glass. The stained glass of the new church has not been made a conspicuous feature. The interior is wonderfully open, with no pillars of any kind to obstruct the view.

The chapel is on the south, with its own entrance from the avenue, and in the rear are spacious parish rooms, quite low buildings that do not detract from the boldness of the church itself, but on the other hand they do not hide ugly walls of neighboring cheap apartments.

With St. Thomas', the new church stands among the finest parish churches in the world. Its site and its structure cost most, and its membership and gifts stand at the top. Most people imagine the world's greatest parish churches, like the greatest cathedrals, to be in Europe. On the contrary, they are in New York. The test of greatness is work for others as compared with work for self, and on this basis no churches in the world compare for a moment with St. Bartholomew's, St. Thomas' and some denominational ones in this city. While other churches have left the field where the new St. Bartholomew's has risen, it remains, and with its greatest service to New York, America and the world ahead of it because in part it stands where it does, and not behind it. Its greatest history is yet to be written, great as its past has been.

Dr. Manning's War Service: In common with other volunteer chaplains, as ordered by the Government, the Rev. Dr. William T. Manning will soon retire from war camp work and return to his great parish in this city. The retirement of volunteer chaplains is according to a definite plan in which most Christian leaders of America concur. When there were few chaplains, volunteers were welcomed. Now the Government has been most generous in the number provided, and holds that the spiritual work for enlisted men should be placed in their hands. However, it is distinctly ordered that only the direction is to be in the hands of the chaplains, and that great preachers and leaders of the churches are to be called in to serve. On that plan it is certain that the rector of Trinity will again have part in camp activities and influence.

Perhaps it exceeds the province of a correspondent to say it, but as matter of news information it ought to be known by the Church everywhere that the work and the influence of the Rev. Dr. Manning, both in the camps and in New York, have been beyond all praise. When some others were weak-kneed, notably one or two denominational ministers of national prominence located in New York, the rector of Trinity lifted his voice to utter some of the soundest patriotic statements language can frame. Almost more than any other person he changed the tone of New York's thinking on the war.

He did so, not because rector of Trinity, but because of his personality and the opportune time he took to say what he said. He was a leader when a leader was needed. Through him the Church made a contribution to winning the war that ought always to stand, and always to be known. From the war camps there come high appreciation, but working in the war camps and only occasionally speaking in New York, his greatest work in this war has been done outside of camps, even outside of Trinity itself, and it is work that influenced all New York and the entire nation.

ERIE.

Rt. Rev. Rogers Israel, D. D., Bishop.

The Spanish Influenza in Erie: All public meetings in Erie City and County and Cathedral were prohibited Saturday, October 5th, until further notice. Movies, theatres, saloons and libraries were closed at midnight. With the gasoline edict also in effect Sunday was a remarkable day, the like of which had never been known by the oldest inhabitant. The streets were deserted and the busy city was like a country village. No church bells rang and there were no services except communions for the sick. The clergy are gladly co-operating with the health authorities in this wise move of prevention.

Erie has acted quickly and there are only 250 cases in the city, but the little town of Corry nearby has 1,100 cases and in Union City also the "flu" is epidemic.

LOUISIANA.

Rt. Rev. Davis Sessums, D. D., Bishop.

New Orleans Churches Closed: The epidemic of Spanish influenza in New Orleans has become so serious that the city health officers have issued a proclamation closing all the churches and schools and cancelling the programs for the mass meetings in the interest of the Fourth Liberty Loan. This is the first time in the history of the city that the churches have been closed on account of an epidemic. The opinion of church-going people is very much divided as to the necessity for this drastic measure. The order, as it affected the churches, went into effect Sunday, 13th. The Rev. Dr. Capers, of Trinity, while obeying the letter and spirit of the law, at the hour of morning service, the sole occupant of his church, read from the sanctuary the Epistle and Gospel for the day, recited the Creed, read the prayers of intercession for our country, our soldiers and sailors, those for the sick of the community and epidemic. Dr. Capers said that as the services of the Church are not merely for those present, but are said on behalf of the people everywhere, that should the closing order continue, he, with only two communicants to receive, will have the early communion service as usual. This practice may be followed by all the rectors in the city.

TEXAS.

Rt. Rev. G. H. Kinsolving, D. D., Bishop

War Activities at Waco: On the four Sunday nights in September Rev. W. P. Witsell, rector of St. Paul's Church, Waco, Tex., and his choir of mixed voices went into different sections of Camp McArthur and held services in the Y. M. C. A. buildings for the men, who attended in large numbers. The

rector frequently holds a week night service in the camp, and sometimes, in addition to his three services in the parish church, conducts a regimental service for the soldiers at 9 A. M.

A sociable in honor of the men of the camp and the aviation field is held in the parish house each week.

The nurses at the base hospital are reached and served chiefly through a chapter of St. Barnabas Guild, organized by Dean White, when he was civilian chaplain in this camp. Once a month the members of the Guild and their friends from among the nurses come to the church for a service, after which there is a business and social meeting. Then, once again in the month, they meet for social purposes altogether.

By reason of the withdrawal of the regular camp chaplain, the responsibility and opportunity for service by the local clergyman have greatly increased. Hence Mr. Witsell, in order to have more time to devote to these camp duties, has resigned as Dean of the Northwest Convocation of the Diocese, as Chairman of the Missionary Committee and as Examining chaplain.

Both the rector and many of his people have been busy in promoting the Fourth Liberty Loan and other war-time activities. He and several of his men and women are on the State Advisory Committee for the United War Work Campaign to be waged November 11, 1918.

The rector took no vacation this summer, on account of the need of his services here, but has taken up the fall and winter campaign with his usual vigor.

NEW MEXICO.

Rt. Rev. F. B. Howden, D. D., Bishop.

The work at the San Juan Indian Mission, near Farmington, is making good progress. Since last May thirty-seven patients have been cared for in the wards of the hospital—some of them seriously sick with pneumonia. In such cases it has been the saving of a life, for otherwise those sick with pneumonia would probably have died. The nurse, Miss Ireland, has also made visits to the Navajos and cared for the sick. Gradually the confidence of the Navajo Indians is being gained by the good work of the hospital, and this is a very important step in the way of winning them to the Gospel of Christ, and to Christian civilization. The Navajos are now the largest tribe of Indians in the United States, numbering about 32,000. While they are self-supporting, and not dependent upon the United States Government, as many other Indians have been, yet they are backward in many respects, and a large proportion of their children are not in school, and have received no education. Then, also, many are diseased. This makes the work of this mission highly important. The largest field for down-right missionary work among any Indian tribe is probably right here among the Navajos.

The Rev. W. B. Magnan, the newly appointed priest of the church at Farmington, has now arrived with his family. Besides doing the work among white people at Farmington and vicinity, they will be of help at the Indian Mission.

A minister without boldness is like a smooth file, a knife without an edge, a sentinel that is afraid to let off his gun. If men will be bold in sin, ministers must be bold to reprove.—W. Gurnall

Christianity and the Community

Thy Kingdom Come on Earth

THE REV. R. CARY MONTAGUE, Editor

THE EFFECT OF WAR ON CRIME.

A statement from London under date of October 17 by Eaton Fearn, contains the following extraordinary information:

It has always been the argument of all economics and sociologists that the most prolific cause of crime was lack of work or employment at the lowest possible wage. The above figures seem pretty conclusive evidence that this argument was well founded, and we find these significant words further along in the same article, which concludes with this warning and prophecy:

Unemployment, with its companions want and misery, is a forcing house where crime grows luxuriantly.

Nor is there much danger that these men when they return to civilian life will go back to their old "professions," provided, of course, that those in authority see to it that there shall be no lack of employment when fighting days are over.

That is the only danger, a danger that is very real from many points of view. The old conditions must not be reinstated.

Insanitary dwellings, sweating, starvation wages will all have to be scrapped. The lives of the workers will have to be brightened. More leisure will have to be afforded them for recreation and mental improvement.

Otherwise when the boys come back from the front they will ask: "What have we been fighting for?"

And then there will be real trouble.

HOW SHALL WE REACH THOSE WHO NEED THE GOSPEL?

We note the following sentences in a very interesting account of the Pittsburgh street services, which have now become a definite part of the summer church activities of that city:

"The personnel of these crowds has proved an interesting study. The bum and the degenerate have occasionally been seen. But the respectable, and in many cases the educated, have been present again and again in large numbers."

The striking part about these sentences is the congratulatory note that the "bum and the degenerate" have only "occasionally been seen," while the "respectable, and in many cases the educated, have been present again and again."

The smug, self-satisfied respectability of the average Sunday morning church congregation has long ago driven the "bum and degenerate" from the church, which was founded by Him who came "to seek and to save that which was lost."

Dean Hodges, in one of his books, says: "It is the doctrine of the devil that respectability is equivalent to

righteousness, and the doctrine is one of easy and popular acceptance."

If even our street services are to be monopolized by the "respectable" and "well educated" where and how are we going to reach the "bum and degenerate," who were especially the objects of the Saviour's solicitude?

PREPARING FOR PEACE.

Two bills have been introduced into the United States Senate, the one by Senator Weeks, of Massachusetts, the other by Senator Overman, of North Carolina, both looking to the accomplishment of the same purpose by different means.

This purpose is to prepare the country for peace. Each of these bills provides for a commission with wide powers of investigation relating to the problems affecting labor, capital and credit, public utilities, demobilization of industrial and war resources, foreign trade and a long list covering practically all the questions that will arise for solution at the close of the war. The Weeks' bill places these problems under twelve heads and provides for a commissions to investigate them, composed of six senators and six members of the House of Representatives.

The Overman bill, or as it is better known, the Administration's Plan, places the subjects to be investigated under ten heads, but covers a little wider sphere. It provides that the President shall appoint a commission composed of five members to report and recommend legislation to Congress.

It is of the utmost importance that one of these plans be adopted promptly, as otherwise we are likely to come to the making of peace with as little preparation as had been provided for the making of war, and this would be almost as great a catastrophe as our plunging into the world war without an army. It is almost an impossibility to conceive of the immensity and difficulties of the questions that will present themselves for settlement upon the signing of the peace treaty.

The administration's plan offers far more likelihood of a wise solution of these matters than does the method suggested by Senator Weeks.

President Wilson has repeatedly shown his ability to select men capable of solving wisely and well any question which may present itself, no matter how complex it may be. On the other hand there are few men in either branch of Congress, who have the expert knowledge which this task will require or the time necessary to its proper accomplishment.

This commission should be formed with the utmost promptness, so that it can make at least a preliminary report within the next six months.

SHIPS OF PEACE.

No result of the world war has been more miraculous than the change wrought in the standing of the United States as a shipbuilding country. In a year's time, through Herculean efforts, we have advanced to the very first ranks in the construction of ocean going ships.

Our middle Western States, whose inhabitants before the war were essentially provincial, with their thoughts centered almost entirely upon the solving of their own local problems, are now sending thousands of their sons to man these ships.

It is an inspiring idea to think of these young Americans as missionaries carrying the good will of the United States to the four quarters of the globe when the war is over, and it is most gratifying to read these words from Ed. N. Hurley, the practical chairman of the United States Shipping Board: "The great fleet that this country is building will be operated after the war upon principles which recognize humane and national rights and equities. It will serve Latin America as it serves the peoples of the United States. It will serve the world as America is now serving the world in fighting for the cause of liberty when the war is won, as it must be if this hemisphere is to be free from the constant menace of militarism, the ships that have served their military purposes will play a large part in bringing the neighboring nations of this continent closer together and cementing the bonds of comradeship."

When God at first made man,
Having a glass of blessings standing by—
Let us (said He) pour on him all we can;
Let the world's riches, which dispersed lie,
Contract into a span.

So strength first made a way,
Then beauty flowed, then wisdom,
honor, pleasure:
When almost all was out, God made a stay,
Perceiving that, alone of all His treasure,
Rest at the bottom lay.

For if I should (said He)
Bestow this jewel also on my creature,
He would adore my gifts instead of me,
And rest in nature, not the God of Nature:
So both should losers be.

Yet let him keep the rest,
But keep them with repining restlessness;
Let him be rich and weary, that at least,
If goodness lead him not, yet weariness

May toss him to my breast.

—George Herbert.

Church Knowledge and Nurture

NEW TABLE OF LESSONS

Morning Lessons.			Evening Lessons.		
22 S. after Trinity, Oct. 27	I Mac. 8; or Ecclus. 1:1-11	Rom. 1:1-25	I Kings 19:1-18	I John 1:1-2:6	
M., Oct. 28	I Mac. 9:43-42	Heb. 1	Ecclus. 33:7-23	John 3:22-end	
Tu., Oct. 29	9:43-end	2	34:9-end	4:1-26	
W., Oct. 30	10:1-20	3	35	4:27-42	
Th., Oct. 31	10:21-66	4:1-13	37:1-16	4:43-end	
F., Nov. 1	10:67-end	4:14-5-end	37:17-end	5:1-18	
S., Nov. 2	11:1-19	6	38:1-23	5:19-end	
SS. Simon and Jude, Oct. 28					
Eve Day	Josh. 4:1-10	John 14:15-end	Ecclus. 2 Jer. 3:12-18	Luke 9:1-11 Eph. 2	
All Saints, Nov. 1					
Eve Day	Wis. 3:1-9	Rev. 19:1-16	Ecclus. 4:1-16 Wis. 5:1-16	Heb. 11:32-12:6 Rev. 21:1-22:5	
23 S. after Trinity Nov. 3	I Mac. 11:20-37; or Ecclus. 1:12; 2-end	II Cor. 2:14; 3-end	II Chron. 6:12-end	I John 2:7-end	

Twenty-second Sunday After Trinity:

The Sunday morning Old Testament lesson relates an incident of great historical importance: a league entered into between Judas Maccabeus on the part of the Jews and the Romans. It may be said to be the beginning of that era of Jewish history which leads up to the political conditions in existence during our Lord's ministry and has its end with the destruction of Jerusalem in A. D. 70. This league was, says Stanley, "the chief offense which alienated from Judas Maccabeus the fanatical spirits amongst his countrymen" and "seems to have been an act of which he did not live to reap the fruits, but which indicates the opening of a new epoch in Palestine." For, "from the time that the envoys of Judas Maccabeus signed the treaty in the Senate House, . . . the Roman power continued to make its presence more and more felt throughout every corner of Syria." Judas was impressed with the power and kindness of the Romans, as well as with their democratic spirit. They had obtained the mastery over Spain and Greece and "whom they would help to a kingdom, those reign; and whom they would, they displace." But, though they were "greatly exalted," yet "for all this, none of them wore a crown or was clothed in purple to be magnified thereby"; moreover, they had "made for themselves a senate-house, wherein three hundred and twenty men sat in council daily, consulting always for the people to the end that they might be well ordered; and they committed their government to one man every year, who ruled over all their country"; yet "there was neither envy nor emulation among them."

For the New Testament lesson is given a picture of this same Roman people (at a later period) by the great Apostle of the Gentiles, a dark background of sin against which the glorious Gospel shines but the more brightly; and, as was most fitting in writing to a people who worshipped power, there is brought out that particular aspect of the Gospel, viz., its power; the power of God unto salvation; and in its nature and ultimate extent, more than fulfilling the world-wide kingdom conception of that mighty empire.

For the evening lessons that belong to the twenty-second Sunday after Trinity, may be substituted those for the eve of SS. Simon and Jude: God's servants must look for temptation and trouble, but their reward shall not fail; and (evening), the Lord's appointment of the twelve. In the same way the lessons for Thursday evening may be substituted by those for the eve of

All Saints'; and, of course, the Friday lessons are those for All Saints' itself. New are Ecclus. 44:1-15 ("Let us now praise famous men"); and Revelation 21:1-22:5 ("The Lord God giveth them light and they shall reign for ever and ever").

C. B. WILMER.

HOME LESSONS ON THE LIFE OF OUR LORD.

By the Rev. K. G. Hammond, D. D.

Primary and Junior.

XXXVII.

Review.

1. What period does this review include? See titles.
2. What towns did He visit? Lesson 31.
3. What was St. Peter's grand confession? Lesson 31.
4. Where did Jesus go next? At what Feast? Lesson 32.
5. Whom did He cure? What did He call Himself? Lesson 32.
6. Returning to Galilee, what glorious event happened? Lesson 33.
7. What is the motive of acceptable service? Lesson 34.
8. What three dear friends had Jesus beside Apostles? Lesson 35.
9. What Feast and wonderful miracle doth Jesus next visit to Jerusalem? Lesson 36.
10. Do you use the Collect for the second Sunday in Advent before each study of a lesson?

Note: In closing a review lesson, the teacher might let each pupil choose one practical lesson at least from one lesson of the series to live by.

Sts. Simon and Jude.

In the catalogue of the Apostles St. Simon is styled Simon the Canaanite, a word having no relation to his country, but signifying one full of zeal. Therefore what some of the evangelists call Canaanite, others, rendering the Hebrew by the Greek word, style Zealots, or "the Zealot." St. Simon, then, belonged to that sect or branch of the Pharisees called "the Zealots," who were great asserters of the honour of the law, and the strictness and purity of religion. In aftertimes these "Zealots" fell into ungovernable excesses, and their violent and turbulent behavior was a great cause of the fall of Jerusalem. It is probable, however, that in St. Simon's time, the Zealots

Calendar and Collect

October.

1. Tuesday.
6. Nineteenth Sunday after Trinity.
13. Twentieth Sunday after Trinity.
18. Friday. St. Luke.
20. Twenty-first Sunday after Trinity.
27. Twenty-second Sunday after Trinity.
28. Monday. SS. Simon and Jude.
31. Thursday.

Collect for Twenty-second Sunday After Trinity.

Lord, we beseech Thee to keep Thy household the Church in continual godliness; that through Thy protection it may be free from all adversities, and devoutly given to serve Thee in good works, to the glory of Thy Name; through Jesus Christ our Lord. Amen.

Collect for Saint Simon and Saint Jude's Day.

O Almighty God, who hast built Thy Church upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the head cornerstone; Grant us so to be joined together in unity of spirit by their doctrine, that we may be made an holy temple acceptable unto Thee; through Jesus Christ our Lord. Amen.

Collect for All Saints' Day.

November 1.

O Almighty God, who hast knit together Thine elect in one communion and fellowship, in the mystical body of Thy Son Jesus Christ our Lord; Grant us grace so to follow Thy blessed saints in all virtuous and godly living, that we may come to those unspeakable joys which Thou hast prepared for those who unfeignedly love Thee; through Jesus Christ our Lord. Amen.

had not reached this point of lawlessness; and if they had it only makes his call to the Apostolate the more wonderful, even as St. Matthew the Publican, and St. Paul the Pharisee and persecutor of the Church of God.

There are three names by which the Apostle Jude is described in the evangelical narrative, viz., Jude, Thaddaeus and Lebbaeus; it being usual in the Holy Scriptures to find more than one proper name given to the same person. Jude, Judas or Judah was a common name among the Jews. This name the Apostles seem afterwards to have changed to Thaddaeus, a word springing from the same root and of the same import. To prevent any possibility of mistake, and that they might not confound the righteous with the wicked, Sts. Matthew and Mark never call him Judas. Doubtless for the same reason St. Jude frequently styles himself, and is frequently called by others, "Judas the brother of James." And that this was one great design of it St. John the Evangelist plainly intimates, when in speaking of him he says, "Judas, not Iscariot." The origin and meaning of the third name, Lebbaeus, seems uncertain.

"A Christian faith in an assurance of God, and of His love, and grace in Jesus Christ. The man who has heard Christ's voice and responded to it, and has surrendered his soul to Christ's keeping and his life to Christ's guidance, is a believer."

Family Department

NANCY BYRD TURNER, Editor

As little children in a darkened hall
At Christmas-tide await the opening door,
Eager to tread the fairy-haunted floor
About the tree with goodly gifts for all,
And into the dark unto each other call—
Trying to guess their happiness before—
Or of their elders eagerly implore
Hints of what fortune unto them may fall,
So wait we in Time's dim and narrow room,
And with strange fancies, or another's thought,
Try to divine, before the curtain rise,
The wondrous scene. Yet soon shall fly the gloom,
And we shall see what patient ages sought,
The Father's long-planned gift of Paradise.

The Latter Wine.

As the trembling years drop from us, carrying away so much that we hold dear, so much that has seemed to us as the very joy of our being, a strange discovery of a larger, ripper life in God that yet awaits us makes itself known. Again the wonder works, again the grace is felt, again out of our trouble—just as we feared to face our loss—there will break from our heart the adoring thanksgiving:

"I never knew before how much the love of God could restore for me. I never dreamed that life could be so strong, so glad, so free. Now, first, I taste the fullness of God's chalice. O, my God, Thou hast kept the good wine until now!"

That may be the voice of all who will sit at the marriage feast, with Jesus. How blessed if, far on in old age, when to outward eyes they seem bereft of everything that can minister to joy and hope, while each year is lessening opportunities and imposing severer limits, they still can say in silence, in the secret places of the soul, "Nay, it is better than before. The good wine has been kept until now."

And still, when at last the evil days must come, and "the years wherein it will be said, I have no pleasure in them; when the silver cord must be loosed and the golden bowl be broken, when the mourners go about the streets and the man goes to his long home," then as the soul passes out on its long journey it will find a great peace enfolding it; it will feel the everlasting arms beneath it; it will know the depths of the riches of the love of God that passes knowledge; it will look up in the face of its own dear Master and King, who has been throughout the Lord of all its joy, and say, "This is the best; Thou hast kept, O Lord, the good wine until now—this wine that I drink now for the first time with Thee in the kingdom of heaven."—H. S. Holland.

The Worsted Motto.

"I suppose you think that isn't very ornamental," said Mrs. Jennings, noticing the summer boarder's glance toward a motto, worked in worsted, that hung on the wall. "It's out of fashion, and it's faded besides; but I wouldn't think of parting with that motto. Husband's Aunt Abby worked it, and she was a saint on earth, if ever there was one.

"She brought it over one afternoon, all framed, and when husband came home he noticed it the first thing.

"Aunt Abby has been making you a present," says he.

"You've guessed pretty near right," I says, 'only it's your present just as much as mine. Aunt Abby was particular about that,' I says, and he looked a little queer.

"Husband was as kind-hearted a man as you would wish to see, besides being sober and industrious. But he had one bad habit. I presume he picked it up going on coasting vessels when he was young. He didn't mean any harm, and he had tried to break himself of it. But there! The minute anything went wrong, or he got the least grain excited, he'd out with it, no matter who was round to hear.

"However, he said he was much obliged for his share of the present, and I can seem to hear him now as he stood and read the text out loud:

"'Let the words of my mouth and the meditations of my heart be acceptable in Thy sight, O Lord, my Strength and my Redeemer.'"

"The next noon when he came home from ploughing he was a sight. He had tried to steer clear of a stump, the plow had caught in the root and brought up all standing, and he'd been thrown off his feet and got his face barked something dreadful.

"And what do you suppose I said when I picked myself up?" says he. "Why," says he, 'I just repeated that motto that Aunt Abby worked, and then I felt just as reconciled as could be.' He allowed that two or three times during the forenoon he had said something worse, for he was breaking up a new piece of ground, and the horses were acting scandalous. But even then he would repeat the text right afterwards, as much as to say that he was sorry, and would try to do better; and most of the times when anything happened, he said he managed to get the motto in ahead. He said he was going to keep on that way, and he believed it would cure him.

"That very night, as we were sitting together after supper, I says, 'I don't know just what those people that have moved on to the Bates' place are going to turn out to be. Mary Davis says—'

"But before I could get any further, husband looked up to the motto, and, says he, 'Let's see—Aunt Abby's present was partly yours, wasn't it?'

"Well, I never finished the sentence, and time and again, when I've caught myself about to say something about people, I've stopped short and repeated the text to myself instead. I wish I had done it oftener than I have.

"One night husband came home from the village with the news that the schooner Minnie J. had been wrecked, and not a cent of insurance. Husband had owned a piece in the school at one time; but Captain Stiles, the chief owner, had induced him to trade it for some mining stock that hadn't turned out as well as we expected. It was on my tongue's end to say something, but I caught sight of that motto, and I shut my lips right together. As for husband, he sat down and went to drumming on the arm of his chair. Finally he drew a long breath, and says he, "Aunt

Abby's motto seems to be looking down at both of us,' says he.

"Well," says I, 'I haven't said a word—nor you, either.'

"No," says he, 'but it speaks of the meditations of the heart, doesn't it?'

"For a moment I was some taken aback; and then I owned up that I was ashamed of what I had been thinking, and husband did the same. After that we soon got into a frame of mind where we could honestly feel sorry about the Minnie J.

"To tell the truth, I hadn't thought much about that part of the text before, but I've tried my best to keep it in mind ever since. Oftentimes I find it considerable of a stent, but as husband said more than once, if we can only succeed with the meditations of the heart, the rest is real easy."—Exchange.

For the Southern Churchman.

FAMILIAR HYMNS.

XIX. Forever With the Lord.

An examination of the index of authors in the back of our hymnal will show that the name of James Montgomery occurs more frequently than any other, except that of Charles Wesley. In fact, we owe to this devout Scotch poet no fewer than eighteen hymns, several of them among the best known and best beloved of the entire collection. Montgomery's work covers a wide range of religious subjects; he has given us hymns for Advent, Christmas and Holy Week; for the Ember Days and the feast of All Saints; for the ordination service and the sacrament of the Holy Communion; funeral hymns, Sunday-school hymns, hymns for the family circle and for the closet.

And yet, though he has run almost the whole gamut of the needs of our varying ritual, Montgomery was not a member of the Church of England. Born in Ayrshire, Scotland, he was placed, when little more than a baby, in a Moravian school in Yorkshire, England. Upon this period of his life, as upon a pivot, turned the whole destiny of the man.

The religious training that he received at the school had a far-reaching effect. In his early manhood he drifted away from its influence for a while, and passed through the initial stages of carelessness and indifference into downright skepticism. But no man who drinks of a pure fountain in his youth ever utterly forgets the sweet taste of its waters. In the midst of his unrest Montgomery wrote to a friend: "What can I do? I am tossed to and fro on a sea of doubts and perplexities." Yet this very restlessness was a sign of grace; he was not so full of despair that he failed to remember his childhood's faith. On his forty-second birthday he applied for re-admission to the Moravian congregation, and at once found himself back in his old fields of spiritual content.

From that time on until his death at an advanced age he stayed steadfast. His numerous hymns are imperishable records of what religion can mean to a soul for forty years. "O Where Shall Rest Be Found," "Call Jehovah Thy Salvation," and that little prayer of humble dependence, "Lord Forever at Thy Side," are a few of the hymns that make up our invaluable heritage from this poet.

But it is in the hymn reproduced below, "Forever With the Lord," that Montgomery touches high-water mark. The poem is beautiful as literature—in all English verse there is scarcely a metaphor more striking than the pilgrim picture of the second stanza; but

It is more than that, also. It is a triumphant paradox—a funeral hymn full of passionate rejoicing, a requiem that is like a trumpet cry. Although not listed as a burial hymn, it belongs pre-eminently in that class, speaking in anticipation for the living and in retrospection for the dead. It is from the first word to the last the glad proclamation of the soul that can look on dissolution undismayed. Set to Sir Arthur Sullivan's brave music it seems veritably a metrical version of St. Paul's immortal challenge, O Death, where is thy sting!

Forever with the Lord!

Amen! So let it be!

Life from the dead is in that word,
And immortality!

Here in the body pent,

Absent from Him I roam,

Yet nightly pitch my moving tent

A day's march nearer home.

My Father's house on high,

Home of my soul, how near,

At times, to faith's foreseeing eye,

Thy golden gates appear.

Ah, then my spirit faints

To reach the land I love,

The bright inheritance of saints,

Jerusalem above.

Then, then I feel that He,

Remembered or forgot,

The Lord is never far from me.

Though I perceive Him not.

And when my latest breath

Shall rend the veil in twain,

By death I shall escape from death,

And life eternal gain!

Dependence Upon God.

There is one outcome of our present hard experience which it would seem right to expect, that is, an increased sense of dependence upon God. We have been sharply reminded of the weakness of our Christian civilization, of the feebleness of the bonds which trade and commerce, religion and education, make to maintain peace; of the insecurity of the order of the world's life, of which we have been proud. We had supposed that the nations nominally Christian had been tamed so that hatred, cruelty and war were restrained, and now our work has fallen down about us and the revelation of our weakness and insecurity has come.

Many dangers have come at home which we thought were entirely past, because of our means of communication, the development of our industries, and the progress of science, and we have learned now how dependent we are as regards the most necessary things in life. A season of extremely cold weather last winter made untold suffering because of the lack of coal, which is but a few hundred miles away from us. We are dependent for our food upon fields far away, and the interruption of transportation made great distress or something worse in our great cities. We have built up a great and marvelous order of trade and commerce, and we find how easily it may be disarranged and how near starvation we are.

Whether men recognize their true relation to God, they are feeling as perhaps never before their helplessness and their dependence on the Power above Who orders everything in this world. That is one of the very first things for men to learn. We have not the sense of dependence that was felt in the simple days of the Old Testament or in the days not so far back of us, when the fields about the villages

and towns provided largely for the simple needs of the people.

Without being too confident as to what the war may mean for religion, while hopeful for good, there will be a response in the minds and hearts of the people to the presentation of the thought of our absolute dependence upon God. People are feeling this as never before, and it makes a good foundation on which to build up true regard for God and all that enters into the making of a good character and a good life.—Newark Churchman.

The Halo of Life.

In the very interesting book of reminiscences which was written by Mrs. Sellar a few years ago she gives some recollections of Susan Ferrier. And she tells how Susan Ferrier was once asked to write her greatest wish in somebody's birthday book. And this is what she wrote: "That life for me may never lose its halo." I think it was a magnificent and fruitful ambition. It was her desire that the mystic light might continually rest upon everything. She wanted every lane to be the beginning of a road that leads into the infinite. She wanted every commonplace thing to issue in wonder. Nothing must be completely analyzable, a thing that can be perfectly measured and weighed. There must always be something in everything to make her catch her breath. There must be a halo. . . .

And now I want to pass to a particular aspect of Susan Ferrier's aspiration, which she wrote in the birthday book of her friend. It is heedful not only that we see the halo resting on others, but that we also see it on ourselves. It is possible that my readers are thinking that there is no need of counsel of that kind. Everybody is competent and perfectly ready to see the halo which shines round his own head. But I am not now referring to the pasty diadem which is the creation of an offensive pride. I am not referring to the halo which we imagine we see when we gaze into a mirror. That is a poor, fictitious thing which will be like a flimsy fairy lamp on the first rainy night. I am not referring to the halo which can be blown out by adverse circumstances, but the halo which is independent of the passing season and which shines by night and day. I do not mean the halo conferred by a listening senate or by a wonderful crowd or by a university convocation or by an admiring ball-room.

I mean the halo conferred by our God, when He called us His children and created us in His own image. I mean the halo of heavenly sonship to be seen even when we have wandered into the far country. "I will arise and go to my father!" There the halo is shining and terrible circumstances, when its wearers have been deserted by his friend and "no man came unto him." It is a tremendous moment when the soul awakes to see the mystic halo resting upon its own being, and it is still more momentous when the soul rises up to claim the inheritance of which the halo is the symbol and the clue. "My God, I am thine; what a glory divine!" That man has seen the halo and has entered upon his inheritance.

And then I think we are designed by the Lord to see the halo on common human experiences. For instance, we have partially lost our sight unless we can see the mystic significance of common labor. Many a man can see the sacred symbol of a crossier, who is blind to the similar significance in a spade. We attach the title "Reverend" to a minister, but we have no such conception of a grocer. We see the glory

resting upon the church, but we do not see the mystic flame in the workshop and the office. I am always impressed by a suggestion that comes to me in "The Angelus," the familiar picture where two peasants are standing in the field resting for a moment from their labor. There is a church upon the horizon, and from the tower there has come the summons which makes the toilers stand in the attitude of homage and intercession. But the painter has brought a ray of light and flung it upon the barrow and the spade, the implements of labor. And that is what we ought to see when we go to our daily toil. There must not only be a light on the sanctuary, but there must be a sign of the divine thought and care upon the commonest implements and ministries with which we earn our daily bread. "Only a laboring man!" Yes, only a carpenter of Nazareth.—J. H. Jowett, in Continent.

Gospels of a Day.

The reason why so many gospels have been doomed to become gospels of yesterday has been because they have addressed themselves to what is transient or partial in human nature, and not to what is permanent and universal. Men have been hailed as saviors of society, because they have been able to give relief from a need pressing at some particular time, or because their doctrines have fallen in with some passing phase of popular sentiment. But the glory of Christianity is that its teaching is addressed to what is most characteristic in human nature and absolutely the same in all members of the human race, whether they be rich or poor, whether they inhabit the one hemisphere or the other, and whether they live in ancient or in modern times.—J. Stalker.

Our Duty.

How much, if work is to be effective, depends in military service upon the little things! The smallest detail overlooked may mean a military disaster. What is true in these respects is equally, though perhaps not so apparently, yet vitally true in every day life. Duty is always closely associated with the small things. If we let no minor detail go by default we need not fear failure in the greater tasks. If we are scrupulously careful concerning the little things of accuracy and correctness in habits we need not fear our general reputation for accuracy and effectiveness. So in the question of daily duties and our every-day obligations, whether it be in social or business life, if we are careful and accurate concerning the little things the greater things of life will naturally take care of themselves.—Young Folks.

One of the surprises that God treats us to in the course of our life, which will no doubt be also the overwhelming surprise of our first review of this life from the vantage-ground of a larger and better, consists in the disclosure of the way in which our anonymous Lover has been besetting us behind and before, and laying His hand upon us. How many restraints that make for salvation have never been registered in the consciousness or printed off on the memory! How many times there are when qualification for duty is given concerning which we shall by and by hear the voice saying, "I girded thee, though thou hast not known me?"—J. Rendel Harris.

For the Young Folks

NANCY BYRD TURNER, Editor

On the Other Side.

Near a shady wall a rose once grew,
Budded and blossomed in God's free
light;

Watered and fed by morning dew,
Shedding its fragrance day and night.

As it grew and blossomed, fair and tall,
Slowly rising to loftier height,
It came to a crevice in the wall,
Through which there shone a beam of
light.

Onward it crept with added strength,
With never a thought of fear or pride.
It followed the light through the crevice's
length,
And unfolded itself—On the Other Side.

The light, the dew, the broadening view,
Were found the same as they were be-
fore,

And it lost itself in beauties new,
Breathing its fragrance more and more.

Shall claim of death cause us to grieve
And make our courage faint or fall?
Nay, let us hope and Faith receive;
The rose still grows beyond the wall,

Scattering fragrance far and wide,
Just as it did in days of yore;
Just as it did on the other side,
Just as it will forevermore.

—Author Unknown.

For the Southern Churchman.

What Happened to Jennie's Letter.

J. B. L.

I am a letter, and the writing on
the front of me says I'm going to
Miss Sally Phillips,
Warren, Virginia.

I was written by a plump, little, blue-
eyed girl named Jennie Bolling. She
did not want to write me at first, but
after she had started, and I grew long-
er and longer, she seemed pleased with
me, and kept adding to me. Several
things called "postscripts" she put on
me, one saying, "Write soon, don't for-
get," another, "Oh, won't we have
fun!" and another, "excuse this stupid
letter." Now this last was very un-
kind, I thought, for I did not write my-
self. So why should I be called stupid?

Little Jennie Bolling, after sealing
me up and putting a pretty red stamp
on me, dropped me in a mail box on
the corner just outside her house.
There I lay for a long time, with other
letters which I'm sure were all my cou-
sins, for they looked so much like me.

"Ouch!" cried a fat, blue envelope
crossly when I fell in among them. "I
wish you would not drop on me like
that! Though I'm stout, I can be hurt.
Get along, won't you?"

"Don't think you can move on us,
please," said a thin white letter haughti-
ly, speaking for herself and a small
envelope close beside her. "Though we
are thin, we can be hurt."

As I could not move at all, I felt
very unhappy, and wondered if all new-
comers in the box were treated in this
way. No other mail came in for me
to find out, however, and I was glad
when the postman came. He gathered
us all up into one big handful and
dumped us into a bag in his automo-
bile wagon. I fell on top, and, away
under the bottom, I could hear the

three cross letters still quarreling.

Finally, after a journey on the train,
I was put off at a quiet country sta-
tion. And I was glad to leave the
fussy letters and get out into the cool,
green world. I was taken, later, in a
man's pocket, to a country house and
handed to such a pretty little girl. Re-
membering my address, I thought,
"This must be Sally Phillips." And,
sure enough the man called out,
"Come, Sally, here's a letter for you."

"A letter for me? Oh, I'm so glad!"
And running forward she clasped me
eagerly in her small hands. I felt so
happy at this warm welcome that I
rolled myself out as smoothly as I could
for her to read me. It took her some
time, for she was just a little girl, but
she seemed to enjoy me, and when at
last she finished she jumped up and
down gleefully.

"Oh, mother!" she cried, running to
that lady on the porch. "Jennie is com-
ing! Won't we have fun?" (Here I
thought she was reading me and I rat-
tled in her hand with pride.)

But she went on talking to her moth-
er about the fine time she and Jennie
would have, wading in the creek, pick-
ing daisies, playing with their dolls,
riding her pony, and a dozen other
things, while I lay on her lap forgot-
ten.

At last Sally's mother said, "Let me
see Jennie's letter. It seems to be quite
a long one." And she picked me up
and read me. When she had finished
she turned back to Sally. "I don't
think she need call this a stupid letter!
It's very well written for a child of
her age."

How proud I was, and again I rat-
tled. But not long did my pride re-
main. Sally's baby brother came out
of the house and went up to his moth-
er. Seeing me in her hand, he took
me and toddled around the porch with
me, making, I thought, very foolish
sounds. When he came near the edge
of the porch he leaned over and dropped
me. And I fell—into the gutter! It
was half full of water after the morn-
ing's rain, and immediately my black
letters ran and ran, spreading all over
the front of me.

"Tommie!" exclaimed Sally reproach-
fully, "look what you did!" And she
ran and fished me out, muddy and drip-
ping.

She carried me to her room and laid
me on a chair in front of her fire to
dry. "Pride goes before a fall," she
said to her mother, who followed her.
They soon went out and left me, and
here I am, very warm and comfortable,
beside Sally's fire. The door is open
behind me, and the draught blows me
nearer and nearer the hearth, but I
don't mind, for I'm still a little damp
around my edges. * * * My gracious!
that last whiff of wind almost blew me
over into the fire! I don't think I'm
quite as comfortable as I was. * * *
Here comes another puff of wind. I
* * *

Janey's Fairy.

Little Janey sat on the doorstep of
the adobe ranch-house, looking at the
jagged, saw-tooth mountains that
seemed to form a great wall all round
the edges of the moonlit desert.

"Oh, dear," she sighed, "I'm tired
of playing pretend about giants. The

mountains do look like giants' castles,
and the big rocks look 'xactly like
giants, but I don't like giants much
'cause they're big and ugly.

"I'd rather pretend about fairies—
they're little and beautiful and sort of
folksy. But I s'pose fairies wouldn't
think of living in such a wild coun-
try."

Suddenly two big homesick tears
splashed down on to the sand at her
feet.

Janey could not help laughing when
she saw the two little wet spots shin-
ing on the dry sand.

And then she noticed something else
on the sand that was very strange.

"Oh," she cried softly after a closer
look, "oh, oh, oh! Why, it's little fairy
footprints, just as plain as plain can
be. And here are two more, and here,
and here, and here!"

For a time she was puzzled by a
queer little third mark behind each pair
of tiny footprints, but all at once she
laughed in delighted understanding.

"Why, that's the mark of the fairy's
wand, of course."

Father and mother had driven to
town after supper, so Janey found good
Maria, the Mexican cook, and asked
permission to follow the fairy's trail.
Maria could understand very little
that Janey said, but she felt sure that
no harm would come to the little girl
in the big out-of-doors.

"Si, si," she said, patting Janey's
curly head, and Janey knew that she
meant to say yes.

On tiptoe, the little girl followed the
fairy footprints, now in a straight line,
now circling round a giant cactus.

On and on she went till she came to
a little round door in a low mound un-
der a Spanish bayonet plant.

"Here is the fairy's house," said
Janey. "I'll hide behind this Spanish
bayonet and wait until I see the fairy."

"I wonder if she sleeps in the white
flower bells sometimes?" thought
Janey.

"I wonder if her wand is all of gold
—and does she wear a little crown?"

Very quietly she sat and waited.
Presently the soft breeze began to
murmur drowsily, then the white flow-
ers of the Spanish bayonet nodded their
heads, oh, so sleepily, and its rustling
leaves seemed to sing a lullaby.

Janey's head had begun to nod, too,
before she saw the fairy.

How long she watched the fairy
Janey did not know, when with a sud-
den start she heard the sharp beat of
horses' hoofs on the hard road.

"Father, mother," she called, "come
quick and see my fairy!"

The horses were pulled up sharply
and in a moment the little girl was in
her father's arms.

"Why, Janey, daughter, whatever
were you doing?" he asked in surprise.

As they drove home Janey told the
story of the trail of the fairy's foot-
prints, of the little house under the
Spanish bayonet, and of how beautif-
fully the fairy had danced in the moon-
light.

"Oh, Janey, sweetheart, surely you
fell asleep and dreamed it all," said
Janey's mother.

"What did the fairy look like?" asked
Janey's father.

"Well," said the little girl thought-
fully, "at first I thought it was only a
queer little mouse. It had a white vest
and a yellowish black fur coat and a
long tail with a teensy feather-duster
on the end of it.

"It can't have been a mouse, because
after it danced it sat near its little
door and sang a song for me, the most
beautiful little bird song in all the
world. And that's how I knew that it
must truly be a fairy in disguise."

"What you saw," said Janey's father, "must have been one of the little creatures known as the Kangaroo rat."

"But the song," objected Janey's mother.

"As to that," was the reply, "I have read that an occasional mouse of even the common house variety can sometimes sing a strange bird-like song. Our little girl has had an experience almost as wonderful as if she had really seen a fairy."

"Well," said Janey, "even if it was only a little mouse, it was as lovely as a fairy. I'm glad that I saw it and heard it sing."

"Perhaps," she added, "I can find some of the little mouse's footprints to show you in the morning."

And sure enough she did.—Sunday School Times.

The Hallowe'en Fairies.

Just how it happened that the kindling man brought the fine big load of kindling up to Mrs. Mason's house on the very afternoon of Hallowe'en is hard to tell. Of course he didn't know that Mr. Mason was away from home, and that there wasn't a man that Mrs. Mason could hire to carry it into the cellar before night. Kindling was hard to get, and this was to last them all winter.

Mrs. Mason had on her hat and coat, ready to go downtown, when the man drove up, so as soon as he had unloaded the wood she ran over to Mrs. Taylor's, across the street.

"I just have to go downtown on business," she explained, "but I'm leaving you my door-key, and if you should happen to see any man that might put that wood away for me, I'll pay him well and I'll thank you ever so much. I saw Tom and Ben looking at it as they went by to school, and then they whispered and laughed, so I think they were planning a Hallowe'en joke on us."

"What did Mrs. Mason mean about that Hallowe'en joke?" asked Bobby Taylor.

"She meant," answered his mother, "that boys and girls play very unkind tricks on Hallowe'en, and some of them may think it is a fine joke to carry away all that nice, dry kindling tonight, and scatter it so that Mr. Mason never can gather it up again. If they knew how much more fun it is to be fairies or brownies, that slip about and do kind things and make happy surprises for people, of course they would never do the wrong kind."

Bobby looked at the big pile of kindling, and then he thought of something.

"Mother, mother!" he cried, "why can't Kenneth and I be Hallowe'en fairies and put in that wood? I'll go right over to his house and ask him." And as soon as mother said "That would be a beautiful joke," away he flew.

Kenneth brought his little wagon and the two boys went to work. Mrs. Taylor opened the cellar door and helped them carry in the first two or three loads.

It wasn't very long before their backs and their arms were tired, but they didn't stop.

"What are you doing?" asked Tom, as he and Ben came past on their way from school.

"We're playing a Hallowe'en joke on Mrs. Mason," giggled Bobby.

"Come on and help," invited Kenneth.

The next time that Mrs. Taylor looked out of her window she saw two big boys helping two little boys and she smiled happily. She had to go over

and help a little, or Mrs. Mason might have come back before the last stick of wood was safely in.

When at last Mrs. Mason came hurrying home how four boys who were watching her from Mrs. Taylor's window laughed to see her surprised face! A few minutes later she walked into Mrs. Taylor's kitchen, where four tired boys were eating apples and fresh cookies, and then she knew what had happened.

"That was lots of fun," said Tom, as they ran home.

"Lots more fun than what we meant to do," said Ben.

And when, the next day, each of the four boys received a book of fairy stories marked, "From your friend, the Hallowe'en Witch," they laughed again, and it didn't take very hard guessing to know that Mrs. Mason was the witch. —Louise M. Oglevee.

Whose Were the Butternuts?

Abby Ann stayed with Great-Aunt Abby Ann all summer that year, and into the fall. She enjoyed the country very much indeed—blueberrying, and milking, and making cowslip balls and daisy chains in the summer, and the little red school and nutting in the fall.

"I never knew that there were so many nuts in the world, Aunt Abby Ann," little Abby Ann said. "There are shagbarks, and chestnuts, and black walnuts, and pignuts, but the nicest of them all are your butternuts in the south pasture."

"Yes, they are," Aunt Abby Ann said. "They are good in taffy, and in cookies, and to eat with maple-sugar."

"Oh! are they?" shouted Abby Ann, clapping her hands. "Then I am going to gather as many butternuts as I can, and make a pile of them for the winter in the wood-shed."

So that is what Abby Ann did. She filled her apron, and her pockets, and her baskets with butternuts, and she piled them in one corner of the wood-shed, ready for winter.

It was very strange, though, about the butternuts in the wood-shed. The larger Abby Ann made the pile one day, the smaller it would be the next day. Even Aunt Abby Ann was puzzled.

"It looks as if some one were taking your butternuts, Abby Ann," she said.

One morning, very early, Abby Ann saw who it was. He was no larger than a doll, but quicker than Abby Ann herself. In his red fur coat and cap, he was busy in the wood-shed, carrying one butternut at a time and storing them in cracks in the stone wall outside.

"Come quick," Abby Ann called, softly.

Aunt Abby Ann came, and she laughed. "Why! that squirrel has lived in the trunk of the butternut tree for years," she said. "He thinks he owns those nuts, I fancy."

The red squirrel heard them then and ran off, whisking his long tail and looking back as much as to say, "You're the thief, not I."

Abby Ann thought and thought. "That squirrel needs butternuts more than I do. I shall have apples, and baked potato, and oatmeal, and all kinds of things to eat this winter. All he will have is nuts," she said to herself.

Then she divided the butternuts that were left into two equal parts, and half she took back and put in a neat little heap under the butternut tree.

"I shall always share with the squirrel after this," Abby Ann decided.

The squirrel must have understood.

He gathered up and hid all the butternuts that Abby Ann gave him, and he never came to the wood-shed again.—Carolyn S. Bailey.

Grace Over an Apple.

Rain wet it,
Sun warmed it,
Leaves hid it,
Naught harmed it.
Stars watched it,
Dews brushed it,
Sap sugared it,
Red flushed it.
Birds knew of it,
Winds tossed it
To and fro.
The bough lost it.
I found it,
Mellow and sweet—
God bless it
Before I eat!

—The Mayflower.

The "Any-Time" Girl.

"Have you the book Mrs. James lent you, Helen?" called mother from the foot of the stairs. "She's here for it now."

"Oh, how awful of me!" a repentant voice cried, as repentant, hasty footsteps came down the stairs. "I'm so sorry! I thought I could return it any time, Mrs. James. Do please excuse me."

And Mrs. James politely refrained, as she took the book, from saying that she had already waited more than a month for its return, and that "any time" was a most doubtful date.

"You know you owe me ten cents' car fare, Helen," Mary Willis remarked at college that same fall. Mary's chief characteristic was frankness.

"I'll pay you any time," Helen promised, and Mary, who knew also all too well that "any time" was cents in person, and lent no more car fares.

"I really can't understand, Mr. Woods, why I'm deficient in English," Helen complained to her instructor at the close of the first semester. "I've never done such good work before."

"But there was an overdue theme," he explained. "It's never been handed in, you see, and I can't give you credit until I have received it."

"Oh, that!" cried a much aggrieved but secretly relieved girl. "You see, I thought there was no hurry about that. I supposed I could do it any time."

"We're very sorry to put some one else in as chairman of the Park Committee, Miss Norris," said the president of the Village Improvement Society one day when Helen's college days were over. "You see, we've waited for you to attend to planting the flowers over there, but you didn't do it, and then there were the swings for the children. I don't believe we can wait much longer, really."

"It was careless of me about the flowers," admitted a much embarrassed and not wholly agreeable young lady, "but I thought the swings could be attended to any time."

"That girl who is visiting Mrs. Stone is so attractive, mother," said Helen. "There are so few congenial people in town that I'd like to get acquainted. I believe I'll call some afternoon and ask her to come to see me."

But a call which could be made "any time" was never made at all. The attractive girl with Mrs. Stone met other girls with whom she sewed and walked and motored and played tennis. She met Helen Norris, too, and Helen said:

"I've been meaning and meaning to call, Miss Jarvis, but you know how it is in the summer time, I'm sure. Please don't stand on formality. We never do

here. Just come over for supper any time, won't you?"

Miss Jarvis accepted politely, of course. What else could she do? She told Mrs. Stone that evening that she found Helen Norris very attractive, that she would like to know her better.

"Only, you see," she said, "any time" invitations are so hard to accept."

So the summer passed, and by the time the "any time" invitation was ornamented by a day and hour, Mrs. Stone's guest had gone, and a friend which might have been made had gone also.

And all because of an "any time" girl.—The Wellspring.

Richard's Friends.

When the baseball club known as the "Victors" heard that Richard Ebbert was ill, they postponed a very important game of ball to consider how they could help him. Richard was a good boy of thirteen, who peddled papers and helped his mother, who was a widow, while the "Victors" were little lads of six and seven. And the reason they felt so interested was that Richard had been their friend and champion, and when a crowd of rough boys wanted to break up their game and drive them from their little field he always routed the bad boys.

"Mamma says Mrs. Ebbert will have an awful hard time now that Richard is ill," said Claude dolefully. "I wish I hadn't spent all my money for this mask. I'd take him some oranges or something."

"My mamma says Richard always earned enough for the rent," said Joe. "Now there's nobody to carry his papers."

"Let us carry the papers!" cried Tom eagerly. "We can earn the money and give it to Richard's mother."

"No one of us could budge that big sack," said Leonard.

"We'll each take a street and it won't be a load for anybody. We can do it," said George.

Like a flash they sped down the street, and very soon they were talking over the plan with Mrs. Ebbert. She helped them divide the patrons so each of the nine boys could take a street or two, and without thinking very much about the game they had on hand they were out delivering the papers.

"A new paper boy?" said an old lady, peering at Tom with her near-sighted eyes. "I don't know about this. I've had Richard for years, and I don't want to change."

"Richard is sick, ma'am, and I am helping till he gets well," said Tom eagerly.

"Is that so? Well, I'm glad Richard has such good friends. You may bring the paper every day and here is the pay in advance. I will send some fruit to Richard this very day. I didn't know he was ill."

Up and down the streets the boys went, explaining and delivering, until the whole village was interested in the sick boy. Flowers and good things to eat and fruits fairly rained down in the little cottage, and Richard said he would have to hurry and get well to see all his kind friends.

"I can never thank the 'Victors' enough," he said as he lay propped up in a big chair out under the old apple tree. "They did so much for me, and all I ever did for them was to drive away some boys who were mean to them."

"That was a bigger thing than we did," cried all the boys. "You just remember, Richard, that we stand by our friends, and you are the best boy friend

we have in this town. Take your time to getting well, and we'll look after the papers. We have twenty new subscribers for you, and there'll be lots more before you're back at work. Most of the boys make fun of us, but you were always our friend."

"I'll never forget you," said Richard. "I tell you, it pays to have friends like these, doesn't it, mother?"

Mrs. Ebbert put her arms about Richard, and looked gratefully upon the boys. With glistening eyes she quietly said something the boys remembered for a long time.

"Boys, it's the greatest thing in the world. Just fill your life with helpful things done out of love for others, whether they can repay it or not; God will mark those deeds down in heaven and they will never be forgotten."—Hilda Richmond, in Sunday School Times

The Praise Song.

Edward had a new top that he was showing to Howard, and Tom peeped over Roy's shoulder to see it, so none of the boys sang the opening hymn that morning at Sunday school. When the lesson time came their teacher said: "Yesterday, when I was downtown, I met Tony, the little Italian boy whose father has the fruit stand. His eyes were shining and he could hardly wait to tell me about Mr. Fisk, the music teacher, who gave him a little violin and is going to teach him to play. 'Wasn't he good to me?' Tony asked, and wherever he went he was telling about that kind friend, and praising him."

"I'd praise that kind of friend, too," said Tom.

"Are you quite sure?" asked his teacher.

"Of course I am," said Tom, and the other boys nodded their heads.

Then the teacher with a queer little smile went on talking. "This morning," she said, "a Friend gave you a good breakfast, a home, loving friends, good health—things worth more than all the violins in the world—and yet, when we came to His house, I didn't hear one of my boys join in the song of praise and thanksgiving that the others sang. You love Him just as truly as the others, I know, but today will be better and happier if we tell Him so. You and I like to have our friends thank us for what we do for them, and we ought to treat the dear Lord Jesus as well as we want our friends to treat us."

Then together they softly repeated the words of the song. And the next Sunday morning every boy sang so heartily that the teacher sang an extra little praise song away down in her heart.—The Sunbeam.

For the Southern Churchman.

Riddle.

Riddlemaree, stumpy and black,
They always move in a double track;
Each is exactly like his brother,
Neither is good without the other.
Tongues they have, but they never talk;
Though they own no feet, they can run

and walk—
The tighter you tie them, the swifter they be—

Who can read my riddlemaree?

Answer to last week's riddle: An autumn leaf.

A Game to Play.

Capturing the Leaves will surely keep you warm, because it calls for very swift running. The players are divided into two groups, numbered alike, that stand at opposite sides of the playground. Directly between them and dividing the playground into two equal parts, there should be a dividing line.

Each child before the game has provided himself with a large, bright autumn leaf, and he lays this a yard or so inside of the dividing line. At a signal the two groups of players run, and each tries to capture one of the leaves that belongs to a player of the opposite side. He may take only one, and if he is tagged in the attempt by a player on the opposite side, he must go back to the place without taking the leaf.

The players must run back to their place almost immediately, so it takes quick effort to capture a leaf without being tagged. A player, however, keeps a captured leaf and may try to get another the next time. The side that first captures all the leaves wins the game.—The Mayflower.

Ratliffe & Tanner, Inc. ...FLORISTS...

207 N. 6th Street, Richmond, Va.

FLOWERS FOR ALL OCCASIONS

Sydnor & Hundley

Furniture for the home and the office.
Values that satisfy. Service that pleases.

Seventh and Grace Streets,
RICHMOND, VIRGINIA.

Miller & Rhoads

"The Shopping Center."

For the retail Dry Goods and Department Store trade.

In the heart of Richmond, when you are here; and Our Mail Order Department Serves you at your home.

BROAD AND GRACE STS.

CORNER 6TH ST.

RICHMOND, VA.

FINANCIAL

SAVE - -

To buy WAR SAVINGS STAMPS;
To buy LIBERTY BONDS;
To contribute to the RED CROSS, Y. M. C. A., KNIGHTS OF COLUMBUS, Y. M. H. A., and other war relief organizations;
To provide for unavoidable delays in allotments if you expect to be in the army.
To provide for increased cost of living and all contingencies; and
BECAUSE IT IS THE DUTY OF EVERY MAN, WOMAN AND CHILD

National State and City Bank

1111 EAST MAIN STREET, RICHMOND, VA.

WM. H. PALMER, President
JULIEN H. HILL, Vice-President and Cashier
J. W. SINTON, Vice-President
R. E. CUNNINGHAM, Assistant Cashier
WM. S. RYLAND, Assistant Cashier
JESSE F. WOOD, Manager Savings Department
CORRESPONDENCE CORDIALLY INVITED

INCORPORATED 1881

Virginia Fire and Marine Insurance Company

Of Richmond, Va.

ASSETS - - - - - \$2,160,195.00

Wm. H. Palmer, President

E. B. Addison, Vice-President

W. H. McCarthy, Secretary

BUY WAR SAVINGS STAMPS

Invest your money with the government and do your bit toward winning the war.
Those at home must back the boys at the front with supplies of every kind. Your money loaned to the government through the purchase of War Savings Stamps will help meet the various demands.

The American National Bank of Richmond, Va.
SECURITY AND SERVICE

For Them "Over There"

Service flags in the windows—
Silent prayers on every lip—
Liberty Bonds in every home—
Think—and trust—but above all, ACT!
Subscribe to-day to the Fourth Liberty Loan.

The Union Bank of Richmond

1104 EAST MAIN STREET

MEMBER FEDERAL RESERVE SYSTEM

Jno. L. Williams & Sons

BANKERS and BROKERS

Eighth and Main. (P. O. Box 503)

RICHMOND, VIRGINIA.

Transact a general Banking and Brokerage Business. Deal in Southern Investment Securities. Negotiable Railroad and Municipal Bonds.

The First National Bank

OF

Richmond, Virginia

DESIRE

YOUR ACCOUNT.

CAPITAL & SURPLUS

\$3,000,000.00

3%

INTEREST IN SAVINGS DEPARTMENT.

R. L. Christian & Company

514-16 E. Broad St.

Richmond, Va.

Leading Fancy Grocer

AGENTS FOR

HUYLER'S CANDIES AND PETERS' SWISS MILK CHOCOLATE.

Special attention given to out-of-town orders.

Catalogue mailed on application.

Richmond, Fredericksburg & Potomac R. R.

To and from Washington and beyond—Daily.

Leave Richmond	Arrive Richmond
6:40 A.M.	11:45 A.M.
7:40 A.M.	12:30 P.M.
8:30 A.M.	1:00 P.M.
9:15 A.M.	1:45 P.M.
10:00 A.M.	2:30 P.M.
10:45 A.M.	3:15 P.M.
11:30 A.M.	4:00 P.M.
12:15 P.M.	4:45 P.M.
1:00 P.M.	5:30 P.M.
1:45 P.M.	6:15 P.M.
2:30 P.M.	7:00 P.M.
3:15 P.M.	7:45 P.M.
4:00 P.M.	8:30 P.M.
4:45 P.M.	9:15 P.M.
5:30 P.M.	10:00 P.M.
6:15 P.M.	10:45 P.M.
7:00 P.M.	11:30 P.M.
7:45 P.M.	12:15 P.M.
8:30 P.M.	1:00 P.M.
9:15 P.M.	1:45 P.M.
10:00 P.M.	2:30 P.M.
10:45 P.M.	3:15 P.M.
11:30 P.M.	4:00 P.M.
12:15 P.M.	4:45 P.M.
1:00 P.M.	5:30 P.M.
1:45 P.M.	6:15 P.M.
2:30 P.M.	7:00 P.M.
3:15 P.M.	7:45 P.M.
4:00 P.M.	8:30 P.M.
4:45 P.M.	9:15 P.M.
5:30 P.M.	10:00 P.M.
6:15 P.M.	10:45 P.M.
7:00 P.M.	11:30 P.M.
7:45 P.M.	12:15 P.M.
8:30 P.M.	1:00 P.M.
9:15 P.M.	1:45 P.M.
10:00 P.M.	2:30 P.M.
10:45 P.M.	3:15 P.M.
11:30 P.M.	4:00 P.M.
12:15 P.M.	4:45 P.M.
1:00 P.M.	5:30 P.M.
1:45 P.M.	6:15 P.M.
2:30 P.M.	7:00 P.M.
3:15 P.M.	7:45 P.M.
4:00 P.M.	8:30 P.M.
4:45 P.M.	9:15 P.M.
5:30 P.M.	10:00 P.M.
6:15 P.M.	10:45 P.M.
7:00 P.M.	11:30 P.M.
7:45 P.M.	12:15 P.M.
8:30 P.M.	1:00 P.M.
9:15 P.M.	1:45 P.M.
10:00 P.M.	2:30 P.M.
10:45 P.M.	3:15 P.M.
11:30 P.M.	4:00 P.M.
12:15 P.M.	4:45 P.M.
1:00 P.M.	5:30 P.M.
1:45 P.M.	6:15 P.M.
2:30 P.M.	7:00 P.M.
3:15 P.M.	7:45 P.M.
4:00 P.M.	8:30 P.M.
4:45 P.M.	9:15 P.M.
5:30 P.M.	10:00 P.M.
6:15 P.M.	10:45 P.M.
7:00 P.M.	11:30 P.M.
7:45 P.M.	12:15 P.M.
8:30 P.M.	1:00 P.M.
9:15 P.M.	1:45 P.M.
10:00 P.M.	2:30 P.M.
10:45 P.M.	3:15 P.M.
11:30 P.M.	4:00 P.M.
12:15 P.M.	4:45 P.M.
1:00 P.M.	5:30 P.M.
1:45 P.M.	6:15 P.M.
2:30 P.M.	7:00 P.M.
3:15 P.M.	7:45 P.M.
4:00 P.M.	8:30 P.M.
4:45 P.M.	9:15 P.M.
5:30 P.M.	10:00 P.M.
6:15 P.M.	10:45 P.M.
7:00 P.M.	11:30 P.M.
7:45 P.M.	12:15 P.M.
8:30 P.M.	1:00 P.M.
9:15 P.M.	1:45 P.M.
10:00 P.M.	2:30 P.M.
10:45 P.M.	3:15 P.M.
11:30 P.M.	4:00 P.M.
12:15 P.M.	4:45 P.M.
1:00 P.M.	5:30 P.M.
1:45 P.M.	6:15 P.M.
2:30 P.M.	7:00 P.M.
3:15 P.M.	7:45 P.M.
4:00 P.M.	8:30 P.M.
4:45 P.M.	9:15 P.M.
5:30 P.M.	10:00 P.M.
6:15 P.M.	10:45 P.M.
7:00 P.M.	11:30 P.M.
7:45 P.M.	12:15 P.M.
8:30 P.M.	1:00 P.M.
9:15 P.M.	1:45 P.M.
10:00 P.M.	2:30 P.M.
10:45 P.M.	3:15 P.M.
11:30 P.M.	4:00 P.M.
12:15 P.M.	4:45 P.M.
1:00 P.M.	5:30 P.M.
1:45 P.M.	6:15 P.M.
2:30 P.M.	7:00 P.M.
3:15 P.M.	7:45 P.M.
4:00 P.M.	8:30 P.M.
4:45 P.M.	9:15 P.M.
5:30 P.M.	10:00 P.M.
6:15 P.M.	10:45 P.M.
7:00 P.M.	11:30 P.M.
7:45 P.M.	12:15 P.M.
8:30 P.M.	1:00 P.M.
9:15 P.M.	1:45 P.M.
10:00 P.M.	2:30 P.M.
10:45 P.M.	3:15 P.M.
11:30 P.M.	4:00 P.M.
12:15 P.M.	4:45 P.M.
1:00 P.M.	5:30 P.M.
1:45 P.M.	6:15 P.M.
2:30 P.M.	7:00 P.M.
3:15 P.M.	7:45 P.M.
4:00 P.M.	8:30 P.M.
4:45 P.M.	9:15 P.M.
5:30 P.M.	10:00 P.M.
6:15 P.M.	10:45 P.M.
7:00 P.M.	11:30 P.M.
7:45 P.M.	12:15 P.M.
8:30 P.M.	1:00 P.M.
9:15 P.M.	1:45 P.M.
10:00 P.M.	2:30 P.M.
10:45 P.M.	3:15 P.M.
11:30 P.M.	4:00 P.M.
12:15 P.M.	4:45 P.M.
1:00 P.M.	5:30 P.M.
1:45 P.M.	6:15 P.M.
2:30 P.M.	7:00 P.M.
3:15 P.M.	7:45 P.M.
4:00 P.M.	8:30 P.M.
4:45 P.M.	9:15 P.M.
5:30 P.M.	10:00 P.M.
6:15 P.M.	10:45 P.M.
7:00 P.M.	11:30 P.M.
7:45 P.M.	12:15 P.M.
8:30 P.M.	1:00 P.M.
9:15 P.M.	1:45 P.M.
10:00 P.M.	2:30 P.M.
10:45 P.M.	3:15 P.M.
11:30 P.M.	4:00 P.M.
12:15 P.M.	4:45 P.M.
1:00 P.M.	5:30 P.M.
1:45 P.M.	6:15 P.M.
2:30 P.M.	7:00 P.M.
3:15 P.M.	7:45 P.M.
4:00 P.M.	8:30 P.M.
4:45 P.M.	9:15 P.M.
5:30 P.M.	10:00 P.M.
6:15 P.M.	10:45 P.M.
7:00 P.M.	11:30 P.M.
7:45 P.M.	12:15 P.M.
8:30 P.M.	1:00 P.M.
9:15 P.M.	1:45 P.M.
10:00 P.M.	2:30 P.M.
10:45 P.M.	3:15 P.M.
11:30 P.M.	4:00 P.M.
12:15 P.M.	4:45 P.M.
1:00 P.M.	5:30 P.M.
1:45 P.M.	6:15 P.M.
2:30 P.M.	7:00 P.M.
3:15 P.M.	7:45 P.M.
4:00 P.M.	8:30 P.M.
4:45 P.M.	9:15 P.M.
5:30 P.M.	10:00 P.M.
6:15 P.M.	10:45 P.M.
7:00 P.M.	11:30 P.M.
7:45 P.M.	12:15 P.M.
8:30 P.M.	1:00 P.M.
9:15 P.M.	1:45 P.M.
10:00 P.M.	2:30 P.M.
10:45 P.M.	3:15 P.M.
11:30 P.M.	4:00 P.M.
12:15 P.M.	4:45 P.M.
1:00 P.M.	5:30 P.M.
1:45 P.M.	6:15 P.M.
2:30 P.M.	7:00 P.M.
3:15 P.M.	7:45 P.M.
4:00 P.M.	8:30 P.M.
4:45 P.M.	9:15 P.M.
5:30 P.M.	10:00 P.M.
6:15 P.M.	10:45 P.M.
7:00 P.M.	11:30 P.M.
7:45 P.M.	12:15 P.M.
8:30 P.M.	1:00 P.M.
9:15 P.M.	1:45 P.M.
10:00 P.M.	2:30 P.M.
10:45 P.M.	3:15 P.M.
11:30 P.M.	4:00 P.M.
12:15 P.M.	4:45 P.M.
1:00 P.M.	5:30 P.M.
1:45 P.M.	6:15 P.M.
2:30 P.M.	7:00 P.M.
3:15 P.M.	7:45 P.M.
4:00 P.M.	8:30 P.M.
4:45 P.M.	9:15 P.M.
5:30 P.M.	10:00 P.M.
6:15 P.M.	10:45 P.M.
7:00 P.M.	11:30 P.M.
7:45 P.M.	12:15 P.M.
8:30 P.M.	1:00 P.M.
9:15 P.M.	1:45 P.M.
10:00 P.M.	2:30 P.M.
10:45 P.M.	3:15 P.M.
11:30 P.M.	4:00 P.M.
12:15 P.M.	4:45 P.M.
1:00 P.M.	5:30 P.M.
1:45 P.M.	6:15 P.M.
2:30 P.M.	7:00 P.M.
3:15 P.M.	7:45 P.M.
4:00 P.M.	8:30 P.M.
4:45 P.M.	9:15 P.M.
5:30 P.M.	10:00 P.M.
6:15 P.M.	10:45 P.M.
7:00 P.M.	11:30 P.M.
7:45 P.M.	12:15 P.M.
8:30 P.M.	1:00 P.M.
9:15 P.M.	1:45 P.M.
10:00 P.M.	2:30 P.M.
10:45 P.M.	3:15 P.M.
11:30 P.M.	4:00 P.M.
12:15 P.M.	4:45 P.M.
1:00 P.M.	5:30 P.M.
1:45 P.M.	6:15 P.M.
2:30 P.M.	7:00 P.M.
3:15 P.M.	7:45 P.M.
4:00 P.M.	8:30 P.M.
4:45 P.M.	9:15 P.M.
5:30 P.M.	10:00 P.M.
6:15 P.M.	10:45 P.M.
7:00 P.M.	11:30 P.M.
7:45 P.M.	12:15 P.M.
8:30 P.M.	1:00 P.M.
9:15 P.M.	1:45 P.M.
10:00 P.M.	2:30 P.M.
10:45 P.M.	3:15 P.M.
11:30 P.M.	4:00 P.M.
12:15 P.M.	4:45 P.M.
1:00 P.M.	5:30 P.M.
1:45 P.M.	6:15 P.M.
2:30 P.M.	7:00 P.M.
3:15 P.M.	7:45 P.M.
4:00 P.M.	8:30 P.M.
4:45 P.M.	9:15 P.M.
5:30 P.M.	10:00 P.M.
6:15 P.M.	10:45 P.M.
7:00 P.M.	11:30 P.M.
7:45 P.M.	12:15 P.M.
8:30 P.M.	1:00 P.M.
9:15 P.M.	1:45 P.M.
10:00 P.M.	2:30 P.M.
10:45 P.M.	3:15 P.M.
11:30 P.M.	4:00 P.M.
12:15 P.M.	4:45 P.M.
1:00 P.M.	5:30 P.M.
1:45 P.M.	6:15 P.M.
2:30 P.M.	7:00 P.M.
3:15 P.M.	7:45 P.M.
4:00 P.M.	8:30 P.M.
4:45 P.M.	9:15 P.M.
5:30 P.M.	10:00 P.M.
6:15 P.M.	10:45 P.M.
7:00 P.M.	11:30 P.M.
7:45 P.M.	12:15 P.M.
8:30 P.M.	1:00 P.M.
9:15 P.M.	1:45 P.M.
10:00 P.M.	2:30 P.M.
10:45 P.M.	3:15 P.M.
11:30 P.M.	4:00 P.M.
12:15 P.M.	4:45 P.M.
1:00 P.M.	5:30 P.M.
1:45 P.M.	6:15 P.M.
2:30 P.M.	7:00 P.M.
3:15 P.M.	7:45 P.M.
4:00 P.M.	8:30 P.M.
4:45 P.M.	9:15 P.M.
5:30 P.M.	10:00 P.M.
6:15 P.M.	10:45 P.M.
7:00 P.M.	11:30 P.M.
7:45 P.M.	12:15 P.M.
8:30 P.M.	1:00 P.M.
9:15 P.M.	1:45 P.M.
10:00 P.M.	2:30 P.M.
10:45 P.M.	3:15 P.M.
11:30 P.M.	4:00 P.M.
12:15 P.M.	4:45 P.M.
1:00 P.M.	5:30 P.M.
1:45 P.M.	6:15 P.M.
2:30 P.M.	7:00 P.M.
3:15 P.M.	7:45 P.M.
4:00 P.M.	8:30 P.M.
4:45 P.M.	9:15 P.M.
5:30 P.M.	10:00 P.M.
6:15 P.M.	10:45 P.M.
7:00 P.M.	11:30 P.M.
7:45 P.M.	12:15 P.M.
8:30 P.M.	1:00 P.M.
9:15 P.M.	1:45 P.M.
10:00 P.M.	2:30 P.M.
10:45 P.M.	3:15 P.M.
11:30 P.M.	4:00 P.M.
12:15 P.M.	4:45 P.M.
1:00 P.M.	5:30 P.M.
1:45 P.M.	6:15 P.M.
2:30 P.M.	7:00 P.M.
3:15 P.M.	7:45 P.M.
4:00 P.M.	8:30 P.M.
4:45 P.M.	9:15 P.M.
5:30 P.M.	10:00 P.M.
6:15 P.M.	10:45 P.M.
7:00 P.M.	11:30 P.M.
7:45 P.M.	12:15 P.M.
8:30 P.M.	1:00 P.M.
9:15 P.M.	1:45 P.M.
10:00 P.M.	2:30 P.M.
10:45 P.M.	3:15 P.M.
11:30 P.M.	4:00 P.M.
12:15 P.M.	4:45 P.M.
1:00 P.M.	5:30 P.M.
1:45 P.M.	6:15 P.M.
2:30 P.M.	7:00 P.M.
3:15 P.M.	7:45 P.M.
4:00 P.M.	8:30 P.M.
4:45 P.M.	9:15 P.M.
5:30 P.M.	10:00 P.M.
6:15 P.M.	10:45 P.M.
7:00 P.M.	11:30 P.M.
7:45 P.M.	12:15 P.M.
8:30 P.M.	1:00 P.M.
9:15 P.M.	1:45 P.M.
10:00 P.M.	2:30 P.M.
10:45 P.M.	3:15 P.M.
11:30 P.M.	4:00 P.M.
12:15 P.M.	4:45 P.M.
1:00 P.M.	5:30 P.M.
1:45 P.M.	6:15 P.M.
2:30 P.M.	7:00 P.M.
3:15 P.M.	

Classified Advertising and Notices

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per copy line, each insertion. Special rates to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents. Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

PIPE ORGANS.

If the purchase of an organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Kentucky, who manufacture the highest grade at reasonable prices.

THE BLUE RIDGE INDUSTRIAL School, Dyke, Greene County, Va., will take a carload of choice winesap apples to Richmond about the 15th of November, 1918, for sale at \$6.00 per barrel delivered at the residences. By buying these apples you will greatly help the work of the school. Please send your order in now.

DESIRABLE HOUSE FOR RENT AT Lexington, Va., between V. M. I. and Washington and Lee grounds. Also will rent part of house or give rooms with board. Apply to Mrs. William J. Armistead, Letcher Avenue, Lexington, Va.

MEETING OF BOARD OF TRUSTEES.

The Board of Trustees of the Protestant Episcopal Theological Seminary and High School in Virginia will meet at the Seminary on Wednesday, the 13th day of November, 1918, at 10 A. M.

S. SCOLLY MOORE, Sec.

WANTED—PRIEST, CONSERVATIVE, Prayer Book Churchman, desires parish. Best references. Bishops and vestries. Address "Immediate," care Southern Churchman.

HELP WANTED

WANTED A LADY OF EDUCATION AND refinement as companion for my daughter of fourteen, qualified to assist her with her studies, music, etc. Apply J. W. S., Southern Churchman, Richmond, Va.

WANTED NURSERY GOVERNESS, OR nurse for two children; ages, five and nine years. English girl preferred, but not essential. Please write promptly to Mrs. B. I. Prescott, Ravenwood Apartment, 1242 Westover Avenue, Norfolk, Va.

WANTED—A MOTHER'S HELPER. IF interested, write, stating salary wanted, to Mrs. John Leary, R. F. D. No. 2, Richmond, Va.

WANTED—LADY OF REFINEMENT TO assist in care of children, and to teach two young boys. Comfortable home surroundings. Address Box 48, Rapidan, Va.

HELP WANTED MALE OR FEMALE, bookkeeper or some one familiar with office work. L. E. Smoot, 3020 K Street, N. W., Washington, D. C.

HELP WANTED, FEMALE, STENOGRAPHER. Salary depends on qualifications. Permanent position. L. E. Smoot, 3020 K Street, N. W., Washington, D. C.

WANTED—THE JULIA PARKMAN Jones Home desires the services of a matron, necessary that a applicant should be a communicant of the Protestant Episcopal Church. Answer, giving references, to rector Christ Church, Rev. R. F. Gibson, Macon, Ga.

WANTED—GOVERNESS TO TAKE ENTIRE responsibility of five little boys at Gladstone, N. J., on a farm. To teach two of them, aged eight and six. Salary \$50 per month. Address Mrs. K. D. Robinson, Gladstone, N. J.

WANTED CHOIRMASTER-ORGANIST. Mixed choir. P. O. Box 746, Huntington, West Virginia.

POSITIONS WANTED

A YOUNG LADY DESIRES A POSITION to teach English, French and music. References given and desired. Address Miss J. Randolph, Arrington, Va.

EXPERIENCED RECTOR AFTER SIX years in German environment, desires parish in South. Loyal Churchman and well known as preacher and lecturer. Every recommendation from present Bishop and vestry. Salary not the first consideration. Address Ph. D., Southern Churchman.

WHEN WRITING OUR ADVERTISERS
PLEASE MENTION THIS PUBLICATION

ATTENTION!!! Churchmen Everywhere

Under direction of the War Commission the Department of Army and Navy Work of the Brotherhood of St. Andrew is keeping the great Honor Roll of the Church.

Rectors and laymen send us the names of enlisted Churchmen and their military addresses.

ENLISTED CHURCHMEN send us your names and write us your wants. We are anxious to serve you wherever you are.

EVERY LETTER ANSWERED

B. F. FINNEY, F. S. TITSWORTH,
Chief Sec'y Executive Sec'y
Church House, 12th and Walnut Streets
PHILADELPHIA, PA.

THE BOARD OF MISSIONS.

Correspondence is invited from those who wish to know

What it does.
What its work signifies.
Why the work can be helped most effectively through the Board.

Address
The Right Reverend A. S. Lloyd, D. D.,
President of the Board of Missions,
241 Fourth Avenue, New York.
Legal Title for Use in Making Wills:
The Domestic and Foreign Missionary
Society of the Protestant Episcopal
Church in the United States of
America.
The Spirit of Missions, \$1.00 a year.

Marriages and Deaths

Marriage notices, not exceeding 40 words, \$1.00; Death notices, not exceeding 40 words, inserted free. Over 40 words at the obituary rate. Obituaries and resolutions, 20 cents per line. Six words to the average line.

Copy for this department must be received not later than Tuesday of the week in which it is intended to be published.

Esbridge: Died in the Louise Home, Washington, D. C., ISABEL KENNEDY, daughter of the late Charles and Margaret (Hunter) Esbridge, in the eighty-fifth year of her age.

"Rejoicing in hope:
Patient in tribulation."

Hale: On the eve of St. Luke's Day at the Episcopal Hospital, Philadelphia, of pneumonia, EDWARD STUART HALE, priest and rector of St. David's Church, Manayunk, son of late Rev. Charles S. and Clara S. Hale. Burial services on October 21, at St. David's churchyard.

Kimball: Suddenly at St. John's Hospital, Brooklyn, N. Y., FLOR-ETTA KIMBALL, age twenty-six years, daughter of the late Rev. William Ware Kimball, D. D., and Violet W. Kimball. Interment at Darlington, Maryland.

RICHARD WOOLFOLK WALDROP.

Phillips Brooks sometimes used to regret the publicity in which he passed his days. He loved the virtues that flourish best in private life, and in the domestic circle. Rarely have these virtues been more beautifully illustrated than in the life of RICHARD WOOLFOLK WALDROP. It is true that he had played his part faithfully in his youth as a soldier of the Confederacy, for a cause that was ever dear to his heart, and had always been faithful to his manhood's engagements. Still the strength of his life ran into his affections, and no one could be said to have known him, who had not seen him in his home. Married to a woman of singular powers of initiative, he knew how to appreciate her worth, and make her happy. After her death he held together his home, and guided by his love and counsel their children. Things pure, lovely and honorable were ever in his thoughts. The sorrows and trials of life had no power to embitter his nature, or dim his Christian hope.

Southern Churchman

SOUTHERN CHURCHMAN COMPANY

Publishers

315 East Grace Street, Richmond, Virginia

LEWIS G. WILLIAMS, President.
E. B. ADDISON, Vice-President.
REV. E. L. GOODWIN, D. D., Editor.
REV. JAS. D. GIBSON, Managing Editor.

Entered at the Postoffice in Richmond, Va., as second-class, mail matter.

SUBSCRIPTION PRICE—After January 1, 1918, \$6.00 per year in advance. To the Clergy \$2.00. Six months \$1.50. Trial subscription 3 months 50 cents, 10 cents a copy. Foreign postage 50 cents additional. Best numbers not over 3 months old 10 cents each, over 1 month old 25 cents each.

For the convenience of subscribers, subscriptions are continued at expiration unless otherwise ordered. Notice of renewal, discontinuance, or change of address should be sent two weeks before the date they are to go into effect.

RECEIPT OF PAYMENT is shown in about two weeks by change of date on address label. If date is not properly extended after each payment notify us promptly. No receipt for payment will be sent.

Notices post office address. The exact post office address in which we are directing the paper at the time of writing MUST ALWAYS BE GIVEN. Our mailing list is arranged by post offices and not alphabetically.

Make all checks and money order payable to 'the Southern Churchman and not to an individual.

ADVERTISEMENTS—Rates quoted on request. For Classified see head of that department.

Representatives wanted in each Parish, liberal compensation.

News concerning the church at large always welcome.

In every relation he showed all good fidelity, and he has left behind him a memory that is a solace and a benediction.

"The wisest man could ask no more of fate
Than to be simple, modest, manly, true,
Safe from the many—honored by the few.
To count as naught in world or Church
or State,
But inwardly in secret to be great."
—C. E. G.

In Memoriam.

MISS BETTIE MACON STEPTOE.

"Another star in the Saviour's crown,
Another angel in heaven"

This dear loved aunt left us in the morning of July, 1918, at the advanced age of eighty-five. We could not mourn for her nor could we scarcely call it death. It was but a simple transition; a passing through the open door into the eternal home. Her life was a long, useful and beautiful one. Bright, cheerful, unselfish, generous to a fault, she contributed to the happiness of all about her. Though for many years confined to her room, and in need to her chair, for she could not walk without assistance. She was uncomplaining, patient and cheerful, convincing us of the fact that we can be happy in affliction and make others happy. The writer can recall so many pleasant visits to the dear aunt. Her brightness and remarkable memory made her very interesting and attractive to her many friends. Around her circled the life of the home, where she will be so sadly missed. The three sisters, Miss Bettie, the late Miss Anna and Mrs. Fannie Radtke, made their home together in Lynchburg. In this lovely family she was most tenderly cared for, and their affectionate interest in her was most beautiful to behold.

She was very fond of young people. She loved to have them gather around her chair to hear them talk, and they would bring her fruits and flowers, which she dearly loved.

She was a devoted member of St. Paul's Episcopal Church. The church service was her delight, even in her days of feebleness, and when she was deprived of the privilege and pleasure of "going up to the house of the Lord." She was found at service time with her Prayer Book in her hand going through the service.

To her the summons came suddenly and found her waiting. She died as she had lived, without a struggle, and as she was laid to rest in the old family plot on that beautiful July afternoon amid the singing of birds, we knew there was one chorister more in Heaven, but how empty our hearts are, for we know too that one of the truest, most loyal hearts has gone from among us.

"Sleep on beloved, sleep and take thy rest;
Lay down thy head upon thy Saviour's breast;
We love thee well, but Jesus loved thee best;
Good night! Good night! Good night!"
—Nena Steptoe Segar.

JOHN LANGBOURNE WILLIAMS.

John Langbourne Williams, aged fifteen, died at the home of his parents, 826 West Franklin Street, a victim to volunteer service in fighting the Spanish influenza epidemic, now raging in Richmond. He was a grandson of the late John L. Williams, of Richmond, for whom he was named, and a son of Mr. and Mrs. Edmund Randolph Williams. The funeral took place from the home Thursday, October 17, at five o'clock, the interment followed in the family plot at Hollywood, Troop 5 of the local Boy Scouts, headed by Scoutmaster Benjamin T. Lecompt, attended in a body.

The Rev. Arthur B. Kinsolving, D. D., of Baltimore, and the Rev. Valentine Lee, rector in charge of St. Paul's, officiated at the services.

Enrolled As a Martyr.

Commenting on the sad death of the little victim to duty, Scout Executive Weaver to-day said: "John L. Williams can be put down as a true martyr. He sacrificed his life, which is the supreme sacrifice, in ministering personally as a volunteer worker to such infected persons suffering from the present plague in Richmond, as it was found necessary to take



John Langbourne Williams.

for treatment to John Marshall Hospital. "It was John L. Williams who first reported to me the seriousness of the epidemic situation in Richmond and who suggested that the Boy Scouts place an ambulance on the streets to assist the health authorities in fighting the influenza. His recommendations were acted on at once, as he was a boy upon whose judgment I had learned to rely.

"It was last Tuesday a week ago that young Williams first volunteered for duty and went on service at the Emergency Hospital as a day worker. I understand that his parents were not aware of his action until the following night, when he was cautioned not to expose himself at the hospital. On the following day, which was Wednesday, the Boy Scouts' ambulance corps was organized. Young Williams was to have been the driver. He was taken ill with the malady, with fatal results. He is as much a hero as if he had been killed in action leading a charge on the French front."

When little John L. Williams first volunteered for service at the Emergency Hospital he was accompanied by his first cousin, Berkeley Williams, son of Berkeley Williams, of Richmond. Young Berkeley was also stricken, but he is now recovering.

John L. Williams was not only popular and ranked high with the Boy Scout organization, but was recognized as a leader both at school and out of it, among boys. Last June he was awarded the Joseph Bryan medal for leadership at Chamberlayne school.

A continual procession of friends of the little fellow and of his family all morning called with floral tributes and cards at the home of his parents.

"And when the soul begotten
Shall render up once more,

The Kingdom to the Father,
Whose own it was before.
Then glory yet unheard of
Shall shed abroad its rays,
Resolving all enigmas
An endless Sabbath day."

Editorially, the News Leader printed the following:

JACK WILLIAMS, LEADER.

Jack Williams did not need the splendid death the news records to gain him Richmond's love. He had it already. It was not solely because he bore his distinguished grandeur's name. It was not because he had a rare, blonde, boyish beauty, with eyes that danced and dazzled. It was rather because you never looked at the lad but that he seemed growing before you into the strong manhood of stalwart leadership. You felt that he was a boy who would never surprise you, any more than he would disappoint you. His future was written in his face and heralded in his smile and graven in every convolution of that busy brain he carried on his well-poised shoulders. To see him was to take heart for Richmond's hereafter.

The achievement of his fifteen years was, like his age, less than that of those Richmond worthies whose passing is from time to time recorded in these columns. He won the Joseph Bryan prize for leadership, the highest honor of his school, and he was a first-class Scout—a small catalogue, to be sure. And yet, wherein shall we say that it differed in quality from those long scrolls of fame that list the deeds of those whom we call leaders? For leadership is of the spirit and of the mind. To demonstrate it, whether in the play of youth that time or death cut short, or in the larger play of life, is merely to evidence some inward possession, intangible but eternal. Place an army in a field, seat a company around a table, crowd a room with dancers, scatter lads about the yard of a school—it is always the same: someone shows a spirit that compels, and him the others follow. If he leads into some new realm of the mind, we call him a philosopher. If he mounts to some clear height of beauty, we call him poet, artist, master-singer. If the strange magnet of his soul draws men across some blasted field to hillside deep with dead, we call him a great general. Why shall we not deem him a leader, though a lad, who has that same possession and misses his goal on earth merely because his body would not bear the mind?

In Memoriam.

ADAIR PLEASANTS ARCHER.

"The Gentleman Unafraid."

We read in the daily press, "On October 6 at Camp Grant, Ill. SERGEANT ADAIR PLEASANTS ARCHER of pneumonia." To those who knew him not, the words simply mean one more life laid down in the Great Sacrifice, but to those of us who knew him, we realize the world will never be quite the same again, with so much sweetness, beauty, bravery, love and joy gone out of it, with the passing of this pure young soul. A more worthy pen than mine should tell of this young soldier and his sacrifice, but I fain would lay my poor tribute at his feet, those feet so swift and eager to do a kindness, and ever found on the Highway of the King. Endowed with beauty of body to such a degree as is seldom seen, still the soul beauty was even more wonderful, truth, loyalty and love of service shone through his eyes to all beholders, and knowing who his Captain was, we felt his longing was to "serve Him so faithfully in his daily duty that some day he would hear Him calling him friend." Little we dreamed by soon that "some day" was to come. Life for Adair seemed scarcely started, life that he ever regarded "not as a cup to be drained, but as a measure to be filled," filled with beautiful acts. Such acts as our "Gentleman Unafraid" daily performed the last six weeks of his life, when, put in charge of a development company he spent his unusual talents trying to give joy and understanding to those poor, poor soldiers to whom their new and strange surroundings were a baffling mystery that they could not comprehend. France has her heroes by the hundred thousand lying there, but perhaps the heroes who died for the cause here are just as great, indeed greater, for there was no excitement for them, just the daily performance of

hard and monotonous tasks with a smile and a cheer. His country called, that was enough for him.

"His youth and self forgotten

When the great summons came,
Does he know to-day a thousand throats
Choke as they speak his name?"

If we listen closely and look with eyes that see the unseen, it will not be hard for us to see our hero boy, with head erect, gazing at his Supreme Commander as he answers his last roll call, and hear his clear voice saying, "Ready to live of you, or die for you, Christ, I am here." And in His keeping we leave him, with a heart of gratitude that once he walked with us.

With the "Blue Triangle."

"Cafard"—that blue war-weariness which sometimes attacks even the cheeriest of people, recently settled on a little French woman in one of the Y. W. C. A. foyers in France. She was usually the gayest, the most spontaneously merry entertainer in the foyer, but this day was an anniversary—the sad anniversary of her husband's death, from a wound received four years ago during the first month of the war.

Madame tried to forget, but the cafard had its way and she slipped off in a corner to shed the tears that could not be driven back. There one of the Blue Triangle girls found her, and tried as best she could to cheer the little madame, to tell her how great was the sympathy and admiration of all America for the remarkable courage of the French under their heavy burden. Madame smiled a brave little smile, straightened up, and threw a moist handkerchief into the corner.

"Voila, C'est tout," she said, and walked off. The next time the Blue Triangle hostess saw madame she was the center of a large group who had magically thrown off their own gloom and were applauding vociferously. Madame was the magic. She had started the victrola, and was dancing for them with all the inimitable grace and infectious gaiety characteristic of the French.

Miss Willie R. Young, a Y. W. C. A. secretary at one of the base hospitals in France, where she looks after the welfare of our Red Cross nurses, writes:

"A sixteen-year-old boy, with both feet shot off, was wheeled in to hear Dr. Harry E. Fosdick the other night, and with shining eyes listened as I never saw anybody listen. When Dr. Fosdick had finished his "Challenge of the Present Crisis," the boy looked down at his stumps and then at Dr. Fosdick and burst out:

"Gee, I'm glad it was that part of me and not the top that got bursted up!"

Dr. Fosdick looked down at the pale face with the big eyes and said:

"You bet, for the man is all there!"

"American nurses have been putting on dressings for boys with legs and arms gone, and with gas burns which threaten the eyesight, with just that kind of spirit for weeks. Only those who live with those girls can know the strain on heart and body."

Miss Young is one of the secretaries sent to France by the Y. W. C. A. to establish huts for the American Red Cross nurses.

TO WARD OF PNEUMONIA

Rub vigorously with GOWAN'S —the pleasant, effective, external application for colds, croup, pleurisy, pneumonia, etc. Soothing and healing. Ask your drug list. If he can't supply you write GOWAN MEDICAL CO., Concord, N. C.

Personal Notes

The Rev. G. Moseley Murray, rector of St. Bartholomew's Church, Baltimore, has resigned and retired from active parochial work. The Rev. Walter B. Stehl, rector of the Church of the Holy Innocents, will succeed Mr. Murray as rector, and expects to take charge shortly. Mr. Murray will continue the afternoon services for soldiers and sailors.

The address of the Rt. Rev. B. D. Tucker, D. D., Bishop of the Diocese of Southern Virginia, is changed from Lynchburg, Va., to 709 Stockley Gardens, Norfolk, Va.

Lieutenant Lester Wallace Kearn, of New York, who was recently killed in France, was a candidate for Holy Orders, being a student at St. Stephen's College, Annandale, N. Y., before enlisting as a private in the 106th Infantry. He was promoted last July.

The Rev. Elmer C. Pedrick has entered upon his duties as assistant to the Rev. Dr. Niver, rector of Christ Church, Baltimore. Mr. Pedrick, who has been in charge of Trinity Church, Fredericksburg, Va., was advanced to the priesthood on St. Luke's Day.

The Rev. G. Wallace Martin, of Tamaqua, Pa., has accepted a call to St. Paul's Church, Montrose, Pa., and expects to take charge November 1.

Former Governor Prince, of New Mexico, who experienced a physical breakdown about three months ago, is still confined to the house and unable to attend to business of any sort. Governor and Mrs. Prince are now at Flushing, N. Y., where he can be under hospital care.

The Rev. Wyllis Rede has taken charge of the Church of the Epiphany, Baltimore, in succession to the Rev. C. E. Harding, recently resigned, after a long rectorship.

Bishop Whitehead, of Pittsburgh, is now convalescing at the West Penn Hospital, Pittsburgh, where he underwent an operation recently.

The Rev. James E. Freeman, D. D., rector of St. Mark's Church, Minneapolis, Minn., at the request of Secretary of War Baker, is visiting the great army encampments.

Ordination.

On Monday, October 14, in the Chapel of the Holy Spirit, Harrisburg, the Rev. Dwight Benton, Jr., was ordained to the priesthood by Bishop Darlington, acting for the Bishop of

Pittsburgh. The candidate was presented by the Rev. Floyd Appleton, Ph. D., and the sermon was by the Rev. Leroy F. Baker. Mr. Benton has been appointed to the Episcopal work at the Mt. Alto Sanatorium and Emanuel Chapel, Mt. Alto, and will enter upon his work immediately.

Deaths.

The Rev. Edward Stuart Hale, rector of St. David's Church, Manayunk, Pa., died of pneumonia on Thursday, October 17, at the Episcopal Hospital, Philadelphia. Funeral services were held on October 21 and burial was in St. David's churchyard.

The Rev. Millidge Walker, priest of the Diocese of Connecticut, died on Sunday, October 6, at Richland, N. J., aged sixty-seven years. Interment was at St. James the Less, Philadelphia, October 8.

All Saints' Day.

All Saints' Day is the day set aside by the Church for the commemoration of her sainted dead. And when we say that it is the day which belongs to the saints of the Church, we do not mean that it belongs to a few select and perfect ones. In the Bible the term saint is applied to all believers, to all the disciples of Jesus. St. Paul addresses his letters to "the Saints that are in Ephesus," "to the Saints that are at Philippi," etc., meaning the members of the Christian Church in those places. He says of himself, "Not as though I had already attained, either were already perfect, but I follow after," "I press toward the mark." Neither do we mean that the day belongs to the early Christians. It belongs to those of all ages who humbly followed in the footsteps of the Master. It belongs to the believer, the follower of Jesus who passed into Paradise last week, as truly as it belongs to St. Paul, who passed into Paradise 1,900 years ago. As the people of this nation came together on a certain day to remember their dead, and as the people of the Confederacy gather at our cemeteries to remember their dead and to strew their graves with flowers, so on All Saints' Day Christian people come together in the house of the Lord to commemorate all those who in the great army of the Lord, in the great fight of faith, have finished their course and rest from their labors. They come not only to commemorate, but to offer praise and thanksgiving to Him who has saved them from the power of death, who has washed them in His own blood and set them in heavenly places. Nay, more than that. They come to celebrate "The Communion of Saints," which is the unity, the solidarity, the inseparable bond between the Christians of the Church on earth and the Christians of the Church in Paradise—the assurance that after a tem-

porary separation all shall be united in the kingdom of our Lord and His Christ.—Robert S. Copeland, in Trinity Record.

Faith and patience must accompany each other in suffering times. Patience is the soul's shoulder to bear what is afflictive at present; faith is the Christian's eye to discover a glorious deliverance to come; where no patience is it is a token of no faith; and where no faith is there will appear great impatience.—W. Burkitt.

TRY THIS FOR YOUR HEALTH.

For diseases which do not readily yield to treatment, such as chronic dyspepsia, indigestion, rheumatism, Bright's disease, gall stones, uric acid poisoning, and diseases of the kidney and liver, the best physicians send their wealthy patients to the famous mineral springs. Some even spent months at the Spas of Europe and were almost invariably cured or greatly benefited.

I believe that the Shivar Spring is the greatest mineral spring ever discovered and I believe it so firmly that I offer to send you enough water for a three weeks' treatment (two five-gallon demijohns) on my guarantee that if it fails to benefit your case I will refund the price. You would hardly believe me if I told you that only about two out of a hundred, on the average, say that they have received no benefit. The water is restoring thousands. It restored my thought my case was incurable and I am willing and anxious for you to match your faith in the Spring against my pocketbook. If I win you become a life friend of the Spring. If I lose I will be sorry for you, but I will appreciate your courtesy in giving the water a trial and will gladly refund your money on request. Sign the following letter:

Shivar Spring,
Box 64-E, Shelton, S. C.
Gentlemen:

I enclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial in accordance with instructions contained in the booklet you will send, and if I report no benefit, you agree to refund the price of the water in full on receipt of the two empty demijohns which I agree to return within thirty days.

Name

Address

Shipping Point

(Please write distinctly.)

NOTE:—"I have had the pleasure of serving the little church at Shivar Spring as Pastor for years, and am therefore well acquainted with Mr. Shivar and his associates, whom I gladly commend as honorable business men and worthy of the confidence of the public. I have personally derived great benefit from the use of the Shivar Mineral Water and have knowledge of its beneficial effects in a great number and variety of cases."—Rev. A. McCa. Pittman.

PREPAREDNESS FOR THE CHURCH

Never in the history of the country has the Church's responsibility in upholding the ideals of the nation been so great. In rendering its share of the essential work, its buildings should provide for maximum efficiency in every department. Consult the leading specialists in all branches of church improvement, construction, alteration, etc.

Designs will be prepared indicating how contemplated changes, etc., can be effected. Local labor will be availed of when desired for the constructive work, the artistic and elaborate enrichment being executed under the supervision of our New York artists.

Send for photographs of church interiors showing changes and improvements that have been accomplished, with memorial gifts included as a part of the scheme.

J. & R. LAMB

23-25-27 Sixth Avenue NEW YORK

Church Furnishings, Memorials, Etc.



CHURCH VESTMENTS

EMBROIDERIES

Silks, Cloths, Fringes, Etc.

CLOTHING for CLERGYMEN

COX SONS & VINING

72-74 Madison Avenue. New York



CHURCH FURNISHINGS

Gold, Silver and Brass

Church and Chancel Furniture

Write for Catalogue
for Episcopal Churches

W. & E. SCHMIDT CO.

308 Third Street. Milwaukee, Wis.

CHURCH EMBROIDERIES

Stoles, Eucharistic Vestments, Surplices, Altar Hangings, Burses and Veils, Markers, etc. All materials for sale.

The only studio importing exclusively English un-fading silks, Damasks, fringes, linings, pure gold metal threads, etc.; and using Standard Church of England

English silk stoles, plain.....\$ 5.00

English silk stoles, handsome crosses.....\$ 6.50

English silk stoles, best hand embroidery,
from \$10.00 up to.....\$50.00

English silk burse and veil with crosses.....\$20.00

\$12.00, \$15.00, \$18.00.....\$20.00

Handsome embroideries unsurpassed in workman-ship. Special altar linens embroidered in England. Testimonials from all over the world.

THE CATHEDRAL STUDIO

Miss Lucy V. Mackrille

3615 Wisconsin Avenue, Washington, D. C.



GRANITE AND MARBLE MEMORIALS

Largest Stock in the South

We pay the freight and
guarantee safe arrival

The Couper Marble Works

(Established 65 years)

244-246 Bank St., Norfolk, Va.

R. Geissler, Inc.

56 West Eighth Street, New York

Memorials
FOR THE CHURCH

Furniture — Windows — Fabrics

Thoughts For the Thoughtful

All love asks is the privilege of doing its best.

It costs more to be proud than it does to be generous.

Treasure laid up in heaven always enriches somebody on earth.

If I am not happy in the will of God, I can be happy in nothing else.

When love gives, it enriches itself, but what covetousness keeps, it takes from itself.

Those who love the Lord Jesus Christ never see each other for the last time.—E. B. Browning.

God's love for poor sinners is very wonderful, and so is God's patience with ill-natured saints.

The greatest prosperity that a man can have from God is the gift of a heart that loves to give.

One reason why God does not use some people is because they are not willing for Him to use their money.

There is no limit whatever to the grace promised; let there be no limit to our hope of receiving it.—Selected.

Folks that get weary in well-doing generally haven't done much at it, when you come to hunt up their records. The weariness is usually at the beginning.

Kind looks, kind words, kind acts and warm hand-shakes—these are secondary means of grace when men are in trouble, and are fighting their unseen battles.

The thought of our immortality should be more awake, alive, stimulating in our minds, more than latent, not merely in the conviction of our understanding, but ardently ever in our heart. We should make it often the subject of our cheerful, thankful meditation.

If when in your endeavor to achieve a high purpose you meet with misunderstanding and apparent defeat, let your solace be found in the memory of Him whose mission on earth culminated in Calvary.

The spiritual mind develops not so much by study and meditation as by obedience. No man by searching can find out God, yet the weakest of us, by walking in His ways, may know Him and love Him.

To be found making the most of what He has lent, be it much or little; to be found trimming the lamp, whether it burn with a faint or with a brilliant flame; this is the concern of love.—Rev. H. P. Liddon, D. D.

Only thy restless heart keep still,
And wait in cheerful hope, content
To take what'er His gracious will,
His all-descending Love hath sent,
Nor doubt our inmost souls all known
To Him who chose us for His own.

To live rightly we must turn our faces forward, and press forward, and not look backward morbidly for the footsteps in the dust of those beloved ones who traveled with us but yesterday. They themselves are not behind but before, and we carry with us our tenderness, living and undiminished towards them, to be completed when the round of this life is complete for us also.—Elizabeth Browning.

Men need inspiring. They grapple with the temptations and the hardships of life at such close quarters that sometimes they lose the larger vision and forget that God is always on the side of right. Blessed is the man, then, who can make them lift their eyes to the far-off hills whence help cometh, who can put into their hearts the courage of a new hope and the joy of a new faith.—Exchange.

Why should not those who are gone be actually nearer us, not farther from us, in the heavenly world, praying for us, and it may be influencing and guiding us in a hundred ways of which we, in our prison house of mortality, cannot dream? Yes! Do not be afraid to believe that he whom you have lost is near you, and you near him, and both of you near God, who died on the cross for you.—Charles Kingsley.

O. Luetke's Art Works Church Furnishings

IN METAL, WOOD, MARBLE, ETC.
Est 1886. 328-332 7th Ave., New York

Brotherhood of St. Andrew

Guilds and all Church organizations desiring to assist their treasury can find no better way than by representing the SOUTHERN CHURCHMAN. And at the same time you will do a good work by placing the SOUTHERN CHURCHMAN in homes where there is no Church paper. Write to-day for full particulars.

SOUTHERN CHURCHMAN,
Richmond, Va.

Dying at His Post of Duty.

By Nolan R. Best.

Rev. Walter Rue Murray, pastor of the Presbyterian Church of Holmsburg, Philadelphia, whose death has been reported from France by cable, was a victim of the terrific artillery fire—said to be the worst barrage of the war—which the Germans laid down when they attempted on July 5 to advance from the line of the Marne. Mr. Murray was serving as a Y. M. C. A. worker with a regiment which included several boys out of his own church, and a still larger number from the membership of his Bible class.

Like all other Y men stationed along the American fighting front in France, Mr. Murray chose, when the battle test came, to "stay with the boys." With them in their dugouts he kept watch all through the terrible Sunday night when the Huns were shelling American trenches preparatory to their grand assault. When daylight broke he left shelter and hurried to the dressing station, where the wounded were being carried in by the stretcher-bearers in numbers decidedly staggering to men who had never been under fire before. But Mr. Murray was not staggered; cheerfully and steadily he lent a hand as men were carried to the operating table and carried away again. If he had been content with this service alone, however, he would probably have escaped with his life, notwithstanding the constant shell-fire falling on the old farmhouse where the surgeons were at work. But Mr. Murray remembered meanwhile that there had been no chance at all of serving any sort of breakfast to the unwounded men still fighting on the front line, and he began to figure how he could get up to these soldiers the stock of cookies and chocolate he had in his canteen. He soon decided to set up an open canteen under an apple tree across the road, where he could pass out to couriers and ammunition drivers as they went up toward the front, packs of these "eats" for their comrades in the trenches.

After that he divided his time for several hours between the wounded lying in the hovel and the unwounded who stopped by at the apple tree. It was near noon when finally he stepped out of the dressing station door to cross over once more to his stock of "goodies." The shelling seemed to have abated, and he probably regarded himself as being practically safe again after the perils of the night and morning. But as he walked into the road a

German shell exploded almost at his feet. The friends who rushed to him as he fell found him wounded only in the arm, and assumed that his injuries were minor. But ten minutes later, as he lay among the boys in the old farm building where he had been serving cheerfully all morning, the pastor's gallant heart suddenly stopped. Shock had killed him.

For tribute to his memory nothing perhaps could be more eloquent than the unconventional eulogy paid Mr. Murray by three soldiers from his unit who hailed an eminent Association leader driving by their camp and asked if he knew their "Y" man who was killed in the last battle. The official replied that he was sorry to say he had not know Mr. Murray. The spokesman of the boys answered with slow emphasis and manifest feeling.

"Well, sir, you surely missed the finest man you ever knew. There wasn't any religion about him at all; whether you were Protestant or Catholic or a Jew, you were all just the same to him. He took up with everybody just alike. There was something about him that just pulled everybody—made you want to be decent, you know. No, sir, you'll never get another like him for this bunch."

In the armies of our great nations, while desertion is punished with heavy penalties, retirement is allowed under certain conditions. There is an army, however, in which retirement is never sanctioned—not even in the case of the oldest veteran; and, addressing the soldiers of that army, the apostle writes.

"Having done all, to stand. Stand therefore."—S. Martin.

Do You Want \$20 Extra Money Next Month

You can earn it by putting in your extra hours representing The SOUTHERN CHURCHMAN.

An average of one subscription a day for a few weeks will bring you this \$20 or more.

Can you use it?

Send us your name and address to-day and let us make you our liberal cash offer. Address

The Southern Churchman Company

Richmond, Virginia

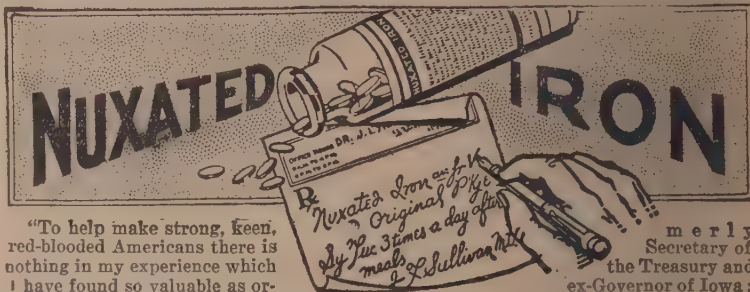
What do you know of the work of your Church Temperance Society?

Rt. Rev. Frederick Courtney, D. D., President
William Jay Schieffelin, Esq., Ph. D., Treasurer
Rev. James Empringham, D. D., Gen'l Supt.

Send for free sample copy of "TEMPERANCE." This periodical has the largest circulation of any magazine of its kind in America. Address

Church Temperance Society

214 Metropolitan Tower, New York City



"To help make strong, keen, red-blooded Americans there is nothing in my experience which I have found so valuable as organic iron—Nuxated Iron," says Dr. James Francis Sullivan, formerly physician of Bellevue Hospital (Outdoor Dept.), New York, and the Westchester County Hospital. Nuxated Iron often increases the strength and endurance of weak, nervous, run-down people in two weeks' time. It is now being used by over three million people annually, including such men as Hon. Leslie M. Shaw, for-

merly Secretary of the Treasury and ex-Governor of Iowa; former United States Senator and Vice Presidential nominee, Charles A. Towne; General John L. Clem (Retired), the drummer boy of Shiloh, who was sergeant in the U. S. Army when only 12 years of age; also United States Judge G. W. Atkinson of the Court of Claims of Washington and others. Nuxated Iron is dispensed by all good druggists everywhere.

The Choice of Executors

is a matter of great importance. Every dollar you leave should be conserved in such a way that your heirs may enjoy the uninterrupted benefits of your life's work.

This Company is a careful and economical executor, trained in the law and business, sound in judgment, and seasoned in practical experience; its primary business is the administration of trust funds.

Correspondence invited.

Capital
\$1,000,000

RICHMOND TRUST
& SAVINGS CO.

7th & Main Sts.
Richmond, Va



Southern Churchman

Vol. LXXXIII.

RICHMOND, VA., NOVEMBER 2, 1918.

No. 41

There Is

One thing we desire all readers of
the Churchman to know, to-wit:

The chief business of the

Virginia Trust Co.

is that of acting as EXECUTOR, GUARDIAN
and TRUSTEE.

It is more economical and safer than an
individual.

26 years at the business.

Home office,

RICHMOND, VA.

EDUCATIONAL

The Protestant Episcopal Theological Seminary in Virginia

Established A. D. 1823

The ninety-fifth session will open on Wednesday, September 18, 1918

Special Students Admitted

For catalogue and other information, address the Dean or Secretary

Theological Seminary
Alexandria Va.

The Theological Department OF THE University of the South

An integral portion of the University, where the student of Theology meets in the frank intercourse of a common life with the student of Science on the other.

For catalogue, address
THE DEAN,
Sewanee, Tenn.

The Bishop Payne Divinity School

The accredited Seminary of the Church for training colored men for the ministry. The fortieth session opens September 21 1918.

For catalogue and information apply to
REV. C. B. BRYAN, Dean
Petersburg, Va.

The General Theological Seminary

CHELSEA SQUARE, NEW YORK

The next Academic year begins on the last Wednesday in September.

Special students admitted and Graduate Course for graduates of other Theological Seminaries.

The requirements for admission and other particulars can be had from The DEAN, 1 Chelsea Square, New York, N. Y.

Episcopal High School

NEAR ALEXANDRIA, VA.

The eightieth year of this School for Boys will open September 18, 1918. Modern equipment throughout. Military feature. Catalogue on application.
A. R. HOXTON, B. A., Principal.

Emerald Hodgson Hospital

—AND—
TRAINING SCHOOL FOR NURSES
UNIVERSITY OF THE SOUTH
Sewanee, Tenn.

A Church institution where the best training to be had for development of Nurses. For further information, address
REV. W. S. CLAIBORNE, Supt.

"Among So Many."

We do not even know his name,
His lineage, or his age,
And yet he lives in deathless fame
Upon the Gospel page.

The people round the Master press'd,
The sick, the poor, the sad;
He stands distinct from all the rest,
A little fisher lad.

We cannot guess what prompts his thought
That those five loaves he brings;
The fish he may himself have caught
He carries on his strings.

He waits with patient, upraised head,
The hungry crowd he sees;
The fish are here, the barley bread,
And yet what use are these?

Still, all he has his Lord may take,
And then it must be well—
The Master took, and blessed, and brake,
And wrought His miracle!

O, glad child heart, so sure and swift
The perfect way to choose;
O, happy hands that bore the gift
The Master deigned to use!

Too often we some gracious deed
In faithless doubt withhold;
"Too poor the means, too vast the need,"
We cry, like those of old.

Yet he who gives with generous will,
And childlike zeal imbued,
Finds that the store suffices still
To feed Christ's multitude.

We lose the lad amid the throng,
No more of him we know,
Nor if his life were short or long,
Nor what its joy or woe.

Only in one recorded place
The veil is backward cast.
To let that innocent, boyish face
Smile on us from the past.

Thus to an age of noisy claims
One lesson more is given:
The fair deeds live, the actors' names
Are only known in heaven.
—Christian Burke.

The Child Taken.

When one comes to the loss of young children—a sad perplexity—let it not be forgotten that they were given. If in the hour of bitterest grief it were asked of a bereaved mother whether she would prefer never to have possessed in order that she might never have lost, her heart would be very indignant. No little child has ever come from God and stayed a brief while in some human home—to return again to the Father—without making glad that home and leaving behind some trace of heaven. A family had counted themselves poorer without those quaint sayings, those cunning caresses, that soft touch, that sudden smile. This short visit was not an incident: it was a benediction. The child departs, the remembrances, the influence, the associations remain. If one should allow us to have Sarto's Annunciation for a month, we should thank him: when he

STUART HALL

STAUNTON, VA.

Formerly Virginia Female Institute)

Diocesan Girls, School of Virginia and Southern Virginia. College preparation, Music, Art, Expression and Business Courses. Faculty and equipment of large school with small classes and individual attention. Large grounds and indoor athletics and outdoor sports under direction of Physical Trainer. Seventy-fifth session opens September, 1918. For catalogue apply to

MRS. H. N. HILLS, Principal,
(Formerly Principal of Sweet Briar Academy.)

S. HILDA'S HALL A School for Girls.
Charles Town, W. Va.

Under the auspices of the Bishops of the Diocese (Episcopal). Near Washington. College Preparatory and elective courses. Music and Art. Athletics under trained Director. Open air classes.

MARIAH PENDLETON DUVAL, Principal
Past 16 years principal of Stuart Hall, Va.

The Virginian Home and Training School

Falls Church, Fairfax County, Va.
For the Feeble-Minded and Epileptic.
Established 1892.
For terms and information, address
MISS M. GUNDRY,



ST. MARY'S

An Episcopal Southern School for Girls
Founded 1842. Four-year preparatory and two-year collegiate courses. Music, Art, Elocution, Domestic Science, Business, Gymnasium. Mild climate makes outdoor life possible the year round. 25-acre campus of old oaks. Fourteen electrically lighted, steam heated buildings. Very reasonable charges. Catalogue.
REV. GEORGE W. LAY, D. C. L., Rector,
Box 19, St. Mary's School, Raleigh, N. C.

The Divinity School of the Protestant Episcopal Church in Philadelphia.
Founded by Bishop Alonso Potter in 1862.

Special students admitted. Privilege of attending course of special study at the University of Pennsylvania.

For information address the Rev. George G. Bartlett, S. T. D., Dean, 5000 Woodland Avenue.

Virginia Episcopal School

(NEAR LYNCHBURG, VA.)

For boys of character, position and ability whose means will not permit them to attend our more expensive schools. Prepares at cost for college, university or immediate entrance upon the duties of life. Made possible by gifts of founders. Special terms to clergymen. Boarders for the present are limited to seventy. One hundred and six acres of land. The session begins September 19, 1918. Apply for information and catalogue to the

Rev. Robert Carter Jett, D. D.,
Principal.

Rev. Thomas Kinloch Nelson, M. A.,
Vice Rector.

The Chamberlayne School

A COUNTRY BOARDING AND DAY SCHOOL
FOR BOYS AT RICHMOND, VA.

Eighth session begins September 19, 1918. Location: Stop 25, Westhampton Line. New buildings. Ten acres of ground. Two large athletic fields. Boarding department limited to 25. For catalogue, address

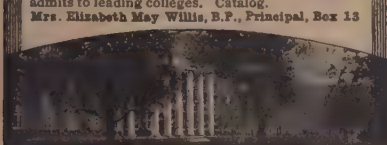
C. G. CHAMBERLAYNE, A. M., Ph. D.
Headmaster

CHATHAM Episcopal Institute

FOR GIRLS CHATHAM, VA.

Rev. A. M. Randolph, D.D., LL.D., Episcopal Visitor
Rev. C. Orlando Pruden, Rector. Beautiful and healthful location. 10-acre campus. Modern equipment. Athletics, Gym, College Preparatory, Music, Art, Domestic Science, Expression. Certificate admits to leading colleges. Catalog.

Mrs. Elizabeth May Willis, B.F., Principal, Box 13



resumed it for his home he would not take everything, for its loveliness of maid and angel is now ours forever. And if God recalls the child He lent, then let us thank Him for the loan, and consider what made that child the messenger of God—its purity, modesty, trustfulness, gladness—has passed into our soul.—John Watson.

Hundreds of Thousands of WEBSTER'S NEW INTERNATIONAL

DICTIONARIES are in use by business men, engineers, bankers, judges, architects, physicians, farmers, teachers, librarians, clergymen, by successful men and women the world over.

Are You Equipped to Win?

The New International provides the means to success. It is an all-knowing teacher, a universal question answerer.

If you seek efficiency and advancement why not make daily use of this vast fund of information?

400,000 Vocabulary Terms. 2700 Pages.
6000 Illustrations. Colored Plates.
30,000 Geographical Subjects. 12,000 Biographical Entries.

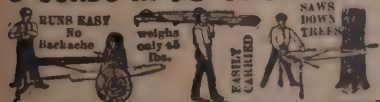
Regular and India-Paper Editions.



Write for specimen pages, illustrations, etc. Free, a set of Pocket Maps if you name this paper.

G. & C.
MERRIAM
CO.,
Springfield, Mass.

9 CORDS IN 10 HOURS



BY ONE MAN. It's KING OF THE WOODS. Saves money and backsache. Send for FREE catalogue No. 3146 showing low price and latest improvements. First order gets 25¢ in v. Folding Sawing Machine Co., 161 West Harrison St., Chicago, Ill.

Teach Me, Lord.

Teach me to love the world as Thou dost love,
Ready to give my dearest and my best,
Than self more dear, to save it from its sins,
And turn all hearts to Thee. Oh! grant the faith
In Thy beloved Son, Thy holy Lamb,
Which wakes, within, the sleeping life of love,
And makes us one with Him who died that men
Might share His life eternal, and might dwell
In Thee, from whose exhaustless fullness all
Who look to Thee in fervent prayer receive
Thy Spirit's bounteous gift. But from that love
Which clings in fondness to the world's bad ways,
And sinks the soul in its corrupting guile,
Save me, O God; for earth must pass away,
Ambitious pride, and all the idle glare
Of social rank, and wealth's delusive charm.
That which we see is temporal, and soon
Must yield to time's corrosive touch, and sink
To dark oblivion. But the things unseen,
Love, holiness and truth, eternal stand
Before Thy glorious throne, and speak Thy word
Within the heart of man. To that blest word
Be all my powers subdued, that I may still
Show forth Thy love which quickens and redeems.

—James Drummond.

Christian Stewardship.

Religion if it is worth anything to us is worth everything.

That any worth-while of it must show in our money values as well as in other ways.

That the only true way of making our "money talk" for our real value of our religion is the Bible and Church way of looking upon all we have as held under a stewardship from God with a stable and sensitive return to Him as some "honor bound" part of it.

That thus it must become a matter of percentage of wage or income rather than a "petty cash business" covering

leavings after every other way of spending has been met.

That so it behooves every Christian man and woman who really believes religion of any value to sit down and figure out wage or income, to see what percentage of that they are willing to conscientiously fix as spoken for their "debt of honor" to God and to adopt some method of regular settlement of it in His work.—Bishop Nichols.

War and the Church

THE CHURCH IN THE FURNACE

Editor E. B. McNutt

Price \$1.75

By Seventeen C. of E. Chaplains.

At the Front

Two page leader in June 1, "Living Church", by Dean Hodges.

Used by P. E. War Commission in its Work.

THE CHURCH AND THE MAN.

By Donald Hankey.

Price 60 cents.

One chapter quoted entire in "March" Y. M. C. A. "Association Men." At the head of Book List for the month.

THOUGHTS ON RELIGION AT THE FRONT.

By Rev. Neville S. Talbot.

Price 80 cents.

The opinions of a C. of E. Man of true humility and courageous sincerity.

WATCHMAN! WHAT OF THE NIGHT.

By Richard Henry Malden.

Price \$1.75.

A C. of E. naval chaplain lets others describe symptoms and exhort on penances while he does some deepful thoughtful work on the first principles of a cure.

THE NEW HORIZON IN CHURCH AND STATE.

By W. H. P. Faunce,
Pres. Brown University.

Price 60 cents.

A good American book by a good American.

THE CHRISTIAN MAN, THE CHURCH AND THE WAR.

By Robert E. Speer.

Price 60 cents.

An earnest discussion of the aims of the war which call for its warm hearted support by the Christian and the Church.

Order from

SOUTHERN CHURCHMAN CO.
Richmond, Va.

R. Geissler, Inc.
56 West 8th St. New York City.

* Church *
Furniture
Furnishings
Decorations
Fabrics and Embroideries.

Established 1877



Southern Churchman

Catholic for every truth of God; Protestant against every error of man.

REV. EDWARD L. GOODWIN, D. D.,
Editor.

SOUTHERN CHURCHMAN COMPANY,
Publishers.

Vol. LXXXIII.

RICHMOND, VA., NOVEMBER 2, 1918.

No. 45

NEXT: THE UNITED WAR-WORK CAMPAIGN.

The Fourth Liberty Loan is now a thing-accomplished, another big undertaking thoroughly well performed. Again the American people have registered their determination that the war shall be fought to a finish, cost what it may. As a nation we have every right to feel gratified at the success of the Loan under circumstances which might well have prevented its complete achievement had the people been less united or less resolute. We may put it behind us with a feeling of satisfaction and of confidence in our ability to meet every demand in so great a cause; and say, what is to be done next?

The answer is ready to hand. Next is the United War-Work Campaign, to begin on November 11 and to last one week; within which time we are asked, not to loan but to give, over \$170,500,000 to the seven great patriotic organizations which are working for the welfare and morale of the men, and women, too, who are fighting this war for us.

As our readers are aware the seven organizations united in this drive, and the sums nominally asked for each, are the Young Men's Christian Association, \$100,000,000; the Young Women's Christian Association, \$15,000,000; the National Catholic War Council (working especially through the Knights of Columbus), \$30,000,000; the Jewish Welfare Board, \$3,500,000; the War Camp Community Service, \$15,000,000; the American Library Association, \$3,500,000, and the Salvation Army, \$3,500,000. It is also known that the wise plan of one campaign for all these organizations was President Wilson's own. Perhaps no other man would have had the boldness to press such a suggestion; certainly none other could have secured its adoption. It was met in some quarters with quite a storm of indignation and protest from some of the brethren who trembled for the ark of religious freedom and imagined that their theological rectitude would be compromised if they helped a Romanist or a Jew to help his fellow-religionist. Even the open-minded War Council of the Y. M. C. A. were nonplussed for a

little while at so broad and liberal a scheme. But they have ceased to apologize for it now, and some of its most strenuous opponents have seen a new light and are giving the President's plan for a united campaign their hearty endorsement. A lengthy statement of Dr. John R. Mott, made before a gathering of the editors of a number of religious papers whom he brought together for a discussion of this matter, is thus epitomized. We wish our space admitted the publication of his speech entire:

"On the special subject of the United War Work Campaign Dr. Mott spoke with perfect frankness. His policy from the first had been to keep the Y. M. C. A. out of mergers, war chests and the like. He had argued the case of an independent campaign before the authorities at Washington with all the skill at his command. But the demand for a united canvass on the war chest plan had arisen in the Chambers of Commerce, Rotary Clubs and State Councils of Defense, and was strongly pressed on the grounds of economy of time, expense and effort. President Wilson, convinced by these arguments and by considerations growing out of his information bearing upon the whole situation, and moved by his solicitude for harmony and unity in the nation, had made a personal request that the seven societies join forces in a common appeal and canvass for funds. An invitation from such a source was not to be disregarded, and all parties had acquiesced in it. It must, however, be remembered that the President has expressly guarded the independence of the several units. He wrote:

"I wish it distinctly understood that their compliance with this request will not in any sense imply the surrender on the part of any of them of its distinctive character and autonomy, because I fully recognize the fact that each of them has its own traditions, principles and relationships which it properly prizes and which, if preserved and strengthened, make possible the largest service."

"The President having settled the matter, Dr. Mott admitted that he had himself come to realize that the advantages of the arrangement outweighed the disadvantages, at least in seven ways: (1) Economy: It will obviously save time and money, and the regular audit of all expenditure will put a check upon extravagance and waste. (2) Efficiency: Already the several organizations were learning valuable lessons from each others' experience. (3) It was enabling the stronger and more experienced agencies to be of service to the weak. (4) It was replacing mutual rivalry and misunderstanding

with better feeling." (5) It was promoting the right sort of religious unity. (6) It was cementing that national solidarity which was indispensable to winning the war. (7) It was presenting a rare opportunity for cultivating breadth and largeness of soul. For example, the Jews were breaking through their traditional exclusiveness to enlist their fellow religionists to work for this common cause in an extraordinary manner, and there was every evidence that the other groups would do the same."

On the last two points we must quote Dr. Mott's own words:

"This co-operative plan will promote the solidarity of the nation. I have made five visits to the warring countries since the war began and I think I realize what is involved in this struggle. We are far from the end of it. Well may our hearty stand still this afternoon as an American people when we remind ourselves of the price to be paid by our country before a military victory is achieved, before which there can be no foundation for treaties of peace on a basis of justice which we must have for the maintenance of our ideals and principles. Anything, therefore, which will lead this cosmopolitan nation, this land of many races and of many religions to find its unity, its deep solidarity, and extend it, is in the national interest and in the interest of the cause for which our boys are laying down their lives.

"Were I to mention another advantage of this plan and of its practice it is this, that it opens up boundless opportunities for all of us; opportunities for largeness of soul—how the people will expand under this conception; opportunities for illustrating genuine catholicity of spirit—how rare it is in the world after all; opportunities for exercising the finest leadership in the sense of that sentence in the Bible, 'He who would be greatest among you shall be the servant of all'; boundless opportunities likewise to forget ourselves and to magnify others and to serve. What vistas open up on every hand to expand us and our nation. So I say when the people back home remind you that there are some things that may have caused mental reservations or some difficulties they see in the United Campaign, remind them that difficulties are an added attraction and not without their great advantages."

The sum asked for in this canvass for the great work undertaken is too small for the needs as they appear at present. Such, at least, is the case with the largest and most important organization, the Young Men's Christian Association, and presumably with all the rest. The estimates had to be

made months in advance, before it was realized how tremendously the need would grow with the expansion of the army and navy. When the data was collected and the various budgets approved by the War Department they were based on the expectation of three millions and a half of men under arms by next summer. The estimate is now four millions eight hundred thousand. Then it was supposed that we would have a million men overseas by this time. Already we have two millions across and have another million awaiting transportation. The balance of interest and work has shifted from this side of the Atlantic to the other, with a tremendous increase of cost. The men over there are not massed in a dozen or so great cantonments, but are to a great extent billeted in comparatively small detachments in numberless towns and villages and are frequently changing their locations as military exigencies demand. The Y. M. C. A. hut or canteen must follow them, must be in every place where even small bodies of our men are, and must find their own means of transportation. The conception of the great expense involved, as well as of the imperative need, grows upon us as we think of it until it surpasses our grasp. Think, too, of the growth of the navy. When we entered the war we had two hundred ships in active service; by January we will have two thousand. Then we had 70,000 men in the naval forces, now over half a million. These must also be served. Then there are other millions in the shipbuilding yards, the arsenals and other militarized industries. The great army of women and girls working in so many places and capacities must also be looked after with special solicitude—the work particularly of the Young Woman's Christian Association. Moreover, the armies and workers of our Allies ought to share largely in the ministrations of these agencies of ours, and will if sufficient means are provided.

It is obvious, then, that the sum of \$170,500,000 apportioned among the communities of our country is all too small to meet the needs. It ought to be considered only as the most insufficient minimum, a mere starting point for the excess of our actual contributions. Let us bear in mind as we prepare for and try to do our part in this campaign, what the work of these Associations mean to the millions of America's bravest and best engaged in this great crusade, and give with a deep sense of gratitude for the opportunity. Says Dr. Mott:

"These societies are to be the American home to every boy. That is enough on which to stake the whole argument. They also must be the American school and the American college. To this end we have just started the American university in khaki. We must likewise be the American club at its best for all these boys, and the American library, and the American stage at its best, and the American churches and synagogues. In a sentence, we seek

to reproduce for our soldiers and sailors—remember this—all that is best in American life. This is costly, but none too costly. Why, \$170,500,000 will mean about ten cents a day for each American soldier, and that does not include the navy, nor the women affected by war conditions. That does not include our Allies. We ought to increase the average amount for the soldiers and sailors alone to at least fifteen cents a day, and, of course, the American people will do it when they understand."

Since the above was written we learn from the daily press that with President Wilson's full approval the amount to be asked for in the War Work Campaign will be \$250,000,000. This is as it ought to be, but it will mean a more earnest campaign and more liberal giving. The latter waits only upon the former. "The American people will do it when they understand."

A correspondent writes to suggest that the series of papers on "Familiar Hymns" and also Dr. Wilmer's papers on "The New Table of Lessons" be published in book form. The suggestion is respectfully referred to the authors of these articles.

Christus Consolator.

Beside the dead I knelt for prayer
And felt a presence as I prayed;
Lo! it was Jesus standing there,
He smiled: "Be not afraid!"

"Lord, Thou hast conquered death,
we know,
Restore again to life," I said,
"This one who died an hour ago."
He smiled: "He is not dead!"

"Asleep, then, as Thyself didst say,
Yet Thou canst lift the lids that keep
His prisoned eyes from ours away."
He smiled: "He does not sleep!"

"Nay, then, tho' haply he do wake
And look upon some fairer dawn;
Restore him to our hearts that ache!"
He smiled: "He is not gone!"

"Alas, too well we know our loss,
Nor hope again our joy to touch
Until the stream of death we cross."
He smiled: "There is no such!"

"Yet our beloved seem so far,
The while we yearn to feel them near,
Albeit with Thee we trust they are."
He smiled: "And I am here!"

"Dear Lord, how shall we know that
they
Still walk unseen with us and
Thee,
Nor sleep, nor wander far away?"
He smiled: "Abide in Me!"
—R. W. Raymond.

My own experience is that the Bible is dull when I am dull. When I am really alive, and set in upon the text with a tidal pressure of living affinities, it opens, it multiplies discoveries, and reveals depths even faster than I can note them. The worldly spirit shuts the Bible; the Spirit of God makes it a fire, flaming out all meanings and glorious truths.—H. Bushnell.

Here and There

A peaceful event which in ordinary times would have attracted wide attention throughout the country has been accomplished almost unnoticed. That is the driving of the last spike in the Government railroad in Alaska. This line is about five hundred miles long and extends in the interior of Alaska, making accessible coal deposits which will supply fuel for the whole Pacific coast. When we remember that this country paid the insignificant sum of \$7,500,000 to Russia for this immensely valuable territory, and that Secretary Seward was laughed at by the whole nation for negotiating the deal, we cannot but wonder if he may not be smiling today with self-satisfaction somewhere in the spirit world.

The allied world today stands as greatly indebted to the diplomatic genius of Woodrow Wilson as it does to the military skill of Marshal Foch. When the Kaiser sent his first note asking for an armistice, he undoubtedly expected one of two replies; either a prompt refusal, in which case he could have gone before the German people as a rebuffed peacemaker; or else an agreement to an armistice, which would have enabled him to get his armies on to German soil and begin a new "war of defense." Mr. Wilson was shrewd enough to avoid both of these traps, and finally to deliver the German negotiators, bound hand and foot in their own promises, to the allied military authorities to receive from them the terms of an armistice. To be sure a German promise is not a very strong bond, but when backed by French and British guns and American soldiers it becomes strengthened to a degree which spells "unconditional surrender."

The enormity of the catastrophe which befell Minnesota from the disastrous effects of the recent forest fires is not thoroughly realized by the people of the East, to whom a forest fire is more an object of curiosity than of real danger. A private letter from one who traversed the devastated region in Northern Minnesota shortly after the flames had done their dreadful work there tells of passing on the roadside the wreckage of no less than thirty-five automobiles, which, with their occupants, had been overtaken and consumed by the fire. The wind blew at the rate of from eighty to ninety miles an hour and carried the conflagration with it at this pace, so that escape even in the fastest automobile became impossible. Whole villages were entirely wiped out. The loss of life exceeded one thousand. No estimate of the loss of property has yet been procurable.

The one man in Germany whose promise might be considered worth anything is Karl Liebknecht, the Socialist leader, who refused to be intimidated by the Militarists at the opening of the war and was consequently put in jail. After spending four years in prison he has been set free within the past few weeks. Now the report comes that Bavarian Socialists are demanding a republic with Liebknecht at its head. Such a government might be worthy of a place in the League of Nations, for this leader, alone of all the Germans, has proved his sincerity in opposition to the war by submitting to four long years in prison rather than retract or violate his principles.

The important Turkish town of Aleppo, which has just been occupied by General Allenby, might well be called the "City of Gardens." It lies seventy miles east of the Mediterranean Sea on the edge of the great Syrian desert.

Although it is several hundred miles south of Constantinople, it is connected with it by the Bagdad Railroad, which makes it an excellent base from which to attack the capital of the Turkish Empire. Beautiful fruit and vegetable gardens lie around the city, stretching for a distance of at least twelve miles from its suburbs.

The achievement of the Serbian army in reoccupying their country and rapidly clearing it of the invaders is a source of no less satisfaction to fair-minded people than is the reoccupation of Belgium. Serbia has suffered from the pillage and oppression just as bitterly as have the Belgians, and it is quite a coincidence that they should both be re-established within a month of each other.

The mystery of the catastrophe which overtook Lord Kitchener on his way to Russia after he had performed the gigantic task of creating England's army, is explained by Mr. Henry W. Mapp, head of the Salvation Army in Russia. In an address before the Division of Pictorial Publicity at the Salmagundi Club in New York he made the following statement: "The sinking of the ship on which Lord Kitchener was lost was accomplished through the treachery of the former Czarina, who telegraphed all the plans in regard to Lord Kitchener's proposed visit directly to the Kaiser."

"The Czarina was the great force in Russia," Mr. Mapp said. "All information that Russia received from the Allies regarding their plans was immediately conveyed to her and she sent it to Germany. The Kaiser controlled Russia. The corruption, treachery and intrigue in the Russian court was terrible. Munition plants were blown up at the instruction of the Germans and unbelievable damage to the allied cause was effected through the treachery of the former Empress. If the revolution had not taken place, the Germans would have been able to lead the allied cause to destruction. Bad as the situation is now, it is not to be compared with the conditions which existed under Czardom. The downfall of the Czar's regime was the greatest possible advantage to the Allies."

If these facts are true, we need waste no further sympathy on this royal lady, who has perhaps by this time followed her husband to a violent death, nor need we squander any regrets over the "collapse of Russia," for collapse is better than treachery.

The transformation of Connecticut from a State burdened with a net obligation of ten million dollars to one that to-day has a balance on hand of \$1,320,000.00 in four years' time is directly attributable to the adoption by that Commonwealth of a modern budget system under a State Board of Finance in place of the haphazard plan of managing its finances. At present to the State Board of Finance all other boards, all State departments and all State institutions have to make itemized reports, and the Finance Board holds regular meetings and hearings with the legislative appropriation committee.

There is no doubt that the adoption of such business-like methods will prove equally advantageous to all our

other State governments, and the wonder is that it has been so long delayed.

Having successfully put over a six billion dollar loan it is interesting to look back to the early days of Uncle Sam's financial career. We find that Alexander Hamilton, Secretary of the Treasury one hundred and twenty-nine years ago, had to negotiate on his personal responsibility a loan of two hundred thousand dollars (less than a quarter of a million), which could only be advanced to the government in twenty thousand dollar installments. The estimates for government expenses now run to over ten billion dollars a year, which is a little more than at the rate of twenty thousand dollars a minute. The world does move, so does Uncle Sam's pocketbook.

Mr. Pashitch, the Serbian Premier who is now in London has announced that he would like to have a vote of the people living in the Slavic provinces of Austria to decide whether they wish to join Serbia or to organize a separate state of their own. This is a practical following of Mr. Wilson's principle that the people themselves should determine the form of government under which they are to live. The introduction of this plan throughout the world will be one of the greatest benefits of the war.

Denmark has demanded of Germany that a vote be taken in the provinces of Schleswig-Holstein to determine whether or not they shall remain German or be returned to Denmark. Their seizure by Prussia from her northern neighbor constituted just as great a piece of territorial robbery as did the taking of Alsace-Lorraine from France, only it happened a few decades further back, so that German may be hoping that it will not be disturbed in the grand settlement and readjustment of territories which is about to take place in Europe.

Thanksgiving Turkey for the world this year will probably be the carcass of the Central Empires. It will take pretty careful carving to make it go round because there will be several new guests at the table. Poland Bohemia, and Jugo-Slavia must all have liberal slices, and Serbia and Rumania must be helped to something more than the dressing. Italy must come in for a piece of the southwestern part, and France's plate will be piled high with Alsace-Lorraine.

Peter's Loan.

"Lend me thy boat," the Master kindly said

To Simon, wearied with unfruitful toil.
He lent it gladly, asking but the smile
Of Him who had not where to lay His head.

But Jesus knows our need of daily bread,

And will be no man's debtor. If awhile
He uses Simon's boat, in kingly style
He will repay—a hundred-fold instead.
And Peter's Lord, as yesterday the same,

Walking, though now unseen, among
His own,

Still condescends to ask from each a loan.

Oh, humble toiler, when He calls thy name,

Lend Him thy all. The Master ne'er forgets

Discouraged fishermen or empty nets.

—Selected.

Letters to the Editor

In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letter to the Editor" will appear in our columns except over the signature of the writer.

THE LEAGUE OF NATIONS AND REUNITED CHRISTENDOM.

Mr. Editor: The recent interchange of letters of Christian love and esteem that have passed between some of our American Bishops and the Russian Church (which we often term the "Greek Church" because it represents a development of the Greek branch of the original Church and not a development of Western or Roman Christianity with its center at Rome), signifies a longing on the part of these bodies, or parts of the body, to effect a closer relationship.

There seems to be a tendency in American Protestantism to draw its separate parts and divisions into a closer organization. Men are saying that the war is breaking down denominational barriers and welding these forces into a unity of the spirit in the bond of peace.

This is a consummation devoutly to be wished, but it is not all that God's Word seems to require:

If the Church is a Kingdom it is nowhere said to be a monarchy. The King, the Head, the only King and the only Head named in the Gospel or the other Scriptures of the New Testament, is the Lord Jesus Christ Himself. Yet this King and Head sent at Pentecost and declared as His vicegerent upon earth the Holy Spirit whom He sent from the Father.

Now, the Holy Spirit of God must be able to speak or he could not guide the affairs of the Kingdom at all. A voiceless vicegerent could not perform his function of leadership and direction of the Church.

It was generally thought that the Councils of Bishops, the ecumenical Councils of the early centuries expressed the voice of the Holy Spirit, the will of Jesus Christ, the King and Head of His Body, the Church.

A new factor is arising in the world to point the way toward a solution of our problem of getting the voice of the Holy Spirit heard and accepted by every part and every individual who are comprehended in the Kingdom of God on earth. For the moment we may consider the Kingdom and the Church to be coterminous. This is a concession to such as believe the Church to be a kingdom. The downfall of monarchies and the uprearing of republics is at hand. The overthrow of autocrats and the rule of democracy is at hand. The representative government of the people, for the people, by the people, is winning its way upon the earth.

Can the Roman monarchy remain an autocracy, a kingdom amid the general change that is near?

Shall not the representative principle prevail in the Roman organization, and shall not the remodeled organization of the Roman branch of the Church then be accepted as a valid and integral part of the Holy Catholic Church, with which branch the rest of Christendom can confer and determine upon closer

affiliation and a real organic unification?

There can be no Christian unity with Roman Christianity left out. Nor with the Russo-Greek Christianity left out. Nor with the Anglican branch of Christianity left out, including the Episcopal Church in these United States. We can certainly pray, and it is our duty to pray on scriptural grounds for the growth of the principle of consiliar expression in the Roman Communion. We can and ought to pray for the loosening of the tight bonds of monarchical control in the Roman organization.

Kaiserism, Caesarism, monarchical rule, are growing rapidly unfashionable upon God's earth. This is the center of hierarchy. "Ye shall sit upon thrones judging the twelve tribes," Christ's promise to the twelve, is fully balanced by His statement, "Let him that is chief among you become as he that doth serve." "If I your Lord and Master have washed your feet, ye ought also to wash one another's feet," cannot mean a formal ceremonial act. It must mean and does mean, let the Bishop be the true servant. Let the priest or the minister be a minister indeed, lowly, humble and self-sacrificing, like the Saviour Himself.

It is not the idea of a priest offering the sacrifice of the Body and Blood of Jesus Christ as the agent and servant of the people present that is repugnant to and unpopular with our national democratic mind. It is the insidious power of the priest, the arrogance and haughtiness of Bishops, and the cruelty and tyranny of medieval Papal rulers that men and women detest and abominate, just as they do the same things in Kaiser Wilhelm. And for the same reason. Both are ungodly and unscriptural and contrary to the teaching of Jesus Christ. Could the whole Church on earth be organized with ministers duly ordained according to Apostolic practice, organized into Dioceses, guided each by a true shepherd or Bishop, with national conventions and an international or ecumenical representative Council at intervals of five years or so, I can see no reason why the Church could not be so reorganized and reunited according to the mode of organization that seems to have prevailed in the first two or three centuries.

The Methodist Episcopal and Presbyterian bodies would not require much readjustment, the Baptist bodies might be allowed with full authority the practicing of immersion, even adult immersion in any case where infant baptism was not acceptable to the believer as entirely adequate. Lutheran bodies and the Christian principles would not find such an organization distasteful, especially if lay representation in the original group conventions became an accepted principle.

As to liturgical modes of worship, the great liturgical forms of the past should be utilized, but great liberty in the use of ejaculatory, impromptu and extemporaneous prayer should be granted.

We have no more right to gag individual members of the Church to-day than St. Paul did in his day. But to lose the liturgical glories of the past would be as silly as to give up the Old Testament itself because we have the New. When the Holy Spirit in the whole Body of the Church had free expression, the pneumatic gifts would be multiplied and the voice of the Christianized people would become more and more the voice of God. An enlightened and reunited Church would become the stabilizer of society, the bulwark against selfish nationalism and the

agency by which the former kingdoms of this world should become the Kingdom of our God and His Christ.

WYTHE LEIGH KINSOLVING.
Lookout Mountain, Tenn.

A FORM OF SERVICE FOR SUNDAY-SCHOOLS OR CHILDREN'S SERVICE.

Mr. Editor: Enclosed please find copy of "An Order of Service for Children," which has just been sent me by the Canadian Sunday-school Commission as adopted by the Synod of the Church of England in Canada.

I met with the Sunday-school Commission and was glad to take part in their discussions. What an advance step it is to have in the Canadian Prayer Book a special prayer service for children which, it is hoped, will be used by all Sunday-schools.

In our own Church each rector or superintendent does "what is right in his own eyes" in choosing a service, and the result is the greatest diversity and lack of unity. This service is most admirable and I sincerely trust something like it, with perhaps one or two changes, will be adopted and included in our coming revision of the Prayer Book. Will you not please print it in full and ask for criticism so that the mind of the Church may be prepared to take action at the next General Convention in Detroit?

JAMES HENRY DARLINGTON.
The Bishop's House, Harrisburg, Pa.,
October 22, 1918.

The Editor regrets that the excellent Order of Service enclosed by Bishop Darlington is too long for publication in full, but doubtless a copy of it will be furnished the Commission on Prayer Book Revision, and we would be glad to see it printed at least as an appendix to that book. The service follows in the following order:

A short Invocation.
Sentences of Scripture.
A Form of Confession (or the General Confession).
Prayer for Pardon (or the Absolution).
The Lord's Prayer, and Versicles.
Gloria Patri.
A Psalm.
A Lesson.
A Canticle or Hymn.
Creed.

Here may follow a short Sermon or Address or Catechising.

Here may follow a Hymn.
Versicles, Collect for the Day, two or more Prayers from the Prayer Book or from these following:

O Lord God, who didst reveal Thyself to Thy prophet Samuel while he was yet a child; grant unto us whom Thou hast made Thy children by adoption and grace, that we may above all things seek to know Thee, the only true God, and Jesus Christ whom Thou hast sent; and in all our learning grant us to fear and love Thy Holy Name; through the same our Lord Jesus Christ. Amen.

O Lord Jesus Christ, who didst sit lowly in the midst of the doctors, both hearing them and, asking them questions; be with us who are assembled in Thy Name, and grant to those who teach a right understanding of Thy Holy Word, and to those who learn, a readiness to hear and do Thy blessed will, who livest and reignest with the Father and the Holy Spirit, one God, world without end. Amen.

Heavenly Father, we thank Thee for loving us and for sending Thy dear Son into the world to save us from our sins. We pray to Thee for all who

do not know of Thy love both at home and in foreign lands. Grant that through the work of our missionaries, they may be led to confess the faith of Christ crucified, and may with us become soldiers and servants in Thy Holy Church, through Jesus Christ our Lord. Amen.

Almighty and everlasting God, who makest us both to will and to do those things that be good and acceptable unto Thy Divine Majesty; we make our humble supplications unto Thee for Thy favor and gracious goodness towards all teachers and scholars in our Sunday-schools. Let Thy fatherly hand, we beseech Thee, ever be over them; let Thy Holy Spirit ever be with them; and so lead them in the knowledge and obedience of Thy Word that in the end they may obtain everlasting life; through our Lord Jesus Christ, who with Thee and the Holy Ghost liveth and reigneth ever one God, world without end. Amen.

For Sunday-schools.

O Holy Lord and Saviour, who didst call little children unto Thee and bless them; guide, we pray Thee, Thy Church in the teaching of the young, that it may wisely order the work of our Sunday-schools and strive earnestly to feed the lambs of Thy flock. Grant alike to pastors and people to see and know the greatness of this work, and give us grace to fulfil it. Make us ever mindful of Thy presence in our homes, that our children may be brought up in Thy nurture and admonition. Give to teachers aptness to teach, and to our scholars willingness to learn Thy blessed will. All this we ask in Thy Name, O merciful Saviour, whom with the Father and the Holy Spirit, we worship as one God, blessed forever. Amen.

O God, our loving Father, we thank Thee for all the blessings Thou hast given us and, above all, for our salvation through our Lord Jesus Christ. Help us to show forth our thankfulness by trying in everything to please Thee; for the sake of the same, our Saviour Jesus Christ. Amen.

Almighty God, who hast promised to hear the petitions of them that ask in Thy Son's Name; we beseech Thee mercifully to incline Thine ears to us, that have now made our prayers and supplications unto Thee; and grant that those things, which we have faithfully asked, according to Thy will, may effectually be obtained, to the relief of our necessity, and the setting forth of Thy glory; through Jesus Christ our Lord. Amen.

The grace of our Lord Jesus Christ and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. Amen.

A REMARKABLE GROUP AND A NOTABLE WORK.

By B. F. Finney, Chief Secretary, Army and Navy Department, Brotherhood of St. Andrew.

It has been the writer's good fortune to be thrown during the past year in close contact with a very remarkable group of men and to have had the privilege of seeing much of a very notable work that they are doing among the soldiers and sailors, gathered in the various camps throughout the country.

It is a work that means much—more than can be told—to make our boys fit to live. It means much to our nation in helping our boys, to help make the world fit for Christ's Kingdom, and it means more to the Church than the Church dreams of, in holding

our boys close to her and her teachings.

During the year that has passed since our boys in khaki and blue commenced to gather by the hundreds of thousands into the various camps and training stations, a man who is a wizard in his knowledge of men's character, has been quietly drawing out from their business some eighty men, who have been sent out, one to each camp, to help our boys to live right amid the new surroundings in which they find themselves. Some of these men are young and some are old in years, most of them are middle-aged, and all are young in spirit. They have been drawn from all walks in life, from all professions; there are lawyers and clerks and students, active and retired business men among them. No two of them are alike save in this one thing, in which they are all alike, that they are loyal Churchmen with an overwhelming love for men and a desire to serve God and men. In camps from coast to coast and from the Great Lakes to the Gulf, these men, without mechanical equipment of any sort and without any blare of trumpets or noise of publicity, are quietly, from day to day, doing a work which has no parallel in all the good work that is being done among the men with the colors.

From the beginning of the mobilization of our forces, the great heart of America has throbbed to give everything that our fighting boys would need, to see that they were guarded from unnecessary temptations, and well has the work been done.

One organization alone, that the writer knows, among all the hundreds that began to work for our soldiers and sailors, announced at the beginning that it had no material help to give, but rather was going to demand that our boys should give, not money—but service to God, among their comrades. It was not at first a popular movement, and many there were that doubted its practicability and its need. But as the weeks and months have passed and the life of the camp becomes more and more the normal life of our boys, the need of just this work becomes more apparent, and more and more does it appeal. It is this work that these men of whom I write are doing and the story of the way it is being done is as full of heart thrills as is that of the student in arms.

It is of the life and work of these men that the head of one of the bureaux of the great international laymen's work writes: "They have not only been an inspiration to our secretaries in their lives and service but their emphasis upon personal evangelism has proved contagious to the Christian men in the camp."

The position of these men is absolutely unique. They have no official standing. They are not even official representatives in any sense of the word. They are there simply to do a layman's work in a layman's way. The Brotherhood of St. Andrew, through the help of the Church's War Commission, has arranged it so these men shall not have to worry about the support of their families while they are giving their entire time to this work and through its organization the Brotherhood acts as a clearing house that each may know the best ways of getting results that others have found. And the results are coming, hundreds of men are being brought to baptism and confirmation by their comrades under the leadership of these men. Thousands are being brought closer in touch with their Church and countless thousands are being helped, by the

work of the little groups these men are organizing, to live cleaner, better lives and to fight as valiant Christian soldiers to make the world fit as well as safe for the true democracy of Christ's Kingdom.

LESSONS FOR THE DAY.

The Rev. Dr. Carl E. Grammer, of St. Stephen's Church, Philadelphia, sends the following message to his people from his "closed pulpit" through the Public Ledger of that city:

They have healed the hurt of the daughter of my people slightly, saying, Peace, peace, when there is no peace.—Jer. 6:14.

This stern rebuke was administered by Jeremiah to the false prophets who were more solicitous to comfort the anxieties and allay the apprehensions of their followers than they were zealous to bring out the realities of the situation and to define its duties.

The churches need Jeremiahs in their pulpits to-day. We must be on guard against prophets who cry peace too soon.

In national affairs we do not want any peace with our enemy until the foundations of a righteous order have been laid and the disturbers of the world's peace have been sufficiently schooled.

We are willing to meet them after the principles of the most enlightened philanthropy. We will discipline them with an eye not to vengeance, but to their reform; but before the work of reformation can begin, the criminal must first be caught and sentenced.

Before our remedial treatment can be administered to the Central nations of Europe, and especially to Germany, it is essential that those peoples be made to realize that they are international criminals and are no more entitled to sit with other nations in a council and vote upon the final settlement than the prisoner at the bar is entitled to take a seat and have a vote in the jury that is trying him.

Justice and mercy must be joined together in our Christianity. Our churches must not take a superficial sentimental view of this great question of the right treatment of nations that have played for years the part of robbers, murderers and pirates. We must highly resolve that the work to which we have set our hands shall be thoroughly done and the foundations of the new order laid in righteousness.

Neither must we cry "Peace, peace," too soon at home. In this time of civic trouble we must not be too eager for comfort or too anxious to console or be consoled. Now that so many of our people have been smitten down by the pestilence, that has not walked in darkness, but has been seen afar off approaching our city, an enemy that found our gates open, we must not try to lighten the heaviness of sorrow by whispering, "It is the Lord's will."

It is indeed God's will that we are so bound together in the bundle of life that we answer individually for our corporate sins, and the negligence of one is often the loss of many. But it is not His will that we should supinely allow evil conditions to continue.

We ought to inquire, How can these epidemics be more efficiently handled? How can our city be made less subject to their influence? How can we secure cleaner streets, more sanitary homes? Now is the time to arouse ourselves. What we want is not consolation for Rachel mourning for her children, but the vote for Rachel that she may secure a clean city for her babes.

We need an awakening to the obligations of Christian citizenship. Deaf to the warnings of our civic prophets of righteousness, or wearied with defeat, we had given up any strenuous efforts for reform as the delusive pursuit of a rainbow. Perhaps we will heed death's knocks upon our doors, knocking at homes of rich and poor, but mostly of the poor. It may be the long line of hearses traveling to our cemeteries is the only parade that can arouse our patriotism. What we want is not comfortable words, but true words. We want to see things as they are, in order that we may ascertain the path of wisdom and bring about the things that ought to be.

"SILENT MOMENT" IN RED CROSS WORK-ROOMS THROUGHOUT LAND.

Beginning Wednesday, October 23, a minute of silence will reign in Red Cross workrooms throughout the United States, at the hour of noon daily, while thoughts are concentrated on and prayers breathed for the sons of America who are facing the enemies of liberty in foreign lands and on the high seas. This impressive "Silent Moment" has been observed by the women of England for several months. It was inaugurated at the American Red Cross national headquarters in Washington on October 3, following the reading by Mrs. August Belmont, assistant to the War Council, of this preamble and resolution:

"The steady flow of Red Cross supplies to our own people and to our Allies is an evidence of the loyalty, devotion and service of our Red Cross workers. The assistance given is to a great degree material, but a spirit permeates each gift which immeasurably transcends the value of the gift itself.

"We desire to preserve this spirit as the inspiration of our service. We hope as the work of our fighting force increases that now more than ever Red Cross workers will make apparent our kinship of thought as well as kinship of effort, even through the rush and stress of active work.

"Therefore, at a meeting of the War Council, held on Wednesday, October 2, it was

"Resolved, That every day at the hour of noon, in every workroom of the American Red Cross, throughout the whole of these United States, upon a given signal, all work shall cease for a period of one minute. During this time, in silence, we will solemnly concentrate our minds upon our beloved soldiers and sailors overseas who are so nobly offering their all, even unto their lives, for us. We will think as one, hope as one, for their definite victory and their individual well being; consecrating ourselves anew to our country and to those who fight, labor and suffer for her, becoming one with them in service. May this united prayer, gathering power from our love and faith, mount to Heaven itself, descending thence in the midst of our dear ones wherever they may be, fall upon them as a benediction, to be at all times their comfort and their strength."

RELIGION, LIKE CHARITY, BEGINS AT HOME.

"You can tell them every time! The boys who have been brought up under the influence of the Church are the boys who are seeking and finding opportunities to attend Church services in camp."

This is the statement of not only one Secretary of the Army and Navy Department, Brotherhood of St. Andrew, it is the consensus of opinion of all of them. From the following letter, it would appear to be the conviction also of officers of high rank, as Colonel H. _____, of the F. A., A. E. F., writes:

"It has been my experience that the men who are most closely identified with their several churches are the men who give no trouble and can always be relied upon to conduct themselves correctly in any emergency. The men who have no moral or religious anchorages, are the ones who get on the rocks and come up again and again for discipline."

Last week two Field Secretaries came into Central Office, Brotherhood of St. Andrew, and in a general discussion, one of them said, concerning men in a large hospital where he had been working:

"It is pitiful to see those 2,000 men, and to know that so many of them possess absolutely nothing in the way of spiritual food which they can use in their time of physical disability. Their faces express discontent and distress, they have nothing substantial to hold fast to."

The other, who has been working in a smaller camp, but doing much intimate, personal work among men of all ranks, said:

"You've got to trace a man's religious influence farther back than the camp. If he hasn't had something before he entered the service, you're going to be careful how you feed him. It isn't hard to tell that the men who constantly use profanity of the worst brand have not attended Sunday-school regularly while they were at home."

It would seem that the responsibility of the home and of the home parish has now met a splendid testing time. It is well for parents and for ministers to stop now and ask themselves whether they are using their utmost endeavors to teach the young men in their care the far-reaching benefit and invaluable worth of a Christian character, a character which will stand inviolate when cast upon its own resources as firmly as when under the protection and shelter of home and of Church.

"These are times when men's souls are tried," and blessed indeed are those young men of ours who are tried and not found wanting.

"BACK TO SCHOOL."

"The school is your training camp. Don't be a deserter." This is what the Children's Bureau of the United States Department of Labor is saying to the thousands of children who are leaving the schools for industry, dazzled by the present high wages offered. Jobs that offer very little training, and less hope of a future are being taken unquestioningly by the youngsters who "don't like school anyway," and think they are "old enough to work," or who feel the urge of home necessity.

The Children's Bureau has just announced a Back-to-School Drive, whose object may be stated in the President's words, "That no child may have less opportunity for education because of the war." The drive will attempt two things: to return to the schools and keep there the children who have deserted them for industry, and to keep the children now in school from leaving prematurely. The actual work of the drive will be done through the Child Conservation Section of the Council of National Defense, which is organized into State, county and local units. In

each school community committees are being formed whose first duty will be to study child labor and school attendance laws. After that they will go to the county superintendent, the school principals and teachers to get accurate lists of the children who have not returned to school. Then begins the real work of getting the children back. Parents will be called upon, and the committee members will talk over with them why it is important not only to the child but to the country that he be well prepared for work before attempting it.

The refusal of the Federal Government to employ children in essential industries gives point to the Bureau's contention that they should not be allowed to be employed to furnish a cheap source of labor for non-essentials. The War Labor Policies Board, which is composed of representatives of all the departments directly concerned in the prosecution of the war, has made a definite ruling that children under fourteen shall not be employed on war work and that children between fourteen and sixteen shall not be employed on war work for more than eight hours a day or six days a week, or between 7 P. M. and 6 A. M. This action has been followed by a general order to all branch offices from the Director of the United States Employment Service.

The Bureau emphasizes the fact that the success of the Drive depends largely on an educated and intelligent public opinion which will insist upon the complete enforcement of child labor and school attendance laws, and demand that each community shall see to it that its children are not deprived of schooling because of poverty. The school welfare committees are urged to secure for their communities the visiting teachers, vocational advisors and similar means of guarding the school child's well-being which have proved their value in other localities.

Church Intelligence

Bishop Thurston in Charge of Missionary District of Oklahoma.

Because of the death of Bishop Brooke on October 22d, the Presiding Bishop has appointed the Rt. Rev. Theodore Payne Thurston, D. D., the Bishop of Eastern Oklahoma, to be his substitute in charge of the missionary District of Oklahoma.

DANIEL S. TUTTLE,
Presiding Bishop.

Bishop Payne Divinity School: The Bishop Payne Divinity School for colored students, Petersburg, Va., begins this session with nine students, and one or two more are expected. The number of students already is equal to that of last session, which is an agreeable surprise, as it was feared and expected that war conditions would seriously affect the school.

Death of the Bishop of Colorado.

The Rt. Rev. Charles Sanford Olmsted, S. T. D., D. D., Bishop of Colorado, died on October 21, at his home in Saybrook, Conn., after an illness of three years. Bishop Olmsted was born in 1853 at Olmstedville, N. Y., was a graduate of the General Theological Seminary, and had spent his entire ministry previous to his consecration in New York and Pennsylvania.

He was consecrated Bishop of Colorado on May 1, 1902, but was forced to come East to live about three years ago, as he could not stand the high altitude of Colorado. Bishop Irving P. Johnson was consecrated Bishop-Coadjutor to carry on his work.

Plan for Assistance to the Chaplains Through the Voluntary Service of Clergymen in the Camps.

Those who have taken an interest in the important services rendered in our army camps by the camp pastors and were disturbed by the possible consequences of a recent order of the adjutant-general terminating the services of these voluntary workers, will be gratified to learn that the War Department has approved a plan by which voluntary services of clergymen are to continue to be available to supplement the ministrations of the regularly commissioned chaplains.

The matter of the voluntary service of clergymen in the camps has been the subject of frequent conference between representatives of the churches and of the War Department, which has taken a sincere and sympathetic interest in the moral and religious welfare of the men. It is earnestly desirous of encouraging and assisting the chaplains in their important work and has given careful attention to the considerations urged by the churches in favor of continuing the services of the camp pastors. Through the General War-Time Commission of the Churches a conference was arranged between Dr. Frederick P. Keppel, Third Assistant Secretary of War, and a committee, which included representatives selected by the several Protestant denominations. As a result of this conference, and at the suggestion of Secretary Keppel, a committee was appointed to confer with representatives of the War Department. After thorough discussion of the whole problem this committee formulated a plan by which the denominational authorities are to nominate clergymen qualified to render efficient service in the camps. Their names, after approval by the Executive Committee of the General War-Time Commission of the Churches, will be filed with the War Department and their services placed at the disposal of the regular chaplains for assistance in the immense task of ministering to the religious needs of the thousands of men in the cantonments of this country.

Aid For Sailors in Port of New York.

Influenza victims among sailors in the port of New York are receiving aid in large numbers from some of the organizations doing work for sailors here, according to observations made at the Sailors' Home and Institute on the North River water front. This Sailors' Home is conducted by the American Seamen's Friend Society, 76 Wall Street, which reports that they have thus far been able to take care of scores of sailors convalescing from the epidemic.

These sailors were taken ill on board ship and all of them are from ocean liners engaged in the transportation of supplies or men across the Atlantic. Although the absence of these men from their posts on board ship has to some extent lessened the working force, it is said that they are convalescing rapidly and that those who have thus far been at the Sailors' Home have been able to return to their work after a week or ten days.

No cases of Influenza have originated

at the Sailors' Home during this epidemic.

Demand for sleeping quarters on the part of sailors doing trans-Atlantic service to and from the port of New York is almost exceeding the supply, judging by observations made at the American Seamen's Friend Society, which maintains a large Sailors' Home at 507 West Street.

The society reports that for at least six weeks back the call for rooms, both on the part of the officers and men, has established a record in the society's history. The figures show that as many as one hundred officers of merchant ships are obliged to seek other quarters each month and that the number of seamen is proportionately large. The only convenient quarters that are left for these men are in lodging houses on or near the North River waterfront, the better grade of which are, it is said, also taxed to capacity.

The society maintains Sailors' Homes in a number of ports in this country and abroad, and records at these points also indicate an exceedingly busy season.

VIRGINIA.

Rt. Rev. R. A. Gibson, D. D., Bishop.
Rt. Rev. W. C. Brown, D. D., Coadjutor.

A Word of Counsel From the Bishop.

Of the many calls for help coming constantly to the people of our churches, some must be made prominent because of their extreme urgency.

Bishop Gibson asks that the following be kept constantly before the minds of the people of the Diocese of Virginia, and especially the Church people and Sunday-school children:

1. The calls of the government for loans and taxes.

2. The calls of the War-Work Campaign, Red Cross and other organizations for war service.

3. The food conservation suggestions and instructions. The number of starving people in the world whom America must feed is greater this year than last year, and seventeen million tons of food is required, so Mr. Hoover tells us, saying at the same time that last year we sent more than eleven million tons.

4. The Sunday-schools are requested to remember in a special way the awful heart-breaking sufferings of the people of Bible lands. Of these, something like a million were helped last year. This year three million and a half depend on the Allies to save them from starvation. Money can be used for these people.

5. Our Church societies must not be allowed to fall behind; missions, home charities, personal work for the dependent have enlisted our interest in the past, to keep them up is an obligation.

Every service in the church should be used to give a reminder of these liens on our lives, sometimes general, sometimes specific. In that way the leadership of the Clergy can be made to count.

Death of Mrs. Margaret Micou Daniel.

Mrs. Margaret Micou Daniel, the wife of J. M. Daniel, Jr., Episcopal High School, Alexandria, Va., on October 16, died from pneumonia in the thirty-third year of her age. Mrs. Daniel was the daughter of the late Rev. R. W. Micou, D. D., the well-known professor of the Virginia Theological Seminary. Mrs. Daniel held an important place in the community life of the High School and Theological Seminary. She is survived by her husband and three young children, and also by her mother and two brothers, Rev. Paul Micou, Col-

legiate Secretary of the General Board of Religious Education, and Lieutenant Richard D. Micou, U. S. N. R. F.

The Rev. Robert A. Jackson, rector of St. Philip's Church (colored), Richmond, has been appointed Assistant State Director of the Colored Division of the United War Work Campaign.

MARYLAND.

Rt. Rev. J. G. Murray, D. D., Bishop.

Death of the Rev. Dr. J. J. Sams.

The Rev. Julius J. Sams, D. D., rector emeritus of the Church of the Holy Trinity, Baltimore, and the oldest clergyman in the Diocese of Maryland, died at his home in Baltimore on October 16, after a brief illness of pneumonia, following influenza, aged ninety-three years.

Dr. Sams was a native of South Carolina, graduated at the Theological Seminary in Virginia in 1854, was ordained deacon the same year by Bishop Meade and priest in 1855 by Bishop Johns. He held charges in Summerville, Chester and Yorkville, S. C., and was the second rector of Meade Memorial Church, South Richmond, Va. He was rector of the Church of the Holy Trinity, Baltimore, for twenty-five years, and for the past fifteen years rector emeritus. He is survived by one son, Mr. Conway Sams, two daughters and six grandchildren.

SOUTHERN VIRGINIA.

Rt. Rev. R. D. Tucker, D. D., Bishop.
Rt. Rev. A. C. Thompson, D. D., Suffragan.

To the Parish Branches of the Woman's Auxiliary in the Diocese of Southern Virginia.

My Dear Fellow-Workers: Miss Jane Neely, of Portsmouth, who has proven so efficient as our Box Secretary, has been obliged to resign this office, but we are most fortunate in securing the services of Miss Aurelia Davis, of St. Paul's, Lynchburg, for this position.

One of the chief regrets of the postponement of our annual meeting was that it might cause our mountain missionaries to fail to receive the help of the boxes usually pledged to them at these meetings, upon which they so largely depend; so I am asking all our branches that have usually given these boxes, and any that feel they can help in this way, to write at once to Miss Davis asking her where their help is needed, and I also ask the missionary workers to write to her, telling what their needs are. Her address is Miss Aurelia Davis, 215 Harrison Street, Lynchburg, Va.

Already appealing letters are coming to me, telling how great is the need for these boxes and asking if they will not be sent this year.

We all realize that everything seems chaotic this autumn, but there is all the more need, that without waiting for the stimulation of our annual meeting, and the inspiration that our mountain missionaries always give us, we should promptly rally to their aid, knowing well what it has meant to them in the years past, and what a loss its absence would be now.

Mrs. Lindsay Patton, 3 University Place, Lexington, Va., has been appointed leader of the war plan of the Woman's Auxiliary for the Diocese of Southern Virginia, and all letters of inquiry regarding it should be addressed to her.

There has been some little delay in starting the work in this Diocese, as

Bishop Tucker consented to its being undertaken, only when assured from the Mission House in New York that no prayers, which he could not endorse, would be distributed in this Diocese.

LOULIE TAYLOR LETCHER,
Diocesan President.

October 26, 1918.

The Rev. Arthur P. Gray, Sr., has moved to Salem, Va., where he can be addressed for the future.

WEST VIRGINIA.

Rt. Rev. W. L. Gravatt, D. D., Bishop.

The three Episcopal churches in Wheeling, have, with others in the city, been closed during the month of October, and there is a fear that the quarantine may extend even longer than this month, for though the epidemic seems to be abating in the city, many are afflicted in the nearby towns. The autumn meeting of the Kanawha Convocation, which was to have been held in Beckley, was for this reason interrupted, the health officer ruling "all public gatherings off the program." The business of the Convocation was carried out in two sessions.

The various branches of the Woman's Auxiliary in the Diocese are more or less active, in responding to the request of the President, Mrs. Peterkin, in aid of the immediate wants of the Sheltering Arms Hospital. Naturally much church work has been hindered in the Diocese, but the President says, "It must gladden the heart of our Heavenly Father that His children are learning to give as He gives, freely and lovingly . . . it is the heart behind the gift that I am so pleased with."

The Rev. F. Alan Parsons, who has accepted a call to Lowell, Delaware, will doubtless, ere this have left Roncerverte.

Rev. Albert N. Slayton, of Uniontown, Pa., who has accepted the call of the vestry of St. John's Church, Charleston, expects to enter on his duties there early in November.

NEWARK.

Rt. Rev. E. S. Lines, D. D., Bishop.
Rt. Rev. W. R. Stearly, D. D., Coadjutor.

The Rev. Malcolm A. Shipley, rector of Trinity Church, Hoboken, has been appointed Archdeacon of Jersey City, which district includes Hudson County and Bergen County, east of the Hackensack River.

The Rev. Robert S. Hooper, who graduated at the General Seminary this year and was ordained deacon on Ascension Day, died of pneumonia in the hospital at Fort Oglethorpe, Georgia, on October 16. Desiring to be in the service of the government he enlisted and was on duty in the hospital assisting the chaplains in distinctly religious work, hoping in due time to prepare himself to be a United States chaplain. His many friends were not only very fond of him as a very attractive young man, but had large hopes concerning his usefulness in the ministry.

The Rev. John I. Bridges, from 1909-1911 rector of Trinity Church, Arlington, and thereafter rector of St. John's Church, Montclair, until compelled to resign by broken health, died at his winter home, in Orlando, Florida on

October 21 of pneumonia, at the age of forty-seven. He was a very attractive man, an excellent preacher and in the two parishes which he had served there had been a remarkable response to his work.

PITTSBURGH.

Rt. Rev. C. Whitehead, D. D., Bishop.

Attendance of Children at Church: The Bishop of the Diocese has appointed the Rev. Messrs. Brown and Porkess and R. R. Calvin, Ph. D., lay assistant at the Church of the Ascension, Pittsburgh, to formulate plans and submit them to the Clergy at the November meeting of the Clerical Union, for arousing interest in the attendance of children at the regular church services. Mr. Porkess is chairman of the committee.

Losses: During October the Church in the Diocese has lost two of its oldest vestrymen, namely, Mr. John W. O'Neal, long time vestryman of the Church of the Nativity, Crafton and for many years its senior warden, who was stricken with apoplexy on October 2, while serving as a juror. His body was taken for burial to his old home at Steubenville, Ohio. Dr. Francis G. Gardiner entered into rest at Passavant Hospital on October 22, succumbing in a few days to an attack of pneumonia. He was a practicing physician in the Lawrenceville section of the city for thirty-five years, for thirty of which he served as a vestryman in St. John's parish, and was senior warden for a long term of years. Burial was made at Mt. Forest, Ontario, where he was born.

Postponements: Owing to the prevalence of influenza and pneumonia all over the Diocese, the annual meeting of the Woman's Auxiliary, which was to the churches of San Antonio since October have been held at St. Thomas' Memorial Church, Oakmont, has been postponed, and will probably be held in connection with the Annual Convention of the Diocese in January. Also the festival service and reception set for October 30, Bishop Whitehead's seventy-sixth birthday, to celebrate the jubilee of his ordination and his golden wedding, have been indefinitely postponed partly for the same reason, and because, although the Bishop is recovering from the effect of his late operation, he is still confined to the hospital, and would be unable to stand the necessary exertion of such functions.

MISSOURI.

Rt. Rev. D. S. Tuttle, D. D., Bishop.
Rt. Rev. F. F. Johnson, D. D., Coadjutor.

Churches Throughout Diocese Closed.

Because of the prevalence of influenza, the health authorities closed all churches in St. Louis and throughout the Diocese. The Bishop of the Diocese at once sent out letters to the Clergy, suggesting that, in acceding to the orders which had been issued in the interests of public health and safety, the people of the Church should make good use of the greater opportunity now given to renew the old-fashioned custom of family prayer.

The Bishop Tuttle Commemorative Church, in St. Mary's parish, St. Louis, is not yet wholly completed, but the first service under its roof was held the Sunday before all churches were closed by the influenza epidemic. The Rev. L. H. White, pastor of the congregation,

celebrated the Holy Communion at an early hour. Later, the Bishop-Coadjutor celebrated the Holy Communion, assisted by the Rev. Mr. White, and preached the sermon. The new building, with the beautiful lots on which it stands, is costing about \$35,000. It is hoped that it may be dedicated in a few weeks.

Sister Eliza died after a brief illness in St. Luke's Hospital, St. Louis, on the Feast of St. Luke the Evangelist. Some twenty years ago, Sister Eliza was a member of the staff of Christ Church Cathedral, busy in all good works among the poor and the unfortunate. For a dozen years she has lived retired from active duty on a little farm among the Ozark Mountains in southeast Missouri. Here she gathered children about her and instructed them in the teachings of the Church and exerted a constant, purposeful influence for good on the rough dwellers in the hills. Sister Eliza's early home was in New York. She was trained in the Sisterhood of St. Mary, and had lived to her seventieth year.

WEST TEXAS.

Rt. Rev. Wm. T. Capers, D. D., Bishop.

The Church schools of the Diocese, St. Mary's Hall and the West Texas Military Academy, have opened with an unusually large enrollment of students. The Academy has an organized unit of the Student Army Training Corps, with a considerable enrollment of men.

The Church Congress, which was to have held a meeting in San Antonio in 1919, has been postponed. It was felt by the Executive Committee that a general session at this time would be impracticable on account of the unsettled conditions. It is hoped that a meeting of the Congress will be held in San Antonio at a later date.

No public services have been held in her 3, in compliance with the requirements of the Board of Health made to meet the conditions due to the epidemic of influenza. The same state prevails largely throughout the Diocese. At St. Mark's, San Antonio, intercessions are said on Sunday morning with small groups in the church. In St. Mark's and in other parishes the Holy Communion is being celebrated with several invited individuals present.

The State Assembly of the Daughters of the King, which was to have held a session of three days in San Antonio, beginning October 25, has been postponed on account of the epidemic of influenza. The dates announced are November 22, 23 and 24.

Personal Notes

The address of the Rt. Rev. J. S. Johnston, D. D., retired Bishop of West Texas, is changed from Kerrville to 517 Myrtle Street, San Antonio, Texas.

The Rev. N. S. Stephens, a non-parochial clergyman of the Diocese of Newark, has accepted a commission as captain in the quartermaster's corps, U. S. A., and has reported for duty.

The Rev. M. George Thompson, rec-

tor of Christ Church, Greenwich, Conn., has been elected President of the Standing Committee of the Diocese of Connecticut.

The name of Von Versen Avenue, St. Louis, having been changed by a city ordinance, Bishop F. F. Johnson's address becomes 5338b Enright Avenue.

The Rev. Dr. Ernest M. Stires, rector of St. Thomas' Church, New York, who left last June for France with a group of clergymen selected by the Y. M. C. A. as special preachers to the American soldiers, has returned to his parish.

The Rev. Philip Cook, rector of St. Michael and All Angel's Church, Baltimore, has returned to this country after six months' service with the Y. M. C. A. in France.

The Rev. J. Gould Seacord, of Wau-paca, Wis., has accepted a call to be assistant to the Rev. Dr. Phillips of St. Peter's Church, St. Louis, and began his work on October 6.

The Rev. Paul S. Atkins enters upon his duties as rector of St. John's Church, York, Pa., on November 1.

The Rev. Benjamin Bean has been appointed city missionary of San Antonio, Texas, and has accepted the appointment.

The postoffice address of the Rev. D. A. Sanford is changed from Gallup, New Mexico, to 327 North Fifth Street, Albuquerque, New Mexico.

The Rev. Henry M. Green, of Union, W. Va., will take up work in Northern Louisiana.

The Rev. J. Orson Miller, of Natchitoches, La., has accepted the work of the churches at Bogalusa, Slidell and Mandeville, made vacant through the recent death of the Rev. Ernest A. Rennie. Mr. Miller will reside at Covington, La.

The Rev. Carl H. Williams, formerly in charge of Indianola and associate missions of Inverness and Belzoni, Miss., has resigned and returned to his home in the West.

Ordinations.

On Sunday, October 13, in St. John's Chapel, Racine College, Wis., the Bishop of Milwaukee ordained to the diaconate Mr. Clarence Arthur Kopp, presented by the Rev. B. Talbot Rogers, D. D., who also preached the sermon. Mr. Kopp will remain at Racine College as instructor.

Deaths.

The Rev. Frank Hallam, rector of St. Andrew's Church, Jackson, Miss., died on September 14 in that city. Funeral services were conducted in St. Andrew's Church on the 16th by the Bishop of the Diocese.

The Rev. B. Wellington Paxton, rector of St. Andrew's Church (colored), Cleveland, Ohio, died in that city on September 25. Burial was at Waterbury, Vt.

"You may say what you like against young ministers, but I have nothing but praise for our young pastor," the pompous Mr. Brown remarked, as he passed out of the Church. "Nothing but praise!"

"So I observed," dryly retorted the deacon who had passed the plate.—Harper's.

Christianity and the Community

Thy Kingdom Come on Earth

THE REV. R. CARY MONTAGUE, Editor

PRACTICAL BROTHERHOOD WORK.

We consider the efforts being put forth by the Brotherhood of St. Andrew in Richmond, Va., at its Soldiers', Sailors' and Marines' Club to be of such a thoroughly practical and Christian character that we quote liberally from their first annual report.

This was one of the first organizations of its kind in the country, and we are told in the following words of its activities:

Surrounded by beautiful flowers, vines and plants of all sorts and kinds, once a handsome old Virginia home and residence, is now this club. This was the first club organized in the United States of America for soldiers, sailors and marines. It is undenominational, the uniform of the United States Government being the badge of admittance. The club is heated by furnace and roaring open fireplaces—cheerful, bright, and homelike.

During the past nine months a committee has met the soldiers at the depot in South Richmond and brought thousands of them over in a large truck to the corner of Fifth and Grace Streets to the club, where they found games of all kinds, stationery, soft mattresses and clean linen, barber, baths, boot-black, etc., on premises. During the winter apples were given for the free use of all who were present, and in the summer icy cold melons every Saturday afternoon from 6:30 to 7:30 o'clock. Many hearts have been made happy by delivering them from being the victims of misfortune; and the warm welcome given to all has won for Richmond an enviable name for genuine hospitality. All writing material, including post-cards, free to our guests; 25,000 sheets of writing paper, 10,000 envelopes, and 15,000 post-cards used by them; also 20,000 cigarettes, cheroots, bags of tobacco, etc.

All sick soldiers in the Memorial Hospital are visited each day by some member of the Brotherhood, and fruits, magazines, etc., carried to them, as well as good cheer and sunshine. Plenty of cigarettes and safety matches free to all guests of the club.

Sunday mornings phone messages have been sent to the club by our loyal and hospitable citizens inviting two to four, and occasionally six men were invited; 400 invited and accepted invitations to dine in private families, auto rides and sight-seeing; 1,800 meals served gratis during Christmas and 3,000 registered; at least 10,000 have taken advantage of the club rooms. Prayer Books have been given to those who desired to have them. The club has been the regular meeting place for the Clericus, also for the Diocesan, Educational and Missionary Societies.

The Junior members of the Brotherhood of St. Andrew have free access to the pool-room, and, a register is kept of those who enter; have been very successful in keeping boys off the streets. An auto harp was presented to Camp Lee for the sick soldiers by the club, and a handsome new Victrola, a cabinet and sixty records for the contagious ward at Camp Lee.

As we are now entering upon our

second year, it is necessary for you to say whether this club is to be continued. We must provide for the rent, fuel, lights, water rent, printing, secretary, janitor, etc., etc.

We have a balance on hand to meet current expenses for several months to come, and we have paid all outstanding obligations. We own thirty-two double white iron beds, and fourteen single beds with soft mattresses, clean linen and blankets; towels, face and bath; silverware and crockery, four dozen plates, desk, six writing tables, chairs and settees for these writing rooms, pictures, rugs, flags, clocks, pool and billiard table. No funds are thrown away for high salaries; total of \$100 per month for secretary and janitor; 3,000 shaves and hair cut and 5,000 boots blackened.

We also have a library of over four hundred books and leading magazines. If it is your pleasure to continue this good work, we will be pleased to hear from you. Four thousand (\$4,000) dollars will be sufficient for the coming year's expenses, but we must know at an early date what we can depend upon for an income. This is the only club that has beds; no cots in this club; all homelike, and not like a camp.

A fire escape had to be erected for the safety of those sleeping in the club at a cost of \$300.00, also boarding house license, etc., taken out.

Hundreds of uniforms mended, repaired and cleaned in our club at no cost to our guests.

Ten barrels of apples.

Smileage books also presented to visitors.

Visitors sleep as late as they wish to on Sunday.

Smoking allowed in all rooms except bed-rooms.

Porcelain bath tubs; hot and cold water on all floors.

A cordial welcome to all denominations.

Many soldiers, sailors and marines have been helped out of trouble and cared for by us when other organizations have turned them out on account of their condition. This is the place to bring or send our men; they are always welcome and cared for regardless of their condition. It is with very great pleasure that we can say no visitor has ever given us any trouble or anxiety whatsoever. This club is not for officers, but a club for privates.

The club is never closed to our men in uniform.

Have had as many as 105 men sleeping in the club at one time. Men of all denominations welcome.

On many occasions have men in uniform been substantially assisted when their private funds have been exhausted.

Hot coffee and sandwiches will be served to our guests every Sunday morning during this winter.

Many letters have been received by us acknowledging sincere and grateful appreciation for what has been done for our guests.

On Monday, October 7, 1918, your chairman, after having secured the consent of the majority of the Board of Directors, offered the Soldiers', Sailors' and Marines' Club, entirely furnished and complete, and ready to be occupied by the medical authorities of our State

and city, for the free use of a hospital during the Spanish influenza epidemic. This was the first offer made by any institution in our city. It was accepted, but later on was not needed, so it was not occupied.

Respectfully submitted,
Henry Lee Valentine,
Chairman.

A SPECTACULAR HISTORICAL EVENT.

Nothing could have a more dramatic setting than the "Congress of Oppressed Peoples," which has been in session in Independence Hall, Philadelphia, for the past week or more.

It is not mere accident that the deliberations leading up to a declaration of independence for Europe should take place in the same building which saw the preparation and adoption of our declaration, for we are told by a Washington correspondent that at the invitation of the Mayor of Philadelphia and of the Patriotic Societies of America, representatives of nationalities comprising 65,000,000 people of Middle Europe left Washington on Tuesday afternoon for conferences to be held on October 25 and 26, in Independence Hall, Philadelphia. There, under the chairmanship of Professor T. G. Masaryk, Prime Minister of the newly organized Tzecho-Slovak Republic, the representatives will endeavor to draft a joint declaration of independence.

The nationalities include Bohemia, now united in the new Tzecho-Slovak Republic; Jugo-Slavia, Poland, Italian (Irredentist), Austria, Ukraina (Galicia), Lithuania, the Rumanian National League and the Uhro-Rusins. As the delegation left Washington Prime Minister Masaryk said:

"The following organizations and representatives are authorized to help in formulating a declaration of independence for their respective nations in Europe:

"John F. Smulski, for the Polish Committee; Dr. John Szlupas, for the Lithuanian National Council; Captain Vasile Stoica, for the Rumanian National League; Dr. H. Hinkovic, for the Jugo-Slav National Council; Charles J. Tomaselli, for the Italian Irredentists; M. Sichinsky, for the Ukrainian Federation, and Gregory I. Zatkovitch, for the American National Council of Uhro-Rusins.

"Possibly other representatives will, in certain cases, be chosen to affix their signatures to a document which I trust will go down in the history of the oppressed nations of Europe. One or two more nationalities may be represented. If so, this will be announced later.

"We consider it an honor and a singular privilege that our conferences, based as they will be on the principles of self-determination and co-operation among all groups against Teutonic aggression, may be carried on under the roof where the American Declaration of Independence was drafted and published. We shall do our work under the shadow of a great tradition."

The chairman of this great gathering, Professor Masaryk, holds a chair in Prague University, and it is interesting to remember that he comes of the
(Continued on page 22)

Church Knowledge and Nurture

NEW TABLE OF LESSONS

Morning Lessons.		Evening Lessons.	
23 S. after Trinity, Nov. 3.	I Mac. 11:20-37; or Eccles. 1:12-2:11	II Cor. 2:14; 3--end	II Chron. 6:12--end
M., Nov. 4.	I Mac. 11:38-51	Heb. 7	Ecclus. 38:24--end
T., Nov. 5.	11:52--end	8	John 6:1-21
W., Nov. 6.	12:1-23	9	39:1-11
T., Nov. 7.	12:24-41	9:13--end	39:13--end
F., Nov. 8.	12:42--end	10	40:1-14
S., Nov. 9.	13:1-32	10:11--end	40:15--end
			41:1-13
24 S. after Trinity, Nov. 10.	I Mac. 13:33--end; or Eccles. 3	II Cor. 4	Ezek. 34
			I John 3

Twenty-third Sunday After Trinity:

Judas Maccabeus had been killed in battle and was succeeded by his brother Jonathan, who took advantage of a civil war that arose in Syria and undertook to line up with the stronger party. By this means he gained for a time religious independence for Judea, but was finally betrayed and put to death (1 Mac. 12:48. Note: In reading first morning lesson, omit first four words). All persons who desire to be well informed should acquaint themselves with at least the outlines of this story. In addition to what has already been pointed out, as to its bearing upon the New Testament, it is particularly worth knowing in these days of world struggle for liberty and democracy. The roots of this struggle, especially its religious roots, go back to the spiritual faith and military valor of the Jews of the second century before Christ. All these struggles, both of war and of diplomacy, are to be regarded as steps in the history of human liberty, but with this distinctive characteristic that they all aimed, under the inspiring guidance of God, at that highest liberty, or freedom, rather, of those whom the truth makes free. It was with this in mind that the second lesson was chosen, rising to the climax that "where the Spirit of the Lord is, there is liberty." While of course these lessons, belonging to the Historical course, were selected without reference to the special teachings of Collect, Epistle or Gospel, there are interesting points of contact. The whole Maccabean story illustrates how God was guiding His Church (Collect); and the outcome has been in two directions (after our Lord separated Church and State): one, that citizenship which is in heaven (Epistle), and the other that loyalty to the State whose foundation stone was laid by our Lord Himself when He said, "Render unto Caesar the things that are Caesar's." There are many "good" men who are not good citizens, and there are Christians who are not efficient Churchmen: but the righteousness is not in either case that of the Kingdom, which is a social as well as an individual goodness.

The Old Testament Alternates for several Sundays are from the Book of Ecclesiastes, which belongs to this general period of Jewish history and also leads up to the coming Advent season. (Note: The lesson for last Sunday was too short; this one is too long.)

The evening lessons were selected to illustrate the petition of the Collect, "We beseech Thee to hear the devout prayers of Thy Church"; the first being Solomon's Prayer at the Dedication of the Temple and the second dealing with that for which the Church stands, rather than with the Church itself, a point of the utmost importance lest our

religion should degenerate into ecclesiasticism. Solomon's Prayer ought to appeal to us at this time for its wide range. It is indeed to the highest level of Old Testament teaching that we must go even today for God's word as it applies to nations, while we must be on our guard against losing the ideals of the New Testament. The second lesson stresses that higher fellowship towards which this war is bringing us under the Church's guidance, the Kingdom of God over against the "lust of the flesh, the lust of the eyes and the pride of life" of the world, loyalty to our Lord and practical righteousness.

C. B. WILMER.

HOME LESSONS ON THE LIFE OF OUR LORD.

By the Rev. K. J. Hammond, D. D.

Primary and Junior.

XXXVIII.

Ephraim. February-March, A. D. 30.

1. What did the Jewish rulers do after Lazarus was raised? John 11:47-53.
2. What did Jesus do? John 11:54.
3. When did He return to Jerusalem? John 11:55-12:1.
4. What miracle did He work on the way? Luke 17:11-19.
5. What loving act to little children did He? Mark 10:13-16.
6. What lesson did He teach an inquiring youth? Mark 10:17-27.
7. How does Jesus prepare His disciples for His trial and theirs? Luke 18:31-34.
8. Whom does He heal near Jericho? Mark 10:46-52.
9. Describe His visit and day in Jericho. Luke 19:2-10.
10. Do you daily ask Jesus to bless you? 1 Chron. 4:10.

Is Your Religion Real?

Real religion is not in a man unless it is going out from him. Robert Speer says: "A man must do one of two things with his religion. He must either give it up or give it away." It is the giving away or outgoing Church that is the ingathering one. Congregations talk about a preacher that will draw, but what is really needed is a congregation that will draw.

Modern churches take their Christianity too easily. They are languid, lukewarm and lazy. They are satisfied with admitting a certain number into the Kingdom of Heaven each year when they could easily admit twice as many. They are satisfied with presenting one hundred for confirmation when, if they tried hard, they might enlist in the everlasting fight three or four hundred.

Calendar and Collect

November.

1. Friday. All Saints.
3. Twenty-third Sunday after Trinity.
10. Twenty-fourth Sunday after Trinity.
17. Twenty-fifth Sunday after Trinity.
24. Sunday next before Advent.
28. Thursday. Thanksgiving Day.
30. Saturday. St. Andrew.

Collect for Twenty-third Sunday After Trinity.

O God, our refuge and strength, who art the author of all godliness; be ready, we beseech Thee, to hear the devout prayers of Thy Church, and grant that those things which we ask faithfully we may obtain effectually; through Jesus Christ our Lord. Amen.

They are satisfied with an average good attendance at their services when their churches should be thronged. They have a couple of hundred seeking strength and power from God in the Holy Communion, when there should be five or six hundred and a corresponding multiplied Christian influence through their community and their city. St. John rated the Laodiceans as lukewarm. I wonder how he would rate us?—St. Andrew's Cross.

Obedience, self-restraint, respect for authority—these things in citizens make for community power and safety. We owe it to others as much as to ourselves to develop and exhibit these qualities. The topic seems suggested to match our need in this section of the world. Thoughtful men are fairly agreed that whatever else the institutions of our country may have done for us, they have not taught us a practical respect for authority with that consequent self-control and obedience to law that made for strength and security. A clock can strike the hour with clearness and on time only when the myriad inner parts of the machinery work together with unity of stroke and purpose. Each wheel and spring and cog must know its place and respond to its superior when it calls for service, or the time is never told. And now in these times that are trying the souls of men we feel the national weakness.

Happily it is not too late. It seldom is for people that are ready to learn. The events of the hour are teaching lessons of self-control and obedience. The homes and churches and schools and courts are taking up the subject, and will teach it as never before. The alert type of youth among us will undoubtedly respond to the new program of obedience and self-discipline.

Obedience to whom obedience is due should be rendered because it is right. Is this not the supreme motive in all conduct? In the end does not the import of that brief clause, "for this is right," lie back of justice, truth-telling, kindness, and loving, and every other fine thing that was ever done or thought or attained to in the world? "For this is right" is the rule that God lives by, and theologians tell us it is necessary that He should. Every young man or woman should make this motto the foundation thought of his life. When this lesson on conduct reminds us that obedience in home and school should be yielded because it is right, all has been said that can be said. Young men and young women made in God's image must and can take this law of right as the yoke that they will bear.—Exchange.

Family Department

NANCY BYRD TURNER, Editor

Sympathy.

If Jesus had not walked the earth,
Footsore and weary, long ago,
O, I might very tired be,
And even He could scarcely know
The depth of my discouragement:
Or just how weary I might grow.

If Jesus had not suffered much
And borne the greatest agony,
I might have more than I could bear
Of pain, and He could scarcely see
How very great my suffering,
Or what that pain would mean to me.

Eut, ah! my Jesus understands,
And looks in loving sympathy,
Like as a mother pitieth
Her child, 'tis thus He pities me,
And I rejoice that Jesus knows
When I am walking wearily.

And so perhaps 'tis best that I
Must down a troubled pathway go.
For how can I reach forth a hand
In sympathy, unless I know
Somewhat the weariness and pain
That Jesus learned long, long ago?
—Grace Noll Crowell.

For the Southern Churchman.
The Household Altar.

By Eugénie du Maurier.

Slowly and with listless step John Thomas crossed his farm-yard, and, leaning over the battered entrance gate, looked out with thoughtful eyes upon the tranquil beauty of the night. The moon had risen, bright and full, above Broad Mountain. Under its crystal light fields appeared almost as clear as at noonday. Unhappily the restful peace of the autumn night was not in harmony with John Thomas' present mood, as with wistful interest his gaze wandered between the boundary lines that marked the limits of his farm. From the strong high fence that ran to the north like a black seam through that patchwork of hillside fields, to the narrow silvery Schuylkill River winding its way through the meadow-land beneath, stretched the plot of land that was nominally his, but a month hence, under a mortgagee's sale, it would have passed out of his possession.

He had striven hard to ward off this crushing blow, but the struggle had ended in hopeless failure. Not alone had he vainly spent the best years of his life in striving to lift the mortgage which had hung like a millstone round his neck, but he had blighted the prospects of his son—an earnest lad, who had sacrificed his own ambitions in order that he might stand by his father.

For the past few months the boy had seemed dispirited and dull. It was evident that the thralldom of his life oppressed him. He craved change of scene, and was already in communication with a relative out West, who impressed upon him the advisability of bringing the family out to that part of the country to start life anew. When the subject was first broached John Thomas and his wife refused to listen, but later the decision of the mortgagee to put up the land for sale obliged the broken-hearted couple to consent to their son's arrangement, and preparations were now in

progress for starting on their enforced exile during the ensuing month.

It was no wonder, then, that poor John Thomas' heart was full of bitter pain as he looked over the familiar ground that was so soon to pass into a stranger's hands. The sorrow that he felt was weighted with a dull despair. He was old to make a new start in life, far away from the Pennsylvania farm where he was born. He had begun to feel that everything and everybody was against him, and had slowly grown forgetful of the need of prayer, unmindful of the fact that all things are possible with God. The whole atmosphere of the home felt the influence of his mood. Family worship was first merely neglected; after awhile it was forgotten.

The sound of footsteps roused him from his reverie. Recognizing them as his son's, he stood erect, and swinging the gate open, he greeted the boy cheerily.

"You here, Ben! Fine night, isn't it?"

"A good, clear night, sir, but a bit crisp. Are you coming inside?"

"I may as well, then. The mother and Patty will be thinking of bed by this—only I felt lonesome-like till you turned up." And with the submission of a child the drooped figure followed the boy's long strides across the barnyard and into the lighted kitchen.

Mrs. Thomas, a fragile, pale-faced woman, rose at their entrance and brought her husband a chair. "Sit here, John," she said gently. "It is a bit chilly out tonight, and you were bare-headed. And Patty," addressing a fair-haired girl who sat crocheting, "perhaps your brother would like a place by the fire."

"Don't trouble about me, mother. It's bed-time, and I'll be going on upstairs," Ben answered. It was plain that the prospect of a family conclave was distasteful to him.

His mother detained him. "Don't go, Ben. Patty and I were thinking of having family worship tonight," she said, laying a detaining hand upon his arm. "This is the first of November—the last month we are likely to spend in the old home—" Her voice broke. "We have been neglecting our evening worship at the very time we needed it most."

There was a short silence. Then John Thomas reached for the big Bible from the mantel above the fireplace, and laying it on his knee, began to turn the pages with toil-worn hands. But he did not seem able to find his place.

"Patty," Ben whispered, "come and help me look for a good chapter. It's so long since I've even opened a Bible!"

The general depression had touched light-hearted Patty also. "I don't think I've seen you with a Bible for years," she flung back under her breath.

Her brother's cheek flushed slightly under the reproach. "You're right," he said, humbly. "Do you want for me to read tonight, father?" he said, reaching for the book.

"'Tis best that your father should read, Ben," said the mother. "Wait a little!"

Presently Mr. Thomas found his place and began to read in trembling tones. It was the eighth chapter of Romans.

When he came to the twenty-eighth verse his voice cleared. "And we know that all things work together for good to them that love God, to them who are the called according to his purpose." And that's just it," he said, looking at them over his glasses, "we none of us has acted as if we loved God. So how could things go right with us?"

"Why, that is the very verse," interrupted his wife, "that I was reading a few minutes ago, and that made me want to start again our praying together."

The devotion thus begun was continued without interruption, night after night, during the weeks that followed. Toward the end of the month the sudden failure of John Thomas' health became a source of grave alarm to his family. He became so weak that it was necessary for him to stay in bed. But even in his weakness he insisted upon having the members of the household gather in the little white-washed room each night to offer their united prayers and to read the Bible together.

Above the dresser, just opposite the foot of the sick man's bed, hung a beautiful painting of the boy Jesus, a prized possession, not only for the sake of its sacred subject, but because of the little history attached to it. The picture had been given John Thomas by a man whom he had rescued from drowning at grave peril to his own life. Later on the grateful stranger spent a week with the Thomas family. He was at a loss to know how he might best reward John for his great services. The Thomas family seemed happy and prosperous, and he left without coming to any decision. It was not till the time of his death that the presentation of the wonderful picture was made to John.

"Preserve the picture, John," the dying man had written. "It is something I have prized beyond all else that I possess. Some time—perhaps years hence—you will realize its great value." At the time the simple-minded farmer had wondered to himself at the impressive nature of these words. Now, when the shadows of death seemed hovering around himself, he often turned his eyes appealingly upon that pictured face.

One morning, when the minister was summoned quickly to his bedside, he found the sick man repeating softly: "All things . . . to them that love God." Seeing John much brighter, the young minister turned with eager interest to the picture which hung opposite the bed and upon which the sick man's gaze was fixed. His eyes were bright with wonder as he turned to the patient with the question: "Why, where did you come by this treasure?"

Simply John Thomas told the history of the gift, ending with, "Maybe you, sir, would take it into your charge when we are turned out."

"Turned out!" the minister repeated, his face alight with enthusiasm. "Why, my dear friend, with a gem like that in your possession you could pay away a fistful of mortgages. Don't you know this exquisite painting is by one of the most famous painters of his time?"

John rose upon his pillow and clasped his hands together nervously. His wife, attracted by their conversation, slipped up beside the minister.

"The gentleman told us nothing of its value, sir," she said, in a voice that trembled with emotion.

"He knew that some day the secret would unfold itself," the minister replied. "It was a princely gift, particularly now, when so many of the great

masterpieces are being destroyed in this terrible war. If you will allow me to act for you, I can get you into communication with one of the wealthiest collectors in the country."

"God bless you, sir! Do your best for us! It was God Himself that brought you here to help us out of our trouble." And the thankful woman broke into sobs.

"Do not be anxious now!" the young minister said cheerily; "you will soon have all you need." And with this happy assurance he left the room with a buoyancy of spirit that showed his personal pleasure in the news.

"We must thank the Giver of all good, John," quavered Mrs. Thomas through her tears.

"Yes, wife, it is part of the 'all things,' you know," said John, looking reverently at the picture. "But 'tis too bad we must part with the picture. It has been a heap of comfort to me while I've been lying here alone. But 'tis too valuable for the likes of us to have around if the parson is right about it. We could, mayhap, get a wee one of the boy Jesus to hang in its place."

"Yes, John, the emblem's just the same, be it costly or no," and she lovingly patted the canvas with her trembling fingers.

A week later, under the supervision of an expert who had pronounced the painting to be a genuine masterpiece by a world-renowned artist, the beautiful boy Jesus was removed from its humble resting place and given into the custody of its new owner.

When it had left the house an awed silence fell on the Thomas family. The father, who had mustered sufficient strength to meet the visitors, was the first to speak.

"May God be praised," he said, huskily, raising the bulky roll of greenbacks in his thin hand. "We have not deserved this good fortune."

"But, father," said Patty, "you are always so fond lately of saying, 'All things that work together for good to them that love God.' Isn't that the solution, perhaps? We have been backsliders. But God has known us best. He knows we needed this. Haven't we prayed for help the hardest we knew how since you've been so sick? And hasn't He answered us?"

"John, John, we never deserved it at all. But, thank the dear Father in heaven, He does not give us always what we deserve." His wife dropped on her knees beside his chair. "He pitied us that we should be without a home, though there was a time when His own Son, the Child Jesus, was denied a shelter. It was a kind gentleman who trusted us with the care of the wonderful picture—'twas the blessing he sent in to us because you saved him from being drowned."

"And now, sir, will you kindly lead us in prayer and read again before you leave us?" asked the sick man of the minister, who had stayed with them. "Tis never too often we can pray to the good God above, who cares so much for us."

"Oh, that men would praise the Lord for His wonderful works to the children of men," he answered.

"That, sir, is what we 'most forgot to do," interrupted Mrs. Thomas.

"But we've begun again to do so to our utmost strength," said Ben, deeply moved by the minister's voice. Then, looking down with misty eyes into his sister's face, he said: "Patty, I can't forget that only a month ago you were obliged to tell me where to find places in the Bible. But now," his voice broke slightly, "so long as this roof shelters

us—the roof that God gave back to us—let us not allow a day to pass without doing honor to our Father in heaven by our family worship."

For the Southern Churchman.

FAMILIAR HYMNS.

XX. The God of Abraham Praise.

Perhaps the above hymn does not properly fall under the title "familiar," since it is not, strictly speaking, a household hymn, nor is it used with great frequency in churches. Yet, once heard, the lines are bound to attract, the hymn itself sure to become, shortly, both loved and familiar.

Indeed, there is something about the poem that instantly commands the attention of even the most casual reader. Its peculiar measure, its crisp, tense exclamations and exhortations, its curious combination of brevity and strength, thrill and awe the heart as few hymns can. Sonorous, dignified, full of music and of might, it is a sad-stirring piece of praise.

God moves in a mysterious way! The author of that hymn, one Thomas Olivers, little known to posterity, was even more utterly without honor in his own country—England. "He is the worst boy in all this region round about," one of his contemporaries wrote sadly to another. And alas, Olivers seems to have deserved his reputation. He was reckless, unprincipled and wild. Left fatherless at an early age, he was soon led astray by evil companions, and thus he went on from bad to worse until, as one writer says, his life was a continual dishonor. It was not long before he was guilty of open crime.

Yet always, strangely, there burned in him a faint flame of conscience. He was forever resolving to mend his ways, praying, repentant, "until his knees were made stiff by kneeling," then rising from those same knees to travel weakly back into the old unhappy paths.

At length his wanderings took him—nay, rather, God's hand, "moving mysteriously, led him"—to an old seaport town in England. On the day that he reached there a noted revivalist was scheduled to preach. It was none other than Whitefield, the great Methodist evangelist. The young profligate was one of the congregation that night. He listened—stirred, astounded, overwhelmed. When the sermon ended he felt himself to be a new creature. From that time on, "I saw God," he testified, "in everything."

Afterward the young penitent entered the ministry, where he labored with faithfulness, ever ready to endure any hardship in order to pass on to other men the great blessing that was his own. In an hour of poignant gratitude for his signal deliverance he wrote his powerful hymn:

The God of Abraham praise,
Who reigns enthroned above;
Ancient of everlasting days

And God of love:

Jehovah, great I AM,

By earth and heaven confessed;

I bow and bless the sacred Name,

Forever blest.

He by Himself hath sworn,

I on His oath depend,

I shall, on angel wings upborne,

To heaven ascend:

I shall behold His face,

I shall His power adore,

And sing the wonders of His grace

Forevermore.

There dwells the Lord, our King,
The Lord, our Righteousness,
Triumphant o'er the world and sin,
The Prince of Peace;
On Zion's sacred height
His kingdom He maintains,
And, glorious with His saints in light,
Forever reigns.

The whole triumphant host
Give thanks to God on high;
Hail, Father, Son, and Holy Ghost!
They ever cry:
Hail, Abraham's God and mine!
I join the heavenly lays;
All might and majesty are Thine,
And endless praise!

Restoring the Cross.

Before the war the cross was practically a nonentity. It had almost faded out of Christian thinking and life. No longer was it a vital factor in the Church. In pulpit and classroom the cross has been taboo. The remainder of the matchless life has been cordially endorsed. Christmas, Easter and other holy days have been welcomed, but nobody has cared much of late for Good Friday. Calvary has surely been slurred. Men have thought to hold Christ fast without clinging to His cross. But apart from the cross Jesus is no Christ.

The cross was buried out of sight because it was bloody. We reckoned ourselves too aesthetic for the gory cross. It was not nice. Religious (not Christian) societies, which boldly deny the suffering, redeeming Saviour, have made capital out of this aversion to the cross.

"Without shedding of blood there is no remission of sins." It is an historic fact that Jesus died upon the cross. It is a spiritual fact that He died there for our sins. The sin of the world has fattened furiously since the only effectual antidote, the cross, has been turned down. War is the issue of a neglected cross.

But the war is restoring the cross. Men are being baptized into Christ's sufferings; we are all being conformed to His death. Most all men, the world over, bear a cross today, and thereby are being awakened to the cross. Dr. John R. Mott has represented Europe as being stretched on a cross of pain, as running deep rivers of blood and suffering. He has said: "In Europe I was never in a home that was not a house of tears. I did not visit a home across which death had not cast its shadow as a result of this war, sometimes many times." Men, even men of the Church, endeavored to efface the blood of the cross, and they are being bathed in the blood of war. But they are being purified. The Church is being purified. Sacrifice and redemption are potent terms now. The trenches breed heroes after Christ's kind. And the contagion of crucifixion envelops the world. Gethsemane and Calvary are understood and accepted. The buried cross is being restored to Calvary's brow, and men everywhere are looking thitherward to the bleeding Lord for life. The war will not be in vain. Christ and the cross will surely emerge.—Ernest A. Miller, in the Christian Advocate.

England's Most Coveted War Medal, the Victoria Cross.

The Victoria Cross, one of the most coveted of military decorations and the most rarely conferred, was instituted during the Crimean War and is made from the bronze of captured cannon. It is not a Maltese cross, but a cross pattée, its obverse center bearing the

royal crest of a lion passant, gardant, upon the British crown, above a ribbon inscribed "For Valor." On the reverse is a circular space reserved for record of the act that gained the decoration. The name and rank of the recipient are on the far above. The ribbon is red for the army and blue for the navy.

The cross was instituted in 1856, but its award was made retroactive, so that it happened that the first Victoria Cross was awarded for an act of valor on June 21, 1854. The recipient was "Mr. Lucas," then mate on board H. M. S. Hecla. A live shell fell on the deck of the Hecla and, without an instant's hesitation, Mr. Lucas picked it up and threw it overboard.

The Victoria Cross is a dignified piece of sculpture, dominated by a lion worthy of Barye. Its possession, like those of most of the British crosses, confers a sort of military "degree," in certain cases, permitting the wearer to write V. C. after his name. Moreover, the cross carries with it an annuity of £10, which, in case of extreme want, may be increased to £50. Every recipient of a Victoria Cross is the ward of a grateful country.—Scribner's Magazine.

An Attic Window.

It opened toward the dawn,

High up in gray home gables, and a chair,

Easy and old and kindly, waited there; And thence, o'er porch and lawn,

The view led out, and on, and far away Down the long valley, past the river gray,

To dreaming hills withdrawn

So faint, so far, none might their borders scan,

Though somewhere round their dim peaks heaven began.

'Twas not the outlook there

Claimed us of old, but inside sights; a wealth

Of rare old treasures, best explored by stealth:

Bellows and stovepipe hats, an inlaid chest,

And on it carved what mother called "a crest."

Yet in some twilight fair,

When to the attic we her feet would trace,

We found her oftenest at the window place.

And when with smile and sigh,

So joked that each made other doubly dear,

She turned, but left untold the vision clear

That held her lingering eye,

We, too, looked out; we saw the vale, the hill,

Fair and afar; and seeing, wondered still:

All that we might descry

Too shadowy seemed and strange, withdrawn too far

New fears to kindle or old joys to mar.

But 'twas a magic seat

Under the antique casement, and the view

The wide, wide vision that makes old eyes new;

And now, when one poor street

Marks our horizon, and an outraged ear

Warns us how weary wears a world too near,

Gladly would we repeat

For our own weal that simple, high emprise,

And give life back its outlook toward the skies.

—William Hervey Woods.

For the Young Folks

NANCY BYRD TURNER, Editor

For the Southern Churchman.

Praise.

A. B. J.

Little bird, singing your morning song,

Trilling your notes so sweet,

You are doing your part your Maker to praise,

You are casting your best at His feet.

Floweret, shedding your perfume forth,

Scenting the morning air,

You, too, are doing the best you can To thank your Lord for His care.

Little lamb, skipping about in play,

Happy the whole day long.

You are doing the work you were meant to do,

Playing to grow more strong.

Children, dear, are you doing **your** best,

Like the lamb, the bird and the flower?

Do you thank your Father for all His love?

Do you pray in the morning hour?

When the Girls Made Out a List.

"Oil and lard and sugar, Edith, and the mail, and matches and pins and soap."

Miss Woodson rested a detaining hand on the buggy wheel and spoke slowly, an audible hyphen between each word, as she tried to catch her niece's dancing eyes and bring them to attention. The two girls in the vehicle were anxious to be gone; the little black horse was held back impatiently, with poised whip and taut rein.

"Oil and lard and sugar," Edith repeated glibly, her look on the whip tassel, "and the mail—and what else? Why, Aunt Ada, the mail ought to come last of all in the list, or there'll be anti-climax; what could be more important than the mail?"

"Several things," answered Miss Woodson dryly. "Now listen again, if you won't write it down: oil, lard, sugar—those are the big things; and matches, pins and soap."

"And the mail," Edith amended gaily, giving Clipper the rein with a flourish. "She doesn't think that's important at all, Olive, with two letters from two homes expected, not to speak of papers and magazines." They took the curve at a fine dash, and Edith righted herself and began again. "You can remember the big things by their first letters, O. L. S.—now, who on earth would have thought of that but me!"

"I'll remember," Olive promised, vaguely, her gaze busy with the lay of the level green fields into which the road had emerged. When there was anything beautiful to look at, Olive could converse, but only as a sleep-walker, automatically. "Oil and sugar and lard," she repeated docilely, "and—"

"And a few minor things," Edith interrupted, deftly smiting a horsefly that harassed Clipper's smooth flank. "I declare, Aunt Ada worries me with that dreadful way she has of ramming details down one's throat. I wonder she has time for any of the larger things of life, at all. And wanting me to stop for an itemized list when such a day as this was waiting!"

Edith," Olive said hesitatingly. "Your

"Well, you know you do forget, memory's rather treacherous, isn't it?"

"Not in the long run," said Edith, undisturbed by this criticism. "I always grasp the big things, if you'll notice. Sometimes I accidentally let the little ones slide, but only the odds and ends—the sundries, you understand."

Olive nodded, engrossed with the look of the right-hand pine woods, flecked marvelously with sun and shade.

"Isn't it glorious," Edith remarked after awhile, "to think we'll be coming back to a perfectly boarderless house?"

The last month of the two girls' vacation at Beechwood had been shared with a half-dozen "paying guests," for Miss Ada's slender resources needed a little help in the keeping up of the old place, and she had "a genius for boarders," so everybody said. The last had gone the day before, and Edith and Olive, while honestly missing their chatter and good cheer, rejoiced in the golden quiet that the wild little Ray twins had left in their wake.

"There'll be such a silence we can almost hear it," Edith prophesied.

Holly Corners, three miles from Beechwood, was post-office, market and general emporium, and the brisk little merchant bounced out like a jack-in-the-box, alert for the substantial order that he knew awaited him.

"We want a whole string of things, Mr. Grimes," laughed Edith, stirred to ready mirth at his promptness. "Oil—the can's in the back—lard, and—"

"Sugar," supplemented Olive, finding nothing to attract her eye. "There were five or six things in all."

"So there were," Edith agreed. "To be sure there were. But listen, Mr. Grimes; you bring us out the mail first, and we'll read it while you fill the order."

The two fell upon the fat budget with alacrity, and Mr. Grimes, after waiting a little wistfully for the other items, departed to fix up those that had been mentioned, while Edith and Olive read paragraphs aloud to each other in joyous antiphony.

When the groceries had been brought out and stowed away, Edith folded up a final letter and regarded Mr. Grimes ruefully. There was something more—a number of other things. Could Olive remember?

Olive could not, at all. Aunt Ada's parting instructions had penetrated her brain through a maze of dreamy thoughts. "I've quite forgotten," she confessed with regret.

For a few minutes they sat groping mentally for the names that seemed to have left their memories as completely as figures sponged from a slate. The little storekeeper stood at attention, putting in a suggestion here and there, until he had exhausted almost his entire stock, but to no purpose. The elusive items could not be coaxed back.

"Well," Edith concluded at last, gathering up her reins, "they must be too picayune to make much difference if they've slipped through our minds like this. If only we had a telephone at Beechwood it would be easy enough to call Aunt Ada up, but we haven't and that's all," she settled herself comfortably and they drove off.

"I declare, this is too bad," Olive said. She felt secretly exasperated. What a way Edith did have of dismissing catastrophes with a light shrug, even when they had been of her own making!

"So 'tis," the latter agreed. "But after all, I'm positive we remembered the principal things, Ollie; it was only the odds and ends that we forgot."

They found Miss Ada in the barnyard waiting to unhitch, the hired man having gone home for Sunday. She was sorting the purchases before Edith and Olive had time to gather themselves and their scattered mail together.

"Take these into the pantry," she directed, "and I'll be there directly."

Her keen eyes noted the numerous letters and papers, then, her glance swept the buggy seat, but she made no remark.

"We had a lovely drive," said Edith. "Clipper outdid himself."

"And the roadsides were a dream," Olive put in. Both had serenely forgotten all delinquencies.

An hour later the girls ran blithely to their room. The shades were down and the room in darkness. They began feeling about in the dark in quest of a match.

"Can't even find the head of a match," came from Edith, stumbling over a stool. "Oh, here's a whole one—but just one. There, it's gone out!"

Aunt Ada's voice came from the direction of the kitchen. "Girls, bring a match from upstairs; there are none down here, and it's high time supper was under way."

"Why, Aunt Ada Woodson!" There was a kind of reproach in Edith's tone. "No matches down there?"

"Not one. The twins dumped the whole box yesterday into the washtub, and the last one we had was struck at dinner-time."

Olive was creeping along the hall, feeling her way to the guest rooms. "The boarders' boxes must have gone into the tub with the rest," she muttered when not a match was forthcoming. The two girls made their way down the stairs through the unlighted front hall to the kitchen.

"Aunt Ada, why don't you say something about my forgetting the matches. Now, what are we going to do?"

The answer to this seemed rather obscure. Beechwood boasted no near neighbors. In the darkness a silence fell on the group of three.

"I'm bound to say," Miss Ada remarked, "that it looks like cold food and general darkness and chilliness until the store opens Monday morning." She began to bustle about, sure-footed despite the darkness, while the girls stood helpless. They were waiting in vain for the scolding that by rights was due.

But Miss Woodson was not given to many words; besides, the fish were waiting the frying pan. A little more rustling, a few more efficient moves, and she had the two penitents settled down to an odd task. "We'll have to turn savage for the time being," she remarked, and with a brief outline of the ancient expedient of striking spark from flint, left them scraping and blowing madly. It was a hard job, and a long one, but after awhile Edith, excitedly captured a spark, and a flame was kindled.

Quite pleased with herself again, Edith went upstairs to wash her face and hands before supper, but in a few minutes she came back. There was no soap, either, to be had, and the reason why had occurred to her, after a while—at least, one of the reasons why.

"All the rooms ran short of soap at the same time," Aunt Ada explained, beating eggs without emotion. "And Mrs. Ray gathered up every fragment when she left, because the children have to be washed all along the line, you know, and I couldn't refuse her. We'll have to use turpentine soap," she finished.

Olive's look was plaintive and injured. "I just can't, Miss Ada, truly." She cast a reproachful glance at Edith.

"Neither can I," said Edith. She made a feeble attempt at jocularity, to hide her discomfiture. "Why, we might as well be pots and pans."

"Might as well," Miss Woodson agreed, briefly, and turned to the frying pan. Her face was inscrutable.

They came to turpentine soap at last, though, and an hour or so later on tried not to show the white feather when they understood what must be done in order to have light and heat to-morrow, spark striking having proved a bit too strenuous. The fire would have to be banked, it seemed, and once, at least, in the night have fresh wood put on.

"As if any one will wake during the night!" Edith commented with assumed lightness.

"You have your alarm clock," replied her aunt, and another significant silence fell. No more was said, but at midnight the brazen little clock sent two yawning, sleepily complaining figures creeping downstairs to the kitchen, and the fire was saved.

The two girls slept late the next morning, and when breakfast was over barely enough time remained in which to dress for church.

"Nearly ready," Edith announced breathlessly, slipping into her crisp lawn and holding it together at the waist with one hand, while with the other she groped anxiously through boxes and drawers.

"So am I," Olive rejoined. "Just as soon as I get this girdle fastened. Here, you do me and I'll do you; even at that we'll be ready none too soon."

They began an undignified scramble. "Well, give me a pin!" demanded Edith, testily. Then, all at once, she stopped tossing things about. "I forgot," she said, feebly. "We're out of pins!"

Olive reconnoitered the upper floor in haste, and came back with a slow step. "Edith Woodson, your Aunt Ada is out, too, and there's none in the yellow room and none in the blue room." She looked dazed. "I can't understand it. Did you ever hear of anything so queer as their all going at once?"

"Nothing queer at all, now that I think about it. Those Ray children had their fishpond day before yesterday, you know. They must have searched the very cracks for their fishbooks."

"They did. Don't you remember seeing them on their hands and knees crawling around the floor? Come, it's nearly half past ten; we'll have to find some of the bent ones and straighten them. It surely seems silly that the lack of a few little old pins should keep us from church, but that's how it looks."

A fruitless search was instituted. The twins had evidently either carried away with them their numerous fishbooks or else buried them. Certainly, Beechwood had been thoroughly cleansed of pins. When the girls sat down, at last, to fan themselves, the clock spoke eleven.

"Miss Ada left on time," Olive observed, ruefully. "How did she manage, do you suppose?"

"Aunt Ada? Child, she isn't dependent on pins; her buttons and hooks

and all those little things never fail to be in place. Well, with the short hand swinging past eleven and the church half a mile away, our going is pretty much settled. And the fire's gone out, after all. I noticed while I was pin hunting in the kitchen that 'twas black. I forgot to put on more wood. And we smell like laundry soap, and everything has gone wrong—everything. All for the lack of such trifles, too."

Olive drummed thoughtfully on the window, and for some reason known best to herself Edith changed the subject with haste.

The next morning Clipper stood harnessed for Holly Corners. Miss Ada helped the girls silently. Her face was calm and unaccusing; she even waved them a cheerful good-by, which Edith missed, her gaze being fixed intently on Clipper's ears.

"Let's see," murmured Olive, shutting her eyes to the vision of the sun shining over far blue hills, "Matches, and soap, and—"

"You needn't enumerate them," Edith interrupted. "I've got it all down, this time. Every stone in the road looks like a cake of soap, to me, and every twig like a match or a pin. I declare they do. Only they seem ten times their natural size; they're not trifles any more, Olive Shane!"

The two drove on awhile in a silence that Edith broke with an odd note of shyness in her usually self-confident tones. "I might as well be frank about it. I've learned my lesson."

"And I have learned mine," Olive agreed. "I never realized how important little old common things can be."

Mr. Grimes came out of his store to meet them when Clipper slowed down at Holly Corners.

"Here's the list, Mr. Grimes," said Edith, before the horse had fairly stopped.

Mr. Grimes smiled as he went in to fill the order. "It's the little things that count," he said as he came out, having added the morning's mail to the goods ordered.

"It surely is," Edith answered with promptness.

"The odds and ends," added Olive.—Nancy Byrd Turner, in *Girls' Companion*.

Shelling Peas.

Little green men,
In a green pen,
Huddled up, all in a row;
Open the door!
One, two, three, four,
Out, helter-skelter, they go.
Fight little fingers, as spry as can be,
Two little thumbs, quite as nimble, you see,
Open the door for the little green men,
All in a row in the little green pen.
See how they run!
Isn't it fun?
Out they come tumbling, ho!
Pippity-pop!
Hippity-hop!
Right into the pan they go!
Fight little fingers—how fast they can fly!
Two little thumbs, quite as nimble and spry;
All of the little green pens, we shall see,
Soon will be empty as empty can be!
—Marion Phelps, in *Children's Magazine*.

For the Southern Churchman.
The Autobiography of a Word.

Charles Corbin.

I am just a word that you may use every day. It takes twelve letters to spell me.

I am on land and sea, in the air, and wherever you go.

I am quite old, but, nevertheless, I am as active now as I was when Adam was living.

I caused the great ship Titanic to sink. I have caused thousands of vessels to be wrecked. I cause the spread of germs.

The story I am telling sounds pretty bad for me to tell of myself, but every word of it is true.

I am always near you when you think I am far from you. I cause children to fail on their examinations and often have them punished in various ways.

I delight in going with people who go out in the afternoon in their cars for a pleasure ride. It is my delight to overturn their cars and stick them in the mud, and have them pay for having them repaired.

Does not my record sound as though I am a naughty fellow?

As I told you, I am a word of twelve letters. I am not hard to pronounce. You hear my name every day of your life.

Just stop and think for a moment, you can guess my name.

My name is "Carelessness."

A Prayer.

Heavenly Father, let me stay
Close beside Thee night and day;
Make me happy and obedient,
Teach a little child Thy way.
Be with father, be with mother,
Make us grateful for each other,
Keep us in Thy loving Kingdom,
Give us helpful hearts, I pray. Amen.
—Exchange.

How Bobby Left Home.

Bobby was the very dearest, sweetest little fellow that ever lived. Everybody said so—father, mother, grandpa, grandma, Sister Lou, Uncle Bob and Sue; that's everybody, of course.

But every now and then Bobby would have an "off day." Grandma said that he got out of the wrong side of the bed, but Bobby said that could not be, for he always got up just the same— if it was the wrong side one day, it was every day.

Whatever the trouble was, these days were rather trying, for everything went criss-cross all day.

"I wish eggs grew bigger," said Bobby, complainingly, one of these mornings. "I don't any more'n get begun eating mine before it's all gone."

Then he wondered how much longer it would be before he was "growed up" enough to have doughnuts and coffee like father.

After breakfast he looked his playthings over, but could not find anything he wanted to play with. "I think I'd rather have my newest box of soldiers," he said, presently.

"But," said mother, "I put that away in the closet upstairs, you know, because you have so many things around now."

"But I'd rather have that than anything else," persisted Bobby.

So mother told him when she had finished baking her cookies she would go and get it for him.

But, alas; when it came he did not care for it. He had got all over that, he said; now he wanted one of mother's cookies.

"But mother does not like you to eat warm cookies, Bobby; they are not good for you."

"I can't know why; father has them, and I should think you'd like me to

have them when I want them so much. I'd make 'em for my little boy every day," was Bobby's reply.

So it went all the morning.

After lunch mother proposed that they go upstairs to rest, and try to get up the right side. But Bobby would not hear of that. He wasn't a bit tired and, anyway, he believed he would rather go and live with grandma.

"She's always doing something nice for me; I could have more fun there. She lets me have everything round at once, and when I don't like those things she tries to find somethin' new. I should like to live with her all the time."

"Very well," said mother, "if you would like it better there than here with your father and mother, you had better go. We want our dear little boy to be happy if he can. I will put your nightie in your bag and you can go right over."

Bobbie looked very much surprised; he had not expected to be taken at his word in that fashion.

"I—could wait until to-morrow," he said, hesitatingly.

"Oh, no, there's no need of waiting," answered mother, cheerfully. "Grandma is home, and will be glad to see you, I know. If you really think you would be happier there, I think you had better go."

So presently Bobby, with his little bag, was trudging down the street to grandma's.

But somehow it did not seem half as nice as usual there. Grandma got out all his playthings for him, and she had two cute little kittens that someone had just given her.

Usually Bobby would have been delighted with them, but he hardly looked at them to-day. "They're very nice kittens," he said, "but I don't seem to care much for 'em this afternoon."

Then grandma got him the nicest little lunch, but there was a queer little lump in his throat so he could not swallow very well. He wondered what mother was doing now. It must be most supper time. He always helped her set the table. He didn't see how she could manage without him. And he was afraid grandma didn't know such nice stories to tell him when he was going to sleep.

"I think I ought to go home," he said all at once. "It is most midnight, and father will be home pretty soon. He and mother will be dre'fully lonesome without their little boy. It—makes me feel—all choked up—to think my mother and father are lonesome," and Bobby's big brown eyes were brimming over.

So, before mother had even started

NUXATED IRON

Is Used By

OVER 3000000

PEOPLE ANNUALLY

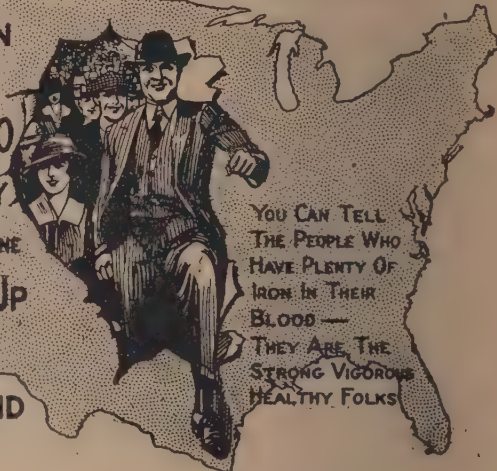
IN THIS COUNTRY ALONE

TO HELP BUILD UP

THEIR HEALTH

STRENGTH AND

ENDURANCE



YOU CAN TELL
THE PEOPLE WHO
HAVE PLENTY OF
IRON IN THEIR
BLOOD—
THEY ARE THE
STRONG VIGOROUS
HEALTHY FOLKS

Look around at the men and women you meet in a single day. One glance is enough to tell the ones with plenty of rich, red blood, strength and physical energy to back up their mental power and make them a success in whatever they undertake.

Dr. James Francis Sullivan, formerly physician of Bellevue Hospital (Outdoor Dept.), New York and the Westchester County Hospital, says that to help make strong, keen, red-blooded Americans there is nothing in his experience which he has found so valuable as organic iron—Nuxated Iron. It often increases the strength and endurance of weak, nervous,

run-down people in two weeks' time. It is conservatively estimated that Nuxated Iron is now being used by over three million people annually, and it has been used and endorsed by such men as Hon. Leslie M. Shaw, former Secretary of the Treasury and ex-Governor of Iowa; General John L. Clem (retired), the drummer boy of Shiloh, who was Sergeant in the U. S. Army when only 12 years of age; also United States Judge G. W. Atkinson, of the Court of Claims of Washington, and others. Nuxated Iron is dispensed by all go-drug-gists everywhere.

Miller & Rhoads

"The Shopping Center."

For the retail Dry Goods and Department Store trade.

In the heart of Richmond, when you are here; and Our Mail Order Department Serves you at your home.

BROAD AND GRACE STS.

CORNER 6TH ST.

RICHMOND, VA.

FINANCIAL

SAVE --

To buy WAR SAVINGS STAMPS;
To buy LIBERTY BONDS;
To contribute to the RED CROSS, Y. M. C. A., KNIGHTS OF COLUMBUS, Y. M. H. A., and other war relief organizations;
To provide for unavoidable delays in allotments if you expect to be in the army.
To provide for increased cost of living and all contingencies; and
BECAUSE IT IS THE DUTY OF EVERY MAN, WOMAN AND CHILD

National State and City Bank

1111 EAST MAIN STREET, RICHMOND, VA.

WM. H. PALMER, President
JULIEN H. HILL, Vice-President and Cashier
J. W. SINTON, Vice-President
R. E. CUNNINGHAM, Assistant Cashier
WM. S. RYLAND, Assistant Cashier
JESSE F. WOOD, Manager Savings Department

CORRESPONDENCE CORDIALLY INVITED

INCORPORATED 1882

Virginia Fire and Marine Insurance Company

Of Richmond, Va.

ASSETS - - - - - \$2,160,195.00

Wm. H. Palmer, President
E. B. Addison, Vice-President
W. H. McCarthy, Secretary

BUY WAR SAVINGS STAMPS

Invest your money with the government and do your bit toward winning the war. Those at home must back the boys at the front with supplies of every kind. Your money loaned to the government through the purchase of War Savings Stamps will help meet the various demands.

The American National Bank of Richmond, Va.

SECURITY AND SERVICE

to get supper, a sturdy little figure came trudging back down the street.

"I've come home, mother," he cried, as he rushed into her arms and kissed her over and over again. "Grandma's ever so nice, but I'd rather live with my father and mother than anybody else in the world."—Springfield Republican.

For the Southern Churchman.
Riddle.

Riddlemaree, fair and bright,
Often covered and out of sight;
Sometimes yellow and sometimes red,
Sometimes dropping from overhead;
Beautiful, beautiful, far and strange;
Some stay steadfast, while others change.
The more you look, why the more you see—

Who can read my riddlemaree?

Answer to last week's riddle: Your shoes.

The Proud Teacher.

The young teacher was proud of her little pupils and beamed with pleasure at the appreciation shown by some visitors, who applauded generously. Then came the lesson, and the teacher announced the subject.

"Children," she said, "to-day we are going to learn about the cat, and I want you to tell me what you know about it. Tommy, how many legs has a cat?"

"Four," replied Tommy, proudly conscious of rectitude.

"Yes; and, Daisy what else has the cat?"

"Claws an' tail," murmured Daisy, shyly.

Various other portions of the feline anatomy were ascertained, and finally the instructress turned to one of the latest acquisitions of the kindergarten and said sweetly:

"Now, Mary, can you tell me whether the cat has fur or feathers?"

With scorning or contempt, mingled with a vast surprise, Mary said:

"Teacher, ain't you never seen a cat?"

And the lesson came to an abrupt end.—Chicago Daily News.

CLOTHING

FOR MEN AND BOYS

In these days of uncertain merchandise it is necessary that you trade where you *know the store*.

Our policy of "all-wool" is still maintained.

O. N. Dunlap
ESTABLISHED 1872

Main and 11th Sts.
RICHMOND, VA.

Jno. L. Williams & Sons

BANKERS and BROKERS

Eighth and Main. (P. O. Box 508)

RICHMOND, VIRGINIA.

Transact a general Banking and Brokerage Business. Deal in Southern Investment Securities. Negotiable Railroad and Municipal Bonds.

The First National Bank

OF

Richmond, Virginia

DEBIT

YOUR ACCOUNT.

CAPITAL & SURPLUS

\$3,000,000.00

3%

INTEREST IN SAVINGS DEPARTMENT.

R. L. Christian & Company

514-16 E. Broad St.

Richmond, Va.

Leading Fancy Grocer

AGENTS FOR

HUYLER'S CANDIES AND PETER'S SWISS MILK CHOCOLATE.

Special attention given to out-of-town orders.

Catalogue mailed on application.

Richmond, Fredericksburg & Potomac R. R.

To and from Washington and beyond—Daily.

Leave Richmond	Arrive Richmond
* 6.40 AM	* 7.25 AM
* 7.40 AM	* 8.12 PM
* 8.40 AM	* 9.05 PM
* 9.00 AM	* 9.30 PM
* 9.30 AM	* 10.00 PM
* 11.45 AM	* 12.30 PM

Richmond-Washington Local, Lv. 12.10 PM, week days; 12.15 PM, Sundays; Ar. 12.20 PM, daily. Fredericksburg Accom. week days, Lv. 12.15 PM; Ar. 12.15 AM. Ashland Accom. week days; Lv. 12.45 AM, 8.30 PM; Ar. 12.30 AM, 5.30 PM.

Elba ticket and baggage offices not open for this train. * Main St. Sta. † Byrd St. Sta. (stopping at Elba). ‡ Elba Sta.

Classified Advertising and Notices

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 70 cents per space line, each insertion. Special rates to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents. Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

PIPE ORGANS.

If the purchase of an organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Kentucky, who manufacture the highest grade at reasonable prices.

THE BLUE RIDGE INDUSTRIAL School, Dyke, Greene County, Va., will take a carload of choice winesap apples to Richmond about the 15th of November, 1918, for sale at \$6.00 per barrel delivered at the residences. By buying these apples you will greatly help the work of the school. Please send your order in now.

DESIRABLE HOUSE FOR RENT AT Lexington, Va., between V. M. I. and Washington and Lee grounds. Also will rent part of house or give rooms with board. Apply to Mrs. William J. Armistead, Letcher Avenue, Lexington, Va.

MEETING OF BOARD OF TRUSTEES.

The Board of Trustees of the Protestant Episcopal Theological Seminary and High School in Virginia will meet at the Seminary on Wednesday, the 13th day of November, 1918, at 10 A. M.

S. SCOLLAY MOORE, Sec.

HELP WANTED

WANTED A LADY OF EDUCATION and refinement as companion for my daughter of fourteen, qualified to assist her with her studies, music, etc. Apply J. W. S., Southern Churchman, Richmond, Va.

WANTED—A MOTHER'S HELPER. IF interested, write, stating salary wanted, to Mrs. John Leary, R. F. D. No. 2, Richmond, Va.

WANTED—THE JULIA PARKMAN Jones Home desires the services of a matron, necessary that appointee should be a communicant of the Protestant Episcopal Church. Answer, giving references, to rector Christ Church, Rev. R. F. Gibson, Macon, Ga.

WANTED—GOVERNESS TO TAKE entire responsibility of five little boys at Gladstone, N. J., on a farm. To teach two of them, aged eight and six. Salary \$50 per month. Address Mrs. K. D. Robinson, Gladstone, N. J.

WANTED—MOTHER'S HELPER IN country fifteen miles from Washington, D. C. Mrs. E. Devorak, Glendale, Md.

WANTED—A LADY AS HOUSEKEEPER who is competent and able and willing to work. Episcopalian preferred. Salary \$40 a month, with board and washing. P. O. Box 43, Fredericksburg, Va.

WANTED IMMEDIATELY—BY A BOYS' boarding school near Washington, a man to teach French and Spanish or English and Latin. Ability to coach athletics desirable. References required. Apply this office. Address S. A.

WANTED—COMPANION-HELPER FOR elderly lady. Apply for terms to Mrs. R. E. M., Society Hill, S. C.

POSITIONS WANTED

EXPERIENCED RECTOR, AFTER SIX years in German environment, desires parish in South. Loyal Churchman and well known as preacher and lecturer. Every recommendation from present Bishop and vestry. Salary not the first consideration. Address Ph. D., Southern Churchman.

THE ORDER OF THE DAUGHTERS OF THE KING.

An organization for the women of the Church throughout the world (communicants of good standing in their parishes) for the spread of Christ's Kingdom, especially among women, and for the strengthening of the Church's spiritual life by means of constant prayer and personal service.

The order calls for a corporate Communion by every Chapter on the third Sunday of each month at the early celebration, and a Bible class is desired in every parish.

Handbooks at the office of the Order, Room 55, 381 Fourth Avenue, New York.

ATTENTION!!! Churchmen Everywhere

Under direction of the War Commission the Department of Army and Navy Work of the Brotherhood of St. Andrew is keeping the great Honor Roll of the Church.

Rectors and laymen send us the names of enlisted Churchmen and their military addresses.

ENLISTED CHURCHMEN send us your names and write us your wants. We are anxious to serve you wherever you are.

EVERY LETTER ANSWERED

B. F. FINNEY, F. S. TITSWORTH,
Chief Sec'y Executive Sec'y
Church House, 12th and Walnut Streets
PHILADELPHIA, PA.

THE BOARD OF MISSIONS.

Correspondence is invited from those who wish to know

What it does.
What its work signifies.
Why the work can be helped most effectively through the Board.

Address
The Right Reverend A. S. Lloyd, D. D.,
President of the Board of Missions,
231 Fourth Avenue, New York.

Legal Title for Use in Making Wills:
The Domestic and Foreign Missionary
Society of the Protestant Episcopal
Church in the United States of
America.

The Spirit of Missions, \$1.00 a year.

Marriages and Deaths

Marriage notices, not exceeding 40 words, \$1.00; Death notices, not exceeding 40 words, inserted free. Over 40 words at the obituary rate. Obituaries and resolutions, 20 cents per line. Six words to the average line.

Copy for this department must be received not later than Tuesday of the week in which it is intended to be published.

Archer: Entered into life eternal at Camp Grant, Ill., on October 6th, SERGEANT ABRAHAM PLEASANTS ARCHER, eldest son of William Wharton and Rose- le Pleasants Archer, aged twenty-four years. The full funeral service was held at the grave in Hollywood Cemetery on the afternoon of October 9th.

Chalmers: Fell asleep in Jesus at eventide, October 15th, JOSEPH WILLIAM CHALMERS, in his seventy-fifth year, at Lexington, Ky., where he was laid to rest in the beautiful cemetery.

JOSEPH WILLIAM CHALMERS was born at Springfield, Halifax County, Va., April 18, 1844, son of David and Sarah Coleman Chalmers, and the last of a large number of brothers and sisters. He received his education at home, at Chapel Hill, N. C., and at the Virginia Military Institute, from which place he entered the army at the age of seventeen. Confirmed at sixteen, he was ever a faithful servant of his Lord and Master. He leaves to his devoted children and grandchildren the precious heritage of a pure life and unblemished character, and to his wife the knowledge that a good man has gone to his reward.

Downs: Entered into rest October 4, 1918, at Baltimore, SALLIE WILLET DOWNS, wife of Wilford Carson Downs, and daughter of the late Charles Hunton Leache and his widow, Hortensia Tyler Leache. Born April 26, 1880, her home from early childhood was in Pulaski, Va., until her marriage, when she resided in Baltimore. Six children—four boys and two girls—survive this precious young mother. A communicant of the Church, she was devout in her approach to God and devoted in every opportunity for service to her own and to others. Besides these little ones, she is survived by her husband, her mother and three sisters, Mrs. J. B. Baskerville, Mrs. A. H. Gemmell, of Roanoke, Va., and Miss Julia Leache, and one brother, Mr. C. H. Leache.

Southern Churchman

SOUTHERN CHURCHMAN COMPANY
Publishers

315 East Grace Street, Richmond, Virginia

LEWIS G. WILLIAMS, President.
E. B. ADDISON, Vice-President.
REV. E. L. GOODWIN, D. D., Editor.
REV. JAS. D. GIBSON, Managing Editor.

Entered at the Postoffice in Richmond, Va., as second-class, mail matter.

SUBSCRIPTION PRICE—After January 1, 1918, \$5.00 per year in advance. To the Clergy \$2.00. Six months \$1.60. Trial subscription 3 months 60 cents, 10 cents a copy. Foreign postage 50 cents additional. Back numbers not over 3 months old 10 cents each, over 1 month old 25 cents each.

For the convenience of subscribers, subscriptions are continued at expiration unless otherwise ordered. Notice of renewal, discontinuance, or change of address should be sent two weeks before the date they are to go into effect.

RECEIPT OF PAYMENT is shown in about two weeks by change of date on address label. If date is not properly extended after each payment notify us promptly. No receipt for payment will be sent.

Notice post office address. The exact post office address to which we are directing the paper at the time of printing MUST ALWAYS BE GIVEN. Our mailing list is arranged by post offices and not alphabetically.

Make all checks and money order payable to the Southern Churchman and not to an individual.

ADVERTISEMENTS—Rates quoted on request. For Classified see head of this department. For renovations wanted in each Parish, liberal consideration.

News concerning the church at large always welcome.

of Pulaski. Burial in Oakwood, at Pulaski.

O hearts of love! O souls that turn
Like sunflowers to the pure and best!
To you the truth is manifest;
For they the mind of Christ discern
Who lean, like John, upon his breast.

Evans: Entered into life eternal, September 30, 1918, at Bridgeport, Conn., CHAPLAIN EPPES EVANS, Senior Lieutenant U. S. Navy, only son of Captain George Hewitt and Louisa Gibson Evans, of Alexandria, Va. Lieutenant Evans was assigned to a U. S. destroyer on his graduation from the Naval Academy at Annapolis, and had served continuously in that branch of the service both on the Nicholson and Sterrett. He had returned to the States only a few weeks ago for new service on the Pacific coast.

The blue star on the service flag
Is service here well done;
The gold star on the service flag
For life in heaven begun.

There are glories terrestrial and glories celestial. The glory of the terrestrial is one and the glory of the celestial is another; and one star differeth from another star in glory.

Fawcett: Killed in an airplane accident, while instructing, at Scott Field, Belleville, Ill., 6:30 P. M., July 8, 1918, SECOND LIEUTENANT RICHARD HARTS-HORNE FAWCETT, U. S. A., Reserve Military Aviator, twenty-six years old, sixth son of Mary G. Hooft Fawcett and the late Dr. Edward Stabler Fawcett, of Alexandria, Va.

"The golden evening brightens in the West,
Soon, soon to faithful warriors cometh rest,
How sweet the calm of Paradise the blest,
Alleluia!"

Grinnan: Entered into life eternal, October 5, 1918, at the hospital of the University of Virginia, MISS GEORGIA BRYAN GRINNAN, youngest child of Dr. Andrew Glassell Grinnan and Georgia Bryan, his wife, of Brampton, in Nelson County, Va.

Ransom: CAPTAIN THOMAS DAVIS RANSON died at his home in Staunton, Va., on July 21, 1918. An upright citizen, an able lawyer, a gallant Confederate soldier, and a loyal Churchman, he served his day and generation well.

In Memoriam

ROBERT L. M. SCOTT.

ROBERT L. M. SCOTT, who died in Petersburg on October 5th at the home of his uncle, the Rev. F. G. Scott, was possessed of rare mental qualities and a heart of gold. He was greatly loved and will be sadly missed by the many people who knew and admired him as a Christian gentleman, a loyal friend, an earnest student and an ardent lover of all things beautiful.

Being intensely patriotic, he hoped to

serve his country with the Engineers, but before his call came to duty in France he passed from this life to a better country where—

Often-times cometh our wise Lord God, master of every trade,
And tells them tales of his daily toil, of
Edens newly made,
And they rise to their feet as he passes
by, "gentlemen unafraid."

MISS JANET GORDON GOODWIN.

MISS JANET GORDON GOODWIN died on Sunday, October 11, 1918, out in the beautiful sunshine, covered over with lovely flowers. We laid the worn and weary body to rest until the resurrection morn shall call it for union with that Soul, which had already heard the words of welcome, "Come, inherit the kingdom prepared for you." "Inasmuch as you have done to the least of these, my brethren, you have done to me." Her life, up to the time when health and strength gave way, was one of sacrifice for others, and few were the homes in this community in which her presence was not felt as a benediction. With a display of taste unusual she was in place to adorn for the Bride, with loyalty and love of service, to comfort the mourner, and give ready help for the last offices of the beloved dead; inestimable help in times of sickness; and always ready to do what her hand found to do for those she most loyally loved and as faithfully served. No wonder that in those homes she entered into the inner-shrine of their lives, and was their loved and trusted friend. Now she is "before the Throne of God, serving Him day and night." "The Lamb which is in the midst of the throne shall feed her," "and God shall wipe away all tears from her eyes."

A FRIEND OF A LIFETIME.

C.

JOHN G. MONCURE.

At a meeting of the vestry of St. David's Church, St. David's Parish, King William County, Va., held the 15th day of October, 1918, the following preamble and resolutions in regard to the death of JOHN G. MONCURE were adopted:

In referring to the records of St. David's Church, we find that John G. Moncure was elected vestryman of the church in the month of May, 1895, and he continued to serve as such to the time of his death on August 4, 1918, a period of twenty-four years. Therefore, be it

Resolved, That in the death of John G. Moncure the vestry has lost a most useful member and the church one of its chief pillars and support; one always punctual in attendance and wise in its councils; zealous in all things that pertained to the good of the church. For a number of years previous to his death he was most efficient as superintendent of the Sunday school. As treasurer of the parish, his accounts were always kept in a most satisfactory manner, and we, his associates, feel without doubt that

the "good seed" sown in good ground will spring up and bring forth good fruit in due season. We shall miss his familiar form, his cheery greeting, his wise council; but we feel assured that his life has not been spent in vain.

Resolved, That a copy of these resolutions be sent to his family, and that they be spread upon the minutes of the vestry.

(Signed)

T. C. COMMINS,
H. T. COMMINS,
J. C. COOKE.

THE REV. AUGUSTINE JAQUELIN SMITH.

Entered into life eternal on the 30th day of May, 1918, after a short illness, the REV. AUGUSTINE JAQUELIN SMITH, JR., rector of St. Peter's Parish, Folesville, in the Diocese of Washington and in the State of Maryland. The last halloved service of the Church was held over all that was mortal of this faithful minister and true servant of Jesus Christ in the Bethlehem Chapel of the Cathedral of Washington on Monday, the 3d of June, with the Bishop of the Diocese, the Rt. Rev. Alfred Harding, D. D., officiating, assisted by the Revs. Drs. Phillips and Morton, of Alexandria, Va. He was laid to rest in the beautiful Oak Hill Cemetery, of Georgetown, D. C., where he sleeps in peace, until there breaks the last and brightest Easter morn.

Such is the brief record of the close of his earthly life. But there is also a record of years of service, as a good minister of Jesus Christ in our beloved Church, before he heard the Master's call to come up higher, which is worthy of being commemorated here. By descent and connection the Rev. Mr. Smith belonged to an old and honorable family of Virginia, whose history goes back to the early Colonial period. He was brought up in all the inspiring and noble traditions of the ancient Church and State of Virginia, and in a home where God was honored, His word the law of its life, and the sacred service of the Church enshrined in the Book of Common Prayer, the guide of their devotions in the worship of the sanctuary. It was therefore natural that his thoughts were turned to the holy ministry in the Church of his

fathers. He therefore decided to enter the Theological Seminary in Virginia, where he graduated, and was ordained to the diaconate in 1882 by Bishop Whittle, and to the priesthood in the succeeding year.

During his ministerial life the Rev. Mr. Smith served in parishes in Virginia and two or three other dioceses with consecrated devotion to his Lord and Master, and the people committed to his charges. Many letters written by parishioners from the parishes he served, after his entrance into the life of the world to come, testify to his ability as a preacher of the word of God, his faithfulness as a pastor, his comforting ministrations to the sick and suffering, and the consistency of his daily life, as a man of God in the communities where he dwelt. It was our privilege to have known him from days together at the Seminary. We were impressed by the purity and sincerity of his character. Quiet, modest and retiring, he was always the fine Christian gentleman. Beloved and respected by all who knew him in the work of his high calling, he has fulfilled his course, and is now numbered with the saints in glory everlasting.

S. W.

What do you know of the work of your
**Church Temperance
Society?**

Rt. Rev. Frederick Courtney, D. D., President.
William Jay Schieffelin, Esq., Ph. D., Treasurer.
Rev. James Empringham, D. D., Gen'l Supt.
Send for free sample copy of "TEMPERANCE."
This periodical has the largest circulation of any magazine of its kind in America. Address

Church Temperance Society

214 Metropolitan Tower, New York City

JUST OUT
The American Soldier in France

A Military Guide Book to the Language and Country for Use of Our Troops
Going Abroad

By GEORGE N. TRICOCHÉ
Formerly an Officer in the French Army

Distinctive Features:

1. Dialogues, showing pronunciation, composed for the needs of the soldier among the French soldiers and people.
2. Thorough technical vocabularies for trenches, war zones and railroads.
3. Information about France, particularly the war zone.
4. Up-to-date information about the French army.
5. Description of French guidons, badges and lanterns.
6. Grammatical hints and French idioms.

Pocket Size, Flexible Cloth, 50 Cents

For Sale by

SOUTHERN CHURCHMAN COMPANY

Ratcliffe & Tanner, Inc.
...FLORISTS...

207 N. 6th Street, Richmond, Va.

FLOWERS FOR ALL OCCASIONS

The Choice of Executors

is a matter of great importance. Every dollar you leave should be conserved in such a way that your heirs may enjoy the uninterrupted benefits of your life's work.

This Company is a careful and economical executor, trained in the law and business, sound in judgment, and seasoned in practical experience; its primary business is the administration of trust funds.

Correspondence invited.

Capital
\$1,000,000

RICHMOND TRUST
& SAVINGS CO.

7th & Main Sts.,
Richmond, Va.

There are over 1,000,000 communicants of the Protestant Episcopal Church. 950,000 of them never read or look inside of a church weekly. Think of your own parish? How many subscribe to any church paper?

We believe that a number of people in every parish would subscribe if they were approached in the right way.

We will pay well for a good representative in every parish to secure new subscribers and to attend to the renewals each year.

Send your name and address to the

Southern Churchman Richmond, Va.

This is a chance for you to help your church and at the same time make some extra money.

"Leather's" Heart.

"Leather" is the particularly endearing name by which this machine gun sergeant is known to his intimates in France—possibly because his hide is tough and his heart is strong and fears neither the devil nor the Hun.

He had his regular ten days' leave awhile back. "Fed up" on war and steel and men, he asked the Hospitality League of the American Y. M. C. A. to find him a quiet place—a place just about in keeping with what his home life had been just outside of a small town in New York.

"Leather" wasn't much company to his host and hostess the first day, for he slept twenty-four solid hours. Then he took more precious hours for careful bathing, shaving and putting his clothes in order.

Presently he seemed to show a little interest in the surroundings—especially the edibles, the best that war-times could afford. Soon he was quite at home and fast making friends with the five-year-old daughter of the house.

"Tell me a story about the war," she pleaded when they had become quite good pals.

"I don't want to think about the war," said Leather. "I tell you what we'll do. You show me how little girls play 'Ring Around the Rosy,' and I know—I'll show you how to play 'high spy.' I'll hide my eyes and count a hundred and you run and hide and see if I can find you."

And so they played all day. The ser-

geant was just a child again, and, oh, so happy. Each day of his leave seemed to be the greatest day of sunshine in that New York soldier boy's whole life.

Late one afternoon "Leather" seemed to have something on his mind. "What time do you put Mary to bed?" he asked.

He was told the hour—8:30

Then he picked up a book, thumbed absent-mindedly through its pages and quickly dropped it. Nothing held his attention for long. He seemed quite restless as he passed from one object to another.

"You say you put the little one to bed at 8:30," he said, reverting later to what was on his mind.

"Yes, 8:30," said the hostess, "but why do you ask?"

"Say," blurted out Leather, "would you let me put her to bed to-night and hear her say her prayers?"

CHRISTIANITY AND COMMUNITY.

(Continued from page 12)

same stock as that other great reformer of five hundred years ago, John Huss, who was the first to try to break the crust of corruption that had hardened around the Roman Catholic Church and who, like his modern prototype, was also a Czecho-Slovak and a professor of Prague University.

Let us hope that the efforts of the Premier of the new Bohemian Republic will be more successful, both for his cause and for himself. It will be remembered that John Huss was burned at the stake, and that his followers

were almost all killed in the course of fifty years or so.

We dwell on the frontiers of the kingdom of darkness. "Blasts from hell" as well as "airs from Heaven" reach the place in which we live. These two are on. The ideal is the Christian as he exists in the Divine intention, and the actual shows him as he is in the present imperfect state. The first is what he shall be when his redemption is complete; the second is what he is now while the process of redemption is being carried on. One is the precious stone in the hand of the lapidary; the other is the same jewel flashing in the King's crown.—Thomas Jones.

Coughs and Colds

disappear in a night and leave the chest free, clean and well when

GOWAN'S

is applied. A pleasant, soothing, healing, exterior application for just such troubles. Ask your druggist. If he can't supply you write Gowan Medical Co., Concord, N. C. 25c, 50c, \$1.00. Pay No More.

The Richmond Mica Co.

Oldest Ground Mica Factory in the World

Manufacturers of

GROUND MICA OF UNSURPASSED
PURITY AND LUSTRE

BY EXCLUSIVE PROCESS

Factory, 321-323 S. Ninth St.

Office, Cor. Eighth and Main Sts.

RICHMOND, VA.

Books and Stationery

Prayer Books, Hymnals, Bibles, Chancel Books

Religious and Miscellaneous Books, Fine Stationery

Our stock and service are at your command. Write us for anything you need.

Headquarters for Church and Sunday-School Supplies. Publishers of American Church Sunday-School Lesson material.

Write for Catalogue and Samples.

We extend a cordial invitation to readers of "The Southern Churchman" when in Philadelphia to call upon us,

George W. Jacobs & Co.

PUBLISHERS, BOOKSELLERS, IMPORTERS, STATIONERS
1628 Chestnut Street
Philadelphia.

PREPAREDNESS FOR THE CHURCH

Never in the history of the country has the Church's responsibility in upholding the ideals of the nation been so great. In rendering its share of the essential work, its buildings should provide for maximum efficiency in every department. Consult the leading specialists in all branches of church improvement, construction, alteration, etc.

Designs will be prepared indicating how contemplated changes, etc., can be effected. Local labor will be availed of when desired for the constructive work, the artistic and elaborate enrichment being executed under the supervision of our New York artists.

Send for photographs of church interiors showing changes and improvements that have been accomplished, with memorial gifts included as a part of the scheme.

J & R LAMB

23-25-27 Sixth Avenue NEW YORK

Church Furnishings, Memorials, Etc.



CHURCH VESTMENTS

EMBROIDERIES

Silks, Cloths, Fringes, Etc.

CLOTHING for CLERGYMEN

COX SONS & VINING

2-74 Madison Avenue,

New York



CHURCH FURNISHINGS

Gold, Silver and Brass

Church and Chancel Furniture

Write for Catalogue
for Episcopal Churches

W. & E. SCHMIDT CO.

308 Third Street,

Milwaukee, Wis.

CHURCH EMBROIDERIES

Stoles, Eucharistic Vestments, Surplices, Altar Hangings, Burses and Veils, Markers, etc. All materials for sale.

The only studio importing exclusively English unfading silks, Damasks, fringes, linings, pure gold metal threads, etc.; and using Standard Church of England

English silk stoles, plain.....\$ 5.00

English silk stoles, handsome crosses.....\$ 6.50

English silk stoles, best hand embroidery,
from \$10.00 up to.....\$50.00English silk burses and veil with crosses,
\$12.00, \$15.00, \$18.00.....\$20.00

Handsome embroideries unsurpassed in workmanship. Special altar linens embroidered in England. Testimonials from all over the world.

THE CATHEDRAL STUDIO

Miss Lucy V. Mackrille

3615 Wisconsin Avenue,

Washington, D. C.



GRANITE AND MARBLE MEMORIALS

Largest Stock in the South
We pay the freight and
guarantee safe arrival

The Couper Marble Works

(Established 65 years)

244-246 Bank St., Norfolk, Va.

R. Geissler, Inc.

56 West Eighth Street, New York

Memorials
FOR THE CHURCH
Furniture — Windows — Fabrics

O. Luetke's Art Works Church Furnishings

IN METAL, WOOD, MARBLE, ETC.

Est 1886. 328-332 7th Ave., New York

Brotherhood of St. Andrew

Guilds and all Church organizations desiring to assist their treasury can find no better way than by representing the SOUTHERN CHURCHMAN. And at the same time you will do a good work by placing the SOUTHERN CHURCHMAN in homes where there is no Church paper. Write to-day for full particulars.

SOUTHERN CHURCHMAN,
Richmond, Va.

Thoughts For the Thoughtful

The man who is ashamed of his religion ought to be.

The smallest things become great when God requires them of us.

The easiest place in this world for any man is the one God picks out for him.

The man who fears God is not afraid to walk in the dark, but he fears to walk alone.

The man who preaches the real gospel of Christ will give emphasis to it with his life.

The Son had to go the Cross that the world might see what was in the Father's heart.—Ex.

Where two or three are gathered together in the spirit of apathy, the preacher's animation is extinguished.

Did you ever know a dying man to find any comfort in thinking that there were hypocrites in the Church?—Ex.

Pessimism is easier than optimism, as tearing down is easier than building up; therefore we should be the more on our guard against it.—James Bryce.

Let not cares, riches, pleasures of this world choke the heart, which was formed to contain the love of God. Pray, and all is thine. Thine is God Himself, who teacheth thee to pray for himself. To pray is to go forth from earth, and to live in heaven.—Edward B. Pusey.

Our faith needs strengthening, and it would be an unkindness for God to give us great answers to wavering faith. If we have not faith enough to remove a mountain, we may climb it step by step, and, when we reach its summit, our spiritual muscles will be greatly strengthened, and from the height thus gained we may breathe a purer atmosphere and get a broader view.—A. C. Dixon.

It is not what the best men do, but what they are, that constitutes their truest benefaction to their fellowmen. Certainly, in our own little sphere, it is not the most active people to whom we owe the most. It is the lives like the stars, which simply pour down on us the calm light of their bright and faithful being, up to which we look, and out of which we gather the deepest calm and courage.—Phillips Brooks.

It is of momentous importance to remember that the very core of faith is motion—a movement of the will toward the holy Lord. The act of faith is the yielding of the personal life to the God who is revealed to us in Jesus Christ our Lord. And the life of faith is the constant repetition of that act of surrender until the repeated acts become an attitude, and every choice and will in life is stamped with the pleasure and fear of God.—Dr. John H. Jowett.

Love is not merely an article of faith, but a reinforcement of the sinking powers of life. Divine grace, according to the old phrase, is a real emanation. When no change has taken place in the outward circumstances, when everything seems an unbroken pall and sphere of darkness, the spirit, it knows not how, finds itself strangely nerved and succored. It is helped through the very darkest hour, and secretly made aware that the worst darkness cannot last forever.—W. Robertson Nicoll.

Frequent disasters of the soul deliver us from shallow views of religion and convince us that we need more for our security than an example. No power can be of much avail that does not act from within and reinforce us in the crises of temptation. What one longs for is a second alliance—this time with a Saviour. If there be any one in heaven or earth who has gone through the same agony and has come out a victor, who has a fellow-feeling with other men and is ready to join forces with them, then we need not abandon hope, although the past has been one uninterrupted defeat.—John Watson.

To save the soul is to make response to God, and thereby to allow His power to pass upon the spirit, and His will to fashion the life. The first offering a man must make to God is himself. His first duty, in a world where so much is amiss, is to bring himself into obedience. It is the idlest vanity, it is the blindest ignorance, for a man to think he can bless his fellowmen, redeem their lives from evil, lift up their hearts to holiness, and buttress their wills to strength, when he himself has not begun to walk the narrow way, or to be strong in the grace of Christ. Physician, heal thyself, is both wisdom and duty.—W. M. Clow.

The motto, "Serve God and he cheerful," is one which in these days we need to make especially our own. We have come to dissociate in our minds the innocent enjoyments of life with the idea of saintship and holiness. We want to do good, but we often forget that sometimes the best way of doing good is by being good ourselves, by being happy and contented ourselves, by schooling ourselves into that "cheerfulness which makes life pleasant to those around us," by exhibiting that meek and quiet spirit which in the sight of God is of great price. In this way we may, like the early Christians, serve God with gladness and singleness of heart. We may shed around us an immense amount of human happiness. We may not only console the afflicted, and comfort the sorrowful, and inspire with fresh energy the workers of life; we may also "add sunshine to daylight by making the happy happier."—J. Vaughan.

You have a Faith for Better Living.
How about Furniture for Better Homes?

Sydnor & Hundley

Seventh and Grace Streets,
RICHMOND.

Renew Your Health At Nature's Fountain

Without the Expense and
Loss of Time Necessary
for a Visit to the Spring

THE CRISIS

There comes a time in the life of practically every man and woman when their digestive or eliminative organs, or both, fail to respond to drugs prepared by human skill. In fact drugs seem to do them about as much harm as good for their systems rebel against all drugs. These are the cases which physicians call "stubborn" and "chronic" for the reason that they persist in spite of drug treatment. I do not refer to incurable diseases such as cancer and consumption, but to that larger class of functional disorders which we meet every day, where the organs of digestion and elimination are impaired.

For this class of cases our best physicians and our big city specialists send their *wealthy* patients to the mineral springs where, in the great majority of cases they are permanently restored or decidedly benefited. But what about the *poor* man who has not the money or the *busy* man or woman who cannot spare the time to spend several weeks or possibly months at a health resort? Shall circumstances deny them the restoration to health which Nature has provided? Read my answer in the coupon at the bottom of this page.

I have the *utmost* confidence in the Shivar Mineral Spring Water for to it I owe my Restoration to Health and probably my Life. It has made me tens of thousands of friends in all parts of America and even in foreign countries, whose faces I have never seen. Yet I count them *my friends* for the Shivar Spring Water has bound them to me by lasting gratitude.

I ask you to read their letters, a few samples of which I publish below for your benefit, and if you find among them any encouragement as to your own health do not hesitate to accept my offer which has no limits or conditions except those shown on the coupon. If you could read the letters that come to me daily, numbering about ten thousand a year, and the vast majority of them similar to those printed below, you would not wonder that I make this offer displaying my *absolute confidence* in the restorative powers of Shivar Mineral Water.

INDIGESTION

Savannah, Georgia.
I was suffering with indigestion, stomach and liver disorders and all its train of horrifying phenomena for several months. I had lived on milk, soft eggs, shredded wheat, a very insufficient diet for an active working man, and, of course, from disease and starvation was in a very low state of nervous vitality and general debility. I ordered ten gallons of your Mineral Water which I used continuously, reordering when necessary, and in four months gained twenty-nine pounds, was strong and perfectly well, and have worked practically every day since. It acts as a general renovator of the system. I prescribe it in my practice, and it has in every instance had the desired effects. It is essential to use this water in as large quantities as possible, for its properties are so happily blended and in such proportion that they will not disturb the most delicate system. It is purely Nature's remedy.

A. L. R. AVANT, M. D.

La Grange, Ga., Nov. 25, 1914.
I feel it my duty to suffering humanity to make public announcement of the benefits I have derived from Shivar Spring Water. I have been a sufferer for the past twenty-five years from indigestion and dyspepsia. After one week's trial of Shivar Water I commenced to improve, and after drinking it for four weeks I gained fifteen pounds. I feel better and stronger than I have in twenty-five years. I strongly recommend this Water to any one with stomach trouble of any character, and truly believe it will cure ulcer of the stomach. I am writing this voluntarily and trust it will fall in the hands of many who are so unfortunate as to be afflicted with indigestion and nervous dyspepsia.

C. V. TRUITT,
President Unity Cotton Mills.

DYSPEPSIA

Baltimore, Md., April 30, 1914.
For many years I suffered with stomach trouble as a direct result of asthma. I consulted the very best specialist in this country, and spent quite a large sum of money in my endeavor to get relief. However, I had about come to the conclusion that my case was hopeless, but by accident I happened to get hold of one of your booklets, and decided to try Shivar Spring Water. After drinking the water for about three weeks I was entirely relieved, and since that time have suffered but little inconvenience from my trouble. I cheerfully recommend the use of your Water to any one that may be suffering from stomach trouble.

OSCAR T. SMITH,
Vice-Pres. Young & Selden Co., Bank Stationers.

Fill Out This Coupon and Mail It Today

Shivar Spring,
Box 64T, Shelton, S. C.

Gentlemen: I accept your offer and enclose herewith two dollars (\$2.00) for ten gallons of Shivar Mineral Spring Water. I agree to give it a fair trial in accordance with the instructions which you will send, and if I derive no benefit therefrom you agree to refund the price in full upon receipt of the two empty demijohns, which I agree to return promptly.

Name.....

P. O.

Express Office.....

Please write distinctly.



Buena Vista, Va., Oct. 2, 1914.

It is a great pleasure to tell you that your Water has been a great benefit. I may say a great blessing, to me. My wife says it has helped me more than anything else I ever tried. I have been, for thirty years, a sufferer from stomach trouble.

REV. E. H. ROWE,

Co-President Southern Seminary.

RHEUMATISM

Leeds, S. C.

I have tested your Spring Water in several cases of rheumatism, chronic indigestion, kidney and bladder troubles, and in nervous and sick headaches, and find that it has acted nicely in each case, and I believe that if used continuously for a reasonable time will produce a permanent cure. It will purify the blood, relieve debility, stimulate the action of the liver, kidneys and bladder, aiding them in throwing off all poisonous matter.

C. A. CROSBY, M. D.

Florence, S. C.

I suffered with indigestion and kidney trouble, and a year ago was stricken with acute articular rheumatism; was helpless for months, and since using your Spring Water I am walking without any crutch and improving daily. Indigestion much relieved. I wish I could write Shivar Spring Water in the sky so that the world could become acquainted with it.

MRS. THEO. KUKER.

BILIOUSNESS

Greenville, S. C., Feb. 25, 1914.

For over two years, following a nervous breakdown, I have suffered with a liver so torpid that ordinary remedies were absolutely powerless. Under such circumstances, I came to Shivar Spring, and began drinking the Water. Upon advice however, the first night I took a laxative; the second night a milder one. Since then I have taken none at all. The effect of the water has been remarkable — its action on my liver most marked, and my health and spirits greatly improved. I am satisfied that the laxative, followed by the Water, was the proper treatment in my case. My condition is now perfect.

S. A. DERIEUX.

RENAL AND CYSTIC

Columbia, S. C.

I suffered for eight years with kidney trouble and inflammation of the bladder to the extent that I would have to get up during the night some five or six times. After using this water only a few days, I am entirely relieved and suffer no more effect of the trouble whatever.

J. P. D.

High Point, N. C., Oct. 6, 1914

My wife has had a bad kidney trouble for several years. She has been using the water only about three weeks and it has already made her a new woman. Her color is much improved her appetite is all that she could wish for, her digestion seems to be perfect. We give Shivar Springs credit for it all.

T. G. S.

GALLSTONES

Greenville, S. C.

Shivar Spring Water cured my mother of gallstones, or, I might say, it snatched her from the hospital door, as the doctors had said nothing short of an operation would do her any good. After drinking the Water she was able to get out of bed, and is today stout and healthy. I hope these few lines will be of help to some one suffering as my mother did.

W. J. STRAWN.

Williamston, N. C., Oct. 3, 1914

My doctor said I would have to be operated on for gallstones, but since I have been drinking your water I haven't had to have a doctor.

W. H. EDWARDS.



Southern Churchman

Vol. LXXXIII. RICHMOND, VA., NOVEMBER 9, 1918. No. 45

Yesterday's Mail

brought a letter that gave us immense pleasure!

The writer is one of the really great men of Virginia—a leader, whose name is familiar in every hamlet.

The letter was registered and contained his will, in which the VIRGINIA TRUST was named Executor and Trustee!

Which leads us to say that prudent men in every section of the State have selected this Institution to administer their estates.

For such marks of confidence we are thankful!

Virginia Trust Co.

THE "SAFE EXECUTOR"
Richmond, Va.

P. S.—Twenty-six years in the business, and we can honestly say that the experience thus gained constitutes one of the Company's chief assets.

EDUCATIONAL

The Protestant Episcopal Theological Seminary in Virginia

Established A. D. 1823

The ninety-fifth session will open on Wednesday, September 18, 1918

Special Students Admitted

For catalogue and other information, address the Dean or Secretary

Theological Seminary

Alexandria Va.

The Theological Department OF THE University of the South

An integral portion of the University, where the student of Theology meets in the frank intercourse of a common life with the student of Science on the other.

For catalogue, address
THE DEAN, Sewanee, Tenn.

The Bishop Payne Divinity School

The accredited Seminary of the Church for training colored men for the ministry. The fortieth session opens September 21 1918.

For catalogue and information apply to
REV. C. B. BRYAN, Dean
Petersburg, Va.

The General Theological Seminary

CHELSEA SQUARE, NEW YORK

The next Academic year begins on the last Wednesday in September.

Special students admitted and Graduate Course for graduates of other Theological Seminaries.

The requirements for admission and other particulars can be had from THE DEAN, 1 Chelsea Square, New York, N. Y.

Episcopal High School

NEAR ALEXANDRIA, VA.

The eightieth year of this School for Boys will open September 18, 1918. Modern equipment throughout. Military feature. Catalogue on application.

A. R. HOXTON, B. A., Principal.

Emerald Hodgson Hospital

—AND—
TRAINING SCHOOL FOR NURSES
UNIVERSITY OF THE SOUTH
Sewanee, Tenn.

A Church institution where the best training to be had for development of Nurses. For further information, address

REV. W. S. CLAIBORNE, Supt.

The Ballad of the Saint.

"The Little Cherubs whispered,
'What strange new soul is this
Who cometh with a robe besmirked
Unto this Place of Bliss?'
Then spake the Eldest Angel,
'The robe he wears is fair—
The groping fingers of the poor
Have held and blessed him there.'"

"The Little Cherubs whispered,
'Who comes to be our guest
With dust upon his garment's hem
And stains upon his breast?'
Then spake the Eldest Angel,
'Most lovely is the stain—
The tears of those he comforted
Who may not weep again.'"

"The Little Cherubs whispered,
'What strange new soul is he
Who cometh with a burden here
And bears it tenderly?'
Then spake the Eldest Angel,
'He bears his life's award—
The burden of men's broken hearts
To place before the Lord.'"

"The dust upon his garment's hem—
My lips shall bow to it;
The stains upon the breast of him
Are gems thrice exquisite.
Oh, little foolish Cherubs,
What truth is this ye miss?—
There comes no saint to Paradise
Who does not come like this.'"
—Selected.

Snatches Caught in a Hostess House.

While the information clerk in a Y. W. C. A. Hostess House is waiting for Central to give her a number:

"Help yourself. The writing paper is yours, as much as you will use writing home."—"My hands are occupied or I would salute you in return."—"Tip you off? Of course. I will. The chicken for dinner to-night will be cooked your way; with dumplings."—"You will find 'America Comes' among the sheet music on the piano."—"Oh, I will find him for you, Madame; I have never failed yet."—"The nursery is at the right, Madame. Just put the baby in a cot in there. We have a nurse who will watch over it."—"Oh, I am sure your son's feet keep warm, but I will speak to the commandant about it when he happens in."—"It is hard, Dear Girl, I know, but you must be brave about it."—"I will ask the chef. No, he won't mind. He is always being asked for recipes. The boys get them to send back to their mothers. They say they want this good cooking to go on for them when the war is over."—"A furlough? Good for you. What? Out of money? Never mind; I'll stake you. I do that often for the boys and have never been stung yet."—"Yes, Central, 2343."—"In just a minute, Madame. I'll have the house, and they will give you a very nice room. Then you will be near camp and can see your boy again in the morning."

The Challenge of Sacrifice: The world war is laying emphasis on a profound truth of human psychology that has often been overlooked by the Church of God. This truth is that men respond more readily to a great and difficult task than they do to a small and insignificant demand. On one occasion, when great multitudes were following Jesus, He turned and said to them some wonderful words about the

STUART HALL

STAUNTON, VA.

Formerly Virginia Female Institute)

Diocesan Girls, School of Virginia and Southern Virginia. College preparation, Music, Art, Expression and Business Courses. Faculty and equipment of large school with small classes and individual attention. Large grounds and indoor athletics and outdoor sports under direction of Physical Trainer. Seventy-fifth session opens September, 1918. For catalogue apply to

MRS. H. N. HILLS, Principal,
(Formerly Principal of Sweet Briar Academy.)

S. HILDA'S HALL A School for Girls,
Charles Town, W. Va.

Under the auspices of the Bishops of the Diocese (Episcopal). Near Washington. College Preparatory and elective courses. Music and Art. Athletics under trained Director. Open air classes.

MARIAH FENDELTON DUVAL, Principal
Past 16 years principal of Stuart Hall, Va.

The Virginian Home and Training School

Falls Church, Fairfax County, Va.
For the Feeble-Minded and Epileptic.
Established 1892.
For terms and information, address
MISS M. GUNDRY.

ST. MARY'S, An Episcopal School for Girls
Founded 1842. Full college preparation and two years advanced work. Music, Art, Elocution, Domestic Science and Business. 14 modern buildings, 25-acre campus in mild Southern climate. Moderate rates. Address REV. GEO. W. LAY, D. C. L., Rector, Box 19, Raleigh, N. C.

NATIONAL CATHEDRAL SCHOOL
A Boarding and Day School for Girls. Fireproof buildings in Cathedral Close of 40 acres. College certificate privilege. Music, Art, Advanced, and Special Courses.

The Bishop of Washington,
President of the Board of Trustees.
Jessie C. McDonald, M. S., Principal.
Helen L. Webster, Ph. D., Academic Head.
Mount St. Alban, Washington, D. C.

Virginia Episcopal School

(NEAR LYNCHBURG, VA.)

For boys of character, position and ability whose means will not permit them to attend our more expensive schools. Prepares at cost for college, university or immediate entrance upon the duties of life. Made possible by gifts of founders. Special terms to clergymen. Boarders for the present are limited to seventy. One hundred and six acres of land. The session begins September 19, 1918. Apply for information and catalogue to the

Rev. Robert Carter Jett, D. D.,
Principal.
Rev. Thomas Kinloch Nelson, M. A.,
Vice Rector.

man who would be his follower and indicated that he desired only those to follow Him who would do so in the spirit of real sacrifice and love: "Who-soever doth not bear his cross and come after me cannot be my disciple." Men everywhere to-day are being challenged to hard and difficult tasks, and they are undertaking these tasks more readily than they previously undertook smaller tasks. Men are talking and planning to-day about national loans and business enterprises that run into the billions of dollars, whereas before the war they would scarcely have dared to speak of tasks in terms of millions of dollars.—Exchange.

How Am I Affected By Contact With Sin?

Men still make light of sin. It is trifled with in much of the literature that teems from the press. It is the pivot on which fascinating figures move, sometimes in the pages of a novel, or in the strains of a well-known song; sometimes in the thrilling death-scene of an opera; aye, even our hospitalities are sometimes degraded by hovering on the narrow margin that separates simplicity from excess, temperance from extravagance, self-restraint from self-indulgence.

Then again, is it not true, painfully true, that men have a hundred merry names for sins which make God frown and good men weep? Men for whom the Saviour shed His precious blood—men made in the image of God, rational, responsible, immortal; yea, laden with the obligations of holy baptism—smile on scenes that, made the Son of God shed bitter tears and that nailed Him to the tree. If there is a soul among us who smiles where Christ would sigh, and jests at that which made His life one long passion, filled His heart with overwhelming agony, and His soul with sorrow and fear; if with us there is even one who has made merry over the deplorable excesses of the prodigal, the melancholy wreck of the sinful, the degrading exhibition of the inebriate; or, in a higher level, if you have trifled with the sanctities of religion, belief or Scripture, and practically despised and rejected the salvation which is yours. . . then you have no fellowship with the sufferings of the Saviour. You have not the Spirit of Christ; and "if any man have not the Spirit of Christ, he is none of His." Thus you are supplied with reliable evidence of your state before God.—Lefroy.

A Grateful Sergeant.

A young sergeant came into my tent one day and said, "Mr. Y. M. C. A. man, would you like to have a ukelele for your tent?"

I replied, "We certainly would; it would be a useful acquisition."

"Well," said he, "here is a \$10 instrument I wish to give as a token of my appreciation of the Y. M. C. A."

Then he told the following story:

"When I was back in the States I was a rank infidel. I made fun of religion and cared nothing for the Church. One day I heard, while in the trenches, a 'Y' man give a religious address. It was earnest, sincere and simple, and it gripped me. Then I watched the man to see whether he lived his message in daily life. I expected to trip him up in something he said or did. But I was disappointed. Not only did he live his religion straight, but he proved his eager desire to serve and help the boys. I became interested myself and finally consulted this man regarding the Christian religion. The more I talked with the 'Y' man the more impressed I was of the need of Christ. At last I accepted him as my Saviour. I am now a happy man and love the Y. M. C. A. I know of many other boys who have been led to accept Christ by the 'Y' workers. From now on I am going to make religion practical. Thank God for the Christian men who are coming over to France."

This young man is one of the finest specimens of a cultured, sincere and devout Christian I have met in a long time. It does one's heart good to talk with him. He comes in often to talk with me. He always has a smile on his face.—W. O. Shank.



MASTERY of the BIBLE brings POWER

Power to develop your own life, to influence the lives of others, to use better English, to make right decisions, to learn to adjust yourself to your circumstances, and to overcome every disadvantage.

You Can Master the Bible at home under one of the world's most famous teachers, the REV. C. I. SCOFIELD, D.D., by using

The Scofield Reference Bible

All difficult passages explained on the page where they occur.

Study this Bible daily in spare moments for a short time, and you will know the Bible.

\$1.50 upward

At all booksellers or from the publishers

Oxford University Press American Branch, 35 W. 32d St., New York

Prayer.

Our lives are fed by prayer—for not alone

Strong yearnings of the soul for holy things,

Or aspirations high, or musings deep
Can give us rest of soul—as to a sea,
In which we children dip our tiny pails
And bring up water, we recur to prayer;
For loving, living, longing every hour,
We give up to Thy care, Almighty
Strength,

That which our hands are all too weak
to hold,

Take, then, O Lord, my doubts, my
fears, myself,
My friends, my foes—if any such there
be;

But also take my pleasures and my
joys,

My knowledge—all my intercourse with
men,

Or books, or with this wondrous world
of Thine—

Yes, take them all, that I may rest in
Thee.

—Adelaide Ross.

Dr. Calkins was one day explaining to a group of church officers God's financial plan of weekly giving on a tithing basis. Turning to one of his auditors, a shrewd-looking farmer, he asked if he had made the matter clear. The man replied:

"They's a ketch in it."

"Why, my brother, I intended to make it very plain," said the speaker.

"Oh, it's plain enough," replied the farmer, "but they's a ketch in it, all the same. They's deceit in it; for I can see if we adopt that plan we'll be paying out more money than we intend to give."—Missionary Visitor.

SOMETHING NEW

A Pocket Church Calendar

FOR THE BUSINESS YEAR
CONTAINS—365 pages printed on India paper arranged for daily use of business men and the clergy with an interesting thought for each day and with a portion of each page left blank for memoranda.

HANDSOMELY BOUND in red leather and stamped in gold. Tooled Edges.

VEST POCKET SIZE. A beautiful and timely gift. Everyone should have it. Costs \$2 postpaid. Edition limited. Order early. At all booksellers and the publishers.

WILLIAM A. WHEELER,
206 Broadway, New York.

Bausch and Lomb BALOPTICON THE PERFECT STEREOPTICON



Invaluable for purposes of entertainment and instruction—an ideal projection lantern for Church or Sunday School. Models for either lantern slides or opaque objects (post cards, photo prints, specimens, etc.), or both. Equipped with the new gas-filled Mazda Lamp, absolutely automatic.

Because of the demands made upon our resources for some of the government's most important military needs, we are unable to make Balopticon deliveries for the present. While proud to be of service in this world crisis, we shall expect to serve our other patrons even more efficiently than before when the world is again at peace.

BAUSCH & LOMB OPTICAL CO.
545 St. Paul Street, Rochester, N. Y.
New York Chicago San Francisco Washington

Leading American Makers of Microscopes, Projection Apparatus (Balopticons), Photographic and Ophthalmic Lenses, Binoculars, Range Finders, Gun Sights, Searchlight Reflectors and Other High-Grade Optical Products.



R. Geissler, Inc.
56 West 8th St. New York City.

* Church *
Furniture
Furnishings
Decorations
Fabrics and Embroideries.

Established 1877

Southern Churchman

Catholic for every truth of God; Protestant against every error of man.

REV. EDWARD L. GOODWIN, D. D.,
Editor.

SOUTHERN CHURCHMAN COMPANY,
Publishers.

Vol. LXXXIII.

RICHMOND, VA., NOVEMBER 9, 1918.

No 46

THE CLOSED CHURCHES.

Last Sunday was a joyful day to many congregations who were allowed to meet together again in public worship. Next Sunday will see many more made glad by the restoration of this sacred privilege, and in a few weeks, we trust, the ministrations of God's house will everywhere be resumed. In itself it will be a distinct cause for thankfulness.

No small part of the heavy cost to the country of this visitation of sickness has been the interdiction of public assemblies. It has been felt in business and civic and social life, and especially in the schools. It is difficult to estimate the loss to the rising generation caused by an interruption of four or five weeks in their school life. But the great aggregate of loss arising from the closing of the churches of the land for a month or more it is impossible to estimate. There is no gauge by which to measure spiritual forces. Like all the most precious things of life they do not submit themselves to mathematical computation. But every devout churchgoer has felt the deprivation and missed this source of strength and refreshment and upbuilding of the soul. God be praised that His grace is not confined to ordinary means or times and places, and in many a home and many a closet He has been found in the usual hour of public worship no less present than in the sanctuary. Still we have missed much that was gracious and helpful, and doubtless it was a part of the providential purpose of this visitation that it should be so. Like others of our choicest blessings we have not valued the service and sacraments of God in His holy place as we should. They have been neglected, or have been lightly esteemed, and sometimes we have said in our hearts, "Behold, what a weariness is it!" We are reminded of a divine warning from the mouth of one of the olden prophets: "Behold, the days come, saith the Lord God, that I will send a famine on the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord." One needs to think about that before its direful meaning is realized. There are those who have inflicted this judgment upon

themselves, and their souls are dried up and their strength decayed. Perhaps it was to remind us of such a spiritual danger that we were deprived for a little while of just one or two of our ordinary means of communion with God.

Some have been doubtful of the wisdom or necessity of closing the churches during the epidemic, and at least one of our most distinguished clergymen has criticised the action of the municipal authorities of his city in very indignant terms. He felt that the ethical and spiritual aspects of the situation have been ignored and repudiated and only a grossly materialistic view has prevailed, that the religious sensibilities of the community have been needlessly disregarded, and that a great moral loss has been inflicted for a very doubtful physical gain. Perhaps there were circumstances connected with the case in his community, as has occasionally happened elsewhere to our knowledge, which laid the authorities justly open to criticism. But as a rule they have felt deeply the responsibility upon them of caring for the public safety with as little disturbance of the ordinary life of the community as that would allow, and their decisions have generally been acquiesced in without complaint. Under the conditions this tribute to Caesar was not contrary to, but a part of, our tribute of obedience and submission to God, and was to be rendered as such.

Thanks be to God, it was His hand into which we were fallen and not the hand of man! His mercy has rejoiced against judgment, and the plague, we trust, is stayed. More humbly, more trustfully than ever before, let us go our way "into His gates with thanksgiving, and into His courts with praise."

DEAD ISSUES.

A correspondent sends us a copy of that militant Roman Catholic publication, the Truth Magazine, containing an article which seems to him so contrary to historical fact as generally accepted that he thinks we may deem it worthy of notice. The article in question is headed "St. Bartholomew's Day," with the sub-title, "The Massa-

ces—Was the Church Responsible? No!" That it was intended altogether for "home consumption" is shown by the opening paragraph, which is a sample of the style and content of the article, and, indeed, of the whole magazine.

"One of the readiest weapons of Protestant controversialists in their futile attacks against the Catholic faith is the oft-reiterated but false accusation of Catholic complicity in the terrible massacres of St. Bartholomew's Day in the year 1572. It is not at all surprising that the enemies of the Church, baffled and bewildered by their fruitless searchings among the archives of history for some tangible and incontrovertible evidence in support of their attitude, have grasped at this feeble weapon as a drowning man clutches at a straw. Protestant tradition asserts that the hideous deed of blood was the outcome of a long premeditated and carefully arranged conspiracy for the extermination of Protestantism in France, and to which a couple of popes were accessories, the one before and the other after the fact, and furthermore that when the foul deed had been accomplished, Rome and all the Catholic world rejoiced as for a great triumph of truth over heresy."

Which shows how ill-versed some of us, at least, are in "Protestant traditions" as well as "weapons," as seen through Roman spectacles. Having thus laid a foundation for his article, the writer goes on to show how Catholics regard this "vile calumny," and proceeds to prove that "the Church and the Holy See were in no way responsible for or accomplices in the shameful deed." This he does by "pointing" to "indisputable diplomatic documents comparatively recently unearthed from the archives of Rome, France, Spain, Venice and Belgium, which clearly prove that political motives, alone, were responsible for the massacre." It may be noted that there is no citation from these documents, no description of their character or contents, no information as to where they are or how they may be consulted, no intimation as to how the writer became familiar with their revelations. The guilt of the massacre is fastened upon Charles IX, who was a degenerate, and his mother, Catharine de Medici, who was a pagan and a Machiavellian though professedly a Catholic. This royal lady, having become entangled in certain bargainings

with the Huguenots, got out of her difficulties in the simplest manner at her disposal, namely, a complete and treacherous massacre. Many of the persecuted Protestants, however, were protected and saved by Catholic prelates and priests. To excuse the deed, King Charles made a declaration to his Parliament and sent it afterwards throughout Europe, to the effect that the harsh proceedings were necessary because of a conspiracy of the Huguenots to murder the King and his Court and overthrow the government, and thus destroy the Church, the monarchy and society. This statement was accepted, "and it is even true that the clergy of Paris were so deceived by it that they threw open their churches and held ceremonies of thanksgiving as for a national deliverance." But, concludes our ingenuous writer, "Catholics and Pope Gregory XIII were not in the least degree implicated. The Pope received a distorted version of the tragedy, which convinced him, as it did others, that the attack on the Huguenots was merely a protective measure in the interests of the Church and monarchy."

We finish the article with a distinct sense of disappointment that so competent a special pleader, with all those indisputable diplomatic documents at hand, could not make out a better case for the Holy Father and Catholics in general. As there were only two parties in France, the Catholics and the Protestants, and the Protestants were the ones that were massacred, it looks like some of the Catholics must have been involved in the matter. Also that the Pope was easily gulled, or that he was strangely derelict in not investigating further into the unseemly conduct of his faithful supporters, to say nothing of the clergy of Paris who sang solemn Te Deums in celebration of the cold-blooded murder, for whatever reason, of between twenty and thirty thousand of their fellow-citizens. At best it was a bad business, whether the authorities of the Church approved of it or were merely indifferent to it.

But all this happened nearly three and a half centuries ago—in 1572, to be exact, and the world has moved on since then and is still moving. We have reviewed this somewhat typical article from "Truth," not because we suppose our readers are particularly interested in the subject but to point a moral. Why should such old issues as this be kept alive in these days? As a matter of history, of course the facts should be recorded as fully and impartially as may be, for the lessons of history are of the utmost value to the thoughtful and wise. But as brickbats, whether used offensively or defensively, they soon become practically useless except to keep up old animosities and to serve a disputant at a pinch. Neither the student of history nor the man on the street is going to judge a

living institution or organization by its acts of three centuries or one century ago, but by what it is doing and becoming now. It is of value to an institution, a Church let us say, to have a history. It gives it position and prestige, proves its vitality, and may be supposed to confer the wisdom of long experience. But largely if not chiefly it is of value in teaching by the mistakes and failures of the past what to avoid and what to improve upon. When like a decayed aristocracy it begins to look upon its history as a finished product it becomes fossilized, and the world passes it by as a thing that, just to that extent, has lost its usefulness. We instance a Church because the Churches are peculiarly given to living in their past;

"Reading it backward, like a Hebrew book,

Till life becomes a legend of the dead;"

conceiving of it as a thing to be maintained, imitated, reproduced as far as possible, instead of a point of departure for new and better things. There is one thing the Churches have which can never pass away—the word of God. For the rest, let them not be too careful of that which is now in the realm of history, either to defend or to conserve it. The stepping-stone of one generation may become a stumbling-block when carried into the next. The wall of defense, when its purpose has been fulfilled, becomes merely a wall of separation; and there are too many such. These are new and strenuous times, and the militant Church, like the fighting man, should not be cumbered with too much baggage brought from the rear. Neither is it a time to be fighting over old battles. "Forgetting those things that are behind" is oftentimes not only wise but essential, and it seems peculiarly so now, lest the new day come upon us and find us still groping in the twilight of yestereve.

Here and There

The sum of \$50,000 has been appropriated by the Board of Education of New York City, to be used in providing lunches for children in the public schools. Dr. Henry Dwight Chapin, specialist in children's diseases, asserts that nearly a quarter of a million children in New York are under-nourished. There is no doubt but that the same condition would be equally true in other cities if investigated.

The loyalty of the Filipinos has been abundantly proven in the present war. Although exempt from the selective draft, they offered their national guard division to the United States for use in France and mobilized it at their own expense. They have given two destroyers to the United States Navy, costing \$4,000,000. They have subscribed for Liberty Bonds more than \$24,000,000. When it is remembered that we only paid the Spanish Government \$20,000,000 for these islands, and that they

have now voluntarily loaned the United States a fifth more than that sum, it will be realized what a good investment we made.

In the death of Mrs. Ella Flagg Young the Spanish influenza claimed a most brilliant victim. When she died she was chairman of the National Woman's Liberty Loan Committee. She had been active in educational work, either as teacher, college professor or administrator, from 1862 to 1915. She was Superintendent of the Public Schools of Chicago for six years, and chosen President of the National Education Association in 1910. Her career gave a great impetus to the employment of women in high administrative positions in the educational world. Today many of the Western States have women at the head of their educational systems as the result of the efficient record made by Mrs. Young. The ambitions of intellectual women throughout the country have been stimulated by her achievements.

No one week in the history of the world has probably ever seen such fatal blows dealt to autocratic governments as have been delivered in the past few days. Turkey and Austria, two of the most brutally oppressive despotic governments which ever existed, have been forced to their knees to beg for peace from the embattled democracies of the world, and have been stripped of their powers for all time.

In the passage of the Dardanelles by an allied fleet, which took place this week, that historic strip of water has been once more thrown open to the commerce of the world. It is almost certain that one of the conditions of peace will be the making of these straits open water hereafter and the prohibition of fortifications that can control them. This fleet which has now entered the Black Sea will be in position to render valuable assistance to Roumania and the Czecho-Slovaks in Russia, besides transporting allied troops to make an attack through Austria at the back door of Germany.

A plan is on foot to socialize the medical profession in England and organize it as a branch of the government service, like the army or navy.

Under this system doctors will become a State medical force, organized under the public health insurance act. A new project contemplates the employment of full time physicians by the State.

From Peking, China, comes news that a conference between the leaders of north and south China has been arranged, and that good grounds exist for the hope that differences will be settled between these two factions within a fortnight, thus re-establishing the unity of China, which has been seriously jeopardized for some time past.

A cargo of German toys has arrived in New York, and it is planned to burn them by way of expressing the feelings of the people of the United States toward the reception of German-made articles. It is believed that if New York will announce the day and hour when this bonfire is to take place that it might be made a national event of the burning in effigy of the Kaiser at the same time.

The Literary Digest and a number of other important publications were very much delayed in reaching their subscribers last week on account of a

strike of about five thousand pressmen in New York. The differences between the employers and employees have been adjusted.

The first of the new type of submarine patrol vessels, "Eagle No. 1," has been put in commission at Detroit and will be sent East at once by way of the Great Lakes and canals. These boats are being manufactured by the Ford plant and will now be turned out rapidly. Their manufacture was for the purpose of hunting and destroying German submarines, but it looks now as though they will have to be put to more peaceful purposes, because submarines seem to be making their way back to base as fast as possible.

At a time like this, when our health authorities tell us it is dangerous to go to church or do almost anything else where you come in contact with other fellow-beings, it is well to bear in mind that classic verse:

"Be careful what you do, germs fly about in herds,
Use antiseptic drinking cups,
And sterilize your words."

Now that the ferocity of the Hun is being curbed, the little republic of Switzerland is beginning to draw a long breath of relief and comes forward with the request that the Rhine should be made an international stream. For four long years Switzerland has stood ready to play the part of a second Belgium if the Germans should attempt to violate her territory, and her request should have due consideration at the hands of the peacemakers.

Book Notices

(All books reviewed at any time in this column may be ordered at the publisher's price given, plus postage 15 cents, from the book department of the Southern Churchman.)

A Lieutenant of Cavalry in Lee's Army.
By the Rev. G. W. Beale. The Gorham Press. Boston. 1918. Pp. 231. \$1.25.

Few books of this sort remain to be written because they are few who are left to write them. Fortunately, however, enough has been recorded of these personal experiences and observations to illumine the story which shall yet be told of the great American war and to cast in bold relief upon the pages of history one of the most heroic figures of all time, that of the Confederate soldier. The unpretentious volume before us gives the records of one of these. He tells of the actions in which he took part, of the qualities of the great cavalry commanders under whom he served, the chivalry and brave deeds of his comrades. His personal mention of the latter, especially those who fell in battle, will add to the value of his work among many families of Eastern Virginia. A plain and unadorned story of a soldier's life in the field when wars were fought above ground, face to face with the foe, and with arms instead of machinery and chemicals.

My Life With Young Men. Fifty Years in the Young Men's Christian Association. By Richard C. Morse, Consulting Secretary of the Inter-

national Committee, Y. M. C. A. Association press. New York. 1918. Pp. 547. \$3.50.

The author of this autobiography was for fifty years the great leader of the Y. M. C. A. in America and in its almost world-wide expansion. He represents all that was best in that great organization which, in its strength and in its weakness, its breadth and its narrowness, has been so characteristic a product of the religious life of this country. The book may be read for the story of a fine character and a successful worker whose experiences are well told. It may also be read to learn how much the Christian Church in this country has lost of religious earnestness and energy which it could inspire, but could not utilize and make its own. The history of the Y. M. C. A. is one of great achievement, but also of misdirected effort, of an undertaking to do the Church's work outside of the Church and without her sanction and guidance. It may well be studied thoughtfully and sympathetically if the organized Church would know its own weakness and read a needed lesson from its failures.

The Christian Man, the Church and the War. By Robert E. Speer. The Macmillan Company. New York. 1918. Pp. 105. 60 cents.

The first of the three chapters on "The Christian Man and the War" is a little out of date now. But if any scruples remain anywhere as to the justification of our part in the present war they ought to be removed by this candid and satisfying presentation of the case. The second chapter, on "The Church and the War," discusses wisely matters which are vital at this moment, while the third and last, on "The World Problem and Christianity," broaches those principles upon which all Christian forces ought to be informed and united. Dr. Speer's eminence as a Christian writer is well known. This little book is stamped with the sincerity, the spirituality and the practical commonsense of its author. It presents in simple form just the great practical and fundamental Christian duties which the Christian element in the world today must practice and enforce if the fruits of victory are to be conserved and the nations are to reap the true reward of their sacrifices. To those who wish to understand the vital problems of today and tomorrow we commend this little volume very heartily.

BISHOP FRANCIS KEY BROOKE.

By the Rev. A. B. Nicholas.

There have been so many fine tributes given to our departed Bishop that there seems little need of my poor words. Yet as we worked together two years in Sandusky, Ohio, and twenty-three years in Oklahoma, a quarter of a century in all, it seems fitting that I should offer my tribute. We make no lament like that of David over a misguided son, or Tennyson's over Arthur Hallam, but praise to God for a life worn out in work for the blessed Christ. He was named after the author of "The Star Spangled Banner." He had one brother in the Union Army, Colonel Hunter Brooke, and one in the Confederate Army under Stonewall Jackson, the Rev. Pendleton Brooke, whom I met in Missouri. His father

was an eloquent and leading minister of the church in Southern Ohio, who moved to Gambier, Knox County, Ohio, the seat of Kenyon College. The Bishop was born there and graduated from the college, and there on Friday, October 25th, all that was mortal of him was laid to rest close to Rosse Chapel. He came as Missionary Bishop of the entire Territory in 1893 at the time of the Cherokee opening. I came to work with him two years later, in 1895. We took turns in preaching in all sorts of places over the unbroken prairie, in barns and side hills, or in some plain little church where the pioneer or Indian worshipped. Then after long dusty or rainy rides we would return to the plain little cathedral in Guthrie. Thus we worked on together for several years. The Bishop was always a pleasant worker, with a fund of humor to lighten a weary hour, and yet full of consecration to the Master. Oklahoma City becoming the capital, he followed the people there, and I stayed to hold on to the work in Guthrie. Trinity Church was always very dear to him as the first cathedral parish and full of the associations of the early days. He could hardly walk up Washington Avenue without a tear-dimmed eye. In Trinity Church also the west chancel window was in memory of his son, John Brooke, who, soon after graduating from Kenyon College, gave his noble life in San Francisco Bay, trying to save two young students from drowning. God has blessed the labor of Bishop, clergy and people. Oklahoma has now two missionary districts, one of which was under Bishop Brooke and the eastern under Bishop Thurston, whom Presiding Bishop Tuttle has just asked to take charge of both. The cathedral in Oklahoma City has developed finely. The Council of Advice sent Dean F. J. Bate to represent the Missionary District of Oklahoma at the funeral at Gambier. Archdeacon Sturges, who, after laboring in Florida, Georgia and Cuba, has retired to close his days here with me, was also a graduate with us at Kenyon. Bishop Brooke would often come and join us, in his happy way, in reminiscences of the college days. As I am jotting down these rambling thoughts, I can see him in the chair in my study, planning what he would like to have done for the work in old Trinity. May God help us to follow with him in the work for the blessed Christ, and may God bless his dear ones that remain!

"THE BLOOD OF JESUS CHRIST, HIS SON, CLEANSETH US FROM ALL SIN."

The Rev. W. H. Neilson, D. D.

Who fully understands the meaning of these precious words which have been a comfort to so many souls under the burden of sorrow and sin? The blood cleanseth from sin. Here we have spiritual truth illustrated by material metaphor. Blood cannot really cleanse from sin. In the refinement of sugar it is sometimes used to remove the impurities which have attached themselves to the crude article, which impurities may illustrate sin. But we do not know that this figure was in the mind of the sacred writer when he penned the words of the text. In no ordinary sense, can material blood be said to purify from spiritual defilement. The Hebrews were forbidden to taste of the blood of the sacrifice because, as the law testifies, "the blood is the life"—it symbolizes the life. It is the life-fluid conveying the nutriment

which sustains the life and is propelled by the heart throughout the body for the maintenance of its tissues. The blood, therefore, occupies an important place in the human organism. It is not to be treated lightly. "Whoso sheddeth man's blood, by man shall his blood be shed"—such is the Divine prediction. In the preparation of the Israelitish meal, the blood was drained from the flesh that was to be eaten, poured out as in the offering of a sacrifice. That, in fact, made the sacrifice—the "sacrificing" or "making holy" of the libation poured out to God. Thus the whole life of the Hebrew was sacrificial. Every bit of meat which passed between his lips had been offered to God. The offering was on his part voluntary. Also, when the victims seemed to offer little resistance to the knife, the sacrifice was supposed by the ancients to have greater efficacy—it was more nearly voluntary: "The rams of Nebaioth," says the prophet figuring the ready submission to God's will, "went up willingly upon thine altar." The surrender of the life must be voluntary, and it is upon this that the value of the illustration rests. The self-surrender of the Cross is the act which insures our salvation. Self-surrender, self-sacrifice, is therefore the basis of the Christian hope and of the Christian life. The whole life of the Christian, as was that of the Hebrew, is sacrificial, only in the case of the Christian, it is really so, while in the case of the Hebrew it was ceremonially or metaphorically so. What he eats symbolizes the gift of God for his redemption—all that he does symbolizes the surrender of self for the glory of God and in recognition of the supreme act of divine self-sacrifice. "God so loved the world that He gave His only begotten Son." "He loved us and gave Himself for us." "He made Him to be a sin-offering for us that we might be made the righteousness of God in Him." These and innumerable other passages elaborate the statement of the text, and bring out in glorious relief the sublime picture of the basis and reality of the Christian life. The life apart from the act of self-surrender in both the Son of God and the individual soul is of no value in the sight of the Great Father. When we complain of self-sacrifice we rebel against that which forms the very essence and tissue of the Christian life. When we try to escape self-denial we are trying to avoid that which makes us partakers with Christ and inheritors of the blessing which he purchased for us. The Bible is full of illustrations of self-denial as the mode of entrance into the Christian life and into the hope of the everlasting future. The Atonement is, therefore, the glorification of selflessness, and of that selflessness we must all be partakers if we are to share the society of the Ideal Man through all eternity.

THE WAR WORK CAMPAIGN.

November 11-18.

The sum asked for in the War Work Drive will remain at \$170,500,000. A far greater amount is needed. Whatever the amount contributed it will be divided pro rata among the seven organizations interested....

Let it be a Thanksgiving for Victory, and reflect somewhat the sentiment of gratitude felt by this nation for what our men have done in the great war!

Demobilization Perils.

Some people wonder whether the \$170,500,000 will all be needed if peace should come shortly. Dr. Mott's answer is that much more will be needed in any event, and that if the war were to end in a week it would take from one to two or more years to bring our boys back to this country. And this period of demobilization, he points out, would be the most perilous of all to the morals of the men. Relieved from the tension of the trenches, with less rigid drill and more leisure, the temptations would be far stronger than now, and the need proportionately greater to provide the athletic, educational, entertaining and social means that would keep the men busy with wholesome and good things and out of the alluring evils. Never would demands upon the Y. M. C. A. and other agencies be so great, or the need of social and religious and restraining influences be so urgent as in this period of relaxation.

The social welfare work means not only work to keep the American soldiers fit for the fight and at the top of health and efficiency, but also to bring them back home without shame or stain, ready for the highest type and service of American citizenship.

The millions will all be needed, never fear for that. And no matter how many more may be needed, no amount is too great for this ministry to our army and navy and the soldiers of the allies—a ministry of helpfulness and unselfishness and ready self-sacrifice such as the world has never seen before. And the glory of it is that the support on the part of the American people has been voluntary—such an outpouring of money from altruistic and patriotic motives as has no parallel in history.

On with the drive! Let us go over the top. Make it two hundred millions, so as to leave a margin for emergencies!

Young Woman's Christian Association. Their Work Must Not Be Overlooked.

For every fighter there is a woman war worker. Our army of women engaged in war industries in the second line of defense is equal to our army of soldiers.

Industrial war service centers are being established by the Y. W. C. A. at the request of the government in munition centers. The government watched the hostess house plan become successful in our camps and liked the type. A girls' hostess house in munition centers with its cafeteria and big living room has now become the social center for the girl and her friends.

The task of providing recreation and community life in the new towns in which munition plants are situated has also been given the Y. W. C. A. These towns are small and offer practically no diversion. There were no telephones, no movies, no books, no newspapers, no play of any sort until the Y. W. C. A. secretary organized a program of recreation, hikes, gymnasium classes, picnics, games and beach parties.

In large cities where girls are making ammunition, information desks, directories, employment bureaus, rest period recreation and the like are maintained for them. The Association is also co-operating with employers through a bureau of industrial supervisors.

Girls in munition centers must be happy so that they will not want to shift from plant to plant and the output thereby fall off. For winning the

war, the production of the industrial army must be kept continually at the highest point.

Experience in France and England has shown that just such activities as these now being organized have an enormous effect on the labor turnover and the morale of the workers. We must look to the welfare of our women war workers and keep them as happy and efficient as our fighters.

The Young Women's Christian Association is the one woman's organization of the group, and the one organization which looks after the morale of women exclusively.

The Young Women's Christian Association is asking for fifteen million dollars in the United War Campaign beginning November 11th.

War Library Service.

The first thing that a wounded soldier wants is a drink of water. The next thing he wants, nine times in ten, is a book. That the Americans are a race of readers has been proved in the military hospitals abroad, as well as in the base hospitals that have sprung up here at home. Nurses and doctors report that all sick and wounded soldiers demand reading matter, some as soon as they enter the hospital, and others as soon as they know that they can get it for the asking.

What kind of books do they read in the hospital? That depends on the individual, says Miss Miriam E. Carey, field representative of the hospital service of the American Library Association. "To put a man to bed does not change him fundamentally; he is the same man in most respects that he was before he took off his uniform and donned pajamas and a bath-robe. If he is an educated man with a taste for books he will want something to read as soon as he reaches the hospital, and in some cases he will anticipate his feelings after his operation and will provide himself with a book in advance."

There is at least one case on record in a certain base hospital where a young lieutenant insisted on taking a book with him into the operating room. He had just reached a thrilling chapter in a detective story, and he was afraid that someone else would get the book before he was out of the ether. When consciousness began to stir in him again his hand went groping over the counterpane. The nurse was a wise and sympathetic woman. "Here it is, lieutenant," she said. "Be good, now, and we'll let you read a little tomorrow."

"A sick officer," says Miss Carey, "is usually a very unhappy man. What he wants at first is entertainment, distraction. He wants a detective story that will fairly raise his hair. He sends word to the librarian to that effect. He may be a man who enjoyed the higher classics, but just at this point he needs the 'Hound of the Baskervilles.'"

It is the same with the enlisted men. What they want first is something to make them forget the pain and discomfort of their aching bodies. A man lying all day looking at his bandaged leg elevated at an angle of sixty-five degrees, his foot attached to a trolley wire and loaded with sandbags, wants nothing more difficult to assimilate than Sherlock Holmes or the works of O. Henry. Later on he will call for something more serious. Most soldiers want to read books on the war. A very large number want to study, and technical books are in lively demand in hospitals.

"A man's state of mind has much to do with his reading," reports Miss

Carey. "He may be disappointed, he may be anxious about his family. He may be afraid they are going to foreclose the mortgage. He may be merely homesick." What would you like to read to forget homesickness? If you have such a book send it to the American Library Association. If you haven't the book give its price when the big welfare drive starts on November 11th. Three million five hundred thousand dollars of the \$170,500,000 to be raised goes to the War Library Service of the Library Association.

One hundred and forty-nine hospitals and Red Cross houses have already been equipped with libraries, and nowhere have the books been more eagerly read. A man in hospital will read more than he ever did before in his life. He will get the reading habit if he did not have it when he was well. No matter where he begins, he will usually end by reading real literature. The librarian makes it her business to introduce good books into the wards. She comes in at regular intervals wheeling her well loaded book wagon, stopping at each bedside and letting the men browse and select at will. She talks books with sick men, and gets from them the kind of reading they prefer. The next time she visits the wards she has exactly what each one asked for. That is why money as well as books is asked for. Money is necessary in order to give the books that are needed when they are wanted.

"Every hospital," says Miss Carey, "needs books in simple English, for in our army there are many illiterate and uneducated men who cannot read the ordinary adult literature. The books that were given in the last drive did not include many so-called boys' books. These books are very much needed in hospital libraries to meet the needs of the uneducated.

"Books in foreign languages are needed greatly. There is nothing more pathetic than a sick soldier who cannot read English, and our army has some who can scarcely speak it. Books are called for in French, Italian, Spanish, Russian and Greek. Text-books are wanted, including primers and readers, for even in the hospital there are occasionally men who will want to learn to read."

THE NATIONAL STUDENT COUNCIL OF THE EPISCOPAL CHURCH.

The Rev. Paul Micou, B. D.

This Council was organized at a conference of college workers called by the General Board of Religious Education at Howe School, Howe, Ind., May 21-24, 1918. The problem which confronted the conference was to create some form of national student work which would not interfere with the local organizations of Episcopal students already existing; which would unite the student work of the General Board of Religious Education, the Board of Missions and the Joint Commission on Social Service, and which would give the local workers some share in the management of the student work. The National Student Council accomplishes all of these purposes: It unites the general agencies of the Church by having two representatives of each on the Council, one of whom is also a member of the Executive Committee. The local workers are represented on the Council by a student, a professor and a minister in a college town from each province elected by the Provincial Synods. There is no interference with any effective student Episcopal organization. These organizations

become "units" of the Council by agreeing to carry out a "minimum program," which is as follows:

(1) **Worship:** The unit shall make provision for attendance at a church service once a week, which if possible shall be the Holy Communion, and shall also make provision for a monthly Corporate Communion.

(2) **Religious Education:** The unit shall make provision for religious education under Church auspices at least during Advent and Lent.

(3) **Church Extension:** The unit shall undertake to extend the Church both in the college and throughout the world by personal prayer, work and contributions.

(4) **Service:** The unit shall provide opportunities for personal service in the Church and in the community.

(5) **Meetings:** At least four meetings of the unit shall be held each year.

This program sets a goal before the students for their Church work. It is capable of adaptation to any situation and can be carried out in harmony with religious organizations which already exist in the college.

The National Student Council acts as a board of strategy in the student work of the Church. This is shown by the fact that at its first meeting, September 10-12, at Gambier, Ohio, it issued a letter to all engaged in Church student work which thoroughly reviewed the situation caused by the militarization of the colleges and gave suggestions as to the best methods of work. The Council, or its Executive Committee, is thus able to advise with regard to any situation which may arise. Another important function of the Council is the representation of the Church before such bodies as the Student Departments of the National Board of Y. W. C. A.'s and of the International Committee of the Y. M. C. A.'s

There is unquestionably a great future before the National Student Council, for in it we see the first approach to real unity of action on the part of the boards of our Church in dealing with the student problem.

BETTER NEGRO SCHOOLS.

The State Department of Education has just issued a notable bulletin on negro education prepared by Mr. Favrot, State agent for rural colored schools in Louisiana. Mr. Favrot quotes from Dr. Dabney, the distinguished Tennessee educator, to show the economic results of education. According to Dr. Dabney, Massachusetts gives her citizens seven years' schooling, and her yearly per capita production is \$260; the United States, with 4.4 years' schooling, produces \$170 per capita per year; Tennessee, with three years' schooling, produces \$116 per year.

Taking \$100 as the yearly production of the uneducated negro, the bulletin gives a careful estimate of financial loss to the State through sickness and death preventable by sanitary improvement, of nearly \$16,000,000 per year. This does not include the sick losses of whites traceable to health conditions among negroes. The State also bears its share of soil-devastation in the South, where 100,000,000 acres are cultivated by negro farmers, tenants and laborers, most of whom have never been taught the rudiments of successful agriculture.

"We see the need," says Mr. Favrot, "we can stand the cost, and we know how to do the job. Do it in the interest of a more prosperous State, better health, or public safety; or do it be-

cause our sense of justice or fairness prompts us to it. Or do it, in the comprehensive plan of our President, 'to make the world safe for democracy.'"

COMMUNICATIONS FROM THE CHURCH WAR COMMISSION.

Editor Southern Churchman:

I am enclosing orders from the War Department and Navy Department relative to civilian chaplains. Each order explains itself. It will be noticed in the case of the former that it now seems possible for certain civilian chaplains to be appointed as assistants of commissioned chaplains and to be retained in the camps in this capacity. The interpretation of both orders will undoubtedly depend in great measure upon the local commandant and the local senior chaplain. These orders have only recently come to the attention of the Executive Committee. The War Department order takes precedence of the order of July 24th, by which the privileges of civilian chaplains were withdrawn.

At a recent meeting of the Executive Committee a message from Bishop Perry was read in which Chaplain Brent and he asked the War Commission to underwrite \$50,000 for the purchase of motor cars overseas to be used by chaplains. Chaplain Brent and Bishop Perry suggested that the full financial responsibility should be at once undertaken by the War Commission of the Episcopal Church, with the hope that the General War-Time Commission of the Churches would apportion to each of the larger communions its share of this total amount, inasmuch as the money would be used to supply chaplains without interdenominational distinction. The Executive Committee immediately informed the General War-Time Commission that it was ready to underwrite \$50,000 for this purchase. The General War-Time Commission of the Churches accepted with deep gratitude the proposition, and in consequence Bishop Perry was cabled that the War Commission of the Episcopal Church was willing to underwrite \$50,000.

A committee has been appointed by the General War-Time Commission of the Churches to apportion the proper share of this expense to each one of the larger communions. It is needless to say that the War Commission of the Episcopal Church was glad to be able to make this immediate response to Chaplain Brent and Bishop Perry, and also to assist in the work of the chaplains of the Christian Church without denominational distinction.

I am enclosing a letter written by Bishop Lawrence to the clergy. It will explain itself.

The campaign for funds with which to finance the War Commission for another year will take place about February 1st. Within a very few weeks the clergy and the people of the Church at large will receive ample information in regard to what the War Commission has been doing, and also in regard to its future needs. It is needless to say that whether peace is declared in the near future or not, the work among enlisted men will continue for a long time to come, and will be of the greatest moral and religious importance. It is with a deep consciousness of the even larger opportunity to serve the country that the War Commission will appeal again to the Church for funds.

HENRY B. WASHBURN,
Executive Secretary.

14 Wall Street, New York,
October 31, 1918.

The orders referred to are as follows:

War Department, Washington,
October 11, 1918.

Following the receipt of many letters, some commending but many protesting, the War Department's instructions dated July 24, 1918, referring to the services of camp pastors and voluntary chaplains, a committee representing the General War-Time Commission of the Churches met representatives of the War Department at the office of F. P. Keppel, Third Assistant Secretary, on October 3d.

The following is a statement of conclusions resulting from that conference, which have been approved by eight of the nine gentlemen present:

Attention is called to Sections No. 4 and No. 5, War Department's general memorandum A. G. 68044, subject, "Services of Clergymen as Camp Pastors and Voluntary Chaplains," which permits the following plan for directing hereafter the religious work among our soldiers.

A. The importance of training our chaplains for training overseas must be emphasized.

B. The help of clergymen to whom the churches of America have looked for inspiration and leadership is appreciated and an arrangement is desired by which such men, barred perhaps by advanced age or personal responsibilities from entering the army as chaplains, may continue to help at the training camps.

C. The War Department desires the best efforts of all the churches, Protestant, Catholic and Jewish, to influence experienced and capable men, who are eligible, to apply at once for commissions as chaplains.

D. The names of such men as those classified by paragraph "B" may be submitted by the churches to the Executive Committee of the General War-Time Commission of the Churches, of similar committees a certified list may be furnished for the use of the War Department.

E. When each of these men has been approved by the War Department the attention of all chaplains will be called to these certified lists and they will be permitted to invite, with the approval of the commanding officer, such representative men to visit the camp for the purpose of helping the chaplains with their work among enlisted men and officers.

F. All clergymen invited to camp as guests of the chaplain under this order shall report to the chaplain in charge of such services and shall work in co-operation with, and under the direction of, said chaplain.

G. The term of service of any clergyman under this order in any camp or post shall be determined by the chaplain in charge with the approval of the War Department.

H. The War Department looks with favor upon efforts of the various churches, located in cities or communities adjacent to camps, to shape their services with special reference to the needs of the soldiers on leave, and urges all chaplains to call the attention of their men to such services when provided.

I. An important result, very much desired and expected under the plan proposed, will be the assurance that the visiting clergymen will keep the "folks back home" informed of conditions in the camps.

Navy Department,
Bureau of Navigation,
Washington, D. C.
To Commandant Third Naval District:

Subject, Activities of ministers of the gospel other than members of the Chaplain Corps of the Navy in connection with navy yards and training stations.

1. The bureau desires that all civilian clergymen who may be permitted to minister to the enlisted men of the service at various navy yards and stations be under the supervision of the regularly commissioned officer of the Chaplain Corps on duty at the yard or station in question. This supervision will, of course, be under the direction of the commandant or commanding officer, as the case may be.

2. None such civilians are "chaplains" and they are not authorized to employ the term. They are merely outside workers admitted to a naval station to assist in carrying on the greatly increased religious and social work incident to the rapid expansion of the personnel of the navy.

LEIGH C. PALMER,
Rear Admiral, U. S. Navy, Chief of Bureau.

Letter From Bishop Lawrence. Coming Campaign for Funds.

The War Commission
of the Episcopal Church,
14 Wall Street, New York.
October 31, 1918.

My Dear Brother:

May I call your attention to a very important matter? The United Campaign for the welfare of the soldiers and sailors begins November 11th. It includes, as you know, among its seven objects the Y. M. C. A., the National Catholic War Council and the Jewish Welfare Board. We should urge our people as Christian citizens and patriots to give this campaign hearty and generous support, and such support should be unequivocal and strong.

At the same time it is due to the people of our Church to be made aware of the fact that their own Church is doing a large and strong work for the spiritual as well as the physical and social welfare of the soldiers and sailors. This work is supplementary to that of the Y. M. C. A. and other organizations and cannot be done by them.

For instance, during the past year we have, with the approval of the commandants, put into the camps seventy picked clergymen who have done most helpful work for our men. We equip our chaplains when they are commissioned, and we supply them continually with the means to do their best work; through the St. Andrew's Brotherhood we are in friendly touch with tens of thousands of the men and boys; we are strengthening the forces of the parishes near the great camps, and in many other lines of work we are doing service which has won the grateful recognition of commandants, officers and men. Last February the War Commission asked the Church for \$500,000 and the Church gave \$600,000. A detailed report of its expenditures will be given to the Church in January.

The increase of the army and navy, the development of many new forms of work, such as the creation of great munition centres and the mercantile marine, will demand one million dollars next year. About the first of February the great contribution for the one million dollars will be taken.

May I ask you to state these facts to your people in your own way on Sunday morning, November 3d, or on the 10th at the latest? Or, if you prefer, you may read this letter to them.

The people have gladly supported the war work of their own Church this

year—we want to give them every chance to do so next year.

I remain,
Yours faithfully,
WILLIAM LAWRENCE,
Chairman.

Letter From an Army Chaplain.

"I am convinced that I am now doing the most important work I have ever attempted in the Christian ministry. Services are informal and held in the open air, but very well attended. I must have spoken to 250 men last Sunday. Then the boys come to you with all sorts of problems and troubles, and what is more, are generally absolutely frank. I have heard some great old tales and tragedies, I assure you.

"And then the French! Nobody can realize how fine and splendid they are until he has actually talked with them. There are many emigres (refugees) from the occupied parts of France right here in this vicinity, and their gratitude which they expressed most frankly and openly to us American soldiers has been touching in the extreme. You can't down a people with this spirit.

"I am getting the boys to send their money home and have already forwarded many thousands francs. Maybe in other areas than this, money will be needed, but as for now, the boys are much better off without it.

"Please clip the papers for interesting items and send me for the boys funny pictures. They enjoy them immensely."

Church Intelligence

The Octave of Prayer for Unity.

The House of Bishops of the Church of England in Canada passed some time ago the following minute:

"That this House recommends the Bishops of the Church in the Dominion of Canada to recognize and observe with due solemnity as a period of prayer upon the subject of the Unity of Christians the days January 18th to 25th inclusive, being the days recommended by the General Commission on Faith and Order."

A sub-committee of the General Conference of the Methodist Church in Canada has reported to that conference, recommending its endorsement of the proposed Octave of Prayer.

Quite a number of our own Bishops have promised to take the matter up with their people.

Week of Prayer for Young Men

The officers of the International Committee of the Young Men's Christian Association have issued a circular calling for the special observance of the annual Week of Prayer for Young Men, November 10-16, inclusive. Dr. Mott calls special attention to the peculiar timeliness of this season, synchronizing with the great War Work Campaign, and in view of the multitude of our young men in circumstances of danger and temptation, calling for the highest qualities of Christian manhood and heroism.

Names of Men at Camp Wheeler Wanted.

The Thirty-first Division having left this camp for overseas service, a new

division is now being formed to be known as the Ninety-ninth. Men are being received from various parts to make up this unit. Will rectors, relatives and friends have the kindness to watch carefully the departure of men for this camp and send me their names, giving regiment and company. I will gladly look them up and try to be of some service.

Horace R. Chase,

Local Secretary Brotherhood St. Andrew, care of the Y. M. C. A., Camp Wheeler, Ga.

Temperance.

A large number of our Bishops have united in authorizing the following letter in behalf of the principles and work of the Church Temperance Society:

"The traffic in beverage alcohol must never again so grip men and nations as it did before the war. Our own land, blessed above others in this, as in many respects, bids fair to be the first prime nation to end, by its own collective moral and economic will, all legal complicity in the business of creating and gratifying appetite for that seductive and destructive drug. And yet a danger menaces—the danger of a task not wholly done, the incomplete subjugation of a gigantic evil.

"Two things, therefore, appear imperative in this hour. The government has weighed the liquor traffic in the balance of war-time efficiency and finds it wanting. It must be put away. But who of those who follow Christ, and believe in the upward march of men and nations through Him, can be content ever to see this evil, once purged away by the stresses and idealisms of war, returned to plague the land and fatten on human ills? It is unthinkable. The door by which this national evil is shut out should be securely and forever barred.

"The second imperative is one which fits even more vitally and necessarily into the activities of the Church. Sustained education in abstinence is essential to ultimately cure that portion of the nation's body which will continue to cry for alcohol. The truth alone can make us ultimately free. That truth, in support of abstinence, will have to be pressed henceforth by means and to degrees as yet undreamed of. To what more fruitful endeavor, subsidiary to the Gospel, can the continuing support of the members of the Church be given?

"Fortunately, we, as a Church, are blessed with a society ably directed to the securing of these two imperatives. The Church Temperance Society is freely credited by organizations without the Church with having taken no mean part in the present favorable legislative and educational situation respecting the beverage alcohol traffic. It stands for the completion of the long task, both educatively and legislatively. Will you not, on the Sunday next before Advent, the day appointed by the Church for special endeavors toward a sober America, present the claims of the society to the consideration of your people and their pecuniary support of it? Will you not also remind them clearly of whatever opportunities they have as citizens in the near future to further the cause of sobriety as voters or as constituents of legislators who are soon to be called to face the question in its political aspects, and urge them to let their representatives in State and national halls of legislation know the sen-

timents of Christian men on this subject?"

VIRGINIA.

Rt. Rev. R. A. Gibson, D. D., Bishop.
Rt. Rev. W. C. Brown, D. D., Coadjutor.

This Prayer of Thanksgiving is authorized for use in the Diocese of Virginia by Bishop Gibson:

We praise Thee, O God, for the mercies Thou hast vouchsafed to us in the passing days.

For the deliverance of thousands of innocent victims from the hand of the oppressor, for the prospect of a speedy, complete and righteous decision of the war, and for the mitigation of the pestilence which has scourged us, we bless and magnify Thy Holy Name.

Help us to know our weakness and Thy strength. Help us to put our confidence in Thee and to rest upon Thy love. Give us of Thy Spirit to prompt our prayers and direct our thanksgivings. Hear us, for Thy mercies are great, and draw us unto Thee by the lifting up of Jesus Christ our Lord. Amen.

At the annual meeting of the Diocesan Board of Religious Education, the Rev. W. H. Burkhardt, D. D., was elected treasurer in place of Mr. W. W. Gillett, who has recently moved to the Diocese of Southern Virginia.

The apportionments of the Board for the year 1918 are due from the parish, and those who have not paid will kindly forward to the Rev. W. H. Burkhardt, 1010 Park Avenue, Richmond.

SOUTHERN VIRGINIA.

Rt. Rev. R. D. Tucker, D. D., Bishop.
Rt. Rev. A. C. Thompson, D. D., Suffragan.

Buena Vista: Reports come from the town of Buena Vista, describing the heroic efforts during the very serious conditions incident to the epidemic of influenza. The State Board of Health sent doctors and nurses and a Red Cross Hospital outfit, which enabled the community to take care of forty patients at a time; there was also valuable assistance rendered by the town people. The chief worker was Deaconess Gibson, who is situated at that point, working under the Rev. Norman E. Taylor. She had charge of the hospital at night, doing her work so well that all who were in touch with it speak of her in the highest terms.

The Rev. S. U. Mitman, Ph. D., our Field Secretary of the Province of Washington for the Board of Religious Education, has had his schedule for October and November almost entirely upset by the prevalence of influenza in the country. Dr. Mitman has engaged to conduct a series of lectures on "Teacher Training" for the Roanoke Sunday-school Institute, November 29 and 30. He may be available for other communities, should his services be desired, addressing him at South Bethlehem, Pa.

By the will of the late Miss Mary Benson, of Brooklyn, N. Y., a Churchwoman, who died on October 10, the sum of \$10,000.00 was left to the St. Paul Normal and Industrial School, of Lawrenceville, Va., a colored institution, founded by Archdeacon James S. Russell, D. D.

Mrs. J. Cleveland Hall, wife of the

Rev. J. Cleveland Hall, D. D., rector of the Church of the Epiphany, Danville, died at her home in Danville on October 30th.

To the Members of the Woman's Auxilliary.

My Dear Co-Workers: We are glad to be able to say that we now hope to hold (D. V.) our postponed annual meeting of the Auxilliary in Christ Church, Roanoke, Va., November 21, 22 and 23, 1918.

We sincerely trust that nothing will occur to prevent our gathering at this time, for it will be the last opportunity of having with us "Our Own Missionary," Dr. Harry Taylor, who has charge of St. James Hospital, Anking, China, before his return to his work in January next.

It is hoped that every Branch will, if possible, be represented at this meeting.

Loulie Taylor Letcher,
Diocesan President.

Central Convocation of this Diocese will not hold its regular fall meeting this year. It was decided after conference between the Bishop, the Dean of Convocation, the minister in charge of the Church at Clover, and the chairman of the Program Committee, that it would be unwise to attempt a meeting on account of the recent epidemic. While all danger seems to be past, it would be difficult for many of the members to leave their parishes at this time. The ordination of the Rev. J. A. Figg, which was to have taken place during Convocation, will be arranged for some time during the month of November.

Radford Parish: The activity of Grace Church, Radford, the Rev. C. E. A. Marshall, rector, has been quite satisfactory during the last year and a half. A new organ has been bought and paid for, a new roof put upon the church building and a new carpet put down. A national and a service flag have been presented to the church by members of the congregation. Upon the service flag are fifteen stars, one of which stands for a young lady, a Red Cross nurse, now serving her country "somewhere in France." Every star stands for a volunteer. The work in the Sunday-school has also been progressing, the object has been to try to have more of the children's interest center around the school. To accomplish this several things have been done. First a club was formed, which met on Saturday evening at the parish room. Some of the members of the school debated, some recited, one was assigned current topics. All was conducted by parliamentary rules. The children were interested and were really instructed. Naturally, like children, they got tired of this and wanted a change. Then the teachers hit upon the plan of having a social entertainment, when games of all kinds were introduced. During Lent one of the teachers met at the parish room children who cared to come, and read stories to them. During the summer the rector, Mr. Marshall, took the Sunday-school to the river twice a week and taught them swimming. By trying first one thing and then another, a great deal of the child's interest and life is thus centered around the school. Seven members of the school have been baptized recently. In every case the parents of the baptized children had not belonged to the Episcopal Church and the children had been brought to baptism through the influence of the Sunday-school. In the last month an "Every Member Can-

vass" has been made, and it is hoped the parish will be able to pay all apportionments for the ensuing year. Recently a mission has been started at Long's Shop, a near-by village, where several Episcopalians have been found. Since the influenza all church work has been stopped, and the rector has given all his time to the Emergency Hospital, doing whatever came to hand, sometimes as nurse, sometimes as orderly and at other times having prayers in the sick room, and when necessary reading the burial services over the dead.

WEST VIRGINIA.

Rt. Rev. W. L. Gravatt, D. D., Bishop.

St. Hilda's Hall.

St. Hilda's began its fourth session with an overflowing school full of promise. Its growth has been remarkable and its usefulness established.

The year was begun for all schools with the epidemic of gripple, and for ten days there was anxiety and emergency nursing, but no serious illness. In two weeks all were well and the school did not lose a day of its session.

As on previous years, St. Hilda's Hall celebrated November first, Founder's Day, by simple, but, dignified ceremonies. Many of the townspeople assembled to see the presentation of an indoor pageant, based on the life of St. Hilda. The various acts of the play, adhering to historical accounts given by Bede, were written entirely by pupils of the school.

On the conclusion of the pageant, a short but appropriate address and prayer were made by Rev. Mr. Alfriend. Miss Duval then spoke briefly, and read the St. Hilda poem and the school charter. Mary Boone Peyton attached the link for this year to the chain of fifteen previous links, which typify the years during which the building has been an educational institution.

The ceremonies were concluded by the signing of the charter—by which act faculty and pupils solemnly pledge themselves to practice and uphold the best standards of Christianity and of womanhood.

MARYLAND.

Rt. Rev. J. G. Murray, D. D., Bishop.

Death of Mrs. Dame.

Mrs. William M. Dame, wife of the Rev. Dr. William M. Dame, rector of Memorial Church, Baltimore, died suddenly Sunday, November 3, at her home in that city. Besides her husband she is survived by three sons, the Rev. William Page Dame, associate rector with his father, and Wilmer A. and Randolph, all of Baltimore, and one daughter, Mrs. Walter Myers, of Richmond, Va. Mrs. Dame was the daughter of Colonel David Funsten, of the Confederate army, while her mother was a sister of the late Captain David Meade, of Beuvenue, Ciarke County, Va.

SOUTH CAROLINA.

Rt. Rev. W. A. Guerry, D. D., Bishop.

In Spartanburg the influenza situation has been serious. Many of the nurses had been called for other places and much difficulty was experienced in obtaining help of any kind, but through the promptness of our health officials and the hearty co-operation of

the public a more serious result has been averted. The Church of the Advent, through the efficient rector, the Rev. W. H. K. Pendleton, has done good work. The quarantine prevented all public gatherings, but many members of the Guild and Daughters of the King volunteered for work as nurses, as motor car transportation service, or in the making and distributing of soup, custard, etc., which was dispensed from the tri-color tea-room to the base hospital and to the sick. Many of those who could not give their time contributed money or fresh linen.

HARRISBURG.

Rt. Rev. J. H. Darlington, D. D., Bishop.

The prevailing epidemic of influenza has been very severe in the State of Pennsylvania, especially in parts of the Diocese of Harrisburg. The fall meeting of the Archdeacons of Harrisburg and Williamsport have been indefinitely postponed on account of it. The Archdeaconry of Harrisburg was to meet in St. Augustine's Church, Harrisburg, and the Archdeaconry of Williamsport in St. John's, Bellefonte. The annual meeting of the Woman's Auxiliary of the Diocese was to meet in Christ Church, Williamsport. It also has been annulled. No dates have thus far been made for these meetings. All churches have been closed to public services. In some instances, however, the clergy have gone into the church and read the services, having previously requested their people to do the same thing in their homes at the regular hours of service.

ALBANY.

Rt. Rev. R. H. Nelson, D. D., Bishop.

Amsterdam: On Sunday, November 3, in St. Ann's Church, Amsterdam, a service of benediction of two bronze tablets in memory of Mrs. M. Annie Trapnell and Mrs. Helen Bell Simpson was held in connection with the mid-day service. The rector, the Rev. Edward T. Carroll, D. D., was assisted by the Rev. Frederick S. Sill, D. D., rector emeritus of St. John's Church, Cohoes. The tablets were the gift of the Ladies' Aid Society, with which both women were connected for more than a generation. Mrs. Trapnell was the widow of the Rev. William H. Trapnell, rector of St. Ann's, 1854-1857.

CENTRAL NEW YORK.

Rt. Rev. C. T. Olmstead, D. D., Bishop.
Rt. Rev. Charles Fiske, D. D., Coadjutor.

Death of Judge Charles Andrews.

The Hon. Charles Andrews, prominent Churchman and Chancellor of the Diocese of Central New York, died at his home in Syracuse, N. Y., on Tuesday, October 22, in the ninety-second year of his age.

Judge Andrews had sat in every General Convention since 1898, and for a number of years had been a member of the important committee on constitutional amendments. He had a large part also in framing the canonical legislation relating to courts of appeal.

SPOKANE.

Rt. Rev. Herman Page, D. D., Bishop.

In the Service: The Rev. Herbert I. Oberholtzer, rector of Grace Church, Ellensburg, has gone to France in the work of the Y. M. C. A. The Very

Rev. G. H. Severance, of Oroville, is leaving shortly for the Chaplains' Training School at Camp Zachary Taylor, Louisville, Ky. Dean Severance has done yeoman service in the Okanogan country, a work for which he is unusually well fitted. His going will be quite a serious loss to the churches in that county, but every effort will be made to keep the work going as satisfactorily as the circumstances permit.

Spanish Influenza Epidemic: The churches have been closed in this State, as in most other States in the country. The Very Rev. Gilbert W. Laidlaw, rector of Pullman, reports that both his church and parish hall have been turned into a hospital, for every available building is needed, there being a large number of men in training at the University. The Very Rev. F. J. Mynard, rector at North Yakima, has his parish hall as a hospital, and the probability is that such is the case in many other parts of the district.

Deanery Meetings: Bishop and Mrs. Herman Page attended deanery meetings at Grainger, Pullman and North Yakima, the Bishop speaking especially in reference to Sunday school work and Mrs. Page in reference to the Advent Call. The Bishop also attended the special meeting of Missionary Bishops held at Cheyenne, Wyo.

St. Paul's School, Walla Walla: Bishop and Mrs. Page paid a visit to the school and were gratified to find the work making most satisfactory progress, the number of pupils being the capacity of the school. The Rev. Bertram E. Warren, rector of St. Paul's, is fast winning his way into the affections of the people.

To Know Christ, Work for Him,

The receiving camp was half empty, so was the Y. M. C. A. The chaplain's week-night congregation there consisted largely of empty benches about thirty earnest men joining in the service. A dozen more were standing in the passage way, not ready to come but within sight and hearing of the chaplain. There was some noise and confusion from that direction, but the chaplain asked the secretary not to risk dispersing the group by asking for silence.

A few days later a seaman said: "Chaplain, that sermon you preached certainly did 'get' me."

"What was the part that 'got' you?" "It was what you said about working for God."

"Oh! Was it when I said that just as you can learn the character of a man and how much power and wisdom and sympathy he has by working for him, so you will know Christ by working for Him?"

"Yes. I have not come to church for years. I did not come to your service. I was one of them fellows standing in the passage, but that thing about working for Him 'got' me."

"It gets all if we try it. It will 'get' the United States if we remember that what we are working for in this war is to establish between nation and nation Christ's standard of keeping promises, of showing justice and mercy to the weak. Think of what He wants you to do for Him and keep doing it. Then you will certainly understand the Gospel story of His life. You will feel more like talking to Him in prayer, you will begin to realize His wonderful love for you and the rest of the world."—Selected.

Christianity and the Community

Thy Kingdom Come on Earth

THE REV. R. CARY MONTAGUE, Editor

THE CLOSED CHURCH.

The recent closing of our church buildings for public worship during the epidemic has been a hardship upon many earnest, devout people who miss the regular Sunday devotions rendered in the accustomed manner.

Nevertheless this occurrence should serve to bring to our minds the fact that for the first three hundred years of its life, the Church had no public buildings whatever, and that during this period it displayed its greatest spiritual power.

When we turn our thoughts to the sermon which we are accustomed to connect so closely with the pulpit and the interior of a church, we are again reminded that the three greatest sermons of which we have record, that of the Saviour on the Mount, of St. Peter on Sunday of Pentecost and of St. Paul on Mar's Hill, were all delivered in the open air. Of course, our beautiful churches, with the inspiration of the "common supplications," is an important, if not, indeed, an essential part of our religious life, but the promptness with which our parish houses were turned into soup kitchens, and the liberality and efficiency with which our Church congregations ministered to the wants of their communities gave abundant proof that Christianity has not become entirely dependent upon any one part of our religious life, and that it is still inspired by the love and devotion which carried our Saviour from house to house, and village to village, dispensing healing power and kindly encouraging words in times of sorrow and despair.

OVER THERE AND OVER HERE.

The Survey of November 2nd contains a new department, entitled America Overseas, which has a number of intensely interesting articles.

We shall quote this week from one of them.

The reason that we feel that a page which bears the name of Christianity and the community should be keeping tract of the doings of our boys in France is because to-day "the community" includes the world, and the boys of to-day "over there" will be the leaders of to-morrow over here. When we see what they are doing and what is being done for them it should be an inspiration to us at home to put forth new efforts literally to make America "a land of the free and the home of the brave," so that those boys shall not be disappointed when they return to the villages and neighborhoods from which they have gone by finding that

we have not kept up with their growth of mind and breadth of vision.

The Survey tells us that:

"If only a small part of the plans of the Army Educational Commission for transporting a large slice of America's public school system to western Europe, to teach American soldiers what they would have learned if they had not gone abroad, and much more beside, is ultimately carried out, the achievement will be of unimaginable value. These plans actually stagger the mind. From the North Sea to the Swiss border, in England, in Italy—wherever American soldiers are or may be—this school system is to be erected. The chairman of the commission, John Erskine, professor of English at Columbia University, has just returned from France, where he was able to tell accurately on how large a scale the plans can be carried out. He wants two thousand teachers and administrators—wants them immediately.

"He is arranging for the purchase of eight million dollars' worth of textbooks, in special editions, to be sold to soldiers at cost. The government will give a priority on white paper to the commission, so that these books may be rushed through the press. He is arranging for correspondence courses as a supplement to the class-room work. The size of these administrative tasks gives some indication of the size of the educational plans themselves.

The bulk of the new education will be carried on in France. To show the parallel that will be carried out between the school system to be erected there and the one at home, France is being divided into eight administrative regions, which the commission is thinking of as states. Each region is to be divided into smaller districts, which are being thought of as counties. State and county superintendents are wanted from this country to administer the work in France; indeed, the whole two thousand men being sought by Professor Erskine will be used chiefly in administrative jobs. Teachers will come from the college graduates in the army, and some, doubtless, from the high schools in this country.

"The Y. M. C. A. in this country and the American Library Association are jointly supplying the money for this enterprise. Of the estimated budget of \$15,000,000, the Y. M. C. A. is to furnish \$12,000,000, the American Library Association the remainder. Classes will for the most part be located in Y. M. C. A. huts, though other buildings will be used where necessary.

"If it be objected that the American soldier abroad is overworked and ought to be allowed to spend his few leisure hours reading entertaining stories and doing what he wants, the answer comes from the soldier himself. Life for the soldier is not a constant succession of dashes over the top. Possibly four and certainly three out of every five of our men have not fought and will not fight. They are permanently engaged in vital service back of the lines, in construction work, in transportation, in that whole array of tasks known as the "service of supplies"—tasks necessary to keep the minority of actual fighters ready and eager for battle. A story is told of a regiment at Brest which

hung out a service flag in honor of one of its members who was sent two hundred miles nearer the front than the regiment had yet been.

"It is for the period when fighting shall have ceased, however, that the most thorough plans are being laid. In addition to the academic courses, which will be strengthened and extended, intensive industrial and vocational instruction will be offered. It is the belief of the commission that hundreds of thousands of young men were enlisted or drafted before they had learned trades. For these men the future presents serious problems. If the plans of the commission are fully carried out no soldier, it is hoped, will return to America without having been offered the opportunity to learn a trade. It is estimated that 30 or 40 per cent of American soldiers in Europe will be glad to accept this instruction. The facilities for giving it will be literally abundant. Modern war creates its own industrial workshops on a huge scale. Western Europe is filled with repair shops, construction camps and plants for building all manner of machinery which, when the war ceases, will be relieved of pressing demands. These can be made to afford, it is believed, unparalleled facilities for vocational instruction.

"But that is not all. In France and Belgium the last sounds of the cannon will be quickly followed by those of the hammer and the anvil. When fighting has actually ceased, American, English and French engineers will take the lead in reconstructing these countries, in rebuilding bridges, railways, churches, whole cities, so that during much of the period of demobilization western Europe is likely to become a huge laboratory for vocational instruction. The task of making this count in the education of American soldiers is one that the commission has set itself to solve.

"Attendance by soldiers upon all these classes will be voluntary, except possibly for compulsory instruction in English for illiterates (the first draft caught many of these) and for soldiers of foreign birth who cannot speak English.

"The Army Educational Commission consists of four prominent educators. Professor Erskine is chairman; Frank E. Spaulding, superintendent of schools of Cleveland and the highest paid superintendent in the country, is the member in charge of the field staff and of the organization of general education below college grade; Kenyon L. Butterfield, president of Massachusetts Agricultural College, is the member in charge of vocational, commercial, trade and general technical education; and Algernon Coleman, professor of romance languages in the University of Chicago, is executive secretary. Professor George D. Strayer, president of the National Education Association and professor of educational administration at Teachers' College, Columbia University, is the home director of the commission. The offices of the commission are in the Y. M. C. A. building at 347 Madison Avenue, New York City. General Pershing appointed the commission after the names had been approved by an informal group of educators and the Y. M. C. A."

A ship might as well try to sail north with her jib, and east with her foresail, and south with her mainsail, as a man to go one way in conduct, and another way in character, and another way in destiny. What we do belongs to what we are, and what we are is what becomes of us.—Van Dyke.

Church Knowledge and Nurture

NEW TABLE OF LESSONS

Morning Lessons.

24. S. after Trinity, Nov. 10	I Mac. 13:33—end; or Eccles. 3	II Cor. 4
M., Nov. 11	I Mac. 14:1-23	Hebrews 11:1-16
T., Nov. 12	14:24—end	11:17-31
W., Nov. 13	15:1-24	19:32—end
T., Nov. 14	15:25—end	12:1-13
F., Nov. 15	16:1-10	12:14—end
S., Nov. 16	16:11—end	13
25. S. after Trinity, Nov. 17	II Esdras 6:1-28; or Eccles. 8	II Cor. 5

Evening Lessons.

Ezekiel 34	I John 3
Isaiah 1:1-20	John 8:31—end
26:7-13	9:1-23
33:5-16	9:24—end
55	10:1-21
56:1-7	10:22—end
58	11:1-16
Isaiah 66:1-23	I John 4

Twenty-fourth Sunday After Trinity:

The history of the Maccabean period clusters around four names: Mattathias and his three sons; Judas surnamed Maccabeus; Jonathan and Simon; and it is to this last that the lesson for Sunday morning brings us. His military achievements are connected with three strongholds of the enemy; Gezer, Bethzur and the citadel that overlooked the sanctuary; all of which he conquered. Most important of all was the recovery of Jerusalem, and the day was long cherished (23d of Iyar—April-May), whom "Simon entered it with waving of palm-branches, with harps and cymbals, with hymns and odes." Stanley comments: "If Judas was the David of the Asmonean race, and Jonathan its Joab, Simon was its Solomon, the restorer of peace and liberty. From his accession a new era was dated, the first year of independence, when the nation ceased to pay the tribute which from the Persian kings downward they had paid to each successive conquering dynasty. Henceforward, the Jewish contracts were dated 'In the first year of Simon, the Great High Priest, and General, and Leader of the Jews.'" The second lesson (2 Cor. 4) deals with suffering as ministering to that eternal life which was manifested in the dying and resurrection of our Lord Jesus Christ. To perceive the appropriateness of this correlation, we have but to consider the symbolism of Jerusalem and to transport ourselves in imagination back to the troublous times of those Jewish persecutions and think what it would have meant to those heroes of the faith if they could have had the revelation contained in the Apostle Paul's message.

There is, too, a very direct connection with the Epistle and Gospel for the day, with their combined teaching on "the hope which is laid up for us in heaven in the truth of the Gospel" and our Lord's showing Himself as Lord of life and death in raising the daughter of Jairus from the dead. The Old Testament alternate also fits in with this line of thought, partly by its declaration (if the translation be allowed) that "God hath set eternity" in man's heart and also by the contrast of its agnosticism: "Who knoweth the spirit of man whether it goeth upward and the spirit of the beast whether it goeth downward to the earth?"

The second evening lesson is part of a plan (employed also by the Prayer Book Lectionary) of using the first Epistle of St. John during these latter Sundays of the year; but there is also a direct bearing on the special teaching of the day. Eternal life, here and hereafter, is St. John's theme. Note the connection with practical righteousness,

with believing on our Lord Jesus Christ, and with the indwelling Spirit, the climax of all revelation and Divine impartation. For a fitting Old Testament lesson we have selected Ezekiel's wonderful sermon on God's people as His flock, to whom He promises the coming of the Shepherd and on whom is urged what in our day we call "social justice." St. John, indeed, stresses the duty of loving one another (which, by the way, goes so far beyond the summary of human duty that closes Ecclesiastes, "Fear God and keep His commandments"), but we are quite content oftentimes to glory in that as a sentiment or limit it to the feeling which should bind Christian to Christian, and it is well for us to read Ezekiel (and the other Old Testament Prophets of Justice) as he urges wise and just leadership on human leaders and rebukes men for that "inhumanity of man to man" which "has made countless thousands mourn."

C. B. WILMER.

HOME LESSONS ON THE LIFE OF OUR LORD.

By the Rev. Kensey J. Hammond, D. D.

Primary and Junior.

XXXIX.

Bethany. Friday to Sunday.

1. Where did Jesus spend His first night at this journey's end? Jno. 12:1.
2. How was He occupied the next night? Mk. 14:3; Jno. 12:2-8.
3. What happened to Judas; and what did he? Luk. 22:3-6.
4. Where did Jesus go on the first day of this week? Jno. 12:12.
5. What did He do on the way? Matt. 21:1-4.
6. How did He ride into His city? Matt. 21:5-7.
7. What honors did the multitude pay? Luk. 19:31-8.
8. What other name do we sometimes give to the "Sunday next before Easter"?
9. Does this King rule in your heart? Psa. 149:2.

Note: Following St. John's account, the arrival and supper are placed in this lesson as the events of Friday and Saturday (our time) near Jerusalem. Jesus would hardly travel from Jericho to Bethany, fifteen miles, on the Sabbath. While Matthew and Mark give a different note of time, they also seem to insert their account parenthetically. Here it stands in a natural order. As the Jewish Sabbath ended at sunset, twenty-four hours, this feast was held for Jesus on the evening of the first day of the week (our Saturday night).

Calendar and Collect

November.

1. Friday. All Saints.
3. Twenty-third Sunday after Trinity.
10. Twenty-fourth Sunday after Trinity.
17. Twenty-fifth Sunday after Trinity.
24. Sunday next before Advent.
28. Thursday. Thanksgiving Day.
30. Saturday. St. Andrew.

Collect for Twenty-fourth Sunday After Trinity.

O Lord, we beseech Thee, absolve Thy people from their offenses; that through Thy bountiful goodness we may all be delivered from the bands of those sins, which by our frailty we have committed. Grant this, O heavenly Father, for Jesus Christ's sake, our blessed Lord and Saviour. Amen.

The Prayer Habit: The prayer habit is like any other good habit; it grows by use. Christ admonishes us "to enter into our closets and shut the door, and pray to the Father in secret, who will reward us openly." We must get away from the din of the world, from our daily occupations (even if it be but a few minutes) for a personal talk with Jesus. The trysting place can be found everywhere. But be sure that the door is shut, leaving cares and tasks behind for an uplifting interview with Him who is the Source of our spiritual power.—Evangelical Messenger.

"We Are Here."

"We are up against things perfectly diabolical, utterly repulsive, fundamentally unchristian; and we have got to meet them without losing our manhood and self-respect, and religion and Christianity. We have got to play the game for all we are worth. We have got to help the men over there by our prayers and sympathy and inspiration, and make them feel we are with them in this big fight over there. When General Pershing made his memorable visit to the grave of Lafayette, you remember that he said only three words, 'Lafayette, nous voici!' 'Lafayette, we are here!' America was there to pay the debt to Lafayette and France, and to further the cause of civilization and righteousness in the world. This feeling you men must have as you stand before a still greater Leader, a still more illustrious Person in history—you who wear the cross and follow the cross, and stand before Him to pay the debt we owe in life or in death. And the Church stands, ashamed, yes, but unafraid; repentant, but confident. So does the Church stand before Christ and say, 'Christ, we are here!'"—Bishop McCormick to the Brotherhood of St. Andrew.

The Worship of God.

This generation, noble as it is, is so taken up with many things that it cannot look up to something higher than its own doings. It is clothed magnificently, it is strong, intelligent, good; but it is not given to the worship of God. That is a universal need of human nature. The man who does not worship is dissatisfied with himself. Man is a worshipping and praying being. We have no more right to slight this than any other important matter. If we do we shall suffer the inevitable consequences—dissatisfaction with ourselves—a certain feeling of incompleteness of life—a craving of something we do not have.—Rev. R. H. Kline.

Family Department

NANCY BYRD TURNER, Contributing Editor

All Saints' Day.

Miss F. H. Marr.

There is no heart but hath its saint to-day.

Its saint to name, to love and think upon;

Given by the God that taketh not away,
One of heaven's host—and yet its very own.

Some went so long ago, their features seem

Like dull and faded portraits—old and worn;

Some left us in the flushing tide of life,
And some went with the year just passed and gone.

A mighty throng—no man can number them—

From every people, tongue and kindred, borne

In every hour, from time's remotest bound,

Oh, in such throng, how can we find our own?

They all are there, and bright and glorious.

They that have gathered light in heaven for years;

And they that, full of new-found strength and joy,

Look, wondering, upon our grief and tears.

And we shall find and know them, as we find

Whate'er we truly love and seek—e'en while

We lift our aching, yearning hearts to them,

Their happy faces o'er us bend and smile.

And we enfold them in our hearts, until
Another year shall bring their day again,

One year the less for hearts to wait and long,

And one year nearer to our joy and gain.

(These lines, republished by request, were contributed to the Southern Churchman many years ago by the author, who has but recently passed to her rest.—Ed. S. C.)

The Habit of Cheerfulness.

All my life, until about three years ago, I was the victim of the most distressing periods of despondency, which became more frequent as I grew older and the buoyancy of youth departed. I wanted to be happy, but I seemed to close the door against happiness and persisted in looking on the dark side. Finally I got to the point where I rather enjoyed being miserable and telling people about it. You may imagine I had few friends. I worried about the slightest pain, perhaps it was a cancer; I worried about the future, in which I imagined myself a pauper; I worried about my clothes, because they were not up-to-date. I was a confirmed worrier. I worried until I had two puckers between my eyes and a down droop to my mouth. And then I worried because I was becoming wrinkled.

One summer, while on a vacation, I

met at the boarding house a frail little woman who seemed to fairly radiate sunshine. She was not well, had to live most of the time in the open to live at all, but she did more to scatter cheer and encouragement than a dozen well women. We became friends, and one day I said to her: "Do tell me how you keep so cheerful. I wish I could be as happy as you." "You can," she instantly answered. "But I can't," I contradicted. "I have such a lot to worry about and I get such horrid blue spells. I feel miserable most of the time." "Oh, but so did I," she replied, "especially at first when they told me that my life would have to be a constant struggle against disease. I utterly gave up. Life didn't seem worth while to me then. One day I happened to pick up the 'Life of Stevenson' and the wonderful heroism of that man struck me full in the face. Here he was with the sword of Death hovering over him all the time, yet he was able to be a joy to everybody about him. It was an inspiration to me, I can tell you. His life was like mine, and what was I doing? Making everybody miserable around me. I determined then and there to change. I would be cheerful, optimistic; I wouldn't let despondency get the better of me. Oh, I tell you, it was a struggle, but I learned the lesson bit by bit. Whenever a gloomy, discouraged thought would come to me I picked up a book and forced my mind in another channel. Sometimes it would be the Bible, sometimes a poem giving me a picture to dwell upon, or a short story; but always it was of a cheerful nature. Sometimes when the blue devils assailed me I put on my hat and went out for a walk. I visited some one who was worse off than I was. If the weather was stormy I went into the kitchen and made a cake, or dressed up in my prettiest and best frock. Also I have a hobby which I ride when I am not able to be active. I cut out colored pictures and paste them in a cambric book for the kiddies in the hospital. There is nothing like a hobby to help you ward off an attack of despondency. I used to indulge in self pity, but I gave that up. I realized that I had a toilsome way to travel, but that when I grieved I altered nothing and made others unhappy. So I have tried to live my life eagerly, encourage friendship by offering it a smiling face, enjoy the beauty around me and make as much music within myself as possible. Gradually I formed the habit of cheerful, optimistic thinking."

I thought much on what my friend said and began practicing it myself. That was three years ago, and from a morose, unhappy, always tired woman I am today buoyant, cheerful and in much better health. It is natural that I should have some moments of depression, but they don't conquer me. I am enjoying life to its fullest extent. I sincerely hope that all who read this will try to rid themselves of the demons of despondency, for by so doing a new life will flower for them; they will do more efficient work and be of greater help to others.—Christian Work.

The devil seldom puts on mourning when a stingy man joins the church.

Surgical Dressings.

Interminable folds of gauze
For those whom we shall never see,
Remember when your fingers pause,
That every drop of blood to stain
This whiteness, falls for you and me.
Part of the price that keeps us free
To serve our own, that keeps us clean
From shame that other women know.
Oh, saviors, we have never seen,
Forgive us that we are so slow;
God—if that blood should cry in vain
And we have let our moment go. . .
—Amelia Josephine Burr.

"The Baby Who Never Had Smiled."

They called him the Baby Who Never Had Smiled. The lady doctor found him in one of the factory dispensaries to which her Red Cross automobile climbed twice a week, in a smoky manufacturing village near the American front in France, so near that the fire from the guns flashed on the sky at night and on still days when the fighting was heavy the boom boom itself could be plainly heard.

At noon the women from the factory brought in the babies for the lady doctors to see—and for some babies she gave medicine and for others advice and still others she took in her car back to the big barracks, once a military school, now marked with huge red crosses in the slate of their roofs to show strolling German aviators that they were a hospital.

"But your baby does not look very well," she said gently in correct American French to one woman who brought forward a year-old mite.

"No, madame," said the woman shyly. "He has never been well. First his eyes have been sore—then he has a rash—and I must be nearly always in the factory and cannot take much care of him. He is always sick—and he is not like my other children—madame, he never has smiled!"

So the lady doctor took him to the hospital and had him bathed and put to sleep in a crib in one of the long whitewashed rooms of the barracks. He spent weeks there, growing a little less pale each day and looking wisely at the nurses who brought him his food and gave him his bath. His two dozen compatriots in the ward weren't a very happy looking lot—most of them, too, had come from the little villages of the frontier where war bore heavily on the mother and children whom a poor father had had to leave behind—but as their cheeks grew plumper and pinker they learned to gurgle with joy at the sight of an approaching milk-bottle and to catch the nurse's finger gleefully.

"Never your mind," she would say, shaking that same finger at him, "we'll make a real baby out of you yet in spite of yourself." But he would only look at her like a wise little old man.

Other babies in the ward had names and when the night nurse came on she would say:

"Has Georgette been good today and eaten all her meals properly?" or "I think Guillaume can go back to his mother next week, don't you?" But though he had a card at the head of his bed with a name on it, no one ever used it. The other doctors would say, "How about that baby of yours that never has smiled?" "Has he laughed yet?" And the nurse would answer, "Not yet, but just you wait till he gets eight ounces fatter and see if he doesn't."

Parents come to visit on Sunday, and almost every week his mother went through the complicated formalities of even a short journey in the war zone

and came toiling up the hill to the hospital. She rejoiced in the added ounces, in the vigorous fashion in which he could kick, in approaching teeth and other technical details. She was a tired little woman in black, but her face would light up as she sat for hours beside his crib, prattling to him about his father in the army, his uncle who had fallen at Verdun (just over yonder, she would show the nurse, pointing across the hills out the window), and about his older brothers and sisters at home. But one day a glorified vision of the mother flew toward the nurse when she came to announce that visiting time was over—there were tears of happiness in her eyes—and she pointed incoherently to the crib where the Baby Who Never Had Smiled was belying his name with a broad infantile chuckle that showed unexpected dimples in his plump cheeks and puckered his mouth invitingly.

"See," said the mother, "only see! You of the American Red Cross have made my baby smile!"—Red Cross Bulletin.

Teaching Religion by Example.

Many parents are anxious about the religious life of their children—as they should be, for religion is one of the most important assets that a child can possess. But it is not an asset that can be handed down from generation to generation. It must be "experienced" by the individual for himself. A child may talk about the religion of its parents, but it will not end there unless the child has come into possession of the precious thing for itself.

Several years ago, when President Wilson was the head of Princeton University, he delivered an address upon the relation of young people to the Church, and made this remark about the influences that often determine the entrance of children upon the religious life:

"Religion is communicable, I verily believe, aside from the sacred operations of the Holy Spirit, only by example. You have only to ask yourself what is the effect of a profession of religion on the part of a man who does not live a religious life. You know that the effect is not only not to communicate religion, but to delay indefinitely its influence. It is certainly true that we are not to judge religion by those who profess it, but do not live it. But it is also true that if those who profess it are the only ones we live with, and they fail to live it, it cannot be communicated except by some mysterious grace of the Holy Spirit Himself. So that no amount of didactic teaching in a home whose life is not Christian will ever get into the consciousness and life of the children. If you wish your children to be Christians, you must really take the trouble to be Christians yourselves. Those are the only terms upon which the home will work the gracious miracle."

Here is a wise word and it is commended to all those who desire to have their children enter into the Christian life: "If you wish your children to be Christians, you must really take the trouble to be Christians yourselves." That's fair enough. And the test of real Christianity comes often in the home rather than in the church or in the community, and there is no one in the home who is quicker to discern the quality of one's Christian life than the child of that home. It is hardly fair to say to the child, "You go and become a Christian." It is better to say, "Come, let us try to be Christians together."—Christian Advocate.

For the Southern Churchman. FAMILIAR HYMNS.

XXI. One Sweetly Solemn Thought.

The author of this tender hymn was an American and a woman—Phoebe Cary, one of the well-known "Cary sisters." Both she and her older sister, Alice, held a high position in American letters.

Born in the Middle West, in the first quarter of the last century, Phoebe Cary came to New York to live when she was about thirty. There she became an influential leader of the literary society of the day. But this change of circumstances did not affect her real nature; she never lost the retiring gentleness that was one of the hall-marks of her character. Perhaps the memory of her earlier years of hardship and struggle gave her even an added sweetness. "I have cried in the streets," she wrote once, "because I was poor." One of her biographers has fashioned for her a powerful epitaph: "She had a loving and a trustful soul."

Her heart-searching hymn, "One Sweetly Solemn Thought," has a far-reaching appeal. It is said that she did not set a high intellectual value on her poem. And perhaps she was right. The lines are not great as literature, but they are potent with that better greatness, the glad faith of a confident heart.

Her account of the origin of the hymn was given in a letter to a dear friend. It is as follows:

"I enclose the hymn for you. It was written eighteen years ago in your own house. I composed it in the little back third-story bed-room one Sunday morning after coming home from church; and it makes me very happy to think that any word I could say has done any good in the world."

The simple lines penned in the third-story bed-room have gone far and wide over the earth. They have comforted the dying and tenderly warned the living. The wonderful thought that the first verse suddenly and briefly voices has struck home straightly to many a heart. It is truly a hymn of the Christian soul:

One sweetly solemn thought

Comes to me o'er and o'er;

I am nearer my home today

Than I ever have been before;

Nearer the great white throne,

Nearer the crystal sea,

Nearer my Father's house

Where the "many mansions" be;

Nearer the bound of life

Where we lay our burdens down;

Nearer leaving the cross,

Nearer gaining the crown.

But lying darkly between,

Winding down through the night,

Is the deep and unknown stream

To be crossed ere we reach the light.

Jesus, perfect my trust,

Strengthen the hand of my faith:

Let me feel thee near when I stand

On the edge of the shore of death;

Feel thee near when my feet

Are slipping over the brink;

For it may be I'm nearer home,

Nearer now than I think.

"Just Me."

A missionary of the American Sunday School Union tells the following story illustrating what a boy can do. He said:

"I had organized a Sunday school in the fall, in one of the outlying districts of my field, and the effort gave promise of much usefulness, the locality being a needy one, although only a little way out of the city.

"One stormy Sunday, in winter, I wended my way to the locality through quite a fall of snow. When I came in sight of the school-house I could see the white smoke curling up from the chimney, and felt sure that there was a warm welcome awaiting me. As I drew near the bell was being rung; the hour for the session had arrived.

"Entering the school-house, I found the gathering made up of one lad, about fourteen years old, and myself. I greeted my young friend cordially, and asked, 'Was that the last bell for Sunday school?'

"'Yes, sir,' was his polite response to my question.

"'How has the Sunday school been getting along?' I inquired, by way of keeping up the conversation.

"'Oh,' said he, 'it was doing first rate till the bad weather came; but since then it hasn't been doing so well.'

"'We chatted pleasantly for some time, enjoying the warm fire he had built. No one else appearing, I said to my young friend, 'Do you think there will be any one else here today?'

"'No,' he said; 'it's a pretty bad day, and they don't come out very well when it is bad weather.'

"'How many were here last Sunday?' I asked, recalling the fact that the weather of the several previous Sundays had also been bad.

"'Just me,' was his laconic reply.

"'Well, that's not very encouraging, is it?' I suggested.

"'No,' was the reply; 'but I thought if I came and built a fire, and rang the bell, somebody else might come.'

"'And you stayed here all alone, did you?'

"'Yes, sir, till the hour was up; then I locked up the house and went home.'

"'How far from here do you live?' I asked.

"'About a mile across there,' he said, indicating a locality across the fields, and through a patch of woods over on another road.

"'How many were here two weeks ago?' I asked.

"'Just me,' was his laconic reply.

"'And this is the third Sunday in succession you have come here, built a fire, rung the bell, and waited for an hour for some one to come?'

"'Yes, sir.'

"'Well, how long are you going to keep this up?'

"'Till they tell me to quit,' was his reply, and he seemed to realize the importance of his position and how great was the responsibility laid upon him.

"'Well, you are the stuff that successful Sunday school works are made out of,' I said, patting him approvingly on the shoulder.

"'I don't want to see the Sunday school go down, and it shan't if I can help it,' was his reply.

"'You are all right, my boy,' I said. 'You just keep right on doing your duty, whether any one else does or not, and you will have your reward. Have you a Bible all your own?' I asked.

"'No,' he said, 'but I mean to have one some day.'

"'All right, here is one that shall be yours,' and I gave him a good Bible I had with me, and wrote his name in it, accompanying the gift with a few words of advice.

"The next Sunday 'Just Me' went as usual, built his fire, and rang the bell. Some of the people and the children

came out and the Sunday school was saved.

"I have my eyes on that boy, and some day I am of the opinion that there will be another chapter written in his life's history, and it will tell of other and greater responsibilities, and their faithful fulfillment, because 'He that is faithful in that which is least, is faithful also in much.'"

"When the book is opened, and the roll is called in heaven, 'Just Me,' as I have chosen to call him, will be there, I am certain, and will have many trophies to lay at the Master's feet."

Hope.

The river, foul with mire and waste,
Cannot its onward course retrace,
Again to pass and leave untouched
What hath its current fair bemirched;
But, stained with Past, must run its race.

The life awry with sin and shame
Cannot turn backward and reclaim
The early innocence and joy
That brightened and adorned the boy;
But bears for aye a tainted fame.

Yet breadth and pause, attained in time,
Relieve the river of its grime
And fold it in the spotless sea.
So grace and growth, for you and me,
Lead on to life and fate sublime.
—Rev. G. F. Bell, in Christian Observer.

WAR ECONOMY CORNER.

Utilize Heat Over the Kitchen Stove.

By Ellen I. Kelley.

There is heated air constantly rising from the top of the cook-stove, and this heated air is just what is needed for drying vegetables and fruits. If there is a shelf back of the stove, paper may be placed, and products to be dried spread over it. A tray with sides two inches high and bottom of galvanized wire netting may be suspended over the stove, wire or cords brought together from the four corners making a convenient means of suspension. Wire window screening may be used for the bottom, but it is not as durable as the galvanized netting. A tray may be made entirely of galvanized wire netting turned up at the sides and ends two inches. A series of these, each base raised about four inches above the base below, may be fastened together by strips of wood or wire and the whole suspended. Write at once for a free canning and drying manual which the National War Garden Commission, Washington, will send you for two cents to cover postage. It contains many illustrative drawings of directions given.

A portable oven also makes a good top stove drier. It can be easily turned to distribute the heat, and the shelves can be shifted during the drying. The Commission will be glad to answer any questions written on one side of the paper and sent in a self-addressed stamped envelope.

Mending China.

Broken china may be mended in the following way: Mix a teaspoonful of alum and a tablespoonful of water and place it in a hot oven until it is quite transparent. Wash the broken pieces in hot water and, while warm, coat the broken edges thinly and quickly, as it sticks instantly. Your china thus mended will bear hot water and ordinary usage.

For the Young Folks

NANCY BYRD TURNER, Contributing Editor

Keep Smiling.

If I knew the box where the smiles are kept,

No matter how large the key
Or strong the bolt, I would try so hard—
'Twould open, I know, for me.

Then over the land and sea broadcast
I'd scatter smiles to play,
That the children's faces might hold them fast
For many and many a day.

If I knew a box that was large enough
To hold all the frowns I meet,
I would try to gather them every one
From nursery, school and street.

Then, folding and holding, I'd pack them in,
And turn the monster key;
I'd hire a giant to drop the box
To the depths of the deep, deep sea!
—Selected.

The Road Up the Hill.

"You are to carry a message for the duke to his brother, the king, who lives at the top of the hill," said the knight in charge of the little pages, to Gervaine.

"I don't want to climb that hill. It is as high as a mountain," said little Gervaine.

"But the duke has given his orders, and you must obey," said the knight, handing the letter with its huge red seal to Gervaine.

So Gervaine begged a basket of luncheon of the castle cook and pulled his cape tightly about his shoulders, for it was a cold day. Then he went out the castle gate and started in the direction of the king's palace, whose turrets shone so brightly in the sunshine at the top of the high hill. Indeed, it was a high hill. Tall trees like great giants stood on each side of the road, and in the path were boulders that looked like crouching trolls. The pebbles were hard beneath Gervaine's feet, and at every step the road grew steeper. "I shall never, never reach the top," he complained. "My feet are sore already, and my back aches." But just then he saw a little striped chipmunk running along in the path ahead of him. The chipmunk had a little wild plum in his paws; and because he was afraid that Gervaine was the kind of little boy who would chase him and try to hurt him, he made great haste and dropped his wild plum. It rolled to the side of the road, and he went on without it.

"Wait a minute, Master Chipmunk. Here is your plum. O, please do not run so fast," called Gervaine.

But the faster Gervaine ran and the more loudly he called, the faster did the chipmunk run. Over the hard stones, past brambles and briars, on and on they went. At last the chipmunk's little legs were tired, and he crawled into a hole at the foot of a tree, looking out at Gervaine with two wee black eyes.

"You wild, shy little thing," laughed Gervaine. "I couldn't hurt you if I wished, because I am the king's page and can hurt no dumb beast. See, here is your plum." He laid it down a safe distance from the tree and watched as

the chipmunk came cautiously out and picked it up. Then Gervaine looked up. He was one-quarter of the long way up the hill. Just beyond a bend in the road, where there was a flat place and a herd-boy pastured his goats, Gervaine heard a cry. The flock was gone, but caught in the bushes was a little kid. It had lost its way; it could not find its mother.

Gervaine took the frightened little creature in his arms and covered it over with his coat, for it was growing late in the day, and the woods were chilled with frost.

"Don't cry," said Gervaine. "Perhaps your mother is just a little way ahead and waiting for you. I know she is, for here are the footprints of the flock in the ground."

It was as pleasant as the game of follow-my-leader that Gervaine and the other little pages played in the castle court-yard to follow the footprints of the flock. Soon Gervaine overtook them. There at the end straggled the mother goat, longing for her little one. Gervaine set down the happy kid.

O, Gervaine was now half-way up the hill!

The goat herder was a little boy of Gervaine's age.

"Will you walk a way with me?" he asked. "I can show you where the gentian grows; but we will not pick it, for then it would not bloom so prettily next year."

So Gervaine walked beside the goat herder, and they sat down to rest beside the beautiful blue gentian; and Gervaine gave almost all his luncheon to the little herd-boy, who had not eaten since morning. He had been picking up fagots for his mother's fire, and the bundle was very heavy.

"I will carry the fagots for you," Gervaine said, slinging them across his back. He carried them as far as the little brown hut where the herd-boy lived and had a drink of warm, sweet goat's milk. Then he started on alone.

He was three-quarters of the way up the hill!

"I am afraid of the dark! I don't dare go home," he heard a voice say.

Gervaine started and listened. It was a little girl, her long, brown braids caught back with gold bands, and her embroidered silk gown torn by the bushes and dragged in the dirt.

"Who are you?" asked Gervaine.

"I am Rosamond, who lives at the top of the hill," the child sobbed. "I followed a butterfly out of the garden when no one saw me. It flew up to the sky, and now I cannot find my way back."

"Come with me," said Gervaine, taking her hand and hurrying on. "I am not afraid. See, the evening star is up, and there are lights just ahead of us."

O, they had reached the top of the hill!

There was great excitement at the palace gate. A shout arose as the two, Gervaine and Rosamond, entered.

"Here is the little lost Rosamond, our Princess Rosamond."

The king himself came out and smiled at Gervaine as he read the letter. "One of my most faithful pages whom I send to you to be your squire," it read.

"You brought my little strayed

daughter safely home. Was it a long climb up the hill, my lad?" asked the king.

"No, your majesty; it was very short," answered Gervaine.—Pilgrim Press.

Cats.

There's the snow-white cat, the pearl-gray cat,

The brindle and the brown,

The cat with stripes around himself,

The cat striped up and down,

The plaid cat and the buff cat,

The tan, the tortoise-shell,

The bluish sort, the reddish sort—

More tints than I can tell.

But the finest of the whole fine lot

(There's no disputing that)

Is the jet-black chap with one white spot—

And that's our kind of cat.

The tiny cat is cunning,

The long, lean cat is fleet,

The nimble one is made for fun,

The fluff-ball one is sweet,

The Persian pussy's splendid,

The Maltese pussy, too,

But the special kind I have in mind

Is best of all the crew.

He's not too quick and frisky,

Nor is he slow and fat.

He's soft and warm and fits my arm,

And he's our kind of cat!

—Nancy Byrd Turner.

Helping to Win the War.

"What is the reason that Ruth and Jack never complain about their food nowadays?" said Mr. Nelson as he served the plates with corn bread and potatoes and fish. "There was a time when neither of the twins would touch fish, and corn bread they only nibbled at once in a while; but now everything is changed."

"Miss Peters says that we are helping to win the war when we eat corn bread," said the thirteen-year-old twins promptly. "That's the reason."

"And a very good reason," said Mr. Nelson heartily. Mr. Nelson had been away from home on a business trip for some weeks, and he was just getting acquainted again with his family, as he expressed it; so he was amazed at the turn affairs had taken at the table. "Every bit of flour and beef and fat we can save will help bring peace back to earth. So many people want to do something big to help win the war that they forget all about the little things."

"That's the way I used to feel," said Jack; "but Miss Peters showed us what would be saved if every boy and girl in the United States would lend a hand and do without sugar and beef and white flour. It's only a little thing for one, but a big thing when all pull together."

"And that's exactly the way with an army," said Mrs. Nelson. "One soldier marching alone to the battle wouldn't count very much; but a vast army marching is a wonderful sight as well as a mighty force to win."

"I wonder if the school children of the whole land are united in saving food," said Mr. Nelson. "I declare, I'm all behind the times, being away so long."

"Miss Peters says that the teachers hear that the school children are as patriotic as the grown folks," said Ruth. "She says that we are a part of one big conservation army."

"Well, if that is the case, no one need worry about the outcome of the war," said Mr. Nelson. "And when the war is won, the school children will be so trained in habits of thrift that they

will be worth a thousand times more to their country than they ever could have been without this training, and that is perhaps a greater service to render than even the saving in food now." —Hilda Richmond, in Herald and Presbyter.

For a Whole Week.

"I'll never, never, never speak to Patty again!" cried Betty, dashing into the sitting room. "She is just as mean—"

"That will do, Betty," said mamma, who was sitting at her desk writing. "I am tired of the constant quarrels you are having with poor Patty lately, all the time. You say you will never speak to her again. Never is a long time, but I forbid you now to speak to her for a week."

Betty gasped. It was one thing to dash away from Patty in a rage and declare she would never speak to her again, and go back and play with her when she felt cooler, but to have it put into words, "A whole week." "You don't mean that, mamma," she said slowly. "Why, I couldn't get along a week without Patty."

"You will have to," answered mamma. "You may try it for one whole week. One week is not nearly so long as never."

"But what will she think," asked Betty. "Why, we always walk to school together, and play, and—why, she will think I am mad with her."

"Aren't you?" asked mamma.

"Not now," said Betty, honestly. "Only just for a minute, and it was my fault. Please, mamma, just this once, and I never will be cross with her again. Truly I won't."

Mamma shook her head. "I said one week," she answered. "I will telephone Patty's mamma, so she will understand. Now run out and play."

Run out and play! Betty scorned the idea. How could one play all by oneself when there had always been a little neighbor to play with. She slowly made her way out into the garden that ran by the fence between her house and Patty's. Patty was sitting on her steps dressing dolls, but she wasn't looking as happy as usual, and she did not look up and wave to Betty as she always did.

Betty turned away and walked to the farthest corner of the yard. She just couldn't stand it a week. Why, it hadn't been fifteen minutes now, and it seemed ages.

Suddenly she rushed into the house. "Oh, mamma," she cried, "Uncle Jack is coming to take Patty and me to ride in his auto. What shall we do?"

"I said you and Patty could not speak. I did not say you might not both go to ride, but you mustn't speak. I will tell Uncle Jack how it is, so he will understand."

How funny it seemed to be sitting on the seat beside Patty, and not able to speak to her. Betty gave a little giggle, but—it wasn't funny, after all. What was the good of seeing things as they flew by if you couldn't talk them over, and she was sure she saw a tear stealing down Patty's cheek. It wasn't half a day yet. How long every minute seemed!

Next morning two little girls in fresh gingham dresses and big hair bows walked soberly to school together, but not speaking. After all Betty was beginning to find it some comfort to walk with Patty. She was glad mamma had not said anything but not to speak.

Five days dragged by. Betty had a bright idea. Mamma said not to speak

to Patty. If one spoke to Bertha and Bertha spoke to Patty that would not be speaking. There was one thing she wanted so much to say; it seemed as if she must choke if she did not say it. She would ask mamma as soon as she went home.

So the next morning poor little Patty, suffering for both herself and her friend, heard Bertha say, "Betty says she is sorry, Patty, and she will never be cross with you again."

"Tell her," said Patty, brightening a little, "not to mind too much. There are only two more days, and then we will have such nice times together."

The next morning Patty found a big red apple in her desk at school. She had seen that apple in Betty's pocket as they walked together, so she knew where it came from; and that afternoon Betty knew where the stick of peppermint candy she found in her desk was bought.

At last the two long days dragged by and were over, and on the morning of the third day two little girls dashed from the doors of their houses without waiting for breakfast.

"I'm sorry," cried Betty.

"So am I," cried Patty.

"I'll never, never, never get mad with you again," sobbed Betty. And she never did.—Zion's Herald.

For the Southern Churchman.

Early in the Morning.

By Betty Page Dabney, Aged Seven and a Half.

In the coolness of the dawn,
It is quiet on the lawn,
When the birds begin their singing,
Sounds like heavenly music ringing—
Just to tell us that the day
Is now starting on her way.

The Woods.

In the cool green wood
Where the tall trees stood,
I love to wander down and up,
And pick up each brown acorn cup.
Nearby there is a stream that's singing
Which sounds like silver bells were ringing.

Though sometimes I may slip and fall,
Yet still I know God's with us all.

"Dunlora," Albemarle County, Va.

The Mining of Gum.

The gum mining industry in New Zealand is second only to the mining of gold, and indeed many of the "finds" are worth little less than their weight in gold. The gum so eagerly sought is the resin of the kauri tree, a gigantic king of the forest which sometimes reaches a height of one hundred and eighty feet. New Zealand is full of these magnificent timber trees, and in the soil where they have been growing undisturbed for centuries the gum is found in pieces ranging up to one hundred pounds. There are more than eight hundred thousand acres of such land, it is estimated. Most of the material, of course, is used in the arts in making fine varnishes and lacquers, and so great is the heat required to melt the "fossilized" specimens that it is impossible to use steam kettles, and specially constructed hearths have to be built, in which the almost flinty specimens are gradually turned into thick, oily liquid by the direct application of great fires under forced draft. There are, however, specimens of the finest quality, large and translucent, which are highly prized by collectors. For commercial purposes the best grade of the gum sells for \$1,500 a ton, but collectors have paid as high as \$125

for a single specimen as large as a man's fist. The Auckland Museum has a collection valued at \$10,000. Nearly \$3,000,000 worth is mined in a year.

A Song of Thrift Stamps.

Sing a song of Thrift Stamps,
Sixteen in a row,
Take them to an agent
With nineteen cents or so;
Change them for a War Stamp,
And for your energy
You'll get a crisp five-dollar bill
In nineteen twenty-three.

—T. F. Donovan.

Uncle Phil's Story.

"Tell us a story, Uncle Phil," said Rob and Archie, running to him.

"What about?" said Uncle Phil, as Rob climbed on his right knee and Archie on his left.

"Oh, about something that happened to you," said Rob.

"Something when you were a little boy," said Archie.

"Once when I was a little boy," said Uncle Phil, "I asked my mother to let Roy and myself go out to play by the river."

"Was Roy your brother?" asked Rob.

"No, but he was very fond of playing with me. My mother said yes; so we went and had a great deal of sport. After a while I took a shingle for a boat and sailed it along the bank. At last it began to get into deep water, where I couldn't reach it with a stick. Then I told Roy to go and bring it to me. He almost always did what I told him, but this time he did not.

"Then I was angry. I picked up a stone and threw it at him as hard as I could."

"Oh, Uncle Phil," cried Archie.

"Just then Roy turned his head and it struck him."

"Oh, Uncle Phil," cried Rob.

"Yes. He gave a little cry and lay down on the ground.

"I did not go to him, but waded into the water for my boat.

"But it was deeper than I thought. Before I knew it I was in a strong current. I screamed as it carried me down the stream, but no men were near to help me.

"But as I went down under the deep waters, something took hold of me and dragged me towards shore. It was Roy. He saved my life."

"Good fellow. Was he your cousin?" asked Rob.

"No," replied Uncle Phil.

"What did you say to him?" asked Archie.

"I put my arms around the dear fellow's neck and cried and asked him to forgive me."

"What did he say?" asked Rob.

"He said, 'Bow, wow, wow.'"

"Why, who was Roy, anyway?" asked Archie, in great astonishment.

"He was my dog," said Uncle Phil, "the best dog I ever saw. I have never been unkind to a dog or to any other animal since, and I hope you will never be."—Ex.

For the Southern Churchman. Riddle.

Riddlemaree, blue and white,
With red to make it most bonny-bright;
It's found in windows, it's found on towers,

It's found in the streets of this land of ours;

When the wind blows it opens free—
Who can read this riddlemaree?

Answer to last week's riddle: The stars.

With the Smile.

Smiling can be done without the face being seen. "It is our constant aim," says the Bell Telephone Company, "to promote the 'voice with the smile.'" The public knows how effectively this great service corporation has trained its army of operators to use "the voice with the smile." Business letters can often be written "with the smile," and usually they ought to be; such letters create good will and sell goods. We who are Christians ought not to be behind the most capable business people in using "the voice with the smile," and in bringing a genuine radiance into all our work and relationships. The Christian can have supernatural power in this all the time, by simply yielding to and believing in Him who sheds abroad the love of God in our hearts. The smiling life is the winning life; and habitual winning is the Christian's first business.

As we remember Christ, then, let us be thankful. Let us believe we have those great things He gives—the pardon of our sin, strength to live a helpful life, hope of all good beyond; and let us think gratefully of Him who

has thus filled and glorified our life for us. No Christian life can be healthy in which thankfulness is not a constant disposition. It gives a tone to the whole character. The thankful man is a happy man, and happiness is strength. Spiritual vigor, the vigor which implies a superfluity of strength to help those who need it, has always a background of joy and thankfulness. A thankful spirit is the regular accompaniment of that true humility which makes a man most acceptable and most useful to his fellow-men, and it is the outcome of our recognition of what God has done for us in Christ. You have lost much in life, enough to sadden you all your days—yes, that is true, but think of what you have in Christ.—Marcus Dods.

Doth the Christian's strength lie in God, not in himself? This may forever keep the Christian humble, when most enlarged in duty, most assisted in his Christian course. Remember, Christian, when thou hast thy best suit on, who made it, who paid for it. Thy grace, thy comfort, is neither the work of thy own hands, nor the price of thy own desert; be not for shame proud of another's cost.—W. Gurnall.

What Is Nuxated Iron?

Physician Explains—Says Public Ought to Know What They Are Taking—Practical Advice on What To Do To Build Up Your Strength, Power and Endurance and Increase the Red Blood Corpuscles.

The fact that Nuxated Iron is today being used by over three million people annually and that so many physicians are prescribing it as a tonic, strength and blood builder in weak, nervous, run-down conditions has led to an investigation of its merits by designated physicians and others whose reports should be of great importance to the public generally. Among these is the statement made by Dr. James Francis Sullivan, formerly physician of Bellevue Hospital (Outdoor Dept.), New York, and Westchester County Hospital, who says: "When one patient after another began asking my opinion of Nuxated Iron, I resolved to go thoroughly into the subject and find out for myself whether or not it possessed the real value claimed by its manufacturers and attested to by so many prominent people. This is exactly what I believe every honest, conscientious physician should do before prescribing or lending his endorsement to any product whatsoever. If an article is worthless we practitioners ought to be the first to know of it and if it is efficacious we are in duty bound to recommend it for the welfare of our patients. A study of the composition of the Nuxated Iron formula so impressed me with the therapeutic efficacy of the product that I immediately tested it in a number of obstinate cases. So quickly did it increase the strength, energy and endurance of the patients to whom it was administered that I became firmly convinced of its remarkable value as a tonic and blood builder. I have since taken it

myself with excellent results. There are thousands of delicate, nervous, run-down folks who need just such a preparation as this but do not know what to take. Therefore I have urgently suggested the widespread publication of the sworn statement of the composition of its formula so that the public may know what they are taking. This complete formula is now to be found in newspapers throughout the country. It is composed principally of organic iron in the form of iron peptonate of a special specific standard and glycerophosphates which is one of the most costly tonic ingredients known. To the credit of the manufacturers it may be said that they use the most expensive form of iron peptonate, whereas by employing other makes they could have put the same quantity of actual iron in the tablets at less than one-fourth the cost and by using metallic iron they could have reduced the cost to less than one-twelfth, but by thus cheapening the product they would undoubtedly have impaired its therapeutic efficacy. In my opinion a careful examination of this formula by any physician or pharmacist should convince him that Nuxated Iron is to be placed among the very highest class and most strictly ethical preparations known to medical science. It exceeds anything I have ever used for building up the system and increasing the red blood corpuscles thereby enriching and fortifying the blood against the ravages of disease."

Miller & Rhoads

"The Shopping Center."

For the retail Dry Goods and Department Store trade.

In the heart of Richmond, when you are here; and Our Mail Order Department Serves you at your home.

BROAD AND GRACE STS.

CORNER 6TH ST.

RICHMOND, VA.

÷ FINANCIAL ÷

SAVE - -

To buy WAR SAVINGS STAMPS;
 To buy LIBERTY BONDS;
 To contribute to the RED CROSS, Y. M. C. A., KNIGHTS OF COLUMBUS, Y. M. H. A., and other war relief organizations;
 To provide for unavoidable delays in allotments if you expect to be in the army.
 To provide for increased cost of living and all contingencies; and
BECAUSE IT IS THE DUTY OF EVERY MAN, WOMAN AND CHILD

National State and City Bank

1111 EAST MAIN STREET, RICHMOND, VA.

WM. H. PALMER, President
 JULIEN H. HILL, Vice-President and Cashier
 J. W. SINTON, Vice-President
 R. E. CUNNINGHAM, Assistant Cashier
 WM. S. RYLAND, Assistant Cashier
 JESSE F. WOOD, Manager Savings Department

CORRESPONDENCE CORDIALLY INVITED

INCORPORATED 1912

Virginia Fire and Marine Insurance Company

Of Richmond, Va.

ASSETS - - - - - \$2,160,195.00

Wm. H. Palmer, President E. B. Addison, Vice-President
 W. H. McCarthy, Secretary

BUY WAR SAVINGS STAMPS

Invest your money with the government and do your bit toward winning the war.
 Those at home must back the boys at the front with supplies of every kind. Your money loaned to the government through the purchase of War Savings Stamps will help meet the various demands.

The American National Bank of Richmond, Va.
 SECURITY AND SERVICE

Thrift Made Easy

Perhaps at some time in the past you have tried to save money but it proved a little difficult and you gave it up.

Do not, however, despair. There is an easy way.

To start Thrift but three things are needed:

1. A Savings Account in this reliable institution.
2. A determination to save so much each week or month.
3. Careful management in little things.

Those who practice Thrift naturally save money; in fact, it saves itself!

ORGANILED 1866

The Union Bank of Richmond

1104 EAST MAIN STREET

Resources over \$2,300,000.00

Jno. L. Williams & Sons

BANKERS and BROKERS

Eighth and Main. (P. O. Box 503)

RICHMOND, VIRGINIA.

Transact a general Banking and Brokerage Business. Deal in Southern Investment Securities. Negotiable Railroad and Municipal Bonds.

The First National Bank

OF

Richmond, Virginia

DESIRE

YOUR ACCOUNT.

CAPITAL & SURPLUS

\$3,000,000.00

3%

INTEREST IN SAVINGS DEPARTMENT

R. L. Christian & Company

514-16 E. Broad St.

Richmond, Va.

Leading Fancy Grocer

AGENTS FOR

HUYLER'S CANDIES AND PETER'S SWISS MILK CHOCOLATE.

Special attention given to out-of-town orders.

Catalogue mailed on application.

Richmond, Fredericksburg & Potomac R. R.

To and from Washington and beyond—Daily.

Leave Richmond	Arrive Richmond
* 6.40 A.M. † 12.30 P.M.	† 7.25 A.M. ‡ 9.12 P.M.
▲ † 6.40 A.M. ‡ 3.40 P.M.	* 1.00 P.M. * 9.35 P.M.
‡ 9.00 A.M. * 7.00 P.M.	† 3.20 P.M. ‡ 11.40 P.M.
* 9.00 A.M. † 8.00 P.M.	† 6.00 P.M. ‡ 12.30 N.Y.
† 11.45 A.M.	

Richmond-Washington Local, Lv. 12.10 P.M. week days; 11.15 P.M. Sundays; Ar. 12.20 P.M. daily; Fredericksburg Accom. week days Lv. 11.15 P.M.; Ar. 11.15 A.M. Ashland Accom. week days, Lv. 11.45 A.M.; 6.30 P.M.; Ar. 11.30 A.M.; 5.30 P.M.

▲ Elba ticket and baggage offices not open for this train. Main St. Sta. † Byrd St. Sta. (stopping at Elba). ‡ Elba Sta.

Classified Advertising and Notices

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line, each insertion. Special rates to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents. Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

PIPE ORGANS.

If the purchase of an organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Kentucky, who manufacture the highest grade at reasonable prices.

THE BLUE RIDGE INDUSTRIAL School, Dyke, Greene County, Va., will take a carload of choice winesap apples to Richmond about the 15th of November, 1918, for sale at \$6.00 per barrel delivered at the residences. By buying these apples you will greatly help the work of the school. Please send your order in now.

DESIRABLE HOUSE FOR RENT AT Lexington, Va., between V. M. I. and Washington and Lee grounds. Also will rent part of house or give rooms with board. Apply to Mrs. William J. Armistead, Letcher Avenue, Lexington, Va.

MEETING OF BOARD OF TRUSTEES.

The Board of Trustees of the Protestant Episcopal Theological Seminary and High School in Virginia will meet at the Seminary on Wednesday, the 13th day of November, 1918, at 10 A. M.

S. SCOLLY MOORE, Sec.

HELP WANTED

WANTED A LADY OF EDUCATION AND refinement as companion for my daughter of fourteen, qualified to assist her with her studies, music, etc. Apply J. W. S., Southern Churchman, Richmond, Va.

WANTED—A LADY AS HOUSEKEEPER who is competent and able and willing to work. Episcopalian preferred. Salary \$40 a month, with board and washing. P. O. Box 43, Fredericksburg, Va.

WANTED—COMPANION - HELPER FOR elderly lady. Apply for terms to Mrs. R. E. M., Society Mill, S. C.

WANTED GOVERNOR FOR TWO CHILDREN. Good home. Good wages for refined, competent person. Mrs. H. N. Cootes, 423 West Bute Street, Norfolk, Va.

POSITIONS WANTED

EXPERIENCED RECTOR, AFTER SIX years in German environment, desires parish in South. Loyal Churchman and well known as preacher and lecturer. Every recommendation from present Bishop and vestry. Salary not the first consideration. Address Ph. D., Southern Churchman.

WANTED A POSITION TO TEACH English, French and Music. References given and required. Address Miss J. Randolph, Arrington, Va.

ATTENTION!!! Churchmen Everywhere

Under direction of the War Commission the Department of Army and Navy Work of the Brotherhood of St. Andrew is keeping the great Honor Roll of the Church.

Rectors and laymen send us the names of enlisted Churchmen and their military addresses.

ENLISTED CHURCHMEN send us your names and write us your wants. We are anxious to serve you wherever you are.

EVERY LETTER ANSWERED

B. F. FINNEY, Chief Sec'y
P. S. TITSWORTH, Executive Sec'y
Church House, 12th and Walnut Streets
PHILADELPHIA, PA.

THE BOARD OF MISSIONS.

Correspondence is invited from those who wish to know

What it does.
What its work signifies.
Why the work can be helped most effectively through the Board.

Address
The Right Reverend A. S. Lloyd, D. D., President of the Board of Missions, 351 Fourth Avenue, New York.
Legal Title for Use in Making Wills:
The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.
The Spirit of Missions, \$1.00 a year.

Marriages and Deaths

Marriage notices, not exceeding 40 words, \$1.00; Death notices, not exceeding 40 words, inserted free. Over 40 words at the obituary rate. Obituaries and resolutions, 20 cents per line. Six words to the average line.

Copy for this department must be received not later than Tuesday of the week in which it is intended to be published.

Brooke: On Tuesday, October 22, FRANCIS KEY BROOKE, Bishop of Oklahoma, in the sixty-sixth year of his age, at the home of his eldest daughter, Mrs. Edward H. Lee, 1353 North State Street, Chicago. He was buried at his birthplace, Gambier, Ohio, on Friday, October 25.

A true and valiant soldier of Jesus Christ, in the "front trenches" on the frontier, for years he fought a good fight, was brave in the face of great disappointments and hardships, and has reclaimed no small part of "No Man's Land" for Christ, his Captain.

Henderson: Entered into life eternal on July 11, 1918, BETTIE MARTIN HENDERSON, widow of Richard B. Henderson, who passed away on August 21, 1917. Mrs. Henderson was raised in Richmond, being the daughter of Nathaniel Macon and Susan Gilmour Martin.

"Father, in Thy gracious keeping,
Leave we now Thy servant sleeping."

Miller: Died at "Riverside," Caldwell County, N. C., October 18, 1918, at 4 o'clock, MISS LUCY ANNIE MILLER, born September 22, 1883.

"Blessed are the pure in heart."

McBryde: Died in Lexington, Va., on the tenth day of August, 1918, ELLEN D. MCBRYDE, widow of Rev. R. J. McBryde, D. D. The interment was the 12th of August in Hollywood Cemetery, Richmond, Va.

"Death is swallowed up in victory."

Skinker: Fell in the service of his country at the battle of the Argonne, September 26-29, 1918, ALEXANDER RIVES SKINKER, captain in 138th United States Infantry, beloved husband of Caroline Rulon-Miller Skinker, and son of Thomas Keith and Bertha Rives Skinker, 6464 Ellenwood Avenue, St. Louis, Mo.

Vaughan: HENRY MAURY VAUGHAN, second son of the late Dr. Joseph H. and Fannie Bolling, died October 24th of acute Bright's disease, followed by influenza. A widow and five children mourn their loss. Henry was in his early twenties when our parents died within fifteen months of each other, leaving four young children. Never did a young man more faithfully assume the responsibility of their brothers and sisters, giving his whole life for years to their support. I recall our mother's words: "Henry had never caused her a moment's uneasiness." A valiant, courageous character as I ever knew was this brother. Absolute integrity with high sense of honor marked all Henry's dealings.

Sister,

VIRGINIA MAY GOOLRICK.

VIRGINIA MAY GOOLRICK, eldest daughter of W. B. and Celia N. Goolrick, passed away in Fredericksburg, Va., on the third of October, 1918, in her forty-second year. Miss Goolrick had been connected with the Fredericksburg State Normal School since its beginning in 1911 as head of the department of history, and was one of its truest friends and most loyal supporters. In her death not only the Normal School loses one of its ablest teachers, but the community and City of Fredericksburg one who always served them with the unfailing devotion and enthusiasm of her gifted mind and charming personality.

"I heard a voice from Heaven saying, Blessed are the dead who die in the Lord: even so saith the Spirit; for they do rest from their labors."

A FRIEND.

Southern Churchman

SOUTHERN CHURCHMAN COMPANY
Publishers

815 East Grace Street, Richmond, Virginia

LEWIS G. WILLIAMS, President.

M. B. ADDISON, Vice-President.

REV. E. L. GOODWIN, D. D., Editor.

REV. JAS. D. GIBSON, Managing Editor.

Entered at the Postoffice in Richmond, Va., as second-class, mail matter.

SUBSCRIPTION PRICE—After January 1, 1918, \$8.00 per year in advance. To the Clergy \$2.00. Six months \$1.50. Trial subscription 3 months 50 cents, 10 cents a copy. Foreign postage 50 cents additional. Back numbers not over 3 months old 10 cents each, over 3 months old 25 cents each.

For the convenience of subscribers, subscriptions are continued at expiration unless otherwise ordered. Notice of renewal, discontinuance, or change of address should be sent two weeks before the date they are to go into effect.

RECEIPT OF PAYMENT is shown in about two weeks by change of date on address label. If date is not properly extended after each payment notify us promptly. No receipt for payment will be sent.

Notice post office address. The exact post office address to which we are directing the paper at the time of writing **MUST ALWAYS BE GIVEN.** Our mailing list is arranged by post offices and not alphabetically.

Make all checks and money orders payable to "the Southern Churchman and not to an individual."

ADVERTISEMENTS—Rates quoted on request. No classified ad head of that department.

Representatives wanted in each Parish, liberal commissions.

News concerning the church at large, always welcome.

It is not death.

It is but the throwing wide the radiant gates that open out into the joyous light and beauty, the deathless bloom and everlasting peace, of Paradise.

"O great and glorious vision,
The Lamb upon His throne;
O wondrous sight for man to see,
The Saviour with His own;
To drink the living waters
And stand upon the shore,
Where neither sorrow, sin nor death
Shall enter ever more."

EDWARD LE BARON GOODWIN,

Lieutenant, M. R. C., U. S. A.

Died, October 10, 1918; Aged 32 Years.

He would have asked no better part;
His brave, young feet have reached the goal.
This scientist with the poet's heart,
Physician with the soldier soul.

His feet pursued the poet's dream
In visions brighter than the deed;
His eyes still flashed the molten gleam
Till life was molded to his creed.

His life was like a singing sword
That turned all ways to right the wrong;
Broken to work his Master's word,
And flashing earthward with a song.

He fought that stricken men might rise;
That hearts might beat and lips have breath.
Dead on the battlefield he lies,
Face forward to his foe, Death.

A star, a golden star shall mark
His name throughout all after years.
We, stumbling onward through the dark,
Yet know his life too bright for tears.

God make complete in some fair land
His life that here has reached the goal;
True poet with the healing hand,
Dear healer with the soldier soul.

—J. S. W.

William and Mary College.

ACKNOWLEDGMENTS.

Please acknowledge the following contributions to the Education Society in Virginia during October:
St. Paul's, Richmond \$ 1.50
Epiphany, Danville 6.90
Cople Parish, Westmoreland 5.00
St. James, Warrenton 10.00
Emmanuel, Brookhill 40.00
P. P. PHILLIPS, Treasurer.

Alexandria, Va., November 1, 1918.

More Truth Than Poetry.

On the wall of a Southern real estate office hangs this bit of what is plainly more truth than poetry:

"It is not the thing you do or say;
It is all in the way you do or say it.
What would the egg amount to, pray,
If the hen got up on the perch to lay it?"

Personal Notes

The Rev. Arthur L. Seiter, rector of Christ Church, Meadville, Pa., is now stationed at Camp Lee, Virginia, as civilian chaplain.

The Rev. Frank P. Harrington took charge of St Thomas' Church, Citronelle, Ala., on November 1, and will remain in charge until Easter.

The Rev. George F. Dudley, 1410 Girard Street, N. W., Washington, District of Columbia, has been elected secretary of the Standing Committee of the Diocese of Washington in place of the late Rev. Charles E. Buck, to whose place on the committee the Rev. C. Rockford Stetson has been elected.

The Rev. G. M. Frear has taken charge of Grace Church, Honesdale, Pa., Diocese of Bethlehem.

Major A. A. Pruden, chaplain, United States army, commandant of the Chaplains' Training School at Camp Zachary Ky. The rector, the Rev. Harris Malinckrodt, chaplain of the 138th Field Artillery, has announced his safe arrival in France.

The Rev. G. W. VanFossen is now rector of the Church of the Good Shepherd, Milford, Pa., Diocese of Bethlehem.

The Rev. Ira C. Swanman has entered upon his duties at Monticello and other mission points in Southeast Arkansas.

Ordinations.

Owing to the closing of the churches on account of influenza, the ordination of Mr. Paul R. Ito was held on the lawn of Grace Church Cathedral, San Francisco, Cal. Mr. Ito, a Japanese student and graduate of the Church Divinity School of the Pacific, was ordained to the diaconate by the Bishop of California, who also preached the sermon and celebrated the Holy Communion. Assisting the Bishop in the services were the Very Rev. Dean J. Wilmer Gresham, D. D., the Rev. J. O. Taylor, is at present minister-in-charge of Calvary Church, Louisville, Lincoln, D. D., professor in the Divinity School, who presented the candidate, the Rev. F. H. Church, and the Archdeacon of the Diocese. Mr. Ito, as a student, has been in charge of the Japanese mission in San Francisco, and as deacon he will continue that work.

In Christ Church, Little Rock, Ark., on the Feast of All Saints, the Rev. Samuel Eli Wells was advanced to the priesthood by Bishop Winchester, who also celebrated the Holy Communion, assisted by Bishop Saphore. The candidate was presented by the Rev. Charles F. Collins and the sermon was preached by Bishop Saphore. Other Clergy present and taking part in the service were the Rev. A. E. Lyman-Wheaton, the Rev. R. B. Templeton, D. D., and the Rev. Walter E. Bentley.

Ratcliffe & Tanner, Inc.
...FLORISTS...

207 N. 6th Street, Richmond, Va.

FLOWERS FOR ALL OCCASIONS

The Sight That Does Them Good.

What the presence of American women means in a canteen over there cannot be told. Miss Gladys MacArthur writes:

"One evening Miss Wright and I visited an artillery camp where the boys had not seen an American woman since they landed in France three months before. People who have not been through the experience cannot realize what that means to the boys or what it means to them to have an opportunity to talk to an American woman for a few minutes. One of the roughest men in the camp came in and saw me. He made a dash for my corner and was so enthusiastic and pleased to see me that I reckoned I never would get away from him. After I had gone he went to the secretary and said, 'Mr. Weed, you know I have the finest little wife in the world back home, and to see those American girls—well! Will you please come outside and pray with me for a little while?'"

Analysis and Indictment of Bolshevism.

It is possible to differentiate three elements in Maximalism, now turned into Russian Bolshevism:

1. The Bolshevism of the Intellectuals, as represented by fanatical doctrinaires, the greater number of whom have appeared on the scene since the revolution, coming from alien countries, some of them, like Lenin, with the backing of the German authorities and totally ignorant of Russian affairs.

2. Popular Bolshevism, adopted by the soldiers and peasants, which recalls the many instances of rebellion and peasant uprising so long a bloody stain on Russian history. These peasants and soldiers are ever ready to take advantage of circumstances to stop working and plunder the estates. The unheard-of excesses which they have lately committed at the incitement of the doctrinaire Bolsheviks have so completely disorganized or destroyed the army, industry, commerce and agriculture, that nothing is left intact of all that constituted the strength and resources of the country.

3. The Bolshevism of the Profiteers, represented by sordid individuals who endeavor to exploit the revolution, and immediately to draw therefrom the greatest possible personal benefits.

This general exemplification, and especially the facts upon which it is based, prove that Bolshevism cannot even be taken into consideration as a social theory. Like the hurricane it is but an agent of destruction. It has succeeded in destroying the economic and financial forces of Russia, which

were the result of many centuries of upbuilding. It has brought misery and famine upon the industrial and peasant classes who were lured by the promise of social reforms not a single one of which have they seen fulfilled. Bolshevism has established in Russia an anarcho-communistic regime of absolutism, whose watchword, "Take all you can get," has destroyed the work of generations. Certainly many decades must pass before the crumbled edifice can be re-erected.—From "To Cut Russia from Germany," by Andre Cheradame, in "Asia" magazine for October.

Consecrated Money.

Three essential conditions must be met to consecrate money to God.

It must be given with a purpose. It must be anointed by the spirit of charity. Church finances are often sordid because they are unhallowed by pious motive. Why do you give money for the support of the Church? If you give for the sake of Christ's dear love, for the sake of the Kingdom of God, the gift is holy.

The gift must have priority. Offerings to God must be from the first fruits and the best. They must be anointed by the spirit of self-denial. When do you give money to the Church? If giving to Christ is only a secondary thing, the gift is inadequate. Church finances are often shameful, because they are gathered by begging. If you give with the sense of owing all to Christ, the offering will come first.

The gift must be proportionate to our income. We must make the offering on our knees. Church finances are usually insufficient, because the conscience is asleep. The gift must be anointed by the spirit of justice. How much do you give for the work of Christ's Kingdom? Your answer must be given after prayer, after considering how bountifully God has blessed you.—Trinity Messenger.

What do you know of the work of your

Church Temperance Society?

Re. Rev. Frederick Courtney, D. D., President
William Jay Schieffelin, Esq., Ph. D., Treasurer
Rev. James Empringham, D. D., Gen'l Supt.

Send for free sample copy of "TEMPERANCE."
This periodical has the largest circulation of any magazine of its kind in America. Address

Church Temperance Society

214 Metropolitan Tower, New York City

JUST OUT

The American Soldier in France

A Military Guide Book to the Language and Country for Use of Our Troops Going Abroad

By GEORGE N. TRICOCHÉ
Formerly an Officer in the French Army

Distinctive Features:

1. Dialogues, showing pronunciation, composed for the needs of the soldier among the French soldiers and people.
2. Thorough technical vocabularies for trenches, war zones and railroads.
3. Information about France, particularly the war zone.
4. Up-to-date information about the French army.
5. Description of French guidons, badges and lanterns.
6. Grammatical hints and French idioms.

Pocket Size, Flexible Cloth, Postpaid, 55 cents

For Sale by

SOUTHERN CHURCHMAN COMPANY

CUT ME OUT

And send me, with your name and address to the Southern Churchman Co., Richmond, Va. I will bring you full particulars of how you can easily earn from \$5.00 to \$25.00 within the next few weeks.

Turn your spare time into money.

Wasted Goods.

The parable of the "Unjust Steward" is, in many respects, similar to the parable of the Talents. In both parables the lord and master entrusted his servants with his goods, or property, expecting that the persons to whom they were entrusted would wisely and faithfully use them to their master's advantage or profit.

In the parable of the "Unjust Steward" the sin that is explained and condemned is the very common sin of neglect and carelessness, rather than that of wilful wrongdoing. The steward did not steal his master's goods, he could not be accused of dishonesty, he was merely neglectful and careless, he did not attend diligently to his master's affairs, and the consequence was his master suffered loss, and so he was accused, and justly accused, of wastefulness. Carelessness and neglect of duty resulted in loss to his master just as much as if the steward had wilfully stolen or destroyed his master's goods.

Our Master's goods, or the talents with which we have all been entrusted, are usually taken to represent the physical, intellectual and other temporal gifts which God has been pleased to bestow upon us—our health, our ability, our time, our money, our influence, etc.—and which are to be so used as to be profitable to our Master. Our talents must be so invested or employed that when we are obliged to give an account the Master may receive His own with usury.

The "Master's goods" or a portion of the Master's goods with which we have all been entrusted might justly be taken to represent the opportunities and the means that God has provided for His people, His stewards or servants, not only of manifesting their interest in their Master's affairs, but also of honoring and glorifying their Lord and Master, to whom every servant will, ere long, be required to render an account.

Accordingly we put the stamp, "The Master's Goods," upon two very common things, "The Lord's Holy Day" and "The Means of Grace provided for us in God's Church." And truly these good gifts of God are "God's Goods" in the very highest sense.

The question then for every steward, for every servant of God, for every man and for every woman who shall one day be called upon to give an account of his or her stewardship, is, What am I doing with my Master's goods? To

what purpose am I devoting His holy day? How am I using His means of grace, the services of His Church? Many, alas, too many, do not appear to realize their duty and their responsibility concerning these special goods of God. The Lord's day and the services of His house seem to have no real claim upon their thoughts or their time; and yet are they not the Master's goods? Are they not goods for which we must all render an account?

The Lord's day and the means of grace are indeed goods, that the Master hath committed to our trust and keeping for a twofold purpose.

By appreciating and using these goods we, in the first place, honor and glorify the Master, we manifest our interest in, and care for the things of God, whilst in the second place, we nourish and refresh and strengthen our own spiritual life and character. By carefully observing the Lord's day and by faithfully using the means of grace, "God's Goods" are used both to God's advantage, to the strengthening and enlarging of His Kingdom, the Church, and also to our own spiritual welfare.—Rev. G. S. Anderson, in Canadian Churchman.

A Prayer.

Let me be a little kinder,
Let me be a little blinder
To the faults of those about me,
Let me praise a little more;
Let me be when I am weary
Just a little bit more cheery—
Let me serve a little better
Those that I am striving for.

Let me be a little braver
When temptation bids me waver,
Let me strive a little harder
To be all that I should be;
Let me be a little meeker
With the brother who is weaker,
Let me think more of my neighbor
And a little less of me.

Let me be a little sweeter—
Make my life a bit completer,
By doing what I should do,
Every minute of the day.
Let me toil without complaining,
Not a humble task disdain;
Let me face the summons calmly
When death beckons me away.

—Selected.

War and the Church

THE CHURCH IN THE FURNACE

Editor E. B. McNutt

Price \$1.75

By Seventeen C. of E. Chaplains.

At the Front

Two page leader in June 1, "Living Church", by Dean Hodges.

Used by P. E. War Commission in its Work.

THE CHURCH AND THE MAN.

By Donald Hankey.

Price 60 cents.

One chapter quoted entire in "March" Y. M. C. A. "Association Men." At the head of Book List for the month.

THOUGHTS ON RELIGION AT THE FRONT.

By Rev. Neville S. Talbot.

Price 80 cents.

The opinions of a C. of E. Man of true humility and courageous sincerity.

WATCHMAN! WHAT OF THE NIGHT.

By Richard Henry Malden.

Price \$1.75.

A C. of E. naval chaplain lets others describe symptoms and exhort on penance while he does some deepful thoughtful work on the first principles of a cure.

THE NEW HORIZON IN CHURCH AND STATE.

By W. H. P. Faunce,

Pres. Brown University.

Price 60 cents.

A good American book by a good American.

THE CHRISTIAN MAN, THE CHURCH AND THE WAR.

By Robert E. Speer.

Price 60 cents.

An earnest discussion of the aims of the war which call for its warm hearted support by the Christian and the Church.

Order from

SOUTHERN CHURCHMAN CO.
Richmond, Va.

The Richmond Mica Co.

Oldest Ground Mica Factory in the World

Manufacturers of

GROUND MICA OF UNSURPASSED
PURITY AND LUSTRE

BY EXCLUSIVE PROCESS

Factory, 321-323 S. Ninth St.

Office, Cor. Eighth and Main Sts.

RICHMOND, VA.

TO WARD OF PNEUMONIA

Rub vigorously with GOWAN'S
—the pleasant, effective, ex-
ternal application for colds, croup, pleurisy, pneumonia, etc. Soothing and healing. Ask
your druggist. If he can't supply you write GOWAN MEDICAL CO., Concord, N. C.

PREPAREDNESS FOR THE CHURCH

Never in the history of the country has the Church's responsibility in upholding the ideals of the nation been so great. In rendering its share of the essential work, its buildings should provide for maximum efficiency in every department.

Consult the leading specialists in all branches of church improvement, construction, alteration, etc.

Designs will be prepared indicating how contemplated changes, etc., can be effected. Local labor will be availed of when desired for the constructive work, the artistic and elaborate enrichment being executed under the supervision of our New York artists.

Send for photographs of church interiors showing changes and improvements that have been accomplished, with memorial gifts included as a part of the scheme.

J & R LAMB

23-25-27 Sixth Avenue NEW YORK

Church Furnishings, Memorials, Etc.



CHURCH VESTMENTS

EMBROIDERIES

Silks, Cloths, Fringes, Etc.

CLOTHING for CLERGYMEN

COX SONS & VINING

4-74 Madison Avenue, New York



CHURCH FURNISHINGS

Gold, Silver and Brass

Church and Chancel Furniture

Write for Catalogue
for Episcopal Churches

W. & E. SCHMIDT CO.

308 Third Street, Milwaukee, Wis.

CHURCH EMBROIDERIES

Stoles, Eucharistic Vestments, Surplices, Altar Hangings, Burses and Veils, Markers, etc. All materials for sale.

The only studio importing exclusively English unfading silks, Damasks, fringes, linings, pure gold metal threads, etc.; and using Standard Church of England

English silk stoles, plain.....\$ 5.00

English silk stoles, handsome crosses.....\$ 6.50

English silk stoles, best hand embroidery, from \$10.00 up to.....\$50.00

English silk burses and veil with crosses.....\$12.00, \$15.00, \$18.00.....\$20.00

Handsome embroideries unsurpassed in workmanship. Special altar linens embroidered in England. Testimonials from all over the world.

THE CATHEDRAL STUDIO

Miss Lucy V. Mackrille

3615 WISCONSIN AVENUE, WASHINGTON, D. C.

GRANITE AND MARBLE MEMORIALS

Largest Stock in the South

We pay the freight and

guarantee safe arrival

The Couper Marble Works

(Established 65 years)

264-268 Bank St., Norfolk, Va.

R. Geissler, Inc.

56 West Eighth Street, New York

Memorials
FOR THE CHURCH
Furniture — Windows — Fabrics

O. Luetke's Art Works Church Furnishings

IN METAL, WOOD, MARBLE, ETC.
Est 1886. 328-332 7th Ave., New York

Brotherhood of St. Andrew

Guilds and all Church organizations desiring to assist their treasury can find no better way than by representing the SOUTHERN CHURCHMAN. And at the same time you will do a good work by placing the SOUTHERN CHURCHMAN in homes where there is no Church paper. Write to-day for full particulars.

SOUTHERN CHURCHMAN,
Richmond, Va.

Thoughts For the Thoughtful

As soon as gold was discovered somebody invented brass.—Ex.

The man who walks by faith is in no hurry for God to explain Himself.

The man who minds his own business will always have something to do.—Ex.

If you are not afraid of a little sin, you will soon be in the power of a big one.

When you can't get the closet door shut, try oiling the hinges with the oil of praise.

It takes grace to keep still while somebody else is getting credit for work that you are doing.

When the Holy Spirit leads it is step by step, but the flesh always wants to do things on the run and jump.—Ex.

"If you mean to act nobly, and seek to know the best things which God hath put within the reach of men, you must fix your mind on that end, and not what will happen to you because of it."—George Eliot.

Jesus is worthy to receive riches. Give Him the best, the most, that which you prize and are tempted to hoard. The charm of such giving is anonymity. Let it be done as a personal transaction between Him and you.—F. B. Meyer.

"Man's life is his fair name and not his length of years;
Man's death is his ill-fame and not the day that nears.
Then life to thy fair name, by deeds of goodness give,
So in this world two lives, O mortal thou shalt live."

The supreme tragedy of human life is that man thinks so much less of himself than God thinks of him; that man is tempted to satisfy himself with the dust when God has made him for Deity; that man lives upon the level of the earth when God's thought of him is in the height.—G. C. Morgan.

I heard a bird at break of day
Sing from the autumn trees
A song so mystical and calm,
So full of certainties,
No man, I think, could listen long
Except upon his knees.
Yet this was but a simple bird,
Alone, among dead trees.
—Selected.

The need of the citizen in Christ's kingdom is receptivity. "It is your Father's pleasure to give." He would, therefore, have us possess capacity to receive. He would give us a kingdom even before the King shall appear in His glory to set up His kingdom on earth. "Blessed are the poor in spirit: for theirs is the kingdom of heaven." They, of course, belong to the kingdom, but better than that, the kingdom belongs to them. Its authority, its prestige, its glory are theirs.—A. C. Dixon.

To pray in Christ's name is simply to rest our hope of acceptance, of pardon, of regeneration, of divine help here, and of heaven hereafter, upon the great atonement which Christ has made. Christ's intercession for us is not a beseeching Christ kneeling at the feet of a sovereign Deity, persuading and inducing Him. It is His presence in heaven as the ascended Son of Man, He "appears as a lamb slain," "appears in the presence of God for us."—H. Allan.

A French painter fitted up a cab for a studio, and went all about Paris making sketches of things he saw. He then transferred to canvas his sketches of scenes and incidents in the city's hidden ways, but put Christ everywhere among them. When the people saw the pictures, and themselves as they were, they were ashamed and startled at the frivolous life with Christ in the midst. Would it shame or startle you, oh Christian, if some painter transferred to canvas your relationships to others in your home, church or community life? Jesus is in the midst of it all. What kind of picture does He see?—Selected.

Among the crowns that await the redeemed hereafter I can well believe that the brightest will belong not to great martyrs and philanthropists and heroes who made a noise in the world, but to those who, all unknown to the very companions by their side, impelled by their conscience and their love of God, fought hard and long with secret sins and evil tendencies which no one knew but God and themselves, fought and fell, rose and fought again, and fought until they won. Of such a one I can understand the Saviour saying, as He crowns him with the victor's crown. "That man's enemy was the worst of all enemies, himself, and he conquered him at last."—J. McGregor.

CLOTHING

FOR MEN AND BOYS

In these days of uncertain merchandise it is necessary that you trade where you know the store.

Our policy of "all-wool" is still maintained.

C. H. Dingle
ESTABLISHED 1909

Main and 11th Sts.
RICHMOND, VA.

You have a Faith for Better Living.
How about Furniture for Better Homes?

Sydnor & Hundley

Seventh and Grace Streets,
RICHMOND.

The Conversation Book.

I 'ave a conversation book; I brought it out from 'ome,
It tells the French for knife an' fork an' likewise brush an' comb;
It learns you 'ow to ast the time, the names of all the stars,
An' 'ow to order hoysters an' 'ow to buy cigars.

But there ain't no shops to shop in, there ain't no grand hotels,
When you spend your days in dugouts doin' 'olesale trade in shells;
It's nice to know the proper talk for theatres an' such—
But when it comes to talkin', why, it doesn't 'elp you much.

There's all them friendly kin o' things you'd naturally say
When you meet a fellow casual-like an' pass the time o' day—
Them little things as breaks the ice an' kind o' clears the air,
Which, when you turn the phrase book up, why, them things isn't there!

I met a chap the other day a'roostin' in a trench,
'E didn't know a word of ours nor me a word o' French;
An' 'ow it was we managed, well, I cannot understand,
But I never used the phrase book, though I 'ad it in my 'and.

I winked at 'im to start with; 'e grinned from ear to ear;
An' 'e says "Tipperary" an' I says "Sooveneer";
'E 'ad my only Woodbine, I 'ad 'is thin cigar,
Which set the ball a'rollin', an' so—well, there you are!

I showed 'im next my wife an' kids, 'e up an' showed me 'is,
Them little funny Frenchy kids with 'air all in a frizz;
"Annette," 'e says, "Louise," 'e says, an' 'is tears begun to fall;
We was comrades when we parted, but we'd 'ardly spoke at all.

'E'd 'ave kissed me if I'd let 'im, we 'ad never met before.
An' I've never seen the beggar since, for that's the way of war;
An', though we scarcely spoke a word, I wonder just the same
If I'll ever see them kids of 'is . . .
I never ast 'is name.

—From "Punch."

A Communion Service at Quantico.

The time was 3:30 in the morning; for some time short, sharp commands could be heard outside; men were hurrying to and fro and the last finishing touches had been put on the packing of the sea bags. Shortly the last good-byes would be said. One of the buildings, however, presented another scene. It was that of the Y. M. C. A. hut, and there at that early morning hour more than five hundred men could be seen and heard, for they were singing that old familiar hymn, "Just As I Am Without One Plea." On the stage an altar had been constructed, and there the post chaplain, Rev. E. B. Niver, was celebrating the Holy Communion. One can never forget the scene when more than two hundred of the men went forward to receive the Holy Communion. It was the last touch of the old home life and in a few hours they would all be on the ocean. To every man came a new meaning in those wonderful and comforting words: "Preserve thy body and soul unto everlasting life." Then came the final hymn, "God Be With You Till We Meet Again"—the benediction—a few more hurried good-byes, and the building was empty. Down the concrete road could be heard the sound of marching men—the service was over.—St. Andrew's Cross.

Paying the Price.

Any liberty worth the having is paid for by a tremendous effort. Evil is so strongly entrenched that it never surrenders its hold without a desperate fight. No one passes into any spiritual heritage without the smell of battle upon him. It is passion in effort and purpose that counts in the final victory. The realization of the finest virtues in a Christian have the odor of battle-smoke. Man is not born again into a life of ease—to a sort of a pleasure excursion, but to a relentless contest in which strength is gained from the very tempests through which he passes. Battles for righteousness nerve the Christian warrior, for the heroic element comes to the front. True freedom is the price of blood—the vicarious achievements in the soul. Satan holds his subjects with a determined grip, and deliverance from his cruel power invites a hard and sometimes a long-drawn tussle. The hardest battles ever fought have been fought in the domain of the soul, invisible to human eyes, but tenderly observed by the Friend of sinners. The real vic-

tories are likewise invisible. When the soul pays the price of its freedom from the power and dominion of sin, it is the beginning of almost numberless victories through life. To be made pure in heart is a very desirable experience, but the price of its realization must be paid, and if paid it shall be done, and the darkest hour is just before the break of day—the day of full deliverance.

The same truth obtains in the life of the nation. No social evil yields without a persistent struggle. How hard national sins die! Every honorable and beneficial law on our statute books which involved widened freedom of thought and of achievement has been won by a vicarious conflict. Enlarged freedom comes not in national dreams, but through convulsions of thought, through heated contests, through constant vigil and relentless determination and relentless warfare. The men who have fought for our national liberties carry about them the marks of the heated conflict, and these marks are the emblems of their glory. Freedom will ever be the perquisite of blood.—The Evangelical Messenger.

The Supercilious Churchman.

The man who brags of the superiority of his Church is very vulgar and very annoying. Perhaps the most offensive of this class is the Churchman who parades the Church's lineage. As if lineage was of any importance except for the inward qualities thus transmitted, and as if these qualities needed self-advertising!

But there is, to our way of thinking, a still greater, though more subtle offense, to be laid to the charge of persons of a rather more refined type whose mental attitude and manner of discussion imply, without definite claim, a superiority which proffers intercourse with those of other creeds only as a kind of condescension.

We are quite aware that we are giving precious little description of the manner to which we refer. No adequate description can be given. Its essence is to baffle description. But we rise to remark that in our judgment this special talent of tacit assumption is one of the most serious hindrances to the appreciation of the sweet reasonableness which is the true temper of this Mother Church. And if we, towards whom the polite contempt is not directed, are disgusted, what must be the trial imposed on the charity of those who are its intended objects.—Texas Churchman.

The Choice of Executors

is a matter of great importance Every dollar you leave should be conserved in such a way that your heirs may enjoy the uninterrupted benefits of your life's work.

This Company is a careful and economical executor, trained in the law and business, sound in judgment, and seasoned in practical experience: its primary business is the administration of trust funds

Correspondence invited.

Capital
\$1,000,000

RICHMOND TRUST
& SAVINGS CO.

7th & Main Sts.
Richmond, Va.



Southern Churchman



Vol. LXXXIII. RICHMOND, VA., NOVEMBER 16, 1918. No. 46

Yesterday's Mail

brought a letter that gave us immense pleasure!

The writer is one of the really great men of Virginia—a leader, whose name is familiar in every hamlet.

The letter was registered and contained his will, in which the VIRGINIA TRUST was named Executor and Trustee!

Which leads us to say that prudent men in every section of the State have selected this Institution to administer their estates.

For such marks of confidence we are thankful!

Virginia Trust Co.

THE "SAFE EXECUTOR"
Richmond, Va.

P. S.—Twenty-six years in the business, and we can honestly say that the experience thus gained constitutes one of the Company's chief assets.

EDUCATIONAL

The Protestant Episcopal Theological Seminary in Virginia

Established A. D. 1823

The ninety-fifth session will open on Wednesday, September 18, 1918

Special Students Admitted

For catalogue and other information, address the Dean or Secretary

Theological Seminary
Alexandria Va.

The Theological Department OF THE University of the South

An integral portion of the University, where the student of Theology meets in the frank intercourse of a common life with the student of Science on the other.

For catalogue, address
THE DEAN,
Sewanee, Tenn.

The Bishop Payne Divinity School

The accredited Seminary of the Church for training colored men for the ministry. The fortieth session opens September 21 1918.

For catalogue and information apply to
REV. C. B. BRYAN, Dean,
Petersburg, Va.

The General Theological Seminary

CHELSEA SQUARE, NEW YORK

The next Academic year begins on the last Wednesday in September.

Special students admitted and Graduate Course for graduates of other Theological Seminaries.

The requirements for admission and other particulars can be had from The DEAN, 1 Chelsea Square, New York, N. Y.

Episcopal High School

NEAR ALEXANDRIA, VA.

The eightieth year of this School for Boys will open September 18, 1918. Modern equipment throughout. Military feature. Catalogue on application.
A. R. HOXTON, B. A., Principal.

Emerald Hodgson Hospital

—AND—
TRAINING SCHOOL FOR NURSES
UNIVERSITY OF THE SOUTH
Sewanee, Tenn.

A Church institution where the best training to be had for development of Nurses. For further information, address
REV. W. S. CLAIBORNE, Supt.

"Y."

When he wants to write a letter
(And you know that he had better)
To his mother, or his father, or The Girl.

Or he's feeling sort of lonely
And the thing he craves is only
An oasis in the racket and the whirl;
Or he yearns for conversation
Or the glad exhilaration

Of a movie with a comic custard pie.
He will hurry helter-skelter
To the Y. M. C. A. shelter,
Hereinafter to be spoken of as "Y."

It's a cozy little cot
When it's chilly or it's hot,
For a fellow needs a spot
Where it's dry.

'Tis a happy little hut
Where they do not pose or strut,
And the door is never shut
At the "Y."

No, they don't care what his creed is;
They're concerned with what his need is

And to help him in whatever way they can;
And no matter what his rating,
There's a welcome always waiting
For a soldier and a brother and a man.

There are lots of books and papers,
There are talks and shows and capers,
And a pleasant voice to cheer him
if he's shy;

And they're glad to see him smoking,
And they love to have him joking
In the hut or tent or dugout known
as "Y."

When he wants a friendly face
At the front or at the base,
It's a handy sort of place
To be nigh.

'Tis a free-and-easy shanty,
Homey, pleasant-like and canty,
And the greeting isn't scanty
At the "Y."

So, that nothing need be lacking,
Lend the Hut your earnest backing—
Let the boy who bears the battle
have his club!

Give more often than you care to;
Draw the biggest check you dare to,
For the entry will look well upon
the stub.

Help to cheer the youthful fighter;
Help to make his lot the brighter;
You can spare a little extra if you try,

That the lonely, sad or weary
Shall have comfort, warm and cheery,
In the winsome little wigwam known
as "Y."

It's a heavenly retreat
For the lad on weary feet
(Where we possibly shall meet
By and By).

'Tis a happy little hut
Where they do not pose or strut,
And the door is never shut
At the "Y."

—Arthur Guiterman.

Throughout the Scriptures the works of man are made the test of his salvation. He is not to be justified by them, but he is to be judged by them, and this is a difficulty that often recurs to the mind. How is a man to be judged by his works if he is not to be justified by them? The answer is, because they are taken as the test of his faith, the proof of his sincerity.—R. J. McGhee.

STUART HALL

STAUNTON, VA.

Formerly Virginia Female Institute)

Diocesan Girls, School of Virginia and Southern Virginia. College preparation, Music, Art, Expression and Business Courses, Faculty and equipment of large school with small classes and individual attention. Large grounds and indoor athletics and outdoor sports under direction of Physical Trainer. Seventy-fifth session opens September, 1918. For catalogue apply to

MRS. H. N. HILLS, Principal,
(Formerly Principal of Sweet Briar Academy.)

S. HILDA'S HALL A School for Girls.
Charles Town, W. Va.

Under the auspices of the Bishops of the Diocese (Episcopal). Near Washington. College Preparatory and elective courses. Music and Art. Athletics under trained Director. Open air classes.

MARIAH PENDLETON DUVAL, Principal
Past 16 years principal of Stuart Hall, Va.

The Virginian Home and Training School

Falls Church, Fairfax County, Va.
For the Feeble-Minded and Epileptic.
Established 1892.
For terms and information, address
MISS M. GUNDY.

ST. MARY'S, An Episcopal School for Girls
Founded 1842. Full college preparation and two years advanced work. Music, Art, Elocution, Domestic Science and Business. 14 modern buildings, 25-acre campus in mild Southern climate. Moderate rates. Address REV. GEO. W. LAY, D. C. L., Rector, Box 19, Raleigh, N. C.

Virginia Episcopal School

(NEAR LYNCHBURG, VA.)

For boys of character, position and ability whose means will not permit them to attend our more expensive schools. Prepares at cost for college, university or immediate entrance upon the duties of life. Made possible by gifts of founders. Special terms to clergymen. Boarders for the present are limited to seventy. One hundred and six acres of land. The session begins September 19, 1918. Apply for information and catalogue to the

Rev. Robert Carter Jett, D. D.,
Principal.

Rev. Thomas Kinloch Nelson, M. A.,
Vice Rector.

The Divinity School of the Protestant Episcopal Church in Philadelphia.
Founded by Bishop Alonzo Potter in 1862.

Special students admitted. Privilege of attending course of special study at the University of Pennsylvania.

For information address the Rev. George G. Bartlett, S. T. D., Dean, 5000 Woodland Avenue.

The Chamberlayne School

A COUNTRY BOARDING AND DAY SCHOOL FOR BOYS AT RICHMOND, VA.

Eight session begins September 19, 1918. Location: Stop 25, Westhampton Line. New buildings. Ten acres of ground. Two large athletic fields. Boarding department limited to 25. For catalogue, address

C. G. CHAMBERLAYNE, A. M., Ph. D.
Headmaster

WHEN WRITING OUR ADVERTISERS
PLEASE MENTION THIS PUBLICATION

Ritual.

Ritual to be good must have a reason for which the outward act is an expression. Thus the minister faces the people when he speaks for God to them and faces with them when he speaks for them to God. The people sit when Holy Scripture is being read to them for their instruction except at the reading of the Holy Gospel, when they stand as a mark of honor to Christ, whose word it is.

Simple as is the ritual of baptism, it is in every point significant, as Bishop Barry points out in his Teachers' Prayer Book. (a) The taking of the child into the arms of the priest denotes its being taken from its parents into the arms of Christ's mercy, to be made one with Him; (b) the giving of the personal name to the child shows that he is now regarded as having a separate individuality in the Covenant of God; (c) the immersion, or the pouring on of water, signifies the washing away of natural corruption in the blood of Christ; (d) the baptism "into" (not "in") the name of the Holy Trinity signifies the entering into communion with the Godhead, through unity with Christ, our Mediator, by which (see Catechism) the child becomes "a member of Christ," "the child of God," "and sanctified by the Holy Ghost."—The Church News.

Faith transforms a way of thinking into a mode of living. Faith transforms a range of dogmas into an assembly of virtues. Faith changes creed into character and transforms theory into life. But we have not yet carried the matter deep enough if we are to come into communion with ultimate reality. I must again declare that we are dealing with the most vital distinctions, and it depends on how we regard these distinctions as to whether our Christian life is to be like a weedy waste, or like a harvest field which is sweet and musical with the waving corn. Let me put the difference in another way which will bring us still nearer to our goal. Belief is engaged with truth; faith is concerned with life. Belief is the acceptance of propositions; faith is the acceptance of Christ. But, mark you, faith is not movement divorced from mind. Faith does not make the judgment blind. In faith the mind and the will are both awake. Indeed, faith begins in the courtship of the mind and the will, and then the wedded pair move together to the acceptance of our Lord and Saviour Jesus Christ. But what is meant by accepting the Lord Jesus Christ? Now we are getting into the holy place, and we are nearing the sublime goal of our quest. What is that movement of the soul which implies the acceptance of Christ? Let me try to say just what I think Christian faith really is, and I will express it in a sentence, every word of which has been carefully weighed. I am

speaking of personal faith in Christ, and of course I know that personal faith in Christ will operate in all sorts of social and corporate issues; but I am speaking now of the primary, individual relationship to Christ in which all these larger issues have their birth. Those larger issues are the consequent rivers, but this is the original spring. Well, then, I say that so far as I know it, faith in Christ is the personal acceptance of the Lord Jesus Christ as the revealer of God the Father, and as the Saviour and Renewer and Governor of my life.—Dr. J. H. Jowett.

Maybe the Author Was in Camp, Too.

Almost everybody has heard the story of the drafted millionaire who found his superior officer to be the man who had formerly buttoned up his shoes in the morning.

That familiar incident is only exceeded by one of the sergeants who went into a camp library maintained by the American Library Association and asked for a late book on shipbuilding. The Association takes great pains that all books of a technical nature which might be useful to soldiers and sailors, are kept on the shelves. So the librarian in charge reached confidently for a brand new book on shipbuilding and handed it to the sergeant. "Shucks," grunted the sergeant; "I did the drawings for that book!"

The following is taken from a recent address to women by the Bishop of Birmingham: "I was asked to speak words of consolation to you, but I have not taken that line. I have tried to make you feel that your letting your sons go is part of your share in this great trial. I want you to glory in your sacrifice—I want you to so live during this great time, that history shall say of Britain during this war

that its womanhood was an inspiration to the men who went out to fight, and that, though the sword pierced through her own soul, she, like the greatest woman of history, could 'stand by the Cross,' and know that there are times when even the painful death of the best-beloved may mean the salvation of the world."

All goodness is loving obedience to the will of God. God and self are the two polar opposites, one or other of which must be the center of our lives. All varieties of character and conduct come down to these two great varieties at last. Either we are seeking to please God, and then we are good, or else we are living for self, in a more or less gross and direct fashion, and then we are bad. In such life, however white and glittering it may look, there is a core of corruption. To live to self, whether it be to our own judgment, or our own taste, or our own passions, or our own lusts, is sin, and it is death. To live to God is goodness and life; and to live to God is the only way by which we cease to live to self. We must die in order to live.—A. Maclaren.

What do you know of the work of your Church Temperance Society?

Rt. Rev. Frederick Courtney, D. D., President
William Jay Schieffelin, Esq., Ph. D., Treasurer
Rev. James Empringham, D. D., Gen'l Supt.

Send for free sample copy of "TEMPERANCE."
This periodical has the largest circulation of any magazine of its kind in America. Address

Church Temperance Society

214 Metropolitan Tower, New York City

R. Geissler, Inc.
56 West 8th St. New York City.

* Church *
Furniture
Furnishings
Decorations
Fabrics and Embroideries.

Established 1877

PREPAREDNESS FOR THE CHURCH

Never in the history of the country has the Church's responsibility in upholding the ideals of the nation been so great. In rendering its share of the essential work, its buildings should provide for maximum efficiency in every department. Consult the leading specialists in all branches of church improvement, construction, alteration, etc.

Designs will be prepared indicating how contemplated changes, etc., can be effected. Local labor will be availed of when desired for the constructive work, the artistic and elaborate enrichment being executed under the supervision of our New York artists.

Send for photographs of church interiors showing changes and improvements that have been accomplished, with memorial gifts included as a part of the scheme.

J. & R. LAMB

23-25-27 Sixth Avenue NEW YORK

Southern Churchman

Catholic for every truth of God; Protestant against every error of man.

REV. EDWARD L. GOODWIN, D. D.,
Editor.

SOUTHERN CHURCHMAN COMPANY,
Publishers.

Vol. LXXXIII.

RICHMOND, VA., NOVEMBER 16, 1918.

No. 46

THE FRUITS OF VICTORY.

What a great thing, what a wonderful thing it is to be alive in these fateful, glorious days! To see momentous history in the making hour by hour; to be eye-witnesses, as it were, of a great culmination for which the earth has been preparing, often in sore travail, for generations and for centuries! Events are moving far too rapidly for us to apprehend their full significance; we stand too close to see them in their true perspective; but from whatever point we view them, or whatever salient feature seizes upon our attention for the moment, it is but to impress its special demand for wonder and adoration.

Would we see a manifestation of God's interposition in behalf of His people, looking to Him in prayer and faith, on the largest scale perhaps ever enacted on the field of human history? We have but to recall the events of the past four months. Who would have dared to suggest at midsummer that the early snows of winter would fall upon shrouded guns and deserted trenches throughout embattled Europe? Who dreamt on that July day, when a small body of American marines barely blunted the extreme point of the spear thrust almost to the heart of France, that within so few weeks those worn and broken armies of the Allies would have received the surrender of all their insolent foes? Was it that we overestimated the strength of Germany, or underestimated the effect of the coming of America's untrained battalions, that we said in confidence of the righteousness of our cause, "Given two years now, or three at most, and, please God, we will conquer?" Not more certainly in Old Testament times was the hand of God made visible in the discomfiture of His enemies than in the irresistible onward march of the Allied forces on every field, without a repulse and with hardly a pause.

Would we see the deepest and most universal throb of gladness and rejoicing that has ever thrilled the heart of the civilized world? It is that which has encircled the earth in the past few days, rising from the hearts of burdened statesmen and wearied soldier and troubled civilian and suffering exile and, most of all, of anxious, patient

women. Imagine, if one can, who has felt it least, what it has meant of relief and satisfaction and pure, thankful joy to some of these, and multiply that by millions upon millions, from the Yukon to the Euphrates, from New Zealand to New Mexico, but especially in the stricken lands of Europe. Only the great heart of heaven can know and sympathize with it all.

We see the gift of liberty purchased for and to be bestowed upon a host of peoples who have been held in bondage of mind and soul. Even we who boast that we were born free do not realize what freedom means—to possess unshackled the possibilities of our manhood and womanhood. What wonder that those whose spirits have been cramped and mutilated through all their generations by the dominance of arrogant and tyrannical wills should fail to understand it, some of them; should make hurtful and mistaken use of it, some of them; should doubt its coming in the destruction of their accustomed political servitude at the hands of their conquerors, some of them. But they will grow up unto it in time, and future generations, rejoicing in their common heritage, will bless this hour of their liberty's birth.

We see today such a triumph of idealism over materialism, of faith and justice and honesty of purpose over brutality and physical force, as the highest thought of the world has dreamed of, and despaired of, through struggling ages. That has been the marvel, the glory, of this war. Men can never worship again that false god who is ever on the side of the heaviest artillery. The "will to power" has crumbled before the will to right.

We see organized cruelty and brutality forever damned on this planet. We see a new political philosophy accepted and practiced by the controlling nations of the earth. The old machinations of secrecy and subtlety and deception are discredited by honest statesmanship with all their fruitage of jealousy and strife. We see the claims of human brotherhood accepted on the largest scale, and the law of sacrifice recognized as the rule of duty and the measure of worth. And soon we shall see the powers of the world in league to preserve its peace.

The lines below were written in al-

most the darkest hour of the conflict. Today their benison is ours!

"Ye who have faith to look with fearless eyes
Beyond the tragedy of a world at strife,
And know that out of death and night shall rise
The dawn of ampler life.

"Rejoice, whatever anguish rend the heart,
That God has given you a priceless dowry,
To live in these great times and have your part
In freedom's crowning hour.

"That ye may tell your sons who see the light
High in the heaven, their heritage to take—
I saw the power of darkness put to flight,
I saw the morning break."

But what of this brave singer; and what of the many, many thousands who, like him, with high courage and undaunted faith, laid down their lives that this day might dawn upon us? Shall we say that they have not seen it? Shall we imagine that it is hid from their eyes—this glory that they died to win? Nay, rather let us be assured that with clearer vision and a wiser understanding than ours they receive this their reward and rejoice with us in the triumph of their King and our's. So with undimmed eye will we look up to Him whose is the victory, and be thankful.

ANOTHER IMPERATIVE MEASURE OF WAR RELIEF.

Assuming that when these lines are read every one of our readers will have made his or her generous contribution to the War Work funds, and that the treasuries of the seven societies will be filled for the present, we may congratulate ourselves on another great national "drive" completed. Others will come in time. An appeal for large additional funds for Armenian and Syrian Relief may be expected in January. Our Church War Commission will ask for a million dollars about the first of February; and there will be further Liberty Loans and War Work Campaigns, doubtless, before the boys are all at home and the bills are paid. But for a moment we will have a breathing

Thanksgiving After Victory

If the Lord had not been on our side now may we say: If the Lord Himself had not been on our side, when men rose up against us;

They had swallowed us up quick: when they were so wrathfully displeased at us.

Yea, the waters had drowned us, and the stream had gone over our soul: the deep waters of the proud had gone over our soul.

But praised be the Lord: Who hath not given us over as a prey unto them.

The Lord hath wrought: a mighty salvation for us.

We got not this by our own sword, neither was it our own arm that saved us: but Thy right hand, and Thine arm, and the light of Thy countenance, because Thou hadst a favour unto us.

The Lord hath appeared for us: the Lord hath covered our heads, and made us to stand in the day of battle.

The Lord hath appeared for us: the Lord hath overthrown our enemies, and dashed in pieces those that rose up against us.

Therefore not unto us, O Lord, not unto us: but unto Thy Name be given the glory.

The Lord hath done great things for us: the Lord hath done great things for us, for which we rejoice.

Our help standeth in the Name of the Lord: Who hath made heaven and earth.

Blessed be the Name of the Lord: from this time forth for evermore.

Glory be to the Father, and to the Son: and to the Holy Ghost:

As it was in the beginning, is now, and ever shall be, world without end. Amen.

O ALMIGHTY GOD, the Sovereign Commander of all the world, in Whose hand is power and might, which none is able to withstand; we bless and magnify Thy great and glorious Name for this happy victory, the whole glory whereof we do ascribe to Thee, Who art the only giver of victory. And, we beseech Thee give us grace to improve this great mercy to Thy glory, the advancement of Thy gospel, the honor of our country, and, as much as in us lieth, to the good of all mankind. And, we beseech Thee, give us such a sense of this great mercy as may engage us to a true thankfulness, such as may appear in our lives by an humble, holy, and obedient walking before Thee all our days; through Jesus Christ our Lord, to Whom, with Thee and the Holy Spirit, as for all Thy mercies, so in particular for this Victory and Deliverance, be all glory and honor, world without end. Amen.

Book of Common Prayer, pages 311-12.

space, and if we have done our best for all appeals that have been made we can enjoy the good news which every tick of the wires is bringing from our victorious armies and Allies with a clear conscience and with very thankful hearts.

It gives to us Churchmen an opportunity to look into the affairs of our own household. Doubtless in many quarters there is need that the Church treasures be replenished, that no deficits be allowed to accumulate to hinder the work of the parish or diocese or the Church at large in the present or to plague it in the future.

We have obvious need to direct our attention as the year draws near its close to the great missionary work of the Church, and to be informed as to the condition of its treasury. There has been little said about it recently, but those who have examined the reports of Mr. King, which have been published from time to time in the Southern Churchman, must be aware that the Board of Missions is in need of large contributions to meet the exigencies occasioned by the war. Certainly this was to be expected under the conditions through which we have passed in the last two years and should occasion no surprise.

The Board, we know, realizing all the circumstances, has been conducting its great work with the utmost economy that justice and prudence would allow. They could not fail their missionaries bravely sticking to their posts; well es-

tablished work could not be abandoned nor institutions fail of support. They would have been blameworthy had they not, in full faith in the Church's purpose and willingness, kept the work up to as full measure of efficiency as possible. It cannot be laid to their charge that they are facing a very serious deficit.

Whose fault is it then? Well, the fault of the whole Church to a degree, though we cannot charge the Church with intentional or exceptional dereliction. Last year was a year of unusual calls upon the people and of great preoccupation. It closed with a deficit of \$143,000 in the missionary treasury—not a very difficult proposition to handle in ordinary times; but the times were not ordinary, and this year threatens to see it more than doubled. The explanation is not far to seek. More than 75,000 Churchmen are known to be in the military service of the country. How many more are serving in other capacities, away from their homes and business and church, no one knows. Many of our congregations have been fairly shot to pieces by the war, with homes temporarily broken up and vacant pews attesting the families that are absent; while elsewhere congregations have had their expenses increased and their hospitality strained to the utmost to care for a great population of transients that have poured in upon them. Hundreds of our clergy are serving with the army in various capacities, doing work that we would not at

any price see left undone, but leaving somewhere just so many parishes vacant and more or less disorganized. The good women, too, of the Woman's Auxiliary—they are now the leaders in Red Cross work, Y. W. C. A. work, community welfare work, volunteer nursing and such like. Trust them to be in the forefront in answer to every patriotic or humanitarian call. No, the people cannot be charged with indifference when in these two years of stress and change and extraordinary demands they have fallen short less than 10 per cent. of their usual offerings. But that 10 per cent. makes a large aggregate of nearly \$300,000 on the treasurer's books.

But this is not the worst of it. The increase in Chinese exchange due to the war has exactly doubled, we are told, the expenses of our work in China where our largest foreign interests lie. Add to this the increased costs in every direction which the war has brought about; freight and passenger rates, rents and insurance, hospital supplies, food and fuel, the whole list of things which contribute to that familiar nightmare—the high cost of living, as applied to so great an institution of such varied activities. So to the deficit which we may safely say has been produced by the war must be added increased costs to an even greater amount incident to the same general cause.

This is a matter which should engage the attention of our liberal and broad-minded laymen. It is one of the incidental war expenses which has fallen, not on the country at large, but on our own Christian household, and it ought to be handled as many another like charge has been handled by them, quietly and unobtrusively, as part of the price we are paying for the extension of the kingdom of God which our eyes are witnessing today and for imparting to our fellowmen the blessings of that "liberty wherewith Christ hath made us free." In this day of our great thankfulness to Almighty God and of the riches of our liberality to those causes connected with our warfare with flesh and blood, let us not be unmindful of that other and closely allied warfare against the entrenched powers of evil and of darkness to which we are committed as soldiers of Christ, and upon which the permanent value of the victory God has given us so largely depends in a world to be knit together as never before in common interests and a common aim.

Supplies All Splints.

The American Red Cross has taken over the job of supplying all splints to the American Expeditionary Forces. The demand for these particular articles is increasing at a great rate due to the increasing activity of American troops on the battle front.

To meet this demand the Red Cross has established a splint manufacturing plant of its own in a large French town, not far from the battle front.

Here and There

Vilbjalur Stefansson, Arctic explorer, could hardly have selected a worse time to return to New York after more than a year's hardships in the neighborhood of the North Pole, where raw wolf meat formed a large part of his regular diet, according to a statement made by him. His arrival has been more or less smothered in German and Austrian peace notes, armistice terms and accounts of rapid enemy retreats. Nevertheless, he has done the best he could to hold the center of the stage, and is reported to have said in part: "There was a region of some 1,000,000 square miles unexplored when we went up there. We cleared up about one-quarter of it. Much of it proved to be ocean. We discovered five new islands and one island, hitherto supposed to exist, we erased."

In the South we would call 250,000 square miles, which Mr. Stefansson says he "cleared up," "a right smart little patch of new ground." But to a man who erases islands it may not amount to much.

Ministers of Washington, Philadelphia and Richmond have made protests to the municipal authorities for closing the churches during the influenza epidemic, some of them alleging that such action was a violation of the clause of the Constitution, assuring religious freedom. This matter will be put to the test in California, where the Christian Science Church proceeded with its services as usual, in spite of the closing order, allowing several of its members to be arrested, and then going into court to contest the validity of the closing ordinance. They declare they will carry the matter to the Supreme Court of the United States if necessary.

The following item was handed us for the "Here and There" column by a clergyman of the Diocese of Southern Virginia:

"Requests have been made by the government that sugar, wheat, coal and numerous other things be conserved during the war. It remained for the Standing Committee of Southern Virginia to discover a brand new idea in conservation. In the Diocesan Journal just issued appears this item in the report of the Standing Committee: 'Consent given to conservation of Bishops Thomson, Moore, Sage, Mikell, Remington.' No doubt such a measure would be looked upon with favor by our right reverend brethren."—J. L. G.

The world today is moving so rapidly that it is like a great stage upon which leading actors make their entrance and exits in bewildering rapidity. Nicholas Romanoff, Ferdinand of Bulgaria, formerly known as the "Fox of the Balkans," Constantine of Greece, and now William Hohenzollern, have all made their exits, and new figures are rapidly appearing on the stage to take the place of these rulers. Premier Venizelos of Greece is the dominant figure in that country; Dr. Thomas G. Masaryk, a former professor of Prague University, has been elected President of the new republic of Bohemia; Carl Liebnicht has been taken from prison and is likely to be the head of the new republic of Germany, while in Russia leaders come and go so fast that it is hardly safe for a weekly paper to publish the name of any man as a leader there, lest he be cast into

oblivion before its pages come to the readers' notice.

A French newspaper, *L'Heure*, publishes the following interesting item:

"It is reported in the American Army that a white 'dove of peace' one clear morning last week flew over the front for more than an hour without drawing fire from either side. The truth of the story is verified. Two colonels and a major declare they saw the bird. It was an airplane, completely white, of a type unknown on the western front, carrying no sign of any sort, sweeping very low.

"It passed over the American trenches, then over the German and afterwards flew off to the northward and disappeared."

This incident brings to mind two others of a somewhat similar, though not so startling nature. In the month of August, when President Wilson was visiting at a country place outside of New York, while he was sitting on the lawn on Sunday afternoon a flock of white doves flew over and circled around him and settled on the grass before him. Last month a white dove flew into the Stock Exchange of Chicago, and after fluttering around for a few moments perched high up near the ceiling above the heads of the brokers. Press reports of this occurrence stated that many of the members of the Exchange were so touched by the appearance of the bird that they were moved to tears. Such things remind us that no matter how fast the world may be moving today, it is not getting out of reach of that Blessed Book, which tells us of the first Dove of Peace.

Can it be a mere coincidence that a cessation of hostilities should find the British Army at Mons, where they first met the German hosts in 1914, after the Kaiser had told his troops that first of all they were to destroy "the contemptible little British Army"; that the French should have reached Sedan, where nearly a half a century before they had been forced to surrender to the Germans; and that the armistice should have been signed upon the birthday of the King of Italy? And to us in America it begins to look as though our Thanksgiving Day would become an international occasion, just as the Fourth of July has already reached beyond our own borders, for it is quite probable that the final peace treaty will be about ready to be signed by that day.

Great plans are being made for November 24th in Richmond, Va., where a meeting under the auspices of the Laymen's Missionary Movement is being planned, and Dr. E. M. Poteat, for fifteen years a college president and teacher of young men, will be one of the speakers. Dr. Samuel M. Zeemer, who has lived many of the best years of his life in Arabia and Egypt, will also be present and speak upon the subject of conditions in the near East. Men who are in reach of Richmond should not fail to avail themselves of this opportunity for hearing such leaders in this great movement that is Christianizing the world.

A vacuum cotton picker is now being used with great success in the Imperial Valley of California. It has five rubber tubes eighteen feet long, at the ends of which are large nozzles. The air from these tubes is extracted by a suction pump so that they have the drawing power of the vacuum cleaner highly multiplied. By means of this invention cotton can be picked with

much less waste and in one-fifth the time necessary by the present hand process.

A law passed by the Legislature of Virginia at its session in 1918 gave the State Board of Health power to declare the use of the common cup at the Communion table an illegal act, should the Board deem such action necessary in the interest of the public health. Since the outbreak of the Spanish influenza the Board has felt that it was necessary to prohibit the use of the common cup even upon these sacred occasions, and has so ruled. It is thought by many that this law and the action of the Board of Health may be in violation of that clause in the Constitution of the United States which provides for religious liberty, and it is more than likely that some of our clergymen feel so strongly on this subject that they will violate the order of the State Board of Health in order to make a test case that can be decided by the courts.

Our relations with Japan are likely to become more cordial if dollars can strengthen the ties between the two countries. Figures just made public show that our exports have increased in the past six months by \$30,500,000, and that our imports increased \$97,000,000, so that the trade with our eastern neighbor is more than \$125,000,000 greater than it has been.

Letters to the Editor

In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letter to the Editor" will appear in our columns except over the signature of the writer.

HOLY TRINITY CHURCH, PARIS.

Letter From Bishop Israel.

Mr. Editor: I am glad to see that the Rev. Dr. Watson is interesting the American public in Holy Trinity Church, Paris, France. Only those who have come into personal contact with religious conditions in France can realize the opportunities for the present and future influence of the American Episcopal Church. I have laid the whole matter before "The Commission on the American Churches in Europe" and was happy to see, by Mr. Steson's letter, that the interest was awakening.

Already we have lost two important opportunities from the lack of the means applied for. One of these has been seen and seized upon by a union of American Protestant religious bodies.

Many have a vision larger than any one organization—a vision which seems to be taking form in the minds of many of the more thoughtful French. Letters and writings of all kinds, accompanied in some cases by actions, show that old boundaries and restrictions of thought and action are disappearing not only socially, but ecclesiastically. Whether this shall be for better or for worse depends upon our leaders in State and Church. If our vision be not a mere dream, Holy Trinity, Paris, may stand as the centre

from which shall radiate lines of thought and action, ecclesiastically at least, which may guide men to a point of contact to the benefit of the race for all future generations. I trust you will lend the influence of your voice and pen in seconding this great object for which Dr. Watson is laboring, and assist Holy Trinity worthily to represent the American Church in this great centre, in the realization of the Unity of Christendom.

ROGERS ISRAEL,

Bishop of Erie,

In Charge of the American Churches in Europe.

Chatel Guyon, France,

September 28, 1918.

THE EPIDEMIC.

Pastoral of the Bishop of Sacramento.

Mr. Editor: In line with your excellent editorial of October 26th is the following, just issued:

Pastoral Letter.

To the Faithful in Christ Jesus Throughout the Diocese of Sacramento:

Beloved: It has pleased God to permit a period of universal distress and bereavement to come upon us. Without attributing to our Heavenly Father the origin of this fatal epidemic, for which our own ignorance or neglect is doubtless responsible, yet we may be sure He is working out by means of it a solemn and beneficent purpose.

Day by day as the death roll is printed we pass our eye in apprehension down the long columns, not knowing what familiar names may meet us there. Some of you have been taken to the brink of the grave, and been drawn slowly back again.

In the suffering and death which are everywhere you should read the summons of the Most High. Immersed in the affairs of life, un mindful of spiritual and eternal things the awful hand of God has been laid upon us. Men go about their daily work as if they had no master but themselves. Men cling to the frail thing called life, not realizing that its preciousness is due solely to the fact that it comes from God and returns to God. These bitter weeks, dripping with the tears of the bereaved, black with the storm clouds of pain, and torn with the upheaval of earthly plans, are meant to remind us of the transitory nature of this life, and to bring us in penitence to the feet of God. The funerals passing through our streets are to remind us of our end. The fevers and maladies which have ravaged us are to bid us prepare for the eternal future.

Take the warning home to yourselves. If you have been spared it is that you may become better men and women. Alas for you if some years hence, when death approaches again, it finds you no more fit than before; if having gone once midway into the cold waters next time finds you trembling on the brink, to begin all over again with the same dread and mortal fears.

Look well at your present life and judge to what extent it is built upon the sands. View the home, the soft luxuries, the material comforts about you, then ask, what shall I do when I pass into a world where beauty is spiritual and all adornments the charms and virtues of the soul? Stand in the office, shop, busy center of trade, looking about you at revolving wheels and ledgers crammed with figures, then reflect, how can I live without this business which so fills my soul? Can I be happy in a world where there are no

markets, no newspapers, where the industry is the heavenly activity of the soul and the only occupation to carry out the will of God? As you contemplate your savings and bank balances, think how soon must all this gold fall from your unconscious fingers, and you shall enter upon a life where the only wealth is spiritual treasure laid up by a life of holiness and love.

Sit loosely to all earthly thing. Hide your life with Christ in God. Open your eyes to the reality of the spiritual world which encompasses you. You enter into it by holy baptism. You live in it by the heavenly food of the Eucharist. Angelic beings surround you. Supernatural helps uplift you. Go often into the church and in the shadow of its walls think on these things. At altar, font, chancel rail and pulpit stand the white-robed priests of God calling you to the celestial banquet while yet there is time. Turn to God, who is speaking to you in deep tones of love. He would unite you more perfectly to His beloved Son, that you may thereby be drawn closer to the Father's heart, beyond the dissolving present into the life that abides.

Our public services being suspended at present, I advise (1) that church buildings be open and in constant use for private prayer; (2) that clergy and a few devout souls maintain daily offices and frequent Eucharists, that the Church's corporate worship be unbroken and unceasing supplications be offered to God; (3) that family prayer be generally revived, especially on Sundays, the father leading the home group; (4) that systematic offerings be laid aside each Sunday as usual, and in addition a special gift to be offered as part of a thank offering on the first Sunday on which the churches are again open.

Commending you affectionately to the blessing of our Heavenly Father, I am,

Sincerely your Bishop,

WM. HALL MORELAND.

Sacramento, Cal., Nov. 3, 1918.

A Startling Truth.

What a difference it would make if men everywhere would hold firmly to ascertained truth and apply the same to their daily acts! The human race, as now conducted, spends much of its time learning, relearning and then disregarding what has been learned—a vicious circle which leads nowhere and that slowly. Of all our neglected resources none can compare in mass and insignificance with the accumulation of unusual knowledge that science and shrewdness have stacked up about us. When once we have put it all to work, kaisers, politicians and wars will vanish into nothingness like cockroaches before the spring house-cleaning.

Believe, O soul, thou art placed in this mysterious and glorious universe, that God formed thee from His spirit for no mean purpose, but for a destiny nobler than thy highest aspirations have pointed to. Believe in the best thoughts and whisperings that visit thou heart. If thou dost catch at times some gleams of the divineness of charity, of the glory of sacrifice, of the grandeur of faith, of the sky-piercing power of prayer, like mountain peaks jutting through fogs, or slopes afar off in the horizon light, believe in them with more enthusiasm than in the stupid dust of the beaten roads. . . . Believe in them, for they are the mountain principles and altars of life.—Starr King.

THE ADMINISTRATION OF THE HOLY COMMUNION.

Intinction Or Extinction, Which?

By Rev. Randolph H. McKim, D. D.

The advocates of Intinction as a method of the administration of the Lord's Supper urge as a reason for their proposal that (in spite of much scientific opinion to the contrary) there "appears to be a remote possibility for infection in the use of the common cup at communion." And then they urge that even if it were absolutely safe, the Church must change her immemorial custom, and set aside Jesus Christ's injunction, in obedience to "a growing sentiment in opposition to the use of a common cup anywhere." Accordingly, it is proposed to remodel the institution of the Lord's Supper, to mutilate the words in which Jesus instituted it, each priest according to his own taste, to omit one of the sacramental acts, to erase from our service the words so dear to the ears of Christians for two milleniums, "The blood of our Lord Jesus Christ which was shed for thee, preserve thy body and soul unto everlasting life. Drink this in remembrance that Christ's blood was shed for thee, and be thankful"; or, if the words are read, to deprive them of all significance by omitting the act of drinking the wine at communion.

In the days of persecution Christian people dared to celebrate the Lord's Supper at the risk of death or imprisonment. In our day, it appears, Christians are believed to be so timid that they fear to receive the communion because there may be "a remote possibility of infection in the use of the common cup." I can only say that after fifty-four years in the ministry, I have a better opinion of the faith and the courage of Christian people of my acquaintance. May I suggest to the advocates of Intinction a more radical and successful method of treating the difficulties that confront them? Let them take their courage in both hands and eliminate entirely the administration of the elements in the Holy Communion and boldly avow that spiritual communion is all sufficient. This will immensely simplify the problem. All the thorny questions about the use of individual cups, or the scientific cleansing of the cups, or of tongs to handle the intincted wafer, or how to remodel the words of Christ, will simply vanish. Then, too, the ultimate problem whether "the rim and not the wine itself is the only possible source of infection" will not have to be faced, and as to "the saving of time in the administration" which is put forward as one of the advantages of Intinction, this method will not simply "cut the time in half," but cut it wholly out.

I venture to submit some rubrics which might be adopted, according as Intinction or Extinction shall be agreed upon by our new Modernists. Each priest may, of course, adopt rubrics for his own parish. If he may at will rectify the words of Christ, he may make his own rubrical changes. The greater includes the less.

In favor of the latter alternative it may be pointed out that the advocates of Intinction are obliged to admit that their method does not give as sure protection, for they say that perhaps "the wine itself is the possible source of infection," and perhaps "the hand of the priest" may be a medium of infection.

In the one case the following is suggested:

Rubric.

Since there is a remote possibility of infection in the use of the common cup, as has been the custom in the Christian Church for nineteen hundred years, it is hereby declared that the priest may omit the administration of the bread and the wine in the Holy Communion, and instruct the people that it is sufficient to make a spiritual communion, each in his heart, bidding them believe, that in so doing they do eat and drink the body and blood of our Saviour Christ profitably to their soul's health, although they do not receive the Sacrament with the mouth.

In the other case these are submitted:

Rubric.

In parishes where the Holy Communion is administered by Intinction, if any man fears the possibility of infection by reason of the hand of the priest conveying it to the communicant, let him be assured that he may profitably commune without receiving the elements even by Intinction.

Rubric.

Let not any Christian conscience be troubled, because Christ's words of institution are not followed in the administration of the Holy Communion, or because one of the Sacramental acts is omitted, but let it be considered that Jesus was quite ignorant of the danger of infection by the use of the common cup—it was a part of the Kenosis—and hence in setting aside his method of administration of the Lord's Supper we are only using that brighter light of science which shines in our day.

While the Church awaits the decision of these new reformers as to which of the above methods shall be recommended, perhaps the advocates of this momentous and startling change will tell us whether there is any known instance, scientifically established, of infection conveyed by the common Communion cup? They have appealed to science. To science let them go.

AN EPISCOPALIAN AT SUMMER CONFERENCES.

By the Rev. W. H. Griffith Thomas, D. D., Wycliffe College, Toronto.

It occurs to me that perhaps a brief account of a few summer conferences in the United States, from the standpoint of an Episcopalian, may be of interest to some of your readers. I attended in all eight conferences which gave me a number of varied experiences.

At Stony Brook, on Long Island, my headquarters for the summer, I found myself among Presbyterians, and was deeply interested to observe the developments there. The conferences covered the months of July and August, commencing with three weeks of Bible Study. Each year, for the last few years, has seen some addition to the work, and now there is good prospect of a settled and thoroughly valuable institution. Many of the leading Presbyterians in America attend and speak, and whether the subject of the conference be prophecy, or work amongst the young, or work connected with such an organization as the National Bible Institute of New York, there is always much that is interesting and helpful. The place has become quite a summer resort, with bungalows and cottages dotted about everywhere. At a distance of only a little more than fifty miles from New York there seems no reason why Stony Brook should not become

an extensive and important enterprise on behalf of the teaching of Scripture truth.

From Stony Brook I journeyed to Eagle's Mere, where a conference was held under the auspices of the Moody Bible Institute. The place is one of the most attractive and delightful summer resorts, and it is not surprising that it is in great demand for conferences. Two of the four fine hotels are in the hands of Quakers, and the arrangements are in every way admirable. The conference has been in the hands of the Moody Institute for the last two years, and its growth indicates that there is room for such a gathering with its emphasis on Bible study. There was a good number of ministers present, and I was permitted to take part in the conference with them by the discussion of several of the moral problems raised by the war.

At Princeton, N. J., for several years past a conference has been held, entitled the Victorious Life Conference, the buildings and grounds of the Princeton Theological Seminary being kindly loaned for the purpose of this gathering. It is like the well-known English convention of Keswick, though on a much smaller scale, and is occupied almost entirely with the one thought of the spiritual life of the individual and the community. I met some Episcopalians there who, like myself, greatly enjoyed the spiritual atmosphere and the true fellowship of people of various churches.

Montrose, Pa., is now getting widely known for its Bible Conference, led by Dr. Torrey, and it stands out from most summer conferences by its emphasis on solid Bible teaching. Dr. Torrey believes in continuity, and for this reason endeavors to limit the conference to a few speakers who give courses of lectures or addresses throughout the week. Each year that I have been there I have had the pleasure of preaching at the Episcopal Church of Montrose.

My next experience was at Lake Orion, about forty miles from Detroit, where there is held a somewhat small conference, managed by a committee of Detroit clergymen and laymen. As a summer resort Lake Orion is decidedly attractive, though at present the conference is only small.

Then came a visit to New Wilmington, not far from New Castle, Pa., where one of the colleges connected with the United Presbyterian Church is situated, Westminster College. This college is intended largely for young people and has a decidedly missionary flavor. It fell to my lot to take the young people for their Bible hour, and it was a most enjoyable time. My experience of this conference for the last three or four years has been truly inspiring, for I have seldom had the opportunity of speaking to people who have responded more heartily to the messages.

Winona Lake, Ind., is too well known to need any description. The ten days of the Bible Conference closed the season there. The number of speakers is, perhaps, too large, and on this account there is a decided lack of sequence in the teaching. But the place is one of boundless opportunities, and the ministers' meetings in particular are most impressive for their large numbers and also for their evident interest.

My last conference was at Cedar Lake, Ind., about forty miles south from Chicago. It seems that about two years ago the Monon Railroad offered a large tract of land on the banks of the lake to the Moody Church, of Chicago, in the hope that the place might be "cleaned up" after a somewhat doubtful, not to say more than doubtful,

reputation. On certain conditions the church was to have a lease of the property at the end of three years, and, according to all appearances, the conditions will be so amply fulfilled that in July next the lease will be forthcoming. The place is now covered with temporary buildings of various kinds, and there is every prospect of a permanent work there in the near future. Some of the buildings used by the Moody Church were formerly devoted to very different purposes, and I was told that among the former experiences of the place was the fact that it was used as a training ground by a well-known pugilist, who shall be nameless. The conference which I attended was a reproduction of the one held at Princeton, and was under the same auspices, the idea being that the message of the Victorious Life should be presented in the Middle West in this way.

As I look back over my summer, the fourth consecutive summer of these experiences, I am impressed with the magnificent opportunity afforded by such gatherings. The combination of summer vacation and Bible study is at once enjoyable and useful, and there can be no doubt of the hearty appreciation of the conferences by large numbers of Christian people. If I may be allowed to say so, I think they ought to be far more widely used than at present, by members of the Protestant Episcopal Church, who would find no harm done to their position by such co-operation and fellowship. I am not conscious of being any the less an Episcopalian than before, and I greatly enjoyed the fellowship with Christian brethren of other churches. I like to see things as they appear to other followers of Christ, while it may be of some service to let these see how things look to a convinced Episcopalian. Quite a number of people were surprised to find me, an Episcopalian, at such interdenominational gatherings, and in two or three instances I was actually regarded as a *rara avis*. But I never fail to recall, and several times I mentioned, the interesting statement of a well-known Churchman who, when he was asked in England by the Royal Commission, whether he was an Anglican, replied, "Yes, definitely, but not exclusively." This, I believe, is the true attitude of all Episcopalians, and certainly I have never found anything in it to weaken by attachment to our own communion. What is of still more importance is that attendance at these summer conferences, and taking part in them, helps forward the cause of true reunion, enabling us all to say with the Apostle, "Grace be with all them that love our Lord Jesus Christ in sincerity."

THE UNIVERSITY IN KRAKI.

This Will Be Great. Make It
\$250,000,000!

"The practical and significant question is, Shall our men and boys come back to us weaker or stronger men? The period of demobilization should be made one of growth in knowledge and working efficiency and of strengthening of character and life purposes. The Young Men's Christian Association and other organizations are planning not only to enlarge their recreational program during this period, but to launch a great educational campaign. In popular language it may be described as 'The University in Khaki.' We have appointed an Educational Commission overseas, composed of a group of the leading educators of America. They

have asked us to select and send over about two thousand professors and teachers of American colleges and schools to help in launching educational work for the coming winter, and also to be on hand for the period of demobilization, whenever it comes. We have entered into negotiations with the British and French universities to help us in this vast educational undertaking. One may judge of the great dimensions of the enterprise from the fact that it will require at least \$8,000,000 for text-books and books of reference for the coming winter alone. It ought to be added that no provision is made for this educational program in the budget of \$170,500,000, and therefore in itself is a further reason why we must have a large over-subscription."—John R. Mott.

Church Intelligence

School for Chaplains Graduates Its Largest Class.

The School for Chaplains at Camp Taylor, Louisville, on November 7th graduated upwards of two hundred and fifty commissioned chaplains, its largest class.

The graduation address was delivered by Dr. C. S. Macfarland, who had just returned from service as Commissioner of the Federal Council of Churches to France. He urged that the ending of conflict not only did not lessen the need of chaplains, but made them all the more needful in both quantity and quality. The process of demobilization, with the attendant problems of leisure for the soldiers, their removal from the front to the temptations of the cities and especially to the ports of embarkation in France, together with the natural reaction from discipline and the tendency to release themselves from restraint, all make the problems of the chaplain and the importance of his work infinitely greater.

About half the graduates are ordered overseas and the other half to camps here.

The school, under Commandant Major A. A. Pruden and an efficient faculty, has undoubtedly become a permanent department of the army.

Clergymen's Retiring Fund Society.

The annual meeting of the directors was held November 8th at the Church Missions House, the Bishop of Long Island in the chair. The Treasurer's report showed receipts of \$33,581.06, of which \$7,000 had been added to the permanent fund, and \$24,262.60 divided among two hundred and ninety-three annuitants. The Financial Secretary's report included a brief sketch of the relations of the Clergymen's Retiring Fund Society to the past efforts of the Church to provide for her old clergy, and particularly of the probable effects of the establishment of the Church Pension Fund upon the future of the Clergymen's Retiring Fund Society. Its outlook for continued usefulness was shown to lie in three directions: (1) In providing as liberally as we may for all our prospective and present annuitants, so many of which latter class have been bitterly disappointed in finding that no provision has been made for them in the scheme of the Church Pension Fund under its

present rules. (2) In accepting as many new members as may care to avail themselves of the privilege of an annuity beginning at sixty years of age. (3) In emphasizing that even though a clergyman be looking forward to a pension at sixty-eight from the Church Pension Fund, it is well worth his while to secure an annuity at sixty from this society for the eight years before that pension can become due and payable, to which annuity he will be entitled as a matter of right, with no restrictions of any kind, and will amount to not less than twice as much as the whole sum he has contributed as dues, and which for the remainder of his life will come to him over and above whatever he may be receiving from the Church Pension Fund. The report of the Financial Secretary was ordered to be printed in full in the Annual Report of the society, shortly to be published. The capital fund now amounts to \$429,214.38, its annuitants number 306, and \$26,170.75 is awaiting distribution among them in amounts varying from \$15 to \$472.50, which is 25 per cent. of each man's contribution to the treasury.

VIRGINIA.

Rt. Rev. R. A. Gibson, D. D., Bishop.
Rt. Rev. W. C. Brown, D. D., Coadjutor.

The Advent Call.

The Advent Call is the war work of the Woman's Auxiliary. It is a call to special prayer and study of the Bible in this critical period of the world's history.

This call will be carried by chosen messengers to all the women of the Church in the first week in Advent.

The messengers will be selected from the women of each congregation, endorsed by their rectors, and after special instruction will be commissioned by the Bishop.

Instruction will be given all the Richmond messengers at Holy Trinity Parish House on Friday, November 29, beginning at 4 P. M. Other women of the Church will be welcome to attend this class, which will be conducted by the Rev. W. E. Cox.

All the women of the Church are asked to make a special effort to be present at the Holy Communion on Advent Sunday, December 1, as a preparation for the Advent Call which goes out that week.

Special prayers are being distributed for daily use from now to the end of the first week in Advent.

The service at which the messengers will receive their commissions from the Bishop will be held in St. Paul's Church Monday, December 2, at 10 A. M.

From that service they will go out upon their visits. And while these visits are being made, other women (intercessors) will be praying in the Church, so that there will be continual intercession for God's blessing on the work and His strength for those who are sent.

A Birthday Proposition.

The twenty-second of November is the birthday of our beloved Bishop-Coadjutor, the Right Rev. William Cabell Brown. Would it not be appropriate and gratifying if the people of his Diocese gave him on that day a birthday offering for the work of the Church in Brazil, so near to his heart, which he relinquished at our call after twenty years of labor in laying deep its foundations? A penny for each year of his consecrated life from each of his friends would be but a small token of their loyal affection, but a large gift in the aggregate for the mission to which his

continued interest is pledged. And doubtless he will forgive us this time if we overguess his age, and reckoning "by heart-beats, not the figures on a dial" should judge him to be almost a hundred.

(Mrs.) Mary Brockenbrough Nevitt,
Swetnam, Fairfax Co., Virginia.

Kingston Parish:—The people of Kingston Parish, together with other friends, met at the rectory at Mathews Courthouse on the afternoon of October 31 and presented their much-loved rector, the Rev. B. N. de Foe Wagner, with a very handsome solid silver private communion service. At the same time a purse was also presented to Mrs. Wagner. These presents were parting gifts, as Mr. Wagner leaves for a wider field of labor this week, he having accepted the rectorship of Christ Church, Richmond.

The best wishes of the community accompany this godly and talented man, who has won the love of his people to an unusual degree. The spiritual uplift he has given them, the reverence he has inculcated, will long be remembered. The beautifying of the churches, too, will ever stand as a memorial to him.

Mr. Wagner entered upon his new duties in Richmond on Sunday, November 10.

First Lieutenant Edmund H. Prince, who died on the battlefield of France on September 27, was a member of the senior class of the Theological Seminary in Virginia, and so far as known is the first of the Seminary students to lose his life on the battlefield. At the outbreak of the war he entered the officers' training camp at Fort Myer, and had been in France since last May.

A service in memory of Lieutenant Prince was held recently in the Seminary chapel, and an address was delivered by the Rev. Dr. Berryman Green, dean of the Seminary. Attending were members of the faculty and students.

The Episcopal Churches of Richmond were thrown open Monday night to those who felt the need of rendering their thanks to God for the great mercies which He has given us by the restoration of peace. Old St. John's Church arranged for a service by 11 o'clock Monday morning. St. Paul's, St. James', St. Thomas', Ginter Park, and the Church of the Holy Comforter had services. On Monday night, Bishop Brown being the speaker at St. James', and the Rev. R. Cary Montague at Holy Comforter.

SOUTHERN VIRGINIA.

Rt. Rev. R. D. Tucker, D. D., Bishop.
Rt. Rev. A. C. Thompson, D. D., Suffragan.

Save the Chancel of Good Shepherd, Lynchburg.

At the Diocesan Council, at Lynchburg, on May 29 last, I promised to put forth every possible effort to raise an additional \$750, on the promise of the Rev. Claudius F. Smith, rector of Grace Memorial Church, Lynchburg, to raise the remaining \$1,000 by December 10, to save this beautiful and very valuable colored church property from being sold under the hammer.

We have been warned that this will be our last opportunity to save this property to the colored people.

Over and above cash and pledges in my hands, I still lack \$400 of the money I promised to raise for this object. The time is short and prompt action alone

will save this property. I dislike to have to make personal appeals for any object other than St. Paul's School, and I hope my friends will appreciate my position as Archdeacon of the Church Work among the colored people and respond liberally to this appeal at once.

Please accept my thanks in advance for the kindness.

JAMES S. RUSSELL,
Archdeacon, Lawrenceville, Va.

I sincerely trust that the friends of the Church will aid Archdeacon Russell in his efforts to raise the sum of \$400 necessary to save the Church of the Good Shepherd, Lynchburg, Va., from being sold.

The work in Lynchburg has, I believe, a better promise than heretofore, and the Church once free from debt will do a good and needed work among the colored people.

May God put it into the hearts of our people to help this work.

BEVERLY D. TUCKER,
Bishop of Southern Virginia.

The funeral services of Mrs. J. Cleveland Hall, wife of the rector of the Church of the Epiphany, Danville, whose death was noticed last week, took place from the rectory Friday morning, November 1. The services were conducted by the Right Rev. Beverley D. Tucker, D. D., assisted by the Rev. Dr. Jos. B. Dunn, the Rev. Chiswell Dabney, the Rev. Arthur L. Kenyon and the Rev. Dr. Latham, of the Methodist Church. Interment was made in Green Hill cemetery.

The Danville papers bear eloquent testimony to the esteem and affection in which Mrs. Hall was held in that city, where she has been a faithful helper to her husband during his rectorship of twenty-three years. Her happy and loving disposition endeared her to a wide circle of friends that extended far outside the limits of the congregation.

Christ Church, Pulaski.—Sunday, November 3, the first anniversary of the rector, the Rev. Thomas F. Ople, was celebrated. The rector reported for the year fifteen baptisms, ten confirmations, one new mission started and a new pipe organ installed, in addition to other improvements.

This was the first time the Church had been open for four Sundays on account of the epidemic of influenza, which cost Pulaski about seventy-five deaths. During the epidemic Mr. Ople was in charge of a community soup kitchen, which engaged the attention of from ten to thirty people for two weeks and which furnished nourishing food to hundreds, the food being carried to the houses of the sick in automobiles.

Beginning Sunday, November 17, a preaching mission will be held in Christ Church, to last about ten days. The Rev. Claudius F. Smith, of Lynchburg, will be the preacher throughout the mission.

EASTON.

Rt. Rev. Wm. F. Adams, D. D., Bishop

The Rev. Alfred Lee Jones, rector of Trinity Parish, Elkton, has been appointed by the Cecil County Board of Education assistant principal of the Elkton High School.

The acceptance of the post by Mr. Jones greatly aids the school board in its work, as owing to the extremely large salaries paid by business concerns, the ranks of public school teachers have been much depleted.

Services have been held in the historic Parish of Saint Mary Anne's, Northeast, Cecil county, each Sunday

morning at 9:30 A. M. by Mr. Jones, who has charge of both parishes.

EAST CAROLINA.

Rt. Rev. Thomas C. Darst, D. D., Bishop

The Convocation of Colored Workers of the Diocese of East Carolina, which was to have been held during the first week in November, has been postponed to December 3, 4 and 5.

The meeting will be held in St. Mark's Church, Wilmington, of which the Rev. Hubert A. Parris is rector.

The Rev. W. J. Herritage, of Edenton, is dean of the Convocation.

The Rev. Alfred Taylor, of Crescent City, Florida, has accepted his election as rector of Holy Trinity Church, Hertford, and Grace Church, Plymouth, and will take charge of these parishes, occupying the rectory at Hertford on December 1.

The Rev. C. H. Bascom, formerly rector of St. Barnabas' Church, Berlin, N. H., is in charge of St. Paul's Church, Greenville, during the absence of the rector, the Rev. George F. Hill, who is serving as a religious work director in a Y. M. C. A. building at Camp Wadsworth, S. C.

The Rev. J. E. Warner, of Parrsboro, N. S., Canada, is serving as locum tenens at St. Paul's, Beaufort, for the winter.

One-fifth of the East Carolina clergy are now in war work, four of the number being overseas, as follows: The Rev. John M. Robeson, senior chaplain, 30th Division; the Rev. Robert E. Gribbin, chaplain, 3d Pioneer Infantry; the Rev. Thomas N. Lawrence, Y. M. C. A., secretary, A. E. F.; the Rev. A. R. Parshley, private, Hospital Corps, 110th F. A. Those in the service on this side are: The Rev. B. F. Huske, chaplain, Naval Hospital, Portsmouth, Va.; the Rev. George Boate, civilian chaplain, naval base near Cape May, N. J.; the Rev. G. F. Hill, Y. M. C. A., Camp Wadsworth, S. C., and the Rev. Theodore Partrick, Y. M. C. A., Camp Greene, N. C.

Another clergyman of the Diocese, the Rev. H. S. Osburn, is serving as locum tenens at St. Paul's, Petersburg, during the absence of the rector, who is in war service.

PENNSYLVANIA.

Rt. Rev. P. M. Rhineland, D. D., Bishop.
Rt. Rev. T. J. Garland, D. D., Suffragan.

Old Swedes' Memorial.

On the second Sunday in December the congregation and Sunday School of Gloria Dei (Old Swedes') Church, Southwark, Philadelphia, purpose making observance of the fiftieth anniversary of the coming of their late rector and his wife, the Rev. and Mrs. Snyder B. Simes, to take charge of the Parish. On December 12, 1868, Mr. Simes conducted his first service in the Church which he served for forty-seven years of faithful and successful ministry. As bride and groom Mr. and Mrs. Simes came to the rectory of Old Swedes' at the same time that he began his rectorship; and the work of the Church and Sunday School was theirs jointly, until the former was laid to rest in the yard of the old Church in July, 1915. There Mrs. Simes followed him in February of the present year. During the long period of their mutual service they won the affection and allegiance of a multitude of friends, both in the Church and in the community at large; and throughout the mission field, where their personal generosity and the liberal gifts of Gloria

Dei Sunday School, under their inspiring leadership, gave many a struggling station—encouragement and support.

As a fitting observance of this anniversary year of memory, it is proposed to place a memorial to Mr. and Mrs. Simes on the mission field, in the form of endowing a bed in the Wushang General Hospital, China, in their name. It is hoped to raise a fund of \$1,250 for this purpose to be presented on December 8, the anniversary Sunday. Already the Sunday School has raised about \$500 towards this amount, and the congregation in general, and all friends of Mr. and Mrs. Simes throughout the Church at large, are being appealed to for the balance.

A biography of Mr. and Mrs. Simes, in relation to Gloria Dei, is being prepared and will be sent to all those who may apply for it. This and the arrangements for the anniversary services are in charge of the present rector, the Rev. Percy R. Stockman, 916 Swan-on Street, Philadelphia, Pa., to whom contributions may be sent by those wishing to make them.

PITTSBURGH.

Rt. Rev. C. Whitehead, D. D., Bishop.

Bishop Whitehead's illness has been very much protracted, and he is still in the hospital, although on the way to recovery. On October 30 he was waited on by three members of the anniversary committee, and presented with a testimonial from his people and a handsome gift of Liberty Loan Bonds.

Convalescent Hospital.—The Parish House of Calvary Church, Pittsburgh, has been tendered to the military authorities in charge of the army camps at the University of Pittsburgh and Carnegie Technical School, to be used as a convalescent hospital for the men of the S. A. T. C. Every convalescent man sent to this emergency hospital releases a bed in the city hospitals, where space is so urgently needed for the people of the city suffering from the prevailing epidemic. The two large assembly rooms have been fitted up as wards and contain sixty beds. The kitchen, club rooms and gymnasiums are also in use, the culinary department being in charge of a caterer. Contributions of food have been generously supplied by members of the congregation, and there is a large demand for current magazines, games, books and daily newspapers, city, New York, Philadelphia and Chicago, as many of the boys belong to these cities. The ladies' parlor, choir room and vestry room have been reserved, all communication being cut off from the hospital, so there is no danger of infection being caused by the arrangement.

Uniontown.—Three large flags of the finest quality have lately been added to the equipment of St. Peter's Church: one a service flag, and the others the British and French colors, gifts of Mrs. Mary Gilmore, Mr. Samuel Gilmore and Mr. A. Plumer Austin. Under the will of Mrs. Margaret J. McClelland, a communicant of the parish, St. Peter's Church has received a bequest of \$500, and one of its missions, Grace, Meadlen, \$250. Mrs. McClelland also left \$1,000 for Foreign Missions. The memory of Dr. and Mrs. Alonzo P. Bowie, late communicants, is to be kept green by the use of their old home for a purpose with which all their interests and activities showed them to be sympathetic. Their children, Lieutenant Eleazer R. Bowie, Medical Corps, A. E. F., and Miss Elizabeth W. Bowie, a student in Columbia University, have leased the

house for a nominal sum to the Congress of Women's Clubs to be used as a social center for young women. Miss Katherine W. Howell, of St. Peter's, has spent the last few months in New York training for this special work of which she is to have charge.

NEW MEXICO.

Rt. Rev. F. B. Howden, D. D., Bishop.

On account of the Spanish influenza, the usual Sunday services have been discontinued for a few Sundays in most places. In some places the Holy Communion has been celebrated, with a limited number in attendance. Especially among Indians the influenza has been disastrous. The Church hospital for Navajo Indians near Farmington has been overwhelmed with work. This one fact shows clearly the great need of such a hospital at that place.

The Rev. D. A. Sanford has removed from Gallup to Albuquerque, as the high altitude at Gallup has proved to be disastrous for Mrs. Sanford's health. Mr. Sanford will now supply services at various vacant places, going out from Albuquerque as a center.

ERIE.

Rt. Rev. Rogers Israel, D. D., Bishop

Influenza Situation in the Diocese.

The Archdeaconry of Meadville, which was to be held in St. Mark's Church, Erie, has been indefinitely postponed because of the epidemic.

The influenza has taken its toll of deaths from every town and city of the Diocese. At St. Mary's, a town of 6,000, every third person has been ill. At Osceola Mills the conditions have been worse.

Oil City reports 2,000 ill, i. e., one out of ten. The rector and vestry of Christ Church at once offered the Parish House as an emergency hospital, and it has been of great use to the city during the epidemic. As many as one hundred patients have been cared for at one time, and there are still forty in the Parish House. Rev. John E. Reilly, the rector, caught the disease while ministering to the people and has been very ill, but has recovered.

New Castle, Sharon, Ridgway, Bradford, Warren and Titusville all report large numbers ill.

In Erie the situation is slowly improving, although the national government, noticing the decreased output of war materials, has taken at hand and forbidden an early lifting of the entire embargo. The board of health thanked the Cathedral Chapter for their offer of the Chapter House for an emergency hospital, but finally decided to take the Elks' building, which was more suitable.

The health officer of Erie appointed the dean, who had started a local canteen service, to take charge for the whole city.

Co-operating with the physicians and the visiting nurses, broth and other nourishment has been taken to every house where whole families are ill or only one well enough to assist the others. All the religious bodies have co-operated in cooking for this canteen service and the emergency hospital. Automobiles have been loaned to carry the nurses and the canteen service from house to house, thus covering the whole city. The St. Agnes' Guild of the Cathedral, under its president, Mrs. James Thaver, has done splendid work.

The Rev. W. R. Agate, M. D., rector of Emporium, has been doing splendid

service as a medical man in assisting the doctors at St. Mary's.

In Ridgway the epidemic has lasted over five Sundays. Every Saturday the daily paper contained some words from the clergy of the town. The church bells rang as usual and the people were urged to have family prayers in every home. Archdeacon Radcliffe celebrated the Eucharist each Sunday with special intention, and at 4:30 P. M. had evening prayer.

Sunday, November 10, all church services were permitted, but no Sunday Schools allowed to open.

TEXAS.

Rt. Rev. G. H. Kinsolving, D. D., Bishop
Rt. Rev. C. S. Quin, D. D., Coadjutor.

Consecration of the Rev. Dr. Quin as Bishop-Coadjutor of the Diocese.

The Rev. Clinton S. Quin, D. D., rector of Trinity Church, Houston, was consecrated Bishop-Coadjutor of the Diocese of Texas Thursday, October 31, in Christ Church, Houston, the Rev. Peter Gray Sears, rector. A large number of the clergy of Texas and neighboring dioceses were present, and a congregation which was representative of Houston's best and most influential citizenship. The only thing which marred the service was the absence of the Bishop of the Diocese, who is ill.

The consecrators were the Presiding Bishop, the Bishop of Kentucky, and the Bishop of West Texas. The presenters were the Bishop of North Texas and the Bishop-Coadjutor of Dallas. The preacher was the Bishop of Kentucky. These, with the Bishop of Mexico, united in the laying on of hands. The attending Presbyters were the Rev. Charles Clingman, who succeeds Bishop Quin as rector of Trinity Church, Houston, and the Rev. Thomas Windham, a predecessor of the new Bishop in the same parish.

Bishop Woodcock preached a powerful sermon, dealing with the greatest question of the day, the war, his theme being the vast need of spiritual direction and moral leadership in such a time, the unlimited opportunity for the leader of faith and vision. It is interesting to observe that the Bishop of Kentucky received Bishop Quin as postulant and candidate for orders, ordered him deacon, advanced him to the priesthood, married him, baptized his children, and now was one of the consecrators in his elevation to the episcopate.

After the service, during a lunch served at the Rice Hotel to the bishops and clergy, a message of sympathy was sent to Bishop Kinsolving.

Bishop Quin will continue to reside in Houston. His official duty is the oversight of missions and missionary work in the Diocese.

Personal Notes

The Very Rev. William Palmer Ladd, D. D., was inaugurated dean of the Berkeley Divinity School, Middletown, Conn., in an impressive service at the Church of the Holy Trinity, Middletown, on Monday afternoon, October 28, Bishop Brewster presiding.

The Rev. C. C. Corbin has accepted the rectorship of St. Augustine's Parish, Asbury Park, N. J., and should be addressed at 114 Sylvan Avenue.

The Rev. John C. Black, of Dallas, Texas, has received an appointment for overseas work under the Y. M. C. A.

The Rev. Edward H. Rudd, D. D., formerly of St. Luke's Church, Fort Madison, Iowa, has been appointed vicar of Christ Cathedral, Salina, Kansas, by Bishop Sage. Dr. Rudd has entered upon his duties.

The Rev. Shelton Hale Bishop, rector of the Church of the Holy Cross, Pittsburg (colored), has been notified to be present at Camp Zachary Taylor, Louisville, Ky., on November 15, in preparation for the work of chaplain among colored troops.

The Rev. A. A. Freese has resigned his cure in Chickasha, Oklahoma, and has been appointed priest-in-charge of the Southern Mt. Desert Missions, with residence in Southwest Harbor, Maine. Mr. Freese took charge on October 1.

The Rt. Rev. J. S. Johnston, D. D., has moved from Kerrville, Texas, to San Antonio, and should hereafter be addressed 517 East Myrtle Street, San Antonio, Texas.

On November 6, 1918, acting under the provisions of Canon 21, the Bishop of Ohio, the Rt. Rev. William Andrew Leonard, D. D., released from her vows Deaconess Emma Klemm, she having sent her formal resignation.

Deposition.

On the 26th day of October, 1918, in the presence of the Very Rev. H. P. A. Abbott, D. D., Rev. Walter F. Whitman and the Rev. John F. Keene, I deposed from the ministry of the Church the Rev. Samuel Andrew Chapman, Presbyter, he having declared in writing his renunciation of the ministry of the Church.

WILLIAM A. LEONARD,
Bishop of Ohio.

Deaths.

The Rev. Arthur H. Marsh, regular army chaplain with the United States forces in France, died recently, according to a telegram received on October 30 by his father, the Rev. Canon Marsh, rector of St. Mary's Church, Blair, Neb. Details of his death are lacking, but it is believed that he met his death while ministering to wounded soldiers. He resigned his parish, St. Paul's Church, Omaha, last July, and went overseas in August.

The Rev. James Curtiss Carnahan, of the Church of Our Saviour, Shelburne, Vt., died on October 26, after a short illness, aged sixty-one years. Funeral services were conducted by Bishop-Coadjutor Bliss, and the body was taken to Western New York, near Rochester, for burial.

The Rev. Charles E. Verleger, of Lodi, District of San Joaquin, Cal., died on October 2 of influenza followed by pneumonia. Besides Lodi, Mr. Verleger had charge of Galt and Sutter Creek, in the Diocese of Sacramento. The funeral was conducted in San Francisco by Bishops Sanford and Nichols.

The Rev. Frank W. Merrill, minister-in-charge of St. Elizabeth's Mission, Honolulu, died in Queen's Hospital, that city, following an operation on October 11.

The Rev. Philip H. Williams, missionary at Tanana, Alaska, died recently of influenza at his former home in Baltimore, Md., where he returned for a brief rest. He was ordained minister by Bishop Murray in 1913.

Christianity and the Community

Thy Kingdom Come on Earth

THE REV. R. CARY MONTAGUE, Editor

LETTER FROM DR. BOWIE.

We feel that we cannot publish anything in this department this week more interesting than the following letter from the Rev. Dr. W. Russell Bowie, the gifted and beloved former Editor of this page, who is now serving as chaplain in France with Base Hospital Unit No. 45. From there he writes to his congregation a message which is bound to be interesting to the Church at large, which we quote almost in full:

... First, let me just give you the simple outline of the way the war grows upon one's consciousness as he comes nearer to it.

Of course, to begin with, the crossing is different from what it used to be. The instant one passes through the wire barricade stretched along the front of the piers and docks in New York, presenting his card which has on it nothing but a number and gives no hint yet as to the identification of his ship, he knows that he has crossed the threshold into a realm of thought and discipline more strict, more tense, more watchful than anything which is familiar to us at home. Once inside the enclosure of the docks, you cannot go out any more; you cannot send any message out. You have become part of the silent, irrevocable business of this war from that moment on. . . . Then up the jealously guarded gangplank you go to climb aboard your ship—and to find out what ship it is that you have climbed aboard of, afterward. Other ships may be lying in the slips near by, but you do not know whether their sailing is to be with yours or not. After a while it simply comes to pass that you are on your way, dropping down the harbor out to sea. Possibly you will be part of a convoy; and so it chanced we were. To my mind, there is something exceedingly pleasant about a convoy. Solitude may be all very well, but not these days, and on the ocean. The sight of those other sturdy looking hulls and decks looks very much better than an empty horizon when you are considering what you would do if a submarine were on your trail. Toward nightfall, when the dark is closing in and there are no lights on deck and few within, you feel that sense of companionship not less but more. You cannot see the other ships—but, like the little child who objected to its mother going out at night, you say to yourself, "I don't have to see you, but I like to know that you are there."

When the real danger zone is reached, then, of course, the voyage is most interesting of all. As to what things of sea and air conveyed us, as to whether destroyers went with us part way or all the way, or only came out to meet us from the other side, it is not for properly censored persons to say; but it would be a hard-hearted censor who would prevent those same destroyers from getting the word of enthusiasm which is their due. They are not much concerned about their looks. Their paint may be dull and weather-stained and the depth bombs a raw red in the racks above their sterns; their flags have been wet so long with the foam of the churning sea and whipped by so many winds that their colors are faded

to an almost indistinguishable smear; but for sheer beauty of movement, for wicked, mettlesome grace, for lithe energy and speed and deadlines, they are as fascinating to watch as leopards would be if one could see them hunt their prey. Back and forth, along the flanks and across the bows of heavier ships, they go—springing forward with a flash of foam at their bows, stopping short and wheeling in smother of water, never resting, never weary in that vigilant patrol; and watching them you lose all concern for possible danger in sheer admiration at these exultant things which hunt for the submarine as hounds hunt for a fox. And when the submarine fails to show up, you catch yourself feeling distinctly disappointed.

If a person were really on a ship that were submarined, he would doubtless have until his dying day the memory of a very horrible experience, but when you go across perfectly safe with nothing except imagination to make you conscious that there is any danger at all, it is hard still to grasp the war as a deadly fact instead of simply a rather excitingly staged spectacle. And when at length the ship comes into sight of land, and there as you draw in closer are headlands and hills and placid green meadows lying all still and sweet in the opalescent morning, and the tiny specks in the fields stand out under the glass as cattle feeding leisurely, and the gray thing on the hillside is seen to be a cottage half hidden in its garden with the smoke curling from its chimney, there comes a curious sense of incredulity that there can be such a thing as war in this Europe whose shores seem at first glimpse so undisturbed.

But when you actually land in England, the realities draw closer. From the windows of the railroad trains there are multiplying signs of war material and war movement; the posters in the railroad stations all have to do with the war; notices in the trains tell you what the regulations are as to lights after dark in case raiders should come across the coast. In London, and I suppose in other cities, the streets at night are caverns of shadow, dimly punctuated by the veiled street lamps here and there. But in the daytime the city goes tranquilly and busily upon its way, and one searches with little success for any evidence that the German bombing has done discoverable damage. The signs of war are not of hurts received, but of the power that is going out—though my memory corrects me a little as I write that and recalls one vivid impression in which these two sides of the reality were blended. In a railroad station I watched a brigade of Welsh troops, heavily laden with the full field equipment, entraining for the front. It was made up of some men who were evidently old hand; in this war, but mostly of very young lads who were going out for the first time. They were singing and cheering as they went along the platform—but the officer in command of them was as quiet as they were exuberant. He was a British captain, evidently from the training camp in which these boys were fitted; tall and handsome and young, with very still, grave eyes; his right arm was gone, and the empty sleeve was folded into his pocket. His service at the front was finished, but at home he was still "carrying on."

The streets of London are full, of course, of soldiers—men home on leave, men assigned in various capacities to the home service, and men who are on their way to France—British troops, a few French in their horizon blue, Belgians with the tassels on the peak of their service caps, Canadians and the magnificent lean stalwarts from Australia with their broad-brimmed hats cocked up on the side and caught with their ornament of the rising sun, and New Zealanders, men of the same sturdy breed, much like the Australians in their uniform, but distinguishable by the red band wound round their hats.

Of the things I saw in London having to do with the war which impressed me most there were two. One was the stand of colors in Westminster Abbey. At the corner where the north transept joins the chancel is the monument to Wolfe, the conqueror of Quebec; and all round the monument and upon it and over it the Canadian regiments as one by one they have come through London on their way to the front have deposited their regimental flags. There the standards lift themselves, a glorious flame of color against the gray stone of the ancient Abbey walls, until the day when the men who put them there shall come again to carry them home. And when they come, what mighty memories of Arras and Ypres, of Cambrai and St. Quentin, shall come with them to clothe those flags with a new splendor brighter than their embroidered gold!

The other thing I saw which I can never forget is the memorial in Hyde Park for the men whose bodies lie in the fields across the channel. It is simply a terraced arrangement of wooden steps or shelves; climbing from a base shaped as a cross to a point where the allied flags are flying. All the shelves are filled with flowers, some of them growing in pots, some of them bunches of cut blossoms in a vase. On each one is tied a card, written with the name of the soldier in whose memory it is put there and with whatever else the father or mother or wife who brought it has chosen to express. There is a simplicity and intimacy about many of them which it stabs your heart to read—just such messages as might be left at some appointed meeting place for some one who would come back in a little while and recognize as meant for him the love that is written there in the handwriting he will know. And it is a very wonderful thing to consider the sacred kinship of sorrow which this place, where so many gather, must create. Grief cannot be selfish when it stands there. Over in Flanders, in France, in Mesopotamia, at Gallipoli, often perhaps in nameless and undiscoverable graves, the bodies lie of those for whom the flowers are brought; but of their spirits something is wrought which is not buried and is not far away, but has entered into the soul of England in constancy, in courage and in the unselfish loyalty of a great people bound together by the power of its dead.

It is in France, of course, that one knows he will have the war made most real to him, but in this, Paris is not France. It is true that there is something in the atmosphere of the city which is different from other days; it is quieter and graver. Also there seem fewer people there. If you look for them, you can find places where the bombs from German airplanes and shells from the long-range guns have left their scars—for example, the Church of St. Gervais, where so many were killed on Good Friday morning in the black days of the first great German

(Continued on page 17.)

Church Knowledge and Nurture

NEW TABLE OF LESSONS

Morning Lessons.

25 S. after Trinity, Nov. 17	II Esdras 6:1-28; or Eccles. 8	II Cor. 5
M., Nov. 18	II Esdras 3:1-34	James 1:1-15
T., Nov. 19	Eccles. 48:1-16	1:16-end
W., Nov. 20	48:17; 49-end	2
T., Nov. 21	50:1-24	3
F., Nov. 22	Isaiah 60	4
S., Nov. 23	61	5
S. Next Before Ad- vent, Nov. 24	Isaiah 65:8-end; or Ezekiel 2:1-3:21	Jude

Evening Lessons.

Isaiah 66:1-23	I John 4
Jeremiah 7:1-7	John 11:17-44
11:1-6	11:45-end
17:19-end	12:1-19
Ezekiel 18:20-end	12:20-36
33	12:37-end
Micah 6:1-8	13:1-30
Eccles. 11:7; 12-end	Luke 17

Calendar and Collect

November.

1. Friday. All Saints.
3. Twenty-third Sunday after Trinity.
10. Twenty-fourth Sunday after Trinity.
17. Twenty-fifth Sunday after Trinity.
24. Sunday next before Advent.
28. Thursday. Thanksgiving Day.
30. Saturday. St. Andrew.

Collect for Sixth Sunday After Epiphany.

O God, whose blessed Son was manifested that He might destroy the works of the devil, and make us the sons of God, and heirs of eternal life; Grant us, we beseech Thee, that, having this hope, we may purify ourselves, even as He is pure; that, when He shall appear again with power and great glory, we may be made like unto Him in His eternal and glorious Kingdom; where with Thee, O Father, and Thee, O Holy Ghost, He liveth and reigneth ever, one God, world without end. Amen.

(Collect for either third, fourth or fifth Sunday after Epiphany may be used.)

To a Son of Despair.

Sad spirit, tortured by the round
Of days of haunted darkness, nights
Of dread,
Dream-harassed by the spectres of
despair,
The last hope merging into empty air,
Compassed with pallid fears whose
feet are bound
Downward to regions of the dead.

No draught Lethean can I bring,
Nor from thy shoulders lift the awful
cross,
Nor free thy temples from the crown of
thorns;
But this my head has that grim circlet
worn,
Beneath that cross has life crept sor-
rowing,
And each day mourned with sense
of loss.

What, then, thy comfort? This, my
friend:
Thine is no lonely track; no unknown
road
Draws thy bewildered soul to death's
retreat.
Lean on this faith God sent, prediction
sweet,
That He who made shall bear thee to
the end,
And Love immortal lift the load.

Only endure; though prayer be dumb,
And faith lie well-nigh strangled by
despair;
Love companies thy footsteps: through
the dark
Shall pierce the shafted sunlight, and
Hope's lack,
Stretching at last his pinions faint and
numb,
Give voice to thy reviving prayer.
—Sunday Magazine.

Charles Simeon tells in a letter quoted in his biography of receiving nineteen persons into his church in Cambridge after a long absence on a trip to Scotland, and he rejoices that "not one of them owed his first impression to my ministry. All were awakened either gradually and insensibly by God Himself, or by conversation with one or other of my people."

heritage of love, we must put ourselves in sympathetic and intelligent touch with the Lord Jesus Christ as manifesting God's love toward all mankind. Then the divine love that flows into us will also flow through us and reach out to others. Much practical teaching on love will be found in the week day lesson, especially St. James' royal law of love and our Lord's "I have given you an example." The first lesson, though obscure in places, is still full of warning and of inspiration and of comfort: "Rejoice ye with Jerusalem (the Church) and be glad with her, all ye that love her"; there shall also be "a new heaven and a new earth."

C. B. WILMER.

HOME LESSONS ON THE LIFE OF OUR LORD.

By the Rev. K. J. Hammond, D. D.

XL.

Jerusalem. Sunday and Monday.

1. What did the Pharisees say to the people's praise? John 12:19; Luke 19:39.
2. What did Christ answer? Luke 19:40.
3. What did He do and say when He saw Jerusalem? Luke 19:41-44.
4. What did the citizens say and do as He entered Jerusalem? Matt. 21:10-11.
5. What did Jesus do then? Mark 11:11.
- 6.* What did Jesus do and say going to Jerusalem Monday morning? Mark 11:12-14.
7. What did He do cleansing the temple? Mark 11:15-16.
8. What reason gave He? Luke 19:46-47.
9. What miracles did He work there? Matt. 21:14.
10. How did the children imitate their elders of the day before? Matt. 21:15, 16.
11. Where did He go each night? Luke 21:37, 38.
12. Do you try to live to His praise? Eph. 1:12.

Faith is always, in an important sense, the antithesis of Sight. It always indicates an element of the unseen and unknown somewhere in the matter. No doubt Faith and Sight stand in a close connection with each other, and often seem to run over, so to speak, into one another. Faith, in its true and sane sense, cannot live without some foothold of what we may call sight. But faith in itself is precisely that which ventures out beyond sight, and moves and works in the dark, in the unseen, in the unknown.—Bishop Moule.

Twenty-fifth Sunday After Trinity:
In taking leave of the Maccabean story, it seems worth while to call attention to one important lesson applicable to our own times. If guidance and inspiration are to be found in those early struggles for liberty, there is warning also in the perils of peace that followed the glorious victories. Patriotism is a much more difficult duty, both morally and intellectually, in time of peace than in war; and the sun that rose with the Maccabees afterwards set. Independence and religious fervor alike were lost in selfishness and mutual jealousies; and this was brought about the subjugation of God's people by Rome, ending with the destruction of Jerusalem in A. D. 70. We must see to it that our military victory over Germany and her co-conspirators is followed by a still greater victory over ourselves.

Having completed the Maccabean history on Saturday before the twenty-fifth Sunday after Trinity, the remaining days of the ecclesiastical year are filled in with topical selections drawn from the literature of the inter-biblical period, from the closing chapters of Isaiah, and from other prophets. And as those selections expressed the hope of Israel for the coming of the Messiah, or contain the reflection of her sages upon the great problem of human destiny, they fittingly lead up to the close of the year and the Advent season to follow. The first morning lesson, though drawn from the Apocrypha, professes, on the face of it, to be a divinely authorized answer to the author's desire to pierce, or have lifted, the veil of the future. It is, at any rate, a vigorous expression of faith in the final victory of truth and right, and does not fall below the moral and spiritual value of the alternate lesson; though verses 12 and 13 of latter contain at least the germ of faith in immortality, as a moral necessity. The second lesson carries this faith in right and in the essential well being of them that fear the Lord up into the clear sunlight of assured belief in the future life.

In the evening, the course reading of the first Epistle of St. John is continued by chapter four: a treatise on love: "God is love and he that dwelleth in love dwelleth in God and God in him." It is sometimes said that "there is no theology in love," with the idea of disparaging creeds. Certainly no one ever stressed love toward our fellow-men more urgently than does St. John; but both the nature and meaning of love and the motives for loving would be seriously impaired if we had to leave out of account the fact that the nature of God as love is revealed to us in the historic person, Jesus Christ. All true love, in fact, is divine in its origin and that we love at all is due, says the Apostle, to the fact that God loves us. But if we would enter into the full

Family Department

NANCY BYRD TURNER, Contributing Editor

To America.

On Her First Sons Fallen in the Great War.

Now you are one with us, you know our tears,
Those tears of pride and pain so fast to flow;
You, too, have sipped the first strange draught of woe;
You, too, have tasted of our hopes and fears;
Sister across the ocean, stretch your hand,
Must we not love you more, who learn to understand?

There are new graves in France, new quiet graves;
The first-fruit of a nation great and free,
Full of rich fire of life and chivalry,
Lie quietly, though tide of battle laves Above them; sister, sister, see our tears;
We mourn with you, who know so well the bitter years.

Now do you watch with us; our pain of loss
Lit by a wondrous glow of love and power
That flowers, star-like at the darkest hour,
Lighting the eternal message of the cross;
They gain their life who lose it, earth shall rise
Anew and cleansed, because of life's great sacrifice.

And that great band of souls your dead have met,
Who saved the world in centuries past and gone,
Shall find new comrades in their valiant throng—
O Nation's heart that cannot e'er forget,
Is not death but the door to life begun
To those who hear far Heaven cry, "Well done!"
—E. M. Walker, in *The London Spectator*.

For the Southern Churchman.

What Think You of Heaven?

Rhoda E. Baker.

"Oh, dear!" sighed Mrs. Gray, as she vainly tried to see something outside her window which had attracted her attention. "I wonder if we ever shall get that telescope?"

"I do not know," replied her companion, Mrs. Ross.

The two friends were both very near-sighted, and they had often talked about a telescope, and how pleasant it would be to be able to have one.

"Someone has said," Mrs. Ross continued thoughtfully, "that if you want a thing long enough and hard enough, it is sure to come some time. I often wonder what Heaven will be to those who, like us, have never had good eyes! Will it not seem wonderful to be able to see anything? Surely those who have always had good sight could not appreciate it as we would."

"That reminds me," said Mrs. Gray. "Not long ago, in our Sunday-school class, the leader remarked that she believed there would be degrees in Heaven, but a chorus of 'No, no,' interrupted her. When quiet was restored, she gave this illustration: Two

friends went to hear a noted musician. One became so absorbed that she was oblivious of all else. The other barely heard a sound; she was so restless during the entire concert she could scarcely wait till the program was over. Both liked music, but one of them was incapable of enjoying that kind of music. This time all the class agreed with Mrs. Bell."

"I do, too," Mrs. Ross said. "For instance, take one who has always been sick in this world. Heaven might not mean so much in that way to one who had always had good health. I know you understand what I mean."

"I believe," she continued after a moment's pause, "that all the purest and best of earth's pleasures will be there: music, books—"

"Oh, I do not believe there will be books," Mrs. Gray interrupted.

"No books in Heaven?"

"No," Mrs. Gray replied. "I do not think there will be any need for books."

"I do," returned Mrs. Ross thoughtfully. "There are many persons to whom books mean everything—almost as much as life itself. And to such, as well as many others, it seems to me that even Heaven would not be Heaven were there no books."

"And pictures?" asked little Harold Gray, who had come in, and had been an interested listener. Harold loved pictures.

"Yes, dear, and pictures, too, I think," Mrs. Ross answered. "I do not see why there should not be," as Mrs. Gray looked up somewhat reproachfully. "As I have already said, I believe the purest and best of all earth's pleasures will be there—trees, birds, books, flowers, music—everything that will add to the happiness of immortal spirits. There is perfect health for body, mind and soul. St. John tells us of the river of life, in whose crystal depths there is no harm, but only cool refreshment for all; and the Tree of Life with its variety of fruits and healing leaves. Beside these things, we are told that 'eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him.'"

"But," continued Mrs. Ross reverently, "whatever there is, or is not, of the things we hope for, or expect, in Heaven, of one thing we may be quite sure, 'We shall be satisfied when we awake in His likeness.'"

For the Southern Churchman.

FAMILIAR HYMNS.

XXII. From Greenland's Icy Mountains.

Bishop Heber, whose life we have already briefly sketched in this series, is the author of the great missionary hymn named above. He wrote also that other treasure of the Church, Holy, Holy, Holy, Lord God Almighty, for which we give him our sincere gratitude; but it is probable that he is better known by this missionary hymn. Indeed, one can seldom name his name without remembering, subconsciously or otherwise, *From Greenland's Icy Mountains*. It is a hymn that belongs to every creed and every country. Most of all it belongs to those whose hearts beat strongly for the extension of the

Gospel into heathen lands—as did the heart of the great missionary Bishop, the creator of the poem.

The hymn is exactly a hundred years old. The story of how it came to be written has often been told, but it will bear repetition.

Heber was in the ministry at the time of its composition, but he had not yet been raised to the bishopric. One Saturday afternoon in the year 1818, while he was visiting at the home of his wife's father, the Rev. Dr. Shipley, of Wrexham, a dozen friends were gathered with him in the little rectory parlor. It chanced—if we may, for the sake of convenience, use the expression—that Dr. Shipley planned to preach the next day on the subject of missions. He turned suddenly to his son-in-law with the request for a suitable hymn for the occasion.

"This," comments a biographer of Heber's, "was scant notice to give a man for the achievement of the distinguishing work of his life . . . and in the few moments that followed Reginald Heber builded better than he knew."

Withdrawing to a corner of the room he wrote the first three verses of his hymn. Then he read them to his companion. Dr. Shipley was eminently satisfied with the result of his proposition, but Heber hesitated; his poet's ear missed something. Retiring again to the corner he remained busy for awhile; finally he returned to the company with what a critic has called the glorious bugle blast of the fourth verse.

The poem was printed that evening and sung by the Wrexham congregation the following morning. Thus was given to us the great hymn that for more than a hundred years has fired the souls of men with zeal for the spread of God's Kingdom on earth.

From Greenland's icy mountains,
From India's coral strand,
Where Afric's sunny fountains
Roll down their golden sand;
From many an ancient river,
From many a palmy plain,
They call us to deliver
Their land from error's chain.

What though the spicy breezes
Blow soft o'er Ceylon's isle;
Though every prospect pleases,
And only man is vile;
In vain with lavish kindness
The gifts of God are strown;
The heathen in his blindness
Bows down to wood and stone.

Can we, whose souls are lighted
With wisdom from on high;
Can we to men benighted
The lamp of life deny?
Salvation, O salvation!
The joyful sound proclaim,
Till each remotest nation
Has learnt Messiah's Name.

Waft, waft, ye winds, His story,
And you, ye waters, roll,
Till, like a sea of glory,
It spreads from pole to pole;
Till o'er our ransomed nature,
The Lamb for sinners slain,
Redeemer, King, Creator,
In bliss returns to reign.

Things to Which We Can Cling.

In these dark and troublesome times there are trembling souls who are wailing forth the cry that they have lost their faith. In a world torn with terrible strife and filled with awful confusion, they have become hopelessly bewildered. Their grip on spiritual realities has been loosened, and amid the

smoke of conflict their vision has been obscured.

There are others who still retain their religious convictions but who are sadly perplexed. At times they are oppressed with an agony of doubt. They find themselves confronted with heart-breaking problems, with facts that apparently contradict their most cherished beliefs.

There are some things of which we may be certain and to which we can cling with serene confidence in this day of stress and storm.

The fact of God. Sons and daughters of the highest are we, with the strength of everlasting arms about us, held close to the divine heart. He thinks upon us tenderly. He knows our needs, and all the hostile powers of worlds seen and unseen cannot separate us from His love. To our Father we may submit ourselves in loving trustfulness, harmonizing our will with His will, assured that His purposes for us are the expression of a wisdom that never fails.

The saving power of Christ. This is simply a matter of human experience, a fact repeated over and over again in millions of lives. Nothing has been demonstrated more clearly and effectively than just this: that the Son of God redeems from the guilt and power of sin.

"From shades of night to planes of light,
O praise His name, He lifted me."

Eternity will be filled with the praises of redeemed souls, redeemed fully and gloriously through the power of Christ. All the fearful tragedies that are darkening the world to-day cannot hide the sublime fact that Jesus saves.

The ultimate triumph of right. We are living in a time when good men are occasionally tempted to yield to the gruesome fear that in the world-conflict now raging the forces of evil will be victorious; that paganism and conscienceless force and unspeakable brutality shall win. The poet as he surveyed human history exclaimed that right seemed forever on the scaffold and wrong forever on the throne. Let our hearts be filled to overflowing with the confidence that right is invincible, that goodness and truth and justice shall be crowned with victory. God has not forsaken His world. God is eternally on the side of right. We are in the midst of great tribulation but we are moving toward the light.

The life immortal. With millions of the choice sons of men slain upon the battlefields is it any wonder that the question of what lies beyond the grave is awfully vivid and insistent just now? What a mighty hunger for immortality there is in these curious, questioning hearts of ours! An unquenchable instinct for endless life possesses us. Who but God Himself has planted it in our souls? And the sure word of Jesus is, "I am the resurrection and the life; he that believeth in me, though he die yet shall he live." Upon that promise as a foundation we may build the structure of our faith in the confidence that it will stand firm and sure amid the fiercest storms that blow.

"There is no death
To those whose hearts are set
On higher things than this life doth afford;
How shall their passing leave one least regret,
Who go to join their Lord."

These are some of the great funda-

mental truths of revelation and experience. To meditate upon them will bring precious comfort and steady assurance. These are things to which we can cling safely and victoriously in tremendous days when God is "sifting out the hearts of men before His judgment seat."—United Presbyterian.

Our Sufficiency.

Like babes that fear to try their feet,

For some support we stretch and cry;

We catch at every friend we meet—

But God is our sufficiency.

We weep that friends should prove so weak,

When they are just as strong as we;

For other human props we seek—

When God is our sufficiency.

We lean on plans and hopes as do

The blind on staffs—we cannot see;

They break—our hands are punctured through;

For God is our sufficiency.

When shall we mortals learn to lean

On staffs that Heaven will supply?

Then shall we walk through pastures green,

And God will be sufficiency.

—Lincoln Phifer.

The Gift Table.

"Well, I do hope they'll like it after we select it," Ellen said to herself, as she took the elevator to the furniture department. "I had no idea it was so much trouble to buy a table."

The table in question was to be the gift of Ellen's class, at graduation, for the reception room which the school was furnishing. Ellen had thought it a simple matter to be chairman of the committee, but now, as she sat down wearily to wait for the girl who was to help her make the final decision, she counted over the difficulties.

"First you have to talk with the principal, then you have to visit every furniture store in town and send for catalogues. Then you report to the class, and they don't like what you have decided on. Then you look again, and take half a dozen of the girls down to see for themselves, and waste hours waiting for them after school. Then you find the thing you really want costs too much—furniture has gone up so terribly—and you have to raise more money, which is an awful bother because all the girls won't pay when they promise. Well, there's one thing sure, I shall enjoy that table if no one else does. I feel as if it were the most wonderful piece of furniture that ever was made."

She looked affectionately over at the shining top of the piece that had been practically selected. "Oh, I wish Alice would hurry and come," she said to herself. "She'll like the table, too, for she has spent almost as much time on it as I have."

Her eyes wandered on past the table to an enclosed space, about the size of an ordinary room, which had been arranged for the temporary exhibition of a model of a warship. "Oh, I forgot they were exhibiting that to-day," thought Ellen. "It must be almost time for them to begin."

Even as the thought flashed through her mind, a crowd of people began to push their way to the booth. Mothers leading their children, men and boys and girls, all were eager to see the model and hear the lecturer explain it. The space was soon filled and the children on the edges had no chance at all to see.

"Here, stand up on this, dear," Ellen heard a mother's voice behind her. She turned toward the child with a smile which froze to horror. "This" was her precious table! A cherub-like small boy was grinding a solid little pair of heels into its shining surface, unnoticed by his good natured mother.

Ellen's hands moved to lift him from the table, but she caught herself just in time with the realization that her authority might not be recognized, particularly as she had not yet bought the table. She hurried to the nearest salesman. "Can't you make her take her little boy off of that table?" she asked all in one breath. "I want to buy it! He's spoiling it."

"I'll see what I can do, miss," answered the salesman with a resigned smile, "but it's not much use. If you notice, they are standing on everything in sight—that couch is ruined already. They have done it every day this week, and the management doesn't want us to interfere. I am sure they wouldn't act like that in their own homes."

Ellen watched anxiously as he moved away and by a carefully worded request persuaded the woman to transfer her boy to a high stool, while he moved the table to a place of safety.

"I'm waiting for a friend to look at the table," Ellen explained, "and if it suits her as well as it suits me, we are going to buy it for our class to give to the school. Can you fix it up, do you suppose, where he marred it?"

The salesman's smile this time was much more amused than resigned. "Yes, ma'am," he answered, "I can fix it up, but I guarantee it won't last if you put it in a school. Folks act the same way about a school as they do about stores. Even young ladies from good families—they don't think, you know."

The glory of her table became suddenly dimmed for Ellen as she thought of it marred by careless usage. Pictures floated before her eyes—girls sitting with their heels on the arms of the settee in the study room; girls pushing chairs hastily against the wainscoting; girls leaving papers on the cloakroom floor; girls throwing soiled towels carelessly on the washstand, instead of into the basket put there to hold them. Sometimes she saw herself among the number.

With a sigh she came out of her reverie. "Well," she said, "I suppose I can't help it if they spoil the table I've taken so much trouble to select, but I can be sure of one thing; I shall always remember after this that some one has had to work hard to have things look the way they ought to look, and some one has to lose if we ruin them; and wherever I am I'll try to act as if it were my own home."—Selected.

"We are living in a day when the Providence of God has opened a common door to loftiest and to lowest, to richest and to poorest. To some it may be a door of death, to some of poverty, to some of hunger and of separation—but to all of honor and of opportunity, for it is the door of escape from selfishness through service. To the brave who fall, to the strong who toil, to the great who think, to the humble who can only dream and pray—to all of these the door is opened. But upon those whose dollars are dearer than their lives, upon those whose ambitions make them a Judas to the nation and upon those whose fears are their governors—upon these the door is shut. And they have no part with us."—Richmond News-Leader.

For the Young Folks

NANCY BYRD TURNER, Contributing Editor

For the Southern Churchman. My Teacher.

Alice B. Joynea.

The Lord is my teacher,
He leads in the way,
Guiding my footsteps
By night and by day.

The Lord is my teacher,
He shows me His truth—
"Know now thy Creator
In the days of thy youth."

The Lord is my teacher,
He reveals in His book
His love, when to save us
Our nature He took.

The Lord is my teacher,
He comes to my side,
And tenderly whispers,
"In My love abide."

The Lord is my teacher,
He tells me His will,
And helps me His purpose
For me to fulfil.

The Lord is my teacher,
Throughout my whole life,
He comforts my sorrow
And quiets all strife.

The Lord is my teacher,
He offers the prize,
And its beauty displays
To my wondering eyes.

The Lord is my teacher,
He grants me His grace—
In the home of the Father
Prepares me a place.

The Lord is my teacher,
His lessons are love,
To fit and prepare me
For mansions above.

—A. B. J.

The White Guinea's Nest.

"Henry, if you find that guinea's nest, you may have as many eggs for breakfast as you can eat," said Glenn's grandmother as the men were starting off to work one morning.

"I'd be glad to, Mrs. Tolliver, and I'd enjoy the eggs; but we're mighty busy just now, and you know it takes long patience and watching to find a guinea's nest," replied Henry, grandfather's helper on his big Western farm.

"Yes, I know that you haven't time, Henry; but I do wish some one would find the nest. I know there must be lots of eggs in it, she has been laying so long. I think it must be in the wheat field somewhere. The only way I know to find it is to watch her go to the nest, but I never can find the time," replied grandmother.

Glenn looked thoughtful after his grandmother had gone into the house. Why couldn't he find the guinea's nest and surprise grandmother? She had said you must watch the guinea, and he could do that as well as any one.

The white guinea was in plain sight at that time, picking about the yard; so Glenn sat down on the steps to watch her.

The winter before grandmother had had a flock of seven guinea fowls, but one thing and another had happened

to them until now only one hen remained.

It seemed to Glenn that he had been sitting there for hours, when at last the guinea hen started for the wheat field, across the road, in a somewhat furtive manner. Glenn followed her cautiously; for if the guinea suspected that she was being followed, she would not go to the nest.

As he crossed the road, Glenn idly picked up a long stick lying there, and afterwards he was glad that he did. He had not been visiting at the farm very long and was not very well acquainted with it, but "he knew one thing—grandfather had the tallest wheat he ever saw; why, it reached away above his head. And how thick it was! A great, waving, yellow mass when the wind blew!

The white guinea moved slowly, stopping to pick here and there, but still Glenn had hard work to keep her in sight in the thick wheat without coming too close. On and on they went. It was now about ten o'clock; but as it was a cloudy day, the sun was not very hot.

Ah! the guinea was stopping at last under a little clump of bushes. And Glenn caught a glimpse of a nest full of speckled eggs.

The white guinea slipped slyly on the nest; and Glenn, suddenly remembering the stick in his hand, decided to set it up to mark the nest, so he could find it again and return to the house. As he stole softly away, he thought he was going back exactly the way he had come; but after he had walked until he was all tired out, he knew he must have taken the wrong direction. But even in that case, he thought, he ought to by this time have reached the other edge of the field. Glenn did not know that this field contained over fifty acres and that it would take a small boy a good while to walk across it, even if he went in a straight line. So he turned about and walked on.

About this time it began to rain; and as Glenn tried to hurry, the thick wet wheat tripped him in a most irritating manner. It was all he could do to keep back the tears. He felt as if he might just as well lie down in this awful wheat and not try to go on any longer. But then no one knew where he was, and he might have to stay here all night—he had no idea what time it was—so he stumbled on again bravely. If only he could just see where he was going.

Suddenly he heard a shout. "Glenn, Glenn! Where are you?" someone called.

"Whoop-ee! Here!" he screamed, feeling as if he wanted to jump for joy.

"Where?" asked the voice.

"Here, here!" shouted Glenn as loud as he could. And pretty soon there was a sound of something coming through the wheat, and there was Henry on the black horse.

The men had come in to dinner and found Glenn missing; so grandfather and Henry had both started out to hunt for him, Henry selecting the wheat field as the most likely place to begin the search. "As soon as I saw that stick standing up over yonder, I felt sure

you were in here," said Henry. "What did you set it up for?"

"Why, that is to mark the white guinea's nest. I found it, you know," said Glenn, feeling very contented now upon the black horse in front of Henry.

"Well, I'll declare!" exclaimed Henry. "It was worth getting lost to find that, wasn't it?"

And Glenn said yes; he guessed it was.

Henry and Glenn visited the nest later and found thirty-four eggs, of which grandmother gave Glenn as many as he wanted. But you may be sure he never tried to walk through the wheat field alone again.—Catherine Masters, in *Epworth Herald*.

As the Crow Flies.

Johnny Wheelan looked at the little side gate hanging on its hinge and wished very hard that he hadn't tried to swing on it. Father had told him not to, and Johnny had meant to swing but a minute; but he had taken only one or two rides when, ker-plunk! down came the gate, dragging its top hinge right out of the post.

Father would be sure to ask him how it happened. "Look here," Johnny said to himself, "that hinge must have been just barely holding on or it wouldn't have pulled out so quick. I'm not that heavy!" and having persuaded himself that this comfortable excuse was true, Johnny went around to the front porch, where his father was reading the evening paper. "What are those black birds, father?" Johnny asked presently, as a long-winged line of birds crossed the yard above the treetops.

"Crows," answered father. "Don't you know a crow when you see him, John?"

"I know 'em when they're close," said John. "Where are they going, father?"

"Wherever it is, they are taking the shortest cut to it," answered Mr. Wheelan. "They always do. I never forget it, because when I was a little boy like you my father told me I could never be a real man unless my speech was 'as the crow flies'—right straight to the truth, no cutting off corners and going around hard places. We never could fool God, my father used to say; and the only speech that pleased Him was 'as the crow flies.'"

"Father," said Johnny quite suddenly, "I was swinging on the side gate just now, and it broke down."

"That is told 'as the crow flies,'" said father.—Jewels.

Lessons From Football: A Children's Sermon.

This is the season for football, when our papers tell so much about thrilling games that have been played. I watched a game played a few weeks ago, and as I watched the opposing boys struggle over the ball I learned several lessons which seem to me to be important enough for us all to learn and practice in our every day life.

First, I noticed that every boy on the teams kept close watch of the whole game. Every movement was carefully noticed lest they be taken by surprise and thereby be defeated. One little move unseen might easily have permitted the other team to win. And this often happens in real life. Many people fail in their plans just because they did not keep their eyes opened to everything around them. They went to sleep on their job, and when they woke up another had their job.

In the second place, I noticed that the boys threw their whole powers into the game. They seemed to love it. They played as if they had rather play football than to eat a good dinner. Each team made some thrilling plays which they could not have played if they had not loved it. What a lesson this is! No one can do good work and succeed until he falls in love with his work. There was once a boy who could not do his arithmetic problems. He was always at the foot of his class because of his poor work. He said he hated arithmetic anyway. But his teacher finally got him to see through the work. He fell in love with it. He then would rather work arithmetic problems than do anything else. The harder the problems the better he liked it. He left the foot of the class and went to the head.

Next, I noticed that each boy did his own part. No one waited around for someone to do his work. Each seemed to think that the whole game depended upon him. And, indeed, it did. If either boy had failed at a critical moment, the game might have been lost right there. Each one of us has a work to do, and if we do not do it, we will cause much trouble. The boy or girl who does not do his or her part in life becomes a dead weight about the necks of those who are willing to work. Each one of us must do our full share and help humanity win her battles.

But what appealed to me most of all was the unselfishness of the boys. While

each one did his individual part and played as if he was the whole team, yet he did it for the sake of his team. One fought desperately that another might carry the ball over the goal line. In this game one of the boys got hurt and was taken out of the game. He received his injury while trying to protect one of his teammates. Without this unselfishness the team would be hopeless. So it is through all our days. Unselfishness is what is needed more than anything else. Each of us must depend upon every other one of us else none of us can ever win the victories for God and humanity.—From "The Advance."

My Bantam Chickens.

My little bantam chickens

They're, oh, so nice and good!
I love them very much, too,
As anybody would.

They're surely sweet and cunning,
With their funny little tails,
I wonder if they play they're ships,
And stick them up for sails?

—Catherine Talliaferro Rose.

CHRISTIANITY AND THE COMMUNITY.

(Continued from page 12.)

drive. But from the aspect of Paris at large you would never know that such things had been. You walk, for example, in the Garden of the Tuilleries, with great beds of autumn flowers gorgeous in the sunlight and the water tinkling in the fountains, and look out across the Place de Concorde along that serene vista of the Champs Elysees climbing up between its chestnut trees to the Arc de Triomphe in its magnificent, blue distance; and war seems hardly a thing to be believed.

Then you take a train and go out of Paris in the direction of the front. Very soon the roads begin to catch your attention with their vivid and changeful panoramas. Here, with the white dust swirling behind it, a military automobile flashes by. Round the curve and over the hill goes a seemingly endless procession of great motor trucks. On a siding is a troop train, its box-cars labeled with the familiar alternative, "Hommes, 40; Chevaux, 8," and very often with cheerful impartiality the horses and men are not only put in the same sort of cars, but in the same cars, until they look like animated Noah's arks. As far as appearances go, the passengers get on very peaceably together.

If you are going through the region where these would naturally be, you are not long without seeing where the dead have been buried after the fighting of these four years. Sometimes there are cemeteries, with rank after rank of crosses, on each one a little rosette of tri-color; more often the graves are one by one, or two and three in a group, fenced round by a little railing in the midst of a field of grain or a meadow, just where men fell and afterward were found.

Before I came here to our own Base Hospital 45, I happened to be sent for a very little while to an evacuation hospital in another part of France. Because it was in another part of the line and because I am not there now, it can do no harm to speak of the locality by name. It was near Verdun. Nothing in France has been more thrilling to me than to see that name on the signboards at the cross roads, and to know that along those same ways went the streams of men and munitions going up, and the

ambulance trains of wounded coming down, in those days when that one fortress seemed to incarnate for the time the whole beleaguered soul of France. Many of the villages through that country have been almost swept from the face of the earth. In the broken church of one of them the Germans shut up all the inhabitants for two days, without troubling to give them anything to eat, so that they might not have any tales to tell of the German forces which were passing through the place. In another village there is nothing left of the church except a few feet of walls above the foundations, and the base of the shattered tower. Three great bells which hung in it once are lying among the ruins; and beside a cross, which must have fallen from the top of the spire, some one has laid the fragments of the statuary which once stood somewhere along the walls. These are the only recognizable things among the crumbled desolation.

But worse to see, of course, than shattered buildings are the shattered bodies of men. For a while in this not-to-be-named place where we are, we watched every evening as the dusk grew near and the roads would be protected by the darkness from the airplane reconnaissance, the vast movement of artillery toward the front. Then one night we woke to hear the terrific distant thunder of the barrage and to watch the red lightnings of the guns flicker in the sky. Then that next day the ambulances began to come. Many

HOW SHIVAR MINERAL WATER RELIEVES RHEUMATISM.

According to the standard medical books, Rheumatism is not a germ disease, but is the result of imperfect nutrition. The food is either imperfectly digested or imperfectly assimilated. Poisons accumulate and these irritate and inflame the delicate linings of the joints, the heart and other organs. To cure Rheumatism it is therefore necessary to stop the formation of these poisons and get rid of those already formed.

The celebrated Shivar Mineral Water acts on the stomach and kidneys. It corrects the digestion and washes out the poisons through the kidneys. This is the opinion of physicians who prescribe it. If you suffer with rheumatism, dyspepsia, indigestion, gall stones, disease of the kidneys, bladder or liver, uric acid poisoning, or any condition due to impure blood, read the following letter, then sign it, enclose the amount and mail it. Only two out of a hundred, on the average, report no benefit.

Shivar Spring,
Box 64 B, Shelton, S. C.
Gentlemen:

I accept your guarantee offer and enclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if it fails to benefit my case you agree to refund the price in full upon receipt of the two empty demijohns which I agree to return promptly.

Name
Address
Shipping Point.....
(Please write distinctly.)

NOTE:—"I have had the pleasure of serving the little church at Shivar Spring as Pastor for years, and am therefore well acquainted with Mr. Shivar and his associates, whom I gladly commend as honorable business men and worthy of the confidence of the public. I have personally derived great benefit from the use of the Shivar Mineral Water and have knowledge of its beneficial effects in a great number and variety of cases."—Rev. A. McA. Pittman.

War and the Church

THE CHURCH IN THE FURNACE

Editor E. B. McNutt

Price \$1.75

By Seventeen C. of E. Chaplains.
At the Front

Two page leader in June 1, "Living Church", by Dean Hodges.
Used by P. E. War Commission in its Work.

THE CHURCH AND THE MAN.

By Donald Hankey.

Price 60 cents.

One chapter quoted entire in "March" Y. M. C. A. "Association Men." At the head of Book List for the month.

THOUGHTS ON RELIGION AT THE FRONT.

By Rev. Neville S. Talbot.

Price 80 cents.

The opinions of a C. of E. Man of true humility and courageous sincerity.

WATCHMAN! WHAT OF THE NIGHT.

By Richard Henry Malden.

Price \$1.75.

A C. of E. naval chaplain lets others describe symptoms and exhort on penances while he does some deepful thoughtful work on the first principles of a cure.

THE NEW HORIZON IN CHURCH AND STATE.

By W. H. P. Faunce,
Pres. Brown University.

Price 60 cents.

A good American book by a good American

THE CHRISTIAN MAN, THE CHURCH AND THE WAR.

By Robert E. Speer.

Price 60 cents.

An earnest discussion of the aims of the war which call for its warm hearted support by the Christian and the Church.

Order from

SOUTHERN CHURCHMAN CO.
Richmond, Va.

of them brought men who were not seriously hurt, men mud-stained and hungry and exhausted and hurt in some partial way, but with their boyish exultancy flashing out as they huddled over the stove in the receiving room and told each other what experiences their particular companies had had at the points where they went over the top. The next day and the next the ambulances still came; and now they brought men incredibly weary with the long exposure of trench and dugout, and the more gravely wounded who had been sifted back through the field hospitals to us. So for a while the hospital became such a place of pain as only this war which it is the curse of Germany that she has romanticised about and which civilization is fighting now to have done with forever—can create.

But greater than all the suffering, shining through it and glorifying in it, is the courage of these boys who have given their bodies to torture, and still are undismayed. In one of the hospitals in Paris before I came here I saw a lad in a bed which had a bit of red worsted tied to it. I asked him what that meant, and he said it meant that he was to be sent home. He said that both his feet were gone—and then his eyes lighted and he flashed out: "If they just would fix me on another pair, I'd go over the top again tomorrow." And a young lieutenant with whom I talked here after he had come in wounded told me that as he thought over what this war was bringing to men he knew that at least it would be a good thing for a man to learn that he could go deliberately into a situation which very possibly meant death, and, as he expressed it, stick to it without being more than reasonably afraid.

And now at the end let me make this grow into likeness to a sermon in this if in no more—that it shall bring a question and a challenge to your spirits. What sort of a Church do you think the men who have fought this war will be concerned with when they come home? They have learned to be in such earnest about a great loyalty that they are willing to give their lives for it. They have themselves been judged, and they have judged others, in the light of a pitiless sincerity. It has not been a question of what they said that counted; it has been a question of what they showed the stuff to do when the big moment of reality came. They have despised the slacker and the coward. They have seen the bigness of men who have risked their own lives to save a wounded comrade. They have been part of a fellowship which has come very close to learning what Jesus meant when He said: "He that would be the greatest among you—let him be the servant of all."

Do you think that men who have lived after this fashion will be appealed to by a Church that should have in it no glow of moral and spiritual heroism? Do you think they would be much attracted by Christians who sing "The son of God goes forth to war, a kingly crown to gain," but whose personal combativeness may be confined to making sure that they get first into their own pew? Do you think these men will believe much in the sincerity of any Church whose members cannot or will not rise to the splendor of whole-hearted dedication to the point of sacrifice—sacrifice of time, sacrifice of self-indulgence, sacrifice of the luxuries which absorb the money that ought to go to nobler things? When men have

given up everything to follow the flag of the country, will they think that the flag of the Church means anything worth while if Christians must keep everything and still pretend to follow that?

God be thanked that these questions are upon us? Through them the Church can be inspired to a new splendor of devotion. She can learn, as she ought to learn, to be more militant against unrighteousness, more truly a force to be reckoned with and feared by all that is evil in the community where God has planted her. She can learn—or, rather, let us put it, we can learn, that there cannot be any ornamental members in the army of God; we are either soldiers ready to dare, to work and to obey, or else we are slackers and deserters. Above all we must learn that the Church of Christ means not a place of privilege for the few, but the great fellowship of democratic service that belongs to all who want to live courageous, helpful lives. With such a vision in her eyes, the Church will win to herself the men who through this war have known courage and unselfishness and are ready to give their loyalty to that which most can call these forth.

SAWS ANY WOOD IN ANY POSITION ON ANY GROUND 4 in. to 5 ft. Through 2 MEN With a 1 Man Sawing Machine Beats 2 Cross-cut Saw 5 to 9 cords daily is the usual average for one man



Our 1919 Model Machine saws faster, runs easier and will last longer than ever. Adjusted in a minute to suit a 12-year-old boy or strongest man. Ask for catalog No. M 145 and low price. First order gets agency. Folding Sawing Mach. Co., 161 W. Harrison St., Chicago, Ill.

Save the Starving Children in Bible Lands

GIVE WHILE THEY LIVE

Your Delay Means Death to Many Thousands in Armenia, Syria, Persia

Two Million Dollars from the Sunday Schools of America

FIVE DOLLARS BUYS FOOD FOR A MONTH.

MANY ADOPT AN ORPHAN AND CONTRIBUTE MONTHLY.

INVEST IN A LIFE TO-DAY.

PRAY FOR THEM. BUT YOU CAN'T PRAY IN FAITH WITHOUT GIVING SOON.

WILL YOU KEEP A BOND OR KEEP A CHILD?



THE STAR OF HOPE FOR MORE THAN 400,000 SUFFERING CHILDREN IS OVER AMERICA TO-DAY.

CHURCH SCHOOLS

WILL RECEIVE GREAT BLESSINGS BY MAKING LARGE GIFTS AT THE CHRISTMAS SEASON

CO-OPERATION IS ESSENTIAL

VISITATION DAY, DECEMBER 1ST FOR EVERY SUNDAY SCHOOL IN THE LAND

FOR PROGRAM AND OTHER AVAILABLE LITERATURE, ADDRESS

AMERICAN COMMITTEE OF ARMENIAN AND SYRIAN RELIEF

REV. LESTER BRADNER, Ph. D.

1 Madison Avenue,

New York City

-:-

FINANCIAL

-:-

SAVE - -

To buy WAR SAVINGS STAMPS;
To buy LIBERTY BONDS;
To contribute to the RED CROSS, Y. M. C. A., KNIGHTS OF COLUMBUS, Y. M. H. A., and other war relief organizations;
To provide for unavoidable delays in allotments if you expect to be in the army.
To provide for increased cost of living and all contingencies; and
BECAUSE IT IS THE DUTY OF EVERY MAN, WOMAN AND CHILD

National State and City Bank

1111 EAST MAIN STREET, RICHMOND, VA.
WM. H. PALMER, President
JULIEN H. HILL, Vice-President and Cashier
J. W. SINTON, Vice-President
R. E. CUNNINGHAM, Assistant Cashier
WM. S. RYLAND, Assistant Cashier
JESSE F. WOOD, Manager Savings Department
CORRESPONDENCE CORDIALLY INVITED

INCORPORATED 1932

Virginia Fire and Marine Insurance Company

Of Richmond, Va.

ASSETS - - - - - \$2,160,195.00

Wm. H. Palmer, President E. B. Addison, Vice-President
W. H. McCarthy, Secretary

Miller & Rhoads

"The Shopping Center."

For the retail Dry Goods and Department Store trade.

In the heart of Richmond, when you are here; and Our Mail Order Department Serves you at your home.

BROAD AND GRACE STS. CORNER 6TH ST.
RICHMOND, VA.

The average man has moral intuitions which, if they are not infallible, are usually dependable. If death ends all, if the verdicts of earthly courts are final, if there is no Highest Court in the world to come by which the unrighteous judgments of earthly courts shall be reviewed and reversed, then the universe is not moral, eternal justice fails.

See how often good men suffer and how often evil men flourish; how often men whose hands have taken bribes and whose lips have spoken lies are courted, flattered, sumptuously fed; how often he who keeps his conscience clean is left to fight the battle from the under side.

Dives in purple and fine linen, Lazarus in rags. It is the old, old way, the world's way, but not God's way. It is not right. It requires another world to make it right.

Not that the good man wants revenge, nor that he desires to see the evil man suffer. Let the wicked be happy if he can be, for his time is short. By all the martyr-fires and prison cells and dungeon chains of faithful witnesses to truth, eternal jus-

tice promises a world to come. The question of immortality resolves itself, at least in one phase, into this: Is the universe moral? We think it is. "Shall not the Judge of all the earth do right?"

Coughs and Colds

disappear in a night and leave the chest free, clean and well when

GOWAN'S

is applied. A pleasant, soothing, healing, exterior application for just such troubles. Ask your druggist. If he can't supply you write Gowan Medical Co., Concord, N. C. 25c, 50c, \$1.00. Pay No More.

You have a Faith for Better Living.
How about Furniture for Better Homes?

Sydnor & Hundley

Seventh and Grace Streets,
RICHMOND.

Jno. L. Williams & Sons

BANKERS and BROKERS

Eighth and Main. (P. O. Box 503)
RICHMOND, VIRGINIA.

Transact a general Banking and Brokerage Business. Deal in Southern Investment Securities. Negotiable Railroad and Municipal Bonds.

The First National Bank

OF

Richmond, Virginia

DESIRE
YOUR ACCOUNT.

CAPITAL & SURPLUS

\$3,000,000.00

3%

INTEREST IN SAVINGS DEPARTMENT

R. L. Christian & Company

514-16 E. Broad St.

Richmond, Va.

Leading Fancy Grocer

AGENTS FOR

HUYLER'S CANDIES AND PETER'S SWISS MILK CHOCOLATE.

Special attention given to out-of-town orders.
Catalogue mailed on application.

Richmond, Fredericksburg & Potomac R. R.
To and from Washington and beyond—daily.

Leave Richmond	Arrive Richmond
* 6.40 A.M. † 12.30 P.M.	* 7.25 A.M. † 9.12 P.M.
* 6.40 A.M. † 3.40 P.M.	* 1.00 P.M. † 9.35 P.M.
* 9.00 A.M. † 7.00 P.M.	* 3.20 P.M. † 11.40 P.M.
* 9.30 A.M. † 8.00 P.M.	* 6.00 P.M. † 12.30 Nt.
* 11.45 A.M.	

Richmond-Washington Local, Lv. 12.10 P.M., week days; 12.15 P.M. Sundays; Ar. 12.30 P.M. daily. Fredericksburg Accom. week days Lv. 12.15 P.M.; Ar. 12.15 A.M. Ashland Accom. week days, Lv. 12.45 A.M., 8.30 P.M.; Ar. 10.30 A.M., 5.30 P.M. * Elba ticket and baggage offices not open for this train. † Main St. Sta. † Hyrd St. Sta. (stopping at Elba). † Elba Sta.

Classified Advertising and Notices

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line, each insertion. Special rates to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents. Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

PIPE ORGANS.

If the purchase of an organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Kentucky, who manufacture the highest grade at reasonable prices.

Hardman Piano—Absolutely a bargain, in perfect order, mahogany case, upright full 7 1/3 octaves. Direct to purchaser; no take-off to piano teachers. MANLY B. RAMOS, 106 North Seventh Street, Richmond, Va.

Vocalion Church Organ, two manuals, and pedals, blown by hand power or electricity. Perfect order. Will install. Will accept old organ in part payment. No commissions. MANLY B. RAMOS, 106 North Seventh.

Victrola—Cut price for slightly used instrument. Columbia records, also Edison and Pathe. Cut prices. MANLY B. RAMOS.

HELP WANTED

WANTED—COMPANION - HELPER FOR elderly lady. Apply for terms to Mrs. R. E. M., Society Mill, S. C.

WANTED—A COMPETENT COMPANION housekeeper; one who can be generally useful. Address 3062 Que St., N. W., Washington, D. C.

CLERGYMAN, BEST RECOMMENDATIONS, desires parish. Address Parson, care Southern Churchman, Richmond, Va.

WANTED—A REFINED, STRONG young woman to assist in the care of an invalid. References exchanged. Address Miss Jewel W. Mears, Eastville, Va.

POSITIONS WANTED

EXPERIENCED RECTOR, AFTER SIX years in German environment, desires parish in South. Loyal Churchman and well known as preacher and lecturer. Every recommendation from present Bishop and vestry. Salary not the first consideration. Address Ph. D., Southern Churchman.

ATTENTION!!! Churchmen Everywhere

Under direction of the War Commission the Department of Army and Navy Work of the Brotherhood of St. Andrew is keeping the great Honor Roll of the Church.

Rectors and laymen send us the names of enlisted Churchmen and their military addresses.

ENLISTED CHURCHMEN send us your names and write us your wants. We are anxious to serve you wherever you are.

EVERY LETTER ANSWERED

B. F. FINNEY, Chief Sec'y
F. S. TITSWORTH, Executive Sec'y
Church House, 12th and Walnut Streets
PHILADELPHIA, PA.

THE BOARD OF MISSIONS.

Correspondence is invited from those who wish to know

What it does.

What its work signifies.

Why the work can be helped most effectively through the Board.

Address

The Right Reverend A. S. Lloyd, D. D., President of the Board of Missions, 281 Fourth Avenue, New York.

Legal Title for Use in Making Wills:

The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.

The Spirit of Missions, \$1.00 a year.

THE ORDER OF THE DAUGHTERS OF THE KING.

An organization for the women of the Church throughout the world (communicants of good standing in their parishes) for the spread of Christ's Kingdom, especially among women, and for the strengthening of the Church's spiritual life by means of constant prayer and personal service.

The order calls for a corporate Communion by every Chapter on the third Sunday of each month at the early celebration, and a Bible class is desired in every parish.

Handbooks at the office of the Order, Room 55, 281 Fourth Avenue, New York.

Marriages and Deaths

Marriage notices, not exceeding 40 words, \$1.00; Death notices, not exceeding 40 words, inserted free. Over 40 words at the ordinary rate. Obituaries and resolutions, 20 cents per line. Six words to the average line.

Copy for this department must be received not later than Tuesday of the week in which it is intended to be published.

Brooke: Entered into life eternal on October 22, 1918, LUCY BEVERLEY BROOKE, widow of William Hill Brooke. Born Port Royal, January 28, 1846; buried Brooke's Bank, Essex County. A faithful communicant of St. Anne's Parish.

"Asleep in Jesus, perfect rest."

RECTOR.

Conrad: Killed in action in France, October 9th. CAPTAIN ROBERT Y. CONRAD, Company I, 116th Regiment, 25th Division.

Duggar: Entered into life eternal, MRS. MARGARET LOUISA MINGE DUGGAR, wife of Dr. R. H. Duggar, at their home in Prairieville, Ala., October 11, 1918, aged seventy-nine.

Seamon: ALEXANDER RIVES, first Lieutenant, 138th United States Infantry, killed in the battle of the Argonne, September 29, 1918. He was for seven years Instructor in Modern Languages at the Episcopal High School of Virginia and was a son of W. H. and Pinnie Coleman Seamon, of El Paso, Tex.

Stuart: Entered into life eternal on October 25, 1918, after a brief illness, ELIZABETH McCLANAHAN STUART, only daughter of William A. and Bettie B. Stuart, of Christiansburg, Va. She leaves to mourn her loss her father, mother and two brothers, Captain William D. Stuart, Jr., now in France, and Quin W. Stuart, of Pyritan, Ala.

Inasmuch as ye did it unto one of the least of these my brethren, ye did it unto me.

Williams: Entered into life eternal in France on October 5, 1918, LIEUTENANT-COLONEL ALEXANDER WATSON WILLIAMS, Medical Corps, U. S. A., son of Margaret F. and the late Rev. Richard P. Williams, of Washington, D. C., aged thirty-four years.

HENRY MAURY VAUGHN.

The vestry of St. John's, Chester, Va., meeting for the first time after the sad event, desire to put on record some expression of their sorrow and sense of loss in the death of their late associate, HENRY MAURY VAUGHN. For a number of years he was a member of this vestry and all the time he was keenly alive to all that concerned the welfare of the Church and unflinchingly active in promoting its interests.

Before coming to us he had been an earnest worker in Grace Church, Richmond, and his work here was but the continuation of that life of earnest zeal so manifested there.

Ever ready to serve the Church in any capacity where duty called, he was Rector of the vestry, Delegate to the Diocesan Councils and Superintendent of the Sunday school. Indeed, it may with truth be said to him and to the members of his family the Sunday school owed its existence.

Not alone in the Church was he exemplary. In his relations with his fellowmen, he was honest, open and just. In his family he was the devoted husband, the true and loving father in whom the children confided and in whose companionship they delighted.

Our loss is great! May God comfort the bereaved, and we are all bereaved.

F. G. SCOTT, Rector;
G. E. ROBERTSON, Sr. Warden;
E. A. CLEMENT, Jr. Warden.

GEORGE WASHINGTON LEWIS.

At a called meeting of the vestry of St. Paul's Church, Alexandria, Va., on October 7, 1918, to take action upon the death on October 2d of GEORGE WASH-

Southern Churchman

SOUTHERN CHURCHMAN COMPANY

Publishers

815 East Grace Street, Richmond, Virginia

LEWIS G. WILLIAMS, President.

E. B. ADDISON, Vice-President.

REV. E. L. GOODWIN, D. D., Editor.

REV. JAS. D. GIBSON, Managing Editor.

Entered at the Postoffice in Richmond, Va., as second-class, mail matter.

SUBSCRIPTION PRICE—After January 1, 1918, \$6.00 per year in advance. To the Clergy \$2.00. Six months \$1.60. Trial subscription 3 months 50 cents, 10 cents a copy. Foreign postage 50 cents additional. Back numbers not over 3 months old 10 cents each, over 3 months old 25 cents each.

For the convenience of subscribers, subscriptions are continued at expiration unless otherwise directed. Notice of renewal, discontinuance, or change of address should be sent two weeks before the date they are to go into effect.

RECEIPT OF PAYMENT is shown in about two weeks by change of date on address label. If date is not properly extended after each payment notify us promptly. No receipt for payment will be sent.

Notice post office address. The exact post office address to which we are directing the paper at the time of writing MUST ALWAYS BE GIVEN. Our mailing list is arranged by post offices and not alphabetically. Make all checks and money order payable to the Southern Churchman and not to an individual.

ADVERTISEMENTS—Rates quoted on request. For Classified see head of that department.

Representatives wanted in each Parish, liberal commissions.

News concerning the church at large always welcome.

INGTON LEWIS, late Register of the vestry, the following testimonial was ordered to be placed on the minutes:

When we speak of one as coming from a line of ancestors who were true and noble Christian people, we are testifying, in a large degree, to the character of the one of whom we are speaking. Eminently this is true of Washington Lewis, the great-great-grandson of Lawrence Lewis, who married Nellie Custis, the adopted daughter of General Washington. He upheld the high standard of honor, gentleness, truth, courtesy and Christian faith of the family to which he was so closely related. His fidelity to any trust given him by his church or by the community in which he was growing in influence was recognized. He gave promise of a high standing in both; and both feel his loss. The only child of his mother, and the widow, he leaves an only son, a child of one year of age.

Be it therefore resolved: First, That the vestry has lost an able and faithful member, and each vestryman a trusted and valued friend.

Second, That we desire to bear testimony to the uprightness of character, the purity of life, and sincerity of purpose of George Washington Lewis, by whose death the Church and city have lost a most useful member and honored citizen.

Third, That we extend to the family our heartfelt sympathy in their sad bereavement.

P. P. PHILLIPS,
ARTHUR HERBERT, JR.,
TAYLOR BURKE,
Committee.

LIEUTENANT V. SLAUGHTER.

On September 27, 1918, LIEUTENANT V. SLAUGHTER was "killed in action" at the front, 20 London's, Infantry Record, London.

"Greater love than this no man hath,

CLOTHING

FOR MEN AND BOYS

In these days of uncertain merchandise it is necessary that you trade where you know the store.

Our policy of "all-wool" is still maintained.

C. H. Perry & Co.
ESTABLISHED 1877

Main and 11th Sts.
RICHMOND, VA.

that a man lay down his life for his friends."

The Last Call—A Memory.

"Going West." The purple evening
Brings me many thoughts of thee,
Thou little lad, my darling,
Whom I held upon my knee,
For I hear thy childish foot-fall
As it patters after me.

"Going West." The darkening shadows
Bring precious thoughts of thee,
Yet no surcease of sorrow,
Can twilight bring to me.
For I hear thy drowsy voice calls
Silver, clamoring for me.

"Going West." The stars, thy candles,
And thy bright child-face I can see,
My joyous lad, my darling,
Whom I held upon my knee,
But thy sad man's face, my hero,
Death—hideth that from me.

"West," yet cold? So still my own!
Going, so far, far off from me?
Worn, weary and spent with the battle,
Hard fought for mine and me.
Your warm, brave heart's strong beating,
Cold, stilled in its love for me.

"Gone West," and into God's splendour,
God's purest gift to me!
Thou great grown lad, my soldier,
I once held upon my knee.
Christ, grant that I may follow
When next Thou callest me!
Jane Chapman Slaughter.

The Rev. Dr. S. N. Watson, rector emeritus of the Church in Paris, desires to acknowledge the receipt of the following gifts which have been made from August 2, 1918, to November 2, 1918, for the causes which he and Mrs. Watson represent.

In deference to the request of a number of the givers that their names be not published, only initials are given in this acknowledgment.

For the Church in Paris.

Miss E. J. F.	\$ 15 00
Church in Winnetka	75 00
Miss A. D. F.	5 00
Dr. D.	5 00
Mr. R. H. G.	100 00
Bishop R.	25 00
Mr. R. B.	50 00
Mrs. C.	100 00
Mr. J. G. M.	100 00
Mr. J. C. P.	25 00
Mrs. R. S.	25 00
Mrs. W. A. G.	100 00
Mrs. G. D.	50 00
Mr. F. S.	25 00
Mrs. N. M.	500 00
Mrs. MacD.	1,000 00
Rev. Dr. P.	200 00
Mr. and Mrs. G. L. S.	250 00
Dr. and Mrs. H. B. J.	500 00
Mrs. M. N. S.	300 00
Mrs. A. B. P.	25 00
Miss J. W. D.	25 00
Bishop F.	5 00
Mr. E. S. C.	500 00
Mrs. O. A.	10 00
Mrs. C. W. L.	5 00
Mr. R. H. D.	25 00
Anniston W. A.	5 00
Mr. T. B. B.	50 00
Bishop A.	10 00
Mr. and Mrs. G. Z.	250 00
Mrs. R. P.	100 00
Mrs. M. N. S.	200 00
Mr. W. B. A.	10 00

Mr. and Mrs. F. J. L. M.	35 00
Mr. R. W. B.	50 00
Miss C. W.	50 00
Mr. G. D. W.	100 00
Mr. F. S. C.	25 00
Mrs. D. C. McC.	50 00
Mrs. C. M. S.	100 00
Miss E. K.	50 00
Miss L. H. K.	50 00
Mrs. A. C. K.	100 00
Mrs. F. B.	150 00
Mrs. W. E. S.	100 00
Rev. Dr. N.	50 00
Deaconess B.	5 00
Mr. W. R.	100 00
Mrs. F. R.	30 00
Mme. M.	20 00
Colonel L.	15 00
Miss M. W.	50 10
Mrs. G. S. R.	15 00
Mrs. E. L. H.	5 00
Mrs. E. T. L.	1,000 00
Mrs. E. S. D.	100 00
Miss A. E. W.	10 00
Mrs. E. R.	25 00
Mrs. J. V. T.	50 00

\$6,890 10

For Relief, French and Belgian.

Mr. L. J. P.	\$100 00
Mrs. K. D. S.	10 00
Mr. T. I. S.	10 00
Miss A. McC.	10 00
Springfield, Ill.	25 00
Mrs. T. W.	20 00
C. M. H.	6 90
Mrs. K. D. J.	25 00
Miss E. T. B. R.	10 00
Mrs. A. H. W.	10 00
Miss S. P. J.	10 00
Mrs. M. W. VanN.	25 00
Miss W.	5 00
Mr. B. G. H.	25 00
Mr. T. B. B.	50 00
Miss K. R.	5 00
Miss B.	2 00
Crosswicks, N. J.	42 54
Swedesboro, N. J.	526 00
Miss D.	2 50
Mrs. C. J. S.	2 09

\$922 03

For the "Pauvres Heureux."

Miss H. L. C.	\$ 25 00
Miss P.	5 00
Mrs. H. H.	50 00
Mrs. G. C. T.	50 00
Miss B. G. H.	25 00
Mrs. B. G. H.	25 00
Mr. J. C. P.	15 00
Mrs. H. M. H.	200 00

\$390 00

For the "Petits Lits Bleues."

Miss E. C.	\$ 5 00
Gloucester Co. Med. Ass.	76 25

\$ 81 25

For Belgian Relief.

Miss S. G. T.	\$ 5 00
Mrs. H. S. F.	50 00
Allentown, N. J.	53 19
Mrs. F. S.	16 00

\$124 09

For French Orphans.

Rev. Dr. McK.	\$100 00
Miss B. J. K.	365 00
Brook Hill, Va.	4 00
Miss L. N. C.	37 00

\$506 00

For Belgian Orphans.

Miss B. J. K.	\$ 109 50
Mr. A. McL.	25 09

Mr. and Mrs. C. W. H.	1,000 00
Mrs. L. F. H.	38 50
Miss A. D. B.	38 50
Mrs. E. L.	86 00

\$1,213 50

For Serbian Orphans.

Miss B. J. K.	\$182 50
At the Discretion of Dr. and Mrs. Watson.	\$ 25 00
Miss G. Y.	10 00
Miss H. B.	10 00
Mrs. G. D. M.	5 00
Mrs. R. B. G.	50 00
Mrs. S. B. P.	25 00
Mrs. B.	25 00
Church in Glencoe.	68 61
Mr. O. B.	100 00
Mrs. C.	200 00
Mrs. C. B. R.	2,500 00
Mrs. W. Y.	700 00
The Misses C.	15 00
Mrs. E. A. S.	50 00
Mrs. H. F.	5,000 00
Waterbury, Conn.	5 00
Mr. H. H. B.	50 00
A friend, Hartford.	50 00
Mrs. S.	10 00
Senator E.	50 00
Mrs. G. C. B.	309 00
Mrs. B. R.	5 00

\$9,241 61

Summary.

For the Church in Paris.	\$ 6,890 10
For relief.	3,449 27
At discretion.	9,241 61

Pledges to be paid.	\$19,581 08
Total.	3,000 00

A pledge for \$3,000 has been received in these terms: "I will give three thousand dollars for heating the church"; and on this pledge \$1,000 has already been paid.

A pledge has been received in these terms: "I will give \$1,000 a year for the Church in Paris so long as the war lasts." There has been sent to France in this period, August 2d to October 23—

For the Church in Paris.	\$7,050 00
For relief.	\$3,129 50

We are deeply grateful for the ready and generous response of the many good and faithful friends who have made possible "this great achievement"; the words are taken from a letter from the Chairman of the Finance Committee of the Church in Paris, dated October 9th. He writes:

"My thanks and my heartiest congratulations upon your great achievement."

And a Bishop writes: "I want to congratulate you: I have been feeling safe for it ever since I got a glimpse of the work" (he was with us in Paris for a few days in 1917). I saw in Paris "what delighted me—not only that the Church could demonstrate what His love means, but was actually doing it."

Again, we can only say, we are grateful.

S. N. WATSON.

Ratcliffe & Tanner, Inc.
...FLORISTS...

807 N. 6th Street, Richmond, Va.

FLOWERS FOR ALL OCCASIONS

The Choice of Executors

is a matter of great importance. Every dollar you leave should be conserved in such a way that your heirs may enjoy the uninterrupted benefits of your life's work.

This Company is a careful and economical executor, trained in the law and business, sound in judgment, and seasoned in practical experience; its primary business is the administration of trust funds.

Correspondence invited.

Capital
\$1,000,000

RICHMOND TRUST
& SAVINGS CO.

7th & Main Sts.,
Richmond, Va.

WHAT THE UNITED WAR WORK CAMPAIGN IS!

READ EVERY WORD OF THIS!

"THERE ARE SEVEN WONDERFUL AMERICAN ORGANILATIONS DEVOTING THEIR ENTIRE TIME, MONEY, AND EFFORTS TO CARING FOR OUR SOLDIERS AND SAILORS UNDER ARMS AND TO THE WOMEN WHO ARE ENGAGED IN ANY SORT OF WAR WORK, HERE OR OVER THERE."

THESE ORGANIZATIONS'

Y. M. C. A., Y. W. C. A., National Catholic War Council (K. of C.), Jewish Welfare Board, War Camp Community Service, American Library Association and Salvation Army have been acting separately, raising the money to carry on their own essential work, but at the request of President Wilson, have now combined in one great drive to secure the necessary funds to further all their purposes during the war.

THE UNITED WAR WORK CAMPAIGN'

Is the effort to raise \$170,500,000 in America, of which Virginia's part is \$1,500,000, between November 11th and 18th.

WHAT THE MONEY DOES

This money will give encouragement to the fight-weary boys, drive the blues away, keep the spirits up, supply writing paper to the extent of 125,000,000 sheets a month, and envelopes, cigars, cigarettes, tobacco, chocolate, cocoa, beds, and baths; give information, counsel, entertainments, books—3,600,000 volumes and 5,000,000 periodicals have been sent over, as well as enough scripture and booklets to make a pile twenty miles high if stacked together. In fact, everything that is possible is done for the benefit of our boys' mental and physical comfort, health and general welfare.

AMERICA'S WOMEN

The gentle hand and the loving heart of the American woman are materially evidenced in the hostess houses around our camps here, as well as her pure, wholesome influence and care for her patriotic sister who has taken a fighting man's place in our industrial and war activities here and over yonder.

No man or woman who has heard from a son on the battle front and who knows the wealth of mental and physical health that exists under the roof of these huts will regret one red penny given to these organizations to carry on their work.

THE OTHER ENEMY

There is another menacing enemy on the battle front besides the horrible, low-principled Hun—that is the soul-destroying power of evil influence, which can break a soldier quicker than Uncle Sam can make him. These seven organizations are waging a war of greater import and permanent value to us here—that is, the moulding of character and morale of our young men in war, which not only keeps them in good fighting trim, but gives them a clean, healthy mind and body.

WHEN PEACE IS DECLARED

Do not let the present victories and peace rumors mislead you, but when peace is declared there will be more need for the work of these organizations and this money—support the morale of our men—the demobilization will bring added temptation and dangers—we must bring the boys home clean, strong and healthy.

"KNOWING ALL THESE FACTS, WILL YOU HESITATE TO RESPOND LIBERALLY TO THE COMMITTEE IN YOUR COMMUNITY FOR THIS FUND WHICH RENDERS SUCH A SERVICE TO THE BOYS WHO ARE FIGHTING AND DYING THAT YOU AND WHAT YOU HAVE WILL BE SAFE?"

United War Work Campaign

Church Furnishings, Memorials, Etc.



CHURCH VESTMENTS

EMBROIDERIES
Silks, Cloths, Fringes, Etc.

CLOTHING for CLERGYMEN

COX SONS & VINING

4 Madison Avenue, New York



CHURCH FURNISHINGS

Gold, Silver and Brass

Church and Chancel Furniture

Write for Catalogue
for Episcopal Churches

W. & E. SCHMIDT CO.

303 Third Street, Milwaukee, Wis.

CHURCH EMBROIDERIES

Stoles, Eucharistic Vestments, Surplices, Altar Hangings, Burses and Veils, Markers, etc. All materials for sale.

The only studio importing exclusively English unfading silks, Damasks, fringes, linings, pure gold metal threads, etc.; and using Standard Church of England

English silk stoles, plain.....\$ 5.00

English silk stoles, handsome crosses.....\$ 6.50

English silk stoles, best hand embroidery,
from \$10.00 up to.....\$50.00

English silk buree and veil with crosses.....\$20.00

\$12.00, \$15.00, \$18.00.....\$20.00

Handsome embroideries unsurpassed in workmanship. Special altar linens embroidered in England. Testimonials from all over the world.

THE CATHEDRAL STUDIO

Miss Lucy V. Mackrille

3615 WISCONSIN AVENUE,

WASHINGTON, D. C.



GRANITE AND MARBLE MEMORIALS

Largest Stock in the South
We pay the freight and
guarantee safe arrival

The Couper Marble Works

(Established 65 years)

244-248 Bank St., Norfolk, Va.

R. Geissler, Inc.

56 West Eighth Street, New York

Memorials
FOR THE CHURCH
Furniture — Windows — Fabrics

O. Luetke's Art Works Church Furnishings

IN METAL, WOOD, MARBLE, ETC.
Est 1886. 328-332 7th Ave., New York

Brotherhood of St. Andrew

Guilds and all Church organizations desiring to assist their treasury can find no better way than by representing the SOUTHERN CHURCHMAN. And at the same time you will do a good work by placing the SOUTHERN CHURCHMAN in homes where there is no Church paper. Write to-day for full particulars.

SOUTHERN CHURCHMAN,
Richmond, Va.

Thoughts For the Thoughtful

He is the freeman whom the truth makes free.—Cowper.

Every noble life leaves the fibre of it forever interwoven in the world's work.—Ruskin.

The Lord requires us to be soldiers for the right rather than victims for the wrong.—Messervy.

Get thy tools ready—

God will find thee work.

—Browning.

An easy victory brings no strength to the soul. It is the effort which tries every nerve that reacts in new power.

Talent and cleverness are common enough, but sincerity and trustworthiness are great but rare virtues.—Thoreau.

The more I study the world, the more am I convinced of the inability of force to create anything durable.—Napoleon Bonaparte.

No one really knows the richness of Christ's love who has not tried to love and serve men as He did.—J. A. Clapperton.

The serene, silent beauty of a holy life is the most powerful influence in the world, next to the might of God.—Blaise Pascal.

In the moment of need the great secret of victory is to believe in the sufficiency of Christ, including his sufficiency to supply all the faith we need.

"We should not be blind to the immense truth that whatever has been made known to us by revelation has always been true."—Bishop of Calcutta.

Only the soul that knows the mighty grief
Can know the mighty rapture. Sorrows come
To stretch out spaces in the heart for joy.

Men are convinced more quickly and certainly by what they see than by what they hear. It is not, "Let your lips speak," but "Let your light shine." The living Spirit is not known and heard of all men, but known and read.

The Gospel of the Sonship and Atonement of our Lord will continue to be as it has been in the past, the most powerful means that exists of exciting men to claim for themselves the privilege of divine sonship.—Clement C. Webb.

The light which brings into prominence the secret sins also brings into prominence the secret virtue. The good Lord takes the candle and sweeps the house not just to find the dust, but to find the piece of silver! No bit of silver is lost. Every bit of secret goodness is seen in the light of His countenance.—J. H. Jowett.

The healing of the world
Is in its nameless saints, each separate star
Seems nothing; but a myriad scattered stars
Break up the night and make it beautiful.

—Bayard Taylor.

Faith in the justice and love of the Father is the best and, indeed, the only support under the sufferings of this life. The foundation of all our pains is unbelief; we doubt whether what happens to us ought to happen to us; we think ourselves wiser than Providence.—Amiel.

There is but one rule of conduct for a man—to do the right thing. The cost may be dear in money, in friends, in influence, in labor, in a prolonged and painful sacrifice, but the cost not to do right is far more dear; you pay in the integrity of your manhood, in honor, in truth, in character.

Many a time we unburden our heart by telling its trouble to some sympathetic friend. There is no more sympathetic ear than our Lord's into which to speak our woe. But He does more than simply hear. He puts strength in us to bear the burden until its unloading comes. He leads us by His promised Spirit to the course that will bring relief.—Selected.

The emancipation from care and sorrow and unrest lies in that going out of ourselves which we call Love.—MacLaren.

For Our Soldiers and Sailors



The OXFORD
Bible or Testament
that your boy will bring
back from the war will
be a priceless heir-loom

Made in Khaki Cloth and
Pigskin Leather, with the
American Flag on Cover

At all Booksellers. Catalogue upon request

OXFORD UNIVERSITY PRESS
AMERICAN BRANCH
35 West 32nd Street New York



LOOK!
There's Where
Our Boys Are
Driving the
Germans Back!

THE LITERARY DIGEST LIBERTY MAP of the World War (4 ft. 4 in. Wide 3 ft. 6 in. High)

All Arms of the Service Commend It
On account of its remarkable qualities it has been enthusiastically approved by the highest officials of the army and navy. The Inspector General of the army, Major-General John L. Chamberlain, describes it as "an excellent map" which "conveys a very clear idea of the situation." Rear-Admiral H. P. Huse, President of the Naval Examining Board, terms it "the most satisfactory thing of the kind" he has seen, and adds that he does not know "how it can be improved upon."

"It Will Be of Immense Value to Me,"

writes Charles S. Sloane, Secretary of the U. S. Geographic Board, Washington, D. C., who praises its size and scale particularly. The Aide to Brigadier-General Enoch H. Crowder, the Provost Marshal General, characterizes it as "an interesting and helpful map" and expects to "find it very useful" in his office.

"Its Publication is a Real Service to the Country," declares Daniel C. Roper, Commissioner of Internal Revenue; and Captain Roger Wells, U. S. N., Director of Naval Intelligence, speaks of it as "complete to the minutest detail." Vice-President Marshall has given it "a prominent position in his private office where he may consult it from day to day."

America's Highest Map Authority Endorses it. Chief Geographer B. B. Marshall, U. S. Geographic Survey, Washington, D. C., styles it "a fine piece of work in every respect and by all odds the best that I have seen. The shading scheme is graphic indeed, showing at a glance the track of the Hun in his effort to crush civilization under his cruel, inhuman control. Each home from which has gone a father, a son, a hus-

band, or a brother, would certainly appreciate a copy of your Liberty Map, as would those who cannot go. By all means try to put one in each home."

A Clear and Thrilling Picture

The wonderful LITERARY DIGEST LIBERTY MAP shows at a glance how far the Huns have advanced, how much territory they occupy, the area of their latest "drives"; where our own American armies, shoulder to shoulder with our Allies, are fighting on the great *Battle Line of Liberty*, and makes plain the mighty task which confronts America.

An Index of More Than 12,000 Places

is supplied with each map. It is bound in a separate booklet with handsome war covers, and is packed with the folded map, in a strong square envelope pouch which can be used as a permanent container for both.

In Addition to the Western War Area

is a complete insert map of the whole field of operations, showing Russia, the British Isles, Spain, the Balkans, the Italian Front, the whole Mediterranean, and the Mesopotamian campaign.

Railroad and Highways

and thousands of cities, towns, fortresses, hills, and other places of military importance are shown with special care to secure completeness, convenience and legibility. **The Limits of the Submarine Blockade** are shown as well as the routes of the *Air Raids* which will be increasing rapidly in number and importance as the great new fleet of airplanes, now building, go into action.

Coal and Iron Areas

A special insert map is provided, showing the coal and iron areas in the countries included in the larger map and their relation to the abilities of the opposing nations to carry on the war.

The Coloring of the Liberty Map

is strikingly graphic and significant. The countries are clearly differentiated and all boundaries are made very plain. The great *Battle Line of Liberty*, marking the positions of the American and Allied armies, is shown in Red, White and Blue.

It Will Be a Great Satisfaction to You and an inspiration to your family, or to those who are working in your place of business, or to those who call at your office, to see, day by day, this unusual and eloquent LITERARY DIGEST LIBERTY MAP displayed conspicuously on your wall telling its wonderful story of the great fight for freedom.

Size 4 ft. 4 in. wide; 3 ft. 6 in. high

It is the *only* map which gives the American people a vivid visualization of the great war, and thus is calculated to rouse their patriotism to a still higher pitch and intensify their determination to see the war through to a victorious conclusion. *It shows how a black cloud of frightfulness and terror has been thrust across Europe by the savage Hun; how it has swept over whole nations, scattering death and ruin in its wake. But now, from all the ends of the earth where men are still free, the Armies of Liberty have gathered at the "Frontier of Freedom," and are battling, driving back the savage hordes.*

ACT QUICKKY---Use this Coupon

SOUTHERN CHURCHMAN, Richmond, Va.

Send me, carriage prepaid, The Literary Digest LIBERTY MAP, with Index, in the style I have marked with an X in the following list. Enclose the specified price.

☐ Fine Quality Bond Paper Edition, Price \$2.75
☐ Best Quality Map Cloth Edition, Price \$4.50*

Name.....

Street and Number.....

City or Town.....

*Some of the Map Cloth Edition are equipped with Black Wood Rollers and a Hanger. If you wish this style, remit \$5.50

THE CHURCHMAN will gladly answer requests of its readers for information about advertisements

Moderate Prices---Money-Back Guarantee

The LIBERTY MAP is made to last. You may have it on fine quality, durable, bond paper; price \$2.75, with Index. Or on indestructible map cloth; price \$4.50, with Index. Each Map, with Index, is packed in a square envelope pouch—a safe and convenient permanent container.

So sure are we of the unquestioned superiority of this wonderful Map that we will refund your money if the Map is not satisfactory in every respect. Orders are pouring in by the thousands every day—therefore—

Send the Coupon Today

Southern Churchman Company, Richmond, Va.

PRICE 10 CENTS A COPY



Southern Churchman

Vol. LXXXIII.

RICHMOND, VA., NOVEMBER 23, 1918.

No. 47




R. Geissler, Inc.
56 West 8th St. New York City.
* Church *
Furniture
Furnishings
Decorations
Fabrics and Embroideries.
Established 1877

EDUCATIONAL

The Protestant Episcopal Theological Seminary in Virginia

Established A. D. 1823

The ninety-fifth session will open on Wednesday, September 18, 1918

Special Students Admitted

For catalogue and other information, address the Dean or Secretary

Theological Seminary

Alexandria Va.

The Theological Department OF THE University of the South

An integral portion of the University, where the student of Theology meets in the frank intercourse of a common life with the student of Science on the other.

For catalogue, address
THE DEAN,
Sewanee, Tenn.

The Bishop Payne Divinity School

The accredited Seminary of the Church for training colored men for the ministry. The fortieth session opens September 21 1918.

For catalogue and information apply to
REV. C. B. BRYAN, Dean
Petersburg, Va.

The General Theological Seminary

CHELSEA SQUARE, NEW YORK

The next Academic year begins on the last Wednesday in September.

Special students admitted and Graduate Course for graduates of other Theological Seminaries.

The requirements for admission and other particulars can be had from The DEAN, 1 Chelsea Square, New York, N. Y.

Episcopal High School

NEAR ALEXANDRIA, VA.

The eightieth year of this School for Boys will open September 18, 1918. Modern equipment throughout. Military feature. Catalogue on application.

A. R. HOXTON, B. A., Principal.

Emerald Hodgson Hospital

—AND—
TRAINING SCHOOL FOR NURSES
UNIVERSITY OF THE SOUTH
Sewanee, Tenn.

A Church institution where the best training to be had for development of Nurses. For further information, address

REV. W. S. CLAIBORNE, Supt.

Giving Thanks.

A little strength was lost each day,
A little hope dropped by the way,
The feet dragged slowly up the road,
The shoulders almost dropped their load,

Courage seemed dying in the heart,
The will played but a feeble part.

Night brought no ease,
Day no surcease
From heavy cares or wearying smart.
Then why give thanks?

Somehow strength lasted through the day,

Hope joined with courage in the way;
The feet still kept the up-hill road,
The shoulders did not drop their load,
An unseen Power sustained the heart
When flesh and will failed in their part.

While God gave light
By day and night
And also grace to bear the smart.
For this give thanks.

Thanks for the daily bread, which feeds
The body's wants, the spirit's needs;
Thanks for the keen, the quick'ning word,

"He only lives who lives in God."
Whether his time on earth is spent
In lordly house or labor's tent.

Thanks for the light
By day and night
Which shows the way the Master went.
And He gave thanks.

—Southern Cross.

Thanksgiving in War Times.

At this writing the President's proclamation appointing a day of thanksgiving has not been issued, but it is probable that, as in other years, he will call our people to the faithful keeping of the day. In this second year of our participation in the war there are many more than there were a year ago whose hearts are burdened with sorrow and care. And it is hard to be thankful when one recalls the pains endured, the sufferings borne, the sacrifices made both by many in military and civil life. The very idea of thanksgiving is apt to bring out in our minds the darker aspects of life, which grow more somber by contrast. Yet we may all learn a lesson from the soldiers who are now coming home wounded from the war. They are as cheerful a company of men as can anywhere be found. In spite of torments endured in the past, and present physical handicaps, they are learning useful occupations for self-support, and facing the future with strong courage and hope. You never hear them bemoaning their fate; and the last thing they wish is pitying sympathy. Which goes to show how true it is that life is what you make it, and that in every state of existence there is something to be glad about. For the deeper grounds of thanksgiving are immaterial. It is not the fullest stomach, but the most faithful heart which best enables one to give thanks. And the discerning mind looks beyond the events of the day for the real reasons of gratitude. When this is done there is found reason for thanksgiving this year also.

"Now, God be thanked who has matched us with His hour,
And caught our youth, and wakened us from sleeping."

There, in two lines, is enough for a man to reflect upon through a whole

STUART HALL

STAUNTON, VA.

Formerly Virginia Female Institute)

Diocesan Girls, School of Virginia and Southern Virginia. College preparation, Music, Art, Expression and Business Courses. Faculty and equipment of large school with small classes and individual attention. Large grounds and indoor athletics and outdoor sports under direction of Physical Trainer. Seventy-fifth session opens September, 1918. For catalogue apply to

MRS. H. N. HILLS, Principal,
(Formerly Principal of Sweet Briar Academy.)

S. HILDA'S HALL. A School for Girls. Charles Town, W. Va.

Under the auspices of the Bishops of the Diocese (Episcopal). Near Washington. College Preparatory and elective courses. Music and Art. Athletics under trained Director. Open air classes.

MARIAH PENDLETON DUVAL, Principal
Past 16 years principal of Stuart Hall, Va

The Virginian Home and Training School

Falls Church, Fairfax County, Va.
For the Feeble-Minded and Epileptic.
Established 1892.

For terms and information, address
MISS M. GUNDRY,

Virginia, Chatham. Box 13.
THE CHATHAM EPISCOPAL INSTITUTE
FOR GIRLS

College Preparatory. Music, Art, Domestic Science, Expression. Certificate admits to leading colleges. New buildings. Ten-acre campus. Athletics. Gymnasium. Terms moderate. Catalogue and views. Mrs. Elizabeth May Willis, B. P., Prin.; Rev. C. O. Pruden, Rector.

NATIONAL CATHEDRAL SCHOOL
A Boarding and Day School for Girls. Fireproof buildings in Cathedral Close of 40 acres. College certificate privilege. Music, Art, Advanced, and Special Courses.

The Bishop of Washington.
President of the Board of Trustees.
Jessie C. McDonald, M. S., Principal.
Helen L. Webster, Ph. D., Academic Head.
Mount St. Alban, Washington, D. C.

Virginia Episcopal School

(NEAR LYNCHBURG, VA.)

For boys of character, position and ability whose means will not permit them to attend our more expensive schools. Prepares at cost for college, university or immediate entrance upon the duties of life. Made possible by gifts of founders. Special terms to clergymen. Boarders for the present are limited to seventy. One hundred and six acres of land. The session begins September 19, 1918. Apply for information and catalogue to the

Rev. Robert Carter Jett, D. D.,
Principal.
Rev. Thomas Kinloch Nelson, M. A.,
Vice Rector.

hour of worship in the house of God. And when one goes on to sum up all that has happened, is happening, and will yet be in our world, he will find himself carried away in great gladness of spirit that God has given him part and lot at this time in the building of His kingdom.

It is to be hoped, therefore, that Thanksgiving Day may be kept this year, not as in the old days, in feasting and sport and merry-making, which things set not well to our serious mood, but by Christian people, at least, in dutiful prayer and worship in God's

house, in manifestations of mercy and brotherly kindness to the suffering and needy, and with such earnest thinking and high resolving as are the most acceptable of offerings and sacrifices to our Lord.—Newark Churchman.

Seeing Only the Black.

Many people have a strangely perverted faculty of exaggerating their molehills of trouble into mountains, and then of looking at their blessings through diminishing lenses. A cheerful heart always finds brightness, while an unhappy spirit sees nothing but discouragement in even the most favorable conditions. One person is happy in the narrowest circumstances, while another is wretched in a luxuriant home with every want supplied. Some persons never see anything to be thankful for. They may attend a service of praise on Thanksgiving Day; but they are not in a joyful mood, and not the first strain of thanksgiving rises from their hearts. They never stop complaining long enough to allow a grateful thought to nest in their hearts. They keep themselves always in such a mood of discontent that no note of praise is ever heard from their lips. One would think, to hear them

talk about their trials, that God does not love them, and that no favor ever comes into their lives. Yet really they do not have any more than their share of human suffering, while they certainly have a full portion of blessing and good.

But this is not the way for a Christian to live. We dishonor God when we indulge in unhappiness and refuse to be grateful. We spoil our own lives and make existence wretched for ourselves when we insist on seeing only the black. Then we make it harder for others to live, casting the burden of our gloom upon them. We should train ourselves just as carefully and conscientiously to be thankful and songful as we do to be truthful, honest, kind, or thoughtful.—J. R. Miller.

A Te Deum For These Times.

We thank Thee, Lord,
For mercies manifold in these dark days;
For Heart of Grace that would not suffer wrong;
For all the stirrings in the dead dry bones;
For bold self-steeling to the times' dread needs;
For every sacrifice of self to Thee;
For ease and wealth and life so freely given;
For Thy deep sounding of the hearts of men;
For Thy great opening of the hearts of men;
For Thy close knitting of the hearts of men;
For all who sprang to answer the great call;
For their high courage and self-sacrifice;
For their endurance under deadly stress;
For all the unknown heroes who have died
To keep the land inviolate and free.
For all who come back from the gates of death;
For all who pass to larger life with Thee,
And find in Thee the wider liberty;
For hope of righteous and enduring peace;
For hope of cleaner earth and closer Heaven;
With burdened hearts, but faith unquenchable,
We thank Thee, Lord!
—From "All's Well," by John Oxenham.

No wonder the Christian has joy. No wonder St. Peter could exclaim, "Believing, ye rejoice greatly with joy unspeakable and full of glory." Believing, we rejoice. In other words, faith produces joy. The relation is that of inseparability, of cause and effect. The believing is the cause of the rejoicing. Faith brings gladness. Trusting brings happiness. Let us not fail to notice also the nature of the joy faith pro-

duces. It is "unspeakable." That is, it is unspeakably great. It is also in its nature not a noisy, but a deep and silent thing. In this sense, too, it is "unspeakable." And that is the reason, we doubt not, why it is so often mistaken for the opposite. Because it is calm and sometimes even grave, the world thinks it severe. But, "the gods approve the depth and not the tumult of the soul." Joy may be a very quiet thing, "a calm rapture" as once Jonathan Edwards defined it.—G. B. F. Hallock.

Let us learn to be content with what we have. Let us rid ourselves of our false estimates, set up all the higher ideals—a quiet home; vines of our own planting; a few books full of the inspiration of genius; a few friends worthy of being loved, and able to love us in return; a hundred innocent pleasures that bring us no pain or sorrow; a devotion to the right that will never swerve; a simple religion, empty of all bigotry, full of trust and hope and love—and to such a philosophy the world will give up all the empty joy it has.—David Swing.

What do you know of the work of your

Church Temperance Society?

Rt. Rev. Frederick Courtney, D. D., President
William Jay Schieffelin, Esq., Ph. D., Treasurer
Rev. James Empringham, D. D., Gen'l Supt.

Send for free sample copy of "TEMPERANCE."
This periodical has the largest circulation of any magazine of its kind in America. Address

Church Temperance Society

214 Metropolitan Tower, New York City

CLOTHING

FOR MEN AND BOYS

In these days of uncertain merchandise it is necessary that you trade where you know the store.

Our policy of "all-wool" is still maintained.

C. H. Dwyer & Co.

Main and 11th Sts.
RICHMOND, VA.

"Remember now thy Creator in the days of thy youth."—Eccles., xii:

MOTHERS

teach your children to love the Bible. The good thoughts you sow in their minds now will yield a rich harvest of noble acts when they grow older

OXFORD

Bibles for Children

have black and colored illustrations that interest as well as instruct. Some have special helps for children. Large number of styles at various prices

At all Booksellers
Catalogue upon request

OXFORD UNIVERSITY PRESS
AMERICAN BRANCH
35 West 32nd Street
New York



PREPAREDNESS FOR THE CHURCH

Never in the history of the country has the Church's responsibility in upholding the ideals of the nation been so great. In rendering its share of the essential work, its buildings should provide for maximum efficiency in every department.

Consult the leading specialists in all branches of church improvement, construction, alteration, etc. Designs will be prepared indicating how contemplated changes, etc., can be effected. Local labor will be availed of when desired for the constructive work, the artistic and elaborate enrichment being executed under the supervision of our New York artists.

Send for photographs of church interiors showing changes and improvements that have been accomplished, with memorial gifts included as a part of the scheme.

J & R LAMB

23-25-27 Sixth Avenue NEW YORK

Southern Churchman

Catholic for every truth of God; Protestant against every error of man.

REV. EDWARD L. GOODWIN, D. D.,
Editor.

SOUTHERN CHURCHMAN COMPANY,
Publishers.

Vol. LXXXIII.

RICHMOND, VA., NOVEMBER 23, 1918.

No. 47

THANKSGIVING DAY—1918.

To number the mercies of God is an impossible task at any time. It is only those that stand out most conspicuously, not necessarily those that are the most signal or most blessed, that we are usually-conscious of and specifically grateful for. But these teach us of that all-embracing goodness which underlies and overreaches all our lives. They are tokens and sacraments of a love and care and bounty which ever surpasses our utmost thought of it.

Our national Thanksgiving Day in this year of our Lord finds us with hearts already attuned to praise and gratitude. By two great deliverances, from pestilence and war, coming almost simultaneously, has God attested His loving kindness towards His people. In nearly every place this appointed day has been anticipated by public acknowledgement and the worship of praise that could not wait to thank Him for so great mercies. Again on Thanksgiving Day they will stand out in commanding prominence among the ordinary blessings of His merciful providence which will claim our grateful remembrance, to emphasize, let us hope, but not to obscure them.

For the daily mercies of our Heavenly Father are ever His greatest mercies. The peace that prevailed in our homes and hearts throughout the days of war, the normal health that was ours before the illness and after the recovery, the abundant supply for all our needs when our superabundance was limited, the love that remained with us when the loved one was taken—these are the true tokens of His goodness which faileth not. Others that are unusual force themselves upon our attention; these must be remembered. Others that are most striking extort the occasional outburst of wondering praise and adoration; these justify that calm attitude of trust that frees the heart from anxious care. For the constant miracle of His unrelenting mercies as well as the special tokens of His super-abounding favor have we need to offer our sacrifice of praise to God continually, giving thanks to His name.

"RELIGION'S RESPONSIBILITY."

A venerable clergyman of the Church sends us an editorial article from the Baltimore Sun under the above title, with the suggestion that it be republished in our columns. He says: "I wish it could be read to every congregation in the land. Alas! Earthliness and worldliness have taken such hold upon the Church that a secular paper feels constrained to raise its voice seeking to picture the true condition of religion amongst us and point out the way of meeting our heavy responsibility in these critical times." We give space for the whole of this significant editorial, reserving our own comments for the end.

For four years the allied world has been talking mainly in terms of democracy and of national and international justice. And as we approach the final discussion of questions of permanent readjustment the same general thought is uppermost; we are still emphasizing the purely political and social influences that will make for international harmony and human happiness. That is as inevitable as it is proper. Statesmen and diplomatists work only with the brick and mortar of constitutions, of government, of popular and national rights and powers. The structures they erect for democracy and liberty must be built with hands. That is their business. They can go no further. But the house of safety for the world is a temple not constructed simply with the hands of intellect, but one built with souls and consecrated to eternal things.

Who and what are the agencies that are to safeguard the safeguards of statesmen; that are to give enduring vitality to the new order which the statesmen create? Clearly only the organizations that represent the moral and religious forces of the world, those which are avowedly dedicated to the work of spiritual and religious uplift. Whether they can perform this essential service depends wholly upon how much they have learned during the last four years.

This is an hour for humble self-examination, for ruthless soul-searching on the part of organized religion, on the part of what we describe by the general term "The Church." And the more humbly and the more relentlessly organized religion examines its own soul the more hope there will be for the world in the days to come.

Mankind cannot do without religion, nations cannot be safe without it. Robespierre in the maddest period of the French Revolution coined or echoed a great phrase when he said if there

were no God, men would have to invent one. But the religion that keeps nations safe must demonstrate its sincerity in its life. It must be clothed in the spiritual sackcloth of humility and sacrifice; it must prove its faith by its works. As soon as it becomes of the world worldly, of the earth earthy, it loses its hold on the human mind and becomes a power for evil rather than for good. The men who point other men to heaven must show that their own chief interest lies in heaven and not in earthly dignities and rewards. The history of the Christian Church and of all other religious systems points the same moral—a moral that must be remembered now, if religion is to perform the saving work that it is called upon to do.

The question of contributory responsibility for the struggle which is now drawing to an end has been debated voluminously and with bitterness on both sides. So far as mere governmental and national influences are concerned, the main responsibility has properly been placed on heartless German ambition. But it would be dishonest for religion to put the whole responsibility upon the moral perversion of Germany. What did religion do during all the years of preparation for this war to teach Germany the danger and the wickedness of the thing her rulers were planning? The basic principles of religion are love, peace, justice and right. If the German people were so perverted that they came to put wrong for right and darkness for light, whose fault was it? And how many religious voices were raised against this moral perversion in Germany, even while the slaughter of the innocents was going on? Many pulpits in his own land will thunder against the Kaiser now and in years to come. How many thundered against him, how many told him the truth, while all things were going well with him?

But has religion been at fault in Germany alone? Was it doing its full duty in all things everywhere else in the half century before this crisis developed? Had it been doing its full duty, for that matter, for a century and a half before—not to mention preceding centuries? A great outcry has been raised whenever this suggestion has been made since 1914, and a great outcry will be made again; but the question is in the general mind and it cannot be answered by an outcry.

There are millions of real Christians and genuinely religious people in the world, and there are thousands of priests and preachers who are worthy of their high creeds; and during this war Christ, in their persons, has been in the trenches as well as in our churches and our homes. But if the Christian and religious world, as a whole, had been in heart what it pro-

Thanksgiving Day

BY THE PRESIDENT OF THE UNITED STATES—A PROCLAMATION.

"It has long been our custom to turn in the autumn of the year in praise and thanksgiving to Almighty God for His many blessings and mercies to us as a nation. This year we have special and moving cause to be grateful and to rejoice. God has in His good pleasure given us peace. It has not come as a mere cessation of arms, a mere relief from the strain and tragedy of war. It has come as a great triumph of right.

"Complete victory has brought us not peace alone, but the confident promise of a new day as well, in which justice shall replace force and jealous intrigue among nations.

"Our gallant armies have participated in a triumph of right which is not marred or stained by any purpose of selfish aggression. In a righteous cause they have won immortal glory and have nobly served their nation in serving mankind.

"God has indeed been gracious. We have cause for such rejoicing as revives and strengthens in us all the best traditions of our national history. A new day shines about us in which our hearts take new courage and look forward with new hope to new and greater duties.

"While we render thanks for these things, let us not forget to seek the divine guidance in the performance of those duties, and divine mercy and forgiveness for all errors of act or purpose, and pray that in all we do we shall strengthen the ties of friendship and mutual respect upon which we must assist to build the new structure of peace and good will among the nations.

"Wherefore, I, Woodrow Wilson, President of the United States of America, do hereby designate Thursday, the 28th day of November next, as a day of thanksgiving and prayer, and invite the people throughout the land to cease upon that day from their ordinary occupations and in their several homes and places of worship to render thanks to God, the ruler of nations.

"In witness whereof, I have hereunto set my hand and caused the seal of the United States to be affixed.

"Done in the District of Columbia, this 16th day of November, in the year of our Lord 1918, and of the independence of America the 143d year.

"WOODROW WILSON.

"By the President:

"ROBERT LANSING, Secretary of State."

(For the Southern Churchman.)

Thanksgiving, 1918

Nancy Byrd Turner.

Thankful this year for all the former things—

For the good fields that were not tilled in vain,
For harvest home and golden garnerings,
And sun and wind and rain;

For health, and hope, and labor late and soon,
And all the beauty that the seasons bore—
Then at the last for that most shining boon,
Peace on the earth once more!

We had not known until we lost it, Lord,
What prize we held in child-like, happy hands—
Not till the guns spoke and the unsheathed sword
Leapt out across the lands.

But now we know. . . . The battle mists divide,
The guns are mute, the bugles soaring play;
We bow us humbly, yet all glorified,
Our gratitude to pay.

Thankful for dear reunions, swift and sweet,
For laughter breaking clearly after pain;
Thankful for music of returning feet,
And voices heard again.

And proudly thankful also, loving God,
For gallant feet we may not welcome home,
That late an unreturning journey trod
So peace might surely come.

Thankful for courage in the face of doom,
Thankful for strength when human strength was past,
For faith well kept, for guidance in the gloom,
For victory at last!

Shaken and thrilled after the smiting years,
We name old blessings in the old glad way,
Then lift our strange new thanks with tender tears,
This new Thanksgiving Day!

fessed to be in creed, if its official representatives had been untouched and untainted by worldliness, would there not have been a moral league for peace and justice that would have made such a conflict impossible?

How did Christianity, starting in a stable in Bethlehem and on a cross on Calvary, become such a mighty force in a few generations? Because its leaders believed in it with all their hearts and souls and minds; because they were anxious to live it, as well as ready to die for it. And it is a great deal easier to die for a creed than to live up to it.

Christianity has been the mightiest influence in history, but, like the disciples in the Garden, it has sometimes gone to sleep, and, like Peter, has sometimes denied its Lord. The devil has taken it up into high mountains more than once and seduced it with promises of pomp and power. With almost royal circumstance and splendor it has reigned where the early Christian missionaries, in mean raiment and sandaled feet, preached "the everlasting gospel." That Christianity has survived the weaknesses and half-heartedness of many of its exponents and leaders is the strongest proof of its divine origin.

But Christianity, and all organized religion face a period now that will put them to the test; that will try their soul to the uttermost. On the sincerity, the sacrifice, the loving humility of the leaders of religious thought and practice, the world's future will mainly depend. They can establish a spiritual democracy, a spiritual league of peace founded on a rock, against which storms of hate and passion and self-interest will beat in vain. The world is ready and waiting for the Church. But it must come not with the voice of a false Christ of worldliness, selfishness, conventional and superficial ceremonial or narrow sectarianism, but with the voice of the Christ of love and devotion to humanity.

Why should not the representatives of religion hold a conference of their own and organize for the work before them by the establishment of a spiritual league of peace, good will and service? The Church must return to the spirit of the stable and the cross, in daily life as well as in creed, if the world is to be something more than a well-ordered industrial plant, with recreation and pleasure facilities.

There is nothing very new in this, and, if one were so inclined, room could be found for rejoinder. Its significance lies, to our mind, largely in the fact that it fairly represents the thought of the average citizen, the man on the street, on a subject which he knows to be important and in regard to which he feels some concern but little responsibility. It is representative of him in its positiveness of conviction, coupled with its vagueness of thought and indefiniteness of expression. Even this trained writer, accustomed by the necessities of his vocation to making nice discriminations, fails to distinguish clearly between religion, Christianity, the Church and leaders of religious thought or representatives or exponents of religion. It is plain that no two of these are identical, and in drawing this indictment the culprit should certainly be more clearly identified. For instance, there has been a "religion" taught and held in Prussia for many years which has had little or

no kinship with Christianity, and this distinction ought to be plainly drawn. Christianity has never gone to sleep, never denied its Lord, never been seduced by the devil, but the Church has in some of its parts. But again the Church must not be held responsible for the vagaries and inconsistencies of some of its own members, to say nothing of other leaders of religious thought.

But while the intelligent Christian and Churchman makes these distinctions, the average man does not. And it is this average man that the Church cannot ignore, but must know his thought, weigh his judgments, and by her sincerity and faithful witness win him to herself and her Lord. He has been too much overlooked in the past, while the Church has been busied with things which have seemed to him academic and unimportant. Indeed, there has been a great deal of indifference, the one toward the other, and no little misjudgment on both sides. But the two are feeling their need each of the other in these days and ought to come to a better understanding. The man on the street has been thinking more deeply and seriously than has been usual with him. He has been making sacrifices. He has been cultivating an ideal. He has met problems which have a spiritual side he does not quite understand. And religion, or Christianity, or the Church, and these are all one in his mind, does not seem to him to offer much practical help for his needs or those of society and civilization; yet he feels a distinct need for what he thinks the Church ought to be and religion ought to give.

It is well, then, to study his notions and get his point of view. A bit crude and one-sided they may be, but they are what the Church has to do with if she is going to win this man to her allegiance and her aid. He can teach her many things that it were well for her to know and lay to heart. And even if we can disprove all his charges, which we cannot, and expose all his prejudices as ungrounded, the question remains, How came this man so to misjudge and suspect the religion of Jesus Christ of which the Church and every Churchman are exponents and witnesses? Why has not our light shone in such manner that he would see our good works and glorify our Father? The utmost necessity of the Church Militant today of all days is to answer these questions honestly, humbly and with full purpose of amendment of life.

His charges lie, not against religion, but its representatives; not against Christianity, but the Christian and the Church. The candid mind must acknowledge the truth that is in them, accept the rebuke, and realize the responsibility of more truly manifesting the Christ in all simplicity and sincerity to a newly awakened generation.

Here and There

The recent election of Major Davis Elkins to the United States Senate from West Virginia puts his mother, Mrs. Stephen B. Elkins, in a unique position amongst American women. She was formerly Miss Hallie Davis, daughter of the Hon. Henry G. Davis, who was one of West Virginia's representatives in the United States Senate shortly after the Civil War. Her husband, the Hon. Stephen B. Elkins, represented West Virginia in that august body for several terms, and now the election of her son gives her a connection with the United States Senate through her closest male relatives for three generations. Mrs. Elkins herself is a wonderfully cultured and attractive woman, and a fine type of the American woman in public life.

The record distance for the passage of a wireless telegraphic message through the air was reached recently when the station in Sydney, Australia, picked up a message that had been sent out from a station in Wales. Unless one traces the distance on a globe from the British Isles to Australia it is almost impossible to imagine the greatness of this feat of wireless transmission.

The State of Ohio passed into the dry column in the last election by a majority of over 20,000. This decision also means another State to ratify the Federal Prohibition Amendment to the Constitution.

Mme. Breshkovsky, who is known in Russia as the "Little Grandmother," and has variously been reported as being executed by the Bolsheviks, as having died a natural death, and as having left Russia for some other European country, is now reported to be on her way to the United States. With her arrival and that of Prince Lvoff, who is now on his way here via Japan, we ought to be able to get some authentic information about conditions in that distracted country.

The American Red Cross Society has appointed Homer Folks to study the effect of the war on the civilian population and the changes it has wrought in social and family life. He will have a considerable staff to assist him of food and health experts, photographers and interpreters. England, Italy, Serbia, Greece, Palestine, Belgium, Switzerland, and possibly Russia, will be visited and the report made will be the basis of the new Red Cross overseas plans for peace times.

A good old custom has recently entirely disappeared. At one time it was considered polite and a friendly act to say "God bless you" when you sneezed. Nowadays a sneeze brings anything but a benediction, and you are lucky if you are not expelled from the street car or public audience for allowing yourself such a luxury.

American political events sometimes produce very odd situations. The Hon. Robert M. LaFollette, the Senator from Wisconsin, who has been recently under investigation by a committee of the Senate, with possible expulsion as a result of its finding, is now a dominant figure in that body. According to the final election returns the Republicans have a majority of two, but if Senator LaFollette should become fractious on any close question and vote

with the Democrats it would make a tie which the casting vote of the Vice-President would break in favor of the administration, so it behooves the Republicans to be very polite to Mr. LaFollette. It is certainly an anomaly that the party whose slogan was "Unconditional Surrender" should be dependent for its power upon the most uncompromising pacifist in public life.

The following estimate of the casualties of the great war has been sent out by the Express of London:

Germany	6,900,000
Austria	4,500,000
France	4,000,000
Great Britain.....	2,900,000
Turkey	750,000
Belgium	350,000
Rumania	200,000
Bulgaria	200,000

With the unestimated casualties of Russia and others not included in the above list, the Express estimates the total of casualties of war at 26,000,000 men.

The American casualties are estimated at not more than 100,000, and we are told by statisticians of the Health Departments that Spanish influenza has a larger death toll for us than the German guns and bayonets.

Letters to the Editor

In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letter to the Editor" will appear in our columns except over the signature of the writer.

Vengeance.

Mr. Editor:

If the newspaper reports be true, the utterances of certain clergymen in various parts of the country are most surprising. One would like to ask them these questions. Is there any sentiment of the human heart more directly opposed to the teachings of Christ than the spirit of vengeance? Is there any sentiment of the human heart more directly approved by the teachings of Christ than the spirit of forgiveness? Why is it even made a part of the great, brief, compressed Lord's Prayer that we should have the forgiving mind rather than the vindictive mind?

From the words of Deuteronomy, "To me belongeth vengeance," to the words of St. Paul, "Vengeance is mine," the trend of the teaching of our religion is that vengeance is God's business, not man's. The verse in Deuteronomy goes on to say, "Their foot shall slide in due time," and the verse in the Epistle to the Romans goes on to say, "I will repay, saith the Lord." In other words, God has His way, when punishment is needed, of bringing the right punishment to pass in due time. This is a tremendous fact which the world has not realized. Not having faith in God and God's great law, we have taken the business of vengeance into our own hands. And what troubles we have wrought with it, whether in the feuds of individuals and families or in the jealousies of nations?

This spirit of vengeance, let us understand, goes beyond the idea of a just restitution, and to endeavor to get rid of it is no counsel of idealism, but common sense. The practice of ven-

geance never pays. It has brought only evil in the past. It will bring only evil in the future. In one way or another it is sure to react. Even the Greek dramatists, before the coming of Christ, taught this.

Jesus Christ, in this as in all other things, in His positive way put the whole thought on the topmost plane. The heart and center of his appeal is for good will to men, not only to some men, not only to the men we judge to be good, but to all men, including such as we judge to be evil and hostile. His doctrine and His appeal are nothing less. And about nothing else was He more emphatic.

The great world of nations today, made up, after all, of us individual men and women, is face to face with this tremendous problem, and the great question is whether the spirit of vengeance, as it generally has prevailed in the dealings of nations, shall again prevail. A more intimate question, back of the other question, is this: Is our Christianity, in our so-called Christian civilization, yet strong enough to prevail in the council of the nations? And is it not the business of every preacher in every pulpit to support in this present crisis a righteous and not a vindictive settlement, a settlement which shall make for peace present and future? Such a settlement is surely the wish of the great man in Washington, by whom, though knowing best of all the awful provocation, not one word of vengeance against the German people has been uttered.

J. H. DILLARD.

Charlottesville, Va.

FRATERNAL MESSAGE TO ENGLISH CHURCHES.

The following message from the Federal Council of the Churches of Christ in America was conveyed to the British churches by Bishop Charles Gore and Rev. Arthur T. Guttery, who have just sailed:

The Federal Council of the Churches of Christ in America, to the Church of England, and to the National Council of the Evangelical Free Churches of England and Wales:

Dear Brethren:

It is with heartfelt joy that we ask the privilege of conveying this message of our affection and gratitude, by the hands of two messengers, Rt. Rev. Charles Gore and President-elect Arthur T. Guttery, for whose service to our churches and people we are profoundly thankful.

They came to our nation for two great ends, to help us set before our people, in vital power, the moral aims of the war and to bring us your sympathetic judgment as to our hope and faith in such an association of nations as shall create, develop and perpetuate justice and righteousness in the world of nations, by means of the good-will and mutual consideration persuaded and demanded by our Christian faith.

They have performed their task. They have shed light and imparted inspiration and have helped both our nations on the way to this great end.

History will ever have a glowing page for the days of 1914, in which you made your great decision, a determination which was of infinitely greater weight in the destinies of mankind than we had dreamed. We rejoice that we have this opportunity to tell you that our hearts have been touched and our life renewed by the courageous, steadfast, determined measure in which, from its instant response to the demand of national duty, through years of the severest emergency and distress,

your nation has pursued its way, and above all by the Christian spirit in which your churches have spoken the severe and penetrating truth, but have spoken that truth in love.

Your messengers and their messages have ever fulfilled the word of the apostle, letting all bitterness and clamor and railing be put away from them, that the fruit of the spirit might abound.

Meanwhile, we feel profoundly that your people have followed the Master, in that they have suffered for us and for the freedom and justice which we seek, with all mankind. It was of the fruit of your labors that we partook.

For a little time and in some slight measure we have entered into your heritage and shared, not only in the ideals of truth and justice which have sustained you, but have also partaken of your labors and sacrifices.

We have been brought very close together, as we have mingled the tears of each other's wives and mothers and fathers and sisters and little children. Ours is slight besides yours, but it is enough to reveal to us the valley of the shadow through which you have passed, now, God be praised, out into the light.

Thus we begin to realize the blessings which, by the hand of God, have come to us, and we send you this message because we desire to perpetuate, in the coming days of joy and gladness, the ties which have bound us together in conflict and suffering.

Our ideas, political and social, and, above all, religious, are common and have been mutual for a century and more. Our future task of rebuilding wasted Europe is a common task. Our own nations will call for unity in the reconstruction of their mutual life and institutions.

Our national organizations and societies, political, economic, commercial and industrial, are proceeding to common conference and mutual endeavor. We invite, through this message, the closest relationship between the churches of our two nations, in sentiment and faith and in every practical action.

We suggest that we continue to interchange messengers; our pastors and laymen, our teachers of theology, our missionaries, our students.

God grant that as our brave soldiers have fought together, in conflict for ideals of truth and freedom, as our two peoples have been united in solemn league and covenant, our churches may keep close together, in our future task of building upon the foundations now at last established, of a world which has forever secured to itself the force of right and has forever repudiated and condemned the right of force.

As we are handing this message to your messengers, the glad news comes to us that the eternal principle to which you committed yourselves for these four years, and which drew us to you and to the democratic nations which have stood together, has become the heritage now of all the nations.

Glory be to the Father, and to the Son, and to the Holy Spirit. Amen.

We are assured that this message conveys the spirit of all our churches, without reference to formal or organic relationship.

THE FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA.

FRANK MASON NORTH,

President;

ALBERT G. LAWSON,

Chairman Administrative Committee;

CHARLES S. MACFARLAND,

General Secretary.

November 11, 1918.

"FOOD WILL WIN THE WORLD."

Following is the message of the United States Food Commission to the Religious Press, and through it to our Christian people:

"All men are pondering now the new conditions in the world under peace.

"During the last year the influence of the churches has been unmeasured toward making vivid the flame of devotion and sacrifice for the nation's cause, intensifying and purifying the war conscience.

"Now the spirit to be awakened and quickened is that of devotion and sacrifice for freedom's cause, broadening and deepening the world consciousness; as though that far-off divine event toward which all things created move were now within reach of our apprehension; as though the universal gospel once proclaimed were at last to be grasped by the communion of all living.

"We do not presume that we are bringing to your attention any thought that has not already occupied it. Indeed, the frequent choice of "the common table" as a pulpit theme is recognition of this new thought that by sharing food, as it were a sacrament, the unity of the family of nations is to be approached. Certainly the fact that the Inter-Allied Food Council was the first expression of organic international life apart from purely military efforts has been often noted and the symbolism of sharing food as a means of enlisting intimate sympathies has repeatedly attracted thought.

"We wish here only to emphasize the patriotic purpose by which America's food pledge is to be kept—for humanity and for the larger purposes beyond our ken. So to hasten the long-promised time when wars shall be no more.

"UNITED STATES FOOD ADMINISTRATION.

"November 13, 1918."

Y. M. C. A. WORKERS WANTED.

The War Personnel Board of the Young Men's Christian Association will soon issue an earnest appeal for men, of whom large numbers are needed at once in France to carry on the work of the Association. They say:

"The nation will have given generously of its funds to maintain the physical, mental, moral and spiritual welfare of our armies, both at home and abroad.

"Men of the choicest personalities must now be sent to carry on this work.

"During the post-war period, when 150,000 to 200,000 men will be on leave all the time, when the education of thousands must be continued, when temptations will be inviting on every hand, the need for workers will be greater than ever before.

"The immediate future challenges us to send our finest men—men of good health, ability and character, with a large capacity for friendship, to serve our boys until they are returned to their homes."

We are beset by two evils, opposite in character, but alike in result: one is frivolity, the other despair. The first tempts us to treat life as a jest, duty as a dream, and God as an intrusion; the second drives us to think life as a blunder, duty as a tyrant, and God as fate. Deliverance from both these evils is gained by a vision of the bare truth of life, that is, a vision of God.—J. Clifford.

The Great Commission

The Advent Call.

The members of the Woman's Auxiliary are making ready to take part in the Advent Call. What does it mean? What is it that, under the commissions of their several bishops, and with the sanction and help of their rectors, they are being sent to do?

Their task is to carry to every woman of our Church a message which is in reality an invitation—an invitation to unite with her fellow-Church women in prayers and thanksgiving, in study of the Bible and in the service which is the fruit of earnest prayer and study.

In the coming fortnight all over our land messengers will be trained to bear the Call; and women who are remote from the points where training classes are gathered, but are none the less eager in their desire to give the Call to those about them, will prepare themselves by correspondence with their leaders and by personal reading and devotions.

When this work was planned prayers for victory held a leading place in our thoughts. Now that victory has been won, what change will be made in the Call?

The General Secretary of the Woman's Auxiliary, Miss Grace Lindley, in a letter to her diocesan leaders, deals with this subject, and gives some necessary directions. A part of this letter is as follows:

"The question is being asked, 'How will peace affect the Advent Call?' Isn't it wonderful that we should have to ask the question? How little we dreamed last spring when this Call was planned that it would be made in times of glorious victory and peace! When we talked of patience in tribulation we looked into a future of deep sorrow and anxiety, and now—what is there to do but turn our week into one of heartfelt thanksgiving? We said that if our casualty lists were very long, the way for victory very tedious and hard, then women would be ready to take part in the prayers and pledges of our Call. Shall we believe that and not believe that they will welcome a Call to give thanks?

"But the second part of our purpose was always the more important. We were to mobilize our spiritual power, not only for winning the war, but to prepare for the time after the war. That time is here. Are we ready? Every one of us would answer, 'No, not as we wish we might be.' Then there is tremendous need for an Advent Call. Peace on the battlefields has been won. Now come the peace conferences, the problems created by the return of the armies, the need for Christianizing social relations in all countries, the need for winning the world for Christ. 'Crowns and thrones' have indeed 'perished.' What is to come? We say a 'better time.' It can be that really, only as it is built on the everlasting principles our Lord gave us. And now is the time when this must be done. If we believe in spiritual power we need now to mobilize that power for the new era. Peace has changed nothing in our Advent Call except to turn our prayers for victory into thanksgiving. It has only made more imperative an Advent Call to the women of the Church. As we thank for the coming of peace let us prepare the way for the Advent of the Prince

of Peace. Think what Advent and Christmas may be this year! Let us make our Advent Call more earnestly than we have already planned and hoped.

"A word about practical matters. There is no time to print a new pledge card. The only thing is to suggest to the messengers that they should make the changes necessary on the cards they use. They should cross out the words 'for winning the war,' 'until the end of the war,' and both on this card and on the prayer cards they should suggest that in place of praying for victory we should give thanks that it has already come.

"* * * Let us face the first week in Advent in deepest gratitude that we are allowed our share in this service and a most joyful hope that what we do is indeed preparing the way for the return of the King."

A Prayer.

For the Messengers of the Advent Call.

O God, the strength of all those who put their trust in Thee; send Thy blessing upon Thy servants who are undertaking the special work to which the Woman's Auxiliary is now called. Fill their hearts with wisdom, courage, patience and love. Give them, in this time of earthly tumult, the constant vision of Thy glorious Kingdom, and the power of imparting that vision unto those to whom they are sent; so that the women of Thy Church may be moved to united prayer and to more faithful service, to the glory of Thy Name, through Christ our Lord. Amen.

Notes From the Mission House.

At the thirty-ninth annual commencement of St. John's University, Shanghai, announcement was made of a gift of \$80,000 from the China Medical Board of the Rockefeller Foundation for the improvement of the School of Science. A considerable part of this sum will be used to build and equip a new laboratory for the use of the biology, chemistry and physics departments. The same Board has signified its willingness to make a grant of \$17,625 toward strengthening the equipment of St. James' Hospital, Anking, China, provided the Board of Missions will contribute the sum of \$5,875 for the same purpose. The Board has accepted the gift on these terms and Dr. Harry B. Taylor, the head of the hospital staff, who is now in this country on furlough, has been asked to appeal for special gifts for this purpose.

In a personal letter to a friend in the East, Bishop Morrison, of Duluth, wrote on October 17th: We have just been visited with a terrible fire which swept over one hundred miles of my diocese in one evening. More than a thousand people were burned to death, multitudes were injured, and thousands lost their homes and all they possessed. I have lost churches and parsonages and must begin over again the work of construction.

The Bulletin of the Insular and Foreign Division of the American Red Cross for October prints in full the first report received from Dr. Teusler, who is in charge of relief work at Vladivostok. In commenting on it, the Bulletin says: "How efficient that work has been will be appreciated when it is stated that Dr. Teusler has been asked by the Czecho-Slovak general staff to provide medical service for the entire Siberian army," and it quotes Secretary Daniels as saying, "The quick-

est and most efficient long distance relief job I ever saw handled."

At the November meeting of the Board of Missions the apportionment for the year 1919 was fixed at \$1,590,000, to be distributed among the various dioceses and districts on the same basis as heretofore.

Church Intelligence

Meeting of the Executive Committee of the Board of Missions.

The stated meeting of the Executive Committee of the Board of Missions was held in the Church Missions House on November 12, 1918.

The Domestic Secretary called attention to the death of the Rt. Rev. Francis K. Brooke, D. D., Missionary Bishop of Oklahoma. The Executive Committee adopted the following minute by a rising vote:

"Whereas, the Rt. Rev. Francis Key Brooke, Doctor of Divinity and for the last twenty-five years a Bishop of the Church in the Missionary District of Oklahoma, has rendered his final earthly accounting, and on October 22, 1918, passed from the Church Militant into the Church Expectant:

"Resolved, That the Board of Missions hereby notes this fact upon its minutes, and in addition places on record its gratitude to Almighty God for the good example and faithful service of His servant, and our fellow-worker in the extension of the Kingdom of God within the borders of these United States.

"Called to the unique position of primary Bishop of a State born in a day, Dr. Brooke went to his task in Oklahoma endowed with a disposition of singular sweetness, and a rare charm of mind and manner, which won friends for the Church wherever he ministered as a shepherd and pastor of the flock. A material record of his work can be found in the hospital, the hostel for Churchwomen in the town of Norman, Oklahoma, the Cathedral, the Bishop's house and in churches, parish houses and rectories for the erection of which he spent himself unreservedly; and wisely administered such funds as came to him through the years of his Episcopate.

"The Board also learns, with gratitude that his spiritual ministry has left an ecclesiastical household determined to maintain and carry forward all those missionary ideals which Bishop Brooke ever strove to inculcate in his priests and congregations.

"To the Church at large the Board commends for emulation the good example of a faithful soldier of Jesus Christ, who bore his pain of body, and the disappointments of his ministry with uncomplaining devotion and a steadfast faith. The Board prays God to rest the soul of His servant and to grant him and his household that peace which He has promised to those who unfeignedly love Him.

"Resolved, That a copy of this minute be sent to the family of Bishop Brooke, with an added expression of the Board's sympathy for Mrs. Brooke and her children in their sense of personal loss and bereavement."

The Bishop of New York spoke in a most appreciative way of the life and work of the late Bishop.

The condition of the work in the Diocese of Duluth was a matter which

received careful consideration by the committee. Several letters have been received from Bishop Morrison, giving in part the devastation done by the forest fire in October. Special attention was called to the destruction of the beautiful St. Andrew's Church and its fine parsonage in the City of Cloquet. The Cloquet people, the Bishop said, owe their lives to the Great Northern Railway which crammed the yards with engines and freight cars, and carried thousands out of the flames to the only refuge, the City of Superior, forty miles away. The beautiful little city of Moose Lake was utterly destroyed and our new church has only the concrete steps and chimney left. This is only part of the destruction to our church property. The Bishop was very anxious to rebuild the church and rectory at Cloquet and the church at Moose Lake. The people have lost everything, but even so are doing everything in their power to help toward the rebuilding.

The Executive Committee turned to the fund established as a result of the receipt of undesignated legacies, and assured the Bishop that they would stand back of him in the rebuilding of these structures, and if necessary make an appropriation from this fund.

The Secretary for Latin America also reported the devastation due to the earthquake in Porto Rico. Our splendid St. Luke's Hospital in Ponce has been badly damaged; the repairs necessary will cost in the neighborhood of \$6,000. A paper received from Porto Rico giving an account of the valuable work done by St. Luke's Hospital mentioned, among other things, that it had organized Red Cross work and carried on a most valuable relief work in Mayaguez through the services of Miss Hicks, the nurse in charge of the hospital. The Bishop was authorized to proceed with the necessary repairs. It is hoped that members of the Church will realize the importance of this medical work in Porto Rico and come forward with sufficient funds to make up the loss.

The Bishop of Cuba expects to ordain Mr. P. H. Asheton-Martin, and was given permission to employ him in the field.

Our new mission in Santo Domingo is growing to such an extent that a teacher is necessary, and Mrs. Aldeo was employed for that purpose.

In the Foreign Field: In order to take advantage of the low price of rice in Liberia, an advance up to \$1,800 was made to lay by a sufficient store for our six schools. This rice is to be held subject to monthly requisition by each school.

Mr. J. J. Neal, who for many years had served as business agent at Cape Palmas, as well as Superintendent of the Cape Palmas Orphan Asylum and Girls' School, was obliged to retire on account of age and infirmity. A suitable retiring allowance was provided.

In Alaska the resignations of Mr. and Mrs. David L. McConnell and Miss Frances Wells were accepted.

Miss Wells had married Mr. Walter Harner, who had for some time been Archdeacon Stuck's traveling companion and was with him in the ascent of Mt. Denali and was the first to reach the summit. They were coming out on the steamer "Sophia," which was wrecked in October and all lives lost.

Miss Kathleen LaMothe Rigby, of Baltimore, Md., was appointed to the District of Anking, and Miss Helen A. Little to the District of Hankow.

The salaries of our missionaries in Alaska have for some time been felt to be inadequate. Prices are excessively high, especially in the interior. It

was felt necessary to make some small increase and to regulate the salaries in accordance with the plan in force in all of the foreign missionary districts. A pay table was therefore adopted providing standard salaries, adjusted according to character of service rendered and terms of years served.

The Treasurer's report to November 1st was such that the members of the committee gave long consideration to it. With two months more of the year remaining, we shall require an additional amount of \$311,762, even should the total amount of the apportionment be raised. Our appropriations to November 1st, including the deficit of last year amount to \$143,309, total \$2,408,118. There is still \$625,904 due on the apportionment. With other large mission boards reporting not only increased offerings, but large plans for advance work, it makes the Board feel that the requests they have made upon the Church have been altogether too modest and that it is only fair to expect that at least the obligations already contracted for should be taken care of.

A splendid report has come in as a result of the One Day's Income Plan, over \$125,000 having been received from that source. Every mission board in the country today faces perhaps the greatest opportunity since its organization. Many are seeing this and preparing for it.

The Board at its December meeting will take time to consider this whole question, as it is to be called in extraordinary session for this purpose. It is hoped, however, that the regular offerings of the people will be adequate to meet the present emergencies.

WASHINGTON.

Rt. Rev. A. Harding, D. D., Bishop.

New Departure in Church Finance Advocated.

The semi-annual meeting of the Archdeaconry of the city and adjacent parishes met at St. John's Parish Hall November 13th. The meeting was the most important, probably, ever held, as there was presented the report of the "Central Missionary Committee" on the subject, "What Is the Matter With Our Church Finances?" This report produced a live discussion, especially by the laymen, and the meeting adjourned until another suitable time for a more thorough consideration of this matter.

A new power has arisen quietly among the laymen of the Diocese of Washington, through the leadership of Mr. Byron S. Adams. These men are informed, after years of study and investigation, with regard to their business in the Diocese; and are prepared to cope with the situation that confronts the Church in the new era. The enlightening power of this war has made clear to men of vision the inwardness of men's hearts, and leaders are in a position to direct intelligently the course of Church affairs. With a body of the leading laymen of the Diocese of Washington awake to their opportunity, we are practically assured that the Diocese will meet the problems and opportunities before us in an adequate way.

The clergy of the Diocese are fully awake to their responsibilities. The Bishop has taken charge of Old Trinity Parish, close by the capital, and has plans to make it a great community church for the city. The clergy are back of him in this enterprise, and with the support of the laity we can feel assured of a great work at this important.

The whole Diocese is in a state of ferment at present, and none of us can foresee what the outcome will be: Whether it will amount to a revolutionary centre—with its great church of a democratic nature or a temporary stimulating of present methods remains to be seen. The clergy have been doing the layman's work for such a length of time that it is taken for granted as the only way. This has resulted in a great loss to the spiritual effectiveness of the clergy and a callous indifference among the laity. Sometimes it has been said that the clergy are poor business men; never was a more absurd statement made. The clergyman who has not been a first-class business man during the last generation, at least, was a failure, no matter what other good qualities he might have.

We need the men of suitable learning, of spiritual discernment and godly lives, to devote themselves to the work of the ministry, without wasting their powers on business affairs. When I speak of spirituality I do not mean pious dreamers; but men who grasp the meaning of the great spiritual forces that rule the world.

We need the diaconate in our parishes, and the archdiaconate in our dioceses, to look after the temporal affairs. Our diaconate today is an appendix and needs modern surgery. I don't think the bishops and clergy generally would take kindly at first to a change, as they are sincerely afraid of the deacon. The diaconate means democratic revolution. Democracy in the new era before us is inevitable, and it will not help the Church if the clergy are to maintain the attitude of the Bourbons. It may be necessary in the future to look at ministry as ordained laymen rather than traditional autocrats. The ordaining of business men to the office of deacon would certainly be a step in this direction. It would place the temporal affairs of the Church in the hands of the men to whom they rightly belong. It would place upon the laymen a deeper sense of their opportunity and privilege in bringing men to the Church and to Christ, than can be placed by the St. Andrew's Brotherhood or any such makeshift.

Responsibility is the foundation of democracy; the placing of responsibility where it properly belongs is the key to the solution of our coming problems.

SOUTHERN VIRGINIA.

Rt. Rev. R. D. Tucker, D. D., Bishop.
Rt. Rev. A. C. Thompson, D. D., Suffragan.

Peace Celebration In Old Bruton Church.

The peace celebration held Sunday night, November 17th, in old Bruton Church, Williamsburg, was participated in by more people than in any indoor event since the great Jamestown year of 1907. Every seat in the historic edifice was filled and crowds thronged the doors.

The procession, which entered the tower of the church promptly at 8 o'clock with bright banners and the mingled colors of the religious, military, civic and academic units that composed it, represented brilliantly the rejoicing of an entire community. The procession was headed by a soldier bearing the national colors from the military headquarters at the College of William and Mary. The order of the procession was: Vested choir under the leadership of Professor R. M. Crawford, the student soldiers of William and Mary, United States officers of the S. A. T. C. unit of the college, college women of William and Mary, college

non-military students bearing the service flag of the college with over 300 stars, official boards of the Williamsburg churches—Presbyterian, Baptist, Methodist, Episcopal—the senior warden of the latter bearing the service flag of Bruton Church, the faculty of the college in academic robes and the officiating clergy and speaker.

The speaker of the occasion was Dr. John Leslie Hall, dean of William and Mary, who himself had three sons in the service and one daughter in war work. The service was conducted by the rector of Bruton Church, Rev. E. Ruffin Jones, and Rev. W. H. Holloway, of the Methodist Church. Dr. Hall's address was a brilliant interpretation of the meaning of the occasion.

Old Bruton Church, the oldest church in continuous use in English-speaking America, is linked by historic association with every great era of American history.

The Y. M. C. A. and the Hospital: At Camp Lee the Association has from the first done a good work in the hospital. Each "Y" building has had two or more wards assigned to it where three weekly visits are made, say on Tuesday, Friday and Sunday. On weekday visits the men are provided with free stationery, and stamps, post cards, pencils and papers are sold to them. A word of cheer is given to every man. A few words here and there, as opportunity offers, are spoken in behalf of the religious life. Sometimes a prayer is offered at a bedside, and always a New Testament is offered to every man. By these visits the sick are cheered and helped. Some find their way to the Saviour's feet. On Sundays a short service is held in each ward. The convalescents join heartily in the singing. The others, if not too sick, look on from chair or bed, so the day is marked, the monotony of the ward is broken, faith is nourished in the hearts of the believers, and many are started on a definite path of Christian living. This is a part, and no small part, of the Association's work in the camp.

In the recent epidemic the Association men again did a fine work. In the early days of the trouble the "Y" men were withdrawn from the hospital, but very soon the army chaplains appealed to the Association for help. Immediately all the clergymen and some laymen were sent to assist the chaplains in ministering to the sick and dying. The cheerful bearing, the hopeful spirit of these men, and a short prayer at each bed did much to dispel the fear which naturally accompanies such a scourge as this. During the epidemic many were baptized and more brought to a knowledge of salvation through Christ. With few exceptions all who passed safely the crisis of illness expressed deep gratitude to God. Those who died had some word of prayer and a friendly hand to clasp as they passed. Sometimes a mother or a father would be standing with a "Y" man by a dying boy. The gripping hand of the parent told more than words could as the "Y" man passed on. Nurses and doctors gave the Association men cordial greetings always. The commanding officer of the hospital is reported as saying that he had learned to appreciate the Young Men's Christian Association beyond what he could have thought. Of course, the chaplains expressed profound appreciation for the help rendered them in a time of great and urgent need.

The Association has proved itself a great factor in the making and care of the army.

A Worker.

The Rev. J. Lewis Gibbs, for the past six years rector of the Church of the Good Shepherd, Forest Hill, South Richmond, has resigned to accept the rectorship of Emmanuel Church, Staunton, and expects to assume his new duties the first of the year.

The Rev. Frank A. Ridout, who has been doing Y. M. C. A. work in France for six months, arrived home Friday, November 15th. He is rector of Holy Trinity Episcopal Church, of Onancock, and St. George's Church, Pungoteague.

VIRGINIA.

Rt. Rev. R. A. Gibson, D. D., Bishop.
Rt. Rev. W. C. Brown, D. D., Coadjutor.

The Advent Call—Letter From the Bishop.

To the Clergy of Virginia:

My Dear Brothers,—This letter goes to you with one from the President of the Diocesan Branch of the Woman's Auxiliary of the Diocese of Virginia. Miss Davis' letter will explain what the women of the whole Church are trying to do for the cause of religion and patriotism in these critical days. Let us distinctly recognize that they are acting under the clear sanction of the Board of Missions. Missions depend on religion, and at this time surely religion and patriotism are for Americans only different sides of the same shield.

The thought of sending persons with a religious message, and with aids to prayer to all the women of this land whom the messengers can reach; grows out of a belief in the power of prayer to bring our human wills into agreement with God's will; and if religious people know anything, they know this—"That if we ask anything according to His will He heareth us."

We are asking for victory, the safe return of our soldiers, a reasonable, secure and abiding peace for the world. We must ask importunately, but we must also ask filially; confidently as to our own desires, trustingly as to the wisdom and goodness of our Father in heaven.

If the great body of our people can voice their prayers in this spirit, what an impetus will be given to the progress of the Church, the unity of our nation, the valor of the army and to religion in our own souls.

The visit of the messengers to our parishes is intended to assist toward the attainment of just these results. Let us fall in with the plan and carry it out in every detail.

Robert A. Gibson.

Bishop of Virginia.

Richmond, Va., October 3.

Special Points About the Advent Call. For Both Clergy and Laity.

With a view to getting the detailed program of the Advent Call put into a brief outline, it has been suggested that such an outline be printed in the Southern Churchman. While the points given below are addressed to the churches in Richmond so far as local meetings are concerned, the matter of their applies to the Call at large.

1. The messengers in Richmond will meet for training in Holy Trinity Sunday school room Friday, November 29th, at 4 P. M. The training will be continuous, through afternoon and night sessions. There will be a short recess for supper, and each messenger is requested to carry lunch with her. The presence of the clergy is desired at this meeting.

2. All messengers in Richmond will meet at St. Paul's Church Monday, De-

cember 2d, at 10 A. M., for a corporate celebration of the Holy Communion, at which time the Bishop will give commissions to all the messengers. The clergy are requested to bring their vestments and to go as a body into the chancel.

3. By action of clericus the daily celebration of the Holy Communion in the several churches will be at 10 A. M., for the special benefit of the messengers as they go out.

4. Letters are to be sent by the clergy before December 1st to all women to be visited in their respected parishes. This is an important part of the program, and should be done with much care—and prayer.

5. On the first Sunday in Advent, December 1st, by sermon or otherwise, the rectors are requested to explain the plan to the congregation and ask their co-operation.

6. The rectors are also requested to hold a closing service on the second Sunday in Advent, December 8th, and to follow up the campaign in the way best suited to their parishes.

7. It is respectfully suggested that the rectors plan in advance for definite methods of promoting systematic Bible study. The women appealed to will be greatly helped by some simple method that will guide them, at least at the beginning, in their Bible reading. This can be done in at least three ways: (1) by getting them to join the Women's Bible Class; (2) to join an organized Home Department; (3) to study the Sunday school lesson with and teach it to their children.

Thanksgiving Service.

Rarely has there been celebrated in Richmond a more beautifully impressive service than that which took place in Holy Trinity Church under the auspices of the Richmond Clericus, on the night of Wednesday, November 13th, when all the Episcopalians of Richmond assembled to render praise and thanksgiving for God's blessing in restoring peace to the world. Bishop Gibson and all of the Richmond clergy, with one or two exceptions, were present, making twenty within the chancel rail. All of the choirs in the city contributed their voices, so that eighty-five were in line besides the clergy. The church, which is one of the largest in the city, was packed, and great numbers were turned away, unable to find even standing room. The Rev. Dr. J. J. Gravatt, rector of the church, had charge of the service, being assisted by the Rev. Messrs. W. H. Burkhardt, Walter Williams, F. E. Warren, H. W. Sublett, Bishop Gibson saying the concluding prayers and pronouncing the benediction. Dr. Douglas S. Freeman, Ph. D., editor of the Richmond News-Leader, made the address, which was thoroughly appropriate and in keeping with the occasion, emphasizing especially the Divine power displayed in bringing about the speedy and victorious conclusion of the war so much sooner than had been expected according to human calculation.

It argues well for the great new era of unity and co-operation in which we are now passing that with all their clergy present Episcopalians should have invited a layman of another Church to be the speaker upon such an occasion, and that he should have consented; although being so popular a speaker, he must have been overwhelmed with invitations, as all of the Richmond churches were celebrating in a similar manner that night at their prayer meeting services.

The Rev. John L. Saunders, of Lit-

tle Rock, Ark., who is now at the Virginia Seminary, has been appointed minister-in-charge of Christ Church Chapel, Braddock, for this session.

The Rev. John W. Quinton, formerly of Charles Town, W. Va., who is now living in Winchester, will have charge of Christ Church during the absence of the rector, the Rev. Dr. William D. Smith, serving in France as chaplain in the United States Army.

The Rev. R. C. Cowling, who has been rector of Wickliffe Parish, Clarke County, for the past eleven years, has resigned to accept a call to St. Margaret's Church, Westminster Parish, Anne Arundel County, Md. The address will be Route A, Annapolis, Md.

SHANGHAI.

Rt. Rev. F. R. Graves, D. D., Bishop.

Consecration of the First Chinese Bishop—New Churches Consecrated—Diocesan Synod.

The week beginning September 22d was so crowded with interesting and epoch-marking events in the history of the Church in China that it is hard to condense an account of them all within the compass of one news-letter.

Thursday morning the seating capacity of the trains on the Shanghai-Nanking Railway was taxed to accommodate the crowds of Christians flocking from east and west to attend the consecration of Christ Church, Quinsan, and the annual meeting of the Men's Auxiliary. What gave the occasion a peculiar interest in the eyes of the Chinese was that the land on which the church stands had been bought and the church erected entirely from funds raised by the Men's Auxiliary of the Diocese of Kiangsu. This organization of Chinese laymen was founded thirteen years ago, and three years later it opened the station at Quinsan and has been supporting it ever since without any help from the mission. It was hardly less interesting to us missionaries as an indication of the missionary spirit and the capacity of the Chinese Church.

On the following Tuesday a congregation estimated at 1,000 filled the new Church of Our Saviour, Shanghai, which was to be consecrated that day. It was fitting that this, the oldest of our parishes, should be the first to build a church for itself without mission help.

The Drum and Fife Corps, made up of boys from the parish school, led the long line of clergy and choir from the vestry around outside the church to the front door, where the Bishop, having broken the seal on the door, led the procession into the church. At the service which followed, the instrument of donation was read by Dr. Tyau, of St. Luke's Hospital, and the sermon preached by the Rev. T. H. Tai, rector of St. Peter's, Shanghai. The music, led by the parish choir of about sixty boys and men, would have been a credit to most churches in America.

The next day, October 2d, will always be remembered in the history of the Chinese Church as the date of the consecration of the first Chinese Bishop.

The father of the Rt. Rev. Sing Tsen-seng was the first Chinese clergyman of the Church of England in Chekiang Province. The future Bishop was born at Ningpo in 1861 and was educated in the schools of the Church Missionary Society, graduating from Trinity College, Ningpo, of which institution

he afterwards became headmaster. He was ordained deacon by Bishop Moule in 1889 and was advanced to the priesthood a year later. In 1911 he was appointed Archdeacon, the first Chinese clergyman to hold that office.

At the Diocesan Synod of Chekiang last winter Archdeacon Sing was elected Assistant Bishop to the English Bishop, the Rt. Rev. H. J. Molony, D. D., of that diocese, and the election was confirmed by the General Synod of the Chinese Church, which met at St. John's University in April.

The Bishop-elect was consecrated in the Church of Our Saviour, Shanghai, by the Rt. Rev. F. R. Graves, D. D., Bishop of Kiangsu and Presiding Bishop of the Church in China, with the English Bishop of Shantung, the Rt. Rev. Dr. Iliff, and the Canadian Bishop of Honan, the Rt. Rev. Dr. White, as co-consecrators. He was presented by Bishop Molony, of Chekiang, and Bishop Norris, of North China, who, with Bishop Roots, of Hankow, and Bishop Huntington, of Anking, joined in the laying on of hands. The sermon was preached by the Rev. P. N. Tsu, rector of the Church of Our Saviour. Bishop Sing's son, the Rev. Z. S. Sung, rector of Grace Church, Shanghai, acted as chaplain to his father. (The name is pronounced Sing in the Ningpo dialect, Sung in Shanghai, and Shen in Mandarin.) Another son of the Bishop's is a doctor on the teaching staff of the Yale Medical School in Changsha. Both of them are graduates of St. John's University and a third son is now a student in the same institution.

Most of the clergy of the Dioceses of Chekiang and Kiangsu were present at the consecration, with some from other parts of China, about seventy in all. It was an occasion never to be forgotten by those who had the privilege of attending the service.

I will just mention, in closing, the last notable event of the week, the meeting of our annual Diocesan Synod at St. John's University on Thursday and Friday. The Rev. K. D. Dzing, rector of St. Paul's Church, Shanghai, was preacher at the opening service, when Bishop Graves administered Holy Communion, assisted by the two secretaries of the Synod, the Rev. J. W. Nichols and the Rev. Y. Y. Tsu.

There is nothing in itself particularly thrilling about the routine work of any diocesan convention but the intelligent, business-like way in which this fine body of clergy and laity went about their labors fits in with the more dramatic events of this memorable week to give a picture of a church that has "found itself," that realizes its responsibilities and is honestly trying to fulfill them, and is thereby becoming more and more the light and hope of this great nation of China.

Cameron F. McRae.

Shanghai, Oct. 9, 1918.

PENNSYLVANIA.

Rt. Rev. F. M. Rhinelander, D. D., Bishop.
Rt. Rev. T. J. Garland, D. D., Suffragan.

Meeting of Virginia Seminary Alumni.

The fifty-third semi-annual meeting of the Philadelphia Association of the Students of the Theological Seminary in Virginia was held November 7, 1918, at the Galilee Mission, 823 Vine Street, the Rev. J. J. D. Hall, Superintendent. There were present the Rev. Drs. Grammer and Tompkins, and the Rev. Messrs. Cocke, Rudderow, Wilkins, Boate, Hall, LeBlanc and Windley. Registers were received from the Rev. Drs. Laird and Toop and the Rev. Messrs.

Darbie, Clattenburg, Snead, Micou and Warfield.

The Rev. J. J. D. Hall was elected President to succeed the Rev. J. Thompson Cole, deceased.

The Rev. B. Janney Rudderow was elected essayist for the next meeting to be held next May in St. Andrew's Rectory, Mount Holly, N. J., the Rev. Henry Tiller Cocke, rector.

R. R. Windley, Secretary.

NEWARK.

Rt. Rev. E. S. Lines, D. D., Bishop.
Rt. Rev. W. R. Stearly, D. D., Coadjutor.

The Rev. Francis H. Richey, formerly rector of Trinity Church, Asbury Park, has entered upon his duties as rector of St. George's Church, Vailsburg, N. J. The Asbury Park Press, in a recent editorial, says in part:

"Rev. Francis H. Richey will be best remembered here, perhaps, for his vigor. His was not merely a pulpit vigor, but also a street vigor, if that expresses the idea of the man who gets about a great deal among his neighbors, including those outside his congregation. He preached a straight religion. He preached patriotism, he lived it, he worked hard for the country he loved.

As a church executive, he set Trinity's affairs in order. He brought Trinity folk together not merely as church people, but as neighbors.

The good wishes of hundreds of friends will go with the Rev. Mr. Richey in his new work.

ARKANSAS.

Rt. Rev. Jas. R. Winchester, D. D., Bishop.
Rt. Rev. E. W. Saphore, D. D., Suffragan.

In view of the great blessing which has come to the world through the power of God in the cessation of hostilities, the Bishop requested that the Church in the Diocese observe Sunday, November 17th, as a day of special thanksgiving, as proclaimed by the Governor of the State. A form of service was set forth by his authority.

NORTH DAKOTA.

Rt. Rev. J. P. Tyler, D. D., Bishop.

Rev. Henry F. Kloman.

The Rev. Henry F. Kloman, D. D., dean of Gethsemane Cathedral, Fargo, writes from France:

"Mine is a work of stimulus and interest—to visit and look after the spiritual, moral and social welfare of the sick and wounded boys.

"There are eleven hospitals in Beauvais, all French except our own American Red Cross hospital, which is run by American doctors and nurses. Some of our American boys are placed in French hospitals where there are specialists to care for their particular type of trouble; but naturally, most of our boys are sent to our own Red Cross hospitals.

"It is my privilege and duty to visit all of these hospitals, doing what I can for the French, but particularly looking after our own. I am the only chaplain in this section. There are many calls for services with the American units connected with the French army. Frequently I travel forty miles to administer the holy communion, hold services, readings, prayers, little talks with one or several; supplying material comfort where possible; assisting the doctors occasionally with dressings or operations; taking last messages from

(Continued on page 21)

Christianity and the Community

Thy Kingdom Come on Earth

THE REV. R. CARY MONTAGUE, Editor

INTERNATIONALIZATION.

"Daddy, my youngest Teddy bear has to go to France today," said a little six-year-old daughter to her father.

"Why does your Teddy have to go to France? And why is it the youngest one that is going?" inquired daddy.

"He has to go to be a Teddy for a little girl in France, and the youngest one must go because the oldest one has lost his eyes, but my youngest one has both his eyes and can squeak."

It was a slight incident, but it is vividly expressive of the times.

The family of this little six-year-old mother is becoming an international family. Many mothers have given of their best for other countries, and the process is only just beginning.

"The President is going abroad to work for world peace" (newspaper headline).

Here it is again! There is a precedent as old as the country that a President should not go outside of the United States, but what are precedents in these great times? Are not the nations of the world about to become members of a great League of Nations, which hereafter shall control international relations and make this world not only "safe for democracy," but safe for "peace on earth and good will toward men."

"Internationalization." It is a big word, but it is not any bigger than its meaning. It stands for a great new era, and you and I, whoever we are, are privileged to share in these times.

It is reported that just after we entered the great war that General Pershing said: "I would rather live now, and have a share in the events about to transpire, than to have been the dominant figure in any other period of history." That was before he had been selected to command our expeditionary forces, and of course before he knew how great a share he would have in the coming events.

Today, from the six-year-old children to the President of the United States, we have an opportunity to help in the shaping of a new world.

Let us make November, 1918, victory month in our own lives as well as in the world at large, and resolve that we shall think in larger terms, more of others and less of self.

In announcing the terms of the armistice to the United States Congress, President Wilson said: "To conquer the world by arms is to make only a temporary conquest; to conquer the world by earning its esteem is to make a permanent conquest. We must be patient and helpful and mindful above all of the great hope and confidence

that lie in the heart of what is taking place."

"Be patient and helpful." Here is where you and I come in and can do our share as we travel the broad road that the world is treading today, the road that leads to internationalization.

LOOKING FORWARD.

The following statement, drawn up in 1914 and 1915 at the Henry Street Settlement in New York, is so applicable to the present time that we quote it in full:

By the eight million natives of the warring States living among us without malice or assault one upon another, we would leave the occasions of fighting no longer for idle war boards to decide.

By the blow our forebears struck at barbarism when they took vengeance out of private hands, we would wrest the manufacture of armaments and deadly weapons from the gun-mongers and powder-makers who gain by it.

By those electric currents that have cut the ground from under the old service of diplomacy, and spread the new intelligence, we would put the ban upon intrigue and secret treaties.

For we hold that not soldiers, nor profit-takers, nor diplomats, but the people who suffer and bear the brunt of war, should determine whether war must be; that with ample time for investigation and publicity of its every cause and meaning, with recourse to every avenue for mediation and settlement abroad, war should come only by the slow process of self-willing among men and women who solemnly publish and declare it to be a last and sole resort.

With our treated borderland, three thousand miles in length, without fort or trench from Atlantic to Pacific, which has helped weld us for a century of unbroken peace with our neighbors to the north, we would spread faith not in entrenched camps, but in open boundaries.

With the pact of our written Constitution before us, which binds our own sovereign States in amity, we are convinced that treaty-making may be lifted to a new and inviolable estate, and become the foundation for that world organization which for all time shall make for peace on earth and good-will among men.

With our experience in lesser conflicts in industrial life, which have none the less embraced groups as large as armies, have torn passions and rasped endurance to the uttermost, we can bear testimony that at the end of such strife as cleaves to the heart of things, men are disposed to lay the framework of their relations in larger molds than those which broke beneath them.

With our ninety million people drawn from Alpine and Mediterranean, Danubian, Baltic and Slavic stocks, with a culture blended from these differing affluents, we hold that progress lies in the predominance of none; and that the civilization of each nation needs to be refreshed by that commingling with the genius and the type of other human groups, that blending

which began on the coast lands and islands of the Aegean Sea, where European civilization first drew its sources from the Euphrates and the Nile.

With memories of the tyranny which provoked our Revolution, with the travail still upon us by which our people in turn paid for the subjection of another race, with the bitterness only now assuaged which marked our period of mistrust and reconstruction, we bear witness that boundaries should be set where not force, but justice and consanguinity, direct; and that, however boundaries fall, liberty and the flowering-out of native culture should be secure.

With America's fair challenge to the spirit of the East and to the chivalry of the West in standing for the open door in China when that empire, now turned republic, was threatened by dismemberment, we call for the freeing of the ports of every ocean from special privilege based on territorial claim—throwing them open with equal chance to all who by their ability and energy can serve new regions with mutual benefit.

With the faith our people have kept with Cuba, the regard we have shown for the integrity of Mexico and our preparations for the independence of the Philippine Islands, we urge the framing of a common colonial policy which shall put down that predatory exploitation which has embroiled the West and oppressed the East, and shall stand for an opportunity for each latent and backward race to build up according to its own genius.

By our full century of ruthless waste of forest, ore and fuel; by the vision which has come to us in these later days, of conserving for the permanent uses of the people the water-power and natural wealth of our public domain, we propose the laying down of a world policy of conservation.

By that tedium and monotony of life and labor endured by vast multitudes until, when war drums sound, the wage-earner leaps from his bench, and the harvester forsakes his field, we hold that the ways of peace should be so cast as to make stirring appeal to the heroic qualities in men, and give common utterance to the rhythm and beauty of national feeling.

By the joy of our people in the conquest of a continent; by the rousing of all Europe, when the great navigators threw open the new Indies and the New World, we conceive a joint existence such that the achieving instincts among men, not as one nation against another, nor as one class against another, but as one generation after another, shall have freedom to come into their own.

The Loom of Life.

It is a seldom thought that every one of us carries with him a mystical loom, and we are always weaving—weave, weave, weave—this robe which we wear, every thought a thread of the web. We weave it, as the spider does its web, out of its own entrails if I might say so. We weave it, and we dry it, and we cut it, and we stitch it, and then we put it on and wear it; and it sticks to us. Like a snail that crawls about your garden patches and makes its shell by a process of secretion from out of its own substance, so you and I are making that mysterious solemn thing we call character, moment by moment. It is our own self modified by our actions. Character is the precipitate from the stream of conduct which, like the Nile delta, gradually rises solid and firm above the parent river, and confines its flow.—Alexander MacLaren.

Church Knowledge and Nurture

NEW TABLE OF LESSONS

Morning Lessons.			Evening Lessons.		
S. Before Advent, Nov. 24	Is. 65:8—end; or Ezek. 2:1—3:21	Jude	Eccles. 11:7; 12—end	Luke 17	
M., Nov. 25	Is. 66:1-14	I Peter 5	Deut. 4:1-10	John 18:1-27	
T., Nov. 26	66:15-23	II Peter 1	II Chr. 17:7-12	18:28—19:16	
W., Nov. 27	Micah 3:9—4:7	2	Eccles. 3	19:17—end	
T., Nov. 28	Tobit 13	3	Is. 28:9-21	20:1-19	
F., Nov. 29	Ezek. 47:1-12	Luke 21:5-19	Dan. 7:1-14	20:20—end	
S., Nov. 30	II Esd. 2:33—end	21-20-36	12	21	
Thanksgiving Day, Nov. 28	Deut. 8	I Thes. 5:12-23			
St. Andrew's Eve, Day, Nov. 30	Numb. 10:29—end	John 1:29-42	Gen. 12:1-9 Ezek. 47:1-9	I Cor. 4:1-6 John 12:20-41	
1 S. in Advent, Dec. 1	Zeph. 1:1—2:3	Luke 1:1-25	Gen. 1:1; 2:3; or Isaiah 66:1-23	Rev. 21	

Sunday Next Before Advent: The appropriateness of the Sunday lessons will, it is hoped, be obvious without any elucidation. The regular week-day lessons give way, of course, on the morning of the 28th, the evening of the 29th, and morning and evening of the 30th, to Thanksgiving Day, St. Andrew's and the eve. Attention is called to the lessons for first Sunday in Advent as being those for two years ago, only morning and evening selections interchanged, the same plan to run through the next two years, in order to give "onecers" an opportunity to hear all the Sunday lessons. The rest of this article, which concludes the series, will be devoted to some remarks on the plan of the New Lectionary in the light of two years' experience. Until the sub-committee shall have met and conferred and submitted their revised report to the entire Commission, the present writer begs to give his own judgment. It is, in brief, that the plan is sound and edifying, but that some revision will be required as to details. For instance, the use on Friday of this week of Ezekiel 47:1-12 collides with practically the same selection for the evening of St. Andrew's. Again, it will have been observed that Isaiah 66:1-23 on the evening of twenty-fifth Sunday after Trinity is duplicated too soon on Monday and Tuesday of this week and again as Old Testament alternate for next Sunday evening. Very strenuous objections have been made to the extensive use of the Levitical law during the twenty-fourth and following weeks after Trinity of this year, and even to the use of Leviticus at all, on the ground that in Christ Jesus we have been delivered from the bondage of the law. It is difficult to see how any intelligent Christian, knowing anything of the Old Testament as fulfilled in the New, could bring so sweeping a criticism as this latter; and the idea seems entirely sound that in order to give a picture of Jewish life after the Exile, we should paint in, at least in large outlines, the law; but it is freely conceded that this has been overdone and will no doubt be corrected in the Commission's final revision. The serious student of this Lectionary is urged to absorb one proposition, and that is, the plan is a very flexible one and admits of many variations of detail. For instance, the desire of some for outstanding Sunday lessons independent of any historical course can be met by the system of Alternates; and this concession is made without at all surrendering the contention that no one can really understand the Bible who does not know it in its historical development; and, really, the use of the Scriptures for devotional purposes

solely, or the idea that devotion itself ought to be separated from intelligence and the knowledge of historical revelation, is one that ought not to be countenanced.

This same principle has influenced the Commission in the large use of the Apocrypha. It is possible that this, too, like Leviticus has been overdone; but that can be easily remedied. One plan under consideration is to condense the use of Maccabees and Ecclesiasticus during the latter half of the second year and to give a more topical treatment, using the Canonical Scriptures, to the week days. This brings up the question of the right use of Job; and perhaps the Prayer Book arrangement of it in Lent is, after all, the best; and it might well be omitted elsewhere.

C. B. WILMER.

HOME LESSONS ON THE LIFE OF OUR LORD.

By the Rev. K. J. Hammond, D. D.

Primary and Junior.

XLI.

Jerusalem. Tuesday. April 4. Nisan 12.

1. What did the disciples see, and Jesus say on this morning's walk? Mk. 11:20-2.
2. Who questioned His authority in the Temple? Mk. 11:27-8.
3. Name some parables in His teaching this day. Matt. 21, 22, 24, 25.
4. Who had controversies with Jesus? Mk. 12:13, 28, 18.
5. In what two commands did Jesus include all? Matt. 22:37-39.
6. As Jesus watched people's gifts to the Lord, whom did He praise? Mk. 12:41-44.
7. Who will stand on the Judge's Right Hand? Matt. 25:33-40.
8. Do you offer your service to God in Christ's Name? Col. 3:17.

Quit—

Gossiping.
Fidgeting.
Grumbling.
Hairsplitting.
Saying that fate is against you.
Finding fault with the weather.
Anticipating evils in the future.
Pretending, and be your real self.
Going around with a gloomy face.
Faultfinding, nagging, and worrying.
Taking offense where none is intended.
Dwelling on fancied slights and wrongs.
Talking big things and doing small ones.

Calendar and Collect

November.

1. Friday. All Saints.
3. Twenty-third Sunday after Trinity.
10. Twenty-fourth Sunday after Trinity.
17. Twenty-fifth Sunday after Trinity.
24. Sunday next before Advent.
28. Thursday. Thanksgiving Day.
30. Saturday. St. Andrew.

Collect for Sunday Next Before Advent.

Sir up, we beseech Thee, O Lord, the wills of Thy faithful people; that they, plenteously bringing forth the fruit of good works, may by Thee be plenteously rewarded; through Jesus Christ our Lord. Amen.

Collect for Thanksgiving Day.

O most merciful Father, who hast blessed the labors of the husbandman in the returns of the fruits of the earth: We give Thee humble and hearty thanks for this Thy bounty; beseeching Thee to continue Thy loving kindness to us, that our land may still yield her increase, to Thy glory and our comfort; through Jesus Christ our Lord. Amen.

Scolding and flying into a passion over trifles.
Boasting of what you can do instead of doing it.
Thinking that life is a grind, and not worth living.
Talking continually about yourself and your affairs.
Depreciating yourself and making light of your abilities.
Saying unkind things about acquaintances and friends.
Exaggerating, and making mountains out of molehills.
Lamenting the past, holding on to disagreeable experiences.
Pitying yourself and bemoaning your lack of opportunities.
Comparing yourself with others to your own disadvantage.
Work once in a while and take time to renew your energies.
Waiting round for chances to turn up. Go and turn them up.
Writing letters when the blood is hot, which you may regret later.
Thinking that all the good chances and opportunities are gone by.
Thinking of yourself to the exclusion of everything and everyone else.
Carping and criticising. See the best rather than the worst in others.
Dreaming that you would be happier in some other place or circumstances.
Belittling those whom you envy because you feel that they are superior to yourself.
Dilating on your pains and aches and misfortunes to everyone who will listen to you.
Speculating as to what you would do in some one else's place, and do your best in your own.
Gazing idly into the future and dreaming about it instead of making the most of the present.
Longing for the good things that others have instead of going to work and earning them for yourself.
Looking for opportunities hundreds or thousands of miles away instead of right where you are.—Selected.

To perceive spiritual truth, no intellect, however ample, will suffice, and they are ill-equipped for that dread voyage on this unknown sea who trust their fate to the frail shell of their own reason.—Sir Richard Cooke.

Family Department

NANCY BYRD TURNER, Contributing Editor

We Give Thee Thanks.

Lord of the full and barren field,
The famine years and bounteous yield;
Lord of the rich and of the poor,
Whose love through life remaineth sure,
We give Thee thanks.

Lord of our life and of our death,
Of endless years and fleeting breath;
Lord of the day and of the night,
Of sweetest peace and fiercest fight,
We give Thee thanks.

Lord, who dost understand our fears,
Our deepest joys and saddest tears,
Thou who hast walked the way of life
And passed beyond its fevered strife,
We give Thee thanks.

For visions bright of Thy dear face,
For upward yearnings of our race,
For deathless love that conquers time
And leads the soul to thoughts sublime,
We give Thee thanks.

That Thou, O Lord, indeed art there,
Thy love and mercy everywhere;
Thine ear attuned to hear us plead,
Thy strength sufficient for our need,
We give Thee thanks.
—Francis McKinnon Morton.

Their Thanksgiving Guests.

"Do you know, dear," said Mrs. Gardner, coming into the library where her husband sat reading, "that I am afraid we have been very remiss in the training of our children."

"In what way?" inquired Mr. Gardner, looking up from his book with a glad look of welcome in his eyes for his wife.

"Why, I heard Harry giving three cheers because he saw by the calendar that Thursday week was Thanksgiving Day, and when I asked him why he was so glad, he replied, 'because it was a holiday.' I then asked little Ned what Thanksgiving Day meant and he answered 'turkey.' Mabel added, 'and mince pie.' And so it occurred to me to find out what the day meant to each one. When Jack came in from school I said, 'What is next Thursday, Jack?' and he shocked me by saying, 'the day we all eat too much. Even Edith, when appealed to, declared it was the day we had all we wanted and more than enough.'"

"Well, isn't it all that?" laughed Mr. Gardner.

"Of course, it is, dear, but Thanksgiving should mean so much more. The children talked as if it were the only day in all the year that we have anything to eat, when you know we have enough and to spare always. I fear we have all, old and young, drifted into a way of regarding Thanksgiving as a feast day only for gratifying our appetite, and that we are forgetful of all the year's blessings."

"Well, little wife, what do you propose to do—give us prison food this Thanksgiving and make us realize what a loss of our blessing would mean?"

"Why, no," replied Mrs. Gardner seriously, "but I thought instead of having our feast all to ourselves, or inviting our rich relatives, who could have us as much at home, that we would invite some poor unfortunates to dine with us."

"Quite a fine idea, my dear. I guess we are all rather selfish in our joys, so go ahead and make your plans, and whatever you say shall be done."

The next morning Mrs. Gardner made her proposition at the breakfast table and the young people made no objection.

"How many guests shall we have, mother?" inquired Mabel, "and will you get old ladies from the Old Folks' Home or children from the Orphanage?"

"Neither," said her mother. All institutions have a good dinner on these occasions; so we will look up some that would not have a treat of any kind—the destitute, the lonely, the stranger. There are seven of us. By putting all the leaves in the table, we can easily accommodate fourteen. So let each of us seek out one guest to dine here on Thanksgiving Day."

"Oh, mother," exclaimed Edith, who was at the romantic age and loved secrets, "let's not tell one another whom we invite, just for the fun of it, and see how many surprises will walk in on us Thanksgiving Day."

"Do you think it is safe to trust the children to make their own choice?" inquired their father.

"Why, I believe we will let them try. It will be a lesson to them to seek out needy cases, and I am sure they will be more mindful of their own blessings in future when they see the distress that is about us on every hand," Mrs. Gardner replied and then proceeded to call attention to several needy families that she had heard of and to tell of the loneliness and isolation of many.

"Munsy," said little Ted, "what makes God give us so much and some people nothing? Does He love us the best?"

"No, my little lad," said Mrs. Gardner, putting her arms about him. "God loves us every one, but some are more fortunate than others, and God means for us to share our plenty with them, and He helps others through us. God depends upon us to scatter His sunshine and blessings and to spread His gospel."

The children had great times making their selection, hinting, telling their initials, etc., but not a soul really knew of any guests that were coming but his or her own.

When the festal day arrived, the table groaned under the burden of good things—a steaming brown turkey stuffed with oysters, rice like grains of snow, creamed potatoes, green peas, yellow yams, artichokes, cranberry sauce, jelly, pickles, chicken salad, and the odor of mince pies from the kitchen, and fragrant coffee. Great bowls of tempting fruit and beautiful flowers graced the table, sideboard and mantel, and all the house wore a festive look.

No one was surprised when Edith's guest walked in, a poor seamstress, who often came to sew by the day for the family, and whose tired face lighted up with pleasure at the cordial greeting that awaited her.

Jack's guest came next—the little bootblack who had a stand near his father's store and who had washed his face until it shone up to the roots of his hair, but he had a line of demar-

cation there and had entirely forgotten to ply his trade on his own shoes. He seemed greatly embarrassed, but Jack's grasp of the hand and an invitation to play marbles soon set him at ease.

Next came old Mrs. Joals, who took in washing by the day to support her little brood. All knew that Mrs. Gardner had brought her, for she had sent the little children there every year with a Thanksgiving basket.

Harry's friend was the night watchman, and when asked the next day why he had chosen him, he replied "Why, you said ask someone who is lonely, and who could be lonelier than a night watchman, who never has a soul but bats and cats to keep him company?"

Mr. Gardner introduced his friend then, a drummer who could not get home to spend the festal day and who seemed more than grateful for the hospitality extended him.

Mabel paced the floor nervously for fear her motherless schoolmate would not show up, but she did at last and Mabel ran to meet her just as an electric carriage stopped at the gate. She almost forgot her little chum in the excitement, for she ran in exclaiming, "Who do you think is getting out and coming in our gate? Rich old Mrs. Tucker! What can she want here today of all days?" But little Ted was bounding down the walk and in a few moments came in the parlor with Mrs. Tucker leaning on him, exclaiming, "Here's my company, mother." Mrs. Gardner endeavored not to show the surprise she felt and gave a warning glance at the other children.

Now, Mrs. Tucker was considered hard and forbidding, and, knowing her great wealth, no one ever had an idea that she would accept an invitation to a dinner of this kind, but as little Ted said later, "I would like to know who could ever be more lonely than old Mrs. Tucker? No children, no friends, her house all shut up, and all by herself every day in her electric carriage, not even anybody to ride with her." Every Sunday she came to church in her electric coupe alone, walked up the church aisle alone, and out again, never acknowledging a greeting with more than a formal bow. Everybody seemed afraid of old Mrs. Tucker and stood in awe of her; so all the family wondered how little Ted ever had courage enough to ask her to dinner.

Mrs. Gardner was very much afraid the old lady would be offended when she saw the guests. The younger children found it hard to keep from giggling, the other guests looked disconcerted, and both Edith and her mother were nervous; but Ted determined to do the honors; so he took Mrs. Tucker's bonnet, brought his chair close to hers, and immediately began to show her his new top and to chatter away as if he had known her all his life. When dinner was announced, Mr. Gardner ushered all the guests in, and, after the blessing, Mrs. Gardner said in her sweet, tactful way: "We planned this day as a surprise to each of us as well as our friends. God has given us so much to be grateful for, we thought it a pity to celebrate alone; so each of us decided to invite some friend that would perhaps be lonely on that day, and not one of us knew whom the other would bring. We are so glad to have every one of you and we want you to feel perfectly at home."

And they did. Nothing breaks down reserve more quickly than a good, hearty meal. Mr. Gardner's drummer-friend proved very entertaining, with a fund of anecdotes; the little seamstress was dimpled and smiled; the night watchman's hearty laugh echoed through the room; old Mrs. Joals fairly

beamed, and every child's face was bright and joyous. Even old Mrs. Tucker smiled benignly, and when she went up the stairs to put on her wraps, she said, "God bless that kind little heart in the breast of your Teddy boy, Mrs. Gardner. He saw through my loneliness. True, I have wealth, and I could buy many Thanksgiving dinners, but of all your guests, even to the very poorest, none could have been lonelier than I. I have no one to love me or care whether I live or die; perhaps it's my own fault; but this feast of yours has taught me a lesson. You have the right idea. I am not going to be unhappy and lonely any more. It is my turn to entertain next; so I want all of your family and every guest to come to a Christmas tree at my house. Let each one bring some one else who is sad and lonely, and even then I won't have enough; so I will send little Ted out to find others. He knows how."—Mrs. G. S. Brown, in *Christian Advocate*.

Thanksgiving.

I will extol Thee, O God, my King,
And I will bless Thy name forever
and ever;
Every day will I bless Thee,
And I will praise Thy name forever
and ever.

—145th Psalm.

The writer of that beautiful Psalm was very happy when he bore witness to the loving kindness of Jehovah. We trace his joy in every line. Are not our hearts made glad when we indulge in thanksgiving? May not this happiness become a very real experience in our own lives?

There are days when it seems impossible to cultivate this spirit. Distress, suffering, loss eat into our very souls. Ingratitude, or breach of faith on the part of those from whom we had hoped better things, possibly bring a tinge of bitterness and discouragement. Our own mistakes may produce anxiety in once quiet minds; yet after all is added up and the balance struck we find that there is reason for glorifying God. Is His generosity not beyond our deserts? Can we measure it?

Although human nature may sometimes seem all awry, and our own souls not attuned to God's sweet music as they might, although the world becomes exhausted with sin and drinks its cup of sorrow to the dregs, let us be thankful that there is good everywhere, and that so many men and women the world over desire to flee to God for daily help. The purple hills and sapphire mountains are symbolic of the lofty shelter enjoyed by those who look beyond the narrow circumstances of their lives to their high refuge, Jesus Christ. Surely the note of thanksgiving should become magnificently triumphant when a Saviour is our theme!

It is good to make and maintain the resolution that not once a year, but every day we will offer the simple sacrifice of praise. This uplift of spirit never fails to steady us. The finest spiritual and material dividends are returned to those who habitually invest in emotions of gratitude. The thankful heart is the optimistic heart. With sheer delight we can accept the language of John Oxenham:

For all Thy ministries—
For morning mist, and gently falling dew;
For summer rains, for winter ice and snow

For whispering wind and purifying storm,
For the rift clouds that show the tender blue;
For the forked flash and long, tumultuous roll;
For mighty rains that wash the dim earth clean;
For the sweet promise for the seven-fold bow;
For the soft sunshine, and the still, calm night;
For dimpled laughter of soft summer seas;
For latticed splendor of the sea-borne moon;
For gleaming sands, and granite frontled cliffs;
For flying spume, and waves that whip the skies;
For rushing gale, and for the great glad calm;
For Might so mighty, and for love so true

With equal mind, we thank Thee, Lord!
—William C. Allen, in *Christian Advocate*.
San Jose, Cal.

"Whom Shall I Send?"

These critical and crucial times are testing us all in a hundred different ways, testing our faith, our courage and powers of endurance, testing our patriotism, testing our capacity for service and sacrifice. It is not individuals only that are being tested at this crucial time. Nations, governments, institutions, nay, the very Church of Christ itself, are being tried. If, out of this awful welter of slaughter, out of this confusion and strife, right ways of thinking and acting, righteousness and truth, are to prevail, if the world is to be better, if the kingdom of God is to come upon the earth, which, after all the sacrifices that have been offered, we most earnestly hope and pray will be the result, the leaders in Church and State must be strong men and true, men of vision, men of faith, men of fearless readiness to proclaim the right and the true way, men of zeal and ability to lead men in the true and right way, courage enough to break out of old ruts and to discard the rags of threadbare customs, which have proved ineffectual, men courageous enough to stand firm against all opposition for principles which cannot change and must be maintained, men big enough to think little of the dignity of office and much of its responsibilities, men great enough to be willing to serve, unselfish enough to be ready to give themselves for the good of others, ready to lose their lives that they may find them in service, men who love and fear God, ready to stand on God's side four square to every wind of opposition, ready to strive their utmost at whatever cost to help forward His Kingdom on earth; for that alone—loyal allegiance to God, loyal obedience to His laws, whole-hearted surrender to Christ—will bring lasting peace to the blood-stained earth. That alone will cause war to cease in the world, and bring harmony, charity, righteous dealing between nation and nation, between man and man, bring real prosperity and happiness. God is calling for such men. "Whom shall I send, who will go for us?"—Bishop L. W. Williams.

Thoughtful Boy.

He was a good little boy, and about thoughtful. It was during of dry weather, and he the great scarcity

the country. He came to his mother and slipped his hand into hers.

"Mamma," he said, "Is it true that in some places the little boys and girls have not enough water to drink?"

"That is what the papers say, my dear."

"Mamma," he presently said, "I'd like to give something for those poor little boys and girls."

"Yes, dear. What would you like to give?"

"Mamma," he said, in an earnest way, "as long as the water is so very scarce, I think I ought to give up bein' washed."—*Farmer's Advocate*.

Thanksgiving Prayer.

Fill Thou my heart with gratitude to-day—
For every friendly word and kindly smile;
And e'en the smallest blessing 'long the way
That cheers my saddened heart a little whole.

I thank Thee for the sunshine and the rain,
I thank Thee for my laughter and my pain;
I thank Thee for the common things of life,
When want, and need, and poverty are rife.
I thank Thee, Lord, that grief can't always last;
That there's an end to sorrow's darkest day;
Then give me gratitude for pleasures past,
My joys that Thou sawest fit to take away.

The treasures that were lent me for awhile
And then recalled—O help me, Lord, to smile
And say, "Thy will be done," sincere and true;
And give me work these empty hands can do.

For all my cruel sorrow and mistakes,
I humbly offer thanks to Thee to-day,
If thus I've learned to soothe a heart that aches,
Or turn some wanderer's feet back to the way
That leads to home, and heaven, and peace, and God.

Thus only, can I thank Thee for the rod—
To help another mourner to bear his loss—
Thus only, can I learn to kiss Thy cross.
—Cora M. W. Greenleaf, in *Exchange*.

Being on the Lord's Side.

How many there are today pretending to be loving both God and the world, men and women trying to touch the things that they should hate, and yet pretending to be living in the closest friendship of Jesus Christ? It is easy to put on the garments, but it is easier to see through the thin, mocking of them the true impossibility of compromising living. Just so truly, are laid down in world are at war. Compromising contrariety lives are things He has told us we are obedient to love. We must choose between the evil one of the world and the overflowing love of God.—Robert E. Speer.

For the Young Folks

NANCY BYRD TURNER, Contributing Editor

Harvest.

1.

Long in the strange, dark underworld,
The little waiting seed lay curled;
Then, fed by sun and rain and dew,
They felt their life stir—and they grew.

2.

And now the golden-harvest day
Fulfills the hope of March and May—
The joy forecast in summer's prime
Blesses the happy harvest-time.

3.

O Thou, whose sunshine brings to birth
All the fair things of Thy fair earth,
Sow in our waiting hearts the seeds
That have their fruit in noble deeds.

For the Southern Churchman.
Ted's Museum.

M. J. Jenkins.

"Oh, mother," said Ted, his eyes shining, "if I could only have that little house at the end of the garden for my own!"

We were walking in the garden, Ted and I. The house he wanted was at the end of a narrow path that wound through the shrubbery. It had been built for a tool-house, but we did not now need it. It was about ten feet square, and had, beside the door, a small window for light and air. There was nothing in it but a wooden bench.

"Just see how fine it is," said Ted; "perfectly strong and good, and real clean, if it were swept out. That's a dandy bench; and you know, mother, I could make a table, and shelves to go all round the walls, and some cabinets, if you gave me that big box in the barn and those odds and ends of boards the carpenter left the other day. Can't I have it, mother?"

"What do you want to use it for?"

"A museum."

"A museum! But you have no curiosities to put in it."

"You give me the house," said Ted, "and I'll find things to put in it; you'll see."

I said he could have the house and I gave him the key. He at once set about fastening it to a leather strap and a large piece of wood that there might be no danger of losing it. Then he ran away, with a yell of delight, to find Jimmy Brown, his best friend, to help him fit up the shelves and other improvements. They brought the boards and box and some nails over, and the carpenters' tools Ted got for his birthday, and had a great time all the afternoon sawing, matching, fitting and working. At last they had the shelves had a round table made, and they called paper (left over from work. The cabinets which I gave Ted to work on. I made them some paper and white a great time as paper-hanging a room), they washed the window I made a day I the muslim curtain for it; and I gave them a red geranium in a pot to keep on the sill for an ornament, on condition that they watered it daily. The

floor being carefully swept, they stained it with some left-over floor stain I had; and then I hunted up an old braided rug of grandma's for the centre. I can tell you I have seen worse-looking houses than that; and the best part of it was, nobody had to spend a cent on it. For, of course, no one wants to be spending cents just now, when they ought to be saving them for Thrift Stamps.

The next day being rainy, they stayed indoors and made two very good cabinets, with glass doors, out of our window panes. The door-knobs were made out of spools. I gave them a cover for the table, of bleached muslin, with a blue denim border. That matched the wallpaper.

In the afternoon we went up in the garret and looked to see if there were any curiosities that could be spared up there. We found an old book in which the S's were all like F's, the cover calf-skin and the leaves marbled. It had some maps in it, where the unknown parts of countries were covered with fearful looking animals and two-headed men, and it was called "Travels in Affyria." This was a good beginning, a real curiosity. We also found an old hour-glass which was once used to tell the time, the sand with which it was filled taking exactly an hour to run from the top of the double bulb into the bottom, through the tiny passage allowed; after which you just turned it upside down and the same thing was repeated. They used to use them in school-rooms.

When the rain was over the boys went out to hunt curious rocks and pebbles down by the river. They found some pretty ones, and a flint Indian arrow head. They put these in one cabinet, and when Ted's aunt came home from the seaside she brought him a large box of shells, scallops, pearly mussels, biscuit fish, bachelors' buttons, star fish and dainty shells. They were lovely, and they filled the other cabinet.

Ted's uncle sent him a German helmet, which is the chief treasure of the museum. But now that school has opened there is hardly a day he does not bring home something rare and strange. Whenever he sees a school-mate have something that strikes him as queer or interesting, he trades with him for it. And all his friends look out for "finds" for him. Sometimes it is a strange leaf or a beautiful flower that can be pressed and kept under glass. Sometimes it is a stamp or a coin.

Of course, what he has now is just a beginning, but he will get together a great many treasures by and by, and then he will have regular exhibition days, and all the admission pennies will go to the Red Cross.

Nutmegs.

It was the morning of Thanksgiving Day at grandma's, in the country; and the kitchen was the most interesting place in the house; at least, that was the way it seemed to little Jessie, who his bothered grandma more than she obliged her. The hired man had an

the only place in the house where a man might warm his toes! Of course, it was the only place where a man might sit on the wood-box and whittle while he smelled good things baking, and watch grandma and Jessie's mother and Aunt Aggie stepping about preparing the Thanksgiving dinner.

The most fun of all for him was to see how the workers had to keep dodging little Jessie. She was plainly "underfoot" that morning, and the hired man knew that he, too, was in the way.

"Now, what can I do to help?" little Jessie asked for perhaps the seventeenth time.

"You may grate the nutmeg on the custard pie," grandma answered.

"What's a nutmeg?" asked little Jessie.

"This is a nutmeg," answered grandma, and she put a nutmeg in one of little Jessie's hands, and a nutmeg grater in the other, and showed her what to do with them.

The hired man quickly saw that little Jessie could not grate a nutmeg, although she tried hard, and he was afraid she would drop the nutmeg grater in that custard pie. That is why he offered to help her.

"Come, come," said little Jessie's mother, laughing; "please let me do it, and you two skip into the other room and keep the poor old cat company!"

Jessie was disappointed until the hired man said, "You remember, Jessie, about how I sailed before the mast." The little girl knew that was the beginning of a story hour, so she gladly accompanied the hired man into the big dining-room, where the two sat before the fireplace ready for a pleasant time.

"Did you ever dig up any custard pie nutmegs when you were in foreign parts?" inquired Jessie.

"Dig them up? No, indeed! How could I? Why, Jessie, nutmegs grow on trees. When I was sailing the South Seas, many a time away off in Sumatra I have seen nutmegs growing. Mayhap now I have seen the blossom of that very nutmeg we were about to sprinkle over that custard pie. There isn't a prettier sight growing than a nutmeg tree covered with fruit. The branches spread out in a wide circle like this," and the hired man spread his arms around until he hit the cat on the nose: she was asleep on the sofa. The hired man said, "Excuse me, missus," to her, but she "meowed" at him. When Jessie stopped laughing he went on to tell her more about nutmegs.

"There isn't a lovelier fruit in the world to look at than the nutmeg," said he. "Its shell is a beautiful cream color, so it looks like a peach. When the shell bursts open you see the little nutmeg circled by crimson mace."

"Mace!" exclaimed Jessie; "what is mace?"

"Mace is a spice and it is the second coat of the nutmeg," explained the hired man; "and I ask you to believe what I tell you when I say that a nutmeg, with the mace, and the peachy shell and green leaves, makes the prettiest picture you can imagine!"

Just then came the sound of horses' hoofs on the snow and the jingle of bells, and Jessie clapped her hands and shouted, "I know a prettier picture; I know a prettier picture. It is all my cousins coming home to grandma's in a big sleigh for Thanksgiving Day!"

"And I know another pretty picture," answered the hired man, as he snatched his cap so he could go and take care of the horses; "it is sprinklings of nutmeg on custard pie!"

Then the door burst open, the cou-

sins rushed in and the fun began; but there were no games in the farm-house until Jessie had told all the children that nutmegs grow on trees away off in Sumatra.—Frances Margaret Fox in Sunday School Times.

Winter Quarters.

"Where's the crawling caterpillar?
Sound asleep in his cocoon.
Where's the bee, so bright and busy?
Dreaming in the hive of June.
Where's the snail and where's the turtle?
Safely buried in the ground.
Where's the woodchuck, where's the rabbit?
In their burrows they are found.
Where's the thrush, and where's the robin?
Singing 'neath the Southern sky—
Where's the bear and where's the squirrel?
In their hollow tree they lie.
Where's the ant, that careful worker?
In her underground abode.
Where's the eight-eyed spinning spider?
In a crevice snugly stowed.
Where's the bat that ranged at midnight?
He is in his winter sleep—
In his cave he hangs head downward,
And he never takes a peep.
These and many other creatures
Hide or drowse the winter through.
But when spring has once awakened
They are up and stirring too."

Unseen Blessings.

The people on the crowded street stopped and held their breath as the speeding touring car leaped up on the sidewalk right in the path of the two girls hurrying across the street to escape it. A sudden swerve of the chauffeur, a switch to one side just in time, and the car shot past, grazing the skirt of one of the girls.

Panting and flushed, the two girls stood on the curb. The by-standers' faces expressed relief at the narrow escape, while they joined in indignant protest at the reckless driver speeding away in the distance.

"How we ever escaped, I don't know," panted one of the girls.

"It was only God's providence," answered the other reverently, as they made their way slowly and thoughtfully down the street. "That was the nearest I ever came to being run over. When I saw the car dash up on the sidewalk we were making for—right in our path—I thought there was no escape for us. It was God alone who saved us."

"I wonder," said her companion, thoughtfully, "how many times He saves us from danger when we don't know about it? This time we saw how wonderful it was, but I wonder if there are not other times when we have just as great deliverances and never know."

"Yes," agreed her companion, "I saw a man crossing the street the other day when a car just missed him. He was walking along with his head down, evidently much pre-occupied, and the car coming up behind him just missed him by an inch or so; but he did not seem even to see it, went on the same way—head down, evidently lost in thought."

"I believe God saves us from danger many times when we don't know about it," answered her friend. "How much we have to thank Him for!"

Is it not so with each of us? We thank our Heavenly Father for the things we can see, for the blessings He sends us, for the times He saves us from harm and danger, but do we know

how many times He does? Do we realize the dangers which beset us, unseen, every day of our lives? Do we realize the pitfalls of temptation He guards us from, knowing that we are not yet strong enough to meet them?

Let us, then, thank God for the unseen, the unknown, blessings, as well as those which we see and know!—Anne Guilbert Mahon in East and West.

Uncle Robert's Pumpkin Plan.

It had been a perfect stay-out-of-doors day. Halstead and Phil Morrison had just come from the field in the big "bumpy" red truck wagon, with Uncle Robert, and were helping him unharness the strong, gentle team of horses, which had already given them so many fine rides over the splendid large farm.

"My!" exclaimed Halstead, as the boys started towards the house for supper, "I wish Floyd Tucker and Ted Lockwood could have the good times we're having."

"So do—I," added Phil, generously. "And I'd like also to see Bob Bently have a bit of our fun. Gee! 'twould be—great!"

"It would be just dandy if we could box up some of it later to take to them, each one, when we have to go back to Paxton to school," was Halstead's deliberate response, as Uncle Robert and the two boys entered together the cool, inviting kitchen to wash.

"If you can't take them the experiences you've had on the farm, you can box up, literally, something when you do leave, that will give the fellows you mention a good time at home," remarked Uncle Robert, mysteriously; "something that will furnish them lots of fun," pouring out a quart dipper of hot water into the bright tin wash-basin before him.

"What?" questioned both boys, eagerly.

"Pumpkins," returned Uncle Robert, promptly, with a twinkle in his eyes.

"Pumpkins—for a good—time!" exclaimed Phil, wonderingly.

"Oh, you mean to make pies of," and Halstead looked at Uncle Robert quizzically.

"No; not this kind," and Uncle Robert stepped to the roller-towel near the door. "They're too hard to raise for that! Whoever heard of pumpkins, with names grown on them, used for pies!" with a merry laugh. "Just common ones are good 'enough to be eaten."

"But I don't understand," declared Phil, plainly puzzled.

"Nor I," put in Halstead. "Named pumpkins! I never heard of that kind."

"It's the sort we used to make Jack-o'-lanterns of, your father and I, when we were boys," explained Uncle Robert, reflectively. "And we used to have some great surprises with them every fall."

"But can we—"

"Surely," and Uncle Robert and the boys sat down to the table.

Neither Halstead nor Phil ate much, so interested were they in what Uncle Robert called his "pumpkin plan."

"We'll have to begin to prepare them," directed Uncle Robert, "a long time before Hallowe'en; indeed, many weeks. That's why I am suggesting it now, so early in summer."

"After the pumpkins begin to get large as, say, a two-quart dish, you'll want to select the roundest ones—the ones to be named."

"I don't understand what you mean by 'named,'" said Phil, in a quandary.

"Do you just call them some name; is that what you mean?"

"No; the plan is to have the name grow on them, as I've hinted before. That's the point where the mystery comes in," replied Uncle Robert.

"I—I don't see—"

"It's this way," resumed Uncle Robert, smiling. "As soon as the pumpkins are about grown, or fully so, before they begin to turn yellow, you must start to name them. One mustn't wait too long, to get the best results."

"You can tell them; let me see if I can remember! Yes; I think so. One of them is to be Floyd, another Ted, and—"

"The third Bob," interrupted Halstead, excitedly.

"Very good. The first thing to be done is to cut these names in a piece of cloth; that's better than paper. Then one of the pieces of cloth containing a name may be pasted on a green pumpkin."

"The name part will be exposed to the sun, you see, and so will become in a few days a rich golden yellow. That part of the cloth from which the name is cut will protect the portion of the rind around the letters from the light, and that, accordingly, will remain green, a green background for the yellow letters of each boy's name."

"Won't that be a surprise!" declared Phil.

"I should say so," agreed Halstead, emphatically. "Can we do it!"

"Certainly," consented Uncle Robert.

"Good!" exclaimed both the boys at once.

"Another thing you must be careful to do to ensure success, cautioned Uncle Robert. "There must be some large deep boxes taken into the field, which will have to be placed over the pumpkins every night, to keep the dew off the cloth. The pumpkins must also be covered up with boxes during a rain-storm. This mustn't be forgotten."

"We'll not forget," promised Halstead and Phil, promptly.

"My! won't Ted, Bob and Floyd be surprised, in the fall, when they see their namesake Jack-o'-lanterns!" and Halstead could not conceal his delight at the thought of the fun in store for them.

"I should say they will," agreed Phil, quickly. "Uncle Robert, your pumpkin plan is splendid!"—Selected.

Of Pins.

The bad bumble-bee has a pin in his tail;
Mosquito has one in his nose.

The dear little kittens
Have pins in their mittens,
And, ouch! There are pins on the rose!

So if you are little and chubby, and round,

Wherever you wander or go,
The pins begin pricking
And stabbing and sticking.

They think you a cushion, you know!

—Abbie Farwell Brown.

For the Southern Churchman.

The Four Little Kittens.

Louise Gilman, Aged Seven.

Once upon a time there were four little kittens who lived with their mother. One day one of them ran away from her mother and the other three kittens ran after her. The mother called and called, but they did not answer. They ran way into the forest until they came to a house. There was a woman on the doorstep peeling apples; they all wanted them. The

woman called them to her and they came and had some milk. The kittens lived there all their lives.

For the Southern Churchman.

The Little Squirrel.

By Ruth Cockerille, Aged Ten Years.

Long, long ago, when I was but a little girl, I visited Hampden-Sidney. There were two big old trees that looked as if they touched the sky. And in those two trees there lived families of squirrels. They were both acorn trees. The little squirrels had a good time in those big trees. One day while I was there a little squirrel was crying because somebody was after his children. Either a snake or a cat. He cried for the longest kind of time, but now he's all right. They play around the tree just like children do on the ground. I wish I were a squirrel and could jump from limb to limb and go around the tree trunk like they do. Sometimes they go on the roof; then we can hear the pitter-patter of their feet. The back is of beautiful light gray and white; and the long, bushy tail is as pretty as can be; and underneath, the stomach is as white as snow. Their homes were in those two big trees and there are other squirrel homes all over the place.

I found a hole in the ground where a little squirrel had dug out a nut. That is the only one I have ever seen. I have no more to tell, so will now stop.

For the Southern Churchman.

Riddle.

Riddlemaree, round and blue,
Round and black—or brown—or gray;
You have a couple, and I have, too—
And not for the world would we give
one away.
We lift them, we turn them, we stretch
them, and all;
They never break, though they sometimes
fall;
They shine, they sparkle, they're fine to
see—
Who can read this riddlemaree?

Answer to last riddle: The flag.

The Remarkable Hen.

Scarecrow was a remarkable hen. To begin with, she was remarkably queer-looking, for the feathers on her neck stuck up like quills, and as for the feathers that should have been in her tail, they weren't there at all! But Scarecrow was remarkably good-natured. And though Frank and Bertha couldn't help calling her Scarecrow, they liked her best of all the hens.

Scarecrow was feeling very unhappy. She stood under a tree, while thirteen wee fluffy baby chicks peeped and fluttered about her. Everybody said they were the prettiest chicks in the yard. They were Scarecrow's first family. Frank and Bertha expected her to be fairly bursting with pride.

But it wasn't hard to guess why Scarecrow was unhappy. The children meant well, to be sure, but they didn't understand a hen's feelings. They were afraid that Scarecrow might take her family into the road, where they would get hurt, or that she might venture too near the pond, where the babies would drown. So with a stout gingham rag they had tied Scarecrow to the tree.

The other hens stopped and stared and made unpleasant remarks. They weren't tied to trees! And what comfort is it to have the finest children in the yard, if people are going to call one a simpleton?

But Scarecrow was not a simpleton. She knew better than to take her precious children into the road or near the pond. She decided that she wouldn't let any gingham rag make her unhappy. She had her eye upon an empty dry-goods box near the barn. So, though the other hens stopped and stared, Scarecrow paid no attention, but pecked away busily at the rag.

They had reason to stare later, for at last Scarecrow pecked the knot to pieces. And maybe she didn't turn her back on those other hens then, and stalk away, as she wished!

The chicks weren't very good at stalking, but anyway they turned their backs and scurried along with their mother, who was no simpleton. So they followed, as she led the way to the empty dry-goods box. It really made an excellent coop. When Scarecrow

had settled inside, with her thirteen wee fluffy baby chicks under her wings, she felt that she was the happiest hen in the country.

That evening, when Frank and Bertha went to feed Scarecrow, they found only a tree and a pecked gingham rag. They ran out to the road

RHEUMATISM AND INDIGESTION.

Practically all physicians and medical writers are agreed that there is a close relationship between Indigestion and Rheumatism. This view is substantiated by the fact that Shivar Spring Water, which is probably the best American mineral water for Dyspepsia and Indigestion, relieves Rheumatism and the rheumatoid diseases such as Gout, Sciatica, Neuralgia and Nervous Headache. All of these diseases are probably related and all are probably due in whole or in part to imperfect digestion or to imperfect assimilation of food. Physicians who have studied this water and who have observed its effects in their practice believe that it relieves these maladies by rendering the digestion complete and perfect and thereby preventing the formation of those poisons which inflame the joints and irritate the nerves, and also by eliminating, through the kidneys, such poisons as have already been formed.

The following letters are interesting in this connection. Dr. Crosby, a South Carolina physician, writes:—"I have tested your Spring Water in several cases of Rheumatism, Chronic Indigestion, Kidney and Bladder troubles and in Nervous and Sick Headaches and find that it has acted nicely in each case, and I believe that if used continuously for a reasonable time, will produce a permanent cure. It will purify the blood, relieve debility, stimulate the action of the Liver, Kidneys and Bladder, aiding them in throwing off all poisonous matter."

Dr. Avant of Savannah writes:—"I suffered for years with a most aggravating form of stomach disorder and consulted a number of our best local physicians, went to Baltimore and consulted specialists there and still I was not benefited. I had about despaired of living when I began to use Shivar Spring Water and in a short time was cured."

Mr. Rhodoe of Virginia writes:—"Please send me ten gallons of Shivar Spring Water quickly. I want it for Rheumatism. I know of several who were cured of Rheumatism with this water."

Editor Cunningham writes:—"The water has done more good than any medicine I have ever taken for Rheumatism. Am entirely free from pain."

Mr. McClam of South Carolina writes:—"My wife has been a sufferer from Rheumatism and after drinking twenty gallons of your Mineral Water, was entirely cured of the horrible disease."

Mr. Carter of Virginia writes:—"Mrs. Carter has had enlarged joints upon her hands, caused by Rheumatism. Shivar Spring Water removed every trace of the enlargement. The water is simply excellent."

If you suffer with Rheumatism, or with any chronic disease, accept the guarantee offer below by signing your name. Clip and mail to the

Shivar Spring,
Box 64 D, Shelton, S. C.
Gentlemen:

I accept your guarantee offer and enclose herewith two dollars for ten gallons of Shivar Mineral Spring Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if it fails to benefit my case you agree to refund the price in full upon receipt of the two empty demijohns which I agree to return promptly.

Name

Address

Shipping Point

(Please write distinctly.)

NOTE:—"I have had the pleasure of serving the little church at Shivar Spring as Pastor for years, and am therefore well acquainted with Mr. Shivar and his associates, whom I gladly commend as honorable business men and worthy of the confidence of the public. I have personally derived great benefit from the use of the Shivar Mineral Water and have knowledge of its beneficial effects in a great number and variety of cases."—Rev. A. McA. Pittman.

**The Power Behind
Strong, Keen, Red-Blooded
Americans**

"To help make strong, keen, red-blooded Americans there is nothing in my experience which I have found so valuable as organic iron—Nuxated Iron," says Dr. James Francis Sullivan, formerly physician of Bellevue Hospital (Outdoor Dept.), New York, and the Westchester County Hospital. Nuxated Iron often increases the strength and endurance of weak, nervous, run-down people in two weeks' time. It is now being used by over three million people annually, including such men as Hon. Leslie M. Shaw, former Secretary of the Treasury, and ex-Governor of Iowa; former United States Senator and Vice-Presidential nominee, Charles A. Towne; General John L. Clemm (Retired), the drummer boy of Shiloh, who was sergeant in the U. S. Army when only 12 years of age; also United States Judge G. W. Atkinson of the Court of Claims of Washington, and others. Nuxated Iron is dispensed by all good druggists everywhere.

-:-

FINANCIAL

-:-

SAVE - -

To buy WAR SAVINGS STAMPS;
To buy LIBERTY BONDS;
To contribute to the RED CROSS, Y. M. C. A., KNIGHTS OF COLUMBUS, Y. M. H. A., and other war relief organizations;
To provide for unavoidable delays in allotments if you expect to be in the army.
To provide for increased cost of living and all contingencies; and
BECAUSE IT IS THE DUTY OF EVERY MAN, WOMAN AND CHILD

National State and City Bank

1111 EAST MAIN STREET,

RICHMOND, VA.

WM. H. PALMER, President
JULIEN H. HILL, Vice-President and Cashier
J. W. SINTON, Vice-President
R. E. CUNNINGHAM, Assistant Cashier
WM. S. RYLAND, Assistant Cashier
JESSE F. WOOD, Manager Savings Department

CORRESPONDENCE CORDIALLY INVITED

INCORPORATED 1832

Virginia Fire and Marine Insurance Company

Of Richmond, Va.

ASSETS - - - - - \$2,160,195.00

Wm. H. Palmer, President

E. B. Addison, Vice-President

W. H. McCarthy, Secretary

Thrift Made Easy

Perhaps at some time in the past you have tried to save money but it proved a little difficult and you gave it up.

Do not, however, despair. There is an easy way.

To start Thrift but three things are needed:

- 1. A Savings Account in this reliable institution.
- 2. A determination to save so much each week or month.
- 3. Careful management in little things.

Those who practice Thrift naturally save money; in fact, it saves itself!

ORGANIZED 1866

The Union Bank of Richmond

1104 EAST MAIN STREET

Resources over \$2,300,000.00

and down to the pond, but they found no trace of Scarecrow and her thirteen wee fluffy baby chicks. They ran back to the yard, and at last in the dry-goods box they found Scarecrow, with her babies sound asleep under her wings. But Scarecrow was not asleep. She looked at Frank and Bertha with her bright eyes, and clucked as if to

say, "Isn't this home much nicer than your old gingham rag?"

"She knows more than we thought," said Frank and Bertha. "And she can have the box for a home, if she likes."

So Scarecrow and her babies lived in the dry-goods box near the barn and everybody was remarkably happy! —Abigail Burton, in The Mayflower.

Jno. L. Williams & Sons

BANKERS and BROKERS

Eighth and Main. (P. O. Box 503)

RICHMOND, VIRGINIA.

Transact a general Banking and Brokerage Business. Deal in Southern Investment Securities. Negotiable Railroad and Municipal Bonds.

The First National Bank

OF

Richmond, Virginia

DESIRE

YOUR ACCOUNT.

CAPITAL & SURPLUS

\$3,000,000.00

3%

INTEREST IN SAVINGS DEPARTMENT.

R. L. Christian & Company

514-16 E. Broad St.

Richmond, Va.

Leading Fancy Grocer

AGENTS FOR

HUYLER'S CANDIES and PETER'S SWISS MILK CHOCOLATE.

Special attention given to out-of-town orders.

Catalogue mailed on application.

Richmond, Fredericksburg & Potomac R. R.

To and from Washington and beyond—Daily.

Leave Richmond	Arrive Richmond
* 6.40 AM + 12.30 PM	+ 7.25 AM * 9.12 PM
* 6.40 AM + 3.40 PM	* 1.00 PM * 9.35 PM
* 9.00 AM + 7.00 PM	+ 3.20 PM + 11.40 PM
* 9.30 AM + 8.00 PM	+ 6.00 PM + 12.30 PM
+ 11.45 AM	

Richmond-Washington Local, Lv. 22.10 P.M., week days; 24.15 P.M. Sundays; Ar. 22.20 P.M., daily. Fredericksburg Accom. week days Lv. 24.15 P.M.; Ar. 24.15 A.M. Ashland Accom. week days, Lv. 27.45 A.M., 8.30 P.M.; Ar. 26.30 A.M., 5.30 P.M.

▲ Elba ticket and baggage offices not open for this train. * Main St. Sta. † Byrd St. Sta. (stopping at Elba). ‡ Elba Sta.

Classified Advertising and Notices

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per space line, each insertion. Special rates to contractors of any length. A rate of 15 cents per line is made in persons seeking positions. No advertisement accepted for less than 50 cents. Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

PIPE ORGANS.

If the purchase of an organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Kentucky, who manufacture the highest grade at reasonable prices.

Hardman Piano—Absolutely a bargain, in perfect order, mahogany case, upright full 7-1-3 octaves. Direct to purchaser; no rake-off to piano teachers. MANLY B. RAMOS, 106 North Seventh Street, Richmond, Va.

Vocalion Church Organ, two manuals, and pedals, blown by hand power or electricity. Perfect order. Will install. Will accept old organ in part payment. No commissions. MANLY B. RAMOS, 106 North Seventh.

Victrola—Cut price for slightly used instrument. Columbia records, also Edison and Pathe. Cut prices. MANLY B. RAMOS.

FOR SALE—TWO PURE-BRED SHETLAND ponies, a brown yearling filly, and a two-year-old black colt, \$50 and \$75, respectively. Both are broken to ride and drive and have beautiful conformation and manners. These, like all our ponies, are great family pets and would make most useful, healthful and delightful presents for any child. The Piedmont Farms, Marshall, Va.

HELP WANTED

CLERGYMAN, BEST RECOMMENDATIONS, desires parish. Address Parson, care Southern Churchman, Richmond, Va.

WANTED—MATRON FOR A CHURCH institution. Apply at this office.

WANTED—A REFINED WHITE GIRL or woman to live with small family and care for an invalid lady. State age, references, qualifications, present employment, if any, and how soon work can be begun. X-Y, care Southern Churchman.

POSITIONS WANTED

EXPERIENCED RECTOR AFTER SIX years in German environment, desires parish in South. Loyal Churchman and well known as preacher and lecturer. Every recommendation from present Bishop and vestry. Salary not the first consideration. Address Ph. D., Southern Churchman.

ATTENTION!!! Churchmen Everywhere

Under direction of the War Commission the Department of Army and Navy Work of the Brotherhood of St. Andrew is keeping the great Honor Roll of the Church.

Rectors and laymen send us the names of enlisted Churchmen and their military addresses.

ENLISTED CHURCHMEN send us your names and write us your wants. We are anxious to serve you wherever you are.

EVERY LETTER ANSWERED

B. F. FINNEY, Chief Sec'y
F. S. TITSWORTH, Executive Sec'y
Church House, 12th and Walnut Streets
PHILADELPHIA, PA.

THE BOARD OF MISSIONS.
Correspondence is invited from those who wish to know

Why it does.
Why its work signifies.
Why its work can be helped most effectively through the Board.

Address
The Right Reverend A. S. Lloyd, D. D., President of the Board of Missions, 241 Fourth Avenue, New York.

Legal Title or Use in Making Wills:
The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.

The Spirit of Missions, \$1.00 a year.

Marriages and Deaths

Marriage notices, not exceeding 40 words, \$1.00; Death notices, not exceeding 40 words, inserted free. Over 40 words at the obituary rate. Obituaries and resolutions, 20 cents per line. Six words to the average line.

Copy for this department must be received not later than Tuesday of the week in which it is intended to be published.

Christian: Entered into eternal rest, November 16, 1918, at noon at Fortress Monroe, Va., FRANK PALMER CHRISTIAN, in the thirty-third year of his age, husband of Charlotte Bemiss Christian, and only son of Mrs. Bessie Palmer Christian and the late Frank W. Christian, and grandson of Colonel William H. Palmer, of this city.

Funeral Sunday afternoon at 4 o'clock at Hollywood.

"Thy day has come, not gone;
Thy sun has risen, not set;
Thy life is now beyond
The reach of death or change,
Not ended—but begun.
O, noble soul! O, gentle heart; Hail and Farewell."

Died, THOMAS RUTHERFORD SAVAGE, M. D., son of the late Thomas S. Savage, D. D., and Elizabeth Rutherford, his wife, at his home in New York, on the 12th of November, 1918. Beside his wife and daughter, Dr. Savage is survived by a sister, Mrs. J. D. S. Cole, and two brothers, Alexander Duncan Savage and Rev. W. R. Savage.

Campbell: Died, at his home, Travelers' Rest, near Kearneysville, W. Va., on October 10th, PHILIP REICH CAMPBELL, oldest son of John Thomas and Rebecca Ayres Campbell, aged sixteen years.

JOHN D. BLEIGHT, died, November 10th, 20 minutes to 11 o'clock, at his home, in Fredericksburg, aged 72. His wife, two sons and two daughters survive him.

"Blessed are the dead who die in the Lord."

HAMILTON MacFARLAND BARKSDALE, son of the late Dr. Randolph and Elizabeth Macfarland Barksdale, of Virginia, died at his home in Wilmington, Del., October 18, 1918, in the fifth-eighth year of his age.

The death of this worthy gentleman has brought sorrow to many hearts, and has taken away from the du Pont de Nemours Company one of its most valuable and highly esteemed officers.

He was honorable in the discharge of all the affairs of life. Largely endued with a compassionate and generous spirit, he was beloved and honored, and with heart at peace with itself he slept his last sleep.

"Like one who draws the drapery of his couch
About him, and lies down to pleasant dreams."

Died, in Buffalo, N. Y., BARKSDALE HEYWARD, son of Benjamin Huger and Mary Barksdale Heyward, of Rion, S. C., and grandson of the late Dr. Randolph Barksdale, of Petersburg, Va., after two days' illness, victim of influenza.

His wife and parents and several brothers and sisters survive him. He early indicated a sweetness of disposition and a superiority of intellect that distinguished him throughout his short and well-spent life.

"Oh! what a shadow o'er the heart is hung,
When peals the requiem of the loved and young."

Powell: On Friday, November 1, RUTH ASHTON POWELL, wife of Major Llewellyn Powell, M. C., U. S. A., and daughter of Mr. and Mrs. Horace Ashton, passed away at the Alexander Hospital, after a short illness of pneumonia following influenza. Funeral services at her late home on North Washington Street were conducted by the Rev. William J. Morton, rector of Christ Church, of which church she was a member.

Rarely have the hearts of this community been so stirred to sorrow and deep sympathy as at the tidings of the death of Mrs. Powell. A devoted wife and mother, happy in her husband, home and

Southern Churchman

SOUTHERN CHURCHMAN COMPANY

Publishers

818 East Grace Street, Richmond, Virginia

LEWIS G. WILLIAMS, President.

E. B. ADDISON Vice-President.

REV. E. L. GOODWIN, D. D., Editor.

REV. JAS. D. GIBSON, Managing Editor.

Entered at the Postoffice in Richmond, Va., as second-class mail matter.

Subscription Price—After January 1, 1918, \$6.00 per year in advance. To the Clergy \$2.00. Six months' \$1.80. Trial subscription 3 months 50 cents, 10 cents a copy. Foreign postage 50 cents additional. First numbers not over 3 months old 10 cents each, over 3 months old 20 cents each.

For the convenience of subscribers, subscriptions are not subject to expiration unless otherwise ordered. Notice of removal, discontinuance, or change of address should be sent to the office before the date they are to go into effect.

RECEIPT OF PAYMENT is shown in about two weeks by change of date on address label. If date is not properly extended after each payment notify us promptly. Receipt for payment will be sent.

Notice: post office address. The exact post office address to which we are directing the paper at the time of year, MUST ALWAYS BE GIVEN. Our mailing is arranged by post office and not alphabetically.

M. C. all clerics and money order payable to the order of Churchman and not to an individual.

ADVERTISEMENTS—Fees quoted on request. See last page of each of that department.

Representatives wanted in each Parish, liberal commission.

News concerning the church at large always welcome.

children, a loving daughter and sister, and a loyal friend, filling each relation in her own bright and lovely way, hers was a life that will be missed, indeed.

"They are not lost whom we lose in Him whom we cannot lose."

JACK WILLIAMS.

An Appreciation.

He was not a man, he was a child; he was not a soldier, he was a scout; he was just his mother's boy—but he was a hero! He died for others, and has left an example blazoned in "the light that never was on land or sea," that can never die; that glory which is shed only whenever and wherever an act of perfect self-forgetfulness is rendered. He did not know he was heroic; he did simply what he thought was right, and with him that meant the only thing to do. When he passed through the door that we call death, who can doubt what welcome he found from Him who said, "Greater love hath no man than this, that a man lay down his life for his friends."

RESOLUTIONS.

It is the sense of the vestry of St. Thomas Church, in its duty to take official notice of the death of our late beloved rector, Rev. Robert S. Carter, to say that his sudden taking away was a distressing shock to the entire community without relation to creed.

For ten years he labored lovingly and efficiently among us, and our church expanded and grew under his shepherding.

His fine qualities of heart and mind, added to his consecrated character, brought to him the esteem and value of his fellows without stint. We adopt the following resolutions:

First. That the death of our late valued and loved rector causes each of us a grief and sadness that is difficult to express.

Second. That the church has sustained a great loss; that his unselfish care and labor as its rector will long be gratefully remembered and cherished; and that his example as a Christian man will live on and on.

Third. That we extend to each member of his family our heartfelt sympathy and the assurance that we hold each of them in tender and fond remembrance.

That a copy of these resolutions be sent to the Southern Churchman and the county papers and to the family of Mr. Carter.

C. C. TALIAFERRO,

E. F. GOLSAN,

GEO. L. BROWNING,

Committee of St. Thomas Church,

Orange, Va.

Christiansburg, Va., November 10, 1918.

The undersigned Committee of St. Thomas' Protestant Episcopal Church Sunday School of Christiansburg, Va., submits the following as to the loss sustained by the recent death of MISS ELIZABETH STUART.

Her death has broken the earthly chain of our Sunday-School circle. She has gone to join that goodly company which abides in eternal spring-time.

While this splendid life, an incense and an inspiration, has gone from among us, her noble spirituality abides.

It has been said, and we believe truthfully, that nothing good perishes; and so, with her well-poised, intellectual and spiritual life.

Without distinction without procrastination, love. Lavish it upon the poor, where it is very easy, especially upon the rich who often need it most: most of all upon our equals, where it is very difficult and for whom perhaps we each do least of all.—Drummond.

It has not been lived in vain. While the nobleness of her character would have commanded attention and admiration in a larger Sunday School, or in the multitude, it was especially felt in our sparse ranks.

"Greater love hath no man than this, that he gave his life for a friend," was the slogan of her life, and the fulfilling of that scripture when she tendered her services to nurse the sick soldier who lay dying in our town, far away from relatives and home.

"Inasmuch as ye did it unto the least of these, my brethren, ye did it unto me," was a missing link in humanity's chain until Christ came to minister as a servant unto those in need, and Miss Elizabeth truly lived that life.

Her loyalty to country and to Christ was no fifty-fifty measure, but was crowned with a devotion that was a benediction to all with whom she chanced to meet.

Therefore, we record that our Sunday School has sustained the loss of an earnest and efficient teacher, one who was ever faithful to every trust, and worthy, in every way, of our emulation.

MISS MARY ELLETT,
MISS MINNIE BELVIN,
ALLEN I. HARLESS,
Committee.

MRS. MADGE LISTER MINER.

Whereas, God in His divine wisdom has called to her heavenly home, on September 29, 1918, MRS. MADGE LISTER MINER, wife of our rector, Rev. Edward Patton Miner, and our beloved leader, we, the members of Galilee Guild of Galilee Church, Virginia Beach, Va., have resolved to submit these resolutions of love and respect.

Resolved, That in the death of Mrs. Miner the Guild has lost its most efficient worker; its most able counsel and its most loyal friend.

That as choir leader and organist of Galilee Church for more than twenty years her untiring labors will be held as a sacred reminder that "many shall rise up and call her blessed."

And that as a community we have lost our most valuable citizen and patriot.

Resolved, That our heartfelt sympathy be expressed in this form to our beloved rector, and to other members of her family, and that a copy of these resolutions be spread on the minute book of the Guild and published in our Church papers.
GALILEE GUILD.

OBITUARY OF JOHN MONCURE ASHBY.

MR. JOHN MONCURE ASHBY died August 13, 1918, after an illness of several months, at his home near Fredericksburg, Va., leaving a wife, Minnie Duval Ashby; one son, Charles Ashby, and a brother, Mr. James Ashby, all of Stafford county, Va. His death was felt as a great loss to a community in which he had spent his life, and in which he was universally loved. With our sorrow for the loss of one so loved by all comes the feeling of thankfulness for his life and influence which has left us and the world better.

Mr. Ashby was the son of Mr. James Ashby and Mrs. Fannie Ashby, and a nephew of "the Ashby brothers."

His character and personality were striking. He combined the gallant spirit of the Ashbys with the gentleness and charity of the Moncures, and the high principles and honor for which they both stood. In the highest sense of the word, he was a Christian gentleman.

Faithfully fulfilling every relationship

of life, faithfully following Christ and leading others to Him, by his life and example, with his heart full of love of God and his fellow man, we know in him a man after God's own heart. As we laid him to rest in the summer lights and shades in the Moncure resting place, at old Aquia Church, that he loved so well, I felt God's presence as He seemed to smile down on His beloved follower and say: "Well done, thou good and faithful servant; enter thou into the joy of thy Lord," and my grief was stilled.

F. GREENHOW SCOTT.
VESTRY OF ST. THOMAS' PARISH, BALTIMORE COUNTY, MARYLAND.

November 2, 1918.

On motion of the rector, the following minute was ordered entered upon the vestry record:

"The rector and vestry of St. Thomas' Parish, Baltimore county, Maryland, record with sincere sorrow the death on Thursday, October 24, 1918, in Baltimore, of the REV. PHILLIP HOWARD WILLIAMS, formerly assistant minister of the parish from July, 1913, to July, 1915.

"The first two years of his priesthood were spent here in earnest and successful ministrations to the young people of the parish and McDonough school. It was with great regret that we parted with him to go to Alaska, where he felt called to missionary work, and where he was stationed at Tanana.

"Desiring to offer himself for special duty among the soldiers, he came east early in October, and was almost immediately stricken with the prevailing epidemic of influenza and pneumonia.

"He was thirty-three years old, a native of Baltimore, a student at the Baltimore City College and at St. Stephen's College, Annandale, New York, and completed his theological course at the Alexandria School, Virginia. He was a great-grandson of Bishop Clark, the first Bishop of Maryland, and inherited many charming qualities of mind and manner which were consecrated with whole-hearted devotion to Christ and His Church."

A memorial window to the late Rear Admiral Thom Williamson, Engineer Corps, United States Navy, was recently dedicated in St. Paul's Episcopal Church, Haymarket, Prince William county, Va.

The subject chosen is "The Good Shepherd." This is peculiarly appropriate, inasmuch as Rear Admiral Williamson was noted for his love for children. He was the constant joy and comfort for his own children, grandchildren and great-grandchildren, as well as for all others who came in contact with him. His generous love included all, especially any in trouble—old or young, great or small.

The memorial is erected by his widow and children.

CHURCH INTELLIGENCE.

(Continued from page 11.)

the dying and writing their home folks; burying the dead. These are some of the many opportunities that come to a chaplain.

"Side by side in the Red Cross hospital lay a Roman Catholic American, an English Jew, a Canadian Presbyterian lad from near my own home, and two young Frenchmen—all five frightfully wounded. The head of one was nearly severed from his body, a hole as big as a silver dollar just missed the heart of another, a third was terribly mangled in thigh and groin, and the others simply shot to pieces. I held them while Dr. Campbell dressed the wounds.

"I shall never forget the cheerful courage and tender solicitude of each for the other, the lasting gratitude in the eyes of all as each was nursed back to life, and evacuated the base hospital."

OHIO.

Rt. Rev. W. A. Leonard, D. D., Bishop.
Rt. Rev. F. Du Moulin, D. D., Coadjutor.

The Installation of Dr. Smythe as Dean of Bexley Hall.

The Seminary year of Bexley Hall, the Divinity School of Kenyon College, Gambier, O., is well under way. The Seminary opened Tuesday, September 24th, with Evening Prayer in St. Mary's Chapel, conducted by President Peirce, of the college. Immediately after Evening Prayer there took place the inauguration of the new Dean, the Rev. George Franklin Smythe, M. A., D. D., Colburn Professor of Homiletics and Religious Education. It was a simple but impressive ceremony of induction. The President administered the oath of installation, and the Bishop of Ohio, who was present, gave the benediction.

Dr. Smythe was elected to his office last June by the Board of Trustees, the announcement being made at commencement. For thirteen years Dean Smythe has been connected with Kenyon College, serving as rector of the Church of the Holy Spirit, the college chapel as college chaplain, and as a member of the faculty. He was elect-

Ratcliffe & Tanner, Inc.
...FLORISTS...

207 N. 6th Street, Richmond, Va.

FLOWERS FOR ALL OCCASIONS

TO WARD OF PNEUMONIA

Rub vigorously with GOWAN'S—the pleasant, effective, ex-ternal application for colds, croup, pleurisy, pneumonia, etc. Soothing and healing. Ask your druggist. If he can't supply you write GOWAN MEDICAL CO., Concord, N. C. \$1.00, 50c, 25c Pay no more.

The Choice of Executors

is a matter of great importance. Every dollar you leave should be conserved in such a way that your heirs may enjoy the uninterrupted benefits of your life's work.

This Company is a careful and economical executor, trained in the law and business, sound in judgment, and seasoned in practical experience; its primary business is the administration of trust funds.

Correspondence invited.

Capital
\$1,000,000

RICHMOND TRUST
& SAVINGS CO.

7th & Main Sts.,
Richmond, Va.

ed to the chair of Homiletics and Religious Education in Bexley Hall in 1916. In 1911 he was appointed to deliver the Bedell Lectures on the Evidences of Natural and Revealed Religion, his subject being "The God of Israel." Dr. Smythe is now engaged in writing the Centennial History of the Diocese of Ohio, a work undertaken by his predecessor, the late Dean H. W. Jones, D. D., Professor of Ecclesiastical History, Church Polity and Canon Law, which was cut short by his death. Dean Smythe's well-known patience, skill and untiring devotion to historical investigation give promise of the production of a work which will be of great historical interest to the Church in Ohio. All those who know the author are awaiting with interest the forthcoming work.

Dean Smythe assumed his official duties under very unusual and extraordinary circumstances, as was suggested by President Peirce in his installation address. For the first time in the history of Kenyon College every able-bodied student is under military discipline and training, and as the enrollment is unusually large the facilities of the college are being utilized to their utmost in an attempt to contribute to the common cause in the present crisis.

It is Dean Smythe's desire that Bexley Hall, which has already contributed a generous number of its students and alumni to the nation's services, shall not be behind the college in the faithful performance of the particular duties which have been allotted to it, namely: the preparation of young men for the serious work which will confront the Christian ministry of this generation. He is therefore doing everything possible to foster the same spirit of loyalty, self-sacrifice and devotion to duty that is displayed by the soldier in the training camp, and to this end he is receiving the hearty co-operation of the student body.

ERIE.

Rt. Rev. Rogers Israel, D. D., Bishop.

Bishop Israel will come back to his diocese in the spring, if not earlier. His work in France cannot be overestimated. Hundreds of soldiers' letters coming home speak of his gentle and strong ministrations.

Our Mission House at "Instantan," which includes a chapel, parish rooms and a flat upstairs, has been made an emergency hospital for that village.

PITTSBURGH.

Rt. Rev. C. Whitehead, D. D., Bishop.

Thanksgiving Service.

On Monday morning a service of thanksgiving for the cessation of hostilities between the Allied forces and Germany was held in Trinity Church, Pittsburgh, the Rev. Dr. E. S. Travers and his assistant, the Rev. E. B. Andrews, officiating. It began in a very impressive manner by the singing of the Long Metre Doxology, followed by the rendition by the organist of the national hymns of Belgium, France, Italy and England, the congregation standing, ending with the hearty singing of the Star Spangled Banner. Then came the responsive reading of Psalms 46, 47 and 150, and the reading by the rector of a greeting sent by Bishop Whitehead from his sickbed in the hospital to his people, "Thanks be to God which giveth us the victory through Jesus Christ our

Lord." The Thanksgiving Psalm for Victory from Forms of Prayer to be used at sea was read responsively, and America was sung. The creed and prayers for the country and thanksgiving and the Lord's Prayer followed, the service closing with "The Battle Hymn of the Republic." The "Mothers of Democracy" were present in large numbers, and occupied the front pews in the church. Dr. Travers asked the congregation to stand while they marched out bearing their banners and flags, "Jerusalem the Golden," and two other appropriate hymns being sung as they withdrew.

The church was filled to capacity, nave and three galleries, and before the conclusion of the service the side aisles were crowded with worshippers who had come in from the throngs that filled the streets. All through the day Trinity Chimes played patriotic hymns and songs, thus adding to the general spirit of jubilation exhibited on every hand.

Personal Notes

The Rt. Rev. Clinton S. Quin, D. D., recently consecrated Bishop-Coadjutor of Texas, has changed his address from 1015 Holman Avenue, Houston, to 3708 Fannin Street, Houston, Tex.

The Rev. Nathan W. Stanton, formerly rector of St. Mark's Church, Buffalo, N. Y., now Archdeacon of Buffalo, has changed his residence from 401 Dearborn Street to 273 Parkside Avenue, Buffalo.

The Rev. Charles E. Crusoe, rector of St. George's Church, Mt. Savage, Md., has been called to the Church of the Holy Innocents, Baltimore, Md.

The Rev. J. Orson Miller, rector of

Trinity Church, Natchitoches, La., and connected missions, has accepted the rectorship of Christ Church, Covington, La., and connected missions, made vacant through the recent death of the Rev. Ernest A. Rennie.

The Rev. George T. Lascelle, rector of St. Matthew's Church, Sanbury, Pa., has volunteered for war service and has been accepted. He left on November 15th for the training camp at Camp Taylor, Louisville, Ky.

The address of the Rev. G. L. Bishop, is changed from Wenonah, N. J., to 204 South Forty-first Street, West Philadelphia, Pa.

Ordination.

In St. Luke's Church, Hot Springs, November 10th, the twenty-fourth Sunday after Trinity, Jens William Jensen was ordained to the diaconate by the Rt. Rev. Hugh L. Burleson, S. T. D., Bishop of South Dakota. The Rev. A. B. Clark, rector of St. Luke's Church, presented the candidate.

Deaths.

The Rev. George Harbaugh Johnston, D. D., died at his residence in Georgetown, S. C., on September 29th. The burial service was read in Prince George, Winyah Parish Church, Georgetown, on Tuesday afternoon, October 1st, after which the remains were taken to Philadelphia, Pa., for interment.

You have a Faith for Better Living. How about Furniture for Better Homes?

Sydnor & Hundley

Seventh and Grace Streets,
RICHMOND.

CUT ME OUT

And send me, with your name and address to the Southern Churchman Co., Richmond, Va. I will bring you full particulars of how you can easily earn from \$5.00 to \$25.00 within the next few weeks.

Turn your spare time into money.

Books and Stationery

Prayer Books, Hymnals, Bibles, Chancel Books

Religious and Miscellaneous Books, Fine Stationery

Our stock and service are at your command. Write us for anything you need.

Headquarters for Church and Sunday-School Supplies. Publishers of American Church Sunday-School Lesson material.

Write for Catalogue and Samples.

We extend a cordial invitation to readers of "The Southern Churchman" when in Philadelphia to call upon us,

George W. Jacobs & Co.

PUBLISHERS, BOOKSELLERS, IMPORTERS, STATIONERS
1628 Chestnut Street Philadelphia.

Church Furnishings, Memorials, Etc.



CHURCH VESTMENTS

EMBROIDERIES

Silks, Cloths, Fringes, Etc.

CLOTHING for CLERGYMEN

COX SONS & VINING

A-74 Madison Avenue.

New York



CHURCH FURNISHINGS

Gold, Silver and Brass

Church and Chancel Furniture

Write for Catalogue
for Episcopal Churches

W. & E. SCHMIDT CO.

206 Third Street.

Milwaukee, Wis.

CHURCH EMBROIDERIES

Stoles, Eucharistic Vestments, Surplices, Altar Hangings, Burses and Veils, Markers, etc. All materials for sale.

The only studio importing exclusively English un-fading silks, Damasks, fringes, linings, pure gold metal threads, etc.; and using Standard Church of England

English silk stoles, plain.....\$ 5.00

English silk stoles, handsome crosses.....\$ 6.50

English silk stoles, best hand embroidery,
from \$10.00 up to.....\$50.00English silk burse and veil with crosses,
\$12.00, \$15.00, \$18.00.....\$20.00Handsome embroideries unsurpassed in workman-
ship. Special altar linens embroidered in England.
Testimonials from all over the world.

Agent for British-Israel publications.

THE CATHEDRAL STUDIO

Miss Lucy V. Mackrille

11 W. Kirke St., Chevy Chase, Md.
30 minutes by trolley from U. S. Treasury,
Washington, D. C.

GRANITE AND MARBLE MEMORIALS

Largest Stock in the South
We pay the freight and
guarantee safe arrivalThe Couper Marble Works
(Established 65 years)
244-246 Bank St., Norfolk, Va.

Thoughts For the Thoughtful

The religion that costs nothing does nothing.—Ex.

No man can speak for God except he to whom God has spoken.—Ex.

Love for God and man both come into the heart at the same moment.—Ex.

Thanksgiving is only our annual time for saying grace at the table of eternal goodness.—James M. Ludlow.

God's blessing is limited only by the size of the vessel we take to Him. He always fills that to overflowing.—Ex.

It is a beautiful saying of the great Saint Ignatius: "Bear all, put up with all, even as God beareth with thee."

Sometimes we must go forward for Christ, and sometimes we must do a harder thing—wait patiently for Him.—Exchange.

The Christian should cultivate the habit of trusting in God, moment by moment, until it becomes as natural as breathing.—Ex.

Men who live for self never succeed in satisfying self or in quite satisfying anybody else; men who live for others in Godlike unselfishness have joy themselves while giving joy to others.—Henry Clay Trumbull.

The ever present thought of the greatness of God's love and the depth of man's need—it is this, and this alone, that can save us from the sin of the hard and thankless heart.—Lang.

"All experience is an arch where-
through
Gleams that untraveled world, whose
margin fades
Forever and forever when I move."
—Tennyson.

To be angry about trifles is mean and childish; to rage and be furious is brutish; and to maintain perpetual wrath is akin to the practice and temper of devils; but to prevent and suppress rising resentment is wise and glorious, is manly and divine.—Watts.

Nearer art Thou than breath.

My victory over death;

Bid fears be still.

Give always what is best.

I am forever blest,

And enter into rest,

Led by Thy will.

—Evangeline Close.

I hear men speak continually of going to a "better world" rather than of its coming to them; but in that prayer which they have straight from the lips of "the Light of the World," there is not anything about going to another world; only of another government coming into this, which will constitute it a new world indeed; new heavens and new earth: "Thy king-

dom come; Thy will be done on earth as it is in heaven."—Ruskin.

Grief should be

Like joy, majestic, equable, sedate;
Confirming, cleansing, raising making
free;Strong to consume small troubles; to
commandGreat thoughts, grave thoughts,
thoughts lasting to the end.

—Aubrey de Vere.

The extension of the true influence of the Church depends upon the intensity of its spirit. Even when most conscious of its call to affect the whole range of national life, to bring within its fold the masses who are straying without, the Church must, by repeated acts of recollection, return to the great saying of its Lord, "For their sakes I sanctify myself."—Selected.

We are not our own masters; we are children and servants, and we depend upon the will of another. Our eating and drinking, our sleeping and waking, our holiday making and our labor—all should be done in the consciousness of God, our Father and Lord. The thought of God should sound constantly like low music in the background of our spirits, and should form the keynote of all our thinking, feeling and willing.—A. Theluck.

The will of God is done in Heaven without reservation. Each one of those who works the purpose of God does it with absolute abandon, holding back no part of the price, and we are praying that we may do the same in this world; that we may ask no bargain with God as to our surrender, but give ourselves entirely into His hands.

A New England minister was on a journey when suddenly the speed of the train was slackened, and in a short time it came to a standstill. After waiting a little he got out to inquire the cause.

"Is anything wrong with the engine?"

"No, she's a new engine As good as runs on any line."

"Coal given out?"

"Plenty of coal."

"Water run short?"

"Power o' water, but it ain't bilin'."

No lack of supply, but a proper degree of heat must be attained before the steam can work off.

"While I was musing the fire kindled; then I spake I with my tongue."
—Selected.

In a ministers' prayer meeting a brother put the question, "What, then, is the cause of so much prayerlessness? Is it not unbelief?" The answer was, "Certainly." But then comes the question, What is the cause of that unbelief? When the disciples asked the Lord Jesus, "Why could not we cast the demon out?" His answer was, "Because of your unbelief." He went further, and said, "But this kind goeth not forth save by prayer and fasting." If the life is not one of self-denial, of fasting (that is, letting the world go), of prayer (that is, laying hold of Heaven), faith cannot be exercised. A life lived according to the flesh, and not according to the Spirit—it is in this that we find the origin of prayerlessness of which we complain.—Andrew Murray.

R. Geissler, Inc.

56 West Eighth Street, New York

Memorials
FOR THE CHURCH
Furniture — Windows — Fabrics

O. Luetke's Art Works Church Furnishings

IN METAL, WOOD, MARBLE, ETC.

Est 1886. 328-332 7th Ave., New York

Brotherhood of St. Andrew

Guilds and all Church organizations desiring to assist their treasury can find no better way than by representing the SOUTHERN CHURCHMAN. And at the same time you will do a good work by placing the SOUTHERN CHURCHMAN in homes where there is no Church paper. Write to-day for full particulars.

SOUTHERN CHURCHMAN,
Richmond, Va.



All Arms of the Service Commend It
On account of its remarkable qualities it has been enthusiastically approved by the highest officials of the army and navy. The Inspector General of the army, Major-General John L. Chamberlain, describes it as "an excellent map" which "conveys a very clear idea of the situation." Rear-Admiral H. P. Huse, President of the Naval Examining Board, terms it "the most satisfactory thing of the kind" he has seen, and adds that he does not know "how it can be improved upon."

"It Will Be of Immense Value to Me,"

writes Charles S. Sloane, Secretary of the U. S. Geographic Board, Washington, D. C., who praises its size and scale particularly. The Aide to Brigadier-General Enoch H. Crowder, the Provost Marshal General, characterizes it as "an interesting and helpful map" and expects to "find it very useful" in his office.

"Its Publication is a Real Service to the Country," declares Daniel C. Roper, Commissioner of Internal Revenue; and Captain Roger Wells, U. S. N., Director of Naval Intelligence, speaks of it as "complete to the minutest detail." Vice-President Marshall has given it "a prominent position in his private office where he may consult it from day to day."

America's Highest Map Authority Endorses it. Chief Geographer B. B. Marshall, U. S. Geographical Survey, Washington, D. C., styles it "a fine piece of work in every respect and by all odds the best that I have seen. The shading scheme is graphic indeed, showing at a glance the track of the Hun in his effort to crush civilization under his cruel, inhuman control. Each home from which has gone a father, a son, a hus-

band, or a brother, would certainly appreciate a copy of your Liberty Map, as would those who cannot go. By all means try to put one in each home."

A Clear and Thrilling Picture

The wonderful LITERARY DIGEST LIBERTY MAP shows at a glance how far the Huns have advanced, how much territory they occupy, the area of their latest "drives"; where our own American armies, shoulder to shoulder with our Allies, are fighting on the great *Battle Line of Liberty*, and makes plain the mighty task which confronts America.

An Index of More Than 12,000 Places

is supplied with each map. It is bound in a separate booklet with handsome map covers, and is packed with the folded map, in a strong square envelope pouch which can be used as a permanent container for both.

In Addition to the Western War Area

is a complete insert map of the whole field of operations, showing Russia, the British Isles, Spain, the Balkans, the Italian Front, the whole Mediterranean, and the Mesopotamian campaign.

Railroad and Highways

and thousands of cities, towns, fortresses, hills, and other places of military importance are shown with special care to secure completeness, convenience and legibility. **The Limits of the Submarine Blockade** are shown as well as the routes of the *Air Raids* which will be increasing rapidly in number and importance as the great new fleet of airplanes, now building, go into action.

Coal and Iron Areas

A special insert map is provided, showing the coal and iron areas in the countries included in the larger map and their relation to the abilities of the opposing nations to carry on the war.

The Coloring of the Liberty Map

is strikingly graphic and significant. The countries are clearly differentiated and all boundaries are made very plain. The great *Battle Line of Liberty*, marking the positions of the American and Allied armies, is shown in Red, White and Blue.

It Will Be a Great Satisfaction to You and an inspiration to your family, or to those who are working in your place of business, or to those who call at your office, to see, day by day, this unusual and eloquent LITERARY DIGEST LIBERTY MAP displayed conspicuously on your wall telling its wonderful story of the great fight for freedom.

Size 4 ft. 4 in. wide; 3 ft. 6 in. high

It is the *only map* which gives the American people a vivid visualization of the great war, and thus is calculated to rouse their patriotism to a still higher pitch and intensify their determination to see the war through to a victorious conclusion. *It shows how a black cloud of frightfulness and terror has been thrust across Europe by the savage Hun; how it has swept over whole nations, scattering death and ruin in its wake. But now, from all the ends of the earth where men are still free, the Armies of Liberty have gathered at the "Frontier of Freedom," and are battling, driving back the savage hordes.*

ACT QUICKLY---Use this Coupon

SOUTHERN CHURCHMAN, Richmond, Va.

Send me, carriage prepaid, The Literary Digest LIBERTY MAP, with Index, in the style I have marked with an x in the following list. I enclose the specified price.

☐ Fine Quality Bond Paper Edition, Price \$2.75
☐ Best Quality Map Cloth Edition, Price \$4.50*

Name.....

Street and Number.....

City or Town.....

*Some of the Map Cloth Edition are equipped with Black Wood Rollers and Hanger. If you wish this style, remit \$5.50

THE CHURCHMAN will gladly answer requests of its readers for information about advertisements

Moderate Prices---Money-Back Guarantee

The LIBERTY MAP is made to last. You may have it on fine quality, durable, bond paper; price \$2.75, with Index. Or on indestructible map cloth; price \$4.50, with Index. Each Map, with Index, is packed in a square envelope pouch—a safe and convenient permanent container.

So sure are we of the unquestioned superiority of this wonderful Map that we will refund your money if the Map is not satisfactory in every respect. Orders are pouring in by the thousands every day—therefore—

Send the Coupon Today

Southern Churchman Company, Richmond, Va.



Southern Churchman

Vol. LXXXIII.

RICHMOND, VA., NOVEMBER 30, 1918.

No. 47

One Thing

We earnestly wish every reader of the Southern Churchman to remember, namely:

That the chief business of this Company is that of acting as Executor, Guardian, Trustee.

Prudent men and women in every section of Virginia, we are proud to say, have named this Company in their wills to safely manage a part or all of their estates.

Virginia Trust Co.,

THE SAFE EXECUTOR

Richmond, Va.

EDUCATIONAL

The Protestant Episcopal Theological Seminary in Virginia

Established A. D. 1823

The ninety-fifth session will open on Wednesday, September 18, 1918

Special Students Admitted

For catalogue and other information, address the Dean or Secretary

Theological Seminary
Alexandria Va.

The Theological Department OF THE University of the South

An integral portion of the University, where the student of Theology meets in the frank intercourse of a common life with the student of Science on the other.

For catalogue, address
THE DEAN,
Sewanee, Tenn.

The Bishop Payne Divinity School

The accredited Seminary of the Church for training colored men for the ministry. The fortieth session opens September 21 1918.

For catalogue and information apply to
REV. C. B. BRYAN, Dean
Petersburg, Va.

The General Theological Seminary

CHELSEA SQUARE, NEW YORK

The next Academic year begins on the last Wednesday in September.

Special students admitted and Graduate Course for graduates of other Theological Seminaries.

The requirements for admission and other particulars can be had from The DEAN, 1 Chelsea Square, New York, N. Y.

Episcopal High School

NEAR ALEXANDRIA, VA.

The eightieth year of this School for Boys will open September 18, 1918. Modern equipment throughout. Military feature. Catalogue on application.

A. R. HOXTON, B. A., Principal.

Emerald Hodgson Hospital

—AND—
TRAINING SCHOOL FOR NURSES
UNIVERSITY OF THE SOUTH
Sewanee, Tenn.

A Church institution where the best training to be had for development of Nurses. For further information, address

REV. W. S. CLAIBORNE, Supt.

Have We Forgotten?

The King went forth a kingdom to obtain,
With promise to His own to come again;
The long, long years have passed, the
years of pain;
And yet He cometh not—
Have we forgot?

He bade us keep our hearts forever
pure,
And, following Him, to suffer and endure,
That we to Him might weary souls allure,
And He might tarry not—
Have we forgot?

He asked us for Himself to wait and
long,
To turn our faces from the worldly
thrang
Upward to Him, to whom our lives belong.
And yet He hasteneth not—
Have we forgot?

And thus the days pass by, we joy and
sing,
We take His gifts—yet little to Him
bring.
And speak no word of bringing back
the King;
And so He cometh not—
We have forgot.

—Henry W. Frost.

Comforting Our Friends.

As the number of homes increases into which the shadow of death has come because of the war, all the wisdom and insight we possess will be called into use should we undertake the role of comforter. Unfit though we may feel ourselves to bind up the bleeding hearts, we can hardly stand aloof when those about us are bowed down with sorrow. It is better to try to comfort them and to bungle seemingly rather than not to try at all. Even if we have had no recent experience of great bereavement, our lives should normally be so sympathetic with all who suffer as to enable us to be of some help in his sorrow to our neighbor over the way.

No nobler form of ministration to others exists than that of comforting them in their tribulations. If we pray for help to say the right word or to do the right thing, if we try to take upon our own hearts something of the loneliness and loss they feel, we shall surely serve their need, poor as our comforting may seem to us. We need not undertake to explain all the mysteries involved or to speak in conventional or extended terms. On this point Sir William Robertson Nicoll writes helpfully in the British Weekly: "People can speak to one another by their very silence, when silence means that the heart is too full for utterance. Our quiet presence and support bear up our friend in spirit, as we silently pray to God for him. It does not make the sufferer feel uneasy or constrained, as it would if we had no religious sympathy or if our visit were merely conventional. We may go to the house thinking, 'What shall we say?' We may leave without having said much or anything to the purpose. But it does not follow that we have failed. If our hearts have been deeply stirred, God gives the instinct to know when our poor friend cannot bear to be spoken to, when all he can take from us is the silent offering of our sympathy."—Exchange.

STUART HALL

STAUNTON, VA.

Formerly Virginia Female Institute)

Diocesan Girls, School of Virginia and Southern Virginia. College preparation, Music, Art, Expression and Business Courses, Faculty and equipment of large school with small classes and individual attention. Large grounds and indoor athletics and outdoor sports under direction of Physical Trainer. Seventy-fifth session opens September, 1918. For catalogue apply to

MRS. H. N. HILLS, Principal,
(Formerly Principal of Sweet Briar Academy.)

S. HILDA'S HALL, A School for Girls,
Charles Town, W. Va.

Under the auspices of the Bishops of the Diocese (Episcopal). Near Washington. College Preparatory and selective courses. Music and Art. Athletics under trained Director. Open air classes.

MARIAH PENDELTON DUVAL, Principal
Past 16 years principal of Stuart Hall, Va.

The Virginian Home and Training School

Falls Church, Fairfax County, Va.
For the Feeble-Minded and Epileptic.
Established 1892.

For terms and information, address
MISS M. GUNDY,

Virginia, Chatham. Box 13.
THE CHATHAM EPISCOPAL INSTITUTE

FOR GIRLS
College Preparatory. Music, Art, Domestic Science, Expression. Certificate admits to leading colleges. New buildings. Ten-acre campus. Athletics. Gymnasium. Terms moderate. Catalogue and views. Mrs. Elizabeth May Willis, B. P., Prin.; Rev. C. O. Pruden, Rector.

The Chamberlayne School

A COUNTRY BOARDING AND DAY SCHOOL
FOR BOYS AT RICHMOND, VA.

Eighth session begins September 19, 1918. Location: Stop 25, Westhampton Line. New buildings. Ten acres of ground. Two large athletic fields. Boarding department limited to 25. For catalogue, address

C. G. CHAMBERLAYNE, A. M., Ph. D.
Headmaster

Virginia Episcopal School

(NEAR LYNCHBURG, VA.)

For boys of character, position and ability whose means will not permit them to attend our more expensive schools. Prepares at cost for college, university or immediate entrance upon the duties of life. Made possible by gifts of founders. Special terms to clergymen. Boarders for the present are limited to seventy. One hundred and six acres of land. The session begins September 19, 1918. Apply for information and catalogue to the

Rev. Robert Carter Jett, D. D.,
Principal.

Rev. Thomas Kinloch Nelson, M. A.,
Vice Rector.

The Divinity School of the Protestant Episcopal Church in Philadelphia.
Founded by Bishop Alonzo Potter in 1862.

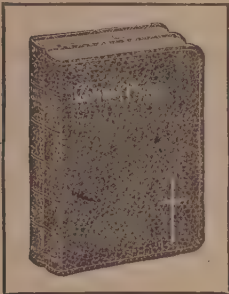
Special students admitted. Privilege of attending course of special study at the University of Pennsylvania.

For information address the Rev. George G. Bartlett, S. T. D., Dean, 5000 Woodland Avenue.

God's Opportunity.

We found great comfort and inspiration in the chance statement of an earnest man the other day that, after all, the great thing we had to do, looking toward the future and its problems, was to let God get into our life to guide and direct and inspire. In the first place, we did not have to drag Him in or to plead with Him to come, but only to make a way for Him to enter. And in the second place, we were absolutely precluded from thinking that the situation was too serious for Him to handle, or the problem too hard for Him to solve.

To any candid and thoughtful man the future for the race, as it looks to-day, is an uphill road, with all chances of a tragedy at the end. But it is just because we see it so that there is hope. Once more it will be true that man's extremity is God's opportunity. In the midst of our great perplexity and staggering difficulties, the great thing to do is to give God His chance. Once more it will be found that the Almighty is able to save men out of the great trouble into which their sin and neglect have brought them.—The Christian Guardian.



OXFORD PRAYER BOOKS and HYMNALS

Exquisite sets printed on Oxford India Paper for ladies, durably bound sets in bright colors for children, and vest-pocket editions with red rubrics for men.

Soldiers and Sailors

Ask to see Oxford Prayer Books and New Testaments, suitable for Soldiers and Sailors, in khaki and leather bindings

At all Booksellers
Catalogue upon request

OXFORD UNIVERSITY PRESS
AMERICAN BRANCH

35 West 32nd Street New York

Another Chance.

A man named Peter stumbled bad,
Lost all the love he ever had,
Fouled his own soul's divinest spring,
Cursed, swore, and all that sort of thing;

He got another chance, and then
Reached the far goal of God-like men.

Your boy goes wrong, the same as he
Who fed swine in the far country;
He seems beyond the utmost reach
Of hearts that pray, of lips that preach;
Give him another chance and see
How beautiful his life may be.

Paul cast the young man, Mark, aside,
But Barnabas his metal tried,
Called out his courage, roused his vim,
And made a splendid man of him:
Then Paul, near death, longed for one glance

At Mark, who had another chance.

King David one dark day fell down,
Lost every jewel from his crown;
He had another chance and found
His kingly self redeemed, re-crowned;
Now lonely souls and countless throngs
Are gladdened by his deathless songs.

—Alfred J. Hough.

The Secret Place.

There can be no culture of the soul, no obtaining mastery over the forces of life in the hurry and rush of life, unless there be quietness and time; time for introspection, time for the contemplation of the ideal presented; time for the readjustment of the forces of life to the great master principals of eternity. How many of us Christian people have but little experience of getting nearer to God because of our daily occupations? To by far the larger number of us, in by far the greater space of time in our lives, our daily work is a distraction, and tends to obscure the face of God to us and to shut us out from many of the storehouses of sustenance by which a quiet, contemplative faith is refreshed. Therefore, we need times of special prayer and remoteness from daily work; and there will be very little realization of the nourishing power of common duties unless there is familiar to us also the entrance into the "secret place of the Most High," where He feeds His children on the bread of life.—Alexander MacLaren.

All to God.

Jenny Lind once said to John Addington Symonds: "I sing to God." Coming as it did from the heart, it was a fine expression. The famous cantatrice was deeply devout and these words expressed the secret of her soul. She had a vivid sense of God, a boundless joy in Him, and her music was the spontaneous acknowledgment of His presence and beauty. Why should we not do all the work of life in the same spirit? "I sing for God," "I plow for God," "I write for God," "I build for

God," "I weave for God," and "I buy and sell for God." All that Jenny Lind sang was not strictly sacred; it was often, no doubt, secular and trivial. But she had ever a commanding sense of the heavenly Presence and sang to the God whose gladness filled her heart. So, whatever our tasks may be, we may serve Him day and night in His presence.—W. L. Watkinson.

"Apathists."

The word "pacifist" has been in vogue for some time, but the undesirable class of persons whom it designates does not by any means embrace all who are falling short of duty in this stormy and strenuous day. A writer in The Outlook has lately coined another expressive word that fittingly sets forth the attitude of not a few individuals—the word "apathist." Are there not many among us who may thus be classed at this time when the call is loud and clear for every man to do his best?

The Church, too, has suffered at the hands of "apathists" throughout its entire history. The only worthy service to either State or Church is a whole-hearted service.—Christian Advocate.

What do you know of the work of your Church Temperance Society?

Rt. Rev. Frederick Courtney, D. D., President
William Jay Scheffelin, Esq., Ph. D., Treasurer
Rev. James Empringham, D. D., Gen'l Supt.

Send for free sample copy of "TEMPERANCE."
This periodical has the largest circulation of any magazine of its kind in America. Address

Church Temperance Society

214 Metropolitan Tower, New York City

CLOTHING

FOR MEN AND BOYS

In these days of uncertain merchandise it is necessary that you trade where you know the store.

Our policy of "all-wool" is still maintained.

O. N. Berry
ESTABLISHED 1878

Main and 11th Sts.
RICHMOND, VA.

PREPAREDNESS FOR THE CHURCH

Never in the history of the country has the Church's responsibility in upholding the ideals of the nation been so great. In rendering its share of the essential work, its buildings should provide for maximum efficiency in every department. Consult the leading specialists in all branches of church improvement, construction, alteration, etc.

Designs will be prepared indicating how contemplated changes, etc., can be effected. Local labor will be availed of when desired for the constructive work, the artistic and elaborate enrichment being executed under the supervision of our New York artists.

Send for photographs of church interiors showing changes and improvements that have been accomplished, with memorial gifts included as a part of the scheme.

J. & R. LAMB

23-25-27 Sixth Avenue NEW YORK

Southern Churchman

Catholic for every truth of God; Protestant against every error of man.

REV. EDWARD L. GOODWIN, D. D.,
Editor.

SOUTHERN CHURCHMAN COMPANY,
Publishers.

Vol. LXXXIII.

RICHMOND, VA., NOVEMBER 23, 1918.

No. 47

"THY KINGDOM COME."

We are living in a time of many and great changes. The remark has become almost trite and the fact is accepted as a commonplace, so little do we realize its full significance or allow it to affect our thoughts and purposes. If one who had died a short century ago were to revisit our earth, how he would be lost in wonder and admiration at our progress in science and invention and all the arts of civilization. Great would be our pride in showing him the things our hands have wrought and our skill acquired, making life less burdensome and far more full and fruitful than in his day and multiplying tenfold our activities and capacities and the returns thereof.

And suppose he should ask us, as doubtless he would, "What have you done in so wondrous an age to lift the real burdens of life, which are those of the heart and spirit? Is there less of sin, with its long trail of suffering and sorrow, less of ignorance and selfishness and falsehood, of moral degradation and spiritual death, than in the old days of the stage coach and the tallow dip?" Even so there is something we could say, for our civilization has not been wholly forgetful of these things. We have put the stamp of outlawry upon certain grosser sins which once flaunted themselves in open defiance of all decency. We have recognized in certain evils the enemies of human welfare and have taken means to curb if not to destroy them. Suffering is alleviated both by science and public charity. Sorrow is met by a wider sympathy, ignorance by education and a broader intelligence. Honesty and uprightness of life are growing in favor and idleness and uselessness are no longer marks of respectability. The average of life has been made longer, and, we believe, happier and more worthy, richer in incentives and opportunities, than in the olden times. Moreover, the world is being knit together in closer bonds. The blessings of our civilization are being extended to backward peoples. Men and nations are feeling their responsibilities to their fellows and the prerogatives of robbery and unbridled greed are no longer allowed. Peace

and truth and right living and fair dealing are being more and more desired and striven for in both public and private life.

We think these and even greater claims can be justly made, and the facts should be recognized. Rightly weighed they will humble us, for our generation, even as our fathers, have fallen so far short of making our world, our social and political life and our private character and aims, what they ought to be and might be. But they are also significant signs and auguries, and would teach us, if we have the intelligence and the will to see, that the powers of evil are not so strongly entrenched in the world as to be invincible. Men have been persuaded otherwise. A spirit of pessimism, sometimes bitter, sometimes quite complacent, has possessed their minds and rebuked their aspirations for better things. "You cannot change human nature; you cannot control the appetites or avarice of men; you cannot correct these necessary evils that are eating like a cancer at the vitals of society;" how often have we heard, yes and believed, that sort of thing spoken with owl-like wisdom and parrot-like persistency as the very last word on the subject. The bitter derision which greeted the hopeful Christ in the house of Jairus, when "they laughed Him to scorn, knowing that she was dead," has followed Him down the ages. They had all the facts and all the logic on their side—these undertakers and hired mourners who were so familiar and friendly with death. But when they were all put forth, lo! the miracle! And surely if we can discern the signs of these times they are enough to cast out these emissaries of unbelief, to raise the morale of Christ's army, and to persuade us that the strongholds of evil and error are not impregnable, that even prejudice can be overcome by truth and inertia by the moving of the Divine Spirit. It would be nothing short of a miracle, men have said, if our social corruptions were cleansed, if our slums and other breeding-places of impurity were wiped out, if the prohibition of this or that evil thing could be brought about and would really prohibit, if the fact of Christian brotherhood would be-

come a constraining and ruling reality in men's lives, if the Church would become united and exert its full force in the world, if the gospel should be given to all the nations. So be it; but is not this a day of miracles? Has any one been alive in the past two years and has not seen them? Is not the world standing on the tiptoe of expectancy to-day waiting for new miracles to come about at the bidding of men of faith and vision? For what is a miracle but a sign; a sign of the willingness of Divine omnipotence to work with and through the faith and energy of men for the good of man?

"Thy Kingdom come," we pray. The Church ought to enter her Advent season this year with a vigor of faith and purpose and expectancy beyond what she has known heretofore. That Christ shall come in His Kingdom should be not only her belief but her determination. Too long have God's people waited supinely, with a remote if not a skeptical interest, for the signs of His coming. Can they not see them to-day? Not the time and the season of an ultimate manifestation that God has set in His own authority, we have little to do with that; but a time of the coming of His Kingdom with power. It is a day of visitation. Nations and kingdoms are being strangely moved, and our own people have been shaken out of their lethargy, have been led with a united purpose to will and to do a great thing at the call of God for the betterment of the world. And the end is not yet. Greater things are being planned, the result of which no man can foresee, because the way for them is being opened and an urge for them is being felt which cannot be ignored. Is the Church to have no corresponding part in this mighty movement toward righteousness, unity and a larger, freer, more abounding life with renewed conquests of evil?

It is for every thoughtful, grateful Christian to consider with a personal interest the things which God wrought in these days, to feel his own part therein as he felt it when "doing his bit" with sincere patriotism to win the war, to maintain with the whole Church the high purpose and the unbroken front which we have seen to be possible as she goes on to other victories

and other occupations of the territories of sin and Satan under the unfurled banner of the King, that His may be prepared on earth by a people "willing in the day of His power."

PRAYERS FOR THESE TIMES.

For Soldiers and Sailors.

O Almighty Father, Whose right it is to rule in the hearts of men, we commend to Thy protecting and constraining love all those who are now in the service of our country on land or sea. Keep them safe, we beseech Thee, from every danger, both of soul and body; give them Thy strength in every time of temptation; in Thy good time bring them back in peace to their homes. And as Thou hast given them victory over the enemies of our country, so we pray Thee to give them an abiding victory over self and sin. Make them to know and to confess the Saviour of the world, and send them forth into all their later lives as faithful soldiers and servants of the King of kings: Through Jesus Christ our Lord. Amen.

(Set forth by the Bishop of Harrisburg.)

For the Peace Councils.

Almighty and everlasting God, who by Thy Spirit didst preside in the council of the blessed Apostles; we ask Thee to be now with all those to whom is committed the great task of bringing the nations of Europe into a state of unity, peace and concord. Protect these Thy servants against all error, ignorance, pride and prejudice; and of Thy great goodness, so direct, sanctify and govern them in the discharge of their vast and sacred responsibility, by the mighty power of the Holy Ghost, that all the nations, kindreds and tongues of the world may be knit into a Brotherhood of peace and good will—honoring Thee in that they honor and serve one another; through Jesus Christ, the Prince of Peace, and the Saviour of us all. Amen.

(Authorized by the Bishop of Washington.)

For the Work of Reconstruction and Restoration.

O God Almighty, who dost bring order out of chaos, light out of darkness, and love out of hate; give Thy grace and Thy wisdom to all the peoples of the earth, their rulers and their leaders, and enable them to build up and maintain in every nation, and throughout the world, the reign of justice and love. Teach them to look to Thy Son as Lord and Saviour, and in Him to find peace, security and freedom. Make the wilderness and the solitary place to be glad, and the desert to rejoice and blossom as the rose. Undo the heavy burdens; break every yoke: let the oppressed go free; banish sorrow and sighing, and bestow on all mankind everlasting joy; through Jesus Christ our Lord. Amen.

For Brotherhood and Unity.

O Lord God Almighty, overrule, we beseech Thee, the trials of this present time, to the blessed issue, beyond mere earthly peace, of restored brotherhood among nations, the enlargement of the Redeemer's kingdom, and the reunion of Christendom in one faith and love; through Jesus Christ our Lord. Amen.

Here and There

A fine tribute to British justice was paid by Napoleon Bonaparte when he found it impossible to live in France and was afraid to go anywhere else on the Continent. He wrote to the Prince-Regent and said: "A victim to the factions which distract my country and to the enmity of the greatest powers of Europe, I have terminated my political career, and I come, like Themistocles, to throw myself upon the hospitality of the British people. I put myself under the protection of their laws, which I claim from your Royal Highness, as the most powerful, the most constant, the most generous of my enemies."

It remains to be seen whether William Hohenzollern will feel the same way about his continental neighbors and prefer going to England to trusting himself to them. If he does it is practically certain he will have to face a British jury.

The gallant conduct of the Jewish soldiers in General Allenby's army has sent a thrill through the Jewish race throughout the world. It is the first time that a Jewish military organization has fought in Palestine since the year 135, when they tried to defend their country against the Romans. Perhaps a Jewish army fighting in Palestine is only the preliminary to a Jewish government once more established in the Promised Land.

A million pounds of bread a day is the quantity consumed by our American soldiers in France. It is baked within easy reach of the men who require it. A city of tents marks the site of this huge camp bakery along the country roadside. The camp stretches over many acres which at one time was farm land, but is now humming with the activity of a huge productive industry. The memory of sights like this will long linger in the minds of our soldiers after their return.

The Governors of Kansas, North Carolina, Nebraska and Colorado have informed the Union Club, a prohibition organization of Cincinnati, that there is no doubt that the recently elected Legislatures will ratify the national prohibition amendment. It is almost an assured fact that enough States will take this action before the present dry provisions of the food conservation laws expire, to prevent the reappearance of alcoholic beverages in this country after June 1, 1919.

The Senate Committee investigating the charges against Senator LaFollette has decided that there is no grounds for expulsion. The recent elections whereby Senator LaFollette now holds the deciding vote on close questions in the Senate, probably influenced the members of the committee to come to this decision, as neither party now cares to offend the Senator from Wisconsin.

The United War Work Fund has gone over \$200,000,000, according to the latest reports. This is the largest gift ever made to charity and is one of the most creditable features of the whole war to the people of the United States. The signing of the armistice, coming as it did in the midst of this campaign, might have curtailed the subscriptions had not our people felt

the importance of giving to the world at large as well as for our own boys.

Letters to the Editor

In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letter to the Editor" will appear in our columns except over the signature of the writer.

PROPHECY AND THE NEW PALESTINE.

Mr. Editor,—I find this in Thackeray's "From Cornhill to Cairo." Writing in Jerusalem in 1844, he says: "I have mentioned our fellow-traveler, the consul-general for Syria of the United States America. He was a tradesman, who had made a considerable fortune. His opinion is that the prophecies of Scripture are about to be fulfilled; that the day of the return of the Jews is at hand, and the glorification of the restored Jerusalem. He is to witness this—he and a favorite dove with which he travels; and he forsook home and comfortable country-house to make this journey. He has no other knowledge of Syria but what he derives from prophecy; and this (as he takes the office gratis) has been considered a sufficient reason for his appointment by the United States Government. As soon as he arrived he demanded an interview with the Pasha; explained to him his interpretation of the Apocalypse, in which he has discovered that the Five Powers and America are about to intervene in Syrian affairs, and the infallible return of the Jews to Palestine. The news must have astonished the lieutenant of the Sublime Porte, and since the days of the kingdom of Munster, under his Anabaptist Majesty, John of Leyden, I doubt whether any government has received or appointed so queer an ambassador.

The kind, worthy, simple man took me to his temporary consulate-house at the American missionary establishment; and under pretense of treating me to white wine, expounded his ideas; talked of futurity, as he would about an article in the Times, and had no more doubt of seeing a divine kingdom established in Jerusalem than you that there will be a levee next spring at St. James'. The little room in which we sat was padded with missionary tracts; but I heard of scarce any converts."

What would Thackeray say now, if he could be reached, about this "kind, worthy, simple man," with his "favorite dove," and no other knowledge of Syria but what he derives from prophecy? He would have to admit, I think, in view of the present situation in Palestine, that the United States Government was not far wrong in appointing this "queer" ambassador, "taking the office gratis." Only seventy-four years ago, and how unlikely it seemed! To Thackeray a mere dream. I was born in 1842. It is almost within my memory. What wonderful things are coming to pass! Can we doubt that the divine kingdom will be established in Jerusalem in due time, and even perhaps in a short time?

BERKELEY MINOR.

Richmond, November 18, 1918.

BISHOP RANDOLPH.

I.

As Pastor and Preacher.

Rev. Randolph H. McKim, D. D.

(The Memorial Address on Bishop A. M. Randolph, delivered in Emmanuel Church, Baltimore, by Dr. McKim, could not have in pamphlet form the wide circulation which it deserves. We are glad to comply with the suggestions of valued friends and republish the greater part of this valuable paper, only regretting the necessity of marring it by the frequent omission of whole paragraphs.—Ed. S. C.)

* * * It not infrequently happens that the tone and spirit of a man's life may be summed up in one word. Such is the man's life and such is his character that one word may stand as the symbol of his personality—the interpretation of his life. When I study the life of Alfred Randolph, one word leaps to my lips as the symbol of the man—Love—the love of Christ and the love of man.

All who knew him will agree with me when I say he was a peculiarly lovable man—so human, so responsive, so quick to understand, so broad in his sympathies, such a charming companion; artistic in his tastes; poetic, playful, full of music and full of humor, a faithful counsellor and a loyal friend. If he was like St. John in his loveliness and gentleness, he was like him, also, in the fiery indignation which would flame up in his soul against injustice or disloyalty to the truth of God.

I must not fail to add that he was a man of transparent purity of soul, another Nathaniel—"an Israelite, indeed, in whom there was no guile." And so truly Christian was he that we may say that all his gifts, all his aptitudes, all his splendid qualities as a man were swathed in the thought of Christ as in an atmosphere of light and glory.

Nevertheless, his soul responded to the beauty of the world. He saw the spiritual meaning of our human relations. He believed in the religion of common life. Nothing that God had made was in him common or unclean. The world, with its cares and its duties, its joys and its sorrows, was, he believed, God's training school for human souls—the best that could be. But all the while he kept himself "unspotted from the world."

Noble example was he of those familiar lines—

"There are in this loud stunning tide
Of human care and crime,
With whom the melodies abide
Of the everlasting chime—
Who carry music in their heart,
Mid dusky lane and wrangling mart;
Plying their daily task with busier feet,
Because their secret souls a holy strain repeat."

* * * As an organizer of parish machinery he may not have excelled—I do not know. Had he continued in the pastoral office, he might not have felt at home amid the busy hum of those multifarious activities of the more modern parish—the Institutional Church. Probably he would have met these demands on the time and strength

of the rector of today with Nehemiah's reply; "I am doing a great work, so that I cannot come down." However that may be, we know that as guide, and counsellor, and pastor, and friend, and comforter of his flock, he did excel.

In times of sickness and sorrow and death he went in and out as a man of God charged with the message of divine consolation. His words, his prayers—all his ministrations—were a living echo of the Christian Hope of Immortality. And this blessed power of consolation was his for the reason that he could say with the Apostle: "We speak that we do know, and testify of that we have seen."

He spoke out of a living, vital experience. The gospel was a reality to him—Jesus Christ was real to him, yes, a living Christ, a present Saviour. And so that faith and that assurance which illumined his own soul communicated itself by a divine contagion to his people when he came to them in trouble as the messenger of God. He had a strong conviction of the value of family religion, and his presence must have awakened in many minds a like conviction. All his life he deeply felt the beauty and the power of the religion of the fireside. Only three years before his death he devoted a part of his address to his Council to this subject. "Family religion," he said, "is the seed-bed of religion in the Church and the home. If the fire has died out upon your family altars, the worship in your churches must progressively degenerate into a form of godliness, with the power gone. Religion in your home is the mother of religion in your church. It is the little streams from a thousand homes that swell into the River of the Church that make glad the City of God."

Let me next speak of him as a preacher. The description given by St. Luke of Apollos may well be applied to Bishop Randolph—"He was an eloquent man and mighty in the Scriptures." He had a high conception of the function of the pulpit. To preach Christ and His salvation was, in his estimation, a most exalted privilege and a most solemn responsibility. It demanded the exercise of his best powers of mind and heart. More than any effort of the advocate in the courtroom, or the orator in the Senate, or in the forum, the pulpit called for the highest and the best that any man could give. No one could listen to Bishop Randolph without realizing that he felt himself "a messenger, watchman and steward of the Lord," bearing a commission from on high, burdened with a message of solemn and holy import.

Undoubtedly his powers as a preacher kept growing as he grew older, because he was a thinker and a student to the end, and because his Christian character went on developing, and his sense of the power and the glory of the gospel grew deeper and stronger.

If we seek the secret of his power in the pulpit, we shall not find it, in my opinion, in his felicity of expression, or in the wonderful music of his voice, or in his oratorical magnetism, or in his admirable diction, or in the force of his reasoning, or in his tender appeal to the human heart. All these qualities and accomplishments he possessed, but the secret of his power as a preacher lay deeper; it was because he was a "God-intoxicated man," because Christ and His gospel were to him intensely real—yes, the very power of God and the wisdom of God!

The truth of the gospel as he saw it was so vast in its reach, so sublime in

its significance, that it awed him—and filled him—and possessed him—and left no room for self. It carried him as on eagle's wings to the higher reaches of thought and feeling. To use the language of his friend, Phillips Brooks (who alone in the American pulpit surpassed him as a preacher), "He possessed the power by which a man loses himself and becomes, but the sympathetic atmosphere between the truth on one side of him and the man on the other side of him." He had "the inspiration—the possession of preaching."

He delivered his sermon as one indeed possessed—possessed with the power of the truth he preached. There was an atmosphere of God about him—though he was removed by the diameter of infinitude from sanctimoniousness. You felt as you listened to him that God was to him a living, an intense, an absorbing reality. As he stood in the pulpit he seemed as one who had come from God with his message. He had such a living, vivid sense of the greatness of God, of the nearness of God, of the love of God—it was so wrought into his own soul that when he spoke men could not but feel it too. I think an infidel could not listen to Bishop Randolph without beginning to feel his infidelity thaw out of him, as the ice-locked rivers are opened by the genial sun of approaching spring—not because he proved the existence of God, but because God was such a living reality to him.

* * * If you ask what were the prevailing themes of his sermons, I think I will not be in error if I say that there were two great foci around which his preaching revolved—the Incarnation, as involving the one full, perfect and sufficient sacrifice for the sins of the world. Thus, in one of his sermons, he alludes to the incident in Bunyan's Pilgrim Progress that when Christian came in sight of the Cross his burden of sin rolled away; and then he goes on to say:

"For sixty generations that has been the experience of countless souls who have come to Christ with the burden of their sins upon them. Their sins have been taken away. The memory of them has been obliterated. You will remember your sins, perhaps, forever, and the memory will but quicken your sense of the love and the mercy that have redeemed you. But when you come to the cross of Christ, the guilt of your sins, the condemnation, the burden upon your conscience—that will be taken away." I may add that in his interpretation of Scripture he was not misled by the letter, by the superficial appearance—no, he penetrated beneath the surface till he found the real meaning. Of this I will give one very brief example from a sermon written many years ago; it happens to be most pertinent to our own time:

"Some good people, who think dimly, argue from texts like these that Christianity condemns war—war per se, war under all circumstances. But that is a mistake which would land us in hopeless contradictions. Christianity condemns the motives which lead to war—cruel ambitions, heartless rapacity, greed of gold, the invasion of peaceful homes by the lust of conquest. But Christianity's condemnation of a war of aggression involves its justification of a war of self-defense. Christianity would be the first to condemn you of cowardice if you submit to national wrong and violence, if you refuse to put your life in jeopardy to defend your rights and your homes from violence."

(To be continued.)

PRAYER BOOK REVISION IN CANADA.

The Rev. Samuel A. Wallis, D. D.,

The Rev. Dyson Hague, D. D., of Toronto, Canada, a prominent clergyman of the Church of England in Canada, and a member of the Prayer Book Revision Committee, has contributed a very interesting account of the successful issue of the work of this committee to the Record, the old organ of the evangelical party in the Church of England. The work of revision occupied a period of seven years, and, as Dr. Hague says, "after a prolonged debate carried on under the gracious control of the Spirit of God, without acrimony or uncharity on the part of any bishop, clergyman or layman, the Church of England in Canada in General Synod assembled during the month of September last, in Toronto, adopted as a National Church the Revised Canadian Prayer Book. It is the old Church Prayer Book unimpaired in all its dignity and power, adapted to the use of the Canadian Church, with its freer and more independent life, and beautified and enriched by many alterations and additions."

The three important features found in the revised book are these:

1. The Athanasian Creed is allowed for optional use, and it can be used as an alternative at any time for the Apostles' Creed.

2. No definite praying for the dead is authorized by the Prayer Book.

3. The accustomed Prayer of Consecration in the Communion Service of the Church of England remains unchanged. This has been in use since the revision of 1552. There was some discussion about the permissive use of the American or Scotch form of the Prayer of Consecration, but this was ruled out. Dr. Hague states that the introduction of the Oblation and Invocation of the Holy Spirit into the Canadian service was never really considered as a possibility by the General Synod. "So drastic and revolutionary a measure as even the permissive use of the American Prayer Book Form would have precipitated a cleavage that would smelt irremediable disaster for the Canadian Church. At the same time it would be impossible to describe the relief that was felt by a large number of the clergy and laity when this most momentous decision was announced by the Primate, nor can any one forecast what a reflex influence they may have upon the Church of England throughout the world." Dr. Hague's words appear very strong and decided on this subject, but they are no stronger on his side than those in our own Church who have held that the addition of the Oblation and Invocation have been the greatest boon that has been conferred upon our Communion Service, when compared with that of the English Church. In point of fact, the act of consecration in the English Church is just as effective as the fuller form used in our own, and from personal knowledge of the Canadian Church we believe that Dr. Hague's words quoted above with reference to the feeling of a large number of the clergy and laity against the addition is undoubtedly true. Still, so far as our Prayer of Consecration is concerned, it must be remembered that the Oblation and Invocation not only bring us into harmony with the ancient Eastern and Scottish offices, but are of the greatest value in maintaining the spiritual side of the act of consecration, through the power of the Word and Holy Spirit, yet after that the gifts are still Bread

and Wine. Our own form of Consecration has emphasized this fact along true Protestant and Reformed lines by changing the wording of the Scottish form, which at this point reads "Vouchsafe to Bless and Sanctify with Thy Word and Holy Spirit these Thy Gifts and Creatures of Bread and Wine that they may become the Body and Blood of Thy most Dearly beloved Son." Ours after the words "bread and wine," has this significant change, "that we, receiving them according to Thy Son our Saviour Jesus Christ's holy institution, in remembrance of His death and passion, may be partakers of His most blessed Body and Blood." This important alteration from the words of the Scottish rite clears our service from any danger of false interpretation which might assert, or at least imply, a material change in the elements at the time of Invocation. The true sense of the act of consecration is the solemn setting apart of the bread and wine from its common use to a holy use. Our Church is careful in its service to hold fast to this meaning. Thus while we strongly affirm with Dr. Hague the necessity of having one fixed Communion service without an alternate use in the prayer book of any particular branch of the Anglican Church, we realize that our service teaches the same doctrine, and therefore does not depart from that of the Church of England in any essential point. It must, however, be admitted that the prayer of consecration of the English Church has the advantage of brevity, for it ends with the words of our first paragraph, "Do this as oft as ye drink it in remembrance of me." It then changes the Oblation into a prayer to which our one post-communion prayer is the alternate.

In another article we will continue the consideration of the article of Dr. Dyson Hague on the Revised Prayer Book of the Canadian Church with some notes thereon.

THE GROWTH OF AN IDEA—MERGER OF LUTHERANISM.

"Visions not only do not die, but they compel and command lives. Thirty years ago there was a small group of visionary young men in old St. John's Church, the mother of many Lutheran churches of New York. None were either well to do or sons of families famous in city or church. They saw a vision of united Lutheranism in America, and went about attaining it. They did not see very far. Their vision was not even on the sky line. It was merely a case of putting to use such grit and grace as they possessed, as means of gaining more grit and grace, and putting the light of the vision they saw upon a candlestick of material achievement.

In old St. John's, still vigorous even if far down town, these young men founded in 1888 the Luther League of America, and one of their number later became its first national president. Another determined to enter the ministry. He was Frederick H. Knubel, reared in a common school in down town New York. He put his grit and grace to the test in two ways. One was to propose that the Luther League stand for Church unity. The other was to go to the Seminary at historic Gettysburg to fit himself for service in holy orders without much idea where his support was to come from, or where he was to work, or how.

Returning from the Seminary at Gettysburg, young Knubel was made the Rev. Frederick H. Knubel. The group of St. John's young men joined him,

and together they founded, in a very modest way, the Mission of the Atonement, in upper Harlem, Manhattan. And so Mother St. John's in Christopher Street became a mother again. The Atonement grew, and its first pastor is its pastor still. It is now one of the great Lutheran churches of New York and therefore of America.

The other day, when three Lutheran bodies united, the air castle of the St. John's young men of thirty years ago had a substantial base put under it. At the great merger meeting the banner of the Luther League held the place of honor by the side of a service flag which bore the striking statement, "215,000 Lutheran boys helped democracy to win." And the first President of the United Lutheran Church in America, who gave the closing and compelling address at the merger meeting, was the Rev. Dr. Frederick H. Knubel. Visions live, and compel men to live.

The Great Commission

Board of Missions: Mr. King's Statement as of November First.

To November 1st we have received from—

Parishes	\$ 595,059.51
Individuals	165,433.13
Sunday-schools	189,572.73
Woman's Auxiliary	86,425.17
Junior Auxiliary	14,071.66

Total\$1,050,562.20

These receipts are for the first twelve months of this year's fourteen months' business. Justice and fairness will not permit comparison with the same period of last year, for then was ended our fiscal year, and contributions in the last month usually are the greatest. Such was the case a year ago.

This year's apportionment, fourteen-month period, is\$1,676,467.00
To date, twelve months, we have received..... 1,050,562.20

Balance due\$ 625,904.80

To meet this balance means a daily average contribution of \$10,260.00 from now to December 31 next. We will not humiliate the Church by asking can she do it? But, of course, it is a vast sum (we know this) and there are also many other appeals for fabulous amounts. So far, not two-thirds of it has been given.

Undoubtedly, a large factor in the present situation has been the change of date for closing the fiscal year from September 1 to January 1. Considerably over a half a million dollars of the reserve deposits have been withdrawn and spent to meet the contracts of the Board of Missions. These reserve deposits serve the purpose of carrying on the Board's financial business during what is called the "dry period." But the time has come fully to return them, else what will happen next year? And next year begins month after next! These are the facts. Pray God the Church will respond!

GEORGE GORDON KING,
Treasurer.

November 1, 1918.

St. Faith's House: Training School for Woman Workers.

Now that the war is over, many women who have been doing direct war work will be free to take other positions. Never was there greater need than now for their help in the work of the Church. During the last year of the war almost no new workers have been sent out under the Board of Missions. Yet the number of vacancies in the work of the Church everywhere has increased. Some of the women who would be available are already trained. Others will need special training for service in the Home or Foreign Mission field, in rural or city parish work, or as directors of religious education.

The Woman's Auxiliary can answer the appeals for funds more easily than it can respond to the calls for women who are free to take positions in the foreign or domestic field. Yet some of our best women missionaries were working in the Woman's or the Junior Auxiliary before volunteering for life work. Many more young women in our parishes (Sunday-school teachers or Junior leaders) would be ready to give themselves for the work in more distant fields if they knew the need and the course to take in preparation.

To meet this need, the New York Training School for Deaconesses is prepared to take in a special class on February 1, 1919. The training is especially planned to prepare women for all forms of Church work as well as for the office of deaconess.

The names of any young women who would be particularly interested in this opportunity are desired. For an answer to any questions about the course, write to the head of St. Faith's House, Miss Edith R. Hopkins, 419 West One Hundred and Tenth Street, New York City.

What is the Advent Call?

Let us begin by saying what it is not. It is not the work or responsibility of the Woman's Auxiliary, but of every woman in the Church. It is not a call which comes with every Advent season, but a special call here and now. It is not an academic or theoretical talk, but a definite, practical demand which the Church has, after due consideration, made upon her women.

The great challenge of this time of peace is clear and definite. We claim that we have been fighting this world war to protect the weak, to restrain the strong, to establish the reign of unselfishness and social justice. Do we mean this? Are we prepared to prove it by our deeds? If we do, then truly this year of grace 1918 is the acceptable year of the Lord. The Church is planning to send forth messengers from every congregation who will make a personal and individual appeal to every woman in their congregation to help on this coming of the Kingdom. Women are fond of saying, "I can't talk in public." These messengers will call on specific women and in strictest privacy will carry the message.

The Intercessors: As we believe in prayer we believe in asking God's blessing on this great undertaking, and so a specified number of women will be appointed in each congregation who will pray for the messengers as they carry the message.

What is the Message? It is an appeal for a fresh and vivid rededication of ourselves to God's service in order that we may make His Kingdom come.

How shall we express this purpose? First, by Sacrament; second, by prayer; third, by Bible reading.

Who is to carry the message, and when? Women from every Episcopal congregation in all the world, during the first week in December, from 1st to 7th.

Why is this Article Written? To bespeak your interest in the movement. To ask that such as are visited will receive the messengers as duly accredited agents of the Church specially appointed for this purpose. To ask that all who read this, whether men or women, will join with the specially appointed intercessors in earnest prayer for the immediate establishment of the Kingdom of Heaven.

Church Intelligence

Church War Commission.

The following communication has been received from the Adjutant General. It will explain itself:

The Rev. Henry B. Washburn, Executive Secretary, the War Commission of the Episcopal Church:

The receipt is acknowledged of your letter of the 18th instant, in regard to the appointment and assignment of chaplains, and in response you are informed that, under War Department orders, due to the cessation of hostilities, no more chaplains will be commissioned nor assigned to duty overseas.

E. A. BROWN,
Adjutant General.

Adjutant General's Office, Washington, November 20, 1918.

In other words, the War Department has issued an order that no more chaplains of any denomination will be commissioned. At the time of writing it is impossible to say what action the War Department will take in regard to the demobilization of chaplains who are already overseas or of our commissioned chaplains who are on duty in camps in this country. The War Commission will keep the public in touch with matters like this through the Church papers. The War Department has sent an approved list of civilian chaplains to a representative in Washington of the General War-time Commission of the Churches, who in turn have forwarded this list to the War Department. The War Department is holding this list inasmuch as it is not willing to publish any list until all the churches have furnished the names of their approved chaplains. It now looks as if the plan of the War Department were to approve of a comparatively short list of chaplains, to send the names of these men to the camp commandant and to allow the commissioned chaplains under such commandants to summon these men for occasional services as the commissioned chaplains may deem wise. In other words, a renewal of the former status of the civilian chaplain does not seem likely.

At a meeting of the Executive Committee, held on November 20, among the appropriations made was one of \$5,000 to Bishop Tucker for a church building about to be erected at Hilton, Va., in the midst of the shipbuilding community.

Five thousand dollars were appropriated to Bishop Perry for the salary of the Rev. Arthur L. Washburn, war-time assistant at Holy Trinity, Paris,

and for expenses incident to the work of that position, such work being principally among soldiers and sailors.

Seven thousand dollars to the General War Time Commission of the churches to be used for the purpose of meeting the current expenses of inter-church work, including the cost of the campaign of publicity, pending the time when funds will be available from the joint campaign and with the understanding that the amounts thus advanced will be credited in apportioning the total budget.

Six thousand eight hundred and fifty-five to the Girls' Friendly Society to finance their war work in part between the present moment and the time when further funds will be forthcoming after the appeal to the churches about the first of February.

King Albert's Personal Message to Christian America.

A message of gratitude from Albert, King of the Belgians, conveyed by Major Pierre Blommaert, Protestant Chaplain in Chief of the Belgian Army, has been delivered by him to the Administrative Committee of the Federal Council:

"To the Christian people of America I express my deep gratitude for all that you have done for my people, for the sympathy you have shown us in the relief of our dire distress and the material assistance you have rendered. But I am especially desirous that you feel my sincere appreciation of the great moral influences that have come from your association with us and the spiritual inspiration which you have given us."

A fitting reply was at once ordered cabled to King Albert.

Major Blommaert is under commission from his Government to make a speaking tour of the United States to interpret to the American people the spirit of the Belgians and to convey to them the gratitude of both King and people. He is accredited by the Synod of the Belgian National Church, which is the State Protestant Church, as well as by his army and Government. While in our country Chaplain Blommaert will visit the entire country under arrangement by the various local Federations of Churches.

A Message On Behalf of the Churches of Christ.

In this day of victory and of peace, the Christian Church recognizes and declares, in behalf of the nation, the deep gratitude of our people to Almighty God. It was God's hand which led our fathers across the seas to found here a new nation. It was His hand which enabled them to gain and to preserve our unity and our freedom. And now, it is His hand which has wrought this great deliverance, which has overthrown falsehood and wrong, and which has opened the way of liberty to mankind. Let us not boast of our great resources nor of our outpouring of men and wealth in the war. In grateful acknowledgment of the deeper sacrifices of others and of the clear vindication of the righteous rule of God in the affairs of men, let us thank the people who have suffered more than we and the Lord of Hosts for victory and peace. Yet, let us thank God also that we were accounted worthy to share in the great struggle and that in the day of need we did not falter nor fail. To God be all the praise.

And now we turn to the more difficult tasks of peace. "The morrow of victory," said Mazzinni, "is more

perilous than its eve." "Gentlemen," said Clemenceau to the senators of France, "we are now coming to a difficult time. It is harder to win peace than to win war." The same God who brought us victory in the war alone can help us to win victory in peace, to conquer evil in our own hearts, to overthrow wrong and selfishness wherever they are met in our national life and to achieve God's righteous will in the redemption of human society.

It is the work of the Christian churches and of Christian men now as it has been their work in each new era of our national history to hold up the ideals of Christ for the individual and for the nation and to provide in Christ Himself as the Lord and Life of men the power needed for the present age.

In new and resolute purpose, with renewed faith in the sure sovereignty of God in the world and His willingness and power to work through men, let us take up the tasks of the new day in the face of its demands and of its dangers. Let us as Christian men heed the old appeal, "Be ye steadfast, unmovable, always abounding in the work of the Lord, for as much as ye know that your labor is not in vain in the Lord."

On behalf of the Federal Council of the Churches of Christ in America.

Frank Mason North,

President.

Charles S. McFarland,

General Secretary.

On behalf of the General War Time Commission.

Robert E. Speer,

Chairman.

William Lawrence,

Vice-Chairman.

William Adams Brown,

Executive Secretary.

SOUTHERN VIRGINIA.

Rt. Rev. R. D. Tucker, D. D., Bishop.
Rt. Rev. A. C. Thompson, D. D., Suffragan.

Military-Peace Celebration at Christ Church, Norfolk.

The port of Norfolk witnessed at Christ Church last Sunday, November 24, what was probably one of the most striking peace celebrations that this country has seen, and one semi-official in its character.

Six pews of wounded United States marines and sailors from overseas, with several uniformed Salvation Army "lassies" from the French front, were the guests of honor, and were all invited after the service to the homes of the congregation. The Assistant Secretary of War, admirals, colonels and other officers, State and Federal judges and officials, city officials and consuls of the Entente Allies were in attendance. Hung in the church, furnished by the local naval station, were flags fourteen feet long of our twenty-three allies against Germany: Belgium, Brazil, China, Costa Rica, Cuba, France, Great Britain, Greece, Guatemala, Haiti, Honduras, Italy, Japan, Liberia, Montenegro, Nicaragua, Panama, Portugal, Roumania, Russia, San Marino, Serbia, Siam. An enormous United States flag covered entirely one of the Gothic panels of the church. A band from the Norfolk naval base, specially featuring trumpets, participated with the choir and the magnificent organ of the church in the music.

Bishop Gaylor, of Tennessee, who was to have been the preacher, was detained by illness, and the rector of the church, Dr. Francis C. Steinmetz, took his place, his eloquence rising to the signal inspiration of the occasion.

Bishop Beverly D. Tucker, of this Diocese, telegraphed his regret for his inability to be present and of his presence in spirit with the worshippers at the service.

An armed color guard was detailed to the service by the local naval station. The procession was headed by the cross, guarded by two United States sailors fully armed. After the boys and before the men of the choir marched a United States sailor bearing the American colors of the church, always carried in the procession and set in the chancel. The American colors were escorted by a guard of armed sailors. Then marched the Clergy, followed by the Belgian colors, borne by a veteran sergeant of marines, the French colors in the hands of a French soldier, and the flags of Great Britain, Italy, Japan, Greece and Brazil, borne by American sailors.

The service opened with the Marcellaise by the organ and band. After the processional Lemare's Te Deum was sung with all the flags presented before the altar. Following this the rifles of the armed guard were stacked at the chancel steps, crowned by a laurel wreath, where they remained until the colors were again presented before the altar when "The Star Spangled Banner" closed the service. Gounod's "Messe Solonelle," containing the beautiful "Sanctus," was sung complete, and the "Hallelujah Chorus" from Handel's "Messiah" was the offertory anthem.

Many stood through the service though the seating capacity of the large church was increased by two hundred chairs set in the aisles and the baptistry.

The Virginia Episcopal School at Lynchburg began its third session September 25, with a full enrollment and a waiting list.

Soon after the school was opened it had to be closed on account of an epidemic of influenza. Fortunately, there was only one case of pneumonia and no fatalities. The school was reopened on November 4, with every available place filled and a number of applicants on file. The present enrollment is eighty-one boys, three of whom are day pupils.

The spirit of the school is excellent and the outlook is full of promise.

St. Luke's Church and Sunday-school, in Powhatan County, sent one hundred and fifteen dollars to the United War Service Fund.

VIRGINIA.

Rt. Rev. R. A. Gibson, D. D., Bishop.
Rt. Rev. W. C. Brown, D. D., Coadjutor.

Woman's Auxiliary.

The annual meeting of the Virginia Branch of the Woman's Auxiliary, which was postponed because of the influenza epidemic, is now called for Wednesday and Thursday, December 11 and 12, at St. James Church, Warrenton.

It is hoped that every Branch of the Woman's Auxiliary and of its Junior Department will make an earnest effort to be represented. Delegates will please send their names at once to Mrs. F. E. Bowman, Warrenton, Va.

The meeting will be preceded by an informal reception at St. James rectory on Tuesday evening.

There will be a celebration of the Holy Communion Wednesday morning at 9:30, at which the offertory will be for Woman's Work. This service will be followed by the business sessions and missionary addresses which

are so necessary for the wise planning of our work in 1919.

Missions call for our best plans and for our best work.

Louisa T. Davis,
President, Virginia Branch.

An interesting meeting of the City Missionary Society was held in Grace Church Parish House on the night of November 25. Reports of the committees show that forty-two automobiles have been offered for the use of the Society during the past ten months, and forty-eight persons had assisted in furnishing music for various services. The report of the city missionary for ten months' work showed the following items: Public addresses, sermons and services, 338; visits to institutions, 369; calls on patients, prisoners and families, 977; attendance at Clericus, committee meetings, 70; number of institutions and hospitals visited, 31; individuals helped financially, 12; families helped financially, 13; families helped with groceries and fuel, 11; persons released from jail, 19; entertainments provided for institutions, 13.

The Rev. Berryman Green, D. D., of the Theological Seminary in Virginia, preached Sunday morning, November 24, in St. Paul's Church, Richmond, and on Monday morning gave an interesting talk to the Richmond Clericus at their regular meeting, for the most part discussing the subject of intinction. He believes that the taking of the wine through the medium of a wafer by dipping it in the cup is in conformity with Church usage, this wafer thus being used merely as a spoon. This is the method now in use at St. Paul's and Epiphany Churches, Richmond.

WEST VIRGINIA.

Rt. Rev. W. L. Gravatt, D. D., Bishop.

Death of the Rev. Dallas Tucker.

The Rev. Dallas Tucker, late rector of the Church of the Ascension, Hinton, died at the home of his sister in Charles Town, Friday, November 22, in the sixty-seventh year of his age. Mr. Tucker was ordained in 1872 by Bishop Johns, of Virginia, and began his ministry as assistant to the Rev. Charles Minnigerode, D. D., in St. Paul's Church, Richmond. He served parishes in Ohio, Bedford City and Bristol in Southern Virginia, and Charles Town and Hinton in this Diocese.

WASHINGTON.

Rt. Rev. A. Harding, D. D., Bishop.

Thanksgiving Service at Mt. St. Alban.

The service of thanksgiving for victory held at Bethlehem Chapel, Mt. St. Alban, on Sunday afternoon, November 17, was notable for the distinguished assembly of worshippers, and the impressive services and sermon by Bishop Harding. The size of the chapel limited the attendance to about five hundred. These included the President and Mrs. Wilson, Vice-President and Mrs. Marshall, members of the Cabinet, Supreme Court, ambassadors and ministers of the allied nations, members of Congress, officials of the American Red Cross, members of the various war boards, and officers of the army and navy of the United States and those of the nations with whom we have been co-operating, retired statesmen and men prominent in the business life of the country.

The Rt. Rev. Daniel S. Tuttle, D. D.,

Presiding Bishop, and the Rt. Rev. Frank DuMoulin, D. D., Bishop-Coadjutor of Ohio, were seated in the chancel. The service was read by the Rev. G. C. F. Bratenahl, D. D., and the Rev. William L. DeVries, D. D., who read the special prayers and thanksgivings authorized for the occasion. The American flag and the flags of the allied nations were prominently displayed in the chancel. The sermon was preached by Bishop Harding from the text, "And I heard as it were the voice of a great multitude, and as the voice of many waters and as the voice of many thunderings saying, Alleluia, for the Lord God omnipotent reigneth." After an eloquent introduction, the Bishop reviewed briefly the events of the past four years and particularly the signal displays of Divine interposition on behalf of the allied armies during the past four months. He drew a striking comparison between the position held to-day in the eyes of the world by the leaders of the forces of righteousness and those of the late rulers of the central empires. In conclusion, the Bishop said:

"We had to wait and pray, and still wait and pray. The day was long and dreary. But the day of good tidings came, 'the day of vengeance of our God.' This wonderful experience should teach us the power of the united earnest prevailing prayer. And there is still need of such continued prayer. The ending of the war, while it brings relief and joy, brings us also face to face with a situation full of difficulties and perils. There is to-day confusion, threatened famine, the mutterings of anarchy in the defeated countries. The poison of the destructive teachings of the Bolsheviks is permeating Germany and other lands. The council to make peace has an enormous task before it. The fruits of victory may be imperiled. It is a time for prayer that God, who has given us the victory, may give to the assembled counsellors the spirit of wisdom, the spirit of love and sacrifice and of a sound mind, to the end that terms of real and abiding peace for all the nations may be made. All the forces of Christianity must unite in prayer that the Council to make peace may be guided by the principles of the Prince of Peace. We must pray that the new world 'may be so ordered by God's governance upon the best and surest foundations that peace and happiness, truth and justice, religion and piety may be established among us' and among all the nations for all generations.

"These are days when great words are on men's lips, but with very varying meanings. Freedom is one, very differently interpreted. To some it conveys license. Unlimited license is anarchy. True freedom is ours only through the service of God. 'His service is perfect freedom.' Progress is one of the catch words of to-day, but progress may be in two directions, progress up and progress downward. The way of bearing the cross of sacrifice, of love, is the way of Christ, the way of true progress in the road that leads to God. Brotherhood is much talked about, but there can be no real brotherhood that is not founded on the acknowledgment and the service of our common Father who is in Heaven. The mission of the Church of Christ is to promote true freedom, real progress, enduring brotherhood.

"Never was there a time when the forces of Christianity needed more to be unified by a common purpose. That purpose should be the making of a better world. But we can never have a better world without God. We must

bring men to God through the power of the living Christ. We who believe and trust in Him, must show forth our faith not only with our lips but in our lives. We must follow in the footsteps of the Christ, in all loving service and sacrifice for others if we are to win the world for God and save the world. We must be living epistles known and read of all men—the evidence that God reigns over us. And in all times of our tribulations in all times of our prosperity let us hold in our heart of hearts, this voice coming down through the centuries, the voice St. John heard, 'as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying Alleluia; for the Lord God omnipotent reigneth.'"

Death of the Rev. Thomas Duncan, D. D.

In the recent death of the Rev. Thomas Duncan, D. D., the Diocese of Washington has lost its oldest and a lovingly esteemed Presbyter, who was aged ninety-three years, and many relatives and friends feel the loss of so estimable a character. Mrs. Duncan preceded him to the grave more than two years, and at death was nearly the same age. Both suffered several years before death from a broken hip. Their patient endurance was wonderful. Two of their three sons died before them. The eldest, Mr. Murray Duncan, now lives in Ishpeming, Michigan, a prominent Churchman and a leading man in business, having also children and grandchildren. Dr. Louis Duncan, another son, who died more than two years ago, left his wife and three daughters and one son, all grown. The Rev. Dr. Milton, of St. James Church, Wilmington, N. C., is Dr. Duncan's nephew, and a niece, nee Miss Milton, is the wife of the Rev. Van R. Moore, of Emanuel Parish, Baltimore, Md.

Dr. Duncan's wife was one of five daughters of Commander Morris, United States Navy. Another was Mrs. Corcoran, wife of the late W. W. Corcoran, Washington's great philanthropist and devoted Churchman; another was the wife of Surgeon Coolidge, United States Navy; another the wife of Rear-Admiral Fox, United States Navy, and another was the mother of the Rev. Charles Morris Addison, the rector of St. John's Church, Stamford, Conn.

Dr. Duncan, while a young man, was in public office from Louisiana. He was a member of Trinity Church, Washington, and became so deeply interested in the spiritual conditions and surroundings of the many young clerks in office that he and another young Churchman of Trinity Church and a young Presbyterian of Smithsonian Institute, Washington, D. C., went to Boston, Mass., and secured the necessary literature for the founding of a chapter of Young Men's Christian Association, then recently come to this country from England. This Christian venture succeeded and continued to grow year after year until in fifty years' time it became the wonderful Y. M. C. A. of Washington to-day. He never lost interest in it, and as the last of its three founders was present at the unveiling of a portrait to his honor.

He was a graduate of the Theological Seminary of Virginia in the class of 1855, in company with Bishop Channing Moore Williams, of Japan; Julius E. Grammer, John Liggins, Thomas G. Addison, Richard T. Davis, Bishop Perry, of Iowa, and others.

Dr. Duncan's first parish was Leeds, Fauquier County, Virginia, where, in his rectory in 1861, he and his wife

and little boys remained while the Confederate and Union cavalry fought in battle around them. Thence he took his family through the army lines to Georgetown, D. C., where they remained until the close of the war, while he himself entered the Confederate army as chaplain. After the war, Dr. Duncan entered parish work in Maryland, where he lived and worked for many years, principally in Howard and Montgomery Counties, where he built several churches and accomplished the conversion of many souls to Christ by his diligent and devoted service. He took a parish in Pennsylvania, then served as rector of Henshaw Memorial Church, Baltimore, for three years; then for a time in Epiphany Church, Washington, as assistant minister, and then finished his long ministry as rector of Norwood Parish, Montgomery County, Md., near Washington, when old age and ill health rendered him unable to minister further, although he still desired to serve.

He died at the residence of his late son, Mr. Louis Duncan, in Pelham Manor, New York, and was laid to rest in Oak Hill Cemetery, Georgetown, D. C.

SOUTH CAROLINA.

Rt. Rev. W. A. Guerry, D. D., Bishop.

Colored Work: The Rev. E. L. Baskervill, Archdeacon for work among the negroes, issues an appeal for greatly needed funds for the support of the important work under his charge. The need is immediate and urgent for funds for the payment of stipends of missionaries and teachers. The colored work in this Diocese has been most successful under the administration of Archdeacon Baskervill, who believes thoroughly in industrial training for his race, and holds up for them a high standard, stressing thrift, honesty and race integrity. This appeal and the whole conduct of the work is strongly indorsed by Bishop Guerry. Contributions should be sent to the Bishop or to Archdeacon Baskervill, 54 Bogard Street, Charleston, S. C.

NORTH CAROLINA.

Rt. Rev. Jos. B. Cheshire, D. D., Bishop.

The Consecration of Bishop Delany.

In the presence of a large congregation, made up of people from Raleigh and many parts of the country, the Rev. Henry Beard Delany, D. D., Archdeacon for colored work in the Diocese, was, on Thursday, November 21, consecrated Suffragan Bishop of the Diocese of North Carolina. The exercises took place in the beautiful chapel on the St. Augustine grounds, which the students of that institution built to the glory of God. The presiding Bishop and consecrator was the Rt. Rev. Joseph B. Cheshire, D. D., Bishop of North Carolina. His co-consecrators were Bishops Beverly D. Tucker, D. D., Bishop of Southern Virginia, and Bishop Thomas Campbell Dorst, D. D., Bishop of East Carolina. Bishops Edwin G. Weed, D. D., of Florida, and Junius M. Horner, D. D., Bishop of Asheville, presented the candidate. Bishop Arthur S. Lloyd, D. D., President of the Board of Missions, preached the sermon. The Rev. A. B. Hunter, D. D., of Raleigh, was sub-registrar. The Rev. George F. Bragg, Jr., D. D., of Baltimore, acted as master of ceremonies, with Professor Charles H. Bover, as assistant. The litany was read by the Rt. Rev. E. Thomas Demby, negro Suffragan Bishop

of Arkansas. The attending Presbyters were the Rev. E. L. Baskerville, of South Carolina; the Rev. James K. Satterwhite, of Raleigh; the Rev. J. E. King, of Charlotte, N. C., and the Rev. George F. Bragg, D. D., of Baltimore.

Bishop Lloyd took as his text 2 Cor. 5:17: "Old things are passed away; behold, all things are become new." The preacher referred to the fact that we were living in a time when all were looking to a new age; that many old customs and traditions would pass away. He pronounced the occasion an evidence that the need of the colored race was above technical difficulty, and that such an experiment was for the high service to which God had called us all. He said that the negroes themselves must understand that their future in the Church was largely in their own hands; that while they could always count upon the sympathetic aid of their white friends, they must give a more substantial evidence of their interest for the Church than they had given in the past. Race prejudice was denounced as the result of ignorance and bigotry, which would never again be regarded seriously by intelligent people, and that its removal would make simple the task of the Church in a democratic age, the ideal of which was to leave not one unprotected citizen. Bishop Lloyd urged the colored race to justify the faith that was entertained of their capacity, and which had been so strikingly shown upon the battlefields abroad. High praise was given the colored Clergy of the Church, and the belief expressed that the negro race must and would enter more fully into the privileges and responsibilities of the new day, and that they would do great things for the Church now that it was more fully committed to their hands. The charge to the Bishop-elect was of the tenderest and most inspiring nature, through the strong words of encouragement there breathed the atmosphere of love which the saintly soul of Bishop Lloyd throws out.

The services at St. Augustine's Chapel are noted for their fervor and earnestness, but on this occasion, when Dr. Delany, who has given so much of his life to that institution, was raised to a high and holy office, it seemed that those who loved him, gave testimony of such esteem in rendering their Church's office with marked emphasis. All who attended the consecration, and the large chapel was packed to the doors with white and colored people, felt the deep note of religious inspiration which the well rendered hymns, prayers and praise evoked.

DELAWARE.

Rt. Rev. F. J. Kinsman, D. D., Bishop

The Rev. F. Alan Parsons was instituted rector of St. Philip's, Laurel, on November 3 by Bishop Kinsman. The rector of Laurel is in charge of three neighboring missions.

The Rev. C. H. B. Turner, D. D., of St. Peter's, Lewes, has been appointed civilian chaplain of the Naval Base, Lewes, by the Church War Commission. Chaplain Turner has been very active, and is very popular with the officers and men at the base.

Dover: On November 2, All Souls' Day, the Bishop consecrated the churchyard of Christ Church, Dover, and dedicated the wall and ivy-gate in memory of Mrs. Anne Ridgely du Pont and her daughter, Amella Elizabeth du Pont (Mrs. Eugene du Pont).

During the rectorship of Archdeacon Thompson, Christ Church has been enlarged and beautified in various ways, the improvements having been made possible by the 'generous gifts of the late Mrs. Eugene du Pont, of Wilmington, and her children.

St. Luke's Church, Seaford, has purchased a new rectory, the best in South Delaware, of which the rector and his family took possession in September. Bishop Kinsman held a brief service of benediction on the evening of November 3.

Delaware suffered severely from the influenza, especially the city of Wilmington. The city Clergy were all actively engaged in the care of the sick in homes and hospitals, and among the victims were the Rev. William H. Laird, D. D., rector of Immanuel; the Rev. R. W. Trapnell, rector of St. Andrew's, and the Rev. Robert Bell, vicar of Old Swedes. Although many of our own people suffered from the epidemic, there were few deaths.

NEW YORK.

Rt. Rev. David H. Greer, D. D., Bishop.
Rt. Rev. C. S. Burch, D. D., Suffragan.

New York's Celebration of Peace: Noteworthy Addresses.

New York's celebration of war victory, beginning in the streets with the most remarkable demonstrations the city ever saw, continued over nearly two weeks. In it all the Church had conspicuous leadership. The Christian forces in the victory were recognized to the limit, and they were expressed through the Church in larger measure than in any other way. There was a service of thanksgiving at St. Patrick's Cathedral, and the new First Presbyterian Church, like practically all others, held victory meetings. The outstanding services, in which New York took most popular interest, were those at the Cathedral of St. John the Divine, at Trinity Church, and at Columbia University.

At the Cathedral Bishop Greer planned a Diocesan service, and many rectors, members of standing and other committees, of vestries and of Diocesan organizations attended. A downpour of rain did not prevent the Cathedral being packed in every part. Bishop Greer was ill, and a short address from him was read by Dean Robbins. The address of the day was delivered by Elihu Root, formerly Secretary of State, United States senator, and now possibly to be peace commissioner. He reviewed the situation at the moment, but spoke little of the future. The outstanding emphasis of his address was the Christian character of the conflict—God directed it. The layman's emphasis upon the spiritual element was pronounced.

A second victory celebration was observed in the Cathedral on the Sunday next before Advent, with President Butler, of Columbia University, as speaker. Dr. Butler charged that the next sixty days are the most critical in the world's history, and that the brunt of the responsibility must be borne by the United States and President Wilson, the Congress and the Peace Commissioners. The future depends not so much on what the Germans do, only so they observe the conditions of the armistice, as on what we do. He was most emphatic in saying that God is in the councils of the nations, and that it is not nearly so important that America stress her faith that God is on her side, as that America make sure

that she is on God's side. Like all speakers, he praised the character of American troops, their spirituality, their loyalty to justice, their willingness to die if need be.

Trinity Church's celebration brought in the organizations of the parish, the splendid banners that have been features of Trinity in public and in private since the war began, and many of the well known families of the parish. In his sermon the Rev. Dr. Manning enumerated the things for which America, its people and its Church, have cause to be thankful for. His list included loyalty to a high ideal, unity with Allies, the fine character of American boys, and the spiritual level attained. Other peace services were held, among the notable sermons preached was one by the Rev. Dr. John Timothy Stone, a foremost Presbyterian minister, who praised the boys of the Middle West, with whom he had served in cantonments, and said, as Elihu Root had done a week before in the Cathedral, that America is equal to the solving of the problems of peace. He said God is on our side, and that the wisdom which guided the Fathers of the Revolution is not less but more in evidence to-day.

The Thanksgiving Celebration at the Church of the Holy Communion was to take on this year a very unusual character. The choir numbered sixty voices, including twenty men in khaki. They chanted a Te Deum and rendered the Halleluiah Chorus. Instead of a sermon, an address was delivered by the Hon. George W. Wickersham on "The Allies of America." Directly after the service the Roll of Honor was unveiled and a new Service Banner unfurled. At 1 o'clock sixty soldiers and sailors were entertained at dinner and then taken to a popular matinee for which seats had been reserved. In the evening was held the formal opening of the Holy Communion Canteen.

ERIE.

Rt. Rev. Rogers Israel, D. D., Bishop

Civic Celebration of Peace.

The city of Erie will go down in history as being probably the only city in the country holding a distinctly civic religious service of thanksgiving before daybreak Monday morning, November 11, in which all religious bodies joined. The chimes of the Roman Cathedral had scarcely finished a hymn of thanksgiving at 4:15 A. M. when the bells of the Cathedral of St. Paul pealed forth the glad tidings to the sleeping city. City Hall Square was filled with people when, promptly at the time appointed, six o'clock, the mayor, standing upon the steps of City Hall and surrounded by the city officials and the representatives of the different religious bodies of Erie, opened the service with a short address of thanksgiving, and called on Bishop Gannon of the Roman Church to make the opening prayer. In the tense stillness that prevailed, the Bishop's voice could be heard far out over the vast crowd. Then, the Dean of the Cathedral of St. Paul read the Scriptures, using the Prayer Book Version of portions of the Psalms of Thanksgiving. Rabbi Currier, President of the Local Council of National Defense, delivered an eloquent address; and the pastor of the First Presbyterian Church closed the service with prayer. The bands struck up "The Star Spangled Banner" and "America," and everyone waved flags and helped to swell the grand chorus of song. This service was most

inspiring, and has been spoken of by the citizens ever since as such a great improvement upon mere noise and parade.

PITTSBURGH.

Rt. Rev. C. Whitehead, D. D., Bishop.

Drawing Room Missionary Meetings: On the week day evenings of the week, beginning November 17, the Rev. John Gillespie Magee, a missionary in Nanking, China, now home on furlough, gave a series of Neighborhood Missionary Talks at the residences of members of Calvary Church, Pittsburgh. Mr. Magee was baptized, confirmed and ordained in Calvary, and his salary as missionary is provided by the parish, so that he is their personal representative in that part of the missionary field. The meetings were well attended, and considerable interest was aroused in his work. During the succeeding week he is to give three such talks at the homes of parishioners of the Church of the Ascension, Pittsburgh.

SALINA.

Rt. Rev. J. C. Sage, D. D., Bishop.

St. Barnabas Hospital was in charge of the nursing of the boys at the Student Army Training Camp, Salina, during the recent epidemic, and the sisters and nurses did a valuable and efficient work in this connection, and in addition about a hundred cases were cared for in the town.

A great community patriotic peace service was held in Salina Sunday evening, November 17, arranged for by Bishop Sage, in the large Convention Hall. The speakers included Bishop Sage, the mayor of the city, representatives of the Chamber of Commerce, the County Council of Defense, the pastor of the Presbyterian Church, and the vicar of the Cathedral, the Rev. E. H. Rudd. The Cathedral choir was assisted by all the choirs of the city and the community band. The lesson was read by the President of the Ministerial Association and all the ministers of the city sat in a body on the platform.

A Conference of the Clergy was held Thursday, November 7, at the Cathedral. All of the Clergy were present except the Rev. Mr. Kain. After the daily offices in the chapel the Bishop celebrated the Holy Eucharist and addressed the Clergy. At noon intercessions were offered and the Clergy were the guests of the Bishop in the new Bishop's House. A general conference took place during the afternoon in the Bishop's study, when methods of work and opportunities for advance were discussed.

St. John's Military School, under Major Waldorf Ganssle, commandant, is having the largest attendance in its history. The school is filled to capacity, making it necessary to build two cottages, now under construction, to accommodate fifty more boys who will enter in the January term. The Rev. Edward H. Rudd, D. D., has assumed his duties as chaplain, and is now in residence.

The Rev. Alfred G. Miller has been appointed by Bishop Sage to serve as Secretary of the Convocation and Registrar of the District in place of Rev. L. W. McMillin, resigned. Mr.

Miller's appointment is until the meeting of the Convocation, January 12-13.

LOUISIANA.

Rt. Rev. Davis Sessums, D. D., Bishop.

Victory Service.

A most impressive victory service of praise and thanksgiving was held on Sunday afternoon, November 17, in Trinity Church, New Orleans. Every pew in the church was filled and many people stood in the gallery. The services began with the singing of Hymn 516, after which the Star Spangled Banner was sung. Appropriate Psalms and prayers were read, and America and the national airs of England and France were sung. A patriotic address was delivered by the Rev. Dr. Capers, who is in charge of the church during the absence of the rector in France.

KENTUCKY.

Rt. Rev. C. E. Woodcock, D. D., Bishop.

Grace Church, Paducah, the Rev. Custis Fletcher, rector, has recently been enriched and beautified by the placing of a window "to the glory of God, and in loving memory" of Miss Mary Morton. It is of English workmanship, and the exquisite design is a representation of Faith.

The Advent Call: Every effort has been made to make the Advent Call a success in this Diocese. A letter, urging every woman in the Diocese to do her part to carry it through, has been sent out by Miss Nannie Hite Winston. The motto chosen is Romans 12:12: "Rejoicing in hope, patient in tribulation, continuing instant in prayer."

FLORIDA.

Rt. Rev. E. G. Weed, D. D., Bishop.

Bishop Weed has been ill, and is now recuperating with his brother in Connecticut.

The Rev. Melville E. Johnson is now assistant at St. John's Church, Jacksonville, succeeding the Rev. J. H. Webber-Thompson, chaplain in the army.

The chancellor of the Diocese, Mr. W. W. Hampton, has all three sons in the service, and his son-in-law, Dr. W. J. Buck. Mr. Hampton is widely known here for his championship and liberal support of the Church's missions.

The Rev. Dr. Frazer, of St. Mary's, Jacksonville, has been very successful in his men's club work, greatly increasing the attendance at that church.

The Church of the Good Shepherd, under the able rectorship of the Rev. Milton R. Worsham, has put in a new church house, with temporary place of worship, as well as a new organ. Mr. Worsham's work among the young people has been phenomenal. His brother was recently killed leading his company in France.

The Rev. William Brayshaw has completed the Mayport Church a second time. It was destroyed just after construction last spring by a cyclone.

Special thanksgiving services have been held in all churches of the Dio-

cese commemorative of November 11.

The new Treasurer of the Diocese is Mr. George W. Thames, Jr. The old Treasurer, Mr. Telfair Knight, is now an artillery officer.

The Rev. Allen Judd resumed his work at Green Cove Springs November 15.

The Rev. M. M. Fryer is doing splendid work in reviving Church life at Cedar Key. He has had large congregations and many baptisms.

The Rev. S. W. Creasey conducted a mission in Holy Trinity Church, Gainesville, the Rev. Bernard Campbell, rector. He was very helpful, and the offering was given to his work in Fort Hall, Idaho.

DALLAS.

Rt. Rev. A. C. Garrett, D. D., Bishop
Rt. Rev. H. T. Moore, D. D., Coadjutor.

Victory Service at Fort Worth.

"Regardless of creed or church" was the phraseology of invitation to "soldiers and civilians" of Fort Worth, with the aim of making the victory service in St. Andrew's Church, November 17, a community thanksgiving. Consequently the church was packed to overflowing even with all available seats from the adjacent parish house in use. The proportion of civilian men was especially remarkable. The rector, the Rev. Fred. T. Datson, choir, and congregation of Trinity parish united with their sister church for this occasion. A service, arranged by the rector of St. Andrew's, the Rev. Edward Henry Eckel, with the approval of the Bishop, provided the medium by which, with wonderfully impressive accord and hearty participation, the great mixed congregation expressed religiously their thankfulness for victory and peace. Bishop Moore officiated in the specific "Thanksgiving After Victory" of the Prayer Book.

The Rev. Lyman P. Powell, D. D., LL. D., president of Hobart College, who has been campaigning in Texas for the United War Work during the past month, after a year in France, preached most impressively on the moral issues of the war. The offerings were devoted to the War Work Fund.

Another large congregation, completely filling the nave and north aisle, was present in the evening, when Maunder's "Song of Thanksgiving" was sung for the first time in Fort Worth.

MISSOURI.

Rt. Rev. D. S. Tuttle, D. D., Bishop.
Rt. Rev. F. F. Johnson, D. D., Coadjutor.

Meeting of Auxiliary.

The regular quarterly meeting of the Diocesan Auxiliary should have been held in October. But because of the influenza quarantine it was postponed to November 19. Pledges were asked for amounting to about \$900. On the day following the meeting the Treasurer announced that the pledges had reached \$1,300, and were still coming in. It is another indication of the fact that carrying on for the war has been good for the Church.

The meeting was an all day meeting with the parish of the Holy Communion. Bishop Johnson celebrated the Holy Communion, assisted by the rector, the Rev. John Borden. Bishop Thomas, of Wyoming, told the story of the Church's work in that mission (Continued on page 20.)

Christianity and the Community

Thy Kingdom Come on Earth

THE REV. R. CARY MONTAGUE, Editor

STAR SHELLS.

In a recent speech on reconstruction Premier Lloyd-George used a very striking and effective simile when he called the attention of his hearers to the use of star shells at the front. When these shells burst they produce such a brilliant illumination, that even the darkest and most excluded spots in the surrounding landscape come under a close observation. The Premier went on to say that we must use star shells in our national life so that every part of it shall be illuminated, and shall be in a condition to stand illumination. He went on to say that the housing problem was one that was worth the attention of the whole nation.

This is just as much true in the United States as it is in England.

One reason that we are now seeing such horrible outbreaks of Bolshevism is because these things have been neglected. If in peace times we would give more attention to housing problems, minimum wage questions, industrial protection and matters of a like nature, these terrible outbreaks would not occur.

If an engineer allows his safety valves to become closed and his machinery to get dry for the want of oiling an explosion or a serious break is sure to be the result when any unusual strain is put on the engine.

It is because democracies give more attention to the rights and comforts of individuals that they are less liable to these sort of explosions, that have taken place in Russia, and now seem about to occur in Germany.

There is little danger of the same sort of thing happening in the United States, but the certain way to prevent it or anything like it is to give heed in times of peace as well as in times of war to the great social problems that surround us on every side, and the Church should be the leader and not a follower in such movements.

BUILDING AFTER THE WAR.

We cannot begin too soon to consider the many home problems that are arising now that peace has come, and so offer the following thoughts from the United States Labor Department, Children's Bureau:

That thousands of children in rural and small town communities are being deprived of a fair chance for normal development is the assertion of the Children's Bureau of the United States Department of Labor in a report just issued on conditions which tend to juvenile wrongdoing in the country.

One hundred and eighty-five New York State children who were implicated in some sort of wrongdoing and

who came from one hundred and forty-four different families were carefully studied, and their family surroundings were scanned in an effort to discover what had led them astray. Most of the children were of normal mentality, although about one-fourteenth were noticeably deficient. But lack of opportunity for moral and mental training, for recreation, and lack of variety of interesting occupations with promising futures led these children of normal mental power into delinquency. All these conditions were found to be accentuated in the subnormal child who, in addition to the opportunities of a normal child, needs to be provided with some adequate means of diagnosis and appropriate treatment.

The twenty-one New York State communities described show a type of social life that, as the report points out, can "unfortunately be matched in many places." Vivid, detailed descriptions show how the families and communities of these one hundred and eighty-five little children failed to safeguard them from early temptations to wrongdoing which will doubtless lead, in many instances, to wasted, stunted lives. Although in nearly half the cases the child lived in its own home with its father and mother there was a lack of control on the part of the parents and a disregard on their part for the rights of others which must have contributed to the child's misdeeds.

The attempt is made to analyze the offenses of the children, which range from mere mischief or general waywardness to serious offenses against property and to sex delinquencies. The purposeless mischief often develops because the loneliness of the open country and the "deadness" of the little town "give the child a stupid denial to answer his search for sociability." Without wise leadership the youthful energy is all too likely to run the gamut of small mischief and then degenerate into serious misdeeds.

What were these twenty-one typical communities doing to save themselves from the moral and financial burden of caring for the misdemeanants their lack of foresight had produced? Prisons for criminals are admittedly an expensive way to safeguard the moral fabric of a community.

In searching for social factors which make for the child's sound development the investigators looked first to the district school with its honored tradition of useful service. The report shows how "pitifully inadequate" the tiny educational unit in the back country, with its isolation and slight equipment, usually is to meet modern demands. The Church, the report states, holds a real and valuable place in the socializing of the country, but it was found to be making most unequal use of its opportunity.

What is there to care for the child who has been called to account by the community for his offenses? The justices of the peace, under whose jurisdiction many of the children considered in the study came, were generally found to give but cursory attention to the children's needs, and to be ill-informed as to how their cases should be handled. Local influence conduces in many instances to lenience where

sterner treatment would have been for the child's better interest. The report adds to the evidence which favors a separate court for the treatment of juvenile offenders. The impracticability of securing skilled probation officers and juvenile court judges, however, for each small community leads to the recommendation of a county juvenile court, and the extension of the powers of such courts where they now exist, in order that the court may reach the remotest corners of each county—that a "probation officer may be available in every inhabited section of rural as well as urban communities."

NATION'S CHURCHES ASKED TO CELEBRATE BRITAIN'S DAY.

We take pleasure in publishing the following notice, sent us from New York:

For almost five years prayers have been offered up in the Christian churches of America for peace. The service flags have hung at their doors and their walls ever since America entered the war, and the stars on the white field meant some Christian boy fighting that the world might be free to live and to love God as its conscience might dictate. One by one the gold stars came out, to mark the passage of a Christian soul, gone to its God on the battlefield. And now we have peace! The world is thankful. America is thankful. And while she is thankful she is not forgetful of her great ally, Britain, who has done so much to bring about a peace with honor and justice.

There are many instances of wounded soldiers, taken from the hospitals where they have received their first treatment after serious wounds, into the home circle of a loving British family, and there nursed back to health by British women. The British home has been responsible for many good influences for the boys from America, thousands of whom have recuperated there.

Without the British navy how would the way to France have been kept open for the constant stream of American fighters? Splendid co-operation was the chief cause of the splendid results realized by the allied navies and in this co-operation Britain was the leader. Throughout the war she has not once faltered in her duty. She has borne her burdens with Christian fortitude and on December 7, 1918, American churches of all creeds, social institutions, schools, business organizations, whole States and whole cities will bow their heads in tribute to Britain. The outburst of appreciation to Britain on the part of America has been so universal in America that thousands of letters from all parts of America have come to the Britain Day Committee headquarters in New York City, with declarations of interest and news of the manner in which the day is to be observed.

It always comes—God's help to human need,
In measures often that our hopes exceed;
God's answer to the prayer our lips repeat
In common blessings, or surprises sweet.
Does He not see how doubtful the heart is,
How fearful ever the hand we reach to His?
As if to us His presence were not near,
Nor could be found. Yet it is always here!
—Selected.

Family Department

NANCY BYRD TURNER, Contributing Editor

CALENDAR AND COLLECT.

November.

1. Friday. All Saints.
3. Twenty-third Sunday after Trinity.
10. Twenty-fourth Sunday after Trinity.
17. Twenty-fifth Sunday after Trinity.
24. Sunday next before Advent.
28. Thursday. Thanksgiving Day.
30. Saturday. St. Andrew.

Collect for Saint Andrew's Day.

Almighty God, who didst give such grace unto Thy holy Apostle Saint Andrew, that he readily obeyed the calling of Thy Son Jesus Christ and followed Him without delay; grant unto us all, that we, being called by Thy Holy Word, may forthwith give up ourselves obediently to fulfil Thy Holy commandments; through the same Jesus Christ our Lord. Amen.

Collect for the First Sunday in Advent.

December 1.

Almighty God, give us grace that we may cast away the works of darkness, and put upon us the armour of light, now in the time of this mortal life, in which Thy Son Jesus Christ came to visit us in great humility; that in the last day when He shall come again in His glorious Majesty to judge both the quick and the dead, we may rise to the life immortal, through Him who liveth and reigneth with Thee and the Holy Ghost, now and ever. Amen.

HOME LESSONS ON THE LIFE OF OUR LORD.

By the Rev. K. J. Hammond, D. D.

Primary and Junior.

XLII.

Jerusalem. Wednesday and Thursday.

1. How was Christ occupied on Wednesday? Matt. 26:1, 2.
2. How were the Jewish authorities busy? Matt. 26:13-5.
3. Whom did Jesus send Thursday to Jerusalem? Why? Luke 22:7-8.
4. Describe their errand. Luke 22:9-13.
5. What did Jesus do at this feast? John 13:4-11.
6. Describe the institution of the Lord's Supper. Luke 22:19-20.
7. Where did Jesus take his eleven disciples afterwards? Matt. 26:30-36.
8. What three did He keep near Him? Matt. 26:37.
9. What did He pray? Matt. 26:39.
10. How did He warn sleepy disciples? Matt. 26:40-41.
11. Do you watch and pray against temptation? James 1:12.

Note: Students agree that Christ left Jerusalem for the last time and closed His public ministry on Tuesday. In love for His nation He filled that day with last warnings and earnest counsel. Wednesday and Thursday morning He spent in Bethany and possibly Olivet's gardens, in retirement, preparing His disciples and Himself for the great sacrifices. Thursday evening He goes with them to Jerusalem; celebrates the Passover, in-

stitutes the Lord's Supper, and speaks the comforting words St. John records.

The Coming of His Feet.

In the crimson of the morning, in the whiteness of the moon,
In the amber glory of the day's retreat,
In the midnight robed in darkness, or the gleaming of the moon,
I listen for the coming of His feet.

I have heard His weary footsteps on the sands of Galilee,
On the temple marble pavement, on the street,
Worn with weight of sorrow, faltering up the slopes of Calvary,
The sorrow of the coming of His feet.

Down the minister-aisles of splendor, from betwixt the cherubim,
Through the wondering throng, with motion strong and fleet,
Sounds His victor tread, approaching with a music far and dim,
The music of the coming of His feet.

Sandaled not with shoes of silver, gilded not with woven gold,
Weighted not with shimmering gems and odors sweet,
But white-winged and shod with glory in the Tabor-light of old,
The glory of the coming of His feet.

He is coming, O my spirit! with His everlasting peace,
With His blessedness immortal and complete.
He is coming, O my spirit! and His coming brings release:
I listen for the coming of His feet.
—Selected.

For the Southern Churchman.
St. Andrew and the Scotch Thistle.

L. A. Nash.

I was walking home on a little mountain trail, overgrown on either side with summer greenery. I felt violent pricks on my ankles, and looking down I spied a group of thistles, bristling with prickles and crowned with their bright mauve bloom.

My first thought, "next time I come here it will be with a stick to break them down!" My next one was—how in a flowerless fall I was out with my tiny grandson, and how he enjoyed a play with the "picks-picks," as he called them. I gathered some with their pretty bloom, pulled off the prickles, for him to take home to his mother. They made, too, such a lovely bouquet on our mantelpiece that they helped us to forget that we were so near to winter. I replaced these with another bouquet of the white down, garlanded with green.

How strange it seems that Bonny Scotland should have chosen the thistle for her insignia. It must have been the prickly variety, for it bears the Keltic name Ard, signifying a point. It was during a period of much trouble and fighting towards the end of the fifteenth century. It merits the motto, which the Scots attached to their nation's emblem, "No one touches me with impunity," or the Highland rendering "Ye maun't meddle wi' me!"

But even the thistles have their com-

pensations, as I found in the beauty of my autumn and winter flowerets. There are some varieties in Scotland that are spineless.

Five hundred years earlier than this, when on the eve of a fierce battle with Athelstane, the Anglo-Saxon King, it is said that St. Andrew appeared in the heavens to Adhaius, King of the Scots, and at the same time to Hangus, King of the Picts. Becoming victors over their foes, they went barefooted to the "Kirk" dedicated to St. Andrew, making a vow to adopt him as their patron Saint.

They considered that the thistle-pain represented what St. Andrew had endured ending in martyrdom in Achala. The first Disciple and Apostle, he preached the Gospel of Christ his Master in Asia Minor, Greece, and in Russia. In the last he has been the patron Saint of the Kings and their families.

The Cross of St. Andrew's is two oblique lines crossing in the center. This placed on a blue ground, signifying the Blue of Heaven, is the National Banner of Scotland. The old Scottish "Order of the Thistle" is now called the "Order of St. Andrew."

FAMILIAR HYMNS.

Ken's Morning and Evening Hymns.

Under the familiar name of the Long Metre Doxology, the great stanza, "Praise God From Whom All Blessings Flow," is known and sung in every civilized land. Used sometimes in connection with other verses, sometimes alone, it has stood for two and a half centuries as the very epitome of Christian worship. Because it first appeared at the end of Bishop Ken's beloved morning and evening hymns, it is here properly treated as a part of those compositions, which, though less familiar, are almost as beautiful as the doxology itself.

Thomas Ken, who was an English bishop, was a great lover of holy music. Though under the rigid rule of Cromwell, organists and choristers were forbidden in the Church, this hard measure was circumvented by the formation of musical societies, which satisfied their harmless longings in private houses. In one of these praiseworthy organizations Ken played the lute.

Before he became Bishop he was chaplain to Charles II, a post that we can well imagine was a trying one. It testifies to the sterling character of Ken that he kept his robes unsullied in the court of that most profligate of kings. He steadfastly refused to countenance the royal offenses and rebuked his sovereign without fear or favor. Strange to record (yet not so strange, since baseness frequently bares its head to dignity and worth), Charles loved the austere prelate. "I must go now and hear Ken tell me of my faults," he used to say. The hearing, alas! had but small effect; yet it was the same faithful counsellor who stood beside the monarch in his last hour and tried to help him die as he had tried to help him live.

Under Charles' successor there was danger of a swingback to popery, and Ken, resisting, was one of the famous seven bishops tried at that time for treason, and acquitted. When three years later the throne changed hands again, once more the valiant old Churchman suffered for his conscience sake. He had sworn allegiance to James, and deemed that he could not in honor break his oath: the upshot was that he lost his bishopric.

A poor man now, and in the world's

eye dishonored, he retired to his home in Somersetshire, and there lived peacefully for twenty years. On his deathbed he made the request that he should be buried without pomp, and that six of the poorest men of the parish could bear him to his grave.

This bright star in the dark sky of an unlovely age still shines gloriously for us in the Doxology and its two companion hymns. These compositions, which he wrote for the students of Winchester College, were contained in his Manual of Prayers.

"Be sure," he adjures the young men, "to sing the morning and evening hymns in your chambers, devoutly remembering that the Psalmist, upon happy experience, assures you that it is a good thing to tell of the loving kindness of the Lord early in the morning, and of His faithfulness in the night season."

Lack of space prevents our giving both hymns in full, but a few verses will readily recall them to lovers of the Hymnal. "All praise to Thee, my God, this night has an unforgettable sweet simplicity, and the morning hymn might be called the believer's spiritual reveille. The magnificent Doxology is well worthy of the sturdy old Christian who allowed neither powers nor princes to turn him from higher things.

Awake, my soul, and with the sun
Thy daily stage of duty run;
Shake off dull sloth, and early rise
To pay thy morning sacrifice.

Redeem thy misspent time that's past,
And live this day as if thy last;
Improve thy talent with due care,
For the great Day thyself prepare.

Wake and lift up thyself, my heart,
And with the angels bear thy part,
Who all night long, unwearied, sing
High praise to the eternal King.

All praise to Thee, my God, this night,
For all the blessings of the light:
Keep me, O keep me, King of kings,
Beneath Thine own Almighty wings.

Forgive me, Lord, for Thy dear Son,
The ill that I this day have done;
That with the world, myself and Thee,
I, ere I sleep, at peace may be.

Teach me to live that I may dread
The grave as little as my bed;
Teach me to die that so I may
Rise glorious at the awful day.

O may my soul on Thee repose,
And may sweet sleep mine eyelids close;
Sleep that shall me more vigorous make
To serve my God when I wake.

Praise God, from Whom all blessings flow;
Praise Him, all creatures here below;
Praise Him above, angelic host:
Praise Father, Son and Holy Ghost.
Amen.

The Sign Said "Closed."

American Front, Sept. 30.

For two weeks the American offensive in the St. Mihiel sector had been on. The roads, in spite of shell holes and debris of wagons and camions that have been smashed by direct hits, were incessantly alive with moving men and vehicles.

And for two weeks the two Red Cross men in A. R. C. Outpost No. 2 had forgotten what it was to sleep except for an occasional nap snatched in odd moments. Stray soldiers and groups of soldiers had drifted in and out, lost from their companies. Signal Corps

men who had been out, night after night, keeping alive the line of communication, would come in gray with fatigue and go out looking revived after a great bowl full of steaming chocolate from the ever-ready kettle and a cheese sandwich from the never-empty cupboard.

Officers, bringing their men back from the front line trenches, would ride ahead to find out if the outpost could furnish chocolate and sandwiches for 100, or 300, or 500 hungry chaps, planning to march the boys right past without a stop unless they could be assured that there was enough for every one. And the two men at the outpost always said, "Bring them in; we'll take care of them."

There came a momentary lull one day, when the two men looked around at their outpost and noticed for the first time that there were dishes piled everywhere, that there were corners that hadn't been swept for quite a while and floors that needed scrubbing.

"Guess we'd better close up for an hour," suggested Lieutenant Ashley Pond, and Lieutenant Lowry agreed with him that it might be wise.

A sign was posted on the door and a wire attached to the knob to keep it shut while the two men, with sleeves rolled up, pitched in. They had barely started to work when the door was jerked open and two boys stuck their heads in the door.

"Any chance to get a little writing paper?" they demanded, and the Red Cross men glared at them.

"Can't you chaps read?" they demanded. "Get out."

"Aw, say," begged one of the boys. "We've been wandering around for a week now, trying to find someone to report to. Lost our company the first day of the offensive and have been roughing it ever since. I sure would like to write home."

The paper was produced and the men hurried out, while Pond and Lowry, fastening the door again, continued their work. Again the door was jerked open and two more soldiers walked in.

"Give us something to eat, will you?" they asked, and Pond turned on them sharply.

"Get out of here," he ordered, and was shutting the door, when one of the boys broke down and began to cry.

"Well, boy, what's the matter?" and the youngster, still shaking half hysterically, told them that he had been out in No Man's Land for a solid week on nightly wiring parties. For three days he had missed out on mess and had had only tinned rations.

"Guess we can take care of you," said Pond, and going to the stove he fried up several eggs, made fresh coffee and got out bread and sardines from the cupboard. When the boys left they had remembered how to smile again, and Pond started to close the door when an officer appeared.

"I have 200 men coming down the road," he began. "They're pretty tired and hungry. Can you give them chocolate?"

"Oh, sure," said the Red Cross men, and, going to the door, they jerked down the sign. "We're open now."—Red Cross Bulletin.

The Paradox of Age.

As we descend the hill of life and the years snow more thickly upon us, we are amazed and almost terrified at the rapidity with which they seem to pass. It is as if we were afloat upon a river that was approaching some vast waterfall. The flood deepens and moves more silently and with an ever-increas-

ing speed that is appalling when we test it by the passage of the swiftly crowding objects on the banks.

The explanation of the hurry of the fleeting years is, of course, alas! that they are more empty. Perhaps there are just as many things to fill them, just as many varied incidents to weave the parti-colored tissue of our lives; but the incidents seem less important than they did in the golden days when a toy or a kiss shone out like a star. Bright stars now seem hardly more than toys. In consequence, there is little to remember, and the years are gone irrevocably before their trifling contents are even registered.

But the most curious paradox of age is that while the years go ever faster the hours go more slowly. The years are indistinguishable because there has been so little to fill them, and for the very same reason the hours are ponderous, heavy-footed and interminable. The days of youth are crowded with action and the nights with hardly snatched slumber. But the days of age are dull with thought, and its nights sometimes ache because it has not thought enough to while their tedious length away.

The best remedy for this creeping decay of the unescapable hours is to allot them systematically. For any age in any place there are always plenty of possible occupations. Consider them and make your choice. Then set apart a fixed portion of the day for each one, planning to accomplish if possible a little more than you or anyone can accomplish. You will find that the day is not long enough, and that the hours, instead of dragging heavily, are gone before you know it.

Above all, do not weight time with its own emptiness. There was once a very charming French lady who lived ninety years in constant dread of ennui. She passed her whole life in a shudder of horror how she was to pass the rest of it. Never fill one minute with anxious thought of what can fill the next. There is richer stuff to make any existence of than that. Learn to occupy the lagging hours with those casual, abounding pleasures the presence of which brings forgetfulness and their absence no regret.

November.

The winds are chill and leaden gray the sky;
Against it stand, outlined, the leafless trees,
Gone are the song birds, silent is the wood,
Save for the mournful sighing of the breeze;
Yet there is beauty in the leafless trees,
Unseen, when summer's leafy robe was green;
And solemn music through the forest rolls,
As from an organ touched by hands unseen.
Though the bright tints of summer are all gone,
November days have beauty all their own.

And so, sometimes, life's gray November days
Bring to us friendship, warm and strong, and true,
Which we had ne'er suspected in the time,
When over us the sunny skies were blue.
E'en though life's summer brightness is all gone,
The dreary days bring blessings all their own.
—Margaret H. Barnett, in Presbyterian of the South.

Dogs and the Soldier.

"We'll take a dog first. If we can't get a dog we'll take a goat, or a cat, or a pig, a rabbit, a sheep, or, yes, even a wildcat. We'll take anything for a trench companion—but give us a dog first."

Lieutenant Ralph Kynock, of the Gordon Highlanders, was, speaking, says the London Letter in the New York Herald. He has been at the front since the war started and has seen fighting in all its phases. He was warm in his praises of the dog as man's companion in lonely places. He merely echoed what every other soldier thinks.

"People who haven't been at the front don't know what a little companionship means to a man on patrol duty, or in a dugout, or what a frisky pup means to a whole company. Dogs were created to be man's companion, and I'm blessed if I don't think the dogs know it better than we do.

"It doesn't seem to matter what kind of dog it is. You'll find highly bred animals at the front and you'll find dogs that wouldn't be admitted to any self-respecting dog show when it comes to looks. But for loyalty and devotion the thoroughbreds don't outclass the mongrels. They all seem to have the same spirit. The dogs know the dangers of the trenches. Some of the mascots have been there since the war started. They have seen hundreds of men killed and other dogs laid out by shell fire.

"The pups know when a barrage is on where they can find safety, and they go there, unless the man they look to as master is going somewhere else. Trust the dog to stick hard by, no matter whether it is in the danger zone or not.

"They'll hang around till doomsday if they are allowed to do so. And when the master is killed the dog sticks around, and sometimes it is a long, long time before he picks up with some one else.

"Take it from one who knows, the life of a soldier would be far more lonely if it were not for the dogs. And other animals are worth having, too. Some of the boys train birds and chickens and even rats. The laddie who's got a fine Airedale or a Scottish terrier is the happiest soldier on the line, though."—Our Dumb Animals.

The Flames.

I watched a log in the fireplace burning.
Wrapped in flame like a winding sheet,
Giving again with splendid largesse
The sun's long gift of treasured heat;

Giving again in the fire's low music
The sound of wind on an autumn night,
And the gold of many a summer sunrise
Garnered and given out in light.

I watched a log in the fireplace burning—
O if I too could only be
Sure to give back the love and laughter
That life so freely gave to me.

—Sara Teasdale, in Harper's.

A Prayer.

We thank Thee, dear Father,
With hearts glad and free,
For the kind, loving parents
Given to us by Thee.

For the dear little playmates
We meet every day;
Make us kind to each other,
Dear Father, we pray.

—Exchange.

For the Young Folks

NANCY BYRD TURNER, Contributing Editor

Her Portraits.

My mamma has a watch of gold,
It tells the time of day, I'm told,
And in the front where she can see,
A little picture is of me.

She has more pictures in a book,
That the photographer man took,
When I was two and three and four:
And when I'm five there'll be one more.

But you don't know how I was s'prised,
When I looked in my papa's eyes
To see as plain as plain can be
Two little pictures there of me.
—Lydia Hall, in Good Housekeeping.

The Real Princess.

Once on a certain time, in the kingdom of Far Away, there lived a king and a queen who were very sad because they had no child. At first, however, they decided that, if they could find a little maid who could prove that she would make a real princess, they would adopt her as their daughter.

So word was published throughout the kingdom that at 3 o'clock on every Monday throughout the year their majesties would receive before them any child who believed that she could be a real princess.

And what lovely children came! Some were short, some were tall; some brown-eyed, some blue-eyed; some dark, others fair. Week after week they appeared at the palace gate and were admitted by the gatekeeper to the presence of the king and the queen; and week after week, as they went away, their majesties sadly shook their heads, for they were learning that it is a difficult matter to find a real princess.

But one Monday there appeared at the usual time a little girl of wondrous beauty. When the queen saw her, her heart was glad. "For here," she thought, "must be a real princess. Such a face must indicate a lovely heart."

"Do you think, my child, that you could become a real princess?" asked the queen.

The little maid curtsied and replied: "Yes, Your Majesty."

"And why do you think so?" again asked the queen.

The child smiled until she showed her dimples and snowy teeth. Then she answered:

"Because, Your Majesty, I like only the best of everything. I must wear silk hose and dainty gowns or I am most unhappy."

The queen's face was now quite sober, as she inquired:

"And how does your father furnish you with such fineries?"

"I have no father," replied the child, with a toss of golden curls and a rustle of silken skirts, "but my mother is the washerwoman for the duchess and so earns much gold."

Then the queen shook her head sadly, and the king signed for the child to be led away; for again they were deeply disappointed.

So it went, until the year was nearly gone. Just as their majesties thought they had found one who would be a real princess, it was discovered that she would not do at all. On the last Monday of the year, greatly discouraged,

the king and the queen sat as usual in the great reception hall. Although it was long past the hour, no child had come, and they were about to retire when a page rushed forward.

"Your Majesties," he said, "there stands without a child named Wanda who seeks audience with you. But she is ragged and unkempt, and I dare not let her enter."

But the king and the queen, unwilling to pass by a single child, bade him admit her. So before them presently appeared the little girl. Her dress was torn, and her hands and face were scratched and soiled. Moreover, of all who had come, she seemed most lacking in beauty. But she curtsied low as she entered the great hall and knelt before their majesties.

"I ask pardon," she said sweetly; and they marveled at her voice, which was like the sound of running water. "I should not have been late. But I heard only yesterday of the audiences that you have been holding; and my home is far beyond the great forest. But as I hurried through the great woods I found a rabbit caught in the bushes and stopped to free him; and a little farther on I passed the cottage of one who was old and ill, and I could not leave her without help; and then I stopped to help an old man who was gathering fagots for his fire. So at last, after many delays, I reached the palace gates."

She paused an instant, and the queen asked the usual question:

"And why, my child, do you believe that you could become a real princess?"

At this the little maid smiled; and the queen caught her breath. Nowhere, she thought, had she seen such beauty. And yet this was the same child, ragged, dirty, plain.

"I do not think so, Your Majesties," she responded. "But I come to tell you of one who would. She is poor, but very beautiful and all that a princess should be. To see her is to love her. And though 'twill break my heart to part from her, I would that she might be your choice."

"But who is she?" asked the queen. "And why came she not here to plead her own cause?"

"She is my sister," replied the little maid, "and as she is very lame she could not walk so far. She would not have me come; but I slipped away unnoticed. Oh, Your Majesties, she would indeed make a real princess!"

Then the king and queen bade her rise and approach them. And the queen took her hand and drew her to herself.

"My dear," she said, "we have already found the real princess. She is sweet of voice, and so kind of heart that the love shines through and lights her eyes. She has thought for all in need, which is as it should be with a princess; and she is of a rare unselfishness. But she may have a sister—a little lame girl, who has perhaps some of the princess's lovely qualities.

"So come you to the palace, little princess, and we will send for your sister. For there is room in our hearts for two."

So to the palace and to the hearts of the king and the queen came Wanda and her sister and filled their lives with sunshine and happiness. For their majesties had made no mistake. They

had indeed found the real princess.—
Youth's Companion.

The Croaker.

Once by the edge of a pleasant pool,
Under the bank, where 'twas dark and cool,

Where bushes over the water hung,
And grasses nodded and rushes swung,
Just where the brook flowed out of the bog,

There lived a gouty and mean old frog,
Who'd sit all day in the mud and soak
And do just nothing but croak and croak,

Till a blackbird whistled: "I say, you know,

What is the trouble down there below?
Are you in sorrow or pain or what?"
The frog said: "Mine is a grewsome lot!
Nothing but mud and dirt and slime
For me to look at the livelong time.
'Tis a dismal world!" So he sadly spoke,
And voiced his woes in a mournful croak.

"But you're looking down!" the blackbird said,

Look at the blossoms overhead;
Look at the lovely summer skies;
Look at the bees and the butterflies.
Look up, old fellow! Why, bless your soul,

You're looking down in a muskrat's hole!"
But still, with his gurgling sob and choke,
The frog continued to croak and croak.

And a wise old turtle, who boarded near,
Said to the blackbird: "Friend, see here;
Don't shed your tears over him, for he
Is wretched just 'cause he likes to be!
He's one of the kind who won't be glad.
It makes him happy to think he's sad.
I'll tell you something—and it's no joke—
Don't waste your pity on those who croak"

—Methodist Recorder.

How Alice's Canary Came to Her.

Annie A. Thomas, Aged Eight Years.

"Alice, do you mind coming over here in the garden to pick some roses for Mrs. Jones?" called Mrs. Smith from her porch. She had been to the hospital recently and couldn't walk, and Mrs. Jones had been so kind to her. And now that Mrs. Jones had sprained her arm, Mrs. Smith wanted to do something for her. Alice said she would be glad to do it, so she ran home and told her mother what she was going to do. And then she went back in Mrs. Smith's flower garden and picked a beautiful bunch of red and white roses and carried them to Mrs. Jones. Mrs. Jones was delighted to get the flowers, and she put them in water and kept them a long time. Mrs. Jones asked Alice would she like to have a little canary bird. Alice said she would be delighted to have one, so Mrs. Jones gave Alice the little bird, and Alice took it home with her and kept it a long, long time. And whenever anybody thought of Alice they said what a nice little girl she was.

Tom and the Clock.

Winnie and Tom were spending a delightful three weeks with grandma. They had never been in the country in the winter time before, and everything was new to them. Such fun as they did have. And how fine it was to go sleighing and coasting with Uncle Jack, who lived a mile away!

"There isn't a single thing I don't like," confided Winnie to Tom as they sat talking one day. "Only just one; I do hate having to go to bed at eight o'clock."

"So do I, and I think it's mean to make us when we're visiting," declared Tom.

"Last night I was right in the middle of a most exciting game with Lucile, and I had to put the poor dear down without undressing her because it had struck eight about a minute ago," said Winnie.

"I know," said Tom gloomily. "Wasn't I reading the finest story when I had to stop? It's all right for girls to go to bed early; but I'm a boy and most twelve, and you're only nine."

"You are not most twelve," cried Winnie, indignantly. "You were just eleven last month. Besides, if I am a girl, I'm not afraid of the dark any more than you, Tom Price."

"O, well," said Tom, "maybe you're not; you are tolerable brave for a girl. But say, Win, I do want to stay up to-night, because Fred Warren told me he was coming over about eight. Wouldn't it be awful if I were in bed?"

Winnie nodded. "Tell grandma," she suggested.

But Tom shook his head. "She doesn't like Fred; never has since the time he showed me how to play shooting buffaloes with Spotty and her new calf."

"Well, the calf died," said Winnie soberly.

Tom was silent. The two children stood looking out of the dining-room window. They were all alone, for grandma was upstairs taking a nap.

"O," said Tom presently. "I know something splendid to do."

"What? O. Tom, dear Tom, please tell me," cried the little girl.

"Cross your heart you won't tell?" Solemnly Winnie complied with this demand.

Tom leaned closer that he might whisper. "I'm going to set the clock back an hour."

There was a little gasp from Winnie, then a frightful silence.

After a minute Tom spoke: "I know just how. I see grandma wind it up every night. Watch." Pulling out a chair, he climbed on it and reached the clock which stood on a high shelf. Carefully he moved the hands. When he climbed down again and pushed back the chair, it was two o'clock instead of three. He looked at Winnie triumphantly. "What did I tell you?" he exclaimed.

But Winnie was frightened. "I wish you hadn't," she said, her blue eyes full of trouble.

"Pshaw! Whose a 'fraid cat now?" cried Tom. "I can fix it back whenever I like."

Just then there was a ring at the door. Grandma had finished her nap and immediately came down the steps to receive the note which the messenger handed her. "Why, children," she said, smiling, "this is from Aunt Mary. She wants you to come over at four o'clock. There's something jolly going on, but I'm not to tell. Why, what are you looking so sober about? Don't you want to go?"

"Yes," said the children faintly. Grandma looked puzzled, but she did not say anything more. She glanced at the clock. "Dear me, I thought it was late. Well, you've plenty of time. I'll get you to wind a ball of yarn for me until it's time to get ready."

Winnie looked as if she were ready to cry, and Tom glanced despairingly at the clock. O, how much easier it is to do a wrong thing than to undo it. Mamma had always told him that; but then it had not seemed such a real thing, while now—O, how dreadfully loud that clock did tick.

Presently grandma spoke. It's time

for you to go now, dearies; and, dear me, how dark it is for the time of day! Well, run along and have a good time. I guess Jack will bring you home."

The two children fairly raced all the way. At the kitchen door Aunt Mary met them.

"Why, children," she said, "what makes you so late? I thought you weren't coming. You see, I invited the minister's children to come over, and I made candy for you to pull; but I had to let them do all the pulling, as you didn't come. Then Uncle Jack happened in and took them for a little run in his new sleigh. I do wish you had been here. Why didn't you come."

The children did not know what to say. They ate a few of the doughnuts which Aunt Mary provided, but somehow they did not taste good. Aunt Mary was puzzled. Pretty soon the children said good-by.

"I hope grandma hasn't found out about the clock," said Winnie as they went slowly over the hard, frozen fields, "because I want to tell her."

"No, let me," cried Tom, "because I'm never, never going to do a thing like that again."

But grandma knew, and she had known all the time.—Christian Observer.

For the Southern Churchman.

Riddle.

Riddlemaree, round and white,
Very little and very light;
One by itself is weak and small,
But O, when it comes with its brothers all,
They fill the street and they crowd the lane,

They push at your door and your windowpane;

They tickle your neck and tag your face,
And trip you up in the smoothest place.
Yet one by itself you can scarcely see—
Who can read this riddlemaree?

Answer to last week's riddle: Eyes.

Reader's Riddle.

Anne Tunstall, Aged 10, Norfolk, Va.

Riddlemaree, yellow, gay,
It grows on the ground by night and by day,
Sometimes within it's so yellow and bright

That it scares you to death if you see it at night.

Put on your thinking-cap and see
If you can guess my riddlemaree.

A Soldier Lesson.

Edgar was drilling Company A of the First Regiment—Fido, Emily and some tin soldiers—and, just as he called "Attention, company!" his foot slipped, and down he came with a sprained ankle.

Mamma Sater said he must go to bed.

"I don't want to go to bed; I want to go and be a soldier," cried Eddy.

"But if your ankle is not bathed, and you are not put to bed, you will be a very lame, sick little boy," said Uncle Caspar, who was an old soldier, whom Eddy loved and admired.

"I don't care," whined Eddy. "I don't want to go to bed."

"I thought you were playing soldier," said uncle. "What does a real soldier do?"

"He marches and he drums," said the boy.

"Is that all a soldier does?"

"He doesn't have to go to bed."

"But sometimes he gets hurt badly. He is shot in battle. Then what does he do? Does he howl and cry? No, he goes to the hospital. There he is as

brave as when he drums and marches." Edgar wiped his eyes.

"Now I'm going to be a good soldier," said the boy.

"That's a brave Eddy. Now play it does not hurt and go to sleep."

Uncle Caspar hung up Eddy's flag, gun, drum and soldier cap where he could get them when he awoke. The next day Edgar went into camp on the sofa. He had learned how to be brave. —Buds of Hope.

The Gift to Mother.

What are you going to give your mother for Christmas this year?" asked Florence of her little friend, Betty.

"Oh, I'm giving her a big silver spoon."

"Of course she'll be proud of it," replied Florence.

All she had for mother's Christmas was half a dozen neatly stitched holders, which she had made all by herself.

But when Christmas morning came, mother was delighted with the holders. "My dear little girl," she said to Florence, "you could not have pleased me more if you had given me a diamond necklace. Here are hours and hours of your dear work and your dear thoughts. Every little stitch is a thing of love. And they will keep my fingers from the heat, and save my hands from the rough and hurtful places."

So after all, maybe Florence's little gift was better than the silver spoon, which money could so easily buy.

A Domino Puzzle.

Do you ever play dominoes? You can puzzle your friends very much in this way. Then the dominoes out on the table, and, unseen to any one, take double one.

Now say, "I am going out of the room. You arrange the dominoes in a line, matching the ends just as if you were playing them. You must use the whole set. Then turn them over, so that I can only see the backs, and when I come in I will tell you what the numbers at the two ends are."

You have kept the domino that you took away in your hand or your pocket, and the two numbers at the ends will be those on that domino.—Selected.

Planting Bulbs for Indoors.

The first frost that puts an end to the blooming of flowers in the garden is the time to put bulbs in the ground for outdoor blooming next spring, and at the same time bulbs may be prepared for growth in the house. The housewife who is to grow flowers in this latter manner has several possibilities open to her. She may grow many of the bulbs in soil in window-boxes or pots, in moistened fiber or moss or among pebbles, and may grow hyacinths in water alone.

An Agricultural Department bulletin gives the following directions for planting bulbs for the house:

If soil is selected for the growing medium, the boxes or pots should be provided with a layer of coarse drainage material, such as pebbles and broken pots, and then filled with light soil. After planting, the box or pot in which hyacinths or narcissi are planted should be placed out-of-doors and covered with about four inches of ashes or sand. The bulbs so planted should be left out-of-doors for from three to six weeks until a quantity of roots have formed. If it is considered more desirable, the pots or boxes may be placed in a dark, cool room or in a cellar without covering, and left until the bulbs have formed a mat of long roots. If they throw upshoots from two to three inches high before the roots are formed, they have been kept too warm. The soil must be kept well moistened, but not over-moist. After the root-forming period is past, the pots or boxes may be taken to a light, moderately warm room for flowering. If the room is too warm the stems will be long and weak. If cool, they will be short and strong, and make more attractive plants.

If the bulbs are to be grown in bowls or pebbles or moss, or in water, they should also be set in a cellar for root formation to take place before being taken to the room in which they are to bloom.

Alliums, scillas and the like need to be kept in a light, warm place from the time of planting. Tulips are hard to grow in the house, and should not be attempted except by experienced plant-growers after receiving special instructions.—Home and School.

The Dread of Insomnia.

Thousands of persons live tormented because they cannot sleep or cannot sleep sufficiently. They go to bed nervous and anxious for fear they are not going to sleep, toss and turn wearily through long hours of the night, resort to all manner of devices to produce slumber, yet succeed in achieving only a small portion of it, either too early or too late. They arise convinced that some disaster is coming because sleep has been denied them, that their nervous systems must be giving way, or are likely to give way; and they often bring about the result they dread largely by the mere dread of it.

It should be recognized at once that sleep is nature's restorative for worn-out nerves; that a certain amount of it, varying with the individual, is necessary; and that difficulty in obtaining that amount does imply fatigue and overstrain or something abnormal in the habit of living. At the same time recent scientific investigation tends to show that the necessity for sleep may easily be exaggerated. Infants are universally supposed to require a very large amount of sleep. Yet numerous cases are recorded in which babies have slept only three or four hours a day for long periods and have continued in the most robust and vigorous health. Also, many of the strongest minds and greatest workers of the world get along with a very limited amount of sleep. Napoleon rarely slept more than four hours. John Quincy Adams did not usually much exceed that amount; yet he lived and worked to extreme old age. One of the first of modern men of science asserts that four hours' sound sleep is enough for any healthy person.

What the body does require is abundant rest. The mistake made by many who suffer from insomnia is that, when they find they cannot sleep, they will not remain quiescent, but insist upon reading, or playing patience, or, if they wake early, getting up and fatiguing themselves by an undue amount of exercise.

Learn to be quiet. Go to bed peacefully, without thinking whether you are going to sleep or not; relax the muscles, control the nerves, turn the mind as far as possible to pleasant, tranquil, far-off things. Sleep, at any rate as much sleep as is really needed, will come at length, and will come with practice more and more readily.

We must not suppose that as soon as God forgives us we escape at once from the painful and just consequences of our sins. The sins may be forgiven, and yet many of the penalties which they have brought upon us may remain. There is a certain alliance between the laws of nature and the laws of righteousness, and there is a similar alliance between the natural laws of society and the laws of righteousness. No Divine act arrests the operation of the natural laws which punish the penitent for his former drunkenness. There are vices, such as flagrant lying, gross treachery, deliberate dishonesty, which involve a man heavy social penalties. He does not escape these penalties when he repents of the vices and receives the Divine pardon. He is maimed for life. His chances are lost. He will recover with difficulty the confidence even of kindly and generous men. Positions of honor and public trust will be closed against him. He will be excluded from many kinds of usefulness.—R. W. Dale.

3,000,000 People Annually
Take Nuxated Iron
In This Country Alone
For Red Blood, Strength
and Endurance

"To help make strong, keen, red-blooded Americans there is nothing in my experience which I have found so valuable as organic iron—Nuxated Iron," says Dr. James Francis Sullivan, formerly physician of Bellevue Hospital (Outdoor Dept.), New York, and the Westchester County Hospital. Nuxated Iron often increases the strength and endurance of the weak, nervous, run-down people in two weeks' time. It is conservatively estimated that Nuxated Iron is now being used by over three million people annually, and it has been used and endorsed by such men as Hon. Leslie M. Shaw, former Secretary of the Treasury and ex-Governor of Iowa; former United States Senator and Vice-Presidential Nominee Chas. A. Towne; General John L. Clem (Retired), the drummer boy of Shiloh, who was Sergeant in the U. S. Army when only 12 years of age; also United States Judge G. W. Atkinson of the Court of Claims of Washington, and others. Nuxated Iron is dispensed by all good druggists everywhere.

FINANCIAL

SAVE - -

To buy WAR SAVINGS STAMPS;
To buy LIBERTY BONDS;
To contribute to the RED CROSS, Y. M. C. A., KNIGHTS OF COLUMBUS, Y. M. H. A., and other war relief organizations;
To provide for unavoidable delays in allotments if you expect to be in the army.
To provide for increased cost of living and all contingencies; and
BECAUSE IT IS THE DUTY OF EVERY MAN, WOMAN AND CHILD

National State and City Bank

1111 EAST MAIN STREET, RICHMOND, VA.
JULIEN H. HILL, Vice-President and Cashier
J. W. SINTON, Vice-President
JESSE F. WOOD, Manager Savings Department
WM. H. PALMER, President
R. E. CUNNINGHAM, Assistant Cashier
WM. S. RYLAND, Assistant Cashier
CORRESPONDENCE CORDIALLY INVITED

INCORPORATED 1832

Virginia Fire and Marine Insurance Company

Of Richmond, Va.

ASSETS - - - - - \$2,160,195.00

Wm. H. Palmer, President E. B. Addison, Vice-President
W. H. McCarthy, Secretary

Morning in the Heart.

Morning in the heart is a more wonderful thing than morning the heavens. God can give daybreak along the horizon to anybody. Indeed, day succeeds night with such clock-like regularity that we lose sense of the wonder of it. But morning in the heart is a still greater thing. It may come at midnight and amid pain. Sometimes pain is God's call-boy to "stab our spirit wide awake." But whenever it comes God always gives it. He may use human ministrants, but He is the renewer of the morning of the heart. Thank God for day, whether it comes over the hills of difficulty, or mirrored in the river of doubt, or flashed back to us from the eyes of our friends. Morning in the heart is a miracle. There are few greater that God can give.—George Clarke Peck.

The Power of Love.

It is this desire of the happiness of those whom we love which gives to the emotion of love itself its principal delight by affording to us constant means of gratification. He who truly wishes the happiness of any one cannot be long without discovering some mode of contributing to it. Reason itself, with all its light, is not so rapid in discoveries of this sort as simple affections, which see means of happiness and of important happiness where reason scarcely could think that any happiness was to be found, and have already by many kind offices produced the happiness hours before reason could have suspected that means so slight could have given even a moments' pleasure.—Thomas Brown.

Shaped into beauty by secret and invisible fingers, the flower develops we know not how. But we do not wonder

at it. Every day the thing is done; it is nature, it is God. We are spiritual enough at least to understand that. But when the soul rises slowly above the world, pushing up its delicate virtues in the teeth of sin, shaping itself mysteriously into the image of Christ, we deny that the power is not of man. A strong will, we say, a high ideal, the reward of virtue, Christian influence—these will account for it. Spiritual character is merely the product of anxious works, self-command and self-denial. We allow, that is to say, a miracle to the lily, but none to the man. The lily may grow; the man must fret and toil and spin.—Henry Drummond.

"I Gave Them Myself."

Said a mother to me one day: "When my children were young I thought the very best thing I could do for them was to give them myself. So I spared no pains to talk to them, to read to them, to teach them, to pray with them. to be a loving companion and friend to my children. I had to neglect my house often. I had no time to indulge myself in many things which I should have liked to do. I was so busy adorning their minds and cultivating their hearts' best affections that I could not adorn their bodies in fine clothes, though I kept them neat and comfortable at all times. I have my reward now. My sons are ministers of the gospel; my grown-up daughter is a Christian woman. I have plenty of time now to sit down and rest, plenty of time to keep my house in order, plenty of time to indulge myself, besides going about my Master's business whenever He has need for me. I have a thousand beautiful memories of their childhood to comfort me. Now that they have gone out into the world, I have the sweet consciousness of having done all I could to make them ready for whatever work God called them to do."—Life and Faith.

Jno. L. Williams & Sons

BANKERS and BROKERS

Eighth and Main. (P. O. Box 503)
RICHMOND, VIRGINIA.

Transact a general Banking and Brokerage Business. Deal in Southern Investment Securities. Negotiable Railroad and Municipal Bonds.

The First National Bank

OF

Richmond, Virginia

DESIRE
YOUR ACCOUNT.

CAPITAL & SURPLUS

\$3,000,000.00

3%

INTEREST IN SAVINGS DEPARTMENT

R. L. Christian & Company

514-16 E. Broad St.

Richmond, Va.

Leading Fancy Grocer

AGENTS FOR

HUYLER'S CANDIES AND PETER'S SWISS MILK CHOCOLATE.

Special attention given to out-of-town orders.

Catalogue mailed on application

Richmond, Fredericksburg & Potomac R.R.
To & from Washington and beyond—only.

Leave Richmond	Arrive Richmond
* 6.40 AM	* 7.55 AM
* 8.40 AM	* 9.12 PM
* 9.00 AM	* 1.00 PM
* 9.30 AM	* 1.30 PM
* 11.45 AM	* 12.30 PM

Richmond-Washington Local, Lv. 2.10 PM, week days; 2.15 PM Sundays; Ar. 2.20 PM, daily. Fredericksburg Accom. week days Lv. 2.15 PM; Ar. 3.15 AM. Ashland Accom. week days, Lv. 2.45 AM, 6.30 PM; Ar. 3.30 AM, 5.30 PM. *Ella ticket and baggage offices not open for this train. Main St. Sta. Hyrd St. Sta. (stopping at Ella). Ella Sta.

Classified Advertising and Notices

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line, each insertion. Special rates to contract of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents. Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

PIPE ORGANS.

If the purchase of an organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Kentucky, who manufacture the highest grade at reasonable prices.

Hardman Piano—Absolutely a bargain, in perfect order, mahogany case, upright full 71-3 octaves. Direct to purchaser; no rake-off to piano teachers. MANLY B. RAMOS, 106 North Seventh Street, Richmond, Va.

Vocallion Church Organ—two manuals, and pedals, blown by hand power or electricity. Perfect order. Will install. Will accept old organ in part payment. No commissions. MANLY B. RAMOS, 106 North Seventh.

Victrola—Cut price for slightly used instrument. Columbia records, also Edison and Pathe. Cut prices. MANLY B. RAMOS.

FOR SALE—TWO PURE-BRED Shetland ponies, a brown yearling filly, and a two-year-old black colt, \$50 and \$75, respectively. Both are broken to ride and drive and have beautiful conformation and manners. These, like all our ponies, are great family pets and would make most useful, healthy and delightful presents for any child. The Piedmont Farms, Marshall, Va.

CERTIFIED PLAN FOR RAISING FUNDS in churches to build anew and pay off indebtedness. Apply Rev. F. H. Richey, Maplewood, N. J., Box 326.

THE ORDER OF THE DAUGHTERS OF THE KING.

An organization for the women of the Church throughout the world (communicants of good standing in their parishes) for the spread of Christ's Kingdom, especially among women, and for the strengthening of the Church's Spiritual life by means of constant prayer and personal service.

The order calls for a corporate Communion by every Chapter on the third Sunday of each month at the early celebration, and a Bible class is desired in every parish.

Handbooks at the office of the Order, Room 55, 281 Fourth Avenue, New York.

ATTENTION!!! Churchmen Everywhere

Under direction of the War Commission the Department of Army and Navy Work of the Brotherhood of St. Andrew is keeping the great Honor Roll of the Church.

Rectors and laymen send us the names of enlisted Churchmen and their military addresses.

ENLISTED CHURCHMEN send us your names and write us your wants. We are anxious to serve you wherever you are.

EVERY LETTER ANSWERED

B. F. FINNEY, F. S. TITSWORTH,
Chief Sec'y. Executive Sec'y
Church House, 12th and Walnut Streets
PHILADELPHIA, PA.

THE BOARD OF MISSIONS.

Correspondence is invited from those who wish to know

What it does.
What its work signifies.
Why the work can be helped most effectively through the Board.

Address The Right Reverend A. S. Lloyd, D. D., President of the Board of Missions, 281 Fourth Avenue, New York.

Legal Title for Use in Making Wills: The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.

The Spirit of Missions, \$1.00 a year.

Ratcliffe & Tanner, Inc. ...FLORISTS...

207 N. 6th Street, Richmond, Va.

FLOWERS FOR ALL OCCASIONS

Marriages and Deaths

Marriage notices, not exceeding 40 words, \$1.00; Death notices, not exceeding 40 words, inserted free. Over 40 words at the obituary rate. Obituaries and resolutions, 20 cents per line. Six words to the average line.

Copy for this department must be received not later than Tuesday of the week in which it is intended to be published.

Brown: Entered into life eternal on October 17, 1918, at her home in Charles Town, W. VA. MARGARET TEMPLEMAN BROWN, aged seventy-nine, daughter of late John Peyton and Mary Elizabeth Brown.

Blessed are the dead who die in the Lord.

Wilkie: On Sunday, November 17, in New York City, HILDA CAROLINE WILKIE, oldest daughter of the Rev. William J. and Ellen M. Wilkie.

Plummer: Entered into life more abundant on October 10, 1918, ANNA SUTTON PLUMMER, in the seventy-first year of her age; a faithful and devoted communicant of the Church.

GEORGIA BRYAN GRINNAN.

In the death of GEORGIA BRYAN GRINNAN, on October 5, 1918, St. Paul's Memorial Church and the University community have sustained an irreparable loss. A valiant spirit has passed to her reward. During the three years she lived among us she impressed herself upon all as one ever ready to serve. Service was the keynote of her character—service of a high, intelligent order—and the most difficult task found her eagerly ready to give herself to its accomplishment.

The Sunday school, the Woman's Auxiliary, the church Guild and the Red Cross all claimed her and will be sadly crippled by her absence. Faithful and courageous, full of high hope in all she undertook, her unquenchable spirit far outran her frail strength, and, in spite of our own loss, we feel she rests well from her too ardent labors.

At a meeting of St. Paul's Guild, of which she was the newly elected president at the time of her death, the foregoing tribute of love and esteem was ordered recorded on the minutes.

ELIZABETH DUNN,
ELIZA A. C. Blackford,
Virginia Mason,
Sallie W. Hamilton,
Roberta Wellford,
Sallie J. Doswell.

IN MEMORIAM.

MRS. ELIZA MADISON SCOTT was born in Tallahassee, Fla., seventy-eight years ago, the daughter of Robert Jackson Hackley and Mary Strong, his wife. In 1865 she married the late Edward Scott, Esq., of Manakin Farms, Powhatan County, Va. She died on June 2, 1918, after a long illness patiently and cheerfully borne. The end came unexpectedly, for she seemed to be gaining in health and strength. On June 4th, in the presence of a large concourse of sorrowing friends and relatives, she was laid to rest in the attractive yard of Manakin Church amid a profusion of flowers, fit emblems of her sweet and saintly life.

She is survived by the following children: John L., Nannie L., Robert H., Samuel and Lucia P. Scott, all of Powhatan County, and many grandchildren. Not only her family, but her many friends mourn her loss. She asked life and God gave her length of days for ever and ever.

Mrs. Scott was an earnest and devoted Christian gentlewoman, refined and cultured; possessed of beauty of face, natural sweetness of disposition and charming manner, all of which she retained to the last. She had been a communicant, worker and Sunday school teacher in Manakin Church for more than fifty years, giving faithful, ready and efficient service. She was interested not only in her church and community, but in general affairs. Pure in heart, she served her God and gave needed love, sympathy and help to her fellowman, and especially to the poor. She was always a most engaging and thoughtful hostess, dispensing old Virginia hospitality.

Southern Churchman

SOUTHERN CHURCHMAN COMPANY
Publishers

316 East Grace Street, Richmond, Virginia

LEWIS G. WILLIAMS, President.
E. B. ADDISON, Vice-President.
REV. E. L. GOODWIN, D. D., Editor.
REV. JAS. D. GIBSON, Managing Editor.

Entered at the Postoffice in Richmond, Va., as second-class mail matter.

Subscription Price—After January 1, 1918, \$2.00 per year in advance. To the Clergy \$2.00. Six months \$1.00. Trial subscription 3 months 50 cents, 10 cents a copy. Foreign postage 50 cents additional. Best numbers not over 3 months old 10 cents each, over 3 months old 25 cents each.

For the convenience of subscribers, subscriptions are continued at expiration unless otherwise ordered. Notice of renewal, discontinuance, or change of address should be sent two weeks before the date they are to go into effect.

RECEIPT OF PAYMENT is shown in about two weeks by change of date on address label. If date is not properly extended after each payment notify us promptly. Receipt for payment will be sent.

Notice post office address. The exact post office address to which we are directing the paper at the time of mailing MUST ALWAYS BE GIVEN. Our mailing is arranged by post offices and not alphabetically.

Make all checks and money order payable to the Southern Churchman and not to an individual.

ADVERTISEMENTS—Rates quoted on request. Classified ads head of that department.

Representatives wanted in each Parish, liberal commissions.

News concerning the church at large always welcome.

To know her was to love, admire and remember her. She has gone to receive her great reward.

"Father in Thy gracious keeping.
Leave we now Thy servant sleeping."

CHURCH INTELLIGENCE.

(Continued from page 12.)

field. The Rev. Dr. Phillips, of St. Peter's, St. Louis, spoke on behalf of general missions. In the afternoon, Mrs. E. F. Cushing, of Emmanuel parish, Webster Groves, made a telling address on the purposes of the Advent Call. There was a box luncheon, the ladies of the Holy Communion parish serving tea and coffee.

Captain A. R. Skinker.

The parish of St. Michael and All Angels, St. Louis, has attached a gilt star to its service flag for a fine fellow of the younger generation of Churchmen of the city, Captain Alexander Rives Skinker. He fell in the service of his country in the battle of the Argonne September 26-29, and was buried near the spot where he fell. As captain of Company I, 138th Infantry, Captain Skinker manifested great heroism against heavy odds in the fierce struggle which cost him his life. The reports that have reached St. Louis all agree that he died in the very front of the battle, at the head of his men, leading them without thought of consequences to himself in an attempt to outflank a machine gun nest about two miles east of the Argonne forest. His comrades write that "he left with his comrades a reputation for efficiency, courage and lovable qualities second to no officer in the regiment, and his death is spoken of by all with feelings of deepest distress and regret." Captain Skinker was the son of Thomas Keith and Bertha Rives Skinker, of St. Louis, and his young wife was Miss Caroline Rulon-Miller, of Philadelphia. A memorial service was arranged for the afternoon of Sunday, November 24, in St. Michael and All Angels Church, the Rev. George E. Norton, rector.

NEVADA.

Rt. Rev. G. C. Hunting, D. D., Bishop.

Prohibition Secured by Action of Churchmen.

In the address of the Bishop of Nevada to Convocation in 1916 he urged

upon the Convocation the inauguration of a movement looking to putting on the statute book a prohibition law through the initiative. He asked for the full discussion of this matter by the Convocation, for the co-operation of every Churchman in the State, and for a committee willing to give time and effort during the next six months to the accomplishment of this much desired enactment. "There is no doubt," he said, "where the Church stands on this important matter. The only question is how hard will the individual Churchman work to better conditions in the State of Nevada. The passing of this law would do more for the best interests of every resident than anything else. Your efforts can be expended to no better purpose surely. I am sure you will put this Convocation on record as standing unqualifiedly for improvement in the liquor situation."

Convocation considered the matter and passed the following resolution: "Resolved, That we favor the submission to the voters of Nevada of an initiative petition providing for State-wide prohibition, to be sent by them to the legislature for enactment."

The petition and bill were drawn up by a Committee of Convocation, Hon. George S. Brown, Rev. Lloyd B. Thomas and Robert C. Withers, Esq. The petition was duly circulated and over 8,000 signatures put on it, instead of the 3,000 needed. It was presented to the Legislature of 1917, which refused to pass the law. A campaign of education was begun in which many took part. The bill was placed on the ballot this month, according to law, and was carried by a majority of 5,000. The law goes into effect December 16, 1918, and is bone-dry in the driest measure.

IDAHO.

Rt. Rev. James B. Funsten, D. D., Bishop.

The Bishop has issued a Thanksgiving and Advent Pastoral, calling upon his people to emphasize Thanksgiving Day in recognition of the mercies of God to our country and the sacrifices of those who have fought for the great victory which has been won; and urging that the season of

Advent, begun with sincere repentance, should be marked by a special prayer that the earth may be prepared for the new and blessed day which seems to be ready to dawn.

MONTANA.

Rt. Rev. W. F. Faber, D. D., Bishop.

The Bishop appointed a special service of thanksgiving to be used throughout the Diocese on Sunday, November 17th, or as soon thereafter as possible. The following is the Collect authorized:

Collect of Thanksgiving.

O God, who has promised that Thy Son shall keep the simple folk by their right, defend the children of the poor, and punish the wrong doer; We give Thee thanks and praise for the fulfillment of Thy word, as it is this day; humbly beseeching Thee to guide the nations into the way of peace, to heal the wounds of war, and to establish order and justice, freedom and brotherhood, in all lands; through the same Thy Son, our Lord and Saviour Jesus Christ. Amen.

Personal Notes

The Rev. Wilfred L. Greenwood, formerly rector of St. Bartholomew's Church, White Plains, N. Y., has entered upon his duties as rector of St. Bartholomew's Chapel, New York City.

The Rev. W. A. Pearman, rector of Alleghany Parish, Covington, Va., has accepted a call to St. John's Church, Bedford, Va., and associate missions, and should now be addressed at Bedford.

The Rev. A. S. Thomas, for nine years rector of St. David's Church, Cheraw, S. C., who resigned last February to accept the rectorship of the Church of the Good Shepherd, Columbia, S. C., has been recalled to St.

David's, and expects to take charge about January 1.

The Rev. Percy W. Jones, who has been ministering to Calvary Church, Americus, Georgia, for the past few months, has accepted a call to Christ Church, Oak Cliff, Dallas, Texas, and will begin work there early in December.

The Rev. S. N. Griffith, minister-in-charge of the colored missions in Kingston, Greenville and Goldsboro, N. C., is taking a special course in medicine at the Boston University School of Medicine. The Rev. W. S. McKoy, deacon, has been placed in charge of this work for the winter.

The Rev. L. H. Kirby, formerly of Kissimmee, has taken charge of Grace Church, Ocala, Fla., for the winter.

The Rev. Frederick Gunnell, for a number of months minister-in-charge of Esther Memorial Church, Congress Heights, Washington, D. C., has been elected rector of that parish.

The Rev. William Johnson, of Augusta, Ga., has accepted the rectorship of St. Mark's Church, Brunswick, Ga., and expects to take charge January 1.

The Rev. Fremont Newton Hinkel, who has become assistant minister of St. Margaret's parish, should be addressed 1747 Church Street, Washington, D. C.

The Rev. Albert New is to take charge of Ascension Mission, Clearwater, Fla., beginning on Christmas.

At the last meeting of the Grand Commandery of Knights Templar of the State of Kansas, the Rev. Robert M. Botting, priest-in-charge of the missions at Dodge City and Kinsley, Kansas, was appointed grand prelate for the ensuing year.

The Rev. John H. Feringa, Ph. D., formerly rector of St. John's parish at Grand Haven, Diocese of Western

Save a Child's Life

400,000 CHILDREN ARE STARVING IN BIBLE LANDS

TODAY

SUNDAY SCHOOL VISITATION DAY
DECEMBER FIRST

OFFERING—THE CHRISTMAS SEASON
IMMEDIATE NEED, \$30,000,000
SUNDAY SCHOOL GOAL, \$2,000,000

For Literature and Programs, address
SUNDAY SCHOOL DEPARTMENT
AMERICAN COMMITTEE OF
ARMENIAN AND SYRIAN RELIEF

1 Madison Avenue
New York City



There are over 1,000,000 communicants of the Protestant Episcopal Church. 950,000 of them never read or look inside of a church weekly. Think of your own parish? How many subscribe to any church paper?

We believe that a number of people in every parish would subscribe if they were approached in the right way.

We will pay well for a good representative in every parish to secure new subscribers and to attend to the renewals each year.

Send your name and address to the

Southern Churchman
Richmond, Va.

This is a chance for you to help your church and at the same time make some extra money.

Michigan, has accepted a position in the faculty of Racine College. His address now is Racine College, Racine, Wis.

The Rev. Roland C. Ormsbee, rector of St. Paul's Church, Newark, has resigned, and has gone to Camp Zachary Taylor, to enter the training school for army chaplains. It is said his appointment as chaplain is assured, if the signing of the armistice and the reduction of forces do not make changes in chaplaincy orders.

The Rev. Fremont Newton Hinkel, who has become assistant minister of St. Margaret's Parish, should be addressed 1747 Church Street, Washington, D. C.

The Rev. Albert New is to take charge of Ascension Mission, Clearwater, Fla., beginning on Christmas.

Ordinations.

The Rev. Charles Ewell Craik, Jr., of Louisville, Ky., was advanced to the priesthood at Christ Church Cathedral on Thursday, November 14 by the Bishop of the Diocese. The sermon was preached by the Rev. John R. Atkinson, rector of Christ Church, New York City, under whom the candidate had served as curate.

Particular sentiment attached to this service for the reason that the grandfather and father of Mr. Craik have continuously served this parish for seventy-five years. The Very Rev. Dean Craik is dean emeritus of the Cathedral, and presented his son.

In St. James' Chapel, Howe School, Howe, Ind., on Thursday, November 7, the Bishop of Michigan City advanced to the priesthood the Rev. Lucien Frank Sennett, the Rev. George Harrie Richardson, and the Rev. Edwin E. Smith. At the same service, Mr. Earl Thomas Jennings was ordained deacon. Bishop White was the preacher as well as celebrant. Mr. Sennett and Mr. Jennings were presented for ordination by the Rev. John Heyward McKeenzie, D. D.; Mr. Richardson was presented by the Rev. Edward W. Averill, and Mr. Smith by the Rev. R. Everett Carr. Mr.

Sennett and Mr. Jennings will be instructors at Howe School; Mr. Richardson, rector of Trinity Church, Peru; and Mr. Smith, priest-in-charge of Trinity Church, South Bend.

The Rev. Benjamin C. De Camp was ordained to the priesthood at St. Matthew's Church, Grand Junction, Colo., on Thursday, October 24, by the Rt. Rev. Frank H. Touret. The Rev. Edwin Johnson, of Glenwood Springs, presented the candidate. The Rev. Mr. De Camp will be associated with the Rev. P. A. Easley at Grand Junction.

In St. Philip's Cathedral, Atlanta, Ga., on Sunday, November 3, George Vernon Harris was ordained deacon by Bishop Mikell. The Rev. Robert T. Phillips preached and presented the candidate. The Rev. H. A. Wiley and the Rev. G. I. Hiller took part in the service. Mr. Harris was transferred to this Diocese from Mississippi; he is a graduate of Sewanee, and is assistant to Mr. Phillips in the La Grange Settlement work.

In St. Barnabas' Church, DeLand, Florida, on the twenty-fourth Sunday after Trinity, William Basil Hays was ordained deacon by the Rt. Rev. Cameron Mann, D. D. The candidate was presented by the Rev. Luther Pardee and the sermon was preached by Bishop Mann. Mr. Hays is a graduate this year of Nashotah and has from childhood been a member of St. Barnabas' Mission. He has been assigned to charge of St. Gabriel's Mission, Titusville, and Grace Mission, New Smyrna, under the oversight of Arch-deacon Cresson.

Deaths.

The Rev. W. Fenwick Bachman, minister-in-charge of St. Alban's Church, Indiana Harbor, Ind., died of influenza-pneumonia at Mercy Hospital, Gary, on November 10. The funeral services took place from his parish church on Tuesday, November 12, and interment was at Grand Rapids, Mich.

Look Forward.

'Tis weary watching wave by wave,
And yet the tide heaves onward;
We climb, like corals, grave by grave,
That pave a pathway sunward.
We're driven back, for our next fray
A newer strength to borrow;
And where the vanguard camps today,
The rear shall rest tomorrow.

Though hearts brood o'er the past, our eyes

With smiling features glisten;
For, lo! our day bursts up the skies!
Lean out your souls, and listen!
The world is following freedom's way,
And ripening with her sorrow.
Take heart! Who bears the cross today
Shall wear the crown tomorrow.
—Gerald Massey.

A certain British soldier's letter runs thus: "I am sorry I cannot tell you where I am, because I am not allowed to say. But I venture to state that I am not where I was, but where I was before I left here to go where I have just come from."—Punch.

LETTERS FROM RHEUMATICS

Possibly you have imagined that you could never get your own consent to write a testimonial letter, but if you have ever experienced the excruciating pains of Rheumatism you can at least appreciate the feelings of those who have been relieved of this terrible disease by drinking the Mineral Water from the justly celebrated Shivar Spring at Shelton, S. C. This water overcomes many diseases, including Indigestion, Gout, Uric Acid Poisoning and Liver and Kidney diseases, but no patrons of the Spring are more enthusiastic in their praise of the water than those who have been relieved of their Rheumatism. Hundreds of letters like the following have been received by the Management:

Dr. Cosby, a South Carolina physician writes:—"I have tested your Spring Water in several cases of Rheumatism, Chronic Indigestion, Kidney and Bladder troubles and in Nervous and Sick Headaches and find that it has acted nicely in each case, and I believe that if used continuously for a reasonable time will produce a permanent cure. It will purify the blood, relieve debility, stimulate the action of the Liver, Kidneys and Bladder, aiding them in throwing off all poisonous matter."

Dr. Avant, of Savannah, writes:—"I suffered for years with a most aggravating form of stomach disorder and consulted a number of our best local physicians, went to Baltimore and consulted specialists there and still I was not benefited. I had about despaired of living when I began to use Shivar Spring Water and in a short time was cured."

Mr. Rhodes, of Virginia, writes:—"Please send me ten gallons of Shivar Spring Water quickly. I want it for Rheumatism. I know of several who were cured of Rheumatism with this water."

Editor Cunningham writes:—"The water has done more good than any medicine I have ever taken for Rheumatism. Am entirely free from pain."

Mr. McClam, of South Carolina, writes:—"My wife has been a sufferer from Rheumatism and after drinking twenty gallons of your Mineral Water was entirely cured of the horrible disease."

Mr. Carter, of Virginia, writes:—"Mrs. Carter has had enlarged joints upon her hands, caused by Rheumatism. Shivar Spring Water removed every trace of the enlargement. The water is simply excellent."

If you suffer with Rheumatism, or with any chronic disease, accept the guarantee offer below by signing your name. Clip and mail to the Shivar Spring.

Box 64 F, Shelton, S. C.

Gentlemen:

I accept your guarantee offer and enclose herewith two dollars for ten gallons of Shivar Mineral Spring Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if it fails to benefit my case, you agree to refund the price in full upon receipt of the two empty demijohns, which I agree to return promptly.

Name _____

Address _____

Shipping Point _____

(Please write distinctly.)

NOTE:—"I have had the pleasure of serving the little church at Shivar Spring as Pastor for years, and am therefore well acquainted with Mr. Shivar and his associates, whom I gladly commend as honorable business men and worthy of the confidence of the public. I have personally derived great benefit from the use of the Shivar Mineral Water and have knowledge of its beneficial effects in a great number and variety of cases."—Rev. A. McA. Pittman.

Coughs and Colds

disappear in a night and leave the chest free, clean and well when

GOWAN'S

is applied. A pleasant, soothing, healing, exterior application for just such troubles. Ask your druggist. If he can't supply you write Gowan Medical Co., Concord, N. C. 25c. 50c, \$1.00. Pa No More.

R. Geissler, Inc.
56 West 8th St. New York City.

* Church *
Furniture
Furnishings
Decorations
Fabrics and Embroideries.

Church Furnishings, Memorials, Etc.



CHURCH VESTMENTS

EMBROIDERIES

Silks, Cloths, Fringes, Etc.

CLOTHING for CLERGYMEN

COX SONS & VINING

72-74 Madison Avenue.

New York



CHURCH FURNISHINGS

Gold, Silver and Brass

Church and Chancel Furniture

Write for Catalogue
for Episcopal Churches

W. & E. SCHMIDT CO.

300 Third Street,

Milwaukee, Wis

CHURCH EMBROIDERIES

Stoles, Eucharistic Vestments, Surplices, Altar Hangings, Burses and Veils, Markers, etc. All materials for sale.

The only studio importing exclusively English unfading silks, Damasks, fringes, linings, pure gold metal threads, etc.; and using Standard Church of England

English silk stoles, plain.....\$ 5.00

English silk stoles, handsome crosses.....\$ 6.50

English silk stoles, best hand embroidery,
from \$10.00 up to.....\$50.00English silk burse and veil with crosses,
\$12.00, \$15.00, \$18.00.....\$20.00

Handsome embroideries unsurpassed in workmanship. Special altar linens embroidered in England. Testimonials from all over the world.

Agent for British-Israel publications.

THE CATHEDRAL STUDIO

Miss Lucy V. Mackrille

11 W. Kirke St., Chevy Chase, Md.
30 minutes by trolley from U. S. Treasury,
Washington, D. C.

GRANITE AND MARBLE MEMORIALS

Largest Stock in the South
We pay the freight and
guarantee safe arrival

The Couper Marble Works

(Established 65 years)

264-268 Bank St., Norfolk, Va.

R. Geissler, Inc.

56 West Eighth Street, New York

••

Memorials

FOR THE CHURCH

Furniture — Windows — Fabrics

O. Luetke's Art Works Church Furnishings

IN METAL, WOOD, MARBLE, ETC.

Est 1886. 328-332 7th Ave., New York

Brotherhood of St. Andrew

Guilds and all Church organizations desiring to assist their treasury can find no better way than by representing the SOUTHERN CHURCHMAN. And at the same time you will do a good work by placing the SOUTHERN CHURCHMAN in homes where there is no Church paper. Write to-day for full particulars.

SOUTHERN CHURCHMAN,
Richmond, Va.

Thoughts For the Thoughtful

"Faith is the great liberator."

"No nation has ever survived the loss of its religion."

Time writes no wrinkle on the deeds of sacrifice.—George Matheson.

Our reaching upward is only our answer to Christ's reaching downward.

The habit of reckoning on Christ is the key to a restful life.—F. B. Meyer.

No man who heard Jesus speak could declare that His preaching was better than His carpenter work.

If Jesus is right in His teaching about the Divine Fatherhood, immortality follows as a matter of course.—Selected.

Thy light upon our evening pour!

So may our souls no sunset see,

But Death to us an open door

To an eternal morning be.

Unto death "relates not so much to the measure of the duration of time as to the degree of the power of endurance to the death point."—J. Vaughan.

Once take firm hold of the great truth of the coming of the King, and it affords a bright outlook along every avenue of life, and brings gladness to the weary heart.—G. C. Morgan.

Reason cries, "If God were good He could not look upon the sin and misery of men and live; His heart would break." The Church points to the cross and says, "God's heart did break."

General Foch recently said to an American visitor, "We cannot maintain the ideals of liberty and justice, whether in war or in peace, without faith in Christ, for He was the great giver of freedom to men."

The most unique feature of Christ is His claim to be a hiding place from wind and a covert from the tempest. While many a voice offers a home for the quiet hours, Christ alone has promised to be our covert in the storm.—G. Matheson.

The Divine Spirit, who guides into all truth, has not finished teaching us; the Lord, who had many things to say, has not ceased to speak; former times were not "able to bear" all His utterances, and our own time and future times will hear more and more of His words.—Selected.

"Not new opinion, but renewed devotion to known duty, is what is needed for the impoverished life of a professed disciple of Christ. This is what was meant by the Old Testament prophet, who said: 'Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls.'"

Christ is in the world. He is about

us, within us, going through all things, moving onward in all. Heaven does not make a noise when it works, and yet it works. And so the gospel works, the progress goes on, a grand mighty progress, and there is really no retrocession. No river runs to the sea more certainly than the great salvation for man runs to conquest and a kingdom.—H. Bushnell.

In all real troubles and sorrows God is very near us, nearer, if I may venture to say it, than at other times. The very cloud that shades the sky is full of gracious rain. Our Pentecost is, as it were, close upon us, with fulness of blessing.—Bishop Moberly.

For all Thy manifested grace and power;

For all the witness of Thy pardoning love;

For all Thy succor in temptation's hour;

For mercies winged with gladness from above;

For gentle hints of larger service asked;

For tender chidings when the work was done,

Because our duty had not fully tasked

The talent given us; for victories won;

For open doors that swung at Thy command;

For doors as quickly shut 'gainst evil's snare;

For lessons learned that made us understand

That Thou art blessing everywhere,

We thank Thee, Lord, and lift our song of praise,

For all Thy love and care throughout the days.

—Record of Christian Work.

There was, once upon a time, an old lady who rented a furnished villa for the summer, and with the villa a large dog also went.

In the sitting-room of the villa there was a comfortable arm-chair. The old lady liked this chair better than any other in the house. She always made for it the first thing. But, alas! she nearly always found the chair occupied by the large dog.

Being afraid of the dog, she never dared bid it harshly to get out of the chair, as she feared that it might bite her, but instead she would go to the window and call "cats."

Then the dog would rush to the window and bark and the old lady would slip into the vacant chair quietly.

One day the dog entered the room and found the old lady in possession of the chair. He strolled over to the window and, looking out, appeared much excited and set up a tremendous barking.

The old lady arose and hastened to the window to see what was the matter, and the dog quietly climbed into the chair.—London Opinion.

You have a Faith for Better Living.
How about Furniture for Better Homes?

Sydnor & Hundley

Seventh and Grace Streets,
RICHMOND.

Christ is in the world. He is about

A Stable Loft Communion in France.

The distant boom of great guns could be heard and the shells came screaming over and broke with a mighty bang upon the hills close by. Overhead could be heard the put-put-put of the guns where contending squadrons fought for aerial supremacy, while behind me the whip-like crack of the anti-aircraft guns that sought to take part in the fray. Our own artillery, parked under tines and along the hedges, added to the din of battle and hurled steel defiance to the enemy that were battling to cross the Marne.

It was in such a scene and with meditations easily imagined that my Sunday morning reflections were interrupted by a hail from an orderly down on the road.

"Say, doctor, there's some of the boys and staff officers who want to see you in the attic."

Coming down to the old farm building, which was stable, granary and residence combined, I climbed up into the attic to find a group of earnest men, officers, non-coms and privates, waiting for me.

"Well, what's up, fellows?" I inquired.

"It's like this, doctor," spoke up one of the officers. "This regiment has been so much on the move, and we've not been able to get together, that a few of us wondered if we could have a communion service."

"And we have to report at ten," said another.

"I can get you everything you need," volunteered the mess sergeant.

Looking into the earnest faces of these men, who sought to express their faith in this holy act of devotion, there could be but one answer.

"Meet me in the back room in ten minutes, and bring any of your friends."

And so it came to pass that at the appointed time and place eighteen soldiers met in an upper room in this old building in France. A table had been found and covered by the "Y" man's silken flag. Overhead were the great wooden rafters draped by spiders for many generations. In the corner was a pile of oats. Dormer windows cut through stone wall roof admitted a soft light upon this holy scene. Jerusalem—France, we could not help but make the comparison.

Before the "Y" man was grouped officers, non-coms and privates; Baptist, Episcopalian, Methodist, Congregationalist, Presbyterian, Lutheran, Catholic and Jew, together with sev-

eral who had never known church membership, but were attracted by the One who said, "I will draw all men unto me."

When the bugle called at ten each was in his place strengthened for his duty.

I felt impelled to put my arm over the shoulder of my Jewish friend who evidently lingered for the purpose to the last.

"Dick," I said, "you know that you were welcome, but if you are willing, tell me why you were there."

"I knew you would ask, doctor," he said, speaking tensely, "but you know that I believe in a loving Heavenly Father, and somehow it all seemed so appropriate and to me so necessary, that while it was far from the forms to which I am accustomed, yet to me He seemed so near."

Together we went to our appointed stations, some never to come back, for ere a second sun had set a storm of iron hail fell upon us and beat us down with pitiless power.

Not until eight days had passed and the enemy had been driven back across the Marne and our glorious dead had been buried, was it possible to re-enter that "Upper Room."

There stood the rough table, nearby the overturned benches, and the pile of oats still lay in the corner. Overhead the great wooden rafters, spider draped and unchanged, while through the windows came a cool, soft south wind and the shining light of the sun. That little company—no more would they meet until the final "Over There!" Softly we stole out from that place of sacred memories—memories of Him who made the supreme sacrifice for a world, and of brave men who had made the supreme sacrifice for freedom.—Association News

Faith in God, Man's Greatest Motive.

Man masters nature until the forces that used to scare him obey him; in society he labors tirelessly that his children may have a better world. Wars come, destroying the achievements of ages; yet when war is over man rebuilds, his cities, recreates his commerce, dreams again his human brotherhoods and toils on. Many motives, deep and shallow, fine and coarse, have sustained him in this tireless work, but when one seeks the fountain of profoundest hope in mankind's toil he finds it in religious faith. To believe that we do not stand alone, hopelessly pitted against the dead apathy of cos-

mic forces which in the end will crush us in some solar wreck and bring our work to naught; to believe that we are fellow-laborers with God, our human purposes comprehended in a Purpose, God behind us, with us, ahead of us—this incomparably has been the master-faith in man's greatest work.—H. E. Fosdick.

Why Should I Be Baptized and Confirmed? Because—

Christ commanded a public confession of Him. Matt. 10, 32, 33.

Christ required it when on earth. Mark 2:14; 5:30-34.

Christ provided a visible Church for it. Matt. 28:19.

St. Paul taught it. Rom. 10:10.

Apostles and deacons showed the way. Acts 8:12, 14-17.

The Visible Church is here for our use. Eph. 4:11, 12; Col. 2:12.

Christ commanded the use of the Lord's Supper. Luke 22:19.

Confession, baptism and confirmation open the way to the use of this Supper.

Commands to use these Sacraments are plain. Acts 2:38, 42.

By neglecting I live in wilful disobedience to these.

By obedience, I enter into right relation to my Saviour and His Body. Eph. 1:22, 23, 4:11-16.

By obedience, I fulfil one of the conditions for having my prayers answered. 1 Jno. 3:22.

By obedience, I can show my thankfulness for His mercies to me. Psa. 116:12-14.

—K. J. H.

When alone, you are not alone, because the Father is with you; and in the midst of the crowd you are not in danger, because the Father Himself loveth you. What a blessed word is that—"the Father Himself loveth you!" Go and live as His children.—Rev. Charles H. Spurgeon.

What do you suppose the Church is for but to stand by one another. It is not only, behold the man we were meant to be; but behold the man we can be; behold the man we were to help one another to be. That is the point. The Church of Jesus Christ was meant to be the most glorious brotherhood the world had ever seen. The Church exists to help one another to be the men we were meant to be.—A. F. Winnington-Ingram.

The Choice of Executors

is a matter of great importance. Every dollar you leave should be conserved in such a way that your heirs may enjoy the uninterrupted benefits of your life's work.

This Company is a careful and economical executor, trained in the law and business, sound in judgment, and seasoned in practical experience; its primary business is the administration of trust funds.

Correspondence invited.

Capital
\$1,000,000

RICHMOND TRUST
& SAVINGS CO.

7th & Main Sts.,
Richmond, Va.



Southern Churchman



Vpl. LXXXIII. RICHMOND, VA., DECEMBER 7, 1918. No. 49

An advertisement for R. Geissler, Inc. The text is enclosed in a decorative, gothic-style border. At the top center of the border is a cross. The text inside reads:

R. Geissler, Inc.
56 West 8th St. New York City.
✦ Church ✦
Furniture
Furnishings
Decorations
Fabrics and Embroideries.
Established 1877

EDUCATIONAL

The Protestant Episcopal Theological Seminary in Virginia

Established A. D. 1823

The ninety-fifth session will open on Wednesday, September 18, 1918

Special Students Admitted

For catalogue and other information, address the Dean or Secretary

Theological Seminary
Alexandria Va.

The Theological Department OF THE University of the South

An integral portion of the University, where the student of Theology meets in the frank intercourse of a common life with the student of Science on the other.

For catalogue, address
THE DEAN,
Sewanee, Tenn.

The Bishop Payne Divinity School

The accredited Seminary of the Church for training colored men for the ministry. The fortieth session opens September 21 1918.

For catalogue and information apply to
REV. C. B. BRYAN, Dean
Petersburg, Va.

The General Theological Seminary

CHELSEA SQUARE, NEW YORK

The next Academic year begins on the last Wednesday in September.

Special students admitted and Graduate Course for graduates of other Theological Seminaries.

The requirements for admission and other particulars can be had from The DEAN, 1 Chelsea Square, New York, N. Y.

Episcopal High School

NEAR ALEXANDRIA, VA.

The eightieth year of this School for Boys will open September 18, 1918. Modern equipment throughout. Military feature. Catalogue on application.

A. R. HOXTON, B. A., Principal.

Emerald Hodgson Hospital

—AND—
TRAINING SCHOOL FOR NURSES
UNIVERSITY OF THE SOUTH

Sewanee, Tenn.

A Church institution where the best training to be had for development of Nurses. For further information, address

REV. W. S. CLAIBORNE, Sup't.

Watching.

Some day, I know not when, our Lord shall come;
And when He comes I know He'll take us home.
So keep us trusting, Lord, whate'er befall,
And make us ready when we hear the call.

It may be He will tarry through the night,
Or it may be He'll come with morning light;
But whether it be day or night, He'll come.
And when He comes I know He'll take us home.

But if His coming is not very near,
And if He wills that we shall tarry here,
Of this one thing I'm sure—I know it well—
It will be heaven just to do His will.

Dear Lord, we long to see Thy blessed face;
Our feet are often weary in the race,
We wait Thy coming, when each day is done;
Lord, tarry not, oh, tarry not, but come.
—Selected.

Undiscovered and Undeveloped Elements in Character.

Happy is the man who acts the part of a Columbus to his own soul. In the domain of the immortal soul lies a whole continent of undiscovered and undeveloped character. This continent of indescribable possibilities should lure onward and upward. It is a quest worthy of the most ambitious and the daring. We have read somewhere that in Scotland is a battlefield on which natives of the soil and the Saxons once met in terrible conflict. But no monument marks the scene of the bloody fight. All over the field grows the beautiful Scotch heather—except in one spot. There a little blue flower grows abundantly. No flowers of equal beauty are to be found for many a league around. The reason assigned is the following: Just on the spot where they grow the bodies of the slain were buried, and mother earth was saturated with the blood and the remains of the unfortunate victims. The seeds of these flowers were there before. As soon as blood touched them, they sprang up. They developed. And every blue flower on Culloden's field, as it bends to the mountain breeze, is a memorial of the brave warriors who dyed that heathery sod with their crimson gore!

Even so, there are seeds lying dormant in the human heart that need but the passionate touch of holy purpose, determined effort, to make them germinate and grow and develop into elements of strength, of heroism, or it may be of crime; that will add symmetry to character or mar its beauty, according to the moral character of the clumbering seed. The shed blood that saturated the soil of that battlefield brought the seed into activity, and as a result the beautiful blue flower decorates the field of blood. Benedict Arnold was for many years a patriot above reproach. But, alas! in an evil day he sold his birthright for a mess of pottage, and his name is held in execration. Character shall survive

STUART HALL

STAUNTON, VA.

Formerly Virginia Female Institute)

Diocesan Girls, School of Virginia and Southern Virginia. College preparation, Music, Art, Expression and Business Courses, Faculty and equipment of large school with small classes and individual attention. Large grounds and indoor athletics and outdoor sports under direction of Physical Trainer. Seventy-fifth session opens September, 1918. For catalogue apply to

MRS. H. N. HILLS, Principal,
(Formerly Principal of Sweet Briar Academy.)

S. HILDA'S HALL, A School for Girls, Charles Town, W. Va.

Under the auspices of the Bishops of the Diocese (Episcopal). Near Washington. College Preparatory and elective courses. Music and Art. Athletics under trained Director. Open air classes.

MARIAH PENDLETON DUVAL, Principal
Past 16 years principal of Stuart Hall, Va.

The Virginian Home and Training School

Falls Church, Fairfax County, Va.

For the Feeble-Minded and Epileptic.

Established 1892.
For terms and information, address
MISS M. GUNDRY,

CHATHAM Episcopal Institute

FOR GIRLS CHATHAM, VA.
Rt. Rev. M. Randolph, D.D., LL.D., Episcopal Visitor
Rev. C. Orlando Pruden, Rector. Beautiful and healthful location. 10-acre campus. Modern equipment. Athletics, Gym. College Preparatory. Music, Art, Domestic Science, Expression. Certificate admits to leading colleges. Catalog.

Mrs. Elizabeth May Willis, B.P., Principal, Box 13

Virginia Episcopal School

(NEAR LYNCHBURG, VA.)

For boys of character, position and ability whose means will not permit them to attend our more expensive schools. Prepares at cost for college, university or immediate entrance upon the duties of life. Made possible by gifts of founders. Special terms to clergymen. Boarders for the present are limited to seventy. One hundred and six acres of land. The session begins September 19, 1918. Apply for information and catalogue to the

Rev. Robert Carter Jett, D. D.,
Principal.

Rev. Thomas Kinloch Nelson, M. A.,
Vice Rector.

the wrecks of time and constitute our building throughout eternity.—Selected.

What seems to grow fairer to me as life goes by is the love and grace and tenderness of it; not its wit and cleverness, and grandeur of knowledge—grand as knowledge is—but just the laughter of little children, and the friendship of friends, and the cozy talk by the fireside, and the sight of flowers, and the sound of music.—John Richard Green.

My Prayer.

I kneel to praise
But know what to saie;
I cannot tell
What shall be ill or well;
But as I look
Into Thy face or boke,
I see a Love
From which I cannot move,
And learn to reſte
In this: Thy will is beſte:
So wulde I praie
Onlie have Thine owne waie
In everie thing,
My all-wiſe Lord and King:
Grant me but grace
In all to give Thee place;
This libertie
Alone I aſk of Thee,
This one-ſie gift—
Have Thy way perfectlie.

—M. G. Pearſe.

We are more reſponsible for the uſe of our vacant than of our more ſerious hours, for thought is more dependent on our own will when no conſtraining outward call binds us.—Rev. T. T. Carter.

A Brief For the Church.

Thoſe critics of the Church and of the miniſtry who have deplored the "decadence" of organized Chriſtian religion, and who have aſſerted that the Church has been tardy in developing and carrying out great reform movements, do not ſeem to comprehend that the Chriſtian religion mothered them all. They forget that Chriſtianity muſt perforce be as a great ſpiritual fountainhead in order that the channels for humane, moral and ſpiritual works may be kept fluſhed; that without the fountain there can be no rivulets and rivers.

Thoſe who would have the Church converted into a Red Cross organization, a Y. M. C. A., a Y. W. C. A., a Knights of Columbus order, a Hebrew aſſociation, ſeem to forget that millions of dollars are backing theſe organizations, and that the Church muſt, being the fountain from which moſt of theſe movements ſprang, remain at leaſt not conſtantly mobile. To a very vital degree the Church muſt be as a ſanctuary, as a citadel of ſtrength for all ſouls where they may gird themſelves for life's battles; as a ſtrong fortreſs from which ſoldiers of God may paſs to do battle with the evil forces of life. Conceivably it is ſcarcely the part of the Church to cart ſandwiches and chocolates to fighting men at the front when organizations for that purpoſe have been created. Nor can any reckoning be made of the work of the Church in the conflict juſt ended in the injection of morality and ſpirituality. The churches ſupplied the chaplains, and the Y. M. C. A. was born of the Church of God; and the Red Cross ſprang from the everlaſting mercy of Jeſus Chriſt.

Hence there ſhould be a huſhing of theſe critiſis who ſeem to have blinded themſelves to the moral and ſpiritual values.

Critics who ſuppoſe the churches are not playing their part in the world make a ſorrowful blunder, becauſe moſt of them are keenly alive and quick and ſerving in many ways. Bat it might be intereſting to theſe critics, if they looked underneath the ſurface of things to diſcover why this Church or that Church ſeemed inactive, to find that the miniſters were not only living on reduced rations, but were being ſtarved intellectually through poverty.

For, albeſt the Man of Galilee had no place whereat to reſt His head. His friends looked well to it that He did not lack for food and raiment.

Theſe miniſters whom we are quick to criticize, although few of them deſerve criticism, have the ſame human needs that other folk have. They cannot feed and clothe their families on half or two-thirds pay and ſtill retain their old ſweetneſs and enthuſiaſm. They drive and point toward the Kingdom of God. They lead us in the paths of righteouſneſs. But ſimply becauſe they have ſtripped their minds

of the mania for owning things, ſhall the laymen and pariſhioners forget that they are human beings with human needs?

The ſalaries of our paſtors ſhould be increased, and they ſhould be increased now. Let that be a part of our work of reſtruction.—Birmingham, Ala., News.

Jeſus went into a mountain apart to pray. We wonder how a grand outward miniſtry can be ſuſtained. The answer is ſimple. Every outward miniſtry that is maſſive, life-taxing in its fierce demands upon the miniſter, is ſuſtained by mountain-climbing, ſolitary communion with God, the nursing of old gentle Mother Nature, and ſoul-fellowſhip with the Father of all life. The inward man muſt be renewed day by day; we muſt deepen the ſoil if we would enrich the crop. If the Maſter could not do without lonely prayer, the ſervant ſurely cannot diſpenſe with ſecret devotion. It is not enough to pray aloud, nor is it ſufficient to pray in company in the language of common prayer; we muſt know the agony, which is joy, of ſpeechleſs communion, and the exquiſitely tender gladneſs of ſecret fellowſhip. We muſt be cloſeted with God.—Joſeph Parker.

The average man has very ſimple ideas of religion. To him it means unſelfiſhneſs, generosity, ſincerity, cleanlineſs of ſoul, a genuineness and ſtraightforward honeſty that deſpises cant and is chary of anything in the way of religious profeſſion, an abiding faith in goodneſs as he has ſeen it in his own wife or mother, a very real humility, becauſe of his own defects—a humility which we are quite juſtified in calling penitence—and a readineſs therefore to forgive the defects (or as we ſhould ſay ſins) of others; with it all, a general conſciouſneſs of God, of whom he is rather vaguely aware and about whom he finds it almoſt impoſſible to ſpeak eaſily and naturally.—From "The Experiment of Faith," by Biſhop Fiske.

Lord! Thou art with Thy people ſtill; they ſee Thee in the night-watches, and their hearts burn within them as Thou talkeſt with them by the way. And Thou art near to thoſe that have not known Thee; open their eyes that they may ſee Thee—ſee Thee weeping over them, and ſaying, "Ye will not come unto me that ye might have life"—ſee Thee hanging on the croſs and ſaying, "Father, forgive them, for they know not what they do"—ſee Thee as Thou wilt come again in Thy glory to judge them at the laſt. Amen.—George Eliot.

It is part of the miſſion of our Lord Jeſus Chriſt to ſhow us that even a perfect life muſt be a pilgrim life, ſubject to change, to loſs, to ſorrow.—W. G. Horder.


This is to remind you
that an

OXFORD BIBLE

is always a timely &
appropriate Gift

At all Booksellers
Catalogue upon request

OXFORD UNIVERSITY PRESS
AMERICAN BRANCH
35 West 32d Street New York



PREPAREDNESS FOR THE CHURCH

Never in the history of the country has the Church's responsibility in upholding the ideals of the nation been so great. In rendering its share of the essential work, its buildings should provide for maximum efficiency in every department. Consult the leading specialists in all branches of church improvement, construction, alteration, etc.

Designs will be prepared indicating how contemplated changes, etc., can be effected. Local labor will be availed of when desired for the constructive work, the artistic and elaborate enrichment being executed under the supervision of our New York artists.

Send for photographs of church interiors showing changes and improvements that have been accomplished, with memorial gifts included as a part of the scheme.

J & R LAMB
23-25-27 Sixth Avenue NEW YORK

Southern Churchman

Catholic for every truth of God; Protestant against every error of man.

REV. EDWARD L. GOODWIN, D. D.,
Editor.

SOUTHERN CHURCHMAN COMPANY,
Publishers.

Vol. LXXXIII.

RICHMOND, VA., DECEMBER 7, 1918.

No. 49

MISSIONARY RESERVE CORPS.

Readers of the Southern Churchman have been kept informed as to the condition of the Missionary Treasury of the Church and the large deficit which is facing us. This deficit is due to the war-time conditions through which we have been passing. Last year the dioceses and parishes failed to meet their apportionments by an amount which in the aggregate was considerable, and this year it is feared that there will be another shortage on that account to be added to the deficit brought over. The Board think this was largely due to the thousands of Churchmen absent from their parishes and business in the army or in other government employ. It would be strange if this had not affected our missionary offerings in many places. In addition, the war has added tremendously to the costs of the Board in carrying on its work, raising all expenses and especially those connected with the mission in China. The good round sum of \$650,000 is needed to clean up the slate and put the Board in a position to push forward its great work in behalf of the Kingdom of God in the new day of after-the-war, with its tremendous opportunities and demands. Shall we enter the new era trammelled with this debt, crippled in resources perhaps for years to come, unable to meet the occasion and enter the open doors, or shall the Church pay off this debt along with other war expenses and stand ready for the call of the future opening before her?

The Board of Missions has not been unmindful of these conditions, we may be sure, or of other considerations which were involved in attempting to meet them. It is needful that the ordinary machinery for raising the Church's offerings should not be over-taxed nor the regular inflow of contributions be stayed. Unusual means must needs be adopted to meet an unusual condition. Plans to this end have been in the making for some time, but it was thought best that they should not be announced until perfected and, indeed, put in operation. The ban is now lifted, however, and we are at liberty to speak of the Missionary

Reserve Corps to be enlisted for this extraordinary service, to hold this gap and "turn the battle at the gate."

There are wanted for this duty 2,700 volunteers, staunch, able and courageous Churchmen, who will contribute this amount during this month of December.

200 Reservists giving \$1,000	
each	\$200,000
500 Reservists giving 500	
each	250,000
2,000 Reservists giving 100	
each	200,000
	<hr/>
	\$650,000

That is, the Board of Missions, speaking for the Church whose accredited agent it is, have singled out a class or contingent who are able and willing to do this necessary thing and put it up to them. The great missionary army meanwhile, heartened and inspired by their liberality, is to "carry on" with its regular and unfailing flow of contributions, so that the onward march against the hosts of darkness and spiritual bondage may be uninterrupted.

This movement is not a "drive." It is sought to accomplish this really great undertaking quietly and unobtrusively. Not every Churchman will be asked to join this selected company, though no volunteer will be refused. And this feature will add to the dignity and worth of this service to which they are called to whom God gives the ability and the willing mind.

The following characteristic clarion call comes from dear old Bishop Tuttle, and is put forth as the first bulletin to the M. R. C. from the Headquarters of the General Staff, 281 Fourth Avenue, New York (George Gordon King being Treasurer):

From Our Commander-in-Chief.

They call me commander-in-chief of our missionary forces at home and abroad.

If yes, I want to send an order along the line.

"They shall not pass," was said some time since against enemy invaders by brave home defenders.

"They shall not pass," be it said in heart and soul now against invading enemies, six hundred and fifty

thousand dollars strong, threatening to go over and into the column of debt for the next year.

I call a halt. "They shall not pass." I call for reservist recruits who, before New Year's Day, shall make good the will that indeed the six hundred and fifty thousand of the enemy forces "shall not pass."

Put me down as one recruit in the sum of \$500.

DAN'L. S. TUTTLE,
Presiding Bishop.

St. Louis, Mo., Oct. 25, 1918.

In the meanwhile the whole Church has still an excellent opportunity to make good its deficiency on the apportionment for this year. December is a perfectly good month for this purpose, and there are still remaining the usual complement of four Sundays to say nothing of Christmas Day. Surely our patriotism, worthy as it is, should not so overrun our religious obligations that we should have surpassed every demand made for the country and failed on the modest sums assigned us for the Church's warfare. We could almost hear the Master say, "These ye ought to have done, and not to have left the other undone."

The Committee on Missions of the Province of Washington, which Province had paid to November 1 only a little more than two-thirds of its apportionments, has issued a letter to the Clergy stressing the importance of special effort to meet these obligations. They say:

"The need is great and we urge that every part of your parish machinery, which may be required, be brought into play and at once to secure whatever may be lacking of your apportionment.

"Get your men and women, your boys and girls to work on this matter—our people are leaders, they have shown what glorious things they can do for the war loans and Red Cross drives and all other war agencies—get them to work for Christ's own work, His schools, hospitals and churches throughout our mission fields. Call your vestry and your congregation for consultation, prayer and action"

THE REUNION OF THE CHURCHES.

One of the great subjects before the universal Church to-day is Church Unity. But a little while ago it was looked upon as a harmless fad of a few,

chiefly Episcopalians, and was hardly to be considered seriously by practical minded people. Now it is a live if not a burning question throughout at least the Protestant branches of the Christian Church, and is being more earnestly discussed by our brethren of other names than by ourselves. The conditions existing in these times, the conviction that a divided and discordant Church cannot fulfil its mission to a world which is learning the value in its own affairs of unity and concord, a growing sense of the futility of our continued separations, or rather, let us say and believe, a mighty impulse of the Spirit of our God Who is "not the author of confusion but of peace," is urging this matter as one of immediate and vital importance.

It is a difficult and many-sided problem. It needs to be approached without prejudice or prepossession but with an humble, open and intelligent mind. Our lay-people especially should be informed as to the issues involved and the methods proposed to meet them, so that the weight of their influence, be it much or little, may be wisely directed. Some of them think that unity is a thing impossible. Others imagine that it could easily be brought about if God's people were sure that it was desirable, but are obsessed with a musty notion that the present order is best. Both are vastly mistaken. There is need for wide discussion of a subject so full of interest and fraught with such splendid possibilities, and for the exercise of the most thoughtful intelligence upon it.

We call attention to an article from *The Canadian Churchman* to be found in another column, as a sane and reasonable presentation of one phase of this discussion in regard to which there is no little confusion of thought in many minds.

BISHOP JAMES BOWEN FUNSTEN, D. D.

In the death of Bishop Funsten, the news of which comes to us almost as we go to press, the Church has lost one of her oldest, most consecrated and most efficient Missionary Bishops and a leader whom, from our human viewpoint, she could ill afford to spare. After a most useful ministry in his native State he was called to serve in a difficult and isolated field where for nearly twenty years he has labored with both energy and enthusiasm and with marked success. He was truly wedded to his work, which he accepted at much personal sacrifice, and having undertaken it, "he never changed, nor wished to change, his place." He has been indefatigable in labor, a true shepherd of his flock and a builder upon sure foundations. Genial, affectionate, whole-hearted, a constant friend, a strong and wise leader, a sympathetic, evangelical preacher, he has left the impress of his strong personality and

godly character upon the Church in a wide field where it will long remain a source of blessing and a norm of service to those who shall follow him.

Here and There

The changed conditions in England stand out more in this news item than in anything we have yet seen:

LONDON, ENGLAND (Wednesday) —Herbert H. Asquith, Liberal leader and former Premier, will be opposed for his seat from the East District of Fifehire in the coming elections by Mrs. George E. Hope. Mrs. Hope is running independently of any party, and one of her planks is a demand that William Hohenzollern be brought to England to be tried for murder.

When the war began English women were struggling for recognition at the polls, now one is contesting a seat in Parliament with an ex-prime minister.

Transatlantic airplane mail service is now being considered by a Parliamentary committee, according to a statement of Lord Morris, who says that already daily mail service by airplane is maintained between France and England.

The shrinkage of the world is emphasized by the action of the University of Athens (Greece) in conferring upon President Wilson the degree of Doctor of Laws. Prominent men today no longer remain the property of one nation. They become world citizens.

A presidential boom for General Pershing has been launched in Ohio by ex-Senator Charles Dick and fourteen other Republicans. Every war the United States has fought has produced its President. Some may think this a trifle early, but Ohio is a State in which the naming of men for the presidency is never thought premature. General Pershing has not been heard from on the subject of late. It is a fact, of interest again just now, however, that in August, 1917, he declared publicly that his whole training had been that of a soldier, and that he had absolutely no other ambition.

As soon as the Florida House of Delegates follows the example of its State Senate in ratifying the prohibition amendment to the Federal Constitution, it will make fifteen States that have acted affirmatively. John Barleycorn had better be putting his affairs in order, for his last gasp is not far distant.

Thanksgiving Day saw a new precedent established in the serving of a dinner in the air. It took place over one of the government aviation fields and will go down in history as the first meal served in the air. No doubt the time will soon come when a dinner in the air will attract no more attention than one on a dining car does today.

The Chinese delegates to the peace conference have started on their long journey. They will not arrive in time for the opening session, but will be able to participate in part of the deliberations.

Book Notices

(All books reviewed at any time in this column may be ordered at the publisher's price given, plus postage 15 cents, from the book department of the Southern Churchman.)

Good and Evil. A Study in Biblical Theology. By the Rev. Loring W. Batten, S. T. D., Professor of Literature and Interpretation of the Old Testament, General Theological Seminary, New York. Fleming H. Revell Company, New York. Pp. 224. \$1.25. (The Paddock Lectures, 1917-18.)

We have read this book with more than usual interest. The author's purpose was to study all the theories of the age-long problem of good and evil that are propounded in the Scriptures. They are found chiefly in the wisdom books, both canonical and apocryphal, where the subject is directly treated, but other portions of the Old Testament, and the New Testament to some extent, are drawn upon for example and illustration. The field is almost a new one, and Dr. Batten's twenty-five years' work as a teacher of the Old Testament has well fitted him for its systematic exploration. Though learned, his style is clear and simple, making his book a delightful one to read, even where one cannot readily accept all of his conclusions in the sphere of the Higher Criticism.

One's disappointment in the book comes at the point where the author leaves off. The last ten pages are a summing up of some of the results gained—side lights as it were on an indissoluble problem, with especial reference to the pains of the great war, and they are excellent. But the reader feels that a scriptural discussion of a subject so close to the human heart should not end without a larger reference to the consolations which are afforded the suffered in God's Word. There is another aspect of the question beside the merely academic problem. The supporting presence of God with His suffering saints, saving them from reckless despair by His comforting grace, is one phase of the matter as presented in Scripture which cannot be overlooked. And another which the author barely touches upon is the human and, therefore, the suffering Christ as the revelation of God, and the only true one we have after Job and Koheleth and the rest have done their utmost by wisdom to find Him out. Surely the biblical material on the problem of evil is not exhausted until Calvary has been reached and explored.

The Passion and Exaltation of Christ. By the Rev. Francis J. Hall, D. D., Professor of Dogmatic Divinity in the General Theological Seminary, New York. Longmans, Green and Company, New York. 1918. Pp. 323. \$2.00 net.

This is the seventh of the series of ten volumes which Dr. Hall promises on Dogmatic Theology. We doubt not it will be found to be one of the most valuable of the series, which has a recognized place in the theological literature of the day. The central doc-

trines of the Christian faith, based upon the death, resurrection, ascension and heavenly priesthood of our Divine Lord, are here dealt with in the precise, but lucid and thoroughly intelligible style of which Professor Hall is master. Modern theories of the atonement and resurrection are sufficiently examined and criticized; but the old-fashioned evangelical theologian will find himself quite at home in these pages, for the learned author is that kind of a theologian himself so long as he is dealing with these fundamental verities which must be proven by the certain warrants of Holy Scripture.

Papers and Addresses of the Thirty-Fourth Church Congress in the United States, Cincinnati, Ohio, October 23 to 26, 1917. New York. Edwin S. Gorham, 11 West Forty-fifth Street. Paper. Pp. 201.

This belated Record comes with a note explaining the long delay in publication, due to accidents and to war conditions which other publishers, at least, can understand. The subjects discussed at the Congress embraced The American Home, Continuity in the Ministry, Religious Problem at American Universities, Christian Marriage and Divorce, Moral Values in the United States, Luther and Religious Conditions in the Middle West.

Letters to the Editor

In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letter to the Editor" will appear in our columns except over the signature of the writer.

IS THERE DANGER OF CONTAGION FROM THE CUP IN THE HOLY COMMUNION?

(Abridged.)

Mr. Editor: This is an age of change. Nothing is safe from the hands of the Iconoclasts. One would suppose that a venerable and sacred institution such as the Lord's Supper ought to be safe, even in such a time of universal restlessness and dissatisfaction; but nothing is safe.

In the Mother Church, the question at the head of this letter has already been met. A number of the leading medical men of the Church of England investigated and discussed thoroughly the matter, and decided that the risk was practically nil. This should satisfy everybody, but does not.

Some years ago, one of the prominent life insurance men of our country asked me whether I knew that ministers of the gospel lived longer, on the average, than any other class of men. I answered that I had for a very long time so understood. He then said: "I will now tell you something that you do not know. The Clergy of the Episcopal Church live longer, on the average, than the ministers of any other denomination." And yet the priests of the Church are the men who, after few or very many have communicated, drain the remaining wine from the chalice. Could there be any more in-

disputable proof than this that there is absolutely no danger from contagion in the cup?

What is the proposed substitute for a method that has stood for nineteen centuries? "Intinction," borrowed, perhaps, from the Greek Church. A recent scribe has suggested that, after the wafer has been dipped in the wine, it should be put "into their hands"—that is, those of the communicants.

With the general scrupulosity against waste of any of the sacred elements, can you not see the devout communicant, after placing the submerged wafer in his mouth, carefully licking his hands? And all this mussy mess in the name of twentieth century hygiene.

Why "into their hands"? So as not to violate the rubric, of course. The present writer has always been a stickler for the rubrics, and believes many of the Clergy to be shamefully disobedient in the liberty, or rather license, they use with regard to these same rules. The compilers aforesaid may not have been inspired; but they came pretty near it, since they were able to pack so much wisdom into their directions.

But how about the rubrics, regulations, commands of the Lord Jesus, the Founder of the feast? He said: "Eat," that is, masticate. He said: "Drink." Christ said: "Do this"—not something else—in "remembrance of me." Why will not men steadfastly adhere to the teaching and practice of our Divine Redeemer, in their sublime simplicity?

Will you permit me to tell of the practice in one parish church, where it has prevailed for years? Of course it may be done in other parishes, and doubtless is. Before the rector places upon the altar the wafers, he, although there was careful ablution of the hands just prior to the opening of the service, dips his fingers, not simply his finger-tips, into a lavabo and dries them thoroughly, but not ostentatiously, on a napkin; for he has been handling the service book and a more or less ancient manuscript for about three-quarters of an hour, and those hands must be somewhat soiled. When it comes to administering from the chalice, he takes it in his right hand, and a purificator, opened, on his left hand; and, after one has communicated, and while passing it into the hands of the next communicant, he deftly wipes the chalice at the point of contact, both inside and out. He uses half the formula for each communicant; and he gives a twist of his wrist in passing from one to another, so that no successive communicants touch the chalice at the same point. Indeed, because of the width of his cleansing sweep with the purificator, it is probable that the chalice is wiped four or five times before any communicant touches the place against which the first lips were pressed. As to the purificator, while the cup is in the hands of any communicant, the administrator turns it a little; so that the cup is not touched twice in the same place until it has been wiped three or four times. A purificator, say nine inches by nine, can be used along a whole railfull of communicants without change, leaving the entire clean center for wiping around the chalice, inside and out, three or four times, when it is carried to the altar. This method does not take any longer than the ordinary careless style of administration.

Will you let me, for a moment only, advert to another unseemly practice at the Holy Communion? No one invited to a banquet in any home would

simply eat to his satisfaction, and immediately retire, leaving host and fellow-guests without so much as a farewell word. It would be an insult. At all events it would be impolite. At the banquet given by the King, should we not be, at least, as courteous? At the institution, "when they had sung a hymn, they went out." Our hymn is the Gloria in Excelsis. Till that is sung, no one should leave.

This is my swan song. Perhaps it is not a sweet one; but I had to sing it, in the name of my gracious Saviour. In all probability, before this letter is placed in cold type, I shall have passed into the immediate presence of the glorified Christ. I thank Him that, as I leave this place of service, this Church, as a whole, is loyal in the manner of its observance of that inestimable blessing—the Second Sacrament. May she remain so!

R. MARSHALL HARRISON.
Bellingham, Washington, November 16, 1918.

BISHOP RANDOLPH.

II.

As a Theologian.

Rev. Randolph H. McKim, D. D.

4. Let me next speak of Bishop Randolph as a theologian.

Fortunately he has left us in his own printed volume, the Paddock Lectures of 1901, ample material for a judgment of his theological position on the great questions that have agitated the mind of the Church during the last half century. The title of the book is "Reason, Faith and Authority in Christianity," and, in my judgment, it possesses permanent value in the realm of rational theology as applied to the problems of the latter half of the Nineteenth Century.

As to the Bishop himself, these lectures exhibit, in the first place, his broad culture and his wide reading in the fields of history, theology, philosophy, science and literature, including both poetry and fiction. They show, also, the acuteness of his mind and the penetration of his intellect. With the rapier of truth he pierces many of the sophisms and logical fallacies which have flourished under the protection of illustrious names. We see here a mind open to all truth—"come whence it may, cost what it will"—but at the same time watchful against error, jealous of pretenders, ready to challenge the credentials of every new doctrine before granting it admission into the sanctuary of God. However pleasing, however plausible, he halts them at the threshold and submits their claims to the acid test of reason and Scripture.

We are impressed, also, with Bishop Randolph's intellectual courage. He is a perfectly fearless champion of the truth. Strong in the faith and armed with the good sword of a trained intellect, he does not hesitate to challenge the conclusions of the most famous writers when his reason and his conscience are convinced they are in error. The glamor of reputation and authority do not dazzle him. He is not intimidated by the shadow of a name, however great. When God's truth is at stake no man's name or authority counts. Once convinced that the giant is challenging the armies of the living God, Alfred Randolph fears not to meet him, though only armed with the sling and stone of Divine truth and reason. This is his slogan: "To the law and to the testimony! If they

speak not according to this word, it is because there is no light in them."

Bishop Randolph stands out in these lectures as a truly rational theologian, and yet a theologian whose beliefs are rooted in Holy Scripture—and whose theology is the theology of the Cross.

He lived through the controversies of Darwinism, Materialism, Socialism, Puseyism, Romanism, Mediaevalism, the Higher Criticism, Liberalism, and he met the questions they raised with an open and a fearless mind, but with unfailing loyalty to the truth of God. He saw "no ground in the inspired writings of the New Testament for the supposed antagonism between reason and faith," nor did he recognize any real antagonism between religion and science. He says: "The reasonable faith of the Christian world has long ago settled the question that astronomical theories have no connection with Christian morality or Christian doctrine." He held that "the revelation contained in the Bible had never been in peril. The battle had been fought over its interpretation." He repudiated any theory that "tended to divorce authority from reason, or to conceive of them as antagonistic forces."

As to his formal faith, like Phillips Brooks, he gloried in the doctrine of the Trinity. It was not to him a burden, but a joy and a light. The Deity of Christ was the very cornerstone of his faith; and so, like Brooks, he found fountains of refreshments in the Nicene Creed. He saw that the doctrines, and the ethics of Christianity stand or fall together. Christian morality is rooted in our relation to God in Christ. "To isolate the Sermon on the Mount from the Gospel of Christ is to render it unintelligible and impossible." In Bishop Randolph's theology the Incarnation held the central position. The Incarnation is "the authoritative and central revelation of Christianity." "Christ reveals in His personality the Divine and the human—He unites God and man." "If we undermine the truth of the Incarnation, we undermine Christianity." He had a true and profound conviction of the crucial importance of the Nicene definition of the Person of Christ, God and man. He quotes, with satisfaction, the story of Thomas Carlyle's change of view on this subject; how, in his earlier years, he had spoken contemptuously of the Athanasian controversy, of the Christian world "torn to pieces over a diphthong," and then how, in later years, "he perceived that Christianity itself had been at stake. If Arius had won, it would have dwindled away to a legend."

I cannot forbear quoting here a passage of great power and penetration on this vital theme. He says: "The phrase 'dwindling to a legend' has a prophetic significance. The religious bodies of Christendom which have modified and finally excluded divinity from the conception of the Person of Christ have gravitated toward humanitarianism as that truth has been obscured, and with them Christianity has literally dwindled to a legend. Their power as churches and their hold upon human life have progressively failed. Their religion has evaporated into a vague philosophy, their numbers have fallen away, and they are being left to themselves, away from the forces that move the world, powerless to help men, without appreciable influence upon their generation. This is the solemn lesson of history. Human nature, self-confident, self-centered, possessed by the world-spirit, turns from the Incarnation, the manifestation of God in

the flesh; it is the last thing it will believe. It will say its Creed, but that is only a courtesy to religion, and an imagination of God afar off. To really believe in the Incarnation is bringing God too close. The world-spirit says, this world is our own territory. We do not want it invaded. God must keep in His place, and we are willing to acknowledge His greatness and glory afar off * * * But a God who links Himself to my nature, an incarnate Saviour who claims to rule my conscience, my thoughts, my daily life, my business, my family, my politics, my money, my all—the world cannot stand this. It is the reality of Christianity, and between this and the world spirit in human nature conflict is inevitable; but the result will always be the same. Jesus Christ uniting God and man will be more and more seen as this authority—the King of men, the central light, by which the Word of God is interpreted, testified to by the ever-deepening experience and consciousness of the Church of the living God, the pillar and ground of the truth."

But Bishop Randolph not only held with profound conviction the doctrine of the Incarnation—he saw that this doctrine was rooted in the historic facts of Christianity. Holding thus with profound conviction to the historic fact of the Incarnation, it was inevitable that he should come into conflict with Martineau, that most gifted writer in the ranks of modern Unitarianism, when he taught that Christianity was independent of the historic facts treasured up in the Creeds.

For the same reason the Bishop challenged the argument of Lessing against historic Christianity, which Dr. Martineau accepted, and showed that the unbelief of Strauss and Baur and the Tubingen School was the legitimate fruitage of Lessing's teaching. With keen analysis and with masterly argument he exposes the fallacy of the positions of this school of thinkers. He stands forth throughout the volume as the immovable champion of historic Christianity. These are his words: "The history from the very first was the basis of the experience and the faith of the Church." "Christian ideas which have changed the world are not self-evolving and self-sustaining, cut off from the Divine sources from which they originally sprung and by which their strength is continually renewed." "The retrogressions of the Church and the world are co-incidental with the corruptions of the historic faith of Christianity."

One who held this position could not but consider the denial of the supernatural birth of Christ, and of the reality of His resurrection from the dead, as subversive of the historic faith and destructive of Christianity. It was but a corollary of this to write as the Bishop did: "An accredited minister of any Church who discredits the beliefs of that Church and uses his office to pull down its Creed is a person whose ethical position the conscience of any community that deserves the name of Christian would repudiate as one who carries a lie in his right hand! Dishonesty disintegrates far more than doubt."

Nevertheless, this champion of the Creeds did not hold that they were infallible in their forms of statement. He admitted that these forms in which our essential beliefs are clothed might conceivably be reconsidered by the Church. But he denied the necessity of such revision. "The forms of the great Creeds through which we worship ex-

hibit no decay and no inadequacy to hold the living principles of the Gospel." * * * It must not be supposed that in his strong insistence on the doctrine and fact of the Incarnation Bishop Randolph overlooked or minimized the doctrine of the Atonement—the saving power of the death of Christ. No, his reason and his heart turned to the Cross of Calvary as the Fountain of Peace and Hope for a sinful world. He says: "This Jesus was sinless, and He died for sinners. He was the Son of God and the Son of man, as no other being in the universe is or can be. Hence, He is the reconciler of man to God. His death is the atonement for the sins of the world. On His Cross He draws all men unto Him. They turn and they look to Him and they are changed. They can never look toward God as they did before. They can never conceive of God and feel toward Him as they did in the days of darkness, before the day-spring from on High arose. He has changed everything." "That mysterious Cross sweetens all the world's bitter waters." (To be continued.)

RE-ORDINATION.

The Rev. W. G. Boyd, M. A., in The Canadian Churchman.

* * * Corporate reunion postulates some external nexus, a polity, a constitution. The part which it has occupied in the past history of the Church and its present wide prevalence compels the belief that this will ultimately be found in the historic Episcopate.

It has been said that "the objection is not to episcopacy in itself, but to implications which seem to some to be involved in it." A Presbyterian said to the writer the other day, "We believe that we have all that is to be had in a ministry." To admit that Episcopal ordination could give him anything that he had not already received would be, he felt, to attribute to the Anglican minister a superiority not substantiated by the facts.

In meeting this difficulty it is very important that we keep in mind two different conceptions of ministry, the priestly and the prophetic. According to the first conception the minister is the official representative of the Church. His chief function is to act as "steward of the mysteries." He is the man duly authorized to lead the Church in her corporate worship and to administer the sacraments. If an officer of a society has been duly appointed his acts are "valid," i. e., they are legally the acts of the society which he represents. From the point of view of the priestly, the official conception of ministry it is clear that the value of the acts of a minister depends upon the regularity of the method of his appointment. If he is rightly ordained his sacramental ministry is "valid."

But there is another conception of the ministry, the prophetic; and, speaking generally, this is the dominant conception of the ministry in the Protestant churches. The minister is the exponent of the Word of God. He is the man with a message. The value of his ministry depends upon the measure of his spiritual endowment. The proof of his ministry is in the fruits of his preaching. Ordination is, from this point of view, of secondary importance. In some denominations it is merely congregational in character. In some it hardly exists. Even in those churches which have been strict in the past there seems to be a readiness to admit into their ministry without ordination preachers

from other, even the least organized, denominations.

These two kinds of ministry may find embodiment in two distinct classes of men. In the Middle Ages the prophetic ministry was largely in the hands of the preaching orders, and there was considerable friction between them and the official parochial Clergy. At the Reformation many causes, political as well as ecclesiastical, combined to emphasize the official element in the ministry of the Church of England. The suppression of the free, prophetic spirit had much to do with the divisions that ensued. On the other hand, the two conceptions of ministry are not mutually exclusive, and, speaking generally, in existing Christian ministries they are combined. The Anglican priest is called to preach, and the Methodist preacher administers the sacraments. But the emphasis placed on one or other aspect of the ministry is not the same, and words are used and understood in different senses by men who have in mind mainly one or other conception. The Presbyterian, who resents the idea that episcopal ordination can give him anything which he has not received, is thinking in terms of the prophetic ministry and refusing to acknowledge that the preachers of his own Church manifest less spiritual power than those who have been episcopally ordained, an implication which was in nowise in the mind of the other. On the other hand, if the proposed reordination is considered from the point of view of the official conception of the ministry, it may be fairly claimed that something is given, viz., a new official position, a jurisdiction not possessed before. Episcopal ordination gives to the ministerial acts of the recipient a validity, an authorization, in the Anglican Church such as they had before in the Presbyterian Church. This is just a simple statement of fact, and in no way depends upon any supposed superiority of one system over the other. It would be equally true if an Anglican became a Presbyterian minister. He would thereby receive a fresh official position, an additional jurisdiction.

Two things, then, a minister needs: (1) Divine grace to live the life and to fulfil the work to which he believes that he is called; and (2) Divine authorization to render legal and valid his official acts. It is part of our Christian faith that God gives to His people the grace which they need for the work to which He calls them, and a Christian minister will naturally think that his own prayers and those of the people on his behalf on the occasion of his ordination will be effective for his upholding in the responsibilities then laid upon him. The authorization which is given him by his Church in his ordination he will rightly believe to be of God, for the Church in which he serves he believes to be no mere human society; the Anglican, because his Church is one by historic continuity with the Church of Apostolic times; the Presbyterian or Methodist, because he believes that his Church, too, had its origin in a movement of the Holy Spirit and an apprehension of truth. These are claims that neither side need question, but they do not make the jurisdiction conveyed by the two churches respectively the same; for the churches are not one, but two. Their constitutions are divergent, and what makes a man an officer in one does not make him an officer of the other. We believe that the same Holy Spirit, who, in other circumstances and other times, because of the hardness

of men's hearts, permitted and used the divisions of the Church, is now moving us towards a union which He can use yet more effectively, and we are endeavoring to find means by which it can be brought about.

It is possible that it may be by some other process. But if reordination is to form part of the process, what is needed is some plan by which it is made clear that a man in accepting reordination is not thereby depreciating his previous ministry.

One method which has been suggested is that of "conditional ordination." Many have declared that for the sake of unity they would gladly submit to reordination (if it may be so described), provided that some such words as "If thou art not already ordained" preceded the words of ordination, the suggestion being that the ordinand himself is thus saved from admitting any deficiency in his previous ordination. But what is needed is something more than this, viz., a definite recognition on the part of the ordaining Church of the worth of the past ministry of the candidate for reordination. Conditional baptism is used where there is doubt of the fact of baptism having taken place. Here there is no question as to the external fact, and no desire to question the spiritual endowment conveyed.

Dr. Orchard, in his recent book, "The Outlook of Christianity," has a better suggestion. Amongst many pieces of sound advice which he administers to the Anglican Church, he says: "Let there be a special ordination service for those coming from other denominations, recognizing and extending their orders." It was in this sense that the Rev. R. J. Campbell understood his ordination by the Bishop of Birmingham after twenty years of distinguished ministry in the Congregational Church. Canon Adderley, preaching on that occasion, said: "To deny the work of the Holy Spirit in your former ministry would be for me, at least, to risk the commission of the unpardonable sin." And Dr. Campbell writes: "No more than Canon Adderley did I think of it (his reordination) as the confession of the invalidity of my past ministry. . . . My action in submitting to reordination was no slight upon non-conformity in general, nor my own twenty years' previous ministry in particular. . . . That ministry was what it was, had its own value, and nothing that any ecclesiastical authority could say or do could make it different. To put the matter on the lowest ground, I was now receiving authority to minister in the Church of England, and that authority was conveyed by the laying on of hands." The recognition of previous ministry, which in this case was only given in the sermon preached at the time, might well be in some more formal way embodied in the ordination service, as Dr. Orchard suggests.

From the violence and rule of passion, from a servile will, and a commanding lust, from pride and vanity, from false opinion and ignorant confidence; from improvidence and prodigality, from envy and the spirit of slander; from sensuality, from presumption and from despair; from a state of temptation and a hardened spirit; from delaying of repentance and persevering in sin; from unthankfulness and irreligion, and from seducing others; from all infatuation of soul, folly and madness; from willfulness, self-love and vain ambition; from a vicious life and an unprovided death, good Lord, deliver us.—Jeremy Taylor.

The Great Commission

One Day's Income Plan.

On December 1 the One Day's Income Plan was over \$134,000. This eclipses the final total of the Plan for the last fiscal year—and it has been accomplished in about one month's less time.

There remains but December in the current fiscal year. The Board of Missions is hoping to see a still further substantial increase in the Plan before the thirty-first comes. These offerings are doing invaluable work in helping to meet the extra expenses which war prices have entailed upon the Board and for which the apportionment to the Church does not provide.

Women in the Church: Bishop Lloyd Heads Committee.

Shall the women who have been doing war work so effectively have the chance to know of the opportunities for similar work in the Church? This was the question discussed by a self-appointed committee which met at the Bryn Mawr Club in New York on Tuesday evening, November 26. Bishop Lloyd, President of the Board of Missions; Dr. Gardner, of the General Board of Religious Education; Deaconess Goodwin, candidate Secretary of the Board of Missions; Miss Grace Lindley, of the Women's Auxiliary; Miss Edith Hadley, of the Girls' Friendly Society; Miss Margaret Hobart, of the Churchman Editorial Staff, and Miss Adelaide Case and Miss Grace Hutchins, of St. Faith's House, constituted the committee.

They recognized the fact that women who have run canteens, organized branches of the Red Cross, supervised civilian relief, and reconstructed villages in France, will not be content to do small things in a small way. Many of these workers are Churchwomen. If we believe that the Church is infinitely greater than any man-made organization and has received the greatest commission ever given, then we believe that she has work to offer the most capable and the most gifted of her members. It is only a question of making known to the right women the positions which they may fill. If the Church is not there to make known the challenge of important work to be done, then the women will turn to organizations that seem to them more effective.

In order to help rectors and other leaders who wish to answer definitely questions about work for women in the Church, this self-appointed committee, with Bishop Lloyd as chairman, is preparing a leaflet on Women's Opportunities for Service in the Church. The leaflet will soon be ready, and may be ordered from the Board of Missions.

Why should we not expect that hundreds of women who have done big things will consecrate their ability in the service of God and His Church?

The way to be patriotic in America is not only to love America, but to love the duty that lies nearest to our hand, and know that in performing it we are serving our country.—President Wilson.

Church Intelligence

Meeting of Synod of the Province of Washington.

Bishop Murray, President of the Province of Washington has appointed Tuesday, February 25, to Thursday, February 27, inclusive, for the postponed Synod of the Province, to meet in the City of Baltimore.

American Church Building Fund Commission.

At its meeting on November 21, 1918, held at the Church Missions House, New York City, a loan of \$3,000 was granted to St. Sigfrid's Parish, St. Paul, Minnesota, and gifts amounting to \$1,750 were granted for St. Michael's Parish House, Wuchang, China; St. Philip's Mission Church, Fayetteville, North Carolina; St. Michael's Parish House, Auburn, Maine, and King Hall Parish House, Norman, Oklahoma.

Praying for Unity.

Mr. Gardiner is in receipt of the following letter from distracted Russia, among others of like import:

To Robert H. Gardiner, Secretary of the World Conference on Faith and Order:

Beloved Brother in Christ: I thank you with all my heart for your kind letter. I shall always fervently pray, at the time fixed by you, for the reunion of Christians, the more so as, from my early youth, I have always prayed for it. At present, in these troubled times when the enemies of Christ are attacking Him with special zeal, it is more necessary than ever for us faithful brethren to unite as much as possible to defend the Christian faith.

Invoking upon you the benediction of our Saviour, I beg you to accept my sincerest regards.

Your brother in Christ,

Bishop Triphon.

Moscow, March, 1918.

The Church War Commission.

The date set for the appeal for funds for the ensuing year is Sunday, February 9.

The following information has been received from Bishop Perry, overseas representative of the War Commission: "With regard to the office of the Red Cross Chaplains Bureau and of the War Commission in Paris. The order from the War Department by which the hospital chaplains service is taken over by the army has been so modified that the Red Cross chaplains, who do not accept commissions, will be allowed to continue their service regardless of the actual termination of their term of enlistment. This provision allows the Red Cross Chaplains Bureau to retain the services of between twenty-five and thirty of our personnel. It is understood that the overseas representative has his residence in Paris, with permission from the commander-in-chief to visit all troops of the A. E. F., wherever his services may be needed for confirmations, etc. The appointment of the Rev. Arthur Washburn as special member of the Clergy staff of Holy Trinity Parish, Paris, for war-time work will be made on behalf of the War Commission and upon the

nomination of the overseas representative of the Commission."

"The following Red Cross chaplains, who are Episcopalians, have received commissions as chaplains in the regular army: The Rev. Messrs. R. B. T. Anderson, J. H. Chapman, L. C. Kelley, M. E. Peabody, H. W. Smith, F. M. Wetherill, W. L. Wood and A. W. P. Wylie."

Chaplain Barrett P. Tyler, recently rector of Church of the Redeemer, Morristown, New Jersey, at present chaplain of the 325th Infantry, has been seriously wounded in action. He is, however, now considered out of danger.

The Following Are Members of the War Commission of the Episcopal Church.

Rt. Rev. William Lawrence, D. D., Chairman; *Rt. Rev. Alfred Harding, D. D., Rt. Rev. Albion W. Knight, D. D., *Rt. Rev. John N. McCormick, D. D., *Rt. Rev. James DeWolf Perry, D. D., *Rt. Rev. Theodore I. Reese, D. D., Chairman of the Executive Committee; Rt. Rev. Charles E. Woodcock, D. D., Rev. W. Russell Bowie, D. D., Rev. James E. Freeman, D. D., Rev. William H. Milton, D. D., *Rev. John Mockridge, D. D., *Rev. Charles L. Slattery, D. D., *Rev. George Craig Stewart, D. D., *Rev. Henry B. Washburn, D. D., Secretary of the Executive Committee and of the War Commission, 14 Wall Street, New York City; Rev. George E. Weld, William D. Cleveland, Whiteford R. Cole, Norman H. Davis, Charles D. Dickey, John M. Glenn, Louis F. Montague, *Arthur E. Newbold, care Drexel & Company, Philadelphia, Pa., Treasurer; *Charles Steele, Henry Thompson, Rt. Rev. Wilson R. Stearly, D. D., *Monell Sayre, *Edward H. Bonsall.

(*Denotes members of Executive Committee.)

VIRGINIA.

Rt. Rev. R. A. Gibson, D. D., Bishop.
Rt. Rev. W. C. Brown, D. D., Coadjutor.

Service at St. Paul's Church, Richmond, for Call to Prayer Messengers.

Monday morning is usually considered by women as their busiest time. Especially is it so considered by housewives, who in setting the domestic machinery of a new week going are "cumbered with much serving."

But on Monday, December 2d, hundreds of Richmond's Marthas suddenly became Marys. As the hour of ten approached they could be seen moving in all directions, in street cars, in automobiles and on foot, toward old St. Paul's Church. Each wore over her heart a bit of purple ribbon, bearing a white cross, and they were going to take part in a special service of consecration for the "messengers" selected to carry the Advent Call to Prayer.

And what an inspiring service it was! Every woman who attended it was enabled to feel that she was literally sitting at her Master's feet. The messengers assembled in the Sunday school room, from which, when they had been grouped according to the churches they represented, they marched in a long column, two by two, into the church. Bishop Gibson, surrounded by the rectors of most of the Episcopal churches of the city, conducted the service, delivered a solemn charge to the messengers, and, assisted by the clergy, administered the Holy Communion.

The Bishop was never more impressive than in his brief, simple, heart-to-heart address. In the beginning he asked that the messengers show their

commissions, and from every pew hands went up displaying the authoritative little document which reads, as follows:

Diocese of Virginia.
Messenger's Commission.

To Whom It May Concern:

I hereby certify that _____ is a Woman's Auxiliary messenger of the Diocese of Virginia for proclaiming to the women of the Church the Advent Call of the auxiliary to special prayer and service, and the date of her commission is December 1, 1918.

(Signed)

ROBERT A. GIBSON,
Bishop of Virginia.

(Signed) _____ Rector of _____ Church, Richmond.

The Bishop then explained the movement to mobilize spiritual power for the aid of our government at this time when it is engaged in an effort to make the world better and happier, and to bring into being real democracy throughout the earth. He emphasized relation of good government to righteousness and cited, among other countries which had deteriorated by reason of bad government, ancient Palestine, of holy association. He also dwelt upon the specific things for which Christian women were to be asked to pledge themselves to work and pray during the difficult reconstruction days which are upon us, not forgetting to give thanks for the blessings of victory and peace.

At the close of the service many of the messengers started out to begin their visits—each taking to each woman visited a card bearing a pledge to be signed promising to pray for these specific things daily, and to read the Bible systematically, and also leaflets upon which are suggested prayers and Bible readings as helps in the fulfillment of the pledge.

The knowledge that every woman member of the Episcopal Church in this great country is taking part in the Advent Call to Prayer makes each individual messenger realize that she is one of a vast army seeking to bring spiritual power to bear upon the work of building a new and purer world upon the ruins of the old, and the privilege of attending such a service at St. Paul's must help to strengthen her for this high task.

Funeral Services for Miss Mary Custis Lee.

Funeral services for Miss Mary Custis Lee, the eldest daughter and last surviving child of General Robert E. Lee, were held at the Church of the Epiphany, Washington, D. C., at 4 o'clock on Monday afternoon, November 25th. A very large attendance of representatives of the various Confederate societies from Washington, Virginia and elsewhere, both of men and women, with a fair sprinkling of old veterans who followed Lee, whose number is so fast diminishing, filled the body of the church. The honorary and active pall-bearers, who were men in high position in Washington and the South, among the number being the Chief Justice of the United States, Secretary Daniels and Colonel Hileary Herbert. Dr. McKim was the officiating minister, accompanied by another representative chaplain of the Confederate societies. The members of the immediate family were all present.

The service in the church was rendered with a solemn impressiveness which harmonized with the feelings and thoughts of the large congregations. The hymns were General Lee's favorite hymns, "How Firm a Foundation, Ye Saints of the Lord," and that inspiring Easter hymn, "The

Strife Is O'er, the Battle Won." Among the floral decorations there was a wreath from President and Mrs. Wilson.

The remains were taken to Lexington, Va., in care of her nephew, Colonel Robert E. Lee, and Professor Henry D. Campbell, of Washington and Lee University.

They were met on their arrival in Lexington shortly after eleven o'clock on Wednesday morning by the officers, faculty and student corps of Washington and Lee University, and representatives of Lee-Jackson Camp of Confederate Veterans constituted an escort to the Lee mausoleum, with the family and many other friends and the officiating clergyman, the Rev. Dr. Samuel A. Wallis, of the Theological Seminary in Virginia.

The procession moved to the Lee Memorial Chapel with the university band playing the solemn strains of the funeral dirge. On arriving at the outer door of the crypt, the remains of Miss Lee, wrapped in the Confederate flag, were taken within and reverently placed in the niche of the vault reserved for them, immediately above those containing the remains of her father and mother. Dr. Wallis, standing in the inner doorway of the crypt, read the full committal portion of the Burial Service, and before the benediction, "How Firm a Foundation, Ye Saints of the Lord," was impressively sung.

The day was one of the most beautiful of the late autumn. The solemnity of the march to the chapel and the services in the crypt touched the hearts of all who were privileged to be present, and they felt that they were participating in an historic event, which would forever linger in their memories.

The annual meeting of the Woman's Auxiliary, which was to have been held in Warrenton, December 11 to 12, has been again postponed on account of the fresh outbreak of influenza.

SOUTHERN VIRGINIA.

Rt. Rev. R. D. Tucker, D. D., Bishop.
Rt. Rev. A. C. Thompson, D. D., Suffragan.

Meeting of Woman's Auxiliary.

The twenty-sixth annual meeting of the Woman's Auxiliary was held in Christ Church, Roanoke, Va., November 22-23.

The evening of November 20 the delegates and visitors were welcomed to an informal "get together" in the beautiful new Parish House by the officers of the Auxiliaries of St. John's and Christ Church, assisted by the rectors of both churches and their wives. The meeting on Thursday was opened with the Holy Communion, administered by the Rev. Messrs. J. Cantey Johnson and G. Otis Mead. The President, Mrs. John Letcher, presided at the business meeting. She made an appeal for the "Center Fund" to meet running expenses. Mrs. Loving read an interesting article on the origin and work of the Little Helpers. Mrs. Castle, Custodian of the United Offering, being unable to be present on account of sickness, sent a message to be read. The Educational Secretary, Mrs. Hobart, spoke of the importance of every branch having a study class during the year.

In the absence of Miss Jane Neely, Box Secretary, Mrs. Murr gave a report on the boxes sent out. Miss Aurelia Davis, the new Box Secretary, asked that the branches of the Auxiliary communicate with her, in regard to whom boxes should be sent. Her ad-

dress is, Miss Aurelia H. Davis, No. 215 Harrison Street, Lynchburg, Va.

The Rev. George Floyd Rogers, of Lynchburg, head of the Covington Home for Boys, gave an interesting talk on the Boys' Home and the progress being made to divert the activities of the boys in the Home into proper channels.

Deaconess Williams, of Dante, spoke in behalf of her own mission, also that of Mrs. Binns, at Nora, Dickenson County, who was detained at home nursing sick patients. The mission at Wilder is closed on account of Miss Sutton's absence in Canada, there being sickness in her family. Workers are needed at Fremont and Morse. Deaconess Williams asked that the women of the Auxiliary would try and induce some of the returning war workers to take up mission work in Southwest Virginia. She especially appealed for volunteer workers through the summer. Her present assistant, Miss Mabel Hix, was sent from St. Faith's School, New York, as part of her training and becoming interested in the work remained to help her.

Deaconess Adams, of Keokee, showed a picture of her church that was part of her own home. She told how her people at Keokee had packed two large boxes for the Belgians and how the farmers had loaned their wagons that they might be hauled to the railroad station.

Thursday afternoon the Rev. Joseph Dunn, D. D., of Lynchburg, conducted the "Quiet Hour," at which time he held the close attention of the convention during his talk on Power of Prayer.

Dr. Harry Taylor, spoke Thursday evening of his medical work in China. Dr. Taylor also spoke during the session Friday morning. He said there were infinite possibilities for spiritual work among the natives, the Chinese being a receptive people. There should be a woman to talk to the patients, the doctors having so little time. Dr. Taylor asked the prayers of all the branches of the Auxiliary for his work. The hospital needs about \$2,300.00 to equip it more fully for its work. The Rockefeller Foundation offers to give three-fourths of this amount if the other one-fourth can be raised outside. The Southern Virginia Branch of the Woman's Auxiliary promised through its President to raise one thousand dollars for two isolation wards for infectious diseases in Dr. Taylor's hospital within the next year. Dr. Taylor was followed by his mother, Mrs. John Taylor, in a most unique address. Her appeal was for something definite to be done towards getting men and women to go to China.

Mrs. Darling gave a short talk on the work of the Juniors.

Mrs. John Loyd next gave a very interesting little talk on missions. She was followed by Mrs. Lindsay Patton, of Lexington, who spoke of using the modified prayer cards.

Mrs. Moore, of 703 Boissevan Avenue, Norfolk, Va., spoke in the interest of the Church Periodical Club, asking that magazines not more than six months old be sent to chaplains at the front to help fill the vacant moments of the boys; and that magazines, The Spirit of Missions and Southern Churchman, be sent to Alaska to Archdeacon Stuck that his people might have some reading matter for the long six months of night. Everything must be sent there between the months of March and June.

Miss Davis told of the wonderful progress that had been made in the last three years at St. Peter's in the Moun-

tain, Franklin County. They now have at one school building three teachers and eighty pupils. The school is provided with a domestic science room, where they have a machine on which the children are taught to sew.

The missionary to the Amherst Indians, Miss Wagner, gave a very interesting talk on her work among these people. So far the Episcopal Church is the only one which has taken up this work. They come to Sunday service from a radius of twenty-five miles.

The Convention was adjourned at noon to partake of a most inviting lunch in the Parish House. In the afternoon an automobile ride was given to the visitors.

In a talk given by Bishop Tucker to the women he urged that an effort be made to return to the old life instituted by our fathers and mothers that every household should have family prayers and the reading of the Bible to the children. That the people should come to a realization that the Church is the home of the soul and a person is dependent on regular services of the Church to feel the nearness of God. He asked that we make the Church a large part of family and individual life. The Auxiliary must labor as never before to show the need of bringing the heathen and all to God, so there will never again be such a war as this last. The time has now come when every woman should bring back by prayer and service every one to the Church. We must now endeavor to rebuild that that has been destroyed. God is going to call many of the men who served their country to the ministry, and the women must pray that these young men may accept the call.

The Convention closed with a mass meeting at eight o'clock in the church, with an address from Bishop Tucker.

The Rev. J. Alfred Figg, who during his diaconate has been in charge of St. Luke's, Clover, Christ Church, Mt. Laurel, in Halifax County, Grace Church, Drakes Branch and Ascension, Keysville, Charlotte County, with residence at Clover, was ordained to the priesthood in St. Luke's Church, Clover, by Bishop Tucker on Tuesday, November 26.

Bishop Thomson visited Christ Church, Roanoke, on Sunday, November 24, and confirmed a class of fifteen. That afternoon he drove over to Montvale and confirmed three. Both classes were presented by the Rev. G. Otis Mead.

The Story of the Good Shepherd Chapel, Lynchburg.

Coming back to my native State, and reading the touching appeal of Archdeacon Russell and Bishop Tucker in behalf of the Good Shepherd Chapel in Lynchburg, it occurred to me that a sketch of its origin might add to cause, now so pressing, of saving the home of a work so full of sacred and prayerful memories.

To the rectory of Grace Church, Lynchburg, a negro man, almost blind, came to ask if Mr. Lloyd would not "come over to Macedonia" and help the colored folk of Lynchburg by giving to them the ministry of the Episcopal Church, of which he had been a lonely member many years. The interview ended with prayer for work to be begun. The same week a colored Baptist woman came to the rectory and made the same request. At this woman's house the following Sunday met a little company of colored brethren, Mrs. Edley Craighill and myself. And this was the beginning of this good work for our negroes of

Lynchburg. The congregation increased in numbers and interest until a hall had to be secured. This again was exchanged for even better accommodations. As Dr. Lloyd had already a service at the chapel across the river in Amherst, the work was carried on by lay service and teaching. Young Peyton Craighill, then a layman, came to the work and helped us. Bishop Randolph came, and laid his hands upon the heads of the first class for confirmation, and the service made a deep impression on the regular attendants as well as those who came as visitors. It was evident that a church and a "parish work shop" were the pressing needs of the work. Accordingly, a public school teacher of valued service for some years, offered herself to Dr. Lloyd to teach a parish school, giving up her good salary to teach without pay. And so the cause commended itself to both white and colored friends, and the result was the purchase of a good lot on which was built the "work shop," and in which seventy-five children (of kindergarten age and older) became pupils of this sensible and well equipped parish school. The Bishop knew of the work and saw the teacher was paid for her sacrifice. About this time the Amherst Chapel was closed, the members being transferred to the Lynchburg churches, when Dr. Lloyd began his afternoon services at the Good Shepherd. A choir of twelve boys and girls were drilled and vested. Many were the baptisms and earnest evidences of deepening Christianity, and "God saw that it was good." Mrs. Dillard, the domestic science teacher in both white and colored schools of Lynchburg, gave her valuable teaching to the parish school, generous friends helped in putting on additional rooms for domestic science, and a service was held each year and diplomas given by Dr. Lloyd, thus teaching the true "Bread of Life" to a flock who made bread by their daily work.

Looking back over the years of struggle, sacrifice and success, miracles could be seen in the lives of some of those members of the Good Shepherd Mission; souls were quickened and the fruits of the Spirit were seen in the lives of men, women and children. It was a shock to come back to find many gone and decay and debt instead! Would it not be a "tribute to whom tribute is due" that the work marked by so much faithful, loving and prayerful service could now be renewed, by saving it first from the probable sale, and so cheering the hearts who are trying to redeem it, and of those who knew and loved the founders? Clear the work of debt and infuse new life and hope for our colored brethren in these days of approaching peace.

MRS. J. J. LLOYD.

WASHINGTON.

Rt. Rev. A. Harding, D. D., Bishop

Trinity Church, Takoma Park, D. C., has been celebrating its twenty-fifth anniversary, beginning with the Sunday next before Advent. On Sunday morning the sermon was on "The Record and Opportunity of the Parish." At the evening service there was read by Mr. William C. Bech a paper on "The History of the Parish."

On Tuesday at eleven o'clock the service of the consecration of the church by the Rt. Rev. Alfred Harding, D. D., Bishop of the Diocese, took place. The Rev. Henry Allen Griffith, first rector of the parish, was the preacher.

This marks the end of the first stage of this very important parish, and its place in the community is now securely established. It is bound to be one of the great churches of the Diocese. The rector, the Rev. Christian M. Young, has only been in charge a short time, but he has already manifested here the same splendid qualities which made him a leader for many years in the Diocese of Pittsburgh.

The Church of the Ascension is planning to build a memorial chapel and adjoining rooms, which are greatly needed and will be a great help in the more efficient doing of the work of the parish. They are also engaged in a successful effort to pay the church debt.

St. Mark's Church is making a successful endeavor to pay its church debt, and we hope to hear soon that their aims have been accomplished.

Norwood Parish, in the suburbs, has been making a drive to eliminate their parish debt, and the money has been pledged already for this purpose. This marks the end of the efforts, begun within the last four years to build a new church and rectory. This parish is located in the northwest suburbs of Washington, is now firmly established as a self-supporting organization, and its future growth will keep pace with the rapid growth of the neighborhood.

Plans are completed in the Diocese for the services to be held under the auspices of the Woman's Auxiliary, and the "Advent Call" is awakening a widespread interest.

There will be a "Week of Prayer" in the Washington churches beginning with the first Sunday in Advent.

KANSAS.

Rt. Rev. James Wise, D. D., Bishop.

The Spanish influenza has swept Kansas just as it did the rest of the country, and all institutions were closed for weeks and some still are—with others being reclosed. It crippled the church work which had begun to take on new life after the terrible heat of the summer which sent many of our people away for a longer time than usual.

The Clergy were very fortunate in escaping; only two were sick; the rectors of St. Paul's, Kansas City, and Grace Church, Chanute. In spite of the discouragements the men are fighting hard to make up the lost time and get in some good work before winter.

Bethany College, our girls' school at Topeka, under the leadership of the new principal, Miss Davis, has opened up with an increased enrollment, and with a decided churchly atmosphere about the institution.

Chanute: The Bishop spent four days with the Rev. R. Y. Barber, the rector of Grace Church, Chanute, recently helping him with an Every Member Canvass, and also attending an Advent Call Conference for the Southeast Deanery. The influenza prevented the women delegates from coming, but most of the Clergy were present a part of the time. The Conference work was done under the leadership of Miss Nellie Smith. An important part of the Every Member Canvass was the men's supper. Forty men gathered at the residence of Mr. Floyd K. Spielman and had a sociable time as well as listening to two good talks by the Rev.

W. E. Warren, of Independence, and the Bishop. The results are not all in, but the returns to date show over \$2,000 for the parish and \$800 for missions. The missionary pledges are about eight times as much as the parish has been giving on extension work.

Newton: The Bishop spent the week of November 17 to 24 at Newton with the Rev. F. C. Rufie, conducting a mission. By this method the Bishop hopes to get his people to understand him and his plans for the future of the Diocese.

Eldorado: Some of the friends of the Rev. A. W. Pannell have given him a Ford to assist him in the work of that growing oil city.

Woman's Auxiliary: Plans are being worked out under the leadership of Mrs. W. B. Buck, Diocesan President, for the carrying out of the Advent Call work throughout the Diocese.

NEW YORK.

Rt. Rev. David H. Greer, D. D., Bishop.
Rt. Rev. C. S. Burch, D. D., Suffragan.

Thanksgiving in New York; International Service at St. John the Divine.

Thanksgiving Day this year was one of the greatest days the Cathedral of St. John the Divine has ever known. More people were turned away, unable to gain admittance because of numbers, than could be admitted, large as the seating capacity is. The occasion was an international service, when there were present the Assistant Secretary of the United States Navy, who is a Cathedral trustee, the mayor of New York, who is a Roman Catholic, high French officials and representatives of Belgium, Serbia, Costa Rica, Italy, Portugal, Great Britain, Bolivia, Liberia, Nicaragua, Peru, Roumania, and a hundred or more consuls and vice-consuls of almost every country.

Service flags of twenty-six nations were borne in the procession, made up of men from the United States Navy. The music was elaborate and beautifully rendered. The addresses were made by Bishop Greer and Bishop Lloyd. The former mentioned tenderly those who may not come back from the war, since they lie in heroes' graves, but he dwelt with strong emphasis upon God as a Paymaster—paying penalties for those who break His laws. Bishop Lloyd warned that human nature is much the same today as it was a hundred years ago, and there are many yet whose chief obligation, in their own mind, is to save themselves, and not give much thought to others. He pleaded for the missionary spirit. In the long procession were representatives of the Greek Church, besides the Cathedral trustees, and many Clergy of the Diocese.

At the Church of the Holy Communion there was an unusual service, with Hon. George W. Wickersham, formerly attorney-general, as the speaker. Throughout the city tens of thousands of soldiers and sailors were entertained at dinner. One of the greatest of canteen dinners was given by Grace Church, which charged no fee and fed all who came. So many came that parishioners helped out by taking men to their homes. It was the greatest Thanksgiving Day New York ever knew.

Reception to Chinese Church Students and Communion Service in Chinese.

The Committee on Higher Education

of the Diocese of New York, acting on suggestions from the National Student Council, gave on November 22nd a reception to the Chinese Episcopalians and graduates from Episcopal colleges in China who are studying in New York City. Thirteen Chinese gathered in the Undercroft of Synod Hall to meet Bishop Greer, Bishop Courteney and two other members of the Diocesan Board of Religious Education, who are on the student committee; the Dean of the Cathedral and the Rev. Paul Micou, the President of the National Student Council. The Bishops made addresses of welcome, Dean Robbins explained the nature and work of the Cathedral, and Mr. Micou told how the National Student Council of the Episcopal Church is co-operating with the Board of Missions in the care of the Church students from missionary districts. Revs. F. G. Deis and W. P. Roberts, missionaries, and Deaconess Goodwin, of the staff of the Church Missions House, also spoke.

The Diocesan Committee is planning visitations by the Chinese students of the chief New York City churches and the offices of the Board of Missions and the General Board of Religious Education, as well as other receptions. The number of Chinese Churchmen or graduates of Chinese Church colleges in New York City is about twenty.

Most important of all is the monthly Communion service for the Chinese in the Oriental Chapel of the Cathedral. The first of these was celebrated on November 24 in Mandarin, with Rev. F. G. Deis and Rev. Ernest Kau as celebrants. Six Chinese and seven Americans were in attendance.

Similar plans are being made for the Japanese students who number about ten.

TEXAS.

Rt. Rev. G. H. Kinsolving, D. D., Bishop
Rt. Rev. C. S. Quin, D. D., Coadjutor.

Southwest Convocation of the Diocese.

The fall meeting of the Southwest Convocation of the Diocese of Texas was held in St. Mark's Church, Bay City, on Tuesday, Wednesday and Thursday, November 19, 20 and 21.

The Rev. Charles Clingman, rector of Trinity Church, Houston, was the preacher at the opening service on Tuesday night; on Wednesday night the Rev. Peter Gray Sears, D. D., rector of Christ Church, Houston, was the preacher; and at the closing service on Thursday night Bishop Quin preached a splendid sermon on "Reconstruction." There was an early celebration of the Holy Eucharist on both mornings. Litany and sermon on Wednesday morning, and Morning Prayer and sermon on Thursday completed the public services of the Convocation.

Miss Baker, of Trinity Church, Houston, conducted the Institute for Women on the Advent Call, Bishop Quin closing the institute with some very helpful advice as to how to get results from this Week of Prayer and Thanksgiving.

The subjects discussed at the Round Table Conferences for the Clergy were: "Parochial Visiting," "How to Improve the Work in Our Missionary Field" and "Parochial Finance."

St. Mark's Parish, Bay City, has about one hundred communicants, and the community has a population of about four thousand people. There is a beautiful brick church, a comfortable parish house and rectory, all on the same plot of ground. This parish has been vacant since the first of the year, but a priest has been called to

take charge of the Church's work in Bay City, which presents a great opportunity.

During the Convocation large congregations were present at all of the services, which were hearty and responsive. The choir of St. Mark's, under the able direction of Mrs. George E. Serrill, organist, rendered the music.

There were present at the Convocation the Bishop-Coadjutor, and the Rev. Messrs. John Sloan, Peter Gray Sears, Charles Clingman, J. Cross Gray and S. Moylan Bird, the latter being the dean. Hospitable homes of the parish entertained the Clergy.

The time and place of the spring meeting of the Convocation will be announced later on by the dean.

ELITE

Rt. Rev. Rogers Israel, D. D., Bishop.

Te Deum of Thanksgiving.

That the citizens of this community are grateful to Almighty God for the late victory has been shown in many ways. According to the ancient custom, the Cathedral announced a "Te Deum of Thanksgiving" for Sunday morning, November 17. The choir, preceded by the crucifer and three color bearers carrying the flags of the entered the Cathedral singing "Ancient of Days." There were eight other color bearers carrying flags of the United States, France and England Allies. The Cathedral was packed as at an Easter service. The service was very hearty, and the whole congregation joined in the Te Deum and the hymns of thanksgiving.

The influenza epidemic which has disorganized the whole Church work of the Diocese is dying slowly and hard. The city of Franklin, where Dr. Aigner, President of the Standing Committee, has become chaplain of the Emergency Hospital, is still under the ban and the number of the sick are increasing. New Castle has had another "flare up," and a stricter quarantine has been necessary. Here the Rev. Bruce Reddish, because others could not be obtained, took the place of a sick orderly at the Emergency Hospital and has rendered most helpful ministrations to the sick and dying. The Rev. E. H. Edson, vicar of the parish of Smethport, has been hard at work as a chief Red Cross worker, going wherever he is sent to relieve distress.

ALABAMA.

Rt. Rev. C. M. Beckwith, D. D., Bishop.

There was a double Thanksgiving service in most of the parishes on the third Sunday in November, as all had been closed for two Sundays on account of the epidemic, and the first Sunday that the churches were allowed to have regular worship fell on the Sunday after the signing of the armistice, so all were doubly grateful. Though there are yet some cases throughout the State, churches are maintaining regular services. During the epidemic several of the Clergy held the Communion Service on Sundays and during the week, notifying a few of their parishioners to come to represent the congregation.

St. Peter's Church, Talladega, the Rev. C. K. Weller, rector, has been presented a pair of Eucharistic candlesticks, as a memorial to his granddaughter, by Mr. J. S. Graves, who was for many years senior warden of the parish. They will be used for the first time on Christmas Day.

The congregations of the Diocese have signified their unwillingness to have a Coadjutor-Bishop, at this time. In his address to the Council of the Diocese last May, the Bishop asked that arrangements be made to give him much needed help by the selection of a Coadjutor.

The Woman's Auxiliary of the Diocese held their annual meeting in St. Paul's parish, Selma, on November 19 and 20. With a few exceptions all the officers were re-elected, the reports of various branches showed a marked increase in interest in missions, and a goodly increase in offerings.

The Rev. Carl Henckell, of Grace, Birmingham, and the Rev. C. K. Weller, of Talladega, are rejoicing in the receipt of news from their sons since the armistice. Both of these boys have been with the Alabama regiment in the Rainbow (42) Division in France for over a year, and both been wounded, but not seriously.

MISSOURI.

Rt. Rev. D. S. Tuttle, D. D., Bishop.
Rt. Rev. F. F. Johnson, D. D., Coadjutor.

The Rev. Arthur Brittain died suddenly at St. Luke's Hospital, St. Louis, Wednesday evening, November 20. He had attended the Clericus on Monday, and the all-day meeting of the Diocesan Auxiliary on Tuesday. Wednesday he officiated at the burial of a member of his parish in the afternoon. The cause of death was heart trouble and bronchial pneumonia. Mr. Brittain had been in the Diocese for twenty years, coming here from England. He was for two years in rural missionary work; for some years he was head of the staff of workers in hospital missions, St. Louis, and for the past eight years rector of St. John's Church, St. Louis. He was also chaplain of the Episcopal Orphans' Home and of the Griswold Home for Boys. The burial was largely attended from St. John's Church on Saturday, some twenty of the Clergy of the city being vested in attendance at the service.

The Rev. Dr. Z. B. Phillips, rector of St. Peter's, St. Louis, and the Rev. Benjamin Young, pastor of Union Methodist Church, St. Louis, were members of a team which traveled extensively about Missouri in the interests of the United War Work Campaign.

OHIO.

Rt. Rev. W. A. Leonard, D. D., Bishop.
Rt. Rev. F. Du Moulin, D. D., Coadjutor.

The "Allied Churches" of Cleveland.

Old St. John's stone church, corner Wall and Church Streets, Cleveland, on the West Side, was erected in 1836, and still stands the downtown district similar to St. Paul's, Philadelphia, on Second Street, or old Trinity's, New York. It was once an aristocratic church, with many wealthy members, most of whom have died and their families moved away, and is now surrounded by factories, saloons and tenements. The Sunday-school is made up largely of children of foreign parentage, only one or two of whom have parents who are communicants of the church. The Thanksgiving Day services were held in this church as usual on Thanksgiving Day, but on the eve of Thanksgiving, Wednesday, November 28, the rector, the Rev. Frederick (Continued on page 20)

Christianity and the Community

Thy Kingdom Come on Earth

THE REV. R. CARY MONTAGUE, Editor

MEN OF GOD.

"Leaders raised up by God" is a favorite expression of Old Testament writers, but we do not realize how appropriately it applies to our great leaders of to-day until we examine the religious life of some of these men who have guided us to victory.

Of course, we all know that President Wilson is the son of a Presbyterian minister, but we do not all appreciate that he is also the grandson of a minister, and so has had the teachings of our Saviour ever before him, both by environment and through heredity.

Premier Lloyd George is a deeply religious man, and his speeches are full of quotations from the Bible.

Perhaps, however, the most impressive evidence of God's inspiration is to be found in our great soldiers.

Our own beloved and admired general, John J. Pershing, has been confirmed by Bishop Brent since going overseas, and he issued a general order to the rapidly arrived stream of American boys which should send a thrill to the hearts of all godly people, for rarely has trust in God and belief in Christ been recognized by a commanding general as it was by Pershing when he said to his troops: "Hardship will be your lot, but trust in God will comfort you. Temptations will befall you, but the teachings of our Saviour will give you strength."

When we go still higher up and examine the character of the man who has so successfully directed the operations of the greatest military machine that the world has ever seen we find that this brilliant French military genius is as deeply religious as were Oliver Cromwell or Stonewall Jackson.

The Literary Digest of November 30 contains an article on this subject that is so interesting and brings into such vivid contrast the religion of Marshal Foch and of William Hohenzollern that we shall quote it in full:

The religion of William Hohenzollern has been one of the active topics of the whole war. It has only been in his very latest utterances that the former German monarch has not coupled Gott with himself as an equal, an abettor, or perchance a servant. One picture of the Kaiser sent out by the watchful Boswell, Karl Rosner, showed William in the act of communion, and we are distinctly told that in that Belgian church with a waiting audience of German officers the worshipper never bent the knee. There is a strong contrast between him and the figure the Los Angeles Times draws of his conqueror, General Ferdinand Foch—"the Gray Man of Christ." "This has been Christ's war," says The Times. "Christ on one side, and all that stood op-

posed to Christ on the other side. And the Generalissimo, in supreme command of all the armies that fought on the side of Christ, is Christ's man."

Least readers think this a "strange statement for a secular newspaper to make," The Times brings forward the reminder that "it is the business of a newspaper to get at facts," and "if the facts are of a supernal nature, it is still the business of the newspaper to get at them and to record them." When this was written the full span of General Foch's achievement had not been covered, but the end was then clearly in sight. We read:

"The deeper we question as to who Foch is, the clearer is the answer that in every act of his life and in every thought of his brain he is Christ's man."

"If you were to ask him, 'Are you Christ's man?' he would answer 'Yes.'"

"It seems to be beyond all shadow of doubt that when the hour came in which all Christ stood for was to either stand or fall, Christ raised up a man to lead the hosts that battled for Him."

"When the hour came in which truth and right, charity, brotherly love, justice, and liberty were either to triumph or to be blotted out of the world, Christ came again upon the road to Damascus."

"Whoever does not realize this and see it clearly as a fact, he does but blunder stupidly."

"There will be a crowding company of critics when the war is ended and they will all be filled with the ego of their own conclusions. They will attempt to explain the genius of Foch with maps and diagrams. But, while they are doing so, if you will look for Foch in some quiet church, it is there that he will be found humbly giving God the glory, and absolutely declining to attribute it to himself."

"Can that kind of a man win a war? Can a man who is a practical soldier be also a practical Christian? And is Foch that kind of a man? Let us see."

The secret of where Foch used to go for "strength and magical power to bring home the marvelous victories" was surprised by a California boy. It was not published by any organ of France, to show the world how "religious" its leader was:

"A California boy, serving as a soldier in the American Expeditionary Forces in France, has recently written a letter to his parents in San Bernardino in which he gives, as well as any one else could give, the answer to the question we ask."

"This American boy—Evans by name—tells of meeting General Foch at close range in France."

"Evans had gone into an old church to have a look at it, and as he stood there with bared head satisfying his respectful curiosity, a gray man with the eagles of a general on the collar of his shabby uniform also entered the church. Only one orderly accompanied the quiet, gray man. No glittering staff of officers, no entourage of gold-laced aids, were with him; nobody but just the orderly."

"Evans paid small attention at first to the gray man, but was curious to see him kneel in the church, praying. The minutes passed until full three-quar-

ters of an hour had gone by before the gray man arose from his knees.

"Then Evans followed him down the street and was surprised to see soldiers salute this man in great excitement, and women and children stopping in their tracks with awe-struck faces as he passed."

"It was Foch. And now Evans, of San Bernardino, counts the experience as the greatest in his life. During that three-quarters of an hour that the Generalissimo of all the Allied armies was on his knees in humble supplication in that quiet church, ten thousand guns were roaring at his word on a hundred hills that rocked with death."

"Millions of armed men crouched in trenches or rushed across blood-drenched terraces at his command, generals, artillery, cavalry, engineers, tanks, fought and wrought across the map of Europe absolutely as he commanded them to do, and in no other manner, as he went into that little church to pray."

"Nor was it an unusual thing for General Foch to do. There is no day that he does not do the same thing if there be a church that he can reach. He never fails to spend an hour on his knees every morning that he awakes from sleep; and every night it is the same."

"Moreover, it is not a new thing with him. He has done it his whole life long."

"If young Evans could have followed the general on to headquarters, where reports were waiting him and news of victory upon victory was piled high before him, he would doubtless have seen a great gladness on the general's face, but he would have seen no look of surprise there."

"Men who do that which Foch does have no doubts. When Premier Clemenceau, the old Tiger of France, stood on the battle-front with anxious heart, one look at the face of Foch stilled all his fears. He returned to Paris with the vision of sure and certain victory."

"The great agnostic statesman doubted, but the Gray Man of Christ did not doubt."

"The facts, then, in the case are that when the freedom of the world hung in the balance the world turned to Foch as the one great genius who could save it against the Hun; and that Foch, who is perhaps the greatest soldier the world has produced, is, first of all, a Christian."

"Young Evans, of San Bernardino, just an every-day American boy from under the shadow of old San Geronimo, spent nearly an hour with Foch in an old French church, and not even one bayonet was there to keep them apart."

"They represented the two great democracies of the world, but there in that old church they represented, jointly, a far greater thing—the democracy of Christ."

God Our Refuge.

Hast thou within a care so deep,
It chases from thine eyelids sleep?
To thy Redeemer take that care,
And change anxiety to prayer.

Hast thou a hope, with which thy heart
Would almost feel it death to part?
Entreat thy God that hope to crown,
Or give thee strength to lay it down.

Whate'er the care that breaks thy rest,
Whate'er the wish that swells thy breast,

Spread before God that wish, that care,
And change anxiety to prayer.

—Author Unknown.

Family Department

NANCY BYRD TURNER, Contributing Editor

CALENDAR AND COLLECT.

December.

1. First Sunday in Advent.
8. Second Sunday in Advent.
15. Third Sunday in Advent.
- 18, 20. Wednesday, Friday. Ember Days.
21. Saturday. St. Thomas. Ember Day.
22. Fourth Sunday in Advent.
25. Wednesday. Christmas Day.
26. Thursday. St. Stephen.
27. Friday. St. John Evangelist.
28. Saturday. Holy Innocents.
29. First Sunday after Christmas.
31. Tuesday. New Year's Eve.

Collect for Second Sunday in Advent.

Blessed Lord, Who hast caused all holy Scriptures to be written for our learning; grant that we may in such wise hear them, read, mark, learn and inwardly digest them, that by patience and comfort and Thy Holy Word, we may embrace, and ever hold fast, the blessed hope of everlasting life, which Thou hast given us in our Saviour Jesus Christ. Amen.

HOME LESSONS ON THE LIFE OF OUR LORD.

By the Rev. K. J. Hammond, D. D.

Primary and Junior.

XLIII.

Gethsemane. Judas.

1. Who intruded now on Jesus' privacy? Jno. 18:23.
2. What did Jesus say, and the betrayers do? Jno. 18:4-6.
3. What did Judas say and do to Jesus? Matt. 26:48, 49.
4. How did Jesus treat him? Matt. 26:50.
5. What did St. Peter do? Jno. 18:10, 11.
6. What did Jesus then say and do? Luk. 22:51.
7. How did Jesus trust His Father, and willingly die? Matt. 26:53.
8. What did His disciples then do? Matt. 26:56.
9. What became of Judas? Matt. 27:3-5.
10. How can Jesus be betrayed now by us? Jas. 5:6; 2 Tim. 4:10.

A New Earth.

God grant us wisdom in these coming days,
And eyes unsealed, that we clear visions see
Of that new world that He would have us build,
To Life's ennoblement and His high ministry.

God give us sense—God-sense of Life's new needs,
And souls aflame with new-born chivalries—
To cope with those black growths that foul the ways—
To cleanse our poisoned founts with God-born energies.

To pledge our souls to nobler, loftier life,

To win the world to His fair sanctities,
To bind the nations in a Pact of Peace,
And free the Soul of Life for finer loyalties.

Not since Christ died upon His lonely cross

Has Time such prospect held of Life's new birth;

Not since the world of chaos first was born

Has man so clearly visaged hope of a new earth.

Not of our own might can we hope to rise

Above the ruts and soilures of the past,

But with His help Who did the first earth build,

With hearts courageous we may fairer build this last.

—John Oxenham.

The Girl Who Conquered Herself.

Ruth always had an ungovernable temper. I have known Ruth a long while—we played dolls together, and made mud pies and divided our candy, and so I really know. I am perhaps her very best friend. Of course her real name is not Ruth, but I am rather sure that it would be unfair to tell her real name.

My first memory of Ruth's temper is a bit dim, for we might have been five years old, we two, at the time. I remember that I owned a black-faced, woolly-headed doll, and I remember that she wanted it for her own. Because I was not the giving-up kind—primarily, however, because I loved the doll—I refused to give it up, whereupon Ruth threw a stone at me. It was a large, sharp stone, and it made an ugly-looking, jagged little cut on my forehead. I remember how the blood dripped down the side of my face.

Ruth was aghast at the mischief she had done. I can see her now, her chubby baby hands clasped in front of her eyes to shut out the sight of the blood. At my wails some one came to me and washed my face, and put sticking-plaster on my forehead. I was kissed and petted and given a peppermint stick. But, most of all (and this memory is a very real one), I can see Ruth's small, stricken face, and I can hear her voice saying:

"I didn't mean to! I didn't mean to hurt her! The stone flew itself!"

My forehead was nearly well the next day. In a week the scar of it was quite gone. But it was a long time before the scared look was entirely driven from Ruth's eyes.

We went right on being friends. A hastily flung rock or a cut forehead is a small thing to a really true child-friendship. But, though we continued to be friends, we saw less and less of each other as the years went on. We were well past the doll and mud-pie stage, and we were living in different towns and going to different schools and having different interests in life and different friends. But occasionally we visited. It was on one of my visits to her home that I again saw her lose her temper. It was when her small brother spilled a cup of chocolate on

her new dress. I'll admit that she had provocation, for 't was a wonderful dress; but little brother hadn't meant to spill the chocolate.

Ruth was a pretty girl. She is still a pretty girl, for she has a great mass of corn-colored hair and the bluest eyes I ever saw. She had a mouth that looked like the first rose-bud of June. But, though Ruth is a pretty girl, I was glad I was not her little brother that day when he spilled the chocolate on her gown. Her blue eyes grew as hard and as cold as ice—as ice with some dark fire glowing behind it—and her rose-bud mouth straightened out until it looked like a thin crimson gash on her face. I saw her hand clutch convulsively on the air, and then all at once the little brother gave a queer gasp and ran out of the room. I didn't blame him at all, for, strangely, at that moment I remembered an angry baby face and a wildly flung stone. And across the years that divided my little childhood from my big girlhood, the hurt of my cut forehead came back to me.

And then, in a moment, Ruth's clutched hand unfolded, and her lips parted in a cold smile that was almost a sneer. "The dress will wash," I ventured, half frightened.

"Yes," said Ruth. And then suddenly she picked up a cup—an empty chocolate-cup of very fine china—and threw it down—hard—on the floor. I watched, dazedly, as it shattered into a hundred bits. And then Ruth burst into sobs and ran from the room. Upstairs I could hear her bedroom door slam and the lock snap quickly.

I stood alone in the room, looking at the fragments of the cup lying about on the floor, and as I stood there, her little brother came strolling back.

"Did Ruth—throw that?" he questioned, pointing to the pieces. And then, before I could answer, he grinned, in an apologetic small-boy way.

"Ruth's a dandy girl, usually," he told me. "She's an awful nice girl. But when anything makes her mad—whew! She's just awful. She screams an' cries an' throws things. An' she doesn't care who she hits. She's always sorry—after—but she can't seem to help actin' like she does!"

Ruth was upstairs the rest of the day with a bad headache. The next day she was down early, singing as she dusted the rooms.

We grew up even more, from the big-girl stage to young ladies with their hair up. We had left school. I was launched in the business world, doing the work I love to do, when Ruth announced her engagement. Her fiancé was a western man, and she had not known him for a very long time. She had never met any of his relatives but she wrote me that his father, who was a famous surgeon, was going to spend a week in the city, and that she was going to give a dinner for him.

"I'll be coming into town the day of the dinner," she wrote, "and if you'll meet me in the station we'll go up together. I want to get there before Bob's father comes. I want him to see me looking my best."

And I said I would come to the dinner and meet her wherever she wanted me to.

I went to the station, and though it was not long before train-time, Ruth was nowhere to be seen. I waited nervously, for I remembered that she wanted to get home early—that she wanted Bob's father to see her at her best. And then at last, just as the iron gates had slammed shut—just as the whistle of the train had tooted for the last time, Ruth dashed into the

"Young lady," he said, "I don't know who you are or what you are, but I want to tell you one thing. You've got to control that temper of yours, for it's hurting no one but yourself. It didn't hurt me when the package hit me. It only disgusted me. But it really did hurt you. If you keep on letting go of yourself, you'll land in an insane asylum. I know. And no one will be sorry to have you go there. For people with a temper like yours are a menace to any community."

Ruth stood pale and aghast. No one had ever talked to her that way. And the crowd, ever shifting, drifted away from where she stood. And just as the old man was going to speak again a young man, handsome, broad-shouldered, athletic, came up from behind and gripped his shoulder.

"Why, dad," cried the young man gladly, "how did you happen to find Ruth?"

And though I had never met him, I knew that it was Bob.

Late that night, after the guests had all retired, I went into Ruth's room. She was lying on her bed, sobbing, but she sat up at the sound of my step.

"I will never," she told me distinctly, "lose my temper again. And I will tell Bob everything tomorrow. Perhaps"—her voice broke—"perhaps he won't want to marry a girl who might end up in an insane asylum. But, no matter what happens, I will never lose my temper again."

And she never did. For Ruth made good—just as other girls make good with difficult problems. She told me that it was hard, desperately hard at times. Sometimes she'd have to go up to her room and lock her door and bite her bed-post. Sometimes she would fall on her knees and ask God for help. But, no matter how much she wanted to give way—and I've seen her in some exasperating situations—she'd turn her back and hum a tune before she spoke. She told me that while she was humming she'd say "insane asylum" and "menace" over and over in her mind. And finally she won out, for by controlling her temper she found that she had fewer occasions to lose it.

I was visiting Ruth the other day in her new home. Her father-in-law, who loves her very much, lives with them. She does her own work, and after supper I went out into the kitchen and helped her wash the dishes. Bob dried them, and, man-like, he got interested in the conversation as he was drying Ruth's handsomest cut-class, silver-mounted pitcher, and dropped it. It was one of her wedding presents, and I started back in very real fear before the expected storm. But the storm did not break.

"I'm sorry, dear," said Bob, humbly. "I'm awfully sorry." But Ruth cut him short.

"Don't you care," she told him, soothingly. "We may get another some day, dear."—Margaret Sangster, in *Christian Herald*.

"In the Secret of His Tabernacle."

The strain of these days drives us more and more to the place of prayer. We need the strengthening that comes from constant communion with God. From no other source can we get this strengthening of the soul and fortifying of the spirit. Jesus put much emphasis upon prayer. He yielded to the necessity that was upon Him in the strenuous days of His ministry. He knew that He would not be able to

station, her face scarlet from running, her hat on one side.

"The train is ready to go," I told her; "they've shut us out."

The station was full of people, but Ruth didn't care. She turned to the guard who had shut the gate: "Let me through," she beseeched him; "it's important that I get this train. I must get it."

But the guard stood firm. "Sorry, lady," he told her, "but it's against the rules."

And then Ruth lost her temper, as I had seen her lose it when she hit me with a stone and when her brother had spilled the chocolate. The flush faded out of her face, leaving it pale and sharp and worn.

"I hate you!" she said to the guard. "I hate you! You might have let me through. I hate you!" Her foot stamped on the ground, and with all her might she threw a paper package across the station. It struck a courtly old gentleman, and bursting, fell at his feet. Pink rose petals littered the floor.

We were the center of a grinning crowd. I shrank back against a post and watched as the old gentleman picked up the roses and carried them to her.

bear the burden that was thrust upon Him in His own strength. He gave much time to private devotion, the outpouring of His soul to His Father for sympathy, succor and direction. Out of it came that resolution of purpose that made it possible for Him to endure to the end and to fulfil the whole will of His Heavenly Father.

If prayer were not a necessity in the development of Christian character, Jesus would not have placed so much emphasis upon it in His own personal religious life. Intercession was the very food of His soul, and that was one reason why He was given so much to it.

The statement of Jesus that "men ought always to pray, and not to faint," suggests that spiritual strengthening is a sure issue of prayer, and that the Christian who does not pray and maintain an atmosphere of prayer for his soul is likely to be of the faint-hearted sort, and not of outstanding efficiency in the service of the kingdom.

True prayer has certain elements in it. Not always does it seek for the gratification of our own desires, nor the supplying of what we conceive to be our needs. It is important that we should go to God about these things, for nothing is too small or trivial to be brought to His attention, since it often happens that out of these apparently insignificant things great and really important matters develop. But there are other elements in prayer that we should not ignore or belittle.

Prayer is for adoration and confession and intercession and thanksgiving, as well as for supplication concerning our own creature comforts or the urgent needs of our material life. And it is as much in these particular uses of prayer that we find access to God, and come into possession of His power, and see evidences of His loving favor, and gain revelations of His wisdom and purpose, as through the prayer of supplication.

Prayer is a divinely appointed means of grace, and we should always avail ourselves of its opportunities and blessings. The Christian who is constantly in an attitude and atmosphere of prayer will keep in the way of righteousness, for he abides under the shadow of the Almighty.—The Christian Advocate.

Recompense.

Although I do not know God's wondrous ways,

Yet I believe from out life's puzzling maze

I shall be brought.

He knows.

I do not ask to see the journey's end,
For He walks at my side just like a friend:

So all is well,
He sees.

I will not care, though roads are long
and rough,
Sure will His grace sustain, and that's enough

To bear me up.
He cares.

I would not be my own guide if I might,
But rather trust to His unerring sight
To lead me on.

He guides.

I could not guard myself, for that were vain;

Yet this I know: He faithful will remain,
And keep me safe.

He guards.

I would not live when done my task is here,
For I can heed His summons without fear:

He died for me,
He lives.

So when from scenes of earth He beckons hence

To fairer realms, 'twill be sweet recompense.

For evermore
With Him.

—Written on the battlefield by a soldier.

I know not whether you care for this truth—the acceptance by Christ of those who morally, or intellectually, or spiritually, no less than physically, are the blind, the halt, the maimed, even the lepers of our poor humanity. I only know that I care for it immensely. It is to me of the utmost comfort. In all limitations of power, in all sense of weakness, in all tauntings about deficiency, in all consciousness of numberless imperfections; whenever we have to meet the proud man's scorn, and the base man's sneer, I think of Him, I turn to Him who took His place among the humble, among the insignificant, among the defeated; to Him who loved mankind in spite of all its sins and all its shame; who honored man, not for the honors which were without him, not for the gifts of providence, or for the accidents of favor, or the little brief authority of place, but for this only and simply, because He was man, and because He was miserable and needed help.—F. W. Farrar.

We can almost hear the rumbling of the wheels of the King's chariot that tell our Lord is on His way to reign in this world.

Christ has revised and raised our ideals for us; He has taught us to hold wisdom, righteousness, charity high above all other aims; has put serviceableness before success, self-culture above self-gratification, usefulness to our fellows before eminence above our fellows; in a word, He would have us love God with all our strength and our neighbor as ourselves, in order that we may become of one spirit and one aim with Him who is Love, and may share His eternal felicity and peace.—S. Cox.

For the Young Folks

NANCY BYRD TURNER, Contributing Editor

The Fairy Book.

When mother takes the fairy book
And we curl up to hear
'Tis "All aboard for fairy-land!"
Which seems so very near.

For soon we reach the pleasant place
Of once upon a time,
Where birdies sing the hour of day
And flowers talk in rhyme.

Where Bobby is a velvet prince,
And where I am a queen;
Where one can talk with animals,
And walk about unseen.

Where little people live in nuts
And ride on butterflies,
And wonders really come to pass
Before your very eyes.

Where candy grows on every bush,
And playthings on the trees,
And visitors pick basketfuls
As often as they please.

It is the nicest time of day—
Though bedtime is so near—
When mother takes the fairy book
And we curl up to hear.

—Exchange.

For the Southern Churchman The Story of An African Boy.

By Rev. W. H. Overs.

In the middle of one of the vast forests of Africa nestled a small village, and on the outskirts was a typical heathen hut. It was a picturesque place, standing as it did among a hundred waving palm trees. In front of it were several orange trees, and those oranges were just as full of sugary juice as their skins would hold; here and there among the orange trees, bananas, pawpaws and other tropical fruit grew in luxuriant abundance. The hut itself was made of mud walls, cracked and broken with age and a roof of big leaves. This roof reached nearly to the ground to protect the family against the terrible storms that came so often in the spring and the fall. On one side of the entrance there was a big clay image, built in the form of a man and about five feet high. The people knelt before this and worshipped it. Inside the hut there were three dark rooms, having no windows or places to let in the light or the air. There was very little furniture; just a few grass mats, a clay cooking pot, a calabash, a basket of cowry shells for money and the household gods. Such was the home of this African boy.

His name was Efa-be-me-ro. This is a heathen name. It was the custom of this tribe to name their children in honor of one of their gods. About the time our hero was born, his father was away on a journey to an interior slave market, and because he had been most successful in selling people as slaves he thought that Efa, the "God of the way," had been his protector. So when he returned he said, "The child shall be called Efa-be-me-ro; which means, Efa helped me on the journey."

The father of this little boy belonged to a band of cruel slave raiders whose business it was to carry off

unprotected women and children and sell them as slaves. So he had very little of his father's protection and care. His mother, an ignorant, superstitious, heathen woman, looked after him. She watched him as he rolled about in the sand like a little black dog, and carried him strapped on her back when she went out to the market place or to the farm. She taught him to kneel before the household gods—mud, stone and wood—and pray to them. He was shown how to sacrifice goats, sheep and fowls to the evil spirit, and iron rings and beads were placed around his legs, arms and neck as charms to protect his body. In this place of ignorance, heathenism and superstition this little African boy was brought up until he was twelve years of age.

Then a wonderful thing happened. A white man came to his village, and for the first time in his life he looked into the face of a human being who wasn't black. This was the greatest wonder that had ever come to him, and for days he, with a multitude of others, followed the white man about everywhere. He kept at a safe distance, however, as at first they were all very much afraid; but when they learned that the white man was not there to hurt them they grew bold enough to draw near and examine the only articles of civilization they ever beheld, such as books, boxes, chairs and other things that belonged to the white man.

It was not long before the white man's black teacher opened a village school. He had no books, slates, pencils or blackboards. So the children were ranged before a mud wall, and on this wall the teacher wrote with a piece of chalk the letters of their alphabet. So they were given the first lesson in the knowledge of their own written language.

Our little African boy was among the first to come. He came with his big eyes bulging with curiosity, but very soon a love for that school grew upon him. His mother became very much alarmed, and shut him up in one of the dark rooms of the house, but as soon as he secured his liberty he came to school again. Then his old heathen grandmother took him in hand and three different times she beat him severely with a slave whip; but when he recovered he would make his way to school again.

It was not very long before, under the influence of his faithful teacher, he learned to love Jesus Christ. Then another great event came to his life; he was baptized, and received a new name. What do you suppose his new name was? For thirteen years he had been called Efa-be-me-ro in honor of a heathen god, but in the baptismal service the clergyman, placing his hand on the boy's head said, "Amos, I baptize thee." From that time he has borne the name of this great character of the Old Testament.

Soon after this, he was going home from school one day, when he noticed blood on the clay image that stood at the entrance to the hut; he knew at once that there had been a sacrifice and that the meat cooking for the noon meal was that which had been offered to idols. He stubbornly refused to eat it, and said, "I shall never

again eat any meat that has been offered as a sacrifice to idols."

In school Amos was the banner scholar. The first thing he learned was the Lord's Prayer, and he was never tired of repeating it, when they would listen, to his father and mother.

One day the white man visited that school. This was always a great event. The boys washed their feet, put on their whitest jackets, and with them their best behavior. When they were all assembled and seated on the floor, every inch of space was taken.

They were called to order by the clapping of the teacher's hands, and Amos was asked to open the school with prayer. Our African boy, without the slightest hesitation, knelt with his bare knees upon the bare floor and poured out his little soul in prayer. And this is what the white man wrote in his diary, from his memory of Amos' prayer: "Our Lord, we are in school again, and want You to be here. We want to learn fast that which will help us. Please bless us. Bless our teacher, and in his work encourage him. Bless our parents, and from heathen darkness save them. Bless our King, and from cruel deeds deliver him. Bless our white man, and may the fever never get him. Amen."

Amos was one of the first to read the Bible in his own language. Then he would go with the teacher to the service in the market place and, standing on a big box, would read to his own people words from the Book of Life. So little by little this African boy has climbed to a larger and broader life. Today he is a man, not, however, an ignorant and cruel slave raider like his father, but a Christian teacher, still living among his own people in the center of that great forest, and blessing them with the light of his own good life.

What Happened to the Birthday Cake?

"It will need four eggs and a cup of sugar and some milk and some flour," mother said, as she went to the pantry to get the yellow mixing bowl and the sifter to make Barbara's birthday cake.

"It needs sugar, too, for the frosting, and please make very thick frosting, mother, dear," Barbara begged. She was standing beside the kitchen table, watching, for she was going to be six years old in just a few days. It was to be her birthday cake, rich and sweet, and shining on the supper table with six pink, lighted candles.

"I am afraid that the cake and the frosting together will use up all our sugar," mother said as she came back. "I wonder," she went on, with just a little bit of worry in her voice; "if we could manage with two eggs instead of four. Eggs cost so much now."

"Well, we have to make a birthday cake, don't we, mother, because I always cut it and share it?" Barbara said. Mother looked down in Barbara's kind little face and she thought a moment, too. That was the wonderful part about mother and Barbara—they often thought the same things. Then they said something to each other, laughed, and hugged each other, and mother put away the big yellow mixing bowl and flour sifter.

The next day was Barbara's birthday, and two people who didn't have birthdays had surprises.

Timothy, whose mother did the washing, had been very ill for a long time. He was getting better, and could sit in the big rocking chair, all wrapped up in a quilt, and try to smile out through the window when Barbara

passed. Barbara stopped at Timothy's door on the morning of her birthday. She had a basket on her arm. She took from it a bottle of creamy milk and a bag that held four white eggs.

"Here is a part of my birthday cake for you, Timothy," Barbara said. "It will make you get well faster."

Granny Blake was just putting her tea-kettle on her stove when she heard a knock at the door of her little house. When she opened it she saw Barbara, who loved Granny Blake so much. No one could make such nice rag dolls as Granny, and she was always cheerful and smiling, even when she had hardly enough coals to make her kettle boil.

Barbara still carried her basket, and she took a package of sugar and freshly baked loaf of wheat bread out of it.

"Here is a part of my birthday cake for you, dear Granny," Barbara said. "This is sugar for your tea, and mother made the flour into a loaf of bread for you to eat with it."

Then Barbara went home almost as happy as if she had eaten a large piece of frosted birthday cake. But when the day was almost over and it grew dark, Barbara began to wish that she could see the six pink candles shining for her birthday. She went slowly in to supper, thinking of them. And, oh, what a surprise she found there!

In a rosy circle in the middle of the table shone six pink, lighted candles set in six pink rosebud holders. In the center of this birthday circle of lights was a bowl that held six beautiful pink roses from the garden, and beside Barbara's plate was a parcel wrapped in pink tissue paper. When Barbara blew out the candles and opened the parcel she found a pink ribbon for a birthday present.

"What a beautiful birthday this has been, mother," Barbara said, "without a birthday cake!"—Carolyn Sherwin Bailey.

Echo.

I sometimes wonder where he lives,
This Echo that I never see.
I hear his voice now in the hedge,
Then down behind the willow tree.

And when I call: "Oh, please come out,"
"Come out," he always quick replies,
"Hello, hello," again I say,
"Hello, hello," he softly cries.

He must be jolly, Echo must;
For when I laugh, "Ho, ho, ho, ho,"
Like any other friendly boy,
He answers me with "Ho, ho, ho."

I think perhaps he'd like to play.
I know some splendid things to do.
He must be lonely hiding there:
I wouldn't like it. Now, would you?
—Selected.

Mother's Gift.

"I've got all my Christmas presents ready," Marjory said, proudly. "And I've made every single one myself! Are yours done, Franklin?"

Franklin shook his head.

"Mother's been sick so long," he explained. "I don't 'spect I can give any, Marjory."

"Oh, Franklin, I'm so sorry! But it's a good while before Christmas—maybe I can help you make some presents."

"I don't need to make many," said Franklin. "If I could just think of one for mother, I wouldn't care so much about the others. You see, she's been so very sick."

"What do you think she would like?" asked Marjory.

Franklin put his chin in his hand and thought hard.

"I know!" he exclaimed, suddenly. "Flowers, of course! But there aren't any now, are there?"

Marjory looked doubtfully at the garden. Only dead brown stalks showed where the chrysanthemums and asters had bloomed so gaily a little while before.

All at once she jumped up and picked up something lying in the garden path.

"Here's the very thing, Franklin!" she cried.

The little boy looked at the dead-looking round object in Marjory's hand.

"It's a bulb, Franklin! I helped mother plant some the other day, so I know how to do it. This looks just like hers; do you s'pose anybody cares if you have it?"

"I'll ask father," said Franklin. "He's in the library."

Father was very busy, but he glanced up long enough to speak to Franklin.

"What is it, my boy?"

Franklin explained how Marjory had found the bulb on the garden walk. A moment later he ran to the back yard. "Father says I may have it!" he cried, joyfully.

Franklin's little tin bucket was lying by the porch steps, and Marjory said that was the very thing to plant the bulb in. She showed Franklin just how to mix sand with some rich earth from the garden, and then the little bulb was pushed down in the bucket, under the earth blanket, until only its shiny nose was in sight.

"Now we will put it in the dark," explained Marjory, "and you must keep it well watered, Franklin."

Every morning the little boy crept to the dark closet under the stairs to see how his Christmas present was growing. One day he found a tiny green shoot peeping through the earth. Later on Marjory thought it was time to bring the plant to the light.

Christmas morning mother came to breakfast for the first time in many, many weeks.

"What is this?" she asked, as Franklin stood before her with a rusty bucket in his hands.

"It's a flower," the little boy said, proudly; "a bulb for you, mother! I've been watching it for weeks and weeks, and I'm very sorry it didn't bloom!"

"Never mind," mother said, gently, kissing Franklin's happy face. "I think it is a beautiful present! Think of your taking care of it for mother all those days while she was sick!"

Presently Franklin ran out to try his new velocipede.

Mother leaned over and looked closely at the plant in the little tin bucket.

"Where did the dear little fellow get his bulb?" she asked father. "You mustn't ever tell him, but it is an onion!"—Ethel Taylor Crittenden.

No Idlers Among the Birds.

A close study of bird life shows a most careful division of labor, observes a contributor in Canadian Boy Builder, who knows the value of our common birds and has also detected the recent popular interest in the movement in their behalf. Some birds, such as swallows, swifts, night-hawks and whip-poorwills, sweep the air and keep down very small gauzy-winged pests like mosquitoes, gnats and midgits; while the kingbird, pewees, phoebes and

other members of the fly-catcher family take care of the larger flying insects, most of which are injurious to vegetation.

To the warblers and vireos is assigned the task of keeping leaves clear of larvae, plant lice and canker-worms. Thrushes, bluebirds, robins, orioles, catbirds, thrashers, wrens and tanagers pay special attention to the larger caterpillars and tree insects.

Another family of birds has special charge of the bark; among these bird care-takers are to be found the various woodpeckers, the nuthatches, brown creepers, chickadees and kinglets, who keep up a tireless search for insects in the tree trunks, preventing their destruction.

Not only are there birds who work in the air and on the trees, but there are also the ground floor workers. Hidden on the ground around the roots of trees and in the grass are insect enemies whose name is legion. Black-birds, crows, robins, overbirds, thrashers, ground warblers and flickers are well-known members of the ground workers' gang.

Other birds work in close co-operation with man in the destroying of weeds by the eating of seeds. The various sparrows and finches are his constant co-workers. Some of the more tender sparrows who have to winter in the South leave their work to be carried on through the autumn and winter by juncos, snowflakes, redpolls and grosbeaks.—Our Dumb Animals.

How Johnny Was Cured.

Johnny was a great brag. A brag is a boaster. If he heard a playmate tell of something he had done, no matter what it was, Johnny would give a snort and exclaim:

"Pooh! That's nothing! Who couldn't do that?"

One evening the family sat around the fire in the sitting-room. Father was reading, grandma and mother were sewing, Alice and Joe were studying their lessons, when Johnny came strutting in. He took a chair by the table and began reading "Robinson Crusoe."

Presently Joe, who was younger than Johnny, went up to his brother, saying: "Look at my drawing. I did it today in school. Isn't it good?"

"Pooh! Call that good! You ought to see the one I drew! It beats yours all hollow!"

Joe was rather crestfallen, and little Alice, who had a sympathetic heart, pitied her brother, and, going to Joe, asked him to let her see his drawing.

"I wish I could do as well as you do, Joe," she said, hoping to revive her brother's drooping spirits.

"Pooh!" sneered Johnny, "you needn't try to draw; for girls can't make even a straight line."

It was not long before Mr. Boaster left the room for a few moments. When he came back everything seemed to be going on as when he left. Father was reading, grandma and mother were sewing, and Joe and Alice were busy with their lessons.

"At last I have finished my hem," remarked grandma, folding the napkin she had been hemming so industriously.

"Pooh!" said mother, contemptuously, "that is nothing. I have done two while you were doing one!"

The children looked up quickly; for who would have believed she would have spoken so? It was not like her to do so.

Grandma picked up another napkin and began hemming it, but said nothing.

"Father, look at my examples, please. I have done every one of them and have not made a single mistake," said Alice, crossing the room to where her father was sitting before the open grate fire.

"Pooh!" That's nothing," replied her father, not even taking her paper to look at it. "You ought to see the way I used to do examples when I was your age."

Poor little Alice was greatly astonished to hear such a discouraging and boastful remark from her generally kind father, and she was about to turn away when he drew her near to him and whispered something in her ear which brought the smiles to her face.

For a few minutes no one said anything and work went on as before. Johnny was deeply engrossed in the history of Crusoe's adventures and the other children continued their studies.

"My flowers look so well! I believe the geraniums are going to bloom again," remarked mother.

"Pooh! They are not half so thrifty as those I used to raise. Why, I had flowers all winter long, and you have had only a few blossoms in the whole winter," said grandma, contemptuously.

"What is the matter with everybody?" thought Johnny. He had never known them to be in such a humor as they were that evening.

When father remarked presently that he had stepped into the grocer's and been weighed that afternoon and that he "tipped the beam" at 168 pounds and that was doing "pretty well" for him, mother said, crossly:

"Pooh! You call that doing pretty well? Old Mr. Benson weighs 225 pounds and no one ever heard him bragging about it."

Everybody laughed. Father shouted. It was such a surprise, and grandma got up and left the room to keep from choking with laughter.

Johnny saw them all look at him, and after a minute or two began to think.

"Father," said he, "what are you all laughing about? Is it at me?"

"Well, we are not exactly laughing at you. We thought we would try your way of boasting of our accomplishments and see how you thought it sounded; but mother spoiled our game before we had finished it."

Johnny looked rather sheepish the rest of the evening. He wondered if he was as disagreeable as the older folk that evening when he boasted of what he could do or had done. He was forced to admit that boasting sounded very unpleasant, and he resolved to break himself of the habit.—Our Morning Globe.

What a Little Match Can Do.

The wood laid in the fireplace
Is brown and still and cold;
But when it's lighted with a match
It's snapping flames of gold.

You'd never think to look at it,
That twisted, dry old wood
Could have inside it such surprise,
A fire feels so good!

I wonder if all people—
Some do look cross and cold—
Have hidden 'way inside them
Warm, sunny flames of gold?

For if they have, to find their match
Would be the greatest fun!
I can't think where to look for it,
I'll just have to be one.

—Rose Brooks, in Primary Education.

Baron Rothschild, the elder, had a list of maxims posted on the walls of his bank. Here are a few:

Bear troubles patiently.
Maintain your integrity as a sacred thing.

Employ your time well.
Be polite to everybody.
Make no useless acquaintances.
Never try to appear more than what you really are.

Never tell business lies.
Do not reckon upon chance.
Refuse to be discouraged.

Then work hard and you are certain to succeed.

The junior who shows by his methods that he is following these rules will convince his employer that he sees things as they really are.

Be loyal to your firm, to those who have helped you, and, above all, play the game.

Prayer should be the Christian's most cherished privilege. The Word of God and the experience of God's people assure us that God Himself hears and answers prayer. It is not our place to criticize His answers; it is only our part to ask. God will give or withhold as seems best to Him. If it were otherwise, we would scarcely dare to pray at all. If answers to our prayers were always exactly in the form that we desired, we would soon learn that our human limitations make it impossible for us to know what it is best for us to have under all circumstances. But God in His infinite wisdom knows what is best. He answers according to His wisdom rather than according to our desires.—Christian Observer.

The Sunday Schools of America are Saying

To the 400,000 Children in Bible Lands Who are Perishing with Hunger

"WE WILL NOT LET YOU STARVE."

A year ago 146,000 schools gave nothing, though many thousands were dying. 30,000 schools contributed \$1,000,000 for this work.

\$2,000,000 of the \$30,000,000 now needed will be contributed by the Sunday Schools of this land at the coming Christmas season.

\$5.00 will Support a child for a month. How many children will you save from STARVATION?

Let our Sunday Schools be 100 per cent. strong to serve the children in the land where Jesus was born. Be generous for his sake.

Individual Gifts are Invited to meet the tremendous needs



A button similar to this design will be given through the local school to each one who contributes.

Send money to or obtain information from
Rev. Lester Bradner, Ph. D.

American Committee for Armenian and
Syrian Relief

1 Madison Avenue, New York City

FINANCIAL

SAVE - -

To buy WAR SAVINGS STAMPS;
To buy LIBERTY BONDS;
To contribute to the RED CROSS, Y. M. C. A., KNIGHTS OF COLUMBUS, Y. M. H. A., and other war relief organizations;
To provide for unavoidable delays in allotments if you expect to be in the army.
To provide for increased cost of living and all contingencies; and
BECAUSE IT IS THE DUTY OF EVERY MAN, WOMAN AND CHILD

National State and City Bank

1111 EAST MAIN STREET, RICHMOND, VA.
JULIEN H. HILL, Vice-President and Cashier
J. W. SINTON, Vice-President
WM. H. PALMER, President
R. E. CUNNINGHAM, Assistant Cashier
WM. S. RYLAND, Assistant Cashier
JESSE F. WOOD, Manager Savings Department
CORRESPONDENCE CORDIALLY INVITED

INCORPORATED 1832

Virginia Fire and Marine Insurance Company

Of Richmond, Va.

ASSETS - - - - - \$2,160,195.00

Wm. H. Palmer, President
E. B. Addison, Vice-President
W. H. McCarthy, Secretary

THRIFT Pays the Bills

This world is full of bills. The grocer sends them, the butcher, the baker, the coal man, the ice man and the tailor.

To some people bills mean worry and unhappiness. To others who practice Thrift, who spend less than they earn and regularly save a stated sum, bills have no terror.

Is it not better to have dollar bills in the bank than bills in the mail-box?

ORGANILED 1866

The Union Bank of Richmond

1104 EAST MAIN STREET

Resources over \$2,300,000.00

There must be noble things in store for that race with which the Son of God is contented to have such patience. If the Great Husbandman waits so long for the feeble, springing blade, how precious must the full harvest be! There are ages for the world to learn in, and an eternity for the individual; and when the soul is able to bear full light, how many things will the Great

Teacher have to disclose! It is a token of the immortality of the soul that God has implanted in man a boundless desire for knowledge, and given him so limited a time to satisfy it—and it is ground for expecting all the treasures of wisdom and knowledge from Jesus Christ that He came into this world, possessed of them, and yet kept silence on so much we long to know.—J. Ker.

Jno. L. Williams & Sons

BANKERS and BROKERS

Eighth and Main. (P. O. Box 593)
RICHMOND, VIRGINIA.

Transact a general Banking and Brokerage Business. Deal in Southern Investment Securities. Negotiable Railroad and Municipal Bonds.

The First National Bank

OF

Richmond, Virginia

DESIRE

YOUR ACCOUNT.

CAPITAL & SURPLUS

\$3,000,000.00

3%

INTEREST IN SAVINGS DEPARTMENT

R. L. Christian & Company

514-16 E. Broad St.

Richmond, Va.

Leading Fancy Grocer

AGENTS FOR

HUYLER'S CANDIES and PETER'S SWISS MILK CHOCOLATE.

Special attention given to out-of-town orders.

Catalogue mailed on application.

Richmond, Fredericksburg & Potomac R.R.
To and from Washington and beyond—Daily.

Leave Richmond	Arrive Richmond
8:40 AM	11:30 PM
9:40 AM	12:30 PM
10:40 AM	1:30 PM
11:40 AM	2:30 PM
12:40 PM	3:30 PM
1:40 PM	4:30 PM
2:40 PM	5:30 PM
3:40 PM	6:30 PM
4:40 PM	7:30 PM
5:40 PM	8:30 PM
6:40 PM	9:30 PM
7:40 PM	10:30 PM
8:40 PM	11:30 PM

Richmond-Washington Local, Lv. 12:10 PM, week days; 12:15 PM, Sundays; Ar. 12:30 PM, daily. Fredericksburg-Accom. week days Lv. 12:15 PM; Ar. 12:15 AM. Ashland Accom. week days, Lv. 12:45 AM, 6:30 PM; Ar. 12:30 AM, 6:30 PM.
Elba ticket and baggage offices not open for this train.
Hydr. St. Sta. (stopping at Elba). Main St. Sta. Elba Sta.

Classified Advertising and Notices

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line, each insertion. Special rates to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 10 cents. Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

PIPE ORGANS.

If the purchase of an organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Kentucky, who manufacture the highest grade at reasonable prices.

WONDERFUL PACKAGE XMAS CARDS, Seals, Tags, 10c. Eagle Sales Co., Box 860, Richmond, Va.

HELP WANTED

WANTED—BY CAPABLE YOUNG WOMAN of good breeding, place as companion or nursery governess. Address Box 381, Leesburg, Va.

BECAUSE OF LACK OF DOMESTIC SERVICE, we offer a good home, with Christian surroundings and proper compensation, to able-bodied woman willing to work about household duties. Address, with references, Mrs. Gwathmey, R. F. D. No. 1, Norfolk, Va.

ATTENTION!!! Churchmen Everywhere

Under direction of the War Commission the Department of Army and Navy Work of the Brotherhood of St. Andrew is keeping the great Honor Roll of the Church.

Rectors and laymen send us the names of enlisted Churchmen and their military addresses.

ENLISTED CHURCHMEN send us your names and write us your wants. We are anxious to serve you wherever you are.

EVERY LETTER ANSWERED

E. F. FINNEY, Chief Sec'y
F. S. TITSWORTH, Executive Sec'y
Church House, 12th and Walnut Streets
PHILADELPHIA, PA.

THE BOARD OF MISSIONS.

Correspondence is invited from those who wish to know

What it does.

What its work signifies.

Why the work can be helped most effectively through the Board.

Address

The Right Reverend A. S. Lloyd, D. D., President of the Board of Missions, 281 Fourth Avenue, New York.

Legal Title for Use in Making Wills:

The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.

The Spirit of Missions, \$1.00 a year.

Marriages and Deaths

Marriage notices, not exceeding 40 words, \$1.00; Death notices, not exceeding 40 words, inserted free. Over 40 words at the obituary rate. Obituaries and resolutions, 20 cents per line. Six words to the average line.

Copy for this department must be received not later than Tuesday of the week in which it is intended to be published.

Whittle, Died at the King's Daughters' Hospital, Staunton, Va., Sunday, October 20th. LOUISE CALVERT WHITTLE, daughter of Francis M. Whittle and the late Caroline L. Walke.

"Who best can drink his cup of woe,
Triumphant over pain;
Who patient hears his cross below,
He follows in His train."

IN MEMORIAM.

MISS FRANCES HARRISON MARR, author and poetess of Warrenton, Va., was born July 2, 1835, in Warrenton. She is the author of various poems, two books of which have been published entitled "Virginia and Other Poems" and "Heart Life in Song." She died October 18, 1918, at Warrenton, Va. The following appreciation has been written by a friend:

"There recently passed away at her home in Warrenton, Va., a woman of very unusual literary ability; her native State and community gave but scant notice of the fact. And yet the creative minds in literature of this contemplative and higher order are not so common an event

with us that they should be so readily passed by; indeed, this lack of recognition in the South has created an atmosphere which has made the effort for finer things in literature all the more difficult. The humorous sketches of Bagby or Joel Chandler Harris find always a ready audience, and also the martial ballads and lyrics of Thompson and Ticknor, yet for those who would clothe and express the finer and higher thoughts, our atmosphere is most inhospitable.

In the poems written by Miss Marr we find a pathos and dignity not excelled by George Herbert, probably the favorite poet of the English Church. The merit of these poems of Miss Marr is found in the felicity with which she has expressed the highest aspirations of the soul in language so clear and so simple; her style is singularly without verbal ornamentation; there is no suspicion of superfluous rhetoric. As Thompson said of Ticknor, so with this writer, we feel that "Strength is simplicity, art in naturalness." Most poets dally with their conceptions, but here "always there is a human purpose in the lay," "Our Old Hymns," "Lenten Hours," "Daily Duties," "Twilight Thoughts," such were the themes Miss Marr loved most, and yet how her love of country pervades the poem "Virginia," who is "Queen and Princess of the States!"

"On whose footsteps honor waits," and so too in that entitled "Pro Honore," written in connection with the repudiation of the State debt, a deep clarity and potent meaning arrests us in every line. An occasional poem entitled "The Face" is not found in the now published volumes of Miss Marr's writings. It is difficult to conceive of a more perfect lyric than this:

"For there is a power behind and beneath
The power of strength and grace;
The mind as a sculptor sits within
And chisels and moulds the face."

As with all sincere writers, Miss Marr's writings reveal the character of the author—a reflection on her own high calling and purpose in life. To speak with her was to feel the power of a presence to which has been revealed the clearer vision, recalling the words of Sir Philip Sidney, "They are never alone, who are accompanied by noble thoughts." It is impossible to read these collected poems without a feeling of spiritual refreshment and a more optimistic view of the beneficent ordering of human life.

Please acknowledge the following contributions to the Education Society in Virginia during November:

St. Paul's, Alexandria.....	\$14.53
St. James', Richmond.....	60.00
Emmanuel, Rapidan.....	5.00
St. Paul's, Richmond.....	65.00
St. John's, Petersburg.....	4.14
Holy Trinity, Richmond.....	60.00
Grace, Richmond.....	35.00

P. P. PHILLIPS, Treas.

Alexandria, Va., Nov. 30, 1918.

You have a Faith for Better Living
How about Furniture for Better Homes?

Sydnor & Hundley

Seventh and Grace Streets,
RICHMOND.

Ratcliffe & Tanner, Inc.

...FLORISTS...

807 N. 6th Street, Richmond, Va.

FLOWERS FOR ALL OCCASIONS

Southern Churchman

SOUTHERN CHURCHMAN COMPANY

Publishers

518 East Grace Street, Richmond, Virginia

LEWIS C. WILLIAMS, President.

E. B. ADDISON, Vice-President.

REV. E. L. GOODWIN, D. D., Editor.

REV. JAS. D. GIBSON, Managing Editor.

Entered at the Postoffice in Richmond, Va., as second-class matter.

Subscription Price—After January 1, 1918, \$6.00 per year in advance. To the Clergy \$2.00. Six months \$1.50. Trial subscription 3 months 50 cents, 10 cents a copy. Foreign postage 50 cents additional. Back numbers not over 3 months old 10 cents each, over 1 month old 25 cents each.

For the convenience of subscribers, subscriptions are continued at expiration unless otherwise ordered. Notice of removal, discontinuance, or change of address should be sent two weeks before the date they are to go into effect.

RECEIPT OF PAYMENT is shown on about two weeks by change of date on address label. If date is not properly extended after each payment notify us promptly. No receipt for payment will be sent.

Notice post office address. The exact post office address to which we are directing the paper at the time of writing MUST ALWAYS BE GIVEN. Our mailing list is arranged by post office and not alphabetically.

Make all checks and money order payable to the Southern Churchman and not to an individual.

ADVERTISEMENTS—Rates quoted on request. For Classified see head of that department.

Representatives wanted in each Parish, liberal commissions.

News concerning the church at large always welcome.

CHURCH INTELLIGENCE.

(Continued from page 12.)

B. Avery, D. D., invited all the churches, with their pastors in the section west of the river, north of Lorain, extending to the lake, about two miles square, including thirteen congregations, to unite in a patriotic praise and Thanksgiving service in St. John's Church, he having been lately elected the President of the "Allied Churches" of this section of the city. The clergymen of these parishes, including not only the Methodists, Presbyterians, Baptists, Congregationalists, Disciples, but also the Reformed Germans, now called U. S., Scandinavian, Danish and Roumanian churches, gladly accepted the invitation, and the pastors, preceded by the vested choir, led by the trumpeter, carrying the cross and allied flags, and followed by the rector, marched in the procession, singing "Onward, Christian Soldier," going down one aisle of the church and crossing over and coming up the other aisle, as it is an old-fashioned church, to the chancel. They all, with a large congregation of over six hundred, representing the Allied Churches, then sang "The Star Spangled Banner." The rector led in the services, all uniting in the Lord's Prayer. The Congregational minister read with the congregation the Psalter. The Olivet Baptist pastor read the first lesson. The Reformed Methodist minister the second lesson. The pastor of the Reformed Church, U. S., read the Thanksgiving Prayer from the Prayer Book and special appropriate prayers written by Bishop Lawrence. The rector then gave a word of greeting to the congregations of the Allied Churches, stating that they were like the allied nations under different flags, in different uniforms, but for the one cause of righteousness and justice and Christian democracy of the world. The Presbyterian clergyman responded very happily, thanking the rector and congregation of old St. John's, stating that it had been a pioneer and a leader in righteousness for the upbuilding and betterment of the community. He then announced the Marseillaise Hymn and the speaker of the evening, the Rev. Carl Gage, pastor of Franklin Avenue Methodist Episcopal Church, who delivered an able and eloquent address on the influences of the war in unifying all Christian denominations, the exten-

sion of Christ's Kingdom and the new unified effort under the reconstruction period to meet the social and moral conditions as well as the labor question, including the temperance problems, which were the vital issues of the day. The offering was made for the Armenian and Syrian war sufferers. Final prayer was said by the pastor of the First Presbyterian Church, the Rev. Dr. Mickey; the Recessional Hymn was "God of Our Fathers" as the choir marched down the east aisle, and returning by the west aisle, followed by the clergymen and rector, closing a most beautiful and inspiring service demonstrating the real unity of the Allied Churches, who have come to realize that we must "all hang together, or we will all hang separately." The Great Captain of our salvation "Marches in front of His banner unfurled, which He raised that His own might find Him and His holy Church throughout all the world falls into rank behind Him."

IDAHO.

Death of Bishop Funsten.

The Rt. Rev. James Bowen Funsten, D. D., Bishop of the Diocese of Idaho, died suddenly at his home in Boise Sunday night, December 1, in the sixty-third year of his age. Bishop Funsten was the son of Colonel Oliver Ridgeway Funsten, of the Eleventh Virginia Cavalry, in the War Between the States, and Mary Bowen Funsten. He was born in Clarke County, but his parents later moved to "Mirador," Greenwood, Albemarle County, Va. He was educated at the Virginia Military Institute and the University of Virginia, where he graduated in law. Later, having decided to enter the ministry, he matriculated at the Virginia Theological Seminary at Alexandria. He was ordained deacon by Bishop Whittle upon his graduation in 1882 and priest the following year by Bishop Peterkin. His first charge was at Bristol and Marion, Virginia, after which he was for almost six years rector of Christ Church, Richmond. For a while he was on the editorial staff of the Southern Churchman. He served for two years as a general missionary of the undivided Diocese of Virginia, his special field being Southwestern Virginia, where he did much in extending the Church where it was then so little known. In 1892 he became rector of Trinity Church, Portsmouth, Va., where he remained until his consecration as Missionary Bishop of Boise, including Idaho and a part of Wyoming. He was consecrated in Trinity Church July 13, 1899. In 1907 his title became the Bishop of Idaho and that State became his jurisdiction.

Bishop Funsten is survived by his wife, who was Miss Ida Vivian Pratt, of Port Royal, Caroline County, Va.; four sons, three of whom are in service, and one daughter, who is engaged in war work in Washington; also by three sisters, Mrs. Robert C. Jett, wife of the head of the Virginia Episcopal School, of Lynchburg, Va.; Mrs. R. Allen Castleman, of Falls Church, Va., and Miss Ida Funsten, of Washington, and two brothers, O. Herbert Funsten, of Richmond, and David Funsten, of the United States Shipbuilding Corporation, Baltimore.

Funeral services were to be held on Wednesday, December 4, at the Cathedral at Boise, and the body, accompanied by his family, taken to Richmond for interment.

Personal Notes

The Rev. Dudley Boogher, for the past four years rector of the Church of the Good Shepherd, Parkersburg, W. Va., has accepted the call to the rectorship of Trinity Church, Martinsburg, W. Va., and expects to take charge about December 15.

The Rev. W. C. Rodgers, D. D., during his leave of absence from St. Stephen's College, has been requested to take charge of Old St. David's Church, Radnor, Pa., Post Office address, Devon, Pa.

The address of Maj. A. A. Pruden, chaplain United States Army, is changed from Camp Zachary Taylor, Ky., to Forty-first Regiment, Coast Artillery, Fort Monroe, Va.

The Rev. George W. Lay, of the Diocese of North Carolina, is in temporary charge of Christ Church, Springfield, Mass., until the return of the

rector, the Rev. John M. McGann, who is absent in France engaged in Y. M. C. A. work, and is expected home in January.

The Rev. Thomas S. Russell, rector of St. Luke's Church, Cleveland, Tenn., has been presented with a five-passenger automobile by the citizens of Cleveland, in appreciation of his untiring labors in the work of the Associated Charities and other movements for the good of the city.

The address of the Rev. D. A. Sanford, who is officiating at Gallup, Belen and other places under the direction of the Bishop of New Mexico, is now changed to 708 East Central Avenue, Albuquerque, New Mexico.

The Rev. Henry M. Green, of Union W. Va., is temporarily in charge of Christ Church Cathedral, New Orleans, La., during the absence of the Dean, the Rev. Dr. Barr. On the return of Dr. Barr, Mr. Green will take up work in Northern Louisiana.

The Rev. William Forkess, rector of Grace Church, Pittsburgh, Pa., recently read an essay, entitled "The Ideal

One in Four of Our Men Called for Draft Examination Was Physically Deficient

CITY PHYSICIAN STRONGLY ADVISES ALL PERSONS TO HAVE BLOOD EXAMINATIONS MADE BY FAMILY DOCTOR SAYS THOUSANDS SUFFER FROM IRON DEFICIENCY

And think its "overwork," "too much worry," "a case of nerves," or some other trouble. Ordinary Nuxated Iron will increase the strength and endurance of such folks in two weeks' time in many instances.

In General Crowder's report to Congress, he stated that twenty-nine per cent. of the men called for physical examination were found physically deficient: that is, more than one out of four of the flower of our land was sick and many of them perhaps did not know it.

In commenting on this serious condition of affairs, Dr. James Francis Sullivan, formerly Physician of Bellevue Hospital, New York, and the Westchester County Hospital, said: "The probability is that many of these cases were due solely to lack of sufficient iron in the red blood corpuscles. When the iron goes from the blood, you can have most any kind of symptoms varying from a weak, nervous, run-down state, to those of most serious maladies; the volume of blood often increases, thereby imposing an extra heavy burden on the heart. Contrary to general opinion, lack of iron in the blood does not necessarily mean you do not have enough blood, but it means your blood is not of the right kind."

If you feel tired in the morning; restless at night; if you suffer from weakness or lack of vitality; go to your family doctor and have him take a specimen of your blood and examine it, and if it shows iron deficiency, get him to give you a prescription for organic iron—Nuxated Iron. Do this so as to be sure that you do not get hold of some of the numerous forms of metallic iron preparations on the market, which may do you far more harm than good. Or if you do not want to go to this trouble, purchase an original package of Nuxated Iron and see for yourself that the words Nuxated Iron appear on the

package—not Nux and Iron nor any other form of iron other than Nuxated Iron.

Dr. A. J. Newman, late Police Surgeon of the City of Chicago and former House Surgeon, Jefferson Park Hospital, Chicago, in commenting on the value of Nuxated Iron, said: "This remedy has proven through



Dr. James Francis Sullivan, formerly Physician of Bellevue Hospital, (Out-door Dept.) New York and the Westchester County Hospital.

DR. SULLIVAN SAYS

One-fourth of the people are sick—not up to the normal health mark as shown by General Crowder's reports to Congress on the draft examination. I strongly advise everyone who feels weak, nervous or run-down at times, to go to their family physician and have a blood examination made. Thousands suffer from iron deficiency and do not know it. In my opinion there is nothing like organic iron—Nuxated Iron—to help give increased strength and energy to the weak, run-down and aged.

strength, power and endurance will find it a most remarkable and wonderfully effective remedy."

Manufacturers' Note: Nuxated Iron which has been used by Dr. Sullivan and others with surprising results, and which is prescribed and recommended above by physicians is not a secret remedy, but one which is well known to druggists everywhere. Unlike the older inorganic iron products it is easily assimilated and does not injure the teeth, make them black nor upset the stomach. The manufacturers guarantee successful and entirely satisfactory results to every purchaser or they will refund your money. It is dispensed by all good druggists.

Preacher's Make-Up," before the weekly Monday meeting of the Pittsburgh District Methodist Protestant Ministers. Mr. Porkess was requested to allow the printing of the essay in full in the weekly Methodist Protestant Magazine.

The Rev. W. G. Harter, formerly in charge of St. Mary's Church, Webster, South Dakota, is now in charge of the largest and most important of the coal field missions of West Virginia. Mr. Harter is stationed at Lundale.

The Rev. John A. Chapin has been appointed general missionary in the District of Oklahoma. He is to have charge of Trinity Church, Guthrie, with mission stations, and will be in residence at Guthrie after January 15.

The Rev. John G. Currier, who has been civilian chaplain of the Gettysburg tank corps, now being demobilized, resumed his duties as minister-in-charge of St. Ambrose's Church, Philadelphia, on December 1.

The Rev. A. S. Lawrence has been commissioned first lieutenant and chaplain in the United States Army, and has resigned as Archdeacon of the Convocation of Raleigh, N. C.

Ordinations.

In Christ Church, Cambridge, Md., on Sunday, November 3, the Rev. Leighton Howard Nugent was advanced to the priesthood by the Bishop of the Diocese of Easton. The candidate was presented by Dean Davies, who also preached the sermon, and the rector of the parish, the Rev. W. D. Gould, assisted in the service. Mr. Nugent will serve as assistant in the parish.

Deaths.

The Rev. William Vesey Whitten, who since April 1, 1918, had been in charge of St. Mark's Mission, Nashua, Iowa, died on November 1. The body was taken to Crete, Nebraska, for interment.

The Rev. George Paul Torrence, rector of Trinity Church, Hamilton, Ohio, and also in charge of Holy Trinity Mission at Oxford, a college town, died suddenly on November 21. Funeral services were held at Trinity Church, Hamilton on November 25, and were conducted by the Rt. Rev. Boyd Vincent, D. D., Bishop of the Diocese, assisted by the Rt. Rev. John Hazen White, D. D., Bishop of Michigan City, a schoolmate of the deceased; Archdeacon Dodshon, as representative of the Rt. Rev. Theodore I. Reese, D. D., Bishop-Coadjutor of the Diocese; the Rev. Gilbert P. Symons, rector of Christ Church, Glendale, and the Rev. George C. Dunlop, rector of the Church of the Advent, Cincinnati. Many of the other Cincinnati Clergy were present and the remains were laid to rest in Spring Grove Cemetery, Cincinnati, in the family lot.

God still watches over His Church. He brings to naught the devices of the foolish. He looks with tender care on all our weaknesses. He cherishes and crowns that sincerity whose motto is, "In Thy name."—Selected.

A Great Creed Necessary.

"You cannot have a Church without a creed; you cannot have a mighty Church without a great creed.

"Someone may object that I am confusing together creed and faith. 'According to your faith be it unto you,' it is written in the Scriptures. And faith there does not mean intellectual belief, but personal adhesion and surrender and trust and consecration. Granted at once. It is according to our faith, our personal devotion and consecration and trust, it shall be unto us; and faith is not synonymous with creed. But while not synonymous, they stand in most close and intimate relationship to each other. For if, on the one hand, a man may have a creed without a faith, no man can have a faith without a creed. And the bigger the creed, the mightier the faith it inspires. And for a creed to be big it is not necessary that it should be long. Bigness is not a matter of quantity, but of quality.

"This fundamental apostolic creed that God was in Christ was a mighty and tremendous creed, and it created a mighty and victorious faith. And the same great creed would create the same sort of enthusiasm and irresistible faith today."

"A Christianity minus the divinity of Christ, minus the Resurrection, minus the Atonement, will not float at all; it will sink beyond hope of salvage."

"And is not a great deal of our modern Christianity an emasculated and devitalized thing of that kind? The Christianity of the apostles was a rich and full and vital thing. It had at its heart a tremendous belief in certain acts of God. It declared that in the person of Jesus of Nazareth, God, the eternal God, entered human life. It declared that in the cross of Jesus, God dealt with human sin and delivered men from its bondage; it declared that in the resurrection of Jesus, God triumphed over sin and death, and demonstrated His supremacy and sovereignty; it declared that through the Spirit of the living Christ, God was with His people always, to help and succour and save them.

"This Apostolic Gospel, with its belief in an incarnate God and Atonement and Resurrection and the In-

dwelling Spirit, was a mighty and tremendous Gospel."—Rev. J. D. Jones, M. A., D. D.

Living to Christ in small things and living for Christ every day is the secret of large fruitfulness. A peach tree or an orange does not leap into a bounty of fruit by one spasmodic effort; an orchard does not ripen under a single day's sunshine. Every raindrop, every sunbeam, every inch of subsoil does its part. A fruitful Christian is a growth. To finish up a godly character by a mere religion of Sundays and sermons and sacraments and revivals and special seasons, is impossible. A man may be converted in an instant, but he must grow by the year. The tough fibre of the slender branch that can hold up a half-bushel of oranges is very different from a little willow-switch; it is the steady, compacting process that makes that little limb like a steel wire. Such is a healthy and holy believer's life.—T. L. Cuyler.

There are endless ways for a man to make his power and influence felt in the Church, if he has but the will to do it. Have the will and make the way. Don't be a "negative."

"Faith in life eternal, in a God of goodness, has sustained me in the most trying hours. Prayer has enlightened my way," General Foch is quoted in the Atlantic Monthly to have written.

HOW SHIVAR MINERAL WATER RELIEVES RHEUMATISM.

According to the standard medical books, Rheumatism is not a germ disease, but is the result of imperfect nutrition. The food is either imperfectly digested or imperfectly assimilated. Poisons accumulate and these irritate and inflame the delicate linings of the joints, the heart and other organs. To cure Rheumatism it is therefore necessary to stop the formation of these poisons and get rid of those already formed.

The celebrated Shivar Mineral Water acts on the stomach and kidneys. It corrects the digestion and washes out the poisons through the kidneys. This is the opinion of physicians who prescribe it. If you suffer with rheumatism, dyspepsia, indigestion, gall stones, disease of the kidneys, bladder or liver, uric acid poisoning, or any condition due to impure blood, read the following letter, then sign it, enclose the amount and mail it. Only two out of a hundred, on the average, report no benefit.

Shivar Spring,
Box 64 B, Shelton, S. C.
Gentlemen:

I accept your guarantee offer and enclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if it fails to benefit my case you agree to refund the price in full upon receipt of the two empty demijohns which I agree to return promptly.

Name

Address

Shipping Point.....

(Please write distinctly.)

NOTE:—"I have had the pleasure of serving the little church at Shivar Spring as Pastor for years, and am therefore well acquainted with Mr. Shivar and his associates, whom I gladly commend as honorable business men and worthy of the confidence of the public. I have personally derived great benefit from the use of the Shivar Mineral Water and have knowledge of its beneficial effects in a great number and variety of cases."—Rev. A. McA. Pittman.

Do You Want \$20 Extra Money Next Month

You can earn it by putting in your extra hours representing The SOUTHERN CHURCHMAN.

An average of one subscription a day for a few weeks will bring you this \$20 or more. Can you use it?

Send us your name and address to-day and let us make you our liberal cash offer. Address.

The Southern Churchman Co.,
Richmond, Va.

TO WARD OF PNEUMONIA

Rub vigorously with GOWAN'S—
—the pleasant, effective, external application for colds, croup, pleurisy, pneumonia, etc. Soothing and healing. Ask your drug list. If he can't supply you write GOWAN MEDICAL CO., Concord, N. C. \$1.00, 50c, 25c Pay no more.

Church Furnishings, Memorials, Etc.



CHURCH VESTMENTS

EMBROIDERIES

Silks, Cloths, Fringes, Etc.

CLOTHING for CLERGYMEN

COX SONS & VINING

24-74 Madison Avenue, New York



CHURCH FURNISHINGS

Gold, Silver and Brass

Church and Chancel Furniture

Write for Catalogue
for Episcopal Churches

W. & E. SCHMIDT CO.

308 Third Street, Milwaukee, Wis.

CHURCH EMBROIDERIES

Stoles, Eucharistic Vestments, Surplices, Altar Hangings, Burses and Veils, Markers, etc. All materials for sale.

The only studio importing exclusively English un-fading silks, Damasks, fringes, linings, pure gold metal threads, etc., and using Standard Church of England

English silk stoles, plain.....\$ 5.00

English silk stoles, handsome crosses.....\$ 6.50

English silk stoles, best hand embroidery,
from \$10.00 up to.....\$50.00

English silk burse and veil with crosses,
\$12.00, \$15.00, \$18.00.....\$20.00

Handsome embroideries unsurpassed in workman-
ship. Special altar linens embroidered in England.
Testimonials from all over the world.

Agent for British-Israel publications.

THE CATHEDRAL STUDIO

Miss Lucy V. Mackrille

11 W. Kirke St., Chevy Chase, Md.
30 minutes by trolley from U. S. Treasury,
Washington, D. C.



GRANITE AND MARBLE MEMORIALS

Largest Stock in the South
We pay the freight and
guarantee safe arrival

The Couper Marble Works

(Established 65 years)
244-268 Bank St., Norfolk, Va.

R. Geissler, Inc.

56 West Eighth Street, New York

Memorials

FOR THE CHURCH

Furniture — Windows — Fabrics

O. Luetke's Art Works Church Furnishings

IN METAL, WOOD, MARBLE, ETC.
Est 1886. 328-332 7th Ave., New York

Brotherhood of St. Andrew

Guilds and all Church organizations desiring to assist their treasury can find no better way than by representing the SOUTHERN CHURCHMAN. And at the same time you will do a good work by placing the SOUTHERN CHURCHMAN in homes where there is no Church paper. Write to-day for full particulars.

SOUTHERN CHURCHMAN,
Richmond, Va.

Thoughts For the Thoughtful

A difficulty is a chance for victory.

It is still as safe to trust in God as it was in the days of Job.—Ex.

Were we more in the mount with God, our faces would shine more with men.—Robert Leighton.

It is the highest exercise of reason to seek truth with that reverence which makes no forecast of the finding.

Moral courage is nothing in the world but just the capacity for doing what we know we ought to do.—Phillips Brooks.

The seed of sacrifice brings forth the fragrant fruit of love, and love always has in its heart the seeds of a new sacrifice.—Josiah Strong.

The power to resist is obtained through resistance. An oak cannot be grown in a hot house, but in the open where it meets the blasts and gathers strength through the strain.

Lord, Thou alone art wealth untold;

To those who know Thee and Thy grace

Gaunt poverty cannot displace

Their joy: far better Thou than gold.
—Selected.

The forgiving act of man is generally excited by commiseration for the offender—it is not the plan of his life, it is an occasional act. But Divine forgiveness is a plan settled, eternal, immutable.

Before a man's life can fully answer the question, "Lovest thou me?" he must be ready to give up his own choice as to the way of showing it, and passively accept or actively obey the will of God alone.—C. Stanford.

It is impossible to work morally except through the individual. But the first duty, as it is usually the most imperative desire, of the man whose will has been renewed, is to see that other men also are within the care and the comfort of God."

"Kind thoughts, patient thoughts, gentle deeds, may not seem of great consequence, but they make the world beautiful. They are like the grass of the field, of which men take little account, and yet the world would be a desert without its beauty.

Grace is determined to complete what it has begun, and to perform the good work until the day of redemption. The whole Church is given to Christ in covenant and every believer has his share in the blessed security. Looking at the internal strength of the Church, we may say it is endangered; but looking at the covenant, it is safe. God's honor is concerned to bring the Church through in spite of all enemies.—J. W. Alexander.

A perfect life is not attained in a day. Men cannot cut 'cross lots, or

take an air line for the Kingdom of Heaven. If we had our way, we should have the bud, the blossom and the ripened fruit at the same time. But this is not God's method. He gives us "first the blade, then the ear, afterwards the full corn in the ear." Character is a growth, and it requires time to perfect the full rounded Christian.—D. C. Thomlinson.

Faithfulness is ever winning and ever wearing the crown. Life is every day putting on a new crown. The judgment seat of God is set every morning, and His rewards are bestowed upon the faithful soul. What life, what love, what joy, does God give day by day, to men who live simple, sincere, unselfish, pious lives. The best is kept in store, but brief foretastes are granted while we suffer and strive.—C. A. Berry.

The Christian needs the saving power of hope. He needs the conviction that Christ's grace within him is omnipotent; that the life in Jesus will not be a failure; that the Christian's victory, if he holds steadfast, is a matter of certainty. What he needs is to be sealed with the Holy Spirit, of promise, which is an earnest of our inheritance into the redemption of God's own possession, unto the praise of His glory.—G. D. Boardman.

It is the failure to spend a definite, even though it be short, time each day with God that is the secret of all weakness, variableness and shallowness in our spiritual experience and service. Our time may not be long, but it must be regular; and from the act will come the habit, and from the habit the attitude, and from the attitude the character, settled, strong, sure and abiding, wherein God's presence will be more and more a delight, and God's power more and more realized.—W. H. G. Thomas.

What do you know of the work of your Church Temperance Society?

Rt. Rev. Frederick Courtney, D. D., President.

William Jay Schieffelin, Esq., Ph. D., Treasurer.

Rev. James Empringham, D. D., Gen'l Supt.

Send for free sample copy of "TEMPERANCE."

This periodical has the largest circulation of any magazine of its kind in America. Address

Church Temperance Society

214 Metropolitan Tower, New York City

The Richmond Mica Co.

Oldest Ground Mica Factory in the World

Manufacturers of

GROUND MICA OF UNSURPASSED
PURITY AND LUSTRE

BY EXCLUSIVE PROCESS

Factory, 321-323 S. Ninth St.

Office, Cor. Eighth and Main Sts.

RICHMOND, VA.

WHEN WRITING OUR ADVERTISERS
PLEASE MENTION THIS PUBLICATION

O God, Forgive!

O God, forgive me that I fail to see
The heroism now surrounding me,
Nor count that hero great whose spirits
fail
Because his body, poorly fed, does quail
Beneath a task which he is set to do—
A task too hard for him—that we, the
few,
In idle ease on luxuries may live:
My God, that we forget him, O forgive!

All day my brother labors in the field;
Labors that the brown earth may
richly yield
Its strength of substance, that my life
may live:
I do not think of him—O God, forgive!
And this my sister in the sweatshop
stands,
Her heart so human, struggling with
weak hands,
Till death, more kind than life, says:
"Cease to live":
O God, I thought not of her—O for-
give!

Within the heated depth of darkest
mines,
Ten thousand slaves of poverty one
finds—
They never see the sunshine. In the
dark
They labor on 'til death does stiffen
stark
Our brother's forms. Let their starved
spirits rise
To life in light, in homes beyond the
skies.
We thought not of them, laboring to
live—
Remembering now, we pray, O God,
forgive!

Upon our streets the clubs our watch-
men wield
They wield for us, our safety, nor do
yield,
No matter how their weary arms may
ache
Nor feel for needed rest, they can for-
sake
A duty tedious, stale of interest,
In care for you, for me, that none
molest:
Ah, thus from year to year we see them
live,
Yet never think of them—O God, for-
give!

The fireman rushing to the burning
home,
The seamen who o'er angry oceans
roam,

The builders of the iron-trails which
link
This world of men, from ocean's brink
to brink,
The men who swing great bridges high
in air,
And those whom pestilence can never
scare—
These all are heroes, and among us
live:
We seldom think of them—O God, for-
give!
—Madge E. Anderson, in *The Survey*.

Both above and below, without and
within, which way so ever thou dost
turn thee, everywhere thou shalt find
the Cross, and everywhere of necessity
thou must hold fast patience, if thou
wilt have inward peace and enjoy an
everlasting crown. If thou bear the
Cross cheerfully, it will bear thee, and
lead thee to the desired end, namely,
where there shall be an end of suf-
fering, though here there shall not be.
—Thomas à Kempis.

The Believer.

Lord, I believe in Thee!
In want, in pain, in grief,
I trust Thee where I cannot see:
Help Thou my unbelief!

Thy law is in my heart,
With that I follow Thee;
If sin still rule the worse part,
Be merciful to me!
—Washington Gladden.

The Revelation of Christ the Crown of Our Work.

As on the way to Emmaus, the Lord
may delay the personal manifestation
of Himself to us until we learn how to
esteem Him and His work. This will
come at last and bring a more perfect
trust and wider usefulness. The two
disciples hastened back to Jerusalem
eager to tell the others that they had
seen the Lord; and all the preaching
of the apostles was founded on this un-
folding of the Scripture concerning Him
given in that afternoon walk and re-
peated in the evening's discourse in the
upper room. The cure of their own sad-
ness taught them how to preach Christ
to others. As the deeply laid founda-
tions of St. Petersburg and Venice are
more costly than the palaces which rise
upon them and which but for them
would sink into the ooze, so the dis-
cipline which establishes the faith of
men in Christ's atoning death is of more
value than any joy and the only founda-
tion for the highest character and ser-
vice. If, with blow after blow, the hid-
den friend is driving repentance and
trust deep into our spirits, as piles in
unsubstantial soil, we may wait, yes,
and be thankful that at last we are to
become temples of His grace.—Charles
M. Southgate.

A great part of courage is the cour-
age of having done the thing before.
And, in all human action, these facul-
ties will be strong which are used.—
Emerson.

**THE RED TRIANGLE**

ASSOCIATION PRESS announces the following new

"Books with Purpose"

Christian Ethics in the World War, W. D. Mackenzie.	\$1.00
The Democratic Movement in Asia, Tyler Dennett.	1.50
The Romance of the Red Triangle, Sir Arthur Yapp.	1.00
The Law of Social Justice, Hugh E. Willis.	1.00
Finding the Comrade God, G. Walter Fiske.	.75
International Aspects of Christianity, Ozora S. Davis.	1.00

In selecting your Christmas gifts remember "**Books with Purpose**," particularly the **EVERYDAY LIFE SERIES**, which are made so *personal* by the daily use feature. At your booksellers or catalogue on request.

ASSOCIATION PRESS, 347 Madison Ave., New York



The Choice of Executors

is a matter of great importance. Every dollar you leave should be conserved in such a way that your heirs may enjoy the uninterrupted benefits of your life's work.

This Company is a careful and economical executor, trained in the law and business, sound in judgment, and seasoned in practical experience; its primary business is the administration of trust funds.

Correspondence invited.

Capital
\$1,000,000

RICHMOND TRUST
& SAVINGS CO.

7th & Main Sts.,
Richmond, Va.



Southern Churchman

Vol. LXXXIII. RICHMOND, VA., (DECEMBER 14, 1918. No. 50

THE KIND

of investments we deal in are as follows:

We will lend money to a reliable man secured by first mortgage on his real estate, on a basis of one-half its value.

By value we mean what the property would bring in our opinion if it had to be sold.

These loans are split up into \$500.00 and \$1,000.00 coupon bonds yielding 6% interest and mature from 1 to 5 years.

You can invest therefore \$500.00 or any multiple.

These investments are suitable for a widow or orphan asylum.

Virginia Trust Co.,
THE SAFE EXECUTOR
Richmond, Va.

EDUCATIONAL

The Protestant Episcopal Theological Seminary in Virginia

Established A. D. 1823

The ninety-fifth session will open on Wednesday, September 18, 1918

Special Students Admitted

For catalogue and other information, address the Dean or Secretary

Theological Seminary
Alexandria Va.

The Theological Department OF THE University of the South

An integral portion of the University, where the student of Theology meets in the frank intercourse of a common life with the student of Science on the other.

For catalogue, address
THE DEAN,
Sewanee, Tenn.

The Bishop Payne Divinity School

The accredited Seminary of the Church for training colored men for the ministry. The fortieth session opens September 21 1918.

For catalogue and information apply to
REV. C. B. BRYAN, Dean
Petersburg, Va.

The General Theological Seminary

CHELSEA SQUARE, NEW YORK

The next Academic year begins on the last Wednesday in September.

Special students admitted and Graduate Course for graduates of other Theological Seminaries.

The requirements for admission and other particulars can be had from The DEAN, 1 Chelsea Square, New York, N. Y.

Episcopal High School

NEAR ALEXANDRIA, VA.

The eightieth year of this School for Boys will open September 18, 1918. Modern equipment throughout. Military feature. Catalogue on application.

A. R. HOXTON, B. A., Principal.

Emerald Hodgson Hospital

—AND—
TRAINING SCHOOL FOR NURSES
UNIVERSITY OF THE SOUTH

A Church institution where the best training to be had for development of Nurses. For further information, address

REV. W. S. CLAIBORNE, Supt.

The Outlook and the Uplook.

"When the outlook is dark, try the uplook."

These words hold a message of cheer;

Be glad while repeating them over,
And smile when the shadows appear.
Above and beyond stands the Master;
He sees what we do for His sake;
He never will fail nor forsake us,
"He knoweth the way that we take."

"When the outlook is dark, try the uplook."

The uplook of faith and good cheer;
The love of the Father surrounds us,
He knows when the shadows are near.

Be brave, then, and keep the eyes lifted,

And smile on the dreariest day;
His smile will glow in the darkness;
His light will illumine the way.
—The British Weekly.

It Would Mean the Death of the Church.

"It was the gifted Victorinus," says the "Lutheran" of Philadelphia, "who said to Simplician, 'I, too, expect to be a Christian.' He received the reply: 'I will not believe it until I see you at church.' To this the noted orator retorted: 'Do church walls make the Christian?' Simplician was not to be vanquished, and proudly answered: 'Not exactly; but our Lord said, He that denieth me before men, him will I also deny before my Father who is in heaven.' That answer goes to the root of the matter. It brings out an element in church-going that is of great importance and that is little thought of by many Christians in our day—church-going as witness-bearing for Christ. To attend the services of God's house is to confess Christ before men. They who go to church give notice to the world that they mean to be reckoned among those who have Christ for their Lord and Master. The church member who is conspicuous by his absence from God's house is virtually denying Christ. He sets an example which would mean the death of the Church were all others to follow it. He practically teaches that worship and preaching of the Word are of little importance, and he does more to create and encourage disloyalty to the Church than if he were an unbeliever. While professedly in favor of the Church and religion, he casts the weight of his influence against it. And yet how many there are who do this very thing without once thinking of the denial of Christ their conduct implies."

"If God give me work to do I will thank Him that He has bestowed upon me a strong arm; if He gives me danger to brave I will bless Him that He has not made me without courage, but I will go down on my knees and beseech Him to fit me for my task, if He tell me it is only to stand and wait."—Jean Ingelow.

The Divinity School of the Protestant Episcopal Church in Philadelphia.
Founded by Bishop Alonso Potter in 1862.

Special students admitted. Privilege of attending course of special study at the University of Pennsylvania.

For information address the Rev George G. Bartlett, S. T. D., Dean, 5906 Woodland Avenue.

STUART HALL

STAUNTON, VA.

Formerly Virginia Female Institute)

Diocesan Girls, School of Virginia and Southern Virginia. College preparation, Music, Art, Expression and Business Courses, Faculty and equipment of large school with small classes and individual attention. Large grounds and indoor athletics and outdoor sports under direction of Physical Trainer. Seventy-fifth session opens September, 1918. For catalogue apply to

MRS. H. N. HILLS, Principal,
(Formerly Principal of Sweet Briar Academy.)

S. HILDA'S HALL A School for Girls.
Charles Town, W. Va.

Under the auspices of the Bishops of the Diocese (Episcopal). Near Washington. College Preparatory and elective courses. Music and Art. Athletics under trained Director. Open air classes.

MARIAH PENDLETON DUVAL, Principal
Past 16 years principal of Stuart Hall, Va.

The Virginian Home and Training School

Falls Church, Fairfax County, Va.

For the Feeble-Minded and Epileptic.
Established 1892.

For terms and information, address
MISS M. GUNDRY.

Virginia, Chatham. Box 13.
THE CHATHAM EPISCOPAL INSTITUTE FOR GIRLS

College Preparatory. Music, Art, Domestic Science, Expression. Certificate admits to leading colleges. New buildings. Ten-acre campus. Athletics. Gymnasium. Terms moderate. Catalogue and views. Mrs. Elizabeth May Willis, B. P., Prin.; Rev. C. O. Friden, Rector.

Virginia Episcopal School

(NEAR LYNCHBURG, VA.)

For boys of character, position and ability whose means will not permit them to attend our more expensive schools. Prepares at cost for college, university or immediate entrance upon the duties of life. Made possible by gifts of founders. Special terms to clergymen. Boarders for the present are limited to seventy. One hundred and six acres of land. The session begins September 19, 1918. Apply for information and catalogue to the

Rev. Robert Carter Jett, D. D.,
Principal.

Rev. Thomas Kinloch Nelson, M. A.,
Vice Rector.

The Chamberlayne School

A COUNTRY BOARDING AND DAY SCHOOL
FOR BOYS AT RICHMOND, VA.

Eighty session begins September 19, 1918. Location: Stop 25, Westhampton Line. New buildings. Ten acres of ground. Two large athletic fields. Boarding department limited to 25. For catalogue, address

C. G. CHAMBERLAYNE, A. M., Ph. D.
Headmaster

TRAINING FOR SOCIAL SERVICE AND PUBLIC HEALTH WORK.

The School of Social Work and Public Health of Richmond offers courses preparing for positions as probation officers and juvenile court workers, protective workers with girls, health visitors, recreation, playground and industrial welfare workers, Red Cross Home Service, traveler's aid, charity organization, church and religious social workers, public health nurses, etc.

Desirable positions at salaries of \$75 to \$100 per month to begin with assured after graduation.

Second semester of four months opens February 3rd. For further information write Henry W. Hibbs, Jr., Director, 1112 Capitol Street, Richmond, Va.

Immortality.

Man was not born awhile to live and die,
Nor live again;
The mortal with the immortal blends,
Beyond our ken;
In every human breast there lurks a hope,
Faint though it be,
That every man beyond the tomb shall live again
Eternally;
A precious hope, inspired by Love Divine,
To mortals given,
To lift the soul above the things of time,
Toward God and heaven.

The one who, conscious of celestial birth,
Breathes day by day
The atmosphere of love ineffable,
Can never stray;
But, ever guided by the Infinite,
The tranquil soul
Knows that it has in Him, e'en here,
Attained its goal;
And on the bridge his faith has built
From earth to heaven,
Man walks, assured that its foundations strong
Can ne'er be riven.
—Retta Bryson Titus.



OXFORD PRAYER BOOKS and HYMNALS

Exquisite sets printed on Oxford India Paper for ladies, durably bound sets in bright colors for children, and vest-pocket editions with red rubrics for men.

Soldiers and Sailors

Ask to see Oxford Prayer Books and New Testaments, suitable for Soldiers and Sailors, in khaki and leather bindings

At all Booksellers
Catalogue upon request

OXFORD UNIVERSITY PRESS
AMERICAN BRANCH
35 West 32nd Street New York

The Worth of the Gospel.

Things have changed very much since the days when Paul of Tarsus felt obliged, not indeed to apologize for the Gospel which he preached, but to explain and defend it apologetically, much as a merchant might describe, explain and set forth his wares—some new wares calculated to be of use to mankind—before a critical crowd of possible customers in the open market places of the world's rough, rushing trade. Nowadays almost every one we meet admits the theoretic worth of the Gospel of Jesus Christ, and even those who affect cynically to criticize the Church take pains to point out that they find no fault with the Christ if His ideals were carried out in all its details.

Now, we are perfectly willing to allow, for we cannot deny the fact, that the visible Church of Christ does not perfectly express His will in practice, and some parts at least do not even do this in theory. Both on its theoretical and its practical side, institutional Christianity still lags far behind the ideals of its Founder. But those who are out of the Church lag much farther behind in this profession and practice. The truth is that the Church, with all its faults, is in its way the best thing yet out. It is worth while, it deserves encouragement, it should be talked up—and what gives the Church its importance is the worth of the Gospel, which, after all, it stands for, and which in a sense it incarnates. The Church is not the only worthy exponent of a peerless, perfect Gospel, and the Gospel, when candidly considered, will be seen to be logically, as well as historically, ultimate in the Church.

The worth of the Gospel may be reckoned in terms of God and in terms of man—very unequal appraisements, we must admit. If we take it with respect to God its value is infinite. The worth of a thing has been defined as that which one who knows its true value will give for it. Judged by this standard, the worth of the Gospel is beyond price, and even imagination, for the Son of God gave Himself in sacrifice in order to provide it. He, in a sense, was the price of the evangel. Human reckonings are impotent to measure such worth. If, mayhap, we could have stood just outside of the gates of glory when they opened out, that through those gleaming portals might issue the Son of God in His humiliating descent to earth, when, attended by His seraph train—eventually to be left behind—He counted not His glory as a prize to be clung to, and temporarily divested Himself of His celestial majesty, that He might be born as a man and suffer as a redeemer; if we could have knelt at the Bethlehem manger, joining our adoring worship with that of the shepherds and wise men—wisest of all

SOMETHING NEW**A Pocket Church Calendar**

FOR THE BUSINESS YEAR
CONTAINS—366 pages printed on India paper arranged for daily use of business men and the clergy with an interesting thought for each day and with a portion of each page left blank for memoranda.

HANDSOMELY BOUND in red leather and stamped in gold. Tooled Edges.

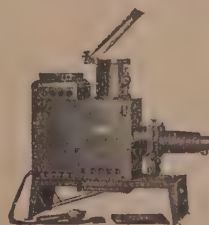
VEST POCKET SIZE. A beautiful and timely gift. Everyone should have it. Costs \$2 postpaid. Edition limited. Order early. At all booksellers and the publishers.

WILLIAM A. WHEELER,
206 Broadway, New York.

when worshipping Christ; if we could have taken our standpoint amid the gathering shades of Golgotha, beneath the cross on which suffered one called a Galilean, who was in very sooth God—then we might in some faint degree be prepared to tell what is the value of the Gospel in terms of the Divine, for we should begin to know the price which the Almighty was willing to pay that we might rejoice in the light and love of a veritable evangel.

Reckoned in terms of man, the Gospel still appraises itself at a vast figure. For the Gospel is good tidings of salvation to lost men who believe in the redemption of their souls, and who can reckon up the worth of even one human soul? A finite spirit has not the value of God, but it is of immense worth, and the Gospel which essays to save one human spirit is, if value means anything at all, of priceless moment. And when the multitude of souls to be saved is an unnumbered one, the worth is seen to be beyond human comprehension.—The Springfield Churchman.

Bausch and Lomb BALOPTICON THE PERFECT STEREOPTICON



Invaluable for purposes of entertainment and instruction—an ideal projection lantern for Church or Sunday School. Models for either lantern slides or opaque objects (post cards, photo prints, specimens, etc.), or both. Equipped with the new gas-filled Mazda Lamp, absolutely automatic.

Because of the demands made upon our resources for some of the government's most important military needs, we are unable to make Balopticon deliveries for the present. While proud to be of service in this world crisis, we shall expect to serve our other patrons even more efficiently than before when the world is again at peace.

BAUSCH & LOMB OPTICAL CO.
545 St. Paul Street, Rochester, N. Y.
New York Chicago Washington
San Francisco

Leading American Makers of Microscopes, Projection Apparatus (Balopticons), Photographic and Ophthalmic Lenses, Binoculars, Range Finders, Gun Sights, Searchlight Reflectors and Other High-Grade Optical Products.

PREPAREDNESS FOR THE CHURCH

Never in the history of the country has the Church's responsibility in upholding the ideals of the nation been so great. In rendering its share of the essential work, its buildings should provide for maximum efficiency in every department. Consult the leading specialists in all branches of church improvement, construction, alteration, etc.

Designs will be prepared indicating how contemplated changes, etc., can be effected. Local labor will be availed of when desired for the constructive work, the artistic and elaborate enrichment being executed under the supervision of our New York artists.

Send for photographs of church interiors showing changes and improvements that have been accomplished, with memorial gifts included as a part of the scheme.

J & R LAMB

23-25-27 Sixth Avenue NEW YORK

Southern Churchman

Catholic for every truth of God; Protestant against every error of man.

REV. EDWARD L. GOODWIN, D. D.,
Editor.

SOUTHERN CHURCHMAN COMPANY,
Publishers.

Vol. LXXXIII.

RICHMOND, VA., DECEMBER 14, 1918.

No. 50

THE PHILADELPHIA CONFERENCE ON UNITY.

During three days of last week there sat in the city of Philadelphia a conference of representatives of eighteen denominations of Christians who had come together to consider and further the proposition of organic union among the evangelical churches. This conference assembled upon the invitation of a committee appointed for the purpose by the General Assembly of the Presbyterian Church in the U. S. A. (Northern). It was attended by about one hundred and fifty delegates, not, of course, authorized to commit their respective bodies to any specific course of action, but competent, either from official standing or acknowledged position of leadership, to reflect the general views of their various churches. Our own Commission on Christian Unity (not to be confused with the Commission on a World Conference on Faith and Order), found opportunity to meet the purpose for which it was created and was present in the person of its chairman and a number of its members.

From the meagre reports of the conference in the daily press there seems to have been substantial unanimity in regard to the timeliness as well as the pressing need and general desire for some practical movement toward unity. Only the spokesmen for the Baptists and the Society of Friends expressed doubt on these points. The sentiment among the laymen of the country in favor of unity was stressed by several speakers. "What we have done today will be hailed with joy by laymen from the Atlantic to the Pacific," said Dr. Hunt, of Wisconsin. Dr. Ainslie, of Baltimore, long a leader in this movement, said: "The whole world is hungering for brotherhood. If the Church will not lead in this movement it will be led by the Socialists and labor unions." And Bishop Talbot declared that if the clergy do not bring the churches together the laymen of the country will do so by a religious revolution. "The people are sick and tired," he said, "of bickering and wasted effort in the Church. We must have

organic union if we are to make the work of the Church a success."

Steps were taken for the creation of an ad interim committee to carry forward the movement toward organic union. Each communion will be asked to appoint one member of this committee and one additional member for each 500,000 communicants. The committee of the Presbyterian Assembly which arranged for the present conference will act as the nucleus and convener of the ad interim committee, whose duties are outlined as follows:

"This committee shall be charged with these duties: Develop and use at its discretion agencies and methods for discovering and creating interest in the subject of organic union throughout the churches of the country.

"Make provision for presenting by personal delegations, or otherwise, to the national bodies of all the evangelical communions of the United States urgent invitations to participate in the interdenominational council on organic union.

"Lay before the bodies thus approached the steps necessary for the holding of such council including the plan and basis of representation and the date of the council, which shall be as early as possible, and in any event not later than 1920.

"To prepare for presentation to such council when it shall assemble a suggested plan or plans of organic union.

"To consider and report upon any legal matters related to the plan or plans of union which it may propose.

"Report to the Interdenominational Council on any and all matters within the field of its inquiries. The committee will be subject to the jurisdiction of the council.

"Notice of the committee is directed to the efforts for organic union represented in other lands, especially the churches of Canada. The remarkable and significant statement recently issued by a joint committee of Anglican and free churches of Great Britain will also call for commendation.

"The conference calls attention to the facts that in its search for a plan of organic union the committee will not be precluded from considering plans of Federal union such as are in varying forms present to the minds of members of this conference. Our nation is a Federal union, but is not the less an organic union. Care should be used not to confuse the term Federal as thus employed with this meaning when used to signify simply 'associated' or 'co-operative.'"

At a dinner tendered the conference on Thursday evening Mr. Edward H.

Bonsall, President of the Brotherhood of St. Andrew, presided and about one hundred and fifty delegates to the conference were present. Addresses were made by a number of the prominent religious leaders of America. The following resolution in regard to the Peace Conference was adopted by this assemblage:

"While we are here seeking the visible union of the churches, we are not unmindful of the soon-coming conference across the seas in the interest of world peace and union, and we fervently pray that the teachings of our Divine Lord and Master may be the basis of international peace and justice to the end that national and racial hatred both as between nations and as between peoples may speedily be done away and there be ushered in the new era of peace and good will."

In the instructions given for the guidance of the ad interim committee it will be noted that their attention is directed specifically to "the remarkable and significant statement recently issued by a joint committee of Anglican and free churches of Great Britain," and their approval of it is assumed. This statement, the Second Interim Report of this committee, appointed from various commissions of conference in preparation for the World Conference on Faith and Order, embraces several conclusions which seemed to them to be "necessary conditions" of possible reunion. The first of these is, "That continuity with the historic Episcopate should be effectively preserved." The Episcopate, however, should be conformed to "the primitive ideal and practice," and the "acceptance of the fact of Episcopacy, and not any theory as to its character, should be all that is asked for."

This report is signed by the Bishops of Bath and Wells, Winchester, and Oxford, and other Anglican Churchmen as well as a number of representative nonconformists. It was published in full in our issue of May 25, 1918. Its proposal fully meets the fourth condition of unity as laid down in the Lambeth Quadrilateral. Since this was supposed to be the great stumbling-block in the way of reunion, the acceptance of the fact involved by so many of our brethren who are leaders

in the non-Episcopal Churches both here and in Great Britain seem to be a most promising token of future agreement.

One may easily be mistaken in expecting large or immediate results from this conference or the machinery it has created. Denominationalism for its own sake has a strong hold upon the American mind. The ingrained prejudices and misconceptions of many generations give way with difficulty. Partial and one-sided views of religious truth, long maintained and defended, assume the guise of great principles to be conserved to the exclusion of other and complementary truths. How far these tendencies toward disintegration have been and are being overcome by broader Christian contempt, by the pressing demands of God's kingdom in these times and by the plain dictates of common sense, cannot be discovered until a test is made by just such an effort as this to come together. But who can tell but that God's Spirit has been at work more effectively in this matter than we are aware? This is a day of great movements and unexpected realizations. In other directions the dreams of the ages are coming to their fulfillment. We do not speak of the "impossible" now with the assurance we once did. Nothing that the good God and good men unite in desiring and striving for is impossible. We must therefore greet this and every honest movement toward that unity of the Christian Church for which Christ prays with the utmost hopefulness. And we Churchmen, remembering all the professions we have made, the vantage-ground we have claimed as a center of unity, and the really great responsibilities which our historic position and other sources of influence place upon us, cannot ignore such a movement because it does not come in just the way we had expected or desired. Our sincerity will be put to the test as well as our humility of mind when this issue comes. Our first care must be that we ourselves are prepared for an even partial fulfillment of what we have so earnestly advocated.

No man lives for himself alone. Whether we will or not, we are dependent on the exertions of others and others are affected by our good or evil acts. We belong to a family, a town, a State, a nation, to the great family of mankind. Absolute liberty is not possible even for the members of a family except as the liberty is guided by good will. If in a home each member considered himself alone, disregarding the wishes and welfare of others, the result would be destruction. That is the best society in which the law of the family is applied on the largest scale. The Golden Rule is the only law by which ideal society can be obtained. "We are members one of another."

Here and There

In Holland the anti-German feeling is beginning to run so high that it looks as though Queen Wilhelmina would have to make choice between her husband and her country. The former was a German princeling who has always retained his fondness for German customs and methods. At the time of the atrocities in Belgium he insisted on fraternizing with the German officers to such an extent that the Dutch Prime Minister warned him that unless it was stopped he would be deprived of his rank as an officer in the Dutch army, but he was so obstinate that he had to be put under restraint and has been practically a prisoner for the past three years. The Queen's decision will be awaited with interest.

The Wellesley College girls adopted a very practical method for meeting the exigencies arising from the labor shortage. They promptly turned in and began to do their own washing, janitor's work and dining-room service. Girls from the wealthiest families took their turns with those who had done such things at home. It is a pity that this democratizing process should be stopped at the cessation of hostilities. Why not let our colleges be places where all of our young people can get on a level for the four years of their attendance?

We are glad to note that the Virginia Methodist Conference has voted to retain the use of the words "The Holy Catholic Church" unchanged in the Creed. Of course, our Methodist brethren abandoning this phrase would not have affected its use in any way in the Episcopal Church, but the discussion of it and its final retention will lead to a wider and better understanding of the real meaning of the word "Catholic." This phrase has often been misleading to people in rural sections who have not appreciated the difference between Catholic and Roman Catholic. The Florida Methodist Conference, at its recent session, placed its women members upon equality with its men in the matter of voting rights on all questions, thus showing its responsiveness to the growing sentiment in favor of sex equality, which is now spreading throughout the world.

The boundary dispute between Peru and Chile is becoming less acrid and there now seems to be no danger of a clash of arms. At one time it looked as though the settlement of this dispute might be one of the pressing needs for the intervention of the League of Nations almost before that much talked of organization was ready for business.

An unexpected source of prophecy is found in the final words of the chapter on American independence in Green's Short History of the English People, where he says, "The distance that parted England from America lessens every day. The ties that united them grow every day stronger." This was written forty or more years ago. Last week Vice Admiral Sims said in London: "If I have my wish all of the English-speaking people in the world will celebrate Britain's Day by expressing the solemn determination that, for all time, they will live together in the same high spirit of good fellowship, mutual esteem and unity of pur-

pose, so whole-heartedly shown by the United States and British navies during the last eighteen months." Thinking people of both countries are heartily behind the English historian and the American fighter in backing these sentiments.

Statements of soldiers returning from France are in many cases condemnatory of the methods and practices of the Y. M. C. A. overseas. We have all contributed to Y. M. C. A. campaigns, and these statements are now becoming so frequent and so insistent that in fairness and justice to past and present contributors it would seem but proper that the Y. M. C. A. should render a satisfactory explanation, in justice to themselves as well as to persons on the outside who are trying to give earnest support to this organization.

Bible reading is said to be a habit that the boys will bring back with them from France. It is reported that no other book has been so often asked for by the soldiers in camp and at the front. Three publishing-houses in America, England and Scotland have been keeping their presses going day and night to supply the demand. The Great Book is now being printed in eighty-one languages, which makes it possible for almost every one in the world to read it in his native tongue.

In these times when women are performing so many of men's duties in offices, in munition factories and on the farm, it is very gratifying to note that they have by no means abandoned or neglected the essentially feminine art of knitting. We are told that they have turned out over 14,000,000,000 knitted articles in the past seventeen months. Such splendid effort as this will undoubtedly form a prominent feature of the future historians' account of the great struggle.

Letters to the Editor

In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letter to the Editor" will appear in our columns except over the signature of the writer.

THE CHURCH AT WAR.

Mr. Editor: Our title, "The Church Militant," I presume, is universally applicable and absolutely "fit."

One of the great lessons of the world war has been the necessity for "Unity in Command" in the States Militant. The principle itself is not popular among the people of democratic States. When Lloyd-George first pressed home the idea in democratic England he was nearly unhorsed as Premier. A few years ago an autocratic President of the United States, under any conceivable circumstances, would have been considered by Congress and the masses a lunatic dream! And yet the States at war by unavoidable demonstration in practice have with inexorable logic abolished the pet theories (under war conditions) to which our democratic souls so fondly cling!

The Millennial Church will be the "Church at peace." Until that happy

period arrives war conditions exist in the Church and much of the war principle of centralization in command and co-ordinate action is essential to the highest success. Witness results in Rome, Methodism, and Utah.

For twenty years I have studied this problem in my official relation to the whole of four large Middle and Eastern Dioceses—covering, approximately, fifteen thousand miles a year. My possibilities of examining our democratic theories in the Church's militant field have been great. Therefore, I must take issue with a writer in a late periodical who impresses upon his readers the fact that the authority of a Bishop should only be exercised under the practical direction or approbation of a "Board of Missions." He particularly stresses the "lay" activity on the Board.

Not being a Bishop myself, I may possibly be trusted to state my view of the Bishop's side of this question impartially. Not fond of controversy, I am, nevertheless, impelled to do so, as I consider the principle fundamentally wrong and open to every objection made to the same principle applied in the realm of the States "Militant."

Briefly the Bishop's prerogatives in the parish itself should be increased. Our President is a combination of both King and Premier as they exist abroad. The Bishop's function is very similar in the Church. His is the only mind in the Diocese whose vision is co-extensive with the Diocese and measurably comprehends the necessities of the Church at large. This vision is of immense value to him in Diocesan administration.

But setting "parishes" aside (in the interest of brevity), let us treat simply the "mission field."

Here the less limitation placed upon the Bishop's absolute freedom of action the better, and the canon law should be more explicit on this point. The Board of Missions should be defined as (at the Bishop's option) a consultative body only, controlling, however, all appropriations. This last power should be exercised very rarely and the circumstances should be very exceptional in which it is exercised at all, contrary to the Bishop's initiative.

Let us suppose a case in which by Canon the Bishop's powers of administration are divided with a "Board" constituted of clergy and laity.

The sweeping condemnation of this idea is the verdict of the States at war under similar but major conditions.

Let us analyze.

Under the above supposition you have a body of men (my experience has shown) who in many instances will consider that this Canon not only empowers but directs them to co-ordinate with their Bishop in his Diocesan administration. Admitting that all of them are the Bishop's peers and are entirely capable, in his place, of performing his duties—let us note results.

The Bishop's power of initiative and his genius for decision is impaired. Given (of course) good sense and tact, these qualities are essential to effective leadership. The Bishop's conscientious sense of responsibility—a great incentive to thought and prayer in every exigency—is diminished.

Again you have a body of men absorbed in parochial and business matters attempting a radical administration over a field of which they are (often) as ignorant in first-hand examination as they are of the geography of the moon. The question is not usually one of judgment or theory, but

also of knowledge of historical data, personnel and local conditions.

If our sundry "committees" or "boards" would always remember this and were duly modest no harm could result. But in every convention there are members whose sole claim to distinction is a critical attitude toward their Bishop and a disposition to form and express opinions on every topic, however ignorant they may be of the question at issue. Such men are a nuisance to every Diocese. If (as usual) they work for a board or committee position and are backed by a Canon they can seriously hamper their Bishop, impair his activity and confuse Counsel. Other members of the same body are often misled by an unreasonable ambition toward original action or statements of data wholly, or in large part, untrue.

Some ultra ecclesiastical democrat may indignantly repudiate these late lessons of States Militant, and eloquently declaim on the Bishop's "fallibility." True Bishops are not infallible. My twenty years, more or less, intimate association with them yielded many illustrations of this fact. But that is a matter of course and disproves nothing. However, taking our "American House of Bishops" as a whole, they are not surpassed in brain, heart or character by any body of men, lay or clerical, known to me. My position is the larger view.

It is not safe for us (those who endorse my position) to state that these critics of the Bishops are always misguided egotists. They are often the victims of preconceived theories sometimes correct. They are occasionally persons of misguided enthusiasm. However, I will say to such men:

First. Do not take yourselves too seriously.

Second. Remember, it is rarely safe to make a blanket application of theories based on exceptions. The very information you lack is essential to their wise application in numberless instances.

Third. And your Bishop (a man of superior brain presumably) may have gradually discovered that your theories are not correct.

To the Church at large I would suggest that—

Utilizing the States Theory so eloquently demonstrated within the last four years, we should stimulate our Bishop's sense of responsibility in his difficult and arduous labors. Increase his power of initiative and genius for decision, without which other gifts of the highest order are measurably useless. Afford him a free hand.

Let us give him all he asks in sympathy and help and call to his aid that higher wisdom which cannot err by remembering him, in constant prayer.

W. M. WALTON

Summerton, S. C.

SEND THEM TO THE MARINES.

Mr. Editor: A few weeks ago you kindly printed my appeal for magazines, papers, books and Christmas cards for the men of the United States Marines stationed in Cuba. It is now my privilege to acknowledge the generous response of your readers. I have received about 200 magazines and papers; about the same number of Christmas cards and a few books. One must actually live in a camp like this to realize the need for a constant supply of fresh reading matter. There are 1,100 men in this regiment and they are stationed in five different places. To care for each post adequately hundreds of magazines are needed, and

we cannot have too many books, all of which can be sent at small cost by mail from the United States. The burden of this letter therefore is an appeal to your readers to keep up the supply. The great war is happily over, but the Marines are still in Cuba and are likely to remain for an indefinite period. Will those who are now sending magazines and papers kindly note the change of address? It will save delay in delivery.

On the evening of Christmas Day we are planning an entertainment and Christmas tree for the boys at the different posts. We would like to be able to give a packet of American cigarettes to each man. Ordinarily the cost is prohibitive in Cuba, but the quartermaster has arranged to procure them from home. Contributions for this purpose may be sent, together with all reading matter, to

E. CLOWES CHORLEY,

Chaplain, Seventh Regiment, U. S. Marines, Santiago, Cuba.

December 3, 1918.

CRITICAL.

Mr. Editor:

In your issue of December 7th you say, "We could almost hear the Master say, 'These ye ought to have done, and not to have left the other undone.'" The reference here to Matt. 23:23 seems to show that you regard "the demand made for the country" as a "weightier matter" than the "sums assigned us for the Church's welfare" (including missions.)

Is that your attitude? I am the more impelled to ask it, as in a late issue of the paper, of the five calls upon Christians for money by the Bishop of Virginia, the war is put first and missions last.

BERKELEY MINOR.

South Richmond, Va.

(We cannot understand our correspondent's criticism. We mentioned first the demands made by the country and then those by the Church; just as the Master mentioned first the tithing of garden herbs and then the "weightier matters.") So by quoting His comment we said in effect, "These latter (tauta) we ought to have done, and not to have left the former (ekeina) undone."

Again, the Bishop of Virginia, in numbering the paragraphs of his letter, did not necessarily mean that the objects named were arranged in the order of their intrinsic importance. But if he did, surely the speedy winning of the war was at that moment the first duty laid upon us as a Christian people.—Ed. S. C.)

It is not necessary to cheapen the Church in order to advertise it. The deep seriousness of the Church's message and the vital forces of the soul upon which she calls are things too important and too majestic to be belittled by trivial catch words or by fanciful phrases of popular appeal.

If, however, the Church is not taking advantage of every opportunity which presents itself, of keeping the power of her call, the purpose of her life, and the places of her ministrations constantly before the minds of men, she is neglectful of a great agency which might be adding to and aiding her life of service.—The Church News,

BISHOP FUNSTEN.

Rev. E. Ruffin Jones, of Bruton Parish, Williamsburg.

As one who worked under the late Rt. Rev. James B. Funsten, as teacher, as missionary and as archdeacon, I would pay tribute to his memory.

The year books of the Church in their published statistics bear witness to his labor, but they do not tell of the man, or in the face of what difficulties results were obtained.

Traveling over an extended area of mountain and plain, by rail, by stage coach, and by wagon to mining camp, to Indian reservation and to isolated hamlet, in the face of many discouragements and popular indifference, by the sheer force of his abiding faith, his consecrated life, his persistent optimism, his plain common sense, his uniform cheerfulness and his untiring efforts, he has built upon the mountains of the West a church loyal to apostolic faith and filled with the spirit of the Christ.

His personality was, like a breeze from the hills fresh and vigorous. Genial of disposition, generous of nature, considerate of his helpers, big in body and in heart, of large outlook and larger sympathies, his character combined the high ideals of the East with the generous bigness of the West.

THE JERUSALEM ANGELUS OF
WORLD PEACE.

The Rev. Edmund Lee Woodward,
M. D.

"O Jerusalem, that bringeth good tidings, lift up thy voice with strength,"—Isa. 40:9.

It will rest with the Peace Conference at Versailles to determine the place and the official manner of making known to the world the actual moment of peace.

Herald that moment to all the earth first from Jerusalem, through General Allenby or another equally well chosen for the surpassing honor, and the dramatic and historic impress upon the spiritual imagination of the expectant peoples will be profound.

On the eve of the great Peace Conference, men and peoples everywhere, sobered and chastened by common suffering and sacrifice, are imbued not only with a larger consciousness that the fundamental principles of enduring world order and well being are liberty, equality and fraternity, but also with a deeper realization that these principles have their essential unity and power in man's spiritual relationship to God and to his brother man.

Such conviction will find statesmanlike expression at the conference and will govern its issues in so far as they are fruitful of beneficent and lasting results. All true hearts will crave for it recognition as the dominant note at that great moment in history when world peace, based on righteousness and justice, shall be proclaimed.

Every nation and kindred will acclaim that event in such striking fashion as will best appeal to its own spiritual consciousness. But all await expectantly, as the prelude to the civil and religious celebrations within the several nations, some unique and historic heralding of the world event, to witness the spiritual oneness of the race being manifested ever more clearly in the march of ages.

Though practical considerations determine the sessions of the Peace Conference in Europe, considerations of the most exalted sentiment call for its first heralding from Asia, the cradle of the human race, the home of three-fifths of the peoples of the earth, and the birthplace of all the great ethnic religions of mankind. This call is even more insistent for its first heralding from Jerusalem, located near the meeting point of three continents where the tide of contending nations from time immemorial has swept in relentless flood, visiting the devoted city with siege and sack and desolation of countless wars; yes, from Jerusalem, which through thirty centuries of turmoil and strife has enshrined an inextinguishable hope of the better day in her very name, Jerusalem—the City of Peace.

Jerusalem, the holy city, links the common heritage in spiritual idealism of the great monotheistic religions of Mohammedanism, Judaism and Christianity.

The heralding of world peace from Jerusalem will accord with many a sacred tradition that speaks with authority to the heart of the Mohammedan world.

To the Jewish world who can measure its import! What memories of ancient glory it will recall! What fulfillment of prophetic vision it will witness!

"And it shall come to pass in the latter days,
That . . . out of Zion shall go forth the law,
And the word of Jehovah from Jerusalem.
And He will judge between the nations,
And will decide concerning many peoples;
And they shall beat their swords into plowshares,
And their spears into pruninghooks;
Nation shall not lift up sword against nation,
Neither shall they learn war any more."

To the Christian world such heralding would have surpassing meaning. For to the Christian, Jerusalem is the city made holy by the feet of the Son of God and Saviour of the world. Into its gates He rode in prophetic triumph. There He preached the coming of the Kingdom of God on earth. There the supreme tragedy of Gethsemane and Calvary unveiled the power of the Resurrection and the glory of the Ascension. There the Holy Spirit came in fulness to abide with the new-born Church. There the blood of holy Christian martyrs was first shed. There crusading knights, devout pilgrims and saintly hearts have sought the most sacred spot on earth. And there the Apocalyptic vision saw the type of the New Jerusalem which shall be, wherein shall reign forever the Prince of Peace.

In this crisis of ages let Jerusalem first herald the dawn of the new era seen afar by her patriarchs, prophets, apostles and martyrs, and

Proclaim liberty to all the earth,
And to all the inhabitants thereof!

Yea, from Jerusalem let the Angelus of World Peace echo to an eager and listening earth the glad song of the angel hosts once heard on Bethlehem's hills hardby—

Glory to God in the highest,
And on earth peace among men.

A Peace of Jerusalem.

The Rev. Professor Samuel A. Wallis,
D. D.

The Rev. Dr. Edmund Lee Woodward, the rector of Grace Church, The Plains, Va., is a man who sees visions and has power to grasp what these signify.

The deliverance of Jerusalem, the Holy City, by the British Army under General Allenby last December, from the oppressive rule of the Turk, resulting in the glorious freedom which must be theirs forevermore, suggested to him a great thought in connection with the declaration of a just and righteous peace which will follow the conference of the allied powers about to be held at Paris and Versailles. Recalling the words of Isaiah found in the second chapter, "It shall come to pass in the latter days that . . . out of Zion shall go forth the law, and the word of the law from Jerusalem," etc., Dr. Woodward feels that the time has come for acting in accordance with the suggestion of that prophecy. We have passed through an Armageddon, the most tremendous war the world has ever seen, and as Jerusalem is now free, while the peace deliberations must take place at Paris, an arrangement should be made that the declaration of peace should first be proclaimed from Jerusalem. Through the opportunities now afforded by the electric cables, this could be easily accomplished, and this honor be given to the City of the Great King, which was once, and may be again, the joy of the whole earth.

Such an idea as Dr. Woodward has brought to the front in America is pervasive. So far as we know, it has been first proposed in England by the Rt. Rev. George W. Kennion, D. D., Lord Bishop of Bath and Wells, who uses the following inspiring words "Why should not the proposal be made that not in Berlin, not in Paris, not in London, not even (though the share of America in the results of this war is likely to be so remarkable) in New York or Washington should the Articles of Peace be signed, but that the Ratification of Peace should be known significantly as 'The Peace of Jerusalem.' What this might mean for the whole world it is beyond one's power to measure. But such a peace would have a sanctity no other peace could give it, and we might well believe it would bring the world nearer to heaven."

We feel sure that such a striking proposal as this, suggested by Dr. Woodward in this country, and by Bishop Kennion in England, will attract the thought and sentiment of Christian people everywhere, and make the announcement of peace from Jerusalem, an epoch in the history of the world.

RECORDS AND MEMORIALS OF
OUR MEN AT WAR.

Secretaries of many of the missionary societies, and Christian leaders whose names are familiar to the public, including the Rev. Dr. S. Parkes Cadman, the Rev. Dr. John Timothy Stone and Bishop Gailor, of Tennessee, report the receipt of letters asking advice about disposition of war records and memorials collected by the churches. If these letters are correct indications, congregations have gone into the matter of collecting records of their members with remarkable thoroughness. Some say they have large portraits of every man enlisting, splendid photographs of going away scenes, and copies of military orders

affecting their own boys. To some have been sent, or are pledged to be sent, souvenirs from the front, and especially letters that have been written by French and English people who became acquainted with their men, entertained them in their homes, or visited them while ill, perhaps dying.

These secretaries and ministers admit themselves unable to suggest adequate action, beyond writing in all cases to preserve the records until some common plan develops. All agree that churches must keep war records, and place them where they can be seen by the public of all future time. Advice given so far includes the building of a room, to be known as the "war room," in which records are to be kept. Some cities have canvassed the plan of a building for all records. The subject has just opened up, and there is a chance for some genius to come forward with proposals that may stick, like the service flag and its form. As a rule, tablets on church walls are not favored, neither are expensive and showy monuments.

BISHOP RANDOLPH.

III.

As Theologian and Churchman.

Rev. Randolph H. McKim, D. D.

His attitude toward the Bible was typical of that combination in him of the rational theologian with the inextinguishable champion of the faith once delivered to the saints. The Bible was to him the record of God's revelation to man. It was the Rule of Faith and of Life. Its writers were inspired men. The Creeds were to be believed because they could be surely proved by Holy Scripture. The book was to him the Lamp of Light and Truth and Hope.

The New Testament was "the foundation of inspiration." And yet he saw that the doctrine of the verbal infallibility of the Bible could not be maintained and need not be maintained. He says: "It has invited the greatest and the humblest minds to its pages, opening springs of divine sympathy and lessons for the lives of men and nations, and living waters of spiritual life for the earnest souls." "The conflicts of the past have left the Bible not only unharmed, but have been overruled as a means for widening its circulation and deepening its hold upon mankind." He was, moreover, a friend of the free and unfettered investigation and criticism of the Scriptures. The higher criticism, when reverently and wisely used, was, in his view, an instrument of developing the truth of revelation. But on the other hand, as a Christian scholar, following the light of reason, he wholly rejected the conclusions of that boastful and self-confident criticism which, building on conjecture rather than fact, destroyed the credibility of the Bible as a record of the revelation which God has made to man. In this connection it is interesting to note his discriminating estimate of the "German mind" as a "strange combination of sincerity and candor, with unconscious lack of reverence and the tendency to gravitate to one idea; with ingenuity as distinguished from logical and practical reason." The Bishop agrees with Bishop Lightfoot that "it is impossible to maintain intellectual respect for writers who, upon a subject of such import and dignity as that of Biblical criticism, commit themselves to irreverent and irrational fancies."

I may here call attention to the fact that though an ardent defender of the ecclesiastical principles of the English Reformation, and firmly believing that Episcopacy was surely grounded in Holy Scripture and ancient authors, Bishop Randolph, like Dr. Huntington and Phillips Brooks, did not accept the extreme dogma of Apostolic Succession, and its corollary the exclusive validity of Episcopal Ordination. In his opinion that dogma had no foundation in the New Testament or in the most ancient fathers, and had never been incorporated in the Prayer Book. He saw that it was a fatal bar to Christian unity and that it fostered ecclesiastical and spiritual pride. Like Bishop John Henry Hopkins, he recognized the Evangelical Protestant Communion as Churches of Christ. As to their ministers, this is what he said in a charge to his Diocese in 1908: "They are our brethren, as heralds of the Cross, preaching Christ and ministering the Sacraments which He ordained to carry His Gospel to the ends of the earth."

*** As an illustration of his philosophical method, I may point to his way of treating the origin of Mariolatry and Saint Worship. He is not content to show that they have no ground in the New Testament or in the historic faith of the Church, but, noting that they were "coeval with the Docetic Exclusion of human nature from the Person of Christ," he sees in them "pathetic efforts of the Christian consciousness to supply the vacant throne of the human Saviour."

My attempt to present to you a portrait of Bishop Randolph would be inexcusably inadequate if I failed to point out that through his whole ministry of sixty years he stood forth as an exponent and defender of the English Reformation, and as an uncompromising opponent of any and every attempt to shake the Church from her Protestant moorings.

He presents as noble a picture of the Reformation as I remember to have seen. "By the Reformation the doors of the close corporation of the ecclesiastical organism were broken down. Thought and religion were left free to the open air, and reason and faith resumed their functions in the act and responsibility of belief. The family and the State reasserted themselves as divine institutions, and not the creatures of the Church. The Reformation was a return to the ideas of the New Testament, which had been practically suppressed by the abnormal growth of external authority in the mediaeval forms of Christianity. It placed history on a new basis. It amounted practically to a re-proclamation of great Christian ideas; the essential spiritual equality of men in their equal nearness to God; the single mediatorship of Christ between God and man; the truth that there is nothing common or unclean in human life, or nature, as God ordained it."

Nevertheless, Bishop Randolph did not attribute perfection or finality to the Reformation. He realized its limitations. He saw its failures. But, after all, he was a Protestant, and he held it a sacred duty to defend the Protestant character of the Church of which he was a minister. He was a lover of peace, but he loved truth yet more. Far from condemning controversy, he believed, with Phillips Brooks, that controversy conducted in the right spirit is one of the noblest occupations of the human mind. And so in all the great controversies in which the Protestant truth was involved, from the time of John Henry

Newman to this day, he bore a brave part. As to the Oxford Movement, he saw that it involved both doctrinal and ritual novelties that fatally disturb our peace. As to the mediaeval ritual, which came in like a flood a generation or more ago, he set his face against it as the enemy of spiritual religion. As to the bringing back of the Mass into our Sanctuaries, and the Reservation of the Sacrament, and Eucharistic Adoration, and Fasting Communion, and Auricular Confession, and Invocation of Saints, and the doctrine of Purgatory, he repudiated them all with indignation as disloyal attempts to restore the mediaeval sacerdotalism which had been definitely cast out at the Reformation.

*** Do you realize the force of this clear fact in Bishop Randolph's life? Here is no shallow partisan, no mere fiery zealot, battling for the Protestant character of this Church. No, but a profound thinker—a disciple of reason and Scripture—a student of history—a careful investigator—a man who looked into the causes of things—one who understood human nature—a man of moderation and tolerance—a man who loved peace. And yet during all his long life he consistently opposed every movement which had any tendency to bring back the system of mediaeval doctrine and ritual which the English Church cast out at the Reformation.

What a record our noble Bishop has left! Two and eighty years in which the pure light of his Christian life has never ceased to shine! Sixty years during which he has in simplicity and godly sincerity preached the everlasting Gospel! Sixty years of strong and faithful testimony of the Revelation of God's Love and Grace in Jesus Christ! Sixty years of brave and stalwart championship of the truth of Holy Scripture against the errors and perversions of men! He stands before us the very embodiment of a knightly soul, clad in the armor of righteousness, loyal to every truth of God, yet the dauntless defender of every right of man which reason and conscience may justly claim. A man of most winning personality, whose gifts and attainments are consecrated to God; a great preacher, yet always the lowly messenger of God; a rational theologian, yet the foe of Rationalism; reverently accepting the inspiration of the Bible, yet rejecting its verbal infallibility; a disciple of the Reformation, yet repudiating its excesses and recognizing its limitations; a defender of the Catholic Creeds, yet refusing the yoke of ecclesiastical authority; a loyal son of the Church, yet the champion of liberty; contending earnestly for the Faith once delivered, yet vindicating freedom of thought—such, as I see him, was the Great Bishop of Southern Virginia.

CONSOLIDATION OR REMOVAL OF DOWN-TOWN CHURCHES: A BETTER WAY.

Eugene M. Camp.

The management of properties devoted to Christian uses in down-town districts of great cities is a delicate task. It is also important. In New York City, in the Madison and Union Squares and lower Fifth Avenue part of Manhattan Island, three once-famous Presbyterian churches have gone out of existence within the past few months, and from the foundation of one of them has arisen one Presbyterian church, with property and endowment of \$4,000,000. It is now seeking to induce the Rev. Dr. John

Timothy Stone, of Chicago, to quit that city and come to New York as pastor. The name of the new church is the First Presbyterian. There was an Old First, but it is dead. The new First is new.

In the district ministered to by the three former Presbyterian churches, appealing to the same people, are Ascension, Calvary, Grace, Holy Communion, St. George's and Transfiguration Episcopal parishes and Trinity Chapel, not to mention St. Esprit, the French church, and St. Mark's, which appeals in part to the same field and people. Two questions arise:

1. If this Presbyterian consolidation, and the attempt to make one big church, is unwise, why did Presbyterians do it?

2. If it is wise, why don't Episcopal parishes consolidate? If not all of them, then some of them?

One of the above Presbyterian churches, the Madison Square, of which the Rev. Dr. Charles H. Parkhurst was for several decades the pastor, occupied one of the best sites in all America from which to reach people. It fronted Madison Square, around which are fifty times as many people, perhaps a hundred times, as when Madison Square was the center of beautiful residences of influential New York. Lines of transportation from upper Manhattan, from Brooklyn, are ideal—rapid and near. The plant was new, its appointments perfect. It is sold and is to become an amusement center for an insurance company.

A high Church makes a low man, and a low Church makes a high man. These are laws which Presbyterians and some other people have never learned. Reckon land and building consecrated to God as belonging to God, and teach children the sacredness, the inviolability of God's ownership, and when those children come to maturity, possess resources, and are asked to help God keep His possessions, they respond. More than that, they protect. Teach, on the other hand, that property is merely dedicated, that the Church is a spiritual entity and no more, the Church as an institution is regarded as so low that it is told to go where it can exist if it find it cannot exist where it is. And it goes. A high and inviolate visible Church is much to a low man. A low and simply convenient Church is little to a high man.

The three Presbyterian churches in the Madison Square district retained their pastors for many, many years. Two of them outlived their usefulness years and years before they resigned and were pensioned on \$8,000 a year each. The third was not pastor so long, but his work was the same. One of the three was honored as few men in New York are for his personal worth, and for his tremendous service to city, to Foreign Missions, to the poor of the lower West Side. He quitted his pastorate to the regret of many, and left a work in far better shape than those of the other two. The latter were mere shells. The weakest of the five Episcopal churches in the district is several times stronger in work, in plans, in leadership, in service, than the two together.

Relatively, small churches are more effective than large ones. But small or large, it is essential that parishes, like business houses, have virile leadership, scientific management, and, above all, life, touch with folks, open doors. Churchmen do not need to be reminded of the records of Ascension, Calvary, Holy Communion, Grace, St. George's, Transfiguration and Trinity Chapel.

The French Church is in a class by itself because of language, and St. Mark's was never more alive.

Consolidations of churches do not consolidate. Properties are put together, but people are not. And properties do not make parishes. If studies of conditions obtaining in Boston, in Philadelphia and for many years in lower New York and in Brooklyn count as guide or point any lesson, the Presbyterians in New York have made a mistake. As a religious body they have crippled themselves in such way as years will not make good. It is not wise for Episcopal parishes to follow their example. The proper course is to work all existing plants to the utmost, and to work them by and for the people of their communities, all forms, all places, all ways. If hard lines fall to any of them, which lines do not appear as yet, then the remedy is to hold on because they "never learned how to retreat."

The problem of the management of Church properties in relation to a city's squeeze in the shape of high land values and changes of population, is important beyond present conception of Christian leaders. Episcopal Church management, while far from perfect, is the best yet devised. Therefore, for the sake of God and New York, and not to exploit the Episcopal Church, let it go without delay into the fields abandoned by these Presbyterians, at least by searching out the people who are still in them in larger numbers than ever before.

The Great Commission

THE SAN JUAN INDIAN MISSION IN NEW MEXICO.

Mr. Editor:

A circular letter from our Indian Mission near Farmington, to people in New Mexico, is, as I feel, worthy of wider notice. I therefore make extracts from said letter:

"Let us of this Missionary District of New Mexico be reminded of the helpless, pitiable condition of the Navajo Indians within our borders, who dwell as strangers in a country that was once all their own, subjugated, broken in spirit, existing miserably here and there, on a barren reservation with no hope that their country will ever be restored to them."

"Recently the dreadful scourge of influenza swept over the reservation, carrying death and desolation to unknown numbers of Navajos, and the end is not yet. Surely the Church will rejoice to know that the San Juan Indian Mission-Hospital has been a refuge to many of those stricken, and that through the ministrations of the staff the lives of no fewer than twenty-seven Navajos were saved. They came, the sick and the well, young and old, long distances, in desperate haste to reach the mission, knowing that no other place would be opened to receive them. All the sick were taken in, even though some had to be made as comfortable as possible in tents, and others had to be placed on the floor of the wards."

"Thirty-two patients have been cared for on the place since the 20th of October, and still they come. Medicines and directions for the care of the sick in their hogans were given out to more than we could number during those busy days. The dead were buried from the mission, the sorrowing given some

small comfort, and the hungry fed. The experiences gone through on those worst days will pass into the mission history."

"Here Navajos no longer question why we are here. The mission is to them 'the medicine house,' the missionaries their good friends sent by 'a god in the East' to heal and to teach them."

The Superintendent of the Navajo Mission then goes on to say: "The work has already outgrown our facilities and resources. Our present income is no longer adequate to its support. If we are to labor on, we must have help, and the help must come quickly."

The Spirit of Missions for November contains an article by Bishop Howden on the work in New Mexico, including this work among Indians. The Navajos are now the largest Indian tribe in the United States, about 13,000 of whom are in New Mexico. Difficulties in reaching them are many. But the need is great. As Bishop Howden has said: "To bind their wounds, heal their sicknesses and show by deeds of kindness the Christian gospel in action offers the surest way for bringing them to a knowledge of the Christ."

D. A. SANFORD.

One very practical way of doing two good deeds at one time is to send subscriptions to the Spirit of Missions as Christmas presents. In this way your Christmas gifts will last the whole year, and at the same time you will be materially helping the cause of missions and establishing one more point of contact between the Church at home and our 2,800 missionaries scattered in all parts of the world. A subscription costs only \$1 a year.

An attractive Christmas card will be sent just before Christmas in your name stating that the magazine will come for twelve months with your greetings. Address the Spirit of Missions, 281 Fourth Avenue, New York, N. Y.

Church Intelligence

Closing the Treasurer's Books: Notice From Mr. King.

To the Editor of Southern Churchman:

May I briefly encroach on your valuable space in order to say to all contributors to the missionary work of the Church, through the Board of Missions, that the books of the Treasurer will be closed for the year on the evening of December 31, 1918. We will be glad, however, and will take pleasure in doing so, to give credit, on this year's business, for all remittances received after December 31st, provided their envelopes bear the post-office mark of December 31st or of an earlier date.

GEORGE GORDON KING,
Treasurer.

The Church Pension Fund.

After the meeting of the Executive Committee of the Church Pension Fund, on November 26, 1918, the grants in force by the fund to the clergy and their families are exhibited by the following table:

Age pensions.....	\$ 60,573.06
Disability pensions.....	24,500.00
Widows' pensions.....	23,450.00
Orphans' pensions.....	3,700.00
Total	\$112,223.06

General Clergy Relief Fund
grants assumed..... 111,877.00
Diocesan Fund grants as-
sumed 52,015.00

Grand total.....\$276,115.06

The number of widows' pensions granted at the October and November meetings was unusually large, owing to the fact that a number of clergy succumbed to the influenza epidemic and the pneumonia which so frequently followed it. One of the cases was of exceptional pathos. A young and vigorous clergyman in a diocese of the Province of Washington died suddenly, leaving a widow and four children under the age of seven. Pensions were immediately granted to them and eventually this pension will amount to \$900 per year, which, while not large, will be of material assistance in a growing family.

Bishop Johnson and the Temperance Society's Call.

My Dear Bishop Courtney:

I have been disappointed that my name does not appear among the list of bishops approving the call of the Church Temperance Society and the request that Sunday, November 24th, be especially used throughout the Church to call attention to the urgency of the liquor traffic reform. I signed the letter promptly when it was received by me, and forwarded it to your office. I should not like to be classed among those who feel that it isn't worth while for the Church to speak "out loud" in this matter.

Yours faithfully,

FREDERICK F. JOHNSON,
Bishop Coadjutor of Missouri.
St. Louis, Mo., Nov. 25, 1918.

Meeting of Central Council of G. F. S.

The Central Council of the Girls' Friendly Society in America held its thirty-second annual meeting in New York City on November 20 and 21. Although, owing to the epidemic in October, there was a postponed meeting, the attendance was larger than the average. Officers and representatives of the society were present from Los Angeles, California, Michigan, as well as from other nearby dioceses. The Corporate Communion of the society was held in the Church of the Epiphany on Wednesday morning with Bishop Courtney as celebrant. Bishop Burch opened the Council with prayers and address of welcome.

The society in general has lost by death many valued associates during the year, and letters of sympathy were sent to the families of Mrs. Townsend, the foundress of the society in England; Mrs. Martin, President of the Canadian G. F. S.; Miss Mary Benson, a life member of the American Council; Miss Niebuhr, Miss Houston and Mrs. George Lindsley Burr.

Subjects of importance were freely discussed at the meetings, and in some instances decisive action taken. In adopting a new Constitution, members may now be given a vote in Diocesan Councils, and if the Diocese so orders, the vote is not limited to communicants of the Church. A change in Central Rule 111 was proposed. This subject is so vital to the work of the organization that no vote was cast upon it at this time. The society will consider it in all its hearings for one year when the matter will again be presented and voted upon. Biennial instead of annual meetings will now be held and Provincial Conferences are ordered. Great interest was shown in

the work accomplished through the War Emergency Committee, with Mrs. Harold Browne, of Newport, Chairman. The officers were, with two exceptions, re-elected. Miss F. W. Sibley, of Detroit, is again President. It is a matter of regret that the vice-presidents of the Second and Fifth Provinces, Miss Marshall and Mrs. Gregory, were unable to continue in office.

The meetings were held in the parish rooms of the Church of the Epiphany. Luncheons and teas were served in the New York Diocesan office and the Epiphany Church rooms. Mrs. George A. Helme gave a reception in her home to the Central Council and all visiting and Diocesan associates. Miss Hadley, President of the New York organization, gave a dinner to the Executive Committee, G. F. S. A., at the City Club.

Armenian and Syrian Relief.

Nation-wide Drive for \$30,000,000 January 12-19.

Last April the American Committee for Armenian and Syrian Relief projected a nation-wide campaign for the dates of November 23-30, 1918, for the purpose of securing adequate funds to meet the winter's relief requirements.

These dates were determined upon in conference with Y. M. C. A. leaders and other officials and were chosen for the purpose of avoiding conflict with the other financial campaigns at that time scheduled for the early autumn.

Later developments and enlargements of the United War Work Campaign for the later dates of November 11-19 resulted in a resolution by the American Committee for Armenian and Syrian Relief.

1. To postpone the Armenian-Syrian Relief Campaign and give all possible assistance to the United War Work Campaign.

2. To realign the Relief Campaign for the dates of January 12-19 in order to secure the fullest possible cooperation of the national organizations, committees and workers engaged in the War Work Campaign.

The figures show a destitute refugee body of nearly four millions within the field of operation of this committee, of whom at least 935,000 are within reach of our agents.

At least 400,000 of the accessible destitute are children without fathers, and many of them without mothers.

The committee has taken as a basis, minimum costs as reported by our distributors and others personally acquainted with local conditions in the areas of destitution. The largest possible allowance has also been made for the development of self-support through industrial relief. The minimum budget with which to meet the most urgent needs of the winter and early spring, by the most conservative computation, amounts to \$30,000,000.

The closing day of the campaign, January 19, by the old Gregorian calendar is Christmas Day, as observed by the Armenians and the Eastern Church. The funds will be at once cabled as America's Christmas gift to the widows, orphans and destitute of Bible lands.

All printing, postage and administrative expenses, even the cost of cabling the money, are met privately without deductions from contributions. Address 1 Madison Avenue, New York.

Work Among the Deaf.

The closing of the churches during the influenza epidemic affected the Church's work among the deaf, like all other Church activities. The Rev. H. C. Merrill, missionary to the deaf in Washington, D. C., and the Virginias, was unable to hold any services in October after the first Sunday in the month because of the ban. However, he made an extended trip through his field during the month to visit the people. Quite a number of the deaf and their families were victims of the disease, and there were several deaths. With the reopening of the churches in November services were resumed, and since then the missionary has been endeavoring to make up for lost time.

The schools for the deaf at Staunton, Va., Romney, W. Va., and Newport News, Va., have been visited and talks given to the pupils. The Romney school was hard hit by the influenza epidemic, 180 pupils being ill at one time, and three deaths occurring, but the other two schools had no cases of the disease.

The missionary has been fortunate in securing the assistance of a student of Gallaudet Collège as lay-reader in Washington, D. C., which permits of services being held every Sunday, instead of every other Sunday, as for some time past, on account of the missionary's necessary absences from home. Now the lay-reader takes the services during his absence, and the good effects of the change are already noticeable.

Rev. Mr. Merrill enrolled as a "four-minute man" with the United States Office of Public Information. Although, of course, he cannot give talks in theatres and other large public gatherings, he has given short talks to the deaf on various subjects of national interest whenever opportunity offers.

Those who knew the late Rev. Austin W. Mann, pioneer missionary among the deaf, will doubtless be pleased to know that his widow, who had been seriously ill for a long time, has in large measure regained her health. She is now in Florida, to escape the rigors of the winter in the North.

VIRGINIA.

Rt. Rev. R. A. Gibson, D. D., Bishop.
Rt. Rev. W. C. Brown, D. D., Coadjutor.

Burial of Bishop Funsten.

The funeral services of the late Rt. Rev. James B. Funsten, D. D., Bishop of Idaho, were held in St. Michael's Cathedral, Boise, on Wednesday, December 4th. The remains were brought to Richmond, accompanied by the Rev. Alwald Chamberlaine, Dean of the Cathedral, and the Bishop's family. Arriving in Richmond on Sunday night, the body was taken to St. James Church, and on Monday morning a short service was held in the church, conducted by Bishop Gibson, Bishop Beverley D. Tucker, of Southern Virginia, and Bishop-Coadjutor Brown, assisted by Dean Chamberlaine. Interment was made in Hollywood Cemetery. The clergy of Richmond, representatives of the vestry of Christ Church, of which Bishop Funsten was sometime rector, and other personal friends, served as pallbearers, active or honorary.

The Every Member Canvass.

The Every Member Canvass in the various Richmond churches was reduced to a state of uniformity this year by the action of the Richmond

Clericus in deciding to have it in every church in the city on the second Sunday in Advent. The advantage of this plan is that it gave an opportunity to instruct the canvassers, and arouse a wide interest in every congregation. A committee of the Clericus secured the services of the Rev. Dr. Robert W. Patton, who held a special service for the canvassers on Advent Sunday, and arranged a number of missionary conferences in one of the large churches throughout the week, so that people's minds were directed to things of the Lord, and the canvassers were relieved of making explanations. The results from this method are not yet ascertained, but the feeling is unanimous among the Episcopalians of Richmond that the plan will accomplish far more than has ever been achieved heretofore.

The Rev. G. Peyton Craighill, rector of Epiphany Church, Barton Heights, Richmond, has resigned to accept a call to St. James Church, Leesburg, and expects to take charge about the middle of January.

The Bishop visited St. Mary's Church, Goochland county, on Sunday morning, December 8th, and confirmed a class of four presented by the Rev. Dr. Lacy.

ASHEVILLE.

Rt. Rev. J. M. Horner, D. D., Bishop.

The Valle Crucis Industrial School.

A committee of ladies has been organized in the Dioceses of South Carolina, North Carolina and the District of Asheville to raise a sum of several thousand dollars to meet a pressing emergency to enable the school to continue its good work, and also to secure funds for its regular support until the income from its industries shall make such additional help unnecessary. The school has a property valued at about \$65,000, and about one hundred and twenty-five boys and girls from the Southern Appalachian Mountains are being educated there. It is under the control of a Board of Trustees of which Bishop Horner is President, who will furnish any information desired. Contributions are solicited, and should be sent to Mrs. F. P. Bacon, Treasurer, Tyron, N. C.

WASHINGTON.

Rt. Rev. A. Harding, D. D., Bishop.

Drive to Pay Off Mortgage and Increase Endowment.

Something like twenty years ago the Parish of the Ascension, Washington, D. C., was forced to execute a mortgage for \$20,000 on the church property for the payment of the accumulated indebtedness, although the church had been fully paid for and consecrated.

Last June, at the suggestion of the rector, Rev. J. Henning Nelms, D. D., a drive was inaugurated to raise enough money to pay off the unpaid balance of the mortgage amounting to \$10,000 and to increase the endowment to \$20,000 so that the income from that fund might be used for current expenses. Dr. J. K. Haywood, a layman of the parish, undertook the task. The effort has met with great success. Something over \$18,000 has been already pledged, although the drive was pushed during the months of June and July only. Since then it has been in abeyance for patriotic reasons, namely, the Liberty Bond and War Work Drives.

The canvass will begin again at once, and as not more than half the members of the parish have been asked to contribute, those having made the canvass feel safe in saying that the full amount asked for, namely, \$30,000, will be obtained. The contributors to the drive belonged to all denominations, creeds and shades of religion. About one-third of the five hundred persons who have pledged are people who have no connection with the parish, but who believe that the work being done here is worth while.

Grace Church: A "drive" is being made to raise the debt of \$3,350 on Grace Episcopal Church, Ninth and D Streets Southwest.

Grace Church is one of the oldest parishes in the city, and has taken on new life during the rectorship of the Rev. Meade Bolton MacBryde. Improvements to the church property have been made, and the list of communicants has about doubled.

WYOMING.

Rt. Rev. Nat. S. Thomas, D. D., Bishop

The churches in Wyoming have suffered severely from influenza, but have rendered noble service in this time of affliction. The quarantine still exists in many portions of the State. The clergy are working valiantly to relieve conditions in their communities. Several of our missionaries have suffered from this pestilence, but we are thankful to God that they have been spared to us.

The Rev. Hiram Reese Bullis died in Santa Monica, Cal., on Wednesday morning, November 20. With his death there passes from our midst one of the few clergy of whom it may be said that he passed his entire ministry in the missionary field. Mr. Bullis served as missionary and Archdeacon to Western Colorado until ten years ago, when he came to Wyoming as missionary in charge of St. Paul's Church, Evanston, where he rendered most faithful and earnest service until his failing health necessitated his removal to California. Mr. Bullis, however, retained his canonical connection with the Missionary District of Wyoming. He served as the Secretary of Convocation for several years, and was most active in the work of the district. A host of friends mourn the loss of this devoted and saintly servant of the Church.

Rural Parish formed: On November 1 a great step toward self-support was taken in the creation of the Rural Parish of Park County, composed of Christ Church, Cody; St. Andrew's, Meeteetse; and St. John's, Powell, under the rectorship of the Rev. Alan R. Chalmers. In his convocation address in June the Bishop outlined the plan he had in mind for the formation of rural parishes throughout the district. The idea was taken up and vigorously prosecuted in Park County, with the result that three mission stations have been combined in such a way as to take upon themselves the whole burden of their maintenance, including the rector's stipend, traveling expenses, apportionment, and all other charges. The relief to central funds has been very great and the stimulus given to local endeavor is beyond measure. It is hoped that another such parish may be developed in the near future, in close proximity to that of Park County.

St. John's Hospital, Jackson, is the fortunate recipient of a gift of ten thousand dollars, through the good offices of Dr. C. W. Huff. The giver of this fine contribution desires to remain unknown, but he has been tendered the sincere thanks of the community which he has so greatly benefitted. The sum is to be used in the enlargement of the building, the installation of steam heat, and general additions to the equipment.

The sympathy of the district goes out to Mr. John Hay and his family, of Rock Springs, in the loss of his son, Archie Hay, who was killed in action in France early in October. Mr. Hay is the District Treasurer and is very prominent in all works of the Church. Archie Hay was a communicant of the Church of the Holy Communion, Rock Springs, a young man of sterling character, and an inspiration to all who knew him.

NEW YORK.

Rt. Rev. David H. Greer, D. D., Bishop.
Rt. Rev. C. S. Burch, D. D., Suffragan.

Churches and the Liberty Loans.

The Liberty Loan Committee of the Second Federal Reserve District, speaking, it is understood, for all committees, has issued a statement addressed to churches and church officers, setting forth what the committee calls the splendid services rendered by churches in the Fourth Liberty Loan. The statement points out that the work of churches was not to sell bonds, but to help create a morale that would result in such sale, and to spread information concerning the needs for money, and aims of the war. The committee states that ministers made many valuable suggestions, which it acted on, and that these suggestions, put into tangible form, were made the basis of many appeals which bishops and other officials sent out in endorsing appeals.

The committee acknowledges help from the churches in opening their pulpits and societies to the Bishop of Birmingham, the Bishop of Oxford and the president of the National Free Church Council of England and Wales. The committee professes to believe that the co-operation of churches, Protestant, Catholic and Jew, in promoting the Liberty Loan helped forward in some considerable measure the efforts toward Christian union. In single reserve districts as many as 12,000 ministers and church workers were engaged.

Adeste Fideles, a mystery play that wonderfully tells the Christmas story, has been written for St. Faith's Sunday School by Marie E. J. Hobart, author of St. Agnes Mystery Plays. The children are busily rehearsing the play, which is to be given at Synod House on Saturday, December 21st, at 4 o'clock. The mystery makes the beauty and wonder of the coming of the Christ Child very real to the girls and boys taking part in it, as well as to the audience. On December 21st the audience will consist mostly of children, for St. Faith's Sunday School has invited its neighbors, and members of St. Michael's, All Soul's, the Sheltering Arms and St. Mary's Sunday Schools are expected to fill Synod House.

LOUISIANA.

Rt. Rev. Davis Sessums, D. D., Bishop.

Brotherhood of St. Andrew: Annual Meeting of the Diocesan Assembly.

The annual meeting of the Diocesan Assembly of Louisiana of the Brother-

hood of St. Andrew was held on St. Andrew's Day, November 30th, in the parish house of St. Paul's Church, New Orleans. An excellent supper was served by the ladies of the parish, after which the meeting was called to order by President George M. Rogers. The President read his report showing that the various chapters in the city had undertaken work amongst the soldiers and sailors at the camps and naval stations near the city throughout the year, giving entertainments and assisting in religious services on the third Sundays in each month. The chapters, through donations from members of the various parishes, had succeeded in raising sufficient money to purchase a Saxon touring car, which is to be used for Brotherhood work in the State, and especially at the present time by Mr. Edward A. Shields, Camp Secretary of the Brotherhood at Camp Beauregard, near Alexandria. Reports from the various chapters represented showed that they had been active throughout the year. After the transaction of business the meeting was addressed by Lieutenant Commander Chase, of the Algiers Naval Station. He related his experience in the transport service of the country conveying troops to France, and showed the great part this country had in the late war. Admiral Milton, of the Algiers Naval Station, was also present, and related some of his experiences in the service of his country.

The election of officers for the ensuing year took place, resulting in the following being elected:

President, Mr. George M. Rogers; Vice-President, Mr. B. N. Davis; Treasurer, Mr. George W. Leland; Secretary, Mr. Charles Dorhauer; Honorary Chaplain, Rev. A. Gordon Bakewell; Chaplain, Rev. Menard Doswell, Jr.

There were thirty-three persons present and a most enjoyable evening was spent. An unanimous vote of thanks was given to the ladies of St. Paul's Church for their gracious hospitality, and regret expressed that the Rev. Alfred R. Berkeley, rector of St. Paul's, was unable to be present on account of a death in the family.

Mr. William J. Montgomery, for many years a vestryman of Trinity Parish, New Orleans, entered life eternal on Wednesday, November 6th. Mr. Montgomery, when he retired last April, had served on the vestry for twenty-four years, a service marked by loyalty and devotion to the parish. For the greater part of the time he was a member of the Building Committee, and was helpful in the building of the parish house and the new rectory, and in the renovation of the interior of the church.

WEST VIRGINIA.

Rt. Rev. W. L. Gravatt, D. D., Bishop.

The Rev. Jacob Brittingham, D. D., rector of St. Luke's Church, Wheeling, is at present in the Ohio Valley General Hospital, where he has undergone a very trying and delicate operation. Dr. Brittingham's condition was considered so serious that his physicians deemed necessary to act promptly. The operation was successfully performed, and Dr. Brittingham's many friends will be glad to learn that his condition is considered satisfactory. He is improving steadily and, so far, indications are that he will soon be convalescent.

The Rev. Robert E. L. Strider, rec-

tor of St. Matthew's Church, Wheeling, is now quite well, after having been in the hospital sick with influenza for the better part of two weeks.

The services on Thanksgiving Day were fairly well attended at all the three Wheeling churches, considering the inclement weather, rain fell heavily during the morning. The usual offering for Sheltering Arms was taken. The Rev. J. Logan Fish, rector of St. Andrew's Church, held early service, and delivered an address on Thanksgiving at St. Luke's at a later service, Dr. Brittingham being unable to be present.

PITTSBURGH.

Rt. Rev. C. Whitehead, D. D., Bishop.

The Rev. Dr. Floyd W. Tomkins, rector of Holy Trinity Church, Philadelphia, visited Pittsburgh on Monday morning, December 2d, and spoke to a body of three hundred ministers, making up the Pittsburgh Ministerial Union, on the subject of "Evangelism." This Union is reputed to be one of the largest in the country, and meets the first Monday of every two months. Dr. Tomkins' address, which treated the subject in a most practical and able manner, created a profound impression.

NEW JERSEY.

Rt. Rev. Paul Matthews, D. D., Bishop

Services at the Woodbury Bag Loading Plant.

The Rev. H. E. Thompson, of Woodbury, has continued since the beginning of September to hold semi-monthly services at the above named plant. The services, held in the large cafeteria, have been attended by officials of the plant and many others. The choir of St. Luke's Parish, Westville, have assisted in the services. The offering at the first service was given to diocesan missions.

Besides the services, the "voluntary chaplain" has done systematic visiting at the twelve dormitories of the Women's Welfare Department, in which have been domiciled over seven hundred women.

Since the ending of the war the operations and personnel of the plant have been much reduced; but some more permanent occupancy is expected; and it is well that the Church has a foothold there. No other religious services have been regularly maintained.

Woman's Auxiliary Meeting.

The Lower Division, New Jersey Branch of the Woman's Auxiliary, recently held its autumn meeting in St. Andrew's Church, Mt. Holly, the Rev. Henry Teller Cocke, rector. The Bishop and the Archdeacon of the Diocese were present. The theme of the day was the "Advent Call," upon which addresses were made by the Bishop, Mrs. Matthews, the Chairman of the Devotional Committee, and Mrs. Biller. Archdeacon Shepherd told of mission work in the Diocese, emphasizing the importance of the Archdeacon's Extension Fund for meeting the expense of insurance and repairs in different missions.

The Rev. C. W. Twing told of his work in the Pines; and reports were made by the heads of the several departments.

Grace Church, Elizabeth, has paid all its indebtedness, increased the rector's salary, and begun the accumulation of

a Reserve Emergency Fund. The following memorials have been received: An altar in memory of the sixty Grace Church boys who are in army or navy service; a Bishop's chair in memory of Mrs. Eva Clynch; a priest's chair given by Mrs. Sarah Hunter in memory of her parents; a processional cross, the gift of Mrs. Kileby.

St. Thomas' Church, Glassboro, has received from members of the Whitney family a gift of \$500, which suffices to pay the old indebtedness.

St. Barnabas' Church, Sand Hills, is bequeathed \$700 under the will of Miss Caroline Nevins.

St. George's Church and Club at Camp Dix, under the Rev. Karl M. Block, assisted by other resident and some neighboring clergy, met heroically and effectively the especially severe visitation of the epidemic.

NEWARK.

Rt. Rev. E. S. Lines, D. D., Bishop.
Rt. Rev. W. R. Stearly, D. D., Coadjutor.

The Diocesan Church Club held a remarkable meeting at the end of November, having invited all the officers of the parishes of the Diocese. There are about one thousand such officers, and several hundreds of them came, representing all parts of the Diocese—mission churches and parishes alike. A very interesting address on the history and duties of wardens and vestrymen was made by Mr. Frank L. Crawford, of Summit. Dean Dumper spoke of the plans which are being carried out to present the calling of the ministry to young men. Bishop Stearly explained the plans which are now being made to bring all the lower salaries of the clergy in the Diocese up to the average of those in active service, which has been found to be \$1,964. It has been found that of one hundred and twenty-seven clergy in active duty, twenty-one receive less than \$1,200, twenty-six receive between \$1,200 and \$1,500, thirty-five between \$1,500 and \$2,000, twenty-two between \$2,000 and \$3,000, eleven between \$3,000 and \$4,000, twelve \$4,000 or more. Among those receiving the lower salaries some are not giving their whole time to their parish work. Where the clergy have rectories a proper rental value is included in the salaries named. It would cost about \$14,000 per year for the Diocese to carry out this plan, and it may not be fully worked out at once.

Trinity Cathedral: Very important improvements have been made at Trinity Cathedral, Newark, with a new marble pavement laid, a reredos and chancel changes in progress, most of them memorials. The taking of Trinity Church as the cathedral with the Rev. Arthur Dumper as dean and rector has given great satisfaction to the Diocese and people of the parish, and the response to the dean's first year's work in the Mother Church in the Diocese has been remarkable.

The Rev. Charles H. Wells has just kept his tenth anniversary as rector of St. Andrew's, Newark, and the people took the opportunity to subscribe money to pay for more than half of the debt of \$14,000 which was resting upon the church. There is no more encouraging part of the recent history of the Diocese than the development of St. Andrew's under Mr. Wells from
(Continued on page 20.)

Christianity and the Community

Thy Kingdom Come on Earth

THE REV. R. CARY MONTAGUE, Editor

IS IT A COINCIDENCE OR A MESSAGE?

We all know that hostilities in the world conflict ceased at 11 A. M. on November 11th, but perhaps we have not all paused to consider that the last shots were fired and that peace settled over the far-flung battle line at the eleventh hour of the eleventh day of the eleventh month in the year.

This fact was brought to the writer's attention in a somewhat unusual way. He is in the habit of asking members of his congregations to suggest sermon subjects or texts which they would like him to discuss or preach from.

Being a city missionary, he has some twenty-five or thirty different congregations of all classes and stations in life, and with widely varying church affiliations and some very unusual suggestions are often made.

One lady said, peremptorily: "The war ended on the eleventh hour of the eleventh day of the eleventh month, and I want you to preach to us next time you come from the eleventh verse of the eleventh chapter of the eleventh book of the Bible. I don't know what book that will be, but you look it up and preach to us from that verse."

With considerable trepidation the text was hunted up. The eleventh book of the sacred volume is the first book of Kings, and in the eleventh verse of the eleventh chapter we find these startling words:

"Wherefore the Lord said unto Solomon, Forasmuch as this is done of thee, and thou hast not kept my covenant and my statutes which I have commanded thee, I will surely rend the kingdom from thee and will give it to thy servant."

Could any verse in the whole Bible be more appropriate or better describe what the signing of that armistice meant for those 285 members of German royal families from whom their "kingdoms have been rended" and given to their servants.

Think how this verse coincides with that splendid song of victory by Thomas Curtis Clark and recently published in the Living Church, the middle verse of which runs like this:

God shakes all thrones and jeweled crowns are falling,
"To serve! To serve!" is the clear cry calling,

The hosts of earth are now set free, —
"Tis the dawn—the dawn of liberty."

But this is no time for us ordinary folk to sit back complacently with folded hands and think how extraordinarily this verse of eleven applies to the Kaiser and his ilk.

Every one of us humble individuals is a monarch, too. We are the sovereigns of our own lives. Certain opportunities are given us to be used for God's purposes, and if we do not keep His commandments and His statutes, surely that kingdom of our opportunities will surely be rended from us.

"To serve! To serve!" is the clear cry calling, and if we do not avail our-

selves of every occasion of service we may rest assured that God will have the right to feel that we deliberately neglected to heed this message that he sends to us in such a striking manner.

ST. PAUL AND ST. PETER STANDING SHOULDER TO SHOULDER.

St. Paul's Protestant Episcopal Church and St. Peter's Roman Catholic Church stand upon different sides of the same street, in one of our great Southern cities, almost opposite each other, and there they have stood for some forty or fifty years—stood and scowled across the street at each other and had no more to do with each other than if one had been a Mohammedan mosque and the other a Jewish synagogue.

Then came the Spanish influenza, and St. Paul's and St. Peter's realized that after all they were both Christian saints and they moved up together and stood shoulder to shoulder to withstand the ravages of sickness and want and hunger.

This is the way that they did it: The ladies of St. Paul's Church looked around to see what was the greatest need in the stricken community which they could fill, and they decided that the best thing would be to make and distribute soup in large quantities, and so they proceeded to do it, and for weeks St. Paul's Parish House wreaked with the most appetizing, soupy odors, and gallons of the savory mixture went out to disabled homes.

In the meantime the ladies of St. Peter's congregation were not idle. They, too, "had viewed the landscape o'er" and had decided that they were best equipped for making bread, and they went at it with Christian enthusiasm, and they realized that "man does not live by bread alone," so when a loaf of bread was given at St. Peter's the messenger to whom it was delivered was sent across the street to St. Paul's and a jar of Episcopalian soup went along with that Roman Catholic bread to cheer and comfort some desolate home and bring to it the remembrance of the way that the Master, of whom all these soup and bread-makers were the followers, had fed the hungry upon the mount in Galilee.

Thus did St. Peter and St. Paul stand shoulder to shoulder, and when the doors of their buildings were closed to their worshippers they practiced that Christianity, which for the time they could not hear preached, and who shall say that those two sturdy saints did not smile in satisfaction as they watched the Master's children following in His footsteps?

We believe that "the communion of saints," belief in which is so frequently rehearsed in these two churches, will mean more to these two congregations than it ever has before, because they have really experienced it.

Why should it be necessary to be visited by some great calamity to force our Christian people together? Why can we not act like that in ordinary times and under normal conditions? Perhaps we shall hereafter. Anyway in this instance when the pulpits were closed the hearts of the people were opened and the love of God displayed through care for His children flowed in.

THE SITUATION IN A NUTSHELL.

The ensuing article gives such a clear and concise presentation of the present status of prohibition legislation that we take it in full from "Temperance."

The use of foodstuffs in the manufacture of distilled liquor was prohibited by Congress, effective September 8, 1917.

By presidential order, using the power granted by Congress in the food bill, the use of food products in the manufacture of beer has been prohibited, effective December 1, 1918. (The use of all foodstuffs except barley, malt and hops for beer manufacturing was prohibited, effective October 1, 1918.)

The amendment to the agricultural bill, providing for national prohibition during the war and until demobilization shall have been declared by the President to be completed, as passed by the Senate and the House, becomes a law upon the passage of the agricultural appropriation bill and its signing by the President. Under the provisions of this measure, distilled liquor sales for beverage purposes cease July 1, 1919, and beer and wine sales for beverage purposes except for export cease July 1, 1919. After May 1, 1919, no grains, cereals, fruits or other food products shall be used in beer manufacture and after the approval of the act no distilled, malt, vinous or other intoxicating liquors shall be imported during the period of the war and demobilization.

The prohibition amendment to the national constitution was proposed by Congress in December, 1917. When thirty-six States through their legislatures shall have ratified the proposed amendment, complete and permanent prohibition becomes effective throughout the United States within one year. Fourteen States have already ratified.

Summary..

Whisky manufacture stopped September 8, 1917. Beer manufacture stops December 1, 1918. Manufacture and sale of all intoxicants stops July 1, 1919, for the period of the war, provided the agricultural bill's other provisions can be agreed on by House and Senate, and it is signed by the President.

Complete and permanent prohibition becomes effective one year after thirty-six States have ratified constitutional prohibition.

The Little Crosses of Brittany.

A few weeks ago, in traveling about fair Brittany, I saw a new usage and learned a new lesson. Like all the devout peasants of France, it is the custom of these people to erect wayside crosses, with the figure of the Crucified upon them. In Brittany, however, they have a practice all their own. For at the base of the crosses by the roadside they have laid little wooden crosses, which represent their personal prayers and thanksgivings. It is common to see a cross, where roads meet, with dozens of simple little wooden crosses heaped about its foot.

That is the best thing to do with our little crosses—the cares and perplexities and burdens and sorrows and misunderstandings and bitterness and defects of life. Take them to the Cross of Christ and leave them there. Into His great sacrifice all our little sacrifices may be merged. His Cross is the refuge for our crosses. There is no care too small, as there is no sorrow too great, to be comprehended in the salvation wrought on Calvary's Cross. —William T. Ellis.

Family Department

NANCY BYRD TURNER, Contributing Editor

CALENDAR AND COLLECT.

December.

1. First Sunday in Advent.
8. Second Sunday in Advent.
15. Third Sunday in Advent.
- 18, 20. Wednesday, Friday. Ember Days.
21. Saturday. St. Thomas. Ember Day.
22. Fourth Sunday in Advent.
25. Wednesday. Christmas Day.
26. Thursday. St. Stephen.
27. Friday. St. John Evangelist.
28. Saturday. Holy Innocents.
29. First Sunday after Christmas.
31. Tuesday. New Year's Eve.

Collect for Third Sunday in Advent.

O Lord Jesus Christ, Who at Thy first coming didst send Thy messenger to prepare Thy way before Thee; Grant that the ministers and stewards of Thy mysteries may likewise so prepare and make ready Thy way, by turning the hearts of the disobedient to the wisdom of the just, that at Thy second coming to judge the world we may be found an acceptable people in Thy sight, who livest and reignest with the Father and the Holy Spirit ever, one God, world without end. Amen.

HOME LESSONS ON THE LIFE OF OUR LORD.

By the Rev. K. J. Hammond, D. D.

Primary and Junior.

XLIV.

Review.

1. Where did Jesus go after raising Lazarus, and why? Lesson 38.
2. Returning, what town did He pass through, and do in it? Lesson 38.
3. Where did He stay near Jerusalem? Lesson 39.
4. Describe the Day of His royal entrance into Jerusalem. Lesson 39.
5. What did He do in Jerusalem on Monday? Lesson 40.
6. Mention the chief events of Tuesday. Lesson 41.
7. How was Christ occupied on Wednesday? Lesson 42.
8. Describe the event of Thursday evening. Lesson 42.
9. Who betrayed Jesus, and what became of him? Lesson 43.
10. How did Jesus show a willingness to die? Jno. 18:8, 11; Matt. 26:42, 53.
11. Do you try to learn of His love for you? Jno. 15:9, 13.

The character of the man, not the nature of his achievements, gives abiding value to his work. A man's character is more revealed by what he tries to do than by what he succeeds in doing. His abiding influence is expressed by his aspirations rather than by his achievements. His most fruitful heritage is, generally speaking, his temper, his attitude toward life. The great question is, did he heighten or did he lower the sense of duty of those amongst whom he lived and worked? —Bishop Mandell Creighton.

God Bless Us Every One.

"God bless us every one!" prayed Tiny Tim,
Crippled, and dwarfed of body, yet so tall
Of soul, we tiptoe earth to look on him,
High towering over all.
He loved the loveless world, nor dreamed, indeed,
That it, at best, could give to him, the while,
But pitying glances, when his only need
Was but a cheery smile.
And thus he prayed, "God bless us every one!"
Enfolding all the creeds within the span
Of his child-heart; and so, despising none,
Was nearer saint than man.

I like to fancy God, in Paradise,
Lifting a finger o'er the rhythmic swing
Of chiming harp and song, with eager eyes
Turned earthward, listening—
The Anthem stilled—the angels leaning there,
Above the golden walls—the morning sun
Of Christmas bursting flower-like with the prayer,
"God bless us every one!"
—James Whitcomb Riley.

For the Southern Churchman.
Some Flower Lessons.

Mrs. Louisa A'hmuty Nash.

I was trying to train a "scarlet runner" tendril upon a stick. It seemed very perverse, and I could do nothing with it. Presently I discovered lower down a smaller tendril, twisted round its stem. I carefully released it, and the two together made their way up my stick quite contentedly.

It seemed to me like the difficulty in training an only child, and reminded me of my old English friend, Dinah Muloch Craik. She heard of an infant that apparently had been left out in the snow to die and adopted her. As she grew older, Miss Craik found her very hard to manage; so she adopted another from a large family, and from that time she had no trouble.

Wilted flowers are often restored by water. When they are first gathered, they drink up much more water than they do later on. They have to get accustomed to their new "habitat," and water helps them. Just as when changes come over our life, there are many aids we can make use of to become accustomed to them, even if the changes are not for the better.

One may help another in such times; especially should there be sympathy and perhaps a certain kind of resemblance between them. Just so, we see the "Californian" and "red poppy" growing together in the grain fields. They are in appearance very different, but belong doubtless to the same botanical family. Co-operation is a help to work and happiness.

How to Support the Cut Flowers.

My table vase is very small at the bottom, and it is hard to hold my bouquet. So I cut a few twigs from a near apple tree, which stick tight in its bottom. With this help I could

get my lovely blooms to hold up their faces, showing us their beauty. They could stand erect against those poor dried twigs. Thus can we often help each other, even when we have less vitality in old age.

In a larger vase, which I valued because friends had brought it from Italy, I had a different plant. I had some pretty kosmos daisies. To be true to their family name, they should display the "eye of day."

So I began by filling the glass with the wild flax, with its tiny, delicate white blooms, its slender stalks and pale greenery. With this aid, I was able to place my fine kosmos flowers just as I wanted to see them, and they were held securely.

A lovely picture it seemed to me of the all-unconscious help young children may be to their parents. Their baby aid is cheer as well as aid. What a comfort their sweet presence gives in days of trouble and sorrow!

Weeding.

I was weeding in the flower garden, and was perpetually reminded of the similitude of evil habits to evil weeds. How infectious they are to the garden, and how they vary!

The little young grasses are easily picked up, while the old ones take a strong fork to disturb their roots, and then much earth rises, too. There's the thrift, with its underground tendrils spreading in all directions. The young dock rises easily, but the old one is a hard matter.

Sometimes in life we work hard, with apparently no effect; when behold, the seeming impossible is suddenly accomplished, as it was with one of the obstinate roots. Then we learn to give God the praise without taking any to ourselves.

Those underground tendrils seem like some bad personal habits that we are ashamed of others to see, so we try to conceal them. Still they increase; then our prayers ascend to God (to whom nothing is hidden or unseen), and with His help they are eradicated. In the young plant, they are comparatively insignificant. Just so with our children. If bad habits are allowed to grow, they will make life hard to them in the after years, but a little careful weeding of childish faults, with loving tending of tender buds of good will bring a rich reward in the blossoms of gentleness and the fruit of Christian character.

For the Southern Churchman.

FAMILIAR HYMNS.

There Is a Land of Pure Delight.

The writer of the above hymn, Isaac Watts, has already been given a place in this series. It will suffice to say now that he was an Independent minister of Huguenot ancestry, and to record him as the foremost hymn writer of the eighteenth century.

There Is a Land of Pure Delight is one of the best of his four thousand hymns. It is a true lyric, for it is a single spontaneous emotion—the joyful conviction of immortality—set to sweet singing words. Even a casual reader cannot escape the conviction that it must have welled up from a heart surcharged with sudden holy happiness, and this idea stands confirmed in a passage taken from a recent hymnody.

When Dr. Watts was a young man of twenty, it seems, he was seated one day at an open window in Southampton, his English home. As his gaze crossed the near-lying still water and lingered on the fair fields beyond, the

irresistible thought possessed him of another beautiful country beyond another flood, and then and there he wrote his hymn of heaven.

The same book furnishes a striking story in connection with the hymn. One bitter winter night during the Crimean war, a soldier found himself suffering such anguish from cold and hunger that he almost came to a decision to put an end to his existence. While he pondered the terrible question, suddenly he heard a voice singing high and clear above the rack of the storm. The words fell on his ear distinctly—past mistaking:

There is a land of pure delight—

Snatched back to hope again, he called loudly, and the music in response drew nearer and nearer, until at length the singer himself was at his side. It proved to be a musician lost in the storm, who, striving to keep a good heart of courage, was singing in that desolate waste the song of the land whose fields "stand dressed in living green."

It need not be added that he comforted the other wanderer and saved him from his despair. Nor need it seem a puzzling paradox that the hymn which showed forth the desirability of the world to come should have reconciled a weary pilgrim to a longer sojourn in the present world. The soldier caught, in his misery, the true spirit of the lines—that the beauty of Heaven shall light like a star the darkest way of earth.

How many times, we wonder—since most of them are unrecorded or unknown—have the sturdy old hymns of the Church of God rung out on a soul's black night and wrought deliverance and salvation!

There is a land of pure delight
Where saints immortal reign;
Eternal day excludes the night,
And pleasures banish pain.

There everlasting spring abides,
And never-fading flowers;
Death, like a narrow sea, divides
That heavenly land from ours.

Bright fields beyond the swelling flood
Stand dressed in living green;
So to the Jesus fair Canaan stood
While Jordan rolled between.

But timorous mortals start and shrink
To cross the narrow sea,
And linger, trembling, on the brink,
And fear to launch away.

O could we make our doubts remove,
Those gloomy doubts that rise,
And see the Canaan that we love,
With faith's illumined eyes.

Could we but stand where Moses stood
And view the landscape o'er,
Not Jordan's stream nor death's cold flood
Should fright us from the shore.

The Four Sons of Mrs. Fogarty.

"I've no sons at all left to me, and I'd be glad to know how anyone was expectin' me to live," shrilled a cracked old voice from an open window.

The Red Cross worker who was passing by stopped, and looked across the garden at the shabby little dwelling tucked away between two tall, important looking business buildings.

"Were you speaking to me?" asked the Red Cross woman.

"I did. Ye guessed it right the first time," came the answer. "I saw ye

was wearing one of them Red Cross pins there on you, and somebody was sayin' that ye could tell folks how they could be livin' with all the men folks gone 'way to fight."

"Yes, I belong to the Red Cross. I am a Home Service worker, and I will do anything I can for you. Are you all alone?"

"Sure and I am. Four boys, and all of 'em running off to war like they was meant for nothin' else at all, and me here with the misery in my back somethin' awful, and no strength at all to do the washin' for nobody. There's no money in the house to buy me a thing to eat or to warm me old bones. Now I was hearin' you was the one to fix it up so the Guv'ment would maybe let me have a little somethin' now and then, 'count of all the boys bein' in the army except Jimmy, and him in the marines. Could ye now?" and the old woman twisted her head inquiringly.

"Don't you get an allotment from them?" she was asked.

"Niver a cent," was the terse response. "They was tellin' me that money would be comin' to me reg'lar, but nothin' has come in all the months they been gone. This little place here is me own, thank God, and what with washin' here and cleanin' there, I've got me bit of food, but now—me back," and she winced a trifle.

So the Red Cross worker went in and saw the pictures of all the boys, and heard letters from training camps and overseas; saw the tears of pride that sprang at the proud thought that "all the Fogarty boys was fightin' men and fine lads, too, whether it was being soldiers, or truck drivers, or 'shoffers,' like they was before; only 'twas cruel hard 'times, havin' them all gone and no money free like other times."

When war had come there had been no wait for the draft to call them. Three Fogarty "boys" went down and enlisted. Jimmy, the youngest, was not yet twenty-one, and it was decided that someone should stay at home.

Jimmy had finally acquiesced, but when he reached his majority he came proudly to say that he had joined the marines because "they was first to fight," and maybe he "might be beatin' them others to it, after all."

So the old mother had sent them away with never a word of complaint, had worked hard and "lived awful poor, 'times," until her rheumatism had driven her to ask advice.

The Home Service worker advanced ten dollars at once to buy groceries and coal, and then began an investigation of the allotments.

A week or two later she went into Mrs. Fogarty's, where she had become a frequent visitor.

"I have something to show you, Mrs. Fogarty," she said. "Here is the letter about your allotments:

"We are glad to find Mrs. Fogarty at last. We have three hundred dollars for her from her sons' allotments, but the address was wrong, and we have been unable to get in touch with the sons who are overseas. She will have her money regularly each month hereafter."

"Thanks be to God," sobbed Mrs. Fogarty, "that I was seein' your small little Red Cross that day, and was so low in me mind that I was drove to speakin' to you. To think that I was gettin' all that, and me never knowin'! And me havin', unbeknownst to anyone, hard feelings to them boys and thinkin' maybe they was that pleased at bein' off fightin' that there was never a thought to the old mother! 'Tis a grand world, after all!"—Mary Ashe Miller.

The Healed Ones.

Should I win to Paradise (since even sinners enter there),

I shall not seek the high Saints with crown and aureole,

But I shall find the healed, humble ones, that center there,

Who followed through all gratitude the love that made them whole.

He who once was dumb shall tell me his sight again,

Tell me of the glory that flooded land and sea,

When across his opened eyes surged the golden light again

The yellow sands, the blue waves, the sun of Galilee.

I shall not seek the Martyrs, the staunch souls victorious,

Those who won to ecstasy from faggot and from rod,

But I shall seek the simple folk in no fashion glorious,

The broken straws of mankind that proved the winds of God.

He who one was dumb shall tell me his first word again;

He who long was helpless shall tell his joy to me;

When first his bonds were broken, and his bound limbs stirred again,

He shall tell me of the word and touch that made him free.

Never Saint or Martyr, when Heaven opened wide to him

Knew a greater joy than these whom I shall seek therefore.

And a little lad shall tell me what first his mother cried to him,

When he who limped out sighing, ran shouting through the door.

—Theodosia Garrison, in Good House-keeping.

A Mother's Need.

"What grace do I most need to cultivate in my boy?" asked a young mother of a saintly old lady. "Patience in his mother," was the instant reply. What a world of truth is contained in those four words! Is there anything which so quickly develops stubbornness and ill-temper in a child as impatience in government? And yet how often the mother's patience fails when it is most needed. What can she do? A mother was one day trying to enforce obedience in a headstrong boy. It seemed as if every effort had been made to no avail. Under the strain her patience gave way, and with a torrent of angry words she reproached the boy. Hardly had the words left her lips when she realized what she had done.

Pausing suddenly, she said: "My boy, I ask your pardon; I am very wrong to speak so; I will try to have more patience with you. Shall we both try again?" The boy looked at his mother in amazement, and, as he saw her sad and troubled face, he burst into tears, and said, as he threw his arms about her neck: "Mamma, dear mamma, I will try never to trouble you so again."

Long afterward the boy said: "I never knew till then how I troubled her, and I never felt so mean as when she asked me to forgive her."

The lesson was not lost on either the mother or child. Not only did the mother grow patient, but the boy grew considerate, and the bond between them has grown closer as the years passed.

"But I haven't any patience," said a thoughtless mother. "Things vex

me, and I just say what I think." As if that were sufficient excuse for rudeness and often abuse. The one to whom this mother spoke replied quickly, "You are mistaken, my dear; you have patience, but you do not use it toward your own; you keep it for visitors. Yesterday when Mary and her children were here they were a great trial. You remember how the children meddled, and how rude and disobedient they were to you while their mother was lying down? But you never said an impatient word. Was it because you cared more for them than for your own?"

The mother's face crimsoned, and she slowly said: "Indeed, I don't; but it looks that way, doesn't it?"

"Patience in the mother" is a grace pitifully lacking in many a Christian home. How can it be acquired? "Ask and ye shall receive," "If ye shall ask anything in my name, I will do it."

But asking is not all. There must be effort—real hard, earnest effort—to practice this grace of which we read. "Let patience have her perfect work, that ye may be perfect and entire, wanting nothing."—Christian Work.

Picking Out a Clerk.

Little incidents sometimes start successful men on their way to the top rungs of the ladder, but generally it is character that makes the incident possible, as in this anecdote of Charles M. Hays, the builder of one of the Canadian transcontinental railways. A contributor to Opportunity tells the story:

In the beginning of big business in became vice-president and general manager of the Gould lines, with headquarters at St. Louis. Mr. Talmage wanted a confidential secretary, and proceeded to choose him in his own way. He went to the passenger department to look over the clerks, and found all of them except one either chatting or watching the clock. This one he approached and asked the time. There was no answer. Resting his hand on the desk, Mr. Talmage repeated the question. The clerk came out of his preoccupation and looked up with his pen in the air.

"I beg your pardon," he said. "Did you speak to me?"

"I merely asked what time it is. That was all," said Mr. Talmage.

The young man looked around three sides of the room and finally found the clock on the fourth side.

"Eleven-fifty," said he, and he went on with his work.

"Thank you," said Mr. Talmage, and went away. The next morning Charles M. Hays, the clerk who had to search for the clock, was in a new place at the big man's elbow.—Ex.

Divine Order.

'Tis first the good, and then the beautiful,
Not first the beautiful and then the good;

First the rough seed, sown in the rougher soil,
Then the flower-blossom, or the branching wood.

Not first the glad and then the sorrowful,
But first the sorrowful and then the glad;

Tears for a day—for earth of tears is full—
Then we forget that we were ever sad.

For the Young Folks

NANCY BYRD TURNER, Contributing Editor

How to Forget.

If you were busy being kind,
Before you knew it you would find
You'd soon forget to think 'twas true
That someone was unkind to you.

If you were busy being glad,
And cheering people who were sad,
Although your heart might ache a bit,
You'd soon forget to notice it.

If you were busy being true
To what you know you ought to do.
You'd be so busy you'd forget
The blunders of the folks you've met.

If you were busy being right,
You'd find yourself too busy quite
To criticize your neighbor long,
Because he's busy being wrong.
—Rebecca Foresman.

Letter From Vartan.

Dear Little American Child: I am a little Armenian boy. Last year I was very little and thin, for I had had no good food to make me grow. I had no mother, and no home. I was always cold and hungry and frightened. I had wandered, even in the dark night, with some other children because I was afraid to be alone. We went on, and on, looking always for something to eat.

One cold day, we saw some houses, far off. It was the town of Bethlehem. We were afraid to go too near, but a woman came down the road to meet us. She took me up in her arms. I found a place on her shoulder for my head and went to sleep. When I woke up, we were all in a warm stable. There were no horses or cows there, because it had been made into a place for children like me. Everywhere there were little white beds. The woman held me close to her while I drank all the warm milk there was in a big bowl. Then she wanted to put me into one of the little white beds. I cried, and would not take my arms from around her neck, so she put a warm blanket around me and rocked me. She sang and talked softly to me.

"Long, long ago," she said, "another little boy came to Bethlehem and this is His birthday. It was crowded that night, as it is now, and a woman held him, in her arms, in a stable, as I am holding you. His name was Jesus. The children in America know about Jesus, and for His sake they have sent these beds, and this warm milk, and me, to find you and hold you close. It is their birthday present to Jesus."

Thank you, little American. Your present has lasted all the year. I have good things to eat every day, and I never feel afraid. I am a big, well boy. My eyes are sorry, because I know that a great many children are still walking, walking, frightened and cold, looking for their mothers.

Will you send presents to them this Christmas? You will, because you love the baby Jesus.

Vartan.

Gifts for Vartan and more than 400,000 starving children in Bible lands will be taken by the Sunday-schools of America at the coming Christmas season.

The work is in charge of the Sunday-school Department of the American Committee for Armenian and Syrian Relief, One Madison Avenue, New York, N. Y.

Further information can be obtained from the above address or money can be sent there.

The First Christmas Tree.

I wonder how many of my young friends know the story of the first Christmas tree? Here it is:

Winifred, an English prince, left Wessex, with a train of followers to take the Gospel to his heathen kinsmen in Thuringia and Hesse. On Christmas Eve they came upon the people they sought, who were gathered round the Oak of Giesman, sacred to the god Thor, while old Hunrad, priest of Thor, proclaimed the night to be the death-night of the sun-god, Baldur the Beautiful, and that Thor was angry with his people and demanded the most precious thing in the kingdom as a sacrifice, to stay the calamities which otherwise might come. The people bowed trembling, while the priest chose Asulf, the eldest son of Duke Alvold, and the darling of the people. The boy consented and knelt before the great stone altar to receive the fatal stroke. Old Hunrad raised his weapon, but Winifred rushed from behind and turned the blow with his staff, so that the great axe shattered the stone altar, but left the boy untouched. Then Winifred preached Christ to the astonished crowd, and proclaimed the birthday and birthright of the Saviour, "more beautiful than Baldur, the beautiful sun-god, kinder than Freya the Good, greater than Odin the Wise." When the crowd was quieted, and still wondering at his words, he suddenly hewed down the blood-tree of Thor. Behind it unharmed by the fall of the blood-tree, stood a young fir-tree pointing to the stars.

The old priest raged, but the people seeing their god was powerless, listened as Winifred spoke again, pointing to the fir. "This little tree shall be your holy tree to-night. Its wood is the wood of peace, for your homes are built of fir. It teaches everlasting life, for its leaves are evergreen, and see its center points to heaven. Gather about it in your homes, not in the wild forest. There it will shelter no deeds of blood, but on its boughs shall hang loving gifts and round it shall be performed rites of kindness."

They took it home, and in the great hall of Duke Alvold's dwelling, Winifred told the story of Bethlehem and the angels' song. All listened, charmed to stillness, but the boy Asulf, who had been saved from death by the staff of Winifred, and was sitting on his mother's knee, put his lips to her ear and whispered: "Mother, listen now, for I hear those angels singing again behind the tree." Some said it was true, others that it was Prince Gregor with and his companions at the lower end of the hall, softly chanting their Christmas hymn: "Glory to God in the highest, and on earth peace, goodwill toward men."

I do not know how much of this beautiful story is true, but when the little folk dance round the tree in your

home on Christmas night, the tree will have a new meaning when you have read this.—Morten Joslin.

The Only Flower.

The Violet's had its season,
The Rose has had its day;
The flowers of autumn stayed awhile,
Then softly sped away.
Now, 'twould be weary waiting
With wintry skies above,
Had God not known and sent us
A little flower called "Love."

The world is gay with blossoms—
In summer, autumn, spring;
But had the heart no garden,
Ah! what would winter bring?
But Love blooms on for ever,
Tho' seasons flutter past,
The only flower in all the world
God wills shall last!

—Leonard Cooke.

In An Automobile.

When Lynn's mother saw him come racing down the street and fling himself through the gate and up the front steps, she knew that something had happened.

"Mother! Mother!" he shouted. "I am going to have a ride in it this afternoon."

She did not need to be told what "it" was. There was only one automobile in the whole town, and Lynn's dearest wish for two months had been to "try how it felt to be in it."

"Now I am going to know. Mr. Duncan has invited me."

"Why did he invite you?" asked his mother.

"Oh, just because he did. Maybe he knew how much I'd like to go, and he remembered when he was a boy and wished something very hard."

"Does he know where you live?"

"Yes. He asked me. He is coming for me at three o'clock. Won't it be fine for the automobile to be standing right outside our gate?"

Soon after dinner Lynn was impatient to get dressed and be ready. By two o'clock he had his best clothes on, and then, you see, he had to be very careful not to "get mugged and be unready" by three. So he sat down on his handkerchief on the curbstone to wait. By and by Harry Deems came along and talked to him.

"Where are you going?" asked Harry.

"I am going with Mr. Duncan in his automobile," said Lynn, trying to speak as if he did it often.

"H'h!" cried Harry. "Aren't you glad?"

Lynn nodded.

"I wonder," Harry went on, "if Mr. Duncan's dog is all right. I found him way off by the pond the other night all wet and cold, and his foot was hurt. I put him under my coat to try to keep him warm, but he shivered the whole way home."

Harry still talked, but Lynn did not hear a word that he said. He understood now why Mr. Duncan had invited him.

"But he did invite me. I didn't try to get him to; he just did. It wasn't my fault. I couldn't help it. He said something about his dog. But I didn't understand it."

He wished that Harry would go on away. He musn't be sitting there when Mr. Duncan came.

Suddenly a voice spoke out plainly from somewhere deep down under Lynn's Sunday jacket. It was a very scornful voice.

"Of course, you couldn't help it when

you didn't understand; but now you do, and you can just as well as not. If you pretend to be another boy from yourself, that is cheating. If you take Harry's ride, that is stealing."

Lynn jumped up from the curbstone and took Harry by the arm.

"Go right home," he shouted to him, "and get dressed! Hurry! There'll be plenty of time if you hurry. It was you that Mr. Duncan wanted to take in his automobile. He made a mistake between us. That's all. When I grow up I am going to have sense enough to tell boys apart."

When Harry got the idea, he held back a little. But Lynn was determined.

"It's yours. It was meant for you. I am not going to take it from you. You wouldn't. You know you wouldn't, would you?"

This was why, when the big cream-colored automobile stopped at Lynn's gate, Mr. Duncan found two boys standing on the curb.

Lynn explained.

"I mixed you up, did I?" said Mr. Duncan, screwing his eyes into twinkling slits as he looked from one boy to the other. "You are not just alike, after all. I suppose your mothers can tell you easily. Well, get in. The machine is big enough for you both."

"So I didn't lose a thing by it," Lynn told his mother afterward.

"But you gained something," she said.

"Yes," agreed Lynn.—Sally Campbell, in Sunday-school Times.

For the Southern Churchman. Riddle.

Riddlemaree, round or flat,
Always important—remember that!
White or purple, black, brown or gray,
Each with a place where it ought to stay;
Some at your wrists, some at your side,
Some near the spot where your necktie's tied;

Sometimes on your bureau, but ne'er on your bed,

Off on your feet, but not on your head—
A few about you wherever you be;
I wonder who'll guess this riddlemaree!

Answer to last riddle: Snow flakes.

Answer to A Reader's riddle: A pumpkin.

The Bird-House Guests.

Emily thought it would be a good plan to take down the little green bird-house, in the apple-tree, when the cold weather came.

Father had made the bird-house for her in the summer and it was built exactly like a little cottage with a front piazza and blinds and a shingled roof. The birds had been very grateful for it; first, the Blue Bird family, and later the Wren family, who had lived inside its comfortable walls.

Snow was drifted on the little piazza now, though, and it shook with the wind that rocked the apple-tree.

"I am afraid the bird-house won't be able to stand the weather," Emily said, as she looked out of the window and across the garden at it. "I shouldn't want it to blow down and break, for the birds will need it next year."

"I am sure it can't come off the tree, Emily," her father said. "I nailed it on too strongly."

"Then why not leave it out all winter?" her mother suggested. "There may be some little wild neighbors of ours who will stay near us and need it."

What a surprise that would be, Emily thought! She would not mind one bit having to stay indoors on at-

count of the stormy weather, it would be such fun to watch and see if any little tenants came to the bird-house.

And they really did. There was a fat woodpecker who had such a warm red cap and coat of feathers that he could stay north all winter. He sat on the piazza of the bird-house to rest in the noonings when he was boring trees near by.

The next lodger was a crow, but he found it too small quarters and moved to the barn. One morning Emily saw a pair of bright eyes peeping out of the small round door. It was a little red squirrel who had taken some of his winter store of nuts there to eat for breakfast. He looked like a brownie as he came out and tossed nut shells down from the piazza.

Snow lay deep over the garden soon, though, and for days the bird-house was empty. Then the sun shone again and Emily went out in her hood and leggings and fur coat to play.

"Poor, lonely little bird-house!" she said, as she looked at it up in the apple-tree, "there's no one keeping house in you now."

Then she listened. A faint sound came from the bird-house. Mew, mew, mew.

"Why, it sounds like a catbird," Emily said. Then the sound came again. Me-ow. "No, it isn't!" Emily said. "Father, do come, and see what's in my bird-house!"

Father climbed up a ladder and put his hand carefully in the bird-house door. Then he lifted out a tiny, cold, frightened, little kitten, a yellow kitten with blue eyes.

"She was lost and climbed up the tree," father said, as he put the kitten in Emily's arms.

"And she couldn't get down and went to live in the bird-house," Emily said. "I love her already. Oh, isn't it good that we didn't take it down for the winter?"—Carolyn Sherwin Bailey.

For the Southern Churchman.

The Dewdrops.

Huldah Williams, Aged 11 Years.

Little drops of water
Sparkling in the sun,
Art thou, dear, a fairy,
Art thou truly one?

Twinkling on the roses,
By the light of dawn,
Shining on the posies
On the grassy lawn.

Oh, tell me where you came from,
Little deary mine,
Oh, did you come from Heaven
To the world to shine?

Mrs. Crimson's Afternoon Tea.

It was all ready. The table—a smooth, white toadstool—was spread with a tempting feast. A sliced strawberry represented ice cream and ices, the plates were rose-petals, and the goblets honeysuckle blossoms with a drop of honey in each.

The guests were—Dorothy's dolls? No, indeed! Hollyhock ladies in silky robes of crimson, rose, pale pink, yellow and white, with soft green shoulder-capes. Their heads were green grapes, upon which features were marked with a pin.

Dorothy had worked hard to get everything ready, and was tired. Leaning against the old apple tree root, she closed her eyes for a moment. Suddenly, however, she opened them in surprise, for Mrs. Crimson was saying: "Madame Blanche, do take some of

this delicious strawberry cream."

"No," drawled Madame Blanche, peevishly: "you know I don't like strawberry cream? Why didn't you have vanilla?"

Dorothy's face became almost as red as Mrs. Crimson's dress, for she recognized the very words she had used that day at dessert. Mrs. Crimson went on:

"Miss Pink, Miss Rose, won't you have some ices?"

"I hate ices," replied Miss Pink, tossing her head.

"So do I," chimed in Miss Rose.

"Oh," exclaimed Dorothy, "you're spoiling the party! What makes you behave so?"

"You taught us!" they all cried. "Our stalks are just outside the dining-room window, and we hear you complaining at every meal."

"But I don't do so at parties," said poor Dorothy, half crying.

"It's just as bad to do it at home," returned Madame Blanche, severely.

"Besides," cried Miss Pink, in a shrill voice, "you can't expect people with green-grape heads to have pleasant dispositions!"

At this all the hollyhocks pulled off their heads and began pelting Dorothy with them.

"Dorothy, Dorothy!" called some one. Dorothy gave a start and looked about her. There were the hollyhock ladies, their heads all in place, each wearing the same fixed smile she had scratched upon it with a pin.

"Dorothy, come to supper," called mother.

As Dorothy took her seat, father said: "Here's some nice hot toast. Pass your plate, Dorothy."

She began to say, "I hate toast. I wanted muffins for supper," but she

thought of Madame Blanche, and, shutting her lips firmly, passed her plate in silence. She ate her supper without a complaint, and, looking toward the window, fancied the tall hollyhocks outside were nodding kindly at her. After supper she told mother about it. "I'm never going to forget that dream!" said she.

"I hope you never will," replied mother, with a kiss.—A. M. Keith, in Our Little Ones.

Popping the Corn.

This is the way we drop the corn,
Drop the corn to pop the corn;
Shower the tiny lumps of gold,
All that our heaping hands can hold;
Listen awhile, and blithe and bold—
Hip, hop! Popcorn!

This is the way we shake the corn,
Shake the corn to wake the corn:
Rattle the pan and then, behold!
What are the tiny lumps of gold?
Pretty wee white lambs in the fold!
Tip-top popcorn.

—Congregationalist.

America's Honor Roll.

"There is no question what the roll of honor in America is. The roll of honor consists of the names of men who have squared their conduct by ideals of duty. There is no one else upon the roster; there is no one else whose name we care to remember when we measure things upon a national scale. And I wish that whenever an impulse of impatience comes upon us, whenever an impulse to settle a thing some short way tempts us, we might close the door and take down some old stories of what American idealists

and statesmen did in the past, and not let any counsel in that does not sound in the authentic voice of American tradition. Then we shall be certain what the lines of the future are, because we shall know we are steering by the lines of the past. We shall know that no temporary convenience, no temporary expediency will lead us either to be rash or to be cowardly.

"I would be just as much ashamed to be rash as I would to be a coward. Valor is self-respecting. Valor is circumspect. Valor strikes only when it is right to strike. Valor withholds itself from all small implications and entanglements, and waits for the great opportunity when the sword will flash as if it carried the light of Heaven upon its blade."—President Wilson.

If old George Jones was the most inquisitive man in the village, Sam Morton, according to Answers, was certainly the surliest.

One afternoon, as Gerge perambulated slowly along the one narrow street, he paused at Sandy's garden fence and gazed inquiringly over at Sandy, who was busily nailing a very large box together.

"Afternoon, Sandy!" said the old man genially. "Whatever be'ee puttin' that great box together for?"

Sandy paused in his hammering long enough to retort curtly:

"To hold all your questions, if so be as it's big enough!"

George eyed him in pained silence for a few minutes. Then he took an empty match box from his pocket and threw it over to Sandy.

"Then that'll do for yer civil answers, if so be it's small enough!" he retorted quietly.

The Sunday Schools of America are Saying

To the 400,000 Children in Bible Lands Who are Perishing with Hunger
"WE WILL NOT LET YOU STARVE."

A year ago 146,000 schools gave nothing, though many thousands were dying. 30,000 schools contributed \$1,000,000 for this work.

\$2,000,000 of the \$30,000,000 now needed will be contributed by the Sunday Schools of this land at the coming Christmas season.

\$5.00 will Support a child for a month. How many children will you save from STARVATION?

Let our Sunday Schools be 100 per cent. strong to serve the children in the land where Jesus was born. Be generous for his sake.

Individual Gifts are Invited to meet the tremendous needs



A button similar to this design will be given through the local school to each one who contributes.

Send money to or obtain information from
Rev. Lester Bradner, Ph. D.

American Committee for Armenian and
 Syrian Relief

1 Madison Avenue, New York City

FINANCIAL

SAVE --

To buy WAR SAVINGS STAMPS;
To buy LIBERTY BONDS;
To contribute to the RED CROSS, Y. M. C. A., KNIGHTS OF COLUMBUS, Y. M. H. A., and other war relief organizations;
To provide for unavoidable delays in allotments if you expect to be in the army.
To provide for increased cost of living and all contingencies; and
BECAUSE IT IS THE DUTY OF EVERY MAN, WOMAN AND CHILD

National State and City Bank

1111 EAST MAIN STREET, RICHMOND, VA.
WM. H. PALMER, President
JULIEN H. HILL, Vice-President and Cashier
J. W. SINTON, Vice-President
R. E. CUNNINGHAM, Assistant Cashier
WM. S. RYLAND, Assistant Cashier
JESSE F. WOOD, Manager Savings Department
CORRESPONDENCE CORDIALLY INVITED

INCORPORATED 1882

Virginia Fire and Marine Insurance Company

Of Richmond, Va.

ASSETS - - - - - \$2,160,195.00

Wm. H. Palmer, President

E. B. Addison, Vice-President

W. H. McCarthy, Secretary

The Two Pilgrims.

Tolstoi tells a lovely story of two pilgrims who set out for Jerusalem. Yesei stopped to help a starving family. He bought food, fetched water, split wood, started the great oven fire, redeemed the mortgage on the home, and bought back the cow, horse and scythe with which the living was earned. His money was all gone, and he could not hope to overtake his companion on the road, so he returned home and devoted himself again to daily duty. Yefim would not pause to help anyone. He reached Jerusalem, visited the sacred places, obtained earth from Calvary, water from the Jordan, and blessed amulets of every kind, but because of the throng he could not reach the holy sepulchre. Yet, "under the lamps themselves where the blessed fire burns before all," he saw a vision of Yesei, wearing a halo of shining glory about his head. For Yefim had brought his body to the Holy Land, but Christ Himself had come to the soul of Yesei. "And he learned that in this world God bids every one do his duty till death—in love and good deeds.—Expositor.

Perfect Peace.

"Thou wilt keep him in perfect peace whose mind is stayed on Thee, because he trusts in Thee."—Isaiah 26:3. There is the secret of peace: that was the source of Daniel's peace in the den of lions. I can imagine Daniel walking through the streets of Babylon on his way to be cast to the lions, according to the king's decree. He was the greatest character that ever walked the streets of Babylon. He moved like a giant, like a conqueror; they cast him to the lions. There was no music in the palace that night. The king was in great distress; he could not sleep, and early the next morning you could see an unusual sight—the king abroad in his chariot; and you could hear the chariot go rattling over the

pavements of the streets. What does it mean? I see that royal chariot sweeping up to the lions' den, and the king goes to the mouth of the den and cries to Daniel, "Is thy God, whom thou servest continually, able to deliver thee from the mouths of the lions." And a voice comes up out of that den: "My God has sent His angels and shut the mouths of the lions." The calmest man in all Babylon that night, in my opinion, was Daniel. He prayed with his face toward Jerusalem, and after prayer took a lion for a pillow and lay down to sleep with a clear conscience. The king took him with him back to the palace, and then sent out a decree that the one hundred and twenty should be cast into the lions' den, and they were all devoured before ever they came to the bottom of the den. "There is no peace, saith my God, to the wicked," but the man who trusts in the Lord need never be troubled.—D. L. Moody.

Drafts on Heaven.

A Scotchwoman who received kind letters from her son found bank-bills inside them, but, having never seen such money, thought they were only pretty pictures and put them aside. Many people think the promises found in the Bible are very pretty pictures, and perhaps some of you have put them away in an old tea-pot. Is it not time to understand that they are drafts on the bank of heaven that will be honored night and day? God make us ashamed that we have such a poverty-stricken spiritual life, when all the resources of the Holy Ghost are ready to supply our need. God does not want us to be beggars, but sons.—A. J. Gordon.

Repentance is not a painful duty, but an inexpressible privilege. There is nothing degraded in it; the degradation is all in the state it takes us out of. It is degrading to stay in sin, not to get out of it.—A. K. H. Boyd.

Jno. L. Williams & Sons

BANKERS and BROKERS

Eighth and Main. (P. O. Box 508)

RICHMOND, VIRGINIA.

Transact a general Banking and Brokerage Business. Deal in Southern Investment Securities. Negotiable Railroad and Municipal Bonds.

The First National Bank

OF

Richmond, Virginia

DESIRE

YOUR ACCOUNT

CAPITAL & SURPLUS

\$3,000,000.00

3%

INTEREST IN SAVINGS DEPARTMENT

R. L. Christian & Company

514-16 E. Broad St.

Richmond, Va.

Leading Fancy Grocer

AGENTS FOR

HUYLER'S CANDIES AND PETER'S SWISS MILK CHOCOLATE.

Special attention given to out-of-town orders.

Catalogue mailed on application.

Richmond, Fredericksburg & Potomac R. R.

To and from Washington and beyond—Daily.

Leave Richmond	Arrive Richmond
* 6.40 AM	* 12.30 PM
* 7.40 AM	* 1.30 PM
* 8.40 AM	* 2.30 PM
* 9.40 AM	* 3.30 PM
* 10.40 AM	* 4.30 PM
* 11.45 AM	* 5.30 PM

Richmond-Washington Local, Lv. 12.10 PM, week days; 12.15 PM Sundays; Ar. 12.20 PM, daily. Fredericksburg Accom. week days Lv. 12.15 PM; Ar. 12.15 AM. Ashland Accom. week days, Lv. 12.45 AM, 6.30 PM; Ar. 12.30 AM, 5.30 PM.

* Elba ticket and baggage offices not open for this train. * Main St. Sta. * Byrd St. Sta. (stopping at Elba). * Elba Sta.

Classified Advertising and Notices

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line, each insertion. Special rates to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents. Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

PIPE ORGANS.

If the purchase of an organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Kentucky, who manufacture the highest grade at reasonable prices.

WONDERFUL PACKAGE XMAS CARDS, Seals, Tags, 10c. Eagle Sales Co., Box 860, Richmond, Va.

HELP WANTED

BECAUSE OF LACK OF DOMESTIC SERVICE, we offer a good home, with Christian surroundings and proper compensation, to able-bodied woman willing to work about household duties. Address, with references, Mrs. Gwathmey, R. F. D. No. 1, Norfolk, Va.

WANTED—BY SOUTHERN FAMILY, living in Reading, Pa., someone to be mother's helper and companion. Address H., care this office.

THE BOARD OF MISSIONS.

Correspondence is invited from those who wish to know

What it does.
What its work signifies.
Why the work can be helped most effectively through the Board.

Address
The Right Reverend A. S. Lloyd, D. D., President of the Board of Missions, 231 Fourth Avenue, New York.
Legal Title for Use in Making Wills:
The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.
The Spirit of Missions. \$1.00 a year.

THE ORDER OF THE DAUGHTERS OF THE KING.

An organization for the women of the Church throughout the world (communicants of good standing in their parishes) for the spread of Christ's Kingdom, especially among women; and for the strengthening of the Church's spiritual life by means of constant prayer and personal service.

The order calls for a corporate Communion by every Chapter on the third Sunday of each month at the early celebration, and a Bible class is desired in every parish.

Handbooks at the office of the Order, Room 63, 231 Fourth Avenue, New York.

Marriages and Deaths

Marriage notices, not exceeding 40 words, \$1.00; Death notices, not exceeding 40 words, inserted free. Over 40 words at the obituary rate. Obituaries and resolutions, 20 cents per line. Six words to the average line.

Copy for this department must be received not later than Tuesday of the week in which it is intended to be published.

Page.—Killed in action in Flanders on September 29th, JAMES JELLIS PAGE, eldest son of Henry Deane Page and Sarah Nicols Page, and grandson of the late Rev. James Jellis Page, for whom he was named.

JOHN C. BLEIGHT, JR.

On the "field of honor" in France, November 1, 1918, in the fierce fighting in Argonne Forest, JOHN C. BLEIGHT, JR., laid down his life here to receive the crown of everlasting life in the land of peace and joy and love, leaving all that young manhood holds dear. He answered his country's call, volunteering his services in one of the most dangerous positions in the A. E. F. No braver, truer or more gallant spirit went forth to the battle front, in the words of his officer who was close by when he fell—"The fiercer the fight, the greater the danger, the more cool and quiet was the courage and forethought of this absolutely dependable soldier."

Surely these are the deathless dead, Who for humanity their blood have shed.

Though in the trenches for many weary months until the last terrible fight, his letters to loved ones at home were full of hope and cheerfulness, helping all to bear their burden of care and anxiety, like his own dear self, bringing a ray of

sunshine to the most troubled heart. Though we mourn his early death, we know for him there breaks a still more glorious day when the full fruition of every loving thought and kindly deed makes that land the home of the blest. Hymn 243, verses 3, 5, 6, 8.

For a space the tried body
Lies with face towards the dawn;
Till there breaks the last and brightest
Easter morn.

Soul and body reunited,
Thenceforth nothing can divide,
Waking upon Christ's own likeness,
Satisfied.

Oh, the beauty! Oh, the gladness!
Of that resurrection day,
Which shall not, through endless ages,
Pass away.

To that brightest of all meetings
Bring us Jesus Christ at last,
To thy cross through death and sorrow,
Holding fast.

RESOLUTIONS.

Whereas, the Rev. John Lewis Gibbs has tendered his resignation as rector of the Church of the Good Shepherd, Forest Hill, Richmond, Va., effective December 31, 1918, to accept a call to Emmanuel Church Staunton, Va., where there appear to be opportunities for greater service; and

Whereas, said resignation in its terms is positive, and, in the reasons assigned therefor, displays unmistakable evidence of the fact that such action has been taken by our rector only after long and mature deliberation, and in conformity with the urgent counsel and advice of the bishops of this Diocese, and of others, as well, whose wishes, in the circumstances, are almost mandatory; and

Whereas, the Rev. John Lewis Gibbs came to the Church of the Good Shepherd at a critical time in its life, and has by his marked ability, his genial personality and devotion to duty done a splendid and constructive work and endeared himself not only to all the members of our congregation, but to the entire community; and

Although this vestry realizes the serious consequences which must result to this church and parish from the loss of our esteemed rector, to whose guidance, under our divine Master, its affairs, both spiritual and temporal, have been committed for more than six years past, yet it, at the same time, recognizes its duty, in its present action, to conform to what has been urged by our bishops as being for the good of the Church at large;

Therefore, be it resolved, That the said resignation of our rector be, and the same is, hereby most reluctantly and regretfully accepted; and we, the members of the vestry of the Church of the Good Shepherd, take this opportunity to express our deep sense of personal loss and the loss to the congregation, our abiding appreciation of the service rendered to our church and to this community by Mr. Gibbs and the obligation which the church feels to him; and

Be it further resolved, That, though we are losing our rector, we shall cherish always in our hearts the love we have for him, and, knowing the affection which he bears for the Church of the Good Shepherd, of which he has been the guide and inspiration, we wish him to be assured that he carries to his new field the friendship, the love and the best wishes of those with whom he has been so closely associated; and

Be it further resolved, That this resolution be published in the Diocesan papers of this State, and a copy thereof sent to Mr. Gibbs by the registrar of this vestry.

• A GIFT
FROM

Sydnor & Hundley

WOULD BE SURE
TO PLEASE.

Southern Churchman

SOUTHERN CHURCHMAN COMPANY
Publishers

818 East Grace Street, Richmond, Virginia

LEWIS G. WILLIAMS, President.

E. B. ADDISON, Vice-President.

REV. E. L. GOODWIN, D. D., Editor.

REV. JAS. D. GIBSON, Managing Editor.

Entered at the Postoffice in Richmond, Va., as second-class mail matter.
SUBSCRIPTION PRICE—After January 1, 1918, \$6.00 per year in advance. To the Clergy \$2.00. Six months \$1.50. Trial subscription 3 months 50 cents, 10 cents a copy. Foreign postage 50 cents additional. Back numbers not over 3 months old 10 cents each, over 3 months old 25 cents each.

For the convenience of subscribers, subscriptions are continued at expiration unless otherwise ordered. Notice of renewal, discontinuance, or change of address should be sent four weeks before the date they are to go into effect.

RECEIPT OF PAYMENT is shown in about two weeks by change of date on address label. If date is not properly extended after each payment notify us promptly. No receipt for payment will be sent.

Notice post office address. The exact post office address to which we are directing the paper at the time of printing MUST ALWAYS BE GIVEN. Our mailing list is arranged by post offices and not alphabetically. Much all checks and money order payable to the Southern Churchman and not to an individual.

ADVERTISEMENTS—Rates quoted on request. Per Classified see head of that department. Representatives wanted in each Parish, liberal commissions.

News concerning the church at large always welcome.

CHURCH INTELLIGENCE.

(Continued from page 12.)

a weak and struggling mission to a strong and vigorous parish.

St. Andrew's: The many friends of the Rev. F. Creswick Todd deeply regret the necessity of his standing aside on account of health for a year, from his work at St. Andrew's, South Orange. The parish, unwilling to accept his resignation, gave him a leave of absence, and there is good reason to expect him back in his place after proper rest. Archdeacon Carter is caring for the parish at present.

A great naval rifle range has been established back of Caldwell, which will probably be permanent. A small building costing one thousand dollars has been erected with the hearty approval of the officers in command at the entrance of the camp to be the headquarters of the Rev. James T. Lodge, chaplain, with room for small gatherings of men, and the Sunday school Advent offerings are expected to pay for it. The building has been so made that if there should be no further need of it at any time it could be put down in one of the mission stations of the Diocese.

The annual meeting of the Woman's Auxiliary, held at Trinity Cathedral on November 20, which it had been one time thought necessary to postpone, was one of the best meetings ever held in the Diocese, with addresses by the

Order Your Magazines

Through the SOUTHERN CHURCHMAN and save money. Send us your list and we will let you know the cost.

two Bishops, Dean Dumper, the Rev. Luke M. White, the Rev. Dr. Floyd W. Tompkins and Miss Grace Lindley.

Thirty-two of the clergy of the New-ark Diocese have now been for a considerable time absent from their parishes in the service of the government, whether in France or in the military camps at home. This is about one-fifth of the whole number of the clergy and a much larger proportion of those in active service.

The Honor Roll of the Diocese, made by Mr. John C. Crawford for preservation, shows that the number of men from the parishes and missions has gone far beyond 3,000 now, with record of nearly one hundred who have lost their lives in the service.

CUBA.

Rt. Rev. H. R. Hulse, D. D., Bishop.

Holy Trinity Cathedral, Havana. Service of Thanksgiving for the Restoration of Peace.

In the course of the last four or five years Holy Trinity has gradually become the religious center for the whole city of Havana on all great international occasions. The great service held on November 17th to celebrate the restoration of peace was an instance and a most memorable one. The large building was more than filled, many people standing throughout the service. The entire diplomatic service in the city was either present or represented. Drs. Desvernine, Secretary of State, and Cancio, Secretary of the Treasury, represented the President of Cuba; Dr. Manuel Varona Suarez was present, together with the American and British ministers and their staffs, and the French, Italian and Belgian ministers and their families, all occupying the spacious choir of the church, and quite filling it.

The clergy present and taking part in the services were Bishop Hulse, Dean Myers and Canon Gibbons, of the Cathedral; the Archdeacon of Havana, together with two visiting chaplains; the Rev. Ernest Paugh, a regular chaplain of the navy, passing through the city en route to his new station at Guantanamo, and the Rev. Edward Chorley, D. D., of Garrison, N. Y., also on his way to act as chaplain for the time being for the United States forces at Santiago.

The magnificent Municipal Band of Havana accompanied the singing of the

hymns and played the national airs at the beginning of the services. This band has given its services freely on various occasions, and has even offered them for the regular Sunday services.

During the marching of the clergy and choir to the main entrance of the church the national airs were played. Then followed the dedication and placing of the Roll of Honor by the dean. A shortened form of Morning Prayer, including the Te Deum, was followed by the Holy Communion. The Bishop was the celebrant and the preacher.

They That Are Christ's.

They do not want to shine in the world, or to be rich or popular, or to have their own way and assert themselves, or to enjoy the relish of success. . . . With all simplicity their hearts are bent on moving, doing, suffering, as the Spirit of Christ in them may will. They have done with worldliness; they have done with self-seeking; they do not look for an easy life in the world where Christ was

crucified. . . . Their faces are set towards God, and the light that glows in them comes from Him.—From Bishop Paget's "Christ the Way."

Men are better helped by geniality than by austerity, by kindness than by terrorism. On a small scale daily experience teaches this; on a large, history shows us that it is in the times of pestilence that great cities are most licentious. And strange as it may seem at first sight, the method of geniality is a more difficult matter to master than that of austerity.—Sunday Magazine.

LETTERS FROM RHEUMATISM

Possibly you have imagined that you could never get your own consent to write a testimonial letter, but if you have ever experienced the excruciating pains of Rheumatism you can at least appreciate the feelings of those who have been relieved of this terrible disease by drinking the Mineral Water from the justly celebrated Shivar Spring at Shelton, S. C. This water overcomes many diseases, including Indigestion, Gout, Uric Acid Poisoning and Liver and Kidney diseases, but no patrons of the Spring are more enthusiastic in their praise of the water than those who have been relieved of their Rheumatism. Hundreds of letters like the following have been received by the Management:

Dr. Cosby, a South Carolina physician writes:—"I have tested your Spring Water in several cases of Rheumatism, Chronic Indigestion, Kidney and Bladder troubles and in Nervous and Sick Headaches and find that it has acted nicely in each case, and I believe that if used continuously for a reasonable time will produce a permanent cure. It will purify the blood, relieve debility, stimulate the action of the Liver, Kidneys and Bladder, aiding them in throwing off all poisonous matter."

Dr. Avant, of Savannah, writes:—"I suffered for years with a most aggravating form of stomach disorder and consulted a number of our best local physicians, went to Baltimore and consulted specialists and still I was not benefited. I had about despaired of living when I began to use Shivar Spring Water and in a short time was cured."

Mr. Rhodes, of Virginia, writes:—"Please send me ten gallons of Shivar Spring Water quickly. I want it for Rheumatism. I know of several who were cured of Rheumatism with this water."

Editor Cunningham writes:—"The water has done more good than any medicine I have ever taken for Rheumatism. Am entirely free from pain."

Mr. McClam, of South Carolina, writes:—"My wife has been a sufferer from Rheumatism and after drinking twenty gallons of your Mineral Water was entirely cured of the horrible disease."

Mr. Carter, of Virginia, writes:—"Mrs. Carter has had enlarged joints upon her hands, caused by Rheumatism. Shivar Spring Water removed every trace of the enlargement. The water is simply excellent."

If you suffer with Rheumatism, or with any chronic disease, accept the guarantee offer below by signing your name. Clip and mail to the

Shivar Spring.

Box 64 F, Shelton, S. C.
Gentlemen:

I accept your guarantee offer and enclose herewith two dollars for ten gallons of Shivar Mineral Spring Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if it fails to benefit my case, you agree to refund the price in full upon receipt of the two empty demijohns, which I agree to return promptly.

Name _____

Address _____

Shipping Point _____

(Please write distinctly.)

NOTE:—"I have had the pleasure of serving the little church at Shivar Spring as Pastor for years, and am therefore well acquainted with Mr. Shivar and his associates, whom I gladly commend as honorable business men and worthy of the confidence of the public. I have personally derived great benefit from the use of the Shivar Mineral Water and have knowledge of its beneficial effects in a great number and variety of cases."—Rev. A. McA. Pittman.

Women Needed by the Church

SPECIAL CLASS TO BE ORGANIZED IN FEBRUARY

Reconstruction days demand the trained services of women as Teachers, Visitors, and Social Workers, both at home and abroad.

A special class at the NEW YORK TRAINING SCHOOL FOR DEACONESES will begin on February 1, 1919, to offer training and study to women who wish to gain time in their preparation.

The New York Training School not only trains deaconesses but prepares women for all forms of Church work.

For details, address

Miss Edith R. Hopkins,
St. Faith's House

419 West 110th Street, New York

Ratcliffe & Tanner, Inc. ...FLORISTS...

207 N. 6th Street, Richmond, Va.

FLOWERS FOR ALL OCCASIONS



Personal Notes

The Rev. Frederick W. Beekman, formerly Dean of the Pro-Cathedral, South Bethlehem, Pa., has been called to the rectorship of the American Church of the Holy Trinity, Paris, France. Mr. Beekman has accepted the call and entered upon his duties. He had previously been in charge of a part of the work of the parish.

The Rev. D. W. Thornberry, Dean of St. Matthew's Cathedral, Laramie, Wyo., who was granted a year's leave of absence, is now doing work under the Y. M. C. A. in France. Dean Thornberry writes that it was his inestimable privilege to be in Paris on November 11th, the never-to-be-forgotten date of the signing of the armistice.

The Rev. Franklin G. Faber has taken charge of the mission churches at Lyndhurst and North Arlington, N. J. (Diocese of Newark), residing in the first named place.

The Rev. Paul B. James, Dean of the Platte Deanery, and missionary at Torrington, Wyo., has resigned his work in Wyoming to accept the rectorship of Trinity Church, Iowa City, Iowa. Mr. James took up his new duties on Advent Sunday.

The Rev. George Craig Stewart, rector of St. Luke's Parish, Evanston, Ill., who has for several months past been attached to Army Evacuation Hospital No. 6, in France, has returned to his parish.

The Rev. H. L. Rice, formerly rector of Holy Trinity Church, Greenport, L. I., has entered upon his duties as vicar of Christ Church, Brooklyn, N. Y.

The Rev. George McKay, for several years missionary at Newcastle and contiguous mission stations, has been called to the rectorship of St. Luke's Church, Buffalo, Wyo., and took up his work there on December 1.

The Rev. R. Emmet Abraham, formerly of Brooklyn, N. Y., has taken up work in the Missionary District of Wyoming, having under his care the mission stations of Saratoga, Encampment and Hanna. Mr. Abraham began his work in Wyoming on November 15.

Do You Want \$20 Extra Money Next Month

You can earn it by putting in your extra hours representing The SOUTHERN CHURCHMAN.

An average of one subscription a day for a few weeks will bring you this \$20 or more. Can you use it?

Send us your name and address to-day and let us make you our liberal cash offer. Address.

The Southern Churchman Co.,
Richmond, Va.

Ordinations.

In Christ Church, Philadelphia, on St. Andrew's Day, the Rev. Duane Wevill was advanced to the priesthood by Bishop Garland. Mr. Wevill was for many years a minister in the Reformed Episcopal Church, and was rector of St. Paul's Church, Frankford, Philadelphia, at the time he left that communion. He was ordained deacon last Trinity Sunday, May 26.

Deaths.

The Rev. Frederick William Bailey, a retired minister of the Diocese of Western Massachusetts, died at Charlton, Mass., on October 30, aged sixty-one years.

The Rev. John McClurkin, M. D., a retired physician, and for the past eighteen years assistant and deacon at Christ Church, Woodlawn, Chicago, died on Sunday morning, November 24, at St. Luke's Hospital, Chicago. Funeral services were conducted at Christ Church on Monday by Bishop Griswold and the rector, the Rev. C. H. Young, and interment was at Albion, Ill.

The Rev. Gilbert Fearing Williams, a non-parochial minister of the Diocese of Washington, died on Sunday, November 24, at his home in Washington.

The Rev. Wesley W. Barnes, rector of St. Mary's Church, Nebraska City, Neb., since 1908, died at St. Luke's Hospital, New York City, on December 2. Mr. Barnes left his parish on November 16, on leave of absence to do Y. M. C. A. work in France, and was awaiting embarkation in New York when stricken with influenza.

Sunday is the core of our civilization, dedicated to thought and reverence. It invites to the noblest solitude and to the noblest society.—Emerson.

Coughs and Colds

disappear in a night and leave the chest free, clean and well when

GOWAN'S

is applied. A pleasant, soothing, healing, exterior application for just such troubles. Ask your druggist. If he can't supply you write Gowan Medical Co., Concord, N. C. 25c, 50c, \$1.00. Pay No More.

Doctor Says Crying Need Of The Woman of Today Is More Iron In Her Blood TO HELP STRENGTHEN HER NERVES AND PUT COLOR IN HER CHEEKS

Any woman who tires easily, is nervous or irritable, or looks pale, haggard, and worn should at once have her blood examined for iron deficiency. Administration of simple Nuxated Iron will often increase the strength and endurance of weak, nervous, careworn women in two weeks' time and help make them look years younger.

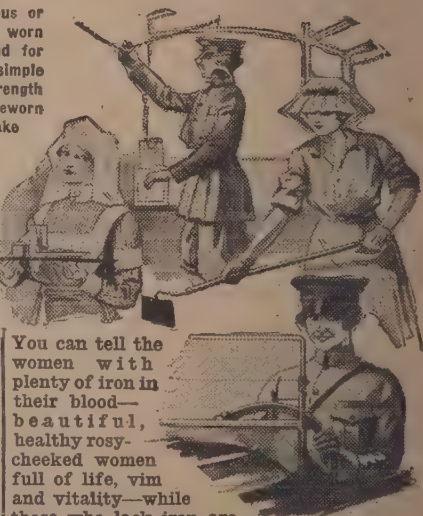
In commenting on the unusual demands being made today of women in every walk of life, Dr. Ferdinand King, New York Physician and Medical Author says: "There can be no healthy, beautiful, rosy cheeked women without iron. I have strongly emphasized the fact that doctors should prescribe more organic iron—Nuxated Iron—for their nervous, run-down, weak, haggard-looking women patients. Pallor means anemia. The skin of anemic women is pale, the flesh flabby. The muscles lack tone, the brain fags and the memory fails, and often they become weak, nervous, irritable, despondent and melancholy. When the iron goes from the blood of women, the roses go from their cheeks.

"In the most common foods of America, the starches, sugars, table syrups, candies, polished rice, white bread, soda crackers, biscuits, macaroni, spaghetti, tapioca, sago, farina, degerminated cornmeal, no longer is iron to be found. Refining processes have removed the iron of Mother Earth from these impoverished foods, and silly methods of home cookery, by throwing down the wastepipe the water in which our vegetables are cooked, are responsible for another grave iron loss.

"Therefore you should supply the iron deficiency in your food by using some form of organic iron, just as you would use salt when your food has not enough salt. But avoid the old forms of metallic iron which may injure the teeth and corrode the stomach and thereby do more harm than good. Take only organic iron—Nuxated Iron.

"I have used Nuxated Iron widely in my own practice in most severe aggravated conditions with unflinching results. I have induced many other physicians to give it a trial, all of whom have given me most surprising reports in regard to its great power as a health and strength builder.

"If people would only take Nuxated Iron when they feel weak, or run-down, instead



You can tell the women with plenty of iron in their blood—beautiful, healthy rosy-cheeked women full of life, vim and vitality—while those who lack iron are often cross, nervous, irritable, weak, tired, complaining creatures whom nobody wants to have around.

of dosing themselves with habit forming drugs, stimulants and alcoholic beverages there are probably thousands who might readily build up their red blood corpuscles, increase their physical energy and get themselves into a condition to ward off the millions of disease germs that are almost continually around us. It is surprising how many people suffer from iron deficiency and do not know it.

If you are not strong or well, you owe it to yourself to make the following test: See how long you can work or how far you can walk without becoming tired. Next take two five grain tablets of ordinary Nuxated Iron three times per day after meals for two weeks, then test your strength again and see how much you have gained.

Manufacturers' Note: Nuxated Iron which is prescribed and recommended by Dr. King is not a secret remedy but one which is well known to druggists. Unlike the older inorganic iron products it is easily assimilated, does not injure the teeth, make them black, nor upset the stomach. The manufacturers guarantee successful and entirely satisfactory results to every purchaser or they will refund your money. It is dispensed in this city by all good druggists.

Church Furnishings, Memorials, Etc.



CHURCH VESTMENTS

EMBROIDERIES

Silks, Cloths, Fringes, Etc.

CLOTHING for CLERGYMEN

COX SONS & VINING

174 Madison Avenue.

New York



CHURCH FURNISHINGS

Gold, Silver and Brass

Church and Chancel Furniture

Write for Catalogue
for Episcopal Churches

W. & E. SCHMIDT CO.

208 Third Street.

Milwaukee, Wis.

CHURCH EMBROIDERIES

Stoles, Eucharistic Vestments, Surplices, Altar Hangings, Burses and Veils, Markers, etc. All materials for sale

The only studio importing exclusively English un-fading silks, Damasks, fringes, linings, pure gold metal threads, etc.; and using Standard Church of England

English silk stoles, plain.....\$ 5.00

English silk stoles, handsome crosses.....\$ 6.50

English silk stoles, best hand embroidery, from \$10.00 up to.....\$50.00

English silk burses and veil with crosses.....\$12.00, \$15.00, \$18.00.....\$20.00

Handsome embroideries unsurpassed in workmanship. Special altar linens embroidered in England. Testimonials from all over the world

Agent for British-Israel publications.

THE CATHEDRAL STUDIO

Miss Lucy V. Mackrille

11 W. Kirke St., Chevy Chase, Md.
30 minutes by trolley from U. S. Treasury,
Washington, D. C.

GRANITE AND MARBLE MEMORIALS

Largest Stock in the South

We pay the freight and

guarantee safe arrival

The Couper Marble Works

(Established 65 years)

244-248 Bank St., Norfolk, Va.

R. Geissler, Inc.

56 West Eighth Street, New York

Memorials

FOR THE CHURCH

Furniture — Windows — Fabric

O. Luetke's Art Works Church Furnishings

IN METAL, WOOD, MARBLE, ETC.
Est 1886. 328-332 7th Ave., New York

Brotherhood of St. Andrew

Guilds and all Church organizations desiring to assist their treasury can find no better way than by representing the SOUTHERN CHURCHMAN. And at the same time you will do a good work by placing the SOUTHERN CHURCHMAN in homes where there is no Church paper. Write to-day for full particulars.

SOUTHERN CHURCHMAN,
Richmond, Va.

Thoughts For the Thoughtful

Christianity is eternal life in the midst of time.

If there is good in us it will bring out good in others.

Wherever there is suffering, somebody's sin has caused it.

In God's living temple there is a place for stones of every size and shape.

Prejudice, more than anything else, robs life of its educational value.—Van Dyke.

Our Christian life is a failure if the Church to which we belong is not made stronger by our membership.

To educate his heart, one must be willing to go out of himself and to come into loving contact with others.

God is Life, and giveth life and healing to all: death is the miracle; when He raises the dead He is doing His own work.—Rev. M. G. Scherer.

"O would thy heart but be
A manger for His birth,
God would once more become
A Child upon the earth"

Doubts are, in many cases the birth-pangs of clearer light. They are the means by which we grow in knowledge, even in knowledge of heavenly things.—Bishop Temple.

If I can only place one little brick in the pavement of the Lord's pathway, I will place it there, that coming generations may walk thereon to the heavenly city.—Phillips Brooks.

It is a maimed Gospel which only says that Christ died to save us from our sins. It is equally true and just as important to say that He lives to give us union with the Father.—Walter J. Carey.

Pray for patience toward men and patience toward God. Pray for bright eyes to find out the light even in the darkness; pray ever to lean wholly upon God and stay yourself upon Him.—C. H. Spurgeon.

The only kind of thing that is worth saying is the thing that is conceived in perfect sincerity. . . . If one does not originate it one must, at least, give it the impress of one's own inmost mind.—A. C. Benson.

"Do not say that your condition hinders your perfection. . . . There is no condition, save one of mortal sin, which, so far from being an obstacle, to your good, may not work for it, together with God's grace.—Bossuet.

Jesus Christ has the human hands to bless, He has the human heart to sympathize, He has the human voice to intercede. He feels for all our anxieties, all our sorrows, all our sins. He feels; therefore, He helps. Trust,

then, His sympathy, His intercession for you.—Manning.

Hide not thy talent in the earth;
However small it be,
Its faithful use, its utmost worth,
God will require of thee.
Go, then, and strive to do thy part,
Though humble it may be;
The ready hand, the willing heart,
Are all heaven asks of thee.

—W. Cutler.

Every man is a missionary now and forever, for good or for evil, whether he intends or designs it or not. He may be a blot; radiating outward to the very circumference of society his dark influence; or he may be a blessing, spreading benediction over the length and breadth of the world; but a blank he cannot be.—Chalmers.

Service is the noblest conception of life. "The opportunities to do things for others are the substance; the things one gets are the shadow." Not on the mountain top of rare privilege, but on the low level of ordinary life is the chance to serve, for that is where men are. Christ helped us most in the walks of everyday life, where were the children and beggars and sick folk. Only on the lowly plane of common experience can we look into men's faces, shake their hands, speak comfortingly to them, do them kindly service.

9 CORDS IN 10 HOURS



BY ONE MAN. It's KING OF THE WOODS. Saves money and backsache. Send for FREE catalog No. B146 showing low prices and latest improvements. First order gets a copy.
Folding Sawing Machine Co., 161 West Harrison St., Chicago, Ill.

What do you know of the work of your Church Temperance Society?

Rt. Rev. Frederick Courtney, D. D., President
William Jay Schieffelin, Esq., Ph. D., Treasurer
Rev. James Empringham, D. D., Gen'l Supt.

Send for free sample copy of "TEMPERANCE."
This periodical has the largest circulation of any magazine of its kind in America. Address

Church Temperance Society

214 Metropolitan Tower. New York City

The Richmond Mica Co.

Oldest Ground Mica Factory in the World

Manufacturers of

GROUND MICA OF UNSURPASSED
PURITY AND LUSTRE

BY EXCLUSIVE PROCESS

Factory, 321-323 S. Ninth St.

Office, Cor. Eighth and Main Sts.

RICHMOND, VA.

WHEN WRITING OUR ADVERTISERS
PLEASE MENTION THIS PUBLICATION

The Choice of Executors

is a matter of great importance. Every dollar you leave should be conserved in such a way that your heirs may enjoy the uninterrupted benefits of your life's work.

This Company is a careful and economical executor, trained in the law and business, sound in judgment, and seasoned in practical experience; its primary business is the administration of trust funds.

Correspondence invited.

Capital
\$1,000,000

RICHMOND TRUST
& SAVINGS CO.

7th & Main Sts.,
Richmond, Va.

The Best Christmas Gift

A year's subscription to the Southern Churchman is a Christmas gift that lasts for 52 weeks...

Your Rector would appreciate it, and each week would be reminded of your thoughtfulness. Then there are many of your friends in the parish who would enjoy it. Few of our church people read any church paper. Send the Southern Churchman for a year, and thus help to interest church families in what their church is doing. The rates are: Single subscriptions, \$3.00 a year; to the clergy, \$2.00.

If we receive your renewal, together with one new subscription, before January 1, 1919, the cost of the two will be \$5.00.

In making up your Christmas list this year give the Southern Churchman a place.

We will mail an attractive card to reach your friend on Christmas telling of your gift of the Southern Churchman for a year.

Fill out and mail the coupon to-day.

Southern Churchman,
Richmond, Va.

Gentlemen:

Please find enclosed my check for \$..... Send the Southern Churchman for one year to

Name.....

Address.....

City.....

State.....

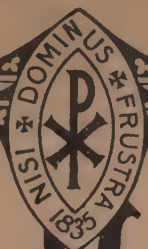
If you wish to renew your subscription at the same time make the check for \$5.00. Be sure to give your name and address in the space below.

Name.....

Address.....

City.....

State.....



Southern Churchman

Vol. LXXXIII. RICHMOND, VA., DECEMBER 21, 1918. No. 51

THE KIND

of investments we deal in are as follows:

We will lend money to a reliable man secured by first mortgage on his real estate, on a basis of one-half its value.

By value we mean what the property would bring in our opinion if it had to be sold.

These loans are split up into \$500.00 and \$1,000.00 coupon bonds yielding 6% interest and mature from 1 to 5 years.

You can invest therefore \$500.00 or any multiple.

These investments are suitable for a widow or orphan asylum.

Virginia Trust Co.,
THE SAFE EXECUTOR
Richmond, Va.



EDUCATIONAL



The Protestant Episcopal Theological Seminary in Virginia

Established A. D. 1823

The ninety-fifth session will open on Wednesday, September 18, 1918

Special Students Admitted

For catalogue and other information, address the Dean or Secretary

Theological Seminary

Alexandria Va.

The Theological Department

OF THE

University of the South

An integral portion of the University, where the student of Theology meets in the frank intercourse of a common life with the student of Science on the other.

For catalogue, address
THE DEAN,
Sewanee, Tenn.

The Bishop Payne Divinity School

The accredited Seminary of the Church for training colored men for the ministry. The fortieth session opens September 21 1918.

For catalogue and information apply to
REV. C. B. BRYAN, Dean
Petersburg, Va.

The General Theological Seminary

CHELSEA SQUARE, NEW YORK

The next Academic year begins on the last Wednesday in September.

Special students admitted and Graduate Course for graduates of other Theological Seminaries.

The requirements for admission and other particulars can be had from The DEAN, 1 Chelsea Square, New York, N. Y.

Episcopal High School

NEAR ALEXANDRIA, VA.

The eightieth year of this School for Boys opened September 18, 1918. Modern equipment throughout. Military feature. Catalogue on application.

A. R. HOXTON, B. A., Principal.

Emerald Hodgson Hospital

—AND—

TRAINING SCHOOL FOR NURSES
UNIVERSITY OF THE SOUTH
Sewanee, Tenn.

A Church institution where the best training to be had for development of Nurses. For further information, address
REV. W. S. CLAIBORNE, Supt.

Christmas in Palestine.

By the Rev. Denzil C. Lees, (Sometime Resident in Palestine.)

A few years ago I left the city of Jerusalem by the Jaffa Gate and took the white road that led to Bethlehem. It was Christmas Eve, and I was going there to be present at the midnight service which is held in the Church of the Nativity. The distance is between five and six miles. I had chosen to go on foot, and expected to get there before sunset. Perhaps you wonder why I was going so soon to a service that does not begin till midnight; but the hundreds of others traveling in the same direction told me that I must be at Bethlehem hours before the time of the service if I expected to get into the church at all.

What a strange crowd we are, stretching along the road and out of sight, travelers of all nations—some riding in carriages, on donkeys, on mules and on horses, but the greater number are walking and they the simple peasants from Russia, who have spent all their life's savings to visit the Holy Land. Most of them look old, some very old. Many will never return to the White North, the long pilgrimage will be too hard, and the cholera, that silent enemy of the caravan, never fails its share. It is, perhaps, the most touching sight in the Holy Land—these children of Russia with the one word "pilgrimage" written on their faces, bending beneath their bundles which never seem to be taken off—like Pilgrim up the Hill of Difficulty—singing as they go. And their voices go straight to the heart. One always sees them everywhere. In all the holy places they kiss the ground. Wherever they think the Saviour suffered or was sad, they weep in silence, men and women alike.

Bethlehem is situated on two sides of a lime-stone hill, in which are cut terraces with olive groves and vineyards. In these days it is a good-sized town of about 12,000 inhabitants, and does a large trade in mother-of-pearl

S. HILDA'S HALL A School for Girls.

Under the auspices of the Bishops of the Diocese (Episcopal). Near Washington. College Preparatory and elective courses. Music and Art. Athletics under trained Director. Open air classes.

MARIAH PENDLETON DUVAL, Principal
Past 16 years principal of Stuart Hall, Va.

STUART HALL

STAUNTON, VA.

Formerly Virginia Female Institute)

Diocesan Girls, School of Virginia and Southern Virginia. College preparation, Music, Art, Expression and Business Courses. Faculty and equipment of large school with small classes and individual attention. Large grounds and indoor athletics and outdoor sports under direction of Physical Trainer. Seventy-fifth session opens September, 1918. For catalogue apply to

MRS. H. N. HILLS, Principal,
(Formerly Principal of Sweet Briar Academy.)

The Virginian Home and Training School

Falls Church, Fairfax County, Va.

For the Feeble-Minded and Epileptic. Established 1892.

For terms and information, address
MISS M. GUNDRY.

Virginia Episcopal School

(NEAR LYNCHBURG, VA.)

For boys of character, position and ability whose means will not permit them to attend our more expensive schools. Prepares at cost for college, university or immediate entrance upon the duties of life. Made possible by gifts of founders. Special terms to clergymen. Boarders for the present are limited to seventy. One hundred and six acres of land. The session begins September 19, 1918. Apply for information and catalogue to the

Rev. Robert Carter Jett, D. D.,
Principal.

Rev. Thomas Kinloch Nelson, M. A.,
Vice Rector.

TRAINING FOR SOCIAL SERVICE AND PUBLIC HEALTH WORK.

The School of Social Work and Public Health of Richmond offers courses preparing for positions as probation officers and juvenile court workers, protective workers with girls, health visitors, recreation, playground and industrial welfare workers, Red Cross Home Service, traveler's aid, charity organization, church and religious social workers, public health nurses, etc.

Desirable positions at salaries of \$75 to \$100 per month to begin with assured after graduation.

Second semester of four months opens February 3rd. For further information write Henry W. Hibbs, Jr., Director, 1112 Capitol Street, Richmond, Va.



Chatham Episcopal Institute

A Girls' School with a Religious Atmosphere

Rt. Rev. A. M. RANDOLPH, D.D., Episcopal Visitor. Rev. C. ORLANDO PRUDEN, Rector.

A School which offers a thorough education at a moderate cost. Its location, on Main Line Southern R. R., is beautiful and the modern buildings are excellently equipped and surrounded by a ten-acre campus. The school maintains a gymnasium, with provision for outdoor athletics.

The curriculum embraces College Preparatory and Business Courses, Literary, Music, Art, Expression. Certificate admits to all leading Colleges. Catalog and views may be obtained by addressing

MRS. ELIZABETH MAY WILLIS, B. P., Principal, Box 13, Chatham, Va.

ornaments, which are made chiefly by women, at the small wage of twenty cents a day. It lies in a stony country, with a background of bare hills. Beyond the city stretch the fields of the shepherds and where Ruth gleaned and met Boaz. At the very edge of the hill on which the town stands is the famous old church founded by the mother of Constantine the Great, Empress Helena, looking more like a fortress, as it was practically made in the days of the enemies of the cross.

At last we enter the "little town," and thread our way between the houses strongly built with stone, with dome-shaped roofs of stone. There are stalls in the crowded streets with various things for sale, such as bread, olives, cheese, sweetmeats and small articles of all kinds made of mother-of-pearl. The head-dresses of the married women of Bethlehem are unique. They are tall and round as a fez and entirely conceal the hair; chains of silver on which hang rows of silver coins ornament the front, and a long white cotton veil, with embroidered edge, drapes down the back and shoulders. Their costume is distinct, differing from all other costumes of women in the Holy Land, and very beautiful.

The Church of the Nativity is entered through a doorway so small that I had to bend my head in order to pass through it. It was made so many years ago to prevent the rude soldiery from riding their horses into the sacred building. Inside it is very large, but very plain. There are no seats or pews for the convenience of the worshippers, but just a rough stone floor. The roof is of wood from the cedars of Lebanon, and is supported by double rows of pillars.

Although it is six hours before the service begins, the church is already well crowded, and I make my way to a pillar that I may lean against it and wait.

Hundreds of the Russian peasants are gathered in groups, some sitting on the stone floor, munching black bread; others cross themselves in prayer, but they are all very silent, waiting with their extraordinary patience for the dream of years. A few Turkish soldiers, scattered here and there, rest upon their rifles with tired eyes and well-filled cartridge belts, for, sad to say, the Latins and Greeks and Armenians, who jointly own the church, do not always live in peace.

On a previous visit I had seen the Grotto of the Nativity, where it is believed that Christ was born. To reach this second cavern, round and over which the great church has been built, you pass through a screen into a very beautiful chapel, glittering with gold and silver hanging lamps, roofed with cedar and paved with marble, and come to two flights of marble steps forming a half circle. These steps are very narrow and lead down into the cavern which is cut out of the solid rock. On

that day four Armenian priests, in gorgeous vestments, were conducting a service before a very large silver star, while some Russian pilgrims sat on the steps and knelt and wept. The place was dimly lighted with candles and lamps, which are never allowed to go out. The star is inlaid in marble and around it are the words, "Hic de Virgine Maria Jesus Christus Natus est." The place where the star is is called the Recess of the Nativity and the small space before it is called the chapel of the Nativity.

It is, indeed, very probably the place of the birth of Christ. There are many such caves in the limestone hill of Bethlehem, which are still used as stables and places of shelter for cattle. They are warm and shield from the wind. The very roughness and simplicity of them emphasize the lowly state of His birth. And one still sees in the unchanged life and customs of the village folk of Palestine the same practice as at the birth of the Saviour.

When a child is born the babe is immediately rubbed all over with salt. This is an ancient custom. "Under the similitude of a wretched infant is shown the natural state of Jerusalem," in Ezekiel 16:4: "Thou wast not salted at all, nor swaddled at all." After salting the babe is wrapped in swaddling clothes so tight that it cannot move. "Ye shall find the babe wrapped in swaddling clothes, lying in a manger" (Luke 2:12). After seven days the child is unfastened, washed with fresh oil, rubbed again with salt, then bound up once more in the swaddling clothes. This continues until forty days have elapsed, when it is dressed in ordinary garments, like its parents.

It is nearing midnight and the church is now filled to its utmost capacity. A great hush fills the place, but dimly lighted by hanging lamps. A movement of the crowd tells me that the service is about to begin. At last, softly, upon the intense silence comes the sound of singing. Then louder and coming nearer. It is very beautiful, for the voices are the best in Europe, hired for this service alone. They are singing the "Gloria in Excelsis" in procession. The choir comes first, then the clergy with the archbishop, who carries a golden cradle in which is the wax figure of a babe. They pass between the hundreds of worshippers, who bow their heads at the symbol, through the screen into the chapel and down the steps to the star, where the singing stops and the short service is conducted. Then the singing is resumed as they all ascend to the body of the church again, and out into the streets of the town, for hundreds are not able to get into the church. At last they return and the service is over.

It takes quite a while for the church to empty. Many of the Russian pilgrims stay upon their knees till the daylight appears. They do not seem to know fatigue.

As I left the church, sitting near the entrance, I saw a woman with a child in her arms; she, too, had come from Russia, and I will never forget the radiance on her face as she looked at her sleeping babe. The first signs of gray dawn began to appear, and I remembered it was Christmas Day, and felt as I had never done before the meaning of those two opening words of the Lord's Prayer. Most of the visitors talked and laughed as they left the city. Only the children of Russia were silent and solemn as they bent beneath their bundles toward Jerusalem in the light of the rising sun.—Oklahoma Churchman.

"Merry Christmas."

In the Bible the word "merry" usually occurs with the word "heart." It always means gladness, happiness, not mere liveliness. "A merry heart maketh a cheerful countenance." "He that is of a merry heart hath a continual feast." "It was meet that we should make merry and be glad." "Is any merry? let him sing psalms." It was in this sense that the word wrought its way into the very familiar expression, "A Merry Christmas." Mere gaiety, liveliness of conduct, lightness, do not reach down to the depths of the heart and take hold there in such a way as to make "a continual feast." A truly "Merry Christmas" is one that takes hold of Christ and sends its roots down into the rich soil of His grace and drinks up life and fatness from Him, and, deriving its fullness from Him, has in it continual feasting. The true "Merry Christmas" is one that runs, in spirit, through the whole year. In wishing one a "Merry Christmas," therefore, if we are not light and flip-pant in doing it, we are wishing a year long, nay, years long, joy and peace in Christ.—Presbyterian Journal.

For Christmas.

O Blessed Lord Jesus, give us thankful hearts today for Thee, our choicest gift, our dearest guest.

Let not our souls be busy inns that have no room for Thee and Thine, but quiet homes of prayer and praise where Thou mayst find fit company, where the needful cares of life be wisely ordered and put away, and wide sweet spaces kept for Thee, where holy thoughts pass up and down, and fervent longings watch and wait Thy coming.

So when Thou comest again, O blessed One, mayst Thou find all things ready, and Thy servants waiting for no new master, but for one long loved and known.

Even so come Lord Jesus. Amen.

Whatever the Christian prays for he ought to be willing to live and die for.—Ex.

PREPAREDNESS FOR THE CHURCH

Never in the history of the country has the Church's responsibility in upholding the ideals of the nation been so great. In rendering its share of the essential work, its buildings should provide for maximum efficiency in every department. Consult the leading specialists in all branches of church improvement, construction, alteration, etc.

Designs will be prepared indicating how contemplated changes, etc., can be effected. Local labor will be availed of when desired for the constructive work, the artistic and elaborate enrichment being executed under the supervision of our New York artists.

Send for photographs of church interiors showing changes and improvements that have been accomplished, with memorial gifts included as a part of the scheme.

J. & R. LAMB
23-25-27 Sixth Avenue NEW YORK

Southern Churchman

Catholic for every truth of God; Protestant against every error of man.

REV. EDWARD L. GOODWIN, D. D.,
Editor.

SOUTHERN CHURCHMAN COMPANY,
Publishers.

Vol. LXXXIII.

RICHMOND, VA., DECEMBER 21, 1918.

No. 51

"ON EARTH PEACE."

The angels' song will sound in our ears with a special significance at this Christmastide. As on Thanksgiving Day and Advent Sunday our thoughts were almost of necessity colored and heightened by the great events of contemporary history, so will it be at this season. The magic word "peace" has acquired almost a new meaning in these past few weeks and a value little appreciated before. We used to think of actual warfare with its terrible cost in carnage and agony and desolation as a thing far off from us and that could not happen to us. Such a war as we have seen our imagination could not even picture. We wonder now to think that for years the world was sleeping over this volcano; that it was in the power and the wicked will of a single group of arrogant men to turn the civilized world into an inferno. We thought "the common sense of most" would forbid such a catastrophe, that the cost of modern warfare would make it impossible, that an occasion for it could never arise. So we took national peace as a matter of course. It was something that could be safely left to the wisdom and diplomacy of our statesmen backed by the power and resources of our country. From that dream we had a rude awakening. Our leaders were strong and trustworthy, our resources all that we had supposed and more; but war came, despite our efforts to avoid it. War; and then peace, when the pride of men had been chastened and the nations brought to their knees to cry mightily to God; peace, at such time and in such ways that thoughtful men could but acknowledge the hand of God in it and accept it as His gift to His redeemed earth.

And therein lies a lesson for the day. It is not a poetic fancy or pious fiction that links Peace on Earth with the coming of the Saviour Christ, but solid fact, as inevitable as it is gracious. Whether it be the peace of reconciliation with God, or peace of conscience and heart, or the peace of love and kindness in the home and among friends and neighbors, or peace between classes and social interests, or

peace between nations and peoples, it is all one. The Prince of Peace is the personal Christ ruling in men and in the world. The essential basis of all peace, without which it can nowhere exist, is found in the truths of His evangel, its sanction is in His Divine Sacrifice and its law is enforced by His indwelling Spirit.

For the things which Christ came to destroy, lumped together as the "works of the devil," are always and everywhere the things which destroy the peace of men, producing discord, variance and strife. Be it the smallest sin that brings distress to the most sensitive conscience, or be it the diabolical ambitions of empires and their rulers that set a continent aflame, they fall together in this class and under His ban. They are destroyed only in His name, under His rule and by His power. While the things that make for peace, in every sphere and in every degree, are the things which He hath implanted, the counsels He hath enjoined and the works He hath wrought in the earth.

It may be taken as one of the many tokens of the Divine goodness working in the affairs of men that the Peace Conference is gathering and beginning its momentous task just at this Christmas time. The heart and the hopes of Christendom go forth to that assembly. They will go laden with Christmas thoughts of the coming and reign of the Prince of Peace, of the heavenly acclaim of Peace on Earth. God grant that they may go so pure, so insistent, so prayerful, that their spiritual impact may be felt in every council chamber and in every counselor's heart; that the will of the world may be the will of the world's Saviour, Christ the Lord, and that He may speak the word of peace to the men of His good pleasure.

SHALL IT BE "THE PEACE OF JERUSALEM"?

The proposition presented in the contribution in our issue of last week by the Rev. Edmund L. Woodward, M. D., entitled "The Jerusalem Angelus of World Peace," appeals to the imagination with peculiar force. That the

word of peace should go forth from Jerusalem, that center around which have clustered, as nowhere else on earth, the most sacred associations of a thousand generations, and from which emanated the gospel of peace to all nations, strikes one instantly as a thing pre-eminently fitting and beautiful. What a coronation of history it would be; what a vindication of lofty prophetic vision; what an augury for the fulfilment of yet higher aspirations of men!

The dynamic of religious sentiment cannot be overestimated. All history proves it to be one of the most potent forces which has actuated mankind. It is not, therefore, to sentiment alone that this proposal appeals, but to consequent considerations of the most practical value. The peace-pact is to be, as we hope and believe, not a mere accommodation of differences or settling of balances, but the basis at least of a solemn covenant and league among the nations. It must win the common consent of mankind if it is to be sure and abiding. It will need to be fortified by every sanction that can attach to it. Direct religious avowals will be barred of necessity from the written concordat. But by sending it Jerusalem to be proclaimed, and so identifying it by name with the ideals and associations for which the Holy City has stood in the traditions of the ages, the Peace Commissioners would indicate in an unobjectionable but most forceful manner their own conception of the sacredness of their work and the source of its inspiration, and impart to it in the minds of multitudes of every nation and tongue a significance, an authority and a sanctity of untold meaning.

The proposal of Dr. Woodward, and substantially that of the Lord Bishop of Bath and Wells in England, is, first, that the final ratification of peace shall, even if not signed there, be officially proclaimed and heralded to the world from Jerusalem; second, that the treaty shall consequently be forever known as the Peace of Jerusalem; and, third, that the Peace Commissioners, well in advance of the event, shall appoint and proclaim a time coincident therewith for a uni-

versal Peace Celebration throughout the world, calling upon all the nations thus to signify their assent and express their grateful welcome to the end of war and the inauguration of the new era of world peace.

The proposal has already been well received by religious leaders, publicists and journalists to whom it has been presented. Difficulties readily present themselves to the mind, but they are by no means insuperable and would doubtless vanish before a general expression of favorable opinion. Large publicity should be given to this plan to make it successful, and the co-operation of religious, fraternal and patriotic organizations should be engaged to bring it to the attention of the high authorities.

"O Come, All Ye Faithful."

"O Come, All Ye Faithful," is sung at the Christmas festival in one language or another by all the Christian people in the world. The Christians of Japan and China, of the Philippines and India, in all their various tongues; the great Russian Church in the Greek; fifty-one different tongues of Africa; the great Roman Church in the sonorous Latin; fifty-nine different dialects of North American Indians, and I know not how many from Brazil to Peru and the islands of the great ocean; the ubiquitous English—all join that noble summons to rejoice at the nativity of our Lord. It rolls round the whole world as the sun lights the morning of Christmas Day. Yea, though it be midsummer Day at the Antipodes, the chorus swells from Australia and New Zealand, and it bursts forth even from regions where the sun does not penetrate at all at that season, from the Lapps and the Greenlanders, from Herschel Island and Point Barrow. I do not know if there be any other hymn that is sung at one special season so widely translated as this is, and it thrills me to think of the sons of God all over the world joining with the thought and one voice, at one time, yes, and to one tune, in hailing the Birth of the Son of God.—Spirit of Missions.

A Religion of Joy.

The coming of Christ brought joy to the world. "I bring you good tidings of great joy," was the angels' message to the shepherds. The world was full of sorrow before, and there was no comforter. Jesus went about among the people dispensing joy. Every one who met Him went on his way a little happier. He said to each person He saw, "God is your Father," and that is joy. He declared forgiveness of sins, and that set hearts rejoicing. He spoke of the Resurrection and immortal life, and that dried mourners' tears. A legend says that as Jesus walked away from the grave on the morning of the Resurrection, sweet flowers grew in the path behind Him. It is true, at least, that wherever He has gone all these years He has left gladness in His path. Christianity is a religion of joy. It does not remove all sorrow, but it takes the bitterness out of tears, and puts into the heart the new song which sings in the darkest night. We do not well or fitly confess our Lord unless we have learned to be rejoicing Christians.—J. R. Miller, D. D.

Here and There

To grasp and visualize the full meaning of the recent report of the Secretary of Agriculture stating that this year's crops of cereals (oats, wheat, corn, rice, etc.) amount in round numbers to over 5,000,000,000 bushels, it is necessary to do a little figuring. A bushel contains one and one-fourth cubic feet. Figuring on this basis we find that we have produced this year a pile of grain six hundred feet high—higher than the Washington monument—and covering forty square miles. Think how God has prospered us!

The results of the English elections held on December 14th seem to assure the Lloyd George Coalition Ministry a continued majority in Parliament. The election presents a queer trick of politics in that it maintains the present Prime Minister in power by the support of conservative voters, although he is one of the most advanced radicals in England. The women voted by the million and showed a marked contrast to their American sisters, who have been decidedly apathetic to their new responsibilities in States where they have received the vote.

The assassination of the President of Portugal last week brought that little European republic into prominence and reminds us that it is a country which tried to make itself "safe for democracy" just before the war, and that it has an ex-king and queen who have the distinction of having been exiled for more than three years, which ought to give them some prestige in that royal group, which has just had two hundred and eighty-five accessions from Germany.

The trouble in Portugal also calls our attention to the adjoining kingdom of Spain, where one of the provinces, Catalonia, is threatening to secede on account of some distasteful legislation by the Spanish Parliament. This thing of "self-determination" will have to be "handled with care" in some parts of the world.

In the excitement of other events the completion of a standard gauge railroad from Cairo to Jerusalem, which was finished last July, has been almost overlooked in the country. Through trains with Pullman cars are now running regularly. The schedule is so arranged that the Suez Canal and Sinai Desert are crossed at night, and the traveler has daylight for the more interesting scenery.

The Jerusalem peace, which consists in having the final treaty of peace proclaimed from Jerusalem is a plan which is making rapid headway both in this country and in England. Meetings are to be held to urge our peace delegates to get other members of the great conference to concur in it.

The Golden Gate of Jerusalem, which was built by the Emperor Julian in A. D. 362 and subsequently walled in by the Mohammedans, was accidentally struck by a stray shell in the bombardment previous to the capture of the city by General Allenby's forces.

There is a very ancient legend that the Saviour would return through this gate to restore the city to Christian rule, and it is singular that an accidental shot should have broken away the masonry from around this gate

just before the successful entry by the Christians.

Book Notices

(All books reviewed at any time in this column may be ordered at the publisher's price given, plus postage 15 cents, from the book department of the Southern Churchman.)

The German Secret Service in America; 1914-1918. By John Price Jones and Paul Merrick Hollister. Boston; Small, Maynard & Co. Pp. 340. \$2 net.

Eventually, we suppose, the full story of German intrigue in America, so far as it has been or shall be discovered, will be published under the imprimatur of the Government. It will be wanted for a full understanding of one of the reasons why America was forced to go to war, and also of one of the international evils which the war, we trust, will have made infamous if not impossible. Meanwhile this substantial and carefully prepared volume will serve to impress these and other needful considerations upon the minds of its readers. The enormous proportions and thorough organization of Germany's secret service in America before and during the war, the purposes for which and methods by which she intended to use this country in her scheme for world domination, and the machinations of her agents up to the spring of 1918, are set forth in sufficient detail to make us marvel at the dangers we so largely escaped and rejoice the more at the downfall of the unscrupulous enemy we had to contend with. The book is well written by one whose business it was to know the facts he states and whose qualifications for his task are well attested.

Georges Guynemer, Knight of the Air. By Henry Bordeaux. Translated from the French by Louise Morgan Hill. With an introduction by Theodore Roosevelt. New Haven. Yale University Press. 1918. Pp. 256. Illustrated.

The romance and glory of military aviation have found exemplification in Guynemer, the outstanding "hero of the air" of the late war. This fascinating biography, by a distinguished writer of his own nation, introduces one not only to a remarkable character who won distinction of the first order by invincible determination, courage and nerve, but to that "battle field of the air" upon which he rode forth to fight, where danger is eluded only by daring and death by defiance. Let us hope that the invasion of the heavens for purposes of war will now cease, and that the conquest of the air made by the inventiveness of men of war may open its wide spaces to the arts of peace alone; that so these intrepid pioneers may have won a double reward.

Use Your Government. What Your Government Does for You. By Alissa Franc. New York. E. P. Dutton & Co. Pp. 390. \$2 net.

"This book," as stated in the author's introductory note, "is an attempt to show how many and varied are the ways in which the Government co-operates with and serves the people of the United States." A mere glance at its pages would prove a revelation to many

persons who consider themselves pretty well informed on public affairs. The average man thinks of the Government as functioning chiefly in raising taxes, making appropriations and influencing elections. He knows little or nothing of what scores of bureaus connected with the several departments under the supervision of Cabinet officers are doing for the development of the country and the advancement of its material and social interests in numberless directions. They offer information, assistance and advice for the farmer, the business man, the laborer, the educator, the housekeeper, the home-seeker, etc., which is of the greatest value, but of which larger advantage could be taken by individual citizens if it were better advertised. The object of this book is to tell how this help may be obtained and used, and its general circulation would prove very useful.

The Mulatto in the United States. Including a Study of the Role of Mixed-Blood Races Throughout the World. By Edward Byron Reuter. Boston. Richard G. Badger. The Gorham Press. Pp. 417.

We took up this book with the unpleasant feelings which its title suggests, to find it, however, a worthy and useful study of one phase of the "negro problem," stressing a factor which has received too little attention. It is, first of all, a sociological, and not a biological, discussion of existing facts, which are inductively presented, and which will serve to enlighten many who know our colored people only theoretically and from a distance. The conclusions of the author, who seems to write without personal bias, are in the main, we believe, correct. The book needed to be written and is worthy of careful reading by those who would understand real conditions among the colored race and would try to help them wisely.

Letters to the Editor

In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letter to the Editor" will appear in our columns except over the signature of the writer.

WORK FOR THE LAYMEN.

(Abridged.)

Mr. Editor:

In your issue of November 23 you published an editorial from a secular paper with the comment of the correspondent sending it: "Alas! Earthliness and worldliness have taken such hold upon the Church that a secular paper feels constrained to raise its voice, etc." Could we not as well say that religion has taken such hold of the secular press as to make it, what it should be, a great power for good?

The godly laity must be depended on to build up the Church. The idea recently advanced of using the Diaconate more largely according to its original intention is a valuable one. The first deacons were chosen by the early Church to lighten the labors of the Apostles that they might have more time for spiritual things. They gave their time and attention to what we

might now designate as secular matters and which the Church has permitted other organizations like the Red Cross, the Y. M. C. A., etc., to take up. We need a real order of deacons as we have of deaconesses, to give to the laity opportunity to meet their responsibilities.

The Methodist Church in Washington has for years sustained a deaconess in the Union Station, who has given help and comfort untold to women, especially young women coming to a strange city. No man, no clergyman, could fill this woman's place. We must use the power of the secular press and of the laity to do the work of the Church. A newsboy may be a king's messenger.

ELIZABETH C. HENDERSON.
Leesburg, Va.

FILIALISM AND SOCIALISM.

From the Advent Pastoral of the Bishop of California.

If a Christian Church is ever to use a Christian Year to count for a Christian Era, now would seem to be the time. Christ must sit at that peace table. And the sphere of His peace-making only needs its old re-statement in modern terms to be Twentieth Century efficient. That sphere is first one of making mankind more truly the Children of God, and second, of making mankind more truly a brotherhood. Our Call is a Call not to lose the opportunity for either.

We must, however, keep the first things first. And the first and great commandment bears upon our relation to God. Duty to God is origination of duty to neighbor, as parent precedes family circle. Sound Socialism is the outgrowth of humanism and humanism to the Christian implies Divinity. Fatherhood ranks Brotherhood. A recent warning of Bishop Gore is much to the point here: "Social Service is everywhere and always a necessary part of the Gospel, but it is a secondary part, a fruit rather than a root. The service and this sense of Brotherhood comes as a result of the Fatherhood found in God. Civilization finally and fundamentally depends on the idea of God in every nation." The danger is that Socialism will not only be unrelated, but unrated.

Since 1835, when the word was coined, "Socialism" has served as a masterful rallying word for the dimension of duty to our fellowman. It goes everywhere and is seized as descriptive of the aims of many groups. It makes an excellent term to conjure with the world over. The Christian Church seems to lack a word of corresponding point and currency for the dimension of our primary duty to God. Especially is this true of our duty towards our Heavenly Father as reciprocal to His Providence toward us. In a word, what appears desirable is a term to fix and foster our filial as well as our social obligations. Now as we have Socialism for the vogue of championship of the rights and duties of man to man, is there not a congruous gathering up of those filial duties of man to God, in a term Filialism?

Filialism, as the source and synthesis for Socialism, and both as brought into the world in their right and remedial purpose and agency, these are most suggestive and timely to us. Let us make the preparation for the angelic message of good tidings and its undying vitality a very republication of a Filial Gospel and a Social Gospel symmetrical in teaching and rounded in life.

IF THE HEART MAY SPEAK.

By the Rev. Will S. J. Dumvill.

It was my privilege to be one of two clergymen who heard our beloved Bishop Funsten preach in the Cathedral on Thanksgiving Day for the last time. His sermon was unlike any other which I had ever heard on such a day.

After the service I went into the vestry room to greet our dear friend. The Bishop was removing his vestments. I reached out my hand and said, hello, Bishop. He turned instantly and grasped my hand with a grace peculiar to himself. Strange to relate I saw a glory, a beautiful light in his eyes, a glow and beauty to his countenance which I had never seen before. I did not know the meaning then, I understand it now. It was the soul of the man speaking through his eyes. It was the soul of the shepherd of the mountains of Idaho reflecting the beauty, the effulgent glare, the silvery light that plays at eventide on the top of these mountains over which he traveled and on which he planted the Cross of Christ. I can think of no other sentence descriptive of this pioneer missionary, except it be an utterance from the lips of the silvery tongued pulpiteer, from out the "ivory palaces," the Prophet Isaiah. "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!"

"Thy God reigneth!" was his every day message. "Peace on earth, good will to men," the climax of every sermon.

The Bishop was a poet, with the spiritual vision of a prophet and the intellectual balance of a mathematician. A Churchman with the heart of a saint, a Christian with the genius of a man born a hundred years before his time, a statesman, with an eye single to the glory of God and the planting of His Kingdom on every quarter of the globe. Truly, he was a man "that had been with Jesus and learned of Him."

He towered over our heads like the mountain peaks, but in lowliness of spirit and in the beauty of his soul filled our hearts and minds with the grandeur and beauty of the foothills. He never played the monarch, he was a true gentleman of the South. While I pen these clumsy sentences in honor of our Bishop, who was so good and kind to me, my heart is aching with a bitter pain.

THE PROCESSIONAL.

By P. Whitwell Wilson, Author of
"The Christ We Forget."

(Courtesy of Fleming H. Revell Company.)

In the summer of 1897—how long ago it seems!—a great queen, having reigned sixty years, celebrated her Diamond Jubilee. From the whole world there gathered the kings and the captains to do her honor, and royalty blazed forth in one of its final, comprehensive pageants the like of which we shall never see again. As the glory of empire unrolled its splendors over land and sea, a man of letters, who had talked much of many countries, sat in a room by himself and the Spirit of the Lord came upon him. As a writer of barrack-room ballads, Rudyard Kipling was famous, but the poem

which he now jotted down was so unlike his usual style that, with curious impatience, he threw it into the waste-paper basket. Happily he had a wife, and she found the verses, read them, saved them, and sent them to the press. Next morning mankind was awakened by the chorus:

Lord God of Hosts, be with us yet;
Lest we forget—lest we forget.

Thus, were we given "Recessional." It is an unfamiliar word—a choir slowly singing its way out of Church, or some wayfarer, walking along a road that clings to a mountain, who looks back on the scenes which he must leave behind as he skirts some rocky headland. To Kipling, the pomp and circumstance of navies and armies were as the ceremonial of an ancient and commanding religion. The flags, the parades, the national anthems, the salute of millions, the boom of guns, the sense of order, of power, of broad and irresistible progress led him to the fatalism of the Moslem—There is no night, no majesty, saye in Allah, and Allah meant domination. But in the silence of his solitude a still small voice reminded him of Nineveh and Tyre, and he wrote:

The tumult and the shouting dies;
The captains and the kings depart:
Still stands Thine ancient sacrifice,
An humble and a contrite heart:
Lord God of Hosts, be with us yet;
Lest we forget—lest we forget.

I did not witness that Diamond Jubilee, but after the great queen had died I stood in Palace Yard at Westminster and watched nine monarchs, one of them William Hohenzollern himself, gathered around the bier of her son, King Edward VII. I recall the coronation that followed; how, amid a feast of color, and fanfares of trumpets, the Crown Prince of Prussia, seated resplendent beside his young wife, was hailed with genuine enthusiasm by the British people who still hoped for, and believed in, the best in their neighbors. How soon have these glittering visions, the mirage of happiness in a desert of militarism and tyranny, vanished into thin air! An attorney from Wales, called David Lloyd-George; a journalist in Paris, called Georges Clemenceau, and a college professor, called Woodrow Wilson, ordered the Kaiser from his throne; the Kaiser obeyed, and his throne is vacant. As the Virgin Mary sang, when she awaited her first Christmas, "He hath put down the mighty from their seats, and exalted them of low degree." You and I, the common folk, alone remain to rule the world. One is our Master, even Christ; and in the era, new-born of blood and tears, we sing, with a new emphasis:

Lord God of Hosts, be with us yet;
Lest we forget—lest we forget.

The Jubilee was recessional—sixty years complete. People then looked backward, on men and things that grow inevitably old. Our Christmas is something, better than a trembling memory. It is not recessional, but processional. All the men who came to Christ in His Cradle were looking forward and upward. They were not thinking of Herod the King, or of Caesar Augustus the Emperor, but of the Star, the Lode Star, or Love Star of Bethlehem, that drew them on, while angels and archangels and all the company of heaven made music. No Church could contain that illimitable

congregation of worshippers, who, as they came near to the child, also came near to one another; shepherds and astronomers forgetting their distinctions of creed, race and schooling, in their united reverence for One whom none could discover save as he knelt in humility on the common soil of this planet. How high and noble were their aims as they hurried towards Him! How lowly their demeanor when they found themselves in His Presence!

That was two thousand years ago. How about today? Why tell us the old story when all is new? The answer is that the old never dies. Past, present and future are all part of the one eternity. "Jesus Christ is the same yesterday, today and forever." We here belong to those who went before us, and to us will belong those who shall come after. * * *

Bethlehem is still the source of profoundest wisdom. Like David, when in difficulty, our statesmen still sigh and ask of their followers, "Oh, that one would give me drink of the water of the well of Bethlehem which is by the gate," and it takes a mighty man of valor to draw that water. Here on my desk lie, side by side, a letter from my wife and a newspaper cutting. The letter tells me that, under the rationing laws of England, my household has had to sign names no fewer than seventy times on various cards. This means that London has to face, even today, the privations of war. What about the newspaper cutting? The printed paragraph says that, with the ink scarcely dry on the armistice, and with London thus under rationing restrictions, the leading Allied and American statesmen are ready to send provisions into Germany, where dwell the most treacherous and cruel foes ever recorded in human history. Surely this suggests a deep draft of water from the well of Bethlehem? Our statesmen order the Kaiser from his throne, and then they are faced by a Greater than He—by the King of Kings, the Lord of Lords, the only Ruler of Princes, who said, "If thine enemy hunger, feed him." Don't feed him only when he becomes your friend—feed him as an enemy. We argue about it—we are irritated by it—we don't understand it—of course we don't. As a Counsellor, this Child born to us is Wonderful—I quote from what Isaiah prophesied—he is Incredible—Unsearchable—no one would have even suggested the mystery of His Wisdom. For He knew what was in man. He realized that few perils are less suspected or more actual than a beaten enemy who is hungry.

Feed the enemy?—I am not surprised at the protests. Yet it is not the judgment of pacifists and dreamers and preachers, but of the most responsible rulers, the hardest fighters, of our time. Do you perceive what they are showing to Germany? After pulling down the anti-Christ, they are, perhaps without knowing it, lifting up the Christ—the anti-Kaiser. Having defended good against evil, they are now overcoming evil with good. Jesus returns to us today, not as a homeless waif in an overcrowded hotel, but in power and great glory as Prince of Peace. Not Advocate of Peace, but Prince of Peace, speaking as one that has authority and not as the scribes. At His feet kings and emperors have to cast their crowns, unable to govern any longer save on His principles. Armies protect us against aggression; they win for us a complete and final victory for justice; but what save Christ will help us against the Bolshevik? We look at the wheels with-

in wheels and imagine that they are omnipotent, but Ezekiel perceived the spirit of life within the wheels. He saw not only the locomotive, but the man who would drive it. Even in a complicated civilization, he knew that the soul of man is ultimately supreme.

* * * Has any man or has any nation lost happiness by bringing gold, frankincense and myrrh, frankly and generously, to the cradle of the Christ? Is it not better to have a little less wealth, a little smaller empire or fleet, if thereby He is honored in all that remains? A century ago England was a small community, much exhausted by twenty-five years of incessant fighting. But she paid one hundred million dollars to liberate her slaves, or more accurately the slaves in her dependencies, and who has ever regretted it? Who would exchange citizenship in the United States which returned the Boxer Indemnity to China in 1902 for citizenship in Prussia which exacted an enormous indemnity from France in 1870? When Christ moves among diplomats, there is a sudden revision of political values.

All of us want peace, but we are not all as ready for good-will. Yet you cannot have one without the other. The Wise Men were much more attentive to relieve the innocent than to punish the guilty. They could have taken up the case against Herod, and assuredly it was a bad case. In essence, it was the case in which Germany stands condemned. Herod, like the Hohenzollerns, massacred the children as the best device for murdering Christ and thus ending forever what Christ means among nations. But the Wise Men went home another way. They refused to be obsessed by the enormities which appalled the conscience of the nations. The people who demand vengeance are always sincere, their emotions are entirely genuine, their indignation is absolutely just; but what God says is that vengeance, however inevitable and righteous, belongs to Him. He will repay. Let us never forget that Christ died for the ungodly. Our business is to help Belgium, and France, and Serbia, and Turkey. The country, to which we as wise men must return after our worship, is any country where the weak need our strength and the wounded our healing.

As I write this I am thinking, not of the men with the Iron Cross, nor of the men with the Victoria Cross, nor the Cross of War, but of the men whose only memorial today, like Christ's, is a cross of wood, which, like His, will soon be lost in oblivion. We say, we rightly say, that, crucified with Him, these men saved civilization, but did they save it alone? They themselves would not have said so; they only claimed that they did their bit. Their sacrifice is thus included in the one supreme sacrifice of Him who died for the world, and what we have to decide is whether the world, for which we are left trustees, shall, in future, be exactly the place that He wants it to be, and nothing else. Only such a world as Christ approves will be worth the price that brave men have paid for it; and if we are satisfied with less, we defraud them. For, as our boys come home, let us not forget—how that word returns to our lips!—that there is a vast army in France and Flanders which will never be demobilized, but will ever stand on guard—the serried lines of just men made perfect, holding eternally their lonely trenches against all that is mean and unlovely in the minds of men.

The world is full of people who sin-

corely want to do the right thing and are ready to take trouble, but decline the only complete wisdom and power whereby right things can be rightly achieved. We discuss methods. We ask ourselves why this, that and the other failed? We use long words, having lost faith in short ones. The one place that we fight shy of is Bethlehem. It means such a surrender of our pride, such an exposure of our philosophy, to join with shepherds and admit that they hear more of heaven's music than we do.

But let us not be deluded. God rules this world, and intends to have His way, and whatever be our disobedience towards the Babe in the Manger, the Government will none the less be upon His shoulders. Even the Moslems are finding this out. More of them are ruled by Christians than by themselves, and they prefer it. They find that an imperfect regime of love is better for them than a triumphant regime of force. It is not any special virtue in the Englishman that helps him to influence India, or in the American that makes him arbiter of continents other than his own. Queen Victoria said a right and obvious thing when she told the negro chieftains that the Bible is the secret of England's greatness. The nation which reads the Bible most carefully will win the confidence of other nations most assuredly. And America may be that nation.

Just a Babe at Bethlehem! How small, how weak, how tender! No "language but a cry," no faculties save for suffering and sacrifice! The Christian faith is still as young and as fresh as that. It is still only at the beginning. Those who worship are still the few and, on the whole, the despised. The Tree of Life is still a root in a dry ground. The man who wins Christ still enjoys all the pleasures of an unchallenged monopoly. And no one can rob him of his exceeding great reward. But as it was in the inn, so will it be in that man's heart. Either there is no room for the Messiah, or there is no room for anything else. Christ went nowhere without becoming the supreme and central figure, commanding, healing, pardoning, condemning, dying and rising from the tomb. We may live with Him or we may live without Him, but if we live with Him we must be His subjects, and He must be our King. The cleverest men have discovered this, and the simplest men have discovered this, and we, too, must make our choice.

"If, drunk with sight of power, we loose
Wild tongues that have not Thee in
awe,

Such boastings as the Gentiles use,
Or lesser breeds without the law—
Lord God of hosts, be with us yet,
Lest we forget—lest we forget!"

ARMENIAN AND SYRIAN RELIEF.

A Proclamation.

For more than three years American philanthropy has been a large factor in keeping alive Armenian, Syrian, Greek and other exiles and refugees of Western Asia.

On two former occasions I have appealed to the American people in behalf of these homeless sufferers, whom the vicissitudes of war and massacre had brought to the extremest need.

The response has been most generous, but now the period of rehabilitation is at hand. Vastly larger sums will be required to restore these once prosperous, but now impoverished,

refugees to their former homes than were required merely to sustain life in their desert exile.

It is estimated that about 4,000,000 Armenian, Syrian, Greek and other war sufferers in the Near East will require outside help to sustain them through the winter. Many of them are now hundreds of miles from their homeland. The vast majority of them are helpless women and children, including 400,000 orphans.

The American Committee for Relief in the Near East is appealing for a minimum of \$30,000.00 to be subscribed January 12-19, 1919, with which to meet the most urgent needs of these people.

I, therefore, again call upon the people of the United States to make even more generous contributions than they have made heretofore to sustain through the winter months those, who, through no fault of their own, have been left in a starving, shelterless condition, and to help re-establish these ancient and sorely oppressed people in their former homes on a self-supporting basis.

(Signed) Woodrow Wilson.

The White House,
29 November, 1918.

Church Intelligence

Bishop Page in Charge of Idaho.

The Presiding Bishop has appointed Bishop Page, of Spokane, to the charge of the Missionary District of Idaho.

DANIEL S. TUTTLE,
Presiding Bishop.

December 8, 1918.

Church War Commission.

The quarterly meeting of the War Commission of the Episcopal Church took place on Tuesday, December 10. Fifteen members were present:

Much of the time was spent in discussing the future of the Commission and the budget with which the Commission would come before the churches. It was decided that the Commission should appeal for \$250,000, and that the date of the appeal should be Sunday, February 9.

The following kinds of war work should be financed: Chaplains, Brotherhood of St. Andrew, women's work, social service and communities, summer school of theology, churches in Europe, merchant marine, Diocesan budgets, Church Periodical Club, General War Time Commission of the Churches, overseas work, local office. In every one of these instances appropriations will be made only to aspects of work intimately connected with the war.

The total expenditures for November were \$46,624.17.

The Rev. W. H. Mayers has been appointed civilian chaplain at Naval Proving Grounds, Lower Station, Va.

The following civilian chaplains have resigned: The Rev. W. H. Willard-Jones from Camp Perry, the Rev. F. W. Pratt from Fort Bliss, the Rev. G. Sherwood Whitney from Camp Hancock, the Rev. John G. Currier from Camp Colt, the Rev. Harwood Sturtevant from Camp Logan.

Brotherhood of St. Andrew.

For at Least a Year: The Army and Navy Department of the Brotherhood

of St. Andrew is advised from the office of the Chief of Staff in Washington that there will be a million men in the home camps for at least a year. These men will come in large numbers from overseas, and during the slow process of demobilization will be in greater need of service than ever before.

Benjamin F. Finney, Chief Secretary of the Brotherhood's Army and Navy work, states that the Brotherhood's plan is to remain in the field for the coming year at the fullest possible strength. Not only are all the old secretaries to be retained, but new secretaries are being recruited for this work which has called already more than seventy consecrated laymen from secular fields.

The call to laymen to enter this field is imperative. They will be assured of no curtailment of plans for at least a year, and what is to transpire after that year is a matter yet to be worked out.

Christmas Greetings: The Army and Navy Department of the Brotherhood has sent to every Churchman in the service on its lists a Christmas letter and an attractive Christmas card. The card is of celluloid and shows a picture of the Nativity of Our Blessed Saviour, and has the following verse:

On Earth Peace, Good Will Toward
Men.

Only through Me! . . . The clear high
call comes pealing
Above the thunders of the battle
plain;

Only through Me can Life's red
wounds find healing;

Only through Me shall earth have
peace again.

On the reverse side of the card is a calendar for the coming year.

Personal Service: During the influenza epidemic, that wrought so much havoc in camp and home alike, the secretaries of the Brotherhood of St. Andrew were assigned to very important work, in virtually every camp in the country, by the camp authorities. The personal service program of the Brotherhood was never called upon to better advantage. Every Brotherhood secretary, trained for personal, individual work, found his hands full, and found also opportunity to show other workers the way.

The quarantine regulations forbade gatherings of any sort, and the worker who knew how to swing the crowd was in many instances lost when he was called upon to handle individual cases. Not so the Brotherhood Secretary, this personal work was his forte. In some of the camps the Y. M. C. A. authorities asked the Brotherhood man to direct the hospital work of their secretaries.

Meeting of the Board of Missions.

The regular meeting of the Board of Missions was held in the Church Missions House, New York, on December 11, 1918. As noted last month this was called in extraordinary session to consider the very serious financial situation facing the missionary work of the Church. An unusually large attendance was present. It was noted that the Second, Third, Fifth and Seventh Provinces were represented in their full membership. Of the twenty-three elected by the General Convocation, seventeen were present, including the President and Treasurer.

The order of the day was the consideration of the Treasurer's report. This showed that \$556,898.54 is still needed this month to complete the apportionment. In addition to this we will need \$281,858.05 to cover the obligations of the Board to January 1st, already incurred. This makes a total of \$838,756.59 needed by the Board to close the year free from debt.

This report engaged the most earnest consideration of the Board. The discussion was finally summed up in a resolution offered by the Rev. Dr. Mann, of Boston, that a telegram be sent to each Bishop of this Church, stating the condition of the treasury and urging every possible effort to raise the amount necessary to cover the deficit. In accordance with this action a night letter was sent to every Bishop, as follows:

"Treasurer's report shows eight hundred and thirty-eight thousand dollars required to meet appropriations for the year. Of this deficit five hundred and fifty-six thousand dollars due to failure of Dioceses to meet apportionment and one hundred and ninety-three thousand dollars due to increased rate of Chinese exchange. This wire goes to every Bishop. Will you inform by night letter, at Board's expense, all your parishes, requesting special offerings to be made before January first, perhaps on Christmas Day and transmitted this month to the Treasurer of the Board. Missionary work of Church faces serious conditions and the Board appeals to Bishops to arouse the Church to prompt and generous action.

"For the Board,
"Right Rev. Edwin S. Lines,
"Rev. Alexander Mann,
"Mr. Mortimer Matthews."

The suggestion to use Christmas Day as the time for special offerings for this purpose was made by the Bishop of Albany in view of the fact that the offerings on that day were no longer used especially for aged and infirmed clergy, as heretofore, and no other special offerings were generally scheduled.

The Executive Committee presented a cablegram from Bishop McKim, of Tokyo, endorsed by the Foreign Secretary who is now in Tokyo, asking the authority of the Board to complete an additional wing to the academic building in order to provide enlarged classroom facilities for the students applying for admission to our St. Paul's College in Tokyo. When the present buildings were being planned it was thought that if we had two hundred and fifty students in the course of five years we would be doing well. We have that number already and seventy applicants were turned away when the school opened. The students are all paying for their living, and in addition pay six yen for tuition. In a letter from Dr. Wood he speaks of the beauty, convenience and substantial construction of all the buildings so far erected.

The Executive Committee referred this request to the Board with the statement that it did not see its way at this time to grant permission to build the additional academic wing, in view of the large deficit, the Board was compelled to accept the view of the Executive Committee.

Miss Frances H. Withers presented to the Board her plan for unifying the parochial system of teaching and training the young life of the Church by a week day extension of the Sunday-school. The Board adopted a resolution commending the plan and urging its adoption in parish life.

The death of the Bishop of Idaho on December 1 was reported to the

Board, and the following minute adopted by a rising vote:

"Whereas, the Board of Missions has been informed of the death of the Rt. Rev. James Bowen Funsten, D. D., Bishop of the Missionary District of Idaho, in his see city on the night of Sunday, December 1, 1918:

"Resolved, That this Board, in regular meeting assembled, receives this news with those mingled emotions which come to believers in the Life of the World to come, when they learn that a trusted and valiant leader in the battle for righteousness has been suddenly taken from the field of earthly endeavor, while his hold on the standard of advance was still apparently unshaken, and every action betrayed the vigor of good health.

"While we lament what seems to us an interrupted career of good works, at the same time, we thank God for the good example of His faithful soldier and servant who, from the days of his youth in Virginia, until the night when he 'fell in action' in that spiritual combat which under his direction was being carried on in the Commonwealth of Idaho, never faltered, but always went breast forward in the line where duty clearly showed the way.

"Born in 1856, as school boy, collegian and priest, James Funsten lived amid the highest traditions of missionary achievement, so when in 1898 the Church called on him to take the spiritual oversight of the district called 'Boise' (which then included Western Wyoming and Southern Idaho) before he could accept his election, he had to overcome the natural modesty which he felt when he measured up himself with the task that was set before him. In the light of subsequent events, the Board rejoices over the record which the Bishop of Idaho leaves behind him, for it is good testimony to the fact that his election and consecration were of God, the Holy Ghost. Made Bishop in July, 1899, August of that year found him at work with nine clergymen to help him in a field seven hundred by three hundred miles in extent; forty-four church edifices, fifty-seven organized parishes and missions, and eighteen hundred and twenty-five communicants made up his ecclesiastical heritage. On the verge of the twentieth year of his episcopate, he was summoned from the spiritual oversight of twenty-six clergy, sixty parishes and missions, nearly three thousand communicants, and a school and hospital where 'the truth as it is in Jesus' is constantly exemplified and taught.

"Patient, persistent, with a clear vision of evangelical truth, and a firm hold on Apostolic Order, he managed his household well; and all who knew him are sure that though sudden death came to him, it did not find him unprepared in any department of his personal or official life.

"The Board prays God to reward the soul of Bishop Funsten according to his deservings; we invoke the Divine Redeemer to bless the memories of the Bishop's relatives and friends, so that they shall be moved to carry on and carry out to a happy fulfillment all the plans that he had made for the extension of the Church in the State of Idaho.

"We are certain that the comfort and joy which comes from the consideration of a life well spent, must be the blessed heritage of his immediate household, for whose individual and collective consolation we do now pray.

"Resolved, That the Secretary be directed to send a copy of this minute to the family of Bishop Funsten, as an expression of our desire to bear wit-

ness to the fellowship we would have with them in their hours of trial."

Mr. Mortimer Matthews, of Cincinnati, offered a resolution asking the Executive Committee to investigate and report what, if any, rural mission stations there may be in the domestic field, so located and circumstanced, as to afford suitable opportunity to try the experiment of providing for such and other rural stations, a partial support, by means of glebe-land, to be worked in whole or in part by the incumbent, and upon which he may reside.

There was a vacancy in the lay representative from the Seventh Province due to the death of Mr. Rufus Cage. On nomination of the President of the Synod of the Province, Mr. A. J. Dossett, of Waco, Texas, was appointed to fill the vacancy and to serve until such time as the Synod should fill the same by election.

January 1, 1919, marks the twenty-fifth anniversary of the occupancy of the building of 281 Fourth Avenue, by the Board. It will also mark the retirement from active service of Mr. E. Walter Roberts, who for thirty-four years has served as Assistant Treasurer. The Board assured Mr. Roberts that after his retirement from active service he would still be a welcome guest at the meetings.

Meeting of the Executive Committee.

The Executive Committee of the Board of Missions held its regular meeting on December 10, 1918, with a large attendance.

Among the items of business transacted was the appointment of Miss Lucy N. Carter as United Offering worker among the Indians on the Pyramid Lake Reservation in Nevada, and the appointment of Mrs. Katherine Webster as United Offering worker in East St. Louis, in the Diocese of Springfield. The cancellation of the appointment of Mrs. Lula H. Kelly was requested, owing to her inability to accept the appointment as missionary in the Diocese of South Carolina.

The allowance made to the retired Bishop of Spokane, in accordance with the Canon, was decreased by \$300 per annum at the Bishop's own request.

In the Latin American field, the Secretary reported the resignation of Deaconess Claudine Whitaker, Miss Elena Guerra and Miss L. M. Ramsay, of Mexico. Archdeacon Mellen, whose resignation had been accepted as Archdeacon and missionary to date from December 31, 1918, expressed his willingness to continue as Treasurer of Mexico after his resignation had been accepted. The Executive Committee expressed its great appreciation of this act.

The Bishop of Porto Rico was given permission to employ in the field Miss Minnie Palmer as his secretary.

In the foreign field, the resignation of Miss J. E. Prichard as United Offering worker in the District of Hankow was accepted.

In Liberia, the Rev. F. A. K. Russell was employed in the field at Tobacco Station, and Mr. Gibson Montgomery as teacher at the same station. Mr. Samuel P. North was employed as teacher at Royeville, and the Rev. William H. Ramsaur was appointed to Cape Mount.

Owing to the absence in Siberia of Mr. John Reifsnider, the Rev. Charles Reifsnider, LL. D., was appointed Acting Treasurer of the District of Tokyo.

At the request of the Bishop of Honolulu, Miss Laura L. Baugh was appointed to that district. Miss

Baugh had been employed in the field. On account of ill-health, the Rev. E. J. Lee and Miss M. A. Hewitt of the District of Anking were compelled to come to this country in anticipation of their regular furlough.

Sister Constance Anna of the Community of the Transfiguration was appointed missionary in the District of Anking, at the request of the Bishop.

The Rev. John C. Ambler, who for twenty-nine years has been one of our faithful missionaries in the District of Kyoto, Japan, was retired, and a suitable allowance provided for his support.

The Executive Committee approved the request of Dr. Harry B. Taylor, of St. James Hospital, in Anking, to ask for an appropriation of \$6,275 from the China Medical Board of the Rockefeller Foundation for the purchase of an X-Ray equipment, a small electric light plant, for additional surgical instruments for the hospital, and also for a residence for an additional physician and toward the salary of a woman technician.

VIRGINIA.

Rt. Rev. R. A. Gibson, D. D., Bishop.
Rt. Rev. W. C. Brown, D. D., Coadjutor.

Consecration of St. James Church, Richmond.

Sunday, December the 15th, was indeed a red letter day for the congregation of St. James Church, when they reached the climax of their hopes and prayers in seeing the new church, completed about five and a half years ago, paid for and consecrated to the service of Almighty God.

Founded in 1835, the first building at Fifth and Marshall Streets was completed and occupied in 1837, and consecrated the following year, it being the third Episcopal church in Richmond; the inspiration for its building being what was believed to be the need for an Episcopal Church in the extreme west end of the city.

Here the congregation worshipped and was ministered to by saintly men—Emple, Cummings, Peterkin, Mason and Clark—until the encroachment upon it of stores and market made its environment so bad that it was evident that the very existence of the Church demanded its removal. On the last Sunday of September, 1912, the final service was held in the old church, and on the first Sunday in October the congregation worshipped for the first time in the parish house of the new church. On the 22nd of June, 1913, the first service was held in the new church building, the sermon being preached by the Rt. Rev. George W. Peterkin, of West Virginia, the son of the honored and beloved rector for thirty-seven years. Nor during the years that have intervened between then and this joyous completion of this work has the missionary spirit of the Church in any degree abated; but to missions at home and abroad the contributions have steadily increased. And so, the joy of giving has blessed this congregation, while liberally contributing the money to pay for their new spiritual home.

St. James Church has during its life of more than eighty years had but seven rectors—the Rev. Drs. Emple, Cummings, Peterkin, Mason, Clark, Darst and its present rector, the Rev. G. Freeland Peter, but during its career there have been many notable men among its assistants—the Rev. T. G. Dashiell, the Rt. Rev. George W. Peterkin, the Rev. Mr. Maurv, the Rt. Rev. Robt. Atkinson Gibson, the Rev. H.



St. James Church, Richmond, Va.

B. Lee, the Rt. Rev. James R. Winchester, the Rev. Henry A. Wise, the Rev. D. F. Sprigg, the Rev. George W. Daniel, the Rev. Preston Nash, the Rev. George Sutton, the Rev. Dr. William J. Morton; and its missionary spirit has been manifest in the establishment of a number of churches—St. Phillips (colored), St. Marks, Holy Trinity, and by its fostering care it has aided others, notably St. James the Less of Ashland, Va.

In passing, the Rev. Dr. William Meade Clark in his sermon at the last service in the old church, stated that during the sixteen years of his ministry the church had raised \$200,000.00, which it had distributed, considerably less than half having been for the support of the parish.

The church has a large auditorium, and a most attractive chancel, which during the past summer was richly embellished by the installing of a reredos by the Peterkin Guild as a memorial to the Rev. William Meade Clark, D. D., the center panel being a rich carving of the Ascension, the material used being polished black walnut, the panelling around the chancel, choir stalls and prayer stalls being of the same wood. Over the reredos is a handsome memorial window to Mr. John Williams (one of the founders of the church) and his son, Mr. John L. Williams.

The services opened with Holy Communion at 8 A. M. Morning Service, beginning with the Order of Consecration, was at 11 A. M., the Bishop of Virginia, the Rt. Rev. Robert Atkinson Gibson, D. D., being the consecrator. The Bishop and attending Bishops and Clergy proceeded to the front door of the church, where on knocking for admittance, the doors were opened by the senior and junior wardens. The Bishop entered, followed by Bishops Brown, Coadjutor of Virginia, and Lloyd, President of the Board of Missions, and attending Clergy, followed up the aisle by the vestry of the church; the Bishop reading the sentences, the appropriate responses being made by the attendants and congregation.

After entering the chancel, the instrument of donation was read by Dr. J. N. Upshur, register of the vestry. The Bishop then proceeded with the prayers and sentences, followed by the reading of the Sentence of Consecra-

tion by the rector, Rev. G. Freeland Peter, as appointed by the Bishop. Morning Prayer then followed, with the Ante Communion, then the hymn, "The Church's One Foundation."

The Rt. Rev. William Cabell Brown was the preacher, the sermon, eloquent and appropriate to the occasion, being from the text, "Be ye doers of the word and not hearers only," that being the inscription around the walls of the chancel. The service closed with the celebration of the Holy Communion. Thus ended a service joyous and inspiring. How appropriate at this time, the war ended, and on the eve of Christmas, when all Christian lands will sing with deepest feeling and emotion the joyous anthem, "Peace on earth, good will to men."

At the night service for missions the joyous spirit of the morning was still to be felt. The Rt. Rev. A. S. Lloyd was the preacher. A full and appreciative congregation greeted him and listened with the most intense interest as he spoke of the "Reconstruction Work of the Church at Home and Abroad Following the War."

And so ended this blessed Sunday. No doubt all who were there, and participated, especially of St. James congregation, felt deeply grateful for participation in its rich and blessed influences.

J. N. U.

NORTH CAROLINA.

Rt. Rev. Jos. B. Chesbro, D. D., Bishop.

The yearly statement of the Church of the Good Shepherd, Raleigh, the Rev. C. A. Ashby, rector, showed betterment for the year of \$3,168.39, the most of this being Liberty Bonds given on the old church debt. Current expense contributions increased \$1,741.54.

The Rev. Mark H. Milne, who recently took charge of St. Luke's Church, Salisbury, is making a most favorable impression there.

Christ Church and the Church of the Good Shepherd both maintained Red Circle club-rooms for the soldiers at Camp Polk, near Raleigh. Two or three times each week parties were given in these rooms, and as many as seven hundred men would attend. The

War Work representative stated that the clubs of the Episcopal churches were decidedly the best he had seen in a large experience.

Bishop Cheshire is recovering from an attack of the influenza.

SOUTH CAROLINA.

Rt. Rev. W. A. Guerry, D. D., Bishop.

Bishop Guerry is now visiting the war camps near Paris and other parts of France. It is expected that the Bishop will return some time during Lent.

Bishop Reese, of Georgia, is now making visitations in the Diocese of South Carolina. Bishop Darst, of East Carolina, and Bishop Mikell, of Atlanta, will come for similar duty later.

The Rev. Mercer P. Logan, D. D., rector of St. Paul's Church, Charleston, S. C., and Chairman of the Relief Committee of the Charleston Chapter of the Red Cross Society, has been appointed Associate Field Director of Civilian Relief. This appointment was made by the director of the Atlantic Division on Red Cross Work. Dr. Logan has devoted most of his time during the past six months to Red Cross work.

The Rev. H. D. Bull, rector of Christ Church, Charleston, has returned to his parish after an absence of a number of months.

The Rev. William Way, rector of Grace Church, Charleston, has delivered a number of addresses during the past month on "Educational Evenings" at the training camp in the Charleston navy yard. There are over 5,000 young men located in this camp.

The community service conducted under the auspices of the Episcopal churches of Charleston continues to attract great crowds of soldiers and sailors from the camps near the city. The Rev. S. C. Backwith, rector of St. Philip's Church, is in charge of the services.

The Advent Call was observed in every part of the Diocese of South Carolina. Mrs. W. P. Cornell, President of the Auxiliary in the Diocese, organized the movement with wonderful efficiency. The week ended in Charleston with a united communion service in Grace Church Saturday morning, December 7th, with two hundred women present.

ALABAMA.

Rt. Rev. C. M. Beckwith, D. D., Bishop.

Missionary Campaign.

A city-wide Campaign for Missions, which had been in preparation since the summer and was postponed in October because of the influenza epidemic, has just been completed in Mobile, with exceedingly gratifying and encouraging results.

The Rev. Louis G. Wood came November 21st for final preparation and remained over Sunday to assist the Rev. R. W. Patton, D. D., in presenting the campaign in the several pulpits on that day. Monday, Tuesday and Wednesday there were conferences and instructions afternoon and evening, and Thursday night a largely attended supper to prepare for the Every-Member Canvass on Sunday. Friday evening

was given to the instruction of the canvassers.

The canvass was made on the first Sunday in Advent. The churches taking part were Christ Church, the Rev. Louis G. Tucker, rector; Trinity, the Rev. V. C. McMaster, rector; St. John's and All Saints' and the Church of the Good Shepherd (colored), and in the suburbs, St. Paul's, Whistler; St. Mark's, Toulminville; St. Paul's, Spring Hill, and Grace Chapel, Oakdale. Other churches in the two neighboring counties, at Citronelle, Oak Grove, Bay Minette, Loxley, Robertsedale and Bon Secour participated in the campaign as far as was practicable, but it was found impossible to include their figures in the report.

On the evening of the second Sunday in Advent, a final meeting was held at St. John's Church for reports of results of the canvass. Six clergymen were in the chancel.

Partial returns from the Every-Member Canvass show the following gains over former subscriptions: Parish support, gain of 262 subscribers, \$2,078; for missions, 378 subscribers, \$2,292.

All Saints' reports canvass unfinished, 25 per cent. of members still to hear from.

St. John's reports canvass unfinished, but a heavy increase.

St. Paul's, Whistler, reports a 300 per cent. increase, but no figures because of illness of treasurer.

Conspicuous features of the report are 120 subscribers among the colored people, all of whom made pledges on both sides of the envelope. Three hundred per cent. increase in amount pledged at St. Paul's, Whistler. Christ Church, the mother parish of Mobile, showed a very large increase, both for the parish and for missions.

As a result of this long-planned-for joint enterprise, the Church in Mobile enters upon its new year with renewed enthusiasm and hopefulness and with deep gratitude to God for the blessings it has brought. The two Secretaries of the Board of Missions did their work admirably, and resolutions of appreciation were adopted at the final week-day meeting.

James F. Plummer.

The Advent Call in Mobile.

A Campaign for the Church's Mission immediately preceded the Week of the Advent Call, and the Rev. Louis G. Wood and Dr. R. W. Patton, of the Church Missions House, each gave excellent counsel for its conduct. Mr. Wood's address was on its spiritual privilege, a field for the peculiar gift of women of fine sympathy, while Dr. Patton gave practical details for carrying out the work, included particularly the noteworthy advice as to courage needed for such spiritual enterprise. "When you are in doubt, do it," he said in regard to the Messengers offering to pray with those whom they visit.

The city was districted and the visiting well organized when the first service was held, a corporate Communion at Christ Church, the mother parish of the city. But it was soon found at the informal conferences, held after the daily celebration at the different churches in turn, that the plans for Intercession had not been so well formulated, and we have missed something of what might have been a great strength to us.

At each celebration the rector gave a charge to the workers, full of hope and confidence in the work, as preparing for the King Who cometh and the

inspiring Day of the Lord, now dawning with peace again on earth.

Extension of the work of the Advent Call is planned by beginning with a regular weekly appointment the year round, open to all women for Intercession and Bible-study. And it is also hoped that follow-up work will bring results from the Messengers' visits, in rekindling the flickering loyalty of many to personal, family and public worship.

F. M. P.

FLORIDA.

Rt. Rev. E. G. Weed, D. D., Bishop.

The Rev. W. C. Charlton, D. D., rector of St. Andrew's Church, Jacksonville, will become rector of the Church of the Redeemer, Long Island City, N. Y. Dr. Charlton was well known for his work for local and State-wide prohibition.

The debt on the Church of the Good Shepherd, Jacksonville, the Rev. M. R. Worsham, rector, has been reduced to \$35,000. The expenditures have amounted to over \$90,000.

At the Bishop's direction, victory was celebrated in every church in the Diocese with appropriate thanksgiving.

NEW YORK.

Rt. Rev. David H. Greer, D. D., Bishop.
Rt. Rev. C. S. Burch, D. D., Suffragan.

Down Town Church Co-Operation.

A victory thanksgiving service, arranged by six down town parishes and held on Sunday afternoon, December 15, filled in every part the great Sixty-ninth Regiment Armory. The parishes were led, it was said at the meeting, by St. George's in planning the demonstration, but heartily joining in it were Grace, St. Mark's, Holy Communion, Calvary and Ascension parishes. The people filling the vast space of the armory, and the vaster galleries, were from these parishes almost wholly, for the occasion was almost unknown beyond their limits. And this at a time when it is charged in some quarters that down town churches in New York are weak and growing weaker.

The presiding officer was George Zabriskie, Esq., of Calvary Church, and Bishop Greer gave the benediction at the close. The speakers were the late Secretary of the Treasury, the Hon. William G. McAdoo and Lieutenant-Colonel Charles W. Whittlesey, late of the American Expeditionary Force in France, the hero of the lost battalion in the Argonne forest. Their addresses were upon war conditions and lessons growing out of those conditions, the relation of the Church to reconstruction, and especially expressions of gratitude for splendid work done by American boys.

There has just been formed by the members of these six parishes a Council of the Associated Parishes, as it is called. It points out that in addition to the rectors there are sixteen assistant clergy, 246 paid workers and 1,286 voluntary workers. There are some 18,000 children in their Sunday-schools, and the list of social activities is so long that it fills a paragraph in the program announcement.

Attention is called in the announcements of the purposes of the new Council in regard to the tremendous and rapid changes in population going on all of the time, and liable at almost

any time to leave equipment without people to use it. Churches must meet new conditions with new methods. No mention is made of giving up fields, or of consolidating two parishes, or of hardships incident to the desperate needs and the uncertainties of ways to meet them. It is pointed out, however, that if all parishes study problems together and then co-operate in putting new methods into practice far more successes are likely to be scored, and fewer mistakes to cover up and pay for.

There is mention of neighborliness and co-operation, and also of the large number of social activities not identified with churches, but which have their centers in the same down town communities. At a meeting held within a day or so of the church meeting in the armory the Community Councils of National Defense, its strongest centers in this same down town region, pointed out that 10,000 saloons of New York are almost immediately to close their doors. It is charged that 1,000,000 persons have regarded them as recreation centers, and the Community Council people asked what the churches, what anybody else, proposes to put in their places. The Associated Parishes propose to attack this problem among many others, it says.

MISSOURI.

Rt. Rev. D. S. Tuttle, D. D., Bishop.
Rt. Rev. F. F. Johnson, D. D., Coadjutor.

A special committee appointed in the Diocese to secure additional gifts toward the anticipated deficit in the treasury of the Domestic and Foreign Missionary Board has been busily at work and reports good progress. At this writing it looks as if at least \$6,000 would be raised toward the emergency call in the Diocese of Missouri. And the indications are good that the Diocese will go over the top this year on its apportionment. It is reported that givings for Diocesan Missions have kept up unusually well, spite of war drives of every kind. The treasurer of the Missionary Board at a recent meeting reported that the condition of the treasury was better than at this time last year, for the reason that offerings had been coming in more steadily and in larger sums.

The St. Louis Clericus was recently treated to a most excellent and thought-compelling paper on "How Shall We Set the Layman at Work in the Church," by the Rev. B. T. Kemerer* of St. George's. The paper aroused much wholesome discussion, which has been made the order of the day for three successive weeks. At one meeting, Mr. Vincent L. Price, a leading business man of the city and an earnest Churchman attended by invitation and participated in the discussion. The Clericus has been entertained at luncheon this month by All Saints parish and by St. Peter's parish.

Mr. Carl W. Minch, Secretary, Treasurer and Choir Director of St. Paul's Church, St. Louis, died in that city on December 10th, after a short illness from the influenza, followed by pneumonia. Mr. Minch was one of the most active of the younger generation of Churchmen in the Diocese, and will be a great loss to the congregation where for so many years he has been a devout worshipper and supporter of all good works done under the auspices of the Church.

A tall flagstaff and beautiful flag were dedicated recently on a Sunday

afternoon by the Rev. Carl Reed Taylor at Grace-Holy Cross Mission in North St. Louis. A large assembly of people of the neighborhood participated in the singing of patriotic songs, and an address on the duties and privileges of citizenship in these stirring times was delivered by a leading member of the St. Louis bar. The church and parish house and dispensary of Grace-Holy Cross surround an attractive little park which is also the property of the mission, and the flag will fly in the center of the park. The worship work of this important mission has been seriously handicapped for nearly two months by the influenza ban. But the beneficent work has gone on and increased. The dispensary is proving of unusual benefit to the people in these days of epidemic.

WASHINGTON.

Rt. Rev. A. Harding, D. D., Bishop.

The Cathedral: On Sunday afternoon, December 15, at the four o'clock service, Mr. Edgar Priest gave his regular monthly recital at the Washington Cathedral. These recitals are given the third Sunday in every month and the seating capacity of the chapel is always taxed to its utmost. The music on Sunday was unusually beautiful, and a real inspiration to all who heard it.

A most charming number was "A Christmas in Sicily," by A. P. Yon. As this was the last recital before Christmas, it seemed most fitting that this number was on the program.

The mass meetings for soldiers and sailors on Sunday afternoon at St. Thomas Church continue to be popular. These meetings, which started in a very small way, have grown to large proportions, largely through the untiring efforts of Mr. J. Harris Franklin, who has led the singing and put much life into the meetings. Mr. Franklin is a grandson of the late Dr. Murdaugh, of Fredericksburg. These meetings have given many delightful afternoons and evenings to men who otherwise might have roamed the streets or been obliged to return to their camps.

Trinity Parish has been taken over by the Diocese and the Cathedral staff will in the future take care of this work. This seems to be a splendid arrangement, as there is a great field for work there and every promise now of great enlargement of the work. A beautiful victory service was held there, in charge of the Cathedral. Bishop DuMoulin was the preacher, and the church was filled to overflowing.

The Rev. David Ransom Covell, rector of Christ Church, navy yard, has been appointed social service secretary of the Diocese of Washington, and has tendered his resignation as pastor of the church. He expects to begin his new work February 1.

It is the hope of Rev. Alfred Harding, Bishop of Washington, to establish a large community house in Washington, where all modern social service activities will have their home. Deaconess Viola Young, of New York, has been called to assist Mr. Covell.

ARKANSAS.

Rt. Rev. Jas. R. Winchester, D. D., Bishop
Rt. Rev. E. W. Saphore, D. D., Suffragan.

Ordination of the Ex-Prince of New Zealand in Arkansas: On St. Andrew's

Day a very unusual event took place in Little Rock, Arkansas, in the ordination to the priesthood of the Rev. Dr. Edward de Claybrook, the Ex-Prince of New Zealand, who is a full blooded Maori. He is the eldest son of the late King Guillermo Eldabo De-Barroarryo (William Edward de Claybrook) and was born in New Zealand on August 5, 1870. At the age of fourteen his father rebelled against the English Government, and being overpowered was taken prisoner and banished to St. Helena, where later he died in the house in which Napoleon passed away.

The entire royal family, consisting of the mother, three brothers and a sister, were exiled and allowed to settle in France. Later the subject of this sketch was sent to the United States by the London Missionary Society and educated at the University of California. From there he went to the Roger Williams College at Nashville, Tenn., where he took his degree of B. A. He returned to England, where he was made Superintendent of Missions by the London Missionary Society, and spent four years in its service in Africa and other fields. Returning to this country he entered the regular ministry of the Baptist denomination and was for four years the pastor of Zion Baptist Church, Denver, Col., the largest colored congregation in the West. In 1900 he accepted a commission as interpreter of five languages in the Philippines, which position he filled for eight years. He then went to Pekin, China, where he acted as Chinese interpreter for two years, and returning again to this country he was called as pastor of the Metropolitan Baptist Church at Kansas City, where he served two years, but on account of poor health he resigned and took charge of the Zion Mission at Vancouver, B. C.

In January, 1917, he came to Arkansas, where Bishop Winchester discovered him and brought him into the Church. He was placed in the care of Archdeacon Johnson, of Little Rock, to prepare for the ministry, and was ordered deacon May 29, 1917, and placed in charge of St. Mary's Church, Hot Springs, Ark., where he worked and studied under the direction of the Rev. Dr. Lloyd.

He was ordained priest at St. Philip's Church, Little Rock, on November 30 by Bishop Winchester, assisted by Bishop Demby, Archdeacon Johnson, the Rev. Samuel E. Wells and the Rev. Walter E. Bentley, rector of the Church of the Ascension, Brooklyn, and temporarily in charge of Christ Church, Little Rock.

The Rev. Mr. De Claybrook received the degree of D. D. from the University of China on May 19, 1908.

A special service of thanksgiving for victory was held on Sunday morning, November 17, in Christ Church, Little Rock, the Rev. Walter E. Bentley, minister-in-charge, the Rev. Samuel E. Wells, vicar.

NEW MEXICO.

Rt. Rev. F. B. Howden, D. D., Bishop.

San Marcial: Recently church services have been revived at Christ Church here. Owing to changes and removal of people in railroad employ, the people interested in our church services had been greatly reduced in numbers. A lay-reader, Mr. Robert N. Snowden, now conducts services on Sundays, and with visits from clergy

(Continued on page 22.)

Christianity and the Community

Thy Kingdom Come on Earth

THE REV. R. CARY MONTAGUE, Editor

THE COOK QUESTION.

"The kitchen with its adjuncts may be omitted from the model house of the future."

This is the startling statement with which an article begins in the last number of the Literary Digest.

In view of the fact that in many of our kitchens one very important "adjunct," namely, the 'cook, is already omitted it is worth while to see how we can eliminate the kitchen as well, and we, therefore, quote the rest of the article in the hope that it may "start something":

"In England, the so-called national kitchens established to do community cooking during the great war have proved such a success that many urge that they be continued as a permanent contribution to national health and efficiency in time of peace. Dr. C. W. Saleeby, who takes this view, describes the working of the kitchens in The Graphic (London). They have, he asserts, cut down waste and inefficiency, promoted health and ease of household administration, and are actually helping to increase the birth-rate. Public kitchens have been frequently operated as charities; but this kind of kitchen, Dr. Saleeby points out, is no more a charity than a public water-supply or a postoffice. In the face of their success, it would be as much of a mistake to discontinue them now as it would to resume the private transportation of mail matter, or to substitute wells for the city water works. Writes Dr. Saleeby in substance:

"The establishment of national kitchens in this country, on principles which have been assumed and followed nowhere else, has been so successful, except where those unique principles were departed from, that I submit them to thoughtful students of social and domestic problems throughout the world, in the belief that they will be no less valuable, mutatis mutandis, elsewhere, and without reference at all to the war which has here furnished their occasion.

"In no other sphere of present-day civilized life can be found such waste and inefficiency as are connected with the daily supply and preparation of food. Cooking, further, is not only one of the lower arts, but is a department of applied chemistry. Such being the facts, we usually assume that every properly constituted woman is a 'born cook,' or could be made into all that is needed by a brief course of training. In no other sphere of technique do we make this assumption; in no other do we delegate practically the whole of the problem to small-scale production by amateurs or the half-trained. Yet upon the proper use of food every other activity, personal, social, industrial, national, international, depends.

"Everything that public kitchens have everywhere been in the past ours are not and are not to be. Every one of these kitchens is, and must be, on a sound economic basis. Only on the absolute understanding that the public

kitchen is no more a charity than the public water-supply, or drainage-supply, or postoffice, can we eliminate the sentiment that only the poor will go to the kitchen, which the self-respecting accordingly boycott. So long as this sentiment exists the kitchen will be found to fail.

"Seeing that there is nothing to apologize for, and that the enthusiastic support of all classes is essential, the kitchen must not be in a side street, but as well and conveniently and handsomely housed as possible. The mechanical side of the kitchen must be thoroughly equipped. In many instances it will serve the local needs to have a restaurant attached to the kitchen. The greatest success has been attained in large cities by these national restaurants, which also have the advantage of simplifying the financial problems of the kitchens.

"Seeing that the community consists of many kinds of person, with differing dietetic needs, each kitchen should have—and, I am hoping, ere long will have—special departments concerned with the preparation and distribution of the appropriate dietaries for such special classes of the community, as, for instance; expectant and nursing mothers, infants not naturally fed, school children, heavy manual workers. The infant welfare center, the day nursery, the school, public institutions of all kinds whose work includes feeding, will draw from the kitchens as the nutritive centers of the nation."

Kitchens of this kind, Dr. Saleeby points out, are also agents of food conservation, both because the waste of the private kitchen is cut down and also, through the superior digestibility of well-cooked food, by eliminating the less obvious waste in the alimentary canal. The question of fuel is scarcely less important. He goes on:

"For the past eight months, including the coldest and hottest of 1918, I have profited every day by the Kensington National Kitchen, and it has not been the least boon that the expenditure of fuel in the hot months has been minimized, so that one's little flat is cooler and more bearable in sultry weather. But the consideration that transcends all others is the economy which permanent national kitchens are beginning to effect in the vital energies of our working women. As a life-long student of the birth-rate, which is now everywhere indicating to all but the glass-eyed that, as civilization is now going, it is doomed, I submit that to eliminate the perpetual demands of purchasing, preparing and cooking food, and washing the cooking implements, is our only chance of preventing the birth rate from falling to a level which means, in a few generations, racial extinction.

"For decades we have demanded too much of the working class wife and mother. Her achievements under cruel handicaps are a miracle. To-day she finds herself free in two particulars. She need have no more children than she pleases; she can leave her home and earn a good wage at any of half a hundred occupations. What is to become of motherhood and the racial future under such conditions, totally unprecedented in human history? The vital statistics of all civilized countries furnish the answer. At the least, let

us ameliorate the home life and increase the prospects of survival and health for children by abolishing the endless and unnecessary demands of the private kitchen."

IT'S COMING FAST.

The ratification of the prohibition amendment to the Constitution by the Florida Legislature, which took place last week, makes the fifteenth State to take favorable action upon this measure.

So far no State has failed to ratify it, and there is little doubt that the necessary thirty-six States will have acted favorably long before the expiration of the present emergency dry legislation which is to remain in effect until complete demobilization, so that there is little likelihood that alcoholic beverages will ever again be manufactured in the United States.

Now, let us take up the fight to make a dry world as well as a dry nation.

Large as this program may seem, it has already been eagerly adopted by an enthusiastic convention which met at Columbus, Ohio, and at which so practical a leader as Governor Whitman, of New York, was one of the principal speakers.

Prohibition for the world, with such areas as the United States, Canada and Russia already practically committed to it, has a much better prospect of fulfillment to-day than prohibition for the nation had fifty years ago.

HOME SERVICE INSTEAD OF CHARITY.

At the demobilization conference in New York City, November 29-30, fears were expressed that after the war the Red Cross would extend its home service to civilian families and oust organized charity. We do not think that there is great danger of this, for we believe that both organizations would be large enough in spirit and heart to co-operate rather than antagonize each other. If such co-operation could bring about two things it would be well worth while. First, it would be a great help to organize charity to get its name changed to Home Service, and secondly, it would be a tremendous advantage if the present enthusiastic support and interest in Red Cross work could be held and transferred to the work now being done by organized charities, simply using the agencies already in the field.

Christmas.

Allica Parker Benton.

Merrily the bells are ringing;
Joyous message they are bringing
Of a manger, rude and lowly,
And an infant, pure and holy;
Of a Mother, tender, sweet,
Paying homage at His feet;
Of the Shepherds from afar
Guided only by a star;
Of their costly gifts of gold,
And the wondrous tale they told.
Let us offer gifts most rare—
Love and service everywhere;
Born a child, and yet a Saviour,
Ruler—King—Emancipator.

Family Department

NANCY BYRD TURNER, Contributing Editor

CALENDAR AND COLLECT.

December.

1. First Sunday in Advent.
8. Second Sunday in Advent.
15. Third Sunday in Advent.
- 18, 20. Wednesday, Friday. Ember Days.
21. Saturday. St. Thomas. Ember Day.
22. Fourth Sunday in Advent.
25. Wednesday. Christmas Day.
26. Thursday. St. Stephen.
27. Friday. St. John Evangelist.
28. Saturday. Holy Innocents.
29. First Sunday after Christmas.
31. Tuesday. New Year's Eve.

Collect for St. Thomas' Day.

Almighty and everliving God, Who, for the greater confirmation of the faith, didst suffer Thy holy Apostle Thomas to be doubtful in Thy Son's resurrection; Grant us so perfectly, and without all doubt, to believe in Thy Son Jesus Christ, that our faith in Thy sight may never be reproved. Hear us, O Lord, through the same Jesus Christ, to Whom, with Thee and the Holy Ghost, be all honor and glory, now and forevermore. Amen.

Collect for Fourth Sunday in Advent.

O Lord, raise up, we pray Thee, Thy power, and come among us, and with great might succor us; that whereas, through our sins and wickedness, we are sore let and hindered in running the race that is set before us, Thy bountiful grace and mercy may speedily help and deliver us; through the satisfaction of Thy Son our Lord, to Whom, with Thee and the Holy Ghost, be honor and glory, world without end. Amen.

Collect for Christmas Day.

Almighty God, Who hast given us Thy only begotten Son to take our nature upon Him, and as at this time to be born of a pure virgin; Grant that we being regenerate, and made Thy children by adoption and grace, may daily be renewed by Thy Holy Spirit; through the same our Lord Jesus Christ, Who liveth and reigneth with Thee and the same Spirit ever, one God, world without end. Amen.

Collect for First Communion Christmas Day.

O God, Who makest us glad with the yearly remembrance of the birth of Thine only Son, Jesus Christ; Grant that as we joyfully receive Him for our Redeemer, so we may with sure confidence behold Him when He shall come to be our Judge. Who liveth and reigneth with Thee and the Holy Ghost, one God, world without end. Amen.

Collect for St. Stephen's Day.

Grant, O Lord, that, in all our sufferings here upon earth for the testimony of Thy truth, we may steadfastly look up to heaven, and by faith behold the glory that shall be revealed; and, being filled with the Holy Ghost, may learn to love and bless our persecutors by the example of Thy first martyr, St. Stephen, who prayed for his murderers to

Thee, O blessed Jesus, Who standest at the right hand of God, to succor all those who suffer for Thee, our only Mediator and Advocate. Amen.

Collect for St. John the Evangelist's Day.

Merciful Lord, we beseech Thee to cast Thy bright beams of light upon Thy Church, that it, being instructed by the doctrine of Thy blessed apostle and evangelist, St. John, may so walk in the light of Thy truth that it may at length attain to everlasting life; through Jesus Christ our Lord. Amen.

HOME LESSONS ON THE LIFE OF OUR LORD.

By the Rev. K. J. Hammond, D. D.

Primary and Junior.

XLV.

Jerusalem. The Denial.

1. Where was Jesus first taken? Jno. 18:13.
2. Who was associated with Annas in judgment? Matt. 26:57.
3. What disciples followed Him? Jno. 18:15.
4. Who were in the room where St. Peter was brought? Jno. 18:18.
5. Who first spoke to St. Peter, and what said she? Mark. 14:66, 67.
6. What said he, and what happened? Mark 14:68.
7. Who saw him next, and what did she make him do? Mark 14:69, 70.
8. Who tempted St. Peter the third time, and on what ground? Matt. 26:73.
9. Describe his third denial, the warning, and his sorrow. Matt. 26:74, 75.
10. What is the consequence to us of denying Christ? Matt. 10:33; 7:23.

A sunny temper will penetrate the knotty problems of arithmetic as well as those of the wood pile, and will untangle the intricacies of a foreign language or transform a disordered kitchen, better than a sullen one. The cheery disposition is likely to be a part of the victorious character. Popularity may not be a very high recommendation; but, other things being equal, it is better to be popular than grouchy. The grouchy person is most woefully handicapped, and must needs have many excellent qualities before he can hope to rise to equally high esteem with his less gifted but more cheerful comrades.

Real politeness is the kindly expression of a kindly intent. Ill-nature and politeness are antagonistic and cannot dwell together for long in the same individual. Politeness in its genuine essence contributes toward the well-being of all, even to long life; while impoliteness and irascible temper may shorten life.—The Lutheran.

There are other things besides pastry that need shortening. "Ah, say, mister," said the Yorkshire man to the minister, "you preached a goodish sermon to-night; but if it had been cut short at beath ends, and set afire in the middle, it wad a dean us more good."—The Christian.

For the Southern Churchman On Christmas Night.

Roxana Byrd White.

A glistening sheet of white is spread
Beneath the velvet, blue-black sky,
And folds in quiet peace the dead
Who underneath it sleeping lie.
The song by herald angels sung
Has hushed the groan and stilled the sigh

That from their fainting lips were wrung.
Clear in the night and hanging high,
The brilliant eyes of heaven, the stars,
Look down in radiance new to them;
They shine on calm—the end of wars—
They gleam as once on Bethlehem;
They lighten snows unstained and pure,
Not crimson dyed with human blood;
They promise peace that shall endure
The coming of the reign of good,
Not lives poured out to death like wine.
The silenced gun, the sheathed sword,
The coming of the One Divine,
Whose hosts have crushed the cruel horde.

He walks where strife grim havoc wrought,
Blessing the dead; renewing still
The ancient hope the Christ-Child brought
Of peace on earth, to men good will.

For the Southern Churchman.

His Last Night of Poverty.

Carriell Travis White.

Gaunt, hungry-eyed, he stood looking into the black night. Not a sound, except the wind moaning a lullaby among the palm trees. Anger burned fiercely within him—consumed him. Why were others rich and he poor? He would be poor no longer. This was his last night of poverty. It had been only one week ago that he had heard that Caesar Augustus had decreed the whole world must be taxed. Many would be coming to Bethlehem—all of the house and lineage of David would come—and they would bring shekels with them. But all would not take them away, for he, Barabbas, would have some of them; he would be rich! He laughed gleefully and ran his fingers through his coarse, black, matted hair. He was tired of fishing every day for others to eat; tending flock for others to wear the wool; working that others might live in ease—for what? A living. And of what use was a living if one hadn't time to live?

He thought of his mother, satisfied to live humbly, nursing the sick, given to alms and prayer. He would show her what wealth would do. She should have purple and fine linen.

The road to Bethlehem was filling with travelers. He could hear the feet of their horses from where he hid in the darkness. There were too many now for him to attempt to carry out his purpose, but later—. There was halting near him now a man leading an ass upon which sat a woman. They were a little apart from the highway.

He stalked out of his hiding place and came near. They looked like well-to-do people—from Galilee, probably. He could easily throw the man and seize the bag he carried over his shoulders. The man was giving the woman to eat from a small bag strapped at the side of the ass. Barabbas stealthily crawled back of him, straining his eyes in the darkness. He came on him unawares, and with one deft blow hurled him to the ground and seized the bag. It was heavy, and he knew it was well filled. But in turning to run his glance fell upon the woman. She sat perfectly still, but her eyes were on him. He hesitated, stopped;

then he laid down the bag and lifted up the man.

"My name is Joseph, Joseph of Nazareth. I came to be taxed. Did I fall?" the man asked.

"No, I threw you. I meant to steal. Forgive me."

"Go," said Joseph.

And Barabbas turned back to his hiding place with fear in his heart.

He was a fool. Why had he failed? Because a woman had looked at him. Bah, he would try again. He would go down into Bethlehem where the crowds were gathering. He would boldly enter an inn and ask for drink—drink would give him courage.

There were many in the inn, and they drank together. When he came out the streets were deserted. He wandered up and down wearily. The face of the woman was always before him, and his thoughts dwelt on the bag he might have had. He met three men trudging along, as if looking eagerly for something. Every once in a while they would scan the sky with interest. One of them separated himself from the others and came over to him, saying, "Where is he that is born King of the Jews?" And Barabbas laughed. They, too, must have drunk new wine, he thought. The man went back to the others and they all three gazed again at the sky.

Barabbas did not look at the sky; he hated to look up. The face of the woman always seemed clearer when he looked up. He crept off into a side road back of a clump of trees. Although it was night, it seemed to be getting lighter—too light to rob. He thought he had drunk too much. He would find a place to sleep. He bent low down to hide himself from any passersby and sought a building he saw in the distance. He crawled in the low window and found himself in a stable filled with hay. A big cow slowly turned her head and looked at him; he stretched forth his hand and laid it on the cow's warm back; then huddled down in the straw. Barabbas slept.

He was awakened by a movement under his hands. Sleepily he opened his eyes. The cattle were kneeling. Barabbas thought again, "I have drunk too much wine."

Then there was the sound of faint music in the air, and Barabbas knew it was not the wind among the palm trees; and he knew, too, that this was no dream.

The music became a little clearer, although it was still faint and far away; it was a song he had never heard, and soon it filled the stable with melody. There seemed to be a multitude of voices singing—"Glory to God in the highest, and on earth peace, good-will toward men, good-will toward men."

Then the air was filled with an odor, pungent and exhilarating. Barabbas drank it in exultingly. It was the odor of frankincense and myrrh. A great light, as the light of many stars, filled the stable. The lights, the music, the incense, had made what was once he thought an humble stable seem like a holy temple.

He raised himself slowly and gazed. Over at the door were shepherds with wondering faces. The three men he had met were kneeling before a manger. The one that had asked him "Where is he that is born King of the Jews?" was lifting high over his head precious gifts. In the background he saw the man who had called himself Joseph, and bending over the Child was the woman who rode on the ass. And her face wore the same look, and

her eyes gazed in adoration—the adoration of the mother for her First Born, which lay in swaddling clothes in the manger.

Barabbas raised himself higher that he might look upon the manger. And looking, he beheld the Christ, and beholding, his heart was cleansed from sin and his lips took up the refrain—"Glory to God in the highest, on earth peace, good-will to men."

And he thought not more of robbing to gain earthly wealth, for to him had been revealed the Unspeakable Gift of God.

For the Southern Churchman.

A Christmas Message.

Anna B. Bensel.

In the quiet joy of the holy season

My thoughts go forth to you,
Whose heart is yearning in tender sadness

For the boyish face you knew.

And my mind goes back to a fair young Mother

Who lay among cattle mild
On a heap of straw in a stable gloomy,
And looked on her Holy Child.

She has known the pangs your own heart beareth,

But her anguish you have not borne,
For she saw her Son on the Cross up-raised;
His brow by the thorn-wreath torn.

A wonderful gift God sent to you
When your own fair child was laid
In your mother-arms. Did your thoughts go there
To Bethlehem's Holy Maid?

Ah! the little lad that you treasured so
Had a soul too pure and sweet
To tread the ways that are steep to go
And rough for the tender feet.

God gives you now a radiant crown
Through tears of sorrow won,
For you have a child in the Court of Light
By the side of the Holy One.

I think you know that your life is blest
In the priceless treasure given.
You have not lost your child, but gained
A closer link with heaven.

The Great Christmas Gift.

The gift of Christ to the world is an unspeakable gift. All the gifts of God are good, but here is one which in its intrinsic value and the importance of its bearings infinitely transcends them all. Without exaggeration, we can say it is "unspeakable." "Thanks be unto God for His unspeakable gift!"

A writer has told us about a teacher in Alaska who took one of her pupils, a bright and talented girl, to do some sketching. As the afternoon waned the western sky glowed with a marvelous mass of color. "Try to paint that sunset," said the teacher. The girl looked at the sky and replied, "I cannot paint glory."

If God had merely given us His Son in order to show us the beautiful life, and had called upon us to imitate Him, we might have answered, like the girl, "I cannot imitate glory." But the gift of God is a transforming gift. It enters into us, becomes a part of our deepest being, and lives through us. God has not only given His Son to the world, once for all; He gives Him to each one of us all the time. So when we open our hearts to receive Him, He begins to make us like Himself.

It is an unspeakable work Christ does for us. It is also an unspeakable work He does in us. Christ, the Christmas Christ, is God's best gift to man. He is the pearl of great price. In Him are laid all the treasures of wisdom and knowledge and grace. His riches are unsearchable. In Him dwells all the fullness of God. In giving Christ, therefore, God has given us Himself and all He has. The gift is unspeakably great and unspeakably valuable to us.

Most gifts can be weighed or measured, analyzed or fully tested; therefore they are not unspeakable gifts. They can be estimated in value pecuniarily, or as beauty, utility, or stored-up force. Love can make a little thing great, and the heart of the giver, except the recipient be in direst need, is worth more than the gift. But Christ as a gift! Who shall describe it, who shall estimate it, who shall measure it, or weigh it; who shall dare to analyze it? "Thanks be unto God for His unspeakable gift!"

In many countries the birth of the king's son is a signal for the pardon of criminals, the opening of the palace to all, and the giving of great benefits to the people. So Christmas is the symbol of the mercy of God to sinners, of free entrance into eternal mansions offered to each, and of the gift of everlasting joy given to all who will receive it.

In the Metropolitan Museum of Art, in New York, there is a picture of L'Hermite, called "Among the Lowly." A man of singularly beautiful and benign countenance stands, with hands uplifted in blessing, at the table of a peasant's family. In the door stands the head of the household, who has just returned from his day's labor, holding in his arms his youngest child, who has evidently run out to meet him. In seeing the Man at the table, he uncovers and stands in an attitude of devotion. In view of what the Carpenter of Nazareth has done for the workman and his household, this should be the posture of the handicraftsmen of the world today. May this blessed Christmas season find men everywhere bowing in reverence to Christ—the Friend of the lowly—yea, the friend of all people. And they need Him—how much the people of this war-worn, worn-torn world need the Christ!—Rev. G. B. F. Hallock, D. D.

Christmas in Virginia in 1864.

Christmas Day, 1864, was the Confederate Christmas par excellence. Outside supplies of all kinds had disappeared, and whatever comforts were provided were of home manufacture. The Confederate dollar was now worth just two cents in gold, and flour was \$500 a barrel; sugar was \$30 a pound; salt, \$1; butter, \$40; and beef, \$24 to \$40 a pound. Wood at \$100 a cord and coal was not to be had, save in a few of the cities, owing to scarcity of transportation. The day was Sunday, which in itself would have tempered the usual merriment.

At a country residence below Richmond, and not far from the lines of the contending armies, a party of seven—ladies and gentlemen all in the strictest Southern sense of the term—were assembled at dinner. The mansion had been proverbial for its hospitality before the war; now the welcome was as cordial as ever, but the board was spread in accordance with the necessities of the time. At the head of the table was placed a large ham, worth \$300; at the foot was the last turkey the farm could boast, worth

\$175. The vegetables consisted of cabbage, potatoes and hominy, worth at a reasonable calculation \$100. Corn-bread was served, flour having been unknown in this house for months. The meal of which it was made was worth \$80 a bushel and the salt that seasoned it \$10 a pound.

Dessert there was none, but in its place the hostess provided a coarse black molasses, worth \$60 a gallon. The same kind lady, as a rare treat for her guests, brought out with a glow of pride a steaming urn of real—not sassafras—tea, \$100 a pound, at the same time warning the company that they must expect but one cup apiece, as this was the last of her store. After this there was “coffee” made from sweet potatoes cut into little bits, toasted brown and ground to powder.

Such was a Confederate Christmas dinner in the last winter of the war. From this superb repast the scale descended to army rations—a bit of salt pork, corn-bread and sweet potato coffee without sugar. The company consisted of three ladies and four gentlemen. The ladies’ toilets the writer cannot venture to describe, but they were largely made up of “home-made” articles in the fashion prevailing at the beginning of the war. The tresses of one were fastened with “Confederate hair pins,” made of long black thorns with the heads tipped with sealing wax and the dress was of simple homespun. —Baltimore American.

A Christmas Prayer.

At Christmas-time the garnered fields
are white,
And every roof and haystack all bedight
With snowy splendor, while afar on high
The cawing crows sail black across the
sky,
Mourning for Summer's store and gener-
ous days gone by.

Who heeds? Behold, we deck the church
and hall
With clustering holly, coral-branched and
tall,
With balsam-breathing pine, and hemlock
bright,
And where the Yule log flings its danc-
ing light
We tell the old-world tales of love, and
field, and fight.

We give and we are given! We pile the
board
With plenteous viands of Earth's harvest
stored,
And 'mid the lilting laughter and the
glow
We sing a tender carol, soft and slow,
And kiss our own once more, beneath
the mistletoe.

Such is our Christmas. But, O God of
all,
Bid us to heed thy lowliest creature's
call.
To crown with blessing heads grief-
bowed and low,
Give of our plenty to the wide world's
woe,
That cruel need may cease, and brother's
love may grow.

Let no heart go uncomforted today.
May children, loss-forgetting, still be
gay.
As thou hast given us peace, give peace
to all!
Bid carnage cease, and war's red ban-
ner fall!
So shall we keep once more our Lord
Christ's Festival.

—Eleanor Duncan Wood, in The Christian Herald.

For the Young Folks

NANCY BYRD TURNER, Contributing Editor

The Worshippers.

When Jesus came to Bethlehem,
To Judah's captive land,
There came to worship at his bed
A wondering shepherd band.
I wish I'd been a shepherd then;
How swiftly had I sped,
Through Bethlehem's dark and silent
street
Unto the cattle shed.
And then, when many waited by,
And stars were bright above,
I'd kneel by the infant Jesus then
And tell Him of my love.

When Jesus came to Bethlehem
So many years ago,
The wise men journeyed from afar
To bow before Him low.
Rich gifts they brought the new-born
King
Of gold and spices rare.
I wish that I'd been one of them
To kneel before Him there.
Then all the treasures that I had
All gladly had I brought
To lay them down before the feet
Of Jesus whom I sought.

We cannot find in Bethlehem
Our new-born Saviour King.
Nor yet unto the manger bed
Can we our tribute bring.
But better gifts than frankincense,
Or myrrh, or even gold.
Can we unto the Saviour yield,
Messiah long foretold.
So unto Him, who years ago
In manger cradle lay,
We'll give with joy our loving hearts
This happy Christmas Day.

For the Southern Churchman. The Song of the Christmas Harp.

Eugenie Du Maurier.

A long time ago, among the shep-
herds who saw the angels on the first
Christmas night, there was a youth who
loved music with all his heart. And
he longed to be able to express the
sweet melody that was in his soul. But
he could not. He had a harp. And
he often tried to play on it. But his
clumsy fingers only made discords. And
his companions laughed at him and
mocked him and called him foolish be-
cause he would not give it up, but
would rather sit apart by himself, with
his arms lovingly clasping his harp,
his eyes gazing into the sky, while the
other shepherds gathered round the fire
and told tales to pass away their long
night vigils as they watched their sheep
on the hillsides. But to the young
shepherd the thoughts that came out
of the great silence were far sweeter
than his 'companions' mirth. And he
never gave up the hope, which many
times left his lips as a prayer, that
some day he might be able to express
those thoughts in sweet music to the
tired, weary, forgetful world.

On the first Christmas night he was
out with his fellow-shepherds on the
hills. It was chilly and dark. And all
except him were glad to gather round
the fire. He sat as usual by himself
with his harp on his knee. And there
was a great longing in his heart. Sud-
denly there came a marvelous light in
the sky. It shone over the hills, as if
the darkness of the night had sudden-

ly blossomed into a wonderful meadow
of flowery flame. And all the shep-
herds saw a host of angels and heard
them singing a marvelously beautiful
song: "Glory to God in the highest,
peace on earth, goodwill to men! For
unto you is born a King." And as
they sang, the harp that the young
shepherd held began to play the same
strains very softly, as his fingers moved
without his volition over the strings.
And as the young shepherd realized
that it was playing the same music
that the angels sang, he was glad that
all his secret longings and aspirations
and strivings were expressed in the ac-
companiment of his beloved harp.

From that first Christmas night,
whenever the young shepherd took his
harp in his hands, it played the same
music. And he wandered all over the
world carrying it. Wherever the sound
of its music was heard, hate and dis-
cord fled away. And peace and good-
will reigned. No one could feel hope-
less or despairing or bitter or angry
under the influence of the harp's sweet
tones. When anybody had once heard
that music it entered into his soul and
heart and life and became a part of
him forever.

Years went by. The shepherd grew
old and bent and feeble. But still he
roamed over land and sea that his harp
might carry the message of that first
Christmas night and the angel song to
all mankind. At last his strength
failed him entirely, and he fell by the
wayside in the darkness. But his harp
played as his spirit was passing away.
And it seemed to the shepherd that a
shining one stood by him, with a won-
derfully beautiful face and lovely
starry eyes, and said to him: "Lo, the
music thou hast played for so many
years has been but the echo of the
love and sympathy and purity and
beauty in thine own soul. And if at
any time in thy wanderings thou hadst
opened the door of that soul to evil
or envy or selfishness, thy harp would
have ceased to play. Now thy earthly
life is ended. But what thou hast given
to mankind will never end. And as
long as the world lasts, so long will
the heavenly music of the Christmas
harp ring in the ears of men."

Baby's Christmas.

Glad Christmas has come, little darling,
for thee!
The first one of many, God grant you
may see!

A baby like you, the Christ-Child once
lay
In His sweet mother's arms, that first
Christmas day!

He came that glad day to walk the true
road,
That leadeth through earth up to heaven
and God.

God plant your firm steps, through life
in that road
On, on, with the Christ-Child, up to
heaven and God!

—S. L. Kalbfus.

In the deepest night of trouble and
sorrow God gives us so much to be
thankful for that we need never cease
our singing.—Coleridge.

A Lesson From the Manger.

When Jesus left His heavenly throne
A babe on earth to be,
He chose a manger for His birth
In great humility.

No room might that sweet mother find
In all the crowded inn
For her dear babe, who came to save
The world from death and sin.

Ah, chill and bitter was the night!
Sore spent the mother lay
Her Holy Babe in peaceful rest
Upon a bed of hay.

The dumb beasts, with their patient eyes,
Upon Him wondering gazed;
Almost they felt His majesty
And trembled sore amazed.

Yet still the tender love they knew
Of Him who nestled there;
And nearer drew in reverence meted
Around the blessed pair.

Their rugged coats, their warm soft
breath,
Brought cheer that chilly night
To Him who lay in lowly guise
Beneath the lantern's light.

His baby eyes looked lovingly
On these His creature kind,
The Prince of David's royal race
No lordly hosts may find.

They gave to Him, as still they give
To us, their humble best,
These dumb friends of the gentle
Christ—
By burdens sore distressed.

Their patient backs still bend beneath
The crushing weight of toil,
Still win for us on countless fields
The blessings of the soil.

On gory plains of war they strive
Unmindful of grim fate;
How strong their voiceless woes make
plea
To hearts compassionate!

All are His own, no sparrow falls
Without His tender care—
"The cattle on a thousand hills
Are mine," His words declare.

So must we love them, as He loves
His creatures great and small,
And loving and remembering find
The Christ in each and all.

—Maria Briscoe Crocker in *Our Dumb
Animals*.

For the Southern Churchman.

Amelia's Christmas Sacrifice.

Thomas Richard Waring, Jr.

"Just think, mother, only one week
before Christmas; isn't that grand?"
These words of joy came from the
mouth of a dear little light-haired girl
who sat in the bay window of the
drawing-room.

"Why yes, dear, I have realized that,
and I have thought of the kind of
Christmas those little French children
and little Belgian children will have,"
said her mother, who was sitting be-
fore the grate in the farther end of
the room.

But before we listen any more to
this conversation, let me explain who
this little girl was. She was the daugh-
ter of a man of good business, who
could give his family, not luxuries, but
the comforts of life. This little girl's
name is Amelia Dix. She is ten years
old, and I must say with regret that
she is inclined to be a little selfish.
But you little folk will see how mean

and hateful selfish little girls (and boys
too) can be, and I know that none of
you will ever be anything but loving,
sweet and kind.

Returning to the little sitting-room,
we find Amelia has gotten up from her
seat in the bay window and has gone
over to talk to her mother. "Oh, moth-
er, dear, don't worry yourself about
them; why, they will have good things
now; the war is over, isn't it?"

"Yes, my darling, but you must real-
ize that war has done its worst for
those poor little children, and I am
afraid they will have a very sad Christ-
mas indeed."

Amelia did not pay much attention
to these words, for she was too busy
putting on her coat and hat to go.
She gave her mother a kiss and ran
out to play with some schoolmates who
were waiting outside for her.

I don't know exactly what could have
been said between Amelia and her
schoolmates, but when she came back
she was quite a different little girl
from what she had been when she left;
her face was subdued and her whole
manner was altogether changed. Clos-
ing the door softly behind her, she
went up to her mother and said:

"Mother, you were right. Those poor
little children will not have a merry
Christmas, and many another person
will not either. I was wrong in think-
ing only of my pleasure. And I will
see that one French child has a happy
Christmas."

In the next two or three days Ame-
lia was very busy, and about the third
or fourth day a package left her house
addressed to France. And that Christ-
mas Amelia did not have her doll three
feet high and a tea set and many other
precious things, but instead a French
orphan was made happy by Amelia's
sacrifice. And so as we draw near the
glorious day of days, let us, too, make
some kind of sacrifice; it does not have
to be like Amelia's sacrifice, but just
a prayer for those whose hearts have
been pierced by the hand of cruel Ger-
many. Let us think of the mothers
whose hearts can never be mended
again, and pray God to give them
strength to bear their sorrow, and
never to let such a cruel war come
again to this earth.

A Christmas Carol.

Listen to the joyous ringing
Of the merry Christmas bells.
Listen to the old sweet story
That their glad some chiming tells.

Long ago in far Judea
Was a little baby born,
And we celebrate His coming
On this happy Christmas morn.

Sing the song of peace and gladness
That was sung by angels then,
"Glory be to God in the Highest,
Peace on earth, good-will to men."

Glory and Goodness.

A Christmas Tale.

There were just two of them—Fred-
die and Winnie—or perhaps should say
Winnie and Freddie—for ladies come
first. But she was a very little lady
as yet, being only six years old.

And now they were sitting by the
fire, or rather Winnie was—sitting very
prim and proper in a little cane chair;
but Freddie was lying on the rug, half
curled round. Like a dog.

They had been very quiet for a time,
for they had said almost all that could
be said about the picture-book and the
Noah's Ark, and the soldiers who could

have their heads turned in a moment,
and their arms pushed up or down,
and who always wore the same smile
whether they stood on their feet or
were shot down, as true soldiers should;
and they hadn't found anything fresh
to say about what they were going to
do next day, and what Winnie was go-
ing to wear; for next day was Christ-
mas, when little ladies have a deal of
thinking to do about their dress. So
they were quiet, quiet for such a time!
—full five minutes by the clock, look-
ing into the fire and seeing many, many
a wonder there.

"I say, Winnie," said Freddie, in his
drawing way, as if he were speaking
in a dream; "do you know what 'the
glory of the Lord' is? Jane says the
shepherds saw it, for 'the glory of the
Lord shone round about them.' I don't
understand it."

"Don't you?" said Winnie in a mat-
ter-of-fact, indifferent way; "then it is
time you did. You are eight years old
now," she added severely; "and if you
don't understand things now, when will
you?" That was a little hard upon
Freddie, but he didn't seem to mind
it. I fancy he had heard something
of the kind often before.

"But what was it, Winnie?" he re-
peated in his dreamy fashion. "Was it
a big light, do you think?"

"Of course it was," she said decid-
edly, as if she had been there and knew
all about it; "it was the light of God."

"But what kind of light was that,
Winnie?" and he now turned his head
and looked eagerly at her as he spoke;
"that's just what I can't make out, for
teacher says that Jesus is the Light of
the World."

"To be sure He is," said Winnie,
"and if you grow up good, and love
Him and pray, He will make His light
shine round you too; but isn't it time
you were off to auntie's?"

That had really nothing to do with
it, but you see, Winnie was a wise lit-
tle woman, and knew when to change
the subject as soon as it became diffi-
cult, and then Freddie had to go to
auntie's to bring home something moth-
er wanted. So he got up and wrig-
gled into his jacket (the blue one with
the brass buttons), and managed to
put his cap on so that it just wouldn't
fall off, and then slammed the door.
He couldn't help slamming it, because
he was a boy.

But, as you will have guessed, he
was rather a thoughtful kind of boy,
and he had a good deal to think about
now, for he hadn't quite made up his
mind about that glory of the Lord
that shone round about. It must have
been a light; he was satisfied of that,
for Winnie had said so; but he knew,
too, that there was a glory in being
good, and a glory in being brave, and
a glory in being kind, and he couldn't
see how that kind of glory could ever
shine like a light. It was a bit dif-
ficult to make out, so it is no wonder
he didn't notice where he was going,
till, after walking on and on and on,
he found he had lost his way. And
then, what was worse than all, the fog
came on. It had been grey and misty
all the morning, but now it grew dark-
er and darker, till he could hardly see
a yard ahead of him. He had better
not go on, he thought; he had better
get home again, or they would be
frightened about him. So he turned
round and walked on and on, feeling
quite safe now, for hadn't he turned
round? Then he began dreaming and
thinking about that glory again, till
he found he couldn't go any further.
There was a wall before him and trees
all around, and he could tell by the
beds and borders at his feet that he

had wandered into a garden. He tried to get out as fast as he could, but only found himself at the back of a great house which had all the windows up above brightly lighted, while the lower ones had just light enough to let him dimly see a great hall with a long table laid out with beautiful things of silver and gold, but with no one there. Up above he could hear them laughing and cheering, as if there was a big party there.

Suddenly he heard something moving close beside him, and it gave him such a start! He listened again, but all was silent; and then heard something, like a man breathing very hard. Poor Freddie! he couldn't run—it was too dark for that—but he did what he had always done in his troubles. Dear little man, he went down on his knees and folded his hands and prayed—"Lord Jesus, it is very dark, and I don't know my way: let the glory of the Lord shine round about me"—and when he opened his eyes there was such a bright, strong light beaming all about him! But it faded away in a moment, for it was only a servant-man turning up the gas and lowering it again when he had found what he wanted.

Freddie crept about and crept about till he found the gate by which he had entered, and had the firm, hard pavement under his feet again. How he hurried along!—on and on and on, he didn't know where, only he thought he must be going home, for hadn't he turned round on purpose?

At last, high up through the fog and the darkness, he saw such a great, far-spreading light shining from a building that looked like a palace, with walls and roof of glass. Such a light he had never seen before; it was brighter than lamps, brighter than gas, bright as the sun, and yet not like it. The gate of the palace was open, and Freddie went in.

What a sight! A great round building, filled with the roar of machinery, the clashing of hammers and dashing of sparks, with fiery furnaces here and there, and half-naked men, like grim giants, moving about with red-hot bars of steel! And the whole place was flooded with light, the blue-white light that came from the great lamps hung high in the air. Freddie was lost in wonder; could this be the light that shone round them? While he was staring at it a strong hand was laid on his shoulder, and a large man was looking down upon him.

"Well, little 'un, what do you want?"

"If you please, sir," asked Freddie, in his simple, honest way, "is that the glory that shone round about them?"

"The what?" asked the giant.

"The glory," said Freddie; "the shepherds saw it, you know, on Bethlehem—the glory of the Lord shone round about them." Is that it?"

The big man with the wild curly hair looked steadily into the little fellow's face for a moment, and then, quick as a thought, whisked him up in his arms as lightly as you would lift a feather, and without another word marched off with him toward one of the furnaces. But, strange to say, Freddie wasn't a bit afraid; there was something so kind about the face of this giant.

"What have you got there, Bill?" man after man shouted, as Bill strode along with the boy in his arms.

"An angel," he cried, "an angel; you come round here and have a look at him!" and he stood Freddie on a high bench where the light was strongest. A little crowd of men was soon round about, chaffing and laughing, and expecting some fun. Bill didn't seem to

notice them for a time; he kept pushing his fingers through his curly hair and scratching his head as if he had got an idea or two that needed waking up.

"Don't you be afeard, little 'un," he said at length, "but speak up bold and free, and ask these gents just what you asked me—about the light, you know."

Freddie was a little shy, yet he spoke up—

"If you please, is that the light that shone round the shepherds at Bethlehem?"

"That's it," said Bill, chuckling, "Bethlehem! You know about Bethlehem, my lads," he said, turning to the men; "you learnt something about it at Sunday school, and you ain't forgotten it neither, though you've forgot a good deal you got there. He's straight from Bethlehem, this little 'un is—and ain't he an angel! He is an angel, I can tell you, for he's come just as an angel should in the thick o' time, to help me out of a difficulty, and help you to do a good turn. There's Ben Wiggan, as good a mate as ever we had among us, and never a stroke o' work has he been able to do these months with his asthma; and I know as his wife and kids is starvin', and I thought what a shame if we couldn't give them a lift. But I didn't know how to get at you, my lads, and we knock off work tonight, and it'll be a bit rough upon Ben if Christmas comes and there's nothing to give the children. And just as I was a-botherin' over it, if this little angel shouldn't come walking in and ask about the light on Bethlehem! Then I got a notion. Look here, little 'un," he said, turning to Freddie, "I want you to do me a favor. Take off your cap, if you please, and hold it out. Now, my lads, who'll give something for poor Ben Wiggan? There's my lot first," and he cast some silver coins into the boy's cap.

"Bravo, Bill," cried the men, while a giant shouted, "Bring your angel round," and Freddie was lifted down and walked among the men, while man after man put something into his cap, many of them patting the fair head of the boy as he passed along. Round and round the works they went—big Bill and little Freddie—followed by a group. In the end the boy's cap was filled with silver and copper, two tobacco boxes, a Meerschaum pipe, a silver chain that was broken, and a brand new breast-pin.

"Let's finish this job at once," said Bill. "Let's make a depyttation and go round to Ben's now."

Two men were appointed to go with Bill and Freddie, and off they went just as they were. They knew their way even in the fog; it was only a little distance, and they knocked at a door.

It was opened by a thin, pale-faced woman, holding a small lamp in her hand.

"Oh, it's you, Bill? Come in—and take care of the step. But who is this you have with you?" she asked, as she saw Freddie.

"That's my angel!" said Bill, with a grin; "my Christmas angel; and I want Ben to have a look at him."

The woman led the way, and the four followed, the last man gently closing the door. (He didn't slam it, not being a boy.)

It was a poor kitchen, with only a morsel of fire, and a tall, thin man sitting bowed before it.

"A merry Christmas to you, Ben," said Bill, in his hearty way, "and I hope as the asthma's better."

The man looked up with such a sad, sad, weary face, and great, hollow eyes.

"We've had many a better Christmas than this, old man, but I'm glad to see you all the same, though I haven't a chair to offer you."

"And we couldn't sit down if we wanted, for we must get back to the works; but I've a curiosity here to show you—a real live angel, fresh from Bethlehem!"—and he put Freddie forward where the light fell full upon him.

How Ben started!—sprung to his feet—looked hard again at the boy—gave such a frightened, suspicious, despairing glance at the men around—and then sank down on his seat and buried his face in his hands.

Bill looked puzzled for a moment, and then said—

"Don't be afeard of him, Ben; he's quite tame for an angel and won't hurt you. You see, it's like this"—and he told all the story of how they came to be there.

While he was speaking the man had slowly lifted his face again, and was looking hard at Freddie, while the big tears came rolling down his cheeks.

"Wasn't you at Mr. Gurney's house this afternoon?" he asked.

"I don't know Mr. Gurney's house," said Freddie.

"A big house, with a garden. Didn't you kneel down there and pray for the glory of God to shine round about you?"

"Yes, I did pray beside a big house when I had lost my way. Was you there, sir?"

"Yes, I was there," said the man slowly. "God forgive me, I was there. I could have touched you with my hand when you was praying. I was driven to it, mates," he said, lifting his head, half fiercely; "I couldn't stand it no longer. To see wife and children get weaker and thinner and whiter day by day for want of food. I couldn't stand it. I had lived honest all my life, and tried to stand it with God, fair and square, as a true man should, but I forgot Him today, and forgot myself, and I went out to steal. I knew Mr. Gurney had company, and I thought while they were upstairs I could lay my hand on something below, and I hid in the shrubbery, and in another minute I would have been a thief and a robber, but this little fellow came and prayed beside me. I couldn't do it—no, I couldn't do it after that. And to think I should see him again, and see him like this!" and the poor, hungry man broke down and cried like a child.

His wife stood white and pale at what she heard, and the big men were silent because of something in their throats.

"Here, Missus," said Bill, after a pause, "spread out your apron, if you please, and hold hard. Now then, little angel, pour your cap into that. There's something will make a bright Christmas for you, and a Happy New Year besides."

Then laying his hand gently on Ben's shoulder, he said:

"You've got to stand in with the Lord yet, my lad. He's got His angels for us still, you see, when things is at the worst; and, maybe, this little 'un will say that prayer again for us all."

And Freddie did it. He knelt down while the big men stood about him with their heads bent low.

"Dear God," he prayed, "make the glory of the Lord shine round about us for ever and ever. Amen."

Bill went home with Freddie—after he had returned to the works and washed his face, and tried to straighten

÷ FINANCIAL ÷

THRIFT Pays the Bills

This world is full of bills. The grocer sends them, the butcher, the baker, the coal man, the ice man and the tailor.

To some people bills mean worry and unhappiness. To others who practice Thrift, who spend less than they earn and regularly save a stated sum, bills have no terror.

Is it not better to have dollar bills in the bank than bills in the mail-box?

ORGANIZED 1866

The Union Bank of Richmond

1104 EAST MAIN STREET

Resources over \$2,300,000.00

SAVE - -

To buy WAR SAVINGS STAMPS;
To buy LIBERTY BONDS;
To contribute to the RED CROSS, Y. M. C. A., KNIGHTS OF COLUMBUS, Y. M. H. A., and other war relief organizations;
To provide for unavoidable delays in allotments if you expect to be in the army.
To provide for increased cost of living and all contingencies; and
BECAUSE IT IS THE DUTY OF EVERY MAN, WOMAN AND CHILD

National State and City Bank

1111 EAST MAIN STREET,

RICHMOND, VA.

WM. H. PALMER, President
JULIEN H. HILL, Vice-President and Cashier
J. W. SINTON, Vice-President
R. E. CUNNINGHAM, Assistant Cashier
WM. S. RYLAND, Assistant Cashier
JESSE F. WOOD, Manager Savings Department
CORRESPONDENCE CORDIALLY INVITED

his wild curly hair, and put on his jacket—and explained all about it to Freddie's mother. But when Freddie and Winnie talked it all over again, Freddie didn't need to ask any more what the glory of the Lord meant. He had his own ideas about it now. He had found out that God hears prayer wherever we are, and that God makes great, great use of us, though we may not know it, as long as we are trying to be like Jesus, and that God puts kind thoughts into people's hearts—and all that is His glory—and He can make His glory shine round about a boy or a girl as well as round a man or a woman; for, if only we are good, we are bound to do good, though we may not see how at the time, and so we can't but be like His angels here—to give "Glory to God in the highest," and spread "peace and good-will among men."—Mission Herald.

No one is free. We do not belong to ourselves; there are countless people depending on us, people whom we have never seen, and whom we never

Do You Want \$20 Extra Money Next Month

You can earn it by putting in your extra hours representing The SOUTHERN CHURCHMAN.

An average of one subscription a day for a few weeks will bring you this \$20 or more. Can you use it?

Send us your name and address to-day and let us make you our liberal cash offer. Address.

The Southern Churchman Co.,
Richmond, Va.

shall see. What we do, decides what they will be.

Jno. L. Williams & Sons

BANKERS and BROKERS

Eighth and Main. (P. O. Box 503)

RICHMOND, VIRGINIA.

Transact a general Banking and Brokerage Business. Deal in Southern Investment Securities. Negotiable Railroad and Municipal Bonds.

The First National Bank

OF
Richmond, Virginia

DESIRE
YOUR ACCOUNT.

CAPITAL & SURPLUS

\$3,000,000.00

3%

INTEREST IN SAVINGS DEPARTMENT.

R. L. Christian & Company

514-16 E. Broad St.

Richmond, Va.

Leading Fancy Grocer

AGENTS FOR

HUYLER'S CANDIES and PETER'S SWISS MILK CHOCOLATE.

Special attention given to out-of-town orders.

Catalogue mailed on application.

Richmond, Fredericksburg & Potomac R.R.
To and from Washington and beyond—Daily.

Leave Richmond	Arrive Richmond
* 6:40 A.M. 11:30 P.M.	* 7:25 A.M. 9:12 P.M.
Δ 6:40 A.M. 7:30 P.M.	* 8:00 P.M. 9:25 P.M.
* 9:00 A.M. 7:00 P.M.	* 8:20 P.M. 11:40 P.M.
* 9:30 A.M. 8:00 P.M.	* 8:00 P.M. 12:30 P.M.
* 11:45 A.M.	

Richmond-Washington Local, Lv. 12:10 P.M., week days; 12:15 P.M. Sundays; Ar. 12:30 P.M. daily. Fredericksburg Accom. week days Lv. 12:15 P.M.; Ar. 12:15 A.M. Ashland Accom. week days, Lv. 12:45 A.M., 6:30 P.M.; Ar. 12:30 A.M., 5:30 P.M.
Δ Elba ticket and baggage offices not open for this train. Main St. Sta.
† Byrd St. Sta. (stopping at Elba). ‡ Elba Sta.

Classified Advertising and Notices

AR notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line, each insertion. Special rates to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents. Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

PIPE ORGANS.

If the purchase of an organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Kentucky, who manufacture the highest grade at reasonable prices.

HELP WANTED

WANTED—AN ABLE-BODIED WHITE woman to act as mother's helper. Two children in family. A comfortable home and \$15 per month. Country woman preferred. Mrs. C. T. Marshall, The Plains, Va.

BECAUSE OF LACK OF DOMESTIC service, we offer a good home, with Christian surroundings and proper compensation, to able-bodied woman willing to work about household duties. Address, with references, Mrs. Gwathmey, R. F. D. No. 1, Norfolk, Va.

WANTED—BY SOUTHERN FAMILY, living in Reading, Pa., someone to be mother's helper and companion. Address H., care this office.

THE BOARD OF MISSIONS.

Correspondence is invited from those who wish to know

What it does.
What its work signifies.
Why the work can be helped most effectively through the Board.

Address
The Right Reverend A. S. Lloyd, D. D., President of the Board of Missions, 331 Fourth Avenue, New York.
Legal Title for Use in Making Wills:
The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.
The Spirit of Missions, \$1.00 a year.

Marriages and Deaths

Marriage notices, not exceeding 40 words, \$1.00; Death notices, not exceeding 40 words, inserted free. Over 40 words at the obituary rate. Obituaries and resolutions, 20 cents per line. Six words to the average line.

Copy for this department must be received not later than Tuesday of the week in which it is intended to be published.

Purnell: Entered into life eternal December 2, 1918, surrounded by her beloved family and a few intimate friends, MRS. JANE BOYD HAWKINS PURNELL, wife of Captain J. C. Purnell, of Winona, Miss., and daughter of the late Major Frank Hawkins.

Averett: Entered into life eternal at the Lynchburg Hospital, Va., on December 11, 1918, WILLIAM BEDFORD AVERETT, second son of the late William Bedford and Martha Jane Elliott Averett, in the seventy-fourth year of his age.

JOHN CAMPBELL BERKELEY.

JOHN CAMPBELL BERKELEY, born May 4, 1891, son of N. William and Linda Wood Berkeley; baptized by Rev. George W. Dame, D. D., rector of Epiphany Church, Danville, Va., December 13, 1891; God-parents John L. Berkeley and Mrs. Jean S. Venable; confirmed in Epiphany Church March 17, 1907, by Rt. Rev. A. M. Randolph, D. D., in a class of twenty-three presented by Rev. J. Cleveland Hall, the rector of the parish; entered into life eternal October 11, 1918, dying of pneumonia in the twenty-seventh year of his age, while in the service of the United States in France, as a member of Company F, 304th U. S. Corps of Engineers. On December 23 his parents received word from the War Department that John Campbell Berkeley had died of pneumonia, "Somewhere in France."

There were no particulars given, as to hospital, length of sickness or place; just that: "died of pneumonia on October 11th."

But to the writer some things are as clear concerning Campbell Berkeley's "passing" as if all was set down in the government's committal record.

As his pastor and friend since his childhood, the writer had such intimate acquaintance and knowledge of his character, ambitions and desires, as gave him unbounded admiration for his quiet self-possession, his broad-minded view of life, and his ready courage. He was clean all through; a Christian gentleman; a natu-

rally disciplined soldier, modest and unafraid.

While his large circle of friends and kin-people may regret in their sorrow that if he was to fall it was not upon the battle field of active duty, knowing that this would have been his choice, yet those who best knew him know also that to the last his courage never faltered and that if he were conscious when the call came, Campbell Berkeley met it with a smile.

In memory of a loving friendship which has been a strength to me, his pastor, for many years, I am constrained to write this in sincere appreciation.

A brave soldier of Virginia has gone to meet a soldier's reward, promotion to high rank in the armies of the Prince Emanuel whom he loved with trust and confidence and to whose service he was consecrated.

J. CLEVELAND HALL,
Rector of Epiphany Church.
Danville, Va., Dec. 11, 1918.

THE REV. DALLAS TUCKER.

The death of the REV. DALLAS TUCKER, at Charles Town, W. Va., on the 29th of November, though not unexpected, brings sorrow to many who knew and loved him.

Mr. Tucker was the grandson of George N. Dallas, Vice-President of the United States and Minister to Russia and to Great Britain, and the grandson of Judge Henry St. George Tucker, President of the Court of Appeals of Virginia. He was descended from families whose ideal of life was that of service. As a young man in Richmond he gave himself to mission work in what was then a neglected part of the city. He was soon conscripted into the ministry of the Church by love to Christ and his fellowmen. He served first at Christ Church, Richmond; afterwards at Wooster, Ohio, then at the Church of Our Saviour in Philadelphia.

For ten years he was rector of Zion Church, Charles Town, and after efficient service in Southern Virginia at Bedford and Bristol, he finished his active ministry at Hilton, W. Va. Wherever he went he took with him high ideals of life and service, and gave himself unstintedly to his ministry. A faithful pastor, a strong and helpful preacher, an ardent and zealous worker in the Diocese, his work, whenever he served, was marked by definite results.

With a kindly gift of humor, with a charming personality, and above all, with a life hid with Christ in God, he made his way into the hearts of his people.

He lived so he died, in intimate touch with Christ, going to his rest with unclouded faith and unflinching trust in his Father and his God. May God comfort those who mourn, and may He bless to the Church the memory of the consecrated life of this His servant.

Angel Heralds of the Christ.

O lovely voices of the sky,
That hymned the Saviour's birth!
Are ye not singing still on high,
Ye that sang, "Peace on earth"?
To us yet speak the strains
Wherewith in days gone by,
Ye blessed the Syrian swains,
O voices of the sky!

O clear and shining light, whose beams
A heavenly glory shed
Around the palms, and o'er the streams,
And on the shepherd's head!
Be near through life and death,
As in that holiest night.
Of hope, and joy, and faith,
O clear and shining light!

O star, which led to Him, whose love
Brought hope and mercy free!
Where art thou? 'Mid the host above
May we still gaze on thee.
In heaven Thou art not set,
Thy rays earth might not dim,
Send them to guide us yet,
O star which led to Him!

—Felicia D. Hemans.

Southern Churchman

SOUTHERN CHURCHMAN COMPANY

Publishers

818 East Grace Street, Richmond, Virginia

LEWIS G. WILLIAMS, President.

M. B. ADDISON, Vice-President.

REV. E. L. GOODWIN, D. D., Editor.

REV. JAS. D. GIBSON, Managing Editor.

Entered at the Postoffice in Richmond, Va., as second-class mail matter.

SUBSCRIPTION PRICE—After January 1, 1919, \$8.00 per year in advance. To the Clergy \$2.00. Six months: \$1.50. Trial subscription 3 months 50 cents, 10 cents a copy. Foreign postage 50 cents additional. Back numbers not over 3 months old 10 cents each, over 3 months old 25 cents each.

For the convenience of subscribers, subscriptions are continued at expiration unless otherwise ordered. Notice of renewal, discontinuance, or change of address should be sent two weeks before the date they are to go into effect.

RECEIPT OF PAYMENT is shown on about two weeks by change of date on address label. If date is not properly extended after each payment notify us promptly. No receipt for payment will be sent.

A change of address should be sent. The exact post office address, to which we are directing the paper at the time of printing **MUST ALWAYS BE GIVEN**. Our mailing is arranged by post offices and not alphabetically.

Make all checks and money orders payable to the Southern Churchman and not to an individual.

ADVERTISEMENTS—Rates quoted on request. For Classified see head of that department.

Representatives wanted in each Parish, liberal compensation.

News concerning the church at large always welcome.

Order Your Magazines

Through the SOUTHERN CHURCHMAN and save money. Send us your list and we will let you know the cost.

Women Needed by the Church

SPECIAL CLASS TO BE ORGANIZED IN FEBRUARY

Reconstruction days demand the trained services of women as Teachers, Visitors, and Social Workers, both at home and abroad.

A special class at the NEW YORK TRAINING SCHOOL FOR DEACONESSES will begin on February 1, 1919, to offer training and study to women who wish to gain time in their preparation.

The New York Training School not only trains deaconesses but prepares women for all forms of Church work.

For details, address

Miss Edith R. Hopkins

St. Faith's House

419 West 110th Street, New York

Ratliffe & Tanner, Inc.

...FLORISTS...

207 N. 6th Street,

Richmond, Va.

FLOWERS FOR ALL OCCASIONS

Personal Notes

It is officially reported that Bishop Davies, of Western Massachusetts, sailed from France on Saturday, December 7. He was expected home last week.

The Rev. William E. Rambo, after more than three months' service in the Diocese of Marquette, is temporarily in charge of the Church of the Epiphany, South Haven (Diocese of Western Michigan), and should be addressed accordingly.

The Rev. John M. McGann, rector of Christ Church, Springfield, Mass., who has been serving as chaplain in the army, is expected home the middle of January.

The Rev. Arthur J. Torrey, formerly rector of Christ Church, Queen Caroline Parish, Diocese of Maryland, and for the past fifteen months chaplain of the Remount Depot, Camp Meade, Md., has accepted a call to become assistant to the Rev. Dr. Randolph H. McKim, Church of the Epiphany, Washington, D. C., and entered upon his duties on December 15. His address is Twelfth and C Streets, S. W., Washington.

The Rev. John C. Ward, rector of Grace Church, Buffalo, N. Y., now serving as chaplain of the 108th Infantry, has been awarded the Distinguished Service Cross by General Pershing for bravery and courage under fire.

The Rev. John E. Darling, of Ashland, Nebraska, has accepted charge of

the Church of the Messiah, Sheridanville, and St. George's, West End, Pittsburgh, Pa., and will enter upon his new duties on January 1, 1919.

The Rev. Francis R. Lee, rector of Nottoway Parish, Franklin, Va., who has been doing duty as chaplain, has returned to his parish. Mr. Lee was civilian chaplain at Fort Caswell, N. C., for about four months, when he was ordered by the War Department to report to Camp Taylor, Ky., where he was attending the Chaplains' School and expecting to be sent overseas when the armistice was signed.

Ordinations.

In St. Luke's Cathedral, Portland, Maine, on Advent Sunday, December 1, Bishop Brewster advanced to the priesthood the Rev. Alfred Martin, presented by the Rev. Frank L. Vernon, dean of the Cathedral. The Bishop preached the sermon. Mr. Martin has had charge as deacon of St. Andrew's Church, Millinocket, and will remain there as priest.

On Thursday, November 21, in the Pro-Cathedral, Bethlehem, Pa., Bishop Talbot ordained to the diaconate Mr. J. A. Holdcroft and Mr. H. C. Adams. The former was presented by Dean Larned and the latter by the Rev. S. Neal Kent. The sermon was preached by the Rev. Percy C. Adams, brother of the latter ordinand. The Rev. H. C. Adams has been appointed to the vacant parish of New Milford and Great Bend, Pa., while the Rev. J. A. Holdcroft will continue his work at South Bethlehem.

In All Saints Memorial Church, Meriden, Conn., on Sunday, November 17, Bishop Brewster ordained to the diaconate Mr. Stanley Creswick Sorby

HOW SHIVAR MINERAL WATER RELIEVES RHEUMATISM.

According to the standard medical books, Rheumatism is not a germ disease but is the result of imperfect nutrition. The food is either imperfectly digested or imperfectly assimilated. Poisons accumulate and these irritate and inflame the delicate linings of the joints, the heart and other organs. To cure rheumatism it is therefore necessary to stop the formation of these poisons and get rid of those already formed.

The celebrated Shivar Mineral Water acts on the stomach and kidneys it corrects the digestion and washes out the poisons through the kidneys. This is the opinion of physicians who prescribe it. If you suffer with rheumatism, dyspepsia, indigestion, gall stones, disease of the kidneys, bladder or liver, uric acid poisoning, or any condition due to impure blood, read the following letter, then sign it, enclose the amount and mail it. Only two out of a hundred, on the average, report no benefit.

Shivar Spring,
Box 64 B, Shelton, S. C.
Gentlemen:—I accept your guarantee offer and enclose herewith two dollars for ten gallons (two five-gallon demijohns) of Shivar Spring Water. I agree to give the water a fair trial in accordance with instructions which you will send, and if I derive no benefit you are to refund the price in full upon receipt of the two empty demijohns, which I agree to return promptly.

NAME
Address.....
Shipping Point.....

With the Coming of Peace and Victory

many of us feel that we are at liberty to celebrate the holiday season by "spending up to the limit."

We urge you to set aside a portion of your Christmas money and dividends to open a Victory Savings account, which will serve to remind you with each deposit you make with us in future that you have also won a victory over habits of waste and extravagance.

AMERICAN NATIONAL BANK
RICHMOND, VA.

A GIFT FROM

Sydnor & Hundley
WOULD BE SURE TO PLEASE.

WE HAVE A LIMITED SUPPLY OF THE POPULAR

Red and Gold Church Calendars

This is the Calendar that has been published for 22 years. It is full of valuable information. Every Rector should have one, and a copy should hang in a convenient place in the vestry room. As a Christmas gift it is most appropriate and is sure to please. To be sure of your copy send your order at once to the

SOUTHERN CHURCHMAN,
RICHMOND, VA.

Price, \$1.00, Postpaid

Shirt, presented by the rector, the Rev. F. S. Lippitt. The Bishop preached the sermon.

At a special ordination service held in the Chapel of the Good Shepherd, of the General Theological Seminary, on Friday, December 6, Bishop Weller, of Fond du Lac, ordained to the diaconate Messrs. Donald Hartwell Morse, Stanley Theodore Boggess, Henry Kingsbury Pierce, William James White, Jerome Harris and Mortimer Chester. The sermon was preached by the Bishop.

Deaths.

The Rev. James W. Robins, one of the oldest Clergy of the Diocese of Pennsylvania, died on Monday, December 2. The funeral service was held in St. Mark's Church on Thursday, December 5, and was attended by many of the Clergy. Dr. Robins graduated

from the University of Pennsylvania and Berkeley Divinity School. Bishop Potter, of New York, ordained him deacon in 1854, and the next year to the priesthood. After being an assistant at St. Mark's Church, Philadelphia, for three years, he was headmaster of the Episcopal Academy for thirty-four years.

The Rev. Hiram Keese Bullis died on November 20 at Santa Monica, Calif. In the fifty-seventh year of his age. Funeral services were held at St. Augustine's Church, Santa Monica, on Friday, November 22.

The Rev. H. T. Sockett, of St. James Church, Grafton, N. C., died on November 19. Mr. Sockett, who was formerly a Presbyterian minister, was ordained deacon only last June, and in his brief service at St. James had made many friends.

CHURCH INTELLIGENCE.

(Continued from page 12.)

at a distance, the work now is much improved.

Belen: Arrangements have now been made for a church service each Sunday at this place.

Albuquerque: The rector, the Rev. E. N. Bullock, retires the first of January, after a good work of over three years. An aged mother and a sister in declining health call for his presence in the East. In order to be near them, he retires from the work here.

IOWA.

Rt. Rev. Theo. N. Morrison, D. D., Bishop.
Rt. Rev. H. S. Longley, D. D., Coadjutor.

Victory Celebration in Oskaloosa.

At 4 A. M. Monday, November 11, the beautiful chimes of St. James' Church, the Rev. Arthur M. Lewis, rector, were playing "America," "Stand Up, Stand Up for Jesus," "Rally Round the Flag" and "Maryland, My Maryland." Then all the bells and whistles were turned loose, and the celebration was on. At 9 A. M. there was a meeting of all the business men arranging for the details of the day's celebration. The Rev. Mr. Lewis appeared before them and asked that he might have their backing for a great thanksgiving service to Almighty God for the great victory that He had vouchsafed to us. Immediately there was a hearty response and a pledge of co-operation, and arrangements were made for a great union thanksgiving service, which was held in the park on Tuesday at noon. All business houses were closed from 12 to 1:30. A choir of one hundred voices rendered the national anthems and patriotic hymns, and addresses were made by the President of the Commercial Club, Mr. Warren Kalbach, the pastors of the Christian Church, the Congregational Church and St. Mary's Roman Catholic Church. The pastor of the Reformed Church read the lesson, the fourteenth chapter of Isaiah. The rector of St. James' Episcopal Church acted as Chairman and read the prayers, and the benediction was pronounced by the Free Methodist minister.

At least three thousand people gathered in the park to take part in the service, and there was deep interest and devout attention throughout.

The women of St. James' observed the Advent Call the week of December

1-7. There was a celebration every morning at 10 o'clock, and at 5 P. M. the women gathered for prayer and study of the Holy Scriptures and for meditation.

PUBLIC IS WARNED Against Taking Substitutes for Nuxated Iron

Physicians Below Say That Ordinary Metallic Iron Preparations Cannot Possibly Give The Same

**STRENGTH, POWER
AND ENDURANCE**

As Organic Iron—Nuxated Iron

**United States Judge Atkinson
Gives Opinion**

Careful investigation by physicians among druggists and patients has revealed the fact that there are thousands of people taking iron who do not distinguish between organic iron and metallic iron, and that such persons often fail to obtain the vital energy, strength and endurance which they seek, simply because they have taken the wrong form of iron.

Therefore, physicians mentioned below, advise those who feel the need of a strength and blood builder to go to their family doctors and obtain a prescription calling for organic iron—Nuxated Iron—and present this to their druggist so that there may be no question about obtaining the proper article. But if they do not wish to go to the trouble of getting a prescription for Nuxated Iron then be sure to look on the label and see that the words **NUXATED IRON** are printed thereon—not Nux and Iron nor any other form of iron, but Nuxated Iron.

The remarkable results produced by Nuxated Iron and its widespread sale (it being estimated that over three million people annually are today using it), has led to the offering of numerous substitutes, and these physicians say that health officials and doctors everywhere should caution the public against accepting substitutes in medicines and they especially warn against accepting substitutes for Nuxated Iron. Which, instead of being organic iron may be nothing more than a metallic iron compound which may in some cases produce more harm than good. The widespread publication of the above information, has been suggested by Dr. James Francis Sullivan, formerly physician of Bellevue Hospital (Outdoor Dept.), New York, and the Westchester County Hospital; Dr. Ferdinand King, New York Physician and Medical Author and others, so that the public may be informed on this subject and protected from the use of metallic iron under the delusion that it is Nuxated Iron or at least something as good as Nuxated Iron.

It is surprising how many people suffer from iron deficiency and do not know it. If you are not strong or well, you owe it to yourself to make the following test: See how long you can work or how far you can walk without becoming tired. Next take two five-grain tablets of Nuxated Iron three times per day after meals for two weeks. Then test your strength and see how much you have gained.

Manufacturers' Note—Nuxated Iron, which is prescribed and recommended above by physicians is not a secret remedy, but one which is well known to druggists. Unlike the older inorganic iron products it is easily assimilated, does not injure the teeth, make them black nor upset the stomach. The manufacturers guarantee successful and entirely satisfactory results to every purchaser or they will refund your money. It is dispensed by all good



Judge G. W. Atkinson.

United States Judge G. W. Atkinson, of the Court of Claims, Washington, D. C., says: "It is without hesitation that I recommend Nuxated Iron to persons who in the stress of physical or mental labors have permitted the system to become debilitated, the body exhausted or the nerves run down. It has restored my appetite and my vitality. I feel that I have dropped off the burden of months of toil in the few weeks that I have been following the very simple directions for the use of Nuxated Iron."

A NEW DEPARTURE IN THE STUDY OF FRENCH

Some Stumbling Blocks

OF THE

French Language

AND THE WAY TO AVOID THEM

By Prof. GEORGE NESTLER TRICOCHÉ
B. L. L. D. (Univ. Gall.)

FIFTH EDITION, WITH A
SUPPLEMENT

12mo. Cloth. 119 Pages, with more than 40 pages in three colors

A TEXT-BOOK FOR ADVANCED
STUDENTS

There has been a long-felt need for some work that would do for the foreigner studying French what has been done for the French and English scholars respectively in the study of their own language: a book in which the MOST COMMON MISTAKES in pronunciation, expressions, verbs, sentence building, quotations, etc., are comprehensively enumerated and carefully corrected.

In that respect Prof. Tricoche's manual fills a gap in the long series of French educational works. But it goes still further. It contains a very extensive list of familiar expressions or words which, although CONSTANTLY USED in conversation and current literature, are too near related to slang to be found in ordinary dictionaries.

Moreover, a highly appreciated feature of the book is its very large collection of explanatory notes on French types or characters frequently alluded to in conversation as well as in the standard works of French writers.

FOR SALE BY

The
Southern Churchman
RICHMOND, VA.

Price (with Sixteen Exercises and Key to the Same), 75 Cents

Church Furnishings, Memorials, Etc.



CHURCH VESTMENTS

EMBROIDERIES

Silks, Cloths, Fringes, Etc.

CLOTHING for CLERGYMEN

COX SONS & VINING

72-74 Madison Avenue, New York



CHURCH FURNISHINGS

Gold, Silver and Brass

Church and Chancel Furniture

Write for Catalogue
for Episcopal Churches

W. & E. SCHMIDT CO.

308 Third Street, Milwaukee, Wis.

CHURCH EMBROIDERIES

Stoles, Eucharistic Vestments, Surplices, Altar Hangings, Burses and Veils, Markers, etc. All materials for sale.

The only studio importing exclusively English unfading silks, Damasks, fringes, linings, pure gold metal threads, etc.; and using Standard Church of England

English silk stoles, plain.....\$ 5.00

English silk stoles, handsome crosses.....\$ 6.50

English silk stoles, best hand embroidery, from \$10.00 up to.....\$50.00

English silk burse and veil with crosses.....\$20.00

\$12.00, \$15.00, \$18.00.....\$20.00

Handsome embroideries unsurpassed in workmanship. Special altar linens embroidered in England. Testimonials from all over the world.

Agent for British-Israel publications.

THE CATHEDRAL STUDIO

Miss Lucy V. Mackrille

11 W. Kirke St., Chevy Chase, Md.

30 minutes by trolley from U. S. Treasury, Washington, D. C.



GRANITE AND MARBLE MEMORIALS

Largest Stock in the South

We pay the freight and guarantee safe arrival

The Couper Marble Works

(Established 65 years)

264-268 Bank St., Norfolk, Va.

R. Geissler, Inc.

56 West Eighth Street, New York

Memorials

FOR THE CHURCH

Furniture — Windows — Fabrics

O. Luetke's Art Works Church Furnishings

IN METAL, WOOD, MARBLE, ETC.

Est 1886. 328-332 7th Ave., New York

Brotherhood of St. Andrew

Guilds and all Church organizations desiring to assist their treasury can find no better way than by representing the SOUTHERN CHURCHMAN. And at the same time you will do a good work by placing the SOUTHERN CHURCHMAN in homes where there is no Church paper. Write to-day for full particulars.

SOUTHERN CHURCHMAN,
Richmond, Va.

Thoughts For the Thoughtful

Heaven at last will be the perfect sight of Christ.—Phillips Brooks.

Little duties are the greatest duties, when they are the ones God chooses for us.—Ex.

Our vanity would do all things at once; God takes His time and puts us all to shame.—Aaron Watson.

The man who wants to do better than he has done may look to Christ and say that he will do it.—Ex.

The purpose of prayer is not to get God to see things as we do, but to get ourselves to see things as God sees them.—Ibid.

Christ came all the way from heaven to help us, and every Christian ought to be willing to go to the ends of the earth to help Him.

Adversity is hard upon a man, but for one man who can stand prosperity, there are a hundred who will stand adversity.—Carlyle.

Then I saw that in this life, which is a continuous death, everything dies to us, everything detaches itself and goes away to grow, to flower, to bear fruit on its own account.—Giosue Borsi.

We may not climb the dizzy height That towers far above us; But all may make the wayside bright For those around who love us.

Unlock the door this evening
And let the gate swing wide,
Let all who ask for shelter
Come speedily inside.
What if your yard be narrow?
What if your house be small?
There is a Guest who's coming
Will glorify it all.

—Joyce Kilmer.

Have no fear for the unsettlement or the disturbance of the kingdom of heaven. It began in eternity, it will go on through everlasting; there is no panic in the divine personality. God

is peace, God gives peace, God gives rest.—Joseph Parker.

If we can learn how to control our thoughts by trying to reflect God's thoughts, then our whole life will become a prayer and by degrees the same mind will be in us that was also in Christ Jesus.—E. V. H.

To pray for abundant blessings without putting forth our best efforts to obtain them by our labor, is like praying for plentiful harvests with the plow in the barn and the furrows unturmed. God answers prayers for the harvest after the furrows are turned and the drill has done its work.

"Only a manger cold and bare,
Only a maiden mild,
Only some shepherds kneeling there
Watching a Little Child;
And yet that maiden's arms enfold
The King of Heaven above,
And in the Christ Child we behold
The Lord of Life and Love.

There are more treasures in Christ than even in the Bible. He could not transfer all the treasures of His Person into a book. Blessed be God for the treasures contained in the precious volume, but the day will arrive when they shall be all exhausted. But after exhausting the treasures of the Book, the treasures of the Person will still remain. Blessed be His name for the treasures which have come through Christ, thrice blessed for the treasures that are in Christ. Dwelling in him are treasures enough to make a dozen new Bibles, the Bibles of eternity.—J. C. Jones.

What do you know of the work of your

Church Temperance Society?

Rt. Rev. Frederick Courtney, D. D., President.
William Jay Schieffelin, Esq., Ph. D., Treasurer.
Rev. James Empringham, D. D., Gen'l Supt.

Send for free sample copy of "TEMPERANCE."
This periodical has the largest circulation of any magazine of its kind in America. Address

Church Temperance Society

214 Metropolitan Tower, New York City

WHEN WRITING OUR ADVERTISERS
PLEASE MENTION THIS PUBLICATION

TO WARD OFF PNEUMONIA

Rub vigorously with GOWAN'S—the pleasant, effective, external application for colds, croup, pleurisy, pneumonia, etc. Soothing and healing. Ask your druggist. If he can't supply you write GOWAN MEDICAL CO., Concord, N. C. \$1.00, 50c, 25c Pay no more.

INCORPORATED 1843

Virginia Fire and Marine Insurance Company

Of Richmond, Va.

ASSETS - - - - - \$2,160,195.00

Wm. H. Palmer, President

E. B. Addison, Vice-President

W. H. McCarthy, Secretary

The Choice of Executors

is a matter of great importance. Every dollar you leave should be conserved in such a way that your heirs may enjoy the uninterrupted benefits of your life's work.

This Company is a careful and economical executor, trained in the law and business, sound in judgment, and seasoned in practical experience; its primary business is the administration of trust funds.

Correspondence invited.

Capital
\$1,000,000

RICHMOND TRUST
& SAVINGS CO.

7th & Main Sts.,
Richmond, Va.

The Best Christmas Gift

A year's subscription to the Southern Churchman is a Christmas gift that lasts for 52 weeks.

Your Rector would appreciate it, and each week would be reminded of your thoughtfulness. Then there are many of your friends in the parish who would enjoy it. Few of our church people read any church paper. Send the Southern Churchman for a year, and thus help to interest church families in what their church is doing. The rates are: Single subscriptions, \$3.00 a year; to the clergy, \$2.00.

If we receive your renewal, together with one new subscription, before January 1, 1919, the cost of the two will be \$5.00.

In making up your Christmas list this year give the Southern Churchman a place.

We will mail an attractive card to reach your friend on Christmas telling of your gift of the Southern Churchman for a year.

Fill out and mail the coupon to-day.

**Southern Churchman,
Richmond, Va.**

Gentlemen:

Please find enclosed my check for \$_____ Send the Southern Churchman for one year to

Name.....

Address.....

City.....State.....

If you wish to renew your subscription at the same time make the check for \$5.00. Be sure to give your name and address in the space below.

Name.....

Address.....

City.....State.....



Southern Churchman

Vol. LXXXIII. RICHMOND, VA., DECEMBER 28, 1918. No. 52

THE KIND

of investments we deal in are as follows:

We will lend money to a reliable man secured by first mortgage on his real estate, on a basis of one-half its value.

By value we mean what the property would bring in our opinion if it had to be sold.

These loans are split up into \$500.00 and \$1,000.00 coupon bonds yielding 6% interest and mature from 1 to 5 years.

You can invest therefore \$500.00 or any multiple.

These investments are suitable for a widow or orphan asylum.

Virginia Trust Co.,
THE SAFE EXECUTOR
Richmond, Va.

The Protestant Episcopal Theological Seminary in Virginia

Established A. D. 1823

The ninety-fifth session will open on Wednesday, September 18, 1918

Special Students Admitted

For catalogue and other information, address the Dean or Secretary

Theological Seminary

Alexandria, Va.

The Theological Department OF THE University of the South

An integral portion of the University, where the student of Theology meets in the frank intercourse of a common life with the student of Science on the other.

For catalogue, address THE DEAN, Sewanee, Tenn.

The Bishop Payne Divinity School

The accredited Seminary of the Church for training colored men for the ministry. The fortieth session opens September 21 1918.

For catalogue and information apply to REV. C. B. BRYAN, Dean Petersburg, Va.

The General Theological Seminary

CHELSEA SQUARE, NEW YORK

The next Academic year begins on the last Wednesday in September.

Special students admitted and Graduate Course for graduates of other Theological Seminaries.

The requirements for admission and other particulars can be had from The DEAN, 1 Chelsea Square, New York, N. Y.

Episcopal High School

NEAR ALEXANDRIA, VA.

The eightieth year of this School for Boys begins September 18, 1918. Modern equipment throughout. Military feature. Catalogue on application.

A. R. HOXTON, B. A., Principal.

Emerald Hodgson Hospital

—AND—
TRAINING SCHOOL FOR NURSES
UNIVERSITY OF THE SOUTH
Sewanee, Tenn.

A Church institution where the best training to be had for development of Nurses. For further information, address

REV. W. S. CLAIBORNE, Supt.

Armenia's Woe.

The Niobe of Nations, Byron wrote,
With Rome to point the moral, long ago—

Figure more fit for wrong'd Armenia's woe!—

From cities thronged and villages remote,
From wide-flung plains to pastoral use devote

And vales 'neath peaks of everlasting snow,
Rose anguished cries as fell the dastard blow

That the fell Turk and treach'rous Teuton smote.

The wasted remnant of this ancient race
Implore our aid in their most bitter need;

Bread, to keep life, is all they humbly ask.
Lacking were we in very truth all grace

If we respond not with the utmost speed,
And count the aid a truly joyous task.

—Walter Carruth.

What Are You Sowing?

A man's habits are his harvest.
How did he get them? Well, you know the old word, and I cannot find a better, "Sow a thought and you reap an act; sow an act and you reap a habit; sow a habit and you reap a character; sow a character and you reap a destiny." But I am inclined just to fix my thought upon the earlier phrase in this sentence, "Sow a thought."

Young people, one thought with the soul behind it deliberately held and fixed upon God—one thought—not fifty squandered anywhere, anyhow and anyway—one thought, then another, then another and always deeply and seriously until you will acquire a mental mood—a mood of prayer.

Sow an act. It may be a very simple act—I have sometimes said even the very act of kneeling. Sow an act of kneeling quietly, sincerely, reverently, repeatedly until the act of kneeling in body becomes an attitude in spirit, and your soul asks what it needs when you go about your daily work. Or sow an act of praise, sow another, until the single thanksgivings have become the mood, and as St. Paul says, "We give thanks without ceasing."—Selected.

The Chamberlayne School

A COUNTRY BOARDING AND DAY SCHOOL FOR BOYS AT RICHMOND, VA.

Eighth session begins September 19, 1918. Location: Step 25, Westhampton Line. New buildings. Ten acres of ground. Two large athletic fields. Boarding department limited to 25. For catalogue, address

C. G. CHAMBERLAYNE, A. M., Ph. D.
Headmaster

THE ORDER OF THE DAUGHTERS OF THE KING.

An organization for the women of the Church throughout the world (communicants of good standing in their parishes) for the spread of Christ's Kingdom, especially among women, and for the strengthening of the Church's spiritual life by means of constant prayer and personal service.

The order calls for a corporate Communion by every Chapter on the third Sunday of each month at the early celebration, and a Bible class is desired in every parish.

Handbooks at the office of the Order, Room 55, 281 Fourth Avenue, New York.

STUART HALL

STAUNTON, VA.

Formerly Virginia Female Institute)

Diocesan Girls, School of Virginia and Southern Virginia. College preparation, Music, Art, Expression and Business Courses, Faculty and equipment of large school with small classes and individual attention. Large grounds and indoor athletics and outdoor sports under direction of Physical Trainer. Seventy-fifth session opens September, 1918. For catalogue apply to

MRS. H. N. HILLS, Principal,
(Formerly Principal of Sweet Briar Academy.)

The Virginian Home and Training School

Falls Church, Fairfax County, Va.

For the Feeble-Minded and Epileptic.

Established 1892.

For terms and information, address MISS M. GUNDRY.

Virginia Episcopal School

(NEAR LYNCHBURG, VA.)

For boys of character, position and ability whose means will not permit them to attend our more expensive schools. Prepares at cost for college, university or immediate entrance upon the duties of life. Made possible by gifts of founders. Special terms to clergymen. Boarders for the present are limited to seventy. One hundred and six acres of land. The session begins September 19, 1918. Apply for information and catalogue to the

Rev. Robert Carter Jett, D. D.,
Principal.
Rev. Thomas Kinloch Nelson, M. A.,
Vice Rector.

TRAINING FOR SOCIAL SERVICE AND PUBLIC HEALTH WORK.

The School of Social Work and Public Health of Richmond offers courses preparing for positions as probation officers and juvenile court workers, protective workers with girls, health visitors, recreation, playground and industrial welfare workers. Red Cross Home Service, traveler's aid, charity organization, church and religious social workers, public health nurses, etc.

Desirable positions at salaries of \$75 to \$100 per month to begin with assured after graduation.

Second semester of four months opens February 3rd. For further information write Henry W. Hibbs, Jr., Director, 1112 Capitol Street, Richmond, Va.

S. HILDA'S HALL A School for Girls. Charles Town, W. Va.

Under the auspices of the Bishops of the Diocese (Episcopal). Near Washington. College Preparatory and elective courses. Music and Art. Athletics under trained Director. Open air classes.

MARIAH PENDLETON DUVAL, Principal
Past 16 years principal of Stuart Hall, Va.

Virginia, Chatham. Box 13. THE CHATHAM EPISCOPAL INSTITUTE FOR GIRLS

College Preparatory. Music, Art, Domestic Science, Expression. Certificate admits to leading colleges. New buildings. Ten-acre campus. Athletics. Gymnasium. Terms moderate. Catalogue and views. Mrs. Elizabeth May Willis, B. F., Prin.; Rev. C. O. Pruden, Rector.

The Divinity School of the Protestant Episcopal Church in Philadelphia.

Founded by Bishop Alonso Potter in 1862.

Special students admitted. Privilege of attending course of special study at the University of Pennsylvania.

For information address the Rev. George G. Bartlett, S. T. D., Dean, 5600 Woodland Avenue.

A Prayer.

O Lord, take Thou our hand
And guide us through the unknown
land

Of this New Year.
And help us to forget
The grudge and folly, doubt and fret,
And crushing fear;
But give in place, a Song
And Love and Power and Faith most
strong;

O be Thou near!
May health, true wealth, success,
Be also blessings with the rest;
For the New Year.

Prayer For the New Year.

O God of the endless years: Give to each of us in this little day of life which remains some share in the working out of Thy eternal purposes for men. Show us where we may stand in the battle, and arm us for the fight. Fill our weakness with Thy strength; touch our hearts with Thy love; gird us with a measure of Thy great patience, and cheer us with the confidence of final victory through Thee, that so, through the life which we now live in the flesh, there may shine some token of Thy presence, to our own eternal benefit and to the blessing of our fellow-men; through Him who is the Captain of our salvation, and the rich reward of those who give their lives to Him; Thy Son, Jesus Christ, our Lord. Amen.

Property "for use," what a man needs for true freedom, is a very limited quantity. Speedily as it expands it becomes "property for power." That is where property has manifestly gone wrong. In our own civilization, we find vast masses who cannot be reasonably described as having any adequate measure of property for use. They cannot go out into life with the security of free men. The conviction rises in our minds that we need by peaceful means and, if it may be, by general consent, to accomplish such a redistribution of property as shall reduce the inordinate amount of "prop-

erty for power" in the hands of the few, and give to all men in reasonable measure property "for use."—Bishop Gore.

For the Southern Churchman.
The New Christmas.

Nancy Byrd Turner.

This year the Christmas bells have been
Like angels in the towers singing;
A note of ancient ecstasy
Our hearts have caught amid their
ringing—
A message new yet ever old,
Strange music in the air again—
The sad earth thrilled to hear it
told:

Peace among men!

This year the Christmas stars have
shone

As once a certain star alight
Shone in the sky of years gone by,
A sign, a beacon in the night.
So deep our dark, and suddenly
A wonder in the skies again,
A glory over land and sea—
Peace among men!

"All Your Care."

There is no sorrow, Lord, too slight
To bring in prayer to Thee;
There is no burdening care too light
To wake Thy sympathy.

Thou, who hast trod the thorny road,
Wilt share each small distress;
The love which bore the greater load
Will not refuse the less.

There is no secret sigh we breathe
But meets Thine ear Divine;
And every cross grows light beneath
The shadow, Lord, of Thine.

Life's ills without, sin's strife within,
The heart would overflow,
But for that love which died for sin,
That love which wept with woe.

—Jane Fox.

The object of the ambassadors of
Christ is not to make peace between

contending nations, not to adjust spoliation claims, but to restore a world of rebels to their prime allegiance, and to wrest from hell its ill-gotten spoils.
—J. W. Pratt.

A NEW DEPARTURE IN THE STUDY
OF FRENCH

Some Stumbling Blocks

OF THE

French Language

AND THE WAY TO AVOID THEM

By Prof. GEORGE NESTLER TRICOCHÉ
B. L. L. D. (Univ. Gall.)

FIFTH EDITION, WITH A
SUPPLEMENT

12mo. Cloth. 119 Pages, with more than
40 pages in three colors

A TEXT-BOOK FOR ADVANCED
STUDENTS

There has been a long-felt need for some work that would do for the foreigner studying French what has been done for the French and English scholars respectively in the study of their own language: a book in which the MOST COMMON MISTAKES in pronunciation, expressions, verbs, sentence building, quotations, etc., are comprehensively enumerated and carefully corrected.

In that respect Prof. Tricoché's manual fills a gap in the long series of French educational works. But it goes still further. It contains a very extensive list of familiar expressions or words which, although CONSTANTLY USED in conversation and current literature, are too near related to slang to be found in ordinary dictionaries.

Moreover, a highly appreciated feature of the book is its very large collection of explanatory notes on French types or characters frequently alluded to in conversation as well as in the standard works of French writers.

FOR SALE BY

The
Southern Churchman
RICHMOND, VA.

Price (with Sixteen Exercises and Key to the Same), 75 Cents

Certain American Faces

SKETCHES FROM LIFE BY

CHARLES LEWIS SLATTERY, D. D., Rector of Grace Church

Clear, lifelike, lovable—these faces stand out—a group of those who have exerted strong spiritual influence on American life. Here are Phillips Brooks, Professor Andrew P. Peabody, William James, Josiah Royce, Dr. Henry S. Nash, Bishop Whipple, Dean Hart, Bishop Hare, Dr. William Reed Huntington, and others. A rich gift to the generation whose great loss it is never to have known them face to face.

Price, \$1.50 Net; Postage Extra

E. P. DUTTON & COMPANY

681 Fifth Avenue,

New York

PREPAREDNESS FOR THE CHURCH

Never in the history of the country has the Church's responsibility in upholding the ideals of the nation been so great. In rendering its share of the essential work, its buildings should provide for maximum efficiency in every department. Consult the leading specialists in all branches of church improvement, construction, alteration, etc.

Designs will be prepared indicating how contemplated changes, etc., can be effected. Local labor will be availed of when desired for the constructive work, the artistic and elaborate enrichment being executed under the supervision of our New York artists.

Send for photographs of church interiors showing changes and improvements that have been accomplished, with memorial gifts included as a part of the scheme.

J & R LAMB
23-25-27 Sixth Avenue NEW YORK

Southern Churchman

Catholic for every truth of God; Protestant against every error of man.

REV. EDWARD L. GOODWIN, D. D.,
Editor.

SOUTHERN CHURCHMAN COMPANY,
Publishers.

Vol. LXXXIII.

RICHMOND, VA., DECEMBER 28, 1918.

No. 52

THE CHURCH AND THE WAR.

The Chairman of the Church War Commission, the Right Rev. William Lawrence, D. D., has sent a circular letter to the clergy giving a brief account of the activities of the Commission for the past year and the uses to which the contributions of about \$600,000 given for its work last February have been put. A more detailed report is promised later. The work of the Commission has been large and varied, and not being hampered by rules or instructions or precedents they were able to use their common sense and seem to have done so with unusual efficiency. Since demobilization has begun the Commission will not have to call on the Church for the whole of the \$1,000,000 which they had expected to ask. But not a little remains to be done. Conditions growing immediately out of changing conditions involve new social and moral as well as religious problems which need to be studied and met, while many former expenses will continue for a time. On February 9, therefore, the Church will be asked for \$250,000 to carry on the work the Commission has set for itself until the meeting of the General Convention.

The Living Church Annual for 1919 has nine closely printed pages of the names and addresses of our clergy in war service as of about December 1. Many more have been so engaged during the preceding twenty months who are not included. This list contains 480 names, divided as follows:

Commissioned Army Chaplains.....	174
Hospital and Red Cross Chaplains.....	64
Naval and Marine Chaplains.....	25
Clergy in American Y. M. C. A. Service	99
Clergy Serving as Officers or Privates	43
Civilian Chaplains	43
Miscellaneous War Work	32

The editor of the Annual adds: "All told, it is probable that at least eight hundred of our clergy have been engaged in some form of war service away from their homes for some considerable period during the war; while they must be few indeed who, in connection with parochial work, have not assumed greater or less war responsibilities in their own communities as well as contributing, by their preaching, to the high idealism which has prevailed among the American people." This latter remark is certainly true. Nor must it be forgotten how many clergymen there were whose services as active Chaplains were offered but were not required. Always there was a long waiting list of those seeking to join their more fortunate brethren in this work.

Our Church, we are sure, may look with some degree of satisfaction on her part in the great war. Her laity no less than her clergy, her women no less than her men, have fallen behind no others in patriotic service and with the purest motives. And a full proportion of the price of victory has fallen upon the homes and hearts of her children.

What shall she have therefore? Surely an enrichment of her life and an enlargement of her powers, if only she will receive it and use the opportunities of the hour with something of the same zealous purpose that has characterized these last momentous months. Wisdom and hopefulness from experience, new ideals and a new sense of strength and capacity must have come to her, not to be lost unless by her own lethargy and lack of leadership and of recognition of her responsibilities. She has tasted the joy of service as well as the grace of sacrifice. God give her the "more grace" that these may abound in her to new warfare and yet more glorious victories!

We look for much from our returning clergy. It cannot be without great effect upon the Church that about one in six of her active ministers, and those the most vigorous and among the most able of them, have passed through the experiences of camp and army life. We have read much of their work

among the soldiers; we hope to see something of what the soldiers have done for them. They have been in closest touch with the very marrow of American manhood and ought to know as never before its needs, its difficulties and aspirations. They have affiliated with Christians of every name and degree and ought to bring back a broader spirit of fellowship and sympathy. They have grappled in the open with problems which concern the deepest things of the soul and have seen the life of men in its naked reality. Moreover, these men have seen them, and know what to expect, yes, and to demand of them. They will return, please God, fit to be leaders of men in a new crusade against indifference, error and sin and to impart new visions of spiritual warfare to the Church.

HAPPY NEW YEAR!

To all of its readers, and especially to its contributors and correspondents, its kind friends who have helped us through a trying year with good words and more substantial tokens of good will, its devoted office force and its patient printers, the Southern Churchman wishes from the heart A Happy New Year.

The year that is closing has been marked by sorrow as well as gladness to very many of our wide family circle, and bonds of sympathy have been more closely drawn as we have hoped and prayed, rejoiced and suffered together. But hearts are stronger, let us believe, and purposes are purer and hopes brighter than a year ago. And the future is aglow with promise. Heaven seems to be bending closer over the earth and making its meaning plainer than of old and its message clearer. "The best of all is, God is with us!" We will go into the New Year unafraid, expecting new tokens of the Divine goodness, rejoicing in new opportunities of service, seeking new understanding of and conformity to the holy will of our Heavenly King. "He is our Peace"; may His dwelling be in each of our hearts, and then our best wishes will all come true.

Here and There

Karl Rosner, the German military correspondent of the Lokalanseiger of Berlin, pays an unintentional tribute to the military genius of General Foch when he tells us that General Ludendorff is one of the hardest working men in Germany, being at his office by 7:30 A. M. and not leaving his desk until 12 or 1 at night. We do not hear of any such extraordinary exertion upon the part of the French commander, but he got what he went after, while the German's long hours at his desk were all in vain.

The London Times estimates that 6,000,000 people have died from Spanish influenza throughout the world within the past twelve weeks, a death toll three times the number of men that the United States sent to Europe. Probably no form of sickness has ever before reached so many parts of the world at one time.

The European Aerial Passenger Company has been organized in London with the object of establishing worldwide travel by air. Already a forty-passenger Super-Handley-Page plane has flown over London carrying nearly three tons. The first regular passenger route will be established between London and Paris. Tickets for the initial trip have already been sold, and many distinguished persons will be among the passengers.

An instrument called a geophone has been devised with which the exact distance and direction of the origin of a sound can be detected. Its object was to locate artillery, but like many other war-time inventions, it can be used for peaceful purposes in discovering entombed miners after explosions.

The President of the United States, as the dinner guest of the King of England, makes a fine concluding international event in this peace year which began so stormily, and will probably see the high tide of peace and war in world history.

The Women Voters' Anti-Suffrage Party has issued a vigorous protest against having women delegates at the Peace Conference in Paris. The request for such delegates had been made by one of the woman's organizations. In this protest they intimate that women delegates to such conference would be too soft hearted, and we quote the following paragraph from their document: "In view of the avowed pacifist sympathies of the promoters of this agitation for woman representation, and the character of the response, it is evoking, we question if the United States can in fairness to its Allies introduce this element at the peace table." Since there are many women who would vigorously deny any "pacifist sympathies" and the appointment of women delegates might have precipitated a small-size war around the peace table itself, it is probably just as well that the President did not heed the appeal of the International Woman Suffrage Alliance and had no feminine representatives among our Peace Commissioners.

The Armenians.

I heard the Armenians speak,
Tortured, enslaved and weak;
Heard down the wind their wailing
and their sighing;
"From the most monstrous wrong
Borne by us ages long
Save us, a nation dying!"

"You that are strong and free
As the unfettered sea,
List to our plea! we yearn for your
replying;
In this, your triumph hour,
With your embattled power
Save us, a nation dying!"

"In fire, in blood, in shame,
The inscrutable years proclaim
Our wretched fate; hark to our
For liberty at last!
From horrors like the past
Save us, a nation dying!"

"Smite off the intolerable
Chains of the hordes of Hell
Forevermore! Not vain be our
relying
On mercy, justice, right!
From the dread thralls of Might
Save us, a nation dying!"
—Clinton Scollard.

BISHOP FUNSTEN—AN APPRECIATION.

The Rev. Edwin S. Hinks.

In the passing on of Bishop Funsten to the higher realms, the Church in Idaho has lost an untiring worker. He was a man of executive talents and progressive spirit. He was anxious to lay firm and strong foundations for the future, both in institutional and missionary work he combined the strong sense of the business man with the evangelical fervor of a true apostle of the Master.

As Dean of his Cathedral, I worked with him for five years, and my tribute to his memory can be best expressed by saying that he exemplified in his daily life the import of consistency.

Make any man a Bishop, and we still have a man; and the Diocese is always to be congratulated when the Bishop is approachable, genial, firm and not conscious of ecclesiastical preferment. Bishop Funsten once had printed and published for circulation a little pamphlet entitled, "Christ or the World," and he called on Christians to hew the line. Then he practiced what he preached; he hewed to the line; his example gave weight to the import of consistency.

If we can secure, both in the Episcopal office and in the ranks of the Clergy, more men like the late Bishop of Idaho this Church of ours will have the greater honor as the years roll on.

When a man is punctiliously a man, a Christian and a gentleman, as he was, the import of consistency sets forward the nobler civilization, and the world is a better world because he walked its way.

I have traveled with him over the mountains and across the mesas, and for five years we worked together in the growing capital of the State. He was a brother and a friend—never once an autocrat. Vigorous in mind and body, it would be impossible to think of him broken down or invalided. So God took him without an hour of sickness, and opened for him the door of Paradise, the Church's loss but his eternal gain.

Elk Ridge, Md.

A "Y" GIRL IN PARIS.

(Excerpts from a private letter)

"... At Havre we were put into our compartment with our hand baggage and then taken to the dining car, where our dinner was all arranged for. One cannot pass from one coach to another on these trains, so at the first stop we piled out of the diner and ran the length of the train to our compartment. Found a porter madly throwing our luggage out on the platform and an American sailor even more madly throwing it back. The compartment held eight and was reserved, but that didn't mean anything and we found a Belgian soldier, a middle-sized couple and another very fat soldier in it, and then all eight of us and two more Y people were put in. The men stood up all the way and we girls took turns. . . . The country is as hilly as upper Fauquier, and the valleys are lovely with the Seine winding in and out. I don't know how many times we crossed that river. The hills are all cultivated and some are very chalky. We saw some women working in the fields, but not many. At Paris we were met by a contingent of Y men, among them Mr. Jeter Jones, of Richmond. We were taken to headquarters in autos and waded through red tape for three hours. I know I signed my name over a hundred times. . . . Saturday we had to go to be registered or something at police headquarters, which is just opposite Notre Dame, so we went over there. It was wonderful beyond words. I do wish you could see some of this perfect architecture. . . . The side chapels aren't as gaudy as those in St. Patrick's, and the altar isn't as large or imposing as at St. John's the Divine. There is a beautiful white marble statue of Jean d'Arc at the edge of the chancel, and in front of it were three flags, ours in the middle and the French on each side. That really touched me; it seemed so significant, almost like a sacrament. We walked around the ambulatory, and I know now what a dim religious light is. I have seen it before in a deep pine woods, but this was different. Sunday there was a special service at Notre Dame, so we went down there again. The crowd filled the square and the neighboring streets. Admission was by card, but our uniform took us in. The front of the building is covered with sand bags, and only one narrow door was open. I was never in such a push, but I finally got right behind a nice big Red Cross man and got through beautifully. I had to leave before service was over, but when I came out there was a crowd of, say, five hundred outside, Belgian, French, English and American soldiers, and people of every age and walk in life. Most of them had open books and were chanting what was unmistakably a requiem. I felt entirely one with them as they mingled their prayers and thanksgivings (this was the Sunday after the armistice) and when the chant changed to the Gregorian (239) we sing to the Nunc Dimittis, I sang that softly with them as a memorial requiem. . . . It was too wonderful and significant! . . . When the other girls joined me they had acquired a lieutenant and two privates and we went to join the other Y women in the great parade. We were near the end so did not see much of it, but we passed the Alsace and Lorraine section, and how radiant their faces were! There were a great many Greeks, too. At the Arc de Triomphe we each were given a tiny piece of Alsatian pine.

You cannot imagine the jam, but when it was very bad we would just catch hold of some American officer or soldier and he would do a center rush for us.

" . . . I wish you could see some of the restaurants we have patronized. The one to which we have been going for breakfast has a bar in front and a tiny room behind with three or four little tables, and we get chocolate, bread and butter and a generous portion of jam or apple-butter for 1 f. 50., with smoking and drinking going on around us. But it's all right, for we always find officers or Red Cross women there; and the broken English and fractured French that is spoken is truly remarkable.

" . . . This morning (Sunday) Miss R. and I went to Holy Trinity. We were late, because we had to hunt for the church in another part of the city, but I did enjoy the service so, though the church was quite cold. It is a lovely church. The preacher was Bishop Remington, and after service I went up and introduced myself. He remembered meeting me at the Seminary and was very cordial, and also called Mr. Cumpston up and introduced him, and we had quite a chat. Mr. Bev. Tucker is near here, and there is to be a University of Virginia meeting or dinner here this week. We then took a bus to the Bastille monument and walked around there, found a small canteen and talked to a homesick soldier, and ran into three Y men who were going to Lafayette's tomb and joined them. It is in quite an old part of the city. I hope that when General Pershing put his wreath on the tomb with his simple, 'Lafayette, voici nous,' he had a more sympathetic audience than our three Y men, who talked incessantly and in very bad grammar. Coming out of the cemetery we passed the chapel of the asylum and hospital to which Lafayette left some of his property, and went in. About a hundred sisters were chanting vespers, and we did enjoy it so much. We then hustled back to the British Embassy church and heard the Bishop of London preach. The hymn before the sermon was 176, 'For All the Saints.' There were lots of British officers and people in mourning in the church, so we all felt alike. The Bishop's text was, 'God forbid that I should glory, save in the cross.' He spoke of this being a day of glorifying. He gloried, first, in the surrender of the German fleet, an event unparalleled in history. Then in 'what would have been considered a miracle five years ago. that America had put 2,000,000 fighting men in France.' He went on to say that ever since his wonderful visit to America ten years ago he had longed for some great event to show the real brotherliness and similarity of ideals which existed between the two countries, 'in spite of the petty mistakes your wretched histories implanted in your minds in childhood.' Then he mentioned France, the dead, the awakening of the religious instinct in men, as other causes of glorying; the conclusion being, of course, that the Cross was the consummation of it all, and that all who had died in the war were Christ's bodyguard, dying with Him for others. We sang 'The Re-cessional' to 306 for an offertory, and then a verse of 'The Star Spangled Banner' and 'God Save the King.' I knew the latter better than our own anthem, but I came out strong on 'O say, can you see,' and filled in that impossible middle part with our usual national words, 'dum de dee, de de, dee.' The service lasted from six to a

quarter to eight. Then we went down to the big canteen, and it is now twelve and I must be up at six in the morning to start for D., so good night."

INTINCTION.

By the Rev. Samuel A. Wallis, D. D.,
Professor of Liturgics, Theological
Seminary in Virginia.

The question of receiving the Holy Communion on the part of the people by intinction has been brought before our own Church for some time past on the ground of sanitary reasons. The use of the "common" cup on the railroad trains and in all public places and assemblies has been practically forbidden by law, certainly so far as to provide against it. Its sacred and reverent use in the celebration of Holy Communion, hallowed by the traditions of centuries and the loving command of our Lord to His Apostles in the right of institution, is now apparently under the ban of law in the Commonwealth of Virginia. Of course, it is only fair to state that the warnings of physicians in many cases against the danger of infection from the use of the common cup have already had their effect in leading ministers and church authorities, rightly or wrongly, to take means to guard against this danger. In other Protestant churches, the individual cup has come into general use. In our own communion the careful wiping of the edge of the cup after "each table" has been adopted by many clergymen, and to meet the emergency the old practice of intinction has been revived in a number of churches. It seems proper at this time to state within as short a compass as possible some historical data on this subject.

The word intinction has been used in two senses in connection with the Holy Communion. First in the early Roman Church, according to the Roman Church Order (which the learned and careful liturgical scholar, the late Bishop Wordsworth, of Salisbury, says we may reasonably suppose belongs to the time of Pope Victor, who died in 199 A. D.), it was held to be the duty of the Archdeacon in the Communion Service to pour wine from the chalice, from which the Clergy had communicated, into the larger vessel used for the communion of the people. According to the Bishop, it was not quite clear whether the wine in the larger vessel had been previously consecrated, but he sees no reason to doubt that a real consecration of the chalice was intended. So this infusion was the only consecration the wine for the communicants received, and was, therefore, in some sense the Archdeacon's act. It must be remembered that the Archdeacon at that time was only in deacon's orders, for this office was not held by a presbyter until the ninth century.

In the second sense the word "intinction" refers to the dipping of the consecrated bread into the consecrated wine, for the communion of the people. This is the practice of the Greek Church to-day. The priests themselves receive the communion in both kinds separately and then these are placed together in the mouth of the laity by means of a spoon with a cruciform handle. This custom passed into the Western Church possibly about the seventh century, although it was practiced in Carthage as early as the fifth century, but only in the case of the sick. The practice, however, became general about the beginning of the

twelfth century, although it was condemned by the Fourth Council of Braga in 675, because it was held that our Lord delivered the elements separately to His Apostles. But the custom spread gradually until it became, as Scudmore writes, the recognized, if not the prescribed, rule of most of the churches. John of Avranches, however, about 1070, assigns as the reason for this that the people are exempted from the rule of receiving the elements separately, and are permitted to communicate in steeped bread, not by authority, but from extreme necessity of fear lest the Blood of Christ be spilt. In the same manner to-day those clergy in our Church who practically hold the view that the wine actually, or in some real sense, becomes the blood of Christ in consecration, unscrupulously refuse to place the cup in the hands of the recipient. The words of delivery to the people in the eleventh and twelfth centuries often show that intinction was commonly practiced, for this formula was in use, "The Body of our Lord Jesus Christ, steeped in His Blood, preserve Thy soul unto life everlasting." The custom of intinction, however, gradually fell into disuse on account of a prejudice against it, which took its rise from an impression that it was suggestive of the sop that Christ gave to Judas. Then the unscriptural custom of the Roman Church of denying the cup to the laity, which was only finally ordered by conciliar action so late as 1415, at last removed the question of intinction from the domain of ecclesiastical order so that in the present Catholic Encyclopedia no reference is made to this particular custom at all. In the valuable "Prayer Book Dictionary" published in England in 1912, there is no article on the present controversy with reference to this form of intinction because, of course, it is not legal, according to the rubrics of our Prayer Book. The act of commixture in the order of the Roman mass is also illegal in the Anglican Communion since 1549. In our next article we will consider the present aspect of this question.

RECONSTRUCTION.

From the Thanksgiving Day Sermon of
the Right Rev. W. F. Faber, D. D.

* * * "A new day shines about us," says the President. "A glorious day indeed, and risen more quickly than the most sanguine among us would have dared six months ago to predict; cause for thanksgiving such as never was before in our history. A new day; but all too obviously, a day only of progress, not of consummation. Very justly the President characterizes it as a day in which our hearts take new courage and look forward with new hope to new and greater duties." We thank God for the new courage and the new hope; for certainly the new and greater duties are before us.

"After the war nothing will be as it was before." How often we have heard that.

The danger is that most things which matter will be as they were before; some things perhaps in outward form different, but with the same old spirit underneath them still. * * *

To-day "Reconstruction" is on everybody's tongue. How easily we fall victim to a sounding phrase! What are we going to "reconstruct"?

* * * "Reconstruction" may mean so many different things. It carries the suggestion attractive to many minds, of pulling a thing to pieces and putting it together on a different plan.

It may mean, rebuilding what is broken down, according to its original plan. It probably means, with most people, improving what exists, or repairing what remains.

*** There is one thing we need to-day above all else unless our "after-the-war" projects and our "reconstructions" are to be but fantastic and ephemeral—nay, disastrous blunders: we need a reverent and humble sense of the Supreme Law for man's world, the Law which demands truth and justice, mercy and freedom; which is but another way of saying, the Law of the Brotherhood of man; which is itself rooted in the Fatherhood of the eternal God. Building or rebuilding, in the great realms of man's corporate life, in ignorance or disregard of God's will and God's design, is like rearing a tower without taking account of the law of gravity.

As Alfred Noyes so nobly voiced it three years ago at Harvard University, in lines which I make no apology for repeating here at length:

"There was a song in Heaven of old,
A song the choral seven began,
When God with all His chariots rolled
The tides of chaos back for man;
When suns revolved and planets wheeled,
And the great oceans ebbed and flowed,
There is one way of life, it pealed,
The road of law, the unchanging road.

"The trumpet of the law resounds,
And we behold, from depth to height,
What glittering sentries walk their rounds,

What ordered hosts patrol the night,
While wheeling worlds proclaim to us,
Captained by Thee thro' nights unknown—

**Glory that would be glorious
Must keep Thy law to find its own.**

"Beyond rebellion, past caprice,
From Heavens that comprehend all change,

All space, all time, till time shall cease,
The trumpet rings to souls that range,
To souls that in wild dreams annul
Thy word, confessed by wood and stone—

**Beauty that would be beautiful
Must keep Thy law to find its own.**

"He that can shake it, will he thrust
His careless hands into the fire?
He that would break it, shall we trust
The sun to rise at his desire?
Constant above our discontent,
The trumpet peals in sterner tone—

**Might that would be omnipotent
Must keep Thy law to find its own.**

"Ah, though beneath un pitying spheres
Unreckoned seems our human cry,
In Thy deep law, beyond the years,
Abides the Eternal memory.

Thy law is light, to eyes grown dull
Dreaming of worlds like bubbles blown;
**And Mercy that is merciful
Shall keep Thy law and find its own.**

"Unchanging God, by that one Light
Through which we grope to Truth and Thee,
Confound not yet our day with night,
Break not the measures of Thy sea.

Hear not, though grief for chaos cry
Or call at Thine unanswering throne,
**Thy law, Thy law is liberty.
And in Thy law we find our own.**

*** The war is over; our men are coming back. We have been told that when they return, after facing death daily over there, they will not accept as a matter of course everything they find established here as if it must be immutable and sacrosanct; that they are coming back with more than the

usual questionings and challenges of youth; that they may not be counted upon to follow meekly the old party-cries; that in the trenches they have done much thinking, and their education in the camps has fitted them to think as they were not fitted before.

Much of this may be discounted, with other fancy picturing of the "war literature" whose stream has gone over us. But it is fairly safe to assume that our political life stands to be greatly enriched and strengthened by the return of these men. Consider how many of them are foreign-born, how many more the sons of foreign-born parents; and consider that they at least have forever done with the "hyphen." Consider how many have learned English in the camps. Consider how all of them have been taught about our institutions and our history. Consider how contact has been established between races and classes, so that these men can never again be as ignorant of, and as prejudiced against, those not "of their kind" as are most of us here. I say nothing now of that physical and moral discipline which, thanks to the kind of administrators and leaders we have had, both civil and military, who, by example as well as precept have stressed cleanness, temperance, honor, self-respect and respect for others, has given us an army and a navy whose praise is in all lands and will be through all time.

Almost, then, could I fall in with the prediction of a new era to come to America, politically, industrially, socially, religiously, through the return of "our men." But will not, after all, very much depend upon us here? In the discussion of "Reconstruction" for America, is there not a constant recurrence of the note of "What shall we have?" "How shall we command the most and the best markets?" "How shall we be first in the scramble and get the biggest prizes?"

The whole thing is revoltingly sordid. The man who could take advantage of the war to wring excessive gains for himself out of the necessities of his fellows we have branded as "profiteer" and have tried to restrain and punish. But how much better are the rest of us, if now that we are mercifully delivered from the tragic miseries of the past months, we cease to be interested in the well being of our allies, we cease to care about the future peace and harmony and safety of the world, we cease to concern ourselves about the fate of the new born nations of Europe; we cease, indeed, to care about our own people except as furnishing us with "business" and the means of increasing "business"?

Consider, then, that by far the larger portion of these men returning to us are of what we blunderingly call "the laboring class." They now come from an atmosphere of freedom, of adventure, of self-respect, of comradeship, of national, not class, feeling. Manhood has counted; not the dollar mark, nor the social stamp. The splendid material of democracy! And what do we purpose to do now? We are going to reconstruct America. How? By making it the richest, the busiest, the biggest in commerce and world trade this globe has ever seen!

Is that all? If so, God pity us!

We gloried in war time in our "dollar-a-year" public servants, abandoning cheerfully their great business positions to serve the country. Is it too much to ask that many more, in similar positions, shall dedicate themselves—not abandoning their "business," but putting the first emphasis upon their patriotism—shall dedicate themselves, I

say, to the great task of "keeping the war won for democracy"; shall find the way to bring generous dealing into the relationship between capital and labor; shall find the way to apply the principle of Brotherhood—or say, American fellow-citizenship—into the shop and the factory; shall throw to the junk-heap where autocrats and war-lords have been cast that other hideous invention of "labor as a commodity," and insist upon the laborer's being dealt with always and everywhere as a man?

It is impossible? Then is democracy impossible.

But it is no more impossible—it is not nearly so impossible—as was the overthrow of Germany. There is nothing impossible to the American who puts into the employ of his idealism—which religion calls "faith"—his initiative, his efficiency, his will to win.

We are wearied utterly with the daily scold of our newspapers about the "I. W. W." and the "N. P. L." and the "Socialists." I detest the principles of sabotage, I have no use for demagogues, I abhor the creation or fostering of class feeling. I am by conviction not a Socialist. Indeed, I agree with Mr. Otto Kahn that probably to-day our great danger is a tendency to increased paternalism; that bureaucracy may get a stronger and stronger footing among us as it did among the Germans; that we must do what we can to preserve the future for the individual man. The reconstruction which we need is that of fellowship between citizens, not fellowship of members of a class against fellowship of members of another class. Nothing in all our history has given us, if we will use it now, such an opportunity for unifying the people of the United States as has this war.

If you tell me that the great combinations of labor are unscrupulous, that they break agreements and bring on strike after strike, that it is they who really foster class feeling, I admit there is much truth in what you say. But that is a long story, and I am not going into it. I simply say, There is the problem. You have never had so splendid an opportunity to begin solving it, right from the heart of it, as you have to-day. Say, "America"; say, "The Stars and Stripes"; say it, and mean it, with all your soul and all your brains, and there will be bound to come with you all except the ignorant and the wilfully disloyal—of whom to-day the percentage is smaller than ever before. "Come with you," I say; not that you may exploit them more successfully, but that they with you, and you with them, may aid in building up America.

That way lies the real "reconstruction" of America. She is not ruined, that she needs to be rebuilt; she is giant among the nations now. She is not built on a wrong plan, so that she needs taking to pieces and putting together after a better fashion: the old Declaration of Independence is all right, and the Constitution, and our "traditions." Nor is she left without a soul, without vision. Thank God for the voice which has uttered the past two years what is her true principle and her deep faith, the President whose words have gone out to the ends of the earth, and have prevailed. No, she stands as she has always stood—perhaps more than she has ever stood—for that Law of which Alfred Noyes sings, that Law whose outraged majesty "hath put down the mighty from their seat, and hath exalted the humble and meek." The "reconstruction" she needs is that all her sons cease putting self before her welfare

and begin bringing themselves to practice, in peace as in war, what their citizenship professes. And most of all, those whose wealth and position, whose gifts of leadership, will tell the most. "Noblesse oblige."

"O beautiful for patriot dream

That sees beyond the years
Thine alabaster cities gleam
Undimmed by human tears!
America! America!
God shed His grace on thee,
And crown thy good with brotherhood
From sea to shining sea."

"MONEY! MONEY! MONEY!"

The Rev. C. A. Ashby.

I received in my mail one day last week seven appeals for money. These appeals were evidently widely circulated. All of them had merit—or, at least, they indicated conditions of "help us, or we perish." In a very prosperous section of the country (one which boasts of its wealth), I learned that the Church could not get the money it needed and was breaking down for the want of it. The folks there just would not furnish the necessary support. In the seven cases brought to my attention they were in the hole, and the hole was caving in fast; it could only be sheered up by money.

I read, last summer on my vacation, Eleanor Porter's book, "Money! Money! Money!" It was, of course, not an ecclesiastical work, but the title had such a familiar ring! The cover caused me to feel quite at home. It has been increasingly borne in upon me, during my seven years in the ministry, that money and money-getting played much too prominent a part in Church activities. The command of money is the open sesame to perferment and influence. Our most important Church body is made up of those who come from rich churches. Our most important posts are filled by men who control money. We are somewhat of a plutocracy, there is no doubt about it.

I read the Church papers. I am told that Brother Bluefish, of Skinnerville, has split a little horn crosswise—he has raised \$433, and paid off the debt on the little pipe organ. I find out that Brother Goldfish, of Mammon City, has split a big horn crosswise—he has raised \$9,641 and paid off the debt on the grand melodion. Brothers Bluefish and Goldfish have modestly let us in on these accomplishments.

Our Church is, I suppose, an average one. I receive from headquarters, or rather from many headquarters, through the year, from small bodies of good men who run affairs, directions that during such a season or on such a day we will raise money for this or that Church undertaking. I spend my efforts in trying to do what I am told. The revenues of our Church are not sufficient to do more outside matters than those so handed on to me. I am fortunate if I can care for these. If I get what is assessed and requested—and in increasing amounts each year and from new directions—I feel like a returned trench hero. We have no idea of initiating anything; the initiators are the folks who put out the work. One of the leading clergymen of this Diocese said to me quite recently, "I feel just like a fly on a driving wheel." I have heard it said that we commercialize everything that comes along, even the passing away of our leaders. One must be convinced that we have more enterprise than we

can support; or that what we offer does not appeal to the people as meriting support; or we do not go at the thing in the right fashion. We do not get the money, even though all of these cries for money rend the air.

I meet our vestry, it is "Money! Money! Money!" I go to Synod, it is "Money! Money! Money!" I go to General Convention, and it is the same there. And the sad part of it is that we do not get the money. And not only is that true, but it does seem to me that with system upon system, and precept upon precept, and board upon board, wheeling about in jangling despair, we are in danger of losing something—something most precious. Jesus said little about money. St. Paul had a notion about money—we might ponder it over. He stated it as a principle that if the Church could get one's soul the person's money followed on as an incidental. He did not say that a money tie was worth while. At first the Church emphasized conversion—its leaders were men who could win a fellow's soul. The difference in the method of those men is striking. There was more initiative in the first days of the Church, in its greatest days, than there has been since. There was a steam-roller process. We look again, and the Church has become the most wonderful business machine in history and is superb as a money-getter. The appeal has moved from a glowing faith in Christ as the one and only object, with money nowhere on the horizon, but coming along as needed, to faith in money. The backwash of that perversion is with us yet. Patterson, in his history of the Church, asserts that the Reformation was due in part to the fact that the bishops then were all good business men, and organizers of the first order.

We speak of this as the great missionary age of the Church, but it is not. The Book of Acts tells the greatest story of this activity. Then follows those martyrs of enthusiasm and faith of the early days, say, Ulphilas, Remigius, Brendan, Columba—O, a host of them, who changed whole civilizations by the power of Christ, without organization and system upon system behind them. Missionary zeal ebbed as a perfect organization came into play and money-getters advanced upon the field. These old saints, full of faith in "The White Christ," are the giants of Church history.

I mean no reflection upon our missionaries; I hold them in the highest esteem. But I do wonder at times at this near bankruptcy which is widespread in the Church, the agonizing cries of "Money! Money! Money!" I wonder if our Christian philosophy is not too material. Have we now any men who can add to their congregations by conversion? Who will take the place of these dear, good women raised under a different appeal, who know their Bibles and love their Church? Children studying (or rather assumed to study) courses that theological graduates have not grasped, and knowing nothing of the Bible itself, and utterly indifferent toward Church attendance. Our danger is of a Bibleless, Churchless people. Where is there family religion now? "Family religion is the seed-bed of religion in the Church and home. If the fire has died out upon your family altars, the worship in your churches must progressively degenerate into a form of godliness, with the power gone. Religion in your home is the mother of religion in your Church." So wrote the great Bishop Randolph. No person can be a Christian by a contribution. Christ should

not receive one cent that does not come from the loyal, loving impulse of him who believes in Christ and attends His Church because there he finds food for the soul.

I realize that there must be method; I know there must be money; but I fear the emphasis now is creating the impression that money itself is the main thing, and I do feel very deeply that if money is not forthcoming it is because we are over-organized and the souls of the people are not reached. They will back up a spiritual church to the hub, in my judgment; if they will not, it is better that it go slowly and go spiritually, than that it smatter and scatter about in money.

C. A. ASHBY.

Raleigh, N. C.

ADVANCE PROGRAMME OF THE BROTHERHOOD OF ST. ANDREW.

Great eagerness is shown by the Bishops and other Clergy of the Church in the new Advance Programme of the Brotherhood. Rectors in all parts of the country are making inquiries at the national headquarters regarding the revival and establishment of Chapters, and a large correspondence is being carried on between the central office and all parts of the Church. Already a number of field secretaries have been engaged and are at work. Mr. Percy J. Knapp and Mr. Frank C. DuMoulin, two of the newly appointed secretaries, have now been on the Brotherhood staff several weeks. Their first work has been in the Dioceses of Pennsylvania and Harrisburg. They have been received with great cordiality by Bishops and rectors. These two men are now opening up the opportunities to be found in the Diocese of Connecticut with New Haven as a center, and a number of Chapters are in the process of formation. Mr. Gordon M. Reese has been engaged for special duty among the boys of the Church. At the present time, he is located in Michigan with Detroit as a center for the investigation and establishment of the boys' work in that Diocese. To augment the efforts of the field secretaries, Mr. Shelby, General Secretary, and his associates in the national office are being used in many meetings and conferences and as speakers in the churches, in promotion of the new Brotherhood plan. Mr. Shelby was recently present at the Synod of the Second Province held at Syracuse, where he addressed the meeting of the Synod as a whole and also a luncheon attended by many of its delegates. He has addressed luncheon meetings in Boston and Wilkes-Barre and a number of Assembly meetings have also had a visit. Mr. Spencer and Mr. Randall have also made visits in the Dioceses of Delaware, Connecticut, New York, Central New York and Western Massachusetts.

The outlook for the Brotherhood financially is bright. A large budget is needed and is being successfully raised. In each Province wardens have been appointed selected from among the best available representative men, irrespective of membership in the Brotherhood. Through a personal canvass on the part of the wardens and by the impact of strong presentations made at carefully organized luncheon meetings, the Advance Program has been given wide and thoughtful publicity among the leading men of the Church.

When the Advance Programme was announced, striking commendations relative to its various points were re-

ceived from forty-five of the Bishops of the Church, indicating a keen interest in and an appreciation of the extensive plans of the Brotherhood. The letters all show that the Bishops regard the Program of the Brotherhood as one in which the entire Church should be vitally interested. As an aid to those not familiar with the seven objectives of this Program, they are restated here: First, to create in every parish a service group of men and boys who will be of genuine value to the rector. Second, to make personal prayer and service a living factor in every parish. Third, to make practical the Threefold Endeavor in every parish; increasing church attendance, men's Bible classes, men's Corporate Communion. Fourth, to promote the devotional life of the family through the practice of family prayer. Fifth, to bring fathers, older brothers and kinsmen of enlisted men into practical and inspiring relationship to Christian service. Sixth, to show young men with increasing clearness the vision of the second ministry, serving as officers in Christ's army. Seventh, to strengthen the Brotherhood's Junior Department by training and actively enlisting boys of every parish in Christ's army.

As an example of the inspiring letters received from the Bishops, we are glad to print herewith that of Bishop Moreland, of the Diocese of Sacramento. This letter sums up in a very interesting way the various phases of the Advance Programme and the writer's viewpoint regarding them. It says: "Godspeed to the Brotherhood, as it organizes for an advance all along the line. The plan proposed goes down to the vital, fundamental things of the Christian life. Picture in every parish a group of valiant men, going over the top in every enterprise for Christ. See them bringing in prisoners with hearts surrendered at every service. Among these are young men who have seen God in the trenches, their fathers and kinsfolk, all alive with the new spirit of love and sacrifice. See the early Communion thronged, the Bible classes full of adults, the house of God crowded with eager listeners hanging upon the preaching of the Eternal Christ. Look into the homes and see parents and children kneeling about the family altar, all hands bowed in gratitude to God at meals and family prayer. Following the inspiring example of the men is an army of boys. From this consecrated host, as from those who have come out of the furnace of war, will be selected men who have seen God, with the eye of the soul, who henceforth will be happy only as they preach and glorify Him. What a glorious Programme! God help the Brotherhood to make it a reality!"

Church Intelligence

General Theological Seminary.

The Alumni have elected the Rt. Rev. Dr. Thomas F. Gallor, D. D., Bishop of Tennessee; the Rev. John Keller, of Glen Ridge, N. J., and Robert L. Gerry, of New York City, to be Trustees of the General Theological Seminary, Chelsea Square, New York, for three years from January 1, 1919.

PITTSBURGH.

Rt. Rev. C. Whitehead, D. D., Bishop.

The Pittsburgh Clerical Union met on Monday, December 16, at Grace Church, Pittsburgh, as the guests of the rector, the Rev. William Porkess. The gathering proved to be one of the largest known, twenty-seven of the Clergy being present. An excellent "Victory" luncheon was served in the rectory, where all were conveniently accommodated. In the afternoon a most able and practical essay was read by the Rev. C. C. Durkee, rector of St. Thomas Memorial Church, Oakmont, on "The Use of Laymen in the Church." A good discussion of the subject followed. The Clerical Union began its session with the celebration of the Holy Communion at 11:30 A. M. League.

Two of the Clergy who had been in the Training Camp for Chaplains at Louisville, Ky., have returned home with their commissions in the reserves. The Rev. S. H. Bishop will resume his rectorship at the Church of the Holy Cross, Pittsburgh, and the Rev. T. M. Browne will probably take up parochial or missionary work at the opening of the New Year.

Noonday Victory Services are being held during Advent at Trinity Church, Pittsburgh, with addresses on the general subject, "Reconstruction Thoughts." The speakers during the different weeks have been the Rev. Dr. W. J. Holland, of Carnegie Institute; the Rev. Dr. H. T. Kerr, of the Presbyterian Church, who spent considerable time in France during the war; the Rev. Dr. S. B. McCormick, Chancellor of the University of Pittsburgh; and the Rev. Dr. J. R. Wightman, Chaplain of the Laymen's Missionary League.

Fifty-fourth Annual Convention of the Diocese: The Bishop, in accordance with the provisions of Section 2, Article 2 of the Constitution, has postponed the meeting of the fifty-fourth annual convention from the date previously appointed (January 28, 1919), to Tuesday, April 22, 1919.

He deems his slow recovery to health and inability to prepare for the meeting of the convention sufficient reason for postponement.

LEXINGTON.

Rt. Rev. L. M. Burton, D. D., Elshop.

Council: The twenty-fourth annual Council of the Diocese will be held (D. V.) in Trinity Church, Covington, Ky., the Rev. J. Howard Gibbons, rector, on Tuesday, February 11, 1919. This council meeting will combine the postponed special fall council and the spring council usually held in May or June. It is hoped that the meeting at this time will prove more satisfactory than the meetings heretofore held in warm weather. An item of interest to come up is woman representation.

Thanksgiving: Because of the prevalence of influenza in Lexington, all churches, etc., being closed, the special service of Thanksgiving for victory prepared for Christ Church Cathedral was unable to be held. This service will be held, however, as soon as the present "ban" is lifted and opportunity for it given.

In Service: This Diocese has two of

its clergy in active service as chaplains. The Rev. Arthur H. Marshall, rector of St. Andrew's Church, Fort Thomas, and formerly chaplain at that post, is now chaplain at the Base Hospital, Camp Zachary Taylor, Louisville, Ky., and awaits his early return to parish duties, now that the camp is being demobilized. The Rev. J. J. Gravatt, Jr., formerly rector of the Ascension, Frankfort, Ky., and who had resigned that charge to accept a call to Staunton, Va., just before receiving orders, in answer to his previous application, to report to the Chaplains' Training School at Camp Taylor, Ky., has graduated from that school, and has been rushed "overseas" with a company of seventy-five chaplains.

The Advent Call in the Diocese of Lexington has been greatly interrupted because of the influenza epidemic. Though the call has been responded to in some parishes, Christ Church Cathedral, Lexington, and Trinity, Danville, have postponed the plan until the pre-Lenten period, 1919.

The Sunday schools of this Diocese are now engaged in securing their Advent offering, to be devoted this year to St. John's, Corbin, our Diocesan Missionary School.

Burton Cottage, one of the new buildings of St. John's Collegiate Institute and Industrial School, and Wentworth Agricultural School Farm, is now being furnished in preparation for its increased enrollment. The Guild of Christ Church Cathedral is fitting up one room; Dean R. L. McCready, of the Cathedral, Louisville, Ky., is furnishing another in memory of his mother; and Mrs. Wilkins has contributed a large part of the funds necessary to help completely furnish the building. Mr. Fred Burman, Barboursville, Ky., has been appointed lay-reader in charge of the mission here, the former lay-reader, Mr. Ira D. Lang, having recently been placed in charge of Bellevue-Dayton.

The Very Rev. R. K. Massie, Dean of Christ Church Cathedral, Lexington, is expected to return to his duties December 15.

WASHINGTON.

Rt. Rev. A. Harding, D. D., Bishop.

Archdeaconry Meeting.

The adjourned meeting of the Archdeaconry of Washington met December 16 in the evening. It was one of the largest meetings of laymen ever held in Washington. The order of business was drawn up by eleven laymen, and was as follows:

1. An adequate salary for our clergy.
2. A more earnest and systematic effort to induce all Church attendants to support the Church.
3. Co-operation between parishes in Church activities; especially in behalf of weak parishes and missions.
4. A more clearly defined understanding as to the reciprocal rights and duties of clergy and laymen in the spiritual and secular affairs of the Church. Will the rectors and vestries unreservedly welcome the assistance of the laymen, if they will proffer their services, in the business administration of the Church?
5. A larger vision and more readiness to aid and extend diocesan objects, and a sincere and active interest in the cause of missions.

6. An unfeigned interest in social work, to the end that we may adopt modern methods to meet modern conditions.

7. Improved methods in the election and selection of our vestries.

8. A list of our Church membership to be in the keeping of the Bishop or some one designated by the convention.

Specially appointed speakers discussed the first four of these topics, and they were unanimously adopted.

It was resolved that a salary of \$1,500 should be the minimum salary of our clergy, with a substantial increase for those now receiving this amount or somewhat more.

The Duplex Envelope and the Every-Member Canvass were adopted as essential. The success of these methods in one parish ought to be extended to others, through the help of the parish that has learned how to do it.

The fourth topic was the crucial one on the program, and called forth so much discussion that it took up the rest of the time for the meeting. In fact, a resolution proposed in connection with this topic, "That the Bishop should appoint a 'Board of Strategy' composed of laymen' to carry out the object of resolutions under No. 4," remained unfinished through adjournment.

For several years a few laymen in the Diocese have felt that there was some reason for the failure of the laity to respond to the appeals of the Church in an adequate way. After close observation of the conditions they concluded that the laity were failing, not because of an inadequate appeal on the part of the clergy, but because their full responsibility was not placed upon them. The question was asked by the leader of these men: Would the clergy welcome the co-operation of the laymen in such Church affairs as are not specifically within the province of the clergy, and in such a way and to such an extent as to leave the initiative in the hands of the laymen? That is to give the layman a man's job, to be done in his own way. The clergy did not grasp the significance at first of what was asked them; their idea was that every layman in the Church ought to be put to work for his own good and the good of the Church; and such co-operation as this they heartily welcomed. This is the old way and leaves the initiative and responsibility with the rector. In support of this a very prominent layman said that what was needed was a more earnest and direct preaching of the gospel. If the clergy would do this the other problems would be solved. This attitude, which appealed to a good many of the clergy and laity, leaves the situation where it was. The real opposition voiced on the part of the clergy to any change was that it would interfere with their autocratic hold on the parish; and they most decidedly do not welcome any independent effort on the part of the laity. The laymen interested in this movement say they must have a man's job, for no self-respecting man of ability is going to be interested in doing a little school-boy's job dictated by the clergyman. There is no doubt that the management of the business affairs of the Church by the clergy has lowered their spiritual tone, and destroyed largely their spiritual leadership. It is the most dangerous situation that confronts the minister in his work. It is the easy road to gratify ambition and has wrecked many a promising career. The missionary income of the Church has been dried up by this narrow parochialism,

which the laity visualize in the person of the rector, and confound with his personal interests. It is believed by the men back of this movement that there is no lack of money for the great enterprise of the Church; and what is needed is the placing upon the laymen the responsibility which is decidedly theirs. They believe that a full opportunity will call for the zeal, the enterprise and the ability to bring the Church to a full measure of her responsibility.

Some of the clergy and laity are satisfied that they have downed the issue. The friends of the movement feel they have had an opportunity and have gained real ground, through the wider presentation of their ideas.

The idea of the Board of Strategy in the Diocese is to extend this movement beyond mere parish limits, and do for the Diocese what the Allies and America did for the war when Foch was placed at the head of all their armies. It is merely to bring to bear upon the various parts of the work of the Diocese the whole power of the laity, under skillful leadership; and with such power that the line will advance at every point with conquering force.

DELAWARE.

Rt. Rev. F. J. Kinsman, D. D., Bishop

The Mission of St. Stephen's, Harrington, has begun a promising chapter in its history, under the auspices of Archdeacon Thompson.

Thanksgiving was specially well observed in all the churches of the Diocese. The congregation of Immanuel, Wilmington, raised a special sum for the interest on the church debt, and increased the salary of the rector, the Rev. William H. Laird, D. D. Parishioners of St. Andrew's, Wilmington, presented the rector, the Rev. R. W. Trapnell, with money for an automobile.

The Woman's Auxiliary of the Diocese tried to make good use of the Advent Call. In parishes where the plan proposed by the Board of Missions was carried out, the results were most gratifying. In some instances the ladies, where there was doubt as to whether the plan would work, proved by experiment that it worked surprisingly well.

SOUTHERN VIRGINIA.

Rt. Rev. R. D. Tucker, D. D., Bishop.
Rt. Rev. A. C. Thompson, D. D., Suffragan.

The Diocesan Board of Missions held its regular quarterly meeting at the residence of Bishop Tucker, in Norfolk, Wednesday, December 11. All of the members were in attendance. The usual routine business was transacted and appropriation made for the coming year to the amount of \$15,000 to maintain the missionary work in the Diocese.

The Rev. G. W. Phelps, a presbyter in canonical connection with the Diocese of North Carolina, but who for the last ten years has made his residence at Victoria, Va., died at that place on Thursday, December 6, and was buried on Saturday, the 7th. Bishop Tucker officiating. While Mr. Phelps was a retired minister, connected with another Diocese, he did faithful work, maintaining services at the church at Victoria; faithful in shepherding that small flock, and died loved and honored by all the community. One of his

sons is the Rev. R. R. Phelps, of Norfolk, Va.

Mr. F. W. Bliss, who for some time had been in charge of the church at Big Stone Gap, as licensed lay-reader, was ordained to the Diaconate by Bishop Thomson at Big Stone Gap Sunday, December 8. Archdeacon E. A. Rich preached the sermon.

Bishop Tucker recently visited the church at Covington and confirmed a class of twenty-three, presented by the rector, Mr. Buxton. The same day he visited the Home for Homeless Boys and there, at Grace Mission, confirmed eight boys connected with the institution. The Home for Boys is in a prosperous condition and under wise and careful leaders. These eight boys who were confirmed show how those who would probably have been a menace to society were brought to see their full duty and to take their place in the Church.

SPOKANE.

Rt. Rev. Herman Page, D. D., Bishop.

Thanksgiving Services: At All Saints' Cathedral the service was the most largely attended of any of recent years. Addresses were given by Bishop Page, the Rev. Thomas Harper, D. D., of Westminster Congregational Church, who has just returned from France, and whose account of the work of the Y. M. C. A. will long be remembered, and Mr. Lester Edge, Roman Catholic, gave a helpful address.

Advent Call: In connection with the Advent Call, Bishop Page held a Quiet Day at All Saints' Cathedral December 7th, taking as his theme "The Lord's Prayer."

The Rev. W. C. Hicks, dean of All Saints' Cathedral, is to resume his work at Spokane after Christmas, he having spent nearly a year in France as chaplain.

The Rev. George H. Severance returns from Louisville, Ky., where he attended the Chaplains' School.

The Spanish influenza ban has made the work somewhat difficult, but the clergy are planning for the future, and it is hoped that the Church activities will be taken up with renewed enthusiasm.

The Church Home for Children at Lidgerwood, Spokane, having grown too small to satisfactorily accommodate the needs of the work, the old Houston School building is now to be taken over, and Mrs. F. W. Krause, who before her marriage was matron, is again taking up the work, and the outlook is more hopeful than it has been for many years. She will have the most capable assistants that can be secured at this time. The new home will accommodate about thirty children, and as Bishop Page says, "Our main aim will be to give close personal attention to each of the children, and create a real home atmosphere that will take away the tinge of the orphanage."

The Rev. Reginald T. T. Hicks, who has been acting dean for nearly a year of All Saints' Cathedral, has rendered valuable service during the epidemic of influenza, and amongst other work has gone out to Fort Wright and ministered to the soldier boys, who certainly appreciated all that he did for them. During his tenure of office at All Saints' he has won a large circle of friends,

and his relation to the work and to his brother clergy has been exceptionally cordial.

The Rev. Leonard K. Smith, the new rector at Kenniwick, has met with a most favorable response from the people; consequently the work is growing, and the Church outlook in this field is at the present time most promising.

EASTON.

Rt. Rev. Wm. F. Adams, D. D., Bishop.

The winter meeting of the Southern Convocation will be held in St. Peter's Church, Salisbury, January 7 and 8. Last October the fall meeting was not held because of the prevailing epidemic.

Another epidemic of the so-called influenza is now prevailing, but it is thought the churches will not be closed this time.

The Diocesan Journals, which were delayed on account of the serious illness of the Secretary, have been printed and distributed.

The vestry of St. Peter's Church, Salisbury, have purchased a rectory immediately opposite the church, into which the rector has already moved.

Up to December 1 only seven parishes in the Diocese had met their apportionment for General Missions. Of these, two were in Cecil County, two in Queen Anne's County, two in Worcester County and one in Kent County. Each went considerably over the amount apportioned by the committee.

The management of the Children's Home, Easton, were made glad by the increased offering in cash and in kind words made by the parishes throughout the Diocese on Thanksgiving Day. All exceeded the amount of the preceding year.

The following clergymen have recently taken work in the Diocese: The Rev. Douglass I. Hobbs, Church Hill; the Rev. James M. Wright, Marion, and the Rev. F. H. Blunt, Quantico.

ALABAMA.

Rt. Rev. C. M. Beckwith, D. D., Bishop.

St. John's Church, Montgomery.

On Sunday, November 24, at 9:30 A. M., the new chapel connected with this church was consecrated by the Rt. Rev. C. M. Beckwith, D. D., Bishop of the Diocese. This beautiful chapel is the very generous gift of Mrs. Alice H. Farley, one of St. John's devoted members, in memory of her husband, Mr. John J. Farley. At eleven A. M. the same day, the new rector, the Rev. Richard Wilkinson, D. D., formerly of the Church of the Good Shepherd, Lexington, Ky., was instituted as rector by the Bishop. The sermon was preached by the Rev. Richard L. McCready, D. D., Dean of Christ Church Cathedral, Louisville, who also preached in the evening, when a class of nineteen persons were confirmed.

During the following week an interesting series of meetings were held in the evenings. On Monday a smoker for the men of the congregation and their friends; Tuesday, after opening devotions, a discussion of "St. John's and Her New Responsibilities—Will She Be Able to Meet Them?" and Wednesday, "The Church at Her Task—Who is Doing What is Being Done?"

Thursday, Thanksgiving Service in the morning and a patriotic service in the evening; and on Friday, a congregational "At Home" in the Parish House. A specially arranged musical programme was a feature on these occasions. On Thursday evening the soldiers from Camp Sheridan and surrounding military posts and the men's organizations of the city were special guests.

NEWARK.

Rt. Rev. E. S. Lines, D. D., Bishop.
Rt. Rev. W. R. Stearly, D. D., Coadjutor.

Ordination: On the second Sunday in Advent in Christ Church, Hackensack, Rev. George F. Collard was ordained to the priesthood by Bishop Lines. He was presented for ordination by the Rev. Victor W. Mori, and the Bishop was the preacher. Several of the clergy were present assisting in the services. Mr. Collard is the curate in the parish, having charge of the work with the Rev. Robert Blickensderfer, absent in Y. M. C. A. work in France, with his term of service nearly ended.

St. Peter's Church, Clifton, is about to become a parish, with the Rev. John G. Martin, who recently returned from Y. M. C. A. service in France, as its rector.

The return of the Rev. Barrett P. Tyler, chaplain, who was recently very seriously wounded, is expected very soon. The wound was very severe, but it is thought that he will not be permanently disabled.

VIRGINIA.

Rt. Rev. R. A. Gibson, D. D., Bishop.
Rt. Rev. W. C. Brown, D. D., Coadjutor.

The "Peace of Jerusalem."

Resolved, That the Section on Religious Forces of the Virginia Council of Defense heartily endorse the suggestion that the Peace Conference at Versailles, in determining the place and official manner of making known the adoption of International Peace, be requested to proclaim it at the City of Jerusalem; and that it be called The Peace of Jerusalem, and that the day on which this Peace of Jerusalem is proclaimed be instituted an international Thanksgiving Day, on which all peoples of all countries and all beliefs shall repair to their respective house of worship to offer thanks unto God.

The above action was taken with a view to submitting the proposition named to the National and other State Councils of Defense. The Chairman of the Virginia Branch of the League to Enforce Peace also heartily approves the proposition, and will submit it to the National League.

Armenian and Syrian Relief.

Appeals have been issued to every minister in Virginia to support the intensive campaign in this State for \$300,000 for the relief of suffering Armenians and Syrians, which opens January 12, continuing for eight days, under the auspices of the American Committee for Armenian and Syrian Relief. The support of the people in every section of Virginia is urgently needed if the State is to raise its quota in the national campaign. The movement has been strongly indorsed by every one familiar with conditions in the near East; State Chairman Walker Scott, of

Richmond, has appealed to the people throughout Virginia to contribute to this cause—one of the greatest movements ever undertaken for the relief of suffering humanity. Virginia ministers have just been sent the following letter by State Director Frank E. McCravy:

"We are entering into a nation-wide campaign, January 12 to 19, for \$30,000,000 to save the lives of 4,000,000 people who are literally starving in the eastern war zone. At least 400,000 of these destitute are children without mothers. No government grants are available such as those given Belgium, France and Serbia. American generosity is their only hope.

"In this great cause of helping suffering humanity we know of no better man to ask for co-operation than a minister of the gospel, and so we are writing to you, asking that you co-operate with us to the greatest possible extent, and do everything in your power to help us put this drive over.

"We are earnestly requesting every minister in Virginia to preach a special sermon along the lines of the great need of the Armenians and Syrians on January 12, using, if possible, the text: "Inasmuch as ye did it unto the least of these, we did it unto me." Then on January 19, the closing day of the campaign, we earnestly request that you will take an offering for this fund and turn it over to your county chairman.

"This is indeed a great opportunity, and we know the cause of suffering humanity will appeal to you."

By the will of Miss Mary Custis Lee, Old Christ Church, Alexandria, in which General Lee worshipped, is to receive \$10,000, and the R. E. Lee Memorial Church, Lexington, is to receive \$10,000. Other institutions named in the will are: The Alexandria Hospital, Alexandria, \$5,000; the monument of General Lee in Richmond, \$5,000 for its preservation and upkeep; the Society for the Preservation of Virginia Antiquities, the "Virginia Room" and the Virginia Division of the United Daughters of the Confederacy, \$3,000 each; the Virginia Historical Society, \$2,000, and Washington and Lee University, \$10,000.

The Needy Confederate Women's Home of Richmond is to receive \$5,000.

MIKE.

Rt. Rev. Rogers Israel, D. D., Bishop.

Archdeaconry of Meadville.

"Sympathetic Religious Education for Our Brethren of Other Communion" was the plea made by the Rev. George Sutton, curate of St. Clement's Church, Greenville, Pa., at the meeting of the Archdeaconry of Meadville which had its autumn session in St. Mark's Church, Erie, Pa., December 10 and 11. Mr. Sutton preached the Archdeaconry sermon, and as he has lately been received into the Church from the Presbyterian ministry he spoke with full knowledge and conviction. He stated there was a lamentable lack of knowledge of the Church and its teaching. It was supposed to be part of the Roman Church, or with a dividing line so tenuous no one could find it. If we would only get in closer touch with our Christian brethren in a sympathetic way they were ready to listen and to receive instruction. In the debate that this subject occasioned, the Rev. Bruce Reddish, rector of Trinity Church, New Castle, said, "Come into close contact with the Ministerial Asso-

clation in whatever city you are, and you will receive a great deal of benefit."

The Archdeaconry opened with the report of Dr. Aigner, President of the Standing Committee, upon the condition of the missionary work of the Diocese. He stated that every mission station except one was filled and conditions were encouraging. The chapel at Lawrence Park, a suburb of Erie, where the government is building hundreds of houses and where Bishop Israel had anticipated religious needs by erecting a church, was showing steady growth under the care of the Rev. Harold Jenkin, the rector of St. Mark's. The new rector at Corry, coming in residence during the influenza epidemic, has achieved excellent results in spite of this handicap; and he is re-establishing the missions at both Watford and Union City.

Wednesday morning the Rev. Bruce Reddish, civilian chaplain at Camp Lee, gave a very interesting account of his experiences in camp. He found the work very necessary, and well worth while. The personal and hospital work were of the utmost importance. The rector of St. Mark's then read a very instructive paper upon Dean Abbott's book, "The Religion of the Tommie." This fitted itself in delightfully to the discussion on "Religious Unity."

The morning session of the Archdeaconry adjourned to the Hotel Lawrence, where, through the kindness of a member of the Cathedral Chapter, and with the cordial consent of the rector of St. Mark's, the delegates were guests of the Rotary Club and the Board of Commerce at luncheon given to Lieutenant Wierzbicki, who spoke about his native France and the work of the Peace Conference.

In the afternoon the dean led a discussion on "Missions and the Apportionment." After prayer by Archdeacon E. J. Owen the meeting adjourned.

HARRISBURG.

Rt. Rev. J. H. Darlington, D. D., Bishop.

News Items of Interest.

The Rev. James Hart Lamb has accepted a call to Christ Church, Coudersport, and will take up his work there in the near future.

The Rev. Frederick J. Compson, of the Diocese of Illinois, has accepted a call to St. John's, Huntington, and expects to be in residence in Christmas.

On account of ill health the Rev. George O. Eskins has resigned St. Paul's, Manheim and Hope Church, Mt. Hope.

The Rev. Charles Harris, Jr., has resigned St. John's, South Williamsport, and accepted an appointment to Grace Church, Riverside; St. Mark's, Northumberland, and All Saints, Selins Grove.

The Rev. Joseph Hinks has resigned Trinity Church, Renovo, and accepted a call to the Diocese of Bethlehem.

A rectory has just been completed at Riverside. It is of wood with concrete foundations. It is not only completed as a building, but it has been completely furnished with furnace, range, carpets, pictures, furniture, bedding, china and glassware, coal in the cellar, all ready for the occupancy of the newly appointed minister who will be in residence in a very short time. The rectory is a memorial of Mr. Lemuel E. Wells.

"Our Duty to the Present."

Matthew Arnold well expressed the modern spirit when he wrote: "An age which has its face towards the future, and in which men are full of plans for the welfare of the world, is not an age which has lost its faith. Its temper of mind is constructive; it is eager for new institutions, keen for new ideas, and has already a half-belief in a future in which all things will be new."

With these hopeful words ringing in our ears, let us attempt to face the religious problem of the present age. Men are certainly asking as they have never asked before, whether Christianity is competent for the task that it has undertaken to do, and it is for us in whom the Christian Church is at this moment partially embodied to give an answer to this question, and to declare fearlessly that the Christian faith and the Christian manhood can supply the world's needs. The Catholic faith is a religion of facts, not of speculations for Christ in His own religion. Christ is Christianity. But it is sometimes forgotten that Christianity appeals to the entire manhood for its acceptance; to the intellect no less than to the heart and conscience. The religious teacher of today must be ready to bring out of his treasures things new as well as old; he must never be weary of translating into current idiom the thoughts of old, but he must also be ever ready to welcome the fresh voices of later wisdom.

Ruskin once said that the greatest thing a man could do was to see something and tell the others what he sees; and surely the gospel as Christ gave it, was a gift of the seeing power in all men, for all Christian theology is the result of thought and reflection upon the life and teaching of Jesus Christ.

The Church of God is, in this age, beginning to comprehend more fully some of the profound teachings of her Master. Of one thing we can be sure—that people today are more intelligent, more sincere, and more independent than they were; the most timorous person now is more daring in his private meditations than the boldest of a former generation. A modern writer has well said that the passion for truth is the most significant demand in modern life.

We have for other phenomena identical precedents in history, but this new determination to take off, as it were, the blinkers and sit squarely and firmly, face to face with truth—in the hope of finding her companionable—is indeed a new inspiration on the part of the human race.

The ideal unity of many men, of many minds, is gradually shaping itself into actual existence, and the clearest lesson for our time is the need of tolerance and charity.

In Christianity the individual does not stand alone—"we are every one members one of another."

Truth is to be found not in the conclusions to which any single line of thought may lead, but in the totality of conclusions to which all lines have led, and are still leading the instructed reason of man. Today we have advanced far enough to see that amid all the varieties of religious opinion the goal of religious aspiration is one. Today the new is returning to the old, for it is returning to Christ Himself, and we may if we will see how all the previous movements have been preparing its way.

How many "Lives of Christ" have been written in our own generation?

And yet the conviction is growing that it has not been thoroughly written; for it is the living Christ of today whom the world in the great war, sickness and sorrow needs. If in this age we are determined to begin with a negation, to live without Christ, without sacraments, without prayer, until we have mastered all the speculations for and against these verities, then our life will be thin and unsatisfactory. The Christian religion is an existing fact. It is a fact which nineteen centuries have proved on the whole most in accordance with other facts, and with the deepest feelings and the highest aspirations of the noblest men and women of the foremost races in the march of the highest civilization. It requires no train of reasoning or labored reflection to convince us that it is better for ourselves and for others to act on the precepts of Christ rather than to obey the selfish promptings of our animal nature. Physical life is too short to exhaust all the secrets of Divine wisdom; it were presumption to assume it were possible; let us therefore begin with the accumulated experience of the past, and spend the future in honest endeavor to verify and enlarge it for ourselves. Then shall our experience become the witness, which the Church shall bear to future ages. For it is here that individual genius contributes an important element to the corporate reasoning of the world.

It is no mere polished formula, nor philosophic completeness of doctrine that will satisfy—for we seek to know One who will solve for us all the riddles of existence. And with life illuminated by that knowledge, we confess with gladness that it is in His light that we shall see light.—Rev. D. G. McKinnon, D. D., in Mission Herald.

The Christ of Christmas.

The Christ of Christmas came to earth
In simple, human guise;
'Twas but a Babe who from afar
Was sought by men most wise.
A star led them to where He lay,
In slumber deep and sweet;
Their royal gifts with deepest awe,
They laid before His feet

The Christ of Christmas came to bring
Sweet peace to every heart;
Good will should reign where He is King.
While bitter thoughts depart.
New hope and joy He brought to earth.
That all by faith might know
His perfect way of truth and love,
And in His likeness grow.

O Christ of Christmas, fill our hearts
With faith and trust this day,
For we would follow where Thy feet
Lead up the narrow way.
Oh! Grant us strength to bravely bear
The trials sent by Thee,
To make us worthy of Thy love
Through all eternity.

The spirit of Christianity is essentially socialistic—not the socialism of the Nihilist assassin or of the Communist petrolense—but the socialism of the New Testament, which would have us, recognizing the brotherhood of man, to come under the burdens of others to alleviate and bless. We, however, have left it to Red Republicans and visionaries to preach in the name of atheism a wild travesty of the truth committed to us by Christ, and God is visiting the sin of our neglect by the threatened outburst of many a slumbering volcano.

Christianity and the Community

Thy Kingdom Come on Earth

THE REV. R. CARY MONTAGUE, Editor

LET OTHERS FOLLOW THIS EXAMPLE.

We publish the following account of the work done by the Pittsburgh Room Registry, hoping that it may inspire our readers in other cities to adopt a similar plan for safeguarding the morals of the hosts of young people flocking to our cities in these days. The Secretary, Lillian M. Smith, of this organization, writes:

A most vital question these days when so many young people, especially young girls, are leaving the protection of their homes and parents to seek work in the city, is where and how shall these young people live. All the dormitories provided by the Christian Associations and other agencies are filled to their capacity all the time, and usually have a waiting list of those who desire the privileges of such homes.

It is absolutely unsafe for a young stranger in the city to start out to hunt a room or boarding house without the advice of some one familiar with the district and who can guarantee that the houses to which they are directed are respectable. This the Room Registry of Pittsburgh has undertaken to do. It does more than just guarantee respectability. Its object is to find real homes where a sympathetic interest is taken in the paying guest and where our young people will be safe from moral danger and temptation.

The modern rooming house is conducted as a strictly business proposition and ordinarily there is no responsibility assumed for the roomers so long as they pay their rent and do not mistreat the property. Frequently the owners seem to take pride in knowing nothing about the character or habits of their roomers. All this makes for a foot-freeness and lack of restraint that is not socially healthful. Young girls particularly need home relations even in rooming houses.

In the same rooming house with them may be other roomers who are highly immoral. Housekeepers who do not consider it their business to know anything about the moral or religious lives of their roomers, of course, make no effort to protect them from having others near who are of questionable character. Investigation has shown this actually to exist in many cases in the city. The situation is made still more serious by the presence of houses of questionable character which display the ordinary rooming house sign, so that a boy or girl, a stranger in the community and seeking a room, can very easily locate in one of these places in utter ignorance of its character. These houses are of a kind that are difficult for even a most careful police system to suppress and under looser administration may become quite numerous.

Every house listed with the Registry is personally inspected so that we know that all of our rooms are clean and have the necessary comforts and conveniences. The standards are high and no house is listed that does not measure up to them. Each landlady must

furnish at least three references—her pastor, family physician and a business man or woman of reputable standing in the community. She must also state where she has lived and what business she has been engaged in for a period of three years previous to her application. This is in order that we may be able to trace up her reputation in the city or town from which she came. Most of those listed with us, however, have lived in Pittsburgh, and often in the same house or neighborhood for many years.

In order to distinguish our houses from the ordinary rooming house the Registry offers to its landladies the use of our distinctive furnished room sign, which is virtually a guarantee of respectability. This sign is never sold and must be returned if for any reason the house displaying it is stricken from our file.

The Room Registry is an incorporated body, created and sustained by six of the leading social and religious organizations of Pittsburgh. These six organizations are the Young Women's Christian Association, the Young Men's Christian Association, the Council of Churches of Christ, the Catholic Women's League, Council of Jewish Women and Associated Charities. It is not a commercial proposition, no charge being made for its services. It is entirely dependent on voluntary contributions for its support.

We have just completed our first year's work. During that time more than seven hundred persons have applied for rooms and received directions and sympathetic advice. Many happy connections have been made between lonely young people and the friendly householder, in numerous cases a lonely mother whose own boy or girl is far away from home.

The main office is at the Young Women's Christian Association on Chatam Street. A list of rooms for men is on file at the Young Men's Christian Association at Penn Avenue and Seventh Street.

If your boy or girl is coming to Pittsburgh, have them see one of our workers before seeking a room. You will then know that they are living in the right kind of environment.

The foregoing is a most excellent plan, and no doubt accomplishes great good, but what is most needed in our cities is more drastic legislation to compel landlords and real estate agents to inspect more closely the uses to which buildings are put.

If a heavy fine were imposed upon property owners when houses were occupied by tenants who were using them for immoral purposes, and such fines were divided between the owners and the agents through whom the leases were made it would do more to stamp out vice than all the volunteer organizations in the country.

PLAIN WORDS TO THE CHURCHES.

Writing in the Boston Transcript, William T. Ellis gives some very sensible advice of Church people and to the Clergy in particular concerning the

great wave of radical ideas that is sweeping over the world to-day.

He says, as quoted in the Literary Digest:

"Certainly the churches should be sympathetic with every movement tending toward social progress, the amelioration of the masses, the righting of wrongs, and the emancipation of all men everywhere from bondage of mind or spirit or estate. Often the contrary attitude is charged against the churches. A hackneyed story has it that a group of workmen hissed the mention of the Church and cheered the name of Jesus. Radicals constantly claim that the Church is the defender and proponent of the privileged classes, the hiring of aristocracy and 'big business.'

"Whatever occasion there may have been for this indictment, it simply is not true as respects the Church as a whole, and in her spirit and doctrine and membership. While the awakening of the Church to her social mission has been recent, it has been rapid. Hundreds of books upon the social conception of Christianity have been issued within a decade. That whatever affects human life concerns the Church has now become almost axiomatic in religious circles. There are no more ardent or clear-eyed exponents of the new era of brotherhood, democracy and justice than ministers of the Gospel, who are heralds of the Kingdom of God on earth.

"Nevertheless, the churches will be found opposed to Bolshevism because of the essential nature of the latter. . . . It is more than a revolt against social inequalities and injustices; it is avowedly a class propaganda of hatred. It repudiates all law and authority, human and divine, and frankly seeks the subjugation and extinction, when convenient, of all persons who do not belong to the proletariat. It knows no right except the assured 'right of the toiler to rule.'

Now that Bolshevism is challenging the Western world, the churches must give themselves to self-examination. Mr. Ellis continues:

"For if the sincere and brotherly teachings of Jesus and of the New Testament have been practised, there can be no need for the inauguration of

"No fair-minded observer can claim that the churches of America are subordinated to what the Socialist calls 'the interests' and 'plutocracy.' Equally, though, no fair-minded observer can deny that many individual churches, especially in cities, and most denominations, show especial consideration to the wealthy and socially prominent. 'Leading laymen' is fairly a synonym for a man of wealth. A man does not need to display piety, brains, or activity in order to be listed as a 'leading layman'; a large bank account which is reasonably accessible to Church causes, and an occasional attendance upon church services, are enough to enroll a man in this category of eminence. Did anybody ever hear of a poor man, though a saint, a scholar, and a devoted Christian worker, becoming a 'leading layman'?"

"This condition proves the vulnerability of the Church. To this extent she is a class organization. And in so far as she has neglected to champion the cause of the oppressed, the neglected, the weak and the suffering, she has opened herself to the shafts of the radical's criticism; and, what is more important, to the condemnation of her Lord."

Family Department

NANCY BYRD TURNER, Contributing Editor

CALENDAR AND COLLECT.

December.

1. First Sunday in Advent.
8. Second Sunday in Advent.
15. Third Sunday in Advent.
- 18, 20. Wednesday, Friday. Ember Days.
21. Saturday. St. Thomas. Ember Day.
22. Fourth Sunday in Advent.
25. Wednesday. Christmas Day.
26. Thursday. St. Stephen.
27. Friday. St. John Evangelist.
28. Saturday. Holy Innocents.
29. First Sunday after Christmas.
31. Tuesday. New Year's Eve.

Collect For the Innocents' Day.

O Almighty God, Who out of the mouths of babes and sucklings hast ordained strength and made infants to glorify Thee by their deaths; Mortify and kill all vices in us, and so strengthen us by Thy grace, that by the innocency of our lives and constancy of our faith even unto death we may glorify Thy holy name; through Jesus Christ our Lord. Amen.

Collect For First Sunday After Christmas.

Almighty God, Who hast given us Thy only begotten Son to take our nature upon Him, and as at this time to be born of a pure virgin; Grant that we being regenerate and made Thy children by adoption and grace, may daily be renewed by Thy Holy Spirit; through the same our Lord Jesus Christ, Who liveth and reigneth with Thee and the same Spirit ever one God, world without end. Amen.

Collect For the Circumcision of Christ, January 1.

Almighty God, Who madest Thy blessed Son to be circumcised, and obedient to the law for man; Grant us the true circumcision of the Spirit; that our hearts, and all our members, being mortified from all worldly and carnal lusts, we may in all things obey Thy blessed will; through the same Thy Son Jesus Christ our Lord. Amen.

HOME LESSONS ON THE LIFE OF OUR LORD.

By the Rev. K. J. Hammond, D. D.

Primary and Junior.

XLVI.

Jesus' Jewish Trial.

1. How did Jesus answer the high priest's question? John 18:20, 21.
2. What insult was given Him? John 18:22.
3. How did Jesus live out His own sermon? John 18:23; Matt. 5:39.
4. Where was He next tried? Luke 22:66.
5. What sort of witnesses were against Him? Mark 14:56-9.
6. How did Jesus act? Mark 14:61.
7. How did the high priest put Jesus on oath? Matt. 26:63.
8. Then what did Jesus say? Matt. 26:64.

9. What and how was a verdict given? Matt. 26:65, 66.

10. How was Jesus treated? Matt. 26:67, 68.

11. Do you keep in mind always Jesus' Divineness? Matt. 16:16.

Note: Dr. Andrews says: "The most probable arrangement is that the Lord, though taken to the palace of Annas first (if examined by him, which is not unlikely, no record of it is given), was after a short interval sent to Caiaphas, in whose palace the examination took place. This was preliminary to the trial before the Council, without formal sentence, witnesses or charges.

Christ For the New Year.

This New Year's morn, lo, Jesus meeteth thee

First at the open door, and greeteth thee

With His own blessed "Peace be unto thee!"

Fear not to tread the future's unknown ways!

Gird up thy loins! Lift up thy heart with praise!

For, lo, I will be with thee all the days!"

It is enough His cheering word to hear; Whatever may betide, thou need'st not fear

With Him to tread the pathway of the year.

All paths are safe where He doth lead the way,

All places Bethels are where He doth stay;

All darkness dies where He is light of day.

—Selected.

The New Year.

In many respects one day is much like another, and but for our calendars we would not know that at the stroke of midnight, before the sound of the striking clock has ceased, one year has glided silently into the next, and by our standards time has begun a new cycle.

It makes very little difference to this mysterious and durable element of time what our artificial divisions are, but in many respects it does mean much to us. We are ever in need of new beginnings, our poor efforts go so much awry as periodically to need readjustment, there are mistakes to be rectified and new ventures to begin.

In a hundred ways we need and welcome the chance for a new start and this the new year gives us. It is time for inventory, for taking stock and striking a balance in the things of life. This naturally leads on to new hopes, new plans and new resolutions for the year that is beginning. The old year shows so much that has been wrongly done or not done at all, so much that could be improved upon, that the individual with the slightest spark of ambition is glad of the occasion of a new start.

Happiness is perhaps the greatest desire of man, but the conditions of happiness go deeper than many suppose. Most of the mistakes in life are

made in obedience to a wrong notion as to what constitutes happiness or in what direction it can be gained, but the universal wish for a "Happy New Year" is fundamentally right nevertheless. If by it we mean the absence of all annoyances, miseries and pain, it is bound to disappointment, for these things cannot be wholly avoided. For what measure of freedom we enjoy from the things that harass us, we are thankful, but only the superficial and short-sighted are content with this. Real happiness is a thing that springs from within and is not so much the creature of as the reaction from circumstances. It belongs to character, not to events, and depends upon interpretation which character gives to life.

This being true, essential happiness is indissolubly bound up with goodness, for only a character developed by goodness can find the satisfaction of its deepest and permanent needs. So to say, "I wish you a Happy New Year," while it includes such things as sunny skies and wealth and health and the laughter of friends, looks really to the wider, stronger, more joyous aspects of life in its essential character and not merely in its outward circumstances.

The new year throws the gauge of battle at our feet. It says, in effect, "I am here, what are you going to make of me?" It is a challenge to our best endeavor, for the real issue lies with us. In our parish life every sign is hopeful of splendid year. This in itself is a challenge to us not to fail in the opportunity for larger things which is given to us. The elements that make for parochial strength are constantly growing stronger, the corporate consciousness, the unity of purpose and action, the spirit of service and the spirit of friendliness. These, based on sincere devotion to our Lord, are the elements of success.

We have every reason to face the new year confidently, trusting if we be faithful that God will give us larger opportunity for service and greater measure of success.—Seattle Churchman.

The Secret of a Happy New Year.

We wish one another a Happy New Year. We wish it from our hearts as the best of gifts to the dear ones at home. We wish a Happy New Year to those whom we meet in business and to those who serve us and whom we serve. How shall we make the wish a practical entity? Suppose we look into the Book of God. What are the fruits of the Spirit? "Love, joy, peace, long-suffering, gentleness, goodness, faith, meekness and temperance." The secret of a happy New Year, of a happy home, of a happy heart life, may be read in this amazing list.

The first trio—love, joy and peace—would make the plainest household complete and beautiful, would enlighten toil, would render forever impossible strife and friction, and send parents and children forth ready for any adventure that might meet them on the road. The second trio—long-suffering, gentleness and goodness—if possessed by any of us, would surely make society better and purer, and forever do away with shameful conflicts between labor and capital; would trample down selfishness and harshness, and incline us to live according to the rules of our Lord in the Sermon on the Mount. The third trio—faith, meekness and temperance—contain in themselves the elements of heroism and conquest. Faith nerves the arm and strengthens the

soul in critical moments. Meekness wins the hardest battles and finally inherits the earth. Temperance conserves youth and vigor to life's latest day, is limited to no asceticism, but enters into each new day as a saving grace. Temperance might be called with propriety the cement of character building. Without these fruits of the Spirit not one of us can hope reasonably for a happy New Year.—Margaret E. Sangster.

New Year's Eve.

The twilight of the year again has fallen,
Its darkening shades enveil the quiet land,

While o'er the hills of time a rosy dawn
Waits but the one consenting glance of God

To blazon forth and wake anew the world.

I turn me round and scan the path I've come;

'Twas pleasant there, and there 'twas toilsome, too.

Rough, smooth, wide, straight, in places, yet throughout

A Guiding Presence cheered the onward way.

When Joy enclosed my willing hand in hers,

Then was my gladness sweeter for His smile;

And when the hand of Grief oppressed my brow,

His gentle whisper soothed the aching throb.

Of times I wandered from the beaten track

To gather dainty flowerets by the way,
Or chase the golden-winged butterflies
That crossed my pathway in the summer noon;

But ever as I strayed that Guiding Hand
Back drew me to the road I ought to tread.

Some ill I've done, I know; perchance some good;

But much, I fear, the ill outweighs the good.

Yet still I've tried, though feebly, it may be,

To think of others, and not all of self;
And so I pray Him to forgive the ill,
And bless the good, and blessing it, bless me.

Now can I face the dawn with fearless eyes,

Whatever it brings to me of joy or pain

Cannot avail to quench my glowing hope;

For that same Hand that led will lead me still;

That same sweet Voice will cheer and comfort give.

Break forth in splendor o'er the ancient hills,

O glorious dawning of the glad New Year!

Flood all the world with Hope's rich light again;

Wake Truth, and Love, and Faith to warmer zeal,

And scatter Darkness to the winds of Heaven.

—Donald A. Fraser.

Probation.

By Herman J. Stich.

His Christian name was Timothy—Tim for short. He was the leader of the worst juvenile gang that infested his particular section of the water front. Though just entering his teens, in fearless pugnacity, in boyish personality, and in disdain and distrust of the "bulls," he had no peer.

His laws were inexorable and punishment for the offender was quick and inevitable. The unpardonable infraction of his code was to "peach." Whoever violated this mutuality would find his life made daily more miserable through general assault and molestation until he either moved far away or wound up in the hospital.

With a naturally rugged constitution developed by running the streets all day long, he was chock-full of vitality and could fight like a bulldog. His fleetness of foot, too, had stood him in good stead in eluding many a storekeeper or policeman, tantalized into hysterical fury. He could throw a stone further, swifter and straighter than any "bloke" in the vicinity.

And one unlucky day he was caught and brought down to the Children's Court.

His air was defiant and laconic. He denied participation in the robbery on the part of himself or his followers. The judge was urging him on.

"I want to tell you, Tim, that there is one kind of a boy that I can never do anything for, and that is a liar. I must have the truth before I can even begin to think of doing anything. I won't make any bargain with you. I won't say, 'If you tell me the truth I will let you go,' or anything like that. But I can assure you that if you tell me the truth—the whole truth—you will not be the worse off for it."

The boy looked sullen and distrustful.

"You see, Tim, to give you a chance at all I would have to put you on probation. Probation is given to boys who are sorry for what they have done and who want to turn over a new leaf. But if you say you haven't done anything, you have nothing to be sorry for. If you say that you didn't commit this robbery and I find that you did, I must send you away for several years. Even if you tell me the truth, I may have to send you away, but if I am convinced that you are lying you will have to go away. Tell me the truth, Tim. I won't hurt you."

The judge looked at him kindly. His voice was pleasing and sympathetic. Tim did not know it, but he was beginning to like this man. He talked to him so differently from what he was used to. He actually made Tim feel that he—Tim—was forcing the judge to do something unpleasant by sending him away. Tim looked up into his face.

"This is your court, you know," he heard him say. "I am here to do you good, to help you to become a better man, to make you a credit to your parents and to the community. See how you are disgracing your poor father and mother and breaking their hearts. You won't have them with you very long, you know. They are working day and night for you and hoping you will be a great man some day."

Tim swallowed hard and tightened his jaws to keep back tears to which he was a complete stranger.

"Won't you tell me the truth, Tim?" the judge asked.

The boy's demeanor changed.

"Yes, judge," he said.

In a few minutes the story came out; how they had wanted to get "hunk" on a certain storekeeper; how the gang had waited for the holiday when the shop would be closed up and everybody gone; how they had broken in through the back yard; how they had gotten the money in the cash register and celebrated.

"And who was with you, Tim?" the judge asked.

The old defiant look returned and he remained quiet.

"I only want to know who they are so that I can bring them here, Tim, and make better boys of them. We don't punish boys in this court. We try to correct their faults and reform them, Tim. We have to have your friends. You want them to be made better, don't you, Tim?"

Tim looked rather doubtful. He thought of the word "sissy." But somehow this seemed different.

"We want the whole story and the whole truth, Tim, for the good of you and your friends," he heard the judge continue. Slowly he melted. A few more questions elicited the names and addresses of the rest of the gang.

"Well, Tim, I won't decide what I will do until next week, when I have had a full investigation made. Come back a week from today."

"You mean—" Tim stopped short. He looked rather incredulous. He had always thought of the court as a place from which no one ever came out. But perhaps he had not heard aright. He looked up.

"You mean I can go home now," he quivered fearfully.

The judge smiled.

"Yes, Tim," he answered. "I'm going to trust you right now, you see. Come back a week from today."

During the week Tim was a great aid to the probation officer who was assigned to investigate conditions in that district. He showed him all their haunts, hiding places, tricks and schemes for evading the law and its representatives, and he succeeded in getting his friends and their friends to declare a truce with the neighboring blocks with whom they waged perpetual war with bricks, ash-can covers, bottles and other equally effective weapons. On the appointed day Tim appeared again before the judge.

The judge was reading the report of the investigation to himself, and from the expression on his face it was evident that it could easily have been more favorable. It was the old story of truancy, vagrancy and crime. It was a long report and he read slowly. After what seemed eons of time the judge looked up and said in a serious tone: "Tim, you have about the worst record I have examined in years. Why, you have hardly been to school half a dozen times this term, and here we are at the end of it. Don't you realize what this means, Tim? The city is spending over forty millions of dollars a year to educate its boys and girls. You know you never can make up a minute that you lose from school. That other fellow who attends regularly and studies, and is getting ahead of you, you call him a mamma's boy and a sissy; but don't you know that when you both get big, and go to look for a job—why, you won't have a look-in along-side of him. He will get along fine and work, while you—you won't be fit for anything because you haven't had any education."

Tim was beginning to understand. "And then you play craps. That's bad, Tim. It is not so terrible in itself. It is what it leads to. You get into bad company and you are liable to be arrested again and again, and finally sent away. You are lucky to have escaped so far. Crap-shooting leads to stealing and robberies, and worse. I had a boy before me the other day who lost his whole week's salary shooting craps. He was afraid to go home without his pay, so he went ahead and stole to get the money."

Tim understood perfectly. "And then here is a long record of

thefts and burglaries in your neighborhood that the people blame you for. If you were a little older I would not be talking to you like this. We would use other words. You would be a criminal. You would have committed a crime, and you would be sent to a jail or prison. What do you think I ought to do with you, Tim?"

The boy hesitated for a few moments.

"Give me another chance, judge?" he cried suddenly.

"I don't think you deserve it, Tim, but what will you do if I give you a chance?" the judge asked.

"I'll be good, judge; see if I don't," Tim replied.

The judge looked at him impassively but kindly. Suddenly he leaned toward him and said, earnestly:

"I'll tell you what, Tim. I'll give you a chance on probation. Do you know what probation means? Probation is giving you a chance to show to me that you can make good of your own free will. If I put you in a reformatory, or some other place where you will be locked in, you would have to be good, because they would make you behave. But I would a thousand times rather have a boy make good on probation. It is the testing, the trying out, the proving that you can become a man of your own strength. I think you can do it, Tim. You are all right down at bottom, but you haven't thought enough about these things and the future. I will give you a chance and I want you to turn over a new leaf, and to get as many of your friends to do it as you can. Probation!"

"God bless you, judge!" came fervently from the lips of Tim's parents, as they moved toward the door.

"Thank you," said Tim, as he turned to go.

The judge reached over to take up the next case.

"Show your thanks, Tim, by making good," he said, and he smiled.—The Living Church.

For the Southern Churchman. Retrospection.

Rebecca C. Powell.

My life is over! Lo, I stand
Upon the smooth, untrodden strand,
Which marks the shore of that vast sea
By mortals called Eternity.

My life is over! Hopes and fears
Have come and gone with vanished years.
Those hours of joy, those years of pain,
Henceforth can ne'er return again.

Time hath flowed on, a steady stream;
Darkened by shadows, lit by gleam
Of golden sunshine, till its waves
Now softly beat upon Love's graves.
For they are gone, who, side by side,
Once watched with me the rising tide;
When Pleasure's bark, with banners gay,
Bore youth along its joyous way.

The voyage was short! Stern Duty's call,
Sooner or later, came to all:
Singe, in God's world, work must be done,
Life's battle fought, Life's victory won;
And now 'tis o'er. Life's setting sun
Nears the horizon. It is run,
The race appointed, and the prize
Within the Master's keeping lies

But this I know, His loving hand
Hath guided me o'er sea and land.
It leads me still; His will is best:
Bright is the vision of His rest:
In Him I am, and shall be, blest.

The bearer of good news always has
a sweet voice.

For the Young Folks

NANCY BYRD TURNER, Contributing Editor

A New Year's Meditation.

As the winged arrow flies
Speedily, the mark to find;
As the lightning from the skies
Darts, and leaves no trace behind;
Swiftly thus our fleeting days
Bear us down life's rapid stream:
Upward, Lord, our spirits raise;
All below is but a dream.

Thanks for mercies past receive,
Pardon for our sins renew;
Teach us henceforth how to live
With eternity in view.
Bless Thy Word to young and old,
Fill us with a Saviour's love;
And when life's short tale is told,
May we dwell with Thee above.
—John Newton.

The Tiddle-ly Twins.

Juliana had spent a delightful week at Aunt Mary's in the country. There were wide sweet fields of purple alfalfa, with bees and butterflies for company, and a brand-new family of kittens at the barn, so the week seemed all too brief to the little city girl.

However, when her father drove out for her and told her he had come to take her home "to see her new twin brothers," Juliana was greatly excited.

Aunt Mary thought it quite the most wonderful thing that ever happened, and reminded Juliana as she tucked in her forgotten toothbrush, "Did you decide which of the kittens you wanted? Take the small covered basket and choose for yourself while I visit with your father a few minutes."

A few hours later Juliana was at home, and up the steps she flew, straight through the hall and upstairs to her mother's room.

"Sh! called the white linen nurse from the hallway. "Your mother is napping, but you may come with me and see the babies."

Lugging her precious basket, Juliana tiptoed shyly after the nurse and looked with wonder upon the wee, blinking mites in the big white basket.

"Oh, they're awfully little and sort of wrinkled, aren't they?" she whispered. "May I touch them?"

The nurse nodded smilingly as Big Sister touched a wee cheek as softly as rose petals fall.

"Oh, one of them opened his eyes! And the other's holding my finger in his teensy hand. I do believe they knew me!" confided Juliana happily. "They feel as soft as—what I brought 'em."

She listened a breathless instant, then with a little cry of joy flitted away to her mother who was calling, "Juliana!" so eagerly.

"What is in the basket, dear?" inquired her mother after she and little daughter had enjoyed a good kiss-and-huggy time. With sparkling eyes Juliana opened the basket and mother and nurse laughed merrily as two small gray heads popped out at once.

"Twin kittens!" exclaimed Juliana's mother.

"Aunt Mary gave me my choice, and I left her half of 'em," replied Juliana, "but my brothers are not much bigger than the kittens. I see where I'll have to amuse all four of them until they can play with each other."

"What a busy girl you'll be!" laugh-

ed her father from the doorway. "Have you thought of a name for your brothers?"

Juliana was serious a minute, then she clapped her hands laughingly and sang her favorite kindergarten song:

"Tiddle-ly winks and Tiddle-ly wee
Are two little fishes that live in the sea;

They look just alike, so every one thinks

That Tiddle-ly wee is Tiddle-ly winks."

Juliana's family applauded delightedly, then her father stopped laughing to say, "But it would hardly do to give two such fine boys fish-names, now would it? They heard you and object. One of them is crying!"

"I was only joking," giggled Juliana. Then with a gray kitten under each arm she added, "We'll call the kittens Tiddle-ly winks and Tiddle-ly wee, and all of us think a long time over the babies' names."

"I think that is wise," agreed her mother. "Now, suppose you take the Tiddle-ly twins down to the kitchen, and ask Ellen to introduce them to a nice pan of milk."—Daisy D. Stephenson, in Sunday-school Times.

Our Gifts to God—Hearts.

For several weeks every Christian person in the world has been thinking of gifts, in one way or another. For it has been Christmas-time, that dear season which we keep in remembrance of that greatest of all gifts of God to man, our Lord Jesus Christ.

You know that is why we give gifts at Christmas-time—to remind us of God's great Gift.

I am sure we have all had a beautiful Christmas-time; and I am sure we have each one received at least some very small gift from some one. The gifts made us happy and light-hearted, didn't they? We loved to receive them, didn't we?

Then we all gave some gift or other to some one. And I know that the giving made us even happier than receiving gifts from others, didn't it? If we give because we love, it always makes us happy.

But did any of us remember to give God a gift this happy Christmas-time? Perhaps we did remember to give Him our dear love and our worship and our praise. I hope so.

Of course I have been speaking only of Christmas-time. But we must not think that we must give our hearts to God only at Christmas-time, and then forget about Him the rest of the year. God wants the gift of our hearts every day and every hour.

God knows what is best for us, and He is always watching over and loving us; He knows that if we give our hearts and souls into His keeping, they will be kept sweet and clean and pure and very safe.

You see it pays to give this greatest gift that we have to God. It brings a great peace into our lives, and makes us happy and strong and unafraid so long as we live.

We are told in the Bible that many hundreds of years before Christ came to live upon this earth there was a man named Caleb. Caleb lived in the

time of Moses; and Moses sent him to find out all about a part of the country called Hebron.

This was not easy to do; but Caleb loved God, and did his duty every day the very best he could, no matter what other people did, or whether they were good or bad.

Moses told him that he had done so well and been so faithful to God that he should be given the land of Hebron for him and his children forever. After many years Caleb came to the great and good man Joshua, and told him of the promise which Moses had made him.

So Joshua gave him the land of Hebron, to be for him and his children forever, because he had been a loyal servant of God.

We must not love God with the idea that we are going to be paid in earthly goods, for that would be wrong indeed; but we must remember that if we do truly and honestly love Him with all our hearts, and serve Him, He will repay us by giving us His love always.—Shepherd's Arms.

How a Bird Helped Santa Claus.

The North Wind blew his trumpet shrill,
The Snowflakes danced with glee;
The Ice King donned his jeweled cap—
"We'll be in time!" cried he.
Then through the air they hurried fast—
These friends so blithe and gay—
And waited for old Santa Claus
To jump into his sleigh.

The North Wind tweaked old Santa's nose;

The Ice King chilled his feet;
The merry Snowflakes ran a race
Beside the reindeer fleet.
And when at length the ride was o'er,
Old Santa stopped his sleigh:
"My friends," quoth he, "it takes us all
To make a Christmas Day."

Just then a little chickadee
Perched on the reindeer's head,
And he sang his blithesome song
Old Santa, musing, said:
"One thing I had almost forgot—
Some birds like Christmas, too."
He pulled his furs up round his ears
And mused: "What shall I do?"

Then of a sudden he looked wise,
And fumbled 'round his sleigh,
And grinned and said: "I thought I had
Some bird-seed stowed away."
The chickadee threw back his head
And sang: "Chick—chickadee!
There'd been no Christmas for the birds
Had it not been for me."
—Helen M. Richardson, in *Our Dumb Animals*.

For the Southern Churchman.

Uncle Ned's Mule.

(A True Story.)

Mary M. Van Doren, Aged 9.

As I was walking home from school the other day I came near being in an accident. I was walking real slow, studying my singing lesson, when all of a sudden I heard such a noise right behind me in the street I jumped most out of my skin! I turned around quick! and there was Uncle Ned—(he used to work for my father). He was driving his mule to a cart and the mule had slipped on his foot and fallen head over heels! I ran back and asked Uncle Ned if I could help him. He said yes'm, but just then a colored man came along and started to beat the mule, and Uncle Ned said, "Don't you whup my pore ole mule"; and the

other man said, "What, don't you want him to git up?" Uncle Ned said, "Yes, but we can manage."

So I got behind the mule and pushed, and pushed so hard! and Uncle Ned got him in front by the head and he pulled and pulled so hard that the mule got up quick—so quick that Uncle Ned sat down himself bump! right on the hard road, and said, "Lordy!"

Then he got up real slow and thanked me very kindly for my 'sistance, and I ran on as fast as I could so as not to laugh at the way he sat down so hard on the stones. Tell you what! that was a dangerous accident for Uncle Ned and the mule, too.

Catching.

"Mother, do you think I could go and play with Edna tomorrow?" asked Lois, just before she went to bed.

One of her mother's old friends had just moved into the neighborhood. She had a little girl, and Lois had been promised that she could go and get acquainted just as soon as they were settled.

Instead of answering at once, mother looked at father and said, "Do you think it is catching?"

"I can't tell," said father, with a little wrinkle in his eye. "It may be. But you might let her go, anyway."

"Very well," said mother. "You may go tomorrow, Lois."

"Mother, has Edna the measles?"

"Oh, no, dear; nothing as bad as measles. Now, hurry to bed. It is five minutes past time."

Lois went to bed, wondering what Edna had that might be catching. If it had been as bad as measles, Lois would have given up the visit, for she had had measles that spring, and mother said she was fretful and whiny yet because of them.

The next afternoon she went to Edna's house and knocked on the door.

"Why," said Edna's mother, "here is Lois come to visit us. Edna, my dear, come get acquainted with Lois."

A little girl came flying into the room. She didn't look the least bit sick. If you can imagine the very nicest smile you know turned into a little girl, that would be Edna. There were smiles in her eyes and in her cheeks and in her voice, and by the way she skipped and pranced I think they were even in her feet. She took Lois out to the garden to see her play-house.

"Oh, I'm so glad you've come," she said. "Now we can play school."

"I don't like to play school," said Lois, with some of the fretfulness coming into her voice. "I'd rather play house."

"I like to play house, too," said Edna. "Of course we'll play what you'd rather, because you're company. Would you rather be the mother?"

"I'd rather you'd choose what you want to be," murmured Lois, the fretfulness quite gone, "and afterward let's play school, too. I think I'd like that."

So they played both games, and Lois hadn't a chance to whine. Edna said she was company and should have her own way, and Edna was so pleased with everything, and laughed so often, that Lois had to laugh, too.

Lois went home that night skipping and singing. Mother and father were on the porch.

"It was catching, after all," said father.

"Yes," said mother, "I see it was."

When Lois went to bed she examined herself carefully to see if there were any red spots on her arms or chest. There were not. She didn't have head-

ache or sore throat. What could she have caught?

Edna came to visit Lois in a few days. Lois was very polite and asked Edna each time what she would rather do.

At length Edna said: "You choose this time. It's more fun sometimes to do what other people like."

So they played singing school, and Edna taught Lois some new songs.

"You think of the nicest things," said Edna. "You're just lovely for a best friend."

When Edna had gone home Lois said to her mother: "Edna thinks almost everything is lovely. I thought it was too hot; and she liked our house and orchard and my playthings, and the dog, and my mother and father and me."

"What good times she must have!" said mother. "I suppose she hardly ever finds anything to complain about."

"She doesn't," said Lois, "and she does have lots of fun. I'll look for the nice things, too. I'd like to have as much fun as Edna."

"I see it is very, very catching," laughed mother; but she wouldn't tell Lois what was catching.

The next time Lois went to visit Edna she carried five cents in her apron pocket.

"O Edna! Let's go down to the little store and get some ice cream."

"I don't believe I want any," said Edna.

"Won't your mother give you five cents?" asked Lois.

"Oh, yes; I have five cents, and lots more of my very own, but I'm going to do something nice with it."

"What is nicer than ice cream?" asked Lois.

"I will tell you," said Edna, "and you will see that it is more fun. The woman who washes for my mother brought her little girl with her once. The little girl is a cripple, and her mother had to bring her in a wheelchair. I showed her some of my birthday books, and what do you think—she never had a birthday present! The mother earns only enough to buy food and clothes. So I'm saving my money, and I'm going to have a real birthday for her. She shall have a cake with candles and flowers, and a book full of lovely stories. Her birthday is next month, and won't it be fun to see how glad she is when she gets her first present?"

"Yes," said Lois, slowly. "Can I go, too, and see her get it?"

"Why, of course. That will be lovely. It will be a regular party, won't it?"

"I guess I won't get any ice cream to-day. I will save my money, too, and I'll buy her a present."

"Oh, what fun that will be!" cried Edna.

Most of the afternoon the two girls talked about what they would do at the party.

Lois came home skipping and singing again.

"Mother!" she cried. "I'm not going to buy any ice cream or candy for a long time."

"Why should that make you happy?" asked mother.

"Because I'm going to help give a birthday party to a girl that never had a thing for her birthday before. We are going to have such fun!"

"I see you have caught it," said her mother. "You have a well-developed case."

"Mother, what have I caught?" begged Lois.

Then mother took Lois on her lap. "My dear, you have caught two of

the best things a little person, or a big one, either, can catch; they are a merry spirit and a kind heart. Our little girl was getting fretful and cross. We knew that Edna was happy and sunshiny, so we hoped her merry spirit was catching. Father and I felt very sad when we saw our daughter growing selfish and caring for herself first. Edna was kind-hearted and thought of other people first. We hoped it was catching. And both of those good things were. Our little girl is growing more cheerful and kind each day. Aren't you glad you caught something?"

Lois was very glad, and she thought over it all the evening. She meant to catch more cheerfulness and kindness. Then she thought of something new.

"Mother," she said at bedtime, "perhaps some one may catch some nice things of me sometimes."

"I think they will," said mother. "I have noticed that smiles and kindness are even more catching than the measles."—Christian Standard.

The Visit.

It seemed so very strange last night,
Away from home, you know,
When grandma took away the light,
So when she turned to go
I said, "Please leave the door ajar
A little inch or two,
And then it will not be so far
From where I am to you!"

The bed seemed big enough for ten;
It is not like my own.
I thought of dad and mother—then
I felt so much alone.
I guess I should have cried some more,
But Billy Fluff, you see,
Came creeping through the open door,
And climbed up here with me.

And that was all I knew until
The sun shone in my face;
And Billy Fluff is sleeping still
Right in the self-same place.
But oh, it's different, now the sun
Has brought another day.
I'm sure the visit will be fun;
I'm sure I want to stay!

—Exchange.

The Broken Window-Pane.

It was soon after Christmas when Jack broke the window-pane. He was playing with his fine new ball that Santa Claus had brought him, and he had just said to himself, as he tossed it up, "This time it will go as high as the housetop," when, crash; the ball went right into the little window and the glass came shivering down.

The little window was in Jack's own room. He could lie in bed at night and see the twinkling stars and the shining moon through its bright panes, and every morning the sunbeams came streaming in to fill the room with golden light. There were four panes of glass, each one as clear as crystal, and not one had ever been broken before that Jack could remember.

The north wind that had been singing all day in the treetops hurried into the house through the broken glass. It rattled the window and slammed the door and made such a stir in the little boy's room that his mother went in to see what was the matter.

"Dear me, dear me!" she said, when she saw the broken window-pane. And she made haste to sweep up the broken bits of glass and to fasten a blanket across the window.

"It would never do to have the north wind in the house on a day like this,"

she said, as she closed the door and went back to her work. She was still talking about it when Jack came in from the yard.

"Of all the days in the year for such a thing to have happened!" she said to the maid. "But I have fastened a blanket across the window, and that will keep the wind out till we can get a new glass."

She did not ask Jack any questions, and he did not say a word. He sat down behind the stove and listened to the north wind singing outside, "Oooooooo!"

"Who broke the little window, who? I know, and so do you."

That is what it seemed to say. He did not like to hear it, so by and by he got up and went out to the barn where the hired man was mending the harness. The hired man was singing, too:

"Yankee Doodle went to town
Upon a little pony,

He stuck a feather in his cap
And called it Macaroni."

"Did I ever tell you about the panther that I saw when I was about your size?" he said when he saw Jack.

The hired man knew the nicest stories. They were always about bears or squirrels or panthers, but this day Jack did not care to listen.

"Did you ever break a window?" he asked as soon as the story was ended.

"I don't know that I ever did," said the hired man; "did you?" But somebody called Jack, and he went out without answering.

The little boy who lived next door was calling. "If you will come over here I will show you my soldiers," he said. "I got them for Christmas, and they are made of wood. Go ask your mother if you may come."

But Jack did not feel like visiting. He went into the house again and up the stairs to his own room. The blanket was across the window just as his mother had said, and the room was so dark! It did not look like the same room that he had left only a little while before, even though his sled and his top and his new Christmas bank were there just where he had put them when he ran out to play with his ball. The ball was there, too, lying under the bed where it had rolled when it came through the window; but Jack did not look for it. There was a lump in his throat and an ache in his heart, and he lay down on the bed and hid his face in the pillow.

He lay there so long that he fell asleep; and when he waked up his mother was in the room. It was growing late, and she had a lighted candle in her hand that made the whole room bright.

"What was my little boy doing up here in the dark by himself?" she asked.

"O mother, mother," cried Jack, "it was I who broke the window-pane. I!"

But before he could say another word his mother's arms were around him. She sat down on the bed, and he sat close beside her and told her all about it. The lump had gone from his throat and the ache from his heart; and, when the north wind rushed round the house singing its song, "Oooooooo," it did not seem to say a word about the broken glass.

The very next morning Jack went to town and bought a window-pane as clear and as bright as the one he had broken. He paid for it, too, with some of the money from his Christmas bank; and when he went home the hired man helped him to put it in the little window. The blanket was folded up and

put away then, for the wind could not get in. Only the sunbeams could come through the little window, and they streamed in to fill the room with golden light.—Maud Lindsay, in Kindergarten Review.

At the Sand Bank.

Lonely indeed was Thaddeus Quackenbush. Moreover, he was feeling unhappy because Ted Burns and Joe Rice, the two boys who lived nearest him, had laughed at his name and had called it "funny." It made him still more lonely and unhappy to see what Ted and Joe were doing. He was standing behind a pine tree watching them make their sand-cave house, and all the while he was thinking how lucky they were to have such short little names as Joe and Ted.

That very week Thaddeus and the rest of the Quackenbush family had moved to their new home in Thornton, and it did not seem to be easy to make friends. The first day, when Thaddeus tried to play with Ted and Joe, this is what they had said:

"You're smaller than we are, and you've got a funny name, Thaddeus Quackenquack, so we can't play with you."

"It isn't Quackenquack!" cried Thaddeus; but Ted and Joe had run away, and now they were making a house in the sands bank and having a great deal of fun. From his hiding place behind the tree Thaddeus could see them digging a square hole straight into the bank five feet below the top, and could hear their shouts of laughter as they threw shovelfuls of sand behind them. How he envied those two short-named boys!

The sand-cave house was nearly done now. Ted and Joe could almost stand up in it, and from the opening in front to the back it was so long that when the two diggers lay down to rest inside only their legs as far as their knees showed outside.

Thaddeus was feeling so sad that he stopped peeping round the edge of the tree and rested his head against the rough pine bark. Tears glistened on his dark eyelashes when he looked toward the sand house again.

Ted and Joe were lying on their stomachs, digging with sharp sticks, and Thaddeus could tell from the way they kicked their legs that they were having a good time.

Suddenly there was a peculiar sound, and the boy behind the tree jumped. The roof of the sand house had caved in and buried Ted and Joe! He could see their four legs sticking out and kicking, kicking, kicking as hard as they could kick. It was as if those legs said, "Help, help, help, before we smother!"

Thaddeus ran from behind his tree like a deer and, seizing one pair of legs, began to pull with all his might; but he could not budge them. Then he picked up a shovel and threw the sand back shovelful after shovelful behind him for half a minute. Again he seized that pair of legs, and this time he pulled out a gasping, frightened boy. It was Ted.

Without waiting for Ted to help him, Thaddeus took hold of Joe's legs, which were now moving very feebly as if their owner had given up hope. He pulled and pulled, and at last out of the sand came Joe, taking quick breaths of air like a fish on the bank of a stream.

The two diggers sat near the ruins of their house. Sand was in their hair and down their necks; sand was in their ears and in their mouths; it covered them from head to toe; but as

FINANCIAL

SAVE - -

To buy WAR SAVINGS STAMPS;
To buy LIBERTY BONDS;
To contribute to the RED CROSS, Y. M. C. A., KNIGHTS OF COLUMBUS, Y. M. H. A., and other war relief organizations;
To provide for unavoidable delays in allotments if you expect to be in the army.
To provide for increased cost of living and all contingencies; and
BECAUSE IT IS THE DUTY OF EVERY MAN, WOMAN AND CHILD

National State and City Bank

1111 EAST MAIN STREET, RICHMOND, VA.

WM. H. PALMER, President
JULIEN H. HILL, Vice-President and Cashier
J. W. SINTON, Vice-President
R. E. CUNNINGHAM, Assistant Cashier
WM. S. RYLAND, Assistant Cashier
JESSE F. WOOD, Manager Savings Department
CORRESPONDENCE CORDIALLY INVITED

soon as they got their breath they grinned at Thaddeus.

"You're not very big, but you can pull like everything," said Ted.

"We won't call you Quackenquack and more," said Joe. "We'll call you Thad."

"We'll build another house in a safer place, where it won't cave in!" cried Ted. "Come on, Thad; you help us!"

"I'll run and get my shovel," said Thad; and he dashed away with a feeling of great happiness, for all in a moment he had gained two good friends and a nickname.—Exchange.

Queer Arithmetic.

I've found a queer arithmetic.

When mother brings a treat,

If I divide my part with Bob

It tastes ten times as sweet.

And once when Brother Bob was ill

They gave me ice cream twice;

Though I had all and he had none,

It wasn't half as nice.

—Alice M. Watts, in Exchange.

The Tree That Hung Up Its Stocking.

It was the day before Christmas, and everybody was as busy as busy could be. That is, everybody but Rosemary, who stood forlornly by the window. She could hear the clatter of things in the kitchen where they were getting supper, and she knew that in the parlor they were trimming the Christmas tree. She wanted to be down there helping, even if there were some surprises that little girls were not supposed to see just yet.

By and by the door opened, and Uncle Rob came in.

"Hello, Rosemary," he said, and then he began to read his paper.

Rosemary was more lonely than ever after that, and presently a queer little noise made Uncle Rob look up.

"Why, what's the matter, Rosemary?" he asked, for big tears were rolling down the little girl's cheeks.

Soon Uncle Rob had her up in his arms trying to comfort her, and in a few minutes she was chattering happily. But before long she began looking wistfully toward the door again, and wondering what they were doing downstairs, so Uncle Rob had to try to find something new to talk about.

"I see that the big tree out here by the window has hung up its stocking," he said.

"That isn't a stocking," said Rosemary. "That's the oriole's nest, and they don't want it any more 'cause they've gone down south where it's all warm."

"If we were fairies we might play it was a stocking," suggested Uncle Rob.

The next minute he wished he hadn't spoken of that, for Rosemary clapped her hands and said, "Oh, let's do it! You can get right out on the porch; father often does it in the summer. I'll find some nice presents"; and she jumped down and began looking for gifts for the tree.

Uncle Rob wished that somebody would come to make her forget it, or that the supper bell would ring, but nothing happened. Soon the big "fairy" was climbing out on the roof and filling the tree's stocking with candy and nuts that Rosemary gave to him. Then he climbed back and shut the window, and all the time two small bright eyes were watching him from the other side of the tree, where a squirrel sat huddled up trying to keep warm.

So after Uncle Rob had climbed back into the house the squirrel crept slowly, slowly over to the "stocking," ready to whisk back if he saw anybody. A few minutes later Rosemary looked out of the window and then gave a little scream of delight. Reaching down into the stocking with his cunning forefeet was the squirrel, who soon brought up a fine nut, and then sat on the limb and ate it.

After that he had no more chance to be hungry, for Rosemary gave him so many nuts every day that he had to get some of his friends to come and help eat them. Before spring came he was so tame that he would eat out of Rosemary's hands.

So she and the squirrel were glad the tree had had a Christmas stocking.—Louise M. Ogilvie in The Mayflower.

The voice of the heart is a loud cry in the ear of God.—W. H. Van Doren.

Do You Want \$20 Extra Money Next Month

You can earn it by putting in your extra hours representing The SOUTHERN CHURCHMAN.

An average of one subscription a day for a few weeks will bring you this \$20 or more. Can you use it?

Send us your name and address to-day and let us make you our liberal cash offer. Address.

The Southern Churchman Co.,
Richmond, Va.

Jno. L. Williams & Sons

BANKERS and BROKERS

Eighth and Main. (P. O. Box 508)

RICHMOND, VIRGINIA.

Transact a general Banking and Brokerage Business. Deal in Southern Investment Securities. Negotiable Railroad and Municipal Bonds.

The First National Bank

OF

Richmond, Virginia

DESIRE

YOUR ACCOUNT.

CAPITAL & SURPLUS

\$3,000,000.00

3%

INTEREST IN SAVINGS DEPARTMENT.

With the Coming of Peace and Victory

many of us feel that we are at liberty to celebrate the holiday season by "spending up to the limit."

We urge you to set aside a portion of your Christmas money and dividends to open a Victory Savings account, which will serve to remind you with each deposit you make with us in future that you have also won a victory over habits of waste and extravagance.

AMERICAN
NATIONAL BANK
RICHMOND, VA.

Southern Churchman

SOUTHERN CHURCHMAN COMPANY

Publishers

815 East Grace Street, Richmond, Virginia

LEWIS G. WILLIAMS, President.

E. B. ADDISON, Vice-President.

REV. E. L. GOODWIN, D. D., Editor.

REV. J. A. D. GIBSON, Managing Editor.

Entered at the Postoffice in Richmond, Va., as second-class mail matter.

SUBSCRIPTION PRICE—After January 1, 1919, \$6.00 per year in advance. To the Clergy \$2.00. Six months \$1.00. Trial subscription 3 months 50 cents, 10 cents a copy. Foreign postage 50 cents additional. Dead numbers not over 3 months old 10 cents each, over 3 months old 25 cents each.

For the convenience of subscribers, subscriptions are continued at expiration unless otherwise ordered. Notice of removal, discontinuance, or change of address should be sent two weeks before the date they are to go into effect.

RECEIPT OF PAYMENT is shown in about two weeks by change of date on address label. If date is not properly extended after each payment notify us promptly. No receipt for payment will be sent.

Notice post office address. The exact post office address to which we are directing the paper at the time of writing **MUST ALWAYS BE GIVEN.** Our mailing list is arranged by post offices and not alphabetically.

Make all checks and money orders payable to the Southern Churchman and not to an individual.

ADVERTISEMENTS—Rates quoted on request. For Classified see head of that department.

Representations wanted in each Parish, liberal commissions.

News concerning the church at large always welcome.

For the Southern Churchman.

Christmas Poem.

By Anne R. Wayland, Age Eleven Years.

Happy Christmas! Merry Christmas!
Time of joy and time of cheer,
Bells are ringing, people singing
"Peace has come to us this year!"

Let every Christmas joy-bell chime,
In voices sweet, glad and sublime,
The words of love and Christian cheer,
"May peace come to your heart this year!"

A True Scott.

When one of the first railways was laid in North Britain, there lived at Whinnynknowe a staunch old covenant, named Reid, who was subjected to a loss that called for compensation from the railway company. William Reid, there is no reason to doubt, gave careful consideration to the question of injury, and when the railway official waited upon him he had decided the exact amount of damage that he had suffered.

The official told the farmer that the company had agreed to allow him the sum of one hundred pounds in recompense.

"A hundred pounds!" exclaimed the old covenant. "I winna touch it; I have considered the matter and I have made up my mind as to what I should get. I winna tak' a hunder."

"I would strongly advise you to accept," replied the official. "You are not likely to get more. I think the directors have been generous."

"Too much so! Too much so!" was the startling reply. "I winna tak' the hunder; I'll hae forty pounds and not a penny more."

"Oh, is that the trouble?" was the laughing response. "Well, here is the order for one hundred pounds, which you will receive when you call at the office at Perth."

William Reid accepted the order, and a week later presented it at the company's office. A clerk asked him to sign a receipt, and this the farmer did for forty pounds.

"You are to receive one hundred pounds, not forty," said the clerk, counting out the money.

The old farmer was angry. "I told your man," he cried, "that I would tak' forty and not a penny more; and I will

Classified Advertising and Notices

All notices and advertisements, occupying positions wanted, will be inserted in this department at a rate of 30 cents per agate line, each insertion. Special rates to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents. Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

PIPE ORGAN

At the purchase of an organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Kentucky, who manufacture the highest grade at reasonable prices.

Marriages and Deaths

Marriage notices, not exceeding 40 words, \$1.00; Death notices, not exceeding 40 words, inserted free. Over 40 words at the obituary rate. Obituaries and resolutions, 20 cents per line. Six words to the average line.

Copy for this department must be received not later than Tuesday of the week in which it is intended to be published.

Southall: Entered into life eternal December 9, 1918, at her home in Norfolk, Va., HARRIET BELLE SOUTHALL, daughter of the late Harriet Shelton and Dr. William D. Southall, of Smithfield, Va. Born October 22, 1858.

The strife is o'er, the battle done,
The victory of life is won;
The song of triumph has begun,
Alleluia!

Powell: Died in New Orleans, at the home of her daughter, Mrs. J. C. Le Bourgeois, on November 19, 1918, JANE POWELL, of Leesburg, Va., widow of Louis H. Powell and daughter of the late Governor Young, of New York.

DAVID HUNGERFORD GRIFFITH.

On Sunday, December 8, DAVID HUNGERFORD GRIFFITH passed into the Rest of the Paradise of God from his residence, "Twiford," in Westmoreland County, aged sixty-two years.

Mr. Griffith was a loyal and devoted Churchman, an almost life-long member of St. Peter's Church, Oak Grove, and for many years Treasurer of the parish.

As a citizen, Mr. Griffith was very highly esteemed wherever he was known, and especially in Westmoreland County; and gave generously of his time and business ability in the service of the county.

His going from us is a loss well-nigh irreparable; but the remembrance of him, his genial disposition, his integrity of character, his many benevolences unostentatiously bestowed, his uniform kindness to all who came in contact with him, the hospitality of his home, will long live in our hearts and in the hearts of the people of Westmoreland County.

ACKNOWLEDGMENTS.

ARMENIAN AND SYRIAN RELIEF.

Mrs. Tucker Watkins.....\$ 9.10
A. B.....20.00
\$29.00

not hae it. I want nae man's siller that I've nae richt to!"

And William Reid, after twice counting his forty pounds, pushed the remainder back across the counter and walked out of the office.

God's Sunshine.

Never—once—since the world began
Has the sun ever once stopped shining,

His face very often we could not see,
And we grumbled at his inconstancy;
But the clouds were really to blame—
not he,
For, behind them, he was shining.

And so—behind life's darkest clouds
God's love is always shining.

We veil it at times with our faithless fears,
And darken our sight with our foolish tears,
But in time the atmosphere always clears,
For His love is always shining.

—John Oxenham.

HELP WANTED

WANTED—BY SOUTHERN FAMILY, living in Reading, Pa., someone to be mother's helper and companion. Address H., care this office.

THE BOARD OF MISSIONS.

Correspondence is invited from those who wish to know

What it does.
What its work signifies.
Why the work can be helped most effectively through the Board.

Address

The Right Reverend A. S. Lloyd, D. D., President of the Board of Missions, 331 Fourth Avenue, New York.

Legal Title for Use in Making Wills:

The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.

The Spirit of Missions, \$1.00 a year.

Order Your Magazines

Through the SOUTHERN CHURCHMAN and save money. Send us your list and we will let you know the cost.

Richmond, Fredericksburg & Potomac R.R.

To and from Washington and beyond—Daily.

Leave Richmond	Arrive Richmond
* 8.40 AM	* 12.30 PM
* 8.40 AM	* 1.00 PM
* 9.00 AM	* 7.00 PM
* 9.30 AM	* 8.00 PM
* 11.45 AM	

Richmond-Washington Local, Lv. 12.10 PM, week days; 12.15 PM, Sundays; Ar. 12.30 PM, daily. Fredericksburg Accom. week days, Lv. 12.15 PM; Ar. 12.15 AM. Ashland Accom. week days, Lv. 12.45 AM, 6.30 PM; Ar. 12.30 AM, 5.30 PM.

▲ Elba ticket and baggage offices not open for this train. * Main St. Sta. † Byrd St. Sta. (stopping at Elba). ‡ Elba Sta.

R. L. Christian & Company

514-16 E. Broad St.

Richmond, Va.

Leading Fancy Grocer

AGENTS FOR

HUYLER'S CANDIES AND PETER'S SWISS MILK CHOCOLATE.

Special attention given to out-of-town orders.

Catalogue mailed on application.

Ratcliffe & Tanner, Inc. ...FLORISTS...

207 N. 6th Street, Richmond, Va.

FLOWERS FOR ALL OCCASIONS

The First Christmas Tree.

The legend of St. Boniface and the first Christmas tree has been beautifully told. The scene lives before us—the wintry night, the swelling hillock crowned with the great oak tree—the "Thunder Oak," sacred to the Pagan god, Thor—the tongues of ruddy flame, the fountains of ruby sparks from the great fire kindled near the altar at its foot, the curved ranks of white-clad warriors, women and children facing the altar, the hoary High Priest and kneeling child—the victim doomed to die by the blow of the hammer, a sacrifice to Thor, the Hammerer.

Then the coming of St. Boniface, the blow from the hammer turned aside by the Cross, the rescue of the boy, the fall of the oak before the mighty blows of the Apostle, the story of Jesus simply told and how sin, not human life, is the sacrifice He asks.

"And here," said the Apostle, as his eyes fell on a young fir tree, standing straight and green with its top pointing toward the stars, amid the divided ruins of the fallen oak, "here is the living tree, with no stain of blood upon it, that shall be the sign of your new worship. See how it points to the sky. Let us call it the tree of the Christ-child. Take it up and carry it to the Chieftain's hall, for this is the birth-night of the White Christ. You shall go no more into the shadow of the forest to keep your feasts with secret rites of shame. You shall keep them at home with laughter and song and rites of love."

Thus did "the hour of darkness, the power of winter, or sacrifice, and mighty fear" vanish before the glad radiance of redeeming love, and the Pagan oak, whose roots were fed with blood, fall before the fir tree which "points to the stars."—Selected.

Carry On.

No man or leader ever so utterly and completely disesteemed the inconsistent, the vacillating and the wavering as did Jesus Christ. He always dealt with life's positives and its affirmatives. There is something splendid about His unflinching perseverance in the face of all obstacles. We like the expression, "He set his face to go up to Jerusalem."

In all His dealings with men, especially with His disciples, He seeks to inspire them with a reasonable enthusiasm, a positive conviction, and an unwavering purpose. A doubting Thomas He makes an apostle of glorious power and martyr-like spirit. An impulsive and uncertain Simon He makes a Petros, a stone of adamant, impossible of dislodgment. He transforms the fanaticism and unreasoning zeal of Saul of Tarsus into the intelligent positiveness and heroic enthusiasm of Paul, the mighty apostle. What a magnificent evidence of this we have when the brutal Nero attempts to silence this hero of the cross; from his prison he cries in triumphant tones, "I have finished my course, I have kept the faith," and the enthusiasm of his zeal stirs even the household of the voluptuous emperor.

Desultory and indifferent as many of our modern tendencies are, capricious and mercurial as the present age may be, the world at large has a deep and unfailing admiration for the man or woman, who, with stout perseverance and in the face of all difficulties, prosecutes with indomitable energy,

some definite purpose. It is not the man with the hoe, but the man with the plough who challenges our attention and admiration.

Balzac once said, "Genius is intensity." Yes, it is intensity, plus determination and perseverance. I will be the word of power. I can't be the word of weakness and despair.

In no sphere of our life does the desultory tendency disclose itself more completely than in our religious habits and practices. We begin the life of faith with fine enthusiasm and splendid determination, only to find at length that we lack both conviction and perseverance. Our spiritual plowshare rusts in the furrow, our hands grow weary, and we lose our zest.

How unlike the Master we are. He saw at the end of His way the cross;

All that is beautiful in

The Spirit of Christmas

is given reality and permanence in the book,

Does Christ Still Heal?

By HENRY B. WILSON, D. D.

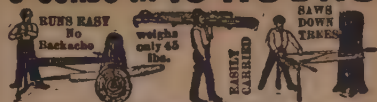
A virile and convincing statement of Christ's power among people of to-day.

A most appropriate Christmas gift.
Price, \$1.25 All Bookstores

E. P. Dutton & Co.

681 Fifth Avenue, New York

9 CORDS IN 10 HOURS



BY OUR WAY. IT'S KING OF THE WOODS. Save money and backache. Send for FREE catalog No. 3146 showing low price and latest improvements. First order gets agency.
Folding Sawing Machine Co., 161 West Harrison St., Chicago, Ill.

Coughs and Colds

disappear in a night and leave the chest free, clean and well when

GOWAN'S

is applied. A pleasant, soothing, healing, exterior application for just such troubles. Ask your druggist. If he can't supply you write Gowan Medical Co., Concord, N. C. 25c, 50c, \$1.00. Pay No More.

Women Needed by the Church

SPECIAL CLASS TO BE ORGANIZED IN FEBRUARY

Reconstruction days demand the trained services of women as Teachers, Visitors, and Social Workers, both at home and abroad.

A special class at the NEW YORK TRAINING SCHOOL FOR DEACONESSES will begin on February 1, 1919, to offer training and study to women who wish to gain time in their preparation.

The New York Training School not only trains deaconesses but prepares women for all forms of Church work.

For details, address

Miss Edith R. Hopkins

St. Faith's House

419 West 110th Street, New York



WE HAVE A LIMITED SUPPLY OF THE POPULAR

Red and Gold Church Calendars

This is the Calendar that has been published for 22 years. It is full of valuable information. Every Rector should have one, and a copy should hang in a convenient place in the vestry room. As a Christmas gift it is most appropriate and is sure to please. To be sure of your copy send your order at once to the

SOUTHERN CHURCHMAN,
RICHMOND, VA.

Price, \$1.00, Postpaid

yes, He saw it from the beginning, but it never gave Him pause nor, indeed, did it shadow for an instant cause Him to hesitate. Men thought when they lifted Him up upon the tree and when they heard His last cry that they had closed His career. Had they? It had only begun, and from the cross His sceptered hands have come to rule the world.

To learn early in life the lesson He taught, means, even in the face of every obstacle, to equip oneself for every emergency or exigency, and to come at length at the end of the road, not to defeat, but to flaming and glorious success.—Rev. Dr. J. E. Freeman, in Minneapolis Tribune.

Personal Notes

The Rev. Addison A. Ewing, of New Castle, Del., has accepted an invitation to become assistant at St. Luke's and Epiphany, Philadelphia.

The Rev. W. S. Claiborne is chaplain of the Alabama Regiment No. 167, which is a part of the Forty-second Division (Rainbow), and should be addressed in care of that division, American E. F., France.

The Rev. Charles D. Lafferty, of Grayton, Md., Diocese of Washington, has accepted the call to the rectorship of Silver Spring Parish, Silver Spring, Md., in succession to the late Rev. Dr. George H. McGrew. Mr. Lafferty has taken charge and should now be addressed at Silver Spring.

The Rev. Victor R. Jarvis, who for the past year has served as senior curate at All Souls' Church, New York City, has resigned that position in order that he may give his whole time to the work of the Church Temperance Society, as superintendent of one of its departments. Mr. Jarvis' address for the present will be Church Temperance Society, 1611 Flatiron Building, New York City.

Ordinations.

On Friday, December 20, Bishop Darlington ordained to the Diaconate Mr. John H. Schwacke, head master of Yeates School, Lancaster, Pa. He was presented for ordination by the Rev. George I. Browne, rector of St. John's, Lancaster. At the same time he ordained to the priesthood two deacons, the Rev. Joseph Herbert Pond and the

Rev. Clayton E. B. Robinson, presented by the Rev. H. B. Pulsifer, rector of St. John's, Marietta. The sermon was by the Rev. John Frederick Virgin, of the staff of St. Paul's, Harrisburg. The Rev. Mr. Schwacke will remain in charge of Yeates School; the Rev. Mr. Bond will remain in charge of St. Andrew's, Tioga; St. John's, Lawrenceville; St. John's, Mansfield, and St. Joseph's, Mt. Pleasant.

Mr. William James White, of the Senior Class of the General Theological Seminary, New York, was ordained to the Diaconate in the Chapel of the Good Shepherd of that institution, on December 6, by the Rt. Rev. Reginald H. Weller, D. D., Bishop of Fond Du Lac, acting for the Bishop of Pittsburgh.

At All Saints' Cathedral, Spokane, Wash., on Thursday, November 21, Bishop Page advanced to the priesthood Carl Montgomery Budlong, who was presented by the Very Rev. Floyd J. Mynard, rector of North Yakima, and William Alfred Sharp, who was presented by the Rev. J. A. Palmer. Morning Prayer was read by the Rev. R. T. T. Hicks, acting dean of All Saints' Cathedral, assisted by the Rev. M. J. Stevens, and the Litany was read by the Rev. Irving E. Baxter. Bishop Page preached the ordination sermon and was assisted at the celebration of Holy Communion by the Very Rev. Gilbert W. Laidlaw. The Rev. C. M. Budlong has done singularly effective work as rector of Colville and adjacent mission stations, and the Rev. W. A. Sharp has served the church at Roslyn and Cle Elum for many years as lay-reader, and was ordained deacon last year, and now returns to his work there. The Bishop entertained the newly ordained priests and the clergy at lunch at the University Club.

Above Every Name.

Jesus, fountain of my days,
Wellspring of my heart's delight,
Brightness of my morning rays,
Solace of my hours of night!
When I see Thee, I arise
To the hope of cloudless skies.

Oh! how weary were the years
Ere Thy form to me was known!
Oh! how gloomy were the fears
When I seemed to be alone!
I despaired the storm to brave
Till Thy footsteps touched the wave.

But Thy presence on the deep
Calmed the pulses of the sea,
And the waters sank to sleep
In the rest of seeing Thee,
And my once rebellious will

Heard the mandate, Peace, be still!

Now Thy will and mine are one,
Heart in heart, and hand in hand;
All the clouds have touched the sun,
All the ships have reached the land;
For Thy love has said to me,
No more night and no more sea!
—George Matheson.

Do little things as if they were great things, because of the majesty of Jesus Christ, who works within our souls and who lives our life. And do great things as if they were little and easy, because God is all-powerful.

LETTERS FROM RHEUMATICS

Possibly you have imagined that you could never get your own consent to write a testimonial letter, but if you have ever experienced the excruciating pains of Rheumatism you can at least appreciate the feelings of those who have been relieved of this terrible disease by drinking the Mineral Water from the justly celebrated Shivar Spring at Shelton, S. C. This water overcomes many diseases, including Indigestion, Gout, Uric Acid Poisoning and Liver and Kidney diseases, but no patrons of the Spring are more enthusiastic in their praise of the water than those who have been relieved of their Rheumatism. Hundreds of letters like the following have been received by the Management:

Dr. Cooby, a South Carolina physician writes:—"I have tested your Spring Water in several cases of Rheumatism, Chronic Indigestion, Kidney and Bladder troubles and in Nervous and Sick Headaches and find that it has acted nicely in each case, and I believe that if used continuously for a reasonable time will produce a permanent cure. It will purify the blood, relieve debility, stimulate the action of the Liver, Kidneys and Bladder, aiding them in throwing off all poisonous matter."

Dr. Avant, of Savannah, writes:—"I suffered for years with a most aggravating form of stomach disorder and consulted a number of our best local physicians, went to Baltimore and consulted specialists there and still I was not benefited. I had almost despaired of living when I began to use Shivar Spring Water and in a short time was cured."

Mr. Rhodes, of Virginia, writes:—"Please send me ten gallons of Shivar Spring Water quickly. I want it for Rheumatism. I know of several who were cured of Rheumatism with this water."

Editor Cunningham writes:—"The water has done more good than any medicine I have ever taken for Rheumatism. Am entirely free from pain."

Mr. McClam, of South Carolina, writes:—"My wife has been a sufferer from Rheumatism and after drinking twenty gallons of your Mineral Water was entirely cured of the horrible disease."

Mr. Carter, of Virginia, writes:—"Mrs. Carter has had enlarged joints upon her hands, caused by Rheumatism. Shivar Spring Water removed every trace of the enlargement. The water is simply excellent."

If you suffer with Rheumatism, or with any chronic disease, accept the guarantee offer below by signing your name. Clip and mail to the

Shivar Spring,
Box 34 F, Shelton, S. C.
Gentlemen:

I accept your guarantee offer and enclose herewith two dollars for ten gallons of Shivar Mineral Spring Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if it fails to benefit my case, you agree to refund the price in full upon receipt of the two empty demijohns, which I agree to return promptly.

Name _____

Address _____

Shipping Point _____

(Please write distinctly.)

NOTE:—"I have had the pleasure of serving the little church at Shivar Spring as Pastor for years, and am therefore well acquainted with Mr. Shivar and his associates, whom I gladly commend as honorable business men and worthy of the confidence of the public. I have personally derived great benefit from the use of the Shivar Mineral Water and have knowledge of its beneficial effects in a great number and variety of cases."—Rev. A. McA. Pittman.



"To help make strong, keen, red-blooded Americans there is nothing in my experience which I have found so valuable as organic iron—Nuxated Iron," says Dr. James Francis Sullivan, formerly physician of Bellevue Hospital (Outdoor Dept.), New York, and the Westchester County Hospital. Nuxated Iron often increases the strength and endurance of weak, nervous, run-down people in two weeks' time. It is now being used by over three million people annually, including such men as Hon. Leslie M. Shaw, formerly

Secretary of the Treasury, and ex-Governor of Iowa; former United States Senator and Vice-Presidential nominee, Charles A. Towne; General John A. Clem (Retired), the drummer boy of Shiloh, who was sergeant in the U. S. Army when only 12 years of age; also United States Judge G. W. Atkinson of the Court of Claims of Washington and others. Nuxated Iron is dispensed by all good druggists everywhere.

Church Furnishings, Memorials, Etc.



CHURCH VESTMENTS

EMBROIDERIES

Silks, Cloths, Fringes, Etc.

CLOTHING for CLERGYMEN

COX SONS & VINING

2-74 Madison Avenue,

New York



CHURCH FURNISHINGS

Gold, Silver and Brass

Church and Chancel Furniture

Write for Catalogue
for Episcopal Churches

W. & E. SCHMIDT CO.

103 Third Street,

Milwaukee, Wis.

CHURCH EMBROIDERIES

Stoles, Eucharistic Vestments, Surplices, Altar
Fringes, Burses and Veils, Markers, etc. All ma-
terials for sale.The only studio importing exclusively English un-
dressed silks, Damasks, fringes, linings, pure gold metal
breads, etc.; and using Standard Church of England

English silk stoles, plain..... \$ 5.00

English silk stoles, handsome crosses..... \$ 8.50

English silk stoles, best hand embroidery,
from \$10.00 up to..... \$50.00English silk burses and veil with crosses,
\$12.00, \$15.00, \$18.00..... \$20.00Handsome embroideries unsurpassed in workman-
ship. Special altar linens embroidered in England.
Testimonials from all over the world.

Agent for British-Israel publications.

THE CATHEDRAL STUDIO

Miss Lucy V. Mackrille

11 W. Kirke St., Chevy Chase, Md.
minutes by trolley from U. S. Treasury,
Washington, D. C.

GRANITE AND MARBLE MEMORIALS

Largest Stock in the South
We pay the freight and
guarantee safe arrival

The Cooper Marble Works

(Established 65 years)
244-246 Bank St., Norfolk, Va.

R. Geissler, Inc.

56 West Eighth Street, New York

Memorials

FOR THE CHURCH

Furniture — Windows — Fabrics

O. Luetke's Art Works Church Furnishings

IN METAL, WOOD, MARBLE, ETC.
Est 1886. 328-332 7th Ave., New York

Brotherhood of St. Andrew

Guilds and all Church organizations
desiring to assist their treasury can find
no better way than by representing the
SOUTHERN CHURCHMAN. And at the
same time you will do a good work by
placing the SOUTHERN CHURCHMAN
in homes where there is no Church
paper. Write to-day for full particu-
lars.SOUTHERN CHURCHMAN,
Richmond, Va.

Thoughts For the Thoughtful

Do not be anxious about God's part
of your work.Noble characters do not alone bear
trouble, they use it.—Fosdick.Whoever will do good, will find life
too short for the work he will find to
do.—Ex.By persistency in doing our duties,
even self-denial may become habitual
and a joy.Jesus knew what it was to be weary
and disappointed, but He never com-
plained that His lot was hard.—Ex.There is no such thing as leading
a successful Christian life without
making it the very first business of
life.—Ex.There is no sin so little, but that
if it had the right of way and time
enough, it would wreck the universe.—
Ex.He doth give His joy to all:
He becomes an infant small;
He becomes a man of woe;
He doth feel the sorrow, too.
Think not thou canst sigh a sigh
And thy Maker is not by:
Think not thou canst weep a tear
And thy Maker is not near.

—William Blake.

"There is

One great Society alone on earth,
The noble Divine and the noble Dead."The most trivial tasks can be ac-
complished in a noble, regal, gentle
spirit, which overrides and puts aside
all petty, paltry feelings and which
elevates all little things.—Dean Stan-
ley."Speak a shade more kindly than the
year before,
Pray a little oftener, love a little more;
Cling a little closer to the Father's
love;
Thus life below shall liker grow to
life above."New Year comes to us with the pre-
sentation of the great things of life.
Greatness and littleness are terms not
of the quantity but of the quality, of
human life. If a man has a great
conception of life, and is putting allthe little things he is doing into that
conception, he is a great man.—Phillips
Brooks.For the sake of our work, as well
as for our peace of mind, we ought
to cast our burdens on the Lord. No
one can do his best work while carrying
a load of care."Blessed are they that hope," is not
formally among the Beatitudes; but it
is a summary of very much of the
New Testament teaching.—Bishop E.
King.Be ready. Your business is to be
ready. Have your tools well sharp-
ened, and know how to handle them.
The place will come to you, the best
place for you, if you are not so much
looking after that which meets your
taste, as after that which proves you
to be a vessel fit for the Master's use.—
C. H. Spurgeon.Do not let us complain over the place
in which we are compelled to serve.
The Lord hath made us, and the whole
plan of our life is so arranged as to
bring to their most perfect develop-
ment the faculties with which we have
been endowed. Let us only be con-
cerned that we run not counter to His
plans.—The Presbyterian.The humility of God is difficult to
grasp. We seem so unworthy of it and
seem so unimportant in the great uni-
verse, with its many constellations and
myriads of worlds. Perhaps the fact
that God came to this little planet and
took upon Him our flesh, and lived in
the little town of Nazareth for nearly
thirty years, being so different from
our conception of greatness and glory,
we do not appreciate the humility and
love of God. Unless we can in a
measure grasp the love of God for us,
His coming and living on earth must
be an enigma.—Bishop Weed.

What do you know of the work of your Church Temperance Society?

Rt. Rev. Frederick Courtney, D. D., President.
William Jay Schieffelin, Esq., Ph. D., Treasurer.
Rev. James Empringham, D. D., Gen'l Supt.Send for free sample copy of "TEMPERANCE."
This periodical has the largest circulation of any
magazine of its kind in America. Address

Church Temperance Society

214 Metropolitan Tower, New York City

WHEN WRITING OUR ADVERTISERS
PLEASE MENTION THIS PUBLICATION

INCORPORATED 1882

Virginia Fire and Marine Insurance Company

Of Richmond, Va.

ASSETS - - - - - \$2,160,195.00

Wm. H. Palmer, President

E. B. Addison, Vice-President

W. H. McCarthy, Secretary

The Choice of Executors

is a matter of great importance. Every dollar you leave should be conserved in such a way that your heirs may enjoy the uninterrupted benefits of your life's work.

This Company is a careful and economical executor, trained in the law and business, sound in judgment, and seasoned in practical experience; its primary business is the administration of trust funds.

Correspondence invited.

Capital
\$1,000,000

RICHMOND TRUST
& SAVINGS CO.

7th & Main Sts.,
Richmond, Va.

The Best Christmas Gift

A year's subscription to the Southern Churchman is a Christmas gift that lasts for 52 weeks.

Your Rector would appreciate it, and each week would be reminded of your thoughtfulness. Then there are many of your friends in the parish who would enjoy it. Few of our church people read any church paper. Send the Southern Churchman for a year, and thus help to interest church families in what their church is doing. The rates are: Single subscriptions, \$3.00 a year; to the clergy, \$2.00.

If we receive your renewal, together with one new subscription, before January 1, 1919, the cost of the two will be \$5.00.

In making up your Christmas list this year give the Southern Churchman a place.

We will mail an attractive card to reach your friend on Christmas telling of your gift of the Southern Churchman for a year.

Fill out and mail the coupon to-day.

**Southern Churchman,
Richmond, Va.**

Gentlemen:

Please find enclosed my check for \$..... Send the Southern Churchman for one year to

Name.....

Address.....

City..... State.....

If you wish to renew your subscription at the same time make the check for \$5.00. Be sure to give your name and address in the space below.

Name.....

Address.....

City..... State.....



